

CHAPTER - I

INTRODUCTION

1.1 Background of the Study

The forest is a main resource of the nation. It contributes directly or indirectly to the development of the country. The forest is the habitat of wild animal and it is also important through the perspective of environmental protection, conservation of water resources and control of soil-erosion. On the other hand, protection and conservation of forest can promote the development of tourism. (National Park, Wild Life Reserves etc). So, it is also important on the economic perspective.

Community forestry approach has been highly successful for protection of forest in the hills of Nepal. The local user groups communities are responsible for the control, protection and management of the forests. Community forestry advocates strong community participation bottom up planning and sustainable use of forest resources. Under this programe, one million hectares of forest land have been handed over to the community upto 12,000 user groups, representing 1.4 million households in March 2003. Women are also the active users and members of most of the community forests. There are 960 women user groups. Thus, women are providing an important role in sustainable development of community forests. However, their role in neither properly identified nor explored. This paper explores and analyzes women's role in community forestry for its sustainable development. It also highlights the constraints, on maximum female participation in community forestry and focuses on possible ways for solving the problems faced by women in community forestry (Shrestha, 2004).

According to forest act 2049, community forest means any specific part of National forest land over for local user group for the development preservation and utilization of forest.

Forest provides 81% of the field consumption (as fuel wood) and more than 50% of the fodder for livestock (WECS, 1997). Forest have traditionally been used for cultural purpose. In recent years, some industries have developed, were use forest product as raw materials.

In rural Nepal, forests are in integral part of the farming system as there is a heavy dependence on forest for essential elements of fodder, fuel wood and construction timber. Forest resources are essential for rural people. They are depending on forests for the supply of fodder, fuel, wood, timber, herbs, medicines and other forests products, which are essential for their daily life. Many local populations have understood the multiple benefits for their livelihoods obtained from forests and traditionally they are coming to give protection and conservation of forests for the supply of their needs. Protection was frequently accomplished by paying a watcher (guard) in either cash or kind (generally grain) with the payment coming form the families who formed the user group. Access to forest products for animal bedding, fodder, firewood and construction timber was generally controlled by a few simple rules and prescriptions. The authority was essential locally organized and locally monitored (Glimour, et at., 1989).

The Forest Act of 1961 was the first comprehensive forest legislation in Nepal's history. It was on attempt to institute better management of the forest. In 1978 Panchayat Forest (PF) and Panchayat Protected Forest (PPF) were introduce the Community Forest Development Program (CFDP) with the propose of handling back the protection and management of the forest to the people (Chhetri and Pandey, 1992). The Decentralization ACT 1982 clearly discussed on the

formation of user groups at local level, empowering the local people to manage forest resource themselves and encourage people to participate in decision making (Gilmour et al., 1989).

The Forest Act has defined the community forest as the jungle handed over the user group from the status jungle for the welfare of people with the responsibilities of its protection, afforestation and growth. (Forest Act of Nepal, 1993)

When we defined the community the community forest it means the certain part of forest of the national forest which has been directly handed over to the community forest user group by formatting management communities to with the responsibility of management, protection and its betterment. The right investment, profit as well as implementation of programmers depend on forest user group. The forest having all these characteristics is known as community's forest.

Community forest emphasis a gradual shift form a highly technical "Classical Forest Management Approach" to a "Participatory Approach" which is people oriented. Community forestry in Nepal is about stabilizing a partnership between HMG and the forestry user group in which community forestry is seen as a deliberated and conscious application of business methods and technical forestry principal to help village community. People participation is the most essential feature of community forestry in Nepal. Because of mass illiteracy and backwardness it has been termed very difficult to get people's participation in forestry projects in Nepal (Gilmour et al., 1989). The principle aim of community forestry in Nepal is to involve people in all stage of participation e.g. decision making to benefit sharing.

The popular expression "Hariyo Ban Nepal Ko Dhan" it will be meaningless within few years, if the deforestation could not be stop. To keep up sustainable supply of forest products and to conserve

environment, suitable afforestation programme with effective management pattern is necessary. Every development process cannot be a success without the full support and help of people. NG has started certain programmes for the sustainable supply of forest products (fuel woods, fodder, timbers, herbs etc) among which community forestry programme is the main and popular one. The participation of local communities in the planning, formulation and implementation of such programmes is essential. Promoting the empowerment and improvement of the socio-economic situation of vulnerable target groups such as women, children and indigenous and rural communities will require specific priority measures.

Peoples participation is directly concerned to make decision for planning, implementation, benefit sharing and distribution, monitoring and evaluation training and opportunities and leadership. The inclusion of lower cast, occupational caste poor and marginalized people in the program and equal distribution of benefit is an important achievement in the management and protection of existing forest resource (Nadkarni, 2000).

Numerous literatures have highlighted important contributions of women in forest tree management and use. Women are the major users and de-facto managers of natural resources in Nepal (Brit et al., 1998). About 85% of the total firewood collection is done by woman and the rest is done by men (Basnet, 1997). Women not only collect and use forest resources, they are also knowledgeable source of information about the trees they use everyday. A research conducted in Sri Lanka on traditional tree use practices and gender issues in tree management shows that rural women are the most efficient users of tree products (Wickramasinghe, 1992). Similarly fields (1995) found that the participation of women improves the management of forest and makes forest management more

equitable. The Tenth Plan (2002-2007) has explicitly recognized the importance of management and trading of NTEPs in poverty reduction, biodiversity conservation and eco-tourism development (NPC 2002).

Rural people of Nepal are closely related with forest, so they should be conscious about protection and proper utilization of forest and their full participation is also essential for forest sector of Nepal. Women are also agent of development, equal gender participation is vital aspect of any development programmes that meets actual goal of development and similarly, it will also in the development of CF.

Forest resource will play vital role in the development of human society. Shree Ashwara Community Forest User Group Committee is one of the community forest management of Dang district. In the study area, people's participation of CF has been positive one with good response from local people. The people have been the managers of CF of the village and taken the responsibilities of CFM. The study is an attempt to see how a CFP practice in rural Nepal in the management of the forest and forest resources. Thus, the study examines the participation of people including women in CF resource management.

1.2 Statement of the Problem

Agriculture is main occupation of Nepalese people. About 78% of people are based on agricultural production. Population growth is increasing day by day and forest degradation has been a main problem of Nepal.

Participation is considered to be a necessary condition for development effort. For the management of the forest, participation of the users is extremely important. According to Cohen and Norman (1976), the participation of people is a crucial factor for the establishment and management of community forests. People's participation includes their

participation in identifying needs, decision-making, implementation, benefit sharing and evaluation.

Forest is the source of livelihood for poor and marginal people. During dry season, they have no employment in farmland, so we might change in their protection being employed than poaching timber and fuel wood from the forest. Such employment program should reflect the community forestry strategies that can exactly uplift one rural livelihood with no less.

Rural people are users of forest products. They are heavily dependent on forest resources. The importance of forest as firewood in rural area where there are not other alternative sources of fuel. The houses in the rural areas made with timber come from the forest, in the absence of other materials. The forest provides fodder for the animal is essential for the production of manure to increase the agricultural productivity. Forest products play important role in the livelihood of rural people.

To fulfill the need of forest products, local people have to take responsibility of forest management. Their participation plays a vital role in the forest management and development but some constraints affect to participation. Economic condition, ethnicity, gender etc are some constrains of people for their effective and active participation.

In male dominated society, females may always dominated by male for their participation in CF management if this situation is not improved the existence of women will be soon out of image government of Nepal has allocated the huge budget on the name of women participation. But it has not been effective effort. The number of women users group increasing enormous throughout the kingdom. It appears to play one of the leading roles to uplift the rural women and to stop the rapidly increasing deforestation process. It suddenly arise a challenging

question to the nation is “What for the women community forestry and to when the programme for it is for the real women other or the elite women of the community.

Thus women's participation in forest management is important to the success of forestry program. But it is ignored their participation in CF, which is one of the causes of failure of forestry program. They have to include in decision-making and in the overall management of the forest. Local people are the principal users of forest and it is often argued that people who are closely interrelated with forest must be given a major role in the management and conservation of the forest. However, in the case of the study area there is low participation including women in forest management. Some factors are responsible for less participation of people that has been dealt with in detail in this research on the base of case study.

The Community Forest Development Programme aimed to tackle the critical issue of the rapid degradation of forest of Nepal. All community forestry programmes have focused for sustainable development, management and utilization of forest. People participation has become more effective for conservation and development works of forests in the context of Nepal.

1.3 Objectives of the Study

The general objective of this study is to find out the role of people's participation in CFM. The specific objectives of the study are as follows:

-) To study the situation of people's participation in CFDP.
-) To find the people's role in CFM.
-) To identify the problems in community forest management.

1.4 Rationale of the Study

Community forest is the most effective in developing rural economy of Nepal. With the active participation of local people can solve the forest related problems. There have been a lot of studies and researches on community forestry. But the importance of community forestry in Nepal is so high that it needs more and more studies and researches. The study provides information about people's participation, their attitude and activities in the present context of Shree Ashwara Community Forest. This study also attempts to give information about affecting factors in people's participation in C.F. The study along with providing reference material to future researchers will be useful for the further researches.

1.5 Organization of the Study

This study is divided into six chapters. The tables, figure, map and bar graph are also presented in the proper context. Introduction, statement of the problem, objectives of the study and rationale of the study are presented in the first chapter.

Literature review is presented in the second chapter which gives general review on C.F., review on people's participation in CF and review on women's role in CF. Research methods in third chapter which presents research design, rationale of the selection of the study area, nature of data, universe of the study and sampling procedure, data collection techniques and limitation of the study. The fourth chapter presents the area and population covered by the respondents, which deals about general geographical profile of the study area and socio-economic condition of the respondents. The fifth chapter presents community forests development and management, which deals about the history of the common property forest management system in the village,

realization of the problem and utilization pattern of the forest resources. The fifth chapter is major part of the study. It presents the description of main objectives of this study. People's participation in CFM, affecting factors in people's participation and attitude of local people towards CFDP. Women's role in CFM, women's attitude and participation in CFM, Women's participation in decision making process and affecting factors of women's participation in CFM are described in this chapter. The six Chapter presents summary, conclusion and recommendation.

1.6 Limitation of the Study

This study is for master level thesis, which only meets the partial fulfillment of the requirements for M.A. Degree in R.D. So it has been naturally constrained by the time and some other problems like budget. This is a small-scale case study and it tries to describe people's participation in C.F.

Development activities may be different in all areas on the point of view of different socio-cultural aspects and different communities. The activities of people's participation are only in term of forest management. Thus, it cannot be generalized in other management or development processes. The universe is not taken large in this study, so the findings of this study may not be generalized in other areas.

CHAPTER - II

REVIEW OF THE LITERATURE

2.1 General Review on Community Forest

The relevant literature regarding forest resource particularly community forest management, people's participation and women participation in community forest mentioned in the published and unpublished documents will be consulted on the wholes, management issues on forest resource as well as people's participation will be reviewed (Pradhan, 2008).

Forestry is an important natural resources for the support of livelihoods of people in Nepal. Likewise CF is a strategy, project and philosophy for forestry development and protection. It's a project in which problem identification, problem formulation and problem resolution via implementation and control all rests with the local people community forestry. Though forest users group in which management of forest rests with the people has become a viable strategy for protecting forest and arresting deforestation. Participation of the people being the main determinator for the success/failure of a CF project.

Legislation emphasizing the role of community forestry has been developed and implemented embracing participatory approach in Nepal. One such programme aimed at developing rural communities is known as social forestry or community forestry which has been identified an important factor or rural development (Kayastha, 1991). The key elements of community forestry is to formulate management agreements between Forest Department Staff and Forest Users. (Gilmour et al. 1989)

From different definitions, it is clear that the community forestry refers to the control and sustainable management of local resources by the users. C.F. is a forest handed over to a user group for its development,

conservation and utilization for the collective benefit of the users. FUG is organized to manage and utilize a forest.

The information about people's participation, women's role and participation in CF are obtained from above literature review. The study of people's participation CF is made from these literatures. The review available above maintained literatures have shown the importance of people's participation in C.F.

Community forestry was introduced in Nepal 1978. The community forestry approach has been highly successful for protection of forests in hills of Nepal. The local user groups/communities are responsible for the control, protection, bottom up planning and other sustainable use of forest resources. Under this program, one million hectares of forest land have been handed over to the community, upto 12,000 user groups, representing 1.4 million households in march 2003. (Shrestha, 2004).

Nepal has a well-documented history of community forestry, which currently involves 38% of the population (1.2 million households), 14,000 Community Forest User Groups (CFUGs) and about 25% of all national forests (1.6 million hectares) (Department of Forests 2007, Cited in Pokharel 2008).

Fisher (1991) has argued that the conservation and management of forest resources by the people themselves has been effective in most of the areas of Nepal. He has noted that in the case studies of central Nepal that every case of indigenous use rights to common land appeared to be based on residence rather than membership of kin or caste group. He also found that even if a systematic difference between homogeneous and heterogeneous population were found, the difference would seem only in the allocation of use rights.

Campbell et al. (1987) has argued that the socio-economic factors in traditional forest use and management in western hill regions. The different communities of Dhading, Kaski, Parbat and Baglung districts were selected for the study and their conclusions show that people in the hill of Nepal are doing their best to protecting the forest cover in their respective localities.

The current approach to community forestry has addressed the need of a program for the management of forests while recognizing local communities as the local protectors and managers of forests handed over to them under an operational plan approved by the DFO (Chhetri and Pandey, 2002).

In Nepal, the basic concept of community forestry is not new one but an improved version of indigenous management system prevailed for a long time in the hills of the country. The Forest User Group is the central focus of community forestry. A forest user group can be termed as a legally recognized group consisting of all members of a community that frequently use of a particular forest area for forest products. The forest user group has to make decision as to how the community forest be managed and utilized based on full participation of all FUGs.

In community forestry management, the principal aim is to produce goods and services on sustainable basis to fulfill the basic needs of the community (ibid, 1992).

2.2 People's Participation in CFM

Participation refers to a development program effort in enabling people to take initiative in related activities and mobilization for overall development (Cohen and Uphoff, 1979). People's participation is the most essential feature of community forestry. A genuine participatory approach is important and association of participation in the program

should grow out of the community organizing process (Kayasth, 1991). Community forest management includes decision making in forest protection, conservation and utilization of natural forest. An increasing effort is necessary to plant more trees on community owned land. This help to reduce the pressure on natural forest.

Indigenous people and their communities and other local communities, have vital role in environmental management and development because of their knowledge and traditional practices. States should recognize and duly support their identity, culture and interests and enable their effective participation in the achievement of sustainable development (Sponsel, 2000).

Deforestation is a result of many causes, some natural but due to human development such as inappropriate land tenure systems and incentives, expansion of agricultural areas, increasing forest product demand and lack of information and understanding on the value of forests.

In a program for the sustainable development of forests and woodlands, the first priority should be to secure the multiple roles of trees, forest and forests lands by strengthening national institutions and capabilities to formulate and implement effectively policies, plans, programs and project relevant to forest issue. The protection of forests requires preventing measures such as reserved management and remedial actions, including aforestation, reforestation and rehabilitation activities. Another group of priority activities should aim to better utilize and recognize the social, economic and ecological values of trees, forests and forestlands and ensure their sustainable management in a manner consistent with land use, environmental considerations and developments (UNCED 1992).

