

# CHAPTER - ONE

## INTRODUCTION

### 1.1 General background

Forest is an important natural resource for agricultural people of rural Nepal. People use forest and forest products for agricultural equipments, house construction material, firewood for fuel, and fodder for livestock. In the last few decades, the forest area of Nepal has declined rapidly due to over exploitation of forest and encroachment in the forest for extension of agricultural lands to meet the food and other demands of the increasing population.

In many developed and developing countries, interest in community forestry is increasing as an alternative successful forest management option (Hyde 2000). Nepal adopted the community forestry program as a major strategy to manage the country's forests (Agrawal and Ostrom 2001; Dongol et al. 2002). As a result, since the late 1980s the Government of Nepal introduced the policy of transferring the forest management from the Department of the Forestry to local Forest User Groups (FUGs). FUGs are local level institutions formed around identified forest areas specifically for the purpose of their protection and management. The community forestry program indicates that community mobilization is essential for forest management and sustainable utilization, as well as for community development (Kandel and Dahal, 2008). Realizing the people's dependence on forests and importance of their involvement in forest management, the Nepal Government has initiated community forestry programs, with the aim of fulfilling the basic needs of rural communities as well as conserving the forest resources. Community forestry (CF) is a participatory approach of forest management where a rural community living around a forest organize themselves to form a "Forest User Group" (FUG) to manage the forest. The CF program has been recognized as one of the most innovative intervention in promoting local control if forest management.

The Forest and Agricultural Organization (FAO) defines, "community forestry as any situation which intimately involves local people in forestry activities (FAO, 1978). Like wise, Inserra (1988) writes "community forestry is management of local forest by local people depend forest for fuel wood, fodder, timber, food and raw materials (cited in: Joshi,

1995). Thus, Community Forestry is a strategic conservation and management of the forest with direct involvement of the locals which aims for improving the livelihood of poor communities and fulfillment of needs of the users.

The word “participation” denotes partaking or involving in any activities being carried out in society. McPherson and McGarry (1987) define participation as process of including beneficiaries in the solution of their own problem. Therefore, People's participation is the process of involving the people in all the activities of development including problem identification, appraisals, planning, implementation, operation and maintenance, monitoring and evaluation.

The concept of people's participation in development became known after the failure of the ‘Trickle Down’ model of development advocated after the II World War (Lohani, 1980). Thereafter to solve the problems various attempts were made in different concepts such as, People's participation, putting people first, empowering the locals, bottom up approach, community participation etc. (Chhetri, 1999).

Participation refers to involvement of local populations in any development. Participation requires recognition and use of local capacities and avoids the imposition of priorities from the outside. It increases the odds that a program will be on target and its results will more likely be sustainable. Ultimately, participatory development is driven by a belief in the importance of entrusting citizens with the responsibility to shape their own future (Jennings, 2000).

This research attempts to examine the successes and failure of people’s participation in the Tekan Thumki CF in Vyas municipality of Tanahun District.

## **1.2 Statement of the problems**

Forest is one of the major natural resources of Nepal which plays a important role in our daily lives. There was a popular saying in Nepali which goes about 20 years back i.e. ‘**Hariyo Ban, Nepalko Dhan**’. Literally, it means that **the green forests are the wealth of Nepal** (Chhetri, 1999). Nowadays it is said that ‘**Samudaik ban Garib ko Dhan**’. Above statements shows the vital role of forest in Nepal. Moreover, Nepalese economy is primarily based on agriculture and livestock farming which has direct connection to the

forest resources for its maintenance. Forest provides 81% of the fuel consumption and more than 50% of the fodder for livestock (WEC, 1997). Besides these, forest plays an important role in soil conservation and environmental balance.

During the time of unification of Nepal, the forests were regarded as the security boundary of the nation. So the area of forest was conserved. During the Rana period the area of forest was decreased in comparison to it was in unification period. The reason behind this were a) the government policy to increase the land tenure, b) the export of large amount of timber to East-India company c) the practice of Birta and Jagir to the state officials as the part of their salary. After the democratic revolution in order to reduce the degradation of forest the contemporary government nationalized all public and private forest in 1957. People became apathetic towards government policy because they were deprived of their right to manage and take benefit from the forest. This alienation of the people from resource management culminated at the heavy destruction of the forest. Between then, this conflict between government and people compelled government to give all responsibilities of forest to the community. In 1979, government handover forests to community level who had used it sustainable and protected. The government recognized the CF program. Through a new Forestry Master Plan in 1989, this program relied on local user groups for protection management and utilization of the forest.

The participation of people has become the slogan of development and conservation of resources in the developing countries including Nepal (Chhetri, 1999). It was also seen in the forest management. Some scholars pointed out the local people have well participation in different activities of community forest (Acharya, 2002). People's participation is a key solution to effective protection and management of community property resources particularly forests (Chhetri and Pandey (1992). In the similar way Kayastha (1991) also argue that people's participation is most essential feature of community forestry. A genuine participatory approach is important and the association of participation in the programme should grow out of the community organizing process.

The genuine participation requires active involvement of people in cost and benefit sharing. Active participation of the people in CF and their perception still seem unsatisfactory. In this context, Chhetri (1999) argues that some scholar pointed out that participation in community forestry seems like a story of explaining the elephant by six blind people that

means there is a variation between theory and practice in participation of people in community forestry.

Nepal is a multi-ethnic and cultural country. CF is one example in which all categories of people have participated. Low caste groups, women and marginalized people have not been able to influence the decision making process of FUGs. The researcher tries to understand the issues of people participation in Tekan Thumka CF. the main concerns are:

- ) What socio-economic backgrounds of people in Tekan-Thumka CF?
- ) How is the participation of different category (sex, caste) people?
- ) What are the factors that affecting people's participation in CF management?
- ) Is there equal participation of where class, caste, sex and other category in forest resources distribution?
- ) How is the access of all users to Taken Thumki CF fund?
- ) How is the situation of people's participation in CF management?

### **1.3 Objectives of the study**

The general objective of the study is to find out situation of people's participation in different dimension of community forestry in Tekan Thumka CF. However, and the specific objectives of present study will be as follow:

- ) To describe socio-economic features/characters of the Tekan Thumka CF users.
- ) To examine the situation of people's participation in where sex, and caste/ethnicity in Tekan Thumka CF.
- ) To highlight motivating and hindering factors for the people's participation in Tekan Thumka CF.

### **1.4 Rationale of the study**

People's participation is an important issue in sociological study. This research will analyze people's participation in Tekan Thumka CF user groups in vyas-8, Thulotar, Tanahun district and will trace out the roots of unsuccessful if there exist. However, the study especially tries to find out the socio- economic features, situation of people's participation on the basis of age, sex, and caste/ethnicity and to examine the motivating and hindering factors for the people's participation based on caste/ethnic groups and different

occupational backgrounds. Therefore this study will aim to add one more brick in the due course of CF success.

The popularity and success of community forestry is increasing day by day in the present context of Nepal. Different researchers are conducting different researches in different places with different aims in different time intervals. To know the importance of the whole ocean, knowing importance of only one drop of water is must and sufficient. So, such small researches in same place in different time interval can prove it as a milestone for national planning level and can provide lots of information for social organizers, policy makers, NGOs and INGOs devoted for social service, etc. Continuous generation of new ideas always means quick rushing towards the success.

### **1.5 Organization of the study**

Altogether, the present dissertation work consists of six chapters and it describes about study in community forestry in Tekan Thumka CF, Vyas Municipality 8, Thulotar, Tahanun. First chapter is introductory chapter consisting of the subtopics general background, statement of the problems, objectives of the study, rationale of the study and organization of the study.

The second chapter is the literature review which consists of overview of the related literatures. And, third chapter consists of Research method. This chapter discusses about the research design, rationale for the selection of the research site, universe and sampling, nature and source of data, tools and techniques of data collection, data presentation and analysis, limitation of the study and conceptual framework.

The fourth chapter discusses about socioeconomic feature of study area which gives details about location of the study area, human population, natural resources, economy, education and religion.

The chapter five is situation of the participation. This chapter discusses about the situation of the participation of the local people in the community forestry focusing on the different points viz; Participation decision making, Participation in General Assembly, Participation in Executive committee, Participation in Forest management, Participation in Benefit Sharing..

Chapter six presents the details about the motivation and hindering factors for the participation in the community forestry which were found during the field study. The seven chapter presents summary, conclusion and recommendations.

## **CHAPTER - TWO**

### **LITERATURE REVIEW**

This chapter presents the review of previous documents related to, theories and history of community forest and participatory community forest management. The proper review of the literature helps the researcher to gain insights on a particular research problem which eventually assists him/ her in formulating the research problem in much more specific manner. Similarly, review also helps to know what has already been done and strength and weakness of previous studies. In doing so, one can identify the research gaps, which need to be bridged by the new research efforts.

#### **2.1 Forest in general**

From the very beginning of the human history forest has remained as an integral part of human life (Kattel, 1992). Forest is a renewable natural resource, which plays an important role in economic and social life of Nepalese people. Majority of the people who live in rural area depend on agriculture and animal husbandry for subsistence therefore forest become the inseparable component of their livelihood. Therefore forest is an integral part of rural as well as the national economy of country (Kayastha, 1991).

Different types of forest grow in different parts of the world. Scientists have divided the world's forest into the six main categories. They are Tropical rain forests, Tropical seasonal forest, Savanna forest, temperate deciduous forest, temperate evergreen forest, Boreal forest. (Cited in: [www.google.com](http://www.google.com).)

A healthy planet needs healthy forests. Nearly 4 billion hectares of forest cover the earth's surface, roughly 30 percent of its total land area. Though extensive, the world's forests have shrunk by some 40 percent since agriculture began 11,000 years ago. Over the last five years, the world suffered a net loss of some 37 million hectares (91 million acres) of forest, according to data from the United Nations Food and Agriculture Organization. This number reflects the felling of 64.4 million hectares of trees and the planting or natural regeneration of 27.8 million hectares of new forest. Each year the world loses some 7.3 million hectares of forest, an area the size of Panama. Due to extensive reforestation, this net forest shrinkage has slowed slightly from the 8.9 million hectares lost annually in the 1990s. While this is

encouraging, it obscures the sobering fact that gross deforestation has not declined significantly since 2000. (Annex: 3)

## **2.2 Community or Social Forestry**

Community forestry involves the governance and management of forest resources by communities for commercial and non-commercial purposes, including subsistence, timber production, non-timber forest products, wildlife, conservation of biodiversity and environment, social and religious significance. It also incorporates the practices, art, science, policies, institutions and processes necessary to promote and support all aspects of community based forest management (RECOFTC, 2004).

Community Forestry came into practices in late 1970s when the development strategies of the 1950s and 1960s that focused on industrial development were being criticized for overlooking rural development and were not meeting the basic needs of the rural poor (Warner 1997). The emergence of the development concept in the form of rural development, basic needs approach and eco-development and the introduction of a concept of sustainable development in environment are the driving forces of community involvement in nature conservation.

