

CHAPTER - I

INTRODUCTION

1.1 Background of the Study

Community Forestry (CF) is the management, protection and utilization of the forest and its resources by the local villagers (Gilmour and Fisher, 1991; Chhetri, 1994). The term implies, in a broad sense the management of all types of resources available in the allocated forest area, including water, sand, gravel and building materials. It should be noted that this area may include barren lands. Normally, all forest users are responsible for the protection and management of the forest resources. As such, for last few decades, the management of forest areas by local populations, under the name of CF, has been accepted in Nepal. Furthermore, CF practices are also used as the primary source of livelihood support of the rural populations. Forests are an integral part of rural communities and their farming systems. So for the proper management of the forest, Community Forest User Groups (CFUGs) were formed. In the context of Community Forestry, Community Forest User Groups (CFUGs) and their committees are authorized to take action in all aspects of forest management such as in conservation, management, distribution and benefit-sharing, as well as in the decision making process and implementation of these decisions surrounding multiple aspects of forest management.

Community Forest (CF) is also one of the most popular and flourishing programs in Nepal. Nepal is also the first Asian country to introduce programmes with the intention of overcoming its environmental problems. The concept of CF evolved in late 1970's. The national forest plan 1976 recognized and accepted the community forestry policy for Nepal, and the legislation of promote community forest was brought in 1979 (CF Bulletin, 2007).

The current community forestry policy revolves around the concept of forest user group (FUG). The concept is that those who protect and manage the forest may also utilize its product. A FUG consist of members of a community that regularly use a particularly area for collection of forest products and graze their cattle. The current policy on CF has been to given responsibility and authority to local people by farming

forest user groups to protect, manage and utilize the forest product. There are 14,668 CFUGs holding over 12, 33,012 hectares of forest area. Out of the community forests over 1,661,482 households are benefiting in some way or the other. It covers about 17.7 percent of the total forest area and 31.9 percent of potential community forest area of Nepal (MOF, 2009/10)

People's participation has been an integral part of CF implementation since its introduction. The programme has welcomed the involvement of users in CF development processes through local actions. Indicators of the major issues of social equity and the participation of women within the Forest User Groups (FUGs) have been increasing over the history of the programme. Effective participation of individuals belonging to different economic classes, caste/ethnic groups and social identities can make differences in the overall CF development programme (Winrock, 2002).

At present, Governmental Organizations (GOs), Non-governmental Organizations (NGOs) and various stakeholder organizations working within the area of forestry. They have placed a great deal of emphasis on the social issues of CF, frequently referred to as “second generation issues.” Among these issues, one of the most prominent is that of women’s participation in CF management. Actions stemming from this increased awareness have aimed to increase the number of women participating in the programme.

Women can be seen as the most active users of Community Forests, as a result of the socio-cultural context of Nepal. They are primarily responsible for the collection of forest products like firewood, leaf litter and fodder for cattle (Molnar, 1989). Since the women are the most active users of CF, The CF programme today expects them to actively and successfully participate in the management of CF. Women, in particular, have close links to the forest. They depend upon the products of the forest for the generation of their livelihoods. They collect fuel wood, fodder, and timber from the forest. In reality, however, their participation in decision-making forums is minimal in many aspects, particularly in their access to the decision making process and in representation within the committees. Through this, we can see that the latest efforts of the government sector, NGOs and INGOs have been admirable, but not optimal. Effective implementation of the policies and efforts to increase women's participation

will require increasing numbers of women in CF management and in decision making processes. Nepalese social structure is highly dominated by economic, social, cultural and political factors. The participation and representation of socially, economically, culturally and politically marginalized peoples have not yet been adequately addressed in CF. Due to economic, social, and cultural backwardness/marginalisation, disadvantaged people are unable to improve their economic and social status through the CF programme, despite the presence of progressive policies and actions of GOs, NGOs and INGOs. Frequently, these disadvantaged individuals are included as members of committees to fulfil the inclusion criteria regarding the representation of women and Dalits who are called to be marginalized in today's development word, but they do not have any decision making power in these committees.

In Community Forestry, the protection, management and utilization power of the forest resources is handed over to the user group, with the ultimate objective of raising the living standards of local community (FAO, 1992). In Nepal, Community Forestry is popularly recognized as a control, protection and management system of the forest by the rural community for whom forests and their resources are an integral part of their farming system (Gilmour and Fisher, 1991). However, in practice, males have been dominant in the decision making processes of CF. In other words, males are playing a major role in the implementation process of forest management. Women are given less important positions within CFUG committees in the process of committee formation. Male capture most of the higher positions. Very rarely do women raise their questions and provide suggestions in the decision making process.

Decision making can be seen either as a process of identifying and selecting a course of actions to solve specific problems, or the actions taken to solve the problems. In the CF programme, women's access and roles in the decision making process is minimal and those who exist tend to be nominal, as compared to the roles of males.

This study describes the women's participation within CF and their roles in the decision making practices there in. It also discusses various aspects of the overall management of Banshah Village of Kanchanpur District.

The present form of Nepal's community forestry is guided by the Forest Act of 1993, Forest Regulations of 1995, and the Operational Guidelines of 1995. These legal

instruments have legitimized the concepts of Community Forest User Group (CFUG) as an independent, autonomous and self-governing institution responsible to protect, manage and use any patch of national forest with a defined forest boundary and user group members. CFUGs are to be formed democratically and registered at the District Forest Office (DFO), with CFUG Constitution, which defines the rights of the users to a particular members through a members of consultative meetings and processes prepares the Operational Plan (OP), a forest working plan, and submits it to the District Forest Officer (DFO) for approval. The plan has to be countersigned by the Chairperson of the CFUG. The general assembly of the CFUG is the supreme body to finalize the plan before it is submitted by an executive committee nominated by the general assembly. The successful implementation of the plan depend more on the awareness level of the community members and their participation in the process of the preparation of group constitution and the Operational plan together with the level of support that various agencies such as DFO, user group federation, NGOs civil society organizations and local government and concerned stakeholders provide, and the relationship among themselves in supporting CFUGs.

1.2 Statement of the Problem

Community forestry is small-scale, village-level forestry practice, where in decisions and actions are often made on collective or communal basis. The rural populations participate in the planning, establishment, management and harvesting of forest crops. In the present context, the changing role of community is guided by the diverse needs of the people involved in management, but is also a process of socio-economic change that requires the continuous participation of the community in planning, implementing and problem solving (Kayastha, 1991). CFUG committees play crucial role in managing the forest and community development. The benefits can only be equitably distributed if every user is involved voluntarily and democratically in contribution, sharing-benefits and decision making in all aspects of the community forestry like management, plantation, pruning and harvesting. On this aspect women are far behind men. Women have limited access on decision making and other activities related to forest resource management.

In most CF meetings, male members outnumber the females in the committee. In only a very few committees, females are dominant in numbers. Of course the number of

women in the committees is not the only indicator of the women's participation in the community forestry. They have to be included in decision making and in the overall management of the forest. Since ancient time, women in rural Nepal have been looked at as inferior and weaker and have been confined within the households. Even though 50.04 percent of the total population are women and they have been contributing most of the farm work and household work, their work is not considered productive at all levels be it local or national. Therefore, women are often classified as weaker sex.

Forest management by the local people has been successful in the rural area of Nepal, where women's participation has been a major agenda not just for forest preservation, but as means of empowering them.. But in the present situation, it has been realized that the simple concept of the people's participation has become vague and insufficient to secure the access and inclusion of the people from all sectors. Women's involvement in the CF is still surrounded by many questions. Therefore, it is necessary to scrutinize participation and equity issues in order to find out the reality. Are women of different social and economic groups' participation in FUG according to the government's law? Who are involved in the decision making process? This is a critical issue in the CF management.

Nowadays, women are largely being inactive in the participation of CF management. This situation has raised doubts on both the implementation of policy and the ability of women to effectively participate in CF management. Beside these concerns, there can be other constraints which have an impact on women's participation in CF within a patriarchal society, such as Nepal.

Since the 1980s, the issue of gender participation has become the most highlighted issue in CF. In practice; we can see that the issues of equity are tied to those of gender. We have observed that high status, economically strong, elite and powerful women have easier access to the committee and CF. Elite women are getting increased opportunities as opposed to the targeted group of poor and otherwise marginalised women. CF has still not effectively or sufficiently heard or responded to the voices and choices of the poor and underprivileged women. In practice, the voices of the poor and so-called low caste women have not been adequately addressed. In such situation it, seems to increase the economic strength and income generation activities of the poor.

Many studies conducted in Nepal have demonstrated that women participate more than men in activities related to the collection of forest resources, such as fuel wood and fodder (Acharya and Benett, 1981). These studies further explain that women are more capable than men to supervise and implement the proper utilization and conservation of forest resources. As such, women empowerment is currently one of the main issues of Community Forestry in Nepal. Females comprise more than half of the population of the world, but women usually have less access to resources and benefits due to various socio-cultural constraints such as by their socio-cultural practices. In most of the Nepal's CF only 33 % of women participate in the meetings and very few of these representatives raise their voice and put forth their agendas in the meeting. Still, very few women are able to influence decisions made by the FUG committee.

There has been a great deal of research carried out in relation to CF, but I have found very few researches conducted in this realm using Anthropological perspective. As such, this study aims to bring forth more information concerning the participation of women in CF and their roles in the decision making process.

Thus based on the above mentioned problems, the study was conducted with these research questions:

- J What are the limitations of women in decision making?
- J What are the changes over time in decision making ability and leadership skills of both women and men within community level?
- J What are the major socio-cultural and other constraints that inhibit the involvement of women in community forestry?
- J Is there equitable participation of women from different caste/ethnic groups in CFUG committee?
- J What are the factors that facilitate and hinder women's access to CF, its decision making, and its resources and products?

Community forestry plays a major role in the development of people. Thus, the forests are closely interrelated to human beings. Shree Bhagawati Women

Community Forestry User Group (SBWCF) has also helped in many developmental activities of the community. **SBWCF** is a Terai community forestry group situated in Pipaladi V.D.C. in the Kanchanpur district. Community forestry program is the gap between the poor and rich people in the management of forest. Elite groups in the village dominate decision making and often neglect the interest of their groups. The participation of poor and disadvantaged groups in community forestry is very low and the local elites are influential in local decision making process community forestry user group.

Although community forestry has been successful strategy to manage forest resources in Nepal, there still exist measure problems with the community forestry in Nepal. The main issue with SBWCF relate to the ongoing conflict with in the benefit sharing. The Conflict is both social and economic. Among the social problems, issues relating to ethnicity among the group member, political ideologies, and also inclusion. There are other problems like deficiency of technical knowledge among the members, illegal felling of trees, control of forest fire and judicious use of forest resources in time with fair distribution the group members.

1.3 Objectives of the study

General Objective

The general objective of the study is to examine women's participation in decision-making practices in **SBWCF CFUG**.

Specific Objectives

The specific objectives of this study are:

- ❖ To analyze the social participation of women in decision making practices among different castes and ethnic groups in **SBWCF**.
- ❖ To assess the access of women to resource utilization and resource mobilization processes of community forest.
- ❖ To examine the socio economic effects of community forest on infrastructure and education.

- ❖ To study the benefit derived by the user groups of **SBWCF**.

1.4 Significance of the Study

Many studies on the Community Forestry programme have been carried out, particularly in the hill districts where its implementation has been concentrated. Still, the significance of the Community Forestry programme for rural women's lives has not been adequately documented. Rather than presenting the evolution of a project or programme in terms of the extent to which the project succeeds in addressing its goals, this study attempts to go further by exploring some of the assumptions underlying the policies of the Community Forestry programme. This study will be useful in both its formal purpose (to generate new knowledge) and its practical purpose (to encourage implementers to empower women taking part in the Community Forestry programme). The finding of the study will be useful to the government, INGOs/NGOs, development planners, policymakers, forestry workers, researchers and academics.

Community forestry in fact must support to fulfill their forest related basic needs and as well as to increase their income level and capability, thus it is an urgent need to study socio economic effect of community forestry on poor people's livelihood and to find out the corrective measures to mitigate the negative impacts in their exits due to community to Nepal Forest Implementation. As mentioned, poverty is a big challenge to Nepal. Forest resources if managed and utilized in favor of women and poor people it helps reduce the poverty. Community forests possess the various potentialities increase the income level of women and poor people.

Achievements of community forest in Nepal are establishment of the right over resource participation of women and other minority groups, local level capacity building, establishment of federation and network generation of forest increase productions of forest products, fulfilling subsistence need, financial support in livelihood improvement assess to forest for income generation and certification of community forest (Kanel, 2006).

To date, there is no best method developed in community forestry to manage conserve and utilize the forest resources Particularly of Terai forests through the effective participation of rural people. Forestry handover to FUG by government is accelerating

all over the country. Therefore, there is still need to study how far it is effective for the program to be implemented in every village of Nepal. This is why researcher selects the **SBWCF** and its economic impact on the concerned user groups of that area.

Therefore, the research has intended to explore something inside the **SBWCF** with field level data. It is hoped that the outcome of the study will be helpful to introduce primary and secondary economic benefit, social benefits to monitor CF program and this study will be significant to the governmental and nongovernmental organization and agencies or policy making implementing plans will be especially useful for the user groups. This research finds that forest is a renewable resource which is the main pillar of the development which can play the vital role to improve living standard of rural people it systematically protected, managed and utilized.

This study of women's participation in community forest management and their decision making processes has its own rationale. This study has tried to describe the participation of women in Community Forestry and their decision making role.

1.5 Organization of the Study

This study has been divided into eight chapters. The first chapter deals the introduction. It includes Background, statement of the problem, objectives, significance, limitation and organization of the study. The second chapter presents the literature reviews. The Third Chapter deals the methodology, this treating various methods and technology applied to meet the set objectives.

Chapter Four is focused on the socio-cultural and geographical profile of the study area. Chapter Five presents the interpretation of empirical findings. Chapter Six includes hindering and facilitating factors of women's participation. Chapter Seven includes access of Women in Resource Utilization of Mobilization Process. Finally, the summary, conclusion and recommendation of the study have been presented in Chapter Eight

1.6 Limitations of the Study

This study has several limitations.

1. Current study has focused on only one group. Therefore, the finding of the study may not give the picture of the other groups.
2. Simple statistical tools are used to analyze the data obtained. It is because the households do not keep record of their utilized forest products in Nepal.
3. The study has focused only on economic aspects of the participating households and deals with women's participation in decision-making in the community forestry and does not explore other kind of decision-making process.
4. The data are presented, ranges from the fiscal year of 2063/64 - 2068/69. It is due to unavailability and limit information preserved in the office of CF.

CHAPTER - II

LITERATURE REVIEW

This chapter presents an overview of CF-related literature including the broad concept on historical context of community forestry, CF policy, gender participation and women's status of forest management. Studies on community forestry in the world and in Nepal help to understand how the concept is helping to check the deforestation and environmental degradation as well as to promote the economic condition of rural people. Studies on gender and women's role in community forestry management and their contribution in CF help to clarify the concept and underscore the importance of participation and the role of women in development activities and in forest related activities. Related studies on women's participation help to identify factors which fosters or hinder women's involvement in development program.

2.1 Theoretical Review

A community is defined as the human population that lives within a limited geographical area, share common interest and carries a common interdependent life. The member of a community have a 'we felling ' community forestry, as its name indicates, has two major component: resources of forest and local communities. The process of establishment and maintenance of the relationship between these two elements could be called community forestry.

The food and agriculture organization of the united nation defined community forestry as "any situation which intimately involves local people in forestry activity. It embraces a spectrum a situation ranging from wood lot areas which are short of wood and other forest products for local needs, through the growing of tree at the farm level of provide caps crops and the processing of forest the product at the house hold, artisan or small industry level to generate income to the activities of forest dwelling communities." this definition includes all the forestry related activities performed by individual household, farmer and communities as community forestry. However, there is no specific definition of community forestry that applies everywhere. We find variation in the definition of community forest from one country to another country.

Community forestry is most accurately and usefully understood as an umbrella term denoting a wide range of activities which links rural people with forest, trees and the products and benefits to be derived from them. Gilmour and Fisher define community forestry in terms of control and rural people who use them especially for domestic purposes and as an integrated part of their farming system. Since, community forestry constitutes both social biophysical elements they both are equally important. The "resources" can be managed effectively with a clear understanding of forest management principles and knowledge of natural system and "social" part can be dealt with a clear understanding of a society and their relationship resources and institutions related to it.

