

## **CHAPTER-I**

### **INTRODUCTION**

#### **1.1 Background of the Study**

Community development (CD) practice has arisen from a variety of sources and settings. Its roots can be traced to the social reform movement in Britain and North America in the latter half of the 18<sup>th</sup> century. Community development principles were formulated and applied in third world development efforts following decolonization. In the 50's and 60's CD or community organization, as it came to be called, was used in deprived or underdeveloped urban and rural settings in North America (Smith, 1979: 52). CD was a response to the perceived disintegration of society due to rapid technological change, economic dislocations, disruption in traditional family and community structures and the extension of government and commercial services into personal and family life, with negative impacts on personal effectiveness and community ties (Carey, 1979:20). CD is eclectic, integrating specialized knowledge from education, public health, economic development and politics. (Head, 1979:101) However, it is also a discipline unto itself, with a body of theory, standards of practice and professional associations. Masters and doctoral programs in community development are usually associated with either a school of social work or rural development.

"Community Development is a process designed to create conditions of economic and social progress for the whole community with its active participation and fullest possible reliance upon the community's initiative." (<http://www.ohcccso.ca/en/courses/community-development-for-health-promoters/module-one-concepts-values-and-principles/defini-0>)

Community development is a way of strengthening civil society by prioritizing the actions of communities, and their perspectives in the development of social, economic and environmental policy. It seeks the empowerment of local communities, taken to mean both geographical communities, communities of interest or identity and communities organizing around specific themes or policy initiatives. It strengthens the capacity of people as active citizens through their community groups, organizations and networks; and the capacity of institutions and agencies (public, private and non-governmental) to work in dialogue with citizens to shape and determine change in their communities. It plays a crucial role in supporting active democratic life by promoting the autonomous voice of disadvantaged and vulnerable communities. It has a set of core values/social principles covering human rights, social inclusion, equality and respect for diversity; and a specific skills and knowledge base.

(<http://www.scdc.org.uk/who/what-is-community-development/>)

Helping People connect said that "Community development is a process where community members come together to take collective action and generate solutions to common problems. Community wellbeing (economic, social, environmental and cultural) often evolves from this type of collective action being taken at a grassroots level. Community development ranges from small initiatives within a small group to large initiatives that involve the broader community".

The United Nations defines community development as "a process where community members come together to take collective action and generate solutions to common problems." It is a broad term given to the practices of

civic leaders, activists, involved citizens and professionals to improve various aspects of communities, typically aiming to build stronger and more resilient local communities.

The idea of community development grew, in large part, out of the activities of colonial administrators. We examine this legacy and the theory and practice that emerged. We also look to the body of overlapping ideas, including community participation, community organization and community work. In this piece we suggest that community development is perhaps best used to describe those approaches which use a mix of informal education, collective action and organizational development and focus on cultivating social justice, mutual aid, local networks and communal coherence.

There are many factors which has affected the community development. Out of them, community forest is the major component for the development since it has supporting to development by providing the resources which are needed for the development. It basically provides the resources which are needed for the development such as wood, stone, herbs and Serbs, food and fodder etc.

Community forestry is an evolving branch of forestry whereby the local community plays a significant role in forest management and land use decision making by themselves in the facilitating support of government as well as change agents. It involves the participation and collaboration of various stakeholders including community, government and non-government organizations (NGO's). The level of involvement of each of these groups is dependent on the

specific community forest project, the management system in use and the region. It gained prominence in the mid-1970s and examples of community forestry can now be seen in many countries including Nepal, Indonesia, Korea, Brazil, India and North America.

Community forestry was initially defined as, "any situation which intimately involves local people in a forestry activity. It embraces a spectrum of situations ranging from woodlots in areas which are short of wood and other forest products for local needs, through the growing of trees at the farm level to provide cash crops and the processing of forest products at the household, artisan or small industry level to generate income, to the activities of forest dwelling communities. (<http://www.fao.org/docrep/u5610e/u5610e04.htm>.)

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

Nepal is an agricultural country. The majority of the farmers live in the hill and Terai in Nepal consider forest as internal part of their farming system. The majority of farmers do not have large farm land. They depend on agricultural and there is no enough fertile land. Therefore people seek to use forest as agricultural land.

Forest resources play an immense role in the development of human society. Forests are closely interrelated with daily livelihood. Forest plays a vital role in Nepal. It is not only important for environmental establishing but also for dominant source of energy. Fodders for animals and construction materials, it has also a great contribution in agricultural production. The rapid increase in human and livestock population over the last three decades create heavy pressures on natural forest through expansion of agriculture and grazing lands and cutting down of more trees to meet fuel, fodder and timber requirements. As consequence, soil erosion, downstream floods, situation and loss of soil fertility have threatened the farming system and the environment. Therefore the excessive use of the forest resources has created several environmental problems. The problems are increasing due to demand for the growing population. If the population can't be properly managed, we will inevitable lose our valuable resources.

Directly as well as indirectly, forest has played a very important role for livelihood. The direct role played by the forest is to provide firewood fodder for livestock, timber, manure medicinal plants and herbs edible, plant and wild game. The importance of forest as firewood in a poor country like Nepal where there is not many other alternative services of fuel can't be over emphasized. The houses of the rural areas are made with the timber and thatched with straw.

The forest has also played a religious function among the Buddhists and Hindu. The people worship the various types of trees like pipal, Bar etc. The Hindus see the pipal as a form of their deity Bishnu.

Now a day's forest conservation is the main issue of conservation of all natural resources, climate, environment, socio-economic development, bio diversity maintenance and overall balanced development of the country.

Forest provides the mineral, nutrients and energy that are essential for the survival of farming system. It provides timber, poles for constructing houses and farming tools. Other side people use forest areas to obtain other products for domestic consumption and income generation like honey, birds, animals, fish, mushroom and plants are used as diet supplements.

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

### **Patterns of Household Livelihood and Forest User**

In order to understand the livelihood impacts of community forestry one needs to understand the diverse patterns of social conditions, livelihood activities and forest use specific to each area. Key factors affecting the impact of community forestry On household livelihood include: (1) the location of specific users in relation to the forest; (2) the ethnic cast background of specific users; and (3) the homogeneity or heterogeneity of the FUG. Given the complex patterns of forest use, the question of how particular changes in forest access have affected users is very challenging to answer.

Furthermore, there would have been many changes in local circumstances over the period since the FUG in question was formed.

There is a widespread misconception that forest users are members of one FUG only, and depend on one forest only. Forest users, in fact, commonly depend on different forests, at different altitudes and locations, for different products and services at different times of the year, often complemented by on-farm tree products. This may be most evident in the case of livestock grazing, where settlements at different altitude can have seasonal reciprocal grazing arrangements. Farmers and craftsmen such as blacksmiths also need fuel wood, fodder, wood for tools and construction timber, each of which may come from different forest areas.

Using the livelihood analysis approach discussed above, we may now consider the livelihood of different households in the middle hills, and how community forestry has impacted on them. In order to understand how different groups' positions have been affected, it is important to disaggregate users by: (1) wealth rank, and (2) dependence on the forest resource.

To understand wealth patterns within villages, a wealth ranking exercise was conducted in each FUG. In group discussion, a number of ranks in the village were identified by the local people. Most commonly four ranks (Rich, Medium, Poor, Landless) were identified, although in some FUGs the 'Poor' category was divided into 'Poor' and 'Very Poor' (with 'Very Poor' household having food production sufficient for only three months, and 'Poor' household closer to six months). The criteria for each of the ranks were then identified (e.g. land-holdings, self-

sufficiency in food, livestock holding, etc). In each village slightly different criteria were identified, but when these were compared, surprisingly strong commonalities emerged. This has allowed comparisons to be made according to wealth-ranks across all the FUGs studied.

Different wealth-rank groups show different levels of dependence on the forests due to their different livelihood activities and differential access to private resources. Medium, Poor and Ultra poor groups are most dependent on the forest:

**(a) 'Rich'** wealth rank households (4% of households across the study sites) have diversified sources of income including secure and well-paid jobs, surplus grain from their own agricultural land, and income from renting out land. They commonly have private resources for supplying tree products. Hence they are much less dependent on forests for product flows, and are mainly interested in forests for construction timber and plough blades.

**(b) 'Medium'** rank households (27% of all households) comprise of subsistence farmers, who work on their own farmland. If the family is large they may also rent or share land of rich households, as they usually have a labour force (manual and livestock). They tend to depend on forests for fodder, fuel wood and timber, but have some private tree resource to fall back on.

**(c) 'Poor'** households (25% of the total) mostly depend on seasonal agricultural laboring, portering and other skills to supplement food production from their own land. Education levels are low, restricting their income-generation activities. They have little private access to



tree products, and so can be particularly dependent on the forest.

**(d) 'Ultra poor'** households (44% of the total) have to agricultural land for food production, although in most cases they have a house plot and small courtyard. They live in extreme poverty and depend on manual labour for income.

Poor and Ultra poor households often dependent on forests to support market-oriented activities such as fuel wood Saleing, alcohol-distilling etc. Their livelihoods are extremely fragile and marginal. They are exposed to low levels of nutrition, poor education, and poor communication within the village and with external agents. They tend to be less involved in the FUG meetings, and suffer social exclusion.

Forest provides the mineral, nutrients and energy that are essential for the survival of farming system. It provides timber, poles for constructing houses and farming tools. Other side people use forest areas to obtain other products for domestic consumption and income generation like honey, birds, animals, fish, mushroom and plants are used as diet supplements. (Journal of Community Forest and Livelihood vol. 3)

Nepal has an area of 147,181 sq. km and average north-south width 193 km and east-west length of 885 Km. It consists of three main physiographic region, viz, Mountains, Hills, and Tarai. Of the countries total area, the mountain and hills regions together account for nearly 77% while the Tarai regions accounts for the remaining 23% of the area. But in terms of population, the Terai region had nearly 47% of the country's estimated total population of 22.37 million in 1999 and

Mountain and Hills the rest (MOPE, 2001).