The term 'people's participation' has now become a part of the normal language of development agencies, NGOs and even governments. However, this has created many paradoxes as the term 'Participation' has been used to justify the extension of control of the states as well as to build local capacity and self-reliance. It has also been used to develop power and decision making away from external agencies (Pretty, 1998).

In recent year community forestry has gained much ground throughout the developing world. Technologists, environmentalists and social scientists for development, management and protection of forests have accepted this concept. 'Community Forestry, Ecological and Social Changes for Forest Users' the major aim of the community forest program is to develop and manage forest resources through active participation of communities to meet their basic needs of forest products on sustainable basis. The ownership of the development and utilization of forest resources has been transformed to local communities, which forms Forest User Groups. The FUGs are grassroots organizations and forest users that manage community forest, although the state retains property right in forestlands. Under the CF provision users, both men and women, have been authorized to make decision concerning the formulating of rules and regulations for operating the FUGs as well as for managing forestry resources. Similarly, community forestry program emphasized the concept of empowerment because the rural societies are not homogeneous and egalitarian (Gallant, 2000).

The relative failure of the nationalization policy led to the adoption of the community forestry approach in which the local people were involved in the planning, implementation and decision making process. The Forest Act of 1992 and the forest rules of 1995 further built on this approach. Thus, from a top down or bureaucratic procedure a new approach, which saw the people as stakeholders in the development and

management of forests, was initiated. The approach aimed to tackle the critical issue of the rapid degradation of forestland and fertile soil in the hills which ultimately have repercussion on the countries and even the subcontinent ecosystems (Dahal, 1994).

Community Forestry is for the benefit of local people, the primary users of forest, those who are dependent on forest products to meet subsistence needs (Siddiqui, 1989). The forests are the primary source of fuel for Nepalese people. Almost 98% of fuel is obtained from forest (Pandey, 1990).

Community forestry is small scale, village level forestry practice where decisions and actions are often made on a collective/communal basis and where the rural population participate in planning, establishment, management and harvesting of forest crops and receive a major proportion of the socio-economic and ecological benefit from the forests. (Kayastha 1991)

Fisher (1991) pointed that the conservation and management of forest resources by the people themselves has been effective in most of the areas of Nepal. According to collect et al., (1996), the successful community forestry depends absolutely on the willing participation of local people.

2.3 Women's Role in CFM

Nepal is a patriarchal society in which women are restricted to participate in public activities; they are limited in private spheres. It is assumed that women can only do household work, not the work that involves decision-making skills. But we cannot ignore the important role of women in every development activities because they are not passive recipients of development, they are active agents of development.

For the hill women of Nepal, the forest is the source of products vital to the household economy: firewood for cooking and heating and

leaves for animal fodder and fertilizer. Women's lives are the most seriously affected by environmental damage and the shortage of forest products must be seen in the context of their other household responsibilities (Molanar, 1992).

Experiences is that women have worked successfully in both mixed and all female forest committee in rural Nepal. Village men and women and professional foresters now generally agree that women are capable of committee management. She recommends that women's membership of forest committee be promoted primarily through extension activities. According to her, women should participate as much as possible in forest management committee (Inserra's, 1988).

For any development programs to be a success, women's participation is very important. But when participation of locals that are often involved are only men, and women are always ignored and not included in development programs. Similarly, in natural resource management also, women's participation is not considered worthwhile even though they are primary users of the forest and have more indigenous knowledge about the forest than their male counterparts (Boyce, 2001).

Women's work in communities directly dependent on the local environment is often unrecognized and undervalued. In many countries women sustain close interactions with nature in performing their multiple roles, with lasting environmental implications. These women are managers of natural resources on a practical, day-to-day basis, have extensive knowledge of local ecosystems and hence can play a major role in conserving bio-diversity and protecting the environment (UNCED, 1992). Women are said to be more knowledgeable than men about the amount of fuel-wood or fodder required to meet their needs, and are the first to perceive shortage of these supplies (Shrestha, 1992). According to Molanar (1992), the participation by women in decision-making regarding management of village controlled forests certainly a crucial

step in the direction of long-term community forestry. Women need to be involved in decision-making regarding CFM plans if these plans are to be effective.

Presents a case study on “Women’s participation of forest committees in which is an attempt to understand what kind of factors influence the effectiveness of forest committee and to encourage women to be involved. In the strategy developed for improving the effectiveness of forest committees, the following aspects are discussed. (Parasi et al., 1987)

-) Discussion prior to formation
-) Motivation
-) Selecting committee members
-) Entering good making procedures
-) DFO support
-) Improving attitudes
-) Motivating women
-) Defining the role of women
-) Selecting appropriate women numbers
-) Despite common greats and interests, women suffer disadvantages in level of exposure to education, employment and format decision making in Nepal.

Regarding women’s participation, data (HMG/DOF 2003) shows that currently 613 (4.8%) FUGs are handling by all women group. Similarly, 33,567 (21.5%) women are working EC member in different FUGs (ibid).

This study tries to find out the participation of women in the CF and also affecting factors in women's participation in the CFMP. Being primary users of forest resources, women can play a vital and active role in the management of CF. Thus we cannot ignore their important role in CFM.

CHAPTER III

RESEARCH METHODOLOGY

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

3.1 Research Design

Exploratory as well as descriptive research design is taken in this study. The study has been tried to give description about activities of people's participation in community forest management and the effectiveness of the community forest development programme in this community.

3.2 Rationale of the Selection of the Study Area

This is an attempt to describe the people's participation in community forestry development in Tulsipur-11, Ashwara Village, Dang.

This study is selected by the researcher because of being a native member of study area and interested about the socio-cultural condition, people's forest related activities and environment of own land. Shree Ashwara Community Forest is becoming effective and successful in the village. Forest management system is going to be strong with people's active participation. So, this area is selected for the study by the researcher.

3.3 Universe of the Study and Sampling Procedure

There are total 400 households in the study area. The basic household survey data is collected from only 40 households. Out of total household numbers 10% households are chosen as a sample. There is

simple random sampling method used for the field survey. Head of family, both male and female respondents are key informants of study. And these were basically collected through interview and structured questionnaire. The key informants of this data collection are respondents of this community forest and certain committee members.

3.4 Nature and Sources of Data

Both primary and secondary data were collected for this study. Primary data were collected from the help of interview, group discussion, perspective of different members of the community (including official and community elders), questionnaire and simple observation. District forest office, Ilaka Forest Office, published and unpublished literature like books journals, articles, dissertation, local government, relevant literature, are the source of secondary data.

There has been used both quantitative and qualitative approach to data collection. For the socio-economic characteristic of community, the data are quantitative. The decision making, protection process, social and cultural context cannot be measured. So, data are more qualitative than quantitative.

3.5 Data Collection Techniques

Households survey of the respondents, simple observation, group discussion and key informant's interview are the tools of data collection of the study.

3.5.1. Household Survey

There is taken 40 HHs (10%) as a sample for the survey of the respondents. Structured interview or questionnaire also supported to get information. It is used to collect the basic necessary information i.e. personal identification, population structure, land holding pattern,

livestock population, source and consumption pattern of forest resources etc. Thus, attitude of people, level of awareness of male and female towards CFDP were collected through this data collection technique.

3.5.2 Observation

This is an important and relevant data collection technique in this study. Main facts of socio-cultural processes in natural environment can get through this technique more relevantly. The real problem of people including women and their role in decision making in household economy and agriculture, forest management activities and other development activities were extracted out through their view. So, the participant observation is the main technique to achieve the people's related information. The researcher attended the meeting of FUC, which helped people to get relevant information about CFM of the study area.

3.5.3 Group discussion

Group discussion is another important tool of data collection. Mainly women group discussion is taken in this study about some major cases. About women's participation and role, involvement in decision-making process, causes of less participation of women than male and benefit sharing were discussed in women's group. About the information of attitude, level of awareness towards CFM and affecting factors in women's participation were achieved through the women's group discussion.

3.5.4 Key informant's Interview

Chairman, vice-chairman, other some committee members including female members of FUC and some elders of village are key informants. Their interview has been more useful for the information about rules and regulations of FUC, implementation, distribution system, and people's participation in CFM etc.

CHAPTER IV

OVERVIEW OF THE STUDY AREA

4.1. General Geographical Profile of the Study

Dang district lies to the mid-western development region of Nepal. It is demarcated with Kapilvastu, Arghakhanchi and Pyuthan in east, Salyan, Surkhet and Banke in west, Rolpa and Salyan in north; and Banke and Uttar Pradesh of India in south. Dang district is a inner Terai of Nepal as a big valley has a great variety in topography which is reflected in diversity of climate. It is situated at 27⁰36' to 28⁰29' East latitude and 82⁰2' to 82⁰5' North longitude stretching with the total area 2955 sq. km. Ghorahi is the district headquarter of Dang district. Its east-west length is 90 km and North-south breadth is 72km. The shortest place of Dang is Manpur (213 m height) of Sisaniya VDC and the largest place is Arkhale (2058 m height) of Hasipur VDC. There are mainly four castes. Brahman, chhetri, Baisya and Shudra are found living in this district. There are 39 Village Development Committees and 2 municipalities in this district. Total population of Dang district is 4,62,380 and its population growth rate is 2.67%. (According to Census 2058). 79% people out of Total population in this district are based on agriculture occupation. Dang is known as for common property resource management. Overall the country, example, Baghamare CF is successful and recognized CF of the country. There are running 428 community forest management programmes in Dang district and its total area covered by community forest is 78,500 km. 40,00,352 persons and 66,824 households are benefited from CF in Dang district. Shree Ashwara Community forest is one of the sample forest.

Map No. 1: Location Map of Dang District

Map of Dang District

Map of Nepal

4.1 Location

This study area lies in Tulsipur Municipality of Dang district. It is located at 28⁰13' to 28⁰8' North latitude and 82⁰4' to 82⁰19' East longitude. This area is 692 metre to 1600 metre height from the sea level. Spread over 95 sq. km of land, it is bounded by Pawannagar VDC in west, Halawar VDC in east, Dhanbang VDC of Salyan in north and Tarigaun VDC in south. This municipality is located at the lap of the Tharkot hill (1666 m. height). 50.80% (53.47%) land is covered by forested area. Tulsipur Municipality has 11 wards of which ward no 2, 3, 4, 5, 6,8,9,10, and 11 are on the flat land and rest wards in the hills. The municipality is divided into two parts urban and rural area. The urban area covers the three wards 5 (full), 4 and 6 (partially) and the remaining wards are in rural area. According to census 2058, the population percentage was 52.09 in urban area and 47.91 in rural area. The study area is ward no. 11, Ashwara of Tulsipur Municipality which lies in rural area and it is also on plain area. (Source: Town Profile Municipality, 2002).

This study area is in the west of zone headquarter. This is one of the west villages of municipality. Tulsipur is the main market of people of this village which is 5 km far away from the study area.

Map No. 2: Map of study area

4.1.2 Climate

Being located at a fairly low level in the inner Terai, the municipality is surrounded by the foothills of Mahabharat range except in the south, like most of the valley in the plain land of Nepal. 'Tulsipur' has extreme range of temperature with very hot in summer and fairly cold in winter season.

The average temperature during summer month reaches 39⁰c centigrade and 13⁰c-26⁰c centigrade in the winter month. Due to the humidity and warm temperature, the study area records less rainfall (compare to eastern region of the country). The northern part of the valley gets more rainfall than southern part. The average rainfall is estimated to be 149.4mm per year. (Source: Town Profile of Municipality, 2002).

4.1.3 Natural Resources:

Nepal is a rich country of the natural resources. In general, land, water, forest are important natural resources in the village.

4.1.3.1 Land and Land Use

Land is one of the most useful natural resource and it is the basic resource for the people of the village. The land is generally classified as Khet (Paddy cultivated), Bari (maize, mustard cultivated land), Kharbari and Aailaniprati (Unirrigated, unregistered and uncultivated). The fertile land and quality of soil are major concerns of farmers and they invest a great deal of labour to maintain its quality. Some years ago, the villagers used only Dhaicha (Plant leaves), Khali (Pina) and animal dung as compost manure for their land but nowadays people use chemical manure to get more production from the land.

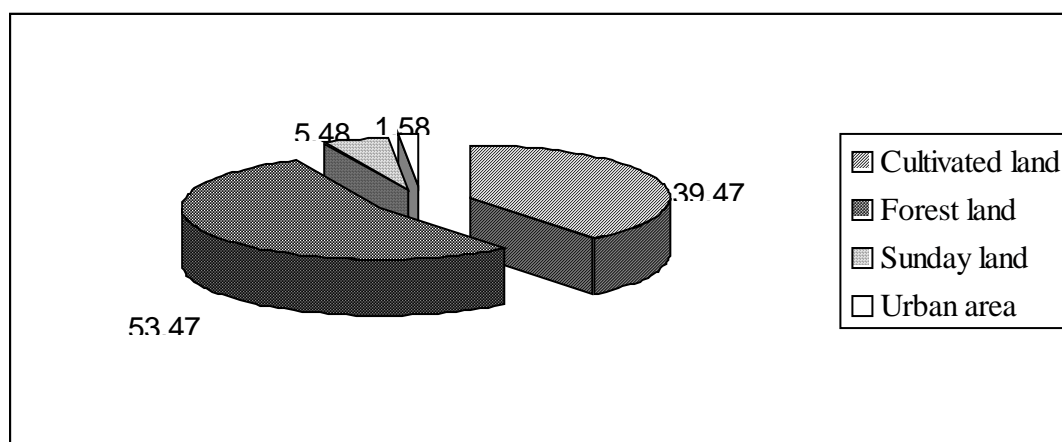
There are found major categories of land use. These land use categories are given in table no. 1.

Table No. 1: Land Use in Tulsipur Municipality

S.N.	Land Use	Area in Km ²	Percentage
1	Cultivated land	37.50	39.47
2	Forest land	50.80	53.47
3	Sunday land	5.20	5.48
4	Urban area	1.50	1.58
Total		95.00	100.00

Table 1 and figure 1 show that forestland is the dominated land use category. It has covered 53.47% of the total land of the municipality. Cultivated land has covered 39.47%. Similarly the sandy land covers 5.48% and urban area covers 1.58% of the total land area of the municipality.

Figure No. 1: Land use in Tulsipur Municipality



4.1.3.2 Water Resource

Most of the stream (kholas) flow from north to west near the study areas which merge/join into Babai river. Bhamke Khola, Gahate Khola and other small kulas flow from north to south which are the most important resources of water within the study area. Dabara Kulo, Barhmauja Kulo, Ganar Kulo, Laubasta Kulo and other small Kulos are main source of irrigation in this village.

4.1.3.3 Forest/Wildlife

There is a fairly large size forest area within the municipal boundary (approximately 2403.29 hectares of land is covered with forest). The development of forestry in municipal boundary is developing as systematic way. Table no. 2 shows the factual data of community forest management in Tulsipur Municipality.