The OXFAM gender training manual defines gender as "people are born as female and male, but learnt to be girls and boys grow women and men. They are taught what the appropriate behavior and attitudes, roles and activities are for them, and how they should relate to other people. This learnt behavior is what makes up gender identity and determines gender role." Theories of gender sensitive approach to development are outlined in this topic. The 'Women in Development' (WID) approach, taken by main stream development institution, is examined, demonstrating how critique stimulated the Gender and Development (GAD) approach. Gender is used to describe relationships between women and men. This recognizes the relationship characteristics are not biologically determined, although constructed from a biological destination, the social construction of gender occurs at all levels of society from the state of families. As gender relations, a desired change is also social construction. Yet there are significant material consequences and underlying power relations involved in both present and desired situation.

The year of 1975 was marked as the international women's year and the period between 1976 and 1985 was declared as the United Nations as the United Nations (UN) decade for women. During this time the number of conferences was held with the objective of improving women's productivity. A strategy 'women in development' (WID) was formulated in order to integrate women into global process of economic political and social growth and change. The Gender and Development (GAD) approach, a holistic approach emerged as an alternative to WID in 1980s. This approach views women as active participants in development. It helps to analyze

critically the existing social, cultural, economic and political structure there by equity for women in development.

FAO (1978) of the United Nation defines community forestry as "a situation which intimately involves local people in an activity. it embraces a spectrum of situation ranging from wood, lot in areas which are short of wood and other forest products for local needs, through the growing of trees at the from level to provides cash crops and the processing of forest products at the household, artisan or small industry level to generate income to the activities of forest dwelling communities".

Kayastha (1991) defined that the fundamental idea behind community forestry is to support directly the sustainable use of forest that provides welfare to the community. A new concept that involved local people to have a say in forest management resource mobilizations community forestry originated in Gujrat of India in 1970's when all the efforts of government failed to control forest destruction. The approach rapidly developed in rural area of developing countries to fulfill the basic needs of rural and the same time to balances the environmental conditions. conceptually, community forestry was initially defined as any forest management activity or situation which closely involves local people in a forestry activity and tree growing activities for which rural people their own efforts.

Gilmour & Fisher (1992) stress on need of involvement of women and disadvantaged groups in community forestry activities because they think rural societies are not homogeneous and egalitarian because wealth and pro-powerful individuals have frequently been able to capture the benefit to development programs in many parts of the world. Likewise, women as the busiest collectors of many forest products are party known about forest and trees and make many of the day-to-day decision about forest use. Their decisions making is often quite informed. Every time women got to a forest to collect forest products they make decision about what products added as member of the local community women must be included must be included it community forestry management is to be successful.

Malla (1993) defined that the forest is important in rural economy from various ways and is an indispensable part of rural livelihood. Forest provides fuel wood, which plays significant role of wood energy in rural areas especially for the rural poor. In

remote village with a close subsistence agriculture economy, fodder, fuel wood and timber play critical role. Community forestry supplies fodder for the cattle, timber for construction of houses and other purposes, medicinal herbs leaf litter and other various products to the users to help sustain their living.

Acharya (1994) explained the status of women in Nepal is analyzed through their roles in various walks of life. It is noteworthy that women in Nepal constitute the backbone of agriculture. Their contribution in household production and income was found to be more or less at the same level with men it turns of labor input. 96% of population in Nepal depends on a subsistence economy of agriculture and animal husbandry. Out of the total population, 49% are male and 51% are female. The life expectancy of men is 55.9 years and that of women is 53.4 years and more than 82% of women are illiterate. Among 81% of economically active men and women engaged in agriculture and related activities in the 1991 census.

Thapa (1997) had studied about the forest management practices and women participation management of the watershed. She has found that the distribution of forest depends upon the attitude. She has also mentioned that the role of community forestry is important to the protection and management of forest resources. In the developing activities on forest worker's participation is low in decision making. But in the collection of forest product they have vital roles.

Maharjan (1997) in the case study of Bhaktapur district has tried to find out the present condition of community forest management with reference to women's participation. In her study, she concluded that community forest area is not equally distributed. The people had been involved in the different activities of community forest program. In the executive committee, male participant were found more than female. The role of male participants in decision making process is significant than female. She has also found that low participation of women is due to education and other cultural factors.

Boyce (2001) for any development programs to be success, women's participation is very important. But when participation of local's that are often involved is only men and women are always ignored and not included in development programs. Similarly, in natural resource management also, women's participation is not considered

worthwhile even though they are primary users on the forest and have more indigenous knowledge about the forest than their male counterparts.

Karki (2006) community management of forest has changed the concept of community life villages do not think in terms of collective benefits was spend the money earned from the forest in community development works likes widening of trail record and supplying water.

Dhungana (2007) in his article entitled "Monitoring Community forestry's Contribution to small Scale politico-Economic Transportation around Kathmandu valley" concludes that community forestry has contributed to positive change of economic well-being of the people managing the forests in the study sites. The economic scenario seems brighter not only due to increased net income over the years but also due to the opportunities to harvest increased forest product. The surplus of forest products especially timber and fuel wood, at increasing rate over the study years means the potential of financial asset from selling the product is high. The fund thus accrued to CFUGs funds could be invested in other income generating activities and community development.

Pokhrel (2008) He analyzed the contribution of CF. It focuses that CFUG usually invest their fund in four areas, (1) Forest Development, (2) Public infrastructure Development, (3) Pro-poor activities, (4) Forest administration forest development is defined as any activity that improves the forest condition such as civil cultural operation, hiring a forest watcher and awareness campaigns public infrastructure development includes building schools, roads and water reservoirs. Pro-poor activities refer to allocations soft loans and programmers for training self employment skills forest administration refers; honoraria for executive members, meeting allowances, per diem and traveling allowance regarding operational plan auditing and making signboards and stationery.

2.2 Empirical Review

Jha (1998) in his thesis has tried to find out the present condition of community forestry management with reference to the socio-economic characteristics of forest user members and described and analyze how for the forest user group have been utilizing and sharing the benefit from their community forest resources. In the case

study of Ramechhap district, he concluded that the community forestry, in his study are, is more successful in the sense of its increasing number of forest user groups and increasing forest user's awareness of the community forest. Some forest user's groups are determined by few rich people. So, the minimum involvement of the poor and low caste in the decision making process and a leadership building has become a difficult job. The forest user groups are found becoming increasingly active in forest development. The perceptions of the forests user groups show that are enthusiastic about initiating some income generating activities and community development activities in the community forestry. The project and the department of forest have realized community forestry as a means of raising socio- economic condition of the people through income generating activities and community development activities.

Shrestha (2002) in his thesis has tried to review the institutional practices of FUG with special reference of contribution of self-mentoring and evaluation in group management, forest management communication, empowerment and livelihood. The study has found that poor users who are unable to receive timber form the forest are being benefited from all credit. Therefore participation and interest of poor in forest management has increased after small scale and entrepreneurship FUG has initiated program to support women, poor and disadvantaged group after the small scale and entrepreneurship process. Low interest credit facility to poor household for income generation has provided from FUG fund. They are raising goat and pig form the loan.

SANDE (2005) in its research and training workshop has analyzed that Nepal's community forestry program was originally initiated to achieve the national the national goal of poverty reduction. But despites two decades of successful implementation. The program's contribution to poverty alleviation is far from satisfactory. It has carried out to examine how community forest funds have been established through the collection of fees, fine and dentations and how these funds actually contribute to poverty reduction build building, school support road constructions, scholarship etc He has carefully scrutinized the investments made from these funds in order to analyzed their impact on alleviation.

Acharya and Acharya (2007) about the community forestry have described, the case studies indicate that promotion and implementation of forest based small scale enterprises (FBSSSES) can affect the livelihoods of many people in the rural areas of

Nepal signifying the relevance of CF in broad strategic planning for poverty alleviation. The activities undertaken any very and include a wide variety of forest products that are in demands raining form subsistence based agricultural implements to furniture enterprises.

Dhungana (2007) in his report has concluded that community forestry has contributed to positive change of economic well-being of the people managing the forests in the study sites. The economic scenario seems brighter not only due to increased net income over the years but also due to the opportunities to harvest increased forest product. The surplus of forest products especially timber and fuel wood, at increasing rate over the study years means the potential of financial asset from selling the product is high. The fund thus accrued to CFUGs funds could be invested in other income generating activities and community development.

Min (2008) in his thesis entitled “Women’s status on decision making process in community forestry” concludes that there is very low representation of women in CF executive committee in Dharampani VDC, where most of women are considered as the general member. There are no clear provision about percentage representation of female in their constitution. Usually CFUG's male members make important decisions and take advantages from the weakness of women in any portfolio by influencing on participation, information and decision-making. Different women focus groups also said that there are very low participations of female in assembly and meetings but male member decide on behalf of them. Nevertheless, a similar proportion agreed that the opinions of those women who did attend those meetings are always valid representation into final decisions especially for stamping. Pro-poor and dalit focus groups said that there is unfair validity and even responses regarding their attendance and involvement in meetings. About half of them concurred their opinions are not always incorporated into CFUG's decisions.

Bhattarai (2009) in his thesis has conducted a case study of Bhadare Khurkure community forest saligram VDC in Parbat District, His study was primarily based on primary data but secondary data were also used. His sample size was of modest size. But did not conduct focused group discussions, which are supposed to be a very important tool in the field of research. According to the study, the community forest have helped in school construction and providing salary of two teachers. From the

community forest 60 members have got employment opportunities. He also pointed out that male literacy rate is higher than female literacy; similarly, 65.11 percent of community forestry of community forestry income was invested in road construction, school building and environment and income generations. Furthermore, community forest contributed 44 percent out of total household income. But, on the other hand, it is mentioned that agriculture is the main occupation in the study area. This study has some contradictory findings implications. Bhattarai, (2009).

Lamichhane (2009) in his case study form Sindhupalchowk District has tried to find out the consumption pattern of timber and fuel wood in community forestry user group. Timber was a major product of the CFs since the plantation forests of pines were grown to produce enough timber. Timber was mainly used for constructional activities, but most of the users also burned timber due to the scarcity of fuel wood. Although the CFUGs had accorded priority to the needy users for the maintenance and constructions of their house and cowsheds, a substantial numbers of users had no need for timber. Similarly, fuel wood was mostly used for cooking food, followed by large amounts of fuel wood used to brew local alcohol. Local alcohol was one of the main sources of income as it was readily saleable.

Ram Bahadur (2009) in his thesis entitled "Women Participation in Community Forest Management" concludes that Community Forest in Taplejung district of Nepal brought remarkable change in the life style of the people. They also had started some program to up-lift the living standard of the people. But the programs were not focused on the specific issue of the women and poor. It was also found out of that there was a vast difference in time based work distribution pattern of men and women. Man had more leisure time than women. During the field observation all most of the women were busy the whole day in doing productive as well as reproductive work. Most of them were involved in vegetable farming, animal husbandry, farming and labor work. Due to this women had no leisure time, while men were only busy in productive workmen and women worked including progressive activeness.

Participation of women in implementation process was found high. Male's influences in decision making in the family, requirements of forest productions to women, and tendency of giving less response to social works, prevailed in the community are the reasons for it. In aggregate, participation of both sexes in monitoring and evaluation process was found poor in the CFUG. Particularly, women's participation was observed rather poor in M & E aspect, due to lack of strong provision of regular

monitoring and evaluation in the operational plans of FUG, lack of knowledge on women in this regard.

Joshi (2010) he has included that there is positive impact of community forestry on user group such impacts are related to income generation, conservation of natural resources. The main objectives of community forestry program have been envisioned to meet basic forestry need such as firewood, fodder and leaf litter and timber for communities. The established fund was accumulating by different activities such as selling product, penalty, membership fee, application fee, awards, subsidies etc. The study found that distribution of firewood and other benefits are fair and equitable CF fund uses in various sector of community development activities such as school support, infrastructure development and lot more.

In conclusion, it is event from above that the benefit of community forestry among user groups are very immense. But the lack of efficient management of such forest and utilization of its resources have been frequently seen as problems of community forestry. Thus, prevalent limitations of optimum and efficient utilization of FUG Funds on poverty reduction, improve education, health and road programmers tries to contribute some new idea in literature of community forest. A case study on Bhagawati Women Community Forestry users' group of Pipaladi V.D.C of Kanchanpur District.

Chapter-III

RESEARCH METHODOLOGY

3.1 Introduction

This chapter deals with the research method and tools that were applied for the study to make it more systematic and scientific.

3.2 Selection of the Study Area

Shree Bhagawati Women Community Forestry (SBWCF) is community forestry in Kanchanpur district that lies in the Far Western Development Region of Nepal has been selected for the study purpose. The area of this community forestry is about 167.27 hectares and the total household's are 410. The study area has purposively been selected for the following reasons.

- ❖ Easy accessibility of the area for the data collection purpose as it is easily accessible with motorable road and researcher belongs to the same district.
- ❖ A fairly large number of women at Banshah are engaged in forest management activities and it could be interesting to see how women spare time for the management of community forest out of their busy life.
- ❖ There is participation of lower caste and women in the management committee of the group.
- ❖ Despite the fact that study area is very far from the capital city, fairly large number of people in the study area are poor and illiteracy is prevalent at larger extent. It could be interesting to know the socio-economic and educational status of the people in the study area and how these factors have been hindering them to actively participate in community forest management and decision making.

3.3 Populations and Sampling Procedure

This study has adopted descriptive research design. This research design makes an attempt to collect and describe the relevant data to analyze the pattern of women involvement in the community forestry management. In order to fulfill the specific

objectives of the study, the analysis is basically based on primary data, which were derived from household census, focused group discussion, key informant interviews and field observation. Out of 410 households 100 households (i.e.33%) are taken for the study. Also to package the data about individuals into data of SBWC FUG in the period of analysis from heterogeneous society e.g. chairman, members of FUG, elite of village and occupational men of the village are selected as well in current study and its analysis. Secondary informations are also used to analyze the participation of women in community forest management and decision making.

3.4 Nature and Sources of Data

Both qualitative and quantitative tools have been applied. Primary as well as secondary data have been used in this study. However, the analysis part is basically based on primary data.

Primary data

Primary data were collected with the help of key informant interviews, field observation and focused group discussion.

Secondary data

Secondary data were derived from village profile, Forest User Group Constitution and Operational Plan, Publication of District Forest Office Kanchanpur and Department of Forest, journals, articles, dissertations, research report, and text books.

3.5 Methods of Data Collection

3.5.1 Rapport Building

Each research needs strong Rapport Building with community people. With this in mind, researcher has visited to FUG members, and users of SBWCF to explore the required data. To develop cordial relationship with the members of the community, Gifts are distributed like Bangles, chocolate and taking photos for the required information. Beside these, researcher also kept good friendship with a well known reporter woman who has been involving in different development activities at the study area. This relationship built close ties with other community people in the time

of data collection. Rapport building process has made the respondents relaxed and comfortable to explain hidden issues of decision making particularly related to women. The researcher has spent several hours with members of the community. This probing technique is helpful to obtain the entire quires for the current research.

3.5.2 Primary Data Collection Techniques

a. Observation

This is one of the most important tools for collecting qualitative data and prime process of resource allocation and distribution. Required qualitative information were recorded through observation of various activities such as firewood collection, collection of leaf-litter and fodder for livestock from forest, utilization pattern of forest products and income generating activities. Besides, women involvement in FUG Committee meetings, and their involvement in the decision making purpose were also observed to assess their role in decision making purpose This information helps to verify information collected through focused group discussion and interviews. The observation helped tremendously in understanding the field reality, which was fruitful for the study that could not had been captured through verbal discussion. In addition to these, current study is also observed the role of local elites, educated people, religious personalities, forest officials, local functionaries, NGOs and concerning agencies that have close ties with concern FUG.

b. Interview/Questionnaires

The questionnaire was designed to address the objectives of the study. The interviews were conducted with the users covering 100 households, who were able to answer the structured questionnaire. Current study attend the decision making practices among the users that ever include the knowledge, beliefs, myths, mysteries and everyday practices followed by the people in many ways. Also current study intends to take both formal and informal interviews with teachers, FUG committee members and ex-executive committee members in order to know forest resource mobilization and utilization process at the study area FUG. In the interview, Researcher has been done face-to-face interaction like informal discussion to dig out his field data. Both formal and informal interviews are carried out to explore the information related to women's

participation in decision making. Researcher also jotted down key words in their own term in his field diaries and transcribes the interview soon after its completion as well.

c. Focused Group Discussions

Both women and men groups were considered as interest groups for collecting information from group discussion. Discussion with women and men were taken separately. All together 8 focused group discussions were conducted. Out of 8, four focused group discussion were conducted with men and women separately and four discussions were taken with together. Number of participations were 5/6 persons in each focused group discussions. This method is helped to dig out exact data of the study and helped me to find out the hindering factors that has been keeping the female in marginal position. In addition, women of the group discussion have also presented their views on political and religious influences at FUG level where Researcher put several questions regarding pruning, thinning, allocation, benefit sharing and conflict mediation among the users which is directly related to decision making practices.

d. Key Informants interview

Key Informants for this study were those who were able to express thoughts, feeling, opinions regarding different aspects of community forest management along with the nexus between forest products and income generating activities. Key informants were selected purposefully as to ensure that issues raised would be addressed by them. District Forest Officials, Kanchanpur, Forest User Group Members, committee members, secretary of VDC, ex-VDC chairperson, elderly of the community, social activist, and chairperson of the FUGs were the key informants for the study. A separate guideline was prepared and used to collect information from the key informants. Maximum efforts were made to collect qualitative data from the key informants.

