CHAPTER I

INTRODUCTION

1.1 The Background of the Study

According to the constitution of Nepal (1990) and the interim constitution (2007), every citizen of Nepal deserves equal right in Nepalese society. However, in practice, owing to the deep-rooted traditions and customs, there exists discrimination and inequality among the various strata of people. Some of the strata are known as so called 'mainstream strata' and heavily exercise civic, economic and political power of state and governance on their own. On the other hand, some of the strata are oppressed, suppressed and exploited by their own countrymen and 'mainstream strata'. These oppressed strata of people are marginalized and excluded in the development process of Nepalese society. Out of such exploited, excluded and oppressed strata, Hilly *Dalit* of Nepal is a major marginalized group of Nepalese society. The Hilly *Dalit* constitutes approximately 7 percent of total inhabitants of Nepal. Unless and until the inclusion of these marginalized and excluded strata in development and decision making process, is not insured, the goal of national integration has been remained unattainable.

Humanity has come into new millennium, even while there are new forms of exploitation, torture, war, caste, racial and class divisions developing and continuing in contemporary India and Nepal. There are tens of thousands of people suffering within the Varna system created by the Hindu religion. Those categorized at the bottom of this Hindu social organization system have been designated as "Untouchable", or *Dalits*, despite thirty years having passed since there is the rectification of the International convention on the elimination of all form of Racial Discrimination (ICERD). Half a century has been passed since, a declaration of the 'Universal Human Right' the *Dalits* in this subcontinent have not achieved social justice. Nepalese law has declared caste discrimination a crime, but those who would implement laws themselves

practice the untouchability. Additionally, a deeply rooted ingrained sense of inferiority within *Dalits* has been difficult to eradicate among themselves, *Dalits* practice untouchability, argue and fracture their own unity (Kisan ; 2005: Pp3).

When dawn breaks over the Himalayas, it is the most beautiful sight in Nepal, fit for the gods to behold and do their *Namaskar* to the Goddess of dawn. For the Aryans, the most loved things were perceived as Goddesses. Dawn, the herald of the sun, was the bringer of sustenance to a predominant pastoral and agricultural society. The mother of gods was their compliment to motherhood; *Saraswati*, the goddess of learning was the daughter of *Brahma* from who emanated all creation. It is also a question of where they belong to or are born. That determines their status, with a clear division between the rich and the poor. Her story, for many areas of her life and in many circumstances is silent as she was not supposed, in some sphere to have seen, heard of written about (Seth, 2000)

Development, being the progressive transformation of the society has to be inclusive, equitable and sustainable stated somewhat differently, the development that ignores the inclusiveness and equity is diametrically unsustainable. Given this established paradigm of the development ensuring gender equity by integrating both man and women in the process of transforming the society is of paramount importance in the contemporary world (Uprety, 2004).

Nepal's rural setting is a complex structure of social system consisting of hierarchical social structure that includes different economic and social classes, oppressive caste system and gender discrimination, which is developed from feudal, bureaucratic, caste and gender biased interests. The difference between rich and poor people, upper and lower caste, men and women create situation for social conflicts and discrimination to have access and control over the resources. The main objectives of this study are to

describe the socio-economic condition of users in the area, find the status of inclusion of poor, women and *Dalits* in participation of decision-making forums, membership in CF and access to information and opportunities, explore the condition of inclusion of poor, women and *Dalits* in benefit sharing and fund mobilization mechanism among CFUG members, and assess the existing situation of inclusion of poor, women and *Dalits* in decision making. Despite a variety of government interventions, the ethnic minorities continue to be marginalized. There is hardly any awareness, understanding and planning activities by the government and extension and research agencies in terms of social and gender discrimination (Baral, 1993: Pp 34-35)

Nepal's forest management program included the formation and mobilization of users' groups, the preparation of an operational plan, and the handing over of forest areas. Most of the Nepali population depended on forest resources and over 75 percent depended on forest for their daily fuels requirements. The growing population had increased the pressure on forest recourses and without adequate local support and peoples' participation, the efforts of the government and NGOs would fail. Due to the socio-economic condition of Nepal, women and the poor were the ones most directly dependent on the forest resources. Since forest patches managed by women users appeared to be relatively better managed and productive, future programs planned to involve more women (ICIMOD, 1995: Pp -18).

Participatory forest management has emerged as a key for sustainable management in the Himalayas. While we recognize the role of government and non-governmental institutions in promoting this paradigm, mountain communities have played a major role in asserting their rights on forest resources and women and men from the mountain areas have been at the forefront of the forest management. The process of democratization, decentralization and the emergences of people oriented approaches provide us with new opportunities to reflect on what strategies need to be evolved to

unleash the latent potentials of community level institutions. So that they can grow into effective vehicles of mountain development. Participatory forest management has emerged as an alternative strategy for sustainable management of forest resources in Himalayan regions. Small village based community organization have played an important role in asserting their rights to forest resources and in protecting and managing their local environment. Women participation was affirmatively encouraged (ICIMOD, 1995: Pp-24).

1.2   Statements of the problem.

Various studies show that *Dalits* of Nepal have the smallest or marginal landholding. They are economically deprived, socially oppressed and politically excluded in the development process (Gurung: 2006). Traditionally, hill *Dalits* worked as artesian, mason, carpenter, painter, builder, labor, tailor, tiller, musician, iron worker, shoe matter producing and manufacturing different types of goods from metal, wood, leather and so on .But now a day's owing to the growth of economic commercial industrial activation, development intervention and urbanization, a sizable number of hilly Dalits are shifting their primary source (domestic and foreign) as well (Prajuli: 2007). While in this study researcher has tried to explore the impact of community forest upon the Dalit user groups. In respect to the *Dalits* of Nepal different scholars, researchers have expressed their view through their writing. Empirical studies on impact of Community forestry is still unanswered by them .That is why researcher here attempt to answer the Impact upon them through these questions.

1. How many *Dalits* have got the user members?
2. Have they been the member from the initial phase?
3. Are they equally represented in Executive committee?
4. What is their role in decision making?
5. How is the Status before and after the involvement in the forestry?
6. Are they really satisfied with the way they are included in the committee?

7. What do they expect from society and state?

1.3   Objectives of the Study

General objective of this study is to find out the condition of inclusion of *Dalits* and the impact of the community forest among the *Dalits* in their day to day life in Putalibazar-11, Syangja. The specific objectives are here under.

1. To examine the condition of inclusion and participation of *Dalits* in community forestry.

2. To study the impact of inclusion among *Dalits* on their Socio-economic status.

1.4   Definitions of the Terms

Dalits: The lower caste 'Sudras' the user group of the study site only consists of Kami, Damai and Nepali

User Groups: The people who share the benefits of the Aahale maswara community forestry and are responsible for the conservation of the forest.

Inclusion: The involvement of *Dalits* in the institutionalized development of the CFs in the areas or the policy adopted for the involvement of the female in the management of the community forestry.

Transformation: The change in the attitude and mentality of the women in regard to right related to the benefit sharing.

1.5   Limitation of the study

Basically, this Study is an academic study. This research work was carried out within the boundaries of limited time, budget and other resources .Though it has studied the Impact of community forestry among the Dalit user groups but has focused specially the changes brought as a result of inclusion in the forestry. Though this research is based on fully descriptive and with some means explorative, but it has not studied about gender related aspect neither it has focused on the impact of migration. It reflects the reality of changing

patterns of socio-cultural life that is observable in selected area thus, the finding and conclusion drawn from this study may not be widely generalized exactly in the same manner for other cases of changing occupational pattern on other group of *Dalits* in Nepal. Obviously, some generalization can be made while considering the cases of impact of community forest in other groups of people in Nepal .It can also be generalized in same geographical/ ecological condition and same caste and religious situation.

1.6   Basic Assumptions

The basic assumptions of this study are;

i)   People are giving more importance to the social inclusion of Dalit groups.

ii)   Social status of *Dalits* is gradually increasing.

iii)   Dalit's issues are rightly addressed in the community forest.

1.7   Significance of the Study

All groups of peoples are equally essential to make a whole, or complete society .We can not undermined the importance of the *Dalits* in the society .so the nation had focused on the social inclusion issue as prime issue of the nation. Sociological approach has proved to be effective in solving such human problems in the society. It is also expected that this study has been fruitful to extend the field of Sociology in social change and minorities group's issues. Moreover, this study is expected to have some academic as well as practical significance. It may help future researchers to carry out Sociological studies on the issues concerned with social change. It has been useful in providing some information's needed by the agencies concern with similar problem.

1.8 Study Area

The study area of this study was the *Dalits* Users groups of ***"Aahale Mashwara Community Forest",*** one of the Community forests of Putali Bazar Municipality. This Community forest belongs to the local people of ward no. 11, with 50 hectors of total land which is located towards the Northwest of the municipality and stated the border with *Aabadi* at east, *Chore Dhunga* in west, *Kalika Ko Bhir* at north and *Birwa ko Aabadi* to its south And handover to the community on 23rd of Chaitra 2053 B.S, which has the registration no (No. 228) 2053/04/13. And the total household of this forest is 156, out of which 42 are of *Dalits* families consisting of Kamis , Damis and Nepalis .

1.9 Expected Outcomes of the Study

On the whole, this study will provide pertinent empirical data which consist of crucial policy implications regarding the issues of social and economic inclusion of *Dalit* of Nepal. Likewise, this study will play imperative role to bridge the gap in the theoretical understanding of the *Dalit* issues in Nepal. The study is expected to produce some specific outcomes on the issue of interest.

- Data on current status of inclusion on community forest over a specific area of *Dalit* population have been revealed.
- Specific information on *Dalit* issues about Access over resources has been furnished
- A viable framework has been developed to understand changing pattern Developmental concept.
- An approach or plan for economic and social integration of *Dalit* have been derived

1.10 Conceptual Framework

The given framework tries to elaborate the process of inclusion and state of exclusion of *Dalits* in and organization. Social exclusion is a process and a

state that prevents *Dalits* from full participation in social, economic and political life and from asserting their rights. It derives from exclusionary relationships based on power
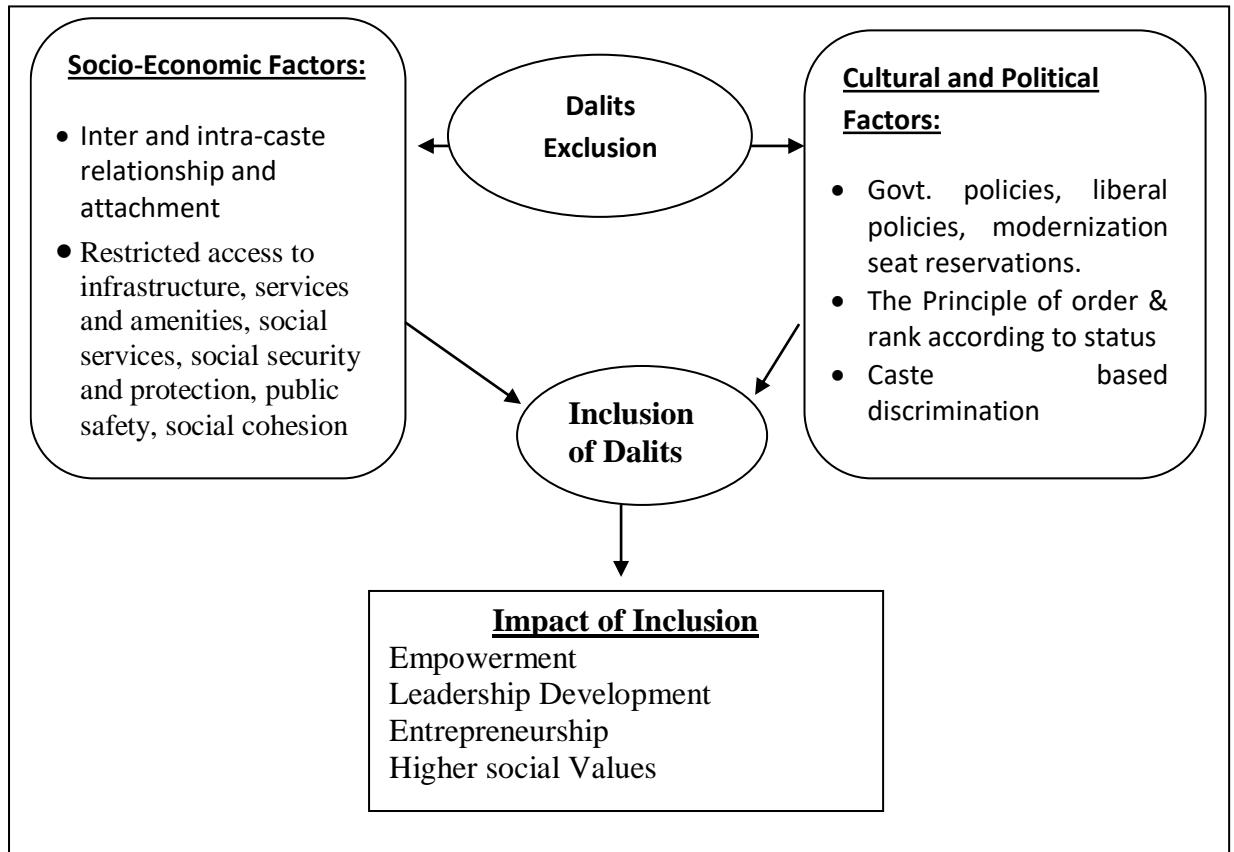