The concept of Community Forestry was also evident from the increasing attention to forestry for helping the rural poor, under various title such as Forestry for Community Development, Agro-forestry, Village Forestry, Farm and Community Forestry, Forestry for Rural Development and perhaps most comprehensively, Social Forestry. Social forestry has gradually come to cover any kind of forestry activities directed to social needs. These activities were tree planting and management, at the farm, village, or community level by or for small farmers and the landless (Westoby, 1989).

According to Cernea (1989) the term of social forestry is now accepted as referring to programmers “specifically aimed at influencing the social actor able to perform this expansion” However, it is clear that many people assume from the label “social” that the term refers to activities that have a predominantly welfare function. This interpretation would seem to underlie the often exclusive focus on meeting subsistence needs of the poor to be found in many early project documents, and the strong negative reaction to the emergence of tree cash cropping within some social forestry programmers. The choice of the term “social”

forestry for activities designed to help people benefit from forests and trees has probably therefore been inappropriate, in the sense that it has contributed in no small part to the misconceptions and misunderstandings which surrounded the early years of community forestry - notably the failure to recognize the overriding economic criterion in farmer decision.

### **2.3 Overview of Forestry in Nepal**

The forest area of Nepal covers about 5.5 millions hectares (37%) of the total land area. Over a period of 12 years, 99,000 hectares of forest land has been lost, at an annual rate of 1.3 percent. In the mountains and the hills, less forest land has been lost than in the Terai because of the scattered nature of the forests and the lower agricultural productivity of the underlying land resources (Regmi, 2000).

In the Terai area, the tropical forests consist of predominantly Sal (*Shorea robusta*) and other broad leaf species *Acacia catechu* (Khair), *Salmalia malabrica* (Simal), *Pinus longibora* (Chir) are found in many parts of Terai. Sub-tropical forests are found in 3000 ft to 6000 ft on the mountain and the hills. Main species found are *Schima wallichiana* (Chilaune) and *Castanopsis* sp. (Katus). Other common species found are *Dendro calamus* (Bamboo), *Ulnas nepalensis* (Utis) and *Rhododendron arboretum* (Guras) etc. (Regmi, 2000).

Forest of the high mountains and Himalayas are mostly conifers and are suitable for commercial purposes. Forest in the Middle Mountains is now in a state of very low productivity because of over-exploitation. The forestry sector contributes more than 40 percent of livestock nutrition (GN/DANIDA, 1998). A significant quantity of forest litter is used as compost for managing the farmland. And more than two-thirds of the country's energy requirement is provided by fuel wood that comes largely from forest, shrub lands adjacent to farm. In addition, almost all the timber used comes from forest (Regmi, 2000).

### **2.4 Community Forestry in Nepal**

Forests have taken central place in local livelihood practices and national politics in Nepal because of their importance in rural livelihoods as well as state revenues. Analysts have usefully delineated three ages of forestry in Nepal – privatisation (until 1957), nationalisation (between 1957- late 1970s) and decentralisation (from the late 1970s onwards) (Hobley,



1996). While most of forests in rural Nepal used to be controlled and managed by local communities before the state control over forest became effective in the late fifties, call for citizen participation began in late seventies when the government explicitly admitted that it can not protect the forest alone without the active co-operation of local forest dependent citizens.

Throughout Nepal's modern history of the past 240 years, the Nepali state has been largely controlled by the Shaha and/or Rana families, except three brief periods of democracy – 1950s, 1990s and after 2006. Under their control, the state polity retained a strong feudal character, involving the flow of power from either Shaha or Rana families and flow of economic surplus from the peasant farmers to the ruling elites through networks of locally based feudal lords (Regmi 1978), though there was gradual decline in that control apparatus after 1951. Until the Private Forest Nationalisation Act was enforced in 1957 all forests were controlled by state-sponsored local functionaries. As the state became moved further into the era of planned development after the World War II, national bureaucracies assumed the role of political-economic control of the society as per the interests of the ruling elites (Blaikie et al. 2001). Since then a series of legislations were enacted to enforce effective national control over forests by the expanding forest bureaucracy through excluding local people. Although it was assumed that taking forest from private groups to the state would enhance people's access to resources, the state created a strong techno-bureaucratic field by instituting stringent regulations to exclude people from controlling forest resources (Ojha in press, Malla 2001).

Efforts to share power with local people started in 1978 when *Panchayat* forest regulations were instituted. This was done at a time when there was a realisation within the government that forest bureaucracy was unable to protect forest without engaging local people. This was echoed by Monarchical *Panchayat* system's strategy to thwart growing anti-*Panchayat* resistance by offering some economic and symbolic spaces in the local *Panchayat*. In the meantime, pressure from donors on decentralisation was also growing for explicit government commitment towards a shift away from centralised practices of development.

Community Forestry was formally introduced in Nepal in 1978 for forestry development. It has received priority in the recent policy and legislative statements of His Majesty's Government of Nepal (GN, 1993, 1998). The philosophy and practice of community forestry in Nepal entails a handover of forests to communities (defined as user groups) so

that the responsibilities of protection and management are transferred from the Department of Forests. The operational plan in reality is a management agreement between the group and the Department of Forests (Chhetri, 1999). The government brought a new Forestry Master Plan in 1989, which recognized the community forestry programmed. This programme relied on local user groups for protection, management and utilization of the forest. The strategy was to phase wise handing over of all accessible forests to local communities to the extent that they were able and willing to involve in management (Regmi, 2000).

As of March 2006, there are 14,258 CFUGs established across the country. They manage 1.187 million ha of forests involving 1 640,239 households. Similarly, in leasehold forests 2,524 groups are managing 11,109 hectares of forests and 18,496 households are involved. Likewise, 57 buffer zone community forests are established around the PASs of Terai region, where 19,362 households are managing 15,925 hectares of forests (CFD, 2006 as cited by Kandel, 2006).

## **2.5 People Centered Approach: A Framework of Analysis**

In the early periods of post World War II, it was thought that development would be achieved when the economy of the developing world was improved. The main indicator for measuring development was economic growth in terms of per capita income (PCI). Late 1950s W.W. Rostow proposed a development approach for the development of 3<sup>rd</sup> world countries i.e., modernization approach. According to this approach every society must pass certain development stages (i.e., five stages) for the social and economic development of any society. According to him there is no 'leaps' or short cut way to develop society, (Slattery, 2003). In 1970s the theory was strongly criticized by A.G. Frank. He proposed dependency approach. According to him, modernization approach of development never developed the society rather it creates dependency to third world countries over the western countries, (ibid). Further more, Frank emphasized modernization was developing to exploit resources of third world countries creating metropolitans and satellites global structure. He argued that any society of third world countries never develop until and unless they detach the relation from global economy structure. Certainly, the theory outlined the global structure and its nature of exploitation by developed country to underdeveloped countries. Never the less the theory failed to offer concrete solution to get ride off exploiting structure as well as any new development model.

As an alternative model of development, in the last year of 1980s new theoretical approach was developed i.e. called 'people or community based approach' (Bhattachan, 2000). It strongly support "bottom up approach" with the participation of the targeted people as the alternative approach of "trickle down approach" for the development of any society. The concept of people centered development leads us to the profound realization the development must be an indigenous process. The concept of indigenous development per seen visages a perspective in which people living in a specific social, cultural, economic and ecological setting define their own concept of development definition of relevance and correspond indigenous circumstances (Berreman, 1994). Above all, it should be indigenously inspired, selected, guided and evaluated. This means development policies and practices must identify, nurture and sustain indigenous potential, means and resources to express diversity and plurality of social values, culture institutions and identities of each nation and community (ibid). Accordingly, for the purpose of this study people centered development is primarily defined as a culture relative, location specific, ecologically conditioned and social setting ingrained concept.

Participation refers to a development-programmed effort in enabling people to take initiative in related activities and mobilization for over all development (Cohen and Uphoff, 1977). Lohani, (1980) has divided people's participation in six different criteria for effective people's participation. They are: conceptualization and identification, decision making, mass participation in resource mobilization, mass participation in implementation, mass sharing of benefits, and evaluation and control. Literally, his division of people participation is more or less right. Although he has not clarified method of division of people's participation in community forest

Kanal, (2000) mentioned that the term "people's participation" (or its synonyms "Popular", "citizen" or community Participation), means different things to different people. But what ever the definition is citizens' participation has to be considered both as a gate of socio-economic development as well as a means for achieving development taking this dual nature into account, popular participation can be described as a process, which in the context of socio- economic development comprises for analytically distinct but in fact interrelated processes. However, Kanal, was unable to review practiced of participation as reviewed by Devkota. Devkota (2000) observed the elite dominated social structure and "Top-down"

and" Blue Print" development model as obstacles of participation. He has, therefore, recommended for "Vision from below" and "grass roots" development to maximize the people's participation (Bhattachan, 2000).

The participation of the local people is a crucial factor for the establishment and management of community forests. But this is often narrowly defined as the voluntary contribution of labor or cash by local people to the construction of certain projects. However, conceptually people's participation includes making, implementation, benefit sharing and evaluation (Cohen and Norman, 1976/77). The researcher agrees with Cohen's and Norman's argument that the people of study area were unites in different level of CF to identify the problems and solve them thoroughly. As argued by Chhetri and Pandey (1992). *People's participation* and *grass root approach* are the key words to effective and sustainable management of common resources like forests. Several researches have stressed the need to involve local people in forest management.

## **2.6 People's Participation in Community Forestry**

People's active participation in forest resources development should be stimulated by their own thinking and deliberation over which they control. An effective way for achieving people's participation is through community organization which local people will themselves set and manage (Barlett and Nurse, 1992). World Banks define "participation means their active not passive involvement and it should be transformative" (World Banks, 1987).

The New silviculture approach participation is to improve dynamic linkages between forest management and rural livelihoods in the community forest in the middle hills of Nepal. As we found that the existing mixed (indigenous, diverse, specialized) Type of silviculture systems in community forestry were more complex than generally considered and also identified several issues and livelihood. He stated that the existing overall strategy of the community forest management is timber-oriented which may be harnessed by an innovative time approach to silviculture that consists of new conceptual methodological and substantive elements to give rise to practices that better satisfy ecological economical and social standards (Ojha, 2001).

Nepal has successfully implemented community Forestry program with the active participation of local people. Forest committee formed by user groups take the responsibility of protecting, plantation and conserving natural forest. People's participation in all stages of

decision making, planning and reaping benefits. They show ample interest in nursery and plantation works. According to one study it has been found that private planting is the most successful components of the community forestry program because they can collect fuel wood, fodder, timber from the community forests and save their time for earning wages (Kayastha, 1991).

Kayastha (1991) argued that people's participation is the most essential feature of community forestry. A genuine participatory approach is important and the association of participation in program should grow out of the community organizing process.

It is no doubt that peoples participation is crucial factor for the sustainable development of Community Forestry. But the real meaning of participation was not practiced in real context. So in this research had tried to explore the real situation of participation in Tekan-Thumka CF.

## **CHAPTER - THREE**

### **RESEARCH METHOD**

This chapter gives a detail idea of the data collection and methods followed during the field study. And, the chapter includes the following topics.