3.5.3 Secondary Data Collection Techniques

The relevant secondary data and information were collected from the literature such as reports of government and non government offices related to forest in general and community forestry in particular; publication of different related offices, research papers, village profile, district profile, Constitution and Operational Plan of the

studied FUG, research papers, minutes of General Assembly Meetings and Executive Committee Meetings.

3.6 Data Analysis and Presentation

The qualitative data were analyzed and interpreted descriptively making the argument in logical way. The quantitative data were coded, classified on the basis of nature of data and then presented in various tables, pie-chart, bar-diagrams by using simple statistical tool such as frequency, mean and percentage. After presentation of the data in tables they were analyzed and interpreted coherently.

3.7 Calculation of Income

Total annual income is the sum of various items like monetary income by selling crops, vegetable, livestock production, knife making etc. Monetary values are calculated by taking average at the current marked prices. The overall weight of utilized fodder and manure has been taken. Then it is converted into money terms. Quantity of fire wood has been taken in quintile and quantity of timer and poles have been measured in cube-feet respectively and converted into monetary term. Various methods of data analysis have been used for data analysis.

CHAPTER-IV

SETTING OF THE STUDY

4.1 District Background (Kanchanpur)

Kanchanpur District is located in Terai region of Nepal. It is in the Mahakali Zone, Far Western Development Region. It is situated between 80° 03' to 80° 33' East longitude and 28° 8' to 29° 32' North latitude. It has two neighbors' districts Kailali and Dadeldhura. It bordered with Kailali in east, Dadeldhura in north and India in west and south. Its lowest point is in height of 176 m and highest point is in the height of 1528 m from the sea level. It covers 54.5% forest land (DFD Report, 2012). This district was returned to Nepal from east India Company in 1860 A.D. The growth of Town owned much to extension of railway up to "Banbasha" across the border originally for timber transport (CBS, 2001).

This district is divided into 19 Village Development Committee and one Municipality, Bhimdatta (Mahendranagar) is the head quarter of the district. Total population of Kanchanpur district is 4, 44,315. Among this 213109 are male and 2, 31,206 are female. This district is small district of Nepal in order to its population. The total household in the district is 77,640 with the average household size of 5.72.

Agriculture is the main source of economy here 94.02% people are engaged in agriculture occupation. Average life expectancy of the people in this district is 60.6 year and per capita income is 969\$. Human development index of Kanchanpur district is 0.202 (DDC Report, 2067).

Kanchanpur district is heterogeneous of ethnic composition. There are 17 different ethnic group Majority of the population of this district is Tharu followed by Brahmin, Magar, Newar, Chhetri etc and other occupational caste like Damai, Kami, Lohar etc. Agronomy is the base of economy where Mahakali, Mohana, Chaudhar, Syali, Sunbora, Banara, Band River, Machyali pond water for cultivation of the land. Mahendranagar is the prime commercial hub. Daijee-Dadeldhura highway would become backbone for the development of Kanchanpur.

Kanchanpur district is rich in term of religious and cultural importance. Many festivals are celebrated in this district like Maghe Sakranti, Dashain, Dipawali, Fagu Purnima, Teez, Aetwari, Gaura Parva, Krishna janmastami etc. Among of them Gaura Parva is famous and most important festival for far western Nepal. This is male dominant Society.

Land use pattern of Kanchanpur District

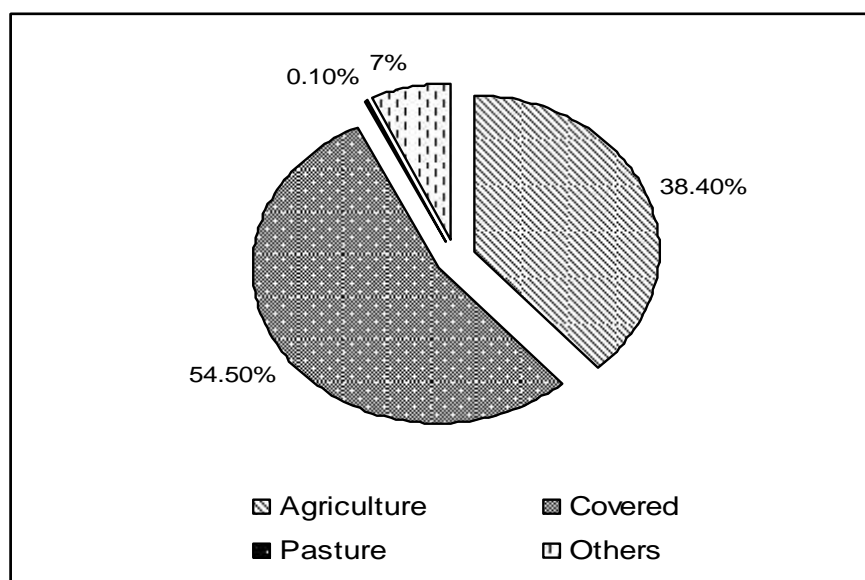
Table No. 4.1

Land Covered by	Land (in percentage)
Agriculture	38.40%
Pasture	0.10%
Forest	54.50%
Others	7%
Total	100%

Source: Annual DFO Report, Kanchanpur, 2011

Figure No. 4.1

Land use pattern of Kanchanpur District



Source: Annual DFO Report, Kanchanpur, 2011

The table no.4.1 and figure no. 4.1 show that more than 54% land is covered by forest in terms of agriculture land is used 38.40%, 0.1% land is pasture land and rest of total or 7% land is covered by other things.

4.1.1 Status of community Forestry in Kanchanpur District:

In Kanchanpur district, out of sample land i.e. 161740 hector, 88200 hector lands is covered by forest. There are 4 type of forest i.e. community forest, conservative forest, government forest land and probable community forest.

However community forest has covered 12,567 hector lands which are 14.25 of the total forest land. There are 77 CF in the district and 19,469 household are involved in the community forestry program which is 23.45% household of district. The total number of people involved in community forest program is 150615 Shree Bhagawati Woman Community Forest areas in 167.27 hectares.

4.1.2 Shree Bhagawati Woman Community Forest

4.1.2.1 Location

The Shree Bhagawati Woman Community Forest is the small range scale community forest located in mid part of the Kanchanpur district covering about 167.27 hectares of the forest area with 410 households. All area is under the Pipaladi village development committee ward no. 3. It is bordered on the north by Kalika Community Forestry, in east by Janjyoti Community Forestry, in west by Kaluwapur Belauri Road, and in south by Banshah(Ramnagar) village.

4.1.2.2 History

The Shree Bhagawati Woman community Forest user group managed forest has a special topographic feature as most of the forest area lays plain canvas etc. The forest is worth seeing due to besides of Banara River throughout the forest area. The History of the conservation of this forest is nearly 35 years.

Prior to 1998 nobody thought about the overwhelming situation of forest that could arise due to deforestation. People started continuous destruction an encroachment of forest after the democracy. During this time some people in the community through

towards forming a user group to protect the existing forest. As a result in 2001 the forest was legally handed over to local users hoping sustainable management.

4.1.2.3 Information about community forest User Group

The Shree Bhagawati Woman Community is the small level of the district. So its user group size is also small. The population of Banshah ward no. 3 is involved in this community forestry program. The total household member of this CF is 410. Among them 95 households is already becoming the member of community forest user group, which consists of 23.17% of total households. (Source: Field study 2013)

4.1.2.4 Other Information

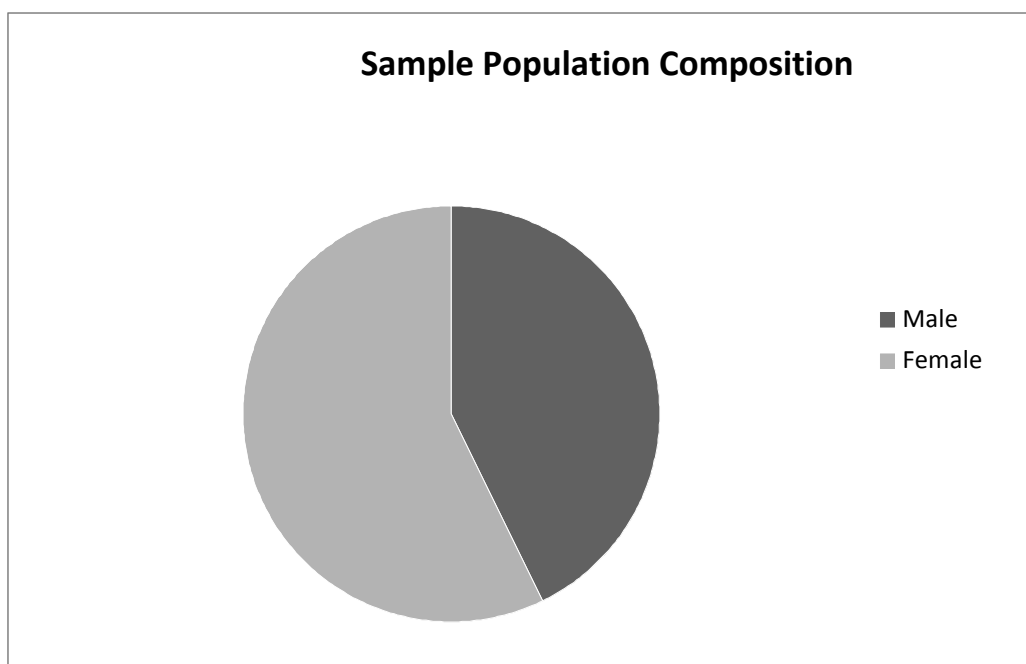
The climate in this area is tropical to warm temperate. The annual rain fall varies from 96mm. The absolute maximum temperature recorded in Kanchanpur 45⁰c and absolute with minimum temperature is 6⁰c the soil is generally rich, high organic matter with high fertility index. In order to forest resources the plain area is covered with tropical with Sisau and Khayar forest (Source: DDC Report, 2011).

4.2 Social and Economic Structure of Forest User Group

4.2.1 Population Composition in SWCFUG

In the study area, there are 410 households with total population 2650 are involved in Shree Bhagawati Woman community forest user group. The total sample population of Shree Bhagawati Woman CFU is 350 out of which 150 (42.85) are male and 200 (57.15) are female. Sample population composition is shown in the following figure.

Figure no 4.2



Source: Field survey, 2013

The figure no. 4.2 shows that out of sample population 150 (42.85%) male and 200 (57.15%) female. Similarly, with reference to field age wise Population Composition. Out of sample population, about 39.87% population is below 15 years and that the above 60 years in only 3.63%. The economically active population is age between 15 to 60 years is about 56.48 % of the sample population. The population composition of sample household according to age is presented as below.

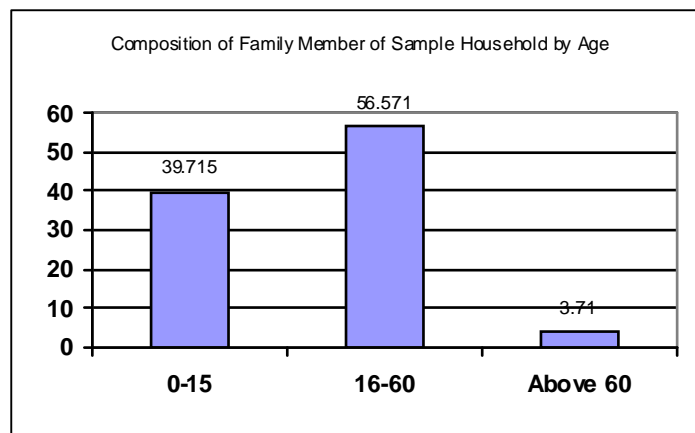
Table No. 4.2

Population Composition of Sample Household by age and sex:

Age group (in years)	Male	Female	Total	Percentage
0-5	48	52	100	14.285
6-15	87	91	178	25.43
16-40	140	144	284	40.571
41-60	56	56	112	16
60 above	12	14	26	3.71
Total	343	357	700	100

Source: Field Survey, 2013

Figure No. 4.2



Source: Field Survey, 2013

The table No. 4.2 and figure no.4.2 show that 39.715% (278) people are under age of 15, 56.571% (396) people are economically and physically active and 3.71% (26) people are old out of 100% (700).

4.2.2 Ethnicity Composition

The most striking feature of Nepal is its multi-ethnic feature. There are many groups that live together in the same areas. But it is not without hierarchy. The Brahmins and Chhetris are considered twice born caste as they wear a sacred thread called 'Janai'. The Hindu ritual also considers them as the purest groups 'Alcohol Drinker' is placed second in the social hierarchy. They are ranked below the Chhetris because this group uses liquor in their ritual performance. This is not regarded highly in Hindu ritual practice. Placed last in the social ladder are the untouchables. The Dalits are under this category. They are not only considered impure but even their touch is polluting in the eyes of the pure Brahmin/Chhetri Hindu follower. Shree Bhagawati Woman CFUG is comprised of a mix of the following castes and ethnicities; Brahmin/Chhetri (includes Awasthi, Bhatt, Pant, Joshi, Chand, Bist, Karki, Kunwar, Tharu (Rana, Chaudhary), Dalit(Kami, Sarki, Lohar).

Tharu, Brahmin, Chhetri, Kami, Lohar etc. are major caste living in the study area the ethnic structure has been divided into higher caste, middle caste and lower caste as shown in the following table.

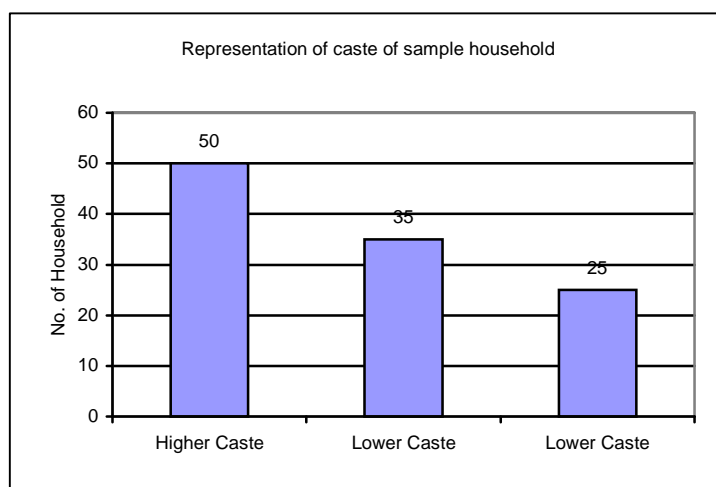
Table No. 4.3

Representation of caste of sample households

Character	No. of household	Percentage
Higher caste (Brahmin, Chhetri, etc)	50	45.45
Middle caste (Tharu, Magar etc)	35	31.9
Lower caste (Kami, Damai, Sarki, Lohar etc)	25	22.65

Source: Field survey, 2013

Figure No. 4.3



Source: Field survey, 2013

The table no.4.3 and Figure no. 4.3 show that the sample household number of higher middle and lower caste are 50, 35 and 25 respectively in which 45.45% are higher caste, 31.9% middle caste and 22.65% lower caste.

4.2.3 Household Size

The average family size of sample household 7.5 and ranged from 1 to 5 respondents have less than six members and their composition is 33.63% family having 6 to 10

members is 51 in number which is 46.36% of the total figure. It shows lowest household prefer having under size family. Family having more than 10 members is 22 in numbers which is 20%. The family size of sample household is presented as below.

