

CHAPTER ONE

INTRODUCTION

1.1 Background of Study

In general term, to have or take someone in as a member of a group, community or society as a whole is called 'social inclusion'. It is the process of ensuring the marginalized and those living in poverty have greater participation in decision making which affects their lives, allowing them to improve their living standard and their overall well being (Khanal et al, 2006). Similarly, the World Bank (2002) defines social inclusion as the removal of institutional barriers and the enhancement of incentives to increase the access of diverse individuals and groups to development opportunities (Gurung,2010).

Nepal is a multi-religious, multi-caste, multi-lingual and multi-cultural country. There are 101 ethnic groups and 92 languages spoken in Nepal (CBS, 2001). In this ground reality, minority groups are being excluded in different aspects including community forest. Each and every group should have share in the national development including community forest management as development is the outcome of collective effort. Therefore, the insurance of social inclusion is very essential for peace, progress and prosperity of Nepal. But in reality, all people have no equal participation in development and management activities including community forest management (DOF, 2009).

The term 'forest management' refers to the process of protecting, conserving and utilizing the forest resource for the welfare of concerned community and the nation as a whole (Khanal et al, 2006). Forest is the renewable natural resource which has social, religious, economic and environmental importance. But the condition of forest in Nepal was deteriorating in the past. In this context, the government has handed over the responsibility of forest management under different sorts of management system.

Community forest is the common property of the community. Therefore, it is right and duty of the local people to make their participation in its protection, preservation and utilization. Inclusion of the each section of the community in the forest management is also the indicator of social justice. Without proper social inclusion in the CF

management, there will lack the sense of 'we feeling'. The excluded people will have no interest and well wish to the CF. There will be the monopoly of certain group not only in the CF protection but also in the benefit sharing.

The issue of social inclusion in the CF is not only the issue of participation but also the issue of benefit sharing evenly to each group of the society. Therefore, this study has been carried out to assess the condition of social inclusion in the BCF of Panchkhal VDC of Kavre district.

This study mainly examines the inclusion in the BCF on the basis of sex, caste, age, occupation and religion. Moreover, the study also tries to identify the factors that hinder the local people to include in the community forestry.

1.2 Statement of the Problem

Social inclusion is burning issue in the present context. The process of inclusion is urgent in every aspect of the national life. Even today, different remote areas, occupational groups, poor, women, third sex group, Muslims etc. have become the victims of social exclusion (Thapa , 2006).They are not getting the fruits of development duly. They have very low access to different life supporting and other kinds of modern facilities. They have no role in local as well as central leadership and any kinds of decision making procedures. They are not being included in the mainstream of national development. Only certain groups have access to different organs of the state such as politics, security, justice, education etc. It shows the exclusive nature of the sate (Acharya, 2003) in the case of CF what is the situation is important to be studied from sociological point of view.

Especially, after the establishment of Democratic Republican System in 2063 B.S., the issue of 'social inclusion' has been highly prioritized in Nepal (KC, 2007). It has become the popular political and social slogan. Human right activists, I/NGOs, interest groups etc. are in campaign to ensure social inclusion in every sector of the social life.

'Inclusive Democracy ' has become the buzz word which everyone pronounces today. Indeed, inclusive democracy does not mean simply proportional election system. It is such a state in which there is proportional representation of each group and minorities on the basis of

equality by destructing monopoly of single religion, single caste, single language, single religion, single class and single gender (Adhikari, 2063).

Social inclusion encompasses not only political but also economic, social and environmental sectors in the public realm (Pokhrel et al: 2063). It emphasizes on the collective decision in every public affair. It discourages the hereditary supremacy and oligarchic nature. It focuses on the equal access of each caste, sub-caste, *janajaties*, women, *dalits* etc. on the resources including employment. Is there proportionate participation of different groups in the CF is the question to be studied.

There are certain resources and means in certain place. But a certain group is handling such resources for its own interest. Other marginalized groups are being excluded. They do not have any role in utilization of resources (Acharya, 2003).

The well-being of the community largely depends upon the utilization of forest resources as it plays vital role in the agricultural, socio-cultural and environmental aspect of a place. If it is utilized properly, it will open the door of different life chances of the stakeholders. Otherwise, such resources will have no meaning for concerned people. The concerned people will remain as the poor people of rich society. Social inclusion is very relevant in the contemporary society. It is relevant in the forest management process as well. Local people have a right in the local resources. Such resources including forest should be turned into the foundation of social wellbeing.

The process of user committee formation, decision making procedure, other regular activities, benefit sharing process etc should be democratic, just, participatory and inclusive (Chhetri, 1999). Therefore, it is important to dig out the hidden reality concerned with community forest management especially from the view point of social inclusion. It has tried to identify state of participation of different sections of the community in the BCF.

There are a number of studies carried out on the topic of community forest. Those studies are centralized into the environmental and economic aspects (Pokherel, 2004). Those which are related to social aspect, they have tried to identify the women's participation (ibid), contribution of CF in livelihood (Rai, 2005), linkage between CF and agriculture (Rijal, 2007). There are very less studies that have been carried out under this issue. This study may be stepping stone in entering

in depth of the issues related to social inclusion in CF. However this research has tried to study community forest management from social inclusion perspective in the BCF of Panchkhal VDC, Kavre .

This study tries to find out the answer of the following questions which inspires the researcher to study on the issue:

1. What is the composition of users at the BCF?
2. What is the composition of the executive committee of the BCF?
3. What is the pattern of utilizing the BCF?
4. What are the factors that hinder social inclusion in the BCF?

1.3 Objective of the Study

The main objective of study is to examine the issue of social inclusion in community forest management in the BCF, Panchkhal, Kavre. The specific objectives of the research are as follows:

To find out the participation of users in the BCF by sex, caste, occupation and religion.

To identify the factors that hinder the local people to include in community forest management.

1.4 Justification of the Study

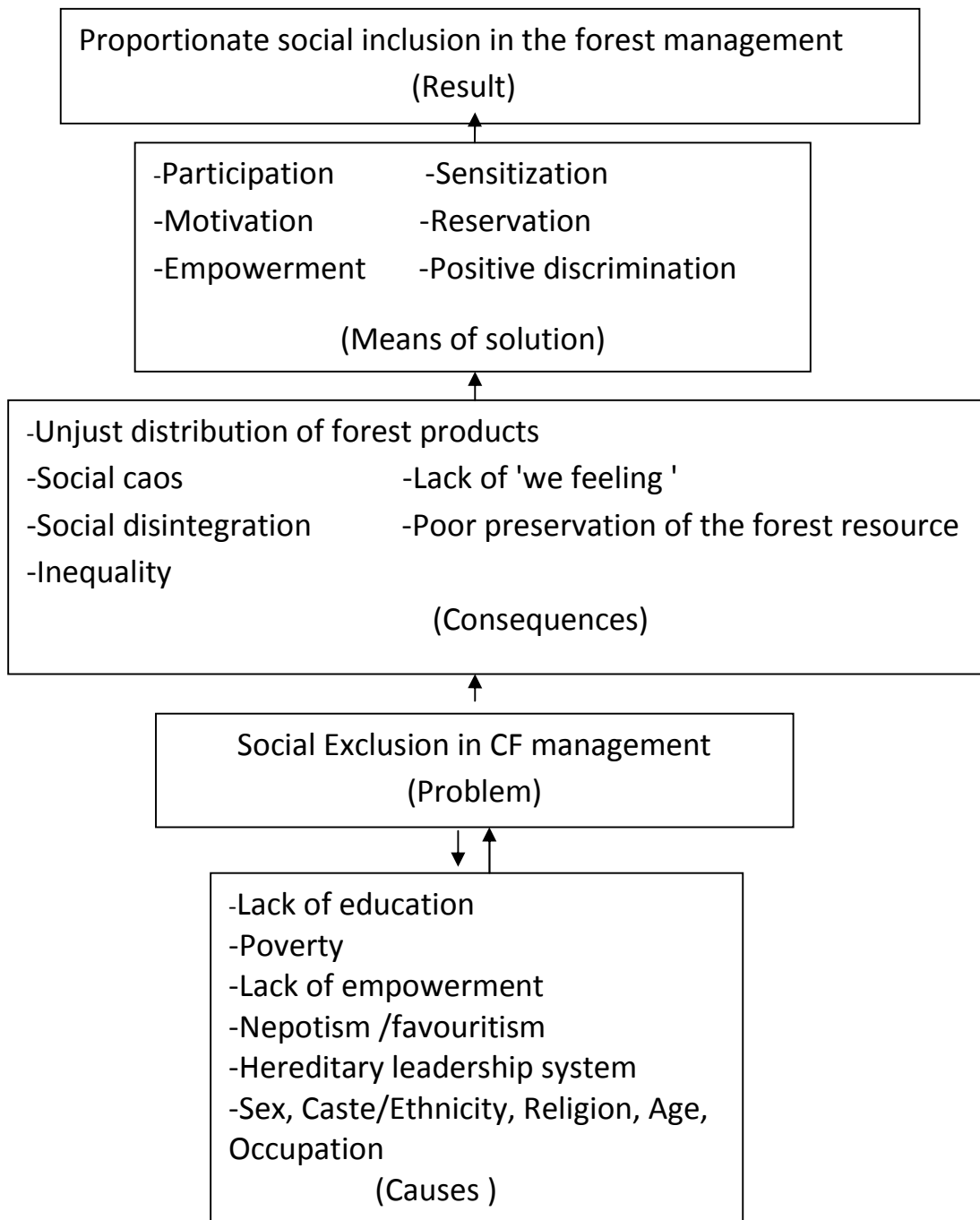
Natural resources are the base of overall development of social life. These are the free but invaluable assets of society and the whole country as well. Such resources belong to all the local people not to a particular family or a group. Hence, forest resource is also the common property of the community as the whole.