Fig. 1.1   Conceptual Framework on Inclusion and exclusion of *Dalits*

How the definition relates to different spheres of development activity is illustrated in figure above. Exclusion/social exclusion from full participation in economic life is shown in the top circle, which depicts exclusion from Mainstream of development and a wide range of livelihood strategies. The left bottom circle represents those aspects that denote exclusion of *Dalits* from full participation in social life. They include exclusion from access to infrastructure and services, social security and protection, public safety and social cohesion. For example, *Dalits* are not permitted into enter to the houses of so-called upper caste people

CHAPTER-II

LITERATURE REVIEW

2.1 Theoretical Overview:
2.1.1. *Dalits* **in Hindu Society**

Dalits are those groups of Hindu people who are kept at the lowest rank of the caste hierarchy. The four fold hierarchy of Hindu society comprises of *Brahmins* at the top, then *Kshetris*, *Vaishyas* and the *Shudras* at the bottom. *Dalits* are considered as belonging to *Shudra Varna*. The word "*Dalit*" was used for the first time by "Simon Commission" in 1927 in British India to refer to the group of people of Shudra Varna whose touch was not accepted. In Nepal, this word was used by *Dalit* activists and organizations from 2024 B. S. The literal meaning of *Dalit* is "oppressed", "exploited" or "subjugated" which is devised as they are oppressed by the higher caste. National *Dalit* Commission has defined the term as "the community known as so called untouchables (*Pani Nachalne ra Chhoichhoti Halnu Parne*) by Hindu *Varnashram* System and the Civil Code 1910 B.S., discriminated in the society and excluded from social, economic, political, educational and religious life and also from the national mainstream are *Dalit* people". The Old Legal Code, 1854, defined the group as *Pani Nachalne Chhoi Chhito Halnu Parne,* meaning those groups from whom water is not accepted and whose touch requires sprinkling of holy water to purify them. National *Dalit* Commission has listed twenty two *Dalit* castes living in Nepal. Out of these twenty-two castes, only five castes: *Gandharwa, Damai, Sarki, Badi* and *Vishwokarma* are found inhabiting in hilly regions and are termed as Hilly *Dalits*. Regmi (1971:23) notes that in the hilly region of Nepal, occupational castes were generally limited to tailors, leatherworkers, blacksmith, goldsmith (*Damai, Sarki*, *Kami, Sunar*) etc. But the number of occupational caste group in Nepalese Terai is larger along with dairymen, gardner, washermen, oilmen, carpenter, traders, shopkeepers, etc.

The multifaceted social system of Nepal based on caste, which is believed to be historically engineered by the orthodox higher caste Hindus, is still in vigor even in the 21st century despite many efforts by the social reformers, parliament's

declaration of 4th Jestha, 2063 B.S. and notwithstanding implementation of various laws and amendments to abolish the caste hierarchies.
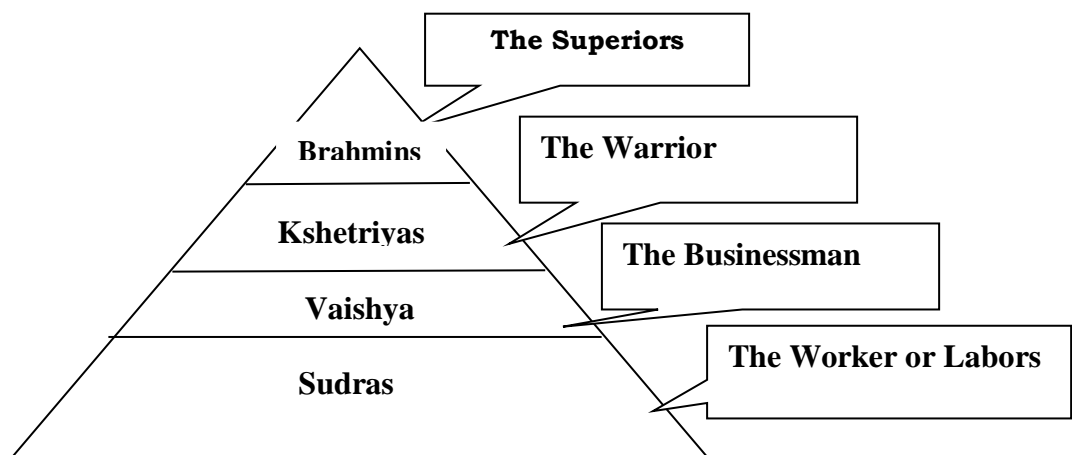

Figure 2.1: Nepal's Caste Hierarchy

The Hindu religion has divided people into four different groups called *Varna* such as *Brahman* (the superior), *Kshatriya* (the warrior), *Vaishya* (the businessmen), and *Shudra* (the physical worker/labor). Most of the people belonging to *Shudra* category are called untouchables. The origination of this concept is supposed to have sprung approximately in 1200 BC according to one of the Hindu scriptures, Rig Beda. There has not been any evidence of existence of caste prior to that period. Later on, the division into groups developed on the basis of their work. This division was based upon organic interpretation of a society. According to this interpretation, the *Sudra* (*Dalits*) are fundamental pillar, *Vaishyas* are provider, *Kshatriyas* are protector and *Brahmins* are designer of a society. In the very beginning there was also a provision for *Sudra* to become a *Brahmin* by his intelligence and wisdom. Initially, the caste of an individual was not based upon his/her birth. No Hindu

scriptures indicate the existence of the group system before the inception of *Rig Beda*.

Historically, Nepali society holds deep roots in the Hindu caste system with hierarchy of different groups of people within the system. *Dalits* or untouchables are one of the groups of people within this Hindu caste whose social, economic, health status and political conditions are lowest compared to other groups in Nepal, (LFP.2005).

2.1.2 Community Forest in Nepal

Community forest in Nepal is amongst the successful programs of the Government of Nepal, which was introduced in Nepal in 1987. Nepal's community forestry program is recognized as strategies to improve the condition of forest and to satisfy the household needs of forest products in the rural areas. Community involves handing over the rights to use and manage the forest to local people, who have traditionally used the forest and are being to accept management responsibility. Community forestry process includes the formation of community forest user-group (CFUGs), the preparation of operation plans, plantation where appropriate and training to strengthen the organizational capacity of CFUGs and to improve the skills of fields staffs and the users in the forest management (Gautam, 2005: Pp-61). The community forestry programs being implemented in Nepal are essentially a strategy adopted to bring about socio-economic change and development in the rural societies though intervention in regarded to the management of forests (Chhetry and Jackson, 1994: Pp-43). It is assumed that community forestry has the potential to relieve the government of a lot of responsibilities of protecting and managing the forests by employing forest guards, watchers etc.

Community forestry in Nepal has much longer history than commonly acknowledged in many places in the hills of Nepal, it is common to come across a *'Ban Pale' or 'Paleko Ban'* etc. all referring to particular patches of forest or site protected by the people. Moreover, there are numerous forests in

Nepal which have been referred to as forests of certain villages of ethnic/caste groups.

2.1.3 Social Exclusion and Inclusion

Social Exclusion is a process by which certain sections of communities lack access to resources and opportunities around them resulting in the lack of assets, capabilities and voices for self-development and social dignity. In terms of forest management and benefit sharing, social exclusion is a process by which poor, women, *Dalits* and Janajati lack access to membership in user groups, participation in decision making and thus they lack access to benefits derived from it. Such inability to claim for membership, participate effectively and benefit proportionately from forest management are often context specific, related with class, caste and gender relations in the community and institutional barriers including inequitable rules and regulations of the institutions they are involved with (LFP, 2005: Pp-105).

The ideal type of inclusive society seeks to illuminate the condition and possibilities for social inclusion; here inclusion is specified primarily in terms of meaningful participation of the process of deliberative democracy. Here, political projects seeking to maximize social inclusion necessarily implicate a social compact, emphasize the pursuit of common purpose and the type proposed a political parties of social justice as the necessary compliment of such relation of compact; the social realization of these relation depends upon a chronic pursuit of a comprehensive equality of opportunity to participate in collective determinations of social outcome. Social Inclusion is the removal of cultural, social and institutional barriers and the enhancement of incentives to increase the equitable access of *poor, women*, *Dalits* and *janajati* to resources and opportunities (LFP, 2005). Certain sections of communities lack access to resources and opportunities around them resulting in the lack of assets, capabilities and voices for self-development and social dignity, unless women and other marginalized members become capable of influencing the decision

making in CF, coming out of the existing social differences and power relationships. It is difficult to get an equitable process institutionalized in CFUGs (Nightangle, 2001: Pp-93).

Social inclusion can be defined as a process of promoting equitable access to both economic and social benefits of development without any discrimination of caste, creed, descent, religion ethnicity, nationality, sexual orientation, opinion or other characteristic (Tamrakar, 2006: Pp-48)

Social inclusion as a policy framework is also not without risk, the normative tendencies inherent on social exclusion discourse are still present. However, a desire for social inclusion could be interpreted, in a policy context, as an agenda to facilitate, enrich and enhance individual and group capacity for at least three things: opportunity, reciprocity and participation. These three concepts occur alongside the concept of exclusion in much of the international policy debate. Investing in the strengths and resources of people requires multifaceted policy approaches. There need to be policies that provide access to basic advantages in health, education, housing and amenities. There need to be policies that seek to protect people from harm and help to prevent people being exposed to difficult circumstances and unnecessary risks. There also needs to be policies that enable people to seek new opportunities and take advantage of available opportunities. Ideally, there needs to be policy mechanisms for recognizing that investments and opportunities that are valuable and accessible to some people are not relevant or accessible to others (Peace, 1999).

2.1.4 Issues of Caste Inequality & Discrimination

Racial discrimination has a different face in Nepal than it does in many other parts of the world. Many groups suffer from marginalisation because of caste, ethnicity, gender, age, religion and political opinion. Lower castes and minority ethnic groups are disproportionately affected by widespread health

problems aggravated by poverty and lack of public health awareness. Children suffer very much in particular in this regard. Commendably, there are increased enrolment in schools, a slowly decreasing child mortality rate, growing awareness of exploitation and trafficking and growth in support services. Despite the anti-discrimination provisions contained in the 1990 Constitution, caste discrimination remains ingrained in Hindu-dominated Nepalese society. Caste discrimination constitutes to be a form of racism in which people are categorically relegated to subordinate social positions and are denied equal access to social, economic, political and legal resources. Wealth and power are disproportionately distributed to favour higher castes, restricting social mobility and the possibility of intergenerational change because caste is based on the lines of descent. Cultural attitudes that perpetuate the caste system are inculcated at a young age in Nepal and are often reinforced within the education system. Adults teach children to maintain the stratified society and continual reinforcement of the system cement into an unquestionable reality. Caste discrimination is frequently present in government-initiated development programmes, with many of the projects failing to benefit the lower castes, (HRF, 2001).

World Bank (2004) in its "Social Development Notes" on findings of recent DFID-commissioned study on social change in conflict-affected areas of Nepal notes no caste-based discriminatory practices within the Maoist with some exceptions. *Dalit* and non-*Dalit* Maoists eat and live together. The hierarchy within the *Dalit* caste system has also been discouraged. Those *Dalits* who have joined the Maoists are treated equally to non-*Dalit* cadre. They are not denied entry to houses or temples, have access to water sources, do not have to wash their own dishes, and are addressed respectfully. The practice of untouchability appears to have decreased in public places. This change, however, is limited to towns and small markets at road heads only. The Maoists have argued that systematic exclusion and deprivation of indigenous ethnic groups should be addressed as a primary issue in equitable

national development and integration. The Maoist platform includes indigenous ethnic groups' right to self-determination, ethnic and regional autonomy, proportional representation, equal language and cultural rights, elimination of caste-based domination, patriarchy and untouchability.

HELVETAS Report determines that *Dalits* face deeply entrenched discrimination that Hindu society has practiced since the 12th Century B.C. They have been discriminated against in their daily lives at water springs and taps, in employment, at schools, hotels, restaurants, temples, and milk cooperatives (milk supplied by *Dalits* is refused). *Dalits* themselves practice discrimination and label "untouchables" within their own caste group, which has hindered *Dalits'* participation in civil society, the political system, and social and economic areas. Extreme poverty and caste and gender exploitation are characteristics of western hill *Dalits* of Nepal. Report says, "many *Dalits* are leather workers, sweepers, blacksmiths, tailors, and agricultural laborers (*Haruwa* or *Haliya*)". Most of them receive only "some food grains" in the payment for their works, and *Haliya* received no payment as they work to pay off loans from landowners – they are effectively bonded laborers of some sort. Most *Dalits* live below the poverty line and have little or no land.

In the review of "Racist Inequality: Republican Universalism Put to the Test ", Le Saut (2006) mentions that the authors have analyzed racism as a social relationship that afflicts the ensemble of French society, in the form of segregationist and discriminatory processes that continually redefines the status of minority groups. But there has nonetheless been a perceptible evolution in the dominant universal discourse over the past several years, manifested by the emergence of issues related to the struggle against racist inequality and of ethnically based discrimination. Authors have analyzed how the struggle against discrimination in 1998 became an important component of public policy in France. State created a 'Commission on Access to Citizenship' at high level to study and combat discrimination. The new policy

brought about notable changes in the public debate from a discursive point of view. This type of system can empower the marginalized group to come to the judicial system. This can clearly express the recognition of injustice and participate them in the racialized social relations. This concludes that action against economic and social inequality resulting from discriminatory practices would be more efficacious if the acknowledgement of ethnic diversity were to pave the way for reforms based on the political and juridical recognition of cultural pluralism. In this context, the enactment of multicultural public policies not directly conceived in order to deal with discrimination and could turn out to be preliminary stage in the implementation of policies specifically designed to counter racism.

