

CHAPTER - ONE

INTRODUCTION

1.1 Background of the Study

Forest is very important in the context of Nepal. Forest is the second largest renewable natural resources after water, which can provide a sustainable economic and social contribution for the development of the country. Forest is essential to maintain and protect the flora and fauna gene pool forests maintain moisture soil, reduces ultra violet radiation coming from the sun. From the very beginning of human civilization forests have been playing an important role and are considered as an essential resource for environmental protection. It also performs multifarious functions providing timbers, pales, pulps and stakes, fodder for the cattle maintenance of watersheds, moderating effect on climate source of oxygen, reservoir of plant species including fish, wildlife, and place of recreation and amenity values. People seek to use forest either as agriculture land or as source of earning. Such people depend on forests for fuel-wood, fodder, timber, herbal plants and other forest resources.

Forest plays an important role in sustaining the productivity of the land by using the organic manure of the animal dung supported with the bedding materials from the forest. Wood biomass is the most predominant from the energy for rural households, rural industries, and village activities for their daily energy needs a large majority of people use wood more than any other single source of energy. Forest is an integrate part of man because it helps human society by providing firewood, fodder for livestock time raw materials for industries, fruits and medical purpose and also a major source of income for people.

The term of community was especially started since 1970s in the field of development after failure of monolithic notion of development where people's participation was ignored. In the beginning, community forest emerged in

response partly to the failure of the forest industry development model, to promote the socio-economic development and partly to the increasing rate of deforestation and forest land degradation in the third world.

The concept of community forestry was initially defined in the late 70s when the FAO released its landmark publication as “any situation which intimately involves local people in a forest activity.” According to FAO, the community forestry departed from previous conceptions and centered on the idea of people participation getting local population to plan and execute their own project on a self-help basis. It embraces a spectrum of situation ranging from woodless areas which are short of wood and other forest products for local needs, through the growing of trees at the farm level and the processing of forest product at the household artisan or small industrial level to generate income to the activities of forest dwelling communities. Thus community forestry was planned as encompassing activities by individual levels of community, households, men and women, farmers, and other people as well as those involving a community as a whole (FAO, 1978).

Forest is the super combination of biotic and versatile renewable natural resources. It is the main source of fire-wood, timber, litters and animal fodder and plays a vital role in the rural livelihood. As a source of energy there has been using firewood in largest scale as a conventional source of energy in several developing countries including Nepal. These resources are indispensable to about 90 percent of the rural population is directly involved in managing forest as a part of their everyday life. Therefore, forest is an important natural resource that is highly essential for all living creatures in the world. Forest has played a significant role from the history of human civilization. It is also a major source of income for people because it is used as fuel, food for domestic/wild animals. Beside this forest plays an important role in maintaining a stable ecosystem and precipitation in Nepal, forest has an enormous role to play in protecting the hilly topography from natural disaster like flood, landslides and soil erosion. In short, Forest Can be taken as superior

element on the earth that is helping us for survival of all living and non living creature.

Though Nepal was rich in forest resource and there was a saying that "HARIYO BAN NEPAL KO DHAN" but it is decreasing in both quantity and quality over the last few decades. The rapid socio-economic change in Nepal has placed a new demand on forest resource. People are cutting trees; farmers are clearing trees for expanding agriculture land. Therefore, Nepal's forest is gradually disappearing causing a major ecological crisis. As the forest declines, number of problems related to environmental degradation such soil erosion, landslides, desertification, climatic hazards etc emerge. Many acts were implemented (private forest nationalization Act in 1957, Forest Act in 1961, The Forest preservation Act in 1967) in order to conserve and preserve the forest resource. However, these implemented Acts did not work and the deforestation problem increased rapidly. The failures of past strategies were fundamentally linked to the absence of the missing ingredient of participation.

With this background new concept of community participation was emerged based on the philosophy of a people-based development "from- below" assuming participation as a fundamental precondition and tool of forest management. Considering the rapid declination of forest, Government of Nepal implemented many forest programs since 1978. Community forestry program was adopted for the first time in 1978 by the government. Community forestry is conservation, management, and utilization by the local community. In this concept, a group of people who are actively participate to conserve, preserve, and manage their local forest for their benefit by themselves.

Community forestry program is highly successful in Nepal. Under this program, 1,247,025 hectares of forest land have been handed over to the community, up to 14,439 user groups, representing 1,659,775 households in 15th April, 2010 (CF Bulletin, 2010).

However, the effort has played vital role to keep the balance between people, forest, and environment by changing the forest management policy of the government in the recent decades. In this new policy, there is a shift from government ownership and management of forests to community or user group management with a strong desire of empowering local communities and thereby institutionalizing their participation.

Now the government and development agencies have begun to take local people's participation as essential for the assessment, monitoring and evaluation the forest management practices in village communities in Nepal. According to Community Forestry Development Division (1991), the prime of community forestry is to develop and manage forest resources through active participation of individuals and communities to meet their basic needs and main strategy of the CF programmed is phased handing over of all accessible forest to the communities to the extent that they are able and willing to manage them. The decision also states that 18, 76000 ha of forest area (32% of the total land area of Nepal) can be converted in to community forestry, and 15, 85,000 ha of non-forest area (27% of total land area) can gradually be developed as community forests.

Community Forestry Program is based on partnership between local community and government and is one of the nationally prioritized forestry programs in Nepal. Its main objective is to achieve forest resources by converting accessible national forest into a community forest in sustainable manner. It has been taken as a small scale village level forestry practices where decisions and actions are made on a group basis so that the community people can interlink forest with their social life. Although this program is taken as the most successful program in Nepal, but it can't cover all caste, gender, class, and different strata of people. If we are able to raise the level of participation of women in the community forestry program who are the primary users of forest

products, we definitely can achieve the higher degree of success and satisfaction in the sustainable use of forest resource.

When we study Nepalese history, Nepal's forestry sector was administrated under the feudal system for a long period. Rana and former rulers used Tarai forest as their ascribed property from their forefather. The democratic movement of 1950 removed Rana rulers from power and prevented the misuse of forest by nationalizing all forests in 1957. Forests were considered to be the property of Rana rulers before the nationalization. When the party-less Panchayat system was introduced in 1961, people gradually lost all benefits because they had been deprived of their right to benefit from and manage the forests. During the 1970s, the issue of forest land degradation was highlighted and poor hill farmers were blamed for forest degradation. Until 1970, the main role of the forest department was to exploit Tarai forest for commercial purpose largely to supply timber to British India for railway sleepers. In 1977, the first amendment of Forest Act of 1961 was passed in Nepal. The Act divided forest into six categories: Panchayat Forest, Panchayat Protected Forest, Religious Forest, Leased Forest, Private Forest, and Government Forest. A village Panchayat could own 125 ha. Of degraded forest designated as Panchayat Forest (PF) for plantation and protection. Similarly, 500 hectares, of existing forest area could be designated as Panchayat Protected Forest (PPF). The benefit was to be shared between the Panchayat and Department of Forest at a ratio of 1:3. Until 1987 there were 36376 ha. of forest land was transferred to the Panchayat (New Era, 1983).

Forest is a crucial component of the rural people for their livelihoods. It provides basic needs of fuel wood, fodder, timber and green manure to the farmer and equally important in providing minor forest products which help to generate income to the local people. Forest resources are essential to the survival of farming people such as water for drinking and irrigation, fuel-wood for cooking and heating fodder for livestock feeding, wood for shelter and

enriching soil for growing crops. Since a long time back, farmers of rural areas have been involved in forest management to sustain farming system.

As many other renewable sources of energy Forest is one and main. Nepal has been losing much of its forest cover and this problem is in a very critical condition. Forest is decreasing at an alarming rate and the government effort to solve the problem is very nominal. 30 years ago, about 57 percent of the Nepal's land area was covered by forest and at present that figure even by optimistic estimates has been reduced to 30 percent (Various literatures). It is causing multi-dimensional problem such as the water retaining capacity of natural vegetation has weakened, water source are drying, the runoff has increased in both scale and intensity causing fertile soil erosion, landslides, desertification, climatic hazards, life of the people have become harder due to scarce of fuel-wood and fodder water and so forth.

1.2 Statement of the Problem

Women are the real users and responsible for protection, management and utilization of forest products. Fundamentally, this research tried to assesses women's participation in community forestry management and socio-economic condition of women in community forest members.

Jungle literally means the house of the wild animals and other uncountable living and non-living creatures including different kinds of fierce and poisonous animals, it means jungle is very dangerous area. Traditionally females were taken as weak hearted and very fearful persons in our society so they didn't go to the jungle and they are unknown about the jungle. On the other hand males were taken as strong hearted and very brave person of the society. They used to go the jungle, for hunting, collecting firewood and other things which they wanted to take from the jungle. Females were also went to jungle for cutting the grass, grazing the cattle's but they didn't went to very dense area and only went in groups and but now the circumstances is just

opposite because most of the husbands were engaged in their services (business, wage labor, abroad employment etc) and women were compelled to go to the jungles to fulfill their basic needs and other things. From which they became the main users of the jungle but they haven't fully experienced to manage and control forest areas, so it is the main problem of these areas women.

In our male dominated society it is very difficult to face the problems against women. Because most of the males want to show the failure/unsuccess of the plans led by the females and they think that if women got successes in their plans males don't get the opportunity to lead the CFUG and other social institutions. So they didn't want to help the women for their work.

The management of fire wood, fodder, etc. has been managed by women in most of the households in rural areas. For enhancing the present management system and to achieve sustainable management, the women's role cannot be underestimated especially in such rural areas. In order to conserve, manage and develop the forest or even to stop the rapidly increasing deforestation process, only government effort and male participation is not enough, local women who are directly involved in each and every aspect of forest, themselves, should be made conscious for their active participation in forest management and conservation. So, local women's participation plays a vital role in conservation and management of forest.