Table No. 2: Community Forest Management in Tulsipur Municipality

S.N.	Name of C.F.	Address	Area (Hec.)	No. of HHs	Benefited population			Date of F.H.
					Male	Female	Total	
1	Mayalu	T.N.-11, Batolpur	16	27	134	126	260	057/721
2	Srijana	T.N.-11, Batolpur	2.5	28	143	136	279	060/3/27
3	Ashwara	T.N.-11, Ashwara	210	303	897	895	1792	054/1/23
4	Phoolbari	T.N.-10, Bhatte	90	109	270	275	545	053/3/25
5	Ritheкто	T.N.-7, Naula	104	100	300	290	590	058/5/10
6	Dharmashala	T.N.-7, Ambas	87.75	95	281	264	545	055/3/25
7	Tribeni	T.N.-10, Gahate	88	87	197	192	389	055/3/25
8	Mahalaxmi	T.N.-8/9, Katkuiya	189.75	189	517	557	1074	053/3/17
9	Mahila Namuna	T.N.-10, Damargaun	207	353	512	570	1082	052/10/29
10	Samjhana	T.N.-10, Dandakhuti	230	240	658	647	1305	052/9/6
11	Nabadurga	T.N.-8/9, Dudhena	227	503	1320	1245	2565	052/9/29
12	Bhagawati	T.N.-1, Ramree	57	76	240	216	456	050/6/28
13	Rayapani	T.N.-1, Khamari	136.8	43	122	128	250	051/8/5
14	Bhairab	T.N.-1, Ranagaun	229	155	464	451	915	053/3/15
15	Gadibaraha	T.N.-2, Rakshya chaur	242.40	450	1018	1009	2027	051/5/28
16	Shree Ganesh	T.N.-3, Ganeshpur	87	311	868	772	1640	054/1/23
17	Gairakhali Hariyali	T.N.-4/6 Rajapur	105	686	1987	1852	3839	054/7/21
18	Saraswati	T.N.-6 Tarigaun	6.84	121	424	423	847	056/3/11
19	Salliwan	T.N.-7 Tunapani	77	84	135	129	264	061/3/27
20	Laxmi Kamal	T.N.-6 Rajaura	10.25	108	56	52	108	-
Total			2403.29	4068	10543	10229	20772	

Source: Ilaka (Region) forest Office, Tulsipur, 2009.

Table no. 2 presents the data of handed over to local people by government, name and address of C.F., area, no. of HHs, beneficial population in municipal area. There are 20 CFs which has 2403.29 hectares forested area 4068 HHs and 20772 people are benefited from all community forests in the municipal area.

The study area is near from the forest. The major species of forestry of Ashwara C.F. are *Sal*, *Saj*, *Chiuri*, *Jamun*, *Kutmero*, *Bar*, *Peepal*, *Harro*, *Bhorla*, *Dhairo* etc are found this forest. Although these species of plant are found, most of plants are Sal plants. So this C.F. is known as “Sal- Tree Cluster Forest”.

Although there has been a decrease due to over-population, to leading deforestation there is even now plenty of wild life available in the plain region surrounding the village. According to villager, tiger, hyena, jackal, leopard, reddish-monkey, boar, fox, porcupine, rabbit, squirrel, mongoose, wild cat etc and different kinds of birds like eagle, *Vyacur*, peacock, crow, dove, owl, cuckoo, *Maina*, *Luiche*, wild pigeon, *Kaliz* partridge (*Titra*), sparrow etc are found in this forest area.

4.1.3.4 Minerals

A detailed survey of mines and minerals has not been complicated. However, coalmine has been identified beside the Ajimara and Abhidhara near Bhamke Khola.

4.1.3.5 Facilities of Village:

Being a rural area, transportation facility can available easily. This village is 5km far from the Tulsipur market. A Surkhet road is constructing through this village to connect Surkhet district from Tulsipur. The other Baghmare gravel road is running through this village to Hapure.

School/College

There are two schools within the study area: one is Ma.Vi. Ashwara and the other is Shishu Niketan English School. Campus and colleges are 5km far away from the village.

Irrigation Facility

There are small streamlets, which are the main sources of irrigation of the village. Irrigation facility becomes more complicated in the month of Chaitra-Jestha.

4.2 Socio-Economic Condition of the Respondents:

4.2.1 Population Composition

The total population in Tulsipur Municipality is 33,825 from the total 7162 households where 17038 are males and 16787 are females. The literacy rate of male and female is 55.8% and 24.2% respectively. The Total population in ward no 11, where the community forest existed is 1880 from the total 349 households including 965 males and 915 females. The distribution of the population ward by ward is given below in table no. 3.

Table No. 3 : Population Distribution

Ward no.	HHs	Male	Female	Total population	% of the total population	% of HHs
1	247	628	601	1229	3.63	3.45
2	385	1001	888	1889	5.58	5.38
3	319	826	747	1573	4.65	4.45
4	691	1865	1808	3673	10.86	9.65
5	1482	2870	3138	6008	17.76	20.70
6	1744	3983	3955	7938	23.47	24.35
7	331	807	863	1670	4.94	4.62
8	542	1389	1427	2816	8.33	7.57
9	405	1003	925	1928	5.70	5.65
10	667	1701	1520	3221	9.52	9.31
11	349	965	915	1880	5.56	4.87
Total	7162	17038	16787	33825	100.00	100.00

Source: CBS 2002

4.2.1.1 Caste/Ethnic Composition

Hinduism is the major religion of the village people, but nowadays other religion like Christian is influencing to the villagers. Nepali is the mother tongue of this area. After Nepali, Tharu is the second major language in this area. Due to the large number of people migrated in this area even proves the growth of population increased rapidly in the coming future. The following table shows the caste/ethnic composition of the selected households.

Table No. 4 : Caste/Ethnic Composition of the Sample HHs

Caste/Ethnic group	No. of HHs	Male	% of Male	Female	% of Female	Total	% of Total
Chhetri	19	64	52.03	48	44.86	112	48.70
Tharu	7	25	20.33	19	17.76	44	19.13
Dalit	4	12	9.76	11	10.28	23	10.00
Magar	4	10	8.13	8	7.48	18	7.83
Yogi	4	7	5.69	13	12.15	20	8.69
Brahman	2	5	4.06	8	7.47	13	5.65
Total	40	123	100.00	107	100.00	230	100.00

Source: Field Survey, 2009

Table no. 4 shows that the dominant group is Chhetri which accounts for 48.70% followed by Tharu 19.13%, Dalit 10%, Magar 7.83%, Yogi 8.69% and there is only two households Brahman which consists 5.65% population of total population.

4.2.2. Age and Sex Structure

Age and sex composition is one of the most important demographic features. Age and sex structure of the respondents' family directly or indirectly affects in the decision making level and forest management. The following table shows the structure of age and sex of respondents' family.

Table No. 5 : Age and Sex Structure of Respondent's Family

Age group	Male	% of Male	Female	% of Female	Total	% of Total
0-5	8	6.50	5	4.67	13	5.65
6-14	21	17.07	24	22.43	45	19.57
15-55	78	63.42	72	67.29	150	65.21
56+.....	16	13.01	6	5.61	22	9.57
Total	123	100.00	107	100.00	230	100.00

Source: Field Survey, 2009

This table no. 5 shows that out of total population of 230, 25.22% (5.65+19.57) are infant and children (up to 14 years), 65.21% are economically active (15 to 55 years) and 9.57% are old.

4.2.3 Family Type

Because of the modernization, Tharu's joint family structure is changing. Sometimes ago, Tharu's joint family was engaged in only agricultural production but nowadays they go to the market for wage labour. So their joint family structure is changing in nuclear family structure, which has affected directly in traditional agriculture system. Cause the change of income source, their joint family is formulating in nuclear family structure. The following table shows the family types of respondents.

Table No. 6 : Family Types of the Respondents

Family types	No. of HHs	Percentage
Joint	13	32.5
Nuclear	27	67.5
Total	40	100.00

Source: Field Survey, 2009.

Both joint nuclear family structure is found in the study area. Male are head of the family in all HHs and they take necessary decision of the

house. Because of the expansion of market and modernization, joint families are formulated in nuclear family structure and also caused by economic problems. Out of 40 HHs , 27 HHs are nuclear family and 13 HHs are joint family. Within joint family, many members live together. So labour is divided and who gets leisure time, he/she can participate in the forest management activities. But within nuclear family, they have to go for works, so they cannto get leisure time to participate in forest management.

4.2.4 Occupational Composition

Agriculture is a main occupation in Nepal so as it is in the study area. The following table presents the occupational composition of the members of sample HHs.

Table No. 7: Occupational Composition of the Respondents

Occupational type	No. of people	Percentage %
Agriculture	111	77.62
Service (Govt. and Pvt.)	21	14.68
Business	2	1.40
Labour	9	6.30
Total	143	100.00

Source: Field Survey, 2009

The table no. 7 shows that 77.62% people are engaged in agriculture which proves that agriculture is the main occupation of the study area. The second position is occupied by service (Govt. and Pvt.) 14.68%. Only 6.30% people are depending on labour. Similarly only 1.40% people are engaged in business like general shops and rice mills. Only economically active population i.e. from age group. 15-55 years are considered as occupational person.

4.2.5 Education of the Respondents Family:

The literacy rate is low in lower ethnic/caste (Tharu, Dalit) respondents than higher cast in study area. The tendency of enrollment of children among them is very low. Most of the parents are illiterate and do not give importance to education. Because of low economic condition, Tharu children can not get opportunity to study in school. Both boy and girl should help their parents in household activities. Very few children go to school but they have to leave their study in primary level and they should engage in agricultural and other activities. Poor and lower caste people are not conscious about the importance of education.

There is a secondary school in the village but some children of poor people (who gets opportunity) drop out their study without finishing secondary education. There is no efforts, have been implemented to improve the educational status of people from any side. Once office of district education had launched adult education program at village level including lower caste men and women of the village but it could not achieve describable improvement of literacy program.

Nowadays situation is going to be more favorable for the formal education, lower caste people are becoming more conscious about the importance of education. So, comparatively than the past days, they are sending their children to school for education in the present.

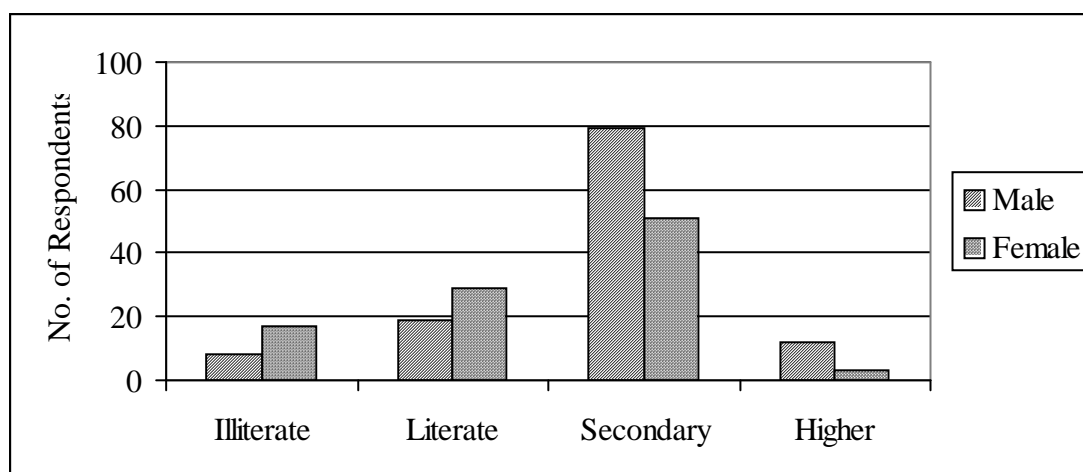
The following table presents the literacy rate of the respondents family.

Table No. 8 : Literacy Rate of the Respondent's Family

Level	Male	% of Male	Female	% of Female	Total	% of Total
Illiterate	8	6.78	17	17	25	11.47
Literate	19	16.10	29	29	48	22.02
Secondary	79	66.95	51	51	130	59.63
Higher	12	10.17	3	3	15	6.88
Total	118	100.00	100	100	218	100.00

Source: Field Survey, 2009

Figure No. 2 : Literacy Rate of the Respondent's Family



The table no. 8 and figure no. 2 show that 25 persons (11.47%) are illiterate who they can not read and write, out of which are 8(6.78%) and female are 17(17%). The no. of literate are 48(22.02%) out of total population among which male are 19(16.10%) and female are 29(29%). All together 130 (59.63%) people have received secondary education (S.L.C passed or under S.L.C) out of total population among which male are 79(66.95%) and female are 51(51%). Being the availability of college or campus near Tulsipur 15 people have received higher education which is 6.88% of total population among which male are 12 and female are only 3. The present data shows that female literacy rate is higher than male literacy rate.

Education gives consciousness to ignorance people. Lack of education affects directly on the mind of people. Local people who are users must be conscious and aware about the importance of forest management. Because of the lack of education and technical knowledge, people can not participate in decision making process. In the study area, majority of people are literate (22.02%) who have some knowledge about CFM.

4.3 Economy of the Respondents

4.3.1 Agriculture

The study area is situated in inner Terai range consisting the fertile soil. Agriculture is the main occupation of the villagers and majority of people is depend on agricultural production. Agriculture which is progressively more favorable for paddy, mustard, wheat and maize. The other major products are vegetable and potato. In addition, barley, pulses and pea are cultivated in this area. There are several kinds of vegetable grown by the local people which is a main income of the people. Some HHs are engaged in commercial vegetable farming. The majority of people are always engaged in agricultural activities. Paddy is cultivated in the month of Ashadh/Shrawan and harvested in the month of Kartik/Mansir. The paddy is main agricultural production cultivated in *Khet*, which is irrigated land of the village. Inter cropping system is also practiced in both irrigated *Khet* and *Bari*. Local people have to grow as much as possible because land is fertile. So they grow two or more than two crops in same land and same season. The major pattern of inter cropping which are practiced in village are as Paddy+Barley, Paddy+*Masuro*(lentil, pulse crops) *Siltung* (a kind of pulse crop), *Urdha* (a kind of pulse crop) such as pulse crops are inter crops with paddy which are grown in the Aali (boarder of two plots of *Khet*). *Bari* is used

for mustard oil cultivation in the month of Kartik/Mansir and also maize in the month of Baisakh/Jestha when monsoon season starts. Maize and mustard oil is main production of Bari. Mainly farmers inter crop *Masuro*, pea, gram, barley with mustard and they also intercrop soyabeans, beans string beans when they plant maize in the irrigated Bari.

People of the village use both compost and chemical fertilizer in their Khet and Bari to get more production from their land. Ailani Bari is un-irrigated land where maize and mustard cultivated depending upon the sky. Irrigation facility becomes more complicated in summer season (Baisakha/Jestha) than other season. There are some *Kulos* and streams in the village for the purpose of irrigation facility. Darbara Kulo, Ganari Kulo and Laubasta Kulo are main source of irrigation of the village. Because of the scarcity of water for irrigation, some rules and regulations are formed by the villagers to get equal irrigation (Prakhanna Irrigation) facility. Tharus are main farmers of the village. Share cropping system is famous in the village landholders give their lands to Tharus and landless people for the cultivation (Adhiya) and achieved production is divided equally among them. Tharu women and landless women are specially engaged in farming, they help their male from the beginning to the end of the cultivation.

Agriculture is main occupation of the local people. They always engage in agricultural activities. They have very few leisure time to participate in other activities like as CFM. Tharus are farmers of village and they are heavily dependent on agricultural production. Chhetri is dominant caste is main landholders of the village. Chhetri and other landholders give their land to Tharus and other poor people for the cultivation. So, Tharus and poor people are always engage in farming system. Therefore, there is low participation of Tharus and poor people than Chhetri and other rich people in CFM activities.