The country has diverse environmental resource: water, forests, land, climate and weather and biodiversity. The forests of Nepal are the second largest natural resource after water. However during the last four decades, the forest area has decreased considerably due to uncontrolled use of forests and their products. Compared to 6.4 million hectares of forest in 1964, the current forest area is 4.27 million hectares: 29% of the country's total area (DFRS 1999a). Between 1978 and 1994, the rate of deforestation in the country was 1.7% per year. Thus forest depletion has emerged as one of the most serious environmental issues for Nepal (MOPE 2001). The conservation of the forest resource is fundamental to the protection of other resources such as water, soil, flora and fauna, and human activities such as agriculture, animal husbandry, and logging which are directly and indirectly dependent on it (ICIMOD 2001).

Diminishing forest area can be attributed primarily to the rapid growth of population. But, the other factors as energy consumption pattern (fuel-wood 78%), increasing livestock, human migration, trans-boundary smuggling of logs and so on are responsible for forest degradation. One of the major challenges faced by the country is how to conserve forest resources. Wrongly designed forest policy is itself another factor that has contributed to reduction of forests. It is argued that the "Private Forest Nationalization Act 1957" appears to have been unfavorable for the protection of dwindling forest resources. The act was implemented in the country on the assumption that it could consolidate the protection and management of the forests, but conversely it rather led to degradation of the national forests by providing

uncontrolled local access to them. It also completely ignored the traditional forest management practice of the people. Likewise, the Land Tax Act 1997 defined lands with forests as government lands. This policy also encouraged local inhabitants to cut down trees standing around their farms.

Especially, the Master Plan for the Forestry Sector 1988 (MPFS) was launched with administrative commitments. Then the Forest Act 1993 AD came into effect. These sorts of policies and laws contribute the role of empowerment and enhancement of local communities to forest resources development. This community forest program was spread all over the country when this thinking was realized in a very sensitive and responsible manner. This concept was developed to ensure equitable income distribution and decision making authority as well as socio economic development with participatory approach (Khadka, 2000).

This plan is basically headed toward empowerment, participation, equal distribution of income, gender equality of disadvantages group of community. According to Community Forest Development Division (CFDD) 1991, the policy of Community Forest (CF) programme to manage basic needs, participate local people and hand over forest to Community Forest User Group (CFUG) through making able to manage forest sustainability. The division also started that 32 percent of the total land area can be converted in to community forest and 27 percent non-forest area of total land area can be developed considerable to community forest area to total land area can be developed considerably to community forest area through this programme (Dahal, 1998:4).

This study is aimed to analyze the socio economic

and environmental impact and changing situation of CFUG and environment sustainability through community forest development programme. This study is targeted to poor people for their livelihood & way of life through maintenance of environment and bio-diversity.

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

## **1.2 Statement of the Problem**

The study is concerned with the HICF's local people of the Dhubang VDC. It is related to the role of the people in the development activities through the community forest. Local people's involvement in the forest management activities has been acknowledged as a main strategy of the forest policy of Nepal for sustainable and effective management and conservation of the forest. Being unsystematic management to forest development, people are facing the problem of good utilization of all forest resources. The major problems can be the lack of grass, fodder, dry leaves, fire wood, timber, water sources, fresh air, natural scene, environmental balance, different scarce places and herbs through deforestation. The above described problems have been ruling in our country not having any other alternatives for socio-economic environmental activities to raise the poor people's live. If we manage our own resources in effective way, the conditions of people may

get change.

Therefore, this study helped to identify the socio-economic and environmental impact of FUG on the study area. This study is also focused on the poor who are totally dependent on forest. They do their activities depending up on the forest for their livelihood. This study also explored the poor and marginalized member of representative of FUG. How they have been benefited economically, socially and how are they environmentally affected. Similarly, their activity, participation in decision making, planning and resources utilization pattern is also found. This study covered all activities of FUG of Hadikharka Irja Community Forest.

From sociological point of view, the study is closely linked with the structural functionalism theory. The study is conducted based on the key components of the structural functionalism theory. How structure is set up in relation to the community forestry and its functional linkages on community forestry? The study analyses setting up of the community forestry and functional arrangement including its wider network all over the country.

Sufficient study has not been taken place in this CF, so this study become fruitful and base at local planning process of policy makers, planners, donor agencies and development planners. This study has focused on there problems to strengthen the idea to reduce the problems. This research targeted to solve these problems through identifying the solution and destination of good natural resource management. Research questioners are as following:

- a) What are the economic activities of user group in Hadikharka Irja Community Forest?
- b) What is the impact of Hadikharka Irja Community Forest on socio-economic life of community development?

### **1.3 Objectives of the Study**

The main objective of this study is to examine the community forest management practices, participation and local development which have contributed to the community development and also uplift of socio-economic status of forest user groups in the study area. The specific objectives of the study are:

- i) To identify the economic activities of user groups in Hadikharka Irja community forest.
- ii) To identify the impact of Hadikharka Irja community forest on socio-economic life and community development.

### **1.4 Significance of the study**

This study has its own importance because where this study has taken place no other research work has been carried out yet regarding community forest. The documents of this study identified the people and its exact contribution on community and environment and the importance of the forest preservation. This study is more focused on those determinants, which are the indicators of the development. That information has been fruitful for solution for the problems. This study become additional information and knowledge about community forest and creates the importance and awareness about environmental and bio-diversity preservation as well as

socio-economic activities.

Previous researches, which I studied, hadn't mentioned about the community's follow about Ban Margadarsan but this research identifies the community's follow up Ban Margadarsan or not. If they follow up the Ban Margadarsan 2065, this research will also identify the impact about the change on socio-economic condition of the forest user group. Whether the females are represented in the key post of executive committee or not I will also discover whether the 35% fund is reserved for the income generation of the poorest household.

Finally the research will help to identify the role of community forest in development at larger level so that the due attention will be provided by the government in community forestry.

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

This research has been organized in sixth chapters. Chapter-one deals with background of the study, introduction of the study area, statement of the problem, significant, objective and organization of the study. Chapter-two gives review of the literature that are organized in various topics: general review legislative and institutional frame work for forest management, Nepal state of the environment, community forest for sustainable forest management, community forest as a means of sustainable livelihood and community forest to mitigate the deforestation. Chapter-three presents research methodology including various methods of data collection and analysis and research design. The fourth chapter introduces the study area district, VDC and Handikharka Irja community forest. The fifth chapter describes data analysis and presentation and find out the

social culture and economic impact of community forest. Finally the sixth chapter contains major findings and conclusion.

## **CHAPTER- II**

### **LITERATURE REVIEW**

The community forestry is a great concern in recent time. This is one of the first successful approaches which lunched in community level. The major achievement of the community forestry is to control the greenhouse effect which directly related with the environment. In this light, available literature on community forestry has been reviewed through desk review method. Such literature include journals, articles, documents, reports, academic researches and published books.

#### **2.1 Review of Literature**

The basis of the rural economy, labour-intensive agriculture on fragile soils, gives low returns. Forests are integrally tied with soil fertility, as it is leaf litter and manure from livestock nourished in part from the forests that provide the main fertilizer. Land fragmentation is extreme, and many households have insufficient land for food security (often less than six months per year).

Forest management has traditionally been a major public policy issue in Nepal, although historically



forest has been shaped by political and economic motives rather than by ecological consideration. The tradition of governmental control and protection of forestry resources dates back to ancient times when dense, malaria-infected forests were seen as an important buffer and defense against marauding invaders from the southern plains. Feudal lords imposed rigorous controls upon the use of strategically placed forests although in certain localities forest of particular religious significance were also accorded special protection. In a study of community and forest management in south Asia, Poffenberger has discussed the different transitions in forest management paradigms. Accordingly while population and forest exploitation levels have expanded dramatically over the past years, fundamental shifts in human resources management systems have also played a part in shaping the fate of forest. These changes in social forestry result from the competition of different paradigms or models of management paradigms exist contemporaneously (Poffenberger, 2000).

## **2.2 Review of Previous History**

In the history of forest management in Nepal, different management strategies can be found according to geographic condition. The forest management has been distinctly different in the Kathmandu Valley, the Middle Hills and the Tarai. Forests are an integral part of the kingdom. As Poffenberger has written, during the Licchavi Dynasty, there were the decentralization administrative policies in Kathmandu valley that supported communal organization like the *Guthi* and *Panchali*. Ancient inscriptions that indicate that authority in forest

matters were largely a communal matter; with dictates from king Shiva Dev in the middle of the fifth century empowering village councils to oversee use. During the Malla Dynasty in the eleventh century, there was the temple forest network in the valley, with provision that banned all hunting, gathering and fires. Malla rules also gained revenue by exporting timber, wax, honey, birds and elephants collection in the forest of Terai. By the eighteenth century, forest management practices for temples, Royal land and communal holders in Kathmandu valley were clearly articulated and actively implemented.

The history of Middle Hills' forests followed a different course. While sophisticated cultures were developing in Kathmandu valley, the hills remained sparsely populated by tribal communities of Tibeto-Burman speaking people. Most of the hill tribes of Nepal held all their lands under a form of Kipet (communal control) system. Responding to pressure from new waves of Islamic rules moving into the Indian Plains from the northwest, a steady stream of Hindu people settled in the middle hills from the eleventh century onwards. With superior weapons, wet rice technology and greater literacy, high caste Hindus with their lower caste retainers, began subordination the existing Mongoloid society, influencing their crops and cultivation practices. Indigenous systems of communal forest and land management were gradually supplanted by feudal systems of control. Nepal began developing a national identity in the middle of the eighteenth century, when Prithvi Narayan Shah, founded the present line of monarchs and began uniting the country. Shah made alliances with Gurungs, Magars, and other hill tribes, allowing them to retain communal *kipat* system of land

tenure. Nonetheless, over the next two hundred years, the hierarchical caste-based social structure favored lowland Hindu migrants, while the nobility sought to extend their influence and territorial control through making acquiring land grants (*Birta, Guthi, Jagir*). *Birta* is an ancient land-tenure system under which lands grants were made usually to the nobility or senior office holder. *Guthi* grants were made to support the temple, monasteries, religion foundation and charitable institution. *Guthi* land endowments included both crop land and forest. *Jagir* land grants were made in lieu of salaries, especially to army, officials and other government employees. In *jagir* system, jagirdars (grantee) received all the benefits of the land (Mahat 1987).