A micro level analysis of women's participatory approach in development efforts must be given emphasis. However, government policy is to empower and encourage women to participate in community forestry programs, but laws and policies are not enough to achieve the target, they are only the means to achieve goals and targets. Otherwise, these policies will remain as the "Fruits in the sky". And there may be a situation like "Kaam Garne Kalu, Makai Khane Bhalu".

Various reports on research and critiques, too, suggest that participation of Women in community forestry is just as a 'token', no effective. Keeping this in mind the present study has been tried to pursuit the following research questions.

- ✓ How can increase the socio-economic status of women in this CFUG?
- ✓ What is the degree of women participation in community forest at present?
- ✓ How women participation can be increased in decision making process?
- ✓ What are the key factors that hinder in obtaining women's participation in community forestry management activities?
- ✓ What are the problems faced by the women in the process of decision-making, benefit sharing and implementation process of community forestry?

1.3 Objectives of the Study

The general objective of the study is to examine the participation of women in community forest management, activities and in implementation of CF programme and to know about socio-economic condition of women. The specific objectives are as follows:

- a) To trace out women participation in community forest management activities (such as: management activities, executive committee, attaining meeting, formulating operation plan, decision making process and forest harvesting).
- b) To explore the problem faced by the women in management activities and implementation (such as decision making, implementation, and benefit sharing process).

1.4 Significance of the Study

The study on women's participation in community forest management activities has its own importance. It examines the participation of women in the forest management activities and the socio-economic condition of women users. It also studies the problems faced by them in the period of implementing the decisions. There should be balance role of both male and female in order to succeed in any development programme. Women are the primary user of the forest, who clearly knows the problem of the forest. Despite those things, women of these areas were very actively participated for the preservation of the forest. They were compelled to do household chores only but now they are very actively participated the preservation of the forest by the positive impact of other community forest led by the women. Slowly, they know the importance of their local forest and they struggled against male domination. They know that the main users of forest were females and dominating female's male can't preserve the forest. In the jungle, to cut the grass, grazing the cattle's, or chopping the woods only women went there and the jungle is destroyed by the women. But the committee was led by the males they struggled against them and they demanded that "we are the main users of the forest so the working committee must be led by us" and they got victory. Now they actively participated in preservation of the forest. In short period they were succeed to change greenness of the forest. The males also help them to do so. From participate the working committee they know the women were not weak persons of the society but they have lack of opportunity. From the participation their leading power and social status is also increased. From such activity of women active participation for the preservation of the forest we can say that the women of any corner of the society can do very well if they have got opportunity. Therefore, they should be involved in the forest management activities.

There has been no sufficient study, which examine the participation of women in community forest management and the factors affecting in their

participation. The study helps to justify the indigenous knowledge, traditional technology, and appropriate technology in sustainable utilization of the local resources and conservation of natural resources for ecological management especially in forest management. The study has brought the findings on socio-economic and environmental impacts and the role of rural women in resource utilization in rural economy. Therefore, the finding of this research study is instructive to everyone interested in women participation in community works/natural resource management. By utilizing the community forestry, the overall aim should be of community forest is to decrease the socio-economic hardship and up-lift the leading power of the women living in this area.

CHAPTER TWO

LITERATURE REVIEW

The relevant literatures on community forestry were reviewed so as to specify and better understand the study problems. According to L. R. Gay "The review of related literature involves the systematic identification, location, and analysis of documents containing information related to the research problem". Literature review helps the researcher to clarify the concepts and formulates new ideas and better ways of looking at the study topic. Published literatures were reviewed to know what has already been done. There are significant numbers of studies related to the role of women in community forestry, of which, only a few are outlined here.

2.1 Community Forestry

The term Community Forestry has become buzz word these days. It is the combination of two words: community, and forestry. The term community, in its broad sense, refers to any group of persons united by a 'community of interest in certain geographical area. In this sense a community may refer a professional group, a residential unit, or a club or a voluntary association prevailing in a geographical location. On the other hand, Forest is a biological community dominated by trees and other wood vegetation. Thus, when we use these two words together, community forestry means something like "people forestry". This acknowledges that community forestry activities are aimed at providing direct benefits to rural people and "the people" should have a major and vital role in decision making. At this level, that is, as a statement about the philosophy behind community forestry, there is nothing wrong with the term. According to Gilmour and Fisher, community forestry or village forestry is seen as the control, management, and use of forest resources by villagers. It seeks to increase the level of awareness of local people and actively to involve them in all aspects of forestry activities (Gilmour and Fisher, 1991).

Generally speaking, the community forestry has been implemented in several countries including Nepal, India, Sri Lanka, Philippines, Thailand, and Indonesia. The program in different countries covers private planting (encouraging people to plant trees in their own land) and/or community planting (planting and managing trees in public lands). Community forestry has been implemented in Nepal means growing trees on public and communal land as opposed to private farms (Gurung, 1987).

Community forestry involves local people in the management of forest resources, which are at least partly intended for their use. It is based on the notion that appropriate involvement by local people in forest management enhances the livelihood of sustainable use of forest resources (Fisher and Gilmour, 1989).

Community Forest is defined as “small scale, village level forestry practices where decisions and actions are made on a collective basis. The rural people participate in planning, establishment, management, and harvesting of forest resources and receive a major proportion of the socio-economic and ecological benefits from the forest products”. After the implementation of Community Forestry, these products are equally distributed to all the CFUG members. In addition to it, people have started getting different training opportunities as well as they come in contact with different NGOs and INGOs. This contact helps them in planning the community forest for poverty alleviation through income generation (Gautam, 2001).

Based on the above definitions, we can conclude that, community forestry is forest conservation, management, and utilization by the local community. A group of people who are actively participate to conserve and manage their local forests for their benefit by themselves for the sustainable natural resource management especially forest.

2.2 Community Forestry in Nepal

This program in Nepal is considered to be one of the highly successful programs. It is also considered as problem solving strategy. The forest user

groups are the means of achieving this goal. Forest in Nepal is an integral part of the farming system and is closely associated with the livelihood of the rural poor people as they derive the Forest Timber Products (FTPs) and Non-Timber Forest Products (NTFPs) (Chhetri and Pandey, 1992). Forestry for local community development is a new people-oriented policy which aims to raise the living standard of rural people and involve them in the decision-making process. So, it is about for the rural people. The forest and its products are critical to the livelihoods of millions. Therefore, it must be viewed with the rural life (FAO, 1978).

It is generally argued that the people who actually collect forest products must participate in the management process or otherwise they will follow unrealistic prescription (Fisher and Gilmour, 1989).

After the failure of previous practices and policies to prevent forest degradation, government of Nepal launched the community forestry program as new strategy based on active peoples participation i.e. bottom up approach. Community forestry has received high priority in the forestry sector program to the government as reflected in both the Master Plan for the forestry sector HMG: 1988 and the 8th Five Year Plan (NPC,1992). The main thrust of the community forestry policy of the government is the phased transfer of management and utilization of community forest to the actual users based on simple operational plans which are prepared and endorsed jointly by the Forest Users and the Assistant Ranger from the District Forest Office. Assistant Rangers are supposed to apply rules, schedule, and other institutional arrangement made for forest production management and utilization (Kanel and Niraula, 2004).

According to new forest policy of 1993, any patch of the forest can be handed over to local community for its management; conservation and utilization in which land is still owned by government and trees are owned by community. The community has full authority to control over resources and to decide conservation, management, and utilization plan. Community has to prepare a

simple operation plan in collaboration with DFOs where major decision are made by users themselves expect some technical knowledge are borrowed from forest technicians. All the revenues and benefits derived from the community forest go to the community fund. Community can decide income and expenditure for the various rural development purposes without any approval of local authorities (Forest Act, 1993).

Principal features of community forestry policy 1993:

-) All the forests can be handed over to users (no area limit).
-) The forest user groups have to manage the forests as per the approved constitution and operational plan.
-) Any national forest suitable to be converted into community forest will not be assigned to other such as leasehold forest.
-) District Forest Officer can hand over forest to FUG.
-) FUG can use surplus fund in any kinds of community development works.
-) The FUG can fix the price of forestry products irrespective of government royalty.
-) The FUG can plant long term cash crops without the main forestry crops.
-) FUG can transport any forest products simply by informing the DFO.
-) FUG will not be disturbed by political boundary while handing over the forests.
-) The FUG can establish forest based industries.
-) FUG can punish misuses who offend against the ruled of the operational plan.

Community forestry is considerable a successful model of forest management in the hills of Nepal. However, the implementation of community forestry in

the Terai region has been slower than in the hills. There has been widespread skepticism in the forest administration and among international donors about whether community forestry is also feasible in the Terai region. In contrast to the extensive body of knowledge on community forestry in the hills, however, little is known about the potential of community forestry in the Terai.

2.3 People's Participation in Community Forestry

People's participation is the most essential feature of Community Forest. Infield practice, idea of people's participation in Community Forest has gained high level of popularity in Nepal. The institutional arrangement and policy behind this program is quite good in the sense in the practices. It is happening because of an inadequate understanding of how the idea of people's participation and empowering the people could be effectively put into practice.

Most of the users involved in plantation in return for wages. This involvement is given name of full participation. All seedlings were pulled out in the same evening of plantation work. When researcher asked the users during his field visit about such behavior; it was known that they were thinking that plantation of government seedlings means losing their convenient grazing land. From this research it was concluded that the type of people involved in decision making were elite while some other people were not fully informed and the need of general people was not recognized (Chhetri, 1999).

