

Women's Participation And Community Forest Planning

(A sociological study of women of PIPEL POKHARA COMMUNITY
FOREST USER GROUP of Makwanpur Distritt)

This thesis is Submitted to Tribhuvan University,
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This is certified that the dissertation entitled "**WOMEN'S PARTICIPATION AND COMMUNITY FOREST PLANNING; a sociological study of women of Piple Pokhara CFUG of Makwanpur district**" has been prepared and submitted by Manisha Dangol under my supervision and guidance.

Therefore, I recommend this dissertation to the Evaluation Committee for its final approval and oral defence.

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ABBREVIATION

BISEPST	Bio-diversity Sector Program for Siwalks and Terai
CBS	Central Bureau of Statistics
CFDP	Community Forest Development Program
CFM	Community Forest Management
CFDP	Community Forest Development Plan
CFUG	Community Forest User Group
DDC	District Development Committee
DFO	District Forest Office
DoF	Department of Forest
FUC	Forest User Committee
GO	Government Organization
Ha	Hectare
HMGN	His Majesty the Government of Nepal
IFAD	International Fund for Agricultural Development
I/NGO	International/ Non Governmental Organization
MPFS	Master Plan for Forestry Sector
MFSC	Ministry of Forest and Soil Conservation
NPC	National Planning Commission
OP	Operational Plan
PPCFUG	Piple Pokhara Community Forest User Group
PPF	Panchyat Protected Forest
UNICEF	United Nations Children's Fund

ABSTRACT OF THE STUDY

The study entitled "Women's involvement and Community forest planning" is carried out in Piple Pokhara CFUG Hetauda Makwanpur Nepal" with an aim to find out the level of participation of women in forest planning particularly community forest near to city area.

The overall objective of the study is to find out women's participation and community forestry planning with reference to Piple Pokhara Community Forest Users Group.

The PPCFUG has been selected as the study area. The study is based on descriptive exploratory research design. For the purpose of the study primary as well as secondary data has been collected through different sources. A set of questionnaire was developed and asked to randomly selected 406 respondents (30% of the total community forest users) from the study of 406 respondents, of which 75% were Bramins/Chhetries. 24% Ethnic group, 1% Dalits and 0.25% Madhesis, it is found that 23% of them are completely illiterate and 34% are just literate and the remaining respondents completed higher than school level courses. In conclusion, the educational status as well as awareness level of the majority of the respondents is found poor and limited, which resulted more than 5 family members among 35% of the total respondents. Despite the fact that one third of the respondent has more than 5 members in their family, the food sufficiency is found satisfactory, 45% of them have their own grown food for 9 to 12 months. Most of the respondents have their own land, 55% has 1 to 5 kaththa of land and 0.5% are landless. 99.0% owned at least some land and among them 46% are found practicing agriculture/horticulture as their way of living and 30% are found attracted to service oriented jobs. 49% of the respondents replied that they are motivated for the management of the forest mainly to fulfill their day timber and fodder requirement and it is found that only 5% are attracted to forest management for their direct economic growth from the forest. And 49% respondents replied that the motivational factor for the participation of women in the forest management are neighbor and neighboring community forest user group and their members. It signifies that their neighbor are the vital force for their motivated participation in the CFUG. The average women participation in the general assembly

is quite upsetting, just 7.8%, but there is found some sign of changes in the percentage of participation from 4.3% in 2064BS to 13% in 2068 BS. But the most upsetting aspect is that 66% are passive audience among all participants and only 1.2% are playing active role in the decision making process. General assembly is the place where annual planning of the management of the forest is discussed and the best options for the related management practice is finalized form the discussion floor but poor and inactive women participation in the general assembly clearly signifies that the real user of the forest (female) are ruled and guided by the decision maker (male) and women seems just following their directions as a subordinate of male members of the community forest user group. For which, according to the 54% respondents, weak leadership skill is the major reason. There is found null participation of women in the advisory board of the CFUG, whereas in the executive body, there was unidirectional growth in the participation from 0% in 2047BS to 36% in 2060 BS and 33% in 2068 BS. The major growth in the participation of women is achieved only after the effective implementation of the legal provisions of the government policies with the co-ordination of the CFUGs, the women participation is found just formal and insignificant. After the study of the area, workload is found as the topmost hindering factor for their active and decisive participation of women in the CFUG.

CHAPTER I

INTRODUCTION

1.1 Background of the study

Generally a group of people who share a common culture, occupy a particular territorial area and feel themselves to constitute a unified, a distinct entity is considered as a society. Male and female are two distinct genders prevalent in the society from centuries and centuries, sometimes there was a male dominated and sometimes female dominated society in different parts of the world. If we see the history of human society, mostly women were highly respected in the society but not in the sense of involvement in different respect of socio-cultural life even though there were some rare exceptions.

In different holy books, there is respect of females in the society. Goddesses are worshiped as the symbol of power and Dashain is the most widely celebrated festival of Nepal in which 9 goddesses are worshiped as different symbols of power. Like all other social organizations and different levels of society, males are dominating almost all the decision and holding the power unilaterally. The women all around the world have been making strong voice against gender discrimination from decades and decades. For the women of Nepal, a small Himalayan kingdom, forest is among the most valuable resource for day to day and for income generation.

Involvement is the act of participating in something. Even if you do nothing but drive the getaway car, you will be held to account for your involvement in a crime. Involvement can more simply be defined as the act of sharing in the activities of a group. Involvement can take different forms; direct, representational, by selecting representatives from membership-based groups and associations, political, through elected representatives, information-based, with data aggregated and reported directly or through intermediaries to local and national decision makers. It implies the active engagement of women and marginalized users in the processes of community forest management so that their voice and choice are heard and addressed.

Community Forest is defined as the part of national forest which is formally handed over to the local community for protection, management and utilization of forest resources. A group which includes all primary households as a forest user in

community forest and formally registered in DFO is called CFUG. Globally forests are considered as the second most important natural resource after water. Forest has tangible as well as intangible benefits. Production function, as a direct benefit, of the forest enhances economic benefits for the community, while the protection and regulation functions, as an indirect benefit, are for ecological betterment and climate regulation respectively. Community forestry approach has initiated in Nepal since 1978. 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 products. The main causes making the CF programme successful are: use of indigenous knowledge, community oriented legislation, changing attitudes of field staffs, government's support, decentralized decision making processes, training programs and study tours, regular publication of guidelines, incentives to field staff, flexible support of the donors, coordination among donors and the government, supportive role of politicians and journalists and favorable social structure of the communities.

Community Forestry programme was initiated in Nepal in the late seventies and Nepal has been practicing it most effectively since last two decades after the commencement of Master Plan of Forestry Sector in Nepal in 1988 and consequently the Forest Act 1993. Since 1987, this programme has not only gained impressive international recognition but also has generated some revenues for local people's livelihood for fulfilling their daily needs and some for community infrastructure development. Being a newly emerging concept of forest management, communities are facing lots of troubles from inside and even from outside, but these are taken as a process of learning and eventually have been solved simultaneously. Other countries could learn a substantial lesson from one of the successful concept of forest management. It is because when the communities are empowered, the resources can be well protected, managed and utilized.

Planning in organizations is the organizational process of creating and maintaining a plan; and the psychological process of thinking about the activities required to create a desired goal on some scale. Virtually every developing country has/ a systematically elaborated national plan to hasten economic growth and widen a range of social objectives. Sound planning rests on the availability of a wide range of

information about existing and potential investments and their likely effects on growth and other national objectives.

In Nepal, planned development started long before and most widely known 1st five year plan (2013 to 2018 BS) is considered as the first step towards modern development of Nepal. Even though we already have more than ten periodic plans; some five years and some three years, initially concentrated to trickle down approach and mostly focused to implement the programme designed by the government and in the recent plans, marginalized groups specially ethnic minority and women are highly encouraged to involve in development activities especially in the planning process, as a bottom-up approach.

According to Ann Oakley, who introduced the term to sociology, "sex refers to the biological division into male and female; gender to the parallel and socially unequal division into femininity and masculinity." Gender has since become extended to refer not only to individual identity and personality but also at the symbolic level to cultural ideas and stereotypes of masculinity and femininity and at the structural level to the sexual division of labour in institutions and organizations.

Gender discrimination starts from the family, and then spreads to social organizations, socio-cultural rituals, behaviors and actions of the members of the society. Gender as a rising model of study of power relations between men and women in the society, studies how power relations are institutionalized and practiced in everyday life from family to state relationships to reproduce, maintain and change the hierarchical and unequal gender relationships. The division of labour (based on biology i.e sex) is the main cause which identifies women with the domestic sphere and men with the outside world of the modern economy which is both the cause and effect of the monopoly of the patriarchal system. But the basic difference between male and female is ultimately rooted to psychology. Levi-Strauss considered marriage a basic form of gift exchange and women as the most precious gift. We can see the differences between women and men in terms of income power and prestige in different organizations of the society. Culture is the major cause of the discrimination between male and female and patriarchy is the main weapon for the continuity of the prevalent system of female suppression.

Though society is composed of two sexes; male and female, culture of the society has differentiated two sexes as two genders on the basis of which respective responsibilities and roles are defined by the society. There are so many organizations in the society, but most of them are guided and ruled by the male members of the society, in which either females are passive participant or they are ignored as non-useful and valueless element of the organization. Community forestry is among the most popular and successful people based approach in Nepal, in which because of historically patriarchal societal structure, females as if they are the real user of the forest, are highly ignored and rarely involved in CFUG activity and forest planning. Even though from the government perspective, participation of marginalized group, especially females, is gradually encouraged from the first five-years plan to recent plan, it is nothing if we consider females as the real users of the forest and forest products, They should be encouraged to participated in most of the CFUG activities and specially CF planning. Without ensuring the active and decisive involvement of female members of the CFUG, we cannot ensure the sustainable community forestry management with the feeling of ownership and with good governance in CFUG.

However, the main reason for the success are that users are now truly the owners of the forest resources and the resources are potentially very productive to uplift their living standard. Based on the user's need and resource availability, the constitution (bidhan) and forest operational plan of FUG is prepared. In fact, the rules and regulations are discussed in the assembly and finalized with the consensus of all or majority of the users. Generally, the assembly takes the decision in the following areas: harvesting time for forest products, mechanism for the products distribution, penalty for violating rules and regulations, protection system, pricing of the forest products, and future activities in the forest. Once the assembly makes the decisions, the authority is given to FUC for its implementation. In community forestry decisions are made at two levels i.e., assembly level and FUG level. Different people or organizations make decision at the various levels. At the farmer level, individual members of the farm household make key decisions. The household is the most important decision making unit in many settings. At the community level, local leaders (both formal and informal) are important. Individuals and groups make decisions after considering many factors such as social, biophysical and economic. Decision makers may take a short term or long term view. Decisions made at one

level can affect that level and the lower level. Individual decision-makers at one level do not normally affect what happens at higher levels.

1.2 Statement of the problem

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. Now, time has come to address the second-generation issues by applying scientific knowledge for sustainable forest development, maintaining good governance in CFUGs and promoting livelihoods of the local poor people. Various objective based studies, (Upadhyay 1995, Kanel&Kanel 2006 and Pokhrel et al. 2008) on Nepal's CFUG showed that, it is often observed and widely debated that in most cases community forest has not addressed the problems of poor and indigenous people as well as of women though much income from the sale of forest products had been generated (Dutta 2007). Stakeholder's full participation in decision-making process is in scanty status still (Koirala, Giri&Pokhrel 2008). Rich and male members of the community user groups have gained comparatively more benefits from the community forests (Yadav et al. 2003). Women are considered as primary users of the forest since they are involved in collecting different forest products from the forest. As primary users, they know a lot about the uses of forest in terms of burning quality firewood, best fodder species, decomposition and quality of leaf litter, medicinal value and use of herbs, nutritional value of forest fruits, greens that men may know little. The role of women in forestry activities is very important because they are widely acknowledged as primary users of forest. In the initial stages of community forest practice in Nepal, women's participation was ignored in community forest planning cycle. This has implication on poor management of community forestry. Realizing this, gradually the community forest policies were changed and priority was given to women and their participation in community forest activities. Women's participation in CFUG can be viewed from participation and decision making in implementation of community forest activities, as well in the conservation perspective. As participation in the implementation of activities does not necessarily ensure effective participation in decision-making because effective participation requires effectively recognized people's views and taken into account on decision-making process (Agrawal&Ostrom 2001). Moreover,

Upadhyaya (2005) claims that while effective participation in decision-making would enable women to influence formulation of rules and regulations in their interest; however, that does not necessarily guarantee that women enjoy access to the incentives derived from FUG. They are either absent in FUC or their role in decision making is not influential enough. In this context, most of the studies are already conducted by Nepali and foreign researchers focusing on the impact of the community forestry in broad term. There are few research studies aiming to understand women's participation in CFUG and related decision making process

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

1.3 Objectives of the Study

1.3.1 General objective of the study

The overall objective of the study is to find out women's participation and community forestry planning with reference to Piple Pokhara Community Forest users group.

1.3.2 Specific objectives of the study

- To elaborate the existing position of women in the CFUGs.
- To find out the women's participation in CF planning and its effective implementation
- To assess challenges and opportunities of women's participation

1.4 Significance of the Study

This study basically explains the different dimensions of women's role and community forest planning. Moreover, it considers the socio-economic status of women in the study area. It will also help to explore more effective measures to

increase women's participation in CF management activities in future. This research also provides information on the factors which prohibit women's involvement and community forest planning practices. This report will be supportive to concerned CFUG to improve their attitude towards women's participation in community forestry activities. Furthermore the research report will be helpful to future decision making process of community forest user groups and forest related GOs and NGOs/INGOs. For the feeling of real ownership of the forest women must have decisive role in the decision making process, if we are talking about long term sustainable forest management practice. Nepalese women can play the vital role and contribute to manage natural resources, its development, and conservation that ultimately lead to support the process of participatory nation building.