#### **3.1 Research Design**

This study attempts to find out situation of people participation in a development program especially in Tekan Thumka CF. The research is guided by exploratory research design. However the main theme of the work is to describe the situation of peoples participation in CF. Hence, this research supported by descriptive research design, mainly.

#### **3.2 Rational for the selection of research site**

There are 458 community forests in Tahanun distrit and 35 in Vyas municipality. The present study was done in Tekan Thumka CF, Vyas Municipality-8, Thulotar. Main reasons for the selection of this community forest as study site are as follows.

1. This community forest has higher heterogeneity in user groups on the basis of castes and economic level.
2. The study in participation on the basis of age, sex; caste/ethnicity is not done yet in this community forest, at a time. The present study can explore the details about the relationships among the factors and their effects in community forestry, separately as well as integratively.
3. The present CF is so close to the district head quarter that there is easy access of knowledge sharing with the exports in the district. In this situation the study in this CF can be a boon for the calibration of the risk level of other community forests in the district as well as municipality which are away from close contact of the exports.

### **3.3 Universe and Sampling**

Universe is the total benefited user households and the sample represents the selected households among the total user households for the respondents (40% of the total user households).

Out of total 282 user households of CF, 115 households were selected as sample for the data collection. All user households on the basis of castes/ethnic groups were identified. As sample households are 40% of the total user households, the sample households selected from each castes/ethnic groups represents the same proportion as far as possible. During sampling the economic status and educational status were also taken under consideration as far as possible to minimize the biasness created by the social status (economic and educational). The households belonging to all caste/ethnic groups were identified first because direct selection of sample households without considering caste/ethnic groups might exclude members from the communities with fewer households (e.g. Bote, Sarki). From each household, senior member was taken as respondent during the survey as far as possible. In case of male and female respondents, 50/50 percent of males or females were selected. In first household, the respondent was selected on the basis of probability and in others respondent was selected alternately on the basis of the first respondent selected. In the absence of desired respondent alternative respondent was selected i.e. in absence of male respondent, female was taken and vice-versa. (Annex:2)

### **3.4 Nature and Sources of data**

Present study is based on primary and the secondary data. The primary data like socio-economic information, people's participation, motivation and hindering factors of people's participation were collected through field work. The secondary data were taken form the available relevant written documents e.g. village profile, user group constitution and operational plan of forest, related published and unpublished documents , books and articles as necessary.

### **3.5. Tools and Techniques of Data Collection**

The following techniques and tools were used for the collection of primary data.

#### **3.5.1 Household survey**

From this survey was carried out to find out the economic and demographic data like total users, caste and ethnic composition, land holding and food production, educational status and occupational status were collected. Total 115 households were considered for the household survey. Researcher had visited users on their own house and in the field for the household survey.

#### **3.5.2 Observation**

Direct observation was applied to get relevant information for the study. The information related to people's participation in two executive committee meeting, participation of people in GA, collection of forest resource, forest production distribution practices, women's voice raise/hearing were collected by observation. During information collection, the researcher attended one of the user committee meeting general assembly as an observer.

#### **3.5.3 Key informant interview**

This is the best anthropological tool of data collection. Some key informants were also introduced in the starting of the fieldwork in the point of view of the accessibility and readiness to help the researcher. During the field survey gathered information can be cross checked with the help of key informants. The Elderly people (male and female), executive committee members, socially active, experience and knowledgeable persons were selected as the key informants. This tool helps to find out past history of forest, trend of the participation in the CF.

#### **Group Discussion**

During the field study, the researcher met local user, women users, ethnic group and lower caste groups. Formal and informal discussions were held with them. Discussion was carried out separately with local users, women users, ethnic group and lower caste groups. For the discussion 12-15 people were in group. This discussion was carried out in the school named **Uday Madhyamik Vidhyalaya** near the community forest. Through this group discussion information like motivation and hindering factors, participation in different community



forest activities, forest management, protection, development and conflict with the users were achieved.

### **3.6 Data presentation and Analysis**

The present study is based on the qualitative study and the data were presented in the numerical form on the basis of the proportion of the perception of the respondents during the field work. The results and findings in this study are descriptive in nature. During the study, there was no fixed hypothesis so that no statistical analysis is found in the study.

### **3.7 Limitation of the study**

Though research work was carefully designed and implemented to get the most reliable data, there were some limitations of the study.

- 1) Since most of the respondents were hesitated to talk with the stranger, it took a long time to explain to explain most of the questions.
- 2) Most of the respondents were busy in their farm work and it was difficult to meet them. Only the female and old meet during household survey those were less engage in CF activities and meetings.
- 3) The study has confined a sample of only one CFUG of the district. Therefore, the result found the study of one CFUG that cannot be generalized in whole Tanahun district as a valid statistical value.
- 4) As Tekan Thumka CF is located in the municipality as well as the district head quarter, the result of the study in this community forest may not generalize the conditions of the other community forests in the district which are away from the facilities.

## **CHAPTER - FOUR**

### **SETTING OF THE STUDY AREA**

This chapter discusses the location, climate and natural resources of the study area and the socio- economic profile of the community forest user group.

#### **4.1 Location**

Tanahun is a Mid hill district of Nepal located in 240m to 2325m elevation from the sea level. The district is politically under the Gandaki Zone which lies in Western Development region of Nepal. It has total area of 1546 sq km. extending from 29<sup>0</sup>03'' to 28<sup>0</sup>05'' N and 83<sup>0</sup>75'' to 84<sup>0</sup>34''E. There are 46 VDCs and one municipality in the district. Human settlements particularly in the central and northern part of the district are densely distributed.

Only one municipality in the district, Vyas Municipality, has total area of 59 sq. km and is located in 310 m to 1220 m elevation from the sea level. The municipality has eleven wards in total. For the present study ward no 8 of the municipality was chosen.

Tekan Thumka CF (study area) lies in Vyas municipality ward no. 8, Thulotar. It is located in the western part from Damauli Bazar, the head quarter of Tanahun district. It is located about 3 km away from the Prithvi Highway. The Madi River lies in the east of this community forest.

#### **4.2 Climate**

The district is characterized by subtropical and arm temperate monsoon types of climate. Subtropical monsoon climate with annual mean temperature more than 20 °C is prevalent in areas below 1000 m whereas warm temperate climate with mean annual temperature between 15-20 °C is found in areas above 1000 m altitude. The mean annual precipitation recorded at Damauli is 1795 mm and mean number of rainy days in a year is 103. More than 80% of the total annual precipitation occurs within four summer months. Winter months are dry.

The temperature of the municipality ranges from 8.4 °C to 37.0 °C. The mean precipitation recorded is 1960.6mm.

Tekan Thumka CF lies under the sub-tropical climatic zone with monsoonal rain. The rainfall starts in middle of May and ends in August. The maximum temperature in summer ranges from 20<sup>0</sup>C to 41<sup>0</sup>C and minimum temperature ranges from 28<sup>0</sup>C to 3<sup>0</sup>C in the winter season.

### **4.3 Natural Resources**

All objects / things available in nature are generally called natural resources. Especially there are three types of natural resource they are: renewable natural resources, non-renewable natural resources and perpetual natural resources. The main natural resources in the district and the study area are river, forests, lands, etc.

#### **4.3.1 Forest**

Forest covers about 54% of the total district area. The forest types found in the district are tropical (up to 1200m from sea level), sub-tropical (1200m to 1800m) and temperate forests (1800m to 2300m) on the basis of altitude. Common vegetation in the tropical region are Sal, Saj, Harro, Barro, Butdhairo, Sindure, etc and sub-tropical region are Chilaune, Katus, Uttis, etc. Likewise, the major vegetation types in the temperate forest are Banjh, Phanlat, etc. Larger proportion of the forest comprises hardwood i.e. Sal, Chilaune and Katus. Nearly 4% of the total district is under degraded forest i.e. shrub land. 69451.71 hectares forest area of the district is under the potential community forest area. Till the date, 31598.00 hectares of the potential community forest is handed over to the community. There are 458 Forest Users Group in Tanahun district and each forest user group has about 69.28 hectares forest in average.

Out of the total area of the Vyas municipality (59 sq. km), 17.94 sq. km is covered by the forest area. There are 35 community forests in the municipality covering the 11.78 sq. km area. Sal, Katus, Chilaune, Simal, Khayer, etc. are the main vegetation types in the municipality.

Tekan Thumka CF is located in the Vyas Municipality ward no. 8, Thulotar. This community forest covers area of 83.0 hectares. It was handed over to the community in June 9, 1997. In total 1527 individuals of 282 households are being benefited from this community forest.

Vegetations are not uniformly distributed in Tekan Thumka CF. The main vegetation types found in this forest are Sal (*Shorea robusta*), Botthayero (*Lagerstroemia parviflora*),

Chilaune (*Schima wallichii*), Simal (*Bombax ceiba*), Khayer (*Acacia catechu*), etc. Because of the high temperature in the southern part, it is mostly covered by Sal (*Shorea robusta*) trees. But northern region is covered by Katus(*Castanopsis indica*) and Chilaune (*Schima wallichii*) because this region gets less sun light. The eastern and western regions of this community forest are almost equal. The middle part of this community forest is covered by the dense vegetations but the edge of the forest is covered by dense bushes of Bun-mara (*Eupatorium adenophorum*). Among the vegetation types found in this community forest, most of the part is covered by the Sal (*Shorea robusta*) trees (93.42%) and others occupy rest of forest area (6.58%).

#### **4.3.2 Land**

Nearly 7% of the total district area is composed of active and recent alluvial plains. The Tars (ancient river terraces, fans and aprons) comprises about 9% of the total district area. Similarly moderately to steeply sloping hills (5-30 degree slope) comprises about 27% area whereas steeply to very steeply sloping terrains (>30 degree) comprises about 57% of the district areas. The main land type in the municipality is the flood plains of rivers (Madi, Seti, Buldi and Sange), Khet (irrigable lands) and moderately steeply sloping terrains (non-irrigable lands). Major land types around the Tekan Thumka CF are Khet (irrigable lands), forest covered land, pakho bari, flood plain of Madi river and grass land. In the eastern part of the forest covered land (i.e. Tekan Thumka CF), some area is covered by the flood plain of the Madi River. Most of the land in the west is regularly cultivating land. Low lands near the Sanghe River are Khet and the upper lands near forest covered area are the Pakho bari (non-irrigable lands). And, few parts are covered by the grassland. There is a large flood plain in the area where the Sanghe River and Madi River meet with each other.

#### **4.3.3 River**

The main river systems in the district are Kali, Seti, Chundi, Naudi, Faundi, Risti and Kalesti. Most of the river systems are the tributaries of the major river systems of Nepal, Marsyandi, Trishuli and Kali Gandaki River.

Main river systems in the municipality are Madi, Seti, Buldi, Sange and Chhabdi. The Madi River and Seti River meet with each other near Damauli Bazar (Southern region).