It has been hoped that this study will be fruitful to researchers, concerned organizations and other interested individuals who want to gather knowledge about the social inclusion in the CF management by sex, caste, age, occupation and religion and identification of the factors that hinder the local people to include in the community forestry. Moreover, this study is also useful for the concerned organizations and institutions which are working in this field.

1.5 Conceptual Framework

This conceptual framework has tried to denote possible causes that have led low social inclusion in the community forest management and the effects of low social inclusion. It also has proposed some means for the solution of the condition of the social exclusion in order to make proportionate social inclusion in the CF management.

Diagram: Low Social Inclusion in the CF.



Social exclusion may be the main concerning issue or problem of the study. There may be different reasons behind social exclusion in the CF management in the study area. Lack of education, lack of empowerment to weak sections, poverty, caste/ethnicity, nepotism, favoritism, hereditary leadership system, sex, religion, occupation etc may be such factors that lead to social exclusion in the BCF.

Social exclusion or low social inclusion may create unwanted result in the society. It may create inequality and social chaos. Who do not get chance to exercise right to manage CF, they may have dissatisfaction, they may feel excluded and in such a condition, the excluded people may not regard CF as their property. There will be lack of 'we feeling'. There will not be unity and integration among people. Ultimately, it will affect negatively the preservation of forest resource because the CF can be preserved only with collective effort.

There are various ways to make CF inclusive. All of the excluded groups need to be participated in the process of forest management through motivation, empowerment and sensitization with the help of training, education, awareness programmes etc. There should be kept certain quota reserve for those backward classes in the study area. There should be brought the provision of positive discrimination to bring marginalized groups forward.

If we adopt the abovementioned procedures, there may be proportionate social inclusion in the community forest management.

1.6 Organization of the Study

This thesis includes seven chapters. The things those are incorporated in different chapters are given below:

The chapter one gives a brief introduction to the study. The chapter two includes the review of related literatures. The chapter three deals with the research methodology. The chapter four gives general introduction to the study area. Data that are about socio-demographic and economic character of the study area are presented and analyzed in this chapter five. The chapter six deals with the condition of social inclusion in the BCF. The chapter seven is the last chapter of the thesis. Conclusion of the study and recommendations are kept in this chapter.

CHAPTER TWO LITERATURE REVIEW

This chapter describes the related literatures which were used during the course of study. This chapter has been divided into mainly two parts. The first part presents the basic concept of social inclusion and its situation in Nepal. The second part is about the CF management system of Nepal.

2.1 Concept of Social Inclusion

Before studying the issue of inclusion in community forestry, it needs to be introduced what the term 'Inclusion' means. The word inclusion signals the process of involving different groups having different nature and feature in each and every organ of the society and the state. (Mukherjee, 2004)

Inclusion in engaging the uniqueness of the talents, beliefs, backgrounds, capabilities and the ways of living of individuals and groups when joined in a common endeavor. It is engaging differences to create a culture of belonging in which people are valued and honoured for the improvement of our society and the world. Inclusive behaviors are those practices and behaviors that leverage and honor the uniqueness of people's different talents, beliefs and ways of living. Inclusive behavior transcends all differences among people by acknowledging and honoring the group identities we all possess while at the same time not being restricted by those identities (ibid).

Shakya et. Al (2005) define inclusion as the state where there is legal guaranty of getting and opportunity to involve in the state mechanism by preserving everyone's unique religion, culture, tradition, language etc (Cited in 'Samabeshi Rajya Samrachana: Ganarajya Nepal ko Prastabana'). Similarly, Bhattachan (2004) has defined inclusion as taking share of power and authority on the basis of proportional representation of entire castes, sub-castes, sexes, languages, cultures, regional groups etc. under the federal structures. In the same way, according to the view of Bhandari (2005) the bases of inclusive democracy are – governance in partnership, social inclusion, economic inclusion, political inclusion, secularism, cultural inclusion, provincial inclusion, legal inclusion and lingual inclusion.

Rao points out some key elements of inclusion in his book 'Issue of inclusion and exclusion' (2009:57). They are as follows:

-) Actively including others in collaboration and co-creation process to maximize individual and collective contributions.
-) Involving the right people (regardless of rank or tenure) in innovation, decision-making, market development and Leadership toward the common goals.
-) Learning to live and work together.
-) Promoting values and practices that demonstrate openness, respect, collaboration and appreciation of the validity of different points of view.
-) Recognizing and supporting the intrinsic value of all human beings by creating and sustaining conditions that foster equity, empowerment, awareness and competence at the personal group and organizational levels.

Social inclusion is one of the fundamental and soul of inclusive democracy (Gurung, 2007). In this regard, Mukharjee has pointed out some purposes which are necessary for social inclusion. They are:

-) For equality and justice.
-) For strengthening the foundation of democracy.
-) For stopping violent caste and communal conflict.
-) For ensuring national integration.
-) To institutionalize the democracy.
-) To guarantee the proportionate representation in the state authority.
-) For the proportionate development of the country.
-) To cultivate the sense of 'We feeling' and sense of responsibility (Mukharjee , 2004:27).

2.2 Situation of Social Exclusion in Nepal : A General Overview

Exclusion is the process whereby certain groups are pushed to the margins of society and prevented from participating fully by virtue of their poverty, low education or inadequate life skills. This distances them from job, income and education opportunities as well as social and community networks. They have little access to power and

decision making bodies and little chance of influencing decision or politics that affect them and little chance of bettering their standard of living.

In Nepal, there are various forms of exclusion and discrimination. Some groups are excluded from economic opportunities and access to services, some group have low participation in national politics, some groups are discriminated by culture, language and religion and some groups are excluded because of Hindu model of caste structure. Some groups are excluded because of dominant feeling of regionalism over the years (Dhal, 2006 and Gurung, 1997). In the patriarchal model of Nepali society, gender discrimination is very high and Nepali women are excluded socially, economically and politically in their everyday life (ibid).

Caste and regional diversity were not kept in mind in the administration and governance throughout the history of Nepal. A study shows that about 65% of the post equivalent to secretary and CDO, was occupied by *Khas*. This percentage increased at 81% in 1999 A.D. (KC, 2007). During this period, the involvement of *Dalits* was nil. In the present public service system, 83% of the official post is occupied by *Chhetri and Bahuns*, 14% by *Newars*. Participation of other 99% of the ethnic groups is only 3% (ibid). It shows the exclusive, unjust and discriminative condition in the state mechanism. According to the population census 2001, the involvement of women in public service is only 9% and there is nominal involvement of *Dalits* in it. Only two *Dalit* persons are in the post equivalent to officer.