1.5 Organization of the study

This thesis is divided into 6 chapters. **Chapter 1** is a general introduction that covers research background, problem statement, objectives, significance of the study, conceptual framework limitation of the study and definition of the term used. **Chapter 2** provides information on literature review that basically focuses on theoretical review of gender and social inclusion, participation as a people centric approach to development, and concept & evolution of community forestry. It also reflects the situation of women's participation and policy history of community forestry. **Chapter 3** provides information on research methodology, tools and technique of data collection and methods of data analysis and interpretation. **Chapter 4** includes contour of the study area. **Chapter 5** provides information on women's participation and community forest planning demography **Chapter 6** consists the summary, conclusion and the recommendations of the thesis.

CHAPTER II

LITERATURE REVIEW

Nepal is a country with diversity both in natural and socio-economic features. Different races, castes and indigenous population live in three different ecological regions - Mountain, Hills and Tarai. Nepali society is patriarchal where religious, geographical, class, caste and gender exclusion is prominent which obstructs the development efforts, intensifying further exclusion in the society (Banjadeet.al., 2004). Social inclusion of women, low castes, and disadvantaged indigenous groups is poor and such discrimination between the citizens in terms of access to resources and services causes people in mountain to be poor and those of mid and far west development regions to be further poorer (NPC, 2005).

Among four development imperatives of forestry sectors policy 2000, one is participation in decision making and sharing of benefits. According to this policy, benefit sharing and the grassroots decision makings are fundamental factors in sustained development of the countries. To minimize excessive concentration of decision making power in the high class, it is necessary to provide decision making power to the users who mostly depend on the forestry resources (HMGN, 2000). Community forestry policy explains women as the main beneficiaries of CF. Poor and women are mostly depended on the forest resources for their daily works as well as to run their lives. They rely on the common forest resources due to lack of other alternative resources or due to the freely available resources. So, MPFS (1988) has highlighted that women and the poor should be involved in the management of community forests. The users can be motivated towards conservation of forest resources if they themselves are benefited from better management of the resources (HMGN, 2000)

2.1 Theoretical Literature Review

2.1.1 Gender and Social Inclusion

Animals can be differentiated into male and female biologically, but other characteristics such as behaviors, role etc are considered as heavily influenced by biological features that we call maleness and femaleness. This socially constructed

and culturally practiced masculinity and femininity is generally termed as gender. One of the important features of this model is the study of power relations between men and women in society, mainly concerned to discuss how power relations is institutionalized and practiced. There are always the prestigious rituals or ceremony from which women are excluded, and men's power is exerted through the control of the marriage system.

Micro type gender theories, however stress on sex differences, by focusing on similarities and differences between societies. It is also studied irrespective to different mode of production or economic status of the society. It's meaning and degree of gender discrimination also differs in different political and religious ideologies of the society.

From history, we found that particular gender ideology has been developed at particular time. This development trend includes the increased physical and social separation between work done in the home and work done outside the home, and it also includes increase in exchange value work represented at first by surplus agriculture and later by industrial labor. Because women continued to be responsible for child care and related domestic labor, most of their work retained its use-value character; and their status relative to men decreased. Gender role is determined to a relatively small extent by sexual characteristics. A good example of men as subjects and women as objects can be seen in Levi-Strauss' exchange of women notion. According to his hypothesis, men saw women as valuable and used them as gift. They exchanged and traded them in ways that benefited themselves. In the process, women were commoditized, reified, objectified. Here, the important point is that, it is men doing the exchanging and women being exchanged. The exchange concept then exemplifies the process of men defining others and women being defined as others.

Anthropologists have tried to visualize the theoretical perspectives to understand the gender relationship i.e. how and why social distinctions between males and females are established, how and why intra gender relationship helps to create subordinate and subordinate group. Each approach focuses on culture rather than biology, as the primary determinant of gender relationship. There are wide disagreements among anthropologists about it Women in Development(WID), Women and

Development(WAD) and Gender and Development(GAD) programmes are based on ideologies of western origin that operate on the assumption that female subordination and oppression are universal phenomena to be through external interventions and internal self change. Although, women in traditional societies may feel subordinated and suppressed by fathers, husbands, brothers and men in general, these models provide various strategies to improve the condition of women.

2.1.2 Participation: A People Centric Approach to Development

The term 'participation' evokes a sense of inclusion of each of these diverse sets of actors. Participation has become an integral part for enhancing the quality of life. A people-centered development seeks to return control over resources to people and their communities to be used for meeting their own needs. This creates incentives for the responsible stewardship of resources that is essential to sustainability. Conventional practice too has often called for the participation of the community in donor or voluntary development organization with defined agendas and projects. Since sovereignty resides with the people, not with the state, development assistance must be responsive to the people. In authentic development an assisting agency is a participant in a development process that is community driven, community led and community owned which are basic conditions for sustainability.

People's capacity for participation in the creation of sustainable communities must be strengthened through efforts to rapidly expanded people's organization awareness. It is important to recognize and build from existing organizations and make resources available. There must be use of mass media. Communities must be encouraged to strengthen self-organizing processes and to support one another's initiatives. Governments must be encouraged in creating a policy environment for citizen action.

Alliances must be built across sectors. It is important to recognize and work with natural allies within existing institutions, including government and the financial institutions who share the vision or can be enlisted to the cause. Those who are working for internal reform can benefit from the pressures of citizen action. Care must be taken, however, to avoid co-optation, recognizing that the objective requires the transformation, not simply the fine tuning, of inappropriate institutions.

Simply organizing people is not sufficient. The goal is the recreation of society from the bottom up on a foundation of productive, sustainable communities. There is need for large scale experimentation to demonstrate the creation of communities that exemplify sustainability, justice and inclusiveness. These must also demonstrate the potentials of small-scale community action on a replicable scale. In the context of people-centered development, central elements of participation include: democratic processes, government accountability, access to relevant information and gender equality.

In 1984, David Korten, a former regional advisor to the U.S. Agency for International Development (USAID), proposed a people-centered development strategy that incorporated the values of justice, sustainability, and inclusiveness. According to Korten, the prevailing growth-focused development strategy is unsustainable and inequitable. He calls for transformations of our institutions, technology, values, and behavior, “consistent with our ecological and social realities. Published in 1989, The Manila Declaration on People’s Participation and Sustainable Development sets forth principles and guidelines for enacting these transformations.

The concept of people-centered development gained recognition at several international development conferences in the 1990s, such as the Earth Summit in 1992, the International Conference on Population and Development (ICPD) in 1994, and the Summit for Social Development of 1995. The concept was first widely promoted in the United Nations Development Programme’s (UNDP) Human Development Report in 1990, in which countries’ level of development was measured by the Human Development Index (HDI). The UNDP’s report deems economic growth a necessary means to achieve sustainable development.

Japan’s Ministry of Foreign Affairs stated in its 1996 official development assistance (ODA) report that the objective of people-centered development is, “helping humankind lead an affluent and happy life. “Shaping the 21st Century,” a report published by the development Assistance Committee (DAC) of the Organization for Economic Co-operation and Development (OECD) in 1996, made people-centered development a target policy for all member countries. It stressed the importance of local ownership, participation, and capacity building while attaining economic growth.

The concept of people-centered development leads us to the profound realization that the development must be all indigenous process. The concept of indigenous development, a perspective in which people living in a specific social, cultural, economic and ecological setting define their own concept of development, definition of relevance and correspond indigenous circumstances (Berrcman1994). Above all, it should be indigenously inspired, selected guided and evaluated. This means development policies and practices must identify, nurture and sustain indigenous potential means and resources to express diversity and plurality of social values, cultured institutions and identities of each nation and community (Wangoola1993). Accordingly, for the purpose of this study, people-centered development is primarily defined as a culture-relative location specific, ecologically conditioned and social selling ingrained concept. Particularly, over the last few years people-centered development has been quite useful in understanding the broader processes of change and development because among other things it focuses on the challenges of equitable and sustainable development (Korten, 1992). On' the other hand, it also stresses pragmatism, flexibility, and the contextually for innovative solutions to the process of social change (Brohman 1996).

In recent decade, it has been widely realized that the problem of development is basically social, cultural and human in nature and not merely technological or economic. Merit of technological change is one aspect but the more crucial aspect is how people perceive it and how close it is to their local problems and priorities. In reality development through strong techno-economic base does not necessarily mean a search for best solutions for the enhancement of overall progress of the community. It rather entails contact with the world of real people and rediscovery of their needs, aspirations, priorities and potentials. (Mathur, 1990:VI) attempts to put the concept of people-centered development within the perspective of anthropology as he points alit, "the people-centered development presupposes first-hand knowledge of the people concerned". This implies that development entails contact with the real world or people rediscovery or their ways of life, incursion into their vision of society and nurturing their potential to overcome problem-situations so that their intended goals are truly achieved. Above all, people-centered development approach is pragmatic and innovative concept of development.

Factors affecting participation: Age, sex, marital status, literacy and wealth affect individual participation (Mannion and Brehony's, 1990 cited by Fields, 1995). According to Regmi (1992) factors affecting in participation of women in committee work are the clear prospects of benefit sharing, family support, small size of the committee and the compactness of area where her work and personal characteristics such as marital status and age count a lot. Heavy workload in household activities, timing and duration of meeting, men's resistance, equity in benefit sharing are the factors affecting participation of women (Lama, 1999). This means personal characteristics, benefits from the participation and household as well as social supports affect the participation. Agrawal (2001) observed that poor households do not get benefit from community forests as much as affluent households', they are not much interested in community participation. Lack of information, lack of access to resources and capital, and lack of institutional arrangement stand as obstacle to participation (Lama, 1999).

2.1.3 Concept and Evolution of Community Forestry

According to Forest Act, 1993 "Community Forest" means a National Forest handed over to a users' group pursuant to Section 25 for its development, conservation and utilization for the collective interest. Community forestry involves local people in the management of forest resources, which are at least partly intended for their use. It is based on the notion that appropriate involvement by local people in forest management enhances the sustainable use of forest resources (Gilmour and Fisher, 1991). The basic objective of community forestry programs is to increase community involvement in the management and ownership of forest resources. The underlying principle of community forestry program is that the program is of the people, carried out by the people themselves, for the benefit of the community as a whole.

It is widely recognized that local communities have historically played an instrumental role in forest management as an indispensable common property. The concept of community or social forestry crystallized somewhat in the late 1970s with the release of landmark FAO publication *Forestry for local community Development*. It has defined CF as any situation which intimately involves local people in forestry activity. Hobley (1996) presents the typology of change in the concept and philosophy

of forestry for local community development since the 1970s (Table 1). The typology clearly illustrates how the concept of CF has evolved and developed since 1970s.

Table 1: Typology of change in community forestry

Decade	Event	Response
1970s	<ul style="list-style-type: none"> * Oil crisis = other energy crisis firewood * Shelia drought = deforestation * Bangladesh floods = deforestation 	Forestry for local community development
1980s	<ul style="list-style-type: none"> * Eco-disaster = Forestry renaissance 	Creation of new forest resources = wood lots/social forestry
Late 1980s	<ul style="list-style-type: none"> * Changing development practice = from top-down to bottom up planning 	Local control and management of resources = participation, acknowledgement of value of indigenous technical knowledge, enhanced role of NGOs.
1990s	<ul style="list-style-type: none"> * New forest sector policy * Rio and Agenda 21 * Decentralization * Public sector reform 	Participatory management = institutional and policy reform, new partnerships, collaborative, joint, participatory and community forestry

Source: Hobley, M. 1996.

Community Forestry in Nepal is amongst the successful programs of Nepal Government. Nepal has been implementing community forestry programme for the last three decades. Community Forestry programme is recognized as a strategy to improve the condition of forests and to satisfy the household needs of forest products in the rural areas. Community Forestry involves handing over the rights to use and manage the forests to local people, who have traditionally used the forests and are willing to accept management responsibilities (Gautam, 2005). The concept of community forest was incorporated in Nepal's National Forestry Plan of 1976/078. Further modification of these plans and legislations made it possible for the development of community forestry in Nepal (Mahat, 1997, quoted in Roy 2002).

Efforts on protection and conservation of forest resources were started, after the establishment of District Forest Offices in 74 districts in 1993.

2.2 Policy History of Community Forestry

The Panchayat Forest and Panchayat Protected Forest (PPF) Rules 1978 officially initiated the implementation of a community forestry program in Nepal. Forest lands without trees were handed over to local Panchayats as —Panchayat forest and with trees as —Panchayat protected forests. However, forests were not handed over to actual users who were protecting the forests or who could protect the forests (HMGN, 1978). MPFS was approved in 1989 providing a 25- year policy and planning framework and it remained the main policy and planning document for the continuing development of the forestry sector (HMGN, 1989). It emphasized the role of women and their participation in CF management (Shrestha, 1999). Forest Act (1993) and Forest Rules (1995) have given substantial rights to local people in managing their community forests. Further elaboration of these rules is made in the community forestry directives, 1996 and community forestry guidelines, 2001. The one of the focused of this legislation is on empowering women and institutionalizing Community Forest User Group. (HMGN, 1995) Forest policy, 2000 withdraws some of the rights of local forest users in the plains area of Terai, with the intention that the forests would be better managed by the active involvement of the government. According to the policy, the barren and isolated forestlands of the Terai, inner Terai and the Churia hills will be made available for handing over as community forests (HMGN, 2000).

The ministry of forest and soil conservation is developing a Gender and Social Equity Vision: —The ministry of forest and soil conservation is a gender and social equity sensitive and socially inclusive organization practicing good governance to ensure equitable access and decision making power over forest resources and benefits to all forestry sector stakeholders" (MFSC, 2004) The tenth Five Year Plan and Interim three year Plan (2008-2010) both have emphasized on CF in sustainable management and conservation. Besides, they have stressed greater role of women in decision making in CFUG (NPC, 2008). The Guideline for community forestry development program (CFDP) lays emphasis on having equal number of female and male in

Community Forest User Group Committee (CFUGC). In the CFUG assembly also one female and one male from each household are encouraged to participate and the names and addresses of all users should be clearly stated in the constitution, and provisions have been made for equal voting by indicating the names of one male and one female voter from each household. For the preparation of the operational plan also, poor and marginalized women should be included in the tolemeetings as their demands need to be incorporated in the discussion. The Guideline emphasizes on giving leadership opportunities in the CFUG to women, the poor and the disadvantaged and to create an environment conducive to the increased participation of women in forest management (CFDP, 2008).