*Madi* River, one of the major river systems in Nepal, is the main river system near by the Tekan Thumka CF which lies in the eastern part. Madi River unites with Seti river system in the southern part of Damauli Bazar in close proximity. There is another small river system, the Sanghe khola, in the western part of this community forest, the water from which is being used in the irrigation purpose in the Sange Phant (lies at the bank of Sanghe khola).

#### 4.4 Socio- economic characteristics of Tekan Thumka CFUGs

In order to analyze and describe the socio-economic status of the respondents, different indicators such as ethnic group, sex group, level of education, occupation and main source of income were used.

##### 4.4.1 Population

Out of the 282 households, 115 households were selected as sample, a total of the 673 people were found and among which 342 were male and 331 female. Huge mass of the total sample population (71.47%) was found between the age group 10 to 49. The individuals of this range are generally found to involve in the community forestry and collection of fodder, timber collection, cattle grazing, agricultural activities, etc. This total percentage includes the 73.68% male and 69.18% female. The following table is the detail structure of the sample population in the study area.

Table No. 1 Age and Sex wise categories of sample population in the study area Source:

Age	Male	%	Female	%	Total	Total %
0-4	19	5.56	26	7.85	45	6.69
5-9	17	4.97	23	6.95	40	5.94
10-14	28	8.19	31	9.37	59	8.77
15-19	34	9.94	31	9.37	65	9.66
20-24	22	6.43	19	5.74	41	6.09
25-29	33	9.65	31	9.37	64	9.51
30-34	32	9.36	29	8.76	61	9.06
35-39	33	9.65	28	8.46	61	9.06
40-44	19	5.56	18	5.44	37	5.50
45-49	51	14.91	42	12.69	93	13.82
50-54	28	8.19	24	7.25	52	7.73
55-59	16	4.68	18	5.44	34	5.05
60 <sup>+</sup>	10	2.92	11	3.32	21	3.12
<b>Total</b>	<b>342</b>	<b>100</b>	<b>331</b>	<b>100</b>	<b>673</b>	<b>100</b>

Field survey, 2009

#### 4.4.2 Caste and ethnicity

The study area has total population of 1527 with 754 females (49.4%) and 773 males (50.6%). The caste groups of the study area are Brahmin/Chhetri, Darai, Kumal, Newar, Magar, Bote, Damai/Kami and Sarki. The communities like Brahmin/Chhetri and Darai occupy larger proportion of the total population. And, Bote and Sarki communities have lowest number of population. Darai, Kumal and Bote are the indigenous community for the study area. The following table shows the detail structure of the population of the study area on the basis of caste/ethnicity.

Table No.2 Total population of the study area on the basis of Caste/Ethnicity

Caste/Ethnicity	No of HHs	Male	%	Female	%	Total Popn	%
Brahman/Chhettri	89	236	30.5	225	29.8	461	30.2
Darai	64	173	22.4	167	22.1	340	22.3
Kumal	30	77	10.0	78	10.3	155	10.2
Newar	37	109	14.1	109	14.5	218	14.3
Magar	22	57	7.4	67	8.9	124	8.1
Bote	9	21	2.7	32	4.2	53	3.5
Damai/Kami	23	71	9.2	55	7.3	126	8.3
Sarki	8	29	3.8	21	2.8	50	3.3
<b>Total</b>	<b>282</b>	<b>773</b>	<b>100</b>	<b>754</b>	<b>100</b>	<b>1,527</b>	<b>100.0</b>

Source: Field survey, 2009

#### 4.4.3 Religion

All the forest user groups of Tekan Thumka Community Forest User Groups are Hindus and follow Hinduism. The people perform all rituals according to Hinduism. The main festivals are Dashain, Tihar, Makar Sankranti. Specially, elders and housewives worship their Gods and Goddesses daily.

#### 4.4.4 Education

Tanahun district has total literacy rate of 71.27% with 62.8% female and 80.9% male literacy rate. The Vyas municipality has a total literacy rate of 78.6%. The following table presents of educational status of sample during the study.

Table No. 3 Educational status of the respondents

Qualification	Bmn/Chht		Darai		Kumal		Newar		Magar		Bote		Dmi/Kami		Sarki		Total respondents
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	
Literate	2	5	2	1	2	1	0	2	1	1	0	0	1	0	1	0	19
Illiterate	0	2	5	8	2	3	1	3	1	3	1	2	3	4	1	2	41
School level	6	5	3	3	1	2	3	1	1	1	1	0	1	0	0	0	28
Intermediate level	5	3	3	0	1	0	1	2	1	0	0	0	0	0	0	0	16
Graduate level	6	2	1	0	0	0	2	0	0	0	0	0	0	0	0	0	11
<b>Total</b>	<b>19</b>	<b>17</b>	<b>14</b>	<b>12</b>	<b>6</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>4</b>	<b>5</b>	<b>2</b>	<b>2</b>	<b>5</b>	<b>4</b>	<b>2</b>	<b>2</b>	<b>115</b>

Source: Field survey, 2009

In a total, 115 respondents, each representing a household, were taken to find the educational status. Most of the respondents from Brahmin/Chhetri community were educated. Darai and Newar communities also have satisfactory educational status. Other remaining caste/ethnic groups (Kumal, Magar, Bote, Damai/Kami and Sarki) have poor educational status.

#### 4.5 Economy

Without the study of economy in any society we cannot understand the whole system because economy is regarded as the dominant factor of any society. Agriculture and animal husbandry, service, business, foreign service and labor are the prominent source of economy of population of the study area which are tabulated below:

### 4.5.1 Occupation

Agriculture is the main occupation in the district and the other occupation found to be involved are service (private and government) and business.

Table No. 4 Occupational status of the respondents in the study area

Occupation	No. of Respondents	Percentage
Agriculture and Animal Husbandry	39	33.9
Service	26	22.6
Business	17	14.8
Foreign Service	15	13.0
Labor	18	15.7
<b>Total</b>	<b>115</b>	<b>100</b>

Source: Field survey, 2000

#### 4.5.1.1 Agriculture and Animal Husbandry

Agriculture is the main source of income in the district as well as in the municipality. Rice, maize, millet, wheat, potato, etc are main crops in Tanahun district. 41.36% of the land is being used for the agricultural purpose (low land and up land). By occupation, larger number of the members among the respondents (33.91%) was found to depend on agriculture and animal husbandry in the study area. The trade of the agricultural and animal products is the main income source for the local people.

#### 4.5.1.2 Land holding size

It is obvious that the size of the private land per family over time has always reduced. Basically, the land in the study area is divided into Khet, Pakho and Bari. However, people have planted trees in their private land, especially in the Baris, which have become dense serving as private forests. Since people believe that they have adequate supply of forest products from the near by community forests, they seldom practice planting trees in their private land. Primary data is taken regarding families possession of land and land holding size per family in all caste/ethnic groups are calculated by dividing the total land possessed by the specific group by the number of families under the ethnic group. Overall land holding size in the study area has also calculated.

During the course of field study the researcher found that the upper caste people like Brahman, Chhetri, Newar and Magar have much *Khet* and *Bari*. However the low caste and ethnic people like Darai, Kumal, Bote, Damai/Kami and Sarki have more *Pakho* and *Bari*.



The farmers are cultivated different types of crops in different period of time by using their traditional knowledge. At the time of cultivation people practice Parma system. *Parma*; is a labour exchange system.

#### **4.5.1.3 Business**

Though main source of the income is the agriculture, some people are found to involve in the business sector. The field of the business sector in the district is not much advance yet. In the case of the municipality and the study area few people are found to involve in the business. Damauli, headquarter of the Tanahun district, is the main business center for the municipality as well as study area. During the field study, 14.78% of the total respondents were found to be involved in the business as main income source.

#### **4.5.1.4 Service**

Few people are found to involve in services, both in government and non-government sector. But the people involved in the service belong mostly to the Brahmin/Chhetri community. The situation is almost same in the district and the municipality. 22.60% of the total respondents are found to involve in government as well non-government sector in the case of the study area. Service is the main source for the survival in the case of the educated people in the community.

#### **4.5.1.5 Foreign Service**

As we are familiar with the situation that many youths are compelled to reach in the foreign for procuration of the basic survival needs. Some youths are in the foreign for the service, mostly from the ethnic groups and the people have low economic status. During the field study, 13.04% of the respondents were found to be in the foreign for the income.

#### **4.5.1.6 Labors**

The people who have low profile in the case of the education and the economy are very much far away from the high profile job and it the truth of the society also. The people who have low economic profile are mainly found to involve in the construction sector as labor. As we can see a great effect of the urbanization in the Damauli bazaar, it is the main working site for these people. 15.65% of the total respondents were found working as labor in the construction site (Damauli) in the study area. These people belong mainly to ethnic groups like Darai, Kumal and Magar as well as Damai/Kami and Sarki communities.

## CHAPTER- FIVE

### SITUATION OF PEOPLE'S PARTICIPATION IN COMMUNITY FORESTRY

Participation means involvement of people in development process voluntarily and willingly. People's participation is the process of involving the people in all activities of development including problem identification, appraisals, planning, implementation, operation and maintenance, monitoring and evaluation.

This study tries to describe peoples participation in Tekan Thumka CF in which age, sex, caste/ethnicity of the user were also considered as parameters of analysis. In this study, participation of users in decision making, executive committee meeting, general assembly, protection activities of CF, benefits sharing etc were analyzed.

#### 5.1 Participation in Decision Making

In general of users gathered half yearly/annually and makes decision through general assembly or executive committee meeting. General assembly or executive committee meeting relied on the issue to be decided. Executive committee members besides minor issue whereas group assembly decision in some major issues such as executive committee formation.

General assembly and committee meetings are means of decision making. Which are discussed below:

##### 5.1.1 Participation in executive committee meeting

Executive committee is elected from all the users. This committee is responsible for all administrative as well as management activities of CF. Committee meeting is held regularly once in a month in Tekan Thumka CF. In my study, there were eleven members in executive committee in Tekan Thumka CF which is shown below:

Table No. 5 Structure Present of Executive Committee Members

Caste/Ethnic group	Male	Female	Total
Brahman/Chhettri	6	1	7
Kumal	1		1
Newar	1	1	1
Magar	1		2
<b>Total</b>	<b>9</b>	<b>2</b>	<b>11</b>

Source: Field Survey, 2009

According to the above table there are nine male and two female members in executive committee from Brahmin/Chhetri, Kumal, Newar and Magar community. But there was no representation from Bote, Damai/Kami and Sarki community. I have attended two meetings of executive committee. Both meetings were called by the secretary of the executive committee. First meeting was held on Saturday of Oct. 10, 2009. All executive members were participated in these committee meetings. First meeting was held to decide who to be sent for the Seminar in District forest office (Damauli). Mostly the male members from Brahmin/Chhetri, Newar community were spoken in this meeting. They said that two educated members should be sent in the Seminar but another male member from the Kumal community has achieved higher education so that he said two persons should be sent but one should be educated and another should be uneducated because educated member already has knowledge about community forest but uneducated member can get chance to learn something about community forest in the training. So everyone in this decision made by the male member of the Kumal community has agreed. But the male member of Magar community and two female member of other community were not spoken but they just agreed in the decision. The researcher asked “why you were not spoken in this committee meeting” female members said, “We are uneducated so we are unknown about it we came here just for the formality also it is not necessary for us to speak most of the male members are well educated.” They said that they only know that they have to go in meeting otherwise they will be punished.

