CHAPTER I

INTRODUCTION

1.1 Introduction

Globally forests are considered as the second most important natural resource after water. Production function of the forest enhances economic benefits for the community, while the protection and regulation functions are for ecological betterment and climate regulation respectively. Community forestry approach was initiated in Nepal since 1978. In the earlier days, it was launched in the middle hills of Nepal. The beginnings of Nepal's community forestry programme may be traced back to the late 1970s, at a time when there were many concerns about the environmental stability of degraded Himalayan slopes and the subsistence needs of the growing population (Eckholm, 1976; World Bank, 1978). Due to its great success, it has been effectively implemented in Terai area too. Community forestry is the process under which there is the handover of accessible natural forest areas to near-by community who are real users of the forest resources. After handing over the community forest to community, the real users have full authority for managing (except land ownership) the overall protection and utilization of the forest. The forest area of Nepal is estimated to be about 5.8 million hectares (40 percent of the total geographical area of the country), out of which 4.2 million ha (29 percent) is forest and 1.6 million ha (10.6 percent) is shrub land (MFSC 2004). MFSC (2008) claimed that, the overall deforestation rate of Nepal is 1.7 percent, which is well above the Asian average (1 percent) and the global average (1.3 percent). Globally, deforestation results in the annual loss of 13 million ha of forests (FAO 2005), there were several sectors affected by deforestation.

Forests are the key components of biodiversity that represent the foundation of ecosystems and that, through the services they provide, affect human well-

being. These include provisioning services such as food, water, timber, and fibre; regulating services such as the regulation of climate, floods, disease, wastes, and water quality; cultural services such as recreation, aesthetic enjoyment, and spiritual fulfillment; and supporting services such as soil formation, photosynthesis, and nutrient cycling. It has been estimated that one quarter of the world's poor population directly or indirectly depends on forests for their livelihoods (WB/DFID 2006). Forest commons are crucial for delivering multiple outcomes such as livelihoods, carbon sequestration and biodiversity conservation (Chhatre & Agarwal 2008).

Therefore, it has now become an integral part for managing natural resources through the active involvement of local people. Community forestry is most successful and popular program in Nepal because people play a vital role to manage and utilize the forest resources with the great participation of all sex and caste/ethnicity. Joshi et al. (2006) claims people's participation in forest resource management and utilization with the legal status which make them responsible in biodiversity conversation as well as CFUGs fund can be implemented in local development and income generation. GoN (1993) stated that community forest user could use forest products and income of community forest independently in the field of local development.

Fodder collection is more dominant in the Mid-hills. Therefore, most of the forests in the Mid-hills' are managed for fuel-wood and fodder and about 65 percent of these forests have predominantly small-sized timber (Acharya et al. 2009). Poor people heavily depend upon forest resources to fulfill their basic (subsistence) needs for fuel-wood, forage, timber, medicines etc, as they do not have own private forests or adequate agricultural land (Adhikary & Ghimire 2003). While forests are a classic example of human-ecosystem interdependence, approaches to understand the association has varied greatly

over the last few decades. With changes from top-down to bottom-up approaches (Koirala, Giri & Pokharel 2008), development and Status of Community forestry Governance in Nepal, local communities have increasingly come to be considered as key stakeholders for sustainability (Agrawal & Ostrom 2001). This led to the formulation of various participatory forestry programs.

Community forestry in Nepal has been the most popular and successful program among the community oriented development practices nevertheless it has different forest management modalities. Community forestry's successfulness has unique identification at international level as well. It demonstrates that the authority used by the government is to delegate power to community, which supports to empower the local people and help to establishing system for proper management of the forest area. Both government and communities are satisfied with this policy so finally Nepal has able develop some 16,000 CFUGs. This has brought about one third of the country's forest area under Community forestry (DoF 2010). However, women's participation in overall management is poor as the total only about 5 percent (800) forest are managed by women, which have the legal rights to manage over a million hectares of forest areas. Given its history of over three decades, studies have increasingly focused on the extent to which CFUGs implement democratic practices, improve livelihood options and restore ecological benefits (Dhital 2009).

1.2 Statement of the Problem

Women are considered as primary users of the forest since they are involved in collecting different forest products from the forest. As a primary user, they know a lot about the uses of forest in terms of burning quality firewood, best fodder species, decomposition and quality of leaf litter, medicinal value and

use of herbs, nutritional value of forest fruits, greens that men may know little. The role of women in forestry activities is very important because they are widely acknowledged as primary users of forest.

In the initial stages of community forest practice in Nepal, women's participation was ignored in community forest planning cycle. This has implication on poor management of community forestry. Realizing this, gradually the community forest policies were changed and priority was given to women and their participation in community forest activities. Women's participation in CFUG can be viewed from participation and decision making in implementation of community forest activities, as well in the conservation perspective. As participation in the implementation of activities does not necessarily ensure effective participation in decision-making because effective participation requires effectively recognized people's views and taken into account on decision-making process (Agarwal & Ostrom 2001). Moreover, Upadhyay (2005) claim that while effective participation in decision-making would enable women to influence formulation of rules and regulations in their interest; however, that does not necessarily guarantee that women enjoy access to the incentives derived from FUG.

As in other sectors, the forestry sector has also begun giving high priority to women's involvement through the positive discrimination policy of Nepal. Hence, women have been playing important roles in forest management. The government policy for at least 33 percent women representation in Forest Users Group Committee and more in all CFUG activities has been encouraging women's participation in forestry sector. However, different literatures such as Buchy and Subba (2003), Ghimire (2001) and Shrestha (1999) have noted that though women were involved in community forest activities but their involvement in decision making level has so far been

found to be nominal. They are either absent in FUC or their role in decision making is not influential enough. In this context, most of the studies are already conducted by researchers focused on the impact of the community forestry in broad term. There are few research studies aiming to understand women's participation in CFUG and related decision-making process.

Increasing participation of women, poor and disadvantaged groups has been imperative. Participation of these marginal groups plays an important role in developing activities and massively helps to empower these groups. The government policy at least 33 percent women representation in Forest Users Group Committee and more in all CFUG activities has been encouraging women's participation in forestry sector. Effect of this policy, women, poor and disadvantaged groups participation has been improving, and the national data or Community Forestry Division shows that women's participation is 25 percent and there are about 5 percent (800) CFUGs managed by women. Participation of these groups is ever improving, and the national data of Community forestry Division shows that women's participation is 25 percent and there are about 5 percent (800) CFUGs managed by women. (http://dof.gov.np/progress-report.html- 2010)

Drawing on upper mentioned tribulations, this study is concerned to explore the application of incomplete participatory approaches related to women, its aspects and problems to understand the success and failure of Community forestry. In Nepal it is generally observed that socio /economic and cognitive rather than technical factors determine user group member's participation in community forestry. However, in the present time, socio/economic and cultural factors have very little precedence and many important aspects of women member's participation remain untouched. Therefore, this research study focused to assess level of women's participation in decision-making

process in all stages of community forestry- user's identification, constitution preparation, forest operational plan preparation, protection, utilization and monitoring. Moreover, this research explores the following research questions:

Research Questions

i. What is the status of community forest in the study area?

ii. What is the present condition of CFUG (Community forestry Users Group), committees and present participation of women in community forest resources management practices?

iii. How the functional complexities of participatory stages influence the participation of users at various stages?

iv. What are the reasons of participation of women in community forest?

v. How the women make decision about fund collection, mobilization membership distribution and participation on executive committee?

vi. How women make decision about the major process of implementation of plans for protection, utilization, monitoring and evaluation of programs associated with community forest management?

1.3 Objective of the Study

The broad objective of the study is to trace out 'Women's role and participation in Forest Management' with specific concentration on achieving following specific objectives:

(a) To examine the status of community forest and women's role.

(*With regards to timber distribution system, benefit and potentiality of non-timber forest resources, fodder-forage and grazing and fuel wood derived from the community forest).*

(b) To examine women's participation on community forest management process at various levels.

(With regards to Women's identification, preparation of constitution and forest operational plan, protection, management, conflict management, utilization, monitoring and evaluation of community forest activities, decision making roles and process).

(c) To explore the rationale behind the establishment of women managed community forest.

(d) To examine the role of socio-cultural variables in influencing women's participation in community forestry resources management practices.

(Like Culture, tradition, ethnicity, socio-cultural norms and socialization process, local knowledge, skills, talents, generalizations, local political-economic system, hidden assumptions, and policy implications)

1.4 Rationale of the Study

There is no doubt about the community forestry that it is significantly contributing positive impacts on gender equity, empowerment, poverty reduction, bio-diversity and forest resources management, which are greatly geared up to social change and local development. However, at individual level, household is as well as in society, status of women is still lower in Nepal. Women are just participating physically in various community forest activities and lacking influential decision-making role. Unless and until women can play the vital role for every decision-making process in all stages of community forest, it cannot be accounted as increment of women's meaningful participation or women empowerment in an authentic way (Kanel & Kanel 2006).

Keeping the above mentioned facts, this study intends to examine the community forest management where only women are the member. The outcomes of the study are expected to be helpful to trace out the present status of women's participation in decision-making process in all stages of

community forestry. It will help to explore the measures to carry out in future to increase women's real participation in term of decision-making. Based on findings of this research, the CFUGs will also be able to make their activities better suited for the community forest as well as for women's empowerment. It will also be helpful to government and non-governmental organizations for formulating appropriate programs and policies to address the issues and problems associated with community forestry and women's participation.

Many studies on women's participation reviewed in this research process show that the husbands and other male members discourage women because they think that women are illiterate, incapable and they cannot tell any useful thing in the meeting (Upadhyay 1995, Thapa 1999, Nepal 2007). Women who have been supported by NGOs use to take part in the meetings in a regular basis, but they also have bitter experience (Koirala, Giri & Pokhrel 2008). Men are always in majority in the meetings and they hardly appreciate the idea of women.

This study is much significant because it will go to prove that the women also can do better than man if they are given the authority. Since the studied is fully managed by women and all members is also woman only. This research will help to make policy for forest users in forest development activities and field workers and the agencies who want to work for forest management activities, in future.

1.5 Limitations of the Study

This study is conducted within limited time and cost as the part of academic degree i.e., for partial fulfillment of the degree of Masters in Sociology. So,

the researcher has limitation in economic source, limited in time and limited manpower for the extensive study.

The study focused on the women's participation in forest resource management of Dharapani Women Managed community forest of Bharatpokhari VDC, Kaski. The findings are based on the study from wards 2, 5 and 6. The finding and conclusion drawn from the study; may not be generalized exactly in the same manner for other places and context.

1.6 Operational Definition of Terms Used in the Study

Following concepts and terms are used in this study:

Common Property Resource: Naturally created property, which is common for all community people. In this study, forest is the common property. It needs to unite and cumulative efforts of every members support to promote and use of common property.

Community Forest User Committee: A committee formed from users group, comprising of 7-13 members, who are playing active role to implement community forest constitution and operational plan in prescribed way. They elected from general assembly of CFUG.

Community Forest User Group: A group, which includes all primary households as a forest user in community forest.

Conflict: Conflict is the coercive relationship between stakeholders in Community forest resources management practice, which may occur of various reasons viz. imbalanced allocation of resources, gender disparity, caste/ethnic and economic disparities, management problems.

Decision-Making: The process of meaningful/active participation for developing common understanding in favour of all users and implementing the activities accordingly.

Development: Development here refers to the management and development of Community forestry resources in the context engrained in local culture, social institutions, knowledge/cognition, values, beliefs and practices. Development also denotes advancement and growth of CF resources.

Evaluation: A processes in which effect and impact of the planned activities are assess. It uses to give proper guidance to develop further plans and activities in favour of set/designed goal.

Forest Constitution/Bidhan: Norms prepared by the users by following the Community Forest Act in which there is a provision of all things associated with community forest management such as role and responsibility of users as well as committee members, penalty, fund raising, use, networking.

Forest Operational Plan: Forest Operational Plan is the process of forest protection, methodology of forest product extraction as per the users demand, process for monitoring and evaluation of the forest and includes the forest resource capacity with the technical support of District Forest office.

Household: Households, which are members in forest user group.

Monitoring: A process, in which role and responsibility, planned activities are examined in the sense that whether they are properly implemented or not. In broader terms, it is a process to track the whole process and activities according to plan or aim.

Participation: An involvement of people of community and play important role and responsible for different forestry development activities.

Social, Cultural and Structural factors: These factors are associated with social realities viz. norms, values, customs, gender balance, casteism, elitism etc. The structural factor has related with the overall structure of the community and CFUG including the committee.

Sustainability: A process in which there considers continuing the benefits in longer term in proper way.

1.7 Organization of the Thesis

This thesis has been organized into eight Chapters excluding preliminary sections and annex. The first part i.e. preliminary section this includes Title page, recommendation, approval page, acknowledgement, table of content, list of tables and figures and abstract. The acronymic used in this thesis are also listed in abbreviation section.

Chapter one outlines the context of community forestry in Nepal and the importance of community forestry in relation to the people's domestic and communal needs. People are involved in utilising common property resources to maintain their livelihoods and community forestry at local level therefore involves institutionalization processes, intervention in forest management, and support for the wider development of the community. In this chapter, research questions have been defined relating to objectives and aim as well as theme of the study.

The conceptual framework for understanding the community forestry process, including the institutionalization of FUGs, forest management processes and outcomes for the benefit of users has been presented in *Chapter two*. The concepts and theoretical debates regarding community forestry as a whole and its three main themes have been discussed. Existing literature regarding different aspects of community forestry has been reviewed. At the end of literature review section conceptual framework is designed which shows the relation between different variables determining the status of women in CF.

Chapter Three is the research methodology chapter. It explains how the research was conducted and what types of tools were used to collect information to address the research objectives. The details of different secondary data collected from different sources had presented. The chapter also explains that how different participatory methods have been used to

collect social and forest related information. The general characteristics of each FUG and variables indicating differences between them had explained as well as the criteria for the selection of the study sites in the Bharatpokhari VDC. This chapter also introduces triangulating technique of data and the research methods used for both social and forest resource assessment and finalisation of the research methodology.

In *chapter four*, researcher described over all outline of the study site and it's demographic as well as social cultural status, various rituals followed by the user of Dharapani CF, major source of income and livestock holding types, fuel consumption pattern for heating and cooking.

The *fifth chapter* described in detail about the status of Dharapani Community Forest. Status of the forest in terms of benefit sharing system, CF and local livelihoods, fund management and challenges of CF.

Chapter six trace out the women's participation and its effectiveness-user/member identification, participation in; forest management, initial stage of CF formation, decision making, program implementation, benefit sharing, conflict management, monitoring and evaluation. The last part of this chapter discussed about rational behind establishing women managed CF.

C*hapter seven*; social cultural practices for forest management are described by; conceptualizing the social-cultural term, rules and customary practices, role of social cultural status of CFUG, hidden assumption about social structure, using societies local knowledge about persuading user's participation.

Eighth chapter is for summing up, conclusion and recommendation drawn by the study.

The last part of the thesis ends with the references list and annexes.

CHAPTER II

LITERATURE REVIEW

2.1 Introduction

This chapter covers rationale of literature review for this study. Literatures reviewed for the study are from different studies, which had been conducted regarding community forest in different parts of Nepal. The review ranged from the native and foreign researchers' efforts as well as articles published in various journals. The review work made to synchronize the objectives of this study. This helped to outline the objectives and develop guideline or the ways to the study. In general, literature review section deals mainly with theoretical and paradigm review historical background of forest management and definition of Community Forest policies in Nepal.

The review of relevant literature is nearly always a standard chapter of a thesis or dissertation. The review forms an important chapter in a thesis where its purpose is to provide the background to and justification for the research undertaken (Bruce 1994). Bruce, who has published widely on the topic of the literature review, has identified six elements of a literature review. These elements comprise a list; a search; a survey; a vehicle for learning; a research facilitator; and a report (Bruce 1994).

2.2 Conceptualization

As per the meaning of Oxford dictionary conceptualization is noun of conceptualize. Meaning of conceptualize is "a concept or idea of". In this study, the word "conceptualization" has been used for getting idea or plan especially on those theories, which are used in the research viz. women and forest.

2.3 Women

People make society and people consist of man and women. Man and women are both active actors of the society. Although men and women have their own identity provided by the biological process or social process which distinguishes them through physical appearance and society expect their work to be different according to the social practices.

According to Stephanie Garrett (1987, Gender), "one clear difference between the sexes is that women bear children while male cannot. Males and females also differ in terms of chromosomes, hormones, brain size, and secondary sexual characteristics. The biological differences between male and female are that maleness is equated with greater size, weight, and strength. At birth, the average male baby is heavier and longer than the average female baby.

Contrary to biological perspective, social perspective is different; gender is the culturally defined role expectation and behaviour of men and women. The ground of gender is sex itself. Every society has assigned certain activities to perform by male or female for their livelihood. According to Beneria Lourdes (2003, Gender, Development, and Globalization)-"Gender may be defined as a network of beliefs, personality traits, attitudes, values, behaviours and activities differentiating women and men through a process of social construction that has a number of distinctive features. It is historical; it takes place within different macro and micro spheres, such as the state, the labour market, schools, the media, the law, family/household and interpersonal relations; it involves the ranking of traits and activities so that associated men are normally given greater value." According to Bhadra (2002) studies/ researches on women often fall under two categories mainly WID and GAD.

Women-in-Development (WID) Research: The feminist academic discourse and practice, and the feminist research method initiated during late 1960s and 1970s are the basis for WID research. Status of Women Studies during the "UN Decade for Women (1975-85)" stated considerable progress to be made in redressing gender inequalities in developing countries. Understanding of the importance of gender in development policy and practice as stark disparities persist - between men's and women's relative status, access to resources, control of assets and decision making powers - undermining sustainable and equitable development. Emerging gender inquiries have features like questioning the myth of household head (mythical man) as the key respondent of research questioning the myth of the "unitary/cooperative model of household" and the "Altruistic Dictator" importance of same-sex enumeration especially in the area of reproductive health of women and violence against women on the contrary. (Bhadra, 2002)

Gender and Development Research: The paradigm shift from "WID" to "GAD" led to shift in research focus in the ways that: Individual/gender (with reference of inter sectionalist) group as unit of analysis rather than household or organization as a unit of analysis. Women are discriminated due to gender universally, but not all women affected in the same manner. Differences arise from structures like race, class, and caste/ethnicity, locale of residence, geo-political positioning, age and religion. (Bhadra, 2002)

2.4 Community Forest and Formation Process

Community forestry (CF) is a policy meant for the benefit of the poor, by bringing about social changes and establishing efficient institutions at the local level. "Community forest is any situation, which intimately involves local people in forestry activity" (FAO 1998). Community forest is a community oriented forest management system where local users of the

forest control, manage and utilize forest resources for their own benefits. The ultimate objective of community forest is to raise the standard of living of the local community (FAO 1992). For the success of any program, there should be well-prepared plan and strong implementation unit and strong team of monitoring and evaluation. For this, there are several levels of units working in different part of the organization for community forest.

Planning on Community Forest User (CFUG) Group: The forest user groups plan the program usually in CFUG assembly. Based on the needs CFUG puts forward its plans to the concerned Range post (The Government unit of forestry sector).

Range Post: After discussing, the operational plan given by CFUG it is forwarded to the district level.

District: After the discussion on the plan and budget for the program submitted by Range Post, DFO submits the annual programs to the District Development Projects Coordination Committee along with recommendations to the District Development Committee (DDC) the local authority. Finally, the program is presented to the District Development Council for final approval. The District Development Council, with due consideration to GON directives, resources, feasibility and priority approves the annual programs.

Regional: The annual programs and budget prepared and approved by the District Development Council are discussed first in pre planning workshop at the regional level and finally are presented at the regional planning workshop organized by the Ministry of Forests and Soil Conservation.

Central: After finalizing the program and budget in all five regional planning workshops, the annual programs compiled and discussed at the centre together with Natural Resource Management Sector in Nepal (NARMSAP). NARMSAP is the program office and Component Support Office. The NARMSAP and Community forestry Division submit the plan

and budget to NPC and Ministry of Finance (MoF). (http://www.forestrynepal.org/project/48)

The first Women Forest Users Group was formed in Balthali V.D.C. of Kabrepalanchok district in 2046 B.S. Current data reveals that more than 800 women CGUGs are successfully running in local level (Kanel and Kanel 2006). "Women represent about twenty four percent of the total members in the executive committee. Total numbers of CFUGs are 16000; about five percent of CFUGs having only women as members (DoF 2010). Women only CFUGs are well managed as compared to men CFUGs or mixed CFUGs" (Kanel and Kanel 2006). However, participation status of women in CFUGs is relatively low. The concerned people, member of CFUGs (male and female), civil servant, NGO workers, and social activist indicated that the socio-cultural factors are the major influencing factors of low women participation in CFUGs.

2.5 Natural Resource Management

Natural resource management tasks has been shown as co-management with participatory approach, where the objective is to operate a program for rural people and communities so much as to set up a program that will be managed with them, devolving significant authority to local institutions (Uphoff, 1996). At the heart of various debates concerning the proper managemnt of natural resources management, there are differing values and interests concerning the natural environment and the proper relationship of humans to their ecological surroundings.

In the context of Common Property Resource Management Perspectives (CPR) which have two major categories; *Tragedy of Commons and Commons without Tragedy* (Hardin, 1968). Tragedy of commons is based on

the notion that resources held in common, as that of Community forestry is subject to massive degradation or freedom in and 'commons' brings ruins to all. The physical nature of the resources is such that controlling access by potential users may be costly, in the extreme, virtually impossible for poor and female users to be the active participant of C.F. resource management and development practices. The framework of "Commons without Tragedy" (Hardin, 1968) is adapted for this study, which is based on the notion that Community forestry is the collective/organizational property, thus collective interest of users governs and represent the collective interests of CFUGs. As such, social, cultural and compensating mechanism plays an effective role in the management and development of CFR. In this context, it is vital to trace how long terms benefits and mutual consent leads to the successful participation of users and the consistent success of CFUGS.

Influencing factors of benefit sharing is guided through the principle of common pool of forest resources management. The national level benefits and local level benefits is both shared in the community forestry through arrangement between government and community (Carlsson and Berkes, 2005). The state owns the ownership of land and the community owns the rights of resources utilization and management. Therefore, the dynamics of community forest belongs to the relationship between government and local community through the statutory arrangement and activities of forestry organizations. The provisions of governmental laws and regulations including various directives and community structure including cultural and normative values have a great affect on the activities of the community forests in benefits extraction and distribution.

Paudyal (2008) has also described some influencing factors of benefit sharing in community forest. The major influencing factors are community

characteristics in terms of ethnicity and wealth ranking. More homogenous communities in ethnic composition and average wealth ranking users have fewer disputes on benefit distribution and other managerial aspects. Moreover, Gurung (1996), Nigheingle (2003) and Paudyal (2008) have summarized the following criteria to assess group's effectiveness. These criteria show both social and ecological factors.

Social factors: The membership and leadership has a great impact on the benefit sharing mechanism. The composition of the EC members with all ranked users and ethnic representative has a very less conflict. Social heterogeneity has more effect in the effectiveness of community forest like, size of the group, boundaries for the resource and user households, and multiple layers of nested enterprises, conflict resolution mechanisms, user's knowledge and the behaviour of users, and the distribution of rights.

Resource factors: The forest species characteristics have more influence in benefit extraction. For instance, coppice management of SAL (Shorea robusta) and (Schima-Castanopsis) forests have more product diversification to supply the demand of users. Conversely (Pinus roxburghii) has only one option of high forest management system so it depends on different factors like resource capacity and management operations (natural or manmade forests), forest characteristics and production possibilities (regeneration, pole, NTFPs), location of resource and residence of users, location of nearby forest resources.

Institutional factors: The decision-making process and mechanism in operational plan and their customary arrangement of implementation measures affect community forest management. Others factors like punishment against rule breaking, existing arrangements for discussion of common problems, detected and graduated sanctions, collective choice arrangements, relationship between user groups and the state, monitoring of

the resource condition, congruence between appropriation, provision rules and local conditions.

Economic factors: The transparencies of fund and social development activities have a major role in management and the decision of benefit distribution. Other factors like community fund generation by selling forest products, fund management and mobilization in social development, decision-making process for allocation of fund. Moreover, socio-economic condition of users and their income sources, formation of CFUG and its institutional development, inclusion/exclusion in group may play a great role to give more attention for sustainability of community forests.

In conclusion, all above criteria and factors to assess effectiveness of community forests and group have direct and indirect impact on the benefit distribution among users and other stakeholders.

2.6 Theoretical Review

A Theoretical review is an account of what has been published on a topic by accredited scholars and researchers. In writing the theoretical review, the purpose is to convey to reader what knowledge and ideas have been established on a topic, and what their strengths and weaknesses are. As a piece of writing, the literature review is defined as a guiding concept (e.g., research objective, the problem or issue that is discussing or argumentative thesis). It is not just a descriptive list of the material available, or a set of summaries. In this section, the community forest related theories have been reviewed. As theories guide to examine the linkage between findings and theories, there are some theories discussed hence under.