The history of forest management in the Terai differs sharply from the experience of the hill forest. The dense Sal forests of the Terai resisted settlement and logging for centuries due to the prevalence of malaria throughout the region. Only the *Tharu* and several other tribal communities resided in the area practicing hunting, gathering and farming. As early 1793, with the realization of the resources of Terai as important source of revenue for the government, the government had established administrative regulation centralizing the timber trade, with new orders in 1799 controlling the Saleing wax and certain other forest product (Ibid, 1987)

The land in Nepal was traditionally seen by the state as its as important resource. Cultivated land was of prime importance as its products could be taxed in one way or another. Forest, on the other hand, was seen as virtually wasteland, a view doubt encourage by the great surplus of forest resource that must have existed

centuries ago. It was therefore in the interest of the state to encourage conservation of to agriculture land and thus policy was pursued energetically and coercively over a long period, the Rana policy of agriculture development after 1845 also mainly involved expansion of the area of agriculture land. They also argued that the deforestation of the middle hills of Nepal has been caused mainly by this land-use policy of the government, which promote the conservation of the forestland to agriculture land. During Rana regime, the forest of Nepal have been strongly affected by the different external influences, such as land grants, exploitation of forests for the purpose of building and smelting for national purpose, have all had profound influence on land use, and deforestation in particular. Further, the forest land is an integrated part of the agro-ecosystem but a significant proportion of this land, both government and privately owned is being over used or used sub-optimally. This is leading to severe ecological imbalances, which threaten the continued viability of the agro-ecosystem and could contribute to a major ecological disaster. The possible solution was the adoption of community based forestry activities as a means of raising the productivity of all the non-cultivated land and also for more drastic restructure of the society to become one less dependent on the fragile ecosystem. By the time of Rana Government was over thrown in 1951, one-third of the country farmland and forest and were held under *Birta* with 75 percent belonging to members of the Rana family. During the same period, private forest nationalization Act of 1957 strengthens the Nepal's forest. All the private forestlands of the country especially the Birth and jaggier land grants, became public domain and were largely nationalized and placed under the jurisdiction of

Forest Department. A major goal of the forest Nationalization policy was end the feudal system of resource control that had evolved over a century of Rana government administration. Elimination feudal tenure authority created opportunities for grater control by local communities (Ibid, 1987).

Traditional management of forest by specific local group was common especially among the hill communities .To recognize these traditional users and the traditional use practices of the forest , His Majesty's Government of Nepal {HMG/N} realized the need of involving local communities in the forest management in 1961. However, Community Forest program was; initiated in Nepal in the late seventies. In the1970's, the community Forest Development program (CFDP) introduced the concept of Panchayat Forest {PF} and Panchayat Protected Forest {PPF}, Leasehold forestry with the purpose of handing back the protection and management of the forest to the people. In the 1980s, decentralization regulation were introduced in the forest sector to further establish and foster local people' and local organizations participation in the management and development of PF and PPF. In the 1990, the end of Nepal's Panchayat system of government brought a change in the status to PF and PPF. Today, the term "Community Forest (CF)"is used to refer to any forest under group's protection and management. The community forestry policy focused mainly on:

- Handing over accessible forest to the forest user groups (FUGs) irrespective of political boundaries. FUG is made up of households livings nearby who been traditional users of the resources.

- FUG to get all income generated from the community forest resources. As the FUGs starts management they get forest products from cleaning, pruning and thinning operations. They are distributed among the users and surplus is sold outside the FUGs.
- Orientations of the entire forestry department staff to cater for change of their traditional role as a policeman then extension worker (Neupane, 2005).

In Nepal, current forest policy puts great emphasis on community forest management. Community forest is based on the notion for people's participation of the forest users to manage their resources. Consequently, the management of national forest is being systematically handed over to identify community of users (Bhattarai, 1997). The focus of the Master plan is on the basic needs of the Nepalese people and on the requirement to meet those needs. The main policy of the community and Private Forestry Programs is to develop and manage forest resources through the active participation of individuals and communities to meet their basic needs. The main Component and Private Forestry programs are:

- Establishment and management of community forestry in open and degraded areas.
- Distributions of free or subsidizes seedlings to encourage the establishments of private forests (MoF, 1989).

Nepal's most recent modification of legislation, the forest Act 1993 as amended in 1999 aims at securing basic needs for forest products by forming user groups for joint forest management giving "priority to poor communities, or to the poorer people in a community".

Thus, community forestry is generally praised as a community based process of empowerment of local groups. The new forestry legislation, Forest Act 1993 and Forest Regulation 1995, is supportive and conducive for community forest development in Nepal. Accordingly DFO, it is authorized to hand over any part of accessible national forests to the communities, in the form of community forest for protection, management and utilization of forest, who are traditional users of the forests, if they are interested to manage the forests. Any amount of national forest can be handed over to FUGs if they indicate that they are capable of managing the forests. FUGs are autonomous and corporate bodies with succession rights. FUGs can plant long term cash crops such as medical herbs, without distributing main forestry crops and can fix prices of forest products irrespective of the government royalty. DFO can take community forest back from FUGs if they go against the operational plan. However, the DFO must give back the forest back to newly reformed FUG as soon as possible once the problem is resolved (Neupane, 2005).

To involve women in community forestry we first learnt that we have to identify the priorities of women, which may not necessarily be directly related to forests. Secondly these priorities are to be set as goals. Thirdly prescription of action to achieve the goals needs to be developed. Then through such activities the action involvement of women can be realized within the community forestry (Kharel, 1993).

Nepal's community forestry program involves the transfer of responsibility for management of forest resources to local people. As these resources are to be managed collectively by the community. The effective

management of common property by a collective is not the theoretical problem that is asserted to be simply because the theory assumes that economic behavior is played out as if it were a game disembodied from social relations in general. The reason why people conform to practices, which are against their short-term economic interest, is that they have other interests besides narrowly defined economic ones, including the desire to maintain social relationships (Fisher,1992).

Nepal has successfully implemented Community Forestry Programme (CEP) so that Nepal is also recognized as a world leader in the field of community forestry. CF has not only influenced the economic development of rural people but also has influenced the community life. According to one of the founder of FUG, community management of forest has changed the concept of community life. Villagers do not think in terms of personal benefits. Rather, they think in terms of collective benefits. The money earned from the forest can be spent in community development works like widening of trail roads and supplying potable water (Poffenberger, 2000).

Community forestry has received the highest priority in the forestry sector program of the government as reflected in both the Master Plan for the forestry sector (HMG, 2004) and the Eight Five Year plan (NPC,1992).the main thrust of the community forestry policy of the government is the phased transfer of management and utilization of community forest to the actual users based on simple operational plans, which are prepared and endorsed jointly by the forest users and the assistant users in preparing the operational plans. The operational plan is a simple document, which describes the rules schedule, and other institutional arrangements made for



forest production, management, and utilization. (Neupane 2005).

It seems to be likely that sustainable management can occur when management plan are develop by the people most closely concerned with the individual patches of forest the users themselves with assistance provided by forest Department or other NGOs. Participatory approach that emphasized the importance to defining problem and developing solution in participatory fashion with user involvement is the most appropriate approach to develop a sustainable management system. The focus on user groups as the most appropriate groups for implementing forest management is recent and an appropriate one (Karki 1994).

It is necessary to involve users in starting of management plan and clearly in identified the users who are responsible for management and will be benefited from forest. The management plan therefore should be able to respond to the particular situation, ecology as well as Socio-economic of the people where the forest patch is situated (Khadka, 1991).

The success of community forestry program in Nepal is contingent on the local communities or user groups of forests becoming confident enough to carry on the protection, management and utilization prescriptions in their operational plans in order to meet their requirements of forest and tree products. Thus, implementation of the operational plans is essential for an effective implementation of community forestry itself (Chhetry and Baral, 1992).

Community forestry is not just a special technology but rather a process of socio-economic change that requires continuous participation of the community in

planning, implementation and problem solving. Community forestry is not just planting trees; it is a bundle of activities which generate supplementary flow of income to the community by utilizing either unutilized or ill-utilized land (Kayastha, 1991).

Nepal's community forestry program involves the transfer of responsibility for management of forest resources to local people. As these resources are to be managed collectively by 'community'. The effective management of common property by a 'collective' is not the theoretical problem that it is asserted to be, simply because the theory assumes that economic behavior is played out as if it were a game disembedded from social relations in general. The reason why people conform to practices, which are against their short-term economic interest, is that they have other interests besides narrowly defined economic ones, including the desire to maintain social relationship (Neupane, 2005).

Structural functionalism, or simply functionalism, is a framework for building theory that sees society as a complex system whose parts work together to promote solidarity and stability. This approach looks at society through a macro-level orientation, which is a broad focus on the social structures that shape society as a whole, and believes that society has evolved like organisms. This approach looks at both social structure and social functions. Functionalism addresses society as a whole in terms of the function of its constituent elements; namely norms, customs, traditions, and institutions. A common analogy, popularized by Herbert Spencer, presents these parts of society as "organs" that work toward the proper functioning of the "body" as a whole. In the most basic terms, it simply

emphasizes "the effort to impute, as rigorously as possible, to each feature, custom, or practice, its effect on the functioning of a supposedly stable, cohesive system". For Talcott Parsons, "structural-functionalism" came to describe a particular stage in the methodological development of social science, rather than a specific school of thought. Community forestry's shape and its functional relationship perfectly match with the theory.