Likewise, second meeting was held on Saturday of Nov.12, 2009. All executive members are participated also in second meetings. According to the Executive members, the main target of this meeting was to hold cleanliness program of the forest and to hold out the meetings of GA. All executive members decided to carry out the cleanliness program in this meeting within the winter vacation. All executive members determined to carry out this cleanliness program from Nov.26-30, 2009. In the same way another decision of this meeting was to hold out the meetings of GA on Dec.15, 2009. Male members of executive committee were spoken in the above decision except Magar member and female members have only agreed. No other decisions were made in the second meeting except those decisions mentioned in the above.

Researcher can draw out the conclusion after attending these two meetings that male members were given priority to make decision than female members. Female members were participating in the meeting just for formality because if they were not participated they would be punished.

### 5.1.2 Participation in General Assembly

General assembly (GA) is annual of all the forest users. It is held annually in Tekan Thumka CF which includes all CFUGs members. This assembly not only approves the past activities but also elect an executive committee. During the study, the participations of the people in GA in years 2007 and 2008 were compared from the records. The following table shows Caste wise participation of users in GA in 2007 and 2008.

Table No. 6 Caste wise participation of user households in GA in 2007 and 2008

SN.	Caste/Ethnic Group	2007				2008			
		Total hhs	Male participants	Female Participants	Total	Total hhs	Male participants	Female Participants	Total
1	Brahman/Chhettri	55	15	4	19	70	20	6	26
2	Darai	36	8	2	10	51	11	3	14
3	Kumal	14	9	1	10	21	10	2	12
4	Newar	19	8	2	10	29	7	4	11
5	Magar	11	9	1	10	15	9	3	12
6	Bote	4	2	-	2	6	3	-	3
7	Damai/Kami	12	2	1	3	17	4	2	6
8	Sarki	4	1	-	1	5	2	-	2
<b>Total</b>		<b>155</b>	<b>54</b>	<b>11</b>	<b>65</b>	<b>214</b>	<b>66</b>	<b>20</b>	<b>86</b>

Source: Field Survey, 2009

According to the above table, out of total user households (hhs) (155), 54 male and 11 female were participated in GA of Tekan Thumka CFUGs of 2007. In the same way, out of 214 hhs, 66 male and 20 female were participated of 2008. Comparatively only 65 users hhs are participated out of 155 and 86 hhs are participated in GA out of 214. So that, in the comparison of male few number of female were participated in GA. Female participants from the Bote and Sarki community were not found participated at least a number in GA. According to these records in Tekan Thumka CF male member from every community comparing to female are participated in decision making. But the male participants from Brahmin/Chhetri and Newar community are especially spoken in decision making.

The recent GA was held in Dec. 15, 2009. I have attended this assembly. Out of 282 hhs, 117 hhs members were attended meeting for different role. The following table shows that, the different level participation in GA in 2009.

Table no.7 Role of people in decision making in Tekan Thumka CFUG in GA of on 2009

SN.	Role of Men and Women in GA	Number of Households participated in GA		
		Male	Female	Total
1	Like Audience	13	25	38
2	Giving suggestions	25	8	33
3	Discussion	22	5	27
4	Decision Making	15	5	20
<b>Total</b>		<b>75</b>	<b>43</b>	<b>118</b>

Source: Field Survey, 2009

According to the above table, out of 282 hhs 118 users were participated in GA. 43 were female and 75 were male out of 118. GA was carried in order to draw the conclusion of reforming the Constitution and to repair the building of CF and to decide the above given decision 118 members were played different role. Some are audience, some are participating as to give suggestion, some are participated only for discussion and some are only for decision making. The people participated as audience are maximum from lower caste out of 38. Mostly the people who were participating as to give suggestions are from Brahmin/Chhetri, Newar but one member was from Kumal community who was also involved in executive committee members. Discussion was the important role for decision making where only five female were participated in GA who were three from Brahmin / Chherri and two from Newar community. Along with female twenty two male were participated in decision making mostly from Brahmin/Chhetri and Newar community. Also in decision making 15 male and 5 female were participated in GA who were mostly from Brahmin/Chhertri and Newar community.

So that in comparison male was highly participated than female in decision making. But also the male from the caste Bote, Darai, Kumal, Damai, Kami and Sarki were participated but fewer in numbers. So that in the process of decision making members from Brahmin/Chhetri and Newar community were found to be participated high in numbers than of other caste and

ethnic group. And those participants who were participated like audience were participated only for formality.

During the field survey, the researcher asked the respondent of Bote and Sarki that “why won’t you join regularly in GA?” and the researcher got the same answer from the both respondent from these two different cast that “every year per household should pay Rs.75 for the renew of membership which is unacceptable for us because we are unable to pay that much money per year as a renew of membership in community forest. So they were not involved in GA during constitution preparation.

## **5.2 Participation in protection of forest**

Tekan Thumka forest user group has not appointed paid watchers for the protection of the forest but they protect the forest by the users themselves rotational basis. In the year of 2009 there were only 34 respondents were highly participated in protection of forest.

The executive committee members are inspiring the users for the protection of forest to provide the following benefits:

- J User, who involves in guarding a forest more than 80%, will be given forest products with 50%discount.
- J User, who involves in guarding a forest more than 60%, will be benefited with 25%discount during benefit sharing.
- J Similarly, who involves less than 40% and never must pay 25 %and 50%extra respectively to take benefits from forest.

Out of the 115 respondents 9 respondents were benefited altogether from Darai and Kumal respectively 6 and 3 by following the above given rules in this year (2009). The following table shows the level of participation respondent in protection of forest.

Table no. 8 Participation Level of Respondents in Protection of Forest

SN	Cste/ethnic group	participation level					Total
			High	Moderate	Less	Never	
1	Brahmin/Chhetri	M	6	5	5	3	19
		F	4	5	4	4	17
2	Darai	M	12	1	1	-	14
		F	5	3	2	2	12
3	Kumal	M	4	1	1	-	6
		F	2	2	1	1	6
4	Newar	M	1	2	2	2	7
		F	-	2	4	2	8
5	Magar	M	-	2	1	1	4
		F	-	1	3	1	5
6	Bote	M	-	-	1	1	2
		F	-	-	1	2	2
7	Damai/Kami	M	-	-	1	2	4
		F	-	-	2	3	5
8	Sarki	M	-	-	-	2	2
		F	-	-	-	2	2
<b>Total</b>			<b>34</b>	<b>24</b>	<b>29</b>	<b>28</b>	<b>115</b>

Source: Field Survey, 2009

During the field survey, researcher found that eleven respondents of female and twenty three respondents of male are highly participated in protection of forest. Here, male participants of Darai respondents are twelve and female participants of Darai respondents are five. Unlike to Darai two male respondents and one female respondent are highly participated in protection of forest from Kumal community. By observing and interviewing the protection of forest activities closely, researcher found that respondent from Darai and Kumal community are highly satisfied than other cast and ethnic group According to the Darai and Kumal respondent they are nearby CF which helps them to reach in time to CF and can easily participate in protection of forest so their involvement in CF is higher than other caste and ethnic group. By close observation and through questionnaire there is no involvement of the respondent from Magar and Newar community in order to protect the forest because they are distant away from community forest and takes them a lot of time to reach to CF so there is no their involvement in the protection of forest. The male respondent of Brahmin/Chhetri community said “we have to go to office in day time also we do not get time to get to CF after returning back from office because it’s distant away. And female respondent said we are involved in household work so we have no time to be involved.”

### **5.3 Participation in forest management**

Forest management is the scientific operation that is applied in forest. Forest management operation includes plantations, weeding, thinning and pruning, clearing of bushes and fire line construction inside the forest area. It needs technical knowledge for the forest management. Therefore, management operation needs technical assistance from District Forest Office (DFO). So users as well as District Forest Official often play several roles simultaneously in forest management. But there is always need to take initiations from FUG. Ranger of range post of the area has been providing search assistance for the Tekan Thumka CF.

Forest management needs physical exercise so during the study period; there is high participation of male compared to female. Women are participating in cleaning and thinning where as male is participating in pruning and transportation of extracted material from forest to own land during forest management. According to the respondent of Brahmin/Chhetri, lack of sufficient knowledge of forest management, there is not expected outputting in forest management however most of the user have participated in caring out to some extent. Thus it can be said there is good participation of Brahmin/Chhetri and Newar, Magar in management of forest while participation of Damai/Kami, Sarki and Bote group in forest management was found in few number.

Planting seedling in open area of the forest is one of the main works of forest management. Tekan Thumka CF planted more than 30,000 tree seedlings inside the forest area. For the production of seedlings one user established one temporary nursery in his field. It helped him for income generation to some extent. FUG bought seedlings from him. Every year they carry out thinning, pruning and clearing operation in the forest. For the forest management they have divided forest area into five blocks and given name 1,2,3,4 and 5 every year one block is considered for the management of the forest on the rotational basis.

### **5.4 Participating in benefits sharing**

Benefit sharing is an important element of people's participation in community forest if there is no equal sharing of forest products; people may be frustrated with the CF program. At the same time disparity may increase between advantageous and disadvantageous users. Equal sharing of forest products may make user to realize community forest as their own.



In Tekan Thumka CF benefits sharing include distributions of forests products like firewood, fodder, timber, grass and leaf litter. Firewood and fodder are important forest products needed for users. The members of the Tekan Thumka CF user group were asked whether they share the benefits from the community forestry equally or not and whether they are satisfied about the present conditions of distribution system or not. It was found that benefits are shared equally based on households. Firewood and fodder is distributed during the forest management operation as green firewood, dry firewood; fodder and timber are extracted during this period. The forest user group fixed nominal price for the extraction of green firewood and dry firewood. All users have accepted this rule. Generally, one household can use up to 13 bhari green fire wood, 20 bhari dry firewood, 20 bhari grasses and 40 bhari leaf litter as mentioned in forest products distribution rules. While forest could not supply such amount of forest product than they distributed green firewood and extracted fodder in equal amount for all households. Grazing is completely prohibited, ground grass and dry leaf litter can be collect any time through out the year without hampering tree seedlings.

During the field study, the participation in benefits sharing is high there are sixteen house holds that do not use forest products for fire wood because they have their own source. Out of total 115 respondents twenty one are getting high participation in benefit sharing. Similarly only eleven respondents argued that they have never been participated in this activity.

## CHAPTER- SIX

### MOTIVATING AND HINDERING FACTORS OF PEOPLES PARTICIPATION IN COMMUNITY FORESTRY

The participation in community forest activities directly affect by motivating and hindering factors. It was difficult to identify these factors because the villagers have not realized yet which factors motivated or hindered of people's participation. However, certain factors were concluded as motivating and hindering factors of people's participation by the help of discussion and survey. In this chapter presents motivating and hindering factors of people's participation in Tekan Thumka CF.