Participation emerges as a result of some kind of bottom up process; it is characterized as being “authentic” and focusing on “distribution”. Participation means, in its broader sense, to sensitize people and, thus, to increase the receptivity and ability of rural people to respond to development program, as well as to encourage local initiatives. The participation with regard to rural development process... ‘participation includes peoples involvement in decision making process, in implementing programs, their sharing in the benefits of development programs and their involvement in efforts to evaluate such programs’. Similarly, participation in development should be broadly understood as an active involvement of people in the decision making process

so far as it affects them. The meaning of participation however has in decision making, changed with the passage of time. Participation of people in the affairs of the state is necessary for a modern welfare state. The Participation ideology “bottom up” approach was originated in reaction to colonial Bureaucratic failure in 1950s. Social activist and field worker advocated on the side of participatory development against the “top down” approach. During the latter half of the 1970, the concept, people’s participation in development becomes more popular and fashionable as oppose to the “top down” approach. World Bank also realized the participatory development approach due to far less achievements on expected output from billions spent on development project through “trickle down” approach of development. The concept, People’s participation has become a politically attractive slogan; it is perceived as an instrument for greater effectiveness as well as new source of investment. Participation is becoming a good fund-raising device and it could help the private sectors to be directly involved in the development business. Community participation is now generally taken as necessary precondition to the successful implementation of any renewable or rehabilitation project. Community participation is generally agreed to be important for the long-term success of local resource management system (Cohen and Uphoff, 1977).

People’s participation has been used in a variety of context such as community development, social mobilization, community participation, public participation etc. Various authors define people’s participation in divergent way.

Participation means their active not passive involvement and it should be transformative. People’s participation is often narrowly defined as the voluntary contribution of labor and or cash by the local people. However, conceptually people’s participation includes their participation in identifying needs, decision making, implied benefit sharing, and evaluation. Community participation is the means of involving people outside of the government in the planning process. (Siddiqi, 1989).

It is realized that peoples' participation is the best way to achieve the objective on effective protection and management of forest resources. It is suggested for popular participation that existing local practices, institution, organizational structure, and local user group should be recognized. People should be convinced that they are not only the protector but the immediate beneficiaries as well. Effective participation can be further increased if people are well informed about the program and sense of belonging is created through motivation and awareness (Kayastha, 1991).

2.4 Women's Participation in Community Forestry

Involvement of women is crucial for the success of community forestry. Women are the major collectors of forest product such as firewood, fodder and fruits, grass, etc. They have done most of domestic works. Therefore, it is they who suffer the social and economic consequences of deforestation, most directly having to spend more and more time and walk longer distances to in search of these essential forest products that has affected both health and time of rural women. However, they should not be considered in isolation and total community participation should be effected. Most of the cases are not single women participated in the forest user's group program through self-interest and motivation. Most women were simply nominated, and they had no idea that they were participating as members of an executive committee. Some women member said that they were there because their husbands or fathers had forced them to participate (Dahal, 1994).

Women's participation is important in almost all aspects and activities of CFM. But the self-motivated participation is considered the real participation. The importance of women's participation noticed from the period of formation to the protection of forest. Women interact with the natural environment much more than men. But, they were not involved in the approval of the management plan and in the selection of forest watchers. Women also did not participate in any of the user meeting, committee in which included political male leaders as members. Gurung, pointed out that a number of problems have been identified

by various programs and projects that it is very difficult to involve women in forestry due to the particular nature of Nepalese society where women have a minimum role in decision making, rural women are illiterate and have a localized view of life, the society is male dominated where men are not willing to share their power and authority, without which approaching rural women is impossible. Women have worked successfully on all female forestry committees in Nepal. Rural people and professional foresters generally agree that women are capable for doing committee work of learning how to do it. People participation is the most essential feature of community forestry. A genus participation approach is important and the association of participation in the program should grow out of the community organizing process (Gurung, 1987).

The need and necessity of women's participation having been accepted as reality in forestry and their situation being understood in its true perspective, the strategy proposed visualize all men and women concerned with the program promoting the required focused on women (Siddiqi, 1989). The importance of women in forestry activities is acknowledged by policy makers. The master plan for the forestry sector emphasis on extension approach, aimed at gaining the confidence of wood cutters and others, particularly women, who actually make the daily management decisions (HMGN, 1988).

2.5 Review of Related Literature

Several studies conducted in different parts of Nepal have also shown the heavy reliance of women on the forest. These studies have also recommended women's active participation in community forestry program so that the community can protect and development the local forest resources (Regmi, 1989).

Shrestha deals with gender issues in community forestry. This study highlights the constraints on maximum female participation in community forestry and focus on possible ways for solving the problems faced by women in community forestry. Although women were participated in implementation

phase, their participation in decision making and planning phase is very low. The study concluded that gender issues should be taken in to consideration in both planning and implementation state of community forestry (Shrestha, 2004).

Chhetri and Pandey deals with equity in community forest users group. They concluded that equity in decision making and allocation of resources are more complex process. More equitable decision making and allocation of fund may only be achieved by FUGs as they become stronger, experienced, and more effective in the course of time (Chhetri and Pandey, 1992).

The involvement of women must be recognized as an essential element of achieving success in and development work including community forestry. In community forestry this means women's involvement in all activities, right from the formation of users' group to the distribution of forest products. When women participate actively in all the stages, only then can we say that women are truly involved in community forestry. Women's participation in forestry needs to be understood in this sight and taken up as a major concern for all forestry personnel (Siddiqi, 1989).

Kayastha argued that forest creates ample job opportunities for employment and income and therefore can change the socio-economic status of people towards positive direction. A good number of village people are employed in logging timber forest industries and a forestation activity. A lot of people in the villages become self-employed by making bullock carts, tools and furniture from timber. Some people even specialize in manufacturing wooden handicrafts and can earn good income by selling them. Similarly, a lot of poor families in the village collect fuel wood from the forest and sell them in the nearby markets and towns. It brings significant income in the village (Kayastha, 1991).

Empowerment of rural disadvantaged groups of people especially women, poor and landless and low caste is also realized by the new extension method. Dahal viewed that involving women poor, low caste people in development activities

is problematic. Therefore, they are taken as a disadvantaged group to development activities as well as Community Forestry Program (Dahal, 1994).

The several studies and research worked has been carried out in the community forestry. But there is still lack of sufficient studies on women participation and role in community forestry in the Kailali district. Thus, there is a need for conducting separate studies on women participation/role in Community Forestry which would be very useful for the development of the women participation in the forest management. In this context, this study is an attempt to find out the hindrance and uncourageous factors for the participation of women in forest management program.

CHAPTER - THREE

RESEARCH METHODOLOGY

This chapter describes the methods adopted in the study. This chapter deals with methodology employed for the study where criteria for selection of the study area and respondents, sampling procedure, data collection and methods of data analysis.

3.1 Selection of the Study Area

Gwashi Ghanteshwar Community Forest is situated in ward No. 4 & 5 of Malakheti VDC nearby the Mahendra highway of Kailali district. In GGCF, this program has been lunched since 2059 B.S. This community is composed with different ethnic groups such as Dalit (Kami, Damai, Tamrakar), Chhetri, Brahman, Chaudhary. Beside this, I am also the member of this CFUG. Until this time no any study has been carried out on women's participation in community forestry management in this area. Active participation of the women has been helpful for the preservation of the forest then the males, because they are the main users of the forest which I have experienced in my community.

The present working committee is led by women; among 19 members 11 are female. It is no doubt; there is the majority of females in the EC in GGCFUG but lack of education, knowledge, and skills about formulation and maintaining the plans. They couldn't handle the community how it should be handled. They are participating actively in different activities done by FUG but they have fewer roles in decision making and formulating operational plan. They became the **idol of the god keeping front of the house**. This area is selected to find out the problem and drive it to the conclusion.

3.2 Approaches to the Study

Multiple approaches were adopted to accomplish the study. This study is primarily based on the primary data; however, the secondary information's

were also gathered through published and unpublished reports, journals, and literature review. The major approach applied to achieve the set objectives include:

-) Conducting field survey;
-) Gathering and analyzing primary and secondary information;
-) Reviewing existing literatures and
-) Verifying collected information through informal discussions with key informants and focused group discussions.

3.3 Research Design

"Research design is the plan, structure, and strategy of the investigation conceived so as to obtain answer to research questions and to control variables" (F.N. Kerlinger, 1983). This is descriptive type of study. Descriptive research is essentially a fact finding approach relative largely to the present, and abstracting generalizations by the cross-sectional study of the current situations. It is essentially used in Physical and natural sciences. A descriptive research is a process of accumulation facts, views or opinion of the people towards any right, capital punishment, collage autonomy, an industrial establishment etc. This study is based on both exploratory and descriptive research design. The exploratory research design was applied to explore the issues concerned with the participation of women in community forestry management activities. Descriptive research design was used to describe the socio- economic characteristics of the studied population. Hence, the study's emphasis is on the qualitative rather than the quantitative aspects of the phenomenon.

This design has been purposively chosen as the goal of the study is simply to describe the activities, task and participation of women in forestry, rules and regulations and the factors involved in their participation without demonstrating casual relationships between the participation and other variables.

3.4 Nature and Sources of Data

In this study, both the primary and secondary sources of information were used. The primary information's were collected from the field survey. Informal talks and participatory assessment was also carried out to enrich and check the efficiency of the formal method being employed. The data from the secondary sources were also gathered and analyzed. Some of the secondary information's were collected from Malakheti VDC office, Gwashi Ghanteshwar Community Forest User Committee, Analyzed Report of observation and evaluation of community forestry user groups DFO Kailali 066/067, CF Bulletin vol. 13 064/065, vol. 15. 066/067 Govt. of Nepal, Ministry of Forest and Soil-conservation.