Caste-based discrimination is referred to as discrimination on the basis of descent and work because each caste is restricted to one kind of work, with the most demeaning, menial, degrading and 'polluting' work done by *Dalits*. Typically, this work involves the disposal of human excreta, or bodies of dead animals and corpses. Invariably, it is the *Dalit* women who are forced by the men to do these jobs. The feudal nature of the caste system also prevents *Dalits* from leaving their prescribed work. Many of them are paid nothing at all. Others are given no money, but only a portion of grain or some other payment in kind in return of their labour. This practice leaves them in complete dependency on the upper castes that control and own the businesses and land. Caste-based discrimination against *Dalit* women in India and Nepal is a matter requiring the introduction and effective implementation of laws that will hold the perpetrators of abuses responsible for their actions, and ensures adequate compensation for the victims.

Dalits are discriminated against on the basis of caste and "untouchability." They are not only discriminated by the so-called higher caste people in the Hindu system, but also by people within the same caste. *Dalit* women suffer much more than *Dalit* men. *Dalits* are discriminated in the religious and

cultural spheres. They are not allowed to practice Hindu rituals, norms and values in the same manner as of upper casts. To escape from this discrimination, they converted into Christianity. And, yet even within their Christian communities, only those belonging to higher castes can become religious leaders or occupy key positions in the church, (Shrestha, 2003).

2.1   Review of Related Literature

In relation to the study in Dalit society research had started in the recent decade. Writing about them started only1950s in the south Asia. In relation to the study on the *Dalits,* a number of foreign scholars including anthropologists and sociologists came to Nepal to undertake various studies about the *Dalits* of Nepal. Bhandari (2005), Haimendorf and F.E Okada were the initial prominent scholars to carry out anthropological study here. Then gradually a number of native as well as foreign anthropologists carried out large scale and systematic study of Nepalese society and culture 'based on various anthropological and sociological models'. This has been continuing till now as well. Some of the foreign and native anthropologists and the sociologists have also carried out the study focusing the low caste people and their unheard exploitation from the high caste people.

Castes are distinguished in terms of the foods they eat as well as their traditional occupations. These features have a ritual significance that affect interactions between members of different castes. In Hindu belief certain foods and occupations are classed as pure and others as polluting. In theory, all castes are ranked on a scale from purest to most polluted rank. Highest of all are the vegetarian, the lowest ranking castes are "unclean" meat eaters, the leather workers. Occupations that involve slaughtering animals or touching polluted thing are themselves polluting (Schultz, 1998). The important factor in economic change throughout Nepal and India has been land reform designed to help oppressed people such as untouchables. The implementation of these laws has coincided with new ways of making up cash grain deficits

by means of other than borrowing and the drying up of credits consequent upon the new laws has not as yet too many difficulties. In some parts of India however, lower created castes have lost their traditional credits facilities and have found no alternative way to make ends meets. Moreover, they used to work in the land for the high caste, they have been depriving of their tenancies, and so find their position much worse than before. The relation of *Dalits* caste groups to the other caste group is more or less hostile. She points out on her book "Priest and Cobblers" as high caste control over resources is significantly large to that of 'untouchable' which ultimately has load on the later group either to migrate or to divest the property. Once they loss their land the need for food and case grows further, which make them dependent upon the high caste who are landowner and money-lender of the village. They have to provide their labour service to get mercy in the absence of other opportunities in the area. (Caplan, 1972)

'Social exclusion reinforces inequalities in power and wealth' and noted evidence that inequality negatively impacts the investment, productivity, innovation and risk taking capacity that underpins long-term growth. In Nepal, for example, social exclusion means keeping *Dalits* and Janajatis (almost 50% of the total population) out of mainstream development (not using their skills and capabilities- wasting productive potentials). Such high level of inequality can also lesson the impact of economic growth on poverty reduction, (Beall et.al, 2005). Moreover, not addressing exclusion can exacerbate and/or ignite conflict and instability, setting back prosperity and leading to loss of life (such as during the Maoist "people's war" in Nepal).

Nepal has made progress in raising living standards over the last fifty years, particularly since 1990, yet the country's Human Development Index remains among the lowest in the world. Developmental outcomes have varied inequitably, manifesting themselves in gender, caste, ethnic and geographic disparities. Women, *Dalits*, indigenous people, people with disabilities,

children and senior citizens continue to face discrimination, subordination and exclusion in the socio-cultural, economic and political arenas. It is within this context that the report explores various means of empowering Nepal's weak, marginalized and alienated groups so as to make present power structures far more inclusive, to alleviate poverty and to reduce the risk of violent civil strife. Furthermore, the report explores how the values, priorities and agency of citizens at the grassroots level can move to the centre of nationwide development efforts and thereby strengthen the social fabric of the country as a whole, (NHDR 2004, cited by Renner et. al. 2007).

The concepts of social exclusion and inequality are closely linked. Unequal societies in which certain groups are discriminated against can lead to exclusion. Likewise, social exclusion gears up inequality. Unlike vertical inequalities, which focus on individuals, horizontal inequalities concern inequalities between groups, as does the social exclusion. Both horizontal inequalities and social exclusion are multidimensional, encompassing social, economic and political forms of exclusion. However, horizontal inequalities are not always severe enough to lead to a situation defined as social exclusion. Policies and initiatives to reduce horizontal inequalities and social exclusion can be quite similar, both take a multidimensional approach and generally target groups rather than individuals, (GSDRC, 2006).

But, as Pradhan (2006) urged the need to rethink and problematise the relationships between social exclusion and inclusion and moved away from a simple binary opposition. To say that the *Dalits* are excluded and thus have to be included without adding further qualifications, may be politically correct and useful for research and project grants, but it does not really help us understand the complexities of the relationships between exclusion and inclusion.

Different Scholars had worked in the issues of *Dalits* and minorities in huge areas. Yet the work in relation to the inclusion and its issues at the community

forest are lagging. Very little literature is available in relation to the inclusive policies at community forest of Nepal. So, here the researcher had tried to discover some cases of inclusive issues at community forest.

CHAPTER-III

RESEARCH METHODS

3.1 Research Design

This study is aimed at the study of the condition of inclusion of Dalit user groups and impacts of community forest among them .It also aims to explore the patterns of changes in and among the *Dalits* and the changes in the social setting .Thus, the nature of this study is such that it demands both exploratory as well as descriptive research design

 The descriptive research design in this study has been employed to describe the impact brought by the membership in community forestry while explorative research design has been employed to explore personal perceptions. In this study the people's perception and social adjustment of new change of *Dalits* has been studied.

 For the purpose of this study certain assumptions have been made and some variables have been specified to take determinants.

3.2 Census Study

The universe of this study has been the *Dalits* household users of the Ale Community Forest of Putalibazar-11, Syangja. The total users of the community forest is 213 households, the universe of this study is 42 *Dalits* household it can be clear from the table 4.1. The 42 households have been selected as a unit of the study. From each sample household male head has been selected as the respondent; in case of his absence the female head has been the respondent. Key-informants for this study were the local leaders, teachers, municipal officials and heads of the clubs and MSDO (Multipurpose society development office) and the development practitioners. Validity of the instrument has been ensured from careful planning of interview schedule and the Questionnaire likewise, reliability of the data has been assured by taking relatively larger sample of the respondents.

3.3   Nature and source of data

As per the requirement of the study, both primary and secondary data have been collected. But higher emphasis was given to the collection of primary data. These primary data are both qualitative and quantitative in nature. Priority has been given to qualitative data by employing household survey, interview schedule, focused group discussion and key-informants interview. Secondary data were collected from different published and unpublished sources as per the need.

3.4   Primary Data Collection Techniques.

To meet the predetermined research objectives, following technique have been adopted to collect primary data.

3.4.1 Household Survey

In the first phase of the field work, household survey had been conducted .It had helped in rapport building in this method. The selection of the sample, while enumerating households, important basic information had also been collected.

3.4.2 Interview schedule:

Interview technique was used as the main tool for the collection of primary data. It helps to collect required data on *Dalits* perception, expectation and Impacts brought to their life by being the member of the forest user groups. This method had also been used for getting special insight on certain aspects regarding the changing attitude among *Dalits*. For collecting more important qualitative data, key-informant interview has been carried out with various people such as local leader local intellectuals, representative of clubs in the ward. The schedule consisted of mainly structured and a few unstructured questions. It was expected that the schedule likely provided sufficient quantitative data needed for the research. To carry out interview with key-informants, a check list had been prepared from essential data by which both quantitative as well as qualitative, data had been gathered.

3.4.3 Observation

Observation technique had been adopted to collect the data and information on the related matters. Various aspect of socio-cultural shifting also had been tried to observe .During this various changes adopted by *Dalits* had been observed and recorded.

3.4.4 Focused Group Discussion

A focused group discussion was employed in order to make the cross checking of the data on various cause and its effect of change in and among the *Dalits* user groups of the study area. This discussion has been made among the *Dalits* users and the executive committee of the forest user groups.

3.5   Secondary Data Sources

The secondary data had been collected from the published and unpublished sources; such as the journals, articles, magazines, news papers and the data collected from the CBS records. The in formations were also taken from Aahale Mashwara CF.

3.6   Validity and Reliability

The validity of the instrument was maintained by consulting with supervisor, experts and concerned persons. Extra emphasis had been given to maintain the objective of the data and avoid data error by comparing them with different data collected from different sources. Likewise, reliability of the data had been ensured by the careful planning of the questions in the interview schedule.

3.7   Method of Data Analysis and Presentation

After the completion of the fieldwork, collected information had been processed and analyzed by using computer program SPSS 16. Appropriate statistical tools and figures had been used for presentation and interpretation more comprehensively. Qualitative data was classified and analyzed descriptively. The interpretation of data had been based on the perspective of the informants. Social inclusion perspective and the ethnographical method had been followed to interpret the findings of the research on the basis of reviewed literature.

CHAPTER IV

STUDY SITE AND BACKGROUND OF THE RESPONDENT

At the outset, it must be noted that the Nepali *Dalits* as a whole are not a homogeneous group. Like other ethnic/caste group in Nepal, their population is equally divided and their heterogeneity extends to language, religion and culture. There are only three major hilly *Dalits* they are Kami, Damai and Sarki (Nepali). This study of hilly *Dalits* (Kami, Damai and Nepali) is concentrated in my study site.

4.1   Universe for the Study

From the Profile of Municipality, the Kami, Damai and Nepali were taken as a cluster for the study. These areas were selected according the Census design mentioned in previous chapter. The table 4.1 describes it in more details.

Table 4.1:   Ward Wise Population Distribution by Sex 2003

Caste Groups	Household of User groups	Total population
Brahmin	28	168
Chhetris	24	152
Magars	33	158
Gurungs	11	117
Newars	15	128
Bishowkarmas	*17*	*138*
Damais	*13*	*113*
Nepalis	*12*	*118*
Total	**153**	**1092**

Source: Municipality Profile 2068 BS

The table 4.1 above elaborates the allocation of respondents in the selected site. For the study researcher has ˙ the dalit groups (Kami, Damai and Sarki), that constitute of 153 respon̲ ̲s from each household each. Which is further categorized in 17 Kamis, 13 Damais and lastly 12 Nepalis user group of the Aahale mashwara community forest syangja.

4.2   Place of Origin

The table below illustrates the facts that the respondents are both, the native and the migrated from other area. It is important in the context of Dalit population to find out the belongingness to their origin. It helps the researcher to know the fact about the socio-economic condition access to the resources in the society. The fact about the respondents whether they were indigenous or migrated has been illustrated in the table below.

Table 4. 2:   Distribution of Respondents by Place of Origin

Place of Origin	Interviewed Sub-Caste Group*			Total
	Kami	*Damai*	Nepali	
Native	12	10	9	31
	70.6%	76.9%	75.0%	73.8%
Migrated	5	3	3	11
	29.4%	23.1%	25.0%	26.2%
Total	**17**	**13**	**12**	**42**
	100.0%	**100.0%**	**100.0%**	**100.0%**

 * Figures in parenthesis are Percentage based on caste
    Source: Field Survey 2012

The table 4.2 above explains that 73.8 (31) percent of the respondents were native of the area and the percent of Kamis was highest among all groups of respondents. While, 26.2 (11) percent of the respondents were found to be the migrated and the highest percent (29.4) of the migrants were from the Kamis and followed Damais and Nepali group by (23.1%) and 25 percent respectively.

4.3   Distribution of the Respondents by Age

The data were based on the report of *Dalits* of the study site. Here different age group of study site was taken to get the set goal of the study. The table 4.4 below illustrates the fact collected from the field about the age structure of the respondents in the study site. The age of the respondents is an important variable to get the reliable and the valid data. As the aged respondents are the more reliable that they report too, due to the long experiences they bear.