### **2.3 Community Forestry at Present**

Community Forestry has been a major program of the forestry sector of Nepal. In the last 26 years, it has made impressive achievements. Thus, it is widely celebrated as one of the most progressive examples of developing control over forest resources to community based user groups. At present, we can proudly say that Nepal has moved away from being a country of ecological doom to a community forests (Shrestha, 2002).

Community Forestry policy is recognized as one of the most progressive policies in the world (Kandel et. al, 2003 and Shrestha, 2002). The policy has transferred the responsibility of managing government forest to the communities and provided right of using the forest products in a sustainable way and the with the ultimate policy objective of improving livelihood of rural communities (Kandel et. al, 2003). This program promotes the control and use of forest resources by the local people. To ensure their legitimate right, the Forest Act 1993 defines the forest user group as an autonomous and corporate bodies with perpetuate succession. The FUGs are legally authorized to sale and distribute the forest

products independently fixing their price (Kandel et. al, 2003 and Chapagain et. al, 1999).

FUGs have become established local institutions. Although the village elite is responsible for decision-making in most of the FUGs studied only about 20% of them showed evidence of this leading to manipulation of decision in favor of elite interest. Thus, while one should not be politically naïve about the nature of village society, neither should one ignore widespread evidence of social cooperation across wealth groups. Local people are found to be generally very satisfied with the formation of FUGs and there is widespread local agreement on the basic principles of community forestry.

As discussed above, it is the overwhelming finding of this study that most FUGs are diligently protecting their forest and regulating product extraction. The previous trend of widespread forest degradation has generally been reversed and communities are beginning to benefit from improved forest product flows, as well as wider community development. Although many of the FUGs have been hesitant to mobilize their funds for non-forest related activities, recently many have started community development activities such as credit facilities and support to schools.

Community forestry in Nepal is now at a crossroads. Many FUGs have been operating for several years and have become firmly institutionalized. They represent an effective local development institution increasingly involved in wider community development activities, often networking with a range of government and non-government groups. The success of community forestry has unleashed tremendous forces of social activism - FUGs are

now leading the process and waiting for the DOF to catch up in terms of providing support-services. There are many signs that the DOF is evolving towards this new role, although there is also a need for wider stakeholder involvement.

The extremely progressive Local Self- Governance Act (1999) in Nepal has sought to coordinate development planning and implementation at District Development Committee (DDC) and Village Development Committee (VDC) level. However currently line agencies continue to establish 'proprietary' user groups for each different function (agriculture, livestock, watershed management, etc.) below ward level, leading to a 'dis-integration' of development planning at the grassroots. It is not unusual for the chairperson of one group to also be chairperson of as many as 10 other types of group. Coordination and integration is now needed at the grassroots level so that local people can 'own' and manage their own development agenda. Since it is now clear that FUGs will remain as grassroots institutions for local resource management below the VDC and ward level, they represent a key opportunity for coordinating grassroots local development planning and implementation across line agencies. Already the more dynamic FUGs are coordinating their planning process and activities with VDCs. In future this role could receive recognition, endorsement and support in development planning policy. (Journal of forest and livelihood vol 3 page no 17)

Sharma (2000) - Department of forest identified 60 % of the national forest million hectares (3.9 mh) is designed to be handed as the community forest. Many development projects are working in the field of community forest program in Nepal and getting good programs in the hills.

Shrestha (2002) claimed that the community forestry approach developed in Nepal has become one of the best model for managing the forests in the mid hill region. However in relation to management of forest in the Terai, there are some deficiencies. In a partnership approach all stake holders must be clear and mutually agreed. He proposes a model where responsibilities and rights of all principal stakeholders are clearly defined such clarity is one of the main elements necessary for the collaborative model to be acceptable to all stakeholders.

It is possible from community forestry to reduce poverty by securing resource for the poor, increasing the availability of resources and providing potential for income generating activities. Community forestry contributes to improve people's livelihood. It has contributed significantly in building social capital.

Community forest is a rules/contact of National forest that has given to the users only right but not land tenure ship and there is provision, if users do not follow the rules and operational plan of the forest (fisher 1992)

Community forest planning process presented four separate phased to form community forest and FUG. The first phase of community forest is identification of FUG, and handover process, second phase process in negotiation in user group. Third phase is implementation then includes carrying out approved forest management activities by the FUG and fourth phase is the review of operational plan at that request of FUG. Where first two phase are concerned with the formation of FUG and last two are concerned with the strengthening of FUG (Karki ETA/1994 and Fisher 1992)

The number of community forest is rapidly increasing day by day since the establishment of community forest policy in Nepal and the realization that the conservation of forest is the conservation of soil, water, wood, vegetation animals, birds, insects, which are elements of the whole eco-system and the bio-diversity conservation. And that programme me is fulfilled through the development of community forest programme. So, different research and studies took place on different topics and time to know the reality of community forest. Some literatures are reviewed here to know the existing status of community forest in Nepal and its economic and environmental aspects.

Forest is important natural resources for the support of livelihoods of people in Nepal. Community forest is a strategy, project and philosophy for forest development and protection. It's a protect in problem identification, problem formulation and problem resolution via implementation and control of local people. Participation of the people has become the main determination for the success/failure of a community forestry project.

Because of continued deforestation, food and energy crisis has become a political issue for which more and more countries are realizing the value of forests interms of protecting environment and stabilizing ecology. The role of C.F. has been developed and implemented embracing participatory approach in Nepal. One such programme aims at developing rural communities is known as social forestry which has been identified as important factor of rural economy development (Kayastha, 1991). The key elements of CF are to formulate management agreements between department staff and forest users.

Community forestry is small scale, village level forestry practice, where decision and actions are often prepared in the participation of local people/rural population in planning, establishment, management and harvesting of forest crops and receive a major proportion of the socio-economic and ecological benefits from the forest (Kyastha, 1991).

The country has diverse environmental resources: forest, water, land, climate and weather and bio-diversity. Forest still occupy the largest proportion of the land area. The forest, a major resource base of Nepal, cover area of 5,962,000 Hector 40.36% of the total land area and shrub area covers 648,000 Hector 4.38% of the total area Forest depletion is one of the major environmental issues in the country. The forest has decreased in both area coverage and density over previous decades. Landslides, soil erosion, floods, encroachment of forests by cultivated land people for settlement, among other have been responsible for this (Community Forestry Bulletin 2072/073 BS).

Out of the total land area in the country, the forest area, according to the Land Resources Mapping Project (LRMP) accounted for 38% in 1978/79; in 1994 the area had declined to 29%. The Shrub area increased during the same period from 4.7 to 10.6%. This has been mainly due to uncontrolled cutting of trees for fuel wood and forest clearance for agricultural land (ICIMOD 2001). Species of flora and fauna have also declined due to forest depletion. In 1996, 47 endemic plant species were found to be under immense threat. The country's threatened animal species, including mammals and birds had shares of 3.8 and 2.3% respectively of the world's endangered species (MOPE/HMGN 2001)



Some government policies have appeared to contribute to forest depletion. For instance, the 'Private Forest Nationalization Act 1957.' This was implemented to consolidate the protection and management of the forests, rather led to degradation of the forests by providing people with uncontrolled access to forest areas. Similarly, the Land Tax Act 1977 encouraged people to cut trees standing around their farms, as the defined land with forest as government land.

One of the main government efforts is the CF program, initiated in 1978, emphasizes sustainable management and development of forests through involving communities as forest user groups. The program has been very important with regard to forest development. By 2016, the government had handed over a total of 1,798733 ha. (about 29%) of state owned forests to over 18,960 community forestry user groups for development conservation, management, and sustainable use. A total of 2,392,755 House hold directly benefited from being members of the users groups (Community Forestry Bulletin 2072/073 ).

The next striking features of forest resource developments recently undertaken are leasehold forest management through use groups. In 1993, a total of 270 hectors of state-managed forest was handed over to user groups for household forestry and this increased to over 6550 hectares in 2000. (ICIMOD 2001).

The Ninth plan has a scheme to install solar energy photovoltaic systems in 38,000 households in remote areas that cannot be linked with the central grid system and where micro-hydroelectricity is not feasible (MOPE, 2001).

There is a potential of 1,876,300 hector forested and have 1,585,800 hactor non-forested lands which can be developed as community forests. Similarly, 2,313,100 hector of Nepal's current national forest can also be considered potential community forest. (MOPE: 2000). Transformation of ecosystem a result of community forest, in visible in number of district in Nepal. It has greatly impacted upon the quality of forest in terms of species composition and the growth of forest in rich and valuable for bio-diversity through community forest approach this approach is very important interims of utilization and conservation of local resources/properties (Shrestha 2002).

From the forest the rural people are fulfilling the means of their daily food. So, the community forest program of Nepal has established more than 10000 community based forest user group which have significantly increased forest covering and bio-diversity maintenance. The community forest approach has played vital role to the management of common property resources mainly forest pasture, village's common land and overall management of natural resource. The unique example of successful community based natural resource management is community forest. People's indigenous knowledge, local organization, institution, national policies are the main elements for natural conservation. Today's community forest program of Nepal is considered as one of the most successful examples of community based natural resource management initiative. These kinds of program seem to be viable option for conserving, improving, using and the management of natural resources in Nepal (Adhikari 2001).

In the late 1970's the theory of Himalayan Environment Degradation greatly influenced the forest

development program and the heart of CF in Nepal is the development of partnership between communities and government. CF management will provide direct benefits to people and will improve people's participation (Acharya, 2001).

The community based natural resource management has attributed to the management of common property resource mainly, forest pasture village common land and overall management of natural resources. The people's indigenous knowledge, local organization, institution are the main elements for resource management. Today's CF program of Nepal is considered as one of the most successful examples of community based natural resource management initiative. (Adhikari, 2001).

The CF program is being popular because people are showing their interest in forest management. People's participation is the best way to manage and protect community forest. There are various problems to develop CF but there are many effort yet to be made in this regard. Current GP (Government Policy) for CF and the interest of various donor agencies in FM (Forest Management) activities are helpful to increase the CF area in Nepal (Khadka, 2000).