There is no access of women and *Dalits* in judicial sector. During the 30 years of Panchyat system, only one person became the member of council of ministry. During 12 years of democratic practice after the downfall of Panchyat system, no *Dalit* was made minister. In the general election of 2048, only one *Dalit* was elected as the member of parliament. In the former three elections after the resotation of democracy in Nepal, the representation of *women, Dalits, Janajaties, Madhesi* was in the decreasing trends.

However, in the present Constituent Assembly, we can see the satisfactory representation of those groups. Out of the total CA members, there are 34.9% *Madhesi*, 33.39% *Aadibasi-Janajaties*,

33.22% women, 8.17% *Dalits* and 3.83% backward areas in the present Constituent Assembly.

2.3 Forest Management System in Nepal

Forest management is not new issue in the context of Nepal. People have been traditionally managing the local forest since a long. However, this system was replaced after intervention of government legislation and policy. Now, the forests in Nepal are under two types of management system- managed by government and managed by private sector.

i) Private Forest: The forest that is under the control of an individual is called private forest. Such kind of forest can be used by its owner for the personal interest.

ii) National Forest: All sort of forests apart from private forest come under the definition of 'National forest'. There are five types of national forests as per the act which are briefly described below:

Government Managed Forest: The forest that is being managed with the direct initiation of the government is pronounced as the 'government managed forest'.

Protected Forest: The forest that is found inside the boundary of national parks, wildlife reserves, hunting reserves, buffer zones and conservation areas is called protected forest.

Bond/Leasehold Forest: Such kind of forest is handed over by government to certain institution for certain period by taking certain amount.

Religious Forest: Such kind of forest is under control of certain religious institution or trust. Pashupati forest area is an example of such forest.

Community Forest: Such forest is under the management of community (DoF, 2003). The term 'Community' refers to a social group which has sense of belongingness and resides in particular place (E.S Borgadus 1996). And, Literally, we come to know that 'Community Forest' means such a forest that is under the control of local community. In other words, a forest that is preserved, conserved and utilized through the collective decision and collective effort of the local community for the common purpose, can be called 'Community Forest'. (Chhetri, 1999). Similarly,

community Forest has been grouped into four categories based on the type of vegetation dominating community forest in Nepal which can be shown in the following table:

<u>Particulars:</u>	<u>Areas in percent:</u>
Natural Forest	83
Shrub	14
Plantation	3
Grass Land	0.2

(CBS, 2001)

Martel and Whyte (1992) define “It is a village-level forestry activity, decided on collectively and implemented on communal land, where local population participate in the planning, establishing, managing and harvesting of forest crops and so receive a major proportion of the socio-economic and ecological benefits from the forest”. Similarly, according to J. Burley “Community forestry, social forestry and rural development forestry are more or less equivalent and reflect Abraham Lincoln’s view of democracy government of the people , by the people, for the people.”

In this way, we can conclude that the community forest is a sort of forest which the local people manage through the formation of a valid users’ committee under the certain legal provision.

In Nepal, Community Forestry Users’ Group (CFUG) are composed under Forest Act: 2049 and Forest Regulation: 2051(MoFSC, 2009)

According to J. Revington, Rainforest Information Center, 1992, Community Forestry has following features:

-) The local community controls a clearly and legally defined area of forest.
-) The local community is free from governmental and other outside pressure concerning the utilization of that forest.
-) If the forestry involves commercial sale of timber or other products, then the community is free from economic exploitation of markets or pressure from outside force.

-) The community has long term security of tenure over the forest and sees its future as being tied to the forest.

2.4 A Brief History of Community Forestry in Nepal

The local community has been participating in forest management since a long time in Nepal. Though the government realized the necessity of involvement of local people in it very later. The government initiated the process to hand over the right and responsibilities of forest management to the local bodies in 2035 B.S. by making reform in Forest Act: 2018 B.S. Since then, the government has been making relevant legal provisions time to time for the participatory forest management (DoF, 2003).

The community forestry was initiated in early 2030s of the B.S in Nepal. The original concept of community forestry was to protect forest and fulfill the basic need of the local people. After year of protection, growing stocks and potential yields of community forest have increased. Since its introduction, a lot of development has occurred in institutional, forest management, economical and livelihood aspects of community forestry (Kandel et.al, 2061).

In this way, Nepal has made significant progress in the development of forest resource through the Community Forestry Programme (CFP). Compared to the past efforts of forest development, the community forestry programme gained its momentum after it was initiated early in 80' due to its nature of operation and procedures. The main characteristics of CFP are as follows:

-) People's participation in resource management and utilization.
-) Community Forest Users' Group (CFUG) with legal status.
-) Responsibilities to CFUGs for sustainable forest management and bio-diversity conservation.
-) Use of forest products independently by the users as per the forest Act: 1993.
-) Provision of the use of CFUG fund for community forestry development, rural development and income generation (DoF, 2009).

The first community forestry national meeting pointed out necessity to hand over the forest to the local people who had been utilizing that traditionally since a long. The Forest Development Master Plan that was formulated in 2046 B.S, laid community forest in the high

preference. It prioritized on the more participation of people in forest management (DoF, 2003).

Second community forestry national meeting held in 2049 B.S. suggested mainly four things:

- i) To draft plan from lower level.
- ii) To develop human resources.
- iii) To make network of forest consumers and
- iv) To involve NGOs in forest development (DoF , 2003).

Forest Act: 2049 and Forest Regulation: 2051 have given the responsibilities to the forest users' group for the conservation, development, utilization and management of forest by recognizing it as continuous, eligible, autonomous and well organized institution(DoF ,2009).

After the promulgation of the act and regulation, user groups have got right to compose the forest user group, draft action plan and to implement it. In 2052 B.S. Community Forest Development Guideline was prepared and executed for bringing uniformity in the plan and procedures of different CFUGs (ibid).

The third community forest national meeting (2055 B.S) opined that community forest can contribute in the poverty reduction. It also viewed to identify the role of concerned groups and government bodies in the development of community forests. By keeping these things in mind, the community forest development guideline was amended in 2058 B.S. and implemented (ibid).

Tenth periodic plan and three years Interim Plan have also emphasized on the forest conservation, development and utilization for the poverty reduction. Forth community forest national meeting (2061 B.S.) aimed to contribute in poverty reduction and meeting the Millennium Development Goal through the medium of community forest management to address the issue of second generation of community forest like sustainable forest management, good governance, and livelihood (NPC , 2006).

Similarly, the fifth community forest national meeting held in (2056 B.S.) suggested to promote the participation of poor, *Dalits*, *Janjaties*, *Madhesi*, indigenous, women, back warded and deprived groups in the mobilization of forest resources. To address this suggestion and execute the provision of ILO Treaty 169, Community Forest Development Program Guideline second amendment was made in 2065 B.S.

Nepal has 36.6% forest area including shrubs land. 25% of it is community forest which has an area of 12,40,000 hectare. Now there are about 14,500 CFUGs working in this field (NPC, 2007).

Community forestry is the main strategy in Nepal's forestry sector policy. There is close linkage between forestry and local people in Nepal. Local people mostly depend upon the forest resource to meet their fuel, wood, fodder and timber need. Over 95% of the Nepali populace directly depends on the forest for their needs of timber and non-timber forest products (Gautam, 2006). This high forestry dependency among people makes country's forest sector always an important issue for the successful implementation of community forestry in Nepal (Bhattarai, 2006).

CF is claimed by many as one of the most successful programs in Nepal. It has become effective in addressing livelihood of the community and conservation issues together and received attention as a successful resource management model both nationally and internationally.

Community Forestry Programmed (CFP) has both positive and negative impacts in the society. Gupta has pointed out some Positive aspects of community forest in his book 'issue of community forest' (2003:19). They are as follows:

-) It has helped to conserve the habitat of wildlife.
-) Barren and naked areas are being full of greenery.
-) Sources of water are being conserved.
-) It has supported in the conservation of floral and faunal diversity.
-) It is supplying both timber and non-timber forest products.
-) Local people are using different forest products legally under the statutes and national plan of CF.
-) Local roads, bridges, schools constructions and other local development activities are being carried out by utilizing the CFUG funds.
-) Forest area is increasing.
-) People are being sensitized and motivated in forest conservation by controlling forest fire, undue cutting down trees etc.
-) It has supported in eco-tourism.
-) It has helped in the development of local leadership in the forest resource management.
-) Local people are engaged in different income generating activities such as animal husbandry, milk production etc.