Qualitative data's were gathered from field survey and informal interviews (participatory assessment) as it is felt that freedom of respondents to discuss their beliefs would lead to greater understanding by the subject to be studied; Quantitative data's were gathered mainly from primary and secondary sources.

3.5 Universe and Sampling

The Gwashi Ghanteshwar community of Malakheti VDC of Kailali district was selected as universe. Non-probability (Purposive) sampling design was used in this study to collection quantitative and qualitative data. This is the method of selecting samples, in which the choice of selection of sampling units depends entirely on the discretion or judgment of the sampler.

There is limited numbers of household in that universe. To find out Participation of women in CFUG this sampling design is helpful. I am one of the members of the CFUG and I have information about the women members who are now in the executive committee that helps me to guide in proper way. I have known socio-economic status of women participants from different communities, caste/ethnicity in executive committee. Major caste/ethnic group's women involve in EC. The total number of female participation in EC is more than other CFUGs in Kailali Districts. On the basis of these activities purposive sampling is one of the ways of taking data from there. The studied

area is situated in remote area and most of respondents were engaged to their farm land and other works to conducting their life-hood. To collecting data from this design, there will be better presentation of each caste/ethnicity and other backward groups.

The total population of the universe was 2,961 of which 1,519 were male and 1,442 were female with 420 households. All households were the users of Gwashi Ghanteshwar community forest.

Table 1: Sampling process

S.N.	Caste/Ethnicity	Total HHs of GGCF	Percentage	Purposively selected HHs
1.	Chhetri	168	40.00	17
2.	Brahmin	128	30.48	13
3.	Dalit	74	17.62	7
4.	Chaudhari	50	11.90	5
	Total	420	100	42

Source: Field Survey, 2011

Table 1 show that out of total households, (10 percent of each caste group's total HHs) 42 HHs women were selected as a respondent from the universe by the proportionate size of different castes/ethnicity group. Among them 42 women respondents were taken 17 from Chhetri, 13 from Brahmins, 7 from Dalit (3 Kami, 2 Damai, and 2 Tamrakar) and 5 from Chaudhari.

3.6 Data Collection Procedures

3.6.1 Survey Questionnaire

Primary data were collected through questionnaire (Annex 1) which were used to interview of respondents. Survey questionnaire were conducted to acquire detail information about population characteristics like age, caste/ethnicities, religion, education, occupation, income and expenditure. Moreover,

landholding size, livestock, and their types, housing patterns, source of firewood, fodder, and timber of forest products collection and involvement of collection were also collected through household survey. Besides, these it also helped selecting the key information who was actively involved in the forest management activities since the beginning.

3.6.2 Observation

Observation was used to collect qualitative information like women's participation in community forest management activities including decision making, monitoring and evaluating activities, program implementation, and benefit sharing. I observed the participation of women in different activities such as general assembly and operational plan.

3.6.3 Focus Group Discussion

Focus group discussion helpful to find out relevant information like problem faced by the women in decision making, evaluation process of CF management activities, motivating and hindering factors of women's participation and socio-economic practices in the study area.

3.6.4 Key Informants Interviews

Through the key informant's interview, information regarding the women participation in community forest, the history of forest, women's involvement in forest and problems of women's participation in CF management, activities, and implementation were collected. Key informants were the knowledgeable persons of the community. Among them 3 were elder people of CF (Former Ranger 1, Teacher 1, and Leader 1) and 2 executive committee members (Former EC female member 1 and chairperson EC 1). Several probing questions were asked depending upon the level and the capacity of the informants.

3.6.5 Case Study

Case study was conducted during the field survey. Two kinds of tools and techniques were followed during the case study (interview schedule and non-

participatory observation). Case studies were conducted to gather primary information. The interview schedule was the main tool for data collection. In order to obtain information on attitudes, advantages and disadvantages of the community forest. Women participation in various stages (such as: decision making, planning, benefit sharing) was evaluated.

3.6.6 Interview

Interview was applied to find out the position of women in CFM. This tool was also useful for the researcher to find out the women attitude towards CFM income level and pattern of sharing forestry products. An unstructured set of questions were prepared for interviewing with the female numbers of Gwashi Ghanteshwar community forestry.

3.7 Tabulation of Data, Entry, Processing and Analysis

All the completed questionnaires were tabulated in systematic way for representation of the samples. For data analysis, some information was analyzed manually. Simple statistical tools such as percentage, pie-chart, and trend analysis and bar diagrams were employed during the data analysis. The analysis was performed through cross tabulation wherever necessary in order to explore the relation between different variables. Qualitative data's were checked through focus group discussions, accidental interview, and key informant survey. The valuable points, issues, statements were picked up from the qualitative data to supplement and complement other data sources to draw conclusions and recommendations. Also, the national aggregated data was compared to the field data in order to explore the ground reality of the community forestry management in the study area.

3.8 Limitation of the Study

Nepal is a multi-cultural, multi-linguistic nation. It is really different to cover the multi-cultural, multi-linguistics population in the research for a student researcher. Due to the socio-economic problem, the solution may be different. This study has some limitation.

This research is done by the student researcher, for the partial fulfillment of the requirement of Master in Arts Degree in Sociology. So that the researcher have limitation in economic source, limited in time and limited manpower for the extensive study. Some selective social science research tools are used in the research work which is also the limitation of the study.

Despite the importance of the topic, the research could not include some of the variables in the research due to resource and time constraints. The studied area is situated in remote area and most of respondents were engaged to their farm land and other works to conducting their life-hood. They are engaged in their work, even if they don't have a time to interact each other and leisure time for others works. So, enough interact and discussion with the respondent is the limitation of the study. And In the time of field survey a few women respondents were freely talked about their socio-economic hazards.

The study of Malakheti VDC may not be enough to generalize all over the nation. But it will be useful for the same ecological, socio-economic, and socio-biological area of the nation.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Introduction to the Study Area

Nepal is divided into 5 development region with 14 zones' and 75 districts. Kailali is one of the accessible districts among 9 districts of Seti zone in the Far Western Development Region. The total area of this district is about 3235 sq. km., poor growth rate of Kailali district is 5.00 percent in 2058 B.S. (DDC Statistical Report, 2000). There are 42 VDCs and Two Municipality Dhangadhi and Tikapur. Malakheti VDC is situated 12 km north from district head quarter Dhangadhi. It is surrounded by Shreepur VDC in the east, Krishnapur VDC of Kanchanpur district, is west, Godabari VDC in the north and Geta VDC in the south. This VDC is situated in corner side of Kailali. This VDC has the advantage of Mahandra highway, Bhimduppant highway, and inner small graveled road. 60% plain land and 40% mountain land in Kailali district. 62.68% land is covered by forest in total area of Kailali district.

The VDC is situated on 129m to 530m from sea level. The VDC is situated in 80⁰30' to 81⁰18' east longitude and 28⁰22' to 29⁰05' North latitude. According to VDC record 2011, out of 3990 households and 22365 populations of this VDCs were 10829 male and 11536 female. In this VDC average household size 5.73, growth rate 3.7% and population density is 62.96.

According to census survey (2001) of this VDC shows the majority of population living in this area Brahmins, Chhetri, Chaudhari, Kami, Damai and others. More than 81 percent of the populations are depended on agriculture or agriculture is the main occupation of this VDC. About 82 percent of people engaged in agriculture and rest were engaged in service, business, and others. Irrigation facilities available from rainfall and pumpshet (boring), transportation facilities, 12km far from the district head quarter and local market Attariya, are the characteristic of this VDC. Land lord take most of the

fertile land. There is no occupation for the poor. There is one sub-health post, extra post office, telephone electricity, police office, Sanakishan Co-operative Ltd., Grameen Bikash Bank, in Malakheti VDC. In order to provide education 43 primary and 7 secondary schools are available, 3 ten plus two and two bachelor level colleges are available in this VDC. Average literacy rate of this VDC is 44 percent. To provide marketing facilities, people of Malakheti VDC go to "Attariya Bazar" which lies half in another VDC Geta, and half in Malakheti VDC but small shops and small business centre are available hear like Malakheti Purano Bazar, Chowkidanda, Teghari, Bashantpur etc. In summer season there is maximum 43⁰C to 24⁰C. In winter season maximum temperature is 19⁰C to 5⁰C (DDC, 2000)

4.2 Establishment of GGCFUG

Gwashi Ghanteshwor Community Forest User Group was established in 2059/2/15 and the forest was registered to the user group on 2062/5/15. Populations of Malakheti VDC ward no. 4 and 5 are the users of the CF. Among the total area of ward number Four 327.53 ha is covered by community forest area. CF is rich in bio-diversity. Variability among living organisms from all sources is called biodiversity. In simple from, flora and fauna are biodiversity categories. In the study community forest, the major flora includes Sal(*Shorea robusta*), Saj(*Terminalia alata*), Sisau, Khayar(*Acacia Catechu*), Bamboo, Jamum(*Syzygium cumini*), and Simal(*Bombox ceiba*) as a major timber plants. The medicinal plants include Harro, Barro, Kurilo, Sarpagandha, Amala(*Emblica Officinalis*), Hadjoda, Nimpata(*Azadirachta indica*) etc. Similarly, major fauna includes Tiger, Bear, Rabbits, Leopards, Jackal, Monkey, etc. Likewise, among birds, Kaliz, Wild-cock, Mayur, Dove, Crow, Parrot, etc. are found in the forest.

4.3 Socio-Economic Characteristics of the GGCFUs

This chapter highlights the socio-economic characteristics of the respondents. The socio-economic characteristics of FUG have both direct and indirect effects on community forest management. Social characteristics, such as high

literacy percentage, small household size among FUG, have generally positive impacts on the process of forest management. (Karki, 1994). The economic characteristics of the respondents are dealt with greater emphasis on agriculture, livestock, income/expenditure, and their occupation. Economic characteristics, such as small land holding and high livestock holding have a negative impact on the forest (Gajurel, 1987). The section therefore describes and analyses the socio-economic characteristics of the sampled FUG and respondents.