The essence of CF is that it meets the needs, problems and aspiration of the local people. The strategies for CF development vary from place to place and it is used for socio-economic conditions of the community. Meeting the local needs is the basic importance of CF. Energy, food and shelter are the urgent needs of rural people. In many of the places these needs are fulfilled by improved management of forests and by creating plantation of fast growing valuable species.

Especially, the main advantage of the forest conservation can be gained through crop production and animal husbandry. So, the forest can fulfill the daily needs of the people through well management of its resources (Kayastha, 1999).

The CF has a great potentiality for additional economic benefits to local communities through the managed utilization of forest resources, because this approach is granted gift to local communities and it is a potential method of environment conservation and sustainable development of the nation (MOPE 2001).

The CF provides a vehicle for economic development based upon local initiatives innovation and entrepreneurship. They can help employment opportunities, increase public awareness and support for forest management activities. CF is the way to get success of development and it is the strategy to take the people in the mainstream of national activities. The establishment of CF is the process is the process to provide the opportunity for communities to build and strengthen their governance skill and capacity. The CF is the responsibility taken by natural resources dependent communities for managing local resources sustainability and equitably. They highlight the increasing greenery, wildlife, fresh air and water through the government, FUG enhancement of the forest contributes to beautifying the overall landscape, an attraction for tourists and recreations which will in turn benefit the local economy (Ojha et al 2001).

The CF can be an important strategy for facilitating community development. Besides, providing many economic benefits it also provides many tangible environmental

benefits to local communities. The CF process can facilitate the local area as well as a national development activity without out harming the environmental balance (Barlett 1991). The currently the agreements about equity are seen in almost discussion of CF, which is powerful theme in CF debates as a justification for sustainable community forest for the wellbeing of the rural communities. The people's participation, accountability, equal access to all pro-poor, marginalized groups indecision making process in CF and cast dialects, religious, culture and their norm and values should be recognized and respected for the active participation of all users in community forest. The CF in the control and management of forest resource by the user group who use them in multidimensional ways for the wellbeing of their communities (Maharjan, 2003).

Through the CF's participatory conservation people can improve their economic status through their CF by establishing saw hill and small-scale furniture based cottage industries. Therefore CF has evolved out of the fact that forest can neither be conserved nor be managed without the active participation of community people. The CF slightly reduces rich-poor gap and can also be erroneous and premature. CF has critical role in the subsistence living of land. Poor households. For this benefits the managerial capacity of government institution, NGO's and other civil societies of community are responsible (Sharma, 2003).

The participatory management is often seen as an appropriate solution to reduce degradation and it was thought that graining properly right over the local commons would ensure the equitable and sustainable use of environmental resources. "When the responsibilities of

allocating natural resources are delegated to local organization, communities tend to appropriate these resources for the collective community welfare. For the solution of local resource use problem can be solved through the community based approach. And this approach is adopted by CF program. So this program is one of the best ways of economic and environmental activities to mitigate deforestation. The policies most meet the public demand. All sorts of policy instruments, analysis of problems and adaptation of appropriate technology and fair implementation must meet the need and demand of people. Then only the result contributed to economic welfare and environmental sustainability will be progressing in the future.

The community forest program have proved to be a successful policy initiative for addressing land on degradation problems and participating the local people in the mainstream of natural resources conservation, particularly the forests, soil, water, bio-diversity resources. This program is being most successful program for the environment and economic activities, which reflects the benefits. The potential mechanism for preventing forest degradation is to increase community involvement in the management and ownership of forest resources. So, the real consumer and preserver of forest is community therefore community approach is main element for conservation. (ICIMOD, 1998).

The Community Forestry Program in Nepal is a global innovation in participatory environmental governance that encompasses well-defined policies, institutions, and practices. The program addresses the twin goals of forest conservation and poverty reduction. As more than 65 percent of Nepal's population depends on agriculture for

their livelihood, community management of forests has been a critically important intervention. Through legislative developments and operational innovations over three decades, the program has evolved from a protection-oriented, conservation-focused agenda to a much more broad-based strategy for forest use, enterprise development, and livelihood improvement.

## **CHAPTER -III**

### **RESEARCH METHODOLOGY**

This chapter focuses the overall methodology and limitation of the present study. It explains the procedures of the study from beginning i.e., analysis of the data and presentation. It includes research design, nature of data, sampling procedures, data collection technique and tools used in the present study and data analysis. It also defines some variables and terms used in the present study.

#### **3.1 Research Design**

Descriptive and exploration research design was used in this study. The emphasis is given on the qualitative rather than the quantitative aspects of the information relating to the management condition of forest as well as role and activities for the rural development by forest management system. The research is primarily focused on doctrinal research. Limited field study was also conducted in focused area of the study.

#### **Rationale of the Selection of Study Area**

This study is carried out in Pyuthan district of Dhubang VDC ward no 2 named as "Hadikharka Irja Community Forest User Group". The main reason for the selection of this group is that this community forest is located in the accessible area closed to motorable road; the study also aims to include different ethnic groups and it is considered as the best FUG in its protection system and implementation of operation plan among other forest in the Pyuthan district. Because of good safeguarding of the forest by its user from fire protection, wood cutters and



timely performed the Silviculture activities (thinning, pruning, weeding and cleaning of the forest area). The total households of the study area are 106. Majority of the people in this area depended on agriculture, business, and forest resources.

### **3.2 Nature and Sources of Data**

In this study, both primary and secondary sources of information are used. Primary data are collected from the field survey with the help of interview schedules, observation, focus group interview and group discussion. Secondary data are collected through published and unpublished books, reports thesis, journals, papers, records website etc for required quantitative and qualitative information

### **3.3 Universe and sampling**

The study area is homogenous in terms of membership, FUG however they are different and varying in term of cast /ethnicity/economic and other socio-economic attributes. A systematic sampling has been used for selection of the respondents. There are total 106 beneficiaries households in universe divided in three cluster or settlements based on community settlement pattern of ward No 2 of Dhubang VDC. It is taken that a sample size of 10 person from the respective cluster. So the interview was taken with 30 beneficiaries households according to their respective caste. Among them the number of Dalits were 6(20%), ethnic groups 22(73.4%) and 2(6.6) others. However, the study focused to both the male and female respondents. Respondents were selected form economically active age group (15-60 year) from the member of CF. Out of total 30 respondents 15 were male and 15 were female .

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

This study is limited on the following data collection tools and techniques:

#### **3.5.1 Questionnaire Survey:**

To generate fact data from the household survey of this study area, structured questionnaire is prepared. The respondents were requested to fill up the questionnaire. Similarly, unstructured questionnaire were also ask to those respondents who cannot fill up the questionnaire. To them the questionnaires were asked to the respondents and answers are filled-up to get the required information.

#### **3.5.2) Key Informant Interview:**

To generate accurate primary data, key information are collected through semi or unstructured interview method. The interview is taken as cross checking for data obtained from the questionnaire. The informants are interviewed on the role of the community forest in community development associated with this community.

#### **3.5.3) Field Visit and Observation:**

As the study is based on doctrinal and non-doctrinal research, the households are selected randomly and researcher observed the office of CFUG, its forest legislation and operational plan and the meeting minute. The role of community forest in community development was also observed.

#### **3.5.4) Focus Group Discussion:**

As a tool of PRA focus group discussion, it was applied for this study by making homogeneous group

benefited to those who cannot put their inner view ahead of experts or their seniors. The discussion also enlarged to discover the benefits of community forest in their life.

### **3.6 Data Presentation and Analysis**

The data are collected through various sources using different data collection technique, processed and analyzed manually. The present study attempts to present or describes the data in very simple and communicable terms and language as far as possible. The presentation of quantitative information in tabulation form is carried out by simple statistical/mathematical tools. Whereas qualitative data has been analyzed and presented in descriptive manner.

### **3.7 Limitation of the Study**

This study is carried out only in one FUG in Pyuthan district. Thus a very small area of study cannot represent the whole country as well as district. The sample size is not probabilistic in this study. This study covers only a few selected variables, Which is limited to in-depth analysis .This study is primarily based on only 28 percent of the total user households. Being a thesis of professional researcher; detail study is not possible due to the budget and skill. This research is dealt with people's participation in decision making at community level not at the household level and benefit sharing indicators of forest products only and forest management and it cannot generalize in other natural resource management process. Simple statistical tools have been used to analysis the data.

## CHAPTER IV

### INTRODUCTION FOF THE STUDY AREA

#### 4.1 Introduction of District:

Pyuthan is one of the well-educated and mid hill district of Rapti zone situated in Mid-Western Development Region of Nepal. It lies between the latitude of 27° 52' to 28° 22' and longitudes of 82° 26' to 82° 6'. In the east - Gulmi and Argakhanchi, and in the west Rolpa and Dang districts are located. Similarly, in northern part of the district Rolpa and Baglung are located and in southern part of the district Argakhanchi and Dang districts are located. Total Area of the district is 132890 hectares in which 72694 hectare is covered by Forest, 1289 hectare is covered by herbs, 42768 hectares is covered by agriculture and 4531 hectare is covered by grazing area and rivers. The height of the district is 305 to 3659 metre from the sea level. The highest point of the district is Kothibhir of Syaulibang VDC and the lowest point of the district is Ganah of Bangeshal VDC. On the southern part of the district Chure range is located in Western part of the district Mahabharat range is located and in Northern part of the district lower Himalayas range is located. According the geographical structure, tropical and sub-tropical temperate climates can be seen in the district. Maximum temperature reaches up to 38° and minimum temperature reaches up to 3° Celsius.

Main rivers of the district are Jhimruk, Madi and Rapti. Madi and Jhimruk unite to form Rapti River at Aeirawati. Main religious place of the district are Sworgadwari, Aeirawati, Bhitrikot and Gaumukhi. 400

community forests are handed over community forest groups in the district. According the 2068 census, total population is 228,102. Among which 128,049 are female and 100,053 are male. Total Households in the district are 49,472. District was divided into 2 constituencies, 11 Illaka, 42 VDC and 1 municipality before but the district is divided into 1 constituency, 2 municipalities and 7 rural municipalities as per the Constitution of Nepal 2015. 5 public college and number of schools are located in the district.