) Local people are getting employment opportunities directly and indirectly (Gupta, 2003).

Despite the success in the implementation of CF, there are a number of challenges. CF is not free from discussions and debate. It is true that CF is one of the successful programs in Nepal but different findings point out that there is an existence of different kinds of conflicts and obstacles. Some of them are as followings:

-) Some local elites have free riding attempts in the forest management.
-) Unjust and unequal distribution of forest products.
-) Poor people have no access to forest products due to high charge.
-) No proportional participation of each caste, religion, sex and occupational group.
-) Less participation of stakeholders.
-) Local people have sense of 'Committee's forests' due to lack of awareness, motivation and empowerment.
-) People conserve their community forest but collect different forest products illegally from nearby government manage forest.
-) Conflict among local bodies and CFUGs in utilizing forest resources.
-) High membership fee.
-) No access of women, poor and marginalized groups in decision making of CF.
-) CFUGs have not prioritized the pro-poor program.
-) Even some leaders of CFUGs have no concept and legal provisions of CF.
-) The people having no forest locally are deprived of utilizing forest resources (Gupta, 2003).

Hence, various problems that are existed in the CF, have created unwanted results. Social exclusion is one of them.

2.5 Need of Social Inclusion in Community Forest Management

Social inclusion is a multi dimensional concept. It is a global phenomenon. In other words, the voice of inclusion is rising from local to global context today (Pokhrel, 2004).

In case of community forestry in Nepal, we see not only positive aspects but also problems and hindrances in the forest management. Due to conflict, poverty and illiteracy, the people of grass-root level are not included in forest management (Poudel, 2004). Especially women, *Dalits*, disabled and other marginalized groups are being excluded from it. Only a certain caste, sex and group is involved in the mobilization of community forests. A large number of groups are outside of CFUGs owing to lack of motivations, awareness, skill etc (Poudel , 2004).

The discriminative, unequal and conservative society is the root cause which does not let to happen social inclusion in community forest management (Pokhrel, 2004).

The Community Forest Fifth National Meeting held in 2065B.S. also lays emphasis on the formulation of inclusive CFUGs. It has aimed to ensure the active participation of disadvantaged, poor, *Dalit*, *Medhasi*, *Janajatis*, indigenous, back warded and marginalized groups in the community forest resources. It has realized that no community forest development program becomes successful without social inclusion (ibid).

The guideline of community forest development programmed 2009 has made a provision to empower the back warded sections of CFUG, make their Participation in the discussion on policies of forestry, social and legal norms of community forestry, rights and duties of consumers and procedures of formation of community forest (ibid). It has realized the necessity of poverty reduction, even distribution of resources, ensure access of women and poors in decision making process and identify the wants of those weak sections through community forestry (ibid).

The guideline has directed to organize general meeting of CF in proper time and location so that poors, women, *Dalits* and back warded people also can participate in it. It has guided to ensure participation of such groups at least 50 percent and involvement of one man and one woman in the meeting. As per the guideline, at least 35 percent of the total income of the CF must be allocated to run targeted programmes for women, *Dalits* and *Aadibasi-Janajati* (ibid).

Hence, we need to reform some unjust social rules and regulations, sensitize local people, motivate, empower and encourage them and make conducive environment to involve such groups in the CFUGs.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter describes the method which was used by the researcher to obtain the answer of the research question or objectives.

3.1 Research Design

The study has become descriptive and analytical in nature. Descriptive in the sense that it has described the overall socio-economic and other sorts of condition of concerned population and in the other side, analytical in the sense that it has analyzed the affecting factor that play role in the social inclusion in community forest management in the study area.

3.2 Rationale of the Selection of Study Area

Panchkhal VDC area is such an area which has more social diversity. Bahun, Chhetri, Danuwar, Tamang, Giri and some *Dalit* castes reside in it. So, it was more interesting to study the inclusion of each of the sections in the community forest management process from sex, caste, age, occupational and religious point of view. Moreover, the area is also suitable for examine the hindrance of social inclusion by caste and ethnic variation.

3.3 Nature of Data

Both primary and secondary data was collected while conducting the research. Primary data was extracted from observation, key informant's interview and focus group discussion.

Secondary data regarding to the topics have been gathered from the concerned offices, journals, books, reports and other related research literatures.

3.4 Universe and Sample Size

The study has been centralized into the BCF of Panchkhal VDC area. Therefore, BCF is the universe of this study. Only one CFUG (Bhaisekhola CFUG) has been selected as sample through probability sampling method. There are 172 households under Bhaisekhola CFUG. First of all, total households were categorized on the basis of caste/ethnicity and 60 households were selected as sample by making representation of each caste/ethnicity proportionately. Hence, the stratified sampling method was applied in the study (See Appendix: C). It

is hoped that the selected samples have represented all characteristics of the whole universe of the study.

3.5 Tools of Data Collection

All the required secondary data were gathered through the review of concerned literatures. In the process of collecting primary data following tools had been applied:

3.5.1 Household Survey-

Different information related to socio-demographic characteristics, religious status, occupational status, land size, animal husbandry, crop production, food sufficiency and utilization of forest products were gathered through household survey.

3.5.2 Interview of Key Informants-

Information about location, climate and topography of the study area, about the composition of the CF executive committee, resource distribution, resource management, involvement of the local people in the CF, history of the CF, hindrances of social inclusion in the CF and place to meet them easily were gathered through interview of key informants.

3.5.3 Observation-

The gathered information by other tools were verified through observation. Especially social setting, settlement, house-type, pile of firewood, participation of different individuals and groups in the meeting of BCF, decision making in CF activities were observed during field study.

3.5.4 Group Discussion-

The factors that hinder to happen social inclusion in the community forestry, attendance of different sexes, occupational groups, religious groups, age groups were viewed and their experiences, difficulties and aspirations were gathered through group discussion.

3.6 Data Processing and Analysis

The collected data has been analyzed through various statistical tool as per need. Data analysis has been conducted manually. First of all,

crude data were processed or edited with verification. Secondly, the edited data were classified as qualitative and quantitative categories. Thirdly, quantitative data were tabulated with simple tabulating method. Fourthly, the qualitative data were incorporated with the quantitative data in terms of various topics and sub-topics. And lastly, both types of data have been systematically analyzed with the examination of relationship between and among dependent, independent and other extraneous variables.

The quantitative data regarding population, occupation, religion, age, sex composition have been processed, tabulated and analyzed with the use of simple statistical tools like percentage, mean etc.

3.7 Limitation of the Study

Due to limited resources, means, time the study has been confined in the following points.

-) The study has been conducted only in the small selected community forest area of Panchkhal VDC.
-) The findings of the study may not be generalized comfortably to other cases and areas.
-) The finding of this study has not been expected equally applicable forever because the changeable time of socio-cultural life may influence the findings.
-) This study has simply been centralized into 'social inclusion' aspect of the community forest management.

CHAPTER FOUR

GENERAL INTRODUCTION OF THE STUDY AREA

Kavrepalanchok district lies in Bagmati zone of central hilly region. Its total area is 1404 sq k.m. which is located between 27°20' to 27°85' north latitudes and between 85° 24' to 85° 49' east longitude. It is 200 meter to 3018 meter high from the sea level. Kokhajor river is the lowest and Bethanchok Narayan is the highest part of this district.

Ramechhap and Dolakha in the east, Kathmandu, Bhaktapur and Lalitpur in the west, Sindhupalchok in the north and Sindhuli and Makwanpur in the south bound this district.(DDC, Kavre, 2010)

Kavrepalanchok is in 33rd position among the districts of Nepal in terms of development index. It is in 42nd position in poverty, 40th position in women empowerment, 3rd position in the availability of natural resources, 42nd in socio-economic infrastructure development, 47th in health condition and 66th in infrastructure development (ibid).

This district can be divided into 6 main parts- i) Koshi pari ko Bheg, ii) Timal Bheg, iii) Dapcha Chhetra, iv) Plain valleys,[Panauti, Banepa, Panchkhal, Mahadevsthan], v) Danda Pari Ko Chhetra and vi) Roshi Warpar Ko Chhetra. There are 326 community forests that occupy 13010 hectare area which benefits 28469 households of the district. Similarly, it has 164 leasehold forests that occupy 72914 hectare area. 1088 households are being benefited by these leasehold forests. Saal, Saaj, Simal, Siris, Khayar, Banjh, Uttis, Chilaune, Katus, Salla, Gogan, Khasro, Falat etc. are main plants and trees of this district.