2.3 Women Participation in Community Forestry

Women are the primary users of the forest. The basic concept of community forestry rests on the notion that forests should be managed by those 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. 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 (Agarwal 2001b). Such traditional knowledge can play an important role in the conservation of different species and varieties depending on their usefulness to the community (Upadhyay 2005:229). Considering women's dependence on and knowledge about forest resources, women's participation is deemed essential for the sustainable use of forests and for the successful management of community forest. Men's and women's interests and incentives for environmental resource management can differ in many settings, partly because of their socially constructed roles, and partly because of their lesser property rights and gendered interests (Masika and Joekes 1997:10; Cornwall 2003). This can lead to differing needs and use patterns of forest products between men and women. Men's and women's interests and incentives for environmental resource management can differ even within a household. Paudel (1999, quoted in Upadhyay 2005) highlighted the different priorities of women and men in the use of forest products in Nepal. Women opted for fuel wood, fodder and grass, whereas men opted for timber, fuel wood, and

non-timber forest products. Women were concerned about covering their daily consumption needs, which were supplemented by forest products. Men's priority was to use forest as a supplement to the household income. Thus women's needs and priorities must be incorporated into community forestry, to ensure a just allocation of benefits. Since CFUGs regulate the mechanisms to manage and use the forest resources by devising certain rules and control mechanisms, women's participation in community forestry can provide an avenue where women can voice their needs, priorities and perspectives and design mechanisms to fulfill them. The Government of Nepal has emphasized the role of women's participation in various Development Plans. The Forest Act 1993 underlines women's role in community forestry programme. Different measures are recommended in policy and practice to increase women's participation. As an example, one of the widely used provisions is to allot one third of the membership in the executive committee to women. Likewise, the Operational Guideline of the community forestry program 2002 (HMG/N 2002) stipulates that for each household that is a member of a CFUG, the name of two adults (a woman and a man) should be registered in the forest constitution. The aim of listing a man and a woman for each household is aimed at encouraging women's participation in forestry meetings. Although community forestry is said to be a participatory process, active participation of women is still lagging far behind expectations (Shrestha 2004). Empirical evidences suggest various factors that constrain women's participation in community forestry. Some argue that the socio-cultural context of Nepalese society and local power structure are the major barriers hindering the participation of women (Agarwal 2001a; Lama and Buchy 2002; Gupta 2004; Agrawal and Gupta 2005). This socio-cultural context is influenced by factors such as caste, wealth, age, education as well as individual status in the society and in the household (NPC of Nepal and UNICEF 1996; Agarwal 2001b). Additionally, women's high workload (IFAD 1999), the inadequate timings of forest meetings (Lama and Buchy 2002), the resistance from village men on the basis of gendered roles and behaviours in the public sphere of forestry meetings (Agarwal 2000; Lama and Buchy 2002) are found to influence women's participation in community forestry.

Decision-making processes in CFUGs tends to be captured by wealthier and upper caste men (Tiwari 2002; Gauli and Rishi 2004; Maskey et al. 2006). Poor individuals participate in certain tasks (forest protection, participation in thinning, pruning) as

opposed to rich individuals who participate in decision-making (Maskey et al. 2006: 270-272). Gauli and Rishi (2004) state that the level of participation in decision-making of lower castes and women was low compared to middle and upper castes and men. Lama and Buchy (2002) condemn the social and gender blindness of community forestry stating that it fails to account for and address the in-built shortcomings of participation where power and status determines participation to a large extent. They also note that the current focus of community forestry is on the biophysical dimension of natural resource management (e.g.: greenery, good harvesting stock of trees etc.) but little has been done to reduce the drudgeries of women. As such, women's interests and concerns in community forestry are not well addressed and very few decisions that directly benefit women are implemented. The system of representation in CFUG and executive committees can also lead to differences in participation and decision-making (Agarwal 2000; Nightingale 2001; Gautam 2004; Upadhyay 2005; Acharya 2006; Agarwal 2009). Gautam (2004) puts forth that the number of women into leadership positions is increased through promotion of 'women only' CFUGs. Therefore, management of such CFUGs cannot be equated with women's improved decision-making. Agarwal (2000:305) states that the virtual absence of women from the decision-making bodies can lead to significant gender inequalities in the distribution of costs and benefits, and a range of observed or potential inefficiencies in functioning of the overall system. Acharya (2006) suggests that by positioning women as authoritative decision-makers (e.g. by assigning them vocal positions such as President or Secretary) in 'mixed' executive committees of CFUGs, women can actually access and control the decisions and address their concerns. Acharya (2006) cites the example that when women made decisions, they allocated a significantly larger share of funds (as compared to men) for social and community development activities, which can contribute to addressing the issues of poverty and social equity in Nepal. Other factors that can affect the participation of women are dominance of local elites (Nightingale 2001), systemic gender ignorance in forest policies and programmes (Agarwal 2001a:1623), exclusion of women during the initial stages of community forestry handover (Giri 2005b), an apparent lack of interest, lack of self-confidence and awareness (Nightingale 2001; Lama and Buchy 2002), inferiority, vulnerability and a lack of transparency (Lachapelle et al. 2004). Generalized empowerment strategies and plans of action will prove to be meaningless, if marginalized and disadvantaged groups such as women remain isolated or ignored,

particularly because mainstream development policies and programmes almost invariably fail to reach them. Given that a) community forests are an important resources for women for fulfilling the subsistence household requirements; b) that men and women differ in their needs, priorities of forest products, and c) men and women adopt different management perspectives to address their needs in community forest management; it is imperative to include women and encourage them to articulate their needs and priorities. Upadhyay (2005) emphasizes that excluding women in community forestry can result in negative consequences not only for gender equity and women's empowerment, but also for efficient functioning and long term sustainability of these initiatives. Integrating women's needs and priorities in community forestry is thus essential to promote sustainable conservation of community forestry (Agarwal 2000; Agarwal 2009).

2.4 Conceptual Framework

For research, the definition of women's involvement in the context of community forest management is, —the process of inclusion and participation of women for the management of forest resources aiming at increasing forest productivity in a sustainable, equitable and inclusive way. The management activities which are included for the study are preparation of constitution and operational plan (planning) and its implementation, monitoring and evaluation, decision making in regular meeting and general assembly and benefit sharing. The involvement of women is measured in the sense of active participation in the forest planning process and in the decision making process. The needed data are collected with active participation of the community forest users and the data is analyzed with different scientific tools & techniques and conclusion is drawn and recommendation is delivered to the concerned stakeholders for the better women involvement.

2.5 Operational definition of terms used

Community Forest: According to Forest Act, 1993 "Community Forest" means a National Forest handed over to a users' group pursuant to Section 25 for its development, conservation and utilization for the collective interest.

Executive committee: An Executive body of CFUG is selected from general assembly of CFUG for implementing day to day activities of community forest as prescribed by constitution and operational plan.

Participation: It implies the active engagement of users in the processes of community forest management so that their voice and choice are heard and addressed.

Forest planning: It is a set of organized actions always guided by the principles of CFUG operational plan principle and always finalized with the active participation of the users of the CFUG. Actually it's either a year or 5 year plan.

CHAPTER – III

RESEARCH METHODS

Generally research is considered as a careful, systematic, patient study and investigation in some field of knowledge, undertaken to establish facts or principles. Research is a structured enquiry that utilizes acceptable scientific methodology to solve problems and create new knowledge that is generally applicable. Scientific methods consist of systematic observation, classification and interpretation of data. Success of research is dependent upon the selection of appropriate research methods. Considering this truth various methods and techniques have been applied for the collection of required data for this study.

Research method is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically. In it we study the various steps that are generally adopted by a researcher in studying his research problem along with the logic behind them. It is necessary for the researcher to know not only the research methods/techniques but also the method. Researchers not only need to know how to develop certain indices or tests, how to calculate the mean, the mode, the median or the standard deviation or chi-square, how to apply particular research techniques, but they also need to know which of these methods or techniques, are relevant and which are not, and what would they mean and indicate and why. Researchers also need to understand the assumptions underlying various techniques and they need to know the criteria by which they can decide that certain techniques and procedures will be applicable to certain problems and others will not. All this means that it is necessary for the researcher to design his methodology for his problem as the same may differ from problem to problem.

3.1 Selection of the Study Area and its Rationale

Piple Pokhara Community Forest User Group is purposefully selected as a sample case study area keeping in mind that the selected CF should be located very close to the city area and the Operational Plan (OP) should have been revised timely. It is located at the Hetauda Municipality ward no 5 in Makwanpur district which represents forest areas close to cities of Nepal and its constitution and operational plan

has been revised timely, latest revision is in 2069BS. The study area consists of various caste/ethnic groups who are mixed up all over the community forest area. And even the location of the study area is very close to Hetauda city that helps to balance resource constraints of the researcher. The selected CF, one of the most popular CFs of Makwanpur district. Different community forest programmes were conducted through the district forest office Mawkanpur as well as I/NGOs keeping in mind that the CF is heading towards the fulfillment of the objectives taken by the government for the development of the users as well as strengthening the good governance. The area is selected because of the involvement of huge number of users and majority of the population are benefited by the community forest.

3.2 Research Design

Research design is the conceptual structure within which research would be conducted. The function of research design is to provide framework for the collection of relevant information with minimal expenditure of effort, time and money. This particular sociological study is specially designed to explore women's involvement and community forest planning. This study is based on descriptive exploratory research design. The research design defines the cause and relation between different variables related to the study. Furthermore it helps the researcher to access the degree of women's participation and identify promoting and hindering factors of motivation with some facts and figures of socioeconomic characteristics of the respondents.

3.3 Nature and Sources of Data

The data are both qualitative and quantitative in its nature. Primary data were collected by field works mainly through questionnaire survey. Mostly female members of the concerned CFUG were the main sources of the primary data. Secondary data were obtained from the documents of concerned CFUG, DFO, DDC, BISEP-ST and other concerned GOs and I/NGOs. Similarly, various books, journals, national and international conference reports, seminar papers, curriculum, articles dissertations, project reports related to this research were consulted as the source of secondary data.

3.4 Universe and Sampling Process

There are currently 1352 households in this community forest users group (CFUG) from where 406 households were randomly selected for questionnaire survey. 30 % sampling was done for interviewing the respondents. The selected CF has huge number of users which can only be represented through certain reliable percentage of the population through the sampling, as a general practice in social research field about 1 third of the population (30%) sampling has been taken for the detail questionnaire survey. Lottery method was applied, as an easy random sampling tool, to select the household for an interview. The researcher herself visited the research areas with her research assistant. Then the researcher searched for key informants who have an idea about the concerned community. As respondents were only women, they were highly encouraged to present during the interview.

3.5 Tools and Techniques of Data Collection

3.5.1 Primary data Collection

For primary data structured open ended and close ended questionnaires, key informant interview and focus group discussion and direct observation methods were applied.

3.5.1.1 Interview Schedule

The interview was developed to achieve the research objectives. The interview schedule was prepared in English first and then translated into Nepali before conducting the main research.

3.5.1.2 Key Informant Interviews

The researcher visited research areas with her research assistant and representatives from the CFUG. Then the researcher searched for key persons who have an idea about the concerned community, CFUG and CF activities. Individual members of the present FUC, Ex-FUC members, teachers, elderly men and women and other knowledgeable persons were considered as key informants. For the interaction they were given prior information by the researcher. As the research team was new to them, first the researcher built a rapport with the key informant and the interaction started only when she became familiar with the team. They were consulted for more detailed information about participation of women in CF.

3.5.1.3 Observation

The patterns of forest product collection, women's participation in thinning and pruning, regular meeting of executive committee were observed. The observation methods were used for collecting more ideas and information about the existing system of forest management practices, women's involvement style in CF related activities and their functioning, meeting of CFUC, etc

3.5.2 Secondary Data Collection

Minutes of the FUC meeting and CFUG's statute and operational plan, as well as financial and administrative records of CF users were reviewed thoroughly. This information was helpful in interpretation and comparison of the results. Secondary data were collected from DFO, Makwanpur, DDC, and annual reports of DFO MakwanpurHetauda. Additional information was also gathered to meet the objectives of the study from published and unpublished research reports, journals, literatures and available maps.

3.6 Data Analysis, Presentation and Interpretation

After the data have been collected, the researcher turns to the task of analyzing them. The analysis of data requires a number of closely related operations such as establishment of categories, the application of these categories to raw data through coding, tabulation and then drawing statistical inferences. The unwieldy data should necessarily be condensed into a few manageable groups and tables for further analysis. Thus, researcher should classify

The raw data into some purposeful and usable categories. Coding operation is usually done at this stage through which the categories of data are transformed into symbols that may be tabulated and counted. Editing is the procedure that improves the quality of the data for coding. With coding the stage is ready for tabulation. Tabulation is a part of the technical procedure wherein the classified data are put in the form of tables. The mechanical devices can be made use at this juncture. A great deal of data, specially in large inquiries, is tabulated by computers. Computers not only save time but also make it possible to study large number of variables affecting a problem simultaneously. Analysis work after tabulation is generally based on the computation of various percentages, coefficients, etc., by applying various well defined statistical

formulae. In the process of analysis, relationships or differences supporting or conflicting with original or new hypotheses should be subjected to tests of significance to determine with what validity data can be said to indicate any conclusion(s).

So the data collected during the field work were first defined, coded and categorized. The data were logically interpreted along with simple tables, charts, and other suitable figures. The mean score (weighted mean) obtained on three point scale was used to determine the participation rate of the respondents. Collected information were analyzed by using simple statistical tools like percentage, weight mean, and average and presented with tables and pie charts.

3.7 Limitation of the Study

This study is conducted within limited time and cost as a part of academic degree for partial fulfillment of the degree of Masters in sociology. The study focused on the women's involvement and community forest planning of PPCFUG Hetauda Nepal.

CHAPTER IV

CONTOURS OF THE STUDY AREA

Nepal is a land locked country, situated in between two giants India and china. Generally Nepal is considered as a hilly country because most of the area of the country is covered by hilly area and tall mountains and only little portion is covered by fertile flat Terai land. Nepal has a rich geography. The mountainous north has eight of the world's ten tallest mountains, including the highest point on Earth, Mount Everest, called Sagarmatha in Nepali. It contains more than 240 peaks over 20,000 ft (6,096 m) above sea level.[9] The fertile and humid south is heavily urbanized. Nepal is among the poorest and least developed countries in the world with nearly half of its population living below the poverty line. Agriculture is the mainstay of the economy, providing a livelihood for over 80% of the population and accounting for 40% of GDP.