**Table 4. 3:   Age wise Distribution of the Respondents**

Age Groups	Frequency	Percent
18-25	7	16.7
25-30	18	42.9
30-35	12	28.6
35-40	3	7.1
40-45	1	2.4
45 years and above	1	2.4
Total	**42**	**100.0**

Source: Field Survey 2012

Table 4.3 presents the general information about the percentage distribution of the respondents by age. The largest percentage of the respondents is from the age group up to 25-30 years that consists of 42.9 and is followed by 30-35 years age groups by 28.6 percent. In the same way, the least was from the age group of 40 and above years that consists of 2.4 percent.

4.4   Type of Family

Family size is another important variable which affects the pattern of occupational mobility. It is also proposed to explore whether family size has any association with access over the communal resources. The specific questions raised for exploration are, what is the effect of family size on the *Dalits* access over the resources? Has it been any bearing on gross as well as the upward Social mobility rate? The fact collected from the field survey about the type of family for the study population is depicted in the Figure below.
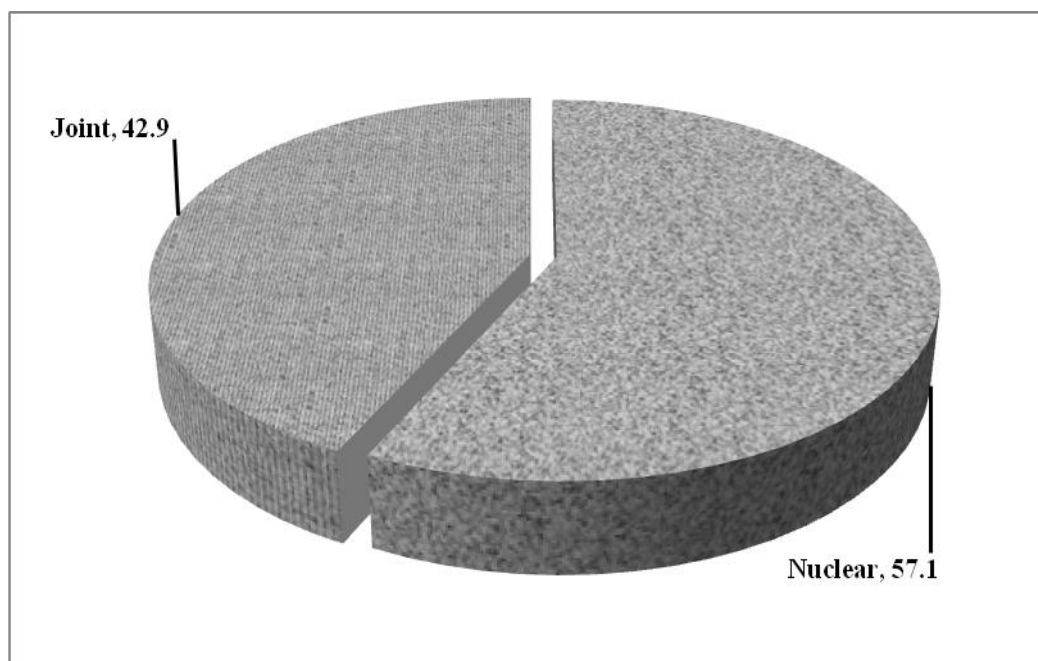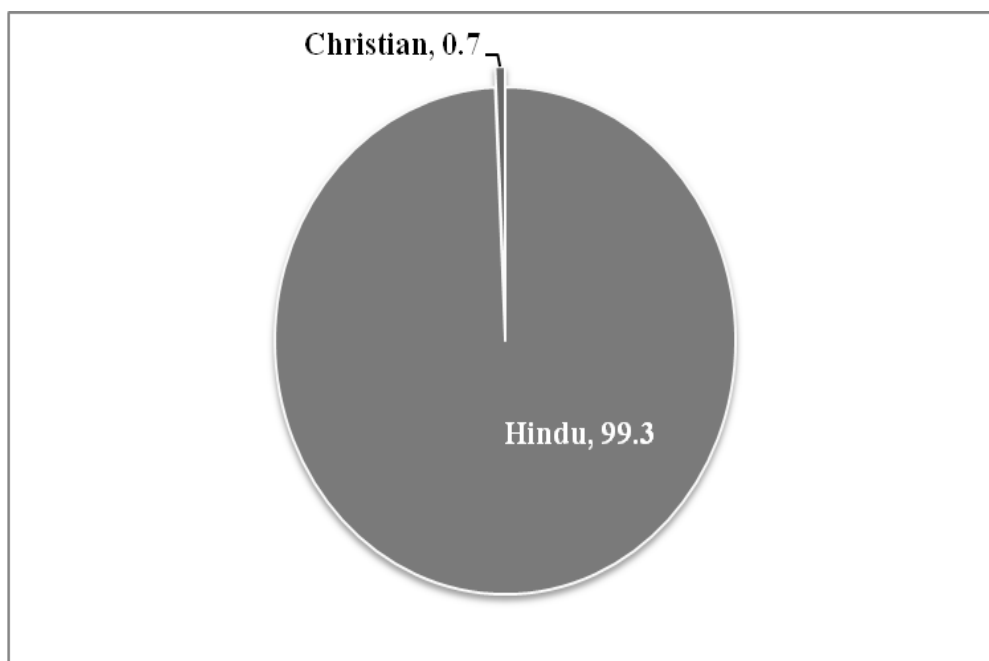
Source: Field Survey 2012

Fig. 4.1   Type of Family

The Figure 4.1 above shows clearly that 57.1 (24) percent of the respondents
out of total from the field survey had reported that they are living in the
nuclear family. Like other groups, joint family is changing into nuclear among
the *Dalits* too. However, there are some variations among the sub groups.
While 42.9 (18) percent of the respondents had reported that they live in joint
family.

4.5   Religious Affiliation of the Respondents

Nepali society holds deep roots in the Hindu religion based on caste system,
with the hierarchy of different groups of people within the system. *Dalits* or
untouchables are one of the groups of people within this caste system whose
social, economic, health status and political conditions are lowest compared to
other groups in Nepal. There is also a trend of religious conversion to avoid
discriminatory hierarchy created by caste system based on orthodox Hinduism.
In this connection, the religious affiliation of respondents has been analyzed.

Figure 4.2   Distribution of respondent by religion

The figure 4 .1 above demonstrates that a few people have diverted toward the new religion. However, this doesn't seem remarkable. So, the data states that still the majority of the respondents is the follower of Hinduism. When the respondent were interviewed about their attachment towards the religions they had reported in the following ways majority of them had reported that they have hilly belief in the religious activity and some of them had reported that they have not shown much interest in the question and all this incident shows that gradually the people of Nepal had converted their religion to other, than the Hinduism. Tough the percentage is too low but the rate may get accelerate if the social condition remains the same for the *Dalits*.

4.6   Educational Attainment

Koirala (1994:51) very well discusses the educational status of *Dalits* in Nepal. According to him "The *Dalits* in Nepal never had a written tradition". In the past, the schooling system was based on the *Varnasharam* model during the vedic and post-vedic periods as well. There was deliberate denial of schooling to Sudras, especially *"Pani Chalne"* and *"Pani Nachalne"*group in

the vernasharam system of education because of their prescribed duty "service to people of other caste".

The 1991 census shows that the educational attainment of *Dalits* is considerably lower. This is almost half of the national average. The educational attainment is one of the main aspects to consider about the condition of traditional skills. The table given below shows the educational condition of the respondent by caste.

Table 4. 4:   Educational Distribution of the Respondents

Educational Attainment	Frequency	Percent
Illiterate	21	50.0
Normal Literate	13	31.0
Under SLC	3	7.1
SLC Passed	5	11.9
Total	**42**	**100.0**

Source: Field Survey 2012

The table 4.4 above shows that the educational attainment of daltis is gradually declining as it goes to higher grade. Huge mass of the respondents were found to be illiterate while very few 11.9 percent of the respondents had completed their School leaving Certificate. While under SLC is 7.1 percent. So this scenario marks that the level of education is very low among the *Dalits* in the study side.

4.7   Natural Resources

This Community forest contains several types of natural resources. Forest, Pastureland, Soil, Water, Stone etc. are the main natural resources available here. The soil is mainly 'Lacustrine' type; colour of the soil is black and is considered as more fertile. Stones are another important natural resource of this Community forest which are sold to the Local market of Putalibazar for the constructional work and mainly located in the bank of river. Some slate mine stones are also available in this Community forest. These mines are under the control of private sector.

Likewise, forest and pasture land resource, are of great significance for sustaining the economy of the village and the villagers. Forest/pasture resource of the upland is assisting livestock sector with feed/ fodder. In the same way forest resource is important and facilitating the people with timber and non-timber forest products. Similarly, water is another important resource coming from water wells and small streams.

4.8   Social Ranking

The NDMM believes that religious conservation is simply yathasthibadi, which in reality moves Dalits from one bad situation to a worst situation.

Balaram Bishowkarma
(Cited in the Nepali Dalit Social movement, 2005)

From the fact above we can conclude that the study site is dominated by the high caste people. Due to that most of the high post jobs were fully under the control of high caste groups. *Dalits* are considered a low caste and so-called untouchable community in Nepal by the higher caste, and Dalits are the victim of caste based discrimination. These groups are under-privileged by different development interventions. Traditionally, these groups have been treated inhumanly as untouchables, a category abolished by the law in 1963 but it is still found in practice in the rural as well in the semi urban areas, and in the study site too. Most of the respondents had reported that the caste based discrimination is mostly practiced by the women of high caste. The literate respondents also marked that a different fact, for the practice of the caste system government had made the provision of reservation to the *Dalits* which is another kind of showing the caste based discrimination or social ranking. They further reported that the government should provide an equal opportunity in every kind as like the high caste, only than it will be able to equalize the society. Some of them also had said that there should only be two caste as 'male' and 'female' in the society to end the caste based discrimination, otherwise it is not possible to end such a social evil.

All these facts indicate a clear ranking or hierarchy in the society. Privileged village groups are relatively enjoying the better socio- economic status. Similarly, these were belonging to higher caste groups such as Brahmin and Chhetries. Unprivileged are certainly the backward groups: *Dalits*. In the gender hierarchy, males are in higher position than that of the females.

4.9   Economic Structure

Generally, the main source of economy in the present study area is agricultural activities. Most of the people of this study site were small or large farmers. Here is lack of industrial development. Thus, people have no other better alternatives. Rice, Maize, Millet, Wheat, Barley, Potato etc are the main crops of this area. Similarly, fruits (i.e. orange, guava, banana, lemon etc.) and vegetables are produced in the massive rate to meet the requirement of the people of Pokhara city.

4.9.1 Occupational Structure

In Dalits community, agriculture and caste base occupations were found as the main occupation up to few decades ago. From the third five year plan when the government had given special privileged to this community for the abroad employment the occupational structure has been changed. This had been proved by the data collected from the field. Occupational distribution of the respondents is given below in the table 4.5

Table 4.5:   Occupational Distribution of the Respondents

Occupations	Frequency	Percent
Farmer	22	52.4
Daily wage labour	8	19.0
Traditional Occupation	12	28.6
Total	**42**	**100.0**
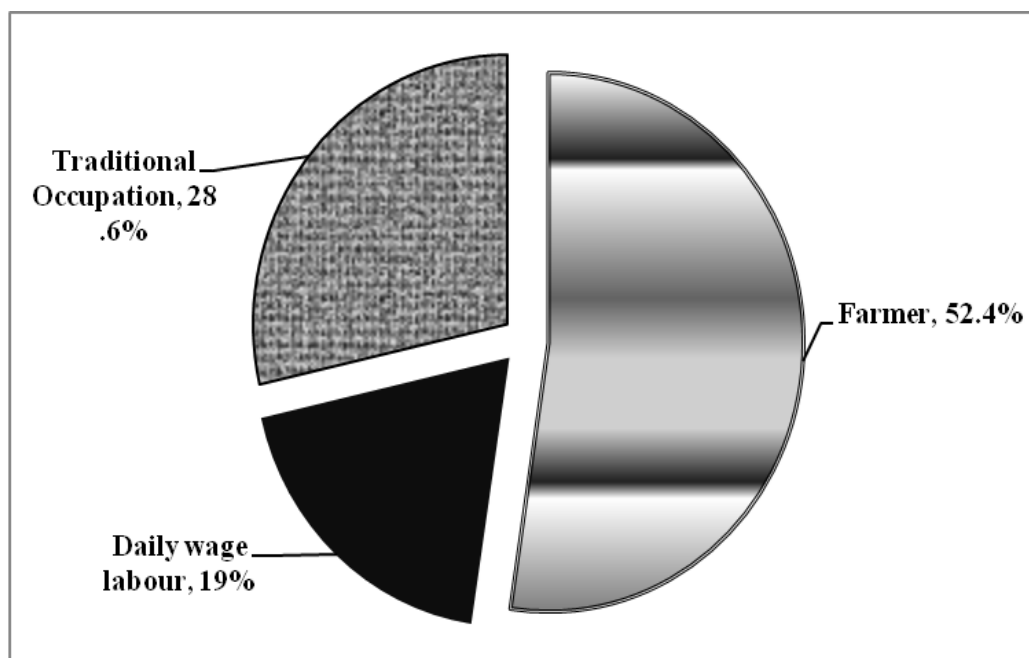
Source: Field Survey 2012

Figure 4.3   Occupational Distributions of the Respondents

From the above table and figure, it is clear enough that huge mass of respondents were engaged in agriculture which constitutes 52.4 percent of the total respondents. In the same way, it had been followed by traditional occupation by 28.6 percent and the least number of respondents 19 percent were found being involved in daily wage labour.