4.3.1 Age

Age structure is the main component for showing the social condition of each phenomenon.

Table 2: Age structure of the respondents

Age Group	No. of Respondents	Percentage
Adult (15- 29)	11	26.20
Middle (30-59)	25	59.52
Old (above 60)	6	14.28
Total	42	100

Source: Field Survey, 2011.

Table 2 shows that among the respondents, majority falls in middle age whose numbers are 25 and has played vital role to manage the community forest. The numbers of adult respondents are only 11, under the age of 15-29 years because they were busy in their study and service (field survey 2011). The number of old age respondents are only 6 who are belonging in 60 and above 60 years old is highly experienced and worked as an advisor although some of them are working in forest user committee. And middle aged women were very energetically and interestedly participated and I found that they want to learn new thing and do something in their society.

4.3.2 Caste/Ethnicity

Caste/Ethnicity shows diversity of the community. It also indicates the rate of social mobility. In GGCFUG divided into various caste strata.

Table 3: Caste and Ethnicity Structure

Caste/Ethnicity	No. of HHs	Percentage
Chhetri	17	40.48
Brahmin	13	30.95
Dalit	7	16.67
Chaudhari	5	11.90
Total	42	100

Source: Field Survey, 2011.

Table 3 show that the distribution of the population according to the ethnic and caste group. Different castes and ethnic groups have been divided into four main divisions [Chhetri, Chaudhari, Brahmin, Dalit (Kami, Damai, Tamrakar)]. The above table shows that out of the 42 female respondents of the study area is covered with 40.48% Chhetri, 30.95% Brahman, 16.67% Dalit and 11.90% Chaudhari. In fact, so many house owners of Chhetri are there in the study area and they are strongly included in community forest users group (Field Survey, 2011). Executive Committee was full of Brahmins and Chhetris because of their majority in the society. And other marginalized and backward groups (Dalit and Chaudhari) were least appeared in such types of social working committee because of their minority, lack of education, poverty, social discrimination, untouchably, bled faith awareness etc. If they were educated or they were aware about the community forestry they could easily come under this forest users group. So due to lack of awareness and education regarding the forest use very few of the lower caste people have been included in the forest

users group. Social discrimination, classical discrimination is still practiced in this society and the elite groups of society want to rule over the other group and they want to humiliate them in every sector. But now slowly/slightly changing faces in the society appeared there and the marginalized groups were progressing their life style and they actively participated in the different activities held on society because of the conduction of different awareness programs and other marginalized group oriented programs held by different NGOs/INGOs and government support.

4.3.3 Religion

Religion is also one of the most important factors to describe social status of the respondents.

Figure 1: Religious Ideology of the Respondents

Religion is considered as an important part of the social analysis. The habit and nature of the people is affected by religion. The population of the study area is mainly composed of Hindus and Christians. Among the total sampled HHs more than 85% are Hindus and near about 15% are Christians.

From the side of religion most of the people are Hindus and now a day's some Christians are appeared in the society through support of different Churches donated by different INGOs. But it is not very effective in that society. In Hindu society women were taken as household worker and they didn't get

chance to participate different social programs held by society and other sectors, decision making process, policy making and implementing plans.

4.3.4 Education

Education is the guideline of a society it helps to boost the knowledge power and leading capacity. Education is the one of the most important factors to changing structure of the society.

Table 4: Education Level of the Respondents

Educational status	No. Respondents	Percentage
Illiterate	7	16.67
Literate	14	33.33
Up to SLC	14	33.33
Above SLC	7	16.67
Total	42	100

Source: Field Survey, 2011.

Table 4 tried to show the educational status of the respondents. Among the respondents 7 have passed S.L.C., 14 were under S.L.C., 14 were literate and 7 of them were illiterate. Comparatively educational level of the respondents is satisfactory but most of women, backward and marginalized groups were illiterate because of different difficulties in society, different blind faiths, traditions, social discrimination etc are hindering factors to get education for them. For example: In Hindu society women were taken as household worker and male think that they don't need to provide any formal education to their daughters, because they went to their next home after their marriage and other groups don't want to go schools for the domination of elite groups, lack of awareness and poverty.

4.3.5 Occupational Status

The majority of the respondents of Gwashi Ghanteshwar community forestry were found depends on farming, however, other occupations like services and business sector were also their source of livelihoods.

Table 5: Occupational Status of Respondents

Occupation	No. of HHs	Percentage
Agriculture	29	69.05
Service	2	4.76
Business	3	7.14
Wages	8	19.05
Total	42	100.0

Source: Field survey, 2011.

Table 5 shows that 69.05 percent HHs were involved in agriculture in study area. The study area is situated in remote part of the country most of the people are illiterate because of their low economic condition, lack of awareness and lack of education facilities. So that most of the people are engage in agriculture and hardly have they fulfilled their basic needs from this source. Only 4.76 percent HHs were involved in service. It shows that the poor educational condition of the respondents from which they can't meet their goal/aim to reach their self-esteem needs. In the study area 7.14 percent HHs were involved in business it is very shameful condition of the society because neither they can involve in service sector nor in business field because of their poverty. They have lack of business knowledge and the businessman who are engage in business they couldn't get succeed. And 19.05 percent HHs were depending on wage for their livelihoods. From which they can't get their achievement and fulfill their needs.

4.3.6 Agriculture

Economy indicates production, consumption, and distribution of goods and services in the community. The economy of Gwashi Ghanteshwar community is largely depends on the agriculture and livestock rising. Rice, wheat, paddy, millet, Banana farming, and potato are the major agricultural production produce by the households in the study area. In the irrigated land (khet) people grown paddy, wheat, mustard farming, and other green vegetables. Agriculture calendar begins from March-April and ends in November-December.

Table 6: Farming calendar and agricultural activities of study area

Crops	Land preparation period	Manure period	Planting /sowing period	Weeding period	Harvesting period
Paddy	May-June	May-June	June-July	July-Aug	Oct-Nov
Wheat	Nov-Dec	Nov-Dec	Nov-Dec		March
Mustard	Aug-Oct	Aug-Oct	Sep-Nov		Jan-Feb
Potato	Oct-Nov	Oct-Nov	Oct-Dec	Nov-Dec	Feb-Mar
Maize	May-June	May-June	June-July	July-Aug	Aug-Sept

Source: Field survey 2011.

Table 6 shows that farmers usually plant different kinds of crops in their land throughout the year. Generally the farmers plant maize in February and harvest in June and July and they plant paddy in the same land in June and July and harvest in between October-November. They also plant mustard or wheat in the same field.

4.3.7 Household Food Security Status

Agriculture is the main occupation of the villagers. However, they cannot produce sufficient food due to the small piece of land and lack of irrigation facility. The following table shows the food sufficiency situation of respondents in Gwashi Ghanteshwar community.

Table 7: Household Food Security Status of the Respondents

Food sufficiency	Households	Percentage
Less than 3 month	4	9.52
4-6 month	6	14.29
7-9 month	16	38.10
10-12 month	10	23.80
12+above	6	14.29
Total	42	100

Source: Field survey 2011.

About 62% of the farmers do not produce sufficient grains to meet their annual foods requirements whereas very few households (38%) produce enough food grains throughout the years. Due to the lack of enough food most of the villagers were found involved in other activities such as small business and private sector employment to fulfill their daily needs.

Food is the essential thing for live. Without sufficient food we don't live a healthy and prosperous life. But the above table shows that most of the people of this area haven't get sufficient food from their agriculture. If we haven't enough food to eat what can we do? Other things are not possible despite the food. They couldn't provide qualitative education to their children because their main concentration goes on food and they couldn't uplift their life status. Fulfillment of the basic need is essential to get progress on the society and live a happy and prosperous life.

4.3.8 Income/Expenditure

Income and Expenditure is one of the mirrors to show the economic status as well as social status of people. It is easy to conduct the life style when there is more income in comparison to expenditure. It is also helpful to uplift the status of people in the society.

Table 8: Monthly HHs Income and Expenditure of the Respondents

Sources of Income	Income (NRS)	No. of HHs	Expenditure(NRS)
Wage labor	0-2000	8	2000
Agriculture	2000-4000	24	3000
Business	4000-6000	3	4000
Services	6000-8000	2	4500
Others	1000-2000	5	1000
Total		42	

Table 8 clearly shows, wage-labour, agriculture, business, services, and others (Yajmani) were the main sources of their livelihoods. Both male and female were found involved in agriculture wage labour. The rate of payment was varied according to sex. The male got NRs 150 and female got NRs 120. Despite the agriculture labour male sell their labour in other non-agriculture activities such as carpentry, house construction and others (Yajmani/Puretyai). 15 respondents surveyed reported they earn NRs 2000-4000 per month form agriculture. The major vegetables crops they cultivated were cabbage, tomato, radish, carrot, cauliflower, and potato in the irrigated land. Similarly, 3 household were involved in business. Likewise, 2 households have been found involved in service sector. Among them one involved in teaching in the local public school, and another was involved in NGO service. Among them, 3 Brahmins family engaged in **Yajmani**, and 2 household have small tea shop.

The above data shows that the people belonging to high class or elites (Brahmins and Chhetris) can only fulfill their basic needs from their occupation and agriculture because they have more land in comparison to marginalized groups and low classes. Most of the Brahmins are dependent on agriculture but they didn't plough the field with the help of the oxen. Because in Hindu religion the Brahmins shouldn't have plough the field and their main duty is

holding the different types of rituals in the temples and religious places and serves their Yajmans ritual works from birth to death such as: Namkarn, Bratabandha, Marriage, Sharaddha etc. So they couldn't take care very well in their agricultural field and other works as a result it decrease the products from field and low income from the Yajmans they couldn't uplift their life. They lived in same rank from generation to generation. Their life status is neither high nor low.