Kavrepalanchok district has 4 constituencies, 15 illakas, 3 municipalities and 87 village development committee. Panchkhal VDC is one of them.

4.1 Location of the Study Area

Panchkhal VDC area lies in the northern part of Kavrepalanchok district in illaka no.12. It is 35 Km far from the capital city Kathmandu and 15 km far from the district headquarter, Dhulikhel. It is located at 85°38' east longitude and to 27°41' north latitude. Araniko highway with 13 km length passes through this VDC area. It is 937 meter to 1219 meter high from the sea level. Hokse and Dev Bhoomi Baluwa VDCs in the east, Dhulikhel, municipality and Kavre VDC in the west, Anaikot,

Jyamdi and Jaisithok VDCs in the north and Patlekhet and Fulbari VDCs in the south bound panchkhal VDC area (VDC, Panchkhal : 2010).

4.2 Area

Panchkhal VDC has an area of 43724-9-3-3 ropani in which 25746-13-1-2 ropani is arable. Out of total arable land, 8105-15-2-1 ropani gets irrigation facility while 17641-9-2-2 ropani area does not get irrigation facility. 16208-12-0-0 ropani area of the VDC is occupied by forest area and 596-7-0-0 ropani is pasture land. If we study it in terms of percent, 56.81 percent of the total area of Panchkhal is arable in which 24.51 percent gets irrigation facility and rest 32.30 does not have the irrigation facility. 27.68 percent land has forest, 2.04 percent is occupied by settlement, 2.84 percent by roads and 10.62 percent by rivers and rocks (ibid).

4.3 Physical Feature

Panchkhal VDC area can be divided into 2 main parts:Hilly area: *Thumka ko danda, Koal ko danda, Khawa, Pipal danda, Keraghari, Jagatapati* etc. are main hilly parts of the VDC. The temperature of this area is comparatively colder from where we see beautiful ranges of mountain. Total area of ward no 1,2,3 and some parts of ward no 7 and 8 lie in this area. Plain area: It is main and productive part of Panchkhal VDC area. It has hot climate which is irrigated by Jhiku, Danfe, Chakhola etc. small rivers . Total area of ward no 4, 5, 6, and some parts of ward No.7 and 8 lie in this area(VDC, Panchkhal : 2010).

4.4 Social Setting of the Study Area

Total population of Panchkhal is 13005 in which 6381 are female and 6433 are male. Total family number is 2283 in which 2006 families are Hindu, 218 are Buddhist and 56 are Christian and 3 families are the followers of Islam (ibid). Mostly the local people speak Nepali, Tamang, Newari, Dhanuwari, Gurung and Magar as mother tongue . However people speak Nepali language as common language.

There is one health post and 7 private clinics in this VDC area. 55 Percent of women and 67 percent of men are literate in this area. There is one multiple campus, 2 higher secondary schools, 5 secondary schools, 2 lower secondary schools and 8 primary schools here. Altogether, there are 18 public and institutional schools in this VDC area (ibid).

The main occupations of the local people are agriculture, business, industry and services. Especially Newars are involved in business. Educated, especially Bahun, Chhetri and Newar are involved in industry and service. The main crops grown in the study area are paddy, maize, wheat, barley, potato, cauliflower, tomato, chilly, millet, etc. Nowadays, the farmers are being attracted towards commercial cash crops production and commercial cattle rearing like cow, buffalo, goat, poultry farming, fisheries etc.

Panchkhal VDC area is rich in tourism. The main tourism sites of the VDC are Khawa, Keraghari, Zero Kilo, Lamidanda, Thumka and different community forest areas. Mostly people visit the CFs for the study of bio-diversity, picnic center, time pass etc.

Panchkhal VDC area is inhabited by different castes. Tamang, Danuwar, Newar, Chhetri, Bahun, Sarki and Giri reside here. Especially Newar and Danuwar settlement is cluster whereas the settlement of other caste/ethnic groups is scatter.

Different local people celebrate different festivals such as- Dashain, Tihar, Maghe Sankranti, Fagu Purnima, Chaite Dashain, Mata Tirtha Aausi, Buddha Jayanti, Saune Sankranti, Janai Poornima Teej, Krishna Astami, Gokarne Aausi, Hari Talika Ekadashi, Swasthani Brata, Christamas, Lhosar, Goth Pooja etc. Some religious places of it are- Dugdeshwor Mahadev, Kotdevi Mandir, Golmadevi Mandir, Panchayan Mandir etc.

4.5 Community Forest Areas

There are 9 community forest areas in Panchkhal VDC area. They are- Thuli Ko Samudayik Ban (53.16 hectare), Dhaireni Samudayik Ban (9.75 hectare), Kaji Ko Samudayik Ban (181.75 hectare), Kola Ko Danda Samudayik Ban(4.75 hectare), Ratmate Samudayik Ban (121.75 hectare), Bokse Ko Samudayik Ban(52.37 hectare), Bhirbari Sola Thape Samudayik Ban (17.21 hectare), Bhaisekhola Samudayik Ban (137 hectare) and Bhasmepakha Samudayik Ban (101.20 hectare). The total area occupied by CF is 678.94 hectare (Village profile, 2010). This study has been centralized into the case study of Bhaisekhola community forest.

Bhaisekhola community forest area lies in ward no. 5 of Panchkhal VDC area. It was established in 2052 B.S. with the initiation of local people. This CF includes 172 households. It occupies an area of

137 hectare. *Saal, Salla, Chilaune, Uttis* are main trees that are found in the CF. The local depend upon the CF for different purposes like firewood, fodder, timber, leaf-litter, herbs-shrubs, religiously related plants etc which will be described in detail.

CHAPTER FIVE

SOCIAL AND ECONOMIC PROFILE

5.1 Age Distribution of the Population

The population of the study area has been categorized into 3 age groups-below 14 years, 15 -59 years and above 60 years. Age distribution of the population is given in the table 5.1.

Table 5.1 Age Distribution of the Population

Age	Number of people	Percent
Below 14 years	87	27.88
15-59 years	192	61.54
Above 60 years	33	10.58
Total	312	100.00

Source: Field study 2010.

As per the field study, the data shows that 10.58 percent people in the study area are above 60 years. Majority of the local people (61.54%) are in between 15-59 years and second large portion is accounted by the age group below 14 years (27.88%). Therefore, we find pre-dominance of youths in the study area. There is linkage between age and forest. Here, we find that the youth are the main consumers and users of CF. Although, children seemed to be involved in the collection of firewood, fodder and leaf-litter. Similarly, persons of the age above 60 years were involved in collecting mushroom, herbs and shrubs, digging out wild yam etc.

5. 2 Sex Distribution of the Population

Here, the population distribution has been studied in terms of sex-male and female. Sex distribution of the population is given in the table 5.2.

Table 5.2 Sex distribution of the population

Sex	Number of People	Percent
Male	150	48.10
Female	162	51.90
Total	312	100.00

Source: Field study 2010.

While talking from the aspect of sex we find difference between the number of male and female. 51.90 percent of the total population is female where as only 48.10 percent is male. Therefore, female population

size is larger than the male population size in the study area. It may be due to the higher priority of male/ son in family. The concerned families give birth to more daughters for waiting for son due to their ritual, cultural and social value. Mostly women are engaged in the collection of fodder, leaf- litter, firewood and other forest products.

5.3 Caste/Ethnic Distribution of the Sample Population

The population of the study area is composed of different castes/Ethnicity. They are Danuwar, Newar, Bahun, Chhetri, Tamang and others. Castes/ethnic distribution of the population is given below:

Table 5.3 Caste/Ethnic Distribution of the Sample Population

Caste/ Ethnicity	Number of Family	Percent	Total Population	Persons per Household
Danuwar	18	30.00	106	5.89
Newar	15	25.00	82	5.47
Bahun	9	15.00	37	4.11
Chhetri	8	13.33	33	4.12
Tamang	4	6.67	23	5.75
Other	6	10.00	31	5.17
Total	60	100.00	312	(Average)5.2

Whenever we study the demographic characteristics of the study area in terms of caste and ethnicity, we do not get consistency among people. Different people are of different castes and ethnicities. Majority of the families (30.00%) are Danuwar, followed by Newar (25.00%), Bahun (15.00%), Chhetri (13.33%), Tamang (6.67%) and other (10.00%). Here, 'others' include Giri and some *dalit* castes .