#### 6.1 Motivation Factors

From the field survey the researcher found that the main motivating factors of people's participation in Tekan Thumka CF were described below.

##### 6.1.1 Access to Resources

Forest is an important natural resource for agricultural people of rural Nepal. Most of the people in Nepal depend upon forest. In the study area most of the people are depend on forest. In order to get necessary things like timber, grass, fodder, dry wood to fulfill their needs. During the field survey, only sixteen respondent households from Brahmin/Chhetri and Newar community get their forest product from their own forest land. But from the same community, Magar, Darai, Kumal, Damai/Kami, Sarki, Bote have to highly depend upon Tekan Thumka CF. According to female respondent from Darai and Kumal, "we get timber, fodder, dry wood, grass and other necessary things from this community forest". So we are interested to involve in this community forest.

Along with forest product Kami can collect coal from Tekan Thumka CF which is most important for economic resource. In *Kami* households people have adopted the occupation of making the iron tools and instruments such as *Aansi*, *Kodalo*, *Fali*, *Bancharo* of their *Bastas*; *Bistas* are the people from the high caste and *Janajati* who give different crops annually to *Kami* in return of making their tools and instruments.

Similarly, in Tekan Thumka villagers have realized that their effort to conserve the forest is beneficial to their rural life as well as a source of price. So that in the study area researcher found it as a most important motivation factor for the whole caste/ethnic group.

### 6.1.2 Raising and Mobilization Fund

Forest User Group has opened a bank account. All the earning of the user group is deposited in bank account. Two persons from the User Committee are authorized to withdraw deposited money from the bank as per the guidelines set by the general Forest User Group. Every year budget expenditure and income is being presented in general assembly. Every user is informed about there annual budget in general assembly. They can raise question if they had any doubt in money expenditure. It is responsibility of Forest User Committee (FUC) to explain and clarify on the raised doubt. Annual auditing is carried out on the expenditure and income. An auditor who is also a member of the user group audits all the expenditure income of the group with free of cost.

The (FUG) funds comprise the following revenue.

- ) Amount received from the sale of distribution of forest products.
- ) Amount collected through fines.
- ) Amount received from user's household per year as a membership renewable fee.
- ) Amount received from new member of CFUG.
- ) Amount received from any other sources.

### Village Development Work

Village development has got high priority from the forest user group. It was already mentioned that the group allocates 75% of its income in local development. The following table shows the development interventions made by Tekan Thumka FUG.

Table No. 9 Development Activities Conducted by FUG

SN.	Activities	Expense
1	Construction of road	Rs.22,000
2	Constructed Temple	Rs.7,000
3	Culvert Construction	Rs.11,000
4	Constructed wooden bridge	Rs.6500
<b>Total</b>		<b>Rs. 46,500</b>

Source: Field Survey, 2009

The above table shows that Tekan Thumka FUG has spent total amount of Rs.46, 500 for constructing road, temple, culvert and wooden bridge. These are the direct interventions made by Tekan Thumka FUG. Besides this they have supported Health post build its compound by providing wooden poles. Similarly the group has donated timber to the local School for its construction.

In the study area researcher got the information that fund is collected from the Tekan Thumka CF which is utilized in various developmental works. Among other developmental work first priority is given for the village developmental work like construction of road, temple, culvert and wooden bridge. Researcher has drawn out the information from the respondent that they are benefited from the construction of developmental work especially bridge and roads. Every respondent are far way from community forest except Darai and Kumal community. According to Damai/Kami and Brahmin/ Chhetri respondent “we had to cross the river with out any means with dry wood, green wood, grass, timber etc before the construction of this wooden bridge in the time of rainy season which was uncomfortable for us but now it has become helpful for us by the construction of this wooden bridge to cross the river with dry wood, green wood, grass, timber etc”. Every respondent can trust the leader because the fund that is collected in the community forest is presented transparently in the general assembly. If forest user group suspect in the fund utilization and fund collection they can raise out the question in the general assembly of community forest. So that researcher has drawn out the conclusion that fund utilization is the most effective motivation factor in the study area. After the village developmental work is carried out the involvement of FUG in community forest are increased day by day.

### **6.1.3 Effectiveness of Group work**

Before formation of user group, the condition of forest was very poor. At the same time every villagers had to travel 4-5 hours from their village for collection of firewood and fodder. Their time was too wasted and had become difficult for them to collect forest resources. But at present they fulfill their needs of forest resources like firewood, dry firewood, green wood, timber and fodder etc from Tekan Thumka CF. Now, they realized the effectiveness of their group work. They say that their group work has made it possible to work in the forest near by their village. During this long experience, they realized the formation of community forest and the importance to work in group. This realization has changed their positive attitude

towards CF program. Most of the respondents define community forest as the forest managed by the user group.

Out of 115 respondents, sixty one respondents said that we feel easiness and secure by the formation of user group. During the study period, one respondent from a Magar Community said “we had to wander hours to collect forest resources before the formation of user group but now our time is saved.” In the same way, a female respondent of Sarki community said that as we have worked socially in community forest, we got chance to achieve new knowledge through the other user group and problems that we are having related with forest are easily solved in the user group. So that to be participated in such activity is profitable for us and it has encouraged us to participate in Tekan Thumka CF.

## **6.2. Hindering Factors of peoples participation in community forestry**

In the field study, I came to know the factors which affected the participation of people in Community Forestry program in the study area. The factors like Socio-cultural, Economic and Other which affected the participation of people in community forestry program are discussed below:

### **6.2.1 Socio- Cultural Factors**

Social factors include age group, family size and structure, cultural practices, gender and social value and norms. How these social factors hinder in peoples participation of Tekan Thumka CF is briefly detailed below:

#### **6.2.1.1 Family Size**

Family size is another responsible factor of participation in community forestry. It was revealed from field study that respondents with larger family size are participated in most of the activities of community forestry. Such households have managed to send at least one representative from each house. Sometimes small family sizes have faced problems in sending their representative during community forestry activities as they are occupied in their own job. According to a female respondent of Newar community “we are staying separately just from one month, my husband has his own job and he has to involve in that job as well. Besides, we have a son of three months and I have to involve in housework so that we cannot participate in community forestry activities though we are interested.” From the field study,

researcher has concluded that family size is one of the hindering factors for the participation of the community forestry.

#### **6.2.1.2 Gender and Social Value**

Gender is a dynamic concept, historically and culturally determined social construct created by men and women to define their relationship with each other and with environment. Gender bias is world wide phenomenon, but it is especially prominent in the world societies. Gender analysis examines the social difference between men and women, many researchers have stressed the need to involve gender in development activities.

During the field survey, the women of the study area are mostly involved in household activities like caring children, preparing food and other agricultural activities. They have to spend most of their time for the household work. Besides, the society in the study area is Hindu religious society which is patriarchal. So they are not given fully freedom and said female should not be involved in outdoor activities if they are involved in such activities then it is said. “Beast is crowed” So that comparison to upper caste and ethnic group, the female of lower caste are dominated by their family members in one side and dominated by upper caste in other side as well. Thus full participation of women in community developmental work and participation in community forestry activities is hampered in the study area.

In the time of field survey, researcher comparatively found between married and unmarried women, unmarried women are far behind from community forestry activities because they are mostly engaged in educational activities besides, they are socially bounded because of gender discrimination. So in spite of well education, unmarried woman are distantly backward. So researcher drawn out the conclusion that Gender and social norms are also affecting the participation of women in community forestry.

#### **6.2.1.3 Caste System**

Culturally and religiously, user group of Tekan Thumka CF is a homogenous group. All users are Hindu but ethnically users are heterogeneous. Social values and religious belief on caste system are affecting the participation of users.

Brahmin and Chhetri are in upper caste, Damai / Kami and Sarki are in lower caste and Darai, Kumal, Bote, Newar and Magar are in ethnic group in the study area. Lower caste is officially suppressed by upper caste where food is not eaten provided by Damai/Kami and Sarki users. It is illegal practice of caste discrimination based on the constitution of Nepal but still there is social and cultural practice of caste discrimination in Vyas Municipality. So that, lower caste cannot be up lifted in any field and most of the people of lower caste are illiterate. Due to caste discrimination, participation of lower caste in community forestry has less in number and they do not have representation in the executive committee as well. According to Sarki respondent, they feel pity themselves for being lower caste. They are not as much aware as Brahmin and Chhetri in community forestry program and also they don't want to participate in any activities of community forest and the reason is that they are lower caste. According to the respondents, they said the criteria like education, free time, leading capacity and gender of the users during the selection of member. So that it is also the prominent cause for hindering participation in community forestry activities.

### **6.2.2 Economic Factor**

Economic factor includes size of agriculture land, livestock and nature of occupation, economic level within Brahmin/Chhetri and Newar community is more or less similar in Tekan Thumka CF. They have no great difference in farm size and livestock number whereas; Bote, Damai/ Kami and Sarki community has less farm land and livestock. In the same way Darai, Kumal and Magar community has neither less nor more live stock and farm land. This factor is specially affecting on participation Damai/Kami, Sarki, Bote in community forestry.

Nature of occupation is also affecting on participation of user. Service holder said that they have no time to involve in guarding the forest. However, they are participating on group meeting and assemblies, each activity are organized during leave days or holidays. They again argued that they are unable to participate as free respondent because of their job in governmental and non-governmental organizations. Damai respondent says that they have to do their own job of tailoring to do hand to mouth otherwise they cannot run their family in a proper way so that they have no time to participate in community forestry activity. Darai, Kumal, have to labor hard in other field as a labor and in agricultural field as well so they don't have time to participate in community forestry activity. In the same way, most of the ethnics have to work to do hand to mouth so they are involving in laborious work as a labor

in their everyday life. So they have no holidays and leaves like others who work in governmental and non-governmental organizations. Therefore they cannot contribute their time even like service holder; also they cannot manage times to attend meetings and other activities of community forestry by avoiding their work because that is their main source of income at home to fulfill their needs and desire.

From the study of this economic factor, researcher has drawn out the conclusion that poverty is the main source of problem in the participation of community forestry.

### **6.2.3 Other Related Factors**

During the study period, in researcher view the other related factors consist of age, self-consciousness and education.

#### **6.2.3.1 Age**

From the field survey, it is revealed that the respondents below the age of 25 years are young generation users who are mostly busy in their study and they mostly do not have free time but also if they are leisure at any time they contribute that time for Community Forestry activities. Because of this cause treasurer position is not occupied by young generation in present User Committee and participation of educated members in community forestry is less in number than other users as well. Most of the respondents between the ages 25 to 40 years are busy in their professional job but also contributing their free time in community forest activities. The respondents between ages 40-60 years are the one whose participation and contribution in community forestry is found higher than other age group users. Users above 60 years age are unable to contribute their time to community forest activities due to their physical weakness. So many old users have left User Committee and participation in community forestry is affected due to age factors. However forest user committee has tried to integrate all age group people above 16 years. The elderly users are placed in the position of advisor.