#### **4.2 Introduction of the Dhubang VDC**

Dhubang VDC lies in the southern part of the district, which ranges from the southern part of the Jhimruk river to northern part of Madi river. The VDC is 400 to 1700 meter above from the sea level. On the western part of this VDC Ramdi and Tiram VDC are located, on the northern part of this VDC Khaira and Raspurkot VDC are located, on the eastern part of this VDC Pakala VDC is located whereas on the Southern part of this VDC Hansapur and Dhungegadghi VDC are located. 1-4 wards of this VDC lies on the bank of Jhimruk River. These 4 wards are comparatively access to drinking water, education, rural road, electricity, communication, health e.t.c than other wards. Sub-tropical climate is available on the district. VDC office of Dhubang is situated in ward 2. Annually 900 mm rainfall happens on the VDC and the temperature ranges from 5° c to 35°c. 1,2,3,4 wards of the VDC have a dense forest of pine by which they extract resin and hence it is regarded as the main source of the income. Forest located at 5 and 6 wards comprises Timur and Dalchini which are regarded as Non Timber

Forest Products and have the medicinal value and good source of income for the FUG. Forest located at 7 and 8 wards comprises Saal and Saaaj which are regarded as the timber trees and the FUG raise their income level by selling the woods only by the approval of DFO staffs. Forest located at 7, 8 and 9 wards comprises a lot of Chiuri which is regarded as the income source by selling its Ghee and hence promoting the enterprise development. 9 community forests are handed over to the user groups of Dhubang VDC. As the VDC is rich in forest area so the biodiversity is of varied type and hence enhancing the clean and healthy environment.

Out of the total population, more than 75% are from Magar communities (Roka, Bhandari, Rana, Pun, Gharti). About 15% of the population is from Dalit community and rests are Chhetris.

#### **4.3 Introduction of Hadikharka Irja Community Forest**

This CF is located in ward no 2 of Dhubang VDC which is extended up to 286.25 hectares. In the eastern part of this CFUG, Damphukhola CFUG is situated (Ward 3), in the western part of this CFUG, Tusharpani CFUG is situated (Ward 1), In the northern part of this CFUG, private lands of Ward number 2 is situated and in southern part Dhubangkholo CFUG is situated. Hadikharka Irja has 4 clusters .This CFUG is handed over by DFO in 2053/5/17 BS. Hadikharka Irja name is formed from the two words Hadikharka and Irja which are the name of two hills situated in the same ward. In the first period, before the handing over CFUG the conservation approach was not so effective but now the CFUG is doing better following the laws and hence conservation and consumption approach is happening simultaneously.

In the area of community forest, leopard, buck, kaliy, titro, baniyal, rabbit, monkey, peacock, porcupine e.t.c are the major faunas anohini, Dalchini, Timur, Saal, sallo, saaj, Chiuri, Chilaune, are the major floras .Total households are 106 in number among which 7 are chhetris, 82 are Janjatis and 17 HHs are from Dalit communities. Similarly according to participatory wellbeing ranking 4 HHs are ranked as A, 29 HHs are B, 26 HHs are C and 47 HHs are as D. Total Population are 664 among which female 326 and male are 338 in numbers. CFUG has its separate building of its own on the aspect of institutional development which was funded by RAIDP program instead of getting benefits from local resource (roda and sand). FUG has its monthly meeting schedule on 16<sup>th</sup> of each month. Executive committee is formed with 11 members. Out of which 7 are female and 4 are male. General Assembly is conducted annually and the tenure of the Executive Committee is of 3 years. Major income of the CFUG is resin tapping and other incomes are from forest products sell and from fine. Forest products are distributed according to wellbeing ranking. CFUG does the social and financial audit per year. Mostly the CFUG invests on forest management, income generation and infrastructure development which helped on community development.

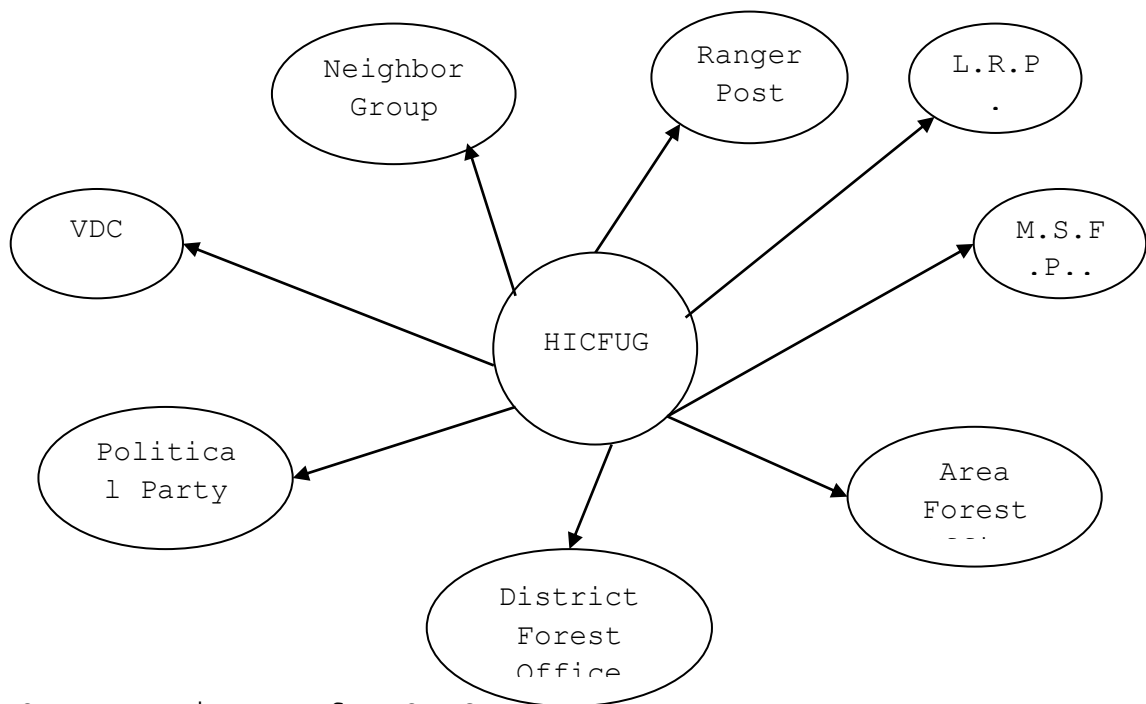
## CHAPTER - V

### DATA ANALYSIS AND PRESENTATION

Community Forestry is the victorious aspect in the recent time. It has been expanding since around twenty six years. The study is focused the impact of the local people from the community forestry. It is focused in socio economic conditions of the people near from the HICF. This Hadikharka Irja Community Forest is located at the east part of Pyuthan district, and was established in 2053/5/17 B.S. This forest has many types of valuable components including economic, social and cultural. It covers the ward no. 2 of Dhubang VDC. The total area of CF is 286.25 hector, having the total population FUG 664. When the activity of CF was spreading all over the country with getting success in a natural resource conservation and community development, before this, a lot of conservation strategies were exercised as to keep guard, plantation, boundary demarcation where the people used to pay salary and used to collect all the costs as needed for it (HICF 2053).

#### *Position of HIFUG for contact and coordination*





Source: Minute of HICFUG

According to the bio-diagram Hadikharka Irja Community Forest User Group is doing coordination with the Neighbor group, political party, district forest office, local forest office, M.S.F.P, L.R.P., Ranger Post, and VDC. Regarding the direct beneficiary aspect of this forest to the community, the other environmental functions are also related with this forest. The biodiversity conservations are fulfilled with its good habitat of some scarce animals and plants. The water source is also maintained. Similarly, the social environmental aspect is also related with this forest. After handling over the forest to forest user group, this forest has typically changed in different matters. Some of the options were interviewed on the basis of priority that the respondents have given their response in comparative perspective that the situation is quite changed after the initiation of the community forest program.

Due to the plantation strategy, this forest changed into thickness. This shows the conservation and storage of resources conservation of natural resource and wildlife seems more attractive from these results, natural beauty and scenic attraction of this forest are upgrading very smoothly. All these responses can be considered that all the resources and potentialities of forest are conserved through the initiation of community forest program and the quality as well as the quantity also added through this conservation strategy.

### 5.1 Forest User Group Members

Table 1: Total FUG Members and respondents by Caste

Caste	Members Number	Percentage	Respondents	Percentage
Chhetri	7	6.60	2	6.66
Janajati	82	77.37	22	73.34
Dalit	17	16.03	6	20
Total	106	100	30	100

Source: Field Survey, 2017

As shown in Table 1, Janajati are the majority of the Hadikharka Irja Community Forest User Group (77.37%), Dalit (16.03%), and Chhetri (6.60%). This picture shows there are 3 castes who are participating actively in forest resources conservation, management and consumption. Among them respondents were Janajati 73.34%, Dalit 20% and Chhetri were 6.66%.

#### 5.1.1 Educational Status of FUG

Through the interview of respondents, the education status of the FUG is that the 96.67 percent of total are literate. This education situation is higher than the national education. Remained 3.33 percent are still

illiterate that they have not access in reading and writing skill. And the literate FUG's educational attainment is described as below.

Table 2: Educational Status of Respondents

Level of Education	Members	Percentage
Illiterate	1	3.33
Literate	23	76.68
S.L.C. level	4	13.33
Intermediate	0	0.00
Bachelor	2	6.66
Total	30	100.00

Source: Field Survey, 2017

The educational attainment is that 3.33 percent are still illiterate, 13.33 percent of total respondents are S.L.C. level and only 6.66 percent have passed bachelor and above bachelor. This scenario of education shows the satisfactory and the wave of education is being spread this area also. The data represents the poor educational condition of the community which affected on their development.