4.1 Brief Introduction of Makwanpur District

Makwanpur District is geographically situated between 84° 41' to 85 ° 31' East longitudes and 27°10' to 27°40' North latitude, and its climate varies from subtropical, temperate to cool temperate. Politically, it is adjoined with Bara and Parsa districts in the south, Kathmandu, Lalitpur, Kavre and Sindhuli districts in the east, Chitwan in the west and Dhading and Kathmandu in the north. It covers an area of 2,44,488 ha and population is 389,292. Administratively, it has been divided into 43 VDCs and 1 municipality (Hetauda) covering Bagmati river in the east, Lothar river in west, Chandragiri Mountain in the north and Churia mountain range in the south. Land use category of the district includes Forest (144588 ha=59.14%) agriculture (61489 ha =25.15%) Water (river, streams, lake) 16583ha= 6.78%) national park (15125 ha=6.18%) shrub land (3757 ha=1.53%) industrial area (1607 ha=0.657%) grass land (1211 ha=0.495%) bare land (128 ha=0.052) (DFO Makwanpur, 2010). The total population of the district is 3,92,604, out of which 50.4% are male and 49.6% are female. The total household is 71112. There are different caste composition i.e. Tamang, Brahman, Chhetri, Magar, Chepang etc. in Makwanpur district. The large population of this district is Tamang which represent about 47%. The other groups such as Dalit and Chepang also represent 4% each. The literacy rate of the district is

63.18%, of which literacy rate of male and female is 72.42% and 53.71% respectively (CBS 2001). As an industrial district many people are engaged in different trade and services indicating strong economic condition than other districts. Because of Kulekhani hydropower, the district generates good income through taxing hydropower which is being invested in development works. Some of the indigeneous groups such as Chepang are economically and politically far behind than other groups.

The total area covered by forest in Makwanpur district is 144588 ha (DFO Makwanpur, 2010). The altitudinal variation of the district ranges from the lowest 166 m Raigau to the highest 2584 m simbhanjyang. There are three distinct types of climate i.e. subtropical, temperate and cool temperate. Governed by altitudinal and climatic variation. Forest can be classified into the following types based principally upon the dominant species (District profile of Makwanpur, 2010).

1. Shorearobusta
2. Subtropical Deciduous.
3. Upper Slope Mixed Coniferous.
4. Not specified.
5. Oak-Rhododendron.
6. Schima-Castenopsis and
7. Alnusnepalensis

On the other hand, if we see the situation of fauna, Chitwan national park which lies in the western part of district is rich in wildlife, some endangered species (Rhino, Tiger etc.) and many other faunas., likewise Parsa wildlife reserve is situated in the southern east, which is known to be the model for conserving the wildlife,. (DFO Makwanpur, 2010). Makwanpur district is attached with both of the district and both protected areas, and even works as corridor in between these two, so there is high potentiality of finding endangered as well as common wildlife in the part of this district.

4.2 Hetauda Municipality

Hetauda is a city in the Makwanpur District of the Narayani Zone in southern Nepal. It is also the administrative headquarter of Makwanpur district. It has about 45% forest area, 11% residential area, 10% industrial area, 7% city area and 7% others. It is also the 3rd largest business district of Nepal. And even the only major connection door in between Kathmandu and India. According to the census 2011, it had a population of 53,836 people living in 10,420 individual households. The area of the city is about 44.50sq. km and it is 300m to 390m from the sea level. It was established

in 2026 BS, which is only 132 km from the capital Kathmandu via the old Tribhuvan Highway. The city is enclosed by three rivers, the Rapti to the west, the Samari to the north and the Karra to the south. It is one of the most important industrial regions of Nepal. The settlement started due to its location at Tribhuvan Highway, and later was the meeting point of another major national highway-East-West Highway. Hetauda lies in the middle part of Nepal, which is a home to Nepalese of many castes including Tamang, Gurung, Tharu, Chhretti, Newar, Magar, Chepang, Rai. About 46% of the people here are Tamangs. Hetauda is popularly known as a green and clean city of Nepal. Local programs of the municipality of Hetauda, with the support from the people, are able to make this city one of the cleanest city in Nepal. This is the city where plastic bags have been banned. Beauty of the city is the streets which are full of green trees parallel to both sides of roads.

4.3 Piple Pokhara Community Forest User Group

Piple Pokhara CFUG is among the earliest community forest user group of makwanpur district, handed over in 2052 BS, covering the area of 199.53 ha. and 1352 households (total population- 7419), situated in Hetauda Municipality ward no 5. Most of the forest areas are covered by sal(domination), chilaune , karma, saj, salla and some other mixed species , and it is home to deer species(spotted deer) ,common leopard, monkey and some bird species and so many other micro and macro organisms. As per provision of Forest Act 2049 and Forest Regulation 2051, a separate constitution was prepared and registered in 2052-03-29. The community forest is natural forest that covers nearly 199.53 hectors of forest land. The community forest user group has been making timely amendments in the constitution and operational plan of the CFUG, recently they have made their 3rd amendment, which acts from 2068/069 to 2072/073 BS. During the time of registration the density of population was very thin. Nowadays, the population growth has the direct effects on forest resources and is not enough to fulfill their household need, mostly timber and firewood.

4.3.1 Demographic Features of Piple Pokhara Community Forest User Group

There are 1352 households in Piple Pokhara CFUG with different caste/ethnic diversity. Brahmin and Chhetri covers about 69 % whereas ethnic group (Rai, Tamang,, Newar) covers about 29 % and Dalit cover about 1.2% and rest(0.7%) households cover by Madhesi. The ethnic composition of users is depicted in figure 1.

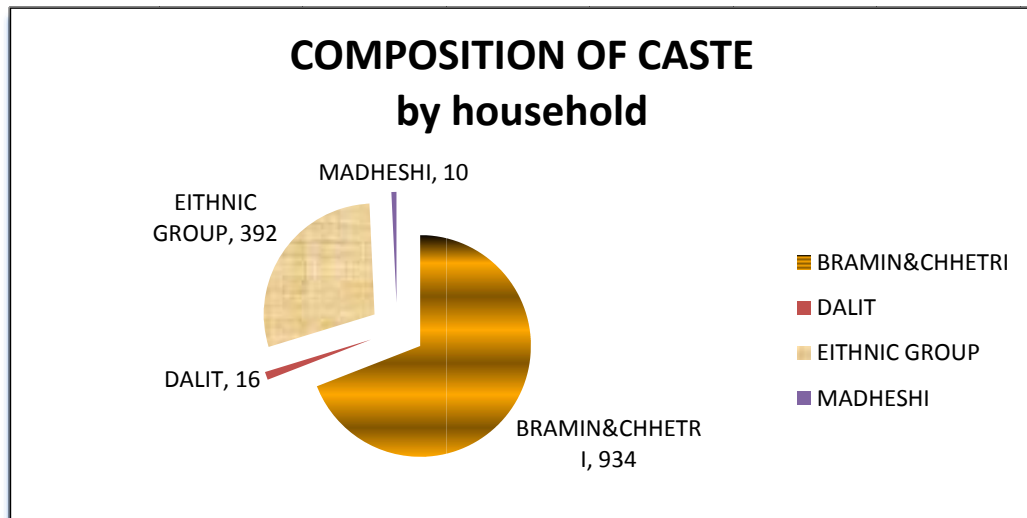


Figure 1 (composition of caste by household)

The total population of Piple Pokhara CFUG is about 7419, out of which 3624 are women and 3795 men. Hence, the average population of each household is 5.48 which is less than national average. The detail of population by caste is shown in Table 2.

Table 2: Caste/Ethnic Composition of PPCFUG

Caste/Ethnicity	Population	Percent
Bramin&Chhetri	5027	67.8
Ethnic group	2259	30.4
Dalit	81	1.1
Madhesi	52	0.7
Total	7419	100

Source: CFUG Records, 2012

The table shows that majority of the population of the CFUG is covered by Brahmin and Chhetri (68%), followed by ethnic group (30%). Dalit and Madhesi population is around 1% of the total population.

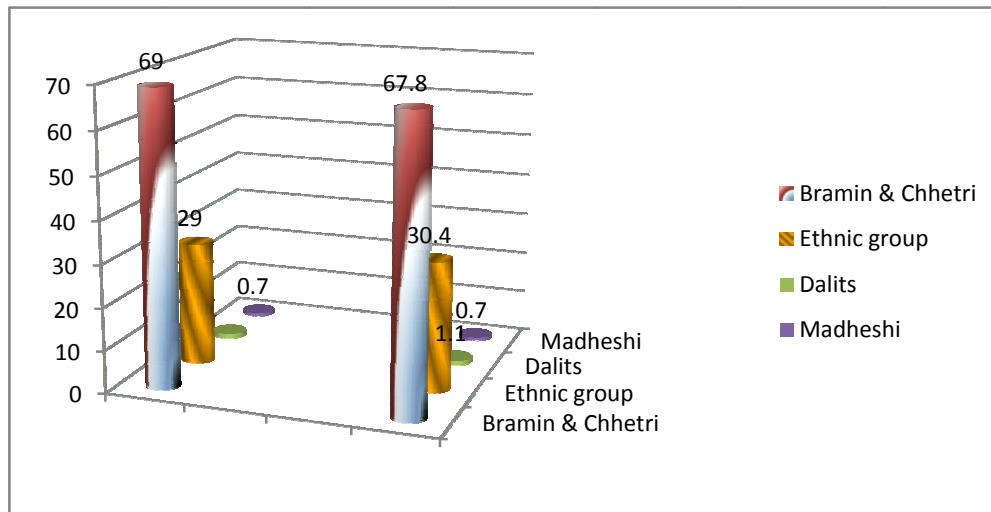


Figure: 2(comparative figure of no of household and population by caste & ethnicity)
 From the above comparative figure, we can see a figure that about 69% household is covering about 68% population likewise 29% ethnic group household is covering almost the same (30%) population. It clearly indicates that the population growth of the each group is almost same.

CHAPTER V

WOMEN'S PARTICIPATION AND COMMUNITY FOREST PLANNING DEMOGRAPHY

Planning can be defined as a set of actions organized to achieve a required goal in a certain time period. Planning in community forest refers to an annual planning of all the actions taken for the protection, management, distribution and benefit sharing in an equitable way. It is done in several stages; executive committee do the planning task with the advice and guidance of the advisory board, it is presented in the general assembly for the discussion and approved with needed correction and then, the users are divided into small interest groups for the discussion of their most concerned aspect of the planning and with needed correction. It is approved by the majority attendance of the users of the community forest user group.

In planning, for the protection of forest; how to control encroachment, how to solve the problem of shifting cultivation, what technique should be applied to control forest fire and grazing, how to protect trees from illegal timber poaching and other concerned subject matter are included as per needed. Likewise for the management; silvicultural operations including weeding, cleaning, thinning pruning, planting NTFPs, introduction of new species, protection of natural regeneration, practicing agro-forestry etc. are included in planning.

Collection and harvesting techniques of forest products, distribution system of harvest products, pro-poor based program, budget allocation, its implementation, its implementing body, monitoring and evaluating body, infrastructure development ; roads, bridges, religious buildings, water supply, temples, good governance; women participation, equitable distribution, participatory planning, inclusion of marginalized and poor users are also included in the planning of community forest.,

This chapter highlights the socio- economic dynamics of the respondents. The ethnicity, religion, age group, family size, education of the respondents are analyzed and presented below.

5.1 Socio-demography

5.1.1 Caste/Ethnicity

Caste as a multifaceted status hierarchy is composed of all members of society, with each individual ranked within the broad, fourfold Hindu class (varna, or color) divisions, or within the fifth class of untouchables—outcastes and the socially polluted. The fourfold caste divisions are Bahun or **Brahman** (priests and scholars), **Kshatriya** or **Chhetri** (rulers and warriors), Vaisya (or Vaisaya, merchants and traders), and Sudra (farmers, artisans, and laborers). In each system, each caste (jati) is ideally an endogamous group in which membership is both hereditary and permanent. The only way to change caste status is to undergo Sanskritization. The caste system is still intact today but the rules are not as rigid as they were in the past. Because of western education, contact with foreigners, media, and modern communications, people are progressive in many aspects. In 1962, a law was passed making it illegal to discriminate against the untouchable castes. In practice however, discrimination still continues today.

An ethnic group is a group of people who share a common ethnicity. That is, its members identify with each other through a common heritage, consisting of a common culture, including a shared language or dialect. The group's ethos or ideology may also stress common ancestry, religion, or race. In today's everyday language, the words "ethnic" and "ethnicity" still have a ring of exotic peoples, minority issues and race relations. Nepal has diverse ethnicity which is our unique identity. The caste of the respondent has been grouped on the basis Nepal Living Standard Survey (NLSS), 2004.

Table 3: Distribution of respondents by Caste/Ethnicity

CASTE/ETHNICITY GROUP	NO OF RESPONDENTS	PERCENTAGE
Brahmin/ Chhetri	304	74.88
Ethnic group	96	23.65
Dalits	5	1.23
Madheshi	1	0.25
TOTAL	406	100.00

Source: Field survey, 2012

Table 3 shows that the majority of the respondents belong to Bramin & Chhetri (about 75%), then about 23.5% belongs to ethnic group, dalits and madheshi are 1% and 0.25 % respectively. The population of the study area is dominated by Bramin and Chhetri because of the fertility of the land, easy access to the facilities As JIMMAWAL system was prevalent in Nepal in the remote past, the land has been inhabited by the majority of upper caste and the elite people (mostly they were Bramins and Chhetries) and even generation after generation the system continues, they have segmented the land but they are still living there and the places are gradually becoming place of attraction for other people also.

5.1.2 Age of the Respondents

Generally, young people are economically more active than the older ones. But they sometimes lose their emotional intelligence while taking decision for common property resources management.