The occupational scenario states that the social status of the *Dalits* groups in the study site is not so high. They directly or in directly engage in traditional mode of production and encourage the practice of traditional hierarchy in the society.

While talking about the average monthly income, it varies a lot. The collected facts from the field has been listed in the table 4.6 below,

**Table 4.6:**   **Average Monthly Income of the Respondents**

Average Monthly Income	Frequency	Percent
upto-3000/- Rs.	3	7.1
3000 -5000/- Rs.	17	40.5
5000-10000/- Rs.	19	45.2
10000/- Rs and above	3	7.1
Total	**42**	**100.0**

Source: Field Survey 2012

The table 4.6 above clearly demonstrates the facts that the large number of respondents 19 (45.2%) earns in the range of 5000-10000/- Rs, it is followed by 3000-5000/- Rs and very few had reported of less than 3000/- and above 10000/- Rs. The greater number of respondents has reported that they earn through daily wages wherein, they get 250 Rs per day. While, some had responded from traditional occupation and agriculture.

4.9.2 Land Ownership and Food Sufficiency

As Nepal is a country of an overwhelmingly agricultural based economy, the primary source of economy of the people is land. Therefore, it is necessary to look at ownership of land to understand the extent of basic economy of the study population. It is recognized fact that most of the *Dalits* in Nepal are landless. Even if they have some land, the size of the holding is too small to support their livelihood. The Figure 4.4, below shows the agricultural land by the respondent,
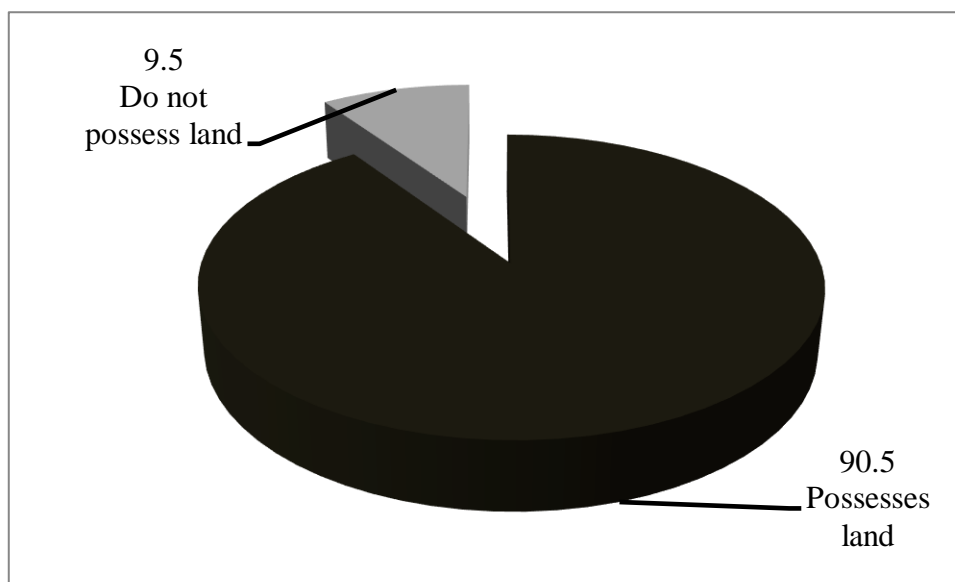
Figure 4.4   Possession of Agricultural Land

The demonstrated figure depicts that 90.5 percent of the respondents have some area of agricultural land. But other half 9.5 percent were land less. The distribution of the land is uneven and the possession of the land is little in size.

Respondents in the study area have possessed agricultural land. Most of them have some plot of land for the agricultural purpose, the further details about the land holding pattern among the respondents has been shown in the table 4.7 below

Table 4.7:   Land Holding Pattern of Study Population

Land Size (in Ropani)	Land Category and Percentage			
	Khet	**Percent**	**Bari**	**Percent**
0-2 Ropani	20	47.6	20	47.6
2 - 4 Ropani	12	28.6	9	21.4
4-6 Ropani	4	9.5	7	16.7
6-8 Ropani	2	4.8	2	4.8
Not valid (Land Less)	4	9.5	4	9.5
Total	**42**	**100.0**	**42**	**100.0**

The agricultural land of Nepal is categorized in two types as irrigated (Khet) and non-irrigated field (Bari). The table 4.7 above, demonstrates clearly that

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large 47.6 percent of the respondents each possesses the Khet and Baris but the size of land hold is very small to just ranging to 2 ropanies, While, the percent is followed by the respondents having the land size ranging to 2-4 ropanies of irrigated land with 28.6 percent. Likewise, 21.4 percent of the respondents have the Baris ranging to 2-4 ropanies. Very few (4.8%) respondents possess the agricultural land ranges to 6-8 ropanies.

This picture states that many of the respondents did not have huge land holding, and are supposed to relay on the land of other land owners.
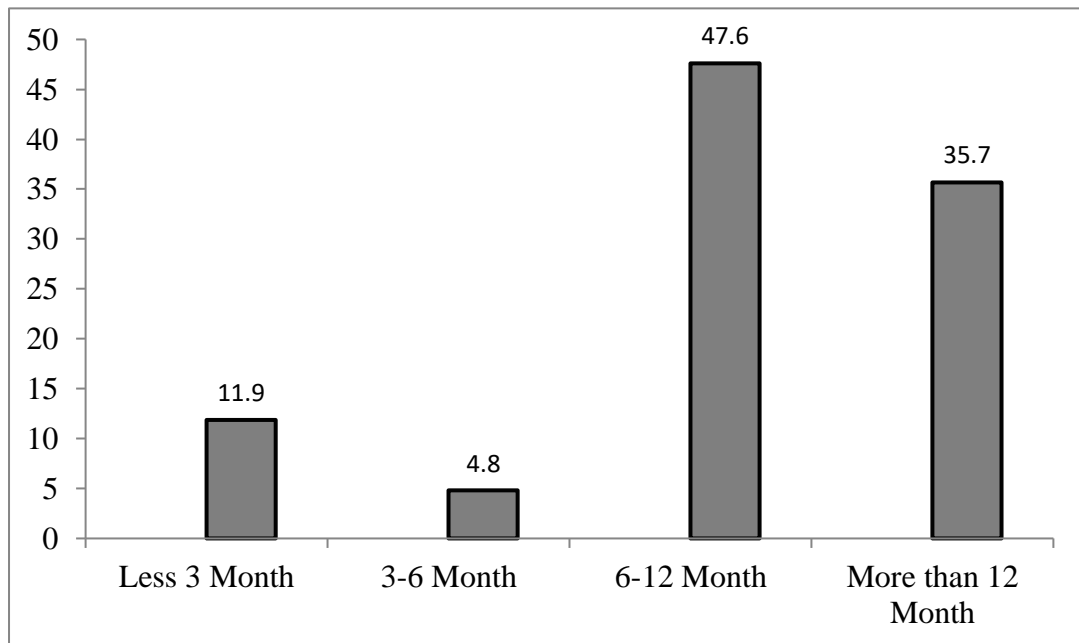
4.9.3 Food Sufficiency

Though, more than half of the interviewed respondents reported they hold some land, the landholding size is very small in most of the cases. This is also illustrated by the following table on food sufficiency.

Table 4.8:   State of Food Sufficiency of Study Population

Sufficiency Months	Frequency	Percent
Less 3 Month	5	11.9
3-6 Month	2	4.8
6-12 Month	20	47.6
More than 12 Month	15	35.7
Total	42	100.0

Source: Field Survey 2012

It is clear from the table above that 35.7% of *Dalit* households are able to produce grains from their own field that supports them for whole year. While 47.6 percent had reported that the production from their field helps them to sustain for 6-12 months. In the same ways, the food sufficiency for 3-6 months ranges to 4.8 percent of the total respondents. Similarly, 11.9 percent of the respondents had reported that they could live just for 3 or less than three months from their field.

Figure 4.5   Food sufficiency Months of the Respondents

The main crops grown in the study area are Paddy, Maize, Millet, Wheat, Barley; Potato etc. In accordance with the land holding pattern case of the respondents, it seems that the respondents do not suffer from the food deficit. Most of the families can meet food requirement around the year from their land and its yield and even they can produce more than the requirement and surplus can be sold in the market to earn profit or as a means of income generation. Few families have food deficit because they have little non-irrigable land holding in size.

4.9.4   Livestock Raising

Livestock rising is another occupation and a source of income of *Dalits* in the study area. They keep different types of animal and bird such as cow, buffalo, ox, pig, goat, hen etc as a support for agriculture and also for meat and money. Most of them keep cow and buffalo for milk purpose, ox for ploughing field and goat, hen and pig for meat. Livestock rising is for self-consumption as well as for sale. Table 4.9 shows the types, number and ownership of animal.

Table 4.9: Livestock Types, and Number

Number of Animal	Ownership and Types of Animal								
	Own Animal						Adhiya Animal		
	Cow	Buffalo	Goat	Ox	Pig	Hen	Cow	Buffalo	Goat
1	4	19	5	6	2	4	2	9	6
2	1	3	2		3	3			
3			2			2			
4						1			
No animal	30	13	26	29	30	25	33	26	29
Total	**35**	**35**	**35**	**35**	**35**	**35**	**35**	**35**	**35**

Source: Field Survey 2012

Table 4.9 shows that most of the *Dalits* keep buffalo in their home whether it is their own or Adhiya. But there is not the dairy system and their milk is not accepted by upper caste people. So, they consume milk themselves. Cows are kept for generating ox rather than for milk. There is no tradition to keep pig and hen adhiya. Though most of the *Dalits* involve in livestock raising, they are only limited to keep only 1 or 2 animals. It shows that they are involved in livestock raising for their self-consumption and agricultural support rather than for business purpose.

CHAPTER V

INCLUSION AND PARTICIPATION DALITS AT COMMUNITY FOREST

Racial discrimination has a different face in Nepal than it does in many other parts of the world. Many groups suffer from marginalisation because of caste, ethnicity, gender, age, religion and political opinion. Lower castes and minority ethnic groups are disproportionately affected by widespread health problems aggravated by poverty and lack of public health awareness. Commendably there is increased enrolment in schools, a slowly decreasing child mortality rate, growing awareness of exploitation and trafficking and growth in support services. Despite the anti-discrimination provisions contained in the 1990 Constitution, caste discrimination remains ingrained in Hindu-dominated Nepalese society. This chapter tries to discover the facts about the *Dalits* inclusion in the community forest and the issues empowerment and mainstreaming in the society.

5.1   Informations about the Executive Committee

The surveyed report shows that the population of the study site does not have the rigid knowledge about the members of executive committee. It is surprised to hear so because they are the member of the user group and they do not have sound knowledge about the members of executive committee. The facts collected from the field survey about the knowledge of executive committee member by the respondent have been shown in the table 5.1 below.

Table 5.1:   General Ideas about Executive Committee Members

Members	Frequency	Percent
10 members	2	4.8
11 members	24	57.1
9 members	2	4.8
not known	14	33.3
Total	**42**	**100.0**

Source: Field Survey 2012

The table 5.1 above illustrates the facts about the information condition of the community forest to its member groups. It was reported by 57.1 percent of the respondents have only the knowledge about the total member of the user executive committee, while 33.3 percent of the respondents had reported that they do not have idea about the user committee even when they are the members of user groups. In the same way the 4.8 percent each of the respondents had marked that there are 9 and 10 members respectively in the executive committee. Concluding the facts we can say that the information system and access of knowledge to its members. We can conclude that information system in this forest committee is not effective. The annual report of the *Aahale Mashwara* community forest had shown the structure executive committee which is listed in the table 5.2 blow.

Table 5.2:   Executive Members and Their Post for 2067/68

S.N	Post	Name
1	Chairman	Hasta Bahadur G.T
2	V- Chairman	Gili Nepali
3	Financial Head	Lal Bahadur Sherstha
4	Coordinator	Indra Kumar Thapa
5	V- Cordinator	Yajunath Thapa
6	Member	Lila Rana
7	Member	Santa Bahadur Thapa
8	Member	Hum Narayan Shrestha
9	Member	Hari Kumar Sherstha
10	Member	Baburam Thapa
11	Member	Sita Nepali

Source: Annual Report of *Aahale Mashwara* Community Forest 2067/68

The secondary source of the executive member of the community forest proves that there are 11 members and each has distinct post, while the user members do not have proper knowledge about the number of members. So, it

not democratic in norms that the user committees lack information of basic knowledge of their own community forest.

5.2   Reasons for Not Getting Information

From the field survey, it had been collected the fact that large numbers of respondents lack the knowledge of executive body. In the same way 28 (66.7%) of the respondents had marked that they do not get the information about the programs organized by the executive committee. The reasons marked by the respondents were shown in the table 5.3 below.