Table 3: Family Size of Respondents

HH type	Member	Percentage
Nuclear	21	70.00
Extended	9	30.00
Total	30	100.00

Source: Field Survey, 2017

The other mechanisms at FUG are common as all rural community have. The family type of FUG is both nuclear and extended where 70 percent have the nuclear family and 30 percent have extended family. The tendency of forming

nuclear family in hill especially among the Brahmin/Chhetri and Dalit is common in Nepal. The family type is found similar in the study area with the proportion of nuclear family as 70%.

### 5.1.2 Economic Activities of HIFCUG

There are various types of occupation of FUG of this forest which relates in income generating activities. The economic activities includes both non-forest and forest product activities, which help to FUG by providing economic support in their daily life. The occupation of FUG, distribution of land, farming type and their relation with forest is clearly defined below which shows the development and economic activities with the development of community forest. The support of community forest is highly contributed in economic activities of FUG. The economic activities are described below.

Table 4: Occupational Status of the Respondents

Occupation	Member	Percentage
Agriculture	30	100.00
Livestock	29	96.66
Business	6	20.00
Service	3	10.00
Foreign Labour	15	50.00
Labour	8	26.66

Source: Field Survey, 2017

*Note: Some of the respondents held more than one occupation.*

The main occupation of this FUG is agriculture and livestock farming. The role of traditions and cultures in this community seem very vital. As all rural people's

occupation this HFCUG's occupation is also devoted to agriculture and livestock farming where all respondents do this activity of fulfill the hunger of stomach and some of them are doing for commercial purpose. In business sector there are only 10 percent are engaged in service and 20 percent are engaged in business additional agriculture, 76.66 percent of total FUG also do labour for additional income source. Other occupations except agriculture and livestock are being done simultaneously with framing. Agriculture and livestock farming are main occupation of them. And pasture land is another variables of livestock farming. These all variables are being fulfilled by their forest through its main potential aspect. As rural life required all the equipment needed for livestock management and agricultural practices are also grants of forests. So we can claim that the community people or the FUG have the intimate, relationship with forest for their farming procedure.

### **5.1.3 Pattern of Forest Use**

All the respondents believe that they are using this community forest for agriculture, livestock farming and for other resources. Irrigation process is also maintained through this forest for the related community. Other resources as timber, house roof material, firewood compost manure, charcoal and medicinal herbs are the main products of this forest which all FUG are getting well. These all things are providing to all FUGS for economic benefit. Main economic activities are related with this forest products. These activities signifies about the daily activities of common rural people. Most of the people are getting the main materials as firewood for fuel, fodder for livestock and compost manure for fertilizer purposes denoted the main role in domestic

life. FUG claim that their agricultural farming is increasing through the development of community forest.

Table 5: Pattern of Forest Use of the Respondents

Type	Member	Percent
Agricultural equipment	30	100.00
Livestock (grass and fodder)	29	96.66
Water sources for irrigation	30	100.00
House-roof	20	66.66
Medicine	4	13.33
Firewood	30	100.00

Source: Field Survey, 2017

*Note: Some of the respondents held more than one item.*

Table 3 above shows that the dependence of members in forest products for the purpose of agriculture, livestock, irrigation, roof construction of home and animal shade, and firewood is very high. The proportions shows that for preparing agricultural equipment such as wooden parts of plough, axe, etc., are brought from the good quality of forest wood is 100%. There is 100% dependence in forest product for irrigation source and fore-wood. The grass and forage/ fodder used from forest is 96.67% and materials used to construct rood of house and animal shed is also 96.67%. The supply of local medicinal plants and medicines is just 13.33%. The data from above table reveals that the members have excess dependence in agriculture, livestock rearing and energy needs. It is due to the lack of sufficient land property for the members.

#### **5.1.4 Time Factor**

Time is evaluated at everywhere in expensive manner. Time factor is highly associated variable in being's life. All of the respondents replied in the question about time that it is saved and became easy in availability of materials and distance is quietly changed that the potentiality of forest products is becoming richer and richer. The time is saved due to easiness to collect the above mentioned things for their daily domestic life. Particularly time is saved in firewood collection, manure collection and fodder collection. The save time is being used in various income generating and other domestic purpose. The alternative economic activities can be generated or launched through the saved time. So, time is vital factor for any activity or particularly in economic activity.

#### **5.1.5 Types of Livestock Farming**

As having main occupation is agriculture, the general type of livestock are found here. The FUG are not more conscious in commercial farming but they are adopting the traditional method of farming. The livestock types are cow, ox, buffalo, goat. All respondents use to farm their animals. Some are engaged in goat and chicken are the main additional source of income. These economic activities are being done very traditionally with traditional means of production and method.

Table 6: Types of Livestock Farming of the Respondents

Type	Households	Number	Nos. per household
Cow/Ox	24	72	3
Buffalo	5	5	5 households have one buffalo each
Goat	28	109	4
Hen	22	156	7

Source: Field Survey, 2017

*Note : Some of the respondents held more than one item.*

The members of CF mainly rear cow, goat and poultry. The average number of cow, goat and hen is 3, 4 and 7 respectively among the household having these. Only five households are rearing buffalo with total number of buffalo five (one per household). The tendency of livestock rearing seems very traditional and less beneficial as the number of cattle is relatively low compared to the resource available. The live stocks of the community are also supported by the forest as it provides grass and leaves.

#### 5.1.6 Types of Crops

Table 7: Types of Crops Grown in the Area of the Respondents

Type	Household
Rice	16
Maize	30
Wheat	30
Barley	12
Oil seed	18
Fruits	8

Source: Field Survey, 2017

*Note: Some of the respondents held more than one item.*



As livestock farming, the crop farming of FUG and the community is also traditional. The all respondents are applying the traditional way of farming in terms of seeds of methodology. Basically they used compost manure as fertilizer. Basically, the major crops of the farming are rice, maize, wheat, oil-seed and minor are barley and fruits. These crops are considered only the means of food for domestic purpose of respondents. These crops are fulfilling the demand is food directly or indirectly to the people. These agricultural activities are being done only for the purpose of food or to fulfill stomach but not for commercial purpose. These are the basic farming varieties of this forest user group. Community forest has played a great for the development of agriculture by rearing animals, organic manure, and equipments( Halo, Juwa, Khock, Hinga, Damlo). It is also the source of irrigation and drinking water.

#### 5.1.7 Types of Fodder

Table 8: Fodder Requirement of the Respondents

Amount of Fodder (in Bhari)	Number	Percent
1-2	16	53.34
2-3	9	30.00
3-4	4	13.33
4-5	1	3.33
Total	30	100.00

Source: Field Survey, 2017

53.34 percent people need 1-2 Bhari, 30 percent need 2-3 Bhari, 13.33 percent need 3-4 Bhari and 3.33 percent need 4-5 Bhari. Except community forest other required fodder, is fulfilled through their own land. In rainy and summer season their own land became successful in providing much

fodder and the rest of these season the community forest is responsible for it.

Table 9: Firewood Consumption by HICFUG Last Year of the Respondents

Amount (Bhari)	Member	Percent
20-25	2	6.66
45-50	25	83.34
Above 50	3	10.00
Total	30	100

Source: Field Survey, 2017

This table shows that the economic activity related to firewood of FUG shows, 6.66 percent as respondents are taking 20 to 25 Bhari 83.34% are taking 45 to 50 Bhari and 10% are taking more than 50 Bhari. This sorts of economic attachment is highly associated with forest.

#### 5.1.8: Consumption of Additional Sources

Table 10: Consumption of Additional Source of the Respondents

Types of Materials	Member	Percent
Medicine	11	36.67
Fruits	14	46.66
Vegetable, Githa/Tarul	30	100.00

Source: Field Survey, 2017

*Respondents held more than one item or option*

The materials i.e. medicinal herbs fruits and vegetables definitely belong with economic activities and are most essential things for rural people, where 36.67 percent respondent are taking medicinal herbs through this forest and 100 percent of respondent are getting

vegetable through it. And 46.66 percent people are taking fruits. Vegetable is the main potential product of this forest, vegetable as Tama, Niuro, mushrooms and asparagus can also be used for sale additional income. As the forest was conserved by the people which helped in the increment of medicinal plants, fruits, vegetables, Githa, Tarul etc.

#### **5.1.9 Bio-diversity of FUG**

According to the respondents of Hadikharka Irja Community Forest the management and maintenance of bio-diversity of forest is highly improved after adaptation of community forest program. Different types of scarce species including plants and animals are conserved highly. The rate of increasing numbers in plants, animals and birds species is becoming effective through the good maintenance of forest. The species which are listed here through overall observation and discussion with FUG are good examples of bio-diversity conservation.

Table 11: Process of Participation in Bio-Diversity Conservation

Process of Conservation	Member	Percent
Planting tree	21	70
Boundary	22	73.33
Making Aware	12	40

Source: Field Survey, 2017

*Respondents ticked more than one item.*

FUG participation in forest resource management seems very effective through various processes such as planting, bounding and making people aware. Where 70 percent respondents are participating in planting process which helps for better resource management and 73.33 percent are helping in boundary making activities. 40 percent respondents are participating in awareness making process to people and each member of community. These processes to protect bio-diversity are best methods. These activities are helping bio-diversity conservation in better way.

#### 5.1.10 Plants in Forest

Table 12: Types of Plants in Forest

Types of Plants	Number	Percent
Timber Product	12	31.58
Non-timber	13	34.21
Medical Herbs	5	13.16
Fruit	3	7.89
Vegetable	5	13.16
Total	38	100

Source: Field Survey 2017

The timber producing plants cover 31.58 percent,

where fodder (non-timber product), medicinal herbs, fruits and vegetable products, cover 34.21, 13.16, 7.89 & 13.16 percent respectively. This table shows balance among all resources. The impact of CF conservation promoted the growth of timber, woods, Vegetable, fruits, medicinal herbs, Githa/ Tarul.