On the other hand the people belonging to low class and backwards don't have enough agricultural land and they can't fulfill their basic needs from the agriculture and there is no other ways/ sources of income around the community/society so they are compelled to abroad. Most of them were went to India and works in low salary in different kinds of risky works to solving their household problems and some of them went other countries dreaming happy and prosperous life but they can't do very well because of the loan taken from the elites when they went to abroad. As a whole the economic condition of this society is very low despite some elites.

4.3.9 Land Holding status of the Respondents

Land is the most important factor for rural income and employment generation. The households can be categorized to the quantity of ownership of the land. Households having more land ownership are called rich, their income and living standard are obviously better than the others; those having low ownership of land are called poor. The size of the landholdings in the study area is unequally distributed. Most of the families have their own land, but relatively a few of them do not have sufficient landholdings. The landholding size of the surveyed households is given in the table below:

Table 9: Landholding size of the sampled households

Land Size in Kattha *	No. of HHs	Percentage
0-5	9	21.43
6-20	24	57.14
21+ above	9	21.43
Total	42	100

Source: Field survey, 2011.

*Land in Kattha (One Kattha is equivalent to 0.0335 hectore)

Table 9 shows that most of the household have small size of the land holding. The table shows that 21.43 percent households have 5 Kattha land, 57.14 percent households have 6-20 Kattha, and 21.43 percent have 21+above Kattha. The table shows that the land holding size of the sampled households is low. Chaudhari's were the indigenous landholders of the terai area but now they are transformed in to Kamaiya and Sukumbasi and they have a few land property which only reaches for home setting, because they were not well educated and not very clever. When the Brahmins and Chhetris came there and they took their land in low price and kept them as Kamaiya and slaves in their own house for their household works. But now the time is change and some of them are educated and they are fighting against the masters demanding their land property and other services with government.

4.3.10 Livestock

Animal husbandry is another major source of income of people in my study area. In Gwashi Ghanteshwar community almost all people raise cattle, such as cows, oxen, buffaloes, goats and pigs. The following table shows numbers of cattle and their types they raised in the study area.

Table 10: Distribution of Livestock among the Respondents

Name of animal	Number
Buffalo	31
Cow	25
Oxen	23
Goat	40
Pig	12
Hen	35

Source: Field survey, 2011.

The main purpose of rearing these animals is to getting farm yard manure, milk, meat, and draft power to plough land and other income generating activities. Above table shows that people of study area gave more priority to the goats and hens, than the other cattle. It was also informed that goats and hens were staple source of cash income. Similarly, it was also found that goats, hens, and pigs were also a main source of meat and manure for Gwashi Ghanteshwar community's people. Similarly, the respondents also informed that less fodder was required for goat as compared to cow and buffalo. Although all respondents are farmers, some of them do not rear the livestock's due to their own family case like low number of family members, grazing are far from home, unavailability of health related service etc.

Most of the Brahmins and Chhetris kept buffalos, cows, oxen, and goats to fulfill their needs. For example: buffalos and cows for milk and oxen for plough the field. But they didn't keep pigs and hens because of the different blind faiths traditions of Hindu religion. In Hindu religion the upper caste shouldn't have keep those animals as pet. Dalit and Chaudhari only keep poultry farm and pigs as professional. But they didn't get more benefits from this occupation because of the lack professional knowledge, lack of investment and lack of proper market also. From these reasons it can be said that the animal husbandry is not also well enlarged in this society.

CHAPTER FIVE

WOMEN PARTICIPATION IN COMMUNITY FOREST MANAGEMENT ACTIVITIES

5.1 Women Participation in Community Forest Management Activities

Women are the primary users of the forest so that women participation should be increased in community forestry to preserve and conservation the forest resources. There are different role of women involvement in management activities, monitoring and evaluation process and benefit sharing in community forestry.

Table 11: Women Participation in Forest Management Activities

S.N.	Description	Among the total respondent	Percentage
1	Plantation	20	47.62
2	Weeding	15	35.71
3	Thinning / Pruning	10	23.81
4	Bush clearing	22	52.38
5	Collection of forest products	18	42.86

Source: Field Survey, 2011.

Table 11 shows that most of women are participating in bush clearing, plantation, and collection of forest products conducted in the community forest where as in thinning and pruning, and weeding a few numbers of women were participated because they are engaged in household works and cattle raring also. They don't have more time and they are taken as power less people in such type of activities, so the males are participated in those activities. In other official works and policy/plan making place they are fewer attendance not actively participate in decision making process because of the lack of knowledge and extra interruptions from the males.

It was reported that plantation activities were done five times at this community forest after its handing over to the CFUG; first in 2060 and last in 2067. It was done in the barren land of the forest. The major species planted were Amala, Khayar, Sisau, Bamboo, Harro, Simal, Liftish, Rajbriksha, Jamun, Phaledo, Bel etc.

In the study area, community forest plantation was usually done in June and July. They informed that it was normally done by both sexes. However, male were engaged to prepare the bed for planting the seedling and bringing it from the nursery to plantation area whereas women were found to be highly involved in plantation activities. According to field survey, it was found that 60 percent of women were found participated.

In the study area, the bush clearing, thinning and pruning activities are normally done in October to December. It was held every year for the well growth and betterment of the seedling. All the user members of community forest participate. After thinning and pruning, the removing parts of the tree were collected in certain place. After that, each of the participants gets those parts in equal bases. The user members who did not participate in thinning and pruning activities had no access to those resources. Males were engaged in supervision of thinning and pruning activities whereas females were found involved in removing the useless parts of the trees. It was noted that female participation was relatively found higher in this activity because they could get firewood during this time which was the main duty of women within a household.

5.1.1 Motivational Factors for Women Participation

In this study, 12 respondents informed that, before formation of CF the condition of forest was poor which was turning bad to worse day by day. During that time, women had to walk nearly 2-3 hours for fire-wood, fodder and leaf-litter collection. After formation of the CF, the local people took interest to manage the forest. Then the forest condition was gradually improving and become better. Consequently, the quantity of the fodder and leaf

litter were also increased in the CF. Women did not need to walk to other forest to collect the forest products. And then they also gradually started to participate in forest management activity by involving in executive committee of the CFUG.

Table 12: Respondent Reporting by Different Motivational Factors

S.N.	Motivational factors	No. of respondent	Percentage
1.	Access to Resources	18	42.86
2.	Self Interest	12	28.57
3.	Villager's Request	5	11.90
4.	Husband Advise	4	9.53
5.	Government Policies	3	7.14
	Total	42	100.00

Source: Field survey, 2011.

Table 12 shows that the self- interest, husband advice, and villagers' request, access of resources were more effective motivational factors to women to involve in community forest activities. The government policy to make minimum one third female members must be in community forest user's committee to make pressure to aware women for forest management initiatives. And government policy to focus on advertises and communication about community forest model motivates for women to involve in community forestry management.

In our male dominated society women are taken as weak aspects of the society and they don't have given any risky work, intellectual works, and so on. They are compelled to live inside the house. They didn't get chances to complete the works social responsibilities. Such types of activities are still practiced in this society. But now some of the women were encouraged by their husbands and some of them from the villagers. Different types of trainings, public awareness programs, and women empowerment program conducted by the different

NGOs/INGOs and government sector playing the vital role to motivate the women in different social activities.

5.2 Women's Presentation in FUG Executive Committee

The executive committee members were selected through the consensus/elections of the members at the general assembly. The EC members are nominated by the users groups themselves. The present working committee is led by women and among 19 members of working committee 11 were females. The involvement of women and men in the executive committee of CF from the first formation to the present tenure is presented in the table below.

Table 13: Participation in Executive Committee (2059-2067)

Year	Male	Percentage	Female	Percentage	Total
2059	9	100.00	-	-	9
2062	9	81.81	2	18.18	11
2065	12	70.59	5	29.41	17
2067	8	42.10	11	57.90	19

Source: Field survey, 2011.

Table 13 shows that women participation in CF executive committee was relatively increasing as guided by the CF policy. The amended policy clearly mentioned that 33 percent women must be present in CF executive committee but now 57.90 percentage of is obtained here. The members of the users group said in group discussion in past "we were less educated than the male and we don't have time to go official work due to the household chores." but now most of the women were educated and they can actively participated in the community forest and other official works.

Table 14: Attending meeting by the women members in CF EC

Women member	Total	Percentage
Regular	5	45.45
Irregular	3	27.27
Leisure time	3	27.28
Total	11	100

Table 14 shows that women participation in EC is satisfactory. But all the women members of EC were not present in regular meeting due to their household chores and other problems. Some of them were regularly present and actively participate in decision making. From which decisions made by the CF Executive Committee were in the favor of women.

5.3 Women's Participation on Constitution and Formulation Operational Plan

It was found that the people of the study area depended upon the forest resources for their livelihood. They had made rules and regulations to manage forest which is known as constitution and operational plan. In beginning, CF constitution and operational plan was formulated in the presence of local people with the help of district forest office. According to respondent at that time most of the users involved in this process were male. They made an operational plan for forest management, plantation, thinning, and pruning, collection of fodders, leaf-litter, and firewood. Within the field visit it was found that all the users had followed the rules and regulations strictly. In anybody went against the rules and regulation, he/she will be punished.

5.4 Women Participation in Decision making process

In Gwashi Ghanteshwar Community Forestry, the FUG makes decision

through committee meetings and group assemblies. Meeting of group or committee relied on the issue to be decided. Committee members decide minor issue whereas group decides major issue.