Table 5.3:   Factors for Not Receiving Information

Factors	Frequency	Percent
Fear of sharing benefit	5	17.9
Weak information system	5	17.9
Socio-economic Discrimination	13	46.4
Not Interested	5	17.9
Total	**28**	**100.0**

Source: Field Survey 2012

The table 5.3 shown above illustrates the fact reported by the 28 respondents which regard to the given question, that majority of the respondents 13 in number i.e. (46.4%) from the field survey had reported that it is due to the socio-economic cause the female were still kept aside from male zone. The study site is predominantly a Hindu dominant area where female are given less access to the chances. In the same way, rest of all i.e. 7.9 percent of the respondents each had reported that it is because of the fear of sharing the benefit among all of them who do not give the female users the notice about the programs, whereas other had marked that they have weak information system, while remaining were not much interested in the programs of community forest respectively.

5.3   CFUGS Deliver Training to the Users

Researcher in the field survey had made a query about the training provided by the CFUGs to the users, then different responses were given by the respondents as some of them had marked that it provides training to the users while some said that they had still not known about the training given to them. While some had reported that the training was basically for the senior members. The reported facts were presented in the table 5.4 below.

Table 5.4:   Training Deliver by CFUGs to its Users

| Provide Training	Frequency	Percent
Yes	19	45
No	10	26
Only to senior Members	7	16
Don't Know	6	15
Total	**42**	**100**

Source: Field Survey 2012

The Table 5.4 above demonstrates the fact that CFUGs organize the programs and training to the users groups but the distribution and sharing of the training to all users are not found similar. 45 percent of the respondent had reported that it provides the training while 26 percent of the respondents had marked that it does not provide training to the users. On the other hand, 16 percent of the respondents had marked that it provide the training, but it is not meant to all. It gives training opportunity to the senior member of the committee only while 15 percent of the respondents had marked that they are not informed about the training organized by the committee. So, the reported fact is found that it's not uniform to share the training to the users.

5.4   Users Participation in the Trainings

The field survey was made to know the participation of the users in the training provided by the committee. And the fact collected from the field was

shown in the figure 5.1 below. It illustrates the user's participation in the trainings provided by the CFUGs.

No
36%

Yes
64%
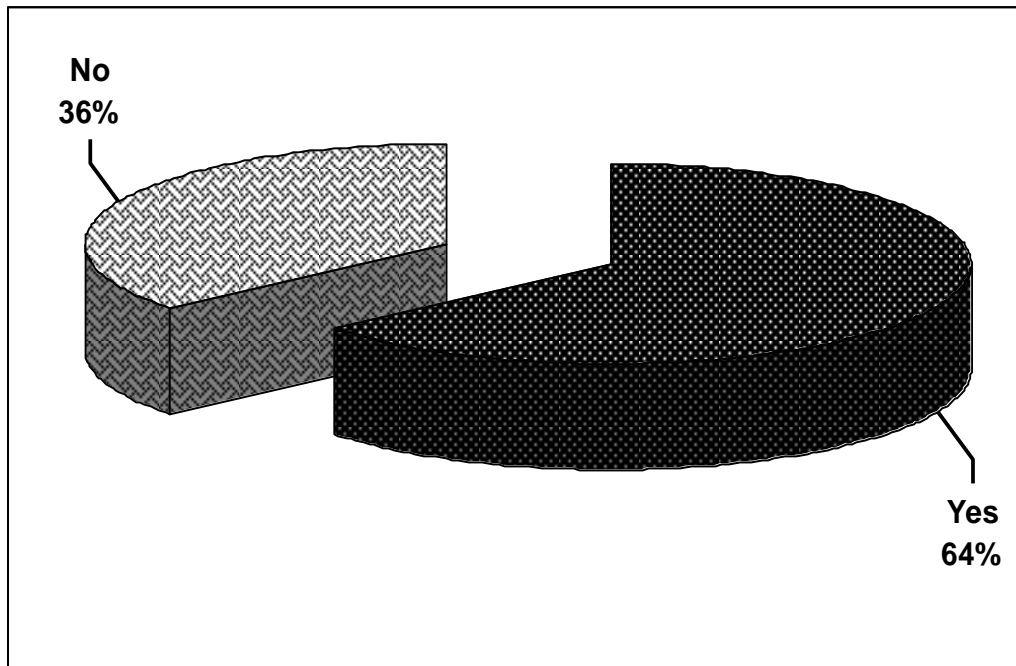
Source: Field Survey 2012

Fig. 5.1   Users Participation to the Organized Training

The figure 5.1 demonstrates that 64 percent of the respondents had taken the trainings provided by the CFUGs. While 36 percent of the respondents had marked that they had not taken any kind of training from the CFUGs. So in the fact collected from the field, we can draw the conclusion that still the *Dalits* were not totally involved in all sort of activities in the institution or organizations headed by the traditionally high caste group.

The researcher of the study had made an investigation about the lack of participation on the training provided by the CFUGs to the users committee. The following facts have been registered, that were shown in the table below.

Table 5.5:   Reasons for Not Participating

Reasons	Frequency	Percent
Not informed	6	40
Discrimination	5	33
No time	4	27
Total	**15**	**100.0**

Source: Field Survey, 2012

The above table 5.5 shows the fact collected from 15 (36%) respondents those who had reported that they had not participated in any sort of training provided by the respondents. Out of the total of 22 respondents, 40 percent had reported that they were not informing about the training likewise, 33 percent of the respondents had stated that there is discrimination among the user groups and executive member so they do not relay massage all the users. While 27 percent out of the total of 22 respondents had reported that they do not have time to take training from the organized program.

5.5   Systems of Decision Making Procedure in CFUGs

It is very important to know about the process of decision making in any system. Here the researcher had focused on the community forest user groups management and decision making process. For that, the researcher had made an interview to the respondents to know about the process of decision making process, and then the facts gathered from the field have been shown in the table 5.6 below

Table 5.6:   Process of Decision Making

Process	Frequency	Percent
Passed agenda by the committee member	10	23.8
Involved all CFUGs members	31	73.8
Passed agenda only by influential Person	1	2.4
Total	**42**	**100.0**

Source: Field Survey, 2012

The table 5.6 above states clearly that there are different ways marked by the respondents about the process of decision making adopted by the CFUGs committee. Wherein, 73.8 percent of the respondents had reported that while making the decision, all the user groups are called and formulates the decision is formulated. Similarly, 23.8 percent of the respondents had reported that the decision is made by passing the agenda by the committee members. In the same way, 2.4 percent of the respondents had marked that decision is made by passing the agenda by the influential person.

It has been investigated again about the decision made by the different methods was effective or not. The respondents had marked different view in it. The fact collected from the field is listed in the figure 5.2 below.
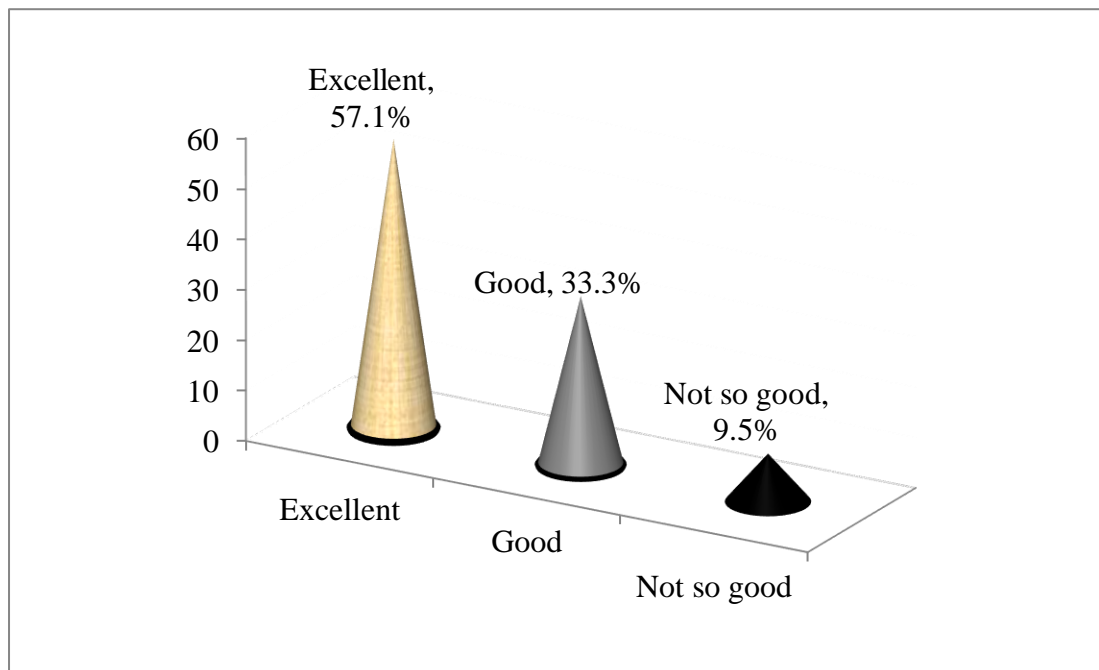
Source: Field Survey 2012

Fig. 5.2:   Process of Decision Making In the CFUGS

The facts collected from the field survey report presented in the figure 5.2 demonstrates the facts that the 57.1 (24) percent of the respondents had marked that the process of decision making in the CFUGs is Very fair 33.3 (14) percent of the respondents of the total had reported that it is normal while 9.5 (4) percent respondents marked that the decision making process is not so

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bad. Here it seems that some of the respondents were not very much happy with the decision making process. So they were again asked reason for giving the answers as not so good. The facts reported by the respondents were shown in the table 5.7 below.

Table 5.7:   Cause of Disagreement at Decision Making Process

Causes of Disagreements	Frequency	Percent
All the users do not participate in all the programs	2	50
The decisions are made by the elite groups	1	25
They do not accept the decision of the user groups	1	25
Total	**4**	**100**

Source: Field Survey, 2012

Among the respondents who had reported that the decision making process is not so bad; they had marked the reasons for such answer in the table 5.7 above. Out of the total of 4 respondents, 50 percent had reported that at the time of decision making process all the user, members do not participate in all the programs. In the same way, 25 percent each of the respondents had reported that the decisions were made by the elite group of people. Similarly, other as making the decision the executive member does not accept the decision of the user groups.

5.6   Access of *Dalits* in Decision Making

The study mainly focused on the inclusion issues of *Dalits* in the community forestry especially, the role in decision making and the life chances and the independence of *Dalits* in expressing their views openly in the traditional hierarchal zone of hindu orient society, while formulation of the constitution and in the process of decision making. The respondents were asked if they go the chance to put their ideas/ opinions and knowledge in the decision making process? The researcher had collected different responses in regard to the interviewed question; it reported facts which are shown in the table 5.8 below.

Table 5.8:   Independence for *Dalits* to Put Forward the Views

Chances	Frequency	Percent
Yes	33	78.6
No	8	19.0
Some time	1	2.4
Total	**42**	**100.0**

Source: Field Survey, 2012

The table 5.8 above illustrates that 78.6 (33) percent of the respondents had reported that they get fair chances and their views are considered while making the decisions, while 19 (8) percent of the respondents had marked that they do not get fair chances and their views are not strongly concerned while making the decisions. Whereas, 2.4 (1) percent of the respondents have reported that only sometime, their views are considered while taking the decisions.

The facts state that respondents of the study area are not much independent in expressing their opinion in the decision making process. So, to democratize the system must be more equality among all the members.

5.7   Reasons for Not Getting Independent Chances

Out of the total respondents from the field survey, 9 of them had reported that they do not get the independent chances to express their views and the opinions which had properly been addressed. The fact recorded from the respondents was presented in the table 5.9 below. It illustrates the causes of not addressing their opinion while formulating decisions.

Table 5.9:   Cause for Not Addressing the Female's Views

| Causes	Frequency	Percent
Do not care the words of *Dalits* Community	3	33.3
Due to the domination nature of the society	4	44.4
Dalits they themselves are not aware	2	22.3
Total	**9**	**100.0**

Source: Field Survey, 2012

The table 5.9 above demonstrates the causes of not addressing the ideas and opinions of the study population as stated by the respondents from the field site. Out of the total of 9 respondents, 44.4 percent of them had reported that the committee members do not give emphasis to the ideas of the *Dalits* communities and it is not considered important. In the same way, 33.3 percent out of the total respondents had reported that the culture of our society is responsible behind the low chances of the study population ideas being addressed while formulating the constitution it is because of the dominated nature of the society. While, 22.3 percent of the respondents had stated, that they themselves are not aware of the concerned issues so they go back in the process of giving the decision making procedure.