#### **6.2.3.2 Self-Consciousness**

Attitude, education, awareness and interest play important role in developing self-consciousness in a person. Most of the respondents are very much aware and have interest and positive attitude in community forestry work. Education factor is highly affecting in active participation in decision-making. Illiterate users who are participation in meeting do not raise their voice. Researcher asked



them why they don't speak in the meeting and their response was that they are uneducated and don't know as educated. They think that decisions made by educated users are always good and thus support their decisions. Thus, in committee members selection the priority is given in selecting educated persons. All committee members are literate except two women in existing committee. Illiterate users participate during implementation as equally as literate users and is not affecting in implementation of any decision made.

In general, wealthy users are literate but poor and landless users (Darai, Kumal, Bote, Damai/Kami and Sarki) are illiterate. For the illiterate users, it is difficult to hold the leadership position in forest user committee as the leaders should perform daily administrative activities of the committee (letter writing, minute keeping and report to higher officials). Literacy plays a vital role as source of powers and privilege in rural context. The researcher asked questions to the illiterate, poor and users with less land on "why don't they hold his position of the leader of user committee?" Their reply was "we are poor, and illiterate, we have no knowledge and thus how to perform leader's responsibility. Due to this we select literate person in the position of the leader". Two illiterate women are committee members but do not hold leadership position.

User who is self-conscious understands the importance of forest. Such user devotes his or her time in protection and management of forest although they do not need forest products from the forest. Lack of self-consciousness was found in the fifteen house holds because they have large farm size and are fulfilling their needs of forest products from their own land. So, they are not participation actively in community forest activity. They should understand that they are getting indirect benefits from the community forest and it is not wise for them not to participate actively in the user group.

### **6.2.3.3 Education**

Education plays vital role in development. Education is promoting as well as the hindering factor for people's participation in decision making. In the study area it was found that male respondents are more educated than the female. In the average the women are literate but only Three Brahmin/Chhetri and Two Newar women have completed in high school, out of the 115 respondent. Due to the lack of education women usually did not understand the rules and regulations and policies of CF. Moreover, they have loose the opportunity for training due to their illiteracy. Along with education, Shy nature and hesitation has also affected Darai and Kumal, Bote, Damai/ Kami and Sarki women to be participated in CF.

## CHAPTER- SEVEN

### SUMMARY, CONCLUSION AND RECOMMENDATION

#### 7.1 Summary

The research work entitled “People’s Participation in Community Forestry: A Sociological Study of Tekan Thumka Community Forest User Group of Vyas Municipality, in Tanahun District”. The research area of Tekan Thumka Community Forest is located in the Vyas Municipality of Gandaki Zone in Tanahun district. Vyas is the only municipality in the District where 11 Wards are in the municipality. The study area (Tekan Thumka) is located in Vyas municipality ward no. 8, Thulotar which is situated in the head quarter of Tanahun district in Damauli. Tekan Thumka community forest lies in western part from Damauli Bazar. It is distantly 3 km ahead from Prithvi Highway. The Madi River lies in the east of this community forest. Community Forestry program was launched since 1992 from Tekan Thumka community forest. There is altogether 35 community forest in Vyas Municipality. Out of 35 community forest, Tekan Thumka Community Forest was selected as a study unit which was handed over community as a Community Forest on June 9, 1997 by District Forest Office.

Tekan Thumka community forest covers the area of 83 ha in the form of natural forest. The main types of vegetation found in this forest are Sal (*Shorea robusta*), Bothayero (*Lagerstroemia parviflora*), Chilaune (*Schima wallichii*), Simal (*Bombax ceiba*), Khayer (*Acacia catechu*), etc.

Tekan Thumka Community Forest User Group is a multi ethnic group where Brahmin/Chhetri, Newar, Magar, Darai, Kumal, Bote, Damai/Kami and Sarki are working together. Out of these castes Brahmin / Chhetri and Newar community has majority but rest of the caste except Darai has minority. Although Darai has majority, they are unable to mobilize it like Brahmin/Chhetri and Newar. There are 282 household with 1,527 beneficiaries where all of them are Hindu. Brahmin/Chhetri and Newar group are economically rich, educationally ahead and forward in leading other caste and ethnic group but Darai, Kumal, Damai, Bote, Kami, Sarki, Magar are still unable to mobilize their majority and educationally, economically, socially and culturally not as much strong as

Brahmin/Chhetri and Newar so that they are dominated by majority of Brahmin/Chhetri and Newar.

Agriculture is the main source of income in the district as well as in the municipality. Rice, maize, millet, wheat, potato, etc are main crops in Tanahun District. In the study area, Brahmin/Chhetri and Newar have managed to extend their occupation in different fields of Governmental and non- Governmental organizations except agriculture whereas, Magar, Kami, Darai, Kumal and Bote work as a labor in the construction of buildings and as a carpenter etc. Most of the Damai are depending on the job of tailoring and Sarki are working as a cobbler as their ancestry job so that they are unable to manage time for the participation of community forestry.

The main objectives of this research are socio-economic features, situation of participation and motivating as well as hindering factors of people's participation in Tekan Thumka community forest user group. To fulfill the given objectives, Tekan Thumka community forest of Vyas Municipality of the Tanahun district was selected as research area. One hundred fifteen household member of Tekan Thumka Community Forest were taken as sample and other key informants like Ranger, socially active, experience and knowledgeable persons, elderly people (male and female), executive committee members were visited. Tools like Observation, formal and informal discussion, interview were used to collect the necessary information. For more information, primary data as well as secondary data were collected. Qualitative data were analyzed based on descriptive design. Quantitative data were also tabulated and analyzed. Simple statistical tools i.e. arithmetic mean and percentage were used for quantitative data analysis.

The Tekan Thumka Community Forest user Group has made operational plan and constitution with the help of the District Forest Office. They have made rules for protection, management and benefit sharing of the community forest with the help of ranger of the range post. Executive committee as well as user group makes the rules in order to protect community forest and implements the same rules and regulations. The researcher found that Brahmin/Chhetri and Newar have more representation in executive committee, more participation in decision making and benefit sharing activities than other caste and ethnic group. Darai has no representation in an executive committee and as a leader although they have majority. In the same way, Damai, Kami, Bote and Sarki also have no representation in

executive committee along with less interest as well as awareness towards participation in decision making plus benefit sharing activities so they are found as sleeping users. Participation of female was not found satisfactory participation in community forestry activities comparing to male whereas; the same female representative from Brahmin/Chhetri and Newar community was found satisfactory in executive committee but none of the female representative was found from other cast and ethnic group.

In the research period, researcher found the motivating as well as hindering factors of people's participation in Tekan Thumka community forest. Those factors are access to resource, fund management and utilization, effectiveness of group work, are as motivating factors and socio-cultural, economic and education are the main hindering factors of people's participation in community forestry.

## 7.2 Conclusion

Community Forestry program is the most priority program in the sector of forestry in Nepal the program is launched in Nepal since 1978. The research unit 'Tekan Thumka Community Forest' was handed over to the user group in 1997.

User Group of Tekan Thumka Community Forest consists ten caste and ethnic groups; Brahmin/Chhetri, Newar, Magar, Darai, Kumal, Bote, Damai/Kami and Sarki. The Forest user Group is heterogeneous in term of caste and ethnicity a homogeneous in terms of religion. User Group is highly dominated by Brahmin/Chhetri and Newar community. So their representation if User Committee is also high. Although the forestry policy mentioned that should be representation of women in one thing committee and must integrated ethnic group representative in Community Forestry Program, the finding of he study has shown that is not applied satisfactorily in the process of Tekan Thumka Community Forest user group formation and Executive Committee Formation. In past two user committee there were less participation of women in Brahmin/Chhetri and Newar community but no representation of women in Darai, Kumal, Bote, Damai/Kami, Sarki community. The findings reflect that the executive committee is responsible to take decision in minor issues whereas major issues are decided in general assembly. All decisions are being passed by consensus not by voting. Forest User Group has given full authority to executive committee to enforce implementation of community forestry activities.

In the study area, Fire wood, fodder is main demand of the users. The forest is still young to supply timber sufficiently. All users are satisfied with the benefit sharing except Damai, Bote and Sarki users. According to them they are unable to pay nominal price for the firewood and would like to have it in fee of cost. So they are against the distribution rules. Committee members have good leading capacity. Excluding two women and member of Magar male, all committee members are educated and six of eleven are job holder on governmental or non-governmental organization. All committee members actively participate during decision making, implementation and benefit sharing process. The findings reveal that education is the major influencing factor in decision making and leading the group in User Committee. It was found that Darai and Kumal are interested in Community Forestry Program and they are satisfied with Forest User Committee and their work. Darai and Kumal users are some how

affected by their economic situation and are unable to actively participate in Community Forestry activities. It was found that Damai/Kami and Sarki community is more passive. They are not participating in decision making as well as benefit sharing due to lack of awareness as well as due to not being represented in User Committee. Less contact of Brahmin/Chhetri and other ethnic group with Damai/Kami, Sarki are another major factor for passive participation of these castes. This factor made them feeling inferior.

### **7.3 Recommendation**

In the present empirical study of Tekan Thumka CFUGs the researcher tried to know the situation of people's participation in community forest activities and motivating as well as the hindering factors for the people's participation in Tekan Thumka CF by the help of 'people centered approach'. But only people central approach is the 'means' but not an 'ends' to analyze the people participation in CF. There are many other approaches in social science, which can be used for the study of people participation in CF. Thus, the researcher recommended the future researchers to apply other theoretical approach to analyze people participation in CF, which may bring another reality of CF.

The researcher was focused on limited objectives, like people's participation in community forestry activities, motivating and hindering factors of people participation in community forest. But these are so many issues underlying in CF. Therefore, the researcher recommend the further researcher to carry out the research on these issue which the researcher did not focus in this study

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[http://www.modelforest.net/e/home/\\_inte\\_/russ\\_/gassinse.html](http://www.modelforest.net/e/home/_inte_/russ_/gassinse.html)

<http://www.communityforest.org.uk/conf.html>

<http://www.mtnforum.org/resources/library/josha97a.htm>

### Annex 1: Questionnaire

#### QUESTIONNAIRE FOR HOUSEHOLD SURVEY

Respondent male/Female....., Caste/Ethnic group..... Religion.....,  
 Natal village/tole....., VDC..... Word no. .... District.....

Please provide some information on individuals who belong to this household (begin from the oldest Persons).

Individual ID(full Name)	Relation to respondent	Sex	Age	Marital status	Occupation	Education	Residential status

Relations: R= Respondent. Hu= Husband, Wi= Wife, Fa= Father, Mo= Mother, So= son, Da= Daughter (use combination of these for others relation)

Marital Status: UM= unmarried, M= married, Wid= Widowed, Sep= Separated, Div= Divorced.

Education Status: Illiterate, Literate (those who can read and write), and Class. Level. Degree (if applicable).

Which of the following are the sources of income of livelihood for this household?  
 (Highlight the primary source).

- a. Agriculture   b. Livestock Raising   c. Wage Labor(agric.)   d. Wage Labor (other-locally)   e. Wage Labor (other-elsewhere)   f. Business   g. Service- Covet./Pvt.   g. Other (if special).