#### **5.1.11 Affecting Factors and Constraints in Bio-Diversity Conservation**

Bio-diversity conservation is very complex matter in it itself needs balance natural habitat. As this fact the natural calamities always disturb this mechanism and result bad effect in bio-diversity conservation various affecting factors which affect the bio-diversity conservation of this forest are floods, natural disasters, cultures traditions etc. Fifty percent factor is flood and 30 percent goes to natural disasters. Remaining 20 percent is responsible with cultural and traditional matters for bio-diversity lose.

As the affecting factors there are some constraints in planting of trees which are seeds, nursery protection management. Where 30 percent related with seeds and 20 and 50 percent is related with nursery, protection and management. These are the main factors and constraints in Bio-diversity conservation.

#### **5.1. 12 Cultural Relation with Forest**

Apart economic and natural environmental activities, the social environmental activities are also related with this forest. As the respondents presentation as their ideas and through this report supposed as the following symbol of God.

Table 13: Socio-Cultural Relation of the Respondents

Types of God	Members	Percent
Alamdevi	30	100.00
Bhume puja	30	100.00
Jhakri	8	26.66
Belpatra/Pipal	4	13.33

Source: Field Survey, 2017

Note: Respondents held more than one item.

Through this table the respondents are highly attached with cultural and traditional activities to this C.F. 100 percent of total FUG are worshipping this forest as Alamdevi and Bhume puja, 26.66 percent are worshipping supposing as Jhakri and 13.33 percent are using it as for belpatra/pipal.

### 5.1.13 Related Problems with FUG

There are various problems which are being the obstacles for forest conservation and proper utilization. These problems are the voice of FUG. These problems are as follows:

Table 14: Problems of HICF according to the Respondents

Types of Problems	Member	Percent
Governmental Procedure	10	33.33
Local dispute for resource consumption	12	40
Thievery	16	53.33
Area (simana) dispute	6	20.00
Political pressure	4	13.33
Female representative	5	16.66

Source: Field Survey, 2017

Some Respondents ticked more than one item.

Respondents argue for better forest resource management and bio-diversity conservation that there are such problem as NG procedure, local dispute for resource consumption, thievery, area dispute, political pressure, female representative. In these problem 33.33 percent respondents believed to NG procedure and 40, 53.33, 20,, 13.33 and 16.66 percent believed local dispute, thievery, area dispute, political pressure and female representative.. These are considered as main problems in forest management and resource mobilization.

#### **5.1.14 Environmental Impact on FUG**

Regarding the economic impact of forest on community and FUG, there are other some environmental impact which is increased with the conservation of forest. This forest is also functioning the environmental activities which has contributed for the balance of natural products and regulation of all resources. This forest highly supports in all economic activities of people and community through its bio-diversity maintenance and proper conservation strategy of FUG. There are some environmental impacts on FUG and community which are as follows:

- Participation in conservation of bio-diversity shows the balance among all eco-systems and living organisms.
- Natural beauty is increased through the better conservation and plantation of forest.
- There are scarce types of organisms are conserved a monkey, snake and other plants as Harro, Barro, Amala etc.
- Medicinal herbs are another gifts of this forest

which shows good environmental impact on FUG and community.

- The industries which are running are the non polluted and environmental friendly though the forest product materials which are the key foundations of good environmental impact of HadiKharka Irja Community Forest on community.
- Social environmental relation is also associated with the forest because the cultural relation is highly attached with it where 100 percent supposing as Alamdevi, 100 percent as Bhumi Puja, 26.66 percent as Jhakri and 13.33 percent Belpatra/Pipal. This shows great dependence on forest not only economically but also socio-culturally. This is also environmental impact on FUG and community.
- User group have their own images to the forest which is also another type of social environmental impact on community.
- 31.58 percent plants are related with timber product and 34.21, 13.16, 7.89, 13.16 percent related to non-timber, medicinal herb, fruits and vegetable products respectively which shows the balance among plants. The protective and regulative functions of environment seems not disturbed.

So, this forest regulates all the protective, regulative and constructive functions of environment both economically and environmentally. The above mentioned impacts are good examples of forest in all matters to human activity.



## **5.2 Socio Culture & Economic Impact of Community Forestry**

It is essential to know the general information of the study area, demographic and socio-economic characteristics of the study population while undertaking any research. These characteristics have direct implication in any development program. As community forestry is also a program and approach to rural development which demands participation of the villagers for its management, these characteristics are believed to influence and direct the CF program directly or indirectly. Therefore, this chapter mainly deals with:

- General introduction of the study area and the community forest
- Demographic characteristic of total household of the CFUG members such as age-sex structure, age-dependency ratio and marital status.
- Socio-economic characteristics like-literacy, religion, income, occupation, subsistence level and land holding.

### **5.2.1 Economic Impact on FUG**

Through the all data and information of HICUG collected through respondents concerning to economic activities all table and description show the great potential aspects using pattern of economic resources. The economic impact on user group and a community can be viewed that all the resource and wealth which are being used by the user group signifies economic benefits. As the fuel wood, fodder, compost manure, timber, medicinal herb, vegetable, fruits and other potential aspects are being

considered economic activities of user group and community. Except these activities and dependency of FUG on these matters for their economy. These sorts of dependency and using pattern of forest contributed to community as great economic impact or benefit. The following points are the key points of economic impact.

- Main occupation of FUG are considered the agriculture and livestock farming are highly dependent on forest and without forest resources these activities cannot foster well. So, this dependency shows main economic impact on user group and whole community.
- The construction materials as timber, house roof material are being used. This using pattern express excellence economic impact on user group.
- Other materials, medicinal herb, vegetable, fruits are the nice indicators of economic impact or user group and community.
- Furniture industry is running through the forest product resources which shows high economic impact on user group.
- 100 percent people are dependent on agriculture and livestock farming where forest provided required resources which is the economic impact on user group.
- Around 36.67 percent respondents are getting benefit of medicine, 100.00 vegetable and 46.66 percent respondents are taking fruits from this forest which shows another economic impact on user group and community.
- Leaf for ceremonial function and other sources shows

high rate of economic impact on community. These above mentioned source of forest are the means of economic impact on FUG and community. All the activities are related to economy and are the means of human existence in daily domestic life. The way of life and daily activities are highly associated with forest which are the good economic potential aspects of forest to people. The forest is used for various purpose which is used for economic purpose. The fulfillment of need of domestic life concerns the economic activities which is performed by forest. These all associated grants of forests to people and community are the economic impact of forest on FUG.

- To provides firewood mandatorily in weeding and other cultural festivals.

### **5.2.2 Relation between Farming and Forest**

All of the respondents claimed that there is much relation between farming and forest. They additionally identified that without forest there is not possibility of existence because all the activities of daily life are associated with livelihood. Way of living and source of living are being exercised in this forest by FUG. Especially agriculture and livestock farming is highly attached with forest. Farming is associated with forest in the case of that the agricultural resource or variables as nutrient components, water source, organic manure, and other fertilizer components are being fulfilled through this forest. So this forest is supposed to be the contributor of agricultural farming. The fodder manure are another potential aspects of forest for livestock farming. According to the taken sample among 30 households the number of people following agriculture,

rearing livestock, utilizing water resources (Irrigation and Drinking), getting firewood, roofing, is 30, 29, 30, 30, 20 respectively. Similarly the number of reared cow and ox, buffalo, goat and hen is 72, 5, 109, and 156. These activities are supported by community forest. That's why there is an intimate relationship between farming and community forest.

### **5.2.3 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 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 villages 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 rising. 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.

#### **5.2.4 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 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.

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 lead 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.

### **Use of Timber**

Timber is the main source of construction material in the village. Not only 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 no satisfactory, according to FUC member) than the past condition. The big trees such as *Salla, Teju, Sal* 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.300, last year about 1200 cubic ft. timber is demanded by local people. Some local people plant trees in their land to fulfill their need of timbers.

#### **5.2.5 Distribution system of the Forest products**

Forest is a natural resource, which fulfills the basic need 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 Sale 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.

Sometimes, some rules were formulated but because of the non-responsibility and non-strictness rules couldn't run effectively. After the beginning of CFDP Guideline, 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 Guideline, the forest user committee has made strict rules and regulations of the distribution system of forest products.

To fulfill the need of firewood in the village, the FUC takes necessary decision in its meeting. Now a days, CF is opened once time in a week for the collection of firewood only one bhari per household . For the entrance in the CF area, per household has to pay annual fee

starting from the fiscal year fees for entry card. CFUG distributed equally among the user groups in the without price . (specially selected firewood among bushes). The gained money 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.

The big trees such as *Salla, Teju, Sal, Saj* 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 collected firewood, timbers from the CF, then it sells or distributes equally among the users groups of CF in the conformed price. The conformed price by FUC is according to the class (Wealth) of the people, which is already presented in the following table. The committee gives first priority to the users groups 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.

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

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.

**Table 15 Forest produced distribution system/rate**



S.N.	Forest Produced	Selling rate according to class (Wealth)			
		A (rich)	B (medium)	C (poor)	D (Ultra poor)
1	Yearly fee	35	30	25	20
2	Wood per cubic ft.				
2.1.	Salla	10	8	6	4
2.2.	Saj/Asna and others (without saal)	30	25	20	15
3	Grass, sottar, firewood, medical herbs, fruit, vegetable, tarul etc.	Free	Free	Free	Free
4	Halo, Juwa, Khog, Hinga (agricultural tools)	70	60	50	40

Table 15 above show that CFUG collects fee from each and every house annually. The rich pays Rs.35, the medium pays Rs.30, the poor pays Rs.25 and the ultra - poor pays Rs. 20. Likewise for salla, saj, other wood (without saal) and agricultural tools rich pays Rs. 10,30 and 70, medium pays Rs. 8,25 and 60, the poor pays Rs.6,20 and 50 and the ultra - poor pays Rs.4,15 and respectively. Similarly Grass, sottar, firewood, medical herbs, fruit, vegetable, tarul etc. are distributed without any charge.

#### **5.2.6 Social Impact of Community Forestry**

Social and Cultural features of 30 sampled household were examined to discuss the socio-economic characteