

# CHAPTER - I

## INTRODUCTION

### 1.1 Background

Nepal is a small landlocked South Asian Himalayan Kingdom, which lies between India and Tibetan Autonomous Region of the people's republic of China. It is located between 26<sup>0</sup>12' to 30<sup>0</sup>27' north latitude and 80<sup>0</sup>4 to 88<sup>0</sup>12 east longitude. Shaped almost as a rectangle. The topography of Nepal starts from the world's deepest Gorge "Kali Gandaki Gorge" to highest peak of the world the top of Mt. Everest.

This unique geographical setting, broadly divided into those ecological zones via the Mountain, the Hill and the Terai having diverse nature in terms of religions, castes, cultures languages and biodiversity. Nepal is one of the least developed countries in the world. The role of education to enhance human potential is crucial. Enhanced potential is important to unleash and foster the empowering human capacity to unleash and the empowering human capacity to overcome poverty as well as anxieties. Therefore, opportunities for easy to education for all use crucial in countries like Nepal.

The popular saying " Hariyo Ban Nepalko Dhan" justifies that forest is very important in the context of Nepal. Forest, the second largest renewable natural resources after water, which can provide a sustained economic and social contribution for the development of the country. Besides the above roles, forest plays an important role in maintaining a stable ecosystem. In Nepal forests have an enormous role to play in protecting the will topography natural calamities like floods, landslides and soil erosion. Forest is essential to maintain and protect the flora and fauna. It maintains moisture of the soil, reduces ultra violet radiation coming from the sun. From the very beginning of human civilization forests have been playing an important role and are considered as an essential resource for environmental protection. It also

performs multifarious functions providing timbers, pales, pulps and stakes and fodder for the cattle maintenance of watersheds, moderating effect on climate source of oxygen, reservoir of plant species including fish, wildlife and place of recreation and amenity values.

Forest plays an important role in sustaining the productivity of the land by using the organic manure of the animal dung supported with the bedding materials from the forest. Wood biomass is the most predominant from the energy for rural households, rural industries and village activities for their daily energy needs a large majority of people use wood more than any other single source of energy.

Conservation and management of forest have been regarded as a social responsibility of the government and people. To maintain all these condition community forestry program is the urgent need in the context of Nepal. Community forestry can be broadly defined a people oriented forestry programme or activities. Sometimes it is simply described as forestry of the people and by the people. It conducts different forest related activities aimed to provide goods and service for the benefit of rural communities. The FAO of the United Nations (FAO UN, 1989) defined it in 1978 as any situation which intimately involves local people in a forestry activity. It excludes large-scale industrial forestry and other form of forestry which contributes to development slowly through employment and wages but includes activities by forest industry enterprises and public services to encourage and assist forestry activities. Each community forest has the feature of forestry for local community development, village forestry, Social forestry, Rural forestry or Participatory forestry.

Since, women occupies about 51% and rest male make the total population in Nepal. Women empowerment and resource accessibility is required to enhance rural development. Both of them have equal role and responsibility to develop the nation. It has also been realized that both male and female should be participated in resource management, especially the forest. Women are the keys

to open and manage the problems and resources respectively since the long period ago. To strengthen their role in rural development, Nepal also has included women in different development activities and one of the them is in community forest management. Community forestry is the most vital option to cope with the women underdevelopment and backwardness. In Nepal, CF has introduced the concept of community forestry in 1978 A.D. with the assistance of World Bank. However, it lacked to involve women particularly in its initial period. The participation of women in community forest management goes back to the decade of 1990s after the restoration of democracy.

Globally, forests are considered as the second most important natural resource after water. Product of the forest enhances economic benefits for the community, while the protection and regulation functions are for ecological betterment and climate regulation respectively. In the earlier days, Community forestry programme was launched firstly in the middle hills of Nepal. Due to its great success, it has effectively implemented in Terai area too. Community forestry is the process under which accessible natural forest areas to near-by community who are real users of the forest resources is handover. 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 2008). 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

fiber; 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 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 make them responsible in biodiversity conservation as well as CFUGs fund can implement 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.

Nepal is gifted with the potentialities of natural resources such as water, forest, mineral etc. Among the various natural resources, forest is closely related to the livelihood of rural people. Of the total 147181 sq. km, 43065 sq. km (29.26%) of the area in the country is covered by natural forest (CBS, 2008). The forest sector has made significant contribution to economic and social development of the country. It has been the backbone of the agriculture sector. This sector has played an important role in providing agricultural inputs as required for the agriculture system, livestock raising, source of fuel wood and other organic matters required for compost fertilizer, fodder plants and pasture for cattle. In addition to this, it gives support to irrigation and electricity projects by conserving watershed area and ground water resources (Giri 1989). Bhattarai

(2009) in his report 'Participatory Exclusion, Community Forestry and Gender' explain that forest at present are found to be classified into five categories on the basis of ownership. The main objective behind this classification is better enhancement, protection and utilization of forest resources. These are:

- National Forest: That forest, which are owned and managed by the state, is called national forest.
- Religious Forest: Forest under the control of religious institutions like the Guthi act.
- Leasehold Forest: Forest that have been leased by central or local agency of the government, private owners and corporative institutions etc.
- Private Forest: Forest rose on people's private land.
- Community Forestry: Forest which are under the ownership of forest user groups.

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.

## **1.2 Statement of the Problem**

Forest is a crucial component of the rural people for their livelihoods. It provides basic needs of fuel wood, fodder, timber and green manure to the farmer. Forest is the integral part of farming system in the hills of Nepal. Forest resources are essential to the survival of farming people such as water for drinking and irrigation, fuel-wood for cooking and heating fodder for livestock feeding, wood for shelter and enriching soil for growing crops. Since a long time back, hill farmers have been involved in forest management to sustain farming system.

The primary focus of the Community forestry was on institutional strengthening, greenery maintenance, protection of forest areas, and fulfilling subsistence needs of forest products to the local people. Women are the real users and responsible for protection, management and utilization of forest products. Fundamentally, this research tried to assesses gender participation in community forestry management and socio-economic condition of women in community forest members. 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.

It has been realized that conservation program will work only if the basic needs of the local people are met, which includes being able to grow enough food, effective health care and basic education. Once these basic needs are met local people may be responsive to the conservation (NBS, 2002). Community forestry was introduced in Nepal in 1978. The community forestry approach has been highly successful for protection of forests in the hills of Nepal. The

local user groups, communities are responsible for the control protection and management of the forests. Community forestry advocates strong community participation bottom up planning and sustainable use of forest resources.

### **1.3 Objectives of the Study**

The general objective of the study is to examine the participation of male and female in community forest management activities and the implementation of CF programme. The specific objectives are as follows:

- ) To analyze, the socio-economic condition of the members of Community Forest.
- ) To find out the attitude of people towards community forestry.
- ) To trace out gender participation in community forest management activities.

### **1.4 Significance of the Study**

The study on people's participation in community forest management activities has its own importance. It examines the participation of men and women in the forest management activities and the socio-economic condition of user groups. This study tries to show how the community forest management activities of the Chisakhola community forest users group have been taking place. There is no doubt about the community forestry that it is significantly contributing positive impacts on gender equity, empowerment, poverty reduction, biodiversity and forest resources management, which are greatly geared up to social change and local development. However, at individual level, household 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).

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 share any useful ideas 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. So 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. Moreover, it is the keen interest of the researcher to conduct this study since the researcher was interested to examine the role and effectiveness of community based resource management especially of women in community members. 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 Limitation 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 Master Degree in Sociology. So, the researcher has lot of limitations in economic source, limited in time and limited manpower for the extensive study. And this study mainly based on Gender theory of Sociology and Anthropology. So, this study also has limitation in theoretical frame. Descriptive as well as exploratory research design are applied in this study.

The study focused on the Gender Role In Common Resource Management. The study area of the research is Sarangkot VDC of Kaski District. The finding of the research may or may not be applicable in other CFUG all over the nation. But it will be useful for the individual and institutional researcher to conduct research in community based research management.



## **1.6 Operational Definition of the Key Terms**

Following concepts and terms have been used in this study:

**1.6.1 Gender:** It refers for both male and female who are the real stakeholders of the community forest.

**1.6.2 Forest Constitution/Bidhan:** Norms prepared by the users under 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.

**1.6.3 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.

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

**1.6.5 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.

**1.6.6 Participation:** The active involvement of people of community in each and every activity from the initial stage to the final stage of community forestry programme. In this study participation refers various activities on which people are found to be involved

## **1.7 Organization of the Study**

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

Chapter 1 has already outlined 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.

The conceptual framework for understanding the community forestry process, including the institutionalization of FUGs, forest management processes and outcomes for the benefit of users presented in Chapter 2. The concepts and theoretical debates regarding community forestry as a whole and its three main themes have discussed. Existing literature regarding different aspects of community forestry had reviewed. This chapter discussed the existing thoughts and experience relevant to the outcomes of community forestry.

The research methodology chapter (Chapter 3) explains how the research was conducted and what types of tools were used to collect information to address the research objectives. This chapter also explains that how different participatory methods had 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 Sarangkot VDC.

In chapter 4, researcher described over all outline of the study site and it's demographic as well as social, economic, cultural, religious and academic aspects.