4.3.2 Types of the Land and Land Holding

The study area covers the both plain and hills area consisting the fertile soil. The composition of soil are rock/sand/clay/gravel and boulders. The land has slopping terraces with wet, dry and mixed land. In the area on the basis of land use, Total holdings area are broadly classified according to the following land use pattern.

1. Agricultural land-crop land, arable land under permanent crops, meadows and pastures.
2. Wood land and forest
3. All toher unused land and undeveloped potential productive land.

As cultivation land, *Khet* and *Bari* are the most important and fertile land. These are irrigated land and farmers get more production form *Khet* and *Bari*. Seasonable crops are cultivated like paddy, wheat in the *Khet*; and maize, mustard and barley in the *Bari*. So *Khet* and *Bari* are main productive land in this area. Thus *Aailani* and *Kharkatti* are un-irrigated land but these are also productive land. The people of the village cultivate *Aailani Pakho* and *Khet* being depend on the sky. They cultivate mustard, maize, rice and wheat in *Aailani* area. *Kharkatti* is used for cultivation of fodder for animal and *Khar* which utilize in the constructing of house as thatch (*Chhano*). Some people who have *Kharkatti*, they sell *Khar* to other people for the purpose of roof and they earn money.

The following table shows the landholding of respondents by sample households.

Table No. 9 : Land Holding of the Respondents by Sample HHs

Land Holding Size (inkattha)	No. of Sample Households	Percentage(%)
Below 6	7	17.5
6-10	3	7.5
11-20	19	47.5
21-25	4	10.0
26-50	5	12.5
51 above	2	5.0
Total	40	100.0

Source: Field Survey, 2009

Table no. 9 shows the percentage distribution of land holding size of farming. 19 families have occupied between 11-12 *Kattha* of land representing majority of people in study area. 2 families occupy more than 51 *Kattha* of land, which is 5% of the total people of the study area.

This shows that the land in the study area is distributed unevenly. Some people have little land and some rich people have large area of land, which includes *Khet, Bari, Kharkatti* and *Aailani*.

Because of the landless problem among poor people, they have to depend upon forests for the fulfillment of forest products such as fire wood, timber fodder. Land owners of the village plant trees to fulfill the need of forest products on their lands and who don't have lands to plant trees, they have to heavily depend on CF. The CF provide forest products to them on the daily basis. Poor farmers have to pay attention on their daily needs. Therefore, as a labourer or busy farmer they don't have leisure time to involve in CF.

4.3.3 Food sufficiency

Food is the most ingredient nutrient for our life. So human beings can not live without food. Most of people of this village have no foodstuff

problem. Only Dalit, Tharu and poor people who have no land, they depend on only labour; they have food scarcity problem. Some rich and landlord people have enough foodstuff to consume who have a lot of land.

The following table presents the food sufficiency of the respondents by sample households.

Table No. 10: Food Sufficiency of the Respondents of Sample HHs

Consumption of food	No. of HHs	Percentage
4 months	8	20.0
6 months	3	7.5
9 months	2	5.0
1 year	26	65.0
Food scarcity	1	2.5
Total	40	100.00

Source: Field Survey, 2009.

Table no 10 presents that majority of people of 26 HHs (65%) have 1 year consuming food and they sell the remaining grains from consuming to the market. People of 8 HHs of the study are have 4 months consuming food. Similarly people of 3HHs consume food for 6 months and people of 1HHs have food scarcity problem. So, it affects to participate in CF activities.

4.3.4 Animal Husbandry

Animal husbandry is also a part of agriculture, which supports directly or indirectly in agricultural activities and production. As a farmer, people domesticate he buffalo and oxen for ploughing in their land and other animals like cow, he buffalo, goat, sheep and pigs for milk, meat and compost manure. Animal husbandry is the second income source of villagers.

Table No. 11: Livestock Population of the HHs

Livestock	Chhetri	Tharu	Dalit	Magar	Yogi	Brahman	Total	% of Total
Cow/ox	48	12	6	9	7	-	82	30.94
She/he buffalo	14	14	1	-	2	4	35	13.21
She/he goats	57	25	13	15	11	8	129	48.68
Pigs	-	18	1	-	-	-	19	7.17
Total	119	69	21	24	20	12	265	100.00

Source: Field Survey, 2009

The table shows that there is domesticated goat (especially Khasi) in large number for the purpose of meat and compost manure. In second position, there is domesticated cow and oxen (especially oxen) for the purpose of ploughing on the land. Some years ago, the cropping system was different in the village, high cast and rich people kept the “Kamaiya” (permanent) in their home for the cultivation of their land but nowadays they have given their land as ‘Adhiya’ or kept ‘Hali’ to lower caste and poor people. So, there has been reduced the number of animal in the households of high caste and rich people. Chhetri and Tharu people domesticate buffaloes in their home for the purpose of milk meat and ploughing on their own land. Tharu and other lower caste people domesticate pigs in their home for the purpose of meat and compost. In this study area animal husbandry has become the second income source of people.

There is not any public and private grazing land. Because of the scarcity of grazing land, local people have to face some difficulties for the grazing of their animal. The grazing land or public grazing lands are reduced because of land less problem. There are specially two types of

domestication of animals one is Banna and another is Phukkwa. Local people feed their animal straw or grass keeping them in *Goth* (animal sheds) which is called Banna. People keep their animals Banna when their Khet and Bari are full with crops. They bring grass from forest area but only forest can not provide so, their lands also provide fodder, grass for animal. And another type of domestication of animals is Phukkwa which means leaving the animal to graze by local people. For the grazing of animals, local people leave their animals and cow boys or girls care to animals which is called *Phukkwa*. They bring animals for grazing in the afternoon and they return with their animal in the evening. Cause of the difficulties of grazing land, animals are leave only in the crop harvested lands with the care of cow boys or girls. When crops are harvested from *Khet* and *Bari* animals are leave freely to graze on those lands which calls '*Chhada Chhodne*' (open-grazing). This is another type of '*Phukkwa*' in which animals graze freely on the open and empty lands without caring of cow boys or girls. In this time, some plants such as onion, garlic, coriander seeds etc are grown in the land but people who plant such as plants they should be responsible for any harm by animals, they have to care their plants with themselves.

Forest provides fodder grass and animal bedding. Animal husbandry is also influenced by scarcity of grazing land. It is heavily dependent on forest as well as private land. For the sustainable supply of forest products, local people have to participate in the forest management.

4.3.5 Division of Labour and Decision Making Process

Division of labour which is highly prominent between male and female is a barrier for women to participate in forest related meeting or activities. Women are heavily loaded by their domestic works: preparing food, carrying water, collecting firewood and fodder, looking after

livestock, taking care of children and old parents, cleaning the house. Even they attend meeting, they are always in hurry and just to show their presence.

In many FUGC, males make all decision and women have little say in that. Only in a few FUGC, women are consulted for suggestion. The process of decision making is affected by social, cultural and economic background, literacy, social norms, status of women also influences the process of decision making.

The whole process of decision making in household is a complex one. Although men are culturally accepted as being the decision maker in the household, the decisions that they make are usually suggested by other member of the household, particularly wives (Bajracharya, 1994). In this regard Singh (1990) writes that on average in agricultural activities, about 26.7% and 37.9% of decisions are made by either women or men respectively, cited by Bajracharya (1994). The decision making process can be different in different condition and in different communities.

Magar and Tharu women's level of decision making is more favourable than higher caste (Chhetri) women of the study area. Thus, in the community of Dalit, women's level of decision making process in agriculture and households is higher than Magar and Tharu community. The lower caste women play a vital role of decision making in agriculture and HHs. And they also have become the member of FUC and they have access in the decision making process of CFM.

In the study area, female have heavy workload. They manage the household and they also engage in agricultural production. Such as seed-plantation, wedding (Godmel) etc activities are done by women. Children also play important role in household work. Btoh boys and girls collect firewood, carry water and graze livestock. Girls are also helped their

mother in kitchen works. Women plays major roles in various farm activities and HHs activities but as a patriarchal society, male are the head of the family. Their traditional status is more strong than female in every sector of decision making process either HHs or agriculture or forest management sector in our society.

Male members of family have heavy responsibility works related agricultural activities such as ploughing, digging etc and they also participate in outside works.

Male members of CF are leading the responsibility of decision making. They are dominant group at the decision making level. Women's participation in decision making process is very less than male. Male takes necessary decisions for the households as well as other activities.

4.3.6 Labour System of the Village

Labour exchange system is also prevailed in this area. In this system if he/she is gone to help others work, in return he/she will come to help from other side.

Wage labour system is also practiced in this area. Both male and female go for wage labourers with in the village and also out of village. The labourers are paid daily wage. For the plantation of paddy, female are main wage labourers in village, they earn money from it and male are called for ploughing in the land.

Some labour systems are practiced in the study area such as Parimo system, Begari system and Wage labour system. They are described below.

4.3.6.1 Parimo (Labour Exchange System):

Several types of indigenous cooperation systems exists in rural Nepal e.g. *Parma*, *Dhikuri*, *Guthi* etc. which are based on traditional concept of mutuality of community.

Parma is the reciprocal relationship of family labour. Messerschmidt (1995) states that *Parmas* are group labour exchange cooperatives common among both caste and ethnic farmers. (Especially among the small farmers). Because they have limited agricultural land and because of the poor economic condition. So they have difficulty to pay wage for hired labourers. So they have to practice Parma system. According to Bajracharya (1994), Parma is the reciprocal exchange of family labour. Each year particularly during times of planting and harvesting, every household mobilizes labour from other households in addition to their own family labour and an agreement is made between several households to work in each household in turn in a reciprocal basis (Cited by K.C., G. 2002).

Parma which is called Parimo system in local language, is practiced in the study area. Mainly, it is practiced during the season of planting and harvesting. This system is based on one household to another similar household not to the whole village. In this system, the family member makes a system to do help each other throughout the initial stages of agriculture such as cultivation and harvesting. In the Tharu community of the study area, Parimo system is practiced by them. In this system, if male go to work with his plough and Ox (*Halballa*) in return, the male labour should come to work in similarly way, if female is gone, female should come to work.

4.3.6.2 Begari System

Tharus are main farmers of the study area, they always engage in agricultural production. Begari system is also prevailed among them. It is originally Tharu word means labour team or cooperation in agricultural activities. When someone need help in farming then Begaries (labour team) go to support, specially in the time of harvesting of paddy who can not finish farming then beggaries go to work after the finishing of their

work. Like, if someone can not finish plantation in the land in the monsoon season, Begaries go to help and try to finish work in once a time because they do not go again and again, they go to support only once a time. Begari is an unpaid labour team and it is not also exchange of labour. Which household takes Begari, it have to feed delicious foods (especially Jaand and Mar in Tharu community). Begaries go to support others work as a labour team when they finished their agricultural tasks if not they could not go. But nowadays this system is disappointing in the Tharu community and wage labour system is taking place.

4.3.6.3 Wage Labour:

Wage labour is a kind of labour system among the farmers where labourers are hired individually for a day's work. Women are generally hired for transplanting, weeding and harvesting and men are mostly hired for ploughing and digging. In the study area, the wage labour system is prevailed more than toher system of village. The labourers are paid wages by money.

CHAPTER - V

COMMUNITY FOREST DEVELOPMENT AND MANAGEMENT

5.1 History of the Common Property Forest Management System in the Village:

People live in communities as they are the ‘social animals’ and they cannot survive without social contacts. There are various needs of every community and for the rural farming, forests are an integral part of their life. In rural areas people depend on forest and its products, forests are considered one of the most important natural resources.

The well-known fact is that one of the most important resources of Nepal is its forest. Most of population is involved in agriculture in Nepal. And directly as well as indirectly, forest has played a very important role for livelihood. Deforestation is a main problem of the country and of the world.

In recent years, community forestry had obtained much ground throughout the developing world. This concept has not only been accepted by technologists, environmentalists and social scientists but permeated even to the grass root level in several countries. The concept of community forests was being defined and considered as part of national forest policy for Nepal nearly 50 years ago. Protection of forests through user groups has been accorded top priority in the legislation. Consequently, many government owned forests in the hill and Terai are being transformed into community forests, and the management and protection handed over to its users. Today the user groups are recognized as the managerial unit of the community forestry program. The government of Nepal had tried different measures to improve the earlier degraded condition of the forest and among them the handover of the

forests to the users have been most successful. For the proper management of the forest, Forest User Group committees are formed.

Because of fertile land, many people migrated from the hill in this study area, growth of population and searching of agricultural land and habitat which been cause of deforestation. In the study area, the government nationalized the forests, the villagers regarding the government's action were not very positive. The act did not fully succeed in controlling deforestation. People were not aware about the importance of forest. At different times, different forests rules and regulations were practiced. However, they could not be effective among the local people. The feeling of non-responsibility among the people, the rules and regulations could not be succeed to stop the deforestation. The feeling of alienation led to the rapid destruction of the forest resources as the people exploited forests uninterruptedly without considering the negative effects. The unknown people could not think about environmental degradation and they were not conscious about it.

There is a red soil mine from where many people takes it to colour their houses. This spot lies in the Shree Ashwara Community Forest area. This CF is situated in the lap of Mahabharat range. The geography of this forest area covers layer rock. Many year ago, this area has covered by dense forest where were tiger, rabbit, bear, porcupine etc and *Kaliz*, *Titra* and peacock such kinds of birds were found in the forested area. But the number of faunas is decreasing there day to day. Mainly *Sal*, *Saaj*, *Chiuri*, *Simal*, *Jamun*, *Dhairo*, *Sindur*, *Kutmero*, *Amala*, *Bar*, *Peepal* etc species of plant are found in the forest. Because of rapid migration and growth of population, forest was destructed day by day. The destruction of forests of this area, sources of water started to dry out. So, it came the obstacles in the irrigation facility.

After the rapid destruction of forest, local people faced several problems in their daily life. The shortage of firewood and water, local people have to spend more time in collecting firewood and water. Slowly, local people realized problems caused by deforestation and aware about it. In 2054, the national forest changed into CF. Since then continuously, they are coming to protect their forests with great interest. Nowadays, the people of this village have great interest in protecting, conserving and developing of forests. Interest of User Groups towards the forest and according to the approved prospects and forest Operational Plan by the District Office with legal right, the forest area is preserving before 11 years ago in the study area. Recently, the Operational Plan of this CF has been renovation for the proper management, preservation and utilization of forest products. The CF has two type of forests: one is natural forest and other is artificial forest. It has 210 hectare forest area. This CF is demarcated with Malbhung's cultivated land and Bhamke Khola in west, *Chukile Khola* in east, *Bhatte Gaun's* cultivated land in north and Ashwara Village's cultivated land in south.