5.8   Freedom in Expression of Views

Researcher had interviewed with the respondents about the freedom of expression of views and ideas while in the decision making process. Different facts were collected in responses to the given question. The reported facts can be underst well through the given diagram 5.3
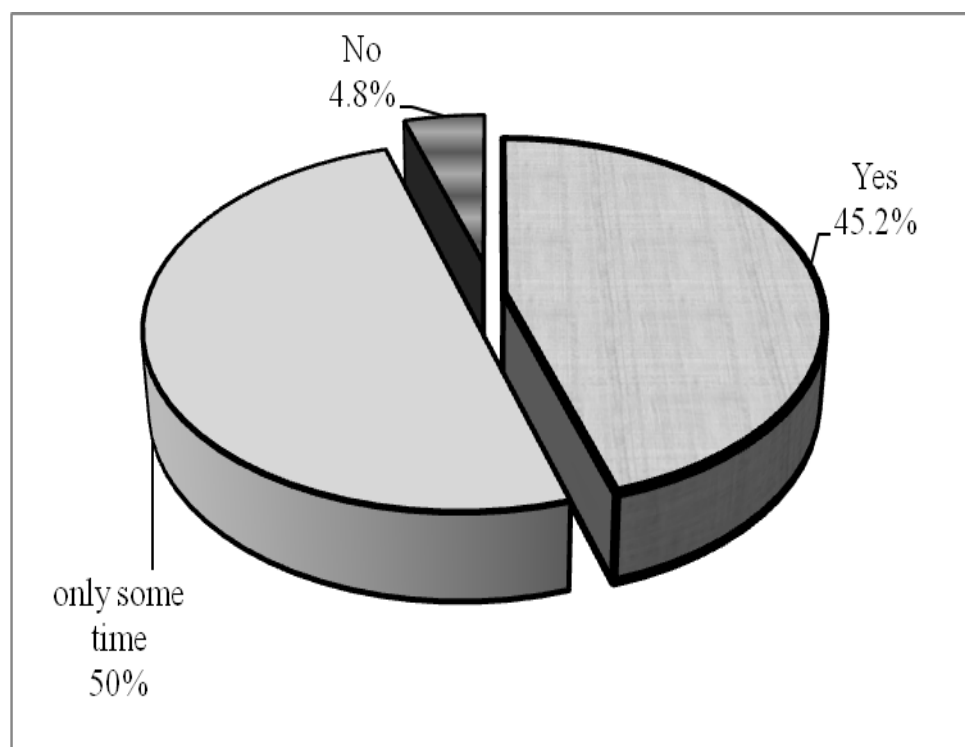
Source: Field Survey, 2012
Fig. 5.3:   Freedom of Expression

The figure 5.3 above shows that 50 (21) percent of the respondents had reported that they got the chances to express their view freely only some time. Similarly, 45.2 (19) percent of the respondents had reported that they freely express their view in front of the committee members and they get fair opportunities to express their views. But, 4.8 (2) percent of the respondents had reported that they do not express the ideas, as they were interviewed about the reason for not expressing their views freely. They had marked that they feel shy to express their view and some of them had stated they fear to express the view in the groups.

5.9   Chances to Consider the views of *Dalits*

The researcher of the study had made and investigation with objective of the study that the users committee consideration of the *Dalits* views in making the decision. The different facts were recorded by the researcher, and are presented in the table 5.10 below.

Table 5.10:   Consideration of *Dalits* Views by the Users Committee

Responses	Frequency	Percent
Yes	27	64.3
Very Often	13	31.0
No	2	4.8
Total	**42**	**100.0**

Source: Field Survey, 2012

The table 5.10 above illustrates that 64.3 (27) percent of the respondents had reported that their views were given importance while formulating the decision by the users groups. In the same way 31 (13) percent respondents had marked that very often their views were considered by the users committee in formulating or taking decisions and 4.8 (2) percent of the respondents had reported that their views were not considered while making decision. The collected facts stated that the *Dalits* views were not much addressed or it is

given less emphasis by the users' committee. It was found that the users committee does not make any initiation for the uprising of the *Dalits* condition.

5.10 Factors Affecting for Decision Makings

It was noted that some of the respondents reported that their views were not properly addressed or their views were not much given importance. The researcher of the study had made an attempt to investigate the influential factors that affected the decision making process on the CFUGs. The facts reported by the respondents were marked below in the table 5.11. The attempt was made to know the socio-culture environment in the community forest management and also to find out how the issue of Dalits is addressed in the CFUGs.

Table 5.11:   Influential Factors Affecting the Decision Making Process

Related Factors	Frequency	Percent
Educational Status Member	14	33.3
Size and Condition of Forest	12	28.6
Socio-Economic condition of the Members	9	21.4
Caste System	7	16.7
Total	**42**	**100.0**

Source: Field Survey, 2012

The table 5.11 above illustrates the fact that 33.3 percent of the respondents marked that the users committee considered educational status of the member as a prominent factor in decision making process. In the same 28.6 percent of the respondents out of total had reported that the size and condition are main factors considered by the committee members for making decision. Similarly, 21.4 percent of the respondents had reported that socio-economic condition of the member played pivot role in the decision making or formulation in the CFUGs. While 16.7 percent of the respondents had reported that the caste system played important role in making the decision. The respondents of the study site had marked different reasons for the decision making process.

Owing to the facts about the access of *Dalits* toward the community forest, the researcher had found that the condition of the study population is not so well in the inclusive method. While there were found varieties of reasons for the lack of access over the issues. Somewhere, the educational level of the respondents, while some other areas their socio-economic status and traditionally practices of cultural discrimination had played vital role in lacking access over the resources.

CHAPTER VI

IMPACT OF INCLUSION AMONG THE STUDY POPULATION

This chapter basically deals with the issues reported by the FGD participants and the responses of the respondents. In this chapter the researcher has tried to discover the changes brought by the method of inclusion policy upon the *Dalits* in a community forest.

6.1 *Dalits* Empowerment and Welfare

A number of authors have pointed out that rather than improving the lives of *Dalits*, community forestry has often made their lives more difficult. The argument is that putting forestry decisions into local hands can reinforce the power of local elites, who have no hesitation to restrict forest use – since they have private tree resources of their own. Dalit people are then deprived of resources on which they depend on for their livelihoods, and they have no private tree resources to turn to. However, this report has gathered the evidence from 42 CFUGs, which now have a strong institutional setting, have ensured forest regeneration, and are in a position to manage them productively. Researcher interviewed at whether such groups have – in addition- empowered their members living in poverty as participants, beneficiaries and partners of community forestry. Researcher has tried by analyzing three indicators at FGD Session for which data is regularly collected, through the lenses of Dalit empowerment practice, power dynamics and sustainability. These lenses allow determining whether the respondents of the study make decisions in favour of those amongst their membership living in poverty, whether power relations are effectively addressed in decision-making processes, and the extent to which these decisions and processes take place in a sustainable institutional context.

Researcher has earlier stated that poverty, at least (or particularly) in Nepal, cannot be understood in isolation from the various inequalities of power based

on class and caste that shape inclusion and exclusion in almost all spheres of life and livelihoods. Given this situation, the term empowerment' is a more appropriate term to use than inclusion (even if we sometimes use this for brevity). The researcher has been reported by the respondents that CFUG members themselves, with outside facilitation, and the results are verified in a full assembly meeting. Those considered to be extremely disadvantaged are identified using both economic and social discrimination criteria. To indicate this, researcher has used in this report the inclusion term. Not only does the well-being ranking result in the identification of poor people based on locally agreed criteria, but it also requires reflection on the part of the group. It is thus the first step in generating understanding and a sense of mutual responsibility, on the part of the CFUG members. By better understanding poverty, the factors that maintain empowerment and who exactly is *Dalits*, CFUGs are in a better position to institute effective empowerment practices.

6.2 Inclusive Representation and Leadership

Processes of social empowerment, representation by class and caste in the membership and leadership positions, democratic and transparent decision making process, and mechanisms of accountability, responsiveness and equity are important aspects of effective and inclusive representation and leadership. Although the Forest Act recognizes the CFUG assembly as the supreme body of decision making, the role of the executive committee is only to implement the decisions of the assembly. In practice, leaders selected or elected in the committee influence most of the major decisions of the assembly. Representation in leadership positions is therefore a key issue.

CFUGs have established mandatory quotas in leadership positions in committee to ensure the representation of *Dalits*. Our data show that the trend of inclusion of *Dalits* in leadership positions in committee has increased over the period of time.

Table 6.1:   Representation of *Dalits* in key leadership positions

Positions	2064/65	2065/66	2066/67	2067/68
Chair (no.)	-	-	-	-
Vice chair (no.)	-	-	-	1
Secretary (no.)	-	1	1	-
Joint Secretary (no.)	-	-	1	1
Treasurer (no.)	-	-	-	-
Executive Members	3	4	4	5
Total	**3**	**5**	**6**	**7**

Source: Profile of CFUGs, 2012

The table 6.1 illustrates the facts that, there has a gradual increase in the numbers of *Dalits* in the executive members committee. And even it has shown that they had started to raise the numbers in key post of executive committee. The table marks that in the fiscal year 2064/65 the CFUGs has included 3 *Dalits* members in their executive committee, while it was raised by 5 in the fiscal year 2065/66 and similarly, 6 and 7 in the fiscal year 2066/67 and 2067/68 respectively. This figure of increases in number marks that slowly the empowerment of studied population has been started. And every institution for its institutional development started to include *Dalits* members to meet the national policy.

6.3   Social Impact among the Studied Population

During the field survey, the researcher had interviewed to the respondents about the social impact of the inclusion policy of community forest upon them. They had reported different answers to the given issues, that can be easily seen from the table underneath.

Table 6.2: Social Impact Brought by the community forest to the *Dalits*

Impacts	Frequency	Percent
Awareness raising	21	23.1
Pro-poor planning	16	17.6
Good Governance	22	24.2
Leadership Development	12	13.2
End of social Discrimination	20	22.0
Total	**91**	**100.0**

Frequencies of the respondents are higher than the sampled sized, since the question was of multiple response type.

Source: Field Survey, 2012

The table 6.2 discovers the fact that the involvement in the community forest has helped the respondents in different ways. 23.1 percent of the respondents had marked that it had helped in raising the awareness among the *Dalits* about the issues of social evils and problems. While 17.6 percent of the respondents had reported that it provided loan and helped in elimination the situation of poverty by providing trading in relation to the management of capital. 24.2 percent of the respondents had also marked that it had helped in ensuring good governance. In the same way, 22 percent of the respondent also had marked that the involvement in CFUGs had reduced the caste based discrimination among the dalit. Likewise, 13.2 percent of the respondents had reported that it provided platform to develop leadership quality. In the same way, the participants of FGD session had also marked that they had seen dramatic changes that now Brahmins started accepting the Prasad of the religious ceremonies organized in the *Dalits* houses. They do attend the ceremonies.

6.4   Enterprise and Livelihood Developments

Researcher of the study had investigated that what the changes were brought to their economic activities. Respondents of the study were taken the user group households to establish and develop local enterprises and to take other initiatives to improve their livelihoods. Different household had received the

support for the entrepreneur and went to help households develop livestock-raising for subsistence and income earning (Table 6.3). This support has ranged from providing a couple of goats to breed for sale to training, advice and seed money for starting forest-based enterprises. The supported enterprises have mostly been group enterprises although some are run by individual user group members.

**Table 6.3:   Enterprise and Livelihoods Support by CFUGs**

Type of enterprises and livelihoods activities supported	Supported Respondents	Percent
Livestock-based	6	14.2
Agriculture-based	12	28.6
Forest-based (including NTFPs)	4	9.6
Other (shops, service provision, etc)	8	19.0
Not received support or no ideas	12	28.6
Total	**42**	**100.0**

Source: Field Survey, 2012

The table 6.3 discovers the fact that the community forest provides some support for the entrepreneur and livelihood support for its user members. 28.6 percent of the respondent had marked that they had no ideas about the supports provided by the CFUGs. While 28.6 percent of the respondents had marked that they had received financial help for the agricultural based enterprise development which had helped to improve the livelihood condition. I the same way, 19 percent of the respondents had marked that they gained support to run shops and service related activities. Similarly 14.2 percent had marked that they gained support for raising animals. While 9.6 percent of the respondents had reported that they gain support in non-timber forest products (NTFPs). Overall, they study reports that the community forest marks democratic basis and provides equal basis for the development of the respondents.

6.4 Levels of satisfaction for the support based program

Respondents of the study had been surveyed about the level of satisfaction of support distribution program. Following result were found and listed in the figure below.
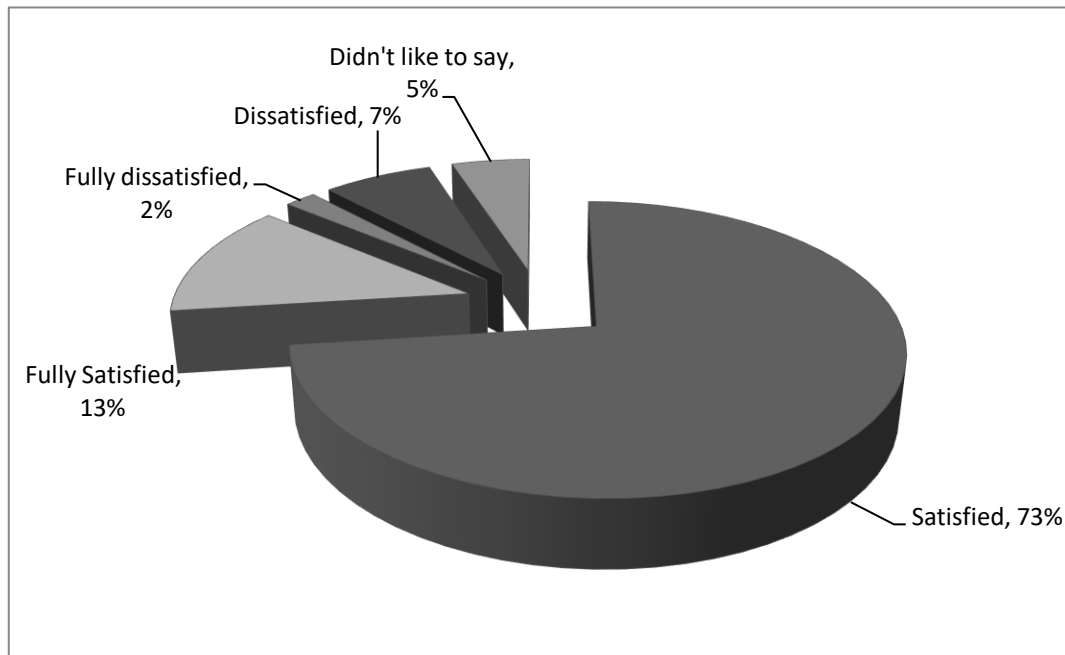
Source: Field Survey, 2012

Fig. 6.1:   Level of satisfaction for the Support Distribution Program

86% of household respondents said they were either fully satisfied or satisfied with community forestry (Figure 6.6). This indicates a high level of satisfaction. Although to be really meaningful it should be compared with satisfaction with other development initiatives such as road building and improvements in education. While the level of dissatisfaction rate or percent is comparatively low. This also marked that the inclusive policy of the state toward the community forest for the empowerment is a best practice.