Chapter 5 is the main chapter which is related to the presentation and analysis of data is formed to trace out the Gender participation in various activities of community forestry programme and it's condition. The collected information have been presented in tables. The statistical methods of data analysis have been included in the same chapter.

Chapter 6 has been used for summing up, conclusion and recommendation drawn by the thesis. At the end of the dissertation the references which have been revised are listed.

## **CHAPTER – II**

### **LITERATURE REVIEW**

#### **2.1 Community Forest in Nepal**

The community forestry program has been recognized as one of the most innovation intervention in promoting local central and management of the natural resources of Nepal. Community forestry programme has operationally initiated with the realization of the need for peoples participation in forestry management in Nepal as a strategy to mitigate environmental degradation and to fulfill the demands of forest products in the rural areas. Community forest involves handing over use rights and management responsibility to local people who have traditionally used to forests and are wiling to accept management responsibilities. For the better management and enhancing the forest resources the community forestry program is launched in Nepal since 1978. Community forest process includes the formation of CFUGs the preparation of operational plans, plantation where appropriate and training to strengthen the organizational capacity of CFUs and to improve the skills of field staff and the users in forest management (MFSC, 2000).

The initial objective of community forestry was to foster the relationships between the forests and the local committee by recognizing the traditional use right of the community. As the implementation of program paved the way many experienced have been gained and new issues and challenges are emerging. There are good examples practiced in the field and more learning and experiences are also gained during the implementation of community forest.

In addition community forestry approach puts the community at the centre rather than the forest. Therefore, it is called people centered forestry. The community forestry program, thus became one of the major forestry components aimed at managing rural forest for equitable sharing of benefit

sharing among stakeholders and sustainable management of forest resources (Kanel, 2006).

The CF program has significantly contributed towards improving the forest condition. Utilizing democratic process in decision-making and promoting local development activities (Acharya 2002 and Kanel, 2004). A study done by Pokhrel, (2002).found that community forestry has been successful in achieving sustainable forest and community. However, emerging evidence indicates that the decision making process in most of the CFUG is captured by wealthier and upper caste men, while the interest and concerns of poor women and Dalits, who depend more on common property resources for their livelihood are not well addressed (Agrawal, 2001).

According to Department of Forestry (2013), there are 14227 community forests have been registered in Nepal. In Kaski district about 409 community forests user group have been registered. Kaski holds fifth position in terms of the number of CF registered in the nation on district wise basis. In these 14227 community forests, the number of males in executive committee of CF is 119,149 whereas the involvement of female members is only 40727. It means representation of male in executive committee of CF is 74.53% and representation of female in executive committee of CF is 25.47%.

## **2.2 The History of Community Forest Management in Nepal**

Forest is directly related with the nation's development. It plays crucial role for the upliftment of the living standard of people. By knowing this fact, since the civilization different effort have been made for its protection but in Nepalese context efforts made by the government can be summarized.

Through the forest act of 1978, which was implemented in 1979, carried out community forest program to develop and manage both the Panchayat protected forest in 29 hill districts and 13 terai districts with the financial assistance of the World Bank and other donor agencies before reviewing the

literature on community forestry in Nepal it's better to have birds eye view on the history of forest management system. Being the backbone of Nepalese economy. It is essential to pressure the forest, which depends upon its management. In Nepal, forest management system has faced several ups and downs. The history of forest management in Nepal can be divided into following phrases.

### **2.2.1 Forest Management in Rana Period**

This system of forest management exists to the beginning to human civilization. At that time, forest resources was sufficient and population pressure was low. But in course of time, population increased and due to the lack of land to the increased population, deforestation started. After the introduction of state and government, the management of forest had done by the state or the government itself.

In case of Nepal land is the major natural resource of the state since past time. So, the rulers of past time started to convert the forest in the farm land in order to collect revenue. As a result, the forest were gradually decreased. Deforestation was caused mainly due to poor policy of the state before unification and after unification. The use of forest products and fuel construction of road, building etc., were the other cause of deforestation. However, the Gorkhali rules of Nepal showed little interest to the management of forest. In Nepal, forest resources were managed in the form of Kipta, Raikar Guthi and Birta (Regmi, 1978).

This period was begun in 1846 and ended by 1950s. For a large part of Nepal's history; forestry sector was administrated under a feudal system, which the Talukdari system operated as a part of collectors, each of them were responsible for a number of village although a single large village might be divided among several Talkukdars (Regmi, 1978). Their responsibilities were to central land resources, including forest land. Regmi points out that Talukdar is a general term covering a number of different functionaries. Mijors,

Mukhiya, Subba, Tharu, etc. were ensure the frees were collected for all trees cut down.

In brief, this traditional forest management system helped to protect forest resources in two ways. Firstly, as the forest was constantly watched under the jurisdiction of Subba and Tharu. Nobody was allowed to cut timber or use other forest products indiscriminately secondly, both Subba and Tharu kept land records of all their Raiti, making Raiti virtually depended of their for every thing. No body was allowed to do anything without consensus and every villagers watched another closely to check the use of natural resources. This process worked as a safety value of protects of forest in the area (Dahal, 1993).

### **2.2.2 Forest management in Panchayat Period**

This phase starts from mid 1950. During early phase of this period, villagers were managing the near by forest to meet the local demand for fuel, fodder, pole and timber .The system were based on indigenous practices of protection and utilization. This was commenced-economic process (Dahal, 1993).

In this period, government nationalized all the forest through private forest nationalization Act, 1957 and attempted to prevent from continuous use of Terai forest as their private property. In spite of good spirit on nationalization of forest to bring all the forest under the central of government. Which showed negative effect and led to the forest destruction. It is generally believed that heavy deforestation occurred during the years following the nationalization act because people felt their forest had been taken away from them (Gilmore et al. 1981).

The second important forestry legislation was the forest act of 1961 that was intended to restore government control of National forest by tracing offences and meting out punished. The act provided for the regulation of forest products and classification of national forest into different categories according to use. It was amended in 1976 and national forest were classified into different categories.

Though the forest Act of 1978, the government in 1979 carried out community forestry programs to develop and manage both the Panchayat forest and Panchayat protected forest in 29 hills districts and in districts with the financial assistance of world bank and other donor agencies.

### **2.2.3 Forest Management After 1990s**

In 1990 with the restoration of democracy, the rules and regulation were subsequently revised. Master plan for the forestry sector was approved in the same year. According to MPFS, all accessible hill forest is to be handed over to the local community to the extent they are capable and willing to manage. This allowed a particular forest to be handed over to a user group for management and utilization. In 1993, in order to legalize this, forest Act 1993 was formulated. The main objectives of this act was to incorporate provisions made by MPFS and community forest has been given top priority. The role of forest staff has now, changed from police to facilitator. The forest Act of 1993 categories forest into two broad classes. They are National forest and Private forest The national forest is further divided into Community forest, Leasehold forest, Government managed forest, Religious forest and Protected forest

In the early stage of the community forestry program, the field staff attempted to motivate local people to engaged in community forestry through extension, even though they were not properly trained for the job. At present, the community forestry program focuses on natural forests because the villagers prefer to take them over rather than to establish plantation. Since they receive quick benefit from the forest. Non-government organizations are also active in convincing local people to take over forest. User groups are given opportunities to discuss ways and means of managing community forest through networking at the district and national levels. The district level forestry staff are encouraged to plan community forestry work through range level planning using the participatory rural appraisal method.

### **2.3 Concept of Community Forestry**

Community forestry was initially defined by FAO as any situation which intimately involves local people in a forest activity. It embraces a spectrum of situation ranging from world less areas which are short of wood other forest products for local needs, through the growing of trees at the farm level to provide cash crops and the processing of forest product at the household artisan or small industries level to generate income to the activities of forest dwelling communities. Thus community forestry was planned as encompassing activities by individuals' households, men and women, farmers and other people as well those involving a community as whole (FAO, 1978).

According to the new forest policy of 1990s any patch of forest can be handed over to local community for its management, conservation and utilization in which land is still owned by government and trees are owned by community. The community has full authority to control over resource and to decide conservation, management and utilization plan. Community has to prepare a simple operational plan in collaboration with District Forest Offices where major decisions are made by users themselves expect some technical knowledge are borrowed from forest technicians. All the revenues and benefits derived from the community forest goes to the community fund community can decide income and expenditures for the various community development purpose without any approval of local authorities.

### **2.4 Key Features of Community Forestry**

Some of the important features of community forestry area as follows:

- ) All the accessible forests can be handed over to users.
- ) The forest user group have to manage the forest as per the approved constitution and operational plan.
- ) Any national forests suitable to be converted into community forest. But community forest will not be assigned to other such as leasehold forest.
- ) District forest officers can hand over forest to FUG.



- ) FUG can use surplus funds in any kinds of community development works.
- ) FUG can plant long term cash crops without disturbing the main forestry crops.
- ) FUG will not be disturbed by political boundary while handing over the forest.
- ) FUG can establish forest based industries.
- ) FUG can punish miss users who offend against the rules of the OP  
(Adopted from Joshi, 1997).

## **2.5 Concept of Participation**

Participation has been defined in various of ways for some author, being a member of voluntary organization is participation. Others have interpreted participation as sharing in decision making while some others consider the participation in term of monitory material and labour contribution. Cohen and Uphoff (1977) defined participation as the involvement in the decision making process implementation programme, 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.