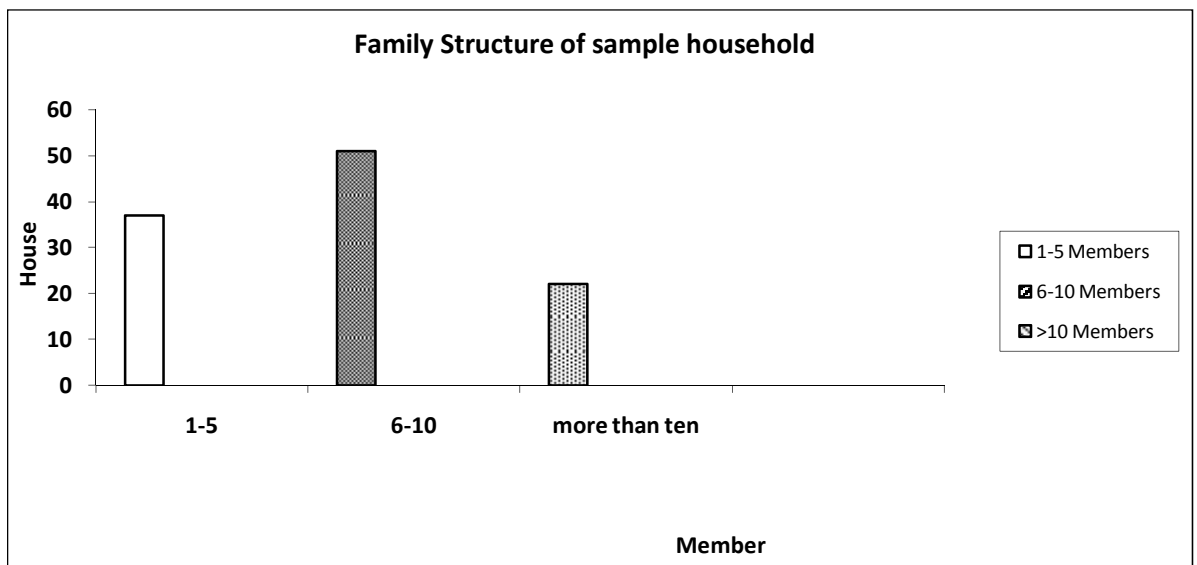
Table No. 4.4

Representation of Household size

Members	No. of Household
1-5	37
6-10	51
More than 10	22

Source: Field Survey, 2013

Figure No.4.4



Source: Field Survey, 2013

The table no.4.4 and figure no. 4.4 show that there are out of sample household 37 households have below 5 members, 51 households have below 10 members and 22 households have more than 10 members. This shows that few people prefer less no. of family members. In this research more household more no of family members.

4.2.4 Educational structure

As described in encyclopaedia, Education is the process by which an individual is encouraged and enabled to develop his or her potential; it may also serve the purpose of equipping the individual with what is necessary to be a productive member of society. Through teaching and learning, the individual acquires and develops knowledge and Skills. But when Nepalese women's status is analyzed in this light, the picture is generally bleak. In SBWCFUG education is heavily class-biased, it varied from one ethnic group to another and similarly one caste group to another, which also hinders in decision making. Educational structure of the community people has played important role for the participation in different community the community forest activities. Here, the level of education has been divided into four categories like illiterate, literate to 5 classes, class 6 to SLC, intermediate and above table no. 4.5 and figure no. 4.5 shows the educational status of sample households Head.

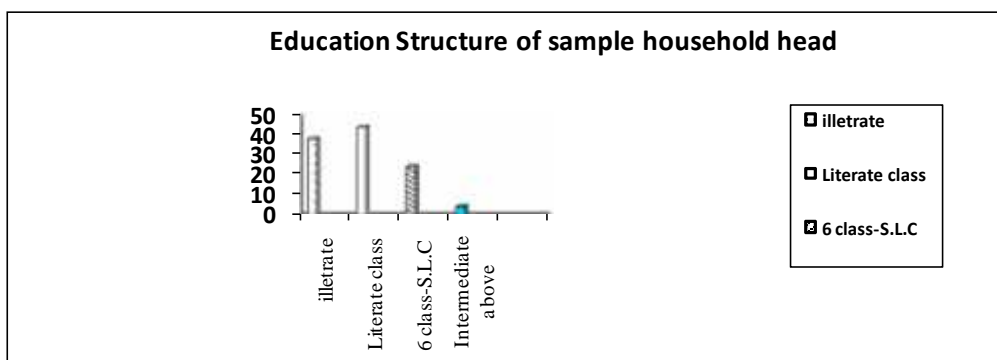
Table No. 4.5

Educational structure of sample household head

Educational Status	No. of Respondents	Percentage
Illiterate	38	34.54
Literate	44	40
6-SLC	24	21.82
Intermediate and above	4	3.64

Source: Field Survey, 2013

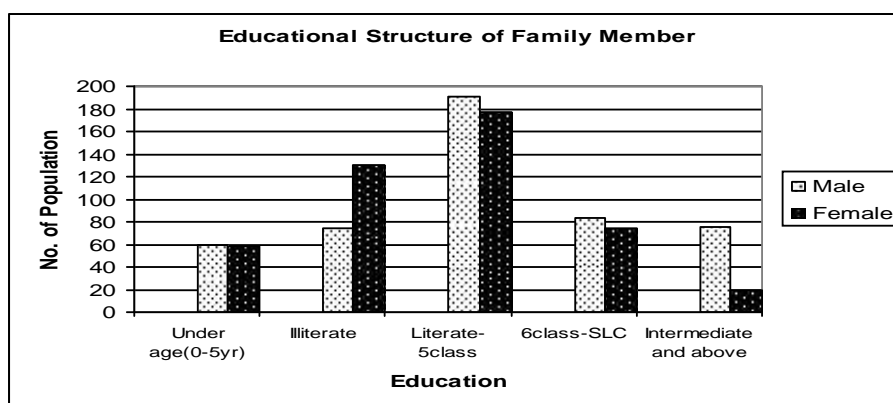
Figure No: 4.5



Source: Field study, 2013

The table no. 4.5 and figure no. 4.5 show that educational structure of the household head is not bad. About 61.81 percent of the respondents are literate to SLC. Where as 34.54 percent respondents are illiterate 3.63 percent are intermediate and above class. The demographic summaries of sample household shows about 75.27 percent of the total population are literate. Out of the total literate population 42.42 percent are male and 32.85 percent are female. The following table shows the population composition of sample household according of education level.

Figure No. 4.6



Source: Field Survey, 2013

The figure no. 4.6 shows that there out of total 24.72.percent people are illiterate, 63.83 percent are literate and 11.63 percent are educated.

4.2.5 Occupational structure of Sample Household

Agriculture is the main occupation of Nepal. So, the case is in this study area about all agriculture land in this area is under middle caste i.e. Chhetri, Tharu, etc. The nominal land belongs to others. So in this area, most of the people are engaged in agriculture. It is already mentioned that there are 46.12 percent economically active people in the study area. The demographic summary of the sample household shows that 46.12 percent is in agriculture about 15.37 percent in wage labor, about 0.59 percent in business, about 1.31 percent in service and 36.60 percent population is engaged in students. The table shows the occupation structure of the household member.

Table No. 4.7: Occupational structure of household member

Occupation	Total no. of population	Percentage
Agriculture	315	46.12
Wage labor	105	15.37
Service	9	1.32
Business	4	0.59
Student	250	36.60
Total	683	100

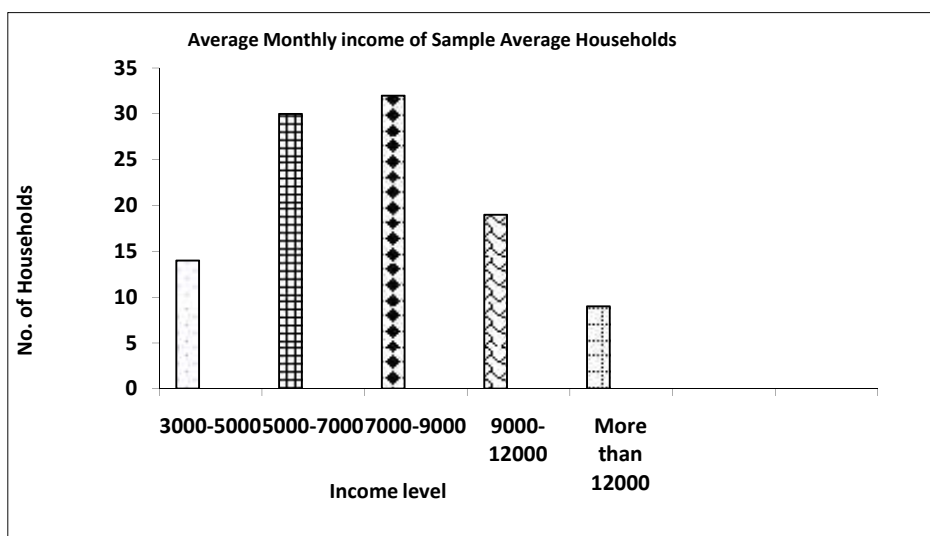
Source: Field Survey, 2013

The table no. 4.7 shows that 46.12 percent people are engaged in agriculture sector, 15.37 percent are in wage labor, 0.59 percent is in business, 1.32 percent people are in service and remaining 36.60 percent people are in student life.

4.2.6 Income level of the Sample household

The major source of income in this study area is agriculture and livestock of sample households. It is very difficult to know about accurate income level of respondents because they feel uneasy to tell their cash income and expenditure. However, following table shows the approximate monthly cash income of the household from various sources.

Figure no. 4.7



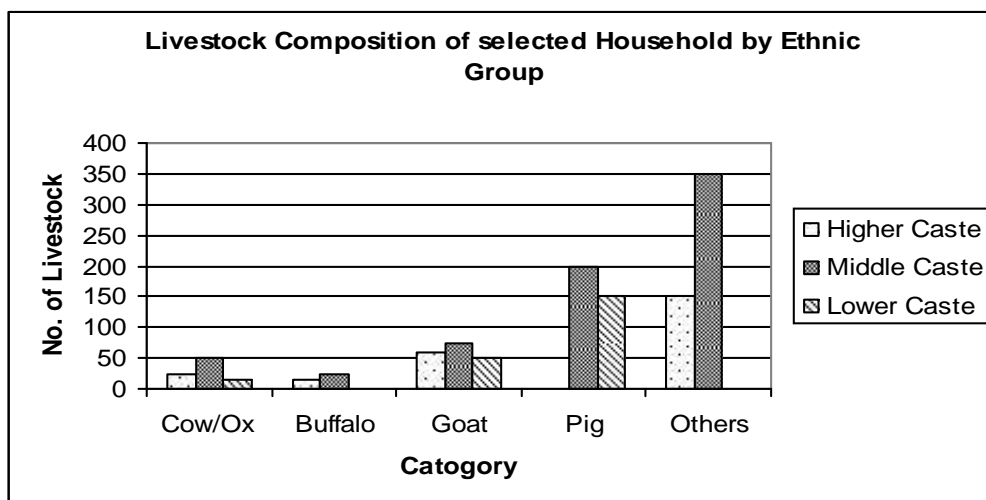
Source: Field survey, 2013

The figure no. 4.7 shows that there are 14 households have monthly between 0-5000. Majority of the household falls in group of 7000-9000. And the higher income level i.e. about that 12,000 household in only 6 which is 5.45 percent in total.

4.2.7 Livestock Composition of the sample households

Livestock is also a part of agriculture. It plays an important role for the upliftment of their socio-economic condition of related households. The prosperity of a family can be also judged by the number of animals. The following table and figure shows the table number of livestock according to ethnic group.

Figure no. 4.8



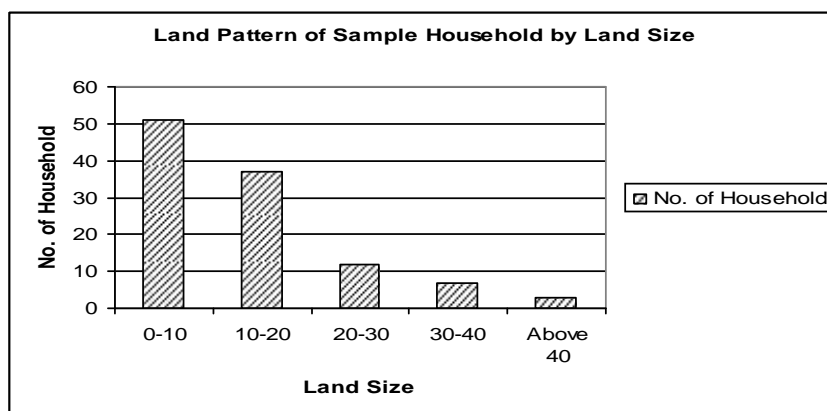
Source: Field Survey, 2013

The figure no. 4.8 out of sample livestock 250 livestock is having higher caste, 700 livestock are having middle caste, and 215 of them have lower caste.

4.2.8 Land Holding patterns of the Respondents

Land holding determines the income and food sufficiently of the people. The more land more income, less landless income because more people depend upon agriculture in the study area. In the study area, largest land holders are Tharu and Chhetri. The following households are in Shree Bhagawati Woman Community Forest User Group.

Figure No. 4.9



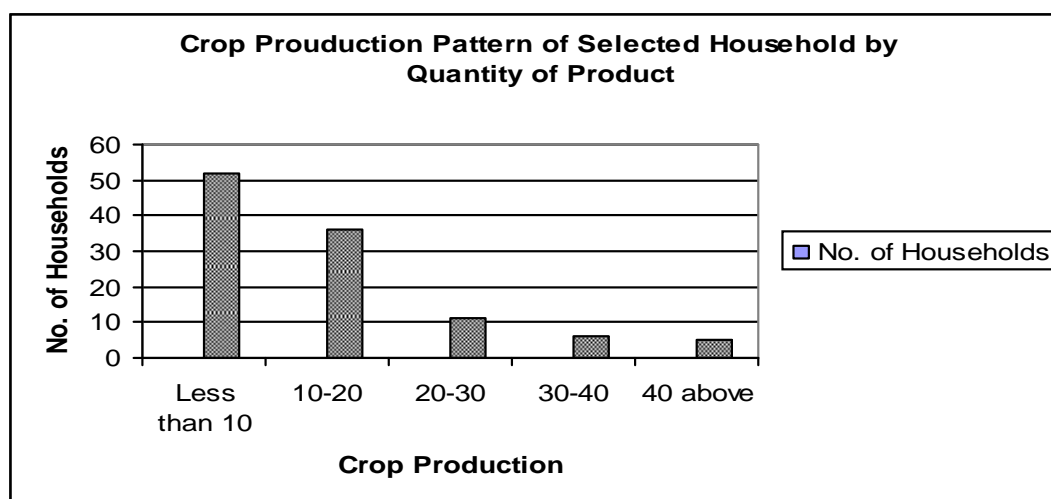
Source: Field survey, 2013

According to the figure no. 4.9 shows that 46 percent of the household have less than 10 Kattha which is the majority of the households. Average land holding pattern is 9.10 Kattha per household.

4.2.9 Crop Production Pattern of Sample household

In this study area, most of the people depend upon agriculture and most of them are engaged on agriculture production, various types of crops are the main sources of food for the people in this area. Paddy, wheat, maize, lentil, mustard are the main crops production of the study area. There are variation in crop production between food crops and cash crops. Most people allow their land for the production of food crops the average crop productions are shown in the following figure.

Figure No. 4.10



Source: Field survey, 2013

According to the figure no. 4.10 shows that 52.63 percent households have only up to 10 quintal crops produced from their land. And other 46.37 percent households have produced lower than 40 quintal crop produced in their land.

4.2.10 Condition of Food sufficiency of Sample household

In the study area, out of sample household 15 households are saver which is 13.63 percent of the sample households. 52 households, 47.27 percent have sufficient of food for their family consumption for the whole years and 33 households do not have sufficient food. It means they have to depend upon others for food through they are

deeply the agriculture as an occupation, 4 households hardly fulfill their requirements for 6 months from they produced in their land for the others 6 months they have to buy from other or market. 6 household produced food in their land, which full fills the only 3 or 4 months. These households are the under the absolute poverty line.

The following table shows the condition of food sufficiently of sample households

Table No. 4.11

Condition of food sufficiency of sample household

Particulars	No. of HHs	Percentage
Saver	15	13.63
Sufficient for home consumption	52	47.27
Not sufficient for home consumption	33	30
Food above 6 months	4	3.64
Food below 6 months	6	5.45

Source: Field Survey, 2013

4.3. Effect on Education by the community forest of the study area.

Education is most important for the day to day life. Education is related to the any business and accusation. So that community forest also helps to improve the education or effect, the education situation of that area. By the income from the related community forest the user group determine the in what types of school or college they can built and to admit their children. So, the effect of education condition by the establishment of CF of the study area explains below.

4.3.1 Support on Education by the Community Forest

Most of the people who are involved in CF they feel support to improve school or educational condition of their children but some people don't accept this, Due to the low income they cannot invest the earning in educational sector. Their income is used for household consumption. We can explain this by the help of the following table.