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

5.5 Women Participation in Forest Harvesting

There is restriction to collect green twigs from the community forest even though the community forest is open for the user group for collecting dry twigs. Normally, they collected firewood in winter (December – January). Similarly, they also used straw of maize and wheat as firewood as substitute of forest based fuel for cooking.

In the study area, women's involvement was found relatively higher than male in harvesting of forest products. The respondents informed that firewood collection was the key task of women in a household. Cooking is generally taken as the women's sphere in household. The table below shows the involvement of women in forest harvesting.

Table 15: Women Participating in Forest Harvesting

Sex	Firewood		Leaf Litter		Fodder	
	No.	Percentage	No.	Percentage	No.	Percentage
Female	20	48.00	35	83	29	70.00
male	22	52.00	7	17	13	30.00

Source: Field survey, 2011.

It was found that 48 percent women interviewed were involved in firewood collection where as 52 percent male were involved. Leaf-litter collection was

found the main working sphere of female in the study area. It was found 83 percent of women were actively involved in leaf-litter collection and the rest were male. They reported that, children also helped them to collect leaf-litter. However, girl children were found higher than boy.

Similarly, in fodder collection women were found highly involve than men in the study area. However, men collected fodder for their livestock only in the absence of women in the family.

In the traditional society women were compelled to sit inside the four wall of the house. They were confined in the domestic sphere only. In our society women were taken as the beauty of the house and they were not allowed to go to the outside from the house. From these reasons they were hesitated to speak with the other members of the society. Their works were limited in cooking, feeding the domestic animals and child caring. But now they came in to public sphere somehow they were able to keep their ideas, plans, and suggestions in different fields of social work. They went to out of the house and participate in the different social works as well as some of them are participated in political activities and they are established as a leader of the society and engaged in different developmental activities in the society.

CHAPTER – SIX

PROBLEM FACED BY WOMEN IN CF MANAGEMENT

ACTIVITIES AND IMPLEMENTATION

6.1 Problem in Decision Making Process

Most of the women in present executive committee were literate and they were able to make right decisions but in our male dominated society even if, they did the right decisions they were neglected by the males and they didn't pay attention to implement those decisions. They want so the failure of the decisions made by the majority of the women. For example: they make the decisions to clear the bush and band on cattle grazing in the jungle for six months, the male didn't help them to implement such decisions even if they, themselves ignore the decisions. In such situations it is very difficult to implement decisions. In present executive committee 11 members are females including chairperson but they didn't helped by other male members in decision making. In every situation they stood against women so it is very difficult to make decisions in executive committee without the help of male member.

6.2 Problem in Implementation Process

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

Successful implementation of the plan is very important factor in every sector and success of the plan/work prepared by the committee /agencies /company /NGOs /INGOs etc. Failure of the plan means failure of the committee, public agencies, company etc. In the community forest there is participation of different kinds of people came from different ideologies. In such conditions making the effective plans and successful implementation of those plans is very difficult work. In our male dominated society the plans made by the women were very difficult to implement because the male didn't want to help them for their work. Women were taken as weak aspects of the society and the male want to confine them into four walls of the house. This type of thinking is very challenging for the female users group in community forest. For example: The EC made the decision to keep the seeds of different kinds of plants (Bamboo, Khayar, Sal etc.) in nursery the males didn't want to help them for such types works.

6.3 Problem in Benefit Sharing

Benefit sharing is an important element of people's participation. If there is no equal sharing of forest products, people may be frustrated with the CF programme. Equal sharing of forest products may make user's to realize the CF as their own. Some common issue of benefit such as forest products sharing, opportunities to participate in training and utilize the benefits to be available from social activities launched from the income of community forest are analyzed in the study.

After the establishment of CF, study areas women were benefited remarkably. According to the respondents, almost of the forest related work like fuel wood and fodder collection have to perform by women. Before establishment of CF they had to walk for this purpose. But, now the forest products are easy to get comparing to a decade ago. Users were found mainly concerned with distribution of timber and non-timber forest products from CF. In the initial days due to limited production of timber the CFUG was found adopted equal

sharing of forest products to be available from the CF. According to the executive committee members, now users are getting timber as per need based, season based and cost based as determined by committee and forestry technicians.

The fund of CF came from the entry fee, punishment fee, donation, and others, which was kept in the bank account with the joint signature of chairperson and treasurer. They normally use the fund to manage the forest and other local development activities. It was reported that fund deposited presently was NRs.16,00,500. Approximately 60 percent of fund was gone to local development activities such as village road construction, temple repairing, and school building repairing where as the rest 40 percent was used for forest management initiatives.

Now days most of the community forest conducts their activities very well and they changed the CF into source of income. For example: they manage the nursery and grassland into the forest and sell it to the consumers in cheap price. They collect the old wood and sell it as firewood to the consumers and brick industries from which they can increase the source of income and proportionately distributed in the community for the development of the society and they can conduct other developmental task such as: making the roads, school building, temple, irrigation etc. Most of the males want to use personally the income came from the jungle when the women spoke against them they threatened them and they also want to demolish the females, they use the jungle themselves neglecting the decisions and other males don't help them to stop such types of activities. In such conditions the backward groups and marginalized groups were not came in mainstream of using the sources and benefits from the forest.

CHAPTER SEVEN

SUMMARY, FINDINGS AND RECOMMENDATIONS

This chapter summarizes the major findings of the study, draws conclusion about the role of community forest in women empowerment and provides recommendations to make women more active in CFM and their development. Summary mainly focuses on the objectives, methods of the study. Conclusion section attempts to synthesize the results of specific objectives. Similarly, the recommendation part consists of some fundamental recommendations to the immediate stakeholders of the CFUG.

7.1 Summary

The concept of community forestry programs a vital one for preserving and developing natural resources in general and forest resources in particular in Nepal. Forest is one of the major resources of rural livelihood. The rapidly increasing population growth and its subsequent effects on natural resources particularly forest resources has been noticing since long. For the better management and enhancing the forest resources the CF program is launched in Nepal since 1978.

The main objective of this research was to assess women's participation (physically and mentally) in community forest management and to find out the problem faced by the women in management activities, decision making process and implementation. This study also tried to analyse some socio-economic characteristics of the users of Gwashi Ghanteswar community forest. Women are the primary user of forest resources and their role increasing in community forest management. Thus, the ultimate manager's and user of the forest are women.

Gwashi Ghanteswar CF is used mainly for fire-wood, grass, leaf litter, poles and timber. The forest products are collected for the domestic purposes. Women collect firewood during the scheduled community distribution time.

They fulfilled their additional requirement of firewood from agricultural residues. It took average of 2 hours for collecting a Bhari of firewood in the past. These days firewood collection from CF is much more time saving and easier. Timber is used for house construction and household tools. Except very few houses, other houses are made by the timber and forest products. Fodder is the main animal feed for the livestock in this area. Every household maintain livestock for domestic purposes. Therefore, collection leaves and litters became the main job of the CF members especially women.

During the field observation most of the women were busy the whole day in doing productive as well as reproductive work. Most of women were involved in vegetable farming, animal husbandry, farming, rearing and caring children's and labor work. Due to this women had no leisure time, while some men were only busy in productive work and they are engage to playing cards in their leisure time.

In the case of benefit sharing from social and development activities implemented by FUG, access of both sexes was found almost equal in the study area. But there was lacking of women focused development activities. For the better involvement of women in CFM human resource development activities should be launched effectively and sufficiently. Gwashi Ghanteswar community forest user group found weak in conducting number of training. There is lack of special program targeted to women, such as: skill development and income generating activities which support them to become self-reliant. Most of women are found untrained and unaware of the activities lunched by the GOs/NGOs.

Women were motivated to participate in CFM due to requirement of forest products, attachment with forest and women involved sources stories carried out in different parts of the country. The most responsible hindering factors are their low economic condition, illiteracy, lack of knowledge. Likewise traditional male dominated culture is also most hindering factors which

discourage woman involvement in CF activities. Participation of ordinary women was found very low in decision making process due to deep rooted patriarchal domination in the society.

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

About management of CF fund it was found that most of responsible persons are chairperson and treasure; which is collected by entry fee, selling forest products, donation and etc. In EC 11 members including chairperson were females, so they were strong in executive committee. But they didn't show their dominance in executive committee. Different workshop and assembly use to held periodically in order to make decision about CF but it was found that there is less participation of female due to the busy in their household activities.

7.2 Findings

The findings of this research revealed that there is the majority of females in the EC but lack of education, knowledge, and skills about formulation and maintaining the plans. They couldn't handle the community how it should be handled. They are participating actively in different activities done by FUG but they have fewer roles in decision making and formulating operational plan. Therefore, to bring the women in the mainstream of decision making process these obstacles should be gradually changed or removed. Including chairperson other key positions (such as vice-chairperson, secretary, and treasures) should be assigned to women. Such type of practice helps to boost up knowledge, morale, and feeling of responsibility among women that ultimately will increase women's participation. In FUGs 40 percent women are illiterate. Thus non- formal education program could be the added benefits to the women

users. The community forestry has made substantial contributions in terms of increased forest cover, as well as institutionalization of democracy at the grass roots level; however, challenges also lie in increasing the productivity of forests, and strengthening good governance for equitable sharing of benefits.

Even today, two types of issues are outstanding regarding women's participation. First issue is quantitative aspect of women's involvement in different activities of community forest management and second is qualitative aspect of women's involvement, which is very difficult to analyze and interpret. Involvement of women in equal proportion with male in all dimensions of community forest management is the burning issue of the forest resource management.

On the basis of the study, some major findings of the study can be summarized as follows:

-) Agriculture is the main occupation of the people in the study area. But they haven't enough land for produce agricultural production for their livelihood. So, people of the area are involved themselves in subsidiary occupation in various types of services as well as business, wage labor etc.
-) Access of ordinary women in sub-dimensions of decisions making found lower.
-) The women members seem more dependent on male members due to lower confidence and little knowledge on subject matter.
-) Both women and men found involved in forest products collection and transportation. However, the degree of women's involvement was again higher in the actual field.
-) There is lack of special program targeted to women. Skill development and income generating activities which support them to become self-reliant.

-) Majority of the respondents of the study area were involved in forest resource management for the fulfillment of day to day requirement of forest products.
-) The findings reveal that education is the major influencing factor in decision making and leading the group in user committee.
-) Most of women are found untrained and unaware of the activities lunched by the GOs/NGOs/INGOs.

7.3 Recommendations for Further Studies

-) Further researchers on different activities of community forest practices should be carried out to find the degree of involvement of women and to suggest possible measures to encourage their participation.
-) Alternative livelihood activities should be available to rural people to reduce their dependency on forest resource. In addition, effective public awareness programs about forest conservation and important needs to be initiated through different communication media and adoption of curriculum in school.
-) Research should be carried out for designing effective public awareness programs.
-) In my study I will try to show the problem faced by the rural women in management activities, decision making process and formulating operational plan. Rural women who are mostly involved in agriculture, they are the respondents of my research.

REFERENCES

- CBS, (2001), *Statistical of Year Book of Nepal 2001*, CBS, NPC, HMG/N, Kathmandu.
- CFUG, 2005. *The Gwashi Ghanteshwar Community Forest User Group Record Book*, Malakheti VDC, Kailali.
- Chhetri, R.B., 1999. "The Rhetoric and Realities of People's Participation in Conservation and Development in Nepal: An Anthropological Perspective", in R.B. Chhetri and O.P. Gurung(ed) *Anthropology and Sociology of Nepal: Cultures, societies, Ecology and Development*. SASON, Kathmandu Nepal.
- Chhetri, R.B. and Pandey T.R., 1992. *User Groups Forestry in the Far Western Region of Nepal: Case Studies from Baitadi to Achham*, International Canter for Integrated Mountain Development (ICIMOD), Kathmandu, Nepal.
- Cohen, john M. and Norman T. Uphoff, 1977. *Rural Development Participation: Concepts and Measures for Project Design, Implementation and Evaluation*; MS No.2, Cornell University.
- Dahal, D. R. 1994. *A Review of Forest User Group: A Case Study from Eastern Nepal*. Kathmandu: ICIMOD.
- DFO, 2066/67 B.S., *Samudayik BanUpavokta Samuha ko Anugaman tatha Mulyankan*. District Forest Office, Kailali.
- DoF 2064/65 B.S., vol.-13 and 15 "*Community Forestry Bulletin*." Department of Forest, Ministry of Forest and Soil Conservation, Nepal
- Fisher, R.J. and Gilmour D.A. 1989. *Management of Forest Resource in Rural Development, A Case Study of Sindhupalchok and Kavrepalanchok District of Nepal*, ICIMOD, Kathmandu.
- Gautam, R., 2001. *Community Forestry for the Disadvantaged Groups in the Nepalese Society*. A Gender Perspective Unpublished Master thesis Submitted to CDS/A, T.U. Kirtipur.
- Gilmour, D.A. and Fisher R.J., 1991. *Villagers, Forest and Foresters: The Philosophy, Process and Practice of Community Forestry in Nepal*, Sahayogi Press. Katmandu.
- Gurung, D.K., 1987. *Women's Participation in Forestry: A Case Study of Akrong Village*. Forestry Research Series No. 10. Kathmandu.

- HMGN, 1993. *Forest Act 2049*, Ministry of Law and Justice, His Majesty's Government of Nepal, Kathmandu.
- Kayastha, B.P., 1991. "*Elements of Community Forestry in Nepal*". *Centre Forest Library*. Babarmahal, Kathmandu.
- Kanel, K.R. and Niraula, 2004. *Twenty Five Years of Community Forestry: Constitution to Millennium Development Goal Proceeding of Fourth National Conference on Community Forestry Department of Forest*. Kathmandu, Nepal.
- Kothari, C.R., 1999. *Research Methodology: Methods and Techniques*. New Age International Publication, New Delhi.
- New Era, 1983. *Population and Community Forest Management, Lesson from an Action Research in Nepal*, Kathmandu: New ERA
- Regmi, S.C. 1989, *Female Participation in Resource Management: A case study of A women's forest committee in a Nepalese village*. Forestry Research Series no.12, Kathmandu
- Shrestha, Mangala, 2004. *Eco-Feminism and Women's Role for Ecologically Sustainable Development with Special Reference to Nepal*, Published in *Environment: A Journal of the Environment*. HMG Nepal.
- Siddiqi, N., 1989: *Women in Forestry Part-1, A Report of a Training Workshop, Nepal Australia Forestry Project (NAFP)*, Kathmandu.
- Therese, L.B., 1998. *Doing Social Research*, MC Grawhill College, New York.

Annex 1
QUESTIONNAIRE

Serial No.: _____ Date of Interview: _____
 Name: _____ Address: _____
 Age: _____ Religion: _____ Education: _____

Section A: Socio-Economic Condition of the respondent

- 1 What is your major occupation?
 a. Agriculture b. Wage labor c. Service
 d. Business e. others (remittance/pension)
- 2 May I know your monthly income from all sources?
 a. below Rs.2000 b. Rs.2000-3500
 c. Rs. 3500 – 5000 d. Rs. 5000 and above

3 How much land do you have?

Land Type	Farm size	Adhiya/Rent	Own land
Khet			
Bari			

- 4 Is your annual income sufficient to sustain your livelihood through the year?
 a. Yes b. No
- 5 How long your family income holds your livelihood?
 a. Up to 6 months b. 6-9 month
 c. 9-12 month d. 1 year and above
- 6 What is your House type?
 a. Pakki b. Semi- Pakki c. Kachhi
- 7 What about Other facilities?
 a. Drinking water b. Toilet c. Bio-gas
 d. Electricity e. Telephone
- 8 From which forest do you collect forest products?
 a. Private forest b. National Forest c. Community Forest
- 9 What types of livestock do you have?

- 10 What is the source of fodder for your livestock?
 a. Private forest b. National Forest c. Community Forest
- 11 Do you use NTFPs from this CF? If yes, what purpose?

Section B: Respondent Participation in CF activities

1. Why we conserve the forest?

- 2 Are you informed when the general Assembly of the CFUG members was held? a. Yes. b. No

17. If you have not participated in training what is the reason?
 - a. Lack of information
 - b. Lack of time (busy in household chore)
 - c. Lack of interest
 - d. Lack of education
18. Do you follow the forest protection mechanism adopted by the CF effectively?
 - a. Yes
 - b. No
19. What do you think about the present forest condition?
 - a. Increased
 - b. Decreased
 - c. As it is
 - d. don't know
20. In your opinion, who should play the major role for the protection of the forest?
 - a. District forest office
 - b. FUG members
 - c. FUG committee members
 - d. Forest Guard
21. What are the source of motivation for involve women in CFM.
 - a. Local political leader
 - b. Family/Husband
 - c. Forest Technician
 - d. Executive Committee
 - e. Villagers/ Society
 - F. Government Policy

Section C: Problem of management activities and implementation

1. What is the main problem faced by the women in management activities in your CFUG?
.....
2. What is the problem faced by women in benefit sharing in CFUG?
.....
3. What is the problem faced by women in implementing plan?
.....
4. What is the problem faced by women in decision making process?
.....
7. What are your suggestions for the improvement of women involvement in Community forest management? (In short)
.....
.....

Group Discussion

1. What is your contribution for your CF management?
2. What types of benefit did you get from your CF?
3. Did you participate to make constitution and OP?
4. Who collects firewood/ fodder/leaf litters from your CF?
5. Who selects executive member for your FUG committee?
6. What is the process of benefits sharing/ resources utilization system in your CF?
7. Did you get chance to be participate in training, seminar from your CF?
8. How did you motivated in CF management?
9. Do you have any obstacles to participate in CF management? If yes, what are the obstacles?
10. Have you gone to participate FUG meeting?

Key Informant interview

1. How was the forest situation before / after the establishment of CF?
2. How many women are participation in planning and decision making processes in your FUG?
3. How can we increase women's better participation in planning and decision making process of CF development?
4. Which factors motivate women to participate in forest management activities?
5. If someone destroyed the forest illegally what types of punishment will be given?

Annex 2

Women's Representation in FUG Present Executive Committee 2067

S.N.	Name	Designation	Age	Sex
1	Harimaya Bogati	Chairperson	42	F
2	Lalmani Ojha	Vice-Chairperson	39	M
3	Rames Tamrakar	Secretary	37	M
4	Khadak Bdr. Malla	Vice-Secretary	46	M
5	Dal Bdr. Rokaya	Treasurer	35	M
6	Chandravan Bist	Member	42	M
7	Shiv Varati	Member	27	M
8	Khanti Bhatta	Member	58	F
9	Jaldhara Kami	Member	40	F
10	Ishwari Pali	Member	39	F
11	Vaga Kuwar	Member	28	F
12	Laxmi Bhatta	Member	37	F
13	Sharada Madai	Member	38	F
14	Janaki Chaudhari	Member	35	F
15	Laxmi Deuba	Member	36	F
16	Sita Air	Member	30	F
17	Parvati Bhatta	Member	30	F
18	Man Bdr. Madai	Member	32	M
19	Bahadur S. Khadka	Member	38	M

Source: Field Survey, 2011.

Annex 4

Annex 5