2.6.1 Community Forestry in Theory

As it is apparent from the preceding examples of community forestry in practice, several concepts and efforts affect its implementation. Devolution

or decentralization of rights, responsibilities, and authority from the state to forest communities occurs to some extent. Forest utilization can occur in an ecologically sustainable way and be compatible with biodiversity conservation. Greater local control leads to healthier forests, more ecologically sustainable forest use, and greater local control increases local community benefits associated with forests and forest management. Community forestry refers to forest management that has ecological sustainability and local community benefits as central goals, with some degree of responsibility and authority for forest management formally vested in the community. (Susan Charnley and Melissa R. Poe, 2007)

2.6.2 Gender Theory

Gender refers to socially constructed differences and relations between men and women that vary by situation and context. Gender analysis requires going beyond statements about “women” and “men” to understand how historical, demographic, institutional, cultural, socioeconomic and ecological factors affect relations between women and men of different groups, which partly determine forms of natural resource management. Gender analysis focuses on the interaction of gender with other socially-important variables, such as age, marital status, economic roles, ethnicity, and migratory status. (Marianne Schmink, 1999). The term "gender" should be used to refer to the social and cultural constructions of masculinities and femininities, not to the state of being male or female in its entirety. (Garrett, 1992)

Gender study closely examine the role that the biological states of being male or female (anatomical, physiological, and genetical explanations of male and female body parts, structure and nature of functions of body organs, genetic carriers etc.) have on social constructs of gender. Specifically, in what way gender roles are defined by biology and how they

are defined by cultural trends. (Butler, 1999). Gender theories imply the social and cultural construction of sex, which investigated in strict opposition to any kind of naturalization. This indicates that categories of men and women are social constructions, which formed out of norms, expectations, and laden common sense of what it means to be a man or a woman in a particular space and time (Flick 1998). While the gender approach offers the possibility to analyze the social construction of sex and the resulting similarities and differences due to such socially constructed practices, its main strength is that it seeks to uncover the power differential between them and the inequalities that the system of gender generates. Gender studies do not necessarily claim for the equal weight of both sexes (as feminism does), but examine the unequal distribution of power. There are some theories to judge the female participation in development programs, Women in Development (WID), Women and Development (WAD), Gender and Development (GAD).

2.6.3 Feminist Theories

Feminism rests on the notion of biological sex (of masculinities and femininities). Feminist theories denote a range of theories with the basic principles of "Feminism", this asserts equal rights and demands legal protection for women. Feminist theory manifested in various forms (e.g. Marxist liberal, radical, social feminism) and disciplines (history, environment).

Central to studying women's roles and relations with the natural environment, Eco-feminism emerged in the mid-1970s, and was the first attempt to theorize these interactions (Luitel & Timsina 2008). The themes at its core are: exploitation, domination and oppression (Sargission 2001 in Upadhyay 2008) women and nature. Eco-feminism has itself come a long

way since its inception, and there is now vast diversity within the field. Diversity can broadly categorize into three positions: essentialist eco-feminism, materialistic/post-structural feminism, and colonial/third-world feminism.

2.7 Participatory Theory

It is sure that "development without popular participation can be best be an incomplete affair" (King Birendra as quoted in Stiller and Yadav 1978). Sundaram (2002) claims that the participation of beneficiaries can be understood in terms of participation in decision making, implementation of development programs, monitoring and evaluation of the program and sharing the benefits of development. There exists a great importance of people's participation in any kind of project because it enriches the planning process by checking the reliability of data, ensuring commitment of the people to targeted projects, rationalizing proposals by the agencies concerned; reducing unreasonable pressures through informal channels and finally basing the proposals on the judgment of the people affected by the program. Local people always used to be in a better position to know about their needs and prioritise and this can avoid duplication minimize delay and ensure accountability. As the result of participation, the people will be in a better position to assess their own rights and responsibilities.

2.7.1 Concept of Participation

Participation has been defined in various ways by various authors: being a member of voluntary organization in participation. Others have interpreted participation as sharing in decision making while some others consider the participation in terms of monetary material and labour contribution. Cohen and Uphof (1977) define participation as involvement in the decision making process implementation programmer, sharing benefits of development

programmes, and their involvement in efforts to evaluate such programmes. Warner (1965) defines participation as affiliation attendance at meeting, taking part in programmes and activities of the meeting performing special assignment or jobs for the group contributing financially, exercising leadership responsibilities and working in the project.

2.7.2 People's Participation in Community Forest (CF)

Community forestry of Nepal is one of the popular programmes in the context of people's participation. It is realized that people's participation is the best way to achieve the objective, an effective protection and management of forest resources. Although community forestry is the active participation of local communities in planning and managing local forest resources, there is no attempt for managing local forest resources and there is no attempt from the part of implementers to improve opportunities and minimize constraints to people's effective participation in this sector. To promote participation, a deep study of cultural, historical, political and other socio-economic determinants of the people's participation is indispensable. Nepal has so far successfully implemented community forestry program with the active participation of local people. (Chhetri, 1992)

2.7.3 Participatory Approaches

Participatory approaches are based on shared ownership of decision-making. This approach is a response to 'top-down' approaches to development, in which power and decision-making is largely in the hands of external development professionals. The top-down approach used to be the conventional style of development. However, this had many flaws and was not effective. It also raised questions about whether 'outsiders' had the right or the knowledge to set the development agenda of local people. In the 1980s, development workers began to seek more participatory alternatives

that avoided some of these problems. They drew on alternative methods of learning and action that, at the time, represented a radical change. In general, this change has been embraced as a positive shift in development practice. In general, sense participation is the sum of organization, empowerment and contribution. The mechanism of participation is to organize people first, when contribution individuals bond together, their collective member can rectify the imbalance between weak and stronger. Freedom and opportunity to participate, the ability to participate, and willingness to participate are the essence to be considered while talking about participation. There are five levels of participation viz. informative, consultative, associative, administrative and influential. At informative level, only information shared, while at decisive level decisions made based on active participation. Decision-making and implementation plays most important role in Participatory theories, there are two types of approaches to control/ facilitate participation, Top-down and Button Up approaches. (Sarah White and Jethro Pettit, 2004)

Key Terms and Concepts of Participatory Approach

- **Community** refers to a heterogeneous group of people who share residence in the same geographic area and access to a set of local natural resources. The degree of social cohesion and differentiation, strength of common beliefs and institutions, cultural diversity and other factors vary widely within and among communities. (Marianne Schmink, 1999)
- **Community Forest** is "That part of Non-permanent forest estate (not more than 5000ha) that is the object of an agreement between government and a community in which communities undertake sustainable forest management for a certain period". It is a forest established through an agreement by which the service in charge of foresty allots to a community a portion of national forest, which the

community manages, preserves and exploits in its own interest (Manga *et al*., 2001)

- **Community-based conservation** refers to a particular form of project design and implementation that seeks to achieve social equity through community participation in natural resource management. Community-based conservation projects are distinct from strictly preservationist projects, and from those administered without community participation. Similarly, community-based strategies differ from development projects that are solely concerned with increasing productivity or income without regard to social equity or to environmental considerations. (Marianne Schmink, 1999)
- **Conservation** refers to the long-term maintenance of ecosystem biodiversity through the management of multiple forms of resource use and preservation. The concept, as defined here, applies to the landscape scale (as opposed to genetic or species-level conservation), and includes the different human groups as well as the natural species that inhabit the ecosystem. Conceptualized in this manner, conservation encompasses a broad and complex range of social and ecological interactions and negotiations. (Marianne Schmink, 1999)
- **Empowerment** means "leveling the playing field" in a manner that gives equal voice to the perspectives and the priorities of less-powerful groups within the community, be they defined by class, ethnicity, migratory status, or gender. (Marianne Schmink, 1999)
- **Institutions** are sets of formal and informal rules and norms that shape interactions of humans with others and nature. (Marianne Schmink, 1999)
- **Learning processes** refer to learning in a collaborative mode that incorporates analytical and social skills, including a focus on gender, along with technical information and local perspectives and

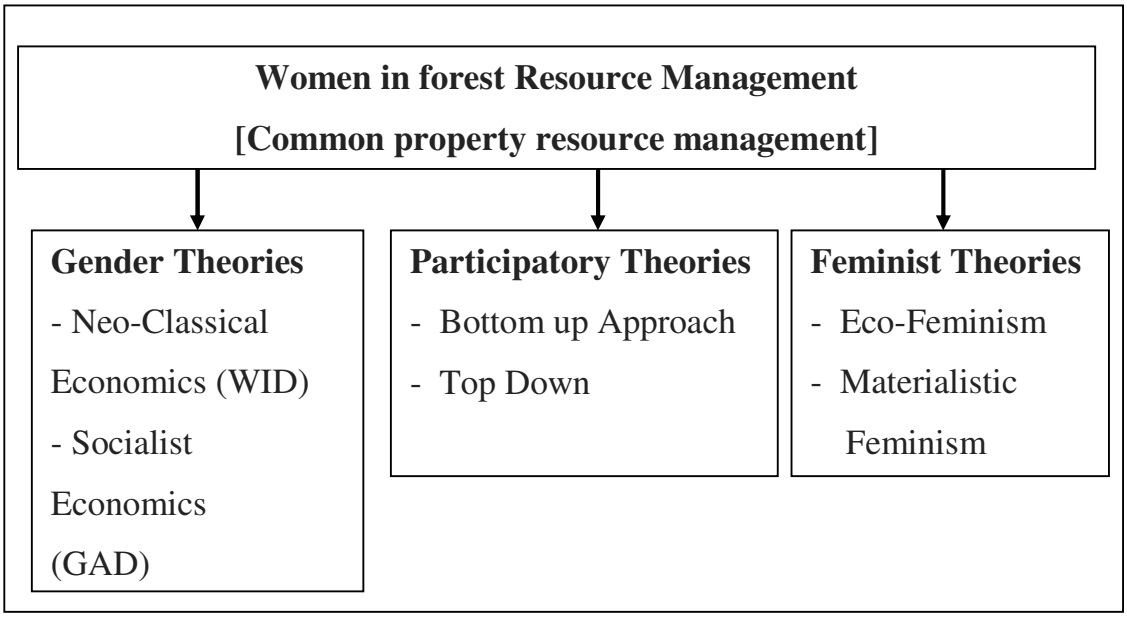
knowledge. Outside and local partners work together to test, apply, and adapt emerging concepts. (Marianne Schmink, 1999)

- **Livelihood** systems include the strategies and practices, including natural resource management and socioeconomic forms of organization that people use to meet their basic needs in site-specific and culturally variable ways. (Marianne Schmink, 1999)
- **Participation** can range from simply being informed, to receiving material benefits, to empowerment through full involvement in project decision-making and management. (Marianne Schmink, 1999)
- **Participatory Rural Appraisal (PRA)** is a short-cut method of data collection. It is a methodology for action research and utilizes a range of techniques. It involves local people and outsiders from different sectors and disciplines. Outsiders facilitates local people in analyzing information, practicing critical self-awareness, taking responsibility and sharing their knowledge of life and conditions to plan and to act. (Handari, 2003)
- **Stakeholders** are different social actors, formal or informal, who can affect, or be affected by, the resource management issues at hand. Stakeholder analysis involves different levels of analysis and relationships to resources, including organizations, groups and individuals at international, national, regional and local levels, as well as different actors within local communities and domestic groups. (Marianne Schmink, 1999)

After reviewing many literatures, a framework is drawn for the assistance of this woman centered research. Some theories, which are directly, relate with the woman Neo-classical Economics (WID) and Social Economics (GID). Bottom up and top down approaches of Participatory theories. Eco-feminism and Materialistic feminism used from feminist theories. These mentioned theories made confusion on how to involve in development. WID claims

women have right to manage resources which they use and GID claims every people have right to involve in social development. Bottom up and top down approaches have conflict on which is better.

Fig 2.1: Interrelation between Theories



(Charles Chabala, 2004)

Linking with forest materials with feminist theories each kinds of plants have right to grow stated eco-feminism theory where materialistic feminism claims less plants should be cut down. This framework assists to the researcher what is going on in women managed community forest. Which theory about women, which approach and which feminist theory on natural resource management are accepted and which avoided.

2.8 Policy on Forest Management

In 1957 AD, the government of Nepal enacted the Private Forests Nationalization Act 1957 and nationalized all the private forests, which helped partly to break the feudal power structures. These acts transferred most of the forestland to the state under the control of the Department of Forest (DoF). The government further developed the Forest Acts (1961) to manage the forest resources in subsequent years. But due to insufficient DoF

capacity of management of mid-hills forests, the government could not effectively implement the Forest Act 1961 AD, and the later on in 1967 AD Forest Protection (Special Arrangement) Act was promulgated. As a result, the deforestation rate was increased which led to lack effective regulation of forest product extraction. (Main report of GoN/DoF 2062/63)

Nepal's forest policy history: Testing of private, state and community regimes

Before 1957: Forest was administered as private property

Up to 1846 Era of Forest conversion to agriculture land

1846 - 1950 Privatization of forest by autocratic regime

1950 - 1956 Period of transition to convert forest as private property to state property

1957 - 1990: Forests was controlled as state property

1957 - 1960 Nationalization of private forest - Forests declared as state property

1961 - 1975 State's control and command approach remained dominant

1976-1986 Emergence of the concept of CF partnership with state and community

1987 - 1990 Formalization of the current forest policy

After 1991 Forests has been managed as common property (in partnership with the state)

1991 - 2000 Translation of community forestry principles and policies into practice 2000 onward: Recognition of community forestry as an effective approach of resource management (Pokharel, Stadtmuller and Pfund 2005).

Forestry Sector Policies

Community forestry is "*a part of national forest handed over to a user group under specific rules and regulations for its development, conservation and utilization for collective benefits."* Community forestry is thus the

management, control and utilization of accessible forest resources by the local people (Forest Act 1993).

The Forestry Sector Master Plan 1990 is the principal policy document for guiding forestry development in Nepal (Shrestha 1999). The 1990, Master Plan has recommended that women should be at least one-half of the members of the users committee in the Community forestry Development Program (CFDP 2001). The directive suggests that women, as the real primary users, should be involved in the decision-making and benefit-sharing mechanism (Shrestha 1999).

The Ministry of Forest and Soil Conservation (MFSC) is to develop a Gender and Social Equity (GSE) vision by the year 2019.

> "The MFSC is a gender and social equity sensitive and socially inclusive organization practicing good governance to ensure equitable access to and decision making power over forest resources and benefits of all forestry sector stakeholders (MFSC 2004)."

Further, Community forest development program (CFDP) guideline emphasizes on giving leadership opportunities to the women in FUG (CFDP 2001).

Forestry in Three-Year Interim Plan (2010-11 to 2012-13)

The 'forestry and soil conservation sector policy' in the Three year interim Plan expects to empower women and enhance their income generation through their active participation in forest user committees, especially by targeting women and Dalit communities in leasehold and partnership forestry. For gender equality, the sector policy emphasizes in gender sensitization and women's leadership building to ensure access to and control over resources related to forestry and soil conservation. Furthermore, in the forestry sector; capacity building training gender concerns are planned to be

incorporated enhancing the quantity and quality of gender sensitization training. (Report of GoN/NPC, August 2010)

2.9 Empirical Review

2.9.1 Global Context

Forest is the major and prime natural resource of the world which is also called mother of nature. It is the valuable asset which helps the human beings in various aspects. In facts various environmental consequences such as ozone layer depletion, global warming, acid rain, loss of bio-diversity etc are reduced and persevered by the forest resources. Realizing the seriousness resulting from the depletion or deforestation of forest, international community has been prioritized in forest resource management. Thus the people's participation is emphasized in the management of the forest resource. Then after, the role and participation of women along with male is emphasized. The principal reason for enhancing the role of women in Community Forestry is to improve their living standards as well as their participation regarding the different socio-economic aspects. (Om Prakash Dev, Nagendra Prasad Yada & John Soussan, 2003)

Community Forestry generally assumes that users should have a high degree of understanding in Community Forestry concept, process, their roles and responsibilities. Community forestry is identified as a participatory approach of forest management where CFUG members are fully authorized to plan and implement the activities for their collective benefit. Both the men and women have equal concern on the local forest and its products. So, both of them should equally participate in planning and implementation of the Community Forestry activities. Exclusion of women from decision-making process is one of the limiting factors of gender equity in Community Forestry. (Kalpana Ghimire & Rishi Ram Bastakoti, 2006)

Community Forestry Programme is one of the highest priority programmes of forestry sector in Nepal. This has been widely recognized as one of the best policy examples of devolving natural resource management and use rights to local people (Agrawal and Ostrom, 2001; Adhikari, 2003, Bastakoti, 2005).

Its success has led to improved forest condition, generation of substantial financial income from the use and sale of forest products and creation of a large number of effective grassroots institutions (Kanel, 2004). Despite these successes, many studies have reported commonly the problems of social inequity and exclusion of the poor, women and other disadvantaged groups from gaining access to and control over community forest resources and incentive derived from it (Graner 1997; Agarwal 2001; Rai and Buchy 2004, Ghimire, 2005 etc).

Involvement of women is crucial for the success of Community Forestry. Women are the major collectors of forest product. Such as fuel wood, fodder, fruits and grass etc. Women have worked successfully in both mixed and all female forest committee in rural Asia. Village men and women and professional foresters now generally agree that women are also capable of committee management. Inserra recommends that women's membership of forest committee has been promoted primarily through extension activities. According to her, women should participate as much as possible in forest management committee. However they should not be considered in isolation and total community participation should be effected (Inserra's, 1988).

Global forest cover, in 2000, was 3.9 billion ha. Worldwide, some 350 million of the world’s poorest people and women are heavily dependent on the forests for their survival. Community-owned and administered forest

totals at least 377 million ha, or at least 22% of all forests in developing countries (around 10% of global forests) and about as much global forest as is owned by private landowners. This figure is expected to reach 540 million ha by 2015 – perhaps representing 45 percent of the developing world's forest estate. Much of this area will be managed by poorest people and women user groups (William's, 1991). Following the practices of Europe and America, forest protection with the involvement of local people and women initiated since 1980 in South Asia. For example, under the joint forest management (JFM) in India, the degraded forests were given to community for management and regenerates. Similarly in Africa (Gambiaand Tanzania), attentions was shifted to community based natural resource management. The emerging trend in Africa was to support the custodial interest of the forest adjacent community which enhances the status of rural, disabled, poor as well as the life of woman who are deserted by their husbands (Carr-Harris, 1992).

The worth of the Community Forestry for enhancing and expanding the role of woman of rural areas can be traced. In the late 1970s, it was generally perceived that widespread deforestation had led to environmental degradation, and that governments acting alone were not able to reverse the trends. Community Forestry emerged at this time as an approach to address widespread forest loss and its consequent environmental degradation and negative impact on rural livelihoods. The first 10-15 years of effort in implementing Community Forestry in countries such as India, Nepal and the Philippines was spent in developing, testing and institutionalizing approaches aimed at effectively involving rural communities as well as women in the active protection and management of forests. The protection and rehabilitation of degraded forests and the establishment of new forest resources were the major policy and practical objectives. This is still the case

for many countries in the Asian region where Community Forestry (under its various guises) has come into the national agenda only during the past decade. Utilization of the rehabilitated and regenerated Community Forests in India and Nepal has only commenced during the past decade and in other countries in the region it is barely being considered (Agarwal, 2001).

Thus, the participation of the women in the Community Forestry helps for raising their rural livelihood, the standard of their life as well as other various aspects. So, the participation of the women in Community Forestry is the successive effort for altering and bringing positive changes in their life. The practice of Community Forestry thus is significant for the rural women and the women of the third world. The current study on women participation in Dharapani draws many lessons of success stories from past literatures.

2.9.2 National Context

Nepal is one of the pioneer countries to hand over the management responsibility of government owned forest area to local community forming a forest user group as an autonomous body for forest management and utilization. Though Leasehold Forestry Programme for the poor and women is the first priority programme of Forestry sector of Nepal, Community Forestry had received the highest priority in the Master Plan for the Forestry Sector of Nepal (1989) and is regarded as the most successful programme(Acharya and Oli, 2004). The Panchayat Forest (PF) and Panchayat Protected Forest (PPF) rules allowed for the transfer of responsibility for forest management from the government to the local Panchayat as PF and Panchayat Protected Forest PPF (Joshi1993; Bartlett 1992). The promulgation of Panchayat Forest and Panchayat Protected Forest Rules 1978 provides a convenient bench mark for community based forest management in Nepal. After democracy was restored in 1990, the

government framed the Forest Act of 1993, which focused on sustainable management of forest resources under community-based property rights regimes (Pokharel, 1991).

Recognizing the importance of people's participation in Community Forest (CF), Community Forestry policy has made mandatory provision for at least 33% of women representation in Executive Committee (EC). Moreover, District Forest Office and foreign aid funded agencies have supported to promote women- only user group formation where general body and executive committee are made up of women only. A quick glance at the national level database shows that 24% of the CFUG committee members are women and there are more than 600 women-only CFUGs (CFD, 2004). Although Community Forestry policy has emphasized the inclusion of all the concerned groups and stakeholders including women in the mainstream of Community Forestry, the translation of policy into practice has several implications.

Women's participation in Community Forestry Programs may be helpful to increase economic status of women in society. It could be of big help for to case of poverty alleviation in the country. Involvement of women is crucial for the success of Community Forestry women's are the major collectors of forest product. Such as fuel wood, fodder, fruits and grass etc. They cook and do most of domestic works. Therefore, it is they who suffer the social and economic consequences, of deforestation, most directly having to spend more and more time and walk longer distances in search of this essential forest product. However they should not be considered in isolation and total community participation should be effected (Kayastha, 1999).

Women are also the active users and members of most of the Community Forest. Thus, women are providing an important role in sustainable development of community forests and its effective utilization. However their role in Community Forestry for its sustainable development has not been properly studied. It also highlights the constraints on maximum female participation in Community Forestry and focuses on possible ways for solving the problems faced by women in Community Forestry (Shrestha and Britt, 2004).

Regmi concluded in his study that women's involvement in forest committee could definitely help the government to solve deforestation problem in Nepal. Several studies conducted in different parts of Nepal have also shown the heavy reliance of women on the forest. These studies have also recommended women's active participation in Community Forestry programme so that the community can protect and develop local forest resources (Regmi, 1989 cited by Khatiwada, 2008). Women have worked successfully on both annexed and all female forestry committees in Nepal. Rural people and professional foresters generally agree that women are capable for doing committee work of learning how to do it (Gurung, 1994), cited by Khatiwada (2008).

Among 14,000 FUGs of the country, less than 5% are women-only FUGs which are spread across the 61 of 75 districts, with 82 percent in the hills and the rest in the Terai (CFD, 2004). It is not clear where the idea of women-only groups is originated, and though it is still small, their number has dramatically increased since the late1990s. Whether this trend will continue is difficult to say, as currently formation of FUGs has slowed due to the political and security instability in the country. Regarding women's participation, data (DFO, 2013) shows, that currently 613 (6.068%) FUGS

are handled by all women group. Similarly, 40727 (25.47%) women are working EC member in different FUGS (Annex attached). The number of formation of all women FUGs is higher (147 FUGS) in FY 063/064 and higher in percentage (18%) in FY2068/069. FUG is optimistically increasing in recent years Nepalese women have shown equal concern in forest resource and environmental management. For example, women handled FUG, named Malati of Saptari district showed capability and won ward Ganesh Man Singh Ran Puraskar, by conserving the Community Forestry efficiently.

At the field level, some NGOs have also dedicated resources specifically targeting women, such as CARE Nepal through Forestation Partnership Project (FPP) started in1996. To the date, in the project area (Rapti zone alone), 90 FUGs offer women a forum for experimenting with governance and forest management. Apparently women's motivation for forming and joining women-only FUGs is that women can manage natural resources as men do … [and that] …unity in a women's FUG opens up their opportunities to participate in training, workshops and cross visits, which enhances their capability' (CARE, 2003a). At first sight this initiative seems to have very positive results for women: 50 community reading centers have been opened training 1000 women; 49 women are trained as local resources persons able to prepare operational plans and facilitate awareness workshops; about 200 women from the project districts hold 'key executive positions in local government' (CARE, 2003b).However, in such statements, women are essentialized as one category and the differences amongst them are being blurred (Krishna, 2001). Although the 'myth of community' (Guijt and Shah, 1998) was exposed in the late 1990s, on the ground women are still seen as one category and many practitioners fail to look critically at how women become involved, how they benefit or how they are transformed (Jackson, 2004).

Forest protection and management by the local people has a long history in Nepal, although institutional arrangements for participatory forest management were not democratic and transparent in those days. In most parts of the country, the forests were under the control of the local peoples. Despite that control, local people had considered the forest was their (Ghimire 2001).

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

Legally the constitution of Nepal has given women the freedom of expression and religion, freedom to own property, freedom to vote, the right to run for office, and the power to raise their children as they see fit. Unfortunately, practical application of these rights has yet to realize by Nepali women (Thapa, 1999).

Hadi (2001) claims that men's outmigration can lead increasing independence to the left-behind women. In the absence of their male

guardians, women may have better access to resources. Women may also face an expanded space where they can make their own decisions, develop their own coping strategies. As per FAO (2005) participation of women in CFUG can lead to a restructuring of traditional gender roles and a modification of cultural values. It can lead to changes in the gender division of labour including a 'feminization of agriculture'. Sometimes, the absence of their husband makes left-behind women more active in community development activities and farming.

Upadhyay (2005) claims that, the basic concept of community forestry rests on the notion that, forests should manage by those people who use them. Involving the real users of forest can incorporate their knowledge into forest management and motivate to sustain conservation. Women are the primary forest users since they are responsible for collecting most of the fuel wood, fodder, leaf compost and bedding as well as controlling grazing. Being primarily involved in the collection and management of forest resources, women have developed a traditional knowledge base about the management and utilization of their forest. Such traditional knowledge can play an important role in the conservation of different species and varieties depending on their usefulness to the community. Considering women's dependence on and knowledge about forest resources, women's participation is most essential for the sustainable use of forests and the management of community forestry programs. The genesis of present study is ingrained in the review of many literatures as mentioned above. This study is done by taking one women managed community forest. For which pertinent literature has been thoroughly reviewed, and theoretical perspectives of **Common property resources** and **Participatory approaches** has been used for guiding this research study.

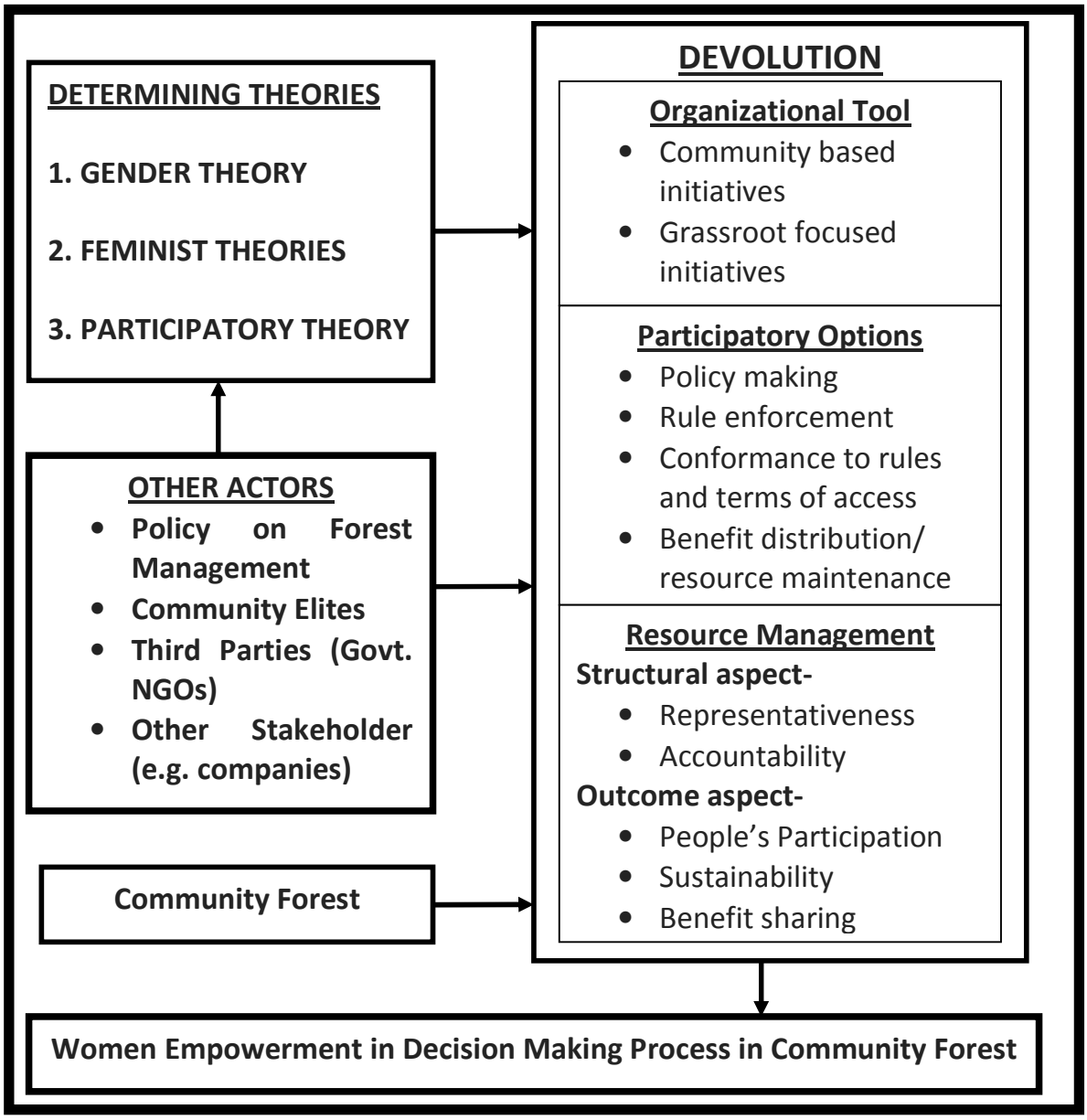
2.10 Theoretical Framework Adopted in the Study

Theories are formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge, within the limits of the critical bounding assumptions. The theoretical framework is the structure that can hold or support a theory of a research study. It understood that the user's identification, preparation of community forest constitution, preparation of forest operational plan, community forest utilization, community forest protection and monitoring and evaluation are major steps taken for Community Forest management.

Moreover, it is known that both men and women are involved in community forest management. However, in the Nepalese context, with respect to cultural and social practices, men are grasping all opportunities by dominating women. Still most of the government policies are in favour of men; policies try to include the equality aspect to both women and men where as equity aspect is in shadow. Therefore, women and poor are not able to capture these opportunities in systematic and sustainable way. The following theoretical framework consists of concepts, and existing theories that are used for this study.

The theoretical framework explains the relationship between various determining theories, relevant other actors, women's participation in community forest, organizational tool, participatory options and resource management. The asset of theoretical framework lies at the core of the women empowerment context. The framework was developed to enable information about people's assets to be presented visually, which are much important with the inter-relationships between the various aspects.

Fig 2.2: Theoretical framework espoused in the study



Determining Theories: Determining theories includes all the three theories used in the study i.e, Gender Theory, Feminist Theories and Participatory Theory. All these three theory/theories are already discussed in comprehensive manner

Other Actors: It includes the other actors of the society that are indirectly involved in the community forestry. ***Policy on Forest Management*** denotes

the policies drawn by the national policy makers as it plays a vital role on every kind of development field. ***Community Elites*** includes all those privileged and influential group of people who control a disproportionate amount of wealth or political power, which enables them to enjoy superior intellectual, social, or economic status. ***Third Parties*** here mean government and various Non-Governmental Organizations (NGOs) who are involved with the community forest in various stages and phases. ***Other Stakeholders*** indicates companies that may be part of community forest for business gain or philanthropy.

Organizational Tool: Organizational tools help stay organized so that one can manage time, keep workspace clutter-free, prioritize projects and stay on top of schedule**.** Under this study, Community based initiatives and grassroots focused initiatives are such tools.

Participatory Options: By participatory options, we mean the choice given to the women involved in community forestry to ensure their level of participation. Participation can be made in various context like Policy making, Rule enforcement, Conformance to rules and terms of access and Benefit distribution/ resource maintenance.

Resource Management: Resource management is the efficient and effective deployment of an organization's resources when they are needed. Here, we look at the structural aspect and outcome aspect. Structural aspect includes women's representativeness and their accountability towards the community forest programme. Outcome aspect deals with the people's participation in the CF programme, their sustainability in the long run and benefit sharing of the CF Programme.

2.11 Conceptual Framework adopted in the Study

A conceptual framework is used in research to outline possible courses of action or to present a preferred approach to an idea or thought. Conceptual framework is a type of intermediate theory that attempt to connect to all aspects of inquiry (e.g., problem definition, purpose, literature review, methodology, data collection and analysis).

The conceptual framework (Fig 2.3) explains status of women in Community Forest (CF). The status of women in CF has been impacted by the various attributes that includes Gender, Forest policy, Participation and Natural Resources Management (NRM). They are being combined in the form of organization aided with empowerment practice characterized by participatory approach in order to attain various long term goal related to community based conservation, gender empowerment, livelihood system and stakeholders.

Gender is a range of characteristics of femininity and masculinity. Depending on our context, the term refers to the sex (i.e. the state of being male or female), social roles (as in gender roles) or gender identity. It includes Social & cultural construction of sex, Equal distribution of power and Gender and Social Equity.

Forest policy is the relationship between people and the natural world. Forest policy is what governments choose to do or not do about forests within their jurisdiction. Almost all forest policy is based on a combination of approaches or "policy levers" which governments use to affect human behavior. Things considered here are collective common property, Collective role & responsibility, Lofty participation and CFUG success.

Participation means joint consultation in decision making, goal setting, profit sharing, teamwork, and other such measures through which a firm attempts to foster or increase people's commitment to collective objectives. Under the study, stages of participation and types of participation are highlighted to understand the status of women in the CF.

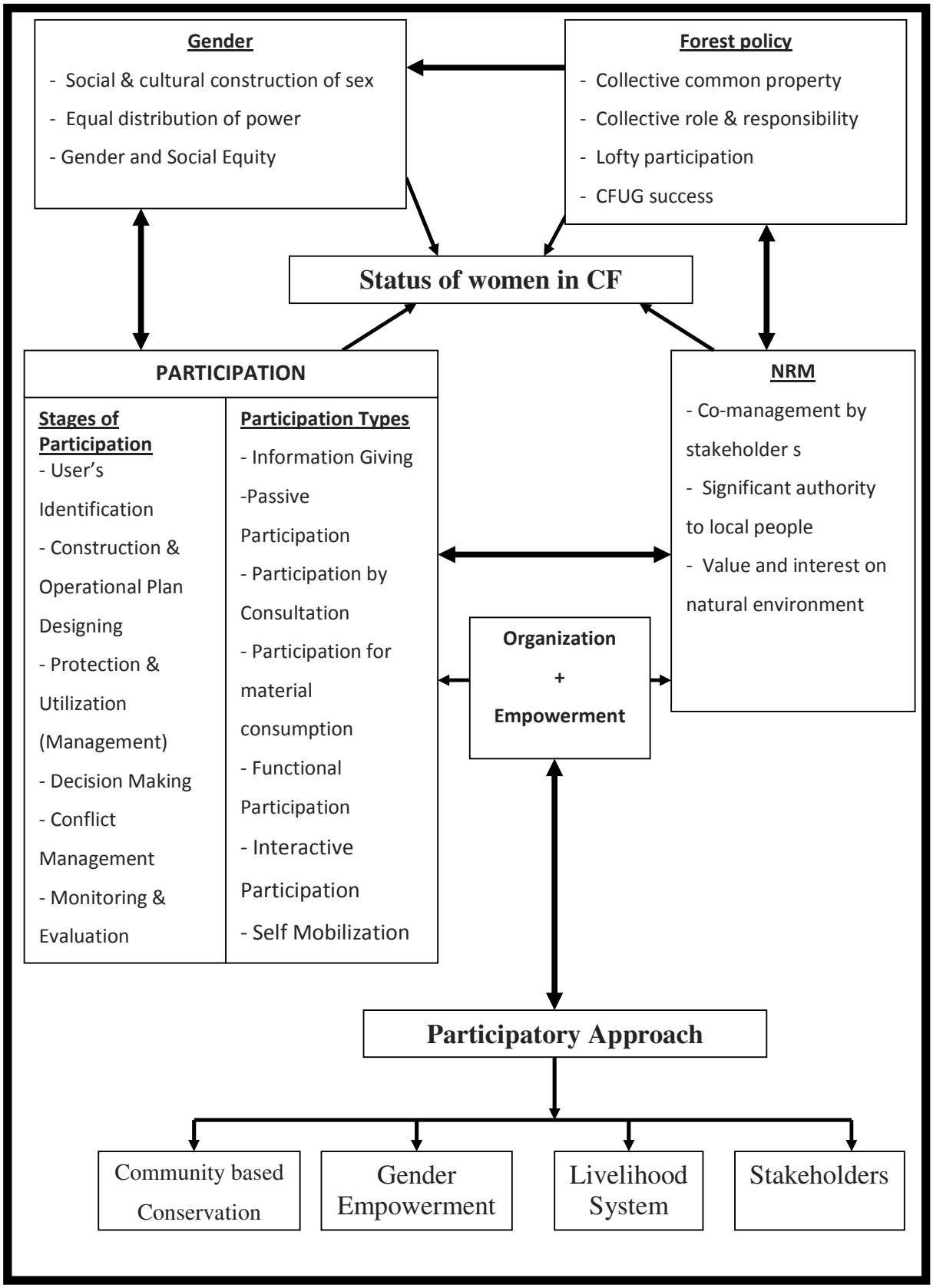
Natural Resource Management (NRM) refers to the management of natural resources such as land, water, soil, plants and animals, with a particular focus on how management affects the quality of life for both present and future generations. Natural resource management deals with managing the way in which people and natural landscapes interact.

Organization under this study means a social entity with collective goal and is linked to an external environment. It's a social unit of people that is structured and managed to meet a need or to pursue collective goals of the community forest.

Empowerment under this study refers to increasing the political, social, gender, or economic strength of women community.

Participatory Approach is such an approach in which everyone who has a stake in the intervention has a voice, either in person or by representation.

Fig 2.3: Conceptual framework espoused in the study



CHAPTER III

RESEARCH METHODOLOGY

3.1 Introduction

This chapter deals with the methodology used in this study to achieve the stated objectives of the research. As per the theme of research, this study utilizes feminist methodology and field method in general however, not limited only on it. The major contents of the methodology, which used in the study, are discussed here.

3.2 Study Site and Rationale of the Selection of the Study Area

Community forestry has been very successful especially in the middle hills in Nepal. Bharatpokhari is one of the VDC in middle hill. It is prominent in FUG context as the VDC comprises 22 FUGs. Altogether 22 FUGs are functioning in Bharatpokhari VDC, out of which 2 FUGs are managed by women. Among two women community forest, Dharapani women community forest is purposely selected for the study. The rationales for the study area selection were as following:

- It represents the women managed community forest of middle hills of Nepal.
- The area is the familiar to the researcher. Before the visit to this study the researcher visited the site many times as the area is nearby to researcher's residence. The researcher knows some of the aspect of socio-cultural, economic and political situation of the place. Further, being near to residential site of researcher, the project produce opportunity of low-cost field work.

3.3 Research Design

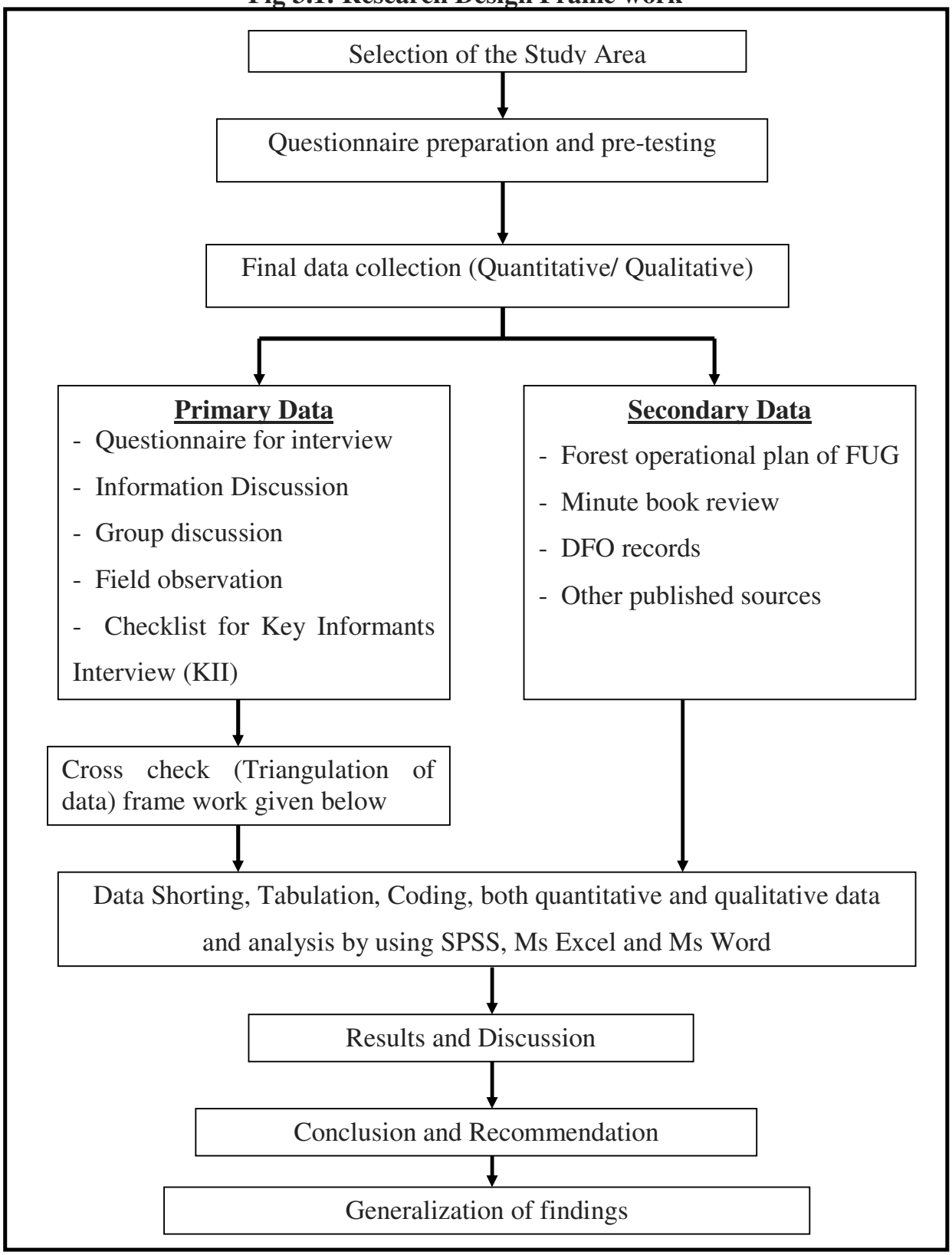
A research design is concerned with turning a research question into a testing project. The research design has been considered a "blueprint" for research,

dealing with at least four problems: what questions to study, what data are relevant, what data to collect, and how to analyze the results. The methods of this research are solely based on participatory approach. Consultation has been carried out with CFUG members, District Forest Office and Community Based Organization as well as other Supporting Organizations related to Community forestry in the area. During the study, the descriptive as well exploratory types of research design are carefully applied.

Exploratory Research is employed as not much is known about the topic. It clarifies problems, gathers data and creates initial hypothesis and theories about the study. It gives pertinent information and helps to form initial hypotheses about the study. ***Descriptive research*** is also employed as the researcher has a specific research question. It gives a set view of the subject, population and problem. It provides research questions, populations or methods of analysis before the research is started. In this study, exploratory research happens first for descriptive research to be effective. The latter organizes the data and hypotheses found during the exploratory process. Researcher spends the necessary time in exploratory research before moving on to the descriptive phase.

Basically, the research resembles exploratory as well as descriptive type but at certain places it is analytical type. A case about the exercise of community forestry program in the district has been studied. A case study has been one of the most popular research designs used by the social scientist in recent decades. Likewise feminist methodology, field methods and case study methods research design are also applied in this research. The diagrammatic order of the research design is as follows.

Fig 3.1: Research Design Frame work



3.4 Universe and Sampling

Sampling is the key to survey research. No matter how well a study is done in other ways, if the sample has not been properly found, the results cannot be regarded as correct. There are 64 households in this community forest. Each of the household members representing user women from Dharapani women managed community forest has been considered as the respondent for census survey and personal interview. Sample size is 64 as the study follows the law of large numbers which states the larger the sample size, the better the estimates, or the larger the sample the closer the "true" value of the population is approached.

3.5 Nature and Source of Data

Primary and secondary data was collected using both quantitative and qualitative methods of data collection. Qualitative data has been collected using several tools like in-depth interview, field methods of feminist methodology and case study methods. While quantitative information was collected using questionnaires survey.

	TOOLS	SAMPLING	TARGET GROUP
Primary Data Collection			
1	Individual Questionnaire	64 (100%)	Member of CF (all women)
2	Key Informant Interview	7	DFO, Ranger, Present/Ex EC Chairperson, VDC Secretary, Advisors of CF (Male)
3	Focus Group Discussion	2	EC member, user of CF
4	Observation	-	CF and Community Area
Secondary Data Collection			
Similar types of study/research reports, different related literatures and previous data of the concerned CFUGs, data from concerned DFO and range post and CF itself.			

3.5.1 Primary Data Collection Instruments

Case study: It has been selected as a research strategy because it allows systematic investigation while maintaining a contextually rich understanding of a phenomenon in specific. This is the most suitable strategy for this type of study because the issue is women's participation in forest resource management'. This issue could not be adequately understand outside the women managed community forest context since their participation in general/ mixed CFUG is shadowed by male role. Case study approach, which has been widely used in exploring forest management, has demonstrated its ability to capture the complexities involved (Banerjee, Macpherson & Alavalapati 2009), so present study is case study based solely on Dharapani Community Forest managed by women.

Field Survey (Direct observation): This type of survey is a reliable method for the primary data collection. Information collected during such observations is also useful for triangulation. In this method, the researcher directly observed a meeting of executive committee and a general assembly and could see the participation of different categories of users, transparency in information and accountability of the CFUG/C members. According to Yin (1994), carefully observing, probing and recording these meetings and assemblies provide additional information about the topics had studied. The researcher observed the Dharapani forest and that was fruitful to get the figurative estimation of its resource setting. Field survey has been carried out to facilitate the data collection. From the field visit, general information of geographical area, social structure was gathered. During the field survey, the meetings with key person of user groups also conducted.

In depth Interviews: Face to face, interview encourages capturing of respondents' perceptions in their own words and is a very desirable strategy in qualitative data collection (Frechtling, Sharp & Westat 1997). This type of

research method guarantees a high response rate and makes it easier to explain things to respondents (Neuman 1994). In this study, two tiers of personal interview were conducted with respondents from the CFUG by using separate set of interview schedule (see Annex 1 for used questions). Both close-ended and open-ended questions were used during the interviews. Participatory rural appraisal tools were used whenever necessary to make the process easier and more understandable. Interviewing is a way to make people talk (ask) about what they know. Neman (1994) strongly argued that, a research could carry out using four types of interviews: informal, unstructured, semi-structured and structured. As per the research objectives and research questions, three sets of questionnaire were prepared. In this research, questions asked with community forest user (64 question) are structured questions. Question asked with executive committee chairperson, VDC chairperson, DFO and Ranger (7 question) are semi structured. Both informal as well as unstructured questions were used at the time of both focus group discussions.

Key Informant Interviews: Interview is considered as powerful ways to understand social phenomena (Fontana and Frey 1994; Flick 1998). All users of the CF user, ex- EC members, teachers, ward chairperson, elderly people and other knowledgeable person are considered as key informants. Further, informal interaction was conducted with the DFO Kaski, Ranger of the respective Range Post in order to get in-depth information of women's participation in community forest and its management. Researcher prepared checklist to explore their experiences and the changes they have observe in the community/cluster and in forest with interaction from the women's perspective.

Focus Group Discussion: Focus Group Discussion (FGD) are carried out to explore the changes taking place in the role of women in decision making during the initial period of community forest development and handover

process as well as at present. Information from discussions provided an opportunity to express and share participants' views more freely. They are also fruitful to triangulate the reliability of results obtained from other methods. For this study, separate discussions were held with each individual groups ranged from executive committee, advisory committee, and different wellbeing categories in the CFUG. Separate discussions with representative group were conducted.

3.5.2 Secondary Data

The secondary data and information have been collected from the following sources:

1. Forest Operational Plans of the FUGs
2. Minute Books/Records of the FUGs
3. DFO records/database: general information about Community Forestry, District Profile of the Forest, and program and progress documents of the office were picked out.
4. Reports/booklets published by the DFO
5. Reports/booklets published by the FECOFUN
6. Other published and unpublished sources
7. Text and reference books: the literature regarding women's roles and decision making in community forestry were consulted throughout the study.
8. Online Sources

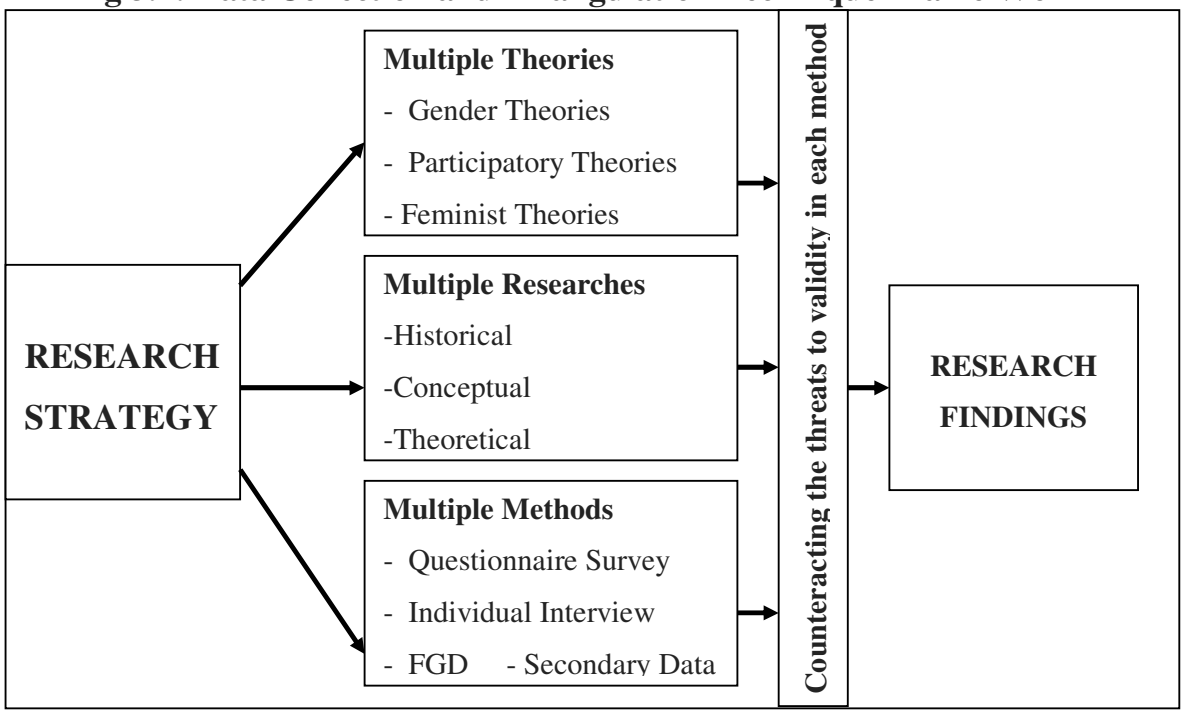
   www.forestrynepal.org www.sandeeonline.com

   www.forestaction.org www.google.com

3.5.3 Triangulation of Data

Use of multi-methods; tools; theories; space; time for data generation to avoid bias. This study triangulates the data in following way (Fig. 3.2).

Fig 3.2: Data Collection and Triangulation Technique Frame Work



(Adapted from Berg 2009)

3.6 Data Presentation and Unit of Analysis

When a mass of data is collected, it is necessary to arrange them in some kind of concise and logical order. This procedure is referred to organizing and tabulating data, performing statistical analysis and drawing inferences (Panta and Wolf 2002). In this research, both qualitative and quantitative tools were used for data analysis. Information obtained during group discussions has been transcribed and presented in written text. The results obtained from matrix ranking has been tabulated and produced as column diagrams. Data from close-ended questions of personal interviews is analysed using computer based software SPSS and Microsoft Excel program to produce descriptive statistics in the form of line graphs and column diagrams. Data from open-ended questions has been analyzed qualitatively and presented both in tabulated and textual forms.

CHAPTER IV

OUTLINE OF THE STUDY AREA

4.1 Introduction

This chapter deals with the profile of study area, specially the village where Dharapani Woman CFUG is located. It is accredited that geographical, economic, demographical, social, cultural aspects used to create impacts on natural resources management and development practices, so the biophysical environmental of the place is dealt here with. The map given below shows the location of Kaski district where the studied CFUG is sited in Bharatpokhari VDC:

Map 4.1: Location of the Study Area

(Source: http://en.wikipedia.org/wiki/File:Kaski_district_location.png)

According to the Population Census of Nepal (2011), the total population of Kaski district is 4, 92,098 in 94,298 household among which male-headed household are 65,537 and female headed household, 28,761. The men population is above 48.5 percent and women are 51.5 percent. Although population is higher, their participation in forest related activities and in decision making process is lower than men. However, the trend of women

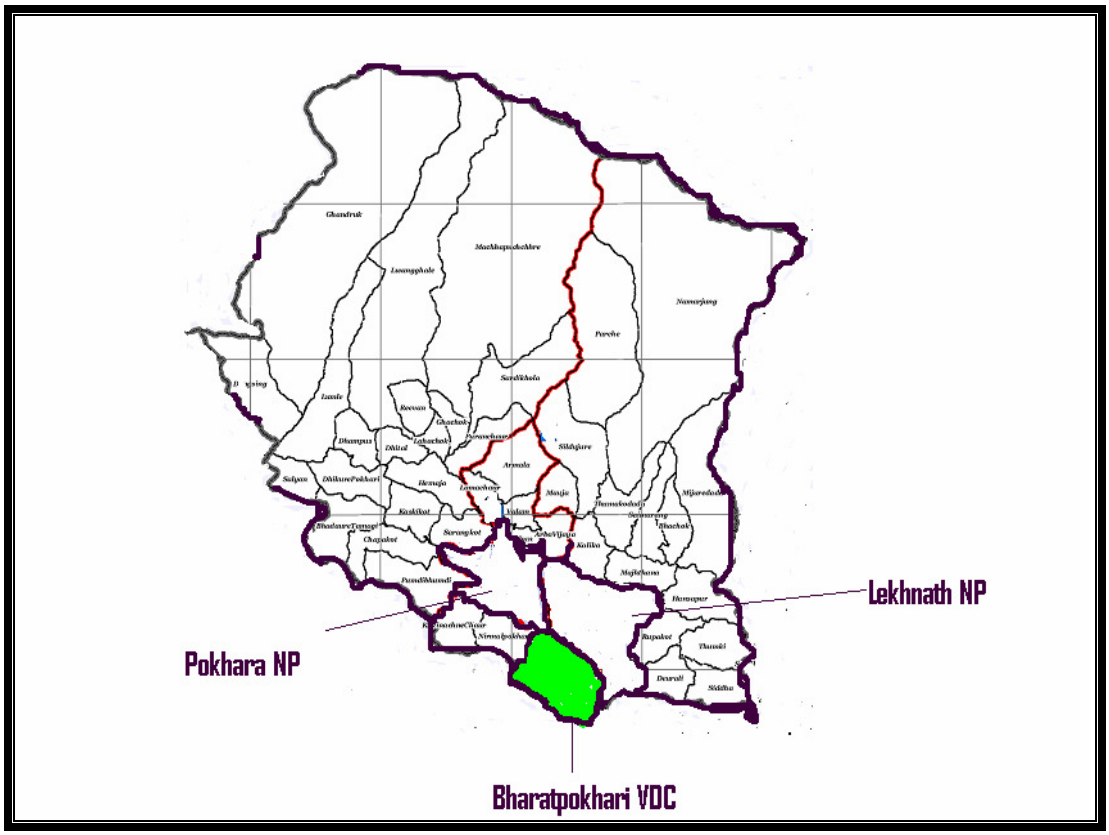
participation in all activities of community forest is gradually increasing in these days. Population of Bharatpokhari the study area is 10,115, with 4,677 male and 5,438 female. Population of the ward 2, 5, 6 where the women managed community forest is situated (the study area) is 2,482, and household is 527. However, 64 household and 385 populations managing the community forest studied here. It found that their presence is only physical as head count rather than involvement in decision-making roles due to many social constraints such as men centric decision making society, negative attitudes towards women, government's negative perceptions of forest use, little trust on women, lack of commitments, limited knowledge and skills, less incentives, lack of moral support, forestry rules hostile to people's participation and lack of fundamental linkages.. Though the community forest program has been implemented in the district since 1992/93, the district records showed that the status of women compared to men in the community forest is still poor.

In Kaski district, the total national forest area is 89,943 hector (44.6 percent). Until now, 16,507.03 (18.4 percent) hector natural forests are handed over to 409 CFUGs as a community forest, from which 40,017 households and 2,20,316 population are benefited. It shows that the average area of the community forest is 37 hector and average area for each household is 0.42 hector. Out of 409 Community forest, women manage five-community forest and the beneficiary households are 6746 in number. The area covered by these five Community forest is 145.54 hector (DFO report Kaski 2065/066).

4.2 Location of Community Forest

The study is conducted in Dharapani Women Community Forest of Bharatpokhari VDC. It lies at about 30 Km far, southeast direction from Kaski District headquarters i.e., Pokhara (Map, 4.2).

Map 4.2: Map Showing Dharapani and Bharatpokhari VDC



(Source: http://www.thekingdomofnepal.com/kaski-district-map/)

4.3 Social Demography

Bharatpokhari VDC is a mixed society with inhabitation of various caste/ethnic groups like Brahmin, Chettri, Gurung, Magar, Bhujel, Dura, Kami, Damai and Sarki. They are living here for centuries which demonstrate their participation in managing the locally available natural resources. In this process, the relationship between local population and natural resources stood vital.

Although natural resources as Community Forest and population are two different things, to a great extent the fate, destiny and management pattern of natural resources is decided by the local population. Population pressure–resource depletion-environmental degradation view is based on the Malthusian School of Thought. Study by Meadows (1972) entitled "Limits to

Growth" has claimed of direct linkage of man's action over resource utilization and has established the notion i.e., growth of population and environmental degradation. More People Less Erosion Hypothesis by Tiffen, Mortimore and Gichuki (1994), going against the contemporary trend, claims that rising population will lead to intensification of agriculture and other preventive measures. On the basis of these philosophical grounds, resource utilization and its management and development pattern in the underdeveloped countries including Nepal have widely drawn with due respect to its environmental considerations. Blaikie and Brookfield (1987) claimed that forest resources in Nepal has being destroyed because of the growing population, poverty and which made it obligatory for the state to bring forward the preventive strategy in the form of community based forest.

UNDP (1990) has phrased, "Poverty is one of the greatest threats to the environment". Largely the fate of community forest or any other type of resources depends on a harmonious relationship between local population and local natural resources. If the balance between population and local natural resources is disturbed by growing population or by over exploitation of resources, the coming generation will have very little resources left. This thinking has led to the rise of sustainable management of natural resources concept. Given this sort of population-natural resources nexus, it is crucial to take note of local population to understand the natural resource management (NRM) pattern in the study area.

4.4 Demographic Structure

Nepal is a country with multi-ethnic, multi-language, multi-cultural, multi-religious society. The Dharapani Women CFUG is located at an exception of this general pattern of the nation as Brahmin and Chhetri are the dominant group. As caste, ethnicity, and linguistic factors reserves special position in

influencing user's participation in community forest resources management in rural areas, the caste, ethnic and linguistic distribution of the study area stood vital. In the studied CFUG, the major population comprises of Brahmin/Chhetri 84.4 percent Household, Ethnic 6.3 percent, Dalit 9.3 percent (Table 4.1) table concluded that the Community Forest is Brahmin/Chhetri dominated.

Table 4.1: Caste/Ethnic Structure

S.N.	Caste/Ethnic Group	Household		Population				Total	
				Male		Female			
		No.	%	No.	%	No.	%	No.	%
1	Brahmin/Chhetri	54	84.4	142	37	168	43.7	310	80.5
2	Ethnic (Hill)	4	6.2	14	3.6	12	3	26	6.8
3	Dalit	6	9.4	20	5.2	29	7.5	49	12.7
Total		**64**	**100**	**176**	**45.8**	**209**	**54.2**	**385**	**100**

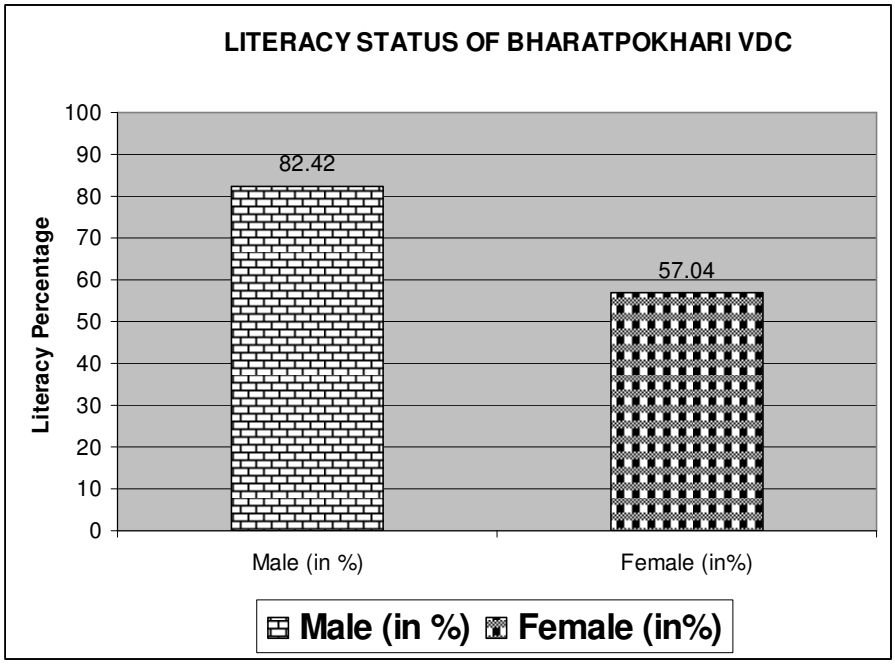
(Source: Field survey, 2012)

4.5 Literacy Status of Bharatpokhari VDC and Dharapani Women Managed CF

Community forestry has brought supportive influences on agriculture production, income and employment generation, biodiversity conservation, social unity and literacy in society. Therefore, community forestry has brought a change of great socioeconomic significance in rural society (Branney and Yadav 1998, Pokharel et al. 2008, Pokharel, Stadtmuller & Pfund 2005). The total literacy rate of VDC is 68.61 percent (82.42 percent male and 57.04 percent female) where CF's total literacy rate is 74 percent (84 percent male and 66 percent female). Research concluded that, the literacy rate of Dharapani CF is better than Bharatpokhari VDC. Being literate and empowered, women of ward no 2, 5 and 6 are able to manage the CF. The adult literacy programs conducted by the VDC in community provided a venue where women could sit together and learn in groups. This

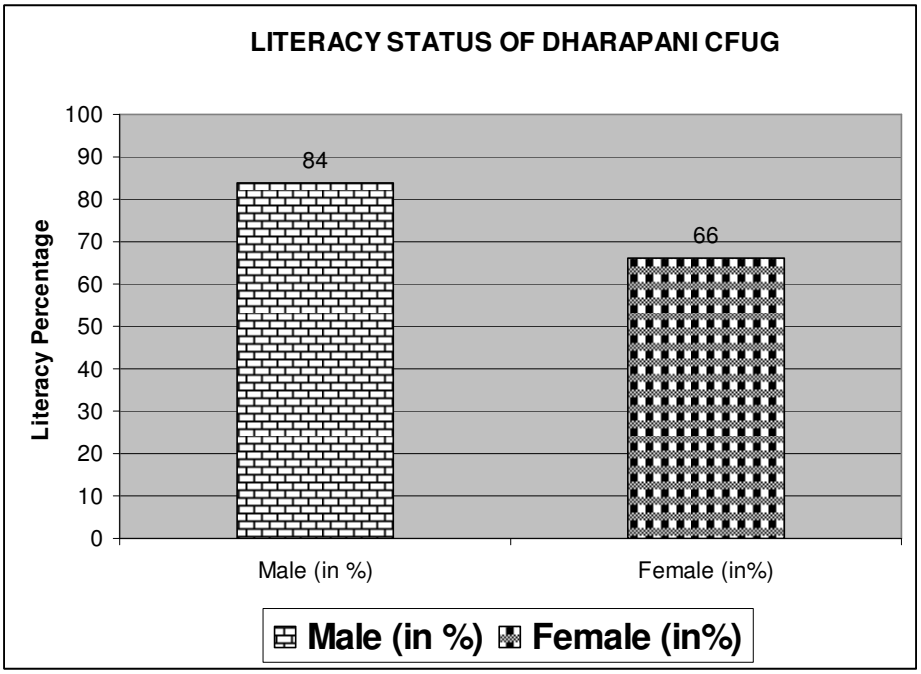
opportunity for information exchange made them more aware about the benefits they could potentially derive from forest management.

Fig. 4.1: Literacy Status of Bharatpokhari VDC



(Source: Field survey, 2012)

Fig. 4.2: Literacy Status of Dharapani CFUG



(Source: Field survey, 2012)

4.6 Cultural Structure and Setting

Social and cultural structure of the society is important in social science research since they are very closely related to the issues of growth and management of natural resources. Unless and until the cultural and social structures are not comprehended, it is not easy to solve any kind of problem associated with resource management. The culture influences CFUG member's participation in Community forestry resource management or any kind of development allied issues. The conception of culture is undeniably influential in shaping concepts and practices related to physical environment. This phenomenon is differing roles to play in the complex process of natural resource use. Human ideology may influence the conceptions of the conservations of natural resources for the benefits of posterity. The cultural norms, values and practices also demonstrates the practice of resource management as Upadhyay (1995) stated that culture shapes or determines people's use of environment. Community forestry resources are an important matter in the study of resource use. At the same time different components of culture, in different conditions and circumstances and at different time influences the resource management pattern.

Human behaviour is multi potential; at any point in the life cycle of individuals the number of possible responses to a given situation is in fact constrained by previous learning, standardized responses, and conventional values. Still, it is never possible to rule out the role and value of cultural and social structure in influencing Community forestry resource management. Gurung (1996) has said that cultural rituals such as Shri Panchami, Ashare etc used to serve not only religious functions but also serve social and environmental functions.

The culture of the Bharatpokhari VDC and Dharapani CFUG can be understood in the form of Ethnic culture. The study are is a home to a diverse range of ethnic groups like Brahmins, Chhetris, Gurungs, Magars and some other castes which were termed as low caste by the society. Brahmins and Chhetris are in majority so the cultural structure are more concerned and connected towards their nature and character. The Gurungs people are the original indigenous ethnic group of western Nepal. Customs, tradition, folk lore, language, flairs and festival, living style of the people, harvesting pattern art craft etc. are their own unique features of those indigenous groups. The people live in the villages built high on the ridges. The people live in whitewashed houses with slate roofs. The men usually wear vests and loin cloths. They also sometimes wear kilt-like garments. Women wear colorful wrap around dresses and upper garments over blouses. They also wear nose rings or earrings especially in Gurung community.

4.7 Religions and Rituals Followed

Analyzing various faiths and values of human society, Subedi (2003) claims that, two types of views seems unadulterated. These are **Materialistic views Vs Spiritualism**. Materialistic views depend upon what we can see by naked eyes, whereas spiritualism believes in after death world. On the base of these two views, various beliefs and faiths are born; Hindu religion and cultures has based on it.

In this study, researcher found the qualitative answers of community forest users that, majority of the village dwellers are following Hinduism. As Hinduism is predominant, majority of the people believe in *Dhami* (witchcraft), *Boksi* (witch), *Bhut-pret* (Spirits and ghost) and other supernatural forces. Some of the so-called low caste group *Damai* (Tailor) have priest of their own, especially the role of priest to be performed by

Bhanja (nephew). In the study area, the entire caste group found to be strongly following their caste-based traditions. The upper caste Brahmins and Chhetris worship their own deities.

Beyond Hinduism, some of the villages are practicing Buddhism along with Hinduism. They found to be celebrating prominent Buddhist festivals like Buddha Purnima. At the same time style of observing Buddhist festivals were highly influenced by Hinduism. Some of the population found celebrating both Buddhism and Hinduism at the same time. It presents a unique example of syncretism of these two major religions. Many of their cultures and traditions had a deep influence of upper caste Brahmins and Chhetris. It may be because of Hinduization process in the form of Sanskritization, which has been occurring in the region for centuries. It also demonstrates the unique syncretism of Nepali society and culture. The concept of religion has been related with emotion and sentiments of the people that drives people towards some benevolent doings. Thus, it is incredibly imperative to trace the religious structure of an area to know about the level of development and progressive attitude of the people as claimed by Max Weber (1897) in "Protestant ethic and Spirit of Capitalism". The religious structure of Bharatpokhari VDC is also complex and diverse with people of all religions like Hinduism, Buddhism and Bon and Christianity. Aryan Brahmin, Chettri and other groups have been following Hinduism.

Table 4.2: Religion followed in Dharapani CFUG

S.N	Caste	Hinduism	Buddhism and Bon	Christianity	Total
1	Brahmin/ Chettri	76.8	-	-	76.8
2	Ethnic	6.8	6.5	-	13.3
3	Dalits	6.0	-	3.9	9.9
Total		**89.6**	**6.5**	**3.9**	**100**

(Source: Field survey, 2012)

The Dharapani CFUG has some intricacy of religion. From the table above (Table 4.2), it is clearly evident that Hinduism (89.6%) is the major religion and few household following Buddhism and Bon both (6.5%) and Christianity (3.9%).

4.8 Economic Status and Livelihood

The economic status of the study population can best be understood more explicitly by considering how long their family's' economic and dietary needs are fulfilled through their economic efforts. The thorough field study conducted in the study VDC clarified that majority of local people have insufficient land for food production (table 4.3) to fulfill of their family's annual need.

Table 4.3: Economic Status of the Household of Dharapani CFUG

S.N.	Caste	Economic Status (Number of Household)								Total	
		A		B		C		D			
		No.	%	No.	%	No.	%	No.	%	No.	%
1	Brahmin/Chhetri	18	28.1	28	43.7	8	12.6	-	-	54	84.4
2	Ethnic	-	-	-	-	4	6.2	-	-	4	6.2
3	Dalit	-	-	1	1.6	1	1.6	4	6.2	6	9.4
Total		**18**	**28.1**	**29**	**45.3**	**13**	**20.4**	**4**	**6.2**	**64**	**100**

(Source: Field survey 2012)

Economic classification is defined by the community people at the time of CFUG formation and categorized as

"A"= Good economic status, who has sufficient land for crop farming and who used to give land in rent for food farming to other farmers.

"B"= Medium Economic status, who has no sufficient land for food farming for whole year.

"C"= Poor economic condition, who have no sufficient land for food farming and used to take land in rent.

"D"= Pro-poor economic status, who have no sufficient land for food farming for three months also and who used to work in daily wage.

Among 64 households, only 18 household 28.1% have sufficient land for food production for families' annual requirement which are kept on "A" category that are all from Brahmin/Chhetri groups. Majority of people lies on class "B" i.e., 29 (45.3%) households. In the class "B", highest 43.7% are Brahmin/Chhetri and 1.6% are Dalits. In the "C" category, there are 13 household 20.4% among them 12.5% Brahmin/Chhetri, 6.3% Ethnic and 1.6% Dalit. The low caste people are at the worst condition suffers more than others due to the scarcity of agricultural land, there are 4 households 6.2% so poor represent Dalits.

Those farmers who are economically better off are because of sufficient farmland possession and have limited family size which can feed/supply year round food for the family. Because of this, rich farmers are in a position to offer excess farmland in adhiya to other poor farmers. Rich also have high bargaining capacity while dealing with poor farmers. There exists close relationship between economic status of the farmers and their political influences in the village demonstrating land as the power of national scenario. Those farmers who are economically better off has better access to political power i.e., linkages with high ranking district as well as national level political leaders. They can make political influences among local people. Many of these elite villagers demonstrated keen interest in development related activities and ensure their own participation in such activities including Community forestry. Poor farmers are practicing subsistence agriculture on the precious land taken on rental farm from rich farmers for which they are bound to pay rent in cash or in crop. In general, the economic status of the native dwellers of the study area had found not to be satisfactorily and it has been confirmed that this certainly has influence on

the participation in Community Forest Resource management and development.

Major source of income

An environmental economist Horst (1998) states that economic status of people and environmental conservation are making pivotal role in the economic development in the content of natural resource management perspective. There exists a trade-off between economic development and environmental conservation. The environment fulfils many functions for the economy. For example, Nepal is predominantly an agricultural country where nearly 80 percent of the population depends on agriculture for their existence. This tendency exists in the studied VDC too where all community forest users are found to be involved in agricultural works including livestock for micro level business purpose and for their own consumption.

In fact, subsistence agriculture is the main source of livelihood for the majority of the residents of the study area. While the rest-combined agriculture with job and wage labours. Especially the so-called lower caste backward groups like Damai (Tailor) and Gandharba (Gaine) are mostly involved in wage labour works. A majority of males are serving in farming. Some others are engaged in teaching profession. Accordingly, many of the males are working in business organizations out of village at Pokhara and Kathmandu. Farming for commercial purpose (crops and vegetables), and animal husbandry especially for diary production (selling milk) has been observed in the region for years. Many local farmers are participating in cooperatives through which they sell milk. Vegetables and fruits (orange) production is also an important source of income for villagers of the area. Fruit (orange) production at commercial level had notably practiced in this region.

Table 4.4: Major source of income among the Dharapani CFUG members

S.N.	Caste/Ethnicity	Source of Income (in Percent)									Total Household (%)	Total Household (No.)
		Daily Wage	Remittance	Civil Services	Teaching	Job on Business Organization	Business	Crop Farming	Vegetable Farming	Poultry		
1	Brahmin Chhetri	-	10.94	1.56	4.69	3.13	3.13	26.57	7.81	26.57	84.4	54
2	Ethnic	1.55	1.55	-	-	-	-	1.55	-	1.55	6.2	4
3	Dalit	1.57	1.57	-	-		-	3.13	-	3.13	9.4	6
Total		**3.12**	**14.06**	**1.56**	**4.69**	**3.13**	**3.13**	**31.25**	**7.81**	**31.25**	**100**	**64**

(Source: Field survey 2012)

Table 4.4 shows, majority of population are involved in crop farming and poultry holding (31.25% each). Survey deduced remittance is next major income source (14.06 %) which is the back bone of whole village. Among the population (3.12%) Dalit and ethnic are involving in daily wage comparing with table 4.2 they are in C and D category of economic status. There are 3.13% people involving in job on Nepal and mere 1.56% in civil services, 4.69% in teaching and 3.13% in business organization are from Brahmin/Chhetri. No ethnic and dalits are involving in business organization. Effect of Hindu culture, ethnic and Dalits are not involving in business (teas soap and kirana) and vegetable farming. Table 4.3 concludes that the village is highly influenced by Hinduism where high caste people dominate low caste people.

4. 9 Livestock Composition

As the study area is comprised of rural hamlets, livestock reserves a special position in contributing village economy. Livestock also have influence in

determining the status and provision of Community forestry. All the villagers of the study area are raising various kinds of livestock for draught power (ploughing agricultural fields), for milk, meat and for the manure for agriculture. Livestock is the complementary occupation of the people in the study area. Cow/Ox, Buffalo, Goat and poultry are the main livestock's. Cow provides milk and ox are kept for ploughing purposes. Goats are kept for the meat purpose where the other includes chicken and pigeon. Livestock holding is also a part of agriculture. The prosperity of a family can be judged by the number of livestock they owned. Buffaloes, cows and goats are the main domestic animals in the study area. More than 90% of the sampled households have their own livestock. Since, it also acts as a means of liquid assets that can easily be converted into cash during the necessity.

Animal resources have been playing an important role in influencing the socio cultural life of the rural people. Even their relationship and dependency on Community forestry has been largely determined by the size and number of their livestock holdings. As the people's life is fully dependent on animal resources, they need fodder and leaf litter for feeding animals owing to which their interest in Community forestry has been boosted up. In Dharapani, livestock is the life of the people and backbone of local economy. Large number of livestock in the area has been causing forest resources degradation by over grazing as claimed by Hardin in ***Tragedy of Commons*** (1968). The following table and figure depict the status of livestock holding of sampled households.

Table 4.5: Livestock Composition of Dharapani CFUG

CFUG	No. of HHs	Cow	Buffalo	Ox	Goat	Poultry	Total
Dharapani	64	14	77	18	70	113	292

(Source: Field survey 2012)

In the studied area, most household holds goat for mutton and buffalo for milk both are for income of household. It is because majority of the population in the study area comprises of Brahmin/Chhetri where buffalo milk is the prime diet and mutton is the edible meat protein for the people. Oxen are domesticated for ploughing agricultural fields. Poultry is maintained for egg and chicken. The number of cow holdings is low and it is primarily kept because it is the religious animal and its milk, urine and cow dung need in various reverence of Hindu culture. Holding cow in the Brahmin household is necessary because they are known as priest.

4.10 Firewood Consumption Pattern

There exists a clear relationship between forestry and firewood consumption pattern. Such relation determines the status of natural resources. Since majority of rural people are dependent on firewood for energy that is available from forest. Forest in Nepal also provides about 95 percent of rural energy in the form of fuel-wood for cooking and heating. In the context of whole country, firewood alone accounts for 65 percent of the total traditional sources of energy (CBS 2003) similar pattern shows in this research area also. The requirement of firewood for domestic and industrial purposes estimated to be 12.4 million tonnes in 1990-91, which is supposed to reach to 15.7 million tonnes by 2001(APROSC 1998). In Nepal, household firewood consumption pattern varies seasonally namely wealth, household size, labour resources and the accessibility of forest (Shrestha 1999). Fox (1993) has also claimed that firewood utilization in small size households in terms of per capita quantity is significantly less than that of large household. The same tendency exists in the studied community forest of VDC as it is traced that fuel-wood is the main energy source and that the pattern household use fuel-wood fluctuate according to the magnitude of the family. Usually the large

family's fire wood consumption is high so the economic pressure is also high in such household.

Table: 4.6: Energy Consumption Pattern of Dharapani CFUG

S.No.	Caste	Types of Fuel Used by People (%)		
		Wood	Bio Gas	LP Gas
1	Brahmin/Chhetri	84.4	56	43.8
2	Ethnic	6.2	3.1	1.6
3	Dalit	9.4	3.1	1.6

(Source: Field survey 2012)

Table 4.6 shows majority of household use firewood secondly 62.5 percent household use biogas and less than half 47 percent household use LP gas as an energy of heating and cooking. 100 Percent household use wood for cooking and heating, as other alternative energy for cooking and heating used by villagers are; biogas and LP gas. Majority of Brahmin/Chhetri household use biogas and LP gas, which is 56 percent and 43.8 percent respectively. Less number of other caste people use biogas as well as LP gas, which, is 3.1 percent and 1.6, 1.6 percent respectively for each ethnic, and Dalit group. In one Bhari of firewood, there is forty kg that can use for 15-18 days for a family, a cylinder of LP gas can use approximately for 5-6 month. As per the statistics of table 4.5, Dalits economic status is so poor although, all household are involved in community forest for their daily survival.

4.11 Demography of Dharapani CFUG

The Dharapani CFUG is located in Kaski and registered in the District Forest Office, Kaski. The CFUG acknowledge and use local indigenous knowledge, socio-cultural practices and local institutions. The studied community forest has conceived as an integral and inseparable part of the community and appropriate strategy for community development.

The vitality of local institutions and knowledge stood vital in community development. Gurung (1996) argued that local institutions are effective and legitimate means of controlling and regulating local natural resources. In order to substantiate this argument, he examined various socio-cultural practices commonly known as riti-thiti (custom, social norms and values) systems among the Tarami Magar of Western Nepal and found that socio-cultural practices are effective and appropriate for managing local resources even in the changing context of contemporary local societies.

Table 4.7: Demography of Dharapani CFUG

Ward No.	User of Community Forest											
	Household		Household Head				Population				Total Population	
			Male		Female		Male		Female			
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
2	52	81.3	44	68.8	8	12.5	135	35	161	41.8	296	76.8
5	7	11	7	11	-	-	25	6.5	26	6.8	51	13.3
6	5	7.7	5	7.7	-	-	16	4.2	22	5.7	38	9.9
Total	**64**	**100**	**56**	**87.5**	**8**	**12.5**	**176**	**45.7**	**209**	**54.3**	**385**	**100**

(Source: Field survey 2012)

Table 4.7 presents population of user group composition. It is evident that female population exceeds male population by more than 8 percent. Although it is newly established CFUG, it is striding well in the direction of success with vigor and optimism. Of the total 64 user's households, the social and cultural status of users is largely homogenous with the absolute domination of only Brahmin/Chhetris. In a total of 64 household 52 (81.3%) household represented from ward no 2 where 41.8% female, 7 (11%) household represent in ward no 5 from where 6.8 percent women, 5 (7.7 percent) household from ward no 6, where only 5.7 percent women. In aggregate total population of female is high than male by more than 8 percent. Hindus are in majority with 100 percent. Likewise of the Dharapani

64 households, male headed household number is 56 (87.5 percent) and female headed household are 8 (12.5 percent), this demonstrates that though CFU represents the women, household decision making is made by male which has significant influence in CFUG's decisions. Owing to strong agrarian economy, majority of people are having subsistence economy with strong patriarchal norms.

4.12 Summing-Up

The studied forest is in existence since half a century back as a natural forest. It was handed over to the community, to the Women of ward no 2, 5 and 6 located in Bharatpokhari Village Development Committee in 2063 BS. The forest consists of 119 hectares area and total 64 households with the total population of 385. Dharapani Women Managed Community Forest is bordered by Juredada Community Forest in the east, Siddhi deurali dada in the west, Hudukot dada in the North and Kareko dada and Chandidevi Community Forest in the south.

Dharapani CFUG demonstrates some diversity in occupations though the majority of people is engaged in farming works, followed by jobs in Government and private sectors and small business viz. holding shops. No migratory trend is visible in community. Among the total CFUG members literate population exceeds illiterate as only 2 members are found illiterates. Concerning to presence of poverty, development and environment linkages, there is a continuous debate on the pattern and explanation of the linkage (Bhattarai 2004). However, the linkage is vital since the role of economy in determining the fate of natural resources is strong. Regarding economic condition of Dharapani Women CFUG, the bulk is composed of middle class followed by poor, rich and very poor in proportion. Middle class are those having certain fixed land area (5-10 ropanis of land) for cultivation and

somewhat well to do in economy but unable to face severe economic crisis in case of chronic illness, diseases like carcinoma (cancer), death, where huge sum of money is needed to cope with. Rich are those people who have sufficient landholding (a sign of prosperity in Nepal) and are well to do economically.

In addition, they are the ones who can face any economic challenge at any time. They are elites who can spend remarkable amount of money on special occasions viz. Birthday, marriage etc. Poor people are those who have little land to till and are not in good economic condition. They often face hand to mouth problem and can feed their family for only certain period like three to five months by household production. After the few months of harvesting season, they have to look for alternative occupations like seasonal migration to India or to nearly cities like Pokhara for wage labour. Very poor are severely vulnerable from economic point of view and majority of them are squatters. These very poor largely are from certain occupational caste groups often termed as Dalits. These ultra poor people used to survive on daily wage labours through the year consequently getting less time for community forest related works and also benefited poorly.

Goat, buffalo, poultry are the animals domesticated widely by majority of users. The sources of forest products for the people are Community Forest, private forest on the part of rich people and natural forest nearby. It has been observed that fuel wood is the first priority of the users and next comes foliage for animals. Table 4.6 clearly present the scenario of uses of firewood, bio-gas and LP gas for cooking and heating of this CFUG.

The Dharapani CFUG has its own Executive Committee (Appendix 7) constituted to manage its day-to-day activities. According to Executive

Committee members, their CFUG is working well amidst challenges. It has been reported that the first election for Community forestry Executive Committee was held in 2063/9/19 in a free and fair democratic environment. Under the chairpersonship of Ms Sabita Thapa all candidates were elected with the presence of all community forest users. Consequently, elections were held accordingly after the end of the tenure period of four years. Until the date, two elections have been held. It is identified from field study that majority of executive committee members has political linkages. However, such linkage has not been influencing the functioning of the committee.

At present, Mrs. Januka Thapa is the Chairperson of Dharapani Women CFUG EC. According to the chairperson of the Dharapani total democratic environment prevails in their CFUG as all major decisions are taken in the presence of all members in the assemblies. But at the same time few other members of committee alleged that their CFUG was constituted amidst challenges, thus it is bound to face challenges related to participation of users in resource management in future. Many other members claimed that although they had political linkages with political parties that political affiliations did not influenced their participation in the CFUG committee. Executive committee members also reported that the decisions made by them certainly used to influence members participation in Community forestry resource management activities. They also said that for enhancing participation or for securing members participation, afforestation and income generation programs have been helpful. Majority of the members had the opinion that the right to evaluate and monitoring of their work in Community forestry is very vital as it give them the guidance and options to take further course of action.

CHAPTER V

STATUS OF DHARAPANI COMMUNITY FOREST

5.1 Introduction

This chapter deals with user's participation in Community Forest Resources Management and development in Dharapani Women Managed Community Forest. This further discus the types of participation, utilities and functions of Community Forest User. User's participation at various stages of community forest resources management in Dharapani CFUG has been investigated in depth. The participatory process in Dharapani CFUG is closely associated with the nation's practices in participatory democracy. As democracy cannot obtain without participation, no other sector could have democratic-practice without the elements of participation (Upadhyay 1995).

Ojha, Cameron, and Kumar (2009), highlights the need of forest governance to turn into more inclusive and pro-poor in order to ensure poor people's rights for their livelihoods, as a requirement for the sustainable forest management and people's livelihood improvement.

5.2 Forest Benefit-Sharing System

The main activities of rural areas are agriculture and livestock farming, which have closest relationship with the natural resources of surrounding area. Dharapani CFUG is not an exception as it also a rural area. Natural resource refers to any portion of the natural environment such as atmosphere, water, soil, forest, wildlife, land, minerals, and environmental assets. Among of these natural resources, forest resource has very closest relation with the livelihood of the people of the rural areas. People directly depend upon forest for firewood for cooking, green grasses, fodder and fallen leafs as a food and bedding for animal. Forest serves as a pastureland to grazing

the animal, provides timber for construction and different kinds of herbs for medicine in local level. Indirectly forest has vital role for ecological balance.

The study found that a majority of users are using forest products needed for household. Timber and firewood are highly consumed and still are the basic requirement of the user. Besides fodder, grass, litter, leaves also largely consumed. Following sections deals with various ways of sharing of forest products. In this section, it focused on women's participation in different level of decision-making process and management about forest material consumption. Moreover, benefit sharing of forest product is also the pate of analysis.

A) Timber Distribution System

It clearly prescribed in the plan about the provision of distribution of timber products. Sal (Shorea robusta) has mainly used for timber. According to the regulation of Dharapani Community Forest 2063, a user can get maximum 50 cubic feet sawn timber of Sal and Champ. Users have to buy that timber in minimum rate i.e., NRs. 50 per cubic feet. It should be noted that the market rate is around NRs. 250 per cubic feet. Regarding round timber, a user may get maximum 50 cubic feet of Chilaune (Schima wallichii) and 20 cubic feet of other species. Furthermore, a calamitous affected user may get maximum 50 cubic feet round timber of Sal free of cost from the forest. The costs associated with timber harvesting, transportation and the user should pay sawing. Further, a user may get up to 20 cubic feet of damaged hollow quality timber from the forest. Besides, a user may get a set of agricultural implements such as a plough, a plough wing once a year on demand without paying. Nevertheless, for Sal (Shorea robusta) there is no provision of collecting it individually. It clearly written in the plan, 'all timber harvesting process shall be operated only by the Executive Committee. Moreover, sawn

timber distributed after hammering by an iron stamp. The iron stamping is considered as a controlling measure for not to be misuse or selling outside users.

B) Non Timber Forest Products

Non-Timber Forest Products (NTFP) are valuable natural resource. NTFP has high economic value all over the world. Since the floral diversity, the country is very rich in its varieties. The government of Nepal has identified 399 types of plants and listed as NTFP. Among them 72 plants species regarded as having higher commercial value, and 18 specific plants had banded for commercial exploitation. Commercial value of some common plants species of shrub and herb nature had well known to user. Yet identification of many NTFPs had still not common to general people and most of the forest technicians too. Due to the poor identification of NTFP species of plant origin and its unknown value and uses, they ignored while at forest management. Because of poor identification knowledge, large species of NTFP had not documented in the CF. Dutta (2007) claimed that, in mid hill of Nepal, some NTFPs like Chiraito, Timur, Tejpat, Bojo, and Dhasingre could be cultivated.

Chiraito: It can be use in ordinary fever and malarial fever. It is bitter in taste. It is highly demanded medicinal plant and can easily be cultivated in Nepal. The price of one kilogram of Chiraito in Nepal is 200-240 Nrs.

Timur: The bark, fruits and seeds extensively used in the indigenous system of medicine as a carminative, stomachic and anthelminitic problems. The fruits and seeds are used in fever, dyspepsia, expelling roundworms, scabies, intoxicate fish poison and as an insect repellents. The direct fruit yields an essential oil used in soap making, dental preparations and deodorant. Fruits are used in cough, abdominal troubles and digestive problems and useful in eye, ear and lip diseases. Seeds has used in diarrhea. It is carminative and

good for brain diseases and insanity. The market price of one kg of Timur is about Rs 200-300.

Tejpat: Both leave and barks cab be use as spice; oil can extracted from it. It has medicinal values as well. It is used in stomach pain, diarrhea, flatulence, toothache, and vomiting. The market price of Tejpat is 30-45 Nrs per kilogram and bark costs about Nrs 125 per kilogram.

Bojo: It is used in gouts, toothache, cough, bronchitis, fever, weakness, epilepsy, mental tension, hysteria, tranquilizer, diarrhea and dysentery. It is also used as brain tonic. An aromatic essential oil can be obtained from Bojho. The market price of Bojho is about 50-70 per kilogram.

Dhasingre (Winter green, Machino): Leaves are used in muscular sprains and medicinal industries. The oil used in gouts, body pain, insecticides and perfumes. The winter green oil in the market sold at NRs 1050 per litter. The study found that the potentiality of non timber forest resources can planted in Dharapani Community Forest are Baas, nigalo, lokta, pipla, chiraito, Dalchine, Amriso, Aduwa, Tejpat.

The major problem identified in taking benefit from the NTFP at Dharapani CF is that there is no any person or organization has approached for the plantation of non-timber forest product. Neither the CFUG member has any linkage with the buyer of NTFP or for the buying of these products.

C) Fodder, Grass, Litter, Fruits and Leaf

In general, these products are not restricted for the user of community forest so they can get these products free of cost. However, CFUG does not allow cutting fodder species. No restriction has made to collect Banmara (Eupatorium adenophorum) since using for animal bedding, which known as unwanted shrub and destroys forest. Likewise, litter collection also not scheduled to open so it is free for whole year for the user of CF in general. Litter has been a basic requirement for farmers, which used in the field for

manure during the spring and the summer season especially. Therefore, almost all users often, who have livestock, collect litter. The Dharapani Community Forest has a provision of selling non-timber forest products such as seed and other medicinal plants to outside after taking permission of the DFO.

Some tree species such as Amala (Emblica officinalis), Jamun (Eugenia jambolana) and Kyamun (E. opperculata) produce edible fruits, which used to collect by a few users during fruiting season. Regarding to the perception of the respondents most stated that there is no more availability of grass and firewood inside the forest because of big trees and Sal regeneration. Further, a few respondents added, 'there is some tree and shrub species, which are not more palatable to animals and goats'. In addition, researcher observed the forestland and concluded analogous assertion to the respondents' statements. There is very little canopy opening for growing grass and other plants in more regenerated area. Regenerated part of the forest seemed full of Sal regeneration therefore there were no more accessibility of firewood and grass this may lead to firewood and grass crisis in future. Meantime, a few respondents stated that there is no meaning of very loose and easy access of such forest products, which will make scarce in the forests.

D) Fuel-Wood

In Dharapani CF, two kinds of firewood produced during cultural operation in the forest. They are one from management regime such as thinning, singling and pruning and another is from dried standing tree. Regarding to price, firewood collected from management operation is free of cost. A unit measured with a local system about rounding by a four and half feet rope and regarded equal to a head load. The collected firewood in the management operation in the forest distributed equally, (which is not documented)

however, and the executive committee has an authority to make decision for any system related to the forest product distribution. All users have equal access in these products. However, the EC may usually make decisions based on the demand and supply ratio. It is usually following equal distribution system.

In Dharapani CF, firewood is practically the only available source of fuel for cooking and heating. Where there is shortage of fuel wood, inhabitants use leaf litters, such as dried leaves, twigs or corn sticks. On average 16 Kg of firewood used by each household per day. This corresponds to one third of one bhari. Although, people of Dharapani has alternative source of energy, there are 62.5 percent household uses biogas and 47 percent uses LP gas (Table 4.6). Curiously, the majority of the households noticed a change in the quantity and/or in the quality of the available firewood species than the past. As per CF user, it is not self-evident that all households use more firewood in the winter months to fight the cold. As per the respondents, they required more firewood in the summer months, during the monsoons more than winter.

E) Water

All inhabitants of Dharapani CFUG have good access to quality water. Most water supply infrastructures have been provided by the government and exist for 8-10 years. As in Dharapani, the government financed the building of water tanks, pipe systems and water taps in strategic places spread throughout the settlements. Villagers do not have access separate water tape to their house. Those who formerly did not have water tap close to their house or when water shortage, they used to collect water from traditional water wells (kuas) or small water streams Today, most of the households have a private rain water storage tank, that is to say, that is used by their

household only. A little amount of the households shares their water with other households. They used the stored water only for doing the laundry, dishwashing or showering, and livestock feeding activities not for cooking and drinking. On average, a household uses 40 Litter of water a day, which includes human consumption and cooking purpose.

5.3 Community Forest and Local Livelihoods

Local livelihoods depend on the context people live in; the assets they have access to; the transforming structures and processes that are operating in and influencing a specific area or group; and the local livelihood strategies, such as individual or group activities, choices and life-styles.

There was an increase in landscape greenery in and around Dharapani after the implementation of Community Forestry. Although it is not yet confirmed that this increase in greenery is indeed relevant, we can deduce that CF has reached its first main aim: slow down the process of deforestation and increase greenery and biodiversity. The study deduced that the access of people to green grass has improved after the implementation of community forestry. The majority of interviewed households continue they have access to green grass simply because the forest is nearby the village. This is not only true for green grass, but also for other forest resources such as timber, fodder, medicinal plants or other NTFPs. Here we can argue that CF is able to achieve its second main aim: to improve local livelihoods. Local livelihoods depend on various other aspects then access to natural resources only. The forest is newly established but it shows positive impact on the different aspects of livelihoods.

5.4 Fund Management

It seemed several processes adopting in the allocation of the fund. The principal guideline is the operational plan, the constitution, and its provision. In the plan, two portions of the fund have been supposed as a guiding policy. First, according to the plan, the forest management that is to be given priority to allocate at least 25 percent of the income. Then, the community development that includes all activities has been more concentration. Meantime, a Forest Officer had said in an interview that 'Forest Office is making concern of allocating at least 25 percent of total income to disadvantaged users' welfare'. Further, the Officer added this provision is being suggested to include in the operational plan at the time of revision. With this provision, the DFO has started approving the revised operational plan and new too. Fund management has several processes. The CF made some formal provisions in the constitution. The CF management is keeping records, auditing, and approving of audit report by the assembly meeting.

5.5 Challenges in Community Forestry

Fundamental problems for those users involved in the forestry program are the lack of continuity in resources to support program implementation, the economically and socially marginalized position of rural communities, and the underdeveloped nature of the institutional framework in which the program operates. The study identified three major challenges. Forest governance problems which includes the nature of resources (trees are slow growing and forests offer multiple benefits to different people). Nature of rights (forest resources are subject to competing de facto and de jure claims of ownership). Value of forest resources (they offer both market and non-market benefits; the public goods they generate are often undervalued, and forests are open to abuse and illegal operations).

CHAPTER VI
WOMEN'S ROLE, PARTICIPATION AND EFFECTIVENESS

6.1 Introduction

Being primary users, women are managing the forest; their role and participation in decision-making processes of CF activities need to be addressed. The women's participation in CF has been traced at different levels to measure participation and decision-making role of women in community forestry, FUG related variables; socio-cultural norms (caste, age group, ethnicity and class), education, income /savings, extension, motivation, training, income generation activities, FUG structure, forest management activities and meetings has been chosen and analyzed.

6.2 User/ Membership Identification

All users who have been living in the area before the establishment of community forest and who were the informal users of forest resource were eligible members in CF. Those who have once been general members, then it have been very easy to continue the membership for generations through splitting/changing or adding new the family members in community forest. In the case of Dharapani Women Community forest, the new migrants were to apply for membership with Rs. 1500. Such migrants do not have access for forest products for one year though they paid the membership fee. They are allowed for purchasing the forest products for that year. The regular users have to renew their membership yearly by paying Rs. 25.

The representation of women in executive committee of other CFUGs where male are also the member is 25.6 percent in national context (DFO Kaski, 2010). Bharatpokhari VDC demonstrates relatively larger member of women

managed CF since there are 9 percent CFUGs in comparison of 5.5 percent of national figure.

In Dharapani Women CFUG, the user's participation stood as a mechanism for their own empowerment in the process of their Community forestry resources management. The Dharapani CFUG is engaged in various activities associated with Community forestry resources management. First of all the participation is self-empowerment of users. Some of other utilities of user's participation are recognition of local norms, capacity building, institutional development, motivation, development of confidence, self-reliance, prioritization to inclusive participation at various stages, resource mobilization, benefit distribution, CFUG governance. All of these process and stages are ultimately for resource generation and rural development. Hence, user's participation in Dharapani Women CF stood as a rural development strategy that practices bottom up planning process in overall management and development of CFR and rural areas.

6.3 Participation in Forest Management

In the absence of legal framework for participation in the past, influential persons of Dharapani CFUG get the benefits in the name of participation. Representation of poor women, underprivileged castes and ethnic communities in few cases had been passive. Participation ought to start from the initial stage of problem identification and continue into the subsequent stages of planning, implementation, monitoring and evaluation. Participation is an excellent but amazing term, which is notoriously likely to be misunderstood, miss-used and is frequently no more than an axiom. Participation does not mean only to take part in a joint activity. It is a continuous empowerment of user group, with a continuous relinquishment of power in favour of local CFUG members.

A perusal of Dharapani Women CFUG makes it lucid that Executive committee members are aiding common users in the field for monitoring and evaluation through regular observation and discussion. Resource management in Dharapani CFUG is based on full participation of users, as well as the strengthening and empowerment of local institutions. As per its traditionally cohesive socio-cultural system, the Dharapani CFUG presents a potentially suitable context for involvement of all in management of forest resources. Overall, the community participatory approach seemed the only feasible option for the management of forest resources amidst diversities of various sorts.

Following the notion of power devolution, the phases of participation in Dharapani Women CFUG is broad based. The forest office has been providing legal and other supports. On the other hand, the community has been responsible for mobilizing resources by mobilizing local skills and unskilled labour. Here, users themselves implement management activities, although Ama Samuh (Mother's group) and foresters are also helping. User's participation and determinants of participation in various stages/levels of CFR management and development has been presented in the table 6.1. The bottom-line for determining users' participation at all levels are by tracing user's activeness or inactiveness. The term "active" denotes full or whole sum participation in all aspects related to that stage, where as "inactive" participation denotes sluggish or no participation or if only few. The given Table 6.1 and the consequent participation of users at various stages/levels make it more logical.

Table 6.1: Users' Participation at Various Stages from 2063 to 2069 BS

S.N	Level	Participation At	Active Percentage
1	Problem realization/ OP designing	Grass root	82
2	Decision making	Management	100
3	Program implementation	Management	100
4	Benefit sharing	CF member	100
5	Conflict management	Management	100
6	Evaluation/ monitoring	Management	85

(Source: Field survey 2012)

Problem realization/operational plan designing is the preliminary stage that starts from grassroots discussion. The decision-making is the second stage, program implementation is in the third followed by benefit sharing, conflict management and evaluation and monitoring.

User's participation in Dharapani Women CFUG from the very beginning, that is from the year of CFUG formation in 2063 BS to 2069 BS is shown in the table 6.1. The table shows the level of works namely: problem realization/OP designing by grass root level and active participation. Secondly, the participation in decision-making is also high. Thirdly, participation in program implementation is also vital. Accordingly, in fourth stage i.e. benefit sharing by all community forest members' participation is high. In case of fifth stage, i.e. conflict management the participation is also high. Lastly, in the evaluation and monitoring activity a high percent participation reported. According to the table, all with full participation do approximately all level of work. This shows that all user have developed the feeling that community forest is their own and they have to protect, manage and utilize their properly.

The main characteristics of participation among the members of this CFUG is that the members had a comparatively mixed saying in all stages based on

equality of 61 participation and realization of problem, which is an issue more related with users' consciousness in CFU management. In Dharapani Women CFUG, the importance of participation as a process within the CFUG symbolized local forest users working cooperatively with local resources management by pooling their efforts and labour by making themselves actively responsible for deciding the management strategies and problem solving efforts for the smooth management of their Community forestry resources. The constitution and operational plan was drafted after sufficient homework and hard work and it existed as a simple and flexible management contract between the Department of Forests and the user group. Based on a management goal, the plan prescribe climber cutting, cleaning, weeding, pruning, coppicing or pollarding, thinning, managing regenerations and planting, and so on, consequently preparing the ground for users participation at all levels/stages of resources management practices.

Table 6.2: User's Participation at Various Stages (from 2063-2069 BS)

Stages of participation	Participation Percentage					
	Active		Inactive		Very Poor	
	No.	%	No.	%	No.	%
In realization of problem, drafting constitution, preparing operational plan and sense of ownership	37	58	3	5	24	37
Participation in decision making	41	64	3	4.5	20	31.5
Participation in program implementation, maintenance and follow up	53	83	1	1.5	10	15.5
Participation in benefit sharing	59	92	5	8	0	0
Participation in conflict management	40	63	2	3	22	35
Participation in monitoring/ evaluation	37	58	4	6	23	36
Engagement on community forest making process	57	89	1	1.5	6	9.5

(Source: Field Survey, 2012)

6.4 Participation in the Initial Stage of CF Formation

Realization and comprehension of the problem and feeling of sense of ownership is one of the issues analyzed here, this process require prioritization. No problem would be solved until local people think to work toward solving it through the realization of their problems. The problem realization starts from internal eyes of community people, as outsider can do nothing in this matter. Bramley and Yadav (1998) have claimed lack of consciousness of villagers as the reason for the shortfall in voluntary participation in development works. This claim cannot be accepted as true. There are factors that help in raising consciousness that inspire the local people of Dharapani to participate in Community forestry resources management practices. The myths of population increase and its relation to mass deforestation, environmental disaster often provoke the local people to ponder over the issue of sustainable management of local resources and in developing a vision for the sustainable management of local resources.

So far as this CFUG is concerned, their realization of the grave problem of deforestation was examined through asking to the members of Dharapani Women CFUG. Out of 64 respondents 37 (58%) respondents claimed that they were active during the identification of problem. Contrary to this 3 (5%) reported of inactive participation. The rest of 24 (37 %) respondents had poor participation. However, their family members were showing active participation at the time of CF formation stage since they were not the household head at that time. The question what made you bound to adopt Community forestry program was also asked to respondents. They respond that the deteriorating condition of the village forests, lack of forest resources, frequent landslides and erosions forced them to realize the gravity of deforestation and forced them to adopt Community forestry program as a

viable alternative for forest conservation and for the fulfillment of forest resources.

Critical components of Community forestry are the user-group formation process and designing CFUG operational plan. In Dharapani Women CFUG this was sought in consensus by building understandings on resource rights and managerial responsibilities. At first forest users were identified and categorized as including primary, secondary and tertiary users. Interested groups composed of different kinds of users' especially poor, landless, lower caste in caste hierarchy and ethnic group. They were encouraged for frank discussion and open communication during the formation stage.

Yet, the application of CF formation process and establishing strong management committee as well as effective user groups is essential. Equity in access remained critical concerns since insufficient attention has been paid to identifying users. However, users were poorly informed for their rights and responsibilities in CF management at the time of general assembly. In Dharapani Women CF some traditional users were excluded, and local elite were in dominated position to decision-making. Moreover, emphasis was often placed on protection of forest rather than optimum use, intensifying the burden of protection for poorer households lacking alternative resources, such as private trees. Nevertheless, in the context of designing the operational plan, respondents commented that their participation in drafting Community Forest operational plan was very active. According to them, there was involvement of people from all walks of rural life.

Meeting was conducted by dividing the users in two parts of CFUG members. All meetings were conducted in CFUG chairman's house because there is no permanent office of CF. In the discussion meetings the

participants told to the researcher that, the major elements of participatory approach included user group empowerment by fostering feelings of ownership, decentralized and collaborating decision-making, transparency in budgeting, joint responsibility and accountability and sustainability of forest and livelihood through local resource mobilization.

This study has made an attempt to find out the reason behind raising the consciousness among the local people for forest conservation. Some of the questions like; why you favor Community forestry? How do you do to realize the problem? What do you think as the alternative to the Community forestry? In response to these questions most of the participants said that they adopted Community forestry program because they realized that is the root of all problems because they ignored the value of forest resources in the past. They also claimed that they lacked consciousness in the past and now they realized the situation. They reported that Community forestry program evolved in their region because of various environmental problems, which the villagers had to face in the past. The crippling effect of deforestation on the life of local people forced them to realize the seriousness of the problems and to search for viable alternatives in the form of developing Community forestry for the fulfillment of their daily forest needs and for nature conservation.

6.5 Participation in Decision-Making

Decision-making is a crucial element in any participatory resource management process. It is expected that if the majorities are involved in decision-making process, they take the ownership and accountability of resource management. In case of Dharapani Women CF, users' participation in CF management is leading to high performance of CFUG. Participation is affected not only by those who make and implement the decisions but also

by how decisions are made. In Dharapani Women CF, decision making often takes place at two levels -one: decision to be made by CFUG committee; which is usually held once a month or when necessity is feel. Another level decision making takes place is General Assembly that held only two or three times annually.

Table 6.3: Structure of CF users by Caste/Ethnicity

S. N.	Caste	Male Headed Household		Female Headed Household		Population				Total	
						Male		Female			
		No.	%	No.	%	No.	%	No.	%	No.	%
1	Brahmin/Chettri	46	71.9	8	12.5	142	37	168	43.7	310	80.5
2	Ethnic (Hill)	4	6.2	0	0	14	3.6	12	3	26	6.8
3	Dalit	6	9.4	0	0	20	5.2	29	7.5	49	12.7
Total		56	**87.5**	8	**12.5**	176	45.8	209	54.2	385	**100**

(Source: Field survey, 2012)

In Dharapani Women CFUG a major factor influencing users' participation in community forest resources management is caste/ethnicity. The involvement of executive committee members as well as users of community forest, and their control in both decision making and implementation phases is often lacked by lower caste groups. In Dharapani CFUG, the dominant groups are Brahmin/Chhetris. It is perquisite that any organization like CFUG must ensure compliance of other caste/ethnic user members as they form the 15.6% of the bulk of population in Dharapani CFUG only. Brahmin/Chhetris who has 84.4% households are managing Executive Committee (EC) as a whole. In practice it is not so easy to secure other caste and poor people's participation because of social, cultural, economic, gender and other status as seen in this CFUG. It has been traced that inclusive participation in CF resources management has been hindered by various factors.

In this study, the challenges here have been identified in participatory decision making. Following are some of the challenges in this regards:

- The role of users in decision making in the process of separate consultations during the course of action formulation and implementation process in CFUG.
- Users decision making roles for ongoing representation in decision-making bodies, and co-management of forests at a local level.

While tracing the users' participation in decision making the study found that the committee members helped in endorsing the major decisions made by the CFUG committee and general assemblies. In certain cases decisions were made by general assembly where all the users participate. In the approval of major decisions made by CFUG committee General Assembly, every member's opinion regarding each case or issue is listened. Depending on the issue or agenda, last hours' decision is made by the support of 50 percent members if consensus is not built. It is reported that mandatory participation of 50 percent committee member is required during the meeting for the authentic decisions. In CFUG, most of the decisions were made with the participation of majority of members at the meeting. Generally, the CFUG committee's regular meetings are held once a month and if need felt to discuss in some issue, meeting takes place any time as members think it necessary. If the committee cannot handle a particular issue or case or if the committee does not have authority to make decision in a serious issue, then the CFUG committee calls General Assembly. It is mandatory for all household members to attend the General Assembly and have equal rights to opinion. After the discussions, decisions are made on the basis of verbal votes. Though members stated such a sound participatory decision making process, in reality it has not been traced that all the members had participated and opined at General Assembly. Even if they participated, the role played by most of them in decision making is not much influential. The

participation for most is for clapping and shaking hand. Out of total 41 (64 percent) respondents of studied CFUG said that their involvement was active in decision making process as they participated in all activities related to decision making in CFUG management. Their participation in forestry program was incredible because they realized that they themselves are the part of their forest and the CF committee has accepted the role and status of users. However, few respondents, only 3 (4.5 percent) users reported their inactiveness.

Ground reality experiences with various approaches to forest management has underlined the importance of participation of Dharapani Women CFUG which means improving equity, effectiveness and sustainability of community forest resources. By and large, Dharapani Women CFUG has a patriarchal society based on Hindu ideologies and practices a strong degree of control over all aspects of women's lives, including economic, social, emotional and religious. In addition to these, cultural influences, the gendered aspects of global paradigms of modernism, and professionalism are also evident here. All of these factors are influencing decision making process and decisions and reinforcing the dominant gender ideologies. The identity and status of women in this CFUG is largely defined by a patriarchal system, whereby law, religion, land rights and social customs are controlled for and by men. As the sentiments of majority of users in Dharapani Women CFUG are based on a dominant Hindu system, a women's identity is formed through marriage ties; 'adherence to duty and obedience' are held as high virtues. Following the organizing principles of the superiority of men, a woman is ranked according to her relationship with men and given lower status because of her inferior ritual purity. This has been influencing their participation in decision making process at all level of CF management in the case of Dharapani women CF too.

Decision making processes

A whole process of community forest management is interrelated and comprehensive in nature with the institutional arrangements in process. Therefore, the discussion in detail in a separate section deemed necessary. Hence, here under the process of decision making the whole system is described briefly. The decision making process can be divided into two divisions: the decision making process in the EC meeting; and the decision making through General Assembly. The details of both processes are discussed in following paragraph.

Decision making process through General Assemblies

All the registered members in the operational plan and in CF Office in the status of member are eligible to be a general member. According to the CF constitution all general members have right to vote and choose their respective executive members. Also, the members have right to call-back the executive members by more than 50 percent majority at any time through a General Assembly meeting. At the same time, at least 33 percent of General Assembly members should have a signatory complain indicating causes to call an emergency General Assembly meeting. Therefore, there are two kinds of provisions for the assembly meeting such as a regular and an emergency. The following tasks and associated decisions are to be approved by the General Assembly meetings.

- Revision of the operational plan and the constitution.
- Approval of an annual development plan.
- Constitution and selection of EC.
- Approval of fund for operating system.

For General Assembly meeting, the EC makes all necessary arrangement and call the meeting according to the procedure prescribed in the constitution. General Assembly has been practicing the majority system of decision

process. Besides exceptional case; EC assembles the agendas prior to preparation of the General Assembly meeting. For yearly plan and budget, the Dharapani community forest has been forming a sub-committee under EC to prepare a draft plan and presented in General Assembly.

The draft is prepared by the Office Secretary with the help of treasurer. It is presented in the regular EC meeting. According to the office secretary, the program is discussed in publicly organized CF members and stakeholders meeting for the comments and suggestions. Afterwards, the executive committee finalizes annual plan. It is brought to the General Assembly meeting. Finally, the General Assembly approves the plan with necessary modification if any. Regarding to other agendas, the secretary (office secretary in the CF) with the consent of the chairman usually list-out the agenda and they discuss in the meeting. Majority system of decision to reach to the final decision is followed. Most decisions are documented in a minute book. They have kept a separate minute book for the committee meetings and for the General Assembly. The EC normally appoints an auditor for financial auditing and the auditor's report needs approval from the General Assembly. It is reported that an audit report has to be sent to the DFO and at the assembly. Besides, community forest has usually been reporting an annual report to DFO once a year.

Decision making process through Executive Committee

Chronologically, the decision making process associates to the General Assembly decision making process as mentioned above. The following major tasks have been assigned by General Assembly to EC to execute.

- Operate day to day office and forestry activities.
- Monitor illegal activities in the community forests.
- Monitor and evaluate the performance of forest watchers, the gundas.

- Harvest the forest products and arrange the distribution of products.
- Implement/execute the development activities as of yearly plan.
- Reward or punish to users and outsiders based on contribution to forest and illegal/harming activities in forest.
- Keep records and send yearly report including audit report to concerned offices like DFO within one month of the completion of fiscal year.

The EC practice two types of meetings: (1) regular and (2) emergency. The Dharapani community forest has formed several sub-committees like: for monitoring of timber and fuel wood consumption, and necessity identification, for monitor-keep/maintain financial transparency (account committee), sub-committee for planning, (plan preparatory committee). Some budget has been allocated to formulate/ and execute specific programs for women empowerment. For this a sub-committee has been making a tentative plan (observed during research) which is being ready to submit to the EC in near future. The plan is at discussion among the group members.

The regular meeting venue is at the house of community forest chairman. During the EC meeting of community forest, it was observed that secretary and Chairman were advising EC members that to orient the activities/discussion in the line of community forest agendas.

6.6 Participation in Program Implementation, Maintenance and Follow Up

To trace user's participation in program implementation, maintenance and follow up of decisions associated with Community forestry resource management in Dharapani Women CFUG, the responses gathered reveals that, out of the total 64 respondents 53 (83 percent) reported their active participation whereas 1 (1.5 percent) reported inactive participation and 10

(15.5 percent) stated that they give poor participation regarding in program implementation, maintenance and follow up (table 6.2). Beyond structured questionnaire, the researcher was concerned to know how they help in making their Community forestry more successful. And what has been their role in implementing the prescribed programs; the responses of users elucidated that participation of users in the implementation of the program was-that people had contributed in cash or in free labor needed for CF management. It is comprehended that in the implementation of Community forestry resource management program in Dharapani Women CFUG; there were two major activities- afforestation and conservation of forest. Users believed that if the participation of users were achieved in these two activities, resources management practices would be at grand success. It was detected that users had high enthusiasm towards their Community forestry and beyond contributing in manual labor and voluntary terms; many times they had contributed in cash for the development of their Community Forest.

6.7 Participation in Benefit Sharing

"The Drama of the Commons" and the "Tragedy of the commons" is a vital notion in human ecology and the study of the environment. The prototypical scenario is simple. There is a resource-usually referred to as a common-pool resource-to which a large number of people have access. The resource might be a Community Forest from where forest products are harvested. Overuse of the resource creates problems, often destroying its sustainability. Because of these, resources may collapse, climate change may ensue, or the forest might cease re-growing enough trees to replace those cut. Each user faces a decision about how much of the resource to use how many trees to cut. If all users restrain themselves, then the resource can be sustained. But there is a dilemma. If only one put limitations on use of the resources and other do not, then the resource still collapses and community lost the short-term benefits

of taking share (Hardin 1968). The logic of the tragedy of the commons seems inexorable. However, that logic depends on a set of assumptions about human motivation, about the rules governing the use of the commons and the benefits to be derived from common property. The vitality of benefit sharing also remains crucial.

In fact, benefit sharing is an important element for enhancing user's participation in common property resource management. In the absence of such mechanism total participation of users cannot be plausible. This leads neither success of participation nor Community forestry program. In participatory resource management process, if there is no equal sharing of benefits, users can be easily frustrated with the CFUG ultimately leading to the disparities between advantageous groups and the underprivileged group. People can realize the CFUG to be their own if they get the equal sharing of benefits.

While measuring user's participation in benefit sharing in Dharapani Women CFUG, a total of 59 (92 percent) respondents stated their active participation in benefit sharing i.e., equally benefited from it in their CFUG. Contrary, whereas 5 (8 percent) reported their inactive participation it mean that they are not satisfied by benefit sharing and nobody shows their poor participation. The respondents were asked if they have shared the benefit from their Community forestry, and if they are satisfied with benefit sharing. Respondents from Dharapani Women stated that they are getting equal sharing of benefits from their Community forestry although there are very limited resources in their Community forestry itself. Here benefit sharing included (limited to) distribution of forest products like fuel-wood, fodder, leaf litter, timber, grass. Dharapani Women Community Forest opens for a certain period of time in the year (during the months of December and

February when the people have leisure period from their agricultural works) for the collection of major products like timber. But for the collection of minor forest products like leaf litter, fuel-wood, and the forest do not close for throughout the year. There are restrictions on cutting immature trees and certain trees like Sal (Shorea Robusta), katus, Chilaune, Tizu, in the form of Timber products indeed. Using cutting instruments like axe and saw is strictly prohibited but Khukuri (Poniard like cutting instrument), Ansi or hasiya (cutting instrument) were allowed. The rational allowing small cutting instrument is to prevent larger destruction in forest. In case of the creation of a dead body of the member, (which is the burning wood is made available free of cost all the time. In other cases forest products were sold to members who are in great need. Here the principle of equality in fuel-wood was maintained. Some users reported that during the product sall some elite users carried fuel-wood along with some timber at the rate of fuel-wood, this often done by the top ranking members of the EC. They also stated that user's participation in Community forestry program would be high if the prospects of perceived benefits come at the shortest period. Though types and frequency of benefit are high but comes in long-rune. Few of the respondents swore that their expectations from Community forestry are very low and they feel they have been discriminated at the time of benefits sharing. They also lamented that they have to wait for a very long time before they get the benefits of Community forestry. Thus they used to be impatient, as they need forest resources daily. It is also soughed at FGD that they would have been benefited in a better way if their household requirements of fuel wood and fodder had been met in shortest period of time.

Guided by the theoretical frameworks of Common Property Resources (CPR) perspectives, the researcher came to the conclusion that in addition to clear prospects of perceived (supposed) benefits, the types and amount/scale

of benefits at the time of need is not available at Dharapani women CF since these issues are vital in obtaining benefit the from their participation is very important. The participants are not satisfied with tangible benefit yet. If, the venture can provide any type of benefit like, tangible (concrete) or intangible (subtle), personal or communal to its participants at the shortest time, the management process can generate higher rates of participation. In the case of female users, such tangible benefit means ease in collecting fuel wood, fodder and grazing for animals, which ultimately relieve their burden of works and motivate them to participate in supplementary management activities. While observing the benefit obtained from Dharapani Women CF, such needs were partially fulfilled. In the case of executive committee members, the same tangible benefits for personal satisfaction through the enhancement of authority, power, knowledge, linkages with higher government and non-government officials and exposure outside their local areas have reinforces their participation in Community forestry works. This clearly demonstrates that how participation is associated with power relation and obtaining personal benefit. At the same time the length of time required before tangible benefits can be obtained by intended beneficiaries also affects user's participation. Since Dharapani Women CF does not have long history of establishment, participation of user in real sense is limited despite their claim of full participation. Hence, it has been concluded that the shorter the time of benefits, the greater the degree of participation and longer the time of tangible benefits, the lower the degree of participation in resource management.

6.8 Participation in Conflict Management

Bhattrai (2004) claimed that Community forestry is mired in unresolved issues and challenges. Paucity of desired capital, and, of course, bad forest governance tops the crises. Those facing the consequences are sections of the

population traditionally dependent on forest for livelihood. As Community forestry is community based so is usually heterogeneous, hence conflict in CF resource management is a usual feature. Conflict may occur of various reasons like unequal distribution of resources benefits, caste/ethnic and economic disparities, management problems and so on. However, the management solution of conflict is conflict resolution by adopting various means. Community forestry has not been so smooth and simple all the days; it is where conflicts of different sorts are rampant regarding the management. It is not only the case of Community forestry, but conflict exists in every aspect of human life. In this regards conflicts are an inevitable part of human society. In case of community based resource management in Nepal the causes of conflict include hierarchical and patron-client social relations, the incompatibility of formal laws, conflicts of interest, perception and belief, competition over scarce resources, ambiguity over roles and responsibilities, the unwillingness of the state to respond to social, economic, political and technological changes, corruption and bad governance (Upreti 2006).

Concerned to the Conflict in Community forestry, Kanel & Kanel (2006) argues that many of the studies through in recent year, publications on conflicts in forest User Groups have virtually mushroomed are descriptive and concentrate on one particular user group whereas only a few studies also include an analytical framework.

Despite the universality of conflicts in CFUGs, in Dharapani Women CFUG, it has been found that there exists a propensity to accept that conflict as a rare feature. Hence, and if any conflict occurs conflict management through various means are adopted for the solution. In Dharapani Women CFUG 40 (63 percent) users reported of active participation in conflict management. Contrary to this, 2 (3 percent) users stated their inactive participation.

Whereas 23 (36 percent) users stated poor participation related to conflict management. It has been deduced that conflicts are associated with dissatisfaction at benefit sharing, intrusion of infiltrators, and other sorts of conflict which arise in Dharapani Women CFUG. Such conflicts were resolved through mutual understanding and negotiations. Mainly conflicts in studied CFUG occur between the users and executive committee in the issue of use of forest resources, protection the forest and re-growing other natural resources within/around the CF.

In broad-spectrum, user's participation in conflict management in Dharapani Women CFUG demanded the promotion of member's participatory engagement at all level/stages of conflict analysis i.e., how conflicts are emerged and how they can be avoided, mitigated, and resolved. This CFUG also soughed to develop the capacity of members in conflict resolution at all levels through enhanced knowledge and skill in conflict resolution. Conflict resolution can be done through facilitation, arbitration, conciliation, negotiation, and mediation, but members of Dharapani Women CFUG lacks such skills. Though, there is no single mechanism or formula to all types of conflict these could be resolved since each conflict has a unique situation and conflict resolution itself is not a ready-made tool in all case since different conflict should be resolved differently owing to socio-cultural, economic diversities in general. Executive Committee as well members preferred compromise and adjustment in conflicting issues. Wherever possible they adopted a broadminded tolerant strategy rather than one of confrontation. Owing to this reason active protest or violence, are not common in this CFUG. This may have developed negative consensus/peace in communities since cases of conflicts are not analyzed well. Moreover the tolerance has its limits, so better to analyze the cause's rather practicing compromise each time. In this CFUG, executive committee first opted for (bargaining,

negotiation accommodative methods) and made the utmost effort to prevent confrontation. For them wait, lets things mature, gain value and resume negotiations is the common procedures of conflict management. In executive committee's process of conflict management, common user's participation and endurance is very crucial. It has replaced stagnant inaction with constant, persistent and creative efforts to resolve conflict.

6.9 Participation in Monitoring and Evaluation

Monitoring means observing and collecting information, and reflecting on what has been observed. In case of CF, to check, whether users are still on course of achieve their aims and if necessary to change the course in monitoring. Monitoring is like navigating a ship between reefs (rocks in sea) and through shallow water towards an attainable goal on the part of users. In Dharapani Women evaluation and monitoring has been one of the essential factors for providing feedback regarding any corrective actions to be taken of adjustment in the policies to be made during the implementation phase gearing community forest activities to member's needs, involving members in observation, reflection and decision making, strengthening the organization (CFUG) structure, creating optimism among users. Evaluation is finding out the values of something'. This means to assess, estimate, and to appraise the achievements. The general methods of evaluation are measurement, comparison, judgment, and feedback. On the other hand, monitoring means watching, listening or examining the progress, the events, incidents that are happening.

While investigating the participation in monitoring and evaluation, it is found that among the total of 64 respondents of Dharapani Women community forest 37 (58 percent) respondents reported that they are actively participated in monitoring, evaluation and further decision making related

activities. The monitoring and evaluation said to be executed in assemblies and meetings. Neat 4 (6 percent) has reported of inactive participation and 23 (36 percent) users said poor participation. The field study also paved the way in comprehending that user's participation in monitoring/evaluation is full of complexities. The causes of complexities are identified as the ordinary user group members' role was limited. Their participation is limited to presence in meetings and assembly. Further General member attend discussion and they are abiding by committees decision in going or round the Community Forest areas and chasing infiltrators. The executive committee members on the other hand have their immense and tough role as they had to look after all and everything associated with CF management. The response of committee illustrated that there exists no extra committee or agency for monitoring and evaluation therefore the CFUG executive committee (seeking the help of common users) is solely responsible for all tasks. Owing to this reason, an executive committee has all power to monitor the works of management committee and works of forest guards. Role of ordinary members in monitoring and evaluation includes afforestation works, seedlings and plantation. It is found that the role of common users was very limited and was subordinate. Moreover, it is reported that voluntary labor is often obeyed. At the same time in many cases, housewives, common members, Dalit workers of this CFUG were not in a position to speak at planning meetings simply. Because, they normally express themselves in which, are quite different from the code of monitoring and evaluation. Thus, failing to overcome the handicap of intercultural misunderstanding seriously hampered monitoring and evaluation process.

Given, the users' participation at all stages of CFR management in Dharapani Women CFUG, it has been noted that various sorts of cognitions, indigenous knowledge, skill and society/culture as ideational systems have

been influencing knowledge, values, and social norms, education, communication. This influence in turn overtly or covertly affected in decision-making process as well as decisions made, conflict management, monitoring and evaluation of resources management practices in this CFUG.

6.10 Social Barriers of Women Managed CFUG

Community forestry program has become a major program of Nepal's forestry sector for last three decades. With its widely acknowledged success, different challenges have been emerging over time (Paudyal 2008 on Khatrti 2009). Exclusion of women from decision-making process is one of the major challenges of community forestry (Khatri 2009). Recognizing the importance of women's participation in community forestry, forestry policy has focuses on enhancing the wider participation of women in decision-making and benefit sharing. However, such legal provision has not brought any significant changes to increase women's participation in community forestry (Paudyal 2008). This study intends to identify critical gender asymmetries in decision-making and division of labour in community forestry. It also analyzes how these asymmetries created. Furthermore, this investigation aims at contributing recommendations to mitigate these gender asymmetries in policy for the forest development program. In this text, this study observed some status of women in various sections like, caste based Inclusion in Community forestry, why Dalits and other caste people excluded from the Community forestry EC, why women only managing the forest, what is the implication of personal property and attributes, social norms on division of tasks, social perception in CF management.

In Nepal, community perceptions are mostly dominated by the perception of men, which are obviously in favor of men. There are some proverbs

frequently used in Nepalese society to showing lower status to women, which reflect the belief of people; for few examples;

- Dhilo hos, Chhora hos ; ("Let it be late, but let it be a son")
- Chhora paye swarga jaane; ("The birth of a son paves the way to heaven")
- Chhori ko janma hare ko karma; ("A daughter is born with a doomed fate")
- Chhora bhaye sansar ujyalo, Chhori bhaye bhanchha ujyalo; ("Son brightens the whole world, whereas a daughter brightens only the kitchen")
- Swasni bhaneko paitalako dhulo ho; ("Wife is the dust of the foot")
- Pothi base ghar nahscha; ("A woman ruled house is sure to be destroyed")
- Swasni mancheko buddhi pachhadi huncha ; ("Women are always shortsighted")

Such proverbs have developed the misconception towards the leadership capacity of women both in household and the community sphere. However, Dharapani CF is managed by women so this study investigates these mythical proverbs base women's' efficiency in CFR management.

The household survey and informal discussion with Dharapani women shows that their husbands and other male members in many cases discourage them because they think that women are illiterate and they cannot state any useful opinion in the meeting. Women who have been supported by NGOs used to take part in the meetings in a regular basis. However, they also have bitter experiences. According to them, men are always in majority in the meetings and they hardly appreciate the idea raised by women.

6.11 Summing-Up

Being primary users, women are managing the forest with bottom up approach for the rural development. Villagers adopted Community forestry program because they realized that is the root of all problems because they ignored the value of forest resources in the past. Household member who worked for establishment of community forest are automatically member of forest. Migrants may apply for membership with Rs. 1500. All are charged Rs. 25 for renew their membership. Users are spending income of forest in local development and protection of forest.

From the documented report, role and participation of women in various stages are very impressive they have good knowledge about the importance of participation. Emphasis was given on protection of forest rather than optimum use, which is the burden for poorer households who lack alternative resources, such as private trees.

Conflict occurs by hierarchy of member, utilization pattern of forest products and assigned duties but conflicts were solved by making mutual understanding by more than half user showing their active participation. From the qualitative and informal talk with women, it is found that their husbands and other male members discourage them because they think that women are illiterate and they cannot state any useful opinion in the meeting. According to them, men are always in majority in the meetings and they hardly appreciate the idea raised by women. Male who are not legal member of CF are making decision and women are forced to do signature. Women are shown as a good actor in document but in reality the actual actors are hidden and they are male.

CHAPTER VII
SOCIO-CULTURAL DIMENSIONS OF COMMUNITY FOREST

7.1 Introduction

Before the initiation of any kind of development programme, it is important theme to study the local social and cultural structure, people's sentiments with proper consideration. As people are themselves sensitive subject of study, they are self-conscious having individual personality, motives, emotions, sentiments, norms and values. Because of this, they are self-capable of choosing their own course of action or in deciding when to participate and how to participate in any kind of resource management activity and all these courses of actions has largely determined by the social and cultural structure. (Bada, 2003)

7.2 Conceptualizing the Term

The conception of culture is undeniably influential in shaping concepts and practices related to physical environment. This phenomenon has differing roles to play in this complex process. Human ideology may influence, say, conceptions of the conservations of natural resources for the benefits of posterity; resource user's desires may exert pressure in the opposite direction. Still, it is never possible to rule out the role and value of cultural and social structure in influencing Community Forestry resource management behaviour of users. (Bennett, 1996)

7.3 Rules and Customary Practices

Civil laws of Nepal reflect Hindu patriarchal ideology. Most of the formal rules existing in Nepalese society are in favor of men. Son has the birthright to inheritance but for women either she should get marry to gain the property

from husband or she should remain unmarried to be entitled a share of her ancestral property. Such laws make men always a breadwinner and the decision maker leaving women in a weaker bargaining position. The implications of these state cause and customary practices have been observed in CFR management. Membership rules in community organizations are in favour of men except in those organizations, which are especially created for and by women. Community Forestry Program considers the household as unitary model for its membership and it is obvious that male becomes the member of community forest and woman is excluded from the formal membership. Though some seats in CFUGC are reserved for women members, their participations seem just a token participation.

7.4 Role of Social-Cultural Factors in Participation

Social and cultural factors motivating user's participation and user's participatory role stood vital in this CFUG. Here social and cultural forces have been taken synonymous to social/cultural factors. There exists no doubt that there are certain cultural and social variables, which are influential in motivating participatory behaviour. For e.g., different social/cultural groups in Nepal have different knowledge about NRM and provide different priorities. Since social issues in NRM are of great influence, it is imperative to speak about the social groups in the community (women, men, poor, landless, ethnicity and social status groups). As one of the objective, this study stated about the understanding the different social perspectives in CF management. These comprise conflicting local social institutional/traditional norms, social identities, relationships and role of different stakeholders having varying values, perceptions and objectives. They have different representation of community interests and knowledge in participatory process consists of power differences between community and outside

groups and demonstrates differences in social power and resource rights between men and women (Uprety, 2006).

Social issues and local values are at the spirit of any re-awakening of ideologies not based on Westernization and they are responsible for intensifying the moral of users to participate in resource management activities. This study paved the ground in comprehending that users are interested not in adopting western ideology and external concepts in community forestry resource management but only in getting external financial and material support in their community forest resources management and development activities, and not in any external interference in a direct form that intrudes their local culture, tradition, customs, norms and age-old values.

The users of Dharapani CF found to be highly enthusiastic towards participation in CF management activities. The information collected through the field proved that the users have a good knowledge and skill of resource management practices and thus they want to use their knowledge for the better management of their available local resources in a socially and culturally appropriate way. Before tracing the socio-cultural factors motivating user's participation, it would be better to consider the social/cultural status of the users of Dharapani Women CFUGs. As it prepares the forum for seeking social-cultural forces motivating users' participation, the social and cultural status of Dharapani Women CFUG is discussed here under following headings.

7.4.1 Social and Cultural Status of CFUG

It is imperative to identify the social and cultural forces influencing user's participation in Community forestry resource management. Dharapani

Women CFUG demonstrates homogenous organization with users from same caste background. Majority of the users are the followers of Hindu religion. From the evidences as well as responses of users, the role of probable social-cultural forces /factors influencing user's participation in Dharapani Women CFUG that is given in table 7.1

The table 7.1 makes clear that of the total 64 household heads, 60 percent household heads claimed of caste-based discriminations exists and it has been influencing user's participation in community forest resources management activities. Casteism is rampant based on which different sorts of discriminatory behaviours viz. discrimination in commensality, benefit sharing are visible consequently lowering user's interest and participation in all activities. The study demonstrates, higher homogeneous caste ethnicity leads to better participation and exclusion of others. In this CFUG, 74 percent household heads mentioned that the literacy is responsible (that is lack of knowledge to understand NRM pattern and unable to read, write and comprehend CFUGs activities leading to poor participation). Moreover, size of the CFUG a probable factor-influencing user's participation agreed by 60 percent household heads regarding big CFUG is also may be also responsible for influencing user's participation. Accordingly, out of total, 64 percent household regarded male involvement, and 85 percent household heads regarded local tradition, norms and values responsible for influencing user's participation. As the same way, 58 percent households agree that caste/ethnicity of CFUG leader is also an influencing factor. 75 percent household claimed of political-religious and socio cultural 80 nexus, 70 and 88 percent agree on age and marital status of CFUG member are responsible factor for determining participation in their CFUG respectively.

Table 7.1: Role of Social–Cultural Factors Influencing User's Participation

Probable Factors Influencing Users Participation	Agree
Caste ethnicity based discriminations	**60%**
- Size of Executive Committee (EC)	**11**
Participation of different caste ethnicity on EC	
- Brahmin/Chhetri	11
- Other	0
Literacy rate	**74%**
Male (Husbands, Sons & Brothers)	84%
Female	66%
Size of CFUG	**60%**
Participation on decision making process	**64%**
Active	67%
Inactive	33%
Local tradition, culture, norms	**85%**
CFUG Leaders caste/ethnicity	58%
Political-religious, socio cultural nexus	75%
Age of CFUG members	70%
Marital status	88%

(Source: Field Survey, 2012)

The perusal of table 7.1 paved the way in understanding that there are different Social, Cultural and other forces/factors associated with user's participation in CFR management/development practices. The social surroundings and the immediate community environment where the CFUG members are living have been also responsible for influencing user's participation in community forest resources management. In fact, constructions of the social surroundings influenced the ways in which natural resources such as forests have been managed by CFUGs. Pioneering practices and skill may be also successfully adopted if social/cultural organization and institutions remain in place but if altered it may take a

dangerous color. It is also revealed that in many cases, social-cultural factors motivated user's sustainable decision making practices and actions in CFR management and development practices. But it has been also deduced that social cultural traditions, customs, and beliefs do not always lead to ecologically sustainable behaviors, however. They may have motivated sustainable management practices in the context in which they developed, but given the rapid changes in social and ecological contexts of many CFUGs, that may no longer be true. Married people (women) are more motivated to participate compared to unmarried and teenagers. It is due to high responsibilities.

This study deduced that social, cultural, religious beliefs affect the way forests had perceived. They even affect resources management patterns in Community forestry. Gurung (1996) also claimed that it is truism worth reiterating that the world-view of a society is what moulds its attitude toward, and its action upon, its surroundings. In oriental countries especially in Indian sub-continent, the dominant social and cultural philosophies influences the way the local people of the communities perceive their local environment including the Community forestry and its resource management practices.

The present research study on Dharapani Women CFUG prepared the ground in deducing that cultural, social, religious beliefs and diversities even affect the way forests had managed and the patterns of CF resources management and development. This study has also revealed that the traditional institutions and limitations along with socio-cultural forces/factors related to natural resources management ought to take into consideration for obtaining users participation and for the better management of CFR.

7.4.2 Hidden Assumptions of Culture Embedded with NRM

Anthropological lens focuses softly rather than sharply: rather than focusing narrowly on the object, anthropology shapes the boundary between object and surroundings so that to include not only the object but also its background, side-ground, and foreground which recognizes the subjective as well as the objective aspect of cultural knowledge related to any aspect (Upadhyay 2005). The cultural knowledge may remain in a hidden form but the vitality of which cannot ignored especially in the case of natural resources management and development. Hidden assumptions about culture had embedded in cultural discourses and resource management institutions. These hidden assumptions determine how local people perceive their natural resources, manage and control in the end. Going against these means inviting conflicts of various sorts as claimed by Upadhyay (2008) who argues that to understand conflicts in natural resources use, it is vital to understand local social and cultural perspectives.

In the Dharapani CFUG it is acknowledged that females are showing greater participation in community forest resources management activities. However, in this CFUG, the high dominance group of Brahmin/Chhetri as beneficiaries. As a patriarchic societies, and the societal norms/values female has been obstructing many time at the time of managing for meetings and other works related to community forest resource management. Societal norms are usually tradition/conventions legitimating unequal ranking and male's involvement in decision-making both in home and in CFUG and in benefit sharing with strict and traditional gender norms. Traditional gender norms like female's restraint on external works like active involvement in CFUG decision making process and too much concentration in children rearing in home are creating obstacles in female advancement to community forest resources management. This study thus, argues that lesser the

composition of traditional patriarchal norms, the higher the chances of participation of all including of women. The more the lenses of culture are used to look at the dominant culture rather than culture and status of unconcerned, the higher the degree of participation of all and success of community forest program. Likewise Gender issues in CFR management also stood vital. In the Dharapani Women CFUG, because of brawny agricultural traditions and patriarchal norms, women's working hours is longer than men (usually women work 5-6 hours more than men do) and there is a fairly rigid division of domestic task and chores. Women, for instance, are largely responsible for cooking food, cattle rearing, for gathering fuel and fodder, children rearing and men for making agricultural implements and for house repair. In relation to the commons, therefore, women are especially concerned with firewood and fodder availability and men with small timber availability. Firewood and fodder, however, are daily needs, which create a persistent pressure on women consequently increasing their dependence on common property resources.

Every morning and evening, male are used to gather together at roadside, tea stall or other public places for gossiping on current political and other issues the country. Differ from this, women of good character are expected to avoid this. Furthermore, the restriction is somewhat loose for older women, but not totally. For the reason, such notion of avoidance are taught and socialized to a girl child by male even before her marriage which has been restricting woman mobility and their interaction in decision-making in CFUG.

Although women are managing community forest from their side, however researcher found man involvement is dominating in various sector like female seclusion on EC, decision making process as well as man are creating a range of social hierarchies, which is affecting women's voice in private and

public, in both manifest and latent ways. For example, in public meetings (such as general assembly's of CFUG or committee meetings), man used to take final decision and women to obey it and they used to sign on minutes because this is patriarchal society so this tendency is rampant. This makes them less effective in raising their concerns, while the issues raised by the more prominently seated men receive priority. Moreover, hidden assumptions about culture embedded with Natural Resources Management as community forest are such that the presence of senior male family members makes women hesitant in attending meetings, or speaking up at them, or publicly opposing the men. Women do not participate in CFUG meetings during menstruation period because their mother in-law prohibits them from doing so. Such tendency exists in the cases of Brahmin and Chettri women in Dharapani women also following that trend as well. The hierarchy and norms that marks respectful family behavior also tends to explain community interactions. These are the important hindrances hampering female participation in various stages of CFR management in Dharapani Women CFUG, which are harmful for high participation and better performance of CFUG.

Women and men tend to have different uses, priorities and responsibilities for Community forestry resources, which influence their participation at various stages. There are also trends along gender lines in terms of access and control over resource rights. Women often face specific obstacles to participate in an assignment, joining a CFUG discussion session attended by male is dominating to women. But interestingly preponderance of female members from Dharapani Women is getting support from their spouse and other male members of family. Women contend that it would have been difficult to be involved in resource management activities if their husband

and other male members (like sons) and other senior male relatives would have denied permission to them.

7.5 Using Local Knowledge in Persuading Users Participation

In this study the users' local knowledge of their environment, resources, surroundings and culture had been taken in perusal. It also means the system of knowledge, technology and cognition typical of the given local community for managing the available natural resources like forest. In diminutive form, these variable symbolize the "Native knowledge of native people". It concerns itself with relationships among language, culture and cognition. How local users interpret any object including CFR or events and process related to CFR management and what are its significance in the local community that directly affects their resource management pattern is vital. Throughout different ethnic and cultural groups, a cognitive consonance is a consistency among the beliefs, ideas, perceptions and other items and aspects of knowledge that form a cognitive system such that the system stands as an integrated and harmonious whole without internal contradictions. The table 7.2 below clarifies the responses of households on the role of cognitive variables in influencing user women's participation:

Table 7.2: Local Factors Influencing User's Participation

Probable factors influencing users participation	Responses of household Heads (%)
Perceiving phenomenon in CFUGs	70
Pondering/wondering using local knowledge system	67
Generalizing	83
Discussing	70
Judging issues/problems	67
Way of life	65

(Source: Field Survey, 2012)

In this study, the deliberation is on how the Dharapani CFUG has been managing and developing its natural resources using by their communal convention and skills. From the brooder sense, knowledge related to CFR management, has associated with their traditions and culture/society as well as thinking, remembering, wondering, pondering, imagining, generalizing, discussing and judging. It seems to the researcher that, issues and the problems related to community forest resources management to a great extent are solved by using their own style and fashion.

Table 7.2 demonstrates that 70% household agrees on that perceiving phenomenon in CFUG can influence to users for participation. Likewise 67% household regarded pondering /wondering using the local knowledge system as imperative in influencing users' participation. This is followed by 83% household regarding generalizing fundamental. Discussing on the problem related to community forest management was responded as imperative by 70% household followed by 67% households who regarded judgment of issues and problems in the native way crucial in the process of community forest resources management. It is also deduced that the cognitive process in Community forestry resource management in Dharapani CFUGs is associated with the value of way of life which is helpful in influencing the behavior of user's during Operational Plan formation, at committees, management works and at other participatory levels. Community level and edifying factors are closely related to values and group norms, skill and factors that directly influence user's participation in resource management. Just as for values and group norms, education, communication approaches seems influencing collective and shared factors in the Dharapani CFUG. Planning and implementing activities abounded with ethical complications and dilemmas, however. The traditions and knowledge systems of users and their institutions has been providing useful frameworks,

ideas, guiding principles, procedures and practices serving as a foundation for effective Community forestry management options for restoring social, economic, and environmental resilience.

7.6 Summing-Up

Peoples' participation plays vital role on development of any sector of society. The present study found that potentialities of Non Timber Forest Product (NTFP) at Dharapani community forest are Baas, Nigalo, Lokta, Pipla, Chiraito, Dalchini, Amriso, Aduwa, Tejpat. But no organization has approached for plantation and for buying NTFP. The user of community forest distributes timber 50 cubic feet per person if needed at the time of cutting .But they have to buy Rs. 50 per cubic ft. People derived benefit by getting of fodder, grass, as well as wood and litter from community forest without paying money and without any restriction of time for collection. All the stages of CF management are found to be participatory. User selection, problem identification, decision making, conflict management, monitoring evaluation stages demonstrates participation on EC is not inclusive participation but passive. In most cases people take active participation (as they stated). This means men are the director and women are the actors though the process lacks to acknowledge the director's role in success or failure of CF management especially in documenting the support of influence.

By the Hinduism and patriarchy societal ideology women cannot go against of their male member of family. Though Dharapani CF is women managed CF, final decisions are made by male of the family and female used for sign on the minute. This is hidden assumption and personally observed by the researcher, no any documentation available for evidence.

CHAPTER VIII

SUMMARY, CONCLUSION AND RECOMMENDATIONS

8.1 Summary

Forests are considered as the second most important natural resource after water globally. Community forestry approach was initiated in Nepal since 1978. Following this, community started to adapt and manage the forest with the full participation of all sex and caste/ethnicity. Being popular in the middle hills, it has also been effectively implemented in Terai area. After while, GoN (1993) stated that, community forest user can use forest products and can generate income, which they can invest in the field of local development independently. Both government and communities are satisfied with policy. However, women's participation in overall management is poor as the total only about 5 percent (800) forest are managed by women, which have the legal rights to manage over a million hectares of forest areas.

In the initial stages, participation of women in CF was ignored. Realizing this, gradually forest policies have been changed and priority was later given to women for such positions. Now-a-days, as in other sectors, the forestry sector has also begun giving high priority to women's involvement through the positive discrimination policy. Hence, women have been playing important roles in forest management. The government policy for at least 33 percent women representation in Forest Users Group Committee and more in all CFUG activities has encouraged women's participation in forestry sector

This is explorative and descriptive type of study, which is concerned with exploring the incomplete application of participatory approaches. However, in the present time, socio/economic and cultural factors have been given very little precedence and many important aspects of user's participation remain untouched. Therefore, this research study focused to assess level of women's

participation in decision-making process in all stages of community forestry such as user's identification, constitution preparation, forest operational plan preparation, protection, utilization and monitoring. The study has influenced by the previous studies result; women are just participating physically in various community forest activities and lacking influential decision-making role.

The theoretical framework is based on community forest and gender theories (feminist theories), participation theories (participatory approaches). Primary and secondary data are collect using both quantitative and qualitative methods of data collection.

As all activities start from grassroots level and reaches the climax, realization and comprehension of the problem and feeling of sense of ownership is one of the issues, which require the prioritization, as no problem will be solved until local people think any work to be their own at grassroots level and realize their problems themselves using their internal lenses. The deteriorating condition of village forests, lack of forest resources, frequent landslides and erosions forced Dharapani people to realize the gravity of deforestation and to adopt Community forestry as a viable alternative for forest conservation and for the fulfillment of forest resources.

Majority of respondents claimed of activeness in realization of problem, drafting constitution, operational plan and sense of ownership of the program. The crippling effect of deforestation on the life of local people forced them to realize the seriousness of the problems and to search for viable alternatives in the form of developing Community forestry for the fulfillment of their daily forest needs. This research conducted on Dharapani Community Forest makes following major findings:

- Participation does not mean only to take part in a joint activity, as it is a continuous empowerment of user group, with a continuous relinquishment of power in favour of CFUG members and the consequent determination of high implications of user's participation.
- Most of the user shows their high participation for material consumption, secondly functional participation, thirdly participation by consultation, information giving, interactive participation and passive participation respectively. In the initial stage of handover users shows their high interest on community forest which was by their self mobilization.
- Users are strongly obeying CFUG rules as well social rules, wants to take help from stakeholders for good governance, and support for new plantation of NTFP and market.
- Women are facing high social-cultural barriers but they are managing forest nicely. At the same time, the length of time required (which women cannot get now) for tangible benefits which they want to accrue in future are also vital in determining their participation.
- Community forestry Program in Dharapani seems to be successful in management practices and in securing users participation, but there is not an equal feeling of ownership, distribution of property rights and benefits among all beneficiaries. The result of participation shows fluctuation at various stages of resources management as well as some low level of participation. Poor and Dalits are in exclusion and do not know about user rights and responsibilities. The Executive Committee of Community Forest is Brahmin/Chhetri dominated.
- For the people living here, Community Forest resources are not just related with 'goods or material objects', but strongly allied with social/cultural norms and values. Therefore, resources management practices are more a social process than an economic activity where

the social and cultural processes operating within CFUG and communities play important role in enhancing user's participation. Consequently, it is not so trouble-free to obtain holistic participation of women users in Community forestry resources management.

- The study has deduced that only scientific knowledge and technological approaches to forest resources management are contemptible because they are based far from Nepalese veracity and have limited goals, scope, and an inadequate institutional foundation. Thereby, the management practically dismisses usual scientific methodology and pro-western technology as largely irrelevant to contemporary and emerging policy.
- In future if Community forestry will fail, that may be a cause of lacking inclusive participation by sex and caste/ethnicity in Executive Committee (which is not showing on present EC), and decision-making, benefit sharing, as well as resources management as a whole. In the present, technical, administrative, monetary and external knowledge factors are not only the sources for all answers related to user's participation. Hence local socio-cultural and gender related factors are more vital in determining participation.

8.2 Conclusion

This study was focused to assess the level of women's participation in decision-making process in all stages of community forestry. As all activities starts from grassroots level and reaches the climax, until realization and comprehension of the problem and feeling of sense of ownership is not developed, Forestry for the fulfilment of people's daily needs are not met. Decision-making is a crucial element, until the majorities not involve in decision-making process, they will not feel CFUG to be their own.

Religion, ethnicity, culture, law, tradition, history and social attitudes place severely limits women's participation in public life. Although women are managing CF, study found that they are just participating physically in various community forest activities and lacking influential decision-making role. They are in the shade of male member of community and family. Conflict exists in every aspect of human life; the CFUG also not far from this. The major causes of conflict in CF are: hierarchical and patron-client social relations, the incompatibility of formal laws, conflicts of interest, perception and belief, competition over scarce resources, ambiguity over roles and responsibilities, the unwillingness of the state to respond to social, economic, political and technological changes, corruption and bad governance.

Respondents of the studied community forest show high participation for material consumption. Involving in realization of problem, drafting constitution, preparation of operational plan and decision-making are self-motivation type of participation. Same as involving in; monitoring and evaluation, general assemblies and meetings are information giving and functional participation that shows will power, devotion and awareness.

Hidden Assumptions about culture embedded with natural resources management are such that the presence of senior male family members makes women hesitant in attending meetings, or speaking up at them, or publicly opposing the men's opinion. Moreover, women are not allowed to participate in CFUG meetings during menstruation period since they are following the Hindu traditions, and their mother-in-law prohibits them to go in public place during their periods and these are the prime hindrances to women participation even in women managed CFUG.

8.3 Recommendations

At the end, for the restructuring of women in forest resource management this research study concludes with three pre-requisites:

Recommendation regarding effectiveness, democratization and efficiency

- There is no participation of lower caste and poor member of CF in the executive committee that is against the policy and also lacking transparency. Therefore, EC need to build transparent mechanisms in terms of access to information, decision-making, laws enforcement, benefits sharing, and emphasis on socio-economic veracity. Fair participation on EC and resource sustainability is feasible through cooperation for rights, better conflict management, and regard for cultural and social issues.

- In Dharapani, women are in shade of male and much influenced by the patriarchal influence, which restricted women in many social norms. Women are working just as an actor behind them the real actors is male. Therefore, women should give chance as well as opportunity to make decision themselves.

- People of Dharapani are managing the CF by economic perspective. They used to destroy small and crooked plants and keep big and straight trees which is against of eco-feminism perspective. Therefore, they should be provided training on eco-feminism and ask for new plants of Non Timber Products from stakeholders as well as market for these products, as well as maintain natural bio-diversity.

Policy Recommendations

- As the forest is managed only for economic perspectives and not showing eco-feminism. Therefore, policy on Eco-feminism and agro-forestry model should be made more flexible to increase non-timber forest products as an alternative forest product, and allow plant of low economic value to conserve nature's heritage. Policy should promote rural employment and increase incomes while ensuring sustainable resource use from community forest.

- Young women do not feel security of income by involving in forest management, so all members of CF are elderly people. Therefore, legal arrangements should be make for ensuring youth for income generation form forest and women for their socialization process at home.

Recommendation for further researches

- Dharapani women managed community forest showed that women are working only as an actor but the real actors are male. So, same story may occur in other CF, thus further studies should focus on this problem of women managed CF.

- In the name of making good forest, people are destroying small, crooked and slant young plant, and are not following the eco-feminism in the Dharapani so it should be searched in other CF also.

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Appendix 1: Questionnaire cum Schedule for Personal Interviews with Users

Name of interviewer:

Question code: **Date:** **Time:**

1) About enumerator:

Name of CF: **DHARAPANI CF, VDC Bharatpokhari**, Ward no. …….. Tole ……..

Name of household head:

Sex: Age: Education: Occupation:

Name of replier:

Age: ……. ……Education: ……..…… Occupation: ……

2) Family information:

2.a) Total male: …….. Old 60 above: …… Young 18 above:……. Child up to 18: …..
Stayed in home: …… Out of home:…….

2.b) Total female:……. Old 60 above:…….Young 18 above:……Child up to 18…….
Stayed in home:…….. Out of home: ……..

3) How many cattle do you have?
a) Cow…….. b) Buffalo….. c) Goat……..... d) Other.

3 b) What type of grass do you use for these animals?
…….

4) Which forest product keeps more priority in your house use?
Grass ☐ Firewood ☐ Fodder forage ☐ All ☐

5) When do you keep these forest products as per …….

Sn	Forest Product	Baishakh	Jestha	Asar	Shrawan	Bhadra	Ashoj	Kartik	Mangsie	Poush	Magh	Falgun	Chaita
1	Grass/forege												
2	Fire wood												
3	Timber												

5 a) From where you get these forest product when you can't get form CF.
…….....

6) What kinds of natural sources were there before starting CF? Give number as per situation.

1) Before there was but not now 2) Same before and now
3) No there previously and now also 4) Better than before
5) Bad than before 6) Before also not available and not now too.

Water source.....

Rainfall .....

Medicinal herbs .....

Wild life: .....

Wild fruits .....

7) What types of profitable plants can be plant in your CF?

……..

8) Since when you are the member of CF? ……. in which position? .....

9) Do you regularly attend the meeting of community forest user group? When?

Always ☐ Most of the time ☐ Sometime ☐ Rarely ☐

Cause of attending and not attending……

Does your opinion have value in decision making?

Yes ☐ No ☐ Sometime ☐ Maximum time ☐

10a) Reason of valuing …….

10b) Reason of not valuing ……

10c) What types of thinking and queries of management committee agree?

……

10d) What types of thinking and queries where management committee doesn't agree?

……..

11) What is your opinion about the decision made by the committee?

Very good ☐ Good ☐ Ok ☐

12) From where you bought forest materials to construct house/ cottage?

.....……

13) Did you receive any forest material for your house/ cottage construction? What was the effectiveness of those materials? (If your house was constructed after community forest)

Forest material for house construction	What quantity	By paying or other Commitment	Effectiveness of received material		
			High	Medium	Low
Timber Fire wood Agricultural Material Other					

14) What are main source of income of your family?

Daily wise☐ Remittance☐ Nepal Government Job☐

Educational job☐ NGO☐ Business Houses☐

Business☐ Food farming☐ Vegetable Ffarming☐ other……..

15) How you managed to invest for that business in the beginning?

From self saving ☐ From bank loan ☐

Loan from community forest ☐ From personal loan ☐

If other then what ……..

16) If borrowed loan from community forest.

a) any difficulty you face to pay back that loan?

Yes ☐ No ☐

b) If yes, what kind of difficulty? …….

If you have taken loan from your community then how are you feeling?

Easy ☐ Difficult ☐ Uneasy ☐

What kind of easy?.....

Where you invest that loan? .....

19) Any training about that business taken by you or your family member from anywhere?

Yes ☐ No ☐

19a) If yes then from where? ……..

20) Any training conducted in your community? Yes ☐ No ☐

You or your family member involved at that training?

Type of training	**Involvement**	**Management**	**Objective of training**	**Duration**	**Useful?**	
					Yes	**No**

21) Why you feel need of community forest?

……

……

22) In your CF, why only women are members?

……

…….

23) What kind of good things you found managing CF by women?

……

……

24) What are the problems?

……

……

25) Which CF is good? Your or male member involved CF?

Women managed CF ☐ Men involved CF ☐

a) How and why good?

……

……

26) Why and when you feel to manage CF only by women?

When? ……

Why? ……

27) What process you done for women managed CF?

……

……

28) For the process when and for what you involved?

……

……

29) Before starting this CF are you member of other CF? Yes☐ No☐

30) Is there any change on that forest before and after handing over to community?

Yes ☐ No ☐ if yes then where? ……..

31) Time of cleaning forest?

Month of cleaning	Work done	Number of Participants

32) Is your community forest fulfilling your necessary daily fuel?

Yes ☐ No ☐ If yes, which fuel?.....

33) Which fuel you use to cook? Firewood ☐ Gobar Gas ☐ LP Gas ☐

33a) If LP gas how many days it goes? ……..

33b) How many days goes by one BHARI fire wood? … days.

(one BHARI=…….. kg)

34) From where you bought fire wood?

CF☐ Govt. Forest ☐ Private Forest☐ Other☐

What are the resources of grass, fire wood and other accept cf?

……..

How long time it take for collect one BHARI fire wood?

……..

36) What types of forest materials available in cf?

……...

37) Whose decision in your family is more influential to do below mentioned works?

Area of decision	**Decision Maker**		
	Female	**Male**	**Understanding**
House work			
Children's care			
Collecting forest material			
Investment on house hold			
Income generation			
Agricultural work			
Women's outer work			

38) Do you think that your decision making power has increased after the program of Community forest?

Work done now which was not done earlier	Before not done but now doing

39) What is your opinion about community forest?

……

…….

40) How you are involved in CF?

Active☐ Inactive ☐ Medium ☐

41) Are you in management committee member?

Yes ☐ No ☐ If yes, designation……..

42) What type of involvement you played on CF formation time?

Active ☐ Inactive ☐ Medium ☐

43) After formation of cf your involvement on managing cf?

Good ☐ Not involved ☐

44) You attend on the meeting of cf management committee.

Attended ☐ Not Attended☐ Not asked☐

45) How was your involvement on below mentioned topics?

S.N	Involvement Level	Active	Inactive	Don't Know
1	CF making process			
2	CF decision making			
3	CF management			
4	Community Forestry			

46) What is your role on cf meeting?

Active☐ Inactive☐ Don't know☐

47) Is male are active on your cf management?

Yes☐ No☐

48) Which aged women are active on cf management?

(15-25) ☐ 25-35☐ 35-45☐ above 45☐

48a) Who active on cf management ?

Married☐ Unmarried☐

49) Frankly saying, you are able to take benefit of cf?

Yes☐ No ☐

50) What are the good works of your community? What are the problems and the obstacles?……

……

51) Is there any outer obstacles on cf?

Yes☐ No☐

a) Who are they?

NGO☐ GO☐ Government Servant☐ Other☐

b) Does Ranger or Forest officers visit in your cf? ……

In how many days …… month …….. or don't come? ☐

52) How you take positively or negatively of their visit?

Positive ☐ Negative☐

Working as per their instruction consumer can take benefit?

Yes☐ No☐

53) What is your opinion about below mentioned points? Clear your agreement or disagreement?

S.N	OPINION	Strongly disagree	Disagree	Don't want to say	Agree	Strongly agree
		1	2	3	4	5
1	Availability of firewood has increased.					
2	Availability of thatch has increased.					
3	Availability of timber has increased.					
4	Availability of agricultural goods has increased.					
5	Availability of grass has increased.					
6	The investment of community fund forest user group has fulfilled the interest of deprived group.					
7	All the user group's opinions are taken while making the rules and regulations					
8	The user group's opinions are taken while making the work plan					
9	You participate in the training, practical education and educational tour.					
10	All the member of community gets equal opportunity for nomination of committee.					

54) Do you want to manage cf freely?

Yes☐ No☐

Outer help? Need☐ Don't need☐

55) As per your opinion cf management committee working properly? Yes☐ No☐

a) What good work ……

b) What not good work ……

56) Were there were enough forest related resources before starting cf?

Yes☐ No☐

a) What avalible there …….

b) What not available there ……..

57) Are they available now?

Available ☐ Not available☐

58) Would you plant non timber forest resources in your cf?

Yes☐ No☐

59) Any organization came to buy or purchase the forest resources?

Yes☐ No☐

If yes, who are they and what they want?……

60) Is there nay organization in your area for the help to back warded people?

Yes☐ No☐

a) if yes name……..

b) their work ……

c) they are effective? Yes☐ No☐

61) How is the involvement of poor and low caste people?

Active ☐ Inactive☐

62) What improvement should done for the involvement of poor and low caste people in CF?.....

.....

63) What should be done for increase the involvement of women in other cf?

……

……

64) Are you satisfied by the management of your cf?

Yes☐ No☐

a) if no what should be done? ……

……

65) What are the elements to increase involvement in cf? (your opinion)

…….....

.....

.....

66) What are the elements to decrease involvement in cf? (your opinion)

.....

.....……

……

67) Is there any conflict in your cf?

Yes☐ No☐

If yes, than with whom and why?

…….....

.....

68) How you find solution of conflict?

.....

.....……

69) Is there any impact there in social, cultural and educational sector by increasing population?

Yes☐ No☐

a) By this any impact on peoples participation?

Yes☐ No☐

70) In general, what is the situation of your community forest in your opinion?

Very good ☐ Good ☐

OK ☐ Bad ☐

71) At last what kind of activity will effect on involvement of cf user group?

.....

.....

.....

72) Any other information which you want to give but I didn't asked? If yes, then please mention them?

…….....

.....

.....

.....

.....

.....

.....

ΩΩΩΩΩΩ

Appendix 2: Checklist for Information Collection from Stakeholders

(such as DFO,Rangers, FECOFUN)

Comment on CFUG performance	
Apparent degree of success of CFUG from your point of view?	
Reasons for success and failures of CFUGs?	
Participation of CFUG members	
At what stages/levels?	
Evaluation of CFUG member's participation in community forest resources management/development from their perspectives?	
What are the changes you noticed in CFUGs?	
What has been the best part of CFUG members' participation and what has your contribution in that?	
Your evaluation related to Dalit, females and ethnic groups participation in community forest resources management and development	
Your evaluation of CFUG committee's work, achievements	
What has been your overall contribution in user's participation, CFUGs success and performance? In your view how Dharapani CFUGs will look before handover and now? (With reasons) * Better than now? * Same as now? * Worse than now?	
Do you have suggestions to enhance CFUG member's participation in community forest resources management/development and to improve CFUG performance?	

Appendix 3: Checklist for FGD with Executive Committee Members and Users

1) How and when was user groups community forest and its executive committee formed?

2) Who were present during the executive committee formation?

3) What was the role of Government and NGO officials in the local people's effort of CFUG and its committee formation, Operational plan designing?

4) What has been the selection procedure of CFUG executive committee members?

5) What criteria's were followed during the selection Democratic or autocratic? What was the caste/ethnic inclusion ratio? Were the members elected were really interested do join in? What problems were encountered during that whole procedure?

6) What has been the composition of Community forestry executive committee by ward, location, caste, religion, age, marital status, literacy rate and economic status?

7) Did the Executive committee members selected, have had prior experience to CF?

8) What were the managerial difficulties faced during the initial period and what were the solutions?

9) The role played by CFUG Committees in the protection and development of Community Forest Resources? What are its future management plans?

10) What is the participation of committee and CFUG members at various stages of Community forestry resource management/development?

a) Participation in operational plan designing/drafting

b) Participation in decision-making

c) Participation in program implementation

d) Participation in overall management and execution

e) Participation in benefit sharing

f) Participation in conflict management

g) Participation in evaluation and monitoring.

11) What steps should be taken to increase the participation of local users at all stages and how could they be better mobilized in CFR management so that community forest resources management could be based on real participatory approach? How the Dalits, disadvantaged groups, youths and teenagers should be persuaded to participate in Community forestry resource management activities?

12) Any suggestions for the better mobilization of Community forestry resources by enhancing user's participation at all levels?

Appendix 4: Local and Scientific Name of Plant Species

Local Name	Scientific Name
Amala	*Phyllanthus emblica*
Amriso	*Thysanolaena maxima*
Badahar	*Artocarpus lakoocha*
Bhorla	*Bauhinia vahlii*
Chilaune	*Schima wallichii*
Dnagero	*Woodfordia fruticosa*
Jamun	*Syzygium cumini*
Kaiyon	*Grevillea robusta*
Katus	*Castanopsis indica*
Khaniyo	*Ficus semicordata*
Mauwa	*Madhuca longifolia*
Napier	*Pennisetum purpureum*
Phalant	*Quercus spp.*
Saj	*Terminalia tomentosa*
Sal	*Shorea robusta*
Setaria	*Setaria anceps*
Simal	*Bombax ceiba*
Sindure	*Mallotus phillippinensis*
Sissoo	*Dalbergia sissoo*

(Source: I. C. Dutta, 2007)

Appendix 5: Dharapani First Executive Committee Composition

S.N.	DESIGNATION	NAME	EDUCATION
1	Chairman	Subita Thapa	SLC
2	Vice-chairman	Bishnu Maya Thapa	Under SLC
3	Secretary	Januka Thapa	Under SLC
4	Treasurer	Kopila Thapa	Under SLC
5	Member	Shanti Thapa (Ka)	Literate
6	Member	Shanti Thapa (Kha)	Literate
7	Member	Bandana Thapa	Literate
8	Member	Atisa Gandharva	Illiterate
9	Member	Sanju Thapa	Literate
10	Member	Manju Karki	Literate
11	Member	Tulasi Thapa	Literate

Appendix 6: Dharapani Current Executive Committee Composition (2012)

S.N.	DESIGNATION	NAME	EDUCATION
1	Chairman	Januka Thapa	Under SLC
2	Vice-chairman	Shanti Kumari Thapa	Under SLC
3	Secretary	Kopila Thapa	Under SLC
4	Treasurer	Bandana Thapa	Under SLC
5	Member	Ganga Thapa	Literate
6	Member	Shiva Thapa	Literate
7	Member	Bhola Devi Thapa	Literate
8	Member	Deu Kumari Thapa	Literate
9	Member	Bishnu Maya Thapa	Literate
10	Member	Maya Thapa	Literate
11	Member	Kalpana Thapa	Literate
	Advisor	Dhan Bahadur Thapa	
	Advisor	Mati Bahadur Thapa	
	Watchman	Chet Bahadur Thapa	

Source: Dharapani women CFUG Office, 2011-12

Appendix 7: CFUG Rights as per Forest Act (1993) and Forest Regulation (1995)

1. Right to Self-Governance

- Communities have rights to form a Community Forest User Group as per their willingness, capacity and customary rights.
- Community forest boundaries will not be restricted to existing administrative or political boundaries.
- Government can dismantle the CFUG if the latter is found to engage in large scale deforestation but it is the duty of the government to reconstitute the CFUG.
- CFUGs can elect, select or change executive committee anytime.
- CFUGs can punish members who break their rules.
- CFUGs can amend or revise their constitution any time.

2. Right to Forest Management and Utilization

- There is no limit to the forest area that can be handed over to communities.
- CFUGs can make optimal use of their forest by growing cash crops together with forest crops.
- CFUGs can mortgage their standing forest products with financial institutions to obtain loans.
- CFUGs can utilize their funds for any purpose (but 25 percent of income from forest must be spent in forest development)
- CFUGs can freely fix prices and market their forest produce.
- CFUGs can establish enterprises and make profits.
- CFUGs can seek support from any organization.
- CFUGs can raise funds by various forestry and non-forestry means with all income going to group funds with no requirement for sharing financial revenues with government.
- CFUGs can invest in any areas, persons or development activities according to the decision of CFUG assembly.

Source: Pokharel 2008, Forest Act 1993 and Forest Regulation 1995

Appendix 8 : Status of Women's Community Forest User Group (in Nepal)

S.N.	District	No. of CFUGs	Area Handed Over	Household Benefited
1	Achham	4	41.50	397
2	Agrghakanchi	23	342.05	1876
3	Baglung	35	395.66	2686
4	Baitadi	3	293.54	217
5	Bajhang	13	276.66	959
6	Bajura	5	258.25	419
7	Banke	6	258.10	1007
8	Bardiya	34	863.28	2823
9	Bhaktapur	5	181.93	1247
10	Bhojpur	3	42.86	157
11	Dailekh	9	335.54	414
12	Dandeldhura	47	1524.66	2848
13	Dang	22	333.28	1424
14	Darchula	6	281.36	265
15	Dhading	51	806.17	3827
16	Dhankuta	5	581.84	198
17	Dhanusa	1	60.54	140
18	Dolakha	5	94.46	358
19	Dolpa	4	34.22	241
20	Doti	14	543.66	990
21	Gorkha	61	781.98	3740
22	Gulmi	17	115.57	1796
23	Humla	3	330.00	531
24	Ilam	5	75.12	269
25	Jajarkot	1	123.00	48
26	Jhapa	1	0.52	32
27	Jumla	4	414.83	453
28	Kavrepalanchowk	11	300.04	619
29	Kailali	51	1481.02	5906
30	Kalikot	5	233.90	693
31	Kanchanpur	2	65.50	347
32	Kaski	9	221.00	755
33	Kathmandu	18	436.49	1393
34	Khotang	2	49.15	109

35	**Lalitpur**	**7**	**65.26**	**271**
36	**Lamjung**	**5**	**118.23**	**641**
37	**Mahottari**	**4**	**2.15**	**115**
38	**Makwanpur**	**10**	**582.67**	**902**
39	**Morang**	**1**	**52.00**	**106**
40	**Mugu**	**2**	**94.77**	**205**
41	**Myagdi**	**19**	**452.96**	**2007**
42	**Nawalparasi**	**4**	**125.18**	**690**
43	**Nuwakot**	**1**	**164.80**	**105**
44	**Okhaldhunga**	**3**	**26.08**	**349**
45	**Palpa**	**16**	**408.70**	**1099**
46	**Panchthar**	**4**	**248.25**	**355**
47	**Parbat**	**14**	**237.53**	**949**
48	**Pyuthan**	**21**	**487.59**	**1765**
49	**Ramechhap**	**1**	**14.72**	**110**
50	**Rasuwa**	**7**	**210.64**	**587**
51	**Rolpa**	**37**	**1739.64**	**2682**
52	**Rukum**	**16**	**221.36**	**1063**
53	**Rupandehi**	**5**	**67.62**	**569**
54	**Salyan**	**1**	**46.00**	**79**
55	**Samkhuwasabha**	**1**	**4.00**	**33**
56	**Saptari**	**3**	**224.71**	**323**
57	**Sarlahi**	**1**	**70.00**	**111**
58	**Sidhupalchowk**	**29**	**403.24**	**1946**
59	**Sindhuli**	**2**	**719.00**	**388**
60	**Siraha**	**5**	**425.81**	**444**
61	**Sunsari**	**2**	**79.92**	**187**
62	**Surkhet**	**24**	**1741.98**	**2867**
63	**Syangja**	**19**	**58.38**	**1079**
64	**Tanahu**	**15**	**244.32**	**1185**
65	**Tehrathuum**	**1**	**1.90**	**56**
66	**Udaypur**	**13**	**1252.32**	**1230**
	TOTAL	**778**	**22769.41**	**63682**

Source: Department of Forestry, Nepal (2013)

Appendix 9: Status of Community Forest User Group Committee (in Nepal)

S.N.	District	No. of CFUGs	No. of Committee Members	No. of Women in Committee	No. of Men in Committee
1	Achham	264	2718	478	2240
2	Agrghakanchi	258	2910	722	2188
3	Baglung	337	4081	1418	2663
4	Baitadi	296	3312	566	2746
5	Bajhang	272	3276	779	2497
6	Bajura	218	2449	562	1887
7	Banke	73	941	314	627
8	Bara	13	180	50	130
9	Bardiya	163	1908	885	1023
10	Bhaktapur	54	658	270	388
11	Bhojpur	383	4177	924	3253
12	Chitwan	24	304	81	223
13	Dailekh	217	2461	643	1818
14	Dandeldhura	306	3550	973	2577
15	Dang	373	2814	712	2102
16	Darchula	228	2695	747	1948
17	Dhading	498	5130	1798	3332
18	Dhankuta	329	3702	765	2937
19	Dhanusa	29	365	89	276
20	Dolakha	268	3240	1022	2218
21	Dolpa	48	556	133	423
22	Doti	206	2583	657	1926
23	Gorkha	348	3920	1184	2736
24	Gulmi	264	3207	754	2453
25	Humla	56	366	160	473
26	Ilam	179	2263	539	1724
27	Jajarkot	181	1801	398	1403
28	Jhapa	28	460	52	408
29	Jumla	101	1333	577	756
30	Kavrepalanchowk	411	4440	809	3631
31	Kailali	128	1455	818	637
32	Kalikot	99	1194	304	890
33	Kanchanpur	36	496	98	398
34	Kapilvastu	24	281	57	224
35	Kaski	409	3947	789	3158
36	Kathmandu	148	1647	540	1107

37	**Khotang**	**216**	**2868**	**439**	**2429**
38	**Lalitpur**	**170**	**1833**	**326**	**1507**
39	**Lamjung**	**255**	**2696**	**554**	**2142**
40	**Mahottari**	**53**	**561**	**129**	**432**
41	**Makwanpur**	**255**	**3030**	**699**	**2331**
42	**Manang**	**19**	**173**	**15**	**158**
43	**Morang**	**28**	**377**	**87**	**290**
44	**Mugu**	**72**	**893**	**261**	**632**
45	**Myagdi**	**256**	**2995**	**890**	**2105**
46	**Nawalparasi**	**34**	**420**	**108**	**312**
47	**Nuwakot**	**268**	**3171**	**500**	**2671**
48	**Okhaldhunga**	**219**	**2495**	**781**	**1714**
49	**Palpa**	**475**	**5401**	**1029**	**4372**
50	**Panchthar**	**135**	**1793**	**348**	**1445**
51	**Parbat**	**287**	**3190**	**994**	**2196**
52	**Parsa**	**25**	**332**	**42**	**290**
53	**Pyuthan**	**299**	**3183**	**880**	**2303**
54	**Ramechhap**	**339**	**4286**	**1346**	**2940**
55	**Rasuwa**	**63**	**728**	**240**	**488**
56	**Rauthat**	**15**	**180**	**59**	**121**
57	**Rolpa**	**223**	**2442**	**686**	**1756**
58	**Rukum**	**228**	**2512**	**449**	**2063**
59	**Rupandehi**	**43**	**618**	**143**	**475**
60	**Salyan**	**260**	**808**	**179**	**629**
61	**Samkhuwasabha**	**235**	**2602**	**582**	**2020**
62	**Saptari**	**105**	**1276**	**344**	**932**
63	**Sarlahi**	**31**	**416**	**138**	**278**
64	**Sidhupalchowk**	**428**	**5077**	**1119**	**3958**
65	**Sindhuli**	**223**	**2805**	**841**	**1964**
66	**Siraha**	**80**	**964**	**267**	**697**
67	**Solukhumbu**	**122**	**1607**	**266**	**1341**
68	**Sunsari**	**12**	**159**	**48**	**111**
69	**Surkhet**	**199**	**2291**	**845**	**1446**
70	**Syangja**	**395**	**4342**	**976**	**3366**
71	**Tanahu**	**358**	**4090**	**1027**	**3063**
72	**Taplejung**	**79**	**974**	**236**	**738**
73	**Tehrathuum**	**293**	**3115**	**598**	**2517**
74	**Udaypur**	**161**	**2086**	**589**	**1497**
	TOTAL	**14227**	**159876**	**40727**	**119149**

Source: Department of Forestry, Nepal (2013)