5.2 Realization of the Problem:

The rapid destruction of forest, people faced many problems in their livelihood. The firewood, fodder, timber and animal bedding were available easily in the past near the village but now they have to go far away to bring it. The sources of spring water dried out, people have suffered annually from flood, landslides and soil erosion. The rainfall erodes every year 1.5 inch of top fertile soil. The supply of firewood has become scare. People have to spend a long time in collecting it. Because of the scarcity of fodder and the encroachment of grazing land, the number of livestock has decreased heavily. The scarcity of animal bedding (*Syaula*) has caused the lack of compost manure. As a result

agricultural production has come down and the source of income of people had decreased greatly. These adverse environmental problems have led to the destruction of medicinal plants herbs and the habitat of birds, reptiles and wild animals. These plants and animals are gradually disappearing from the study area. The forested area was going to be necked and they lost the natural beauty. Twenty-five year ago, local shah dynasty was dominated the village people and they had exported the timber to the different part of the city illegally. Slowly, local people have changed their concept about the environment and realized the problem of forest resources caused by maximum exploitation and destruction of environment. Therefore, realizing the problems, the local people developed the community forest in their village for the management, preservation and proper utilization of the forest. Nowadays, they are trying to take sustainable advantages from the forest and giving protection to the forest for the future and coming generation.

5.2.1 Organization of the Forest User Committee (FUC):

The community of the study area have taken responsibility for the forest management and protection as a community forestry in 2054 B.S. According to the decision of the assembly of dated on 2065/06/21 people made 9 member forest user committee. The committee members are selected through the decision or agreement from all user group. The member should be active person among the users. For the selection of committee members, there is not any discrimination between rich and poor, low and high caste and there is not also gender bias activities. The committee members could be selected from any caste, religion, class and community. There are 9 committee members among which only 3 are female members and 3 are advisers of the committee. A respondent who

is chairman of FUC and 3 respondents are major post committee members of CF.

One *Chaukidar* (Guard) who has the responsibility of watching the community forest area for the control of forest related crimes. Among the forest user committee members, one is chairman who leads the management of community forest, one is vice-chairman, a secretary, a vice-secretary, a treasurer and other 4 are general members of the committee. Actually, the forest user committee is organized for the management protection and preservation of the community forest with providing the needs of user group. The committee forms many rules and regulations for the proper management and utilization of forest with the full support and agreement of the user group.

Once a month, the committee calls the meeting for the discussion about necessary subjects of forest management. After the discussion among user group, it plays a vital role about the certain decision and rules. Once a year, the committee calls the general meeting which includes all the user group of CF and ranger or forester from DFO. The committee submits the annual report of CF in the general meeting. It can call the meeting in any time if it is needed for discussion about the forest related problems or management. Someone who acts against the rules and regulations and commits crime, he/she is punished and fined by the committee.

5.2.2 Organization of the Forest User Group (FUG)

There are 400 HHs who are all general members of the community forest. 9 members-committee is made in the assembly held on 2065/06/21. The duration of the committee member will long last when they think use's welfare and protect and manage the forest carefully. If any member of the committee is against the rule or his/her work will not

satisfactory, he/she is avoided. This is only done when 51% of total users' sign against accused member and submit this signature to the forest user committee. And the meeting discussed about this case, if it is reasonable; they will reject the membership of any accused member of forest user committee. Respondents of 40 households, all are FUG members. Some respondents participate regularly in the meeting of CF and some do not participate in forest management. A respondent said that he couldn't participate regularly in the meeting of CF because he has to go market as a laborer.

The forest user group is the central focus of community forestry. A forest user group can be termed as a legally recognized group consisting of all members of a community that frequently use of a particular forest area for forest products. The forest user group has to make decision as to how the community forest be managed and utilized based on full participation of all members through management or operational plan. Every individual in a community has to co-operative with each other for collective management of their forest. The forest user group is organized for the management, proper utilization and development of forests and also for the benefit sharing of forest products.

5.3 Utilization Pattern of the Forest Resources

One of the most important resources of Nepal is its forest. About 86% of people of Nepal live in rural area depending mainly on agriculture. Forests are integral part of rural life. People depend on forests for the supply of fuel wood, fodder, timber, herbs, medicines and other products that are day-to-day essentials. The forests are the primary sources of fuel for the Nepalese people. Almost 98% of fuel is obtained from the forest (Pandey, 1990). A significant quantity of forest litter is used as compost of manure for the farmland. Almost all the timber used,

comes from the forest. National Parks and Wildlife Reserves serve as reservoirs of genetic resources and contribute to tourism industry. The forest plays a significant role in protecting the watersheds and it also prevents soil degradation and controls floods.

In the study area, people are mostly depending on forest products such as firewood, fodder, grass and timber. Forest is the most important natural resource in the study area. Local people fulfill their daily needs from the forest resources. They are heavily depended on forest for firewood collection and they also collect fodder from forest for the purpose of animal bedding and compost manure to make fertile their land. The forest provides timbers to build the house, cow yards, furniture and equipment for agriculture such as Halo, Juwa, Khog and Hinga.

5.3.1 Use of Firewood

Firewood is the main sources of fuel for cooking and other purposes in the study area. More firewoods are needed in the winter than in summer for heating purpose. Only the branches of dried trees and unsuitable trees for timber are cut as firewood. People collect firewood from CF when it is opened once a year or they buy from CF in conformed price provided by the forest user committee. For the purpose of making *Jaand-Raksi* (Local wine) by poor and drinking caste people, they need more fire.

More than half of all wood harvested in the world is used for fuel. As population increases, more and more wood is demanded for fuel and other purpose (Stephen, G.B., 1995). The proportion of total fuel woods, which reaches 80-95% in some groups of developing countries. Fuel wood is one of the world's principal forest products and that most fuel wood is consumed by the world's forest household (Rogar, J.G., 1992).

Some people of the village who have lands, they plant some trees in their land or they buy trees with others to fulfill the need of firewood.

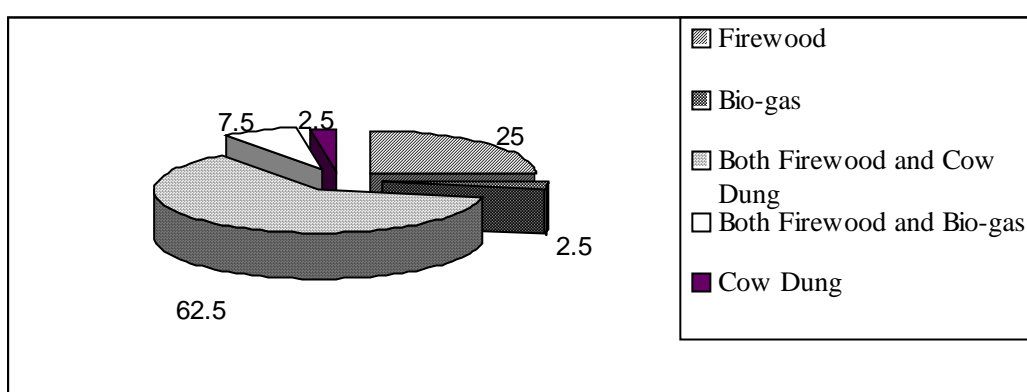
Poor people of the village who collect (*Jhinja-Daura* from the forest and village. They cut bushes such as “*Banmara*” and other types of bushes and use it for cooking in rainy season and winter season. Some villagers, specially Tharus, low caste people (specially Dalit) and all people use Nal’ (dried plant of maize) and animal dung. The firewood is the main source of energy in the rural Nepal. Similarly, the same case is in the study area. The following table shows the main source of energy in the HHs.

Table No. 12: Main Source of Energy in the HHs

Main Source of Energy	No. of HHs	Percentage of HHs
Firewood	10	25
Bio-gas	1	2.5
Both Firewood and Cow Dung	25	62.5
Both Firewood and Bio-gas	3	7.5
Cow Dung	1	2.5
Total		100.00

Source: Field Survey, 2009

Figure No. 3: Main Source of Energy in the HHs



This table shows that 62.5% HHs are heavily depend on both firewood and dung where as 25% depends upon firewood. There are 3HHs who use both bio-gas and firewood and there is only one HH who

use biogas and dung. The firewood and dung is the main energy source of village, who have biogas, they also use firewood to cook *Dhuto* and *Dana* for feeding to their livestock and also in winter season for heating purpose. A HH use minimum 2 Bharies of firewood in a month. There is utilized a large scale of firewood in the winter season for heating purpose. Drink-maker people of the village make *Jaand-Raksi* in their house. So, they use more Bharies of firewood than 10 Bharies of firewood. Maximum 2-7 of Bhari of firewood is enough for the small size family. There is given a table of per month firewood consumption pattern in the study area.

Table No. 13: Per Month Firewood Consumption Pattern in the HHs

Quantity of Firewood (Bhari)	No. of HHs	Percentage
2-7	31	77.5
8-13	7	17.5
14-19	1	2.5
20-25	1	2.5
Total	40	100.00

Source: Field Survey, 2009

According to the field survey, 31 among the total HHs use 2-7 Bharies of firewood monthly, 7 HHs use 8-13 Bharies of firewood, 1 HH use 14-19 Bharies of firewood monthly and 1HH use 20-25 Bharies of firewood monthly. According to the size of family, the per month firewood consumption pattern is different in the study area. The villagers collect firewood from the CF when it is opened once a year. The CF also provides firewood to the villagers through selling-distribution pattern of community forest. Some people also collect firewood from the private forest in the month of *Chaitra-Baishakh* and they collect 'Jhinja' from the CF also.

5.3.2 Use of Fodder

Nepal is an agrarian country. Most of population is involved in agriculture. The farmer in Hills and Terai of Nepal consider forest is an integral part of their farming system. Directly as well as indirectly, forest plays a very important role for livelihood. The direct role played by the forest is also to provide fodder for livestock. The forest provides invaluable fodder for the animals, as well as bedding for livestock, which are essential for the production of compost manure. The manure has a consequence of increasing agricultural productivity and the income of villagers. Other main occupation of villagers is livestock farming. The forestry sector contributes of livestock nutrition in the large quantity. People of the village domesticate animals such as cow, ox, he/she buffalo and goat for the purpose of milk, ploughing and meat. Animal husbandry is also a main source of income in the study area. The villagers bring grass, fodder from forest to feed their livestock. Fodder is very important for livestock raising. Compost manure is useful for the fertile lands. Local people use fodder as a manure to get more production from their lands.

Because of the lack of fodder and pasture, local people are forced to raise small number of animal. Women are directly related with animal and fodder. Fodder is normally carried by female. In the study area, most of the people collect fodder from their own lands which is primary source of fodder. People who do not have own trees on their land, they are fully depend on CF.

The CF provides fodder, grass easily to the villagers but they don't get entrance in the plantation area. According to decision of FUC, local people can collect necessary fodder animal bedding from the CF. The CF only could not provide the demanded fodder for livestock, agricultural residues and straw (*Paral*) and other sources to feed livestock. In summer, local people use green grass and in other three seasons fodder

are used. They also plant trees for the purpose of *Dale Ghash* and firewood in their land.

5.3.3 Use of Sottar (Green Animal Bedding)

Local people of the study area use sottar (green leaves or small branches with green leaves) for the purpose of animal bedding in the monsoon season. After the use of animal bedding, sottar is collected near the animal sheds, which is called *Malkhad* to make compost manure for agriculture. The main sources of green leaves was forest in the past. People heavily depend upon forests but now CF provides it to local people. A person can bring one Bhari of sottar once a time from the CF. Necessary sottar is easily provided by CF.

Generally sottar is used in monsoon season. Some people who are near the forest area, they bring green animal bedding from the forest and who are far from the forest area, they bring it from own land. Because sottar which is used only once a time and it is changed daily. It is used for animal bedding in only rainy days. Some people also use straw (Paral) for animal bedding. Sottar is essential for animal bedding and compost manure to fertilize the agricultural lands.

5.3.4 Use of Timber

Timber is the main source of construction material in the village. Not only for the making of houses but also for the making of agricultural tools *Goths* (Shed for livestock). After the beginning of protection by CF, the illegal cutting and stealing has been controlled (but not satisfactory, according to FUC member) than the past condition. The big trees such as *Sal*, *Jamun*, *Saaj* etc are not given to cut to the villagers by the FUC. Every year the committee chooses the non-productive, ill and old trees from the CF and cut them with the approval of DFO taking instruction by technologists. The committee collects firewood, timbers from the CF,

then itself and distributes equally among the UGs of CF in normal rate. To fulfill the need of agricultural tools such as Halo (plough), Juwa (Yoke) Khog and Hinga. Non-useful pieces of woods are provided by the FUC, for the construction of houses and animal shades. Needed people have to give an application to the FUC, then decision is taken by FUC and tries to fulfill the need of people. Per cubic ft. timber's cost is Rs. 320, last year, about 1500 cubic ft. timber is demanded by local people. Some local people plant trees in their land to fulfill their need of timbers.

5.3.5 Distribution System of the Forest Products

Forest is a natural resource, which fulfills the basic needs of rural people. Rural people who don't have other alternate of the source of energy, they fully depend on the forest products. In the past, local people of the study area heavily depend upon forest production such as firewood, leaf litter, animal bedding, timber etc. Firewood which is the main source of energy of the local people, they heavily dependent upon firewood because they didn't have any other alternative choice. In that time, there had not formulated any strict rules related with forest preservation, management and distribution system of forest products. So, forest of the study area is heavily destroyed by local users. Firewood was cut for domestic use and green trees were also cut down for the purpose of firewood and timbers. Firewood was also an income generating source of local occupational people. So, they used to sell firewood for their livelihood. There was not any suitable distribution system of forest products in the village because nobody was aware about the preservation of forest as also local leaders.

Some times, some rules were formulated but because of the non-responsibility and non-strictness rules couldn't run effectively. In this year some rules were formed such as forest was fully closed for the

preservation of the forest but which couldn't be stop the illegal cutting of trees, firewood.

After long time, realizing the problem of deforestation of forest CFDP is established in the study area for the development, management of forest and proper utilization of forest products. After the beginning of CFDP, the Forest User Committee has made strict rules and regulations for the distribution system of forest products.

Firewood

To fulfill the need of firewood in the village, the FUC takes necessary decision in its meeting. Nowadays, CF is opened once time in a year for the collection of firewood. For the entrance in the CF area, per household has to pay fees for entry card. Collected firewood through the CF area are sold or distributed equally among the user groups in the conformed price by the FUC. The committee sells its collected firewood in Rs. 30 per quintal (specially selected firewood among bushes). The gained money of selling of firewood is collected in the treasure of the CF. Now, this fund is running the poverty alleviation programme for the poorest people, *Dalit* people and native people.

Timber

The big trees such as *Sal*, *Saaj*, *Jamun*, *Barlo* etc are not given to cut to the villagers. If someone will be against of the rule, the committee can punish or find him/her. Every year the committee choose the non productive, ill and old tree from the CF and cut down with the agreement of DFO. The committee collects firewood, timbers from the CF, then it sells or distributes equally among the user groups of CF in the conformed price. The conformed price by FUC is Rs. 320 for per cubic ft. timber. The committee gives first priority to the users group in its selling and distributing system. The local people of village who are affected by

natural disaster such as flood, fire, landslide necessary timbers are provided them without cost or less cost by the committee of CF.

Fodder/ Sottar (Green animal bedding)

According to the decision of forest user committee, local people can bring necessary fodder and sottar from CF. Nowadays dried sottar is also used for animal bedding.

Halo, Juwa, Khog and Hinga (agricultural tools)

For the wood distribution of Halo, Juwa, Khog and Hinga, non-useful and pieces of woods are provided by FUC. The price of wood is decided by the FUC with the agreement of users group. To control the illegal cutting of trees, the committee provides woods for the construction of agricultural tools.