Hence, in terms of caste and ethnicity there is per-dominance of indigenous castes (Aadibasi-janajati: 61.67%) in the study area. Janajaties have their historical residence there whereas Bahun and Chhetri are newly migrated towards that area. The family size differs from caste to caste. Comparatively Chhetri and Bahun have smaller size of family as compared with other caste/ethnic groups. Danuwars have larger size of family. If the size of family is larger, the volume of using forest product will also be larger.

5.4 Educational Status of the Studied Population

Educational status of the population has been categorized into 4 categories-illiterate, below 5 class, 6-10 class and over SLC. The educational background of the population is given in the table 5.4.

Table 5.4 Educational Background of the Population

Educational Background	Male		Female		Total	
	No.	%	No.	%	No.	%
Illiterate	26	8.33	81	25.96	107	34.29
Below 5 class	53	16.99	49	15.70	102	32.69
6-10 class	57	18.27	26	8.33	83	26.60
Over SLC	14	4.49	6	1.92	20	6.41
Total	150		162		312	100.00

Source: Field study 2010

Educational background is also diverse in the concerned area. There is dominance of totally illiterate people (34.29%) followed by below 5 class (32.69%) 6-10 classes (26.60) and over S.L.C (6.41%). The data shows the weak educational background of the study area. Those who are illiterate, they are especially from *dalit* and so called low caste group while over S.L.C are from so called high caste group like Chhetri and Bahun. From the point of view of sex, especially male are highly educated. Women are deprived from the light of education in the study area. The number of illiterate women is larger than the number of men while in other levels, there is comparatively larger number of men. It shows the unequal excess of education to male and female. Educated persons make decisions in the BCF while less educated and illiterate persons collect forest products from BCF.

5.5 Religious Status

Religious diversity is another special feature of the people of the study area. The religious composition of the study area has been given in the table 5.2.

Table 5.5 Religious Status

Religions	Number of family	Percent
Hindusim	32	53.33
Buddhism	21	35.00
Christianity	7	11.67
Total	60	100.00

Source: Field Study, 2010

The data given in the table 5.5 shows the religious status of the study area. Here, most of the people [53.33%] are the followers of Hinduism. Specially Chhetri, Bahun and some Danuwars and Newars are the followers of Hindusm while specially Tamangs and majority of the

Newars are Buddhists. Buddhism accounts 35 percent of the total family. Only 11.67 percent of the total family are Christians. People have become Christians willingly and unwillingly. Generally those who are dominated in the name of caste under Hindu caste system have changed their creed.

However, there is no religious conflict in the study area. There is no clash in the name of creed. There is good religious tolerance in the study area. There is close linkage between religion and BCF. Hindu people have got chance to utilize the forest more than other religious groups. Hindu people extract more firewood not only for daily purposes but also during feast, parties and burning the dead body. They collect leaves for making leaf-plates during occasions. Buddhist and Christian people bury dead body in the BCF area. But they are not allowed to construct concrete grave.

5.6 Occupational Status

People in the study area have adopted different occupations but the main occupation appears to be 'agriculture'. Occupational composition of the study area has been presented in the table 5.6.

Table 5.6 Occupational Status

Occupations	Number of Family	Percent
Agriculture	41	68.33
Business	7	11.67
Service	6	10.00
Others	6	10
Total	60	100.00

Source: Field Study, 2010

The data in the table 5.6 vividly shows that the economy of the concerned area is agriculture based (68.33%). Here, 'agriculture' encompasses poultry farming, animal husbandry etc. along with cultivation.

Second position in the occupational structure is accounted by business (11.67%). Tea shop-keeping (2 families), shop-keeping (3 families) and other types of business (2 families) have been incorporated under the definition of 'business' here. A small portion (10%) of the population is involved in service. Some sell their service in the governmental offices while some in INGOS and Private sectors. Specially, Bahun, Chhetri and Newar were involved in business and service while so called low caste people were involved in agriculture. Rest of the people (10%) are engaged in other occupations. We have kept manual labor and foreign employment under the topic 'other occupation.' Especially, pors and low income groups are involved in such activities.

So called high caste people are engaged in service and low caste people are mostly engaged in manual labour. Sexually speaking, male are involved in service while of most of the female are involved in agricultural and non service works . There is connection between occupation and the BCF. Persons who follow agricultural activities, they rely more on the BCF for fodder, leaf-litter, firewood etc. as compared with other occupational groups

5.7 Land Size

Land holding size differs from family to family in the concerned area. The land holding pattern is unequal. There is no consistency in the size of land ownership. The land holding pattern of the study area has been given in the table 5.4.

Table 5.7 Land Holding Pattern Under the Studied Houses

Size of Land (Khet)	Number of Family	Percent
Less them 10 Ropani	36	60
10-20 Ropani	10	23.33
More than 20 Ropani	10	16.67
Total	60	100.00
Size of Bari	Number of Family	Percent
Less than 10 Ropani	38	63.33
10-20 Ropani	16	26.67
More than 20 Ropani	6	10.00
Total	60	100.00

Source: Field study 2010.

The table 5.4 shows the unequal land distribution pattern in the study area. Majority of the families (60%) have small size of land (less than 5 Ropani). Portion of families having 5-10 Ropani land is 23.33 percent and 16.67 percent families have over 10 Ropani land. The key informant informed me that Chhetri and Bahun have owned large size of Khet while so called low caste and *Janajaties* have owned small size of land.

The pattern of bari holding roughly matches with the pattern of khet-holding. Majority of the families (63.33%) have small size of bari (Less than 10 ropani). 26.67 percent of the total families hold 10-20 ropani bari while only 10 percent of the families hold more than 20 ropani bari. Land-holding pattern and the BCF are linked with each other. The families having large size of land have less reliance on the BCF because they have sufficient firewood, leaf-litter, fodder etc. in their own land. On the other hand, the families having less land, have heavy reliance on the

BCF because they totally depend on the BCF for firewood, leaf-litter, fodder, timber etc.

5.8 Crop Production

The crops production in the study area can be categorical into two categories -food crops and cash crops. Food crops include paddy, maize, what millet etc. Cash crops include vegetables like potato, tomato, beans, gourd, bitter-gourd, leafy vegetable etc. The condition of crops has been presented in the following table 5.8.

Table 5.8 Crop Production in Amount by Family Size

Cereal Crops (In Amount)	No. of Households	Percent	Cash Crops (In Amount)	No. of Households	Percent
Less than 10 Quintal	35	58.33	Less than 10 Quintal	37	61.67
10.1-20 Quintal	15	25.00	10.1-20 Quintal	16	26.67
More than 20 Quintal	10	16.67	More than 20 Quintal	7	11.66
Total	60	100.00	Total	60	100.00

Source: Field Study, 2010

As per table 5.8, we know that a large portion (58.33%) of the families produce less than 10 quintal food crops. It is due to their small size of land holding. 25 percent of the families produce 10-20 quintal while 16.67 percent families produce more than 20 quintal food crops. It is due to their large size of land holding. While talking of cash crops, majority of the families (61.67%) produce less than 10 quintal cash crops. 26.67 percent of the families produce 10-20 quintal whereas 11.66 % families produce more than 20 quintal cash crops. The quantity of food crops and cash crops depends on the size of land, quality of land, facility of irrigation, supply of other production materials.

The key informants informed me that people in the study area are oriented into cash crops production as compared with food crops production after the restoration of democracy in 2046 B.S. because of awareness and availability of market near to the study area.

There is close relation between CF and crops production. The families those produce more cash crops and food crops has less reliance on forest for survival but the poor families that cannot produce sufficient

cash and food crops have to depend on forest-products like firewood, other edible products etc. for their livelihood.