Table 4: Distribution of respondents by age group

AGE GROUP(years)	NO OF RESPONDENTS	PERCENTAGE
21-30	43	11
31-40	125	31
41-50	179	44
51-60	36	9
>61	23	6
TOTAL	406	100%

Source: Field survey, 2012

For analysis, the age of respondents, has been categorized into various classes as defined by CBS (2003). Among 406 respondents more than 85 percent respondents were between 31-60 years and less than 15 percent falls in lower aged and higher aged category. The details of the respondents age group is provided in the above table. Among them respondents mainly 31-50 age category show very much interest on forest management and those can play a vital role for protection and distribution of forest resources to the users. Most of the girls are found married at the age of 20-30 which resulted only 11% of women respondent at that age category and even one who got married with the male member of the user group itself are not found leading their

house because mother in law or other old women are found leading them. Most of the old women has been found highly involved in the CF activities since the beginning of the CFUG and they are also found leading their houses as the member of the CFUG, which results 41-50 age group respondent about 45% of the total respondents.

5.1.3 Family Size

Family can be defined as a taxonomic subdivision subordinate to an order (or suborder) and superior to a tribe (or subfamily). It can also be defined as a group descended from a common ancestor. *MacIver* has defined *family as a group defined by sex relationship sufficiently precise and enduring to provide for procreation and upbringing of children*. It is one of the important social institutions that has vital role in the process of socialization and performing collective work. The nature and size of the family affect the degree of women's participation in forest resource management.

Table 5: Distribution of respondents by family size

FAMILY NUMBERS	NO OF RESPONDENTS	PERCENTAGE
Upto 2	7	0.02
3-5	258	63.54
>5	141	34.72
TOTAL	406	100%

Source: Field Survey, 2012

The majority of the respondents shown in the table are in the category of 3 to 5 family members (about 57%). And the respondents under 2 kids are around 13 % and the respondents above 5 kids are around 30%. This figure indicates that the family size of surveyed population is around the national average which is 5.3 (NLSS, 2004). Because of the public awareness, among at least educated or elite group of people, the number of family size is found between 3 to 5, among them 57% of the population has 3-5 numbers of members in their family, even though some of the people still have more than 5 members in their family(about 30%). Only 2 members in the family seems odd but most of them either have kids and they all died or they couldn't have any kids.

5.1.4 Educational Status of Respondents

Education in its broadest, general sense is the means through which the aims and habits of a group of people live on from one generation to the next. Generally, it occurs through any experience that has a formative effect on the way one thinks, feels, or acts. In its narrow, technical sense, education is the formal process by which society deliberately transmits its accumulated knowledge, skills, customs and values from one generation to another, e.g. instruction in schools. *Durkheim* conceives of *education as the socialization of the younger generation*. He further states that *it is a continuous effort to impose on the child ways of seeing, feeling and acting which he could not have arrived at spontaneously*. Education plays crucial role to determine the capability of individuals for carrying out different activities. Generally it is perceived that a person with higher educational status has known the importance of women's role in community forest.

Table 6: Distribution of respondents by educational status

LEVEL OF EDUCATION	NO OF RESPONDENTS	PERCENTAGE
Illiterate	94	23.15
Literate	139	34.24
Upto SLC	97	23.89
Intermediate	62	15.27
Bachelors	11	2.71
Masters	3	0.74
TOTAL	406	100%

Source: Field survey, 2012

Here, the level of education of the respondents has been broadly classified into six categories such as illiterate, literate, up to SLC, intermediate, bachelors and master's degree. The educational status of the respondents is presented in table 6. About 23 % respondents are illiterate, whereas 34 % only literate and about 43% above SLC. The level of education of this community forest user group is found satisfactory. Some of the older generation people are found either just literate or illiterate because they are not encouraged or not even given any opportunity to go to schools. Even some of the new generation people are found never been to school or couldn't complete their school or discontinued their college and university level because of view of the

society towards female. The increasing hunger of education and hunger for job opportunity might have been key factor for the increment for the percentage of people completing their university levels and preparing themselves to face the competitive world.

5.2 Economic dynamics

An economy consists of the economic systems of a country or other area; the labor, capital, land resources; the manufacturing, production, trade, distribution, and consumption of goods and services of that area.

5.2.1 Agriculture and Food sufficiency

Food security is one of the major challenges for the world including Nepal as growing population require more food but the production process is threatened by limited agriculture land and low productivity of soil. Users of PPCFUG do not have enough land, therefore they can not produce sufficient food. The main crops grown on their land includes Rice, Maize, Millet, potato and so on. The following table shows the food sufficiency situation of the user of the PPCFUG.

Table 7: Distribution of respondents by household food security status

FOOD SUFFICIENCY	HOUSEHOLD NO	PERCENTAGE
No land no production	2	0.49
1-3 months	46	11.33
4-6 months	29	7.14
7-9 months	34	8.37
9-12 months	181	44.58
More than sufficient	114	28.08
TOTAL	406	100%

Source: Field survey 2012

From the field survey, we can see the majority of the respondents (44.5%) have good food sufficiency for the whole year and even 28% respondents have more than sufficient food and consequently 0.5% respondents don't have land and rest (27%) respondents have one to 9 months food sufficiency. In the national scenario as there

has been good figure of food adequacy .i.e. 73% as compare to the data of 1995 of NLSS (NLSS,2004).

In the selected study area, there weren't much landless respondent, even though significant respondents had only little land to build their house and their garden. Almost 54% of the respondents had 1-5 kaththa of land and 18% had more than 5 kaththa and the land fertility of the selected area was found good for the production of rice, vegetables, wheat and other day to day necessities, which resulted almost 45% of them had 9-12 months and 28% had more than sufficient food production.

5.2.2 Physical Property/Land Holding Size

Land is one of the fix assets that determine the economic status of individual. It has also important role to manage forest resource in private land and improve the supply of forest products. Generally, the lesser the land size the higher the dependency on public resources including forest.

Table 8: Distribution of respondents by land holding size

LAND SIZE(kattha)	RESPONDENTS	PERCENTAGE
Landless	2	0.49
<1	107	26.35
1-5	222	54.68
5-10	43	10.59
>10	32	7.88
TOTAL	406	100%

Source: Field survey, 2012

The above table shows that majority of the respondents are the holders of 1 to 5 Kaththa of land (54.5%) and only 0.5 % of the respondents are landless. Similarly, 26% of the respondents have less than one kaththa of land and about 18% of the respondents have more than 5 kaththa of land. In the selected study area, there isn't much landless respondent, even though significant 27% of the respondents have only little land to build their house, their garden only. In the very past some of the respondents got lots of land from the rulers as the gift for their valuable service to

them. Property distribution between the sons is the key factor of the fragmentation of land into small piece owned by the different owners. And the increasing value of the land is also responsible for the less land owned people, some of them found recently migrated, some only could afford small piece of land and some bought the land only for living. Some of them are still found living in expanded family and the land ownership still with the guardian of their family which results about 8% of the total respondent have more than 10 kaththa of land.

5.2.3 Occupational Status of Respondents

Nepalese people have adopted many occupations for their livelihoods. Most of the people have been involved in agricultural activities including livestock farming. For the purpose of the study, the occupation of the respondents has been divided into agriculture, government service, business, wages, and housework.

Table 9: Distribution of respondents by occupational status

OCCUPATION	NO OF RESPONDENTS	PERCENTAGE
Agriculture/ Horticulture	187	46.06
Service	122	30.05
Business	87	21.43
Wages	14	3.45
Other	10	2.46
TOTAL	406	100%

Source: Field survey, 2012

The table shows that about 46 % respondents are involved in agriculture and horticulture and about 30% respondents are in service, 21% are in business, similarly 3.5% are wage paid labour and rest 2.5 % are belong to other occupation for their livelihood. It clearly shows the dependency of the women user on forest resource because about 46% respondents are agriculture/ horticulture based.

About 73% of the respondents have more than 1 kaththa of land and about 46% of the total respondents are found involved in agriculture/horticulture, which signifies a strong tie between the land owned by the respondent and the occupation they choose. Even though the newer generation is found joining some professional job but the older generation is found still keeping their practice as a profession. It signifies the

number of agriculture/horticulture and the dependency on forest resource is still significant and which results the higher involvement of middle age people and aged people in the community forest assembly and other functions.

5.3 Participation of Women

Participation in social science refers to different mechanisms for the public to express opinions - and ideally exert influence - regarding political, economic, management or other social decisions. Participatory decision making can take place along any realm of human social activity, including economic (i.e participatory economics), political (participatory democracy), management (i.e. participatory management), cultural (i.e. polyculturalism) or familial (i.e. feminism).

5.3.1 Participation of Women on Constitution and Operational plan development

It is found that some of the people of the study area are highly dependent on the forest resources for their day to day livelihood. And almost every member of the PPCFUG is found hungry for timber to fulfill the growing timber requirement either for the construction or for the furniture demand fulfillment. For the management of the forest around their house, they have made rules and regulations, which are known as constitution and operational plan for the community forest. In the beginning, CF constitution and operational plan were formulated in the presence and active participation of the local people, mostly traditional users, with the help of the forest staff and district forest office. Forest constitution can be defined as a set of norms prepared by the users by following the Community Forest Act in which there is a provision of all things associated with community forest management such as role and responsibility of users as well as committee members, penalty, fund raising and other respective duties as directed by the government of Nepal. Likewise Forest Operational Plan is the process of forest protection, methodology of forest product extraction as per the users demand, process for monitoring and evaluation, silvicultural treatments, harvesting, plantation, of the forest and includes the forest resource capacity with the technical support of District Forest office. According to respondents at that time most of the users involved in this process were male. In the recent days, DFO staffs are helping them technically and in that process only male members and specially the executive committee members (mostly vital post holders) are coordinating them.

Women members of the CFUG are generally unaware about the process and the activities done for the renewable of the operational plan and for the amendment of the constitution, besides those who take part in the general assembly. It clearly indicates the fact that women users don't know most of the contents and provisions of the operational plan and most of the time they just sign the minute and approve the operational plan and constitution for the further process in DFO.

5.3.2 Inclusion of women in Executive Committee of CFUG

A committee is formed from users group, comprising of certain no of members, who are playing active role to implement community forest constitution and operational plan in prescribed way. They are elected from general assembly of CFUG. Women's participation in forest activity is mostly measured through the portion of women's involvement in the executive committee of the CFUG. It is generally accepted that inclusion of women secures rights, resources and opportunities of them in community forest management. To secure the women's participation in CF activity, CFDP guidelines and forest sector policy have made mandatory provisions for women's participation (at least 50% women must be included in the executive body of the CFUG). The executive committee members are selected through the consensus of the members at the general assembly. The user committee members are nominated by the users groups themselves in their general assembly.

Table 10: Inclusion of women in executive committee

Year (BS)	Executive committee		Advisory board	
	Male	Female	Male	Female
2047	18	0	4	0
2050	9	2	6	0
2054	11	0	5	0
2057	10	1	5	0
2060	7	4	5	0
2063	9	4	5	0
2067	10	5	7	0
Average	10.5	2.2	5.2	0

Source: Record of PPCFUG, 2012

Table 10 shows the inclusion of women and men in the executive committee of CF in different time period. It shows that women participation in CF executive committee was significantly low as directed by the latest CF policy guideline, 2008 and even lower than the national figure i.e. 25% only as cited in DOF data base of CF (DOF, 2010). The policy has clearly mentioned that 50 percent women must be present in CF executive committee but only 17 percent is obtained here. The members of the users group, in a group discussion, mentioned that they are less educated than male members and they are mostly busy either in their houses or in their office work and they don't have enough extra time to go for official work, especially in district forest office and male members never wished to give them some space rather they always wished to hold those posts. This is the main cause of lower participation of women in PPCFUG. If we go through the above table, we can clearly indicate almost near participation between 2047 BS to 2057 BS. After 2060 BS women participation was gradually increasing and in 2067 BS the women participation was one third of the total 15 executive committee members. But if we see the status of women participation in advisory board, there are only male advisory board members till now. Besides, women respondents were asked whether their voice and choice is discussed on general assembly and meeting of the executive committee. About 24% of the respondents agreed that their agenda had been addressed, where as 30% respondents indicated that the limited voice and agenda being addressed and the rest of respondents did not give any response.

5.3.3 Women's Participation in General Assembly

A general assembly meeting is gigantic gathering held in the community forest in which the FUG committee and chairman are elected by all members; annual planning for the protection, management and harvesting of the community forest are prepared and approved; the renewed operational plan are approved with needed correction and the constitution is amended with needed changes. Participation in the general meeting or assembly is one of the major factors for women's involvement in forest planning process. The major decisions about CF management are made in this meeting. Furthermore, the substantial and regular participation of women highly contribute the meeting productive and interactive.

Table 11: Male and female attendance in general assembly

YEAR	TOTAL	FEMALE	MALE	FEMALE PERCENT
2064	392	17	375	4.34
2065	443	23	420	5.19
2066	459	28	431	6.10
2067	467	49	418	10.49
2068	472	62	410	13.14
AVERAGE	446.6	35.8	410.8	7.85

Source: Record of PPCFUG, 2012

14 % of sampled women said that they were not informed in general assembly whereas, 86% of the respondents reported that they were informed to the assembly through mass media communication i.e. through announcement and through welcome letter. It is found that 37 % (> 80% attendance) of the respondents regularly attended the assembly, 49% only usually (50-80% attendance) and 14% (less than 20% attendance) never attended the assembly. The main reasons of less participation and never participation in general assembly were due to their limited time for the assembly and tradition of attending meeting by her husband. Some respondents pointed out that their names have not been indicated though they attend the meeting in the minute's books. They are obliged to sign in the name of her husband. The desk top review of available records and minutes of general assembly of Piple Pokhara community forest user group shows that they have regular general assembly. The highest women's participation is obtained in the year 2068 BS(13 %) and the lowest (4%) is in 2064 B.S. The average participation of women for last six years is 7.8%. The sampled respondents clearly shows the increasing women participation in the general assembly but it is not sufficient at all.

5.3.4 Status of participation of women in regular meeting

Regular meeting of FUC is periodic activity in which member of executive committee is invited with some agenda. With given mandate of forest user group and approved operation plan and constitution decisions are taken.