Table No. 4.12

Support to improve education by the Community forest

S.N.	Support improve	No. of household	Percentage
1	Yes	100	90.91
2	No	10	9.09
Total		110	100

Source: Field Survey, 2013

The Table no. 4.12 shows that 9.09 percent household cannot support to improve the school or educational condition of their children and 90.91 percent household can support to improve school or educational condition of their children. This analysis shows that most of the community forest provides access for the education. So we can conclude that CF play important role in improving educational situation of the study area.

4.3.2 Nature of access on Education

In Nepal, there are two types of education: first one is provided by the government and another is provided by the private sector. The government sectors cannot provide more facilities than private sector. So, the products of government sector cannot competition with the produce of private sector.

Table No. 4.13

Nature of access on education

S.N.	Types of School	No. of HHS	Percentage
1	Government School	88	80
2	Private School	22	20
Total		110	100

Source: Field Survey, 2013

The Table no. 4.13 shows that 80 percent HHS send their children in Government School. But only 20 percent HHS send their children in private school. Table No. 4.7

shows that most HHs cannot afford the private school due to low income 80 percent HHS earns little money. So they cannot afford the expensive fee of the private school.

4.3.3 Access on Education in terms of Ethnicity

Nepal has multi-religion, multi-language, multi-culture and also multi caste i.e. Brahmin, Chhetri, Tharu, Magar and many others. The accesses on education of these castes explain below with the help of table

Table No. 4.14

Access on Education in-terms of Ethnicity

S.N.	Caste	No. of HHS	Institution		Total Percentage
			Private	Government	
1	Higher Caste	35(31.82)	5(14.29%)	30(85.71%)	100
2.	Middle Caste	45(40.91)	4(8.89%)	41(91.11%)	100
3.	Lower Caste	30(27.27)		30(100%)	100
Total		110	9	101	

Source: Field Survey, 2013

The Table No. 4.14 shows that access of education in terms of caste or ethnicity in private school and government school. The sample of 110 CF Household of the study area, 110 household are involved. They are categories in three groups, 35 HHs are from Higher caste, out of 35 HHs, 14.29 percent households provide education to their children from the private school and 85.71 percent household provide education from government school, 45 HHs from the middle caste of 45 HHs, 91.11 percent HHS admit in government school and 30 HHS are lower caste. Out of 30, 100 percent HHs provide education to their children from government school from the field survey HHs who involved in community forest in the study area. Most of the HHS can provide education to their children from government school. So we can conclude that the education of government school of the study area is well.

4.3.4 Nature of Support of other children for the Educational Purpose

All the children do not get opportunity in education due to the poverty. Some few community forests provide opportunity to get education. These community forests

play vital role to improve educational status of these children of the study area, which is explained with the help of following table.

Table No. 4.15

Nature of support to other children

S.N.	Support	No. of HHS	Percentage
1.	Yes	105	95.45
2.	No	5	4.55
Total		110	100

Source: Field Survey, 2013

The table no. 4.15 shows that from the 110 household of study area, 95.45 percent HHs accepted the community forest provide educational opportunity for the other children. Community forest provides scholarship for three poor and talented students in primary level of the study area. Community forest provided copy and pen for the five poor and talented grills that are study in government school. Community forest provide uniform and others pay the fee for the certain students who are from low income group family back ground and backward to get education. But only 4.55 percent HHs accept community forest cannot support due to low income and other problems. The concluded that community forest to increase the literacy rate of the study area.

4.3.5 Investment in Educational institution

Nepal has two types of education, first one is provided by government institution and another is provided by private institution. Nature of investment in educational institution of the study area explains below by the help of the table.

Table No. 4.16

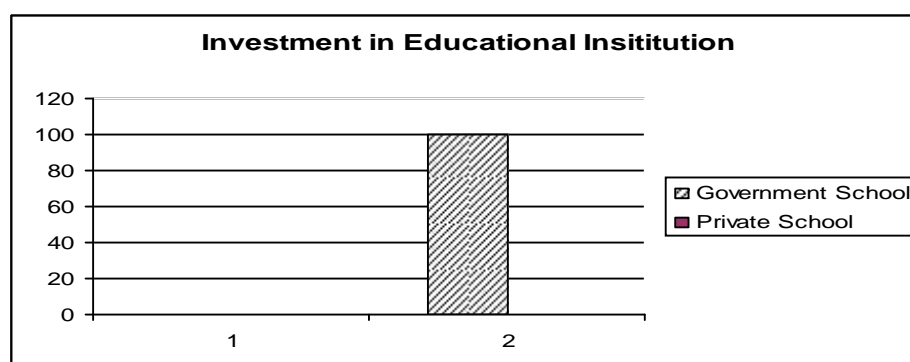
Investment in Educational Institution by the CF

S.N.	Support	No. of HHS	Percentage
1.	Yes	95	86.37
2.	No	15	13.63
Total		110	100

Source: Field Survey, 2013

Table 4.16 shows that 86.37 percent households accept that the CF invest in educational institution where as 13.63 percent HHS accepted that the CF do not invest from these. 86.37 percent HHS accepted that the CF invests in what types of educational institutions in invest which in shown by the following figure.

Figure No. 4.16



Source: Field Survey, 2013

In Figure no.4.16 shows that investment of owner of community forest of the study area. The community forest of the study area only investment is government school and they are not returned back this investment. So that figure no 4.10 shows only investment on government school. Above table 4.10 shows that out of 95 HHS accept on community forest investment in government school. Out of sample 110 HHS 15 HHS do not accept investment of CF in any educational institution, due to the others problem.

4.4 Effect in Health Situation

This is a slogan "Health is wealth". So, good health plays the important role in socio-economic condition of the society or nation. In this sub-topic this research trying to

analyze how much the CF contributes to improve the health situation of the people in the study area.

Table No. 4.17

Nature of use Medicine

S.N.	Medicine	No. of HHS	Percentage
1.	Domestic Medicine	36	32.73
2.	Antibiotic	70	63.64
3.	Other	4	3.63
Total		110	100

Source: Field Survey, 2013

The Table no. 4.17 shows that 32.73 percent household used domestic medicine. 63.64 percent household used antibiotic and remaining 3.63 percent household used other types of medicine. Others type of medicine includes Ayurvedic medicine, Yoga and some are believe in traditional treatment i.e. Dhami, Jhakri.

4.4.1 Nature of Health Check-up

Establishment of the community forest plays the important role to improve the health situation of the study area. Before the establishment of the community forest forestry user group cannot go hospital to check-up their health due to poverty. After establishment of the community forest where the forestry user groups go to their health check-up explain below by the help of the table.

Table No. 4.18

Nature of Health check-up

S .N.	Types of Hospital	No. of HHS	Percentage
1.	Clinic	31	28.18
2.	Community Hospital	10	9.09
3.	Government Hospital	50	45.45
4.	Private	19	17.27
Total		110	100

Source: Field Survey, 2013

The Table No. 4.18 shows that after the establishment of the community forest of the study area the household who are involved in community forest 28.18 percent goes to the health check-up in Clinic, 9.09 percent household goes to the community hospital, 45.45 percent household check- up their health in government hospital and 17.27 percent household check-up their health in private hospital. Form this data, concluded that due to the establishment of the community forest household involved there and earning income. From this income they can go to the hospital to check-up their health. So, establishment of the community forest helps to improve the health situation of the forestry user groups of the study area.

4.5 Effect on Road by the community forestry of the study area

Road is most important transportation of the daily life and backbone for the development activities. So the CF also helps to improve the road or effect the road situation of that area. By the income from the related CF the FUGS determine in what types of road to built so the effect of road condition by the establishment of CF of the study are explain below.

4.5.1 Support on road by the CF

Most of the people who are involved in CF they feel support to improve the road condition accept this. But due to the low income of community forest cannot invest the income in road sector; we can explain this by the help of the following table.

Table No. 4.19

Support to improve road by the community forest

S.N.	Support to improve	No. of HHS	Percentage
1.	Yes	70	63.64
2.	No	40	36.36
Total		110	100

Source: Field Survey, 2013

Table No. 4.19 shows that 36.36. percent HHs cannot accept support to improve the road condition of the study area by the CF and 63.64 percent HHS accept support to improve the road condition of the study area by the CF. This analysis shows that CF

provides access for the road. So, we can conclude that CF play important role in improving road situation of the study area.

4.5.2 Nature of Access on Road

In Nepal, there are three types of road, first on is Kachchi, second in Gravelled and third is Pakki. Establishment of the CF plays the important role to improve the road situation of the study area. Before the establishment of the CF, HHS accepts the road is Kachchi in the study area. Due to low income and neglected by the government. After the establishment of the CF where the HHS accepted the road is Graveled explain below by the help of the table.

Table No. 4.20

Nature of Road

S.N.	Types of Road	No. of HHS	Percentage
1.	Kachchi	20	18.18
2.	Graveled	90	81.82
Total		110	100

Source: Field Survey, 2013

The table no. 4.20 shows that after establishment of the CF of the study area the HHS who are involved in CF. 18.18 percent HHS accept the road is Kachchi or not improve the road and 81.82 percent HHS accept the road is Gravelled or improve the road. From this data conclude that due to the establishment of CF, FUGS involved there and earning income, from this income they can invest to the road to built in the study area. So, establishment of CF helps to improve the road situation of the study area.

CHAPTER-V

WOMEN'S PARTICIPATION AND DECISION MAKING OF WOMEN

5.1 Women participation in FUG Committee.

People's participation refers to the involvement of the people in the development process voluntarily and willingly; such participation cannot be coerced. According to Yadav (1980) "People's Participation means participation in decision making, participation in implementation of development programmes and projects, participation in sharing the benefits of development". According to the United Nation Commission (1977) people's participation is the "mass sharing of the benefits of development, mass contribution to development, and mass involvement in the decision making process of development." People's participation is a solution to the effective protection and management of common resources, such as forests.

This study focused on women's participation in Community Forest management activities. In this study, woman's participation refers to their participation in group and committee formation, participation in site selection, participation in the preparation of constitutions and operational plans, participation in planning, participation in decision making, participation in implementation, participation in benefit sharing, participation in forest management activities, and participation in community activities.

5.2 Women and Committee Formation

People from different castes are represented within the committee. At the time of new committee formation, people are requested to participate in the assembly. The old committee dissolves and makes new committee. To make the new committee, some old members are forced to hold their own position and some new members are brought in the committee. While bringing new members some raise their voice themselves, especially men and for women, somebody suggests any name he likes and asks whether she is fit for the committee or not. And all of them say yes! And they select members from each Tole as Tole representative; also. These Tole representatives are selected on the basis of their own interest/consciousness. So in this way, Shree Bhagawati Woman Community Forest User Group has been formed and

due to their good forest management activities the forest area is growing and well protected. The District Forest Office is also helping them to promote their activities. These activities are being observed by all nearby villages. Their neighbouring villagers have also begun to feel the desire to form a Forest User Group nearby and to take advantage of the Community Forestry programme.

In the SBWCFUG, there are 13 members in the committee. In the current year, the committee had elected 10 female members in the committee (77) percent of the total communities members) although there is women's participation in the committee. The key position like president, vice president, treasurer, secretary, vice secretary is held by only Females. The position of member is held by the male and female member. From the household survey, it is found that 25 percent of the total respondents do not know how many times and when assembly meeting and committee meeting are held in a year. This is because the respondents do not attend the meeting. About 65 percent of the respondent said that they always attend the meeting and general assembly. The respondents also said that fines would be levied if they do not attend the meetings. Similarly, 23 percent of the members do not attend meetings sometimes, 11 percent said that of the respondents they do not attend the meetings at all. There is because either they do not get the information or they do not have times to attend the meetings.

Table No. 5.1

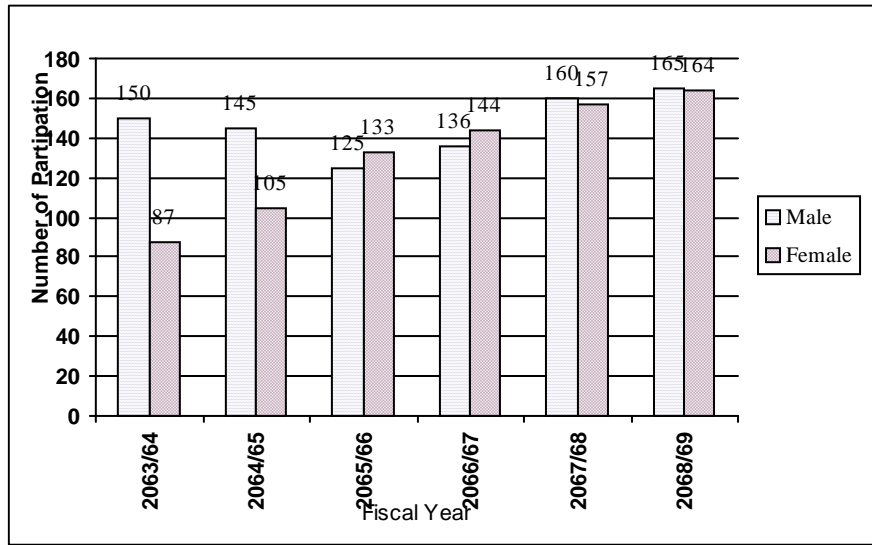
Trend of participation of community forest users in meeting and assembly

Fiscal year	With respect to FUG meeting				With respect to FUG Assembly			
	No. of meeting	Participation			No. of assembly held	Participation		
		Male	Female	Total		Male	Female	Total
2063/2064	12	60	75	135	1	150	87	227
2064/2065	14	90	95	185	1	145	105	250
2065/2066	13	100	95	195	1	125	133	258
2066/2067	12	130	150	280	1	136	144	280
2067/2068	13	156	151	307	1	160	157	317
2068/2069	12	135	140	275	1	165	164	329

Source: Field Survey, 2013

Figure 5.1

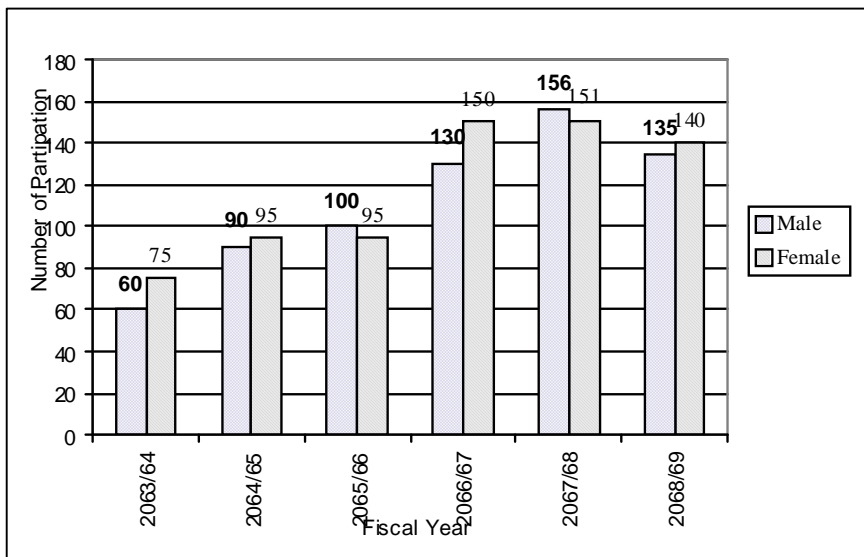
Participation status in the General Assembly by sex



Source: Field Survey, 2013

Figure 5.1

Participation status in the monthly meeting



Source: Field Survey, 2013

From the table no. 5.1 and figure no. 5.1 it can be observed that the number of FUG meeting has suddenly increased in the Fiscal year 2064/65. The female participation has also increased from each fiscal year. All the respondents replied that, venue and time is fixed by the secretary with the decision made in earlier meetings and with the permission of the chairperson. All the respondents said that the day and time of the

meetings are fixed with due to consideration for the FUG member's convenience. Hence it can be concluded that meetings are held in a democratic way.

5.3 Socio-Cultural Practices and Participation

In SBWCFUG, extreme cases of gender discrimination can be found within elderly people for whom women are seen as a problem; in an interview, one man from the CFUG said that "Women are the root cause of forest destruction. They neither know about the forest nor have any idea how to do anything. The best solution is to compel the women to stay within the four walls of the home'' male perception toward the female is found as conservative at SBWCFUG.

Alongside this perception, there are also users who believe in the need for gender equity. Caste diversity discrimination is high, particularly amongst Chettri and Brahmin women. However, in the cases of the Tharu, Dalit and a few Chettri and Brahmin (those who live in Toles with mixed caste composition) are liberal and do not adhere to this kind of discrimination. In some cases, particularly in educated households in which the women work outside of the home, men can be found assisting women in the housework.