1. Do your family members work as daily wage labor or monthly wage labor?  
 If yes, provide information:

S.N.	Name	Sex	Source of	Average monthly	Waking place

			income	income	

Source of income-service, pension, wage labor, etc.

2. Had any member of your family gone for foreign employment or outside for last ten years?

Yes..... No.....

If yes, in which country and what was the occupation.....

3. Do you have your own forest land?

Yes ..... No.....

4. Who inspired you for membership of forest user group?

a. Friends b. Leader of the village

c. Staff of the Forest Departments d. Others

5. What are the main sources of cooking fuel?

a. Firewood b. L.P. Gas c. Kerosene  
d. Others

6. Who collect the fuel wood?

a. Women b. Women + Men c. Women + Children  
d. Hired Labor

7. Who collect the timber?

a. Women b. Women + Men c. Women + Children  
d. Hired Labor

8. Do you think the grass and fodder problem has been reduced after the initiation of forestry program?

Yes: How.....

No: Why.....

9. Have you participate in plantation activities of CF?

Yes..... No.....

If yes, how many times have you participate

a. One b. Two c. Three d.

Four



Buffalo(S)		Pig		Sheep			
------------	--	-----	--	-------	--	--	--

18. Do you have house?

Yes .....

No.....

If yes, what types roofed house?

a. Corrugated roofed

b Thatch grass roofed

c.Other

19. What are the sources of drinking water?

a. Well

b. Tap

c. spring

20. Do you have any suggestion for the future improvement of your CF regarding its management?

21. How do you think the community forest will be sustainable?



## **CHECK-LIST**

1. What kinds of forest products are available in your forest?
2. Why do you need these products?
3. How do you use?
4. Who collect this product?
5. How many times do they collect forest products in a year? Please mention its type too.
6. What do you do in the absence of forest product?
7. What types of plants do you for firewood?
8. Do you collect firewood for sell?
9. Do you take you cattle in forest for grazing?
10. Do you use forest product for agricultural tools and instrument? If yes, Please mention its use.
11. Who participate in plantation and silviculture activities?
12. Is the participation of male and female is equal in CF? If not why?
13. Who make the decision in CF?
14. Do the forest products distribute equally among the FUGs?
15. Do you collect coal? If not who collect it?
16. What are the ways applied to control the fire?
17. What is the present condition of forest resources? If decreasing could you suggest something to improve its condition.

### Annex: 2 Sample house holds in the individuals

Caste/Ethnicity	Total HHs	Sampled HHs	Male respondent	Female respondent
Brahman/Chhettri	89	36	19	17
Darai	64	26	14	12
Kumal	30	12	6	6
Newar	37	15	7	8
Magar	22	9	4	5
Bote	9	4	2	2
Damai/Kami	23	9	5	4
Sarki	8	4	2	2
<b>Total</b>	<b>282</b>	<b>115</b>	<b>59</b>	<b>56</b>

### Annex: 3 Present of the forest cover in different continents

World Forest Cover, 1990-2005			
Continent	Total Forest Cover		
	1990	2000	2005
	Million Hectares		
Africa	699	656	635
Asia	574	567	572
Europe	989	998	1,001
North and Central America	711	708	706
Oceania	213	208	206
South America	891	853	832
<b>Total World</b>	<b>4,077</b>	<b>3,989</b>	<b>3,952</b>

Source: Compiled by Earth Policy Institute from U.N. Food and Agriculture Organization, Global Forest Resources Assessment 2005 (Rome: 2006), [www.fao.org/forestry/site/32038/en](http://www.fao.org/forestry/site/32038/en).

**Annex: 4 Photos**



**Photo: 1 Tekan Thumka Community Forest Vyas-8, Thulotar**



**Photo: 2 Tekan Thumka Community Forest Vyas-8, Thulotar**



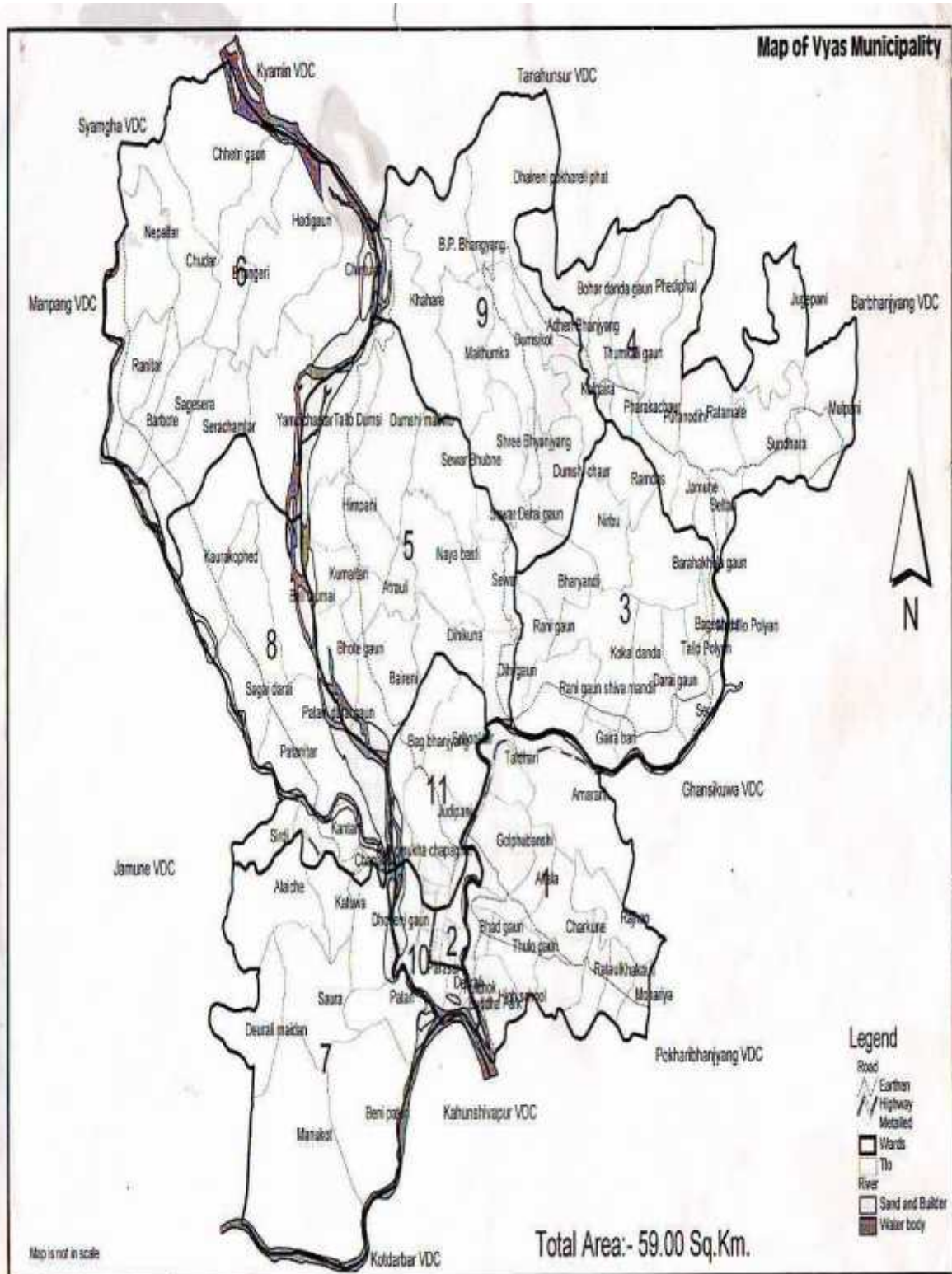
**Photo: 3 Supply of forest products (Users collecting the forest products From the Tekan Thumka community forest)**



**Photo: 4 Supply of forest products (Users collecting the forest products From the Tekan Thumka community forest)**

**Annex: 5 Map of Vyas Municipality**

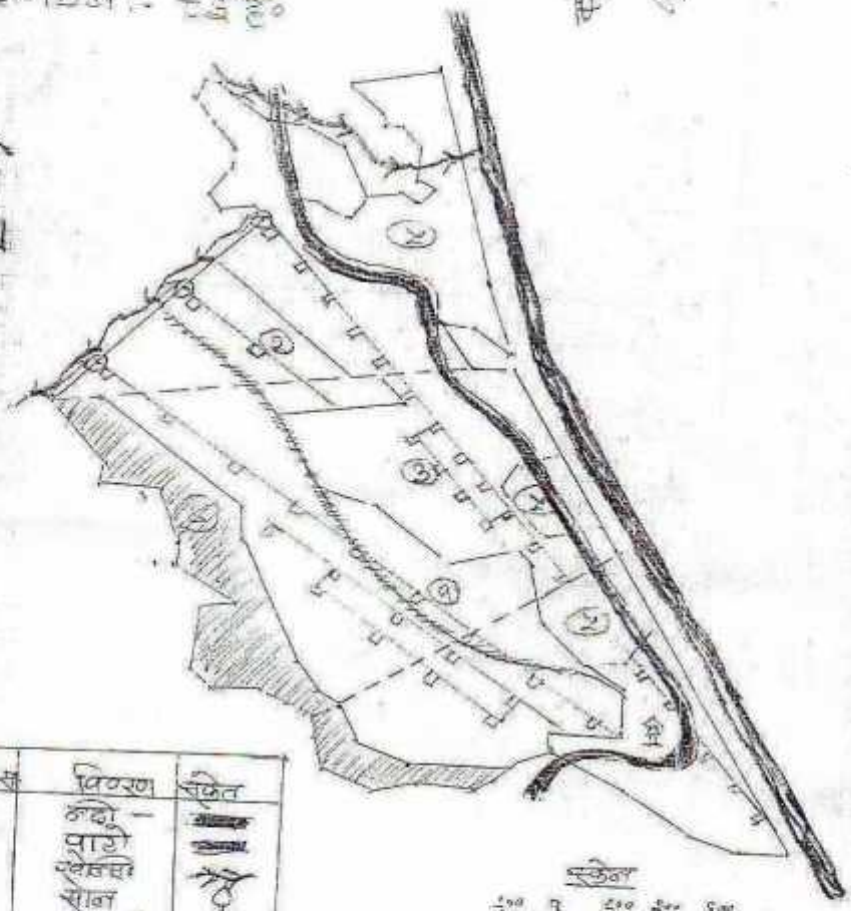




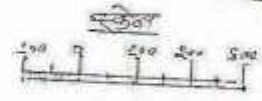
**Annex: 6 Map of Tekan Thumka Community Forest**

एक नक्शा राजस्थान के राज  
 नगर - 1  
 क्षेत्रफल : 100 वर्ग मील

सत  
 सत



क्र.सं.	विवरण	संकेत
1	किला	■
2	पारो	■
3	सैनिक	■
4	सैन	■
5	सिवाली	■
6	अमरोर	■
7	जंजा	■
8	पारसु	■
9	जंजा	■
10	पारसु	■



सत  
 सत

तयार जंजे  
 नगर - सिद्ध राज नगर  
 पहा - सत