5.4 People's Participation in the Community Forest Management:

Participation is a complex process. Involving the need to identify who (participants), how (mechanism and characteristics of participatory activities) and what (kind of participation). Effective participation can only be obtained if all these elements are incorporated into the program.

In the early age, some rules and regulations were formulated by the local people for the protection of the forest but those kind of rules could not be effective because of the lack of awareness and consciousness about the importance of forest. Local people had to walk for along distances to collect firewood, fodder, animal bedding. Realizing the problems, they organized the CF for the conservation and management of forest as well as proper utilization of forest products.

In the study area, because of rapid deforestation wild animals were disappointing, sources of water were drying out. So, the irrigation system became complicated for the cultivation. Therefore, local people were becoming conscious about the preservation of forest. Respondents said

that people's participation in forest management mostly depend upon the seasonal workload. In the time of cultivation, they cannot participate in forest related activities. Because of the workload, they cannot help in the implementation of CF. According to a member of FUC, in the past people's participation was not as it is at present, slowly people are becoming aware about the management of forest.

Division of labour, economic condition, ethnicity which are some barriers for people's participation in forest management. Lower caste Tharus and Dalit people are poor of the village. They are heavily loaded by their works. They have argued that they do not wish to be bothered with extra workload. Lack of knowledge about CF process has resulted in low self-esteem of people, preventing them from participating in meetings and decisions.

The level of awareness about CF varied amongst different caste/ethnic group. The higher caste (Brahman, Chhetri) people have higher level of awareness than lower caste people. Higher caste people are in decision making level, so, their information and awareness is more than lower caste people. Because the lack of awareness, lower caste/ethnic people's participation is slow in the forest management.

Due to the poverty, users only think about the present. They have no further interest to participate unless and until they get immediate return from it. Respondents reported that male participation in the meetings always remained higher than women's participation. Women's are always engage in household work. Poor and landless households cannot produce sufficient food grains to feed the family. This situation has forced them to look for wage, labour and women have to manage all the household, responsibilities, which increased the workload.

“Being a labour my husband has no time for meeting and other forest related works and I have to work all inside work.” (Mrs Devika Pun)

Similarly, poor people have insufficient land to plant the trees and they must fulfill their needs of firewood and other forest products from the forests. On the other hand, they have to work hard to solve their day-to-day problem.

A committee member said that some users of CF have lack of consciousness about the conservation and management of forests, they commits crime again and again. The committee calls meeting to solve the related problems and tries to convince to them.

The committee calls once time of a month to the UGs of CF for the necessary discussion about forest management in the meeting. Sometime, it calls also forester or Ranger from the DFO for the discussion of necessary subjects. The committee members discuss with all of UGs about the preservation, proper utilization and conservation of CF. Giving the top priority to demand of the users groups, the committee formulates the rules and regulations of CF. Established rules and regulations should be strictly followed by the all user groups of CF.

Sometime, user groups also watch the condition of forests. The formulated rules are strict but some villagers are not aware and not interested about the management and proper utilization of forest products. To make *Jaand/Raski* (Local wine) the firewoods are heavily cut in the forest area and poor villagers cut the firewood and sell in the near market which is an income generating source of these people. Therefore, the illegal cutting and stealing of firewood and timbers from community forest have not fully controlled in this area. To fulfill the need of fire woods, every household should be renewed Rs. 30 for per entry card. The FUC of CF provides without payment needed Bharies (more than 5

Bharies) of firewood for the death ceremony, marriage ceremony and Pooja ceremony to the villagers.

The lack of consciousness and awareness towards the preservation and proper utilization of forest products, several problems have created in the forest management sector. The FUC members are worried about the management of forest because the illegal cutting and stealing of firewood and timber could not fully controlled in this area. It has been a big problem for the FUC.

Specially poor and low caste people are not conscious about the importance of forests. The committee members are taken from among those poor and low caste people for the purpose of awareness in the forest management system. Majorities of committee members are from higher caste and committee has given them responsibility of management and decision making process.

People's participation is more important to achieve the success of development and management of CFP. Before the body of CF, local people of the study area were not conscious about the forest but slowly they are becoming aware about it and taking interest in the management of CF.

Local people of the study area, who see the illegal cutting and stealing of forest product of the forest area, those individual inform to the FUC about the crimes. In this way, local people help to the forest user committee for the proper management and implementation of the community forestry programme. According to respondents, to meet the goal of success still full and active participation of local people is needed in the management of CFP in their village.

5.4.1 Peoples Participation in Decision Making Process

Community forestry has been become the major strategy for implementing forestry development which is aimed at increasing the supply of forest products to the rural communities of Nepal (Barlett and Byron, 1992). It is now the major programme within the government of Nepal's Master Plan for forestry sector. Also as the first issue of policy objectives of the Forestry Master Plan were the satisfaction of basic needs, sustainable utilization of forest resources, participation in decision making and sharing of benefits and socio-economic growth (MPFS, HMG 1988). The underling premise with the community forest is that if the users are given responsibility to manage their forest resources, they will ensure that the forests are wisely managed to meet both their current and future needs.

K.C. (1998) defines decision making as the actual involvement of the local people in discussion in the assembly meetings. Participation in decision making is indicated by the people's attendance at the meeting and by assessing whether or not they provided any sort of advise to the committee at the decision making level.

Participation is the involvement of the people in decision making process. Decision making is fundamental part of CF. Success and failure of CF is based mainly upon the decision made by users group. It is generally accepted that the major decisions are made in the general assembly and other minor decisions are supposed to make by committee.

According to key informants in the study area, during the period of control of the forest by the government was not taken any suggestion from the local people. So villager thought that the preservation of forest was not their responsibility and they freely used forest resources because of maximum exploitation of forest resources. Local people faced several

problems in their daily life. Slowly some local people became conscious about the preservation of forests. People started to plant fast growing and useful trees such as *Sisau*, *Bakaino*, *Chiuri* etc in their barren land to fulfill the needs of firewood and timbers.

Finally local people realized that the problems of deforestation in their village and realized the importance of forests. They discussed among themselves and agreed to plant trees in their public land and in the part of destroyed forest area. Key informants reported that all the participants were encouraged to give their opinion regarding decisions made about any planning activities. The final decisions were made in committee's meeting. Local users have taken the responsibility of management and implementation of CF.

Key informants reported that responsibility of management and implementation of the community forest is given to the local people or User Groups. They have to participate in decision making process for the proper management and implementation to meet the success of community forestry programme. In the study area, local people's participation in decision making process plays important role in the forestry management sector. Local people can take participation in decision making process without any hesitation. But some factors are responsible for the participation of people in decision making process. In general, some constraints in people's participation in decision making process are such as religion, cast/ethnicity, age and sex, economic condition etc. But, in the study area, education, lack of awareness, poverty and socio-cultural norms towards women are actual affecting factors in the peoples' participation in the decision making process.

Education is also an affecting factor, uneducated people cannot be conscious about the importance of forests. They do not know that forests are playing a vital role in their daily life. They are unknown about the

created problems by the exploitation of forest resources or deforestation and also they cannot help in decision making process because they don't have technical knowledge for the preservation and management of CF. As a result several problems are created in the management sector.

A committee member said that there is not any boundary between rich and poor, high and low caste people in the management of community forest. Actually, village people live in harmony, the discrimination can be in the socio-cultural condition but there is not any discrimination in the development works and activities. They have known about the important role of people's participation and all of the people's participation is essential for any development activities. The forest user committee of the study area, has planned of including women in decision making level, there is not gender bias activities in the decision making level but some socio-cultural factors or norms affect in the women participation in decision making level. Such as, it is considered that women belong in private sector and not in public sector and it is assumed that women can do only home based work, not work that involves decision making process of community forest management system. In the study area, only less women are involved in decision making process. Education, poverty and lack of awareness are also the affecting factors in women's participation in decision making level. Women are not aware about the importance of forest management system. And lack of education and awareness, very few women participate in decision making process of the CFMP.

Recently, the forest user committee of the study area has started a programme of awareness about the management and proper utilization of forest among the local people of CF. And this kind of awareness programme has been affecting in the study area. Slowly local people are

attending meetings of FUC and they are taking interest in management of CF.

5.4.2 Participation in Implementation:

The implementation is the most important aspect of any programs. To meet the actual goal of program, proper implementation is necessary and it is very essential to give careful attention to each aspect of implementation. Community Forestry Program is people's program because responsibilities are given to them. People's participation is very beneficial for the CFM, active and full participation is needed for the implementation of preservation, protection and proper utilization of CF. If local people involve in the implementation, interest, confidence and awareness are come among them.

The voluntary willingness of the users to manage and protect the forest is a strong indicator of the user's dedication to take responsibilities for the sustainable management of the forest. Users were involved voluntarily in nursery management, tree-plantation. Mainly, in the time of plantation in barren land of CF, the FUC calls to all users as voluntary. People's participation in implementation is very low because some people are not interested in the implementation of CF and some does not have time to do work in CF because of heavy workload. User's committee does have some future plan to manage and protect forest and forest products. It has planned that the some parts of CF, which are empty, tree-plantation program will be done in this monsoon season increasing the participation in the implementation as well as women's participation.

5.4.3 Participation in Monitoring and Evaluation

Monitory and evaluation of forest activity program is a responsibility of the committee. Monitoring is important in order to know

about ecological, technical, legal and social problems for the further development of the forest. The FUG of the study area have a process for monitoring of the forest activities. Minimum two times of a month, monitoring groups are formed within the users group by the FUC and these groups watch the community forest area turn by turn. Each group is responsible to patrol the forests and take care of nursery. The committee is involved in making the schedule for nursery management, plantation, planning the community forest development activities and follow up the activities. It is also involved in checking encroachment and penalized users against violation of rules. Further more, users generally understood their own responsibilities in monitoring e.g. taking care of the forest and the nursery, preventing livestock from grazing in plantation area, informing committee against any violation of the rule and regulation.

Evaluation of the activities of CF is done by FUC among the users group in the general and other meetings. The FUC evaluates the development and management activities of the forest, implementation and utilization pattern of users group. Without any discrimination and utilization pattern of users group. Without any discrimination of caste, status, sex and community everyone is involved in the evaluation of CFDP.

Evaluation is another important aspect of program, it measures the effect and impact of the program. To improve future plans and management, evaluation is very beneficial for programs and CFM. It can analysis the emerging problems in the CFM and can also give help to take correct action for the future implementation of CF.

In the past, forest management, preservation and utilization processes were not recorded and the evaluation was not done at that time. The source of income and the bill of expenditure and condition of the fund are properly recorded by the FUC in the study area. The decision is

taken from the users and report is minuted in the terminal meetings. There is transparency in the management of the forest. The main objectives of evaluation in Ashwara Community Forest are as follows:

- Improving performance and providing timely information of performance, inputs and outputs.
- Identifying and analyzing problems incurred during implementation.
- Increasing economic productivity.
- Evaluating CF concepts, assumptions and models in the light actual performance.
- Carrying out annual auditing.

5.4.4 Participation in Benefit Sharing

Benefit sharing is an important element of people's participation, in the absence of which people's participation cannot be successful in the participation processes. If there is not equal sharing, people can be easily frustrated with the CF program. At the same disparity will increase between the advantageous group and the under privileged group. People can realize the CF is their own, if they share equal benefits only.

In the study area, all the forest products are not provided by CF, it is obtained by the private land of local people. The most important products coming from CF are fuel wood, green fodder, leaf litter etc. The CF has been a main source of timbers to make houses and other purpose of local people. Collected money by the selling and distribution pattern of the CF and fined money is included in the treasure of CF. This income fund of CF is spent in the development and management of CF. The first priority is given to the development and growth of CF. The second priority is given in public development with the approval of user groups. Local people of village have achieved some public benefits from the

CFDP. The FUC has constructed its own two roomed buildings. The CFUGs has provided timber and some financial support in the construction of Ma.Vi. Ashwara School in 2063. This C.F. has also provided wooden electricity pole to the user group.

The benefits from CFM are of two types: direct benefits and indirect benefits. Most of the people are aware of various benefits that can be obtained from the forest. The user group generally understands only the direct advantages from the forest. But the villagers are not always informed about direct and indirect benefits obtained through conservation, proper utilization and management of community forest. Direct and indirect benefits are given below in table.

Direct benefits	Indirect benefits
Firewood for cooking and heating food to human beings all livestock.	Conservation/preservation of water resources.
Grass for feed livestock, bedding and compost manure.	Protection from destruction crops, lives and properties and the control of natural disaster.
Leaves and litters for bedding and timber for building construction.	Maintenance of environment balance.
Use of medicinal plants for medicine etc.	Increase of fertility power of soil through forest conservation etc.

After the establishment of CF in the study area, it is providing necessary forest products to the local people. They are benefited more than the past in the sustainable way. Hence forest users groups are obtained maximum benefits from the CF in direct and indirect points of view. The community forest system is better than the system under the local Shah dynasty and government control system.

5.5 Affecting Factors in People's Participation

There are some factors, which affect to people's active and full participation in the management and development practices and activities of the CF. Mainly, economic and social condition of people, gender discrimination, lack of education and knowledge and awareness are the main affecting factors in the participation of CFM.

5.5.1 Ethnicity

Ethnicity and caste is an important affecting factor in people's participation in development activities. Nepalese society is highly stratified in cast hierarchy. It is most visible and still plays a vital part in social interactions. Cultural and social domination by one group over another indirectly affects collective action, resulting adversely in sustainable use and management of the forest. Socio-cultural and caste attributes play key roles in the effective participation of people in CFM.

In the study area, Brahman, Shah and Chhetri are considered as higher caste and their social status is higher than other caste. They have their own large land holding size, so they are comparatively richer than others. Active implementation of operational plan demands active participation in protection, utilization and distribution of forest products. It seeks common goals and interest of the users group. Lower caste people who are poor, they always engage in work to fulfill their daily needs. So they cannot participate regularly in the meeting of FUC. Ethnic groups who are always engage in farm, they don't have leisure time to participate in community forest development activities due to the heavy workload.

The FUC of the study area does not discriminate among people by caste/ethnicity. According to chairman, every case or ethnic group is very essential for the proper utilization and management of forests. Especially

lower caste people are involved in every aspect of CFM as well as decision making process.

5.5.2 Education/Technical Knowledge

Education is also a main affecting factor in people's participation, the educated people are interested and involved in conserving the forest and they are aware about the importance of forest. They know what will happen if the forest is destroyed. In the study area, the condition of education is not satisfactory and also they do not have self-confidence. So they hesitate to participate speak among the people and not interested to join the meeting of CF. They cannot know about the importance of forest in their livelihood, proper utilization of forest products and successful preservation in the lack of knowledge.

For the forest management, technical knowledge is also necessary. Without the technical education and knowledge, local people are unable to understand the forest management system and its importance. Technical knowledge consists of importance and values of plants, how to plan seeding, wedding method, harvesting system/technical knowledge is provided in the field mentioned above people's participation in forest management can be increased. Some people cannot involve because of the ignorance and illiteracy.

5.5.3 Economic Condition

Economic condition is also an affecting factor in people's participation in forest management. Because of the low level of economic condition, people have to engage as a farmer or labour and they are compelled to think only about their own household problems. They don't have chance to participate in forest related activities because they are always trying to solve their own problem of feeding to their family.

All the people are not wealthy, poor people cannot produce sufficient food grains to feed the family. This situation has forced them to look for wage labour and women have to manage all the household responsibilities, which increased the workload. They have to work hard to solve their day-to-day problem. A mason said, being a mason I am always busy with my workload cannot participate regularly in the meeting and other activities (Mr. Rupalal Kavar, 35 years old, a user)

They have little or no time to look after the forest. Agriculture is the main resources of food production, about 90% people of the study area are heavily depend upon agricultural production. Majority of local people always engage in farming, they have to cultivate seasonable crops in their land and have to look after it. So, they have very few leisure time to participate regularly in the meeting and other activities of CF.

5.5.4 Gender

Gender is a dynamic concept, historically and culturally determined social construct created by men and women to define their relationships with each other and with the environment. Gender bias is worldwide phenomenon, but it is especially prominent in the Third World societies. Gender analysis examines the social differences between men and women. Many researchers have stressed the need to involve gender in development activities. Bajracharya (1994) stresses in the inclusion of a gender perspective in development programs and policies as an essential ingredient in all development processes. Similarly, in forestry also, gender participation would be highly beneficial.

In the study area, women's participation in forest management sector is very less because of several factors, which affect to the participation of women. Lack of education and awareness, heavy workload, socio-cultural values, male dominated society etc are main

affecting factors of participation of women in CFM. There is only one female member in the FUC who is from lower caste but two women are of higher caste who participate in CFM. Gender balanced participation is essential for any development program to be success. But even though women's participation is often stressed, it is not converted into practice.

In our society females do not go out of sphere, and they do not participate freely in public development works and activities. In Nepal, the female does most of the domestic works related to the forest. Thus, female literacy rate is lower than male, the uneducated women do not know about the importance of the conservation of forests.

5.5.5 The Level of Awareness

The level of awareness of people regarding community forestry and their FUG's structure was found to be varying among different caste people in the studied respondents. Some questions such as ability of people to explain about community forestry, the structures of their own FUG (e.g. forest area, user household members) and forest management rules were asked to explore their level of awareness.

The higher caste people who are educated, they know about the CFDP, rules and regulation of CF and its importance. But the lower caste people Tharu, Dalit, Magar who are poor and uneducated they know about CFDP little more but not enough. Chhetri, Shah who have more knowledge and information than other caste people.

Women of the study area are main collector of forest products but they don't have full information and knowledge about CFM. The FUC calls on meeting time to time users of CF including women and tries to understand them for the awareness towards the important role of CF. The level of awareness is increasing day by day comparatively than the past days among local people towards CF.

Lack of awareness among local people about the CF, is another affecting factor in people's participation in CFM. Poor, who are uneducated people, they are not conscious about the forest preservation. They are not aware to participate in the activities, which are related to CF. Some local people are not aware and so they are not interested to participate in CFM. Some people are aware but they have not time to participate in such activities. Because of their day-to-day economic problem, they don't consider the value of the forest although some of them have survive from this forest.

5.6 Attitude of Local People Towards CFDP

Level of awareness is different among different local people. Some users who are from lower caste and illiterate do not know about the important role of CF, which is playing role in their livelihoods. So the lack of awareness, illegal cutting and stealing has become a main problem in the study area. Women from lower caste who are the main collector of forest products, they do not have also more knowledge about CF and management system.

In the beginning of CFDP, the local people could not believe it, they have negative attitude towards CFM. They thought that the program cannot do any thing for them and cannot fulfill their need easily, in spite of preservation and development of forest, it will be complicated for them to fulfill their basic needs.

Local people's attitude and perception can find out from the effectiveness of CF in their village. It has tried to find out the attitude of local people towards CFDP through the findings of effectiveness of CF in the study area. It is tried to show the past and present condition of the forests, by the response of respondents of the village and benefits derived by the UGs from CF. And, it can also help to understand the people's

attitude and perception towards CFDP which is running in their village from 11 years ago.

According to key informants, now after the beginning of the CFMS, they have achieved a new form of forest in their village, which provides directly and indirectly benefits to them. There was naked land in forest area 11 years ago but now, because of tree plantation and proper management system of CF, the forest area has been green and dense. They have achieved several benefits from the management of CF.

The people, now in Ashwara Village have got sustainable benefits from CF such as firewood, timber, grass, fodder etc for their daily need. Afforestation forest programme became very feasible for the villagers. People in this village have united to increase preservation and proper utilization of forest resources and efficient coordination among the user's group members. Villagers assume that CFP has helped to preserve the source of watershed to irrigate land. By the CFP, people have got several kind of benefits such as preservation of watershed, control of flood and soil erosion etc. According to the local people, the CFP has been effective in their village because local environment is protected and needs of daily life are fulfilled by the CF. According to a member of UG's, the CF is providing necessary wood and timber in suitable price for the construction of house. So now local people should not be worried to fulfill the need of timber and woods.

There are some problems in the CFMP of the study area such as there is not full and active participation of all local people in the management sector. Some members of UGs are not conscious and aware about the proper utilization of forest resources and female who are primary users of forest products, are not actively participate in the FMP. Those kind of problems create complication in the preservation, proper utilization and development of CF. Villagers got several benefits from the

CF but it has been complicated to FUC to run effectively to the CFP because some members of UGs who are not helping to the CFMP. They act in against of rule and against of CF, and they commit crimes again and again neglecting the punishment and fired of CF. 'It is very hard to convince like these people' a committee member said. The FUC calls user groups time to time in the meeting of CF and tries to understand to them about the importance of the preservation and proper utilization of forest resources. But some users are careless about the importance of forests. According to the FUC members, the CF needs active help, support and full participation of local people to meet the success of CFP. "The Community Forest Programme is our own forest and it is necessary to give preservation to forest for present and future", slowly such as opinion and feeling are coming in the mind of local people. So the people's active participation is increasing day by day in the study area.

"In the past, forest was not as it is at present in the village" local people said. Because of deforestation, the dense forested area had been thin and the green beauty of nature had been lost in the early age but after the development of CFMS: Now this area has got green beauty. Because of tree-plantation, proper management system and preservation, this area has changed now in the new form of green sector, which is main local environmental benefit of the village and effectiveness of CEMP. The user groups of CF said that CFP has been effective in their village because of people's participation and there is also important role of the FUC in the effectiveness of CFP. And they think that active and full participation is needed for the development of CF.

According to the vice-chairman, the CFP has been effective in the village because it is helping to provide the forest products to the villagers and it has preserved the local environment and natural beauty but to get

sustainable benefits from CF, local people's active help is essential for the preservation and management of CF.

5.7 Women's Role in Community Forest Management

Women are the main collector and users of forest products such as firewood, fodder, animal bedding etc. They play an important role in the forest management sector. But condition is opposite in practical, women are neglected in development activities and forest development activities. Women have the total responsibility of the utilization of forest products. Collecting the firewood, fodder, animal bedding like these works are done by women. In the study area, women spend their more time for the consumption of forest products. In the absence of forest products, they face several difficulties in their household works. Some conscious women are also known to the proper use of forest products.

In the study area, women's role in the forest management and conservation is not satisfactory because their participation is very less. The secretary said that women's participation is very important but only some conscious women take participation in CFM, and some women cannot play important role. There are only three female members in FUC. Women participation is seen very low than male participation in the meeting of CF. According to user of CF, there is less participation of women because they are busy in domestic works, they don't have leisure time and high cast women got leisure time in afternoon to participate in CFM but they are not interested such activities.

Women constitute almost half of the population of Nepal. Exclusion of women's participation in programe means exclusion of 50% human resources from the development process of CFP. Realizing the fact that women have to involved to make a CFP successful, the Master Plan for the forestry sector has made a provision that women should

constitute one third of the user's committee. But in practice women's participation is still low. Similarly, it is also case of the study area, women's participation could not be one third of the user committee. There are still three female member in FUC.

6.7.1 Women's Attitude and Participation in CFM

In the study area, women are being conscious and they are slowly realizing the important role of forests and environment. Female are understanding their own importance. They become conscious towards the forest protection and management. Women of CF have positive attitude towards forest management. They are the main collector of the forest products, if they do not realize the importance of forest, it can be change into barren land.

Women of the study area are being conscious about the importance of environment for the next generation. They think that forest is not only for us, it is also for our Chhora-Nati (son-grandson). So, CF is a good management for us and also for our next generation. A female user said, "our ancestor protected forest for us and we should protect this tradition for our children." Through this statement, we can easily understand the women's positive attitude towards the forest. According to the members of the FUC, females are realizing the importance of the forest than the past. They are slowly understanding their important role in the forest management sector and realizing that in the absence of their participation any kind of development activities cannot be effective.

Women's work in communities directly depend on the local environment is often unrecognized and undervalued. In many countries, women sustain close interactions with nature in performing their multiple roles, with lasting environmental implications. These women are managers of natural resources on a practical, day-to-day basis, have

extensive knowledge of local ecosystems and hence can play a major role in conserving bio-diversity and protecting the environment (UNCED, 1992).

Rural women of Nepal are primary users of the forest resources. They play a vital role in protecting and conserving the forests. In most communities, the management of the forest has been looked by the male members and they are predominant in the decision making level. Women have little say in the decision making and overall management of the forest.

Women are agents of change, not just victims. The United Nations has realized that the role and status of women are central to change in development. They can give a critical contribution in development (Henshall, M.J., 2001). In numerous traditional cultures, women are separated from men in terms of development and decision making authority (Shepherd, Gill, 1997).

In the society of study area, women do not speak out when men are present. It is frequently argued that women will be given adequate representation in the planning and implementation of CF. In natural resource management, women's participation is not considered worthwhile event though they are primary users of forest and have more indigenous knowledge about the forest. Women's participation is essential for any development programe to meet the success of development. Their participation is often stressed, it is seldom translated into practice. It is same case of women in the study area.

Lack of "Women's Participation", deforestation and ecological crisis are related to each other. The forest management is seen as an important issue by the local men, which does not concern women. They think that women do not have any thing to contribute it. The forest Master Plan emphasized in the participation of 33% of female in user group

committee. But this policy has not been in practice in the study area and number of factors is responsible in the participation of women in community forest sector. Clearly certain aspects of social cultural norms determine women's ability to participate in forest development in Nepal as the study area.

The important role of women in forest management is a result of their indigenous knowledge and skills specific to their ecological niche (Hoskins, 1982). Women are said to be more knowledge than men about the amount of fuel wood or require to meet their needs, and are the first to perceive shortages of these supplies (Shrestha, 1992). There is a close relationship between female and forest. Local women of study area are involved in the collection of firewood, fodder, animal bedding etc. They can play a major role in forest conservation by using the available natural resources effectively. They have clearly understood that existence is closely related with the forest. Some women respondents argued that their participation is very less in CFM, they want to participate in it but because of the heavy workload, they can not get time to participate regularly. There are also some factors, which affect in their participation such as socio-cultural norms towards women, ignorance about CFM, lack of knowledge and awareness etc.

The forest related activities are done mostly by female in our society. The firewood, fodder, animal bedding, sottar etc are collected by women with their children in the study area. It is seen that there is very less women come in the forest related meetings. Because of workload of house and also lack of awareness, women are not participating in community forest management programme. The local people assume that women's participation is essential for the proper utilization of forest products and they can give contribution in the forest management sector but local women are not fully involved in FMP because of lack of

awareness and education and also socio-cultural prejudice towards the women, those kind of factor are responsible for the participation of women in their village. But slowly, women are also becoming conscious about the importance of CF. Therefore, women's participation in CFMP is increasing in the present than in the past.

5.7.2 Women's Participation in Decision Making Process

The responses of women of household interviewed with respect to reasons why women not participating more in decision making. The result expressed that male domination and lack of knowledge of women on CF process and other are affecting for women's participation in decision making process. Lack of knowledge about the CF process is a factor, which affects in their participation. According to a female member of committee, in the beginning the member of FUC, she did not know about the process of management. She used to hesitate to speak in committee meetings.

Because of the low participation of women in CFM, women's participation in decision making process is also affected by it. The participation of women in decision making process is very low than male. In the study area, women are encouraged to attend the meeting of CF and their voice is also heard by FUC if advice or suggestion is suitable for forest management. It can be acceptable for all members. Some conscious women who participate in meeting easily discuss with male members and they can easily keep their suggestion in front of the FUC. Majority of women of the study area, are illiterate and unknown about the importance of CF, they are not much more aware about it. So, their participation is very less than male. Some women who conscious and aware, they participate willingly in CFM. The participation of women in decision making process is affected by some factors such as illiteracy, lack of

awareness towards CFDP, lack of education and technical knowledge, heavy workload, social status of women etc.

Women are the primary users of the forest. Women are responsible for doing most of the forest related activities including fuel wood and fodder collection, grazing animals. Women first and directly feel degradation of the forest or any kind of shortage in forest products. Furthermore their knowledge of tree species, their silvicultural characteristics, uses and suitability for the fodder and fuel wood has been noticed in the study. (Shrestha, 1992)

Women are the ones who will be affected most by the decision made and therefore they should be involved in its formulation and regarding community forest management plans, if these plans are to be effective. This is also the case of the study area, there is lack of access of women in decision making level of community forest. There are only three female members in the forest user committee. According to a female member of user groups, there is not vital role of women in the forest management programme and women are not playing an important role in the decision making level because some factors are responsible for it.

Local people assume that there is not full and active participation of women in decision making process because of some socio-cultural prejudice, lack of interest among the women. Due to the lack of confidence, they seemed to be shy and nervous and hesitated. A member of FUC in the study area said that lack of awareness among the all poor and rich, low and high caste women of village is a main cause of less women's participation in decision making. According to her, village women also cannot get support by their husband.

It is assumed that women's participation in decision making process is very crucial point but still the case is opposite in the practical

form. Similarly, the women's participation in decision making level is very low in the study area.

5.7.3 Affecting Factors of Women's Participation in Community

Forest Management

Women together with their children are the main collector of fuel and other forest products such as animal bedding, fodder and leaf compost. They also take primary responsibility for herding family livestock, including cattle, sheep and goats. Their participation in utilizing the resources but they have least power in decision making. There are some factors, which affect in women's participation in CFM. Women who are interested in forest management they also cannot play appropriate role because of the various factors. It is seen in the study area that women are main users of the forest products. Mostly women play a fundamental role in collecting firewood, fodder, green leaves like these activities. Women are seen as real protectors, consumers and managers of forest because they are directly related with local forests. In spite of this there are some affecting factors, which bound their active and full participation in CFM.

5.7.3.1 Lack of Education/Technical Knowledge:

Women of Ashwara village are also backward due to the lack of education and technical knowledge and other socio-cultural factors. Education which is also a main affecting factor in women's participation; uneducated women don't know what will happen if the forest is destroyed and they don't know about the importance of forest in their daily life. In the study area, the condition of female education is miserable. The total illiterate population of respondents is 11.47% out of total population among which 17% female are illiterate. Most of the women are illiterate and dominated by male. They don't have knowledge about the

management of CF and some women who are educated but they are not also aware about the importance of forests.