Table 12: Attendance in regular meeting by sex

YEAR (BS)	MONTH	DAY	MALE	FEMALE	ADVISORY BOARD MEMBER	TOTAL	
2065	Baisakh	3	7	3	2	10	
		11	7	2	-	9	
		14	4	4	-	8	
	Jestha	3	5	3	1	8	
	Ashadh	3	7	4	1	11	
		17	5	4	1	9	
	Shrawan	3	5	2	-	7	
	Bhadra	3	4	4	-	8	
	Ashwin	3	5	2	-	7	
	Kartik	3	Cancelled due to inadequate number of participant in the meeting				
		17	6	3	1	9	
		27	6	3	4	9	
	Manshir	3	7	1	3	8	
	Paush	3	6	4	2	10	
	Magh	3	7	3	-	10	
	Phalgun	3	6	3	1	9	
		13	5	3	-	8	
	Chaitra	3	4	2	1	6	
		19	5	4	-	9	
2066	Baisakh	3	4	3	-	7	
	Jestha	3	5	3	-	8	
	Ashadh	3	6	3	-	9	
	Ashadh	23	3	2	3	5	
	Shrawan		Cancelled due to inadequate number of participant in the meeting				
	Shrawan	24	5	-	1	5	
	Shrawan	31	5	2	3	7	
	Bhadra	2	Cancelled due to inadequate number of participant in the meeting				
	Bhadra	22	8	2	2	10	
	Kartik	28	7	2	2	9	
	Manshir	15	7	2	2	9	
	Paush	2	6	2	3	8	
	Magh	3	6	5	3	11	
	Phalgun	3	5	5	3	10	
Cahitra	3	7	5	3	12		

2067	Baisakh	3	7	4	3	11
	Jestha	3	8	4	3	12
	Ashadh	3	Cancelled due to inadequate number of participant in the meeting			
	Shrawan	3				
	Bhadra	3	6	4	5	10
	Ashwin	3	7	4	1	11
	Kartik	3	7	4	2	11
	Manshir	3	5	3	2	8
	Paush	3	6	3	3	9
	Magh	3	6	2	-	8
	Phalgun	3	7	2	3	9
	Chaitra	3	7	6	2	13
2068	Baisakh	3	8	4	2	12
	Jestha	3	5	4	-	9
	Ashadh	3	6	2	-	8
	Shrawan	3	Cancelled due to inadequate number of participant in the meeting			
	Bhadra	3	7	4	2	11
	Ashwin	3	4	3	1	7
	Kartik	3	9	4	2	11
	Manshir	3	Cancelled due to inadequate number of participant in the meeting			
	Paush	3				
	Magh	3	4	4	2	8
	Phalgun	3	Cancelled due to inadequate number of participant in the meeting			
	Chaitra	3				

Source: CFUG record, 2012

In the table, in 2065 BS there were about 64% male participants and 36% female participants in the regular meeting of the executive body. Whereas in 2066 BS, there were 70% male and 30% female participants in the regular meeting. Similarly in 2067 BS the figure was almost same as 2066 BS, male 69% and female 31%. But in the year 2068 the figure was satisfactory in the sense of women participation. There were about 63% male and 37% female participants in the meetings. If we see the trend of women participation in the regular meeting, it was 36% in 2065, which went down to

30% and 29% in 2066 and 2067 and after that in 2068 it went up to 37%. There is fluctuation in women's average attendance in the last four years.

5.3.5 Nature of Women's Participation

Participation in social science refers to different mechanisms for the public to express opinions - and ideally exert influence - regarding political, economic, management or other social decisions. Participatory decision making can take place along any realm of human social activity, including economic (i.e. participatory economics), political (participatory democracy), management (i.e. participatory management), cultural (i.e. polyculturalism) or familial (i.e. feminism).

Table 13: Nature of participation of women

S No	Nature of participation	Number	Percent
1	Passive audience	268	66.01
2	Interactive and active audience	133	32.76
3	Decisive audience	5	1.23
Total		406	100%

Source: Field survey, 2012

The above table shows the nature of participation of women forest users. Among 406 women forest users who participated in assembly meeting either regularly or sometimes, the majority (61 %) attended meeting like passive audience, i.e., they just participated in the meeting without any preparation and agenda. Likewise, 32% women attended meeting interactively and actively. Only 1.23% women took part meeting in decisive manner. The low participation of women in both General assembly and executive committee meeting are also characterized by their low level of educational status. The women members seem more dependent on male members due to lower level of confidence and knowledge about subject matter. Hence women's decision-making in community forest management is highly influenced by their educational status. Women executive committee member's participation is passive in the vital discussion and in decision taking. Respondents perceived that women users are relatively less aware about the process and procedures of community forest than men. They are neither empowered nor encouraged to put their views in decision making process.

5.3.6 Decision Making Process in Community Forest Planning

Decision making is the thought process of selecting a logical choice from the available options. While trying to make a good decision, one must weight the positives and negatives of each option, and consider all the alternatives. What decisions are made is less important than how and who made decision. Taking ownership and building confidence in decisions empower women and enhance their capability. Generally forest users take decision through consensus.

In the study area, 46 % of the respondents claimed that the decisions are made on consensus basis and 33% of the respondents argued that they don't know the processes. And significantly about 21% of the total respondents responded that only chairman or elite usually takes the decision. Regarding the sharing of decision only 26 % agreed that they know what the decisions are made. About 74 % respondents would not know the agenda and decision. About 47% of the total women respondent replied that they don't not know why meeting have been held and what decisions are taken. From the above figure, it clearly indicates that the decision making process and benefit sharing mechanism is not satisfactory. In personal discussion the women users explained that they are less educated, they don't easily understand the issues and agenda and even they don't know what to do with what agenda. Even though the frequency of attendance in meeting from women is good but most of the participation is just for formal attendance and just to be a part of the meeting body. Even CFUG has not created conducive environment for promoting participation of women. More than 75 % of the women respondents claimed that they do not initiate to raise the voice and choice of the women in meeting. The reasons for not influencing in the meeting as explained by the respondents are mainly three which are depicted in figure 4.

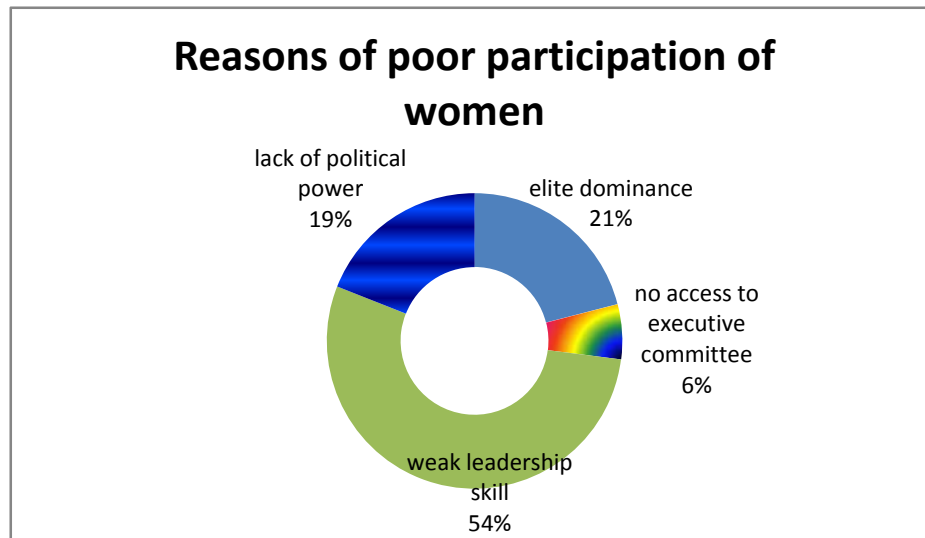


Figure: 3 (reasons of poor participation of women)

More than 50% respondents realized that due to women's weak leadership skill, created by the male dominated long historical reality of the human society, they are reluctant to influence on the meeting. Though women representation on executive committee is weak i.e. less than 20 % in average, most of the executive committee women members perceived that the forest user committee is good and they are satisfied with their decision.

5.3.7 Rate of Women Participation in Forest Management Activities

Forest management is a branch of forestry concerned with the overall administrative, economic, legal and social aspects and with the essentially scientific and technical aspects, especially silviculture, protection, and forest regulation. This includes management for aesthetics, fish, recreation, urban values, water, wilderness, wildlife, wood products, forest genetic resources and other forest resource values. Management can be based on conservation, economics, or a mixture of the two. Techniques include timber extraction, planting and replanting of various species, cutting roads and pathways through forests, and preventing fire? For assessing the rate of participation of the women in various community forest management activities, respondent's perception/ views are categorized into three scale i.e. low (1), medium (2) and high (3). The response of respondents in different activities are tabulated and summarized on Table 14.

Table14: Women’s participation in forest management activities

S N	Forest management activity	Response on participation (%)			Weight Mean
		Low (1)	Medium (2)	High (3)	
1	Setting of calendar of operation	75	7	18	1.43
2	Forest patrolling	13	11	76	2.63
3	Grazing control	5	24	71	2.66
4	Fire protection	39	15	46	2.07
5	Thinning and pruning	12	13	75	2.63
6	Plantation	6	53	41	2.35
7	Species selection	81	8	11	1.30
8	Collection of forest product	10	14	76	2.66
9	Monitoring of CF	18	58	24	2.06
10	Product distribution	62	25	13	1.51
11	Budget allocation for development activities	83	12	5	1.22
12	SET prize and punishment	39	33	28	1.89
13	Revision of constitution and op	77	18	5	1.28
AVERAGE		40	22	38	1.98

Source: Field Survey, 2012

Table 14 shows that about 45% of the respondents perceiving the degree and extent of women participation in overall forest management, conservation and development is low. The participation of women especially in collecting forest product and grazing control is higher (weighted mean is 2.66) and substantive, followed by forest patrolling and thinning and pruning (weighted mean is 2.63), and fire control and monitoring of CF (weighted mean is 2.06). . These activities are labour intensive in its nature in which Nepalese women do work and contribute more. The finding is quite similar to the study of Gentle (2004) and Chetri and Rana(1995).

Unlikely, The level of women participation in some crucial activities that are directly close to decision making process like setting prize and punishment, revision of constitution and operational plan, allocation of budget for development activities, product distribution (benefit sharing) is found to be weaker. The lowest participation

of women is on allocating budget for development activities (weighted mean is 1.22). The result supports the finding of Rasaily, 1996 which is carried out in CF of eastern region of Nepal.

5.3.8 Women's Participation in Training and Visit

Respondents were asked whether they got opportunities to participate various trainings and workshops organized by District Forest Office, I/NGOs and different agencies. Of total respondents, only 15% have got such opportunities and rest of the respondents have not. Respondents further explained that due to negligence of CFUG and elite dominance they aren't provided opportunities to involve. Respondents perceived that more than 90% of training and visit opportunities have been captured by the members of executive committee and elite. They recommend other users only when executive committee is unavailable or they are forced to send user or if female participation is compulsory and there isn't any female member in the executive body. But in the recent days, there are some changes. CFUG themselves organize some awareness as well as forest management trainings and some of the users are involved in those trainings. Most of the respondents suggested that reservation or quota for women and marginalized group can build the community forestry program more inclusive and participatory.

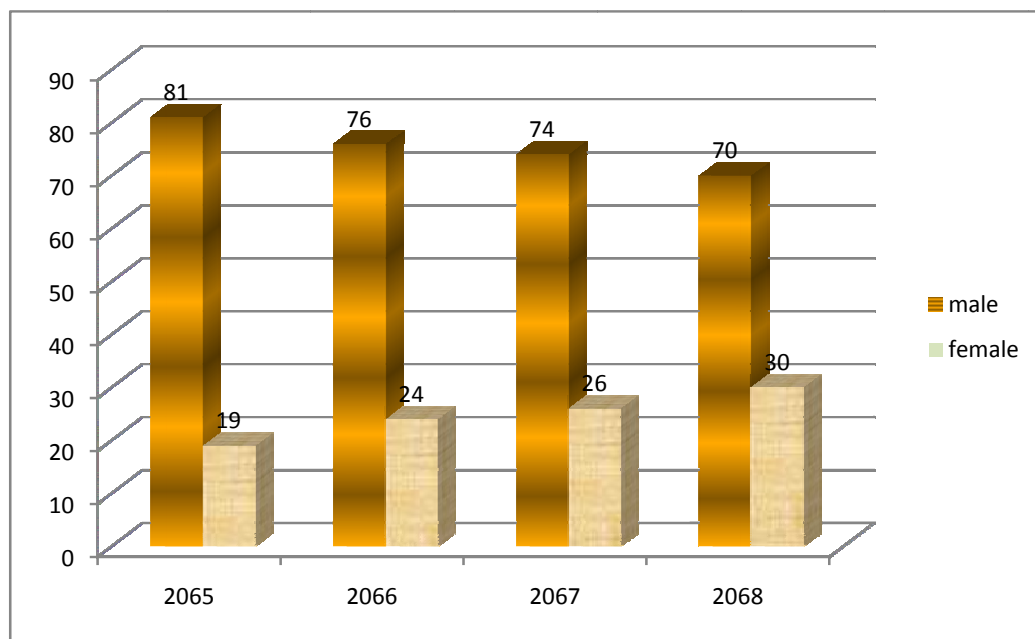


Figure: 4 (participants in different training)

The above figure shows the male dominance in each year training, if we see all year from 2065 BS to 2067BS, we see more than 74% male participants in the training and in the year 2068 BS is 30% female participation is found. It seems gradual increment in the participation of the women, but it is not satisfactory in the sense of equal participation of both gender and it is really low than CF guideline and even not meeting the percentage of women participation granted by the interim constitution.

5.3.9 Degree of Participation of Women in Benefit Sharing Process

The actual and real participation of women can be assessed through their level of participation in getting benefits. Respondents were requested to level their degree of participation for the process of sharing benefits. Their views are grouped in to three categories namely low, medium and high and presented on the following figure.