5.9 Food Sufficiency

Families in the study area are of different economic status. Their food sufficiency is determined by the volume of food-grain production that depends on the size of families, size of land, quality of land, irrigation facility, availability of other production materials etc. The table 5.9 shows the condition of food sufficiency in the sample households:

Table 5.9 Food Sufficiency

Duration	Number of Family	Percent
1-3 months	18	30.00
4-6 months	7	11.67
7-9 months	14	23.33
10-12 months	11	16.67
More than 12 months	10	18.33
Total	60	100.00

Source: Field Study, 2010

The table 5.9 gives clear picture of the condition of food sufficiency in the study area. 41.67percent of the families do not have food for more than 6 months. Most of them are from so called low caste. It shows the weak food condition of the concerned people. 16.67 percent families can produce food crops for than 10-12 months and very few families [18.33%] can produce sufficient cereal crops for more than 13 months. Castely speaking, such rich families are from so called rich high castes. It is because such castes have owned the plain and fertile land and such land gets good irrigation facility. The families that can not produce food for whole months, they manage for food through animal husbandry, labor, cash crops production etc.

5.10. Animal Husbandry

Animal husbandry is the subsidiary occupation of the people of the study area. Animal husbandry and agriculture are closely related with each other. They are supplementary to each other. The types of animal and their number is given in the table 5.10.

Table 5.10 Animal Husbandry

Type of Animal	Number of Family	Percent
Buffalo	29	48.33
Cow	19	31.67
Goat	58	96.67
Pig	4	6.67

Source: Field Study, 2010

In the table 5.11, we find goat rearing common in the study area (96.67%). It is because it is easy to rear goat and there is availability of fodder for goat. People rear goat for meat. Second position is occupied by buffalo rearing (48.33%) and third position by cow rearing (31.67%). The local people rear buffalo and cow for milk products and manure. When we observe deeply the above table 5.5, we find that 20 percent of the families rear neither cow nor buffalo. Especially the families whose main occupations are service and business, have not reared cow and buffalo. Very nominal families (6.67%) rear pig. Especially *Dalit* rear pig in the study area. There is closed relation between animal husbandry and CF because the quantity of utilization of forest products like leaf litter, fodder etc. depends upon the number and types of livestock. It is so because more livestock and larger livestock need more fodder. In such a condition, there will be high dependence on the BCF.

CHAPTER SIX

SOCIAL INCLUSION IN BHAISEKHOLA COMMUNITY FOREST

6.1 Utilization of Forest Production

There are various ways to utilize forest resources. It is of multiple use. Local people of the study area utilize different timber and non-timber forest products as per their necessities under rules and regulations of the CFUC.

Utilization of Forest Product	No of Households	Percent
Timber	60	100
Firewood	60	100
Fodder	60	100
Leaf-litter	60	100
Other Products	60	100

Source: Field Study, 2010

All people are directly depended upon the BCF for different types of forest products like timber, firewood, fodder, leaf-litter and other products like religiously related plants, edible plants, herbs and herbal products. I have described it in detail below.

6.1.1 Use of Firewood

Firewood is common source of fuel in the study area which is taken from the forest. Utilization pattern of firewood in the BCF is given in the table 6.1.

Table 6.1 Use of Firewood

Collection of Firewood (In Bhari in a Year) by Family	Number of Family	Percent
less than 20	13	21.67
20-30	16	26.67
more than 30	31	5.66
Total	60	100.00

Source: Field Study, 2010

Firewood is the main forest product that is used by the local people in their daily life. More than 51 percent of the families extract more than 30 bhari firewood in a year. They are form low income group who have no alternative source of fuel. 26.67 percent of the families extract 20-30 bhari firewood in a year. Only 21.67 percent rich people extract firewood

less than 20 bhari in a year because they can manage for alternative source of fuel like bio gas, LP gas and electricity. The rich people are mostly from the high caste group. So called high caste families can manage for those alternatives sources of fuel. Hence, they need less firewood as compared with so called low caste families.

In this way, quantity of firewood that is taken from the community forest depends on the number of cattle, condition of alternative source of fuel and the size of family. The community forest users' committee has made a provision to extract firewood twice in a year for 15-15 days. The consumers do not have to pay any amount for collecting firewood from the BCF. Hence, the families having larger number of members can collect more quantity of firewood and vice versa.

6.1.2 Use of Fodder

Fodder is such a forest product that supports in the animal husbandry. Fodder in the study area is being extracted from forest in different quantities. That is shown in the table 6.2.

Table 6.2 Use of Fodder

Collection of Fodder (In Bhari in a Week) by Family	Number of Families	Percent
3	18	30.00
4 -6	27	45.00
More than 6	15	25.00
Total	60	100.00

Source : Field Study, 2010

The table 6.2 shows that the extraction of fodder also varies in the study area. Majority of the families [45%] take 4-6 bhari fodder in a week. 30 percent families take less than 3 bhari fodder in a week where as 25 percent of the families bring more than 6 bhari in week. The quantity of fodder extracted from the community forest depends on the types of cattle, number of livestock and condition of alternative fodder like husk, *Dana*. The families which have large livestock like cow, buffalo, they collected and the families rearing small livestock like goat needed no more fodder. In the study area, normally the household which has small size of land holding, has higher dependency on BCF for fodder. There is no provision for charge on collecting fodder in the study area.

6.1.3 Use of Leaf-Litter

Leaf-litter is used for managing for the habitation of the livestock and preparing the compost manure that is useful in the farmland. The condition of utilization of leaf-litter in the study area is given in the table 6.3.

Table 6.3 Use of Leaf-Litter

Collection of Leaf-Litter(In Bhari in a Year) by Family	Number of Families	Percent
Less than 20	17	28.33
20-30	27	45.00
More than 30	16	26.67
Total	60	100.00

Source: Field Study, 2010

Approximately half (45%) of the families take 20-30 bhari leaf litter in a year. 28.33 percent Families take less than 20 bhari and only 26.67 percent families take more than 30 bhari leaf and litter in a year. The volume of leaf and litter also depends on the number of livestock and size of the land. The community forest users' committee makes the forest open to extract leaf litter time to time. There is no provision for charge on collecting leaf-litter in the study area. All the consumers have to renew their membership by paying 100 Rupees. They can collect fodder, leaf-litter and firewood without any charge after the renewal of their membership.

6.1.4 Use of Timber

Timber is one of the main forest products of the BCF. The local consumers depend on the BCF for taking timber. Normally, the local people take timber from the BCF for building new house and rebuilding destructed and burnt house. First of all, the needy consumer ought to submit an application to the executive committee of the BCF for getting timber. The committee makes decision for the quantity of timber through observation the needy consumers need to pay NRs.30 per cubic foot. Especially *saal* and *salla* are found in the BCF which is used for timber. Economically strong families can pay more for more timber to build larger house. But those who have limited paying capacity, they can take less quantity of timber. Therefore, the utilization pattern of timber in the study area is unjust.

6.2 Composition of the Executive Committee of Executive Committee of BCF

There are altogether 11 members in the Bhaisekhola community forest executive committee. The composition of the CFEC can be studied on the basis of different parameters that are given below:

6.2.1 Sex- Wise Composition in the Executive Committee of BCF

While assessing social inclusion in CF, it is urgent to study the inclusion of different sexes in the CFEC. The table 6.4 shows the sex wise participation in the EC of BCF.

Table 6.4 Sex-Wise Composition in the Executive Committee of BCF

Sex	Number	Percent	Total No.	Percent
Male	8	72.73	471	48.91
Female	3	27.27	492	51.09
Total	11	100.00	963	100

Source: Field Study, 2010

Table 6.4 shows less participation of women in Bhaisekhola CFEC. Only 27.27 percent women in the study area are involved the CFEC while they account 51.09 percent in the total population. One female was treasurer and other two were members. On the other side, male persons account only 48.91 percent of the total population but their representation in the executive committee of the CFUC is 72.73 percent it shows the gender inequality. It indicates that women are not given high post and priority. They are not provided full chance in local forest managements.

6.2.2 Caste-Wise Composition in the Executive Committee of BCF

Again we find unjust inclusion of different castes in the CFEC that has been given in the table below:

Table 6.5 Caste-Wise Composition

Caste	No.	Percent	Total Family	Percent
Bahun	4	36.36	27	15.69
Chhetri	3	27.27	24	13.95
Newar	2	18.17	46	26.74
Danuwar	1	9.10	52	30.23
Tamang	1	9.10	11	6.39
Others	0	0.0	12	6.98
Total	11	100.00	172	100.00

Source: Field Study, 2010

In the table 6.5, we obviously see that so called high caste people (Bahun and Chhetri) have owned 63.63 percent of the total post CFEC with high rank but the total number of the families of Chhetri and Bahun in only 28.33 percent in the study area. 30.00 percent of the total families are *Danuwar* in the study area but their representation in the CFEC in only 9.10 percent. Similarly, 25.00 percent of the total families are Newar in the study area but their involvement in the CFEC is only 18.17 percent. 6.67 percent Tamang families have 9.10 percent share in the CFEC. Therefore, we find better representation of *Tamangs* in the committee. *Dalit's* representation is nil in the committee. It is due to the lack of motivation and opportunity to *Dalits* in the study area.

This sort of composition shows the caste-discrimination in the forest management in the study area. Casteism seems to be one of the hindrance that has led to social exclusion in the BCF.

6.2.3 Religious Composition in the Executive Committee of BCF

Hinduism, Buddhism and Christianity are 3 religions that are followed in the study area. But we find the representation of only Hindus and Buddhist people in the CFEC.

Table 6.6 Religious Composition in the Executive Committee of BCF

Religious	Number of Members	Percent	Total Family	Percent
Hindu	9	81.82	93	54.07
Buddhists	2	18.18	61	35.47
Christians	0	0.00	18	10.46
Total	11	100.00	172	100

Source: Field Study, 2010

54.07 percent of Hindu families are found in the study area but their representation in the CFEC is more than it (81.82%). 35.47 percent Buddhist families have only 18.18 percent participation and 10.46 percent Christian families have no access in the forest management. Therefore, the CFEC is not inclusive in terms of religion. It is fully Hindu dominated CFEC. There is no place for Christianity.

6.2.4 Occupational Composition in the Executive Committee of BCF

Agriculture, Business and service are main Occupations of the local people of the study area. Inclusion of different occupational groups in the CFEC has given in table 6.7.

Table 6.7 Occupational Composition

Occupations	Number of Members	Percent	Total Family	Percent
Agriculture	7	63.64	119	69.19
Service	3	27.27	17	9.88
Business	1	9.09	19	11.05
Other	-	-	17	9.88
Total	11	100.00	172	100.00

Source: Field Study, 2010

We can see the greatest (63.64%) number of farmers participated in the CFEC but still, it is not proportionate because the percent of the families of farmer is 69.19 in the study area. 27.27 percent of people in the committee have service as their occupations but the percent of such family in the study area is only 9.88. 11.05 percent families in the study area is adopting business but their inclusion in the CFEC is less than it (9.09%). Other occupational groups except agriculture, service and business have no participation in the executive committee of the BCF.

In this way, we do not find proportional social inclusion in the community forest management. There is domination of certain sex, caste, religion and occupational group in the study area. It is due to unjust, unequal closed and discriminative nature of the society.

6.3 The Factors that Hinder Social Inclusion in BCF

After studying the entire data, we came to know that the community forest is not inclusive from different points of view.

There is not proportional inclusion of different groups in the concerned community forest. There is a wide varieties of factors that hinder social inclusion in the community forestry. They are as follows:

6.3.1 Male Dominated Society:

There is male domination in the study area. Men are head not only in their home but also in different social institutions. They are more richer, educated and powerful as compared with women. Men are exercising all kinds of economic, political social and cultural rights in the study area.

Therefore, we can see strong condition of men in the composition of executive committee in the BCF. Unlike it, the status of women is very low in the study area. Women are confined into the circumference of the household burden. They do not get an opportunity to enlarge their scope in the society. They are not educated, sensitized, empowered and motivated. 50 percent women are totally illiterate in the study area. Participation of the women in the regular meeting of the BCF was very less. Moreover, they did not take part actively in the discussion. They did not have role to affect in decision making process. They simply clapped for the decisions made by male persons. It shows the low status of women in the study area. Therefore, the condition of women in the executive committee of BCF seems to be weak.

6.3.2 Casteism:

Casteism is a common characteristics of Nepalese rural society including the study area. Different castes are ranked in different hierarchies from top to bottom. Bahun and Chhetries are in top positioni whereas Dalits are in bottom. Their ranks determine their power, rights and opportunities. So called high caste people ate strong in different aspects. They have captured all kinds of economic, political, social and cultural rights. But the indigenous and Dalits are suppressed, dominated

and neglected in the society. They are treated inhumanly. They are poor, less educated and powerless as compared with so called high caste people. They have no access to the natural resources including CF. So called low caste people seemed to be sitting far behind in the meeting of the BCF and they were quite silent during the discussion. Hence, due to caste inequality and caste discrimination there is weak presence of so called low caste people in the BCF.

The data represents that Newar, Danuwar, Tamang and Dalits accounts 26.74%, 30.23%, 6.39%, and 6.98% of the total households respectively but there is 18.17%, 9.10% and 9.10 % representation of Newar, Danuwar and Tamang respectively in the executive committee of the BCF and Dalits and other minorities casts have no representation in the executive committee. It proves that the low status of Dalits and Janajaties in the study area.

6.3.3 Hindu Dominated Society:

The data shows that more than half of the families (53.33%) are the followers of Hinduism in the study area. The portion of Buddhists and Christians cannot be compared with the portion of Hindus. Hindus are more powerful and motivated as their size. There is not the clash among different religions but small religious groups can not dare to claim over their rights. The presence of Christians in the executive committee of the BCF is nil. It is one of the examples that justifies that the minority religious groups are deprived from power and privilege in the society.

6.3.4 Lack of Empowerment to Weak Sections:

People in the study area are not equal status. A few people are in top position whereas different low caste, poor, women, disabled persons etc are living miserable life. They lack education, skill power and rights. They are not aware of their rights and duties. They have not got favourable environment to improve their condition and develop their personality. They have not got chance to expose their hidden reality. 51 percent of the *Dalits* and *Janajaties* are illiterate in the study area. 25.96 percent female persons are illiterate in the study area. We see the low participation of those weak sections in the BCF. 51 percent of the *Dalits* and *Janajaties* are illiterate in the study area. 25.96 percent female persons

are illiterate in the study area. Hence, it needs empowerment to those weak sections of the society.

6.3.5 Economic Factor:

More than 31percent of the families cannot produce food for more than 6 months. Those families have low participation in the executive committee of BCF It shows that economic factor also plays role in the participation in the executive committee of the BCF. Therefore, economic factor also has played role for causing low social inclusion in the management of BCF. A person needs to be economically strong to develop his capability. But if he does not have property to manage for his basic needs, how can he think about other things? The low income groups of poor have no time for joining in the community forestry. They are involved in their works day and night to join their hand and mouth.

CHAPTER SEVEN

CONCLUSION

Social inclusion is the key for opening the door of peace, progress and prosperity. It is the precondition for achieving development. Development is really for the people, of the people and by the people. No works can be succeeded and become sustainable without proportionate inclusion in it. People should have sense of 'we feeling' and our feeling to make it successful and sustainable.

The nature of our society is not inclusive. It is totally exclusive. From central to local level, we do not find the involvement of marginalized, suppressed and disadvantaged groups. All the political, social, cultural, educational, security and administrative sectors are under the domination of certain group. There is discrimination of certain caste, sex, religion and region. Hence, caste system, Hinduism, male-dominated social system etc. are such factors that never promote social inclusion in every aspect of life.

There is abundance storage of natural resources in our country. We have adequate water resources, minerals, forests etc. But each and every section of society has no access to those resources. Certain group is using and abusing those resources for its own benefit. Same condition can be seen in case of community forest of the study area. Weak sections of the local society have not got opportunity to manage the forest. Their presence in the committee is nominal. They have not decision marking power. They are kept in the low rank in the committee. Their number and position do not support them to put-effect in the decision making process.

In the view point of sex, female have no access to forest management. They are still being victimized by the discriminatory culture of the society. They have not crossed the boundary of their house. They are not given freedom to do social service.

In terms of caste, so called low caste people are in minority in the forest management. They are being boycotted by so called high caste people like Chhetri and Bahun.

In terms of religion, Hindu people have captured the right to manage the community forest. Other religion groups are in weak position in the forest management.

In this way, whenever we evaluate social inclusion in forest management, it seems to be exclusive in real sense.

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