As this community is comprised of various social grouping that have widely divergent interest, needs, difficulties, power and so forth. Likewise women also are not homogeneous category and their interest and needs differ based on their caste group, class, age, region of origin and other factors. In the meetings it has been observed that high caste woman have more participation than low caste women, however ethnic women do not participate frequently but when they participate they speak confidently in front of others and dalit women find it difficult to speak out in the presence of high caste women. Ethnic women have more power in decision making at household level compared to Brahmin and Dalit and this household power drives to speak them in mass also.

5.4 Changing Scenarios of Women in Participation and the Decision Making Process Relating With the Past Trend

Community Forestry is raising the voices of all peoples with access to Community Forests within all aspects of the Community Forestry decision making processes,

through the input and guidance of NGOs and Government policies. Women and Dalit in Community Forestry now have increased access to the programme, as compared to the programme in the past.

People from different castes are now represented within the Executive Committee. At the time of the formation of a new committee, people are informed and requested to participate in the General Assembly. In the assembly, the committee explains their annual income and expenditures, the current operations of the Community Forest and its future programmes. The old committee is dissolved and the assembly of users creates a new committee. In the formation of the new committee, some members are required to maintain their position while new members are incorporated into the new committee. In the course of the formation of the new committee, the executive body requests that interested people should be willing to take a position within the committee. The body addresses the voice of all people and they select members representing each tole, with the assumption that this representation will help to communicate the decisions of the Executive Committee throughout the various toles.

SBWCF has included maximum women into its committee and they currently comprise 77% of the committee. Representation within the committee is also given to low caste women. Most of the women are actively participating in the committee meetings, but they only occupy major positions within the guiding body. At times, the elite select these women as members of the committee without consulting them. Due to the patriarchal nature of the community there need to be permission of husband's for married women and the permission of parent's for unmarried women to be a member in FUG. Though many NGOs and INGOs aim to raise the voice of women in decision making processes, the selection of indicators is not appropriate to meet the goals. Generally, the poor committee members, both male and female, hesitate to speak in the meetings. When this researcher participated in the assembly of the SBWCF, he observed that the poor people especially, did not come to the front to raise their voice to put forth ideas in their favour. These people only participated in hearing the committee's decisions. They feel that they are inferior to the rich and educated people.

In the past, women were excluded from participating in the governance of the Community Forest; women were seen as valueless. Furthermore, women themselves

were inactive and was not knowledge concerning the Community Forestry programme. In the present, however, the situation has changed and given more priority to the women. The value and roles of women is addressed as they relate to Community Forestry activities, as a result of the legal requirement of women's participation.

5.5 Participation of women in Decision making process

One of the major components of people's participation in the Community Forestry programme is that of decision-making. To make such a program successful, there should be equal representation of sex and all caste, ethnic groups should be present and there should be environment to say one's view to all represent. Normally, FUG makes decision at two levels: FUG meetings and FUG general assemblies. Minor decisions are made in the committee meetings while more important decisions are made in the assembly meetings. At both of these levels, priority is given to women and Dalit people's participation in order to meet legal requirements as observed in executive committee members meeting. In SBWFUG, the Executive Committee takes fewer suggestions from women as compared to elite men. Women are encouraged to take interest in collecting the fodder and leaf litter on time by male and women also themselves find that they have more idea in collecting than decision making which shows their suppress. In the management of the forest also, decision making should involve women and people of different castes and ethnic groups that a state found lacking in SBWCFUG

The respondent also admitted that decision is made according to consensus of the majority. The respondents also said that women do participate and speak in the discussion. The researcher attended one of the general assembly and found that women do not speak much in the meeting. The observation in the meeting gave the impression that heat the committee members and elite leaders took most of the time in discussion and passed their proposal for decision making. The major reasons for exclusion of the poor and the women in decision making are illiteracy, poverty, household work and low empowerment of the women community.

On the basis of the direct observations of SBW Community Forest Executive Committee meetings and discussions with different groups, SBWCFUG is principally

led by the EC. Within the EC, few members who have personal relations with internal and external stakeholders dominate the committee. These members are all males. The voices of the female members and of the marginalized castes and ethnic groups are generally not recognized. Exclusion in decision-making of these suppressed groups is one of the burning issues of SBWCFUG. The researcher made direct observations of and held discussions concerning the governance of the CFUG. The result of this inquiry is as follows:

5.5.1 Women are categorized as Second-Class Persons

Most of the suggestions put forth in the committee meetings come from male members; very few are made by women, but even these are not recognized by the committee. The male committee members discuss the issues among themselves and decide upon it, later informing the others of the decision to all members. The women are not encouraged to participate in the meeting, but are invited to fulfill the legal requirements of women's participation. If the women attend the meetings and disagree with the decisions made, women do not raise their voice to disagree. But there is more contribution of female in forest production management than male

5.5.2 Level of (dis)Satisfaction with Planning and Decision Making Processes or Outcomes (assess)

The planning mechanism seemed to be very weak in this CFUG. The Secretary of the Committee mentioned that there is no annual planning taking place. In the case of decision making, only the Chairperson, Secretary and Vice-Chairperson and male members participate in decision making. Users participating in a group discussion with the researcher articulated that they are not informed about most of decisions being made and they expressed dissatisfaction towards the practices and process of decision making and communication.

After direct observation of the decision-making practices and process during the Executive Committee meeting, the researcher asked one of the female participants how they felt that the process was. In response, she stated, "We never have opportunity to express our opinion. Meetings are always dominated by elites.

While analysing and reviewing the past activities of SBWCFUG and the involvement of its women, it was found that participation of women in Community Forestry processes and activities has been enhanced in terms of physical representation in the Executive Committee as well as in forest management activities. Lama (1999) also indicates that women contribute heavily to community forestry management, in terms of labour and other forest activities. However, their involvement and role in the decision making processes are still poor, determining the requirement of women in forest management activities and labour contributions.

5.5.3 Involvement, Space and Capacity in Decision Making

Women's involvement in Community Forestry has an important impact on decision making about the forest products to be used. Community Forestry has also succeeded in bringing women closer to participating in decisions concerning the village activities than they had been in the previous year. Community Forestry has granted some women the ability to participate in the management of the programme, including women from poor and marginalized groups. Looking at the constraints, however, society has a number of attitudes and problems that are biased against women. Because women spend most of their time performing household work, community members claimed that they had given maximum priority and responsibilities of the committee to women, but they were not certain of their capacity to bear the responsibilities of the management, conflict, and future programming aspects, due to the women's lack of knowledge, time and confidence. Nepalese society is a patriarchal society; male domination is pervasive, so women are unable to work outside of the home without the permission and guidance of males. As such, we can say that women's involvement depends greatly upon the male feelings towards female liberty.

A poor Dalit woman, who is a general member of SBWCF, told this researcher that she was very much interested in community forestry, but now she does not go in meetings because when she talks something in the meeting then males mostly elites tell her to keep quite and listen to them. According to her, women's presence is somewhat valued but they are discouraged from further involvement. Thus, involvement and space for the women, poor, lower and marginalized caste is very low. Even if present, their voice is suppressed and their participation is reflected in a manner that is

only physical and passive. Similarly, the decision making capacity of women within SBWCFUG also seemed low because they are unwilling to express their voice in front of a mass of people. Social exclusion and limited exposure to public speaking, outside knowledge are some of the reasons that prevent them from doing so.

Not surprisingly, men in general, and husbands in particular, impose the strongest restrictions upon women's participation. Men typically do not like women to attend CFUG meetings and often do not allow them to attend the meetings, as a Brahmin woman expressed.

Chhetri and Rana (1995) stated that "Men also do not typically communicate decisions or discuss issues with women after a meeting, even if the wife demands to know." When women do attend the meetings and raise their voices, men often become upset and ridicule women, asking "Since when has the hen started crowing?"

However, men are not the only hindrances to effective women's participation. Lack of women's self-confidence and their general lack of literacy, leadership and management skills are also important reasons for their limited involvement in the decision making process of the Community Forest. Currently, however, many organizations guided by a shifting national policy are attempting to raise women's self-confidence by making them aware, for example, giving trainings of different sectors, making women Tole representative etc.

5.5.4 Decision Making

A typical feature of community management of common resources is the nature of decision making. The process of decision making varies between the household level and the community level. This process is affected by social, cultural, economic background of the community members. Literacy, social norms and the status of women also influences the process of decision making.

5.5.5 Household Level Decision

In the community of SBWCFUG, men make most of the major decisions at the household level. For example while selling or buying land, and where to spend big amount of money, men tend to make decisions without much consultation with their

spouses. However, women have the ability to make minor, everyday decisions like buying and cooking of vegetables as per husband's choice, collection of fodder for animals and collection of firewood. In the cases of elite and ethnic women, they are found to have good position in household decision-making. Women, whose husbands are employed away from home, tend to have greater access in decision making.

5.5.6 Community Level Decision

There is male domination in community level decision making. Women are encouraged to speak and their voices are heard by the community, but these ideas and opinions are not included and internalized by the community. In other words, women's voices are heard but all decisions are dependant upon male interest. One female committee member stated, male have loud voice and female speaks in low voice "Purush ko swor nai thulo hamro swor nai sano chha" where big voice dominates small voice.

5.6 Participation in Community Forest Development Activities

All respondents strongly agree to the idea that women are to be encouraged to participate in the meeting of community forest user groups .FUG members are positive towards the women participation and their leadership. They suggested that literacy class, training gender sensitization and income generating activities should be incorporated to encourage women's participation in the meeting and community forestry management activities.

When asked to the respondents to suggest improving women's/ poor participation in the community forest management program they suggested the following.

-) By encouragement and motivation of the women and poor in the community forest management activities.
-) Introduction of program in favor of poor and women.
-) By Promotion of income generating activities.
-) By provision loan facilities.
-) By support to women by males.

-) Give warning and introduce fines when they are absent in the meeting and CF management activities.

Most of the respondent said that literacy program, training and other activities are the most important to encourage women and poor to participate in the community forestry activities.

5.7 Socio-behavioral changes

During the interview, it was found that the positive effect were increased expression capacity in users (especially in women) knowledge about "Greenery in better for health". Positive attitude on CF management and feeling of "CF is ours" and people are more interested in CF than earlier period.

The negative effect was that fifteen percent of the total users robbery due to dense forest wildlife has been increased so the users fell afraid of go alone in the forest. To bring changes on such social behave, training, motivation, public awareness and other activities are needed.

CHAPTER-VI

HINDERING AND FACILITATING FACTORS OF WOMEN'S PARTICIPATION AND BENEFIT SHARING

In the Nepalese context, psychological barriers, socio-cultural attitudes, and social constraints inhibit women's involvement in public activities.

6.1 Facilitating Factor

Facilitating factors are those that are observed to encourage women to participate in CF and other social work.

6.1.1 Income Generating Group

There is only one income-generating group called "Mahila Samuha" which works to collect and save money. This group was established in 2063 BS. There are 57 female members in this group who collect NRs 25/- monthly and deposit these funds in a bank. They have mobilized their funds for micro-credit activities and revolving funds. These activities have included goat-keeping businesses, marriages, and treatment of the sick. This programme is popular within the women's group and it has played a significant role for the economic empowerment of the women associated with the group. In practice economically empowered person generally does have good confidence level to speak in mass so, here these economically empowered group (Women) are being interested to participate in the FUG meetings and confident to raise their voice in the meetings.

6.1.2 Training, Tole Meeting

There are 7 Toles(Group) within the village of SBWCF and there is one leader in each Tole. The Tole leader is a community leader who is expected to initiate development projects such as water supply, forestry, and road construction. SBWCFUG has not organized any kind of trainings, but some committee members, 4 women and 4 men have been sent to participate in trainings related to agriculture and forestry in both Mahendranagar and Dhangadhi. When they return back after taking training they share their learning with others. Their participation in these programmes has helped to increase the confidence levels of these women.

6.1.3 Clear Prospect of Benefit

Participation also depends on the perceived benefits from the forest area after joining the CFUG. Both men and women of SBWCF are actively participating in CF activities because they have received benefits from the forest including:

-) Reduced time needed to collect firewood, fodder, fruits and other forest products.
-) Opportunities to participate in training and seminars. Even low caste people are getting the chance to participate in skill development activities.
-) Being a user of SBWCFUG, they have got direct benefit from the forest.

6.2 Hindering Factor

The factors that are responsible for the reduced participation of women are generally related to the gender division of labour, as well as cultural and societal norms. One of the main constraints to women's participation is their excessive workload. A second reason is men's reluctance in allowing women to perform work outside of the home.

On one hand, women are unable to participate due to their obligations to cook, feed their family and livestock, and work in the field. On the other hand, husbands in Nepal do not easily allow women to participate in CF activities due to the social dominating structure. Overall, women in the study village were continually seen doing domestic and agricultural work, much of which involved the collection and processing of forest products, while men appeared to have more free time to attend meetings and discuss future plans.

6.2.1 Cultural Norms – Caste/Ethnic Norms

Because of socio-cultural beliefs and attitudes, women have more limited access to opportunities lying outside of the home than men. Cultural situations and beliefs influence the differential participation of the men and women in forest management; women are hindered more than men because of structural domination. There are certain tasks that are traditionally viewed as men's work in particular community works. Because Community Forestry is seen as a community work, it is thought to be

one of the tasks which should be done by men. In contrast, it is believed that household tasks should be done by women. Though women are involved in the Community Forest they are generally restricted to forest activities such as planting, pruning, and collecting forest products. On the other hand, men are thought to have greater talents in management aspects including conducting meetings and making decisions concerning fund distribution and programme planning. The prevailing socio-cultural values affect women's involvement in public works.

6.2.2 Household Chores

It was found that the women were more overloaded than men with respect to household chores. Due to this, women could not manage to find the time to participate in forestry activities like meetings, workshops, and trainings. One old woman said, "If we go to the meetings, then many things around the home would not be finished. Men cannot support me in household work, so if I go also, I must return in between the meetings." Regarding the poor, they are engaged both outside and inside the village in labour and household work. Because of this, poor men and women can participate very little in the meetings, due to the times that the meetings are held.

6.2.3 Illiteracy

Illiteracy is also one of the major constraints for women's participation. Nearly all of the women of SBWCFUG are illiterate, though some of them know how to write their name. Because of this limitation, they feel that they don't understand the issues that the committee discusses.

6.2.4 Lack of Cooperation from Males

National policies have addressed the inclusion of women in participation. However, in practice, their participation seems to be nominal and minimal. Stemming from a lack of cooperation from women's husbands and other males, females cannot easily participate in community activities. Husbands do not want their wives to come into public affairs because of socio-cultural norms and values. However, in ethnic groups, women tend to have no such restriction from their husbands and society, but almost all of the lower castes and poorer women are illiterate and have very limited access to the political resources needed for significant involvement in public affairs.

6.2.5 Feeling of Womanhood

One of the primary reasons for these social constraints is womanhood: most women feel that they do not have the skill to hold the major positions in the Community Forest Executive Committee because they feel themselves inferior to men. They feel that they do not have sufficient skill to deal with outside agencies and public affairs, demonstrating their lack of self- confidence.

6.2.6 Timing of Meetings

Most of the meetings are held in the morning, at about 7 AM, which is a peak hour for women's work in the home. Because of this, women participate only minimally in the meetings. Occasionally, women come to the meetings at the announced time, but men generally come late, forcing the women to leave the meeting early to account for their household work.

6.2.7 Lack of Information

Communication and access to information is also a type of power, but there were low levels of communication observed in this CFUG. All information is given verbally to the members and messages are relayed informally from one member to another, making people feel that there is no compulsion to participate in the forestry programme. In sum, we can say that there is no transparency in information.

6.2.8 Presence Not Emphasized

Women's participation in SBWCF has increased compared to past, but the women's participation in committee appears to be only a physical presence. While attending the meetings, they tend to simply sit in the corner of the meeting space and listen. They are kept in minor positions and are included to fulfil the legal criteria. We can say that they have no active participation though they are physically present.

6.3 Benefit Sharing

Identification of benefits is strongly linked with effects of community forestry on the economic and financial, environment and social aspects of community. Identifying the benefits of community forest many present no major conceptual difficulties, but can

be very difficult to carry out in practice due to the multipurpose nature of CF. Benefits are more difficult to compute as they usually occur in the among future for example. The benefits of a forestation in terms of reduced soil erosion may not show up for many years or even decades. Furthermore, an analysis of overall benefits of community forest needs to consider and manage many apparently in the SBWCFUG case study. According to the nature, stage and level of involvement and location in the forest management system, the benefits of community forest are identified below.

6.3.1 Direct benefit and their values

Availability of forest products such as fuel, timbers and leaf litter, fodder grasses, bedding material medicinal hubs and plants are taken as direct benefits. The valuation of timber, grasses leaf litter is carried out according to prices fixed by the FUG.

The direct benefits obtained from community forestry are:

6.3.1.1 Sustainable Collection

The people in the village of Pipaladi VDC ward no. 3 get sustainable firewood and fodder for their daily need. It was possible only after introduction of community forest could provide sustainable supply. A forestation by community forestry program becomes very feasible for livestock rearing.

6.3.1.2 Availability of Forest Products

The community forestry of Pipaladi VDC has highly contributed to increase the forest products such as grass, leaf litter, firewood, fodder, medicinal herbs and poles. The user group has accumulated the significant amount in its community fund its indigenous forest management and its fund is used for the community welfare.

6.3.1.3 Road Construction

Pipaladi village development is far away from the district headquarters on unraveled road passing through the SBWCF to maintain improve and construction the road to Shree Bhagawati Woman Community Forest. Forestry user group have used the group fund. The user groups of this village are highly benefited from transportation.

6.3.1.4 School Support

There are 3 Schools among them one is higher secondary schools named Shree Shiddha Baijnath higher secondary schools, next is Lower Secondary and third one is Primary School in the centre part of Pipaladi VDC ward no. 3, Banshah. The SBWCFUGS have been providing timber for the construction of school building, timber for the construction of school building and making Furniture at free of cost. If CF is getting some prices After, CF is the main source of timber for school construction and maintenance.

6.3.2 Indirect Benefits and their value

The indirect values of CF refers to social and environmental goods and services that the CF provided forest degradation and destruction might imply the loss of many of these environmental benefices although the extent of loss would depend on the subsequent land use environmental benefits also might include a decrease in soil erosion, reduce downstream flooding, increase in numbers and diversity of birds and wild life and increased in biodiversity, employment generation. The establishment of an organized FUG and social integration might be some of the social benefits. Mostly, the indirect benefits are as follows:

6.3.2.1 Environmental Benefits

Community forestry prevents soil erosion and landslide. It provides catchments protection. The villagers have constant source of water for irrigation which was not available prior the implementation of community forestry program. The forest is being dense and dense every year and people have got provision of fresh oxygen. Thus, the forest has played important role in the balance of ecosystem.

6.3.2.2 Unification of People

Mechanism of encouraging and forming user's groups committee, thus building up social capacity forest. People are united to tackle every type of social problems through mutual cooperation.

6.3.2.3 Impact on household time saved

If there is no community forestry households had to spend more time for collecting firewood and fodder. Thus, there is saving of time in such activities because of the community forest. So, that another main source of income of total households is utilization of time saved to other productive activities. After implementation of CF almost all the members or FUG have their time for collecting forest products like firewood, fodder, green grass and leaf litter etc. More than two hours a day, they use this saving time in poultry farming rather than remaining idle, which has been the best sources of income of households in the study area.

Table No. 6.1

Impact on Household time saved

Total time saved (daily)	No. of HHS	Percentage
0.5 hour	65	59.09
1 hour	34	30.91
1.5 hours	6	5.45
2 hours	5	4.55
Total	110	100

Source: Field Survey, 2013

According to the table no. 6.1 after the inception of Shree Bhagawati Woman Community Forestry user has saved roughly 0.5 to 2 hours per day, per household. From table 6.1 it is clear that all households of Shree Bhagawati Woman CF get Chance to save their time with the implementation of CF 5 households have saved 2 hours time per day it is greater advantage other households. Similarly 59.09 percent household has saved 0.5 hours.

6.3.3 Other Benefits from the SBWCF

6.3.3.1 Reduction of women's work load

In the Nepalese context, women's daily lives are directly attached with food. Thus women's are main members of the family who take care and decide the household's

works. They are busy whole day and their work load is generally much higher than man for the purpose of collection of water, grass and foliage for that they have to walk longer distance. therefore, respondents are asked to evaluate whether women are benefited from CF in terms of reducing work load has been decreased after the implementation of Cf. According to the respondents and women group discussion indicates that before the implementation of CF sufficient forest product was not available in the nearby forest due to its deforestation. Thereafter, they have to spend 1-2 hours to collect one head load of fuel wood.

6.3.3.2 Source of Resources

People are mainly depend on agriculture directly or indirectly because of predominance of agrarian economy in our country and so are in the study area. There are 46.12 percent of people are engage an agriculture. It is very necessary to uplift the condition of agriculture, use of modern technology and fertilizer to raise the level of incomes. The CF has helped to provide the sources of watershed to provide the sources of watershed to irrigate land and to yield more production in the village.

6.3.4 Source of Energy

The villages are dependent upon firewood as main source of energy out of sample 110 total 100 household have identified firewood as main source of fuel. There is some practice of using alternative source of energy like bio-gas, gobargas, and electricity.

(a) Source of Firewood

Table No. 6.2

Sources of Firewood	Firewood (in Bhari)	Percentage
Community forest	5000	90.50
Private forest	400	7.24
Other Sources	125	2.26
Total	5525	100

Source: Field survey, 2013

* 1Bhari = 25-35kg

It can be seen from the table that annual consumption of firewood total household is about 5525 Bhari. Each household is getting 5000 Bharis of firewood only from the community forest. In other words the contribution of the community forestry to fulfill the total demand of firewood is more than 90.50 percent and other demand was fulfilled from the private forest more than 7.24 percent and other source like agriculture residues 2.26 percent.

(b) Source of fodder for livestock

Forests are the main source of fodder for livestock. Fodder trees are important for the Terai communities as they provide quality feed for livestock. The CF cannot alone need the demand of fodder for livestock. Private forest (PF) agricultural residues (Ag) and straw (Paral) are other source of fodder to feed livestock is given in table.

Table No. 6.3

Source of green Grass and fodder

Source	Average utilized green grass (in bhari)	Per Pirce/ total market price	Average utilized fodder and straw (in bhari)	Per market price
CF	120	Rs 5 /600	115	4/460
PF	335	Rs 10/3350	295	10/2950
AG	103	Rs 6/618	93	5/465
Total	558	Rs 3950	503	3875

Source: field survey, 2013

The sample household relies on community forestry and agricultural residues. The above table shows that 120 Bhari of green grass has been obtained from community forest and the rest of demand is fulfilled by private forest (355 Bhari) and agricultural residues (103 Bhari). Similarly, Out of the total demand of as fodder straw CF has fulfilled 115 Bhari and the rest 295 Bhari by private forest and the 93 by agricultural residues. These data shows that CF has made an important impact to the people of the area in fulfilling the demand of fodder and grass for livestock.

6.4 Income source of the community forestry of SBWCFUG

The CFUGs has been generating income from various activities, such as selling forest products, penalties, entry fees or membership fee and functional levy, in these CFUGs. The interest obtained forms the loan on the poor people. They have not collected the money from the donation from outsiders. The main sources of income for CFUG are as follows.

6.4.1 Fuel wood

In this village for the sample of 110 household the forest is opened once a year in winter- December for cutting fuel wood. They participate after paying some fee as a levy. Each household can collect an average 20 Bhari of Fuel wood per year. The members have to pay Rs. 25 load for fuel wood exceeding 20 loads once a month. During October- November the member can collect two loads of grass per day.

6.4.2 Green Ground Grass

The CFUG area is opened for collecting grass, Srawan, Ashoj, Mansir during this time some needy users to collect 2 Bhari grass per day for their livestock.

6.4.3 Timber

Timber products are generally divided into two groups, instruction timber and smaller products used for making agricultural tools and equipments. The village people required construction timber when there is loss of house by fire, landslides. Similarly, timbers are required to build new house when the family size become large or family members get separated from each other. However, it is noted that timber from community forest is used only when the private resourced is insufficient. Likewise, timbers are essential for making agricultural implements (e.g. Ploughs, tools handle). If the users of this CF ask wood for making their houses, they to pay some amount to the CFUG, according to CFUGs rule.

6.4.4 Fines and Penalties

The present study found that users who break the rule of group and do not come to participate on forest development and management are be fined. Grazing animal is not

allowed in restricted CF area. If anybody grazes animal inside the forest, he/she is fined. Similarly, cutting trees without permission of FUG is supposed to be illegal in the CF system. If anybody goes to the forest with cutting equipment a fine Rs 500 will be charged. The person who does not attend the work of forest development and management will also be fined Rs 200 per day.

Table No. 6.4

Income source of Shree Bhagawati Woman CFUG

Income Sources	F/Y 2068/69	Percentage
Timber and poles	357282	76.42
Fuel wood	10379	2.22
Entry and renew fee	7480	1.60
Monthly fee	2337	0.50
Fine and penalties	6966	1.49
Nursery (green grass and fodder)	5657	1.21
Royalty	2851	0.61
Grants	74570	15.95
Total	467522	100

Source: field survey, 2013

Table 6.4 shows that the main source of income of SBWCFUGs is timber which contribute 76.42 percent.

6.5 Major Area of Expenditure

The Shree Bhagawati Woman Community Forest user group has spent their collected income in different sectors. The expenditure has been made for improvement of SBWCF such as forest protection, management, poverty reduction, infrastructure development plantation and nursery. The expenditure area of SBWCFUG in fiscal year 2068/69 is given in table 6.5

Table No. 6.5

Expenditure pattern of Shree Bhagawati Woman CFUG

Expenditure	F/y 2068/69	Percentage
Forest protection	166439	35.60
Plantation and nursery	25480	5.45
Management purpose	172142	36.82
Infrastructure development	63676	13.62
Poverty alleviation program	26134	5.59
Miscellaneous	13651	2.92
Total	467522	100

Source: field survey, 2013

The table No. 6.5 shows that SBWCFUG has spend 35.60% expenditure for the purpose of forest protection and management purpose respectively.

CHAPTER – VII

ACCESS OF WOMEN IN RESOURCE UTILIZATION AND MOBILIZATION

7.1 Women's Access to Forest Resource Products

The villagers use the forest products to fulfil their agricultural needs and they consider the most important forest products to be fuel wood for daily energy needs wood for agricultural implements and timber and poles for house construction. They collect bedding materials and fodder for their cattle. The provision of forest areas opened to general users, as described in the CFUG's Operational Plan, is once a year. In practice, however, all users have access to collect needed forest products, except timber, throughout the year.

Fuel Wood

Fuel wood is used for cooking food for people and processing fodder for animals. As forest is opened informally every month, users can collect their fuel wood needs from the forest on a regular basis. For timber, some of the households meet this requirement from their private trees. But the poor depend upon the Community Forest. While the forest is being thinned and pruned, users pay NRs 15/- to take fuel wood from the forest. Fuel wood is generally collected by women.

Leaf Litter

Leaf Litter is used for livestock bedding and as compost fertilizer by mixing it with animal manure. Dry leaf litter is one of the most important forest products. Women collect the leaf litter and the forest is always open for its collection. Women typically collect leaf litter early in the morning, while other members of the family are still in their beds. Poor people, however, do not collect leaf litter as they have no cattle. As such, wealthier households remove more leaf litter from the Community Forest. In this case, we can say that the poor have less access to the Community Forest to meet their needs.

Timber

Timber is required for constructing homes, roads and bridges. In the study area, there is no provision in the Operational Plan for the sale or distribution of timber. The CFUG gives timber as needed to community. If timber is needed for community development processes, it is donated by the CFUG, as seen in the donation of timber to be used as fuel wood in order to heat coal tar to seal or gravel road. Kami use wood to make the handles of the equipment that they make and others caste/ethnic groups use it to make plough and other equipments used in fields.

7.2 Impact in Resource Utilization and Mobilization

To understand the resource utilization and mobilization impact of the community, it is necessary to understand the diverse patterns of socio-cultural conditions and forest use.

7.3 Economic Impact

The women's group of SBWCFUG have a savings group known as "Mahila Samuha" in which they collect NRs 25 from each member monthly. This money is then used for micro-credit purposes, supporting various activities like cow-raising, goat-keeping and for social affairs like marriage, treatment of the sick and house maintenance. This saving programme is being successful to make women economically empowered. Some of them are able to earn profits and solve minor problem themselves.

7.4 Social Impact

Community Forestry has played a major role in bringing people together into a closely interactive group of individuals. All of the local people, especially women, are involved in the social work and interact among themselves around the forestry activities and its future programme. They have developed good relationships between themselves and there is a change in social activities, as seen when Dalit, high caste, rich and poor people work in the same projects, though they may be involved in different activities. They sit down in the same place, eat together, and discuss social work. The women's savings group has played a major role to tie woman in the internal group. Every Tole has one Tole representative leader to work and inform the

others as to what is happening in the community development activities. This influences others and encourages them to work in community and development work.

7.5 Peoples Perception and Constraints about Women's Participation in the CFUG

Women's participation plays the most important role in making decisions concerning the forest products to be used. So from the beginning, women's participation has increased as a result of Community Forestry at all levels. However, in the society, some attitudes and internal problems remains biased against the women. Most women are uneducated and educated women are also mostly busy in household work. In response to one question regarding the handover of responsibility to women, many members said that they thought to handover responsibility to women but that they were not sure if they would be capable and bear the responsibilities perfectly. This stems from another reason: Nepali society is a patriarchal society and males have dominant power in the family while women do outside work by permission of the men. Women's participation depends on the male feeling towards female liberty. There are mixed perceptions towards women; the General Secretary of SBWCFUG, Tara Bist said, "Some educated women of young age want to participate actively but we don't want our village sisters to be public; other women of old age, whom we want to participate, are uneducated and are not able to take on responsibility."

There are some problems in women's participation: one problem is womanhood itself and other is socio-cultural perception towards women. These lead to the situation that they never try to come forward, as they feel inferior to raise their voice in the public gathering. Many women hesitate to speak openly in the assembly as they feel that other people may laugh at them.

7.6 Women's Access in Fund Mobilization

Community Forests have income sources such as yearly fees, tourist entry and interest on bank deposits, but this community has only a small amount of savings in the bank though they invest some money for social work, including prizes for the best students of the community school, and support for the construction of a bridge. Due to the lack of funds, SBWCFUG has not invested funds in many infrastructure activities, but it has supported them by granting timbers to burn coal tar used for concrete road. By the community as a whole and by women in particular, there is no fund mobilized due to the lack of adequate funds.

CHAPTER -VIII

MAJOR FINDINGS, SUMMARY, CONCLUSION AND RECOMMENDATION

8.1 Major findings

The major finding obtained from the area (SBWCF) as follows:

-) In the study area the main source of income of CF is timber, grass and fuel wood which is contributed 78.2 percent, 2.13 and 4.23 percent respectively.
-) In the study area the community forest helps to improve education, health and road.
-) Males play the vital role in user's committee. Due to the lack of education and HHs work women less are involved in the user's committee. But in seminars and trainings women are gradually participating. Presently, they have elected 10 female members in the committee that compares 77 percent of total community members.
-) The poor users are getting direct benefits of community forest such as, timber, firewood, fodder, leaf litter, grass, agricultural tools at reasonable prices.
-) In the study area the main occupation is agriculture. Nearly 46.12 percent are engaged in agriculture. Moreover, for agriculture and their survival villagers obtain timber, firewood, fodder, leaf litter, grass, agricultural tools at reasonable prices.

8.2 Summary

This study based on SBWCFUG is located at Banshah Village of Pipaladi VDC-3, Kanchanpur District. This community forestry handed over to the Banshah community in 2057 B.S., which 167.27 ha land. Different stakeholders like Range post and schools managed the activities of the community forestry,

This community forestry comprised with different caste and ethnic groups i.e. Brahmin/Chettri, Tharu and Dalit. There are 410 households. This FUG has 2650 populations. The user group has an executive committee of 13 members of them 10 are females; however, most of the woman hold a major post. This FUG also comprised of the marginalized groups including Tharu, and Dalit castes. The

remaining representatives are all of the Brahmin and Chhetri castes. In the study area, women's participation in the education found less in comparison to their male counterpart, therefore it can be proved that the participation of women in community is influenced by the education and their acquired education.

Agriculture and employment found as main occupation of the people. The occupation of the people influenced by the caste and ethnicity and gender for example Brahmin / Chhetri women are engaged in mental activities. Likewise Dalit are engaged in manual works. State had established schools to literate the people. People have facilities of communication, transportation, electricity and drinking water. Such facilities don't only facilitate the people but also play the significant role for the reduction of the chronic poverty.

In the FUG they select the member from each Tole as Tole representative; the Tole members selected them on the basis of consciousness. The participation of women in General Assembly seems equal but their voice normally unheard. There was dominance of the males in the executive committee particularly from the elite families. Field study found that the average participation is 3 males and 3 females per meeting; however in executive committee there were 3 Males and 10 Females.