To sum up, we can say that the inclusive policy of the state has dramatically change the livelihood pattern of the respondents. In the same way, it also had reviewed that inclusion had raised the level of progress among the *Dalits*.

CHAPTER VII

SUMMARY, FINDINGS AND CONCLUSION

7.1 Summary

Community forestry in Nepal has become, in the eyes of many, more than a means of managing forests for environmental and economic benefits, but an important vehicle for social change – empowering the marginalized. This study has mainly concentrated on the inclusive policy adopted for the *Dalits* in community forest of Nepal with the case study of Aahale Mashwara CFUGs. It deals with the role of *Dalits* in decision making and ways of sharing the benefits as well as the ways and methods adopted for the inclusiveness of dalit groups. It has dealt with numerous research questions, based on Socio-economic condition, *Dalits* involvement in formulating constitution of CFUGs and freedom of expression and consideration of *Dalits* views while formulating or making decision. Keeping the research questions in consideration, this research had drawn general objective as to analyze the condition of inclusion of *Dalits* in the users' group at community forestry management. To meet the research questions, the specific objectives of the study are given here under;

1. To examine the inclusion and participation of *Dalits* in community forestry.
2. To study the impact of inclusion among *Dalits* on their Socio-economic status.

The present thesis is primarily an academic study, but has collected the data that give some very important information regarding the access in different aspect, policies and programs. This study is mainly focused on female's status and role, their attitude and suggestions that are needed for the democratization of the management plans in CFUGS. We cannot undermine the importance of the *Dalits* in the social development. Development being the progressive transformation of the society has to be inclusive, equitable and sustainable stated somewhat differently. The development that ignores the inclusiveness

and equity is diametrically unsustainable. At the right time, right steps and plans must be formulated to address the gender issues in institutionalizing the management of the community forest.

This study has utilized descriptive methods in the form of social survey. For the purpose of study the researcher had adopted the following. The Dalit household's user group of Aahale Mashwara community forest had been taken as universe and had made the census study. So, the total population frame was 42 household groups for the reliability of the data. For the purpose of the study, observation, interview schedule and focus group discussion were adopted as data collecting technique of sociological research, to collect qualitative and quantitative data. Thus, the data collected for this study are dominantly primary. When needed, some of the important secondary data had also been incorporated. The above data collecting tools were devised very carefully in order to ensure their validity. For this purpose, the interview schedule was prepared carefully; instruction of supervisor was included and the questionnaires were refined in the interview schedule. Both structure and unstructured observations were made from time to time while in the field work process. The collected data had been analyzed by using computer program SPSS 16 while qualitative data had been arranged manually and analyzed descriptively. Results of quantitative data analysis had been shown by using various tables, charts and diagrams.

7.2 Findings of the Study

During the study, it had explored and explained the importance of inclusion and the *Dalits* chances and Empowerment. In the course, various findings were made which were listed below.

a) Demographic Features

- While seeing the facts it had been found that 73.8 percent of the respondents were native while 26.2 percent of them were migrated from other areas.

- The respondents were mainly ranges the age group of 25-30 and 30-35 which constitute of 42.9 and 28.6 percent respectively.

- In relation to the type of family most of the respondents were found of living in the nuclear family that constitute 57.1 percent while rest 42.9 percent had reported that they lived in joint family.

- The finding in relation to the religious composition had marked that slowly the *Dalits* were changing their religion to Christianity.

- Moreover the findings of education level show that, half of the total study population was illiterate and 31percent of the respondents were found to have normal literate.

- The finding for the occupational level shows that 52.4 percent of the respondents were engaged in farming; similarly 28.6 percent of the respondents were engaged in traditional occupation and while 19 percent of the respondents were found to be engaged in daily waged for their earning.

- The report also states that the respondents possess irrigable and non-irrigable lands where they practice agriculture.

b)   **Inclusion and Participation**

- The collected data reported that 28 respondents fairly marked that they were well informed about the basic information of the CFUGs while 13 of them had marked that they were not get informed.

- Community forest provides training to in members but the collected data states that there is different story of access as, 64 percent of the respondents had reported that they get changes to take part in the training, while 36 percent had marked that they do not get chances to participate in the trainings.

- In relation to pass the agenda, following facts were discovered from the field as 73 percent had reported that adopted democratic ways by

calling the members, similarly 23 percent had marked that only executive members pass the agenda while 2.4 percent had reported that it is passed through influential persons.

- In relation to access of resources 78.6 percent had marked that they get fair chances, likewise 19 percent had reported that they don't get the chances of access while 2.4 percent of the respondents had marked that only sometime they get the opportunities.

- 45.2 percent of the respondents had reported that they were given free chances for expression, while, 50 percent of the respondents had marked that only sometime they do so, and 4.8 percent of the respondents had reported that they don't get chances.

- In relation to consideration of respondents view in decision making 64.3 percent had reported that their views were considered during the decision making, likewise 31 percent of the respondents had reported that very often their views were considered, and while 4.8 percent of the respondents had reported that they were ignored in making decisions.

c) **Impact of Inclusion**
- CFUGs help in improving the livelihood condition of the individuals. It provides basic support for the entrepreneur for the user's members to developed small programs.
- It helped in raising the social status of the *Dalits* and made free and comfort to sustain their life. They get better platform for the development of leadership qualities.
- The inclusion and participation of *Dalits* over the time has found to increase in gaining self confidence.

7.3 Conclusion of the Study

On the basis of the above finding it can be concluded that the condition of *Dalits* in community forest management specified to their role in decision

making and participation in benefit sharing is seem to have progressing over the period of time but yet is not satisfactory for the proper empowerment. It has not properly institutionalized. It had been noted that the role of *Dalits* in CFUGs management lacks proper address by the concerned committees Distribution pattern lack democratization. Forest products are not properly distributed and only elite groups have high influence over the issues of forest managements.

The study revealed that in most cases, *Dalits* were still underestimated by committee members and were not treated well, often due to lack of technical expertise, low of leadership skills and even lack of technical support from DFO. Moreover, the insufficiency of forest products to satisfy the needs of the households, affects their participation in CF management activities. Some respondents even hesitated to answer the researcher's question regarding case of collection and easy availability of resources.

Therefore, keeping all the facts in consideration, it can be concluded that issues of *Dalits* must be rightly addressed in the management of forest. The *Dalits* should be incorporated in the formation of constitution giving the proper space at the time of decision making. The Dalits members should be given the chances to express freely creating the environment so that the entire back warded group member can express their views freely. In the same way, their views must be considered at both the stage of making decision and involving them at different activities.

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Annex I

<u>INTERVIEW SCHEDULE</u>

INCLUSION OF DALITS IN COMMUNITY FORESTY
(A Sociological Study of Aahle Mashwara Community Forest, PutaliBazar-11, Syangja).

A. General Socio-Economic Introduction of the Family.

1. Name of the User Group member:-………….. Caste……….Age……….

   Religion………

   Name of the respondent:-……………………

S.N	Question	Answers	Skip
2	Education	a) Illiterate b) Literate c) Under SLC d) SLC passed e) I.A passed d) Bachelor and above	
3	Occupation	a) Housewife b) Farmer c) Business d) Govt. Service e) Private service f) other (Specify)	
4	Numbers of Family member	-------------------------------	
5	Type of family	a) Nuclear b) Joint c) Others	
6	Type of House	a) Cemented b. Mud masonry c. Hut d. Other…….	
7	Average monthly income	a) up to 3000/- b) 3000- 5000/- c) 5000-10000/- d) 10000 and above	
8	Do you own any land?	a) Yes ————————————————→ b) No	10
9	If yes, than how much do you have?	**a)** khet….ropani **b)** Bari…..ropani	
10	Food Sufficiency from the production of own land?	a) Less than 3 months b) 3-6 months c) 6-12 months d) more than 12 months	
11	Possession of Livestock	a) cow_____ b) Buffalo _____ c) ox_____ d) Goat _____	

B. Decision Making, Membership in CF and Access to Information and Opportunities.

S.N	Question	Answers	Skip

12	How many members are there in executive committee?	--------------------- Members	
13	How many Dalit members are there in user group executive committee?	--------------------- Members	
14	How often is meeting held in a year related to forest?	---------------------	
15	What is the process of decision making generally followed in your CFUG?	a) Passed agendas by committee members. b) Involved all CFUG members. c) Passed agendas only by influential person. d) Other.	
16	What do you think about the decision that has been made by the user group committee?	a) Excellent*⟶ b) Good *⟶ c) Not so good d) very poor	18
17	If not so good or very poor. Why?		
18	What do you think the decision is?	a) Democratic b) Participatory c) Neutral d) Autocratic	
19	Does the user committee give chances to Dalits to put their views?	a) Yes ⟶ b) Only some time ⟶ d) No	21
20	If no. Why?		
21	Do Dalits express their views freely?	a) Yes ⟶ b) Only some time ⟶ d) No	23
22	If no. what may be the causes?		
23	Does the user committee considers Dalits views while taking/making the decision?	a) Yes b) Only some time d) No	
24	What are the factors affecting decision making?	a) Educational Status b) Size and condition of forest c) Socio-Economic condition d) Caste system	
25	What hinder you to take participation in meting and assembly?	a) Cultural and Social Norms b) Business c) Household work d) Awareness e) Health f) Nobody listen the voice	
26	Are you informed for all programs of CF?	a) Yes⟶ b) No	28
27	If no. why?	a) Fear of sharing benefits b) weak information system c) Socio-economic discriminaton d) Others	
28	Did CFUG organize any training, tour and other special programs for their users?	a) Yes b) No ⟶	31
29	If yes, do you participate on that?	a) Yes⟶ b) No	31
30	If no. Why?	a) Not informed b) No interest c) Discrimination d) others	
31	Do you know about decision that is made by Executive committee?	a) Yes b) No ⟶	**33**
32	If yes, how do you know?	a) Neighbors b) from notice of EC or as member	

S.N	Question	Answers	Skip
		c) Other members of group d) Other	
33	What is the method of information sharing in your CF?	a) Public Notice b) Home to home information system d) *Katuwal* System d) Other	
34	Have you participated in the following events? Write Y for yes and N for no	a) Meeting when constitution was finalized. ____ b) Meeting when operation plan was finalized. _____ c) Meeting when user groups was formed _____ d) Meeting when forest product were decided to distribute _____ e) Meeting when decision related to fund mobilization __	

C. Benefit Sharing, Distribution of forest products and fund mobilization mechanism.

S.N	Question	Answers	Skip
35	The distribution of forest products among CF users is;	a) Fair b) Biased c) Highly Biased	
36	How is the benefit shared?	a) Equality Basis b) equity basis a per family numbers c) According to Operational Plan d) According to decision made by EC. e) decision by influential/ Elite Person	
37	What are the forest products distributed among the users?		
38	Are you satisfied with the forest product distribution system?	a) Yes b) No	40
39	If no. what should be done?	a) Equitable Distribution b) Low Charges c) Access d) Others	
40	Do you think there is any discrimination in benefit sharing system?	a) Yes b) No	42
41	If yes, what is the cause of the discrimination?	a) Social and Cultural b) Economic c) Political d) Other	
42	Do you know about the total saving amount in CFUG fund?	a) Yes b) No.	
43	Has your CFUG provided loan to users from CFUG fund?	a) Yes b) No	47
44	If Yes, have you taken loan?	a) Yes b) No	
45	How much have you barrowed?		
46	If yes, for what purpose?		
47	Are you satisfied with	a) Yes b) No	

	CFUG fund mobilization?		
50	At last do you have any suggestion for this work.		

Thank you…

Annex II

<u>CKECK LIST FOR FGD SESSION</u>

1. How are Dalits incorporated in the CFUGs?

2. Do you think Dalits issues are rightly addressed?

3. Is the number included in the Executive committee sufficient to empower the dalits?

4. Is the benefit sharing system fair among the Committee members?

5. What were the noticeable impacts made by the Community forest upon the life of dalit people?

6. Does the community forest support in livelihood of Poor dalits?

Annex III

PHOTO GALLARY

Livelihood Support Program NTFPs

Interview with the respondents

Livelihood Support Program NTFPs

Support for Livestoke Raising

Dalit Respondent Preparing Basket

Collection of Fire woods