## **2.6 People's Participation in Community Forest**

Community forestry of Nepal is one of the popular programs in the context of people's participation. Many scholars and professionals have defined community forestry as any situation, which intimately involves local people in forestry, activities. Peoples participation is the most essential features of community forestry. It is the principal aim of community forestry to involve people in all stages from decision making to harvesting similarly goods and services derive from forest resources are made available to people. Especially

rural poor in and around the forest these people in turn are expected to cooperate in forest protection and management measures. The technique of using participatory rural appraisals to assist for widespread application in Nepal. By using these techniques when conducting investigations, the field worker will gradually develop a positive relation, with the villagers. By involving the users in all stages of information gathering. The collected information is more likely to be relevant to the needs of the users and hence useful for the preparation of the operation plan (Bartlett, 1992). Thus, community forestry development is basically structured for local 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 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 successfully implemented community forestry program with the active participation of local people (Chhetri, 1992).

## **2.7 Women's Participation in Community forest**

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 distinguish them through physical appearance and society expect their work be different according to the social practices.

According to Stephanie Garrett, "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 equated

with greater size, weight, and strength. At birth, the average male baby is heavier and longer than the average female baby is. Hardin, G (1968), stated in page 2-3 that, “Average female brain is smaller than the average male brain”. According to this analysis, male and female identity starts from the period of fertilization.

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- “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.” (Bhattarai 2006, p. 14).

## **2.8 Theoretical Review of the Study**

### **2.8.1 Gender and Development**

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 various structures like race, class, and caste/ethnicity, locale of residence, geo-political positioning, age and religion.

Community forestry programme has to date concentrated mostly in the middle hill Nepal where Protected Area system is underrepresented. Given the facts that most of the forests in the middle hills would be handed over to the communities the option of conserving biodiversity. Community forestry

programs main objectives are to meet the basic needs of the hills farmers for forest products and conservation of the forest (Kayastha, 1991).

Women are the real users and responsible for production. Management and utilization of forest products. Participation of women is crucial for the success of community forestry. Women are the major collector forest product such as fuel wood, fodder fruits, and grasses. 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 these essential forest products. However, they should not be considered in isolation and total community participation should be effected (Kayastha, 1991).

Women users have main role in implementing community forest activities. As the participation of women in the utilization of forest commodities is usually more, new rules and regulation of the community forestry programme in Nepal have made a provision to include at least one third of women members in community forestry (Bista, 1997). Participation of female members in decision making activities was rather low even the active groups of forest users (Pandey 1995)

If the forests are to be successfully managed by local users, than women must participate, they are responsible for collecting most of the fuel wood, fodder, leaf, compost and bedding as well as controlling grazing on the other hand. The main generally take care of cutting and sewing timber, and of administrative decision about the forest women interact with the natural environmental much more than men. But they were not involved in the approval of the management plan. Women are also did not participate in any of the user meeting.

The man dominant society marginalized their inputs on the community forest management rule. The heavy work burden of village women that they get very little time to participate in community and village level development activities. In general their participation in community forest is limited to labour such as

carrying seedling, pitting, planting weeding and forest clean-up activities. Traditional, cultural and moral factors are sometimes barrier for women to get involved. It is know that women can not speak to unfamiliar men because it is immoral. They are discouraged from participating in the local FUG programme for socio-cultural seasons, ethnicity. Not only low participation of women in the FUG. There is also very low representation in the professional work force in the natural resources management.

Marianne Schmink (1999) clearly states that during the last two decades, a growing consensus has emerged on the need to experiment with new ways to work with local communities on efforts to improve the management of natural resources. As development workers have become more concerned with environmental sustainability, conservationists have begun to recognize the need to work for the benefit of local peoples' livelihoods. New kinds of partnerships among governments, non-governmental agencies, grass-roots organizations, research institutions, and local community groups are emerging. These new forms of experimentation signify a comprehensive re-thinking of approaches to conservation and development, with an emphasis on learning from the diversity of local-level initiatives and linking these experiences to appropriate macro-level policies.

The conservation/ development interface poses new challenges for dealing with a multiplicity of stakeholders and social actors operating at different levels and with widely divergent degrees of power. These dynamics lead to constant negotiation of different kinds over the outcomes of conservation and development initiatives. Not only are rural communities facing off with government agencies, business interests, and non-governmental organizations, but within the communities there are also significant differences in interests, perspectives, and power. It is within rural households and communities that differences shaped by gender are most apparent. While gender has long been recognized as a key variable to be addressed in development work, gender analysis within conservation efforts has only begun. The growing recognition

of women's important role in grass-roots projects is not yet reflected in strategies to influence policy, institutions, and organizational partnerships for conservation and development. Still less have conservation initiatives adopted more fundamental analyses of gender relations and their implications for natural resource use and management.

Resource management for conservation therefore involves direct or indirect negotiation among multiple, often conflicting, groups of stakeholders. The meaning of "participation" is project specific and may or may not lead to empowerment of local people. Stakeholder analysis involves the identification of different groups and institutions, both formal and informal, who may affect or be affected by a resource management initiative. Because the negotiation process involves power differences, empowerment entails sensitivity to conflicts and to different perspectives within communities, while respecting community traditions and self-determination. Analysis of the institutional process includes attention to the somewhat unpredictable nature of politics, both formal and informal aspects of resource management institutions, and the divergent interests both within and outside communities.

## **2.9 Review of Previous Studies**

Gurung (1987) deals with the women's participation in community forestry management. The main finding of the study is that women's participation is important in almost all community forest management and educational status plays as key role in involvement of women. Chhetri (1992) deals with equity in community forest users group. They concluded that equity in decision making and allocation of resources are more complex process. More equitable decision making and allocation of fund may only be achieved by FUGs as they become stronger, experienced and more effective in the course of time.

Devkota (1998), in his study "Women's participation in community forestry management" conducted in Laxmi Bazar of Gorkha District has found out that the women's involvement in forest users committee can definitely help to solve

the problem of deforestation is needed to allow the factors affecting women participation in their favour. The study has recommended for more research be carried out to examine women's role in forest committee to that definite strategies can be formulate for broader application.

Gautam (2001), has found that community forestry as a vehicle for development. Its help in making women literate, gives training opportunities for community forestry as a gives training opportunities for community forestry users, change life style of the people. Creates income generating activities and also make. People to working groups and mostly significant in the upliftment of disadvantaged groups in the Nepalese society.

Pokhrel and Nurse (2004) from their study argued that community forestry can provide environmental, social, institutional and physical benefits. But there are some problems prevail in FUGs governance problem, transparent decision making and resources allocation, gender equity and power relations are some of the other problems for institutional change. To solve these problems they suggested that ensuring good governance through institutionalization of CFUG. Decentralization of authority and resources, participatory and transparency in decision making and resources allocation and accountability is responsibility will help develop social capital.

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.

Women's participation in Community Forestry Programs may be helpful to increase economic status of women in society. It could be big help to case of poverty alleviate 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 in his study concluded 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).

The study conducted by Shrestha (1999) in Nuwakot, showed that 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 out migration 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.

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.

## **CHAPTER - III**

### **RESEARCH METHODOLOGY**

#### **3.1 Research Design**

The overall objectives of the study is to monitor the gender role in common resource management. During the study, the descriptive as well exploratory types of research design are carefully applied. Basically, the research resembles exploratory as well as descriptive type but at certain places it is analytical type.

#### **3.2 Selection of the Study Area**

Community forestry has been very successful especially in the middle hills in Nepal. For the study "Chisakhola Community Forest" was selected. It is situated in ward No. 6 of Sarangkot VDC nearby the Baglung Pokhara highway in Kaski. Chisakhola community forest program has been lunched since 2051 B.S. Chisakhola community forest is proposed selected for the study to meet the pre-mentioned research objectives. Other rationales for the selection are as follows

- ) This VDC is composed different ethnic groups such as Dalit, Kshetri, Brahmin, Gurung and Gharti.
- ) It is felt easy to collect data and carry out the study because its familiar to the researcher. Before the main research for this study the researcher has visited the site. 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 to minimize the cost of the research.
- ) The study area is easy to reach because of the transportation facility and short distance from Pokhara.

### **3.3 Universe and Sampling**

The 'Chisakhola community forest was previously selected for the study area. There are 108 households as members of the forest user groups. Each of the household members representing community forest has been considered as the target respondent for the survey. Out of 108 household one respondent was selected from each house. Altogether 36 males and 72 females members were taken purposively. The main reason behind to take more female is to concentrate on female participation. It has been realized to know females views rather than the views of the males.

### **3.4 Source and Nature of Data**

Primary and secondary data were used. Primary data were collected by using observation, interview, questionnaire schedule, field work, focused group discussion and key informant interview. Secondary data were collected from various sources such as Village profile of Sarangkot VDC, Department of forest and other sources as need. Collected data were both qualitative and quantitative in nature. Qualitative data had collected using several tools like in-depth interview, field methods and case study methods. While quantitative information were collected by using questionnaires survey.

#### **3.4.1 Primary Data**

**3.4.1.1 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. The researcher observed the forest and that was fruitful to get the figurative estimation of its resource setting. Field survey is carrying out to facilitate the data collection. From the field visit, general information of geographical area, social structure

is gathered. During the field survey, the meetings with key person of user groups also conducted.

**3.4.1.2 In Depth Interviews:** As per the research objectives and research questions two sets of questionnaire schedule were prepared. These schedule were used with community forest user group members and for executive committee members.

**3.4.1.3 Key Informant Interviews:** Ex- EC members, teachers, ward chairperson, Chairperson of executive committee, elderly people and other knowledgeable person had considered as key informants. Further, informal interaction had conducted with the DFO Kaski, Ranger of the respective Range Post in order to get in-depth information of people'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 for interaction from the women's perspective.

**3.4.1.4 Focus Group Discussion:** Focus Group Discussion (FGD) was carried out to explore the changes taking place in the role of men and 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 (Gilmour and Fisher 1991). 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. Discussion with representative group had conducted. Two focused group were made for the males and females and conducted separately.

### **3.4.2 Secondary Data**

The secondary data and information were equally important for this study. To meet this criteria the secondary data were collected through Forest Operational Plans of the FUGs, Minute Books/Records of the FUGs, DFO records/database (which included general information about Community Forestry, District Profile of the Forest, and program and progress documents of the office), Reports/booklets published by the DFO, Reports/booklets published by the FECOFUN, Other published and unpublished sources, text and reference books: the literature regarding community forestry were consulted throughout the study and many information were extracted through online sources.

### **3.5 Methods 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 had used for data analysis. Information obtained during group discussions had transcribed and presented in written text. The results obtained from matrix ranking had tabulated and produced as column diagrams. Data from close-ended questions of personal interviews have been analysed using computer based software programs to produce descriptive statistics in the form of line graphs and column diagrams. Data from open-ended questions were analyzed qualitatively and presented both in tabulated and textual forms.

## CHAPTER IV

### GENERAL OVERVIEW OF THE STUDY AREA

#### 4.1 General Overview of the Study Area

This chapter deals with the profile of study area, specially the village where Chisakhola 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.

##### 4.1.1 Physical Setting

Kaski district is one of the districts of the hilly region. It is situated in Gandaki zone, western region of Nepal. It has an area of 2017 sq. km. The political boundary of Kaski is Lamjung and Tanahu in the east Parbat and Syangja in west. Manang and Myagdi in the north, Tanahu and Syangja in the south. It's geographical setting from sea level is 450 to 8091 meter. Topography of this area is latitude 28<sup>0</sup>6" to 28<sup>0</sup>36" and longitude 83<sup>0</sup>40" to 84<sup>0</sup>12. It has sub-tropical, temperature, temperature cold, alpine and tundra climate. Temperature of Kaski also various from minimum 5.6<sup>0</sup>C to maximum 33<sup>0</sup> C and rainfall was 3068 ml.-3353ml. 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.

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).

The study community forest "Chisakhola community forest is situated in the western part of Kaski District in Sarankot VDC Ward No. 6. The Chisakhola community forest is bounded by Firste Pakho, Kul Bodh in the east, Netako choutaro to muduli chautaro in the west. Netako chautaro and Abodhi Pokho in the south.

Table 4.1: General Overview of Chisakhola C.F.

S.N.	Chisakhola community forestry	Situation
1	Condition	Active
2	Forest area	34.84 ha./716.8 ropani
3	Date of established	2051 B.S.
4	Forest type	Natural and plantation
5	Block	4
6	Users	Ward 5/6
7	Total households number	108
8	Total population	604
9	Ethnic composition	Brahmin, Chhetri, B.K.
10	Major occupation of the users	Agriculture/Business
11	Benefit sharing	By the users
12	Average Population per households	5.57

Source :- Field Survey, 2014

## 4.2 Social Demography

Chisakhola community forest is located in Sarangkot VDC, which is a mixed society with inhabitation of various caste/ethnic groups like Brahmin, Chettri, 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.

The socio-economic characteristics of forest user group have both direct and indirect effect on community forestry management. This chapter deals about the socio-economic condition of the Chisakhola community forest user group. 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.

#### 4.2.1 Caste and Ethnicity of Respondents

Nepal is a country with multi-ethnic, multi-language, multi-cultural, multi-religious society. The Chisakhola 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 and Chhetri . Dalits are considered low caste by so called and self acclaimed "High Caste" which generally represents Brahmins and Chhetris The table below presents about the distribution of the population according to the ethnic and caste groups. Different castes and ethnic groups have been divided into three main divisions. (Brahmin, Chhetri and Dalit). The below table shows that out of the 108 respondents of the study, 43.52% (47) are Brahmins, 32.40% (35) are Chhetris and Dalits represents 24.08% (26).

Table 4.2:Caste / Ethnicity of Respondents

Caste/Ethnicity	Male		Female		Total	
	No	Percent	No	Percent	No	Percent
Brahmin	14	38.89	33	45.83	47	43.52
Chhetri	12	33.34	23	31.95	35	32.40
Dalits	10	27.77	16	22.22	26	24.08
Total	36	100	72	100	108	100

Source :- Field Survey, 2014 (Dalits group includes Kami, Damai & Sarki)

The table 4.2 shows that majority of the respondents are Brahmins which occupies 38.89% for male and 45.83% for female. Chhetri occupies 33.34% of

male and 31.95% for female. The representation of Dalits occupies 27.77% in male and 22.22% in female.

#### 4.2.2 Respondents by Age

On the basis of the assumption that age plays the significant role to manage the resources, the age structure of the respondents has been analyzed under three categories. These include Adult, Middle and Old as the children are excluded because of their less knowledge about the forest and forest management. The age composition of the respondents has been presented in the table below.

Table 4.3 : Age Structure of the Sampled Population

Age (year)	Male		Female		Total	
	No	Percent	No	Percent	No	Percent
Adult (20- 35)	11	30.56	10	13.89	21	19.44
Middle (35-60)	18	50.00	49	68.05	67	62.04
Old (60 and above)	7	19.44	13	18.06	20	18.52
Total	36	100	72	100	108	100

Source :- Field Survey, 2014

From the table 4.3, majority of the respondents were from middle age group which was 62.04 percent of the total followed by adult group which was 19.44 percent and the rest were from old group.

#### 4.2.3 Respondents by Level of Education

Education is the act or process of imparting or acquiring general knowledge, developing the powers of reasoning and judgment, and generally of preparing oneself or others intellectually for mature life. And some see education as discipline that is concerned with methods of teaching and learning in schools or school-like environments as opposed to various non formal and informal means of socialization. Below table shows the educational status of the respondents:

Table 4.4: Educational Status of the respondents

Level of education	Male		Female		Total	
	No.	Percent	No.	Percent	No.	Percent
Illiterate	1	2.78	16	22.22	17	15.74
Lower Secondary	14	38.89	20	27.78	34	31.48
Secondary (S.L.C.)	7	19.44	32	44.45	39	36.11
Intermediate or above	14	38.89	4	5.55	18	16.67
Total	36	100	72	100	108	100

Source :- Field Survey, 2014

The above table shows the various educational status of the respondents. Here, the level of education has been divided into 4 categories: illiterate, lower secondary, secondary (S.L.C.) and intermediate or above. The educational status of the respondents is not so bad. Out of 17 illiterate respondents, only one male is illiterate and rest are females. They represent 15.74% of total respondents. The number of respondents under lower secondary education level is 34 which includes 14 males and 20 males and they represents 31.48% of total respondents. 36.11% (39) of respondents have cleared secondary level of education and among them 7 male and 32 female are seen. Only 18 respondents have studied intermediate or above which represents 16.67% of total respondents. Among them male dominate with 14 and female lags behind with mere 4.

#### 4.2.4 Respondents by Occupation

Occupation means a person's usual or principal work or business, especially as a means of earning a living. 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 service and wage labours. Especially the so-called lower caste backward groups. The table below shows the occupation of the respondents:

Table 4.5: Occupational Status of the respondents

Occupation	Male		Female		Total	
	No.	Percent	No.	Percent	No.	Percent
Agriculture	10	27.78	26	36.11	36	33.34
Agriculture & Service	1	2.77	3	4.17	4	3.70
Agriculture & Business	10	27.78	30	41.67	40	37.04
Business	4	11.11	7	9.72	11	10.18
Service	11	30.56	6	8.33	17	15.74
Total	36	100	72	100	108	100

Source :- Field Survey, 2014

The above table shows the categories the occupation of respondents of the study area. It is divided into 5 main parts like agriculture, agriculture with service, agriculture with business, business and service. At least, there is no doubt that the main occupation of the respondents is agriculture and the economy of the respondents is dominated by agriculture. Most of the respondents expressed that they have done another profession, although agriculture is the most important one. Out of 108 respondents, 36 (33.34%) are engaged in agriculture and among them 26 are female respondents and 10 are male respondents. 4 (3.7%) respondents are engaged in agriculture with service, among them 3 are female and 1 male. Out of 36 male respondents, 10 (27.78%) are engaged in agriculture and business whereas out of 72 females respondents, 30 (41.67%) are engaged in agriculture and business . 4 (11.11%)

male and 7 (9.72%) female respondents are engaged in Business sector which is not that large type. Lastly, 11 (30.56%) male and 6 (8.33%) female respondents are engaged in service or some kind of job which may be either government or non-government. By this way, we can conclude that majority of the respondents are doing agro profession although they are literate and educated.

### 4.3 Economic Condition

Economy is the major aspect of each society. The involvement of people in various activities related to manage forest resource have been directly influence by their economic condition.

#### 4.3.1 Land Holding Pattern of the Respondents

Landholding means ownership of land; the state or fact of owning land ownership - the relation of an owner to the thing possessed; possession with the right to transfer possession to others. The following table shows the landholding pattern of the respondents:

Table 4.6: Land Holding Pattern of the Study Population

Landholding size (Ropani)	Male		Female		Total	
	No.	Percent	No.	Percent	No.	Percent
No Land at all	3	8.33	12	16.67	15	13.89
0- 4	15	41.67	33	45.83	48	44.45
4-8	12	33.33	19	26.39	31	28.70
8 +	6	16.67	8	11.11	14	12.96
Total	36	31.25	72	100	108	100

Source :- Field Survey, 2014

Landholding size also helps to analyze the socio-economic condition of the respondents. The land holding size of the respondent has categorized into 4 main parts are no land at all, less than 4 ropanis, 4-8 ropanis and above 8 ropanis of land. 48 respondents holds less than 4 ropanis of land which represents 44.45% of total respondents and among them, 33 female and 15

male respondents are included. 31 (38.70%) respondents holds 4-8 ropanis of land and among them, 19 female and 12 male respondents are noticed. Only 14 (12.96%) of respondents hold more than 8 ropanis of land and among them, 8 female and 6 male respondents are seen. There are 15 (13.89%) respondents who does not have land of their own and among them, 12 female and 3 male respondents were included.

### 4.3.2 Income Level of Respondents

Income means the amount of monetary or other returns, either earned or unearned, accruing over a given period of time. It is money that an individual or business receives in exchange for providing a good or service or through investing capital.

Table 4.7: Respondents by level of monthly Income

Income (Rs)	Male		Female		Total	
	No.	Percent	No.	Percent	No.	Percent
15,000 above	10	27.78	16	22.22	26	24.07
10,000-15,000	22	61.11	33	45.83	55	50.93
5,000-10,000	4	11.11	23	31.95	27	25
Total	36	100	72	100	108	100

Source :- Field Survey, 2014

The study has divided the household income into 3 main levels after studying their economic level. From the table 4.7, majority of the respondents were found having their monthly income ranges from Rs. 10,000 to Rs. 15,000 which was 50.93 percent of the total respondents. 25 percent respondents reported that they have monthly income in the group of Rs. 5,000 to 10,000 and 24 percent reported that their income was more than Rs 15,000 per month.

### 4.3.3 Respondents by Livestock Holding

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 in a few number. 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 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 Chisakhola, livestock is the life of the people and backbone of local economy. The following table and figure depict the status of livestock holding of sampled households.

Table 4.8: Livestock Composition of Chisakhola CFUG

CFUG	No. of HHs	Cow	Buffalo	Ox	Goat	Poultry	Total
Chisakhola	108	24	130	30	118	190	492

Source :- Field Survey, 2014

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 and 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.

#### **4.4 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 Sarangkot VDC can be understood in the form of Ethnic culture. The study area is a home to a diverse range of ethnic groups like Brahmins, Chhetris 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 Dalits are the indigenous group of 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.

#### **4.4.1 Religions and Rituals Followed by the Respondents**

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.

Table 4.9: Religion followed in Chisakhola CFUG

S.N	Caste	Hinduism	Buddhism	Christianity	Total
1	Brahmin	43.52	-	-	43.52
2	Chettri	32.40	-	-	32.40
3	Dalits	19.45	-	4.63	24.08
Total		95.37	0	4.63	100

*Source :- Field Survey, 2014*

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 Sarangkot VDC is also Hindu dominated are with people of religions like Hinduism and Christianity residing. Aryan Brahmin, Chettri and other groups have been following Hinduism.

## **CHAPTER V**

### **DATA PRESENTATION AND ANALYSIS**

Data are the main sources of information over which the whole research depends on. In this chapter, the data which were collected from various sources are presented and analyzed to make them meaningful. World-wide method of data analysis have been used. However, the simple tools such as tabulation is used to present the data. The statistical methods such as mean, mode and percentile are used to analyze the data.

#### **5.1 Participation of Men and Women in Community Forest Management**

In the absence of legal framework for participation in the past, influential persons of Chisakhola 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 favor of local CFUG members. However, only common but important issues of each dimension are considered while analyzing the results. Participation refers the active involvement of people in various activities related to manage natural resources from initial stage to the final stage.

Table 5.1: Participation in Forest Management

S.N.	Description	No. of Female	Percentage	No. of Male	Percentage
1	Plantation	46	63.88	18	50.00
2	Weeding	28	38.89	14	38.89
3	Thinning / Pruning	18	25	12	33.33
4	Bush clearing	20	27.78	12	33.33
5	Collection of forest products	65	90.27	10	27.78

Source :- Field Survey, 2014

The above table shows that majorities of women, about 46 (63.88%) of the total female respondents are involved in plantation whereas 18 (50%) male respondents are involved in plantation. Only 18 (25%) of women respondents and 12 (33.33%) of male respondents are involved in thinning and pruning. 20 (27.78%) of women and 12 (33.33%) male mentioned about the bush clearing. 65(90.27%) of women respondents and 10 (27.78%) of male respondents were involved in collection of forest products. Lastly, 28 (38.89%) of women respondents and 14 (38.89%) of male respondents are involved in weeding.

## 5.2 Motivation Factors for Participation

Participation of people in various activities is motivated by different factors not only in the development activities but also in forest management activities. However, it has been affected by various factors such as social, cultural, political, religious, psychological and so on. The motivational factors of the respondents in forest management is presented in the table below.

Table 5.2: Motivational Factors for Participation

S.N.	Motivational factors	No. of Female	Percent	No. of Male	Percent
1	Self	30	41.67	25	69.45
2	External	26	36.11	8	22.22
3	Mixed	16	22.22	3	8.33
Total		72	100	36	100

Source :- Field Survey, 2014

The peoples in the study area are found to be involved in various activities. The table shows that most of the female (41.67%) and male (69.45%) was motivated by self interest and 36.11% female and 22.22 % male were motivated by external factors like their husband advice, training. About 22.22% female and 8.33 % male were motivated by mixed factors.

### 5.3 Participation of Male and Female in Forest Management Training

Different institutions and organizations are found involving in various activities related to manage natural resources. These organizations providing lot of financial and technical support for the local organizations that are working in their respective field. Some organizations help to train the stakeholders. The table 5.3 shows the condition of the respondent's participation in different trainings related to forest management.

Table 5.3: Participation of respondents in Forest Management Training

S.N.	Particulars	No. of Female	Percent	No. of Male	Percent
1	Not participated	26	36.11	6	16.67
2	Participated	46	63.89	30	83.33
Total		72	100	36	100

Source :- Field Survey, 2014

The table 5.3 shows that 46 (63.89%) women and 30 (83.33%) men were found to be participated on forest management training undertaken by CFUGs. And 26 (36.11%) women and 6 (16.67%) male were not participated on such types of training related to forest management.. The main causes for less

participation of women were lack of time, awareness, male domination and household chores.

#### **5.4 Involvement in Decision Making Process**

In Chisakhola Community Forestry, the FUG makes decision through committee meetings and group assemblies. Meeting of group or committee relied on the issue to be decided. Committee members decide minor issue whereas group decides major issue. 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 Chisakhola 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 Chisakhola 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 felt. Another level decision making takes place is General Assembly that held only two or three times annually.

Women's involvement in decision making process in CF development and management is considered in terms of their involvement in committee regular meeting and general assembly, constitution preparation meeting, name registration in CFUG involvement in operational plan preparation, using voting right for executive committee member selection and involvement in conflict management.

Table 5.4: Involvement of Male and Female in Decision Making

S.N.	Particulars	Female	Percent	Male	Percent
1	Involvement in constitution preparation	30	41.66	20	55.56
2	Name registration from family as CF user	15	20.83	10	27.78
3	Involvement in OP preparation	18	25	15	41.47
4	Practicing voting right	35	48.61	25	69.44
5	Conflict Resolution	4	5.56	8	22.22

Source :- Field Survey, 2014

Above table shows that only 30 (41.66%) women and 20 (55.56%) male were involved in constitution preparation meeting. 15 (20.83%) female and 10 (27.78%) male are involved in CF as households head. The survey found that 18 (25%) women and 15 (41.47%) male are involved in OP preparation. In terms of practicing voting rights, 35 (48.61%) female and 25 (69.44%) male respondents are directly involved. The involvement of women and men in conflict resolution were not active and decisive as their numbers 4 (5.56%) and 8 (22.22%) respectively.

### 5.5 Involvement of Respondents in Implementation Process

Implementation is the real practice of operational plan, constitution and other decision made by the user groups. It is the main responsibility of the user committee to implement all decisions an operational plan with the full participation of users. It is the responsibility of forest users to be involved in implementation of rules and plan for effective implementation of CF program; protection and management are major implementation activities of community forestry. Implementation of decision includes which area of the forest is considered for the application of management operation, what period of the year is allocated for the harvesting of forest products, planting and distribution of forest products, how and what practices are to be applied in the planting, harvesting and protection and so on.



Table 5.5: Involvement of Male and Female in implementation

S.N.	Aspects of implementation	Female	Percent	Male	Percent
1	Laws, rules and regulation	40	55.56	30	83.33
2	Penalty	16	22.22	12	33.33
3	Cost sharing	70	97.22	35	97.22
4	Benefit sharing	65	90.27	28	77.78
5	Gender equity	45	62.5	28	77.78

Source :- Field Survey, 2014

The table 5.4 shows that the involvement of respondents in various aspects. The involvement of male and female in terms of the implementation of laws, rules and regulation is comparatively high. 55.56% of female and 83.33% of male were found participated on laws rules and regulation formation and implementation. 16 females and 12 males were found being paid penalty as per the rules. Almost all the respondents were found to participate in cost sharing and the rate of sharing the benefits for the females was 90.27 % where as for the males it was only 77.78%. Similarly 62.5% female respondents reported that the felt gender equity in each aspects of management of the forest and 77.78% male respondents had such attitude of gender equity.

## 5.6 Condition of Benefit Sharing by the Respondents

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.

Benefit sharing is an important element of people's participation. If there is no equal sharing of forest products, people may be frustrated with the CF

programme. Equal sharing of forest products may make user's to realize the CF as their own. Some common issue of benefit such as forest products sharing, opportunities to participate in training and utilize the benefits to be available from social activities launched from the income of community forest are analyzed in the study. The main member of CCF user group were asked whether they share the benefits from the community forest equally or not and they are satisfied with the present condition of distribution system or not. It was found that benefit is share equally on household basis. A detail of women's involvement in benefits sharing process is described below.

The field survey found that the CFUG used to consider each household as unit of user and distribute forest products based on HH concept. Through out the study, the researcher found that no gender based forest resources were distributing system in the study area.

Human Resources Development: Mainly the training, workshops and study tour were considered under the HRD activity. The younger and adult user was found very enthusiastic in HRD activities. However, elderly people were found not so interested to participate in training and visits.

Majority of respondent reported that both male and female are getting benefit for those social and community development activities. The researcher found that there is lack of special program targeted to women like skill development and income generating activities which supports them to become self-reliant.

Table 5.6: Benefit Sharing of the Respondents

S.N	Forms of Benefit	No. of Female	Percent	No. of Male	Percent
1	Firewood Collection	46	46.00	16	33.33
2	Fodder Collection	20	20.00	8	16.67
3	Litter Collection	10	10.00	8	16.67
4	Timber Collection	16	16.00	10	20.83
5	Herbs Collection	8	8.00	6	12.50

Source :- Field Survey, 2014

## 5.7 Formation of Executive Committee

During the study it is found that the executive committee was formed with 11 members. There is the representation of males and females, higher caste and lower caste and various stratified groups.

Table 5.7: Structure of Executive Committee

S.N.	Name	Designation	Sex
1	Radha Timilsina	Chairman	F
2	Dharbhakta Gautam	Vice-chairman	M
3	Ganesh Devkota	Treasurer	M
4	Chitra Kumari Adhikari	Member	F
5	Harikrishna Adhikari	Member	M
6	Bishnu Prasad Parajuli	Member	M
7	Srijana B.K.	Member	F
8	Sita Adhikari	Member	F
9	Prem Raj Adhikari	Member	M
10	Krishna Gautam	Member	M
11	Shiva Prasad Koirala	Member	M

Source :- Field Survey, 2014

There are total 11 Executive Committee members in Chisakhola community forest, users group among them 4 female members were represented in EC to FUG. The committee was formed under the leadership of the female. It indicate that males have great respect over females. However, the CFUG consists only 36.37 percent women member in EC, which is comparatively low in terms of males which is represented 63.63 percent and the total population.

## 5.8 Condition of Participation in FUG Meeting

The respondents in the study area were found to be participated in general meeting. Some of the respondents shared their views, experience and ideas in the meeting and some of them were found as the participants only who couldn't

share any of their views. Following table shows the level of participation in general meeting related to the management of forest resource.

Table 5.8: Participation of Respondents in FUG Meeting

S.N.	Participation	No. of Female	Percent	No. of Male	Percent
1	Like a audience	38	43.17	8	12.90
2	Giving suggestion	20	22.73	20	32.26
3	Discussion	15	17.05	14	22.58
4	Decision making	15	17.05	20	32.26

Source :- Field Survey, 2014

The table 5.6 shows that among 72 female respondents, 9 (12.5%) respondents reported that the dint attend meeting. 38 (43.17%) women and 8 (12.9%) men used to attend meeting like audience, 20 (22.73%) women and 20 (32.226%) men attend meeting for giving suggestion, 15 (17.05%) women and 14 (22.58%) men attend meeting making their presence felt in discussion. 15 (17.05%) women and 20 (32.26%) men attend meeting taking part in decision making. Compulsory provision for meeting and absence of male member in family makes the high attendance of women in meeting but the participation of women as audience is high.

### 5.9 Attitude of Respondents Towards Community Forest

Most of the respondents have positive attitude to look over CF. After the formation of CF in Chisakhola, local people were found to be benefitted highly in different aspects. However, the attitude of respondents towards CF is shown the table below.

Table 5.9: Respondents' attitude Towards Community Forest

S.N	Aspects	FEMALE						MALE					
		Positive		Neutral		Negative		Positive		Neutral		Negative	
		No	%	No	%	No	%	No	%	No	%	No	%
1	Quality of forest	59	81.94	13	18.06	-	-	30	83.33	6	16.67	-	-
2	Time Consumption	56	77.78	16	22.22	-	-	32	88.88	4	11.12	-	-
3	Conservation of forest	62	86.11	10	13.89	-	-	36	100	0	0	-	-
4	Providing Goods	62	86.11	10	13.89	-	-	30	83.33	6	16.67	-	-
5	Better life of Forest	49	68.60	23	31.40	-	-	26	72.22	10	27.78	-	-

Source :- Field Survey, 2014

In over all activities, both men's and women's attitude towards community forestry is found positive. 59 (81.94%) women and 30 (83.33%) men feel that quality of forest is better compared to the past. 13 (18.06%) women and 6 (16.67%) men expressed neutral attitude.

Regarding time consumption, 56 (77.78%) female respondents and 32 (88.88%) male respondents are fully satisfied with it. Only 16 (22.22%) women and 4 (11.12%) men have neutral attitudes towards time consumption.

Regarding the conservation of forest, 62 (86.11%) women and 36 (100%) men have positive attitude and only 10 (13.89%) women have neutral attitude. Those who have positive attitude said that the rules and regulation of operational plan regarding protection were effective.

Regarding providing goods, 62 (86.11%) women and 30 (83.33%) men expressed that forest helped controlling landslide and increase benefit of fuel wood and fodder. And 10 (13.89%) women and 6 (16.67%) men have neutral attitude that means they didn't have any response whether female are neither good nor bad.

In regard to better life of the forest, 49 (68.60%) women and 26 (72.22%) men expressed positive attitude. Whereas 23 (31.40%) women and 10 (27.78%)

men expressed neutral attitude. Women had positive attitude expect more fuel wood, fodder and timber in future from the forest.

## **5.6 Hindering Factors for females Participation in CF Activities**

Various factors, which negatively influence to people's participation in community forest management and other local development activities in the study area is analyzed accordingly. Through the collection and analysis the information by key informant interview, participant observation and focused group discussion the following factors have been identified as the hindering situation.

**Illiteracy:** Women are more illiterate than male in study area. According to the respondents, women of the community are lacked with formal education. Thus they have problem to read and write the rules, regulations and minutes of the CF meeting. Due to illiterate they have problem to learn forest management skills also, illiteracy is another major obstacles of women's participation.

**Poor Economic Condition:** In the study area, most of the households are poor. They spend their time for substantial economic activities. Due to the poor economic condition, they have lack of time and education. So, poor men and women have obstacles to participate in public activities. In this way poor economic is one of the major obstacles of participation.

**Lack of Knowledge:** According to the respondents, inadequate knowledge and skills about the CF is next problem of theirs. Due to the lack of knowledge about the rules of CF women couldn't share in discussion and decision making process properly. Because of the lack of these knowledge women were became passive in CFM activities.

**Traditional Male Dominated Culture:** In the study area, there is existing Hindu culture system. According to the culture, meeting attend, decision making and participate in public activities are the duty of male not of female.

Male used to give less chance to keep view for women in every development activities. So, this is also one of the problems for women's participation in community forest management.

**Self-Humiliation:** Females have humiliation feeling in this study area. They feel that they are not able than male for discussion, decision-making and forest rearing. They also feel that they couldn't make good relation with district forestry staff and they are not capable to do managerial task than male. The humiliation feeling makes the women passive in community forest management.

Above mentioned any single causes are not responsible for the low participation in community forest management activities. The combinations of all of the causes are main problems for women participation.

## CHAPTER - VI

# SUMMARY, CONCLUSION, FINDINGS AND RECOMMENDATIONS

### 6.1 Summary

Forest is one of the major resources of rural livelihood. It is the source of food, firewood, timber, fodder, leaves and litters etc. The rapidly increasing population growth and its subsequent effects on natural resources particularly forest resources has been noticing since long.

The research unit "Chisakhola Community Forest" (CCF) was handed over to the user group in 2054 B.S. It lies in the ward No. 6 of Sarangkot VDC and 108 households are directly involved at present. Brahmin are the major caste groups. As a result the user group is highly dominated Brahmin. So their representation in user committee is also high. The level of income of the people of this area is medium and their economic activities are subsistence farming with livestock.

Chisakhola CF is used mainly for fire-wood, grass, leaf litter, poles and timber. The forest products are collected for the domestic purposes. General rules for using forest products are outlined in the FUG constitutional forest operational plan.

Women collect firewood during the scheduled community distribution time. They fulfilled their additional requirement of firewood from agricultural residues. It took average of 4.48 hours for collecting a Bhari of firewood in the past. These days firewood collection from CF is much more time saving and easier.

Timber is used for house construction and household (HH) tools. Except very few houses, other houses are made by the timber and forest products. Fodder is the main animal feed for the livestock in this area. People used this fodder for



stale feel which is important for animal husbandry. Every HH maintain livestock for domestic purposes. Therefore, collection leaves and flitters became the main job of the local people.

Participation of women in implementation process was found high. Male's influences in decision making in the family, requirements of forest products to women, and tendency of giving less response to social works. prevailed in the community are the reasons for it. Women's participation in monitoring and evaluation process was found poor in the CCF due to lack of knowledge on women in this regard.

In the case of benefit sharing from social and development activities implemented by FUG, access of both sexes was found almost equal in the study area. But there was lacking of women focused development activities. For the better involvement of women in CFM human resource development activities should be launched effectively and sufficiently.

The participation on forest management by women is limited due to social role. Women are found highly busy involving household chores and household level forestry activities. However, majorities of women are participated in the group interview and discussion.

Women were motivated to participated in CFM due to requirement of forest products, attachment with forest and women involved sources stories carried out in different parts of the country. Similarly, women considered the self inspiration, their villagers, concerned EC, forestry technicians, local political leaders and husband (family member) as potential sources of motivation to involve in CFM.

Factors like regular inadequate knowledge, illiteracy, poor economic condition, self humiliation, patriarchal influence in the family and society, and back biting nature of society found as hindering factors of participation in community forest management.

The level of women's participation depends upon the composition of FUG executive committee. Generally, an adult committee member participates actively. Usually married women do not leave the village, as there have high chances of young ladies to leave the village after their marriage.

Regular income sources participatory decision making roles and professional development opportunity thrust the degree of women's participation. The system of utilization of local human resources, knowledge and resources also plays vital role in the pattern of women participation.

As long as more people are clear about the benefit joining after FUG and clear about the rights and authorities of groups as well as less conflict between members, higher would be the participation of women in community forestry management.

Educational system of the people plays a key role for better involvement of women. High educational status of the women, higher would be the participation of women. Similarly, if more constant support from DFO and other line agencies are provided and professional development opportunities among FUG members are available, greater would be the chances of generating women's participation in community forest management.

## **6.2 Conclusion**

The study shows that both male and female were participated in forest management activities under community forest user groups. However, the rate of participation of males in various activities was comparatively high. There is the domination of males in decision making and implementation where as females have high rate of participation for different aspects of benefit sharing such as fodder collection, firewood collection etc. In the study area the male respondents also have positive attitude to looks over female. Female have low rate of participation due to illiteracy, cultural domination and due to their household work.

### 6.3 Findings

The study "Gender role in common resource management" was conducted in Sarangkot VDC of Kaski district aiming to assess the status of CF in terms of the role played by male and female. All the 108 households were surveyed. On the basis of the study, some major findings of the study are summarized as follows:

- ) There are various castes and cultural groups who are the users of CF. The Chisakhola CF user group includes Brahmin, Chhetri and Dalit.
- ) Agriculture is the main occupation of the people in the study area. People were also found to involved themselves in subsidiary occupation such as business, services and wage labor too.
- ) The Chisakhola CFUG has made rules and regulations for the management of forest resource. All the activities related to conservation and management of forest are found to be conducted in an accordance with these rules and regulations.
- ) Women participation in general assemblies and regular meetings of FUG is not satisfactory. In the study area, women's participation in CFM is found limited. Women's involvement in operational plan preparation is found very low and was not active and decisive.
- ) The study has revealed that the involvement of women in implementation part of the CFM is higher than that of other parts like decision-making, monitoring and evaluation. Some exceptional women have been found contributing in decision-making process to a certain level.
- ) Access of ordinary women in sub-dimensions of decisions making found lower.
- ) The women members seem more dependent on male members due to lower confidence and knowledge on subject matter.

- ) Both women and men were found involved in forest products collection. However, the degree of women's involvement was again higher in the actual field.
- ) Involvement rate of women in each sub-issue of monitoring and evaluation process found lower in comparison with the males i in the study area.
- ) Majority of the respondents of the study area were involved in forest resource management for the fulfillment of day to day requirement of forest products.
- ) Majority of the respondents guided to involve in CF management. Likewise, lack of knowledge, self humiliation and illiteracy among women found other problems.
- ) The findings reveal that education is the major influencing factor in decision making and leading the group in user committee.
- ) Most of women are found untrained and unaware of the activities lunched by the GOs/NGOs/INGOs.

#### **6.4 Recommendations**

Community forest itself is a complex phenomenon, which is interrelated with various stake holders in different steps and aspects of its management. The policy-makers, local governmental organization and non-governmental organizational are major stakeholders of CF. Therefore, some recommendations are purposed for the agencies that are related with forest resource management. \

- ) A mandatory provision should be formulated ensuring at least equal and proportional participation of women in executive committee, which leads to compulsory participation of women.
- ) Compulsory mandate should be given to FUG to organize the AGM with equal presence of users and active participation of women.
- ) FUGs should be reviewed, categorized and awarded based on their performance.

- ) Emphasis should be given to introduce alternative strategies to bring women into main stream of development in general and their participation in decision making process in CFM in specific for gender equity.
- ) Key positions such as chairman secretary and treasurers should be assigned to women. Such type of practice helps to boosts up knowledge, moral and feeling of responsibility among women that ultimately will increase women's participation and their empowerment.
- ) Women participation in decision making should be increased through awareness. They should be encouraged to hold responsible position in user committee.
- ) User to users especially women to women system (peer education) of awareness should be adopted for awareness and women empowerment.
- ) User groups have no sufficient technical knowledge on forest management. Thus, more training should be conducted in this field.
- ) User group has given more emphasis only on protection but isn't applying management operation effectively. They should increase their participation in forest management.
- ) Operational plan should be prepared with equal presence of both sexes and maximum number of users.
- ) CF activities should be launched with timely consign and voluntary. Income received from the CF should be invested on those activities, which could make benefited to women and disadvantaged groups.
- ) EC need to build transparent mechanisms in terms of access to information, decision-making, laws enforcement, benefits sharing, and emphasis on socio-economic actuality.

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## **GENDER ROLE IN COMMON RESOURCE MANAGEMENT**

**(A Case Study of Chisakhola Community Forest, Sarangkot VDC, Kaski, Nepal)**

### **Appendix 1: Questionnaire cum Schedule for Personal Interviews with Users**

Serial No.: \_\_\_\_\_

Date of Interview: \_\_\_\_\_

1. General Information of Respondents

Name: \_\_\_\_\_ Age: \_\_\_\_\_ Sex: \_\_\_\_\_

Address: \_\_\_\_\_

Caste: \_\_\_\_\_ Religion: \_\_\_\_\_

Occupation: \_\_\_\_\_

2. How many members are there in your family ? \_\_\_\_\_

3. What are the sources of your annual income ?

(a) Agriculture (b) Business (c) Services (d) Others

4. Are you be the member of CF Management?

(a) Yes (b) No

5. As you are a member of CFUG. What do you feel ?

(a) Positive (b) Negative (c) Neutral

6. Do you know the actual land coverage of CF in your village ?

(a) Yes (b) No (c) No response

7. When did this CFUG establish? \_\_\_\_\_

8. Who established this CFUG ?

(a) Government

(b) VDC

(c) All Users

(d) Male Members of the Community

(e) Don't Know

9. What Contribution did you make to establish this CFUG?

10. When did your family join in this CFUG as user?

11. Whose name has been registered in FUG from your family?  
 (a) Senior Male (b) Senior Female
12. Do you know the rules of FUG about utilization, conservation and management? If yes, specify the rules.
13. For what purpose do you utilize the forest?  
 (a) Firewood (b) Fodder (c) Tree leaves of litters  
 (d) Raw materials (e) Others
14. What is the process of benefit sharing system in your CF?  
 (a) Equality (b) Equity (c) Don't Know
15. Are the women equally benefited from CF?  
 (a) Yes (b) No (c) Don't Know  
 If yes, please respond to question number 18 instantly
16. For which advantage, do female participate more?  
 (a) Decision Making (b) Benefit Sharing (c) Don't Know
17. Are there any obstacles to increase the women's participation?
18. Do you participate in general assembly of CFUG?  
 (a) Yes (b) No (c) Don't Know
- 18 (a). If yes, how many times did you attend the general meeting (through a year)?  
 (a) 1 (b) 2 (c) 3 (d) 4 (e) 5
- 18 (b). Whose participation was more in such general meeting?  
 (a) Male (b) Female (c) Equal (d) Don't Know
19. Is the management of forest is going in the positive way after females participation?
20. Which factors motivate women to participate in forest management activities?  
 (a) Internal (b) External  
 (c) Mixed (d) Can't say
21. What is your attitude about community forest activities?  
 (a) Positive (b) Negative