The field observation found that high caste woman have strong participation than low caste women, however ethnic women do not participate frequently. High caste women speak confidently in front of others and dalit women find it difficult to speak out in the presence of high caste women, mainly in planning and decision-making process. It is proved that the women in ethnic group found to be less dominated than the other group of people. These days the participation of the women simultaneously increasing in the decision-making process because of the different sort of the initiation carried out by the different agencies over the period of time. The prime law of the state initiated the inclusive policies, so that the representation of the different caste and ethnic groups can be seen in the community forestry since last few years.

In SBWCFUG comprise 77% women in its committee, in which they had also given the priority to low caste women. Due to the patriarchal structure of the society women need permission from the male to participate in public work, these days societal

perceptions are changing so that male members are encourage to participate in the public activities like the participation in the community forestry.

FUG makes its decisions in two levels executive meetings and general assemblies, the minor decisions are taken in the committee meetings where major decisions are taken general assembly meetings, however in the both level of meeting marginal groups like women, Dalit and ethnic groups are prioritized. Due to patriarchal structure of Nepalese society, the community people categorized the women as second class person, therefore, would high influence of women in the every level and their suggestion and decision are not falls on the priority. The physical presence of women in the minor post could not play the fundamental for the preservation, protection and utilization of the resources related community forestry.

Women are engaged in their household work mainly in cooking, cleaning, child rearing agrarian activities. Thus, their participation found in the public arena or development activities either pseudo or passive mainly in the resource management, conflict mediation, and benefit sharing. I found that women had also lack of self-confidence, problem of illiteracy and discrimination of male which directly and indirectly influence the decision-making process. In household level, women bound to make minor decision; like buying and cooking of vegetables as per husband's choice, collection of fodder for animals and collection of firewood. There are several fostering factors such as literacy programs, income generation programs, Tole meeting that really enhance the capabilities of the women through the different ways. The adult literacy programs helped them to peak in the public space and facilitate them to minute the decisions. Community forest programs not only encourage the people to save the money but also built the confidentiality and the Tole meeting decide to run the different sorts development project concern with water supply, forestry and road construction as well as get the training from the different agencies.

There are some hindering factors that restrict the participation of women that is primarily influenced by the gender division of labour, cultural and societal norms and illiteracy. The socio-cultural beliefs and attitudes limit their activities, though they are the primary users of the forest resources; however their influence could not seen in pruning and thinning process and fund distribution. They have obligations to cook, feed their family and livestock, and work in the field; where male found to be less

supportive and they never want to see their wife in the public space. Nepalese women are busy in their household chores so that they are unable to attend the public works and could not perform their work as male does like SBWFUG. In addition to these illiteracy, information lacking and feeling of womanhood hinder the women's decision making power.

In the community forestry programs community people use the forest products to fulfil their basic needs like fuel woods, leaf litter, timbers and fodders that grow both economy and social solidarity. The economy growth would be possible through the animals rearing and micro-credit programs that foster the social integrity and social conscience through the inclusion of the different caste groups.

Hence the main objective of this study is an evaluation of women's participation in forest management activities. The descriptive research design was applied to meet the objectives of the study. Necessary information was collected through key informants, committee members, VDC chairman and observations using necessary checklists.

8.3 Conclusion

This study was held in SBWCFUG, which is heterogeneous in term of class, caste, ethnicity, and gender therefore, it mainly focuses on women's participation and decision making practices in relation to forest resources and forest management. In this CFUG researcher explored the level of decision making practices on the basis of existing social and cultural phenomenon. It was found that women's participation in CFUG level activities is very low. The finding of the research reveal that there are several underlying social differences among the male and female in the resource management sectors that an ever fostered by the myth, taboo, legends and magical power. Besides, traditional societal rules assign duties to the male and female in different ways. The obligatory patriarchal rules of SBWCFUG force to keep the voice of women in the marginal position in both intra and inter community level decision making practices.

The CFUG and the Executive Committee are not found to be gender sensitive. There women still need more awareness and empowerment in terms of education. Women can not put forward their views in any public sector. In addition to caste discrimination, gap between poor and rich, the patriarchal structures of Nepalese

society are the key features that ever kept women away from the decision making practice. Women have limited access to participation in decision making practice at CFUG level. So, inclusion of women is necessary in different sectors for their capacity building in the decision making. This is mainly because domestic contribution of the women in Nepal is overlooked. For example, men in SBWCF gather under a large tree or shops and gossip politics or other hot issues. Women, on the other hand, start up their day very early in the tap and clean up, cook, wash etc. until late night. This makes women fairly detached from the wider social field.

There are different avenues within the Community Forest that could contribute to the livelihoods of the users. This CFUG seemed as if it could take advantage of diverse potentials to increase its revenue, such as NTFP promotion, eco-tourism and other forest resources. This is a CFUG that can be categorized as a low income CFUG. The benefit that can be extracted is in underused condition.

To increase women's participation people should reduce women's actual work burden and sensitize men for the role of women in community forestry and sensitize them about women's workload to allow better participation. Informal education programmes that include community forestry and related issues may be one way to build the capacity of women to take major decisions if needed.

Socio-cultural practices often pose serious constraints to the effective participation of women, Dalit and other disadvantaged groups. Besides this SBW community it consists of multi-caste by nature where so-called high caste people (Brahmin/Chhetri) seems more active and dominating as compared to the ethnic groups (Janjati) and Dalits. The triple role of women, viz., production, reproduction and community development was also found to be a factor hindering their involvement in regular meeting, general assembly, distribution and allocation of forest resources.

8.4 Recommendations

Based on the findings of the study, this section such suggests how the factors affect women's participation in decision making in community forest. It is clear that women have to play the big role in CFUG meetings and decision-making process. In fact, 35% of households said that, in their family, women participate more in CFUG decision-making than man. If women's voices are to be heard, and women and men

are to become equal partners in community forestry, then women must play a significantly larger role in decision-making.

1. Actions should be taken to increase representation of women on CFUG executive committees in all CFUGs. A step would be to identify those CFUGs with particularly disproportionate numbers of male and female on their committees. Then it is important to work with these committees to encourage election of women member. Additionally, especial training sessions that stress the importance of active user participation and address community forestry rights and responsibilities, and the role of the executive committee should be held specifically for women.
2. Before forming the forest committee whether that is women's committee or men's committee, the general education on forest management should be given to the community by the concerned agencies. The DFO/Range Post (RP) officials should educate the people about the environmental degradation and its consequence and importance of forest to the human being, so that the community can gain some knowledge on it.
3. Frequently the Rangers from range force should monitor and evaluate the work of community so that their visit and suggestion make the community some encouragement to work. The committee, which has done better work, should be awarded. Then, it enhances the neighboring committee to participate in committee activities. So as the monitoring and the evaluation of rangers should be done are selecting to work for such forest committee.
4. An effort should be made to recruit at least few women members in higher post of the committee where they can handle the committee administrative work. But these women should be provided the additional support.
5. As most of the women in rural areas are illiterate, less experienced lower exposure in outside and also a disadvantage segment of society, they have lack of confidence undertaking a new role in social activities. As such they need support and encouragement from all sides and at all levels.

6. Special privileges and incentives should be given to the marginal groups including women and occupational caste without adequate, well trained manpower and sufficient funds, no program can be successful. Thus there need to be sufficient and well trained manpower to work on decision-making process in Community Forestry.
7. Some more provisions should be made to train the forest users, empower women, marginal groups to enhance the decision-making capabilities and state should bring the different sorts of inclusive policies for the participation of women in resource management sector.
8. Government should make mutual relationship between the government employee, forest users, and local leaders.
9. The concerned sector should give priority to improving forest resources through the different incentives & privileges such as trainings, workshop and income generating activities.
10. The long term counseling programs should be initiated against the patriarchal structure that might empower the women for the decision-making.
11. Concerned agencies like NGOs, INGOs should make the transparent laws, policies and programs to increase their accessibilities and participation in community forestry.
12. Policy should make through the eco-feminism perspective rather than economic perspectives.
13. Further research should be carried out in the resource management.
14. Organizations working to support community forestry should facilitate forums and opportunities for women to be involved in CFUG decision-making. This includes consistently emphasizing the importance of women's participation in CFUG meetings through training activities, workshop etc. One way to promote both involvement and awareness would be hold forum Low user awareness about role, responsibilities and activities of executive committees.

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APPENDIX-I

Questionnaire for Household Survey

Date:

Name of the respondent:

Age:

Occupation:

Sex:

Cast:

Religion:

Marital status:

Education:

VDC:

Ward No:

Details of the family member's of the Household

S.N.	Name of Member	Age	Sex	Education	Occupation	Remark
1						
2						
3						
4						
5						

Section A: Demographic and Socio-Economic Identification of CFUG Members

A-1 Which religion do you follow?

a. Hinduism b. Buddhism C. Christianity d. Others

A-2 What level of education have you received?

a. Non Formal Education b. Primary Level c. Lower Secondary Level
d. Secondary Level e. Above Secondary Level

A-3 How old are you?Years

A-4 What is your major occupation?

a. Agriculture b. Wage labor c. Service d. Business e. others
(remittance/pension)

A-5 What is your secondary occupation?

a. Agriculture b. Wage labor c. Service d. Business e. others
(remittance/pension)

A-6 May I know your monthly income from all sources?

a. below Rs.2000 b. Rs.2000-3500 c. Rs. 3500 – 5000 d. Rs. 5000 and above

A-7 Do you have own land?

- a. Yes b. No

A-8 How much land do you have?

Land Type	Farm size	Adhiya/Rent	Own land
Khet			
Bari			

A-9 Have you tamed cattle too? (Yes/no) if yes,

Animal	Number
Buffalo	
Cow/Oxen	
Goats/Sheep	
Pig	

A-10 Is your annual income sufficient to sustain your livelihood through the year?

- a. Yes b. No

A-11 How long your family income holds your livelihood?

- a. Up to 6 months b. 6-9 month c. 9-12 month d. 1 year and above

A-12 What is your House type?

- a. Pakki b. Semi- Pakki c. Kachhi

A-13 What about Other facilities?

- a. Drinking water b. Toilet c. Bio-gas d. Electricity e. Telephone

A-14 Do you have your private jungle?

- a. Yes b. No

A-15 From which forest do you collect forest products?

- a. Private forest b. National Forest c. Community Forest

Community forest related information

Section B: Participation in Decision Making Process

B-1 When was this Community forest user group established?

B-2 Are you informed when the general Assembly of the CFUG members was held?

- a. Yes b. No

B-3 What contribution did you make when establish this CFUG?

- a. Cash donation b. Labor contribution c. Formulation of policy & plan
d. Participation in the meeting e. In registration process f. Nothing

B-4 Whose name has been registered in CFUG from your family?

Sex: Position:

B-5 Do you use to participate during operational plan preparation?

a. Yes b. No

B-6 How do you participate while formulating policies related to the community forest?

a. Regular b. Irregular c. Not at all

B-7 Are you willingly participating in the decision making process?

a. Yes b. No

B-8 Do you used to involve in decision making process? If yes specify.

- a. involvement in constitution preparation
- b. Name registration from family as community forest user
- c. Involvement in operational plan preparation
- d. Practicing voting Right
- e. Conflict management

B-9 If you participate, how many times?

a. Regularly b. Frequently c. Occasionally d. Once in a year

B-10 Are you aware of the decisions made at your presence? a. Yes b. No

B-11 If not, may I know the reason behind it?

a. Lack of interest b. Household miseries c. Dominance of elites

B-12 what is your role while being participated?

a. Proposer b. Supportive c. Decisive d. Passive

B-13 While being participated have you ever influenced the plan formulation and decision making process for your betterment? a. yes b. No

B-14 If not may I know the reason behind it?

a. No access to CFUG committee b. Dominance of elites
c. Lack of leadership quality d. Institutional weakness

B-15 Are you satisfy with the FUG committee of your community forest?

a. Yes b. No

B-16 May I know the reason of your dissatisfaction, please?

- a. Poor representation of women in the CFUG Committee
- b. Dominance of elites
- c. Nepotism and Favoritism
- d. Monopoly nature of CFUG members

Section C: Participation in implementation, Monitoring and Evaluation

C-1 How effectively is decision of operational plan implemented?

- a. Effectively b. Normally C. Not implemented

C-2 Do you use to involve in implementation and monitoring part of the CF management? If yes how?

- a. Bush clearing b. Product collecting c. Thinning and Pruning
d. Plantation e. Weeding

C-3 Do you involve in protection of forest?

- a. Regularly b. Frequently c. Occasionally d. Never

C-4 Do you know the community development social activities conducted by CFUG?

- a. School building b. Drinking water c. Road/Bridge
d. Irrigation e. Temple f. Nothing

C-5 How do you participate in monitoring and evaluation process in the CF Management?

- a. Regular b. Irregular c. Not at all

C-6 Have you taken part in any forest training? a. Yes b. No

If yes,

Name of the trainingDuration...

C-7 If you (women) have not participated in training what is the reason?

- a. Lack of information b. Lack of time c. Lack of interest d. Lack of education

C-8 Do you follow the forest protection mechanism adopted by the CF effectively?

- a. Yes b. No

C-9 Do you observe any improvement in forest quality? a. Yes b. No

C-10 In your opinion, who should play the major role for the protection of the forest?

- a. District forest office b. FUG members'
c. FUG committee members' d. Forest Guard

C-11 Have you received any training for monitoring and evaluation of the CF.?

- a. Yes b. No

C-12 Have you ever discussed in meetings about the annual progress report of CF?

- a. Yes b. No

C-13 If not May I know the reasons behind it?

- a. Fear of elite's b. Domination of male c. Lack of interest

Section D: Participation in Benefit Sharing

D-1 Are forest products being used according to the rules of the operational plan of the CF?

- a. Yes b. No

D-2 Is Sharing of benefits equal for all the CFUG members?

- a. Yes b. No

D-3 Do you use to involve in forest product distribution/allocation?

- a. Yes b. No

If no, what is the reason.....?

D-4 Who is receiving the benefits more?

- a. Elites b. Members of FUG Committee c. Secondary user group

D-5 Are you obtaining forest products from the CF easily? a. Yes b. No

D-7 Is the principle of equity followed in distribution of forest product?

- a. Yes b. No

D-8 Are you satisfy with the process of CF fund mobilization?

- a. Yes b. No

D-9 Have you ever tried to get loan from CF fund? a. Yes b. No

D-10 If not what is the reason behind it?

- a. Getting no opportunities
b. Negligence of CFUG committee
c. Other specify (e.g. high interest rate)

D-11 Have you participated in any sort of trainings for your skill enhancement from the CF?

- a. Yes b. No

Section-E : Others Information related to Women participation in Community

Forest Management

E-1 How did you motivate in CF management?

- a. Requirement of forest products b. Affection with forest c. Event/ Success story

E-2 If you are not participated, what are the obstacles?

- a. Traditional culture b. Illiteracy c. House hold chore
d. Lack of knowledge and skill about CF e. Poor economic condition f. Self-humiliation

E-3 what are the source of motivation for involve women in CFM.

a. Local political leader b. Family/Husband c. Forest Technician d.

Executive Committee e. Villagers/ Society F. Government Policy

E-4 Have you got family support to involve in CF management activities?

a. Yes b. No

E-5 Tell me about male/female participation in harvesting and fetching forest products.

Activity	Male	Female	Both
Firewood collection			
Grass cutting collection			
Leaf liter cutting / bedding collection			

E-6 How far has community forest helped in providing forest products? Is that capable for meeting the needs of the users?

a. very much b. not significantly c. not good

E-7 What do you think about the present forest condition?

a. Increased b. Decreased c. As it is d. don't know

E-8 Do you have any idea on local people's perception towards women's participation in community forest management activities?

a. Positive b. Negative c. Indifferent attitude

E-9 What are your suggestions for the improvement of women involvement in Community forest management? (In short)

APPENDIX II

Executive Committee of Shree Bhagawati Woman Community Forestry 2013

Designation	Name	Sex
President	Laxmi Rana	Female
Vice President	Kamala Mahara	Female
Secretary	Tara Bist	Female
Vice-Secretary	Janaki Ojha	Female
Treasurer	Jayanti Mahara	Female
Member	K. D. Awasthi	Male
Member	Ram Bdr. Bist	Male
Member	Surat Bdr. Bist	Male
Member	Dhana Lohar	Female
Member	Durga Bist	Female
Member	Iswori Bhatt	Female
Member	Shrimato Rana	Female
Member	Dharma Singh	Female
Watchman	Ram Singh Mahara	Male

Source: Field Study, Shree Bhagawati Woman Community Forest, Kanchanpur District, 2013/14