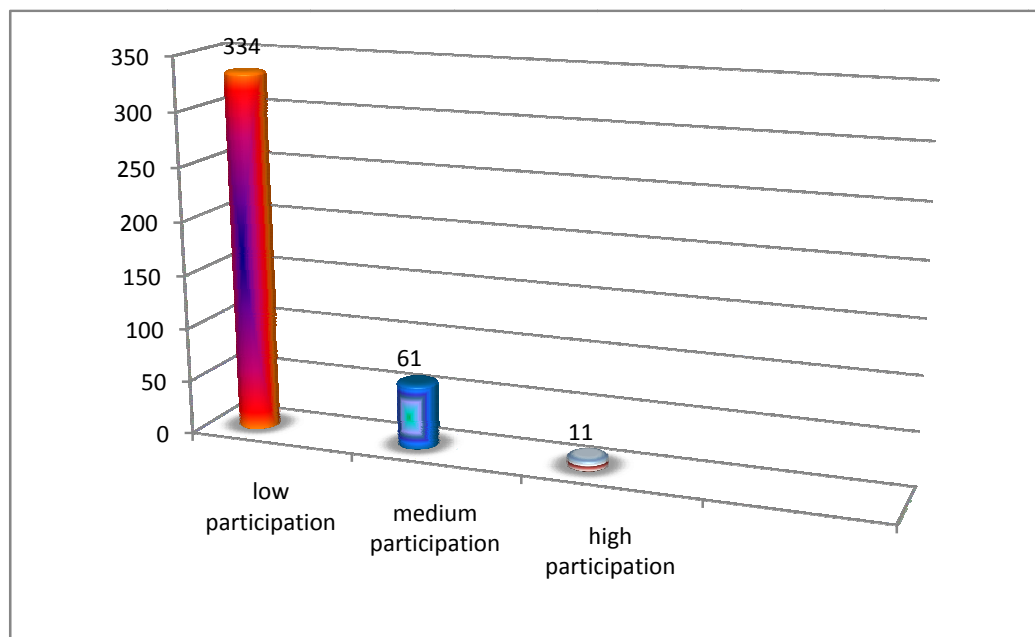


Figure 5 (Degree of Participation of Women in Benefit Sharing Process)

Majority of the respondents (82%) said that women's participation is low while deciding the process of benefit sharing. Only 2% replied their high level participation in benefit sharing process. The finding reinforces the outcomes of the previous study carried out by Gentle (2000), Banjade et.al. (2004). Though the involvement of women in collecting forest products is higher, they are not participated in the process (fixing of products to be collected, price, seasons, amount to be collected etc).

Respondent from poor family said that her partial livelihood depends on collecting grasses and selling it. No special privilege is there for discounting the levy for her. It is found that benefit is shared equally on household basis as per the provision mentioned in the Operational Plan. The FUG has fixed nominal price for the extracted forest products to be distributed among households. There is no any special privilege to women for getting benefits.

5.3.10 Motivational and hindering factors for women’s involvement and CF planning

5.3.10.1 Motivational Factors

Motivation is the psychological feature that arouses an organism to action toward a desired goal and elicits, controls, and sustains certain goal directed behaviors. There are many approaches to motivation: physiological, behavioral, cognitive, and social. Creating conducive environment for promoting women’s participation in community forest boosts up users to increase productivity, efficiency and effectiveness of CFUG. In this study, following four alternative factors are given for selection about the motivational factor that motivates them to be involved in community forest activities. Following table gives the view of respondents about the motivational factors.

Table 15: Respondent views on different motivational factors

S NO	Motivational factors	No of respondent	Percentage
1	Timber and fodder	198	48.77
2	Ecological	187	46.06
3	Economic	15	3.69
4	Other	6	1.48
TOTAL		406	100%

Source: Field Survey, 2012

Table 15 shows among 406 women who were involved in forest management in any form, around 48.77% are found involved in forest management in order to fulfill their timber and fodder products requirement, about 46% are found involved for the ecological balance of the ecosystem, about 3.7% are found for economic reason and

rest are for other different reasons like affected by demonstration effect, influenced by others, after hearing the success story of CF etc. From the study it is found that majority of the women of the study area involved in forest management for the fulfillment of day to day requirement of the forest products mainly timber and fodder. Finally, we can conclude that primarily in line with the theory of motivation of Maslow as every human being is mainly derived due to fulfilling his or her needs and interests

5.3.10.1.1 Sources of Motivation

Who is influenced from whom indicates the sources of motivation. It also helps to identify the role and importance of different stakeholders for increasing the degree of women participation minimizing or avoiding the barriers of participation. That is why, the sources of motivation were also assessed during study.

Table 16: Sources of motivation

S no	Sources	Frequency	Percentage
1	Family members	31	7.64
2	Neighbor / Neighbor CFUG	167	41.13
3	Executive committee members	15	3.69
4	Forest technician/DFO Staff	49	12.07
5	GOs/INGOS/NGOs	144	35.47
TOTAL		406	100%

Source: Field survey, 2012

It has been found in table 16 that about 41% respondents were inspired in community forestry management by their neighbor and neighbor CFUG. Likewise government organizations (DFO, Woman Development Office), I/NGOs motivated about 35% respondents in CF management. It has also been found that about 12% of the respondents were inspired by the DFO staff and other forestry technician. The forest staff and technician particularly interacted with women during meeting, training and other activities, which inspired women to work as executive committee member, participants of training. Similarly, family members (9%) were also found inspiring to

involve in the community forestry. On the other hand, executive members of forest committee were found motivating about 4% respondents.

5.3.10.2 Hindering Factors

Major obstacles or hindering factors enlisted from household survey were further discussed with key informants. Major prioritized hindering factors for women's participation are related to workload of women, socio-economic condition, individual traits (knowledge, skill, attitude and perception), policy gap, lack of confidence and self esteem. These factors are explained in the following ways:

5.3.10.2.1 Maximum Time Devotion for Household Chores

Many researchers have claimed that Nepali women work for longer period (11 hrs.) than men do (7 hrs.). They are responsible for all household chores and also for collecting firewood, fodder and leaf litter. The situation of women in the study area is the same. Women in the study area were observed heavily involved in activities like child rearing, feeding household members and livestock and agricultural activities. Respondents of the study area confirmed the fact that lack of time resulted in due to regular household chores is a main problem regarding their involvement in community forestry management. Even though there are some women who are educated, they have either government or private or service oriented job, but still they work really not only more than their husband but also more than only housewife.

5.3.10.2.2 Illiteracy

Around 16 percent of women respondents in the study area are illiterate and 35 percent are just literate. The study revealed that illiteracy is another cause for the lack of participation of women in forest management. Being illiterate, the women don't understand why it is important for them to participate in forest management. Lack of education limits their willingness and ability to a large extent to be involved in nontraditional activities that take them out of the home. Because of illiteracy, they themselves are unsure of their abilities as well. Besides, illiteracy has constrained their knowledge in the balanced way of resource extraction from the forest.

5.3.10.2.3 Lack of Knowledge about Provision of Community Forest

According to the respondents, inadequate knowledge and skills about the community forest is also a serious problem. Due to the lack of knowledge about the provisions of community forestry as mentioned in the constitution and Operational Plan, women could not share in various activities of the forest management. Lack of knowledge has also nexus with illiteracy factor mentioned above.

5.3.10.2.4 Lack of Self Esteem

Even if the community forest area is close to a very popular and one of the fastest growing city of Nepal, most of the respondents are not much aware of the women participation in the community forest user group, rather male members are busy in their professional task and they wish their wives should take care of their family, kids and themselves. Lack of confidence and self esteem is another factor which has been hindering for the effective participation of female in the management of community forest. Most of the women in the study area feel that they are not as capable as male in the activities related to discussion, decision making and forest rearing. They also feel that they cannot maintain relation with the DFO and they are not capable of involving themselves in managerial tasks. These kinds of ill feelings turn women members somehow passive in community forest management activity.

5.3.10.2.5 Traditional Male Dominated Culture

Hindu culture is found dominated in the study area. In Hindu culture women are fixed to do household work and they have restriction to go and to stay away from the home without family permission. So, this is one of the major problems for women's participation in CF management. The aforesaid causes are not separately responsible for the low participation of women in community forest management activities. The combination all factors causes main problem for women's participation.

5.3.10.3 Prioritization of Hindrance Factors

Respondents were requested to prioritize these six factors of hindrance. The value for the least priority was given 1 and the highest was rated by 5. Each respondent gave 1 to 6 points from least to the highest. These hindrance factors listed are namely; more workload to women, traditional male dominated society, low salary and poor

economic condition, gap of knowledge on mandatory provision of CF, no socially defined work/lack of self esteem, lack of awareness and right to information. The value of each hindrance factor was finally added to rate the priority of barriers. The following table shows the comparative value obtained for prioritizing hindrance factors.

Table 17: Value obtained and priority of hindrance factor

S no	Factors of hindrance	Value obtained	Priority
1	More workload for women	1936	1 st
2	Traditional male dominated culture	1190	3 rd
3	Gap of knowledge on mandatory provision of CF	1425	2 nd
4	Awareness/ right to information	607	5 th
5	No socially defined work/ lack of self esteem	932	4 th

Source: Field Survey, 2012

The above table clearly mentions the priority of barriers that causes hindrance to women to participate in community forestry. The 1st ranked factor of hindrance has been found as more workload to women. Women are found busier in both reproductive and productive work and they don't have enough time to think about the community work. The 2nd ranked factor is gap of knowledge on mandatory provision of CF. Similarly, the 3rd ranked factor is found the well known traditional male dominated culture prevalent in the society. The socially defined gender role does not allow them to participate in many activities of community forestry. Respondents ranked such barrier as the fifth priority. Likewise the 4th factor is lack of self esteem among the women. Due to lack of self esteem or confidence even women perceived that social gathering and participation is mainly accepted as men's responsibility. And finally the 5th factor is lack of right to information.

5.3.11 Men's outmigration as a factor in women's participation in a CFUG

Women's involvement and active participation in decision-making is essential to ensure that women's needs, priorities and perspectives are incorporated in the management of the community forest. However, increasing women's involvement is influenced by the socio-cultural context of Nepalese societies. However, such socio-cultural contexts are not static but undergo continuous adaptations under different mediating factors. Given that men's outmigration can lead to social transformation in

gender roles and behavior, by building on gender and feminist theories, as well as by discerning the relative role of structures and individual agency, the goal is to better understand how women themselves perceive the effect of men's outmigration on their ability to take on a more active role in the CFUG.

5.3.12 Decision making process in the family

Decision making can be regarded as the mental processes (cognitive process) resulting in the selection of a course of action among several alternative scenarios. Every decision making process produces a final choice. The output can be an action or an opinion of choice. Domestic level decision making process is considered as key to find out the level of involvement of women in community forest user group. In the house different task and responsibilities were found divided between male and female members of the family.

Table 18: Decision making process in the family

Area of decision	Decision maker			Female percent
	Female	Male	Understanding	
House work	226	11	169	56
Children's care	378	5	23	93
Collecting forest material	229	39	138	56
Investment in house hold	109	177	120	27
Income generation	168	49	189	41
Agricultural work	186	76	144	46
Women's outer work	263	23	120	65
Annual assembly participation	84	317	5	21

The table 18 shows that maximum percentages of household labour work are found to be decided by women but most of the economic and outside work is found to be male decided. Women are found maximum 93% decision maker for raring their kids, whereas women's decisive role in income generation, investment on household and annual assembly preparation is found 41%, 27% and 21% respectively.

CHAPTER VI

SUMMARY, CONCLUSION & RECOMMENDATION

6.1 Summary

Community Forest is defined as the part of national forest which is formally handed over to the local community for protection, management and utilization of forest resources. A group which includes all primary households as a forest user in community forest and formally registered in DFO is called CFUG. Community Forestry programme was initiated in Nepal in the late seventies and Nepal has been practicing it most effectively since last two decades after the commencement of Master Plan of Forestry Sector in Nepal 1988 and consequently the Forest Act 1993. The overall objective of the study is to find out women's participation and community forestry planning with reference to Piple Pokhara community Forest Users Group. Community forestry, in its short history, has become one of the most successful people based programmes of Nepal, providing tangible as well as uncountable intangible benefits to the local people. The programme has helped the users, especially the women users by saving their time to collect fodder, fuel wood and bedding materials for their cattle, by providing it from a nearby forest and they could now use the saved time for their family, kitchen garden and own development. In spite of these benefits of CF, there are still some issues in community forestry like women's involvement in forest planning. All rules and regulations of community forestry encourage women to participate in forest decision making as well as forest management, but their participation in both areas are still an issue of concern. They are in the executive committee but their role is mostly found inactive or passive. In this regards, the study examines women's involvement in community forestry planning.

An effective participation in decision-making would enable women to influence formulation of rules and regulations in their interest; however, that does not necessarily guarantee that women enjoy access to the incentives derived from FUG. They are either absent in FUC or their role in decision making is not influential enough. In this context, most of the studies are already conducted by Nepali and foreign researchers focusing on the impact of the community forestry in broad term. There are few research studies aiming to understand women's participation in CFUG

and related decision making process. In Nepal it is generally observed that socio-economic and cognitive rather than technical factors that determine user group member's participation in community forestry. However, in the present time, socio-economic and cultural factors have very little precedence and many important aspects of user's participation remain untouched. Therefore, this research study focuses to assess level of women's participation in community forest planning.

For the feeling of real ownership of the forest women must have decisive role in the decision making process if we are talking about long term sustainable forest management practice. Nepalese women can play the vital role and contribute to manage the natural resources, its development, and conservation that ultimately leads to support the process of participatory nation building. Among four development imperatives of forestry sectors policy 2000, one is participation in decision making and sharing of benefits. According to this policy, benefit sharing and the grassroots decision makings are fundamental factors in sustainable development of the countries. To minimize excessive concentration of decision making power in the high class, it is necessary to provide decision making power to the users who mostly depend on the forestry resources (HMGN, 2000). So, MPFS (1988) has highlighted that women and the poor should be involved in the management of community forests. The users can be motivated towards conservation of forest resources if they themselves are benefited from better management of the resources (HMGN, 2000). The socially constructed and culturally practiced masculinity and femininity is generally termed as gender. One of the important features of this model is the study of power relations between men and women in society, mainly concerned to discuss how power relations is institutionalized and practiced. In 1984, David Korten, a former regional advisor to the U.S. Agency for International Development (USAID), proposed a people-centered development strategy that incorporated the values of justice, sustainability, and inclusiveness. According to Korten, the prevailing growth-focused development strategy is unsustainable and inequitable. He calls for transformations of our institutions, technology, values, and behavior, "consistent with our ecological and social realities. Published in 1989, The Manila Declaration on People's Participation and Sustainable Development sets forth principles and guidelines for enacting these transformations. The concept of people-centered development leads us to the profound realization that the development must be all indigenous process. The concept of indigenous development, a perspective in which people living in a specific

social, cultural, economic and ecological setting define their own concept of development definition of relevance and correspond indigenous circumstances (Berrcman1994). Women are vital component of a society. Age, sex, marital status, literacy and wealth affect individual participation (Mannion and Brehony's, 1990 cited by Fields, 1995). According to Regmi (1992) factors affecting in participation of women in committee work are the clear prospects of benefit sharing, family support, small size of the committee and the compactness of area where her work and personal characteristics such as marital status and age matter lot. Heavy workload in household activities, timing and duration of meeting, men's resistance, equity in benefit sharing are the factors affecting participation of women (Lama, 1999). Community forestry involves local people in the management of forest resources, which are at least partly intended for their use. It is based on the notion that appropriate involvement by local people in forest management enhances the sustainable use of forest resources (Gilmour and Fisher, 1991).The Panchayat Forest and Panchayat Protected Forest (PPF) Rules 1978 officially initiated the implementation of a community forestry program in Nepal. MPFS was approved in 1989 providing a 25- year policy and planning framework and it remains the main policy and planning document for the continuing development of the forestry sector (HMGN, 1989). It has emphasized the role of women and their participation in CF management (Shrestha, 1999). Forest Act (1993) and Forest Rules (1995) have given substantial rights to local people in managing their community forests. Further elaboration of these rules is made in the community forestry directives, 1996 and community forestry guidelines, 2001. One of the focuses of this legislation is on empowering women and institutionalizing Community Forestry User Group (HMGN, 1995) 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 (Agarwal 2001b). Such traditional knowledge can play an important role in the conservation of different species and varieties depending on their usefulness to the community (Upadhyay 2005:229). Men's and women's interests and incentives for environmental resource management can differ in many settings, partly because of their socially constructed roles, and partly because of their lesser property rights and gendered interests (Masika and Joekes 1997:10; Cornwall 2003).Decision-making processes in CFUGs tends to be captured by wealthier and upper caste men (Tiwari 2002; Gauli and Rishi 2004; Maskey et al. 2006). Poor individuals participate

in certain tasks (forest protection, participation in thinning, pruning) as opposed to rich individuals who participate in decision-making (Maskey et al. 2006: 270-272). Gauli and Rishi (2004) state that the level of participation in decision-making of lower castes and women was low compared to middle and upper castes and men. Lama and Buchy (2002) condemn the social and gender blindness of community forestry stating that it fails to account for and address the in-built shortcomings of participation where power and status determine participation to a large extent. They also note that the current focus of community forestry is on the biophysical dimension of natural resource management (e.g.: greenery, good harvesting stock of trees etc.), but little has been done to reduce the drudgeries of women. As such, women's interests and concerns in community forestry are not well addressed and very few decisions that directly benefit women are implemented. The system of representation in CFUG and executive committees can also lead to differences in participation and decision-making (Agarwal 2000; Nightingale 2001; Gautam 2004; Upadhyay 2005; Acharya 2006; Agarwal 2009). Gautam (2004) puts forth that the number of women into leadership positions is increased through promotion of 'women only' CFUGs. Therefore, management of such CFUGs cannot be equated with women's improved decision-making. Agarwal (2000:305) states that the virtual absence of women from the decision-making bodies can lead to significant gender inequalities in the distribution of costs and benefits, and a range of observed or potential inefficiencies in functioning of the overall system.

This PPCFUG has been selected as the study area. The study is based on descriptive exploratory research design. The research design is used to define cause and relationship between different variables related to the study. For the purpose of the study, primary as well as secondary data has been collected through different sources. A set of questionnaire was developed and asked to randomly selected 406 respondents (30% of the total community forest users), further more observations were done for the primary data collection. And different published and unpublished information from different government and non-government agencies were used as the secondary source of information. Table, bar diagram, pie chart, mean, preference rank and some other needed mathematical tools have been used for the analysis as well as for the presentation of the analyzed data in the most simplified form. Using all those techniques, the major findings are summarized below:

- Ω From the study of 406 respondents, of which 75% were Bramins/Chhetries, 24% were Ethnic group, 1% were Dalits and 0.25% were Madhesis , it is found that 23% of them are completely illiterate and 34% are just literate and the remaining respondents have completed higher than school level courses.
- Ω The educational status as well as awareness level of the majority of the respondents is found poor and limited, which has resulted more than 5 family members among 35% of the total respondents.
- Ω Despite the fact that one third of the respondent has more than 5 members in their family, the food sufficiency is found satisfactory as 45% of them have their own grown food for 9 to 12 months. Most of the respondents have their own land, 55% have 1 to 5 kaththa of land and 0.5% are landless. 99.5% own at least some land and among them 46% are found practicing agriculture/ horticulture as their way of living and 30% are found attracted to service oriented jobs.
- Ω About 49% of the respondents replied that they are motivated for the management of the forest mainly to fulfill their day to day timber and fodder requirement and it is found that only 5% are attracted to forest management for their direct economic growth from the forest.
- Ω And 49% respondents replied that the motivational factor for the participation of women in the forest management are neighbour and neighbouring community forest user group and their members. It signifies that their neighbours are the vital forces for their motivated participation in the CFUG.
- Ω The average women participation in the general assembly is quite upsetting, just 7.8%, but there is found some signs of changes in the percentage of participation from 4.3% in 2064BS to 13% in 2068BS.
- Ω The most upsetting aspect is found that 66% passive audience among all participants and only 1.2% are playing active role in the decision making process. General assembly is the place where annual planning of the management of the forest is discussed and the best options for the related management practice is finalized from the discussion floor but poor and inactive women participation in the general assembly clearly signifies that the real user of the forest (female) are ruled and guided by the decision maker (male) and women seems just following their directions as a subordinate of

male members of the community forest user group. For which, according to the 54% respondents, weak leadership skill is the major reason of their poor participation.

Ω It is found null participation of women in the advisory board of the CFUG, whereas in the executive body, there is fluctuating growth in the participation from 0% in 2047BS to 36% in 2060BS and 33% in 2068 BS. The major growth in the participation of women is achieved only after the effective implementation of the legal provisions of the government policies with the co-ordination of the CFUGs.

6.2 Conclusions

From the study of 406 respondents, of which 75% were Bramins/Chhetries, 24% were Ethnic group, 1% were Dalits and 0.25% were Madhesis, it is found that 23% of them are completely illiterate and 34% are just literate and the remaining respondents have completed higher than school level courses. In conclusion, the educational status as well as awareness level of the majority of the respondents is found poor and limited, which has resulted more than 5 family members among 35% of the total respondents.

Despite the fact that one third of the respondents have more than 5 members in their family, the food sufficiency is found satisfactory and 45% of them have their own grown food for 9 to 12 months. Most of the respondents have their own land, 55% have 1 to 5 kaththa of land and 0.5% are landless. 99.5% own at least some land and among them 46% are found practicing agriculture/horticulture as their way of living and 30% are found attracted to service oriented jobs.

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The average women participation in the general assembly is quite upsetting, just 7.8%, but there is found some signs of changes in the percentage of participation from 4.3% in 2064BS to 13% in 2068BS. But the most upsetting aspect is found that 66% passive audience among all participants and only 1.2% are playing active role in the decision making process. General assembly is the place where annual planning of the management of the forest is discussed and the best options for the related management practice is finalized from the discussion floor but poor and inactive women participation in the general assembly clearly signifies that the real user of the forest (females) are ruled and guided by the decision makers (males) and women seem just following their directions as a subordinate of male members of the community forest user group. For which, according to the 54% respondents, weak leadership skill is the major reason of their poor participation. There is found null participation of women in the advisory board of the CFUG, whereas in the executive body, there is unidirectional growth in the participation from 0% in 2047BS to 36% in 2060 BS and 33% in 2068 BS. The major growth in the participation of women can be achieved only after the effective implementation of the legal provisions of the government policies with the co-ordination of the CFUGs.

Despite the efforts made by the government as well as the community itself, the women participation is found just formal and insignificant. After the study of the area, workload is found as the topmost hindering factor for their active and decisive participation of women in the CFUG.

About 45% of the respondents perceive the degree and extent of women participation in overall forest management, conservation and development as low. The participation of women especially in collecting forest product and grazing control is higher (weighted mean is 2.66) and substantive, followed by forest patrolling and thinning and pruning (weighted mean is 2.63), and fire control and monitoring of CF (weighted mean is 2.06). These activities are labour intensive in its nature in which Nepalese women do work and contribute more. The finding is quite similar to the study of Gentle (2004) and Chetri and Rana (1995). Unlike, the level of women participation in some crucial activities that are directly closed to decision making process like setting prize and punishment, revision of constitution and operational plan, allocation of budget for development activities, product distribution (benefit sharing) is found to be weaker. The lowest participation of women is on allocating budget for

development activities (weighted mean is 1.22). The result supports the finding of Rasaily, 1996 which is carried out in CF of eastern region of Nepal.

Majority of the respondents (82%) said that women's participation is low while deciding the process of benefit sharing. Only 2% replied their high level participation in benefit sharing process.

6.3 Recommendation

Based on the findings, the subsequent recommendations have been made for further improvement of better and effective participation of women users in community forestry.

- ⊕ *Mainstreaming women in decision making process*, DFO and other supporting organizations should periodically monitor the process and encourage them to remove the barriers and promote the motivation factors. For this, key positions such as chairperson, secretary and treasures should be assigned to women.
- ⊕ *Improving the decision-making capacity of women* by providing orientation training on CF policy, CFUG's constitution, operational plan of CF and utilization arrangement.
- ⊕ *Encouraging women's participation in planning, monitoring and benefit sharing* through empowerment must be considered for improving the governance of the community forest. For which women users must be motivated by their male partners to participate in general assembly and other meetings.
- ⊕ *To address the problems concerning lack of technical co-ordination* with DFO staff especially female staff is essential.
- ⊕ For the active participation of women, male should be oriented, inspired and motivated about their worthy role to bring visible change in the participation of actual user of the community forest.

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Appendix 1:
INTERVIEW SCHEDULE FOR HOUSEHOLD SURVEY

Name of interviewer:

Date:

1) About interviewee:

Name of household head:

Sex: Age: Education: Occupation:

Family information: Total male: Total female:

2) How many cattle do you have?

a) Cow..... b) Buffalo..... c) Goat..... d) Other.

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

Grass firewood fodder forage all

4) Since when you are the member of CF?

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

Always most of the time sometimes rarely

a) Cause of attending and not attending.....

b) Does your opinion have value in decision making process of CFUG?

Yes No sometime maximum time

Reason of valuing

Reason of not valuing

6) What types of thinking and quires of management committee agree with you?

.....

General issue major issue both non

7) What types of thinking and quires where management committee does not agree with you?

General issue major issue both non

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

Very good Good Ok Bad

9) From where you bring forest materials to construct house/ cottage?

CFUG own land both other

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

daily wage remittance Gov. job NGO
business Farming other

11) Is there any training conducted in your community?

Yes No

12) You or your family member involved at that training? Yes No

a) type of training

forest management awareness income generation other

b) objective of involvement in the training

personality development income generation involved

c) Was there any women trainer in the training you have involved ?

Yes No

d) Was there any women participation encouragement training in your CFUG?

Yes No

If yes, how many times you involved

13) Why you feel need of community forest?

Timber and Fodder ecologically economically other

14) What are the problems of this CFUG?

Male dominated politically motivated bias other

15) Before starting this CF were you member of other CF? Yes No

16) Are you the member of any other CFUG also? Yes No

17) Is there any change in that forest before and after handing over to community?

Yes No if yes then where?

18) Is your community forest fulfilling your daily necessity of the forest products?

Yes No

Which is enough? FODDER FORAGE FUELWOOD OTHER

Which is deficient? FODDER FORAGE FUELWOOD OTHER

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

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

20) Do you think that your decision making power has increased after the programs of community forest?

Yes No somehow but not much

21) What is your opinion about community forest?

22) How are you involving in CF?

Active inactive average

23) Are you in management committee member?

Yes No If yes, designation.....

24) What type of involvement you played on cf formation time?

Active Inactive Medium

25) After formation of CF your involvement on managing CFUG?

Active Inactive Medium

26) Do you attend on the meeting of CF management committee?

All Most Some None

27) Do the management committee inform you about the annual assembly?

Yes No

If yes, what's the medium of communication.....

Letter Radio broadcast Mike announcement

What is your role in CFUG meeting? Active Inactive don't know

28) Who is active in forest management male or female?

Male Female Both

29) Who are active in CF management? Married Unmarried

30) Frankly saying, are you able to take benefit of CF really? Yes No

31) How often the government staff visits your CFUG?

every days/months/year never.....

32) As per your opinion is CF management committee working properly?

Yes No

good works

bad works

33) How is the involvement of women, poor and low caste people?

Active Inactive

34) What should be done to increase the involvement of women in CF?

.....

35) What are the element to increase involvement in CF (your opinion) ?

.....

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

Very good good OK Bad

37) At last, what kind of activity will affect in involvement of women in CFUG decision making?

.....

38) Any other information which you want to give but I didn't ask? if yes then please.....

Appendix 2:

CHECKLIST FOR KEY INFORMANTS

- Condition of the community forest before and after handed over by the DFO
- Formulation process of FUG and Forest User Committee
- Criteria for the formation of the FUG and FUG committee
- Preparation process of constitution and Operational Plan
- Participation of users in other community forest activities
- Participation of users in forest planning process
- Participation of lower caste and women users in overall community forest practice
- Forest products found in the forest area
- Rules and regulations of forest user group regarding the use of forest products
- Problems and conflict within the forest user group
- Training management
- Information dissemination system
- Opinion towards whole community forest programme
- What type of help and guidance are you getting from district forest office?
- Any suggestions or comments

Appendix 3:

PHOTOS REFLECTING THE RESEARCH



the researcher taking interview



the researcher showing the community forest area