22. What do you suggest to do well management of the forest?  
(a) Equal Participation (b) Monitoring (c) Expansion
23. If you participate in community forest meeting. How do you participate?  
(a) Actively Participate (b) Just Participate
- 23 (a). What is your level of participation?  
(a) Like a audience (b) Giving suggestions  
(c) Discussion (d) Decision making
24. For which activity, do you participate?  
(a) Decision Making (b) Plantation  
(c) Weeding (d) Raring  
(e) Benefit Sharing (e) Cost Sharing

**Appendix 2: Schedule of interview for the executive members of the Forest User Group (FUG) ?**

Serial No.: \_\_\_\_\_ Date of Interview: \_\_\_\_\_

1. General Introduction: \_\_\_\_\_
2. How are you selected in the executive member committee?  
\_\_\_\_\_
3. Who encouraged you to be a member of forest users committee? \_\_\_\_\_
4. How long have you been doing work in this executive committee?  
\_\_\_\_\_
5. How much time do you spend for the forest management?  
\_\_\_\_\_
6. How many members are there in the user committee? \_\_\_\_\_
7. When was the forest user committee formed? \_\_\_\_\_
8. How have you collected the fund for the forest management?  
\_\_\_\_\_
9. Is there any charge for the wrong does against the forest?  
\_\_\_\_\_
10. Have you kept any watchmen to protect the forest? \_\_\_\_\_
11. Does the forest executive members take part in the activity of forest?  
\_\_\_\_\_
12. Do all the women of the committee participate to manage the forest resources? \_\_\_\_\_
13. What do you suggest to do well management of the forest?  
\_\_\_\_\_

### Appendix 3: Household Survey

Date: \_\_\_\_\_ HHs No.: \_\_\_\_\_

1. Name of Respondent: \_\_\_\_\_
2. VDC: \_\_\_\_\_ Ward: \_\_\_\_\_  
Village: \_\_\_\_\_ FUG: \_\_\_\_\_
3. Sex: \_\_\_\_\_ Age: \_\_\_\_\_  
Caste: \_\_\_\_\_ Religion: \_\_\_\_\_
4. Education  
(a) Illiterate (b) Lower Secondary  
(c) Secondary (SLC) (d) Intermediate or above  
If literate, which grade? \_\_\_\_\_
5. Occupation / Source of income  
(a) Agriculture (b) Agriculture & Service  
(c) Agriculture & Business (d) Business  
(e) Jyaladari (f) Govt. Employer / Services  
(g) Remittance
6. Information about household members:

S.N.	Name of the family members	Age	Sex	Education	Occupation	Remark

7. What is your landholding size?

S.N.	Land Type & Size	Other
1	No Land at all	
2	Less than 4 ropanis	
3	4-8 ropanis	
4	Above 8 ropanis	

8. Livestock Holding

Animals	Total No.
Buffalo	
Cows	
Goats	
Poultry	

9. Types of house

(a) Concrete (b) Wooden (c) Straw roof

10. Food sufficiency from own production.

(a) Less than 4 months (b) 4-8 months  
(c) 8-12 months (d) Saving outputs

11. Do you know about the community forest?  
\_\_\_\_\_

12. What do you think about the present forest condition?

(a) Increase (b) Decrease  
(c) As it is (d) Don't know

13. Do you know the forest executive committee member?  
\_\_\_\_\_

14. Do you know, how many times the meeting of forest user groups held?  
\_\_\_\_\_

15. Did you participate FUG meeting?

(a) Yes (b) No

16. Are you satisfied with the activities of FUG committee at community forest? \_\_\_\_\_



17. Do you think the forest should be protected?

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18. What do you suggest to do well management of the forest?

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#### **Appendix 4: Interview Schedule for the Staff of District Forest Office**

1. General Introduction
  - (i) Full name of respondent: \_\_\_\_\_
  - (ii) Address: \_\_\_\_\_
  - (iii) Level: \_\_\_\_\_
2. How long have you been servicing in this office?  
\_\_\_\_\_
3. Do you any information about Chisakhola community forest?  
\_\_\_\_\_
4. How has present forest User's Committee participated in their Activities? \_\_\_\_\_
5. Do women participate the committee's energy activity? If they don't participate, what are the main factors? \_\_\_\_\_
6. How can women participate for the management of forest?  
\_\_\_\_\_
7. Are their any social and cultural sanctions for the management of Forest?  
\_\_\_\_\_
8. Anything more you want to say in regard to Chisakhola CF?  
\_\_\_\_\_

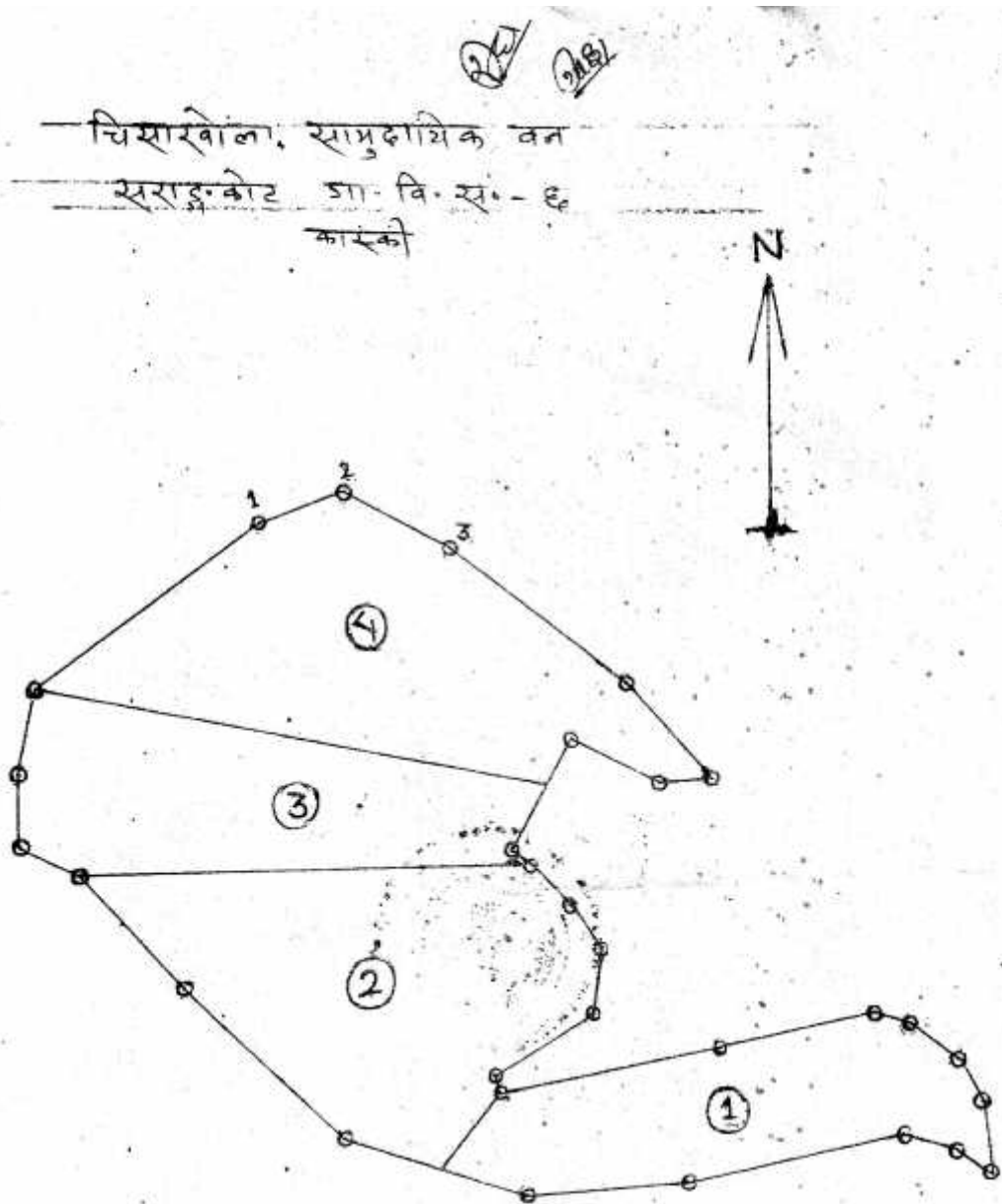
### Appendix 5: Women's Representation in FUG Executive Committee

<b>S.N.</b>	<b>Name</b>	<b>Designation</b>	<b>Sex</b>
1	Radha Timilsina	Chairman	F
2	Dharbhakta Gautam	Vice-chairman	M
3	Ganesh Devkota	Treasurer	M
4	Chitra Kumari Adhikari	Member	F
5	Harikrishna Adhikari	Member	M
6	Bishnu Prasad Parajuli	Member	M
7	Srijana B.K.	Member	F
8	Sita Adhikari	Member	F
9	Prem Raj Adhikari	Member	M
10	Krishna Gautam	Member	M
11	Shiva Prasad Koirala	Member	M

# Appendix 6: Map of Chisakhola Community Forest



# Appendix 7: Map of Chisakhola Community Forest



स्केल :- १:८०००  
क्षेत्रफल :- २२.५६ हेक्टर  
(40% Reduced Map)

*[Signature]*

24/ 2018