Even the literate women don't have the technical knowledge, which is more important. In this era of technology, many things are impossible in the absence of technical knowledge and education. And for the forest management also, technical is most necessary. Because of ignorance, they are unable to find out the importance and the beneficial values of such plants. Without the technical education and knowledge, they are unable to understand the forest management system and importance of forest. Because of the lack of education female cannot participate in forest management activities. Even if they are educated, they do not have technical education or knowledge and they do not participate (K.C. et, 1995)

5.7.3.2 Socio-cultural Restrictions

Rural women who spent their more time in their household and agricultural work. In general, they don't have leisure time to participate in other development activities such as CFMP and when they got leisure time they spent it in chatting with female friends and relatives. They cannot also get the support of their male and from the society also. Lack of support through the male is another important factor facilitating women's involvement in resource management sector. The male of family and society also pass remarks when female show some interest in development activities. The participation of women is affected by social, cultural and economic backward, literacy status of women influence to the women's participation in development works.

“We have no leisure time. Moreover we are always busy with household works. Even after that if one has attended in the meeting, she cannot be concentrated on the meeting but is thinking of her other household work” (Women's Group discussion).

5.7.3.3 Lack of Awareness

Actually in the study area, there is lack of awareness among the women about the forest conservation and management. They are not fully conscious about the proper utilization of forest products. Mainly, poor and low caste women are not aware and conscious, so they cut firewood illegally for the purpose of selling and making *Jaand-Raksi* (Local wine). There are not any forest user committee members from high cast like Brahman, Chhetri to make conscious to the low caste women, the committee has taken female members from the poor and low caste of the village.

Now slowly, situation is being more favorable for the women's participation day per day. They are also being an active agent of development works, take necessary decisions for the management and implementation but now still there is not full and active participation of women in the CFMP.

CHAPTER: VI

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1. Summary

This is the case study of Shree Ashwara Community forest, which lies in Tulsipur Municipality ward no-11, Ashwara Village of Dang district. The major objectives of this study are to find out the people's participation in CFM, to study the people's attitude towards CFDP and to find out the women's role in CFM. This study also attempts to find out affecting factors in people participation. The study along with providing reference material will be useful for further researches. Descriptive research design is applied for the study. Out of the total household number, 10% HHs are taken as a sample. There is simple random sampling method is used for field survey. Respondents of 40 HHs are key informant of data collection. Both primary and secondary sources of data are used to get information.

Household survey, simple observation, group discussion and key informants interview are the techniques of data collection of this study.

The study area lies in Tulsipur municipality of Dang district. Chhetri is predominant group (48.70%) in the study area followed by Tharu (19.13%), Dalit (10%) Magar (7.83%), Yogi (8.69%) and Brahmin (5.65%). Hindu is the major religion of village. Nepali is the mother tongue and after Nepali, Tharu is the second major language in this area. Both joint and nuclear family type is prevailed in this area. Agriculture is the main occupation of this village. 77.62% people are engaged in agricultural production and 14.68% people are engaged in government and private service. Majority of people all (59.63%) have received secondary level education and literacy rate is 22.02% out of total population among which male are 16.10% and female are 29%. Only

6.88% people have received higher education. As cultivation land, *Khet* and *Bari* are most important irrigated and fertile land of the village. Paddy, mustard, maize, wheat etc are the main crop production of the village. Tharus are main farmers and there is prevailed share cropping system. Animal husbandry is also a part of agriculture and which has also become the second income source of local people.

Division of labour, which is highly prominent between male and female, is a barrier for women to participate in forest related activities. Women are heavily loaded by their domestic work. Male are the head of the family and also decision maker. There are some labour system are practiced in the study area such as Parimo, Begari system and Wage labour system.

After the rapid destruction of forests, local people faced several problems in their daily life. Realizing the problems caused by deforestation and mismanagement, local people organized the CFM in 2054, after organization of CF, they are involving to protect their forest with great interest.

There are 9 committee members of CF among which only 3 are females and 2 members are of Dalit caste. The committee forms many rules and regulations for the proper management and utilization of forest with the support and participation of user group. People are mostly depending upon forest products such firewood, fodder, grass, leaf litter and timber. Forest is the most important natural resource of local people in the study area. 62.5% people of 25 HHs are heavily depending on both firewood and cow dung where as 25% depends on firewood. There are 3 HHs use firewood and Biogas and only one HH use Biogas and one HH use cow dung only. According to the size of family, the per month firewood consumption pattern is different in the study area. The local people of the village collect firewood from the CF when it is opened once

a year. The CF also provides firewood to the villagers through the selling distribution pattern of CF. Some people also collect firewood from their private forest in the month *Chhaitra-Baishakh*.

People's participation is crucial point to achieve the success of development and management of CFP. According to the respondents, in the past peoples participation was not as it is at present. Now people's participation is increasing slowly people's attitude toward CFDP is becoming positive and people are realizing that the development and management of CF is there own responsibility. But some factors affect to people's participation in CFM such as lack of knowledge and awareness, caste and ethnicity, socio-cultural norms towards women, economic condition of people etc.

Women are the main users of the forest products but their participation is less than male's participation in CFM. Heavy workload of domestic works as well as agricultural activities, lack of awareness, socio-cultural restrictions are affecting factors of women's participation in CFM. Now slowly situation is being more favourable for the women's participation day by day. They are also being active agent of developmental works but now still their participation is very low than male and still there is not full and active participation of CFM.

6.2 Conclusion

Community Forest emerges from a long historical, political, economical, socio-cultural and legislative context. So far, the government has passed different legislation to manage the forest resources of the country, but the legislation was not accompanied by necessary rules and regulation, implementation, guideline and effective administrative support and did not establish better forest management till 1990.

The CFDP is being successful and beneficial in our country. Majority of user groups of all over the country, is obtaining direct and indirect benefits from CFM. Because of environmental protection by CFM, it is very useful for the national level as well as world wise level. Environmental degradation has been a critical problem in all over the world and for the preservation of the environment, everybody have to aware about it. And we know that the forest play a vital role for preservation and protection of environment. The great need of today, is not only economic development but it is also sustainable development, which should be not only for present, for the future and next generation.

Indigenous people and their communities have a vital role in environment management and development because of their knowledge and traditional practices. Local people's effective participation is very important aspect in the achievement of sustainable development and CFDP. And it is also necessity of this era because any kind of development programmes cannot be effective and successful and cannot be sustainable without the active and successful and cannot be sustainable without the active participation of people. The major objective of this study is to find out the people's participation in CFM activities in the Ashwara village. Shree Ashwara CF is one of the among 428 CF in Dang district This CF lies in the Tulsipur Municipality- 11, the study area is a rural area. The main occupation is agriculture of the villagers and majority of people always engage in agricultural production.

This study attempts to describe the present condition of people's participation in CFDP. And it has been tried to know about the affecting factors in people's participation. People's participation is affected by some factors such as socio-economic condition of local people, gender difference, lack of education, knowledge and awareness etc. In the study area, those kind of factors affect to people's participation in the CFM.

Some users are not aware of their user's right and duties, important of operational plan, group concept, shared leadership, process of decision-making and institutional development.

The lack of education and administrative, technical knowledge are also affecting factors in people's full and active participation. The involvement of needy groups in CFM was found in terms of participating in decision-making is extremely limited. Decision-making is completely dominated by the male and a few female involves in decision-making level. The study shows that the participation is affected by socio-cultural, economical and gender relation.

It has to try encouraging people's participation regardless of caste, class, religion and ethnicity. Poor, women, low caste, who are less conscious, have no time but are the most needy and targeted groups.

After the maximum exploitation of forest resources, local people of the study area faced several problems. But they have no proper idea to manage the forest and to protect the forest resources. Formulated some rules by the local people for the conservation of forest in the early age could not be effective. After the beginning of CFMP, local people could not trust it and they thought that it cannot give protection to forest. But after some time they realized that CEDP can play important role to fulfill their basic needs and it can also conserve to local environment. Now, their attitude towards CFDP has been changed and they assume that CF is successful and effective in their village. Local people assume that CF has been effective in their village. It can say easily that local people's attitude is positive towards CEDP.

One of the objectives of this study is to find out the women's participation in CFM in the study area. Women are always engage in their

household work, they don't have leisure time to participate in forest related activities and who have time, they are not interested to participate. The women participation is very low than male participants in the CF of the study area. Some factors such as socio-economic condition, social prejudice towards women. Lack of leisure time, lack of education and awareness etc are affecting to women's participation in the study area. But slowly the situation is being favourable for women and their willingness participation is increasing in the CFMP.

This study shows that the CF is gained much popularity because of its successful management and implementation. Some constraints are still in the village but the CF has been effective on the people's view. Thus, participation of local people and as well as women is increasing day by day, they are being more conscious and aware about the importance of forests. Because of their active participation, the management and development of CF in the study area is becoming stronger.

6.3 Recommendations

Some of the recommendation derived from above mentioned description, which will help to improve on the present condition of community forest are as follows:

- Women should be motivated for CFDP.
- Community forestry programme should be extended to other parts.
- Manage alternative fuel instead of firewood (Biogas, Kerosene, Hydro-electricity, Improved cooking stove)
- Both men and women should be trained from trainer in forest management.

- Women should be included in the planning phase of community forestry.
- Literacy classes should be run in order to empower women.
- Women should be encouraged to participate income-generating activities, so that they will be financially empowered and could think of using alternative energy.
- Technical knowledge and awareness oriented programme should be provided in order to literate women.
- Improved ones should be replace traditional over.
- Government authorities, CBO's and community members should think of alternative sources of fodder and fuel along with protecting community forests, so that women's household work load will be reduced.
- Socio-cultural restriction should be avoided by mobilizing awareness oriented programme from patriarchal society.
- Afforestation programme should be mobilized among the FUGs time to time where the forestland is deforested and naked.
- "Putting the women first" approach should be given major priority to participate women in identification of problem, decision making process, implementation, benefit sharing, evaluation and monitoring, protection and conservation in community forestry management.
- Poverty alleviation related program should be run in poor, lower caste and ethnic people such as Thrau, Dalit, Janjati which helps to create employment.

- Economic amount of CF should be annually audited transparently among the user groups in general assembly.
- Keeping close co-ordination between the DFO, FACOFUN, Ranger Post, local political leader and FUGs.
- The educated people both male and female should participate in CF.
- Local people should be made aware about the importance of forest.
- Mobilizing time to time the community forest management related seminar, training, Gosthi to FUGs, so that it helps to participate to the participants.

BIBLIOGRAPHY

- Bajracharya, B. (1994). Gender Roles in Agro Forestry System in the Eastern Hills of Nepal: A Case Study of Salle Village. Research Report Ktm, Nepal.
- Barlett, A.G. and R.N. Byron (1992). The Process and the Players: A Review in Community Forestry Advances in Nepal. International Assistance in Forestry. Common Wealth Review Vol. 71 (2), UK.
- Basnet, N. (1997). *Application of GIS for Women in Forest Development and Management*. A Case Study of Godawari Watershed, Lalitpur District. Thesis (Geography). T.U. Kathmandu, Nepal
- Boyce, S.G. (2001). Landscape Forestry: Gender Perspective on Forest Management New York. The Asia Foundation, Page; 65-68.
- Chhetri, R.B. and Pandey, T.R. (1992). *User Group Forestry in the Far-Western Region of Nepal: Case Studies from Baitadi and Accham*, International Center of Integrated Mountain Development.
- Choen J.M. and U.T. Norman (1976). Rural Development Participation: Concepts and Measures for Project Design, Implementation and Evaluation, M.S. No. 2
- Collect, G.R. Chhetri, W.J. Jackson and K.R. Shepherd (1996). Socio Economic Impact Study: Nepal Australia Community Forestry Project. Technical Note No. 1/96, Canberra, Australia: Anutech, Pvt. Ltd.
- Dahal, D.R. (1994). A Review of Forest User Groups: A Case Study from Eastern Nepal, Kathmandu, ICIMOD.
- Fields, J.W. (1995). Gender Analysis of Participation in Nepal's Community Forestry Program. M.Sc. (Forest Resources) Thesis. College of Graduate Studies, The University of Idaho.
- Fisher, R.J., (1991). *Studying Indigenous Forest Management System in Nepal*. Towards No. 30 East West Center, Honolulu.

- Gallant, R.A (2000). *Earth's Vanishing Forests*. Macmillan Publishing Company, New York. The Asia Foundation, Page, 10-17.
- Gilmour D.A.G. C. King and Mary Hobley (1989), "Management of Forest for Local Use in the Hills of Nepal". Part I Research Support Series, Number 10 November 1992. T.U. Central Library.
- Henshall, M.J. (2001), *Women and Development in the Third World*. British Council Library, Page, 104-113.
- Hoskins, M. (1982). *Strategies for Involving Women in RCUP Activities and Benefits*, Ktm, Nepal.
- Inseria, Annu, *Women Participation in Community Forestry in Nepal: An Analysis for International Development*, Kathmandu, 1998.
- K.C. Ganga (1995). *Women's Participation in Community Forest and Management: A Case Study of Sima Village of Baglung District*. MA. Dissertation in Sociology. TU. Ktm.
- Kayestha, B.P. (1991). *Elements of Community Forestry in Nepal*, Kathmndu Nepal.
- Molnar, A. (1992). *Forest Conservation in Nepal: Encouraging Women's Participation. Research Support Series. Number 10 Page; 241-243*.
- Molnar, A. (1987). *The Dynamic of Traditional System of Forest Management: Implications for the Community Forest Development and Training Project* Washington D.C. the World Bank.
- Molnar, A. (1992). *Forest Conservation in Nepal: Encouraging Women's Participation, NACFP, Kathmandu, Nepal*
- MPFS, HMG (1988). *Master Plan for the Forestry Sector in Nepal*. Ministry of Forestry and Soil Conservation, Kathmandu, Nepal.
- Nadkarni, M.V. (2000). *The Political Economy of Forest Use and Management*. The Asia Foundation, Page. 134-138

- Pandey.S. (1990). Women in Hattisude Forest Management in Dhadhing Nepal, ICIMOD, Mountain, Population and Employment Series no. 9 Ktm.
- Pradhan, Puskar K. and Pradha, Bandana (2008). *Forest Resources and Rural Development in Nepal*, (Nepalese Journal of Development and Rural Studies).
- Sephered, Gill (1985). Social Forestry in 1985. British Council Library, Page, 10-13.
- Shrestha, Mangala (2004). Gender Issues in Community Forest in Nepal, Sustainable Development. Nepalese Journal of Development and Rural Studies.
- Shrestha, N. (1992). Enhancing Women's Participation in Community Forestry. NACFP, Discussion Paper, Kathmandu, Nepal.
- Siddqui, N. (1989). *Women in Forestry*. Part I. Report of a Training Workshop Kathmandu, NAFF, Nepal.
- Singh, K.D. et al. (1990). A Model Approach to Studies of Deforestation, DEFR, FAO Rome.
- Sponsel, E.L. (2000). Tropical Deforestation: The Human Dimension. Columbia University Press, New York. Page, 23-26.
- The Forest Act 1993, Ministry of Forest and Soil Conservation, HMG, Nepal.
- UNCED. (1992). *The Global Partnership for Environment and Development*. A Guide to Agenda 21, Geneva. The Asia Foundation. Page, 95-103.
- WECS (1997). *Water and Energy Commission Secretary Bulletin* Vol. 8. No. 3.
- Wickramasinghe, A: (1992). Recognizing Women at Forefront of Tree Farming. Farm Forestry News. Vol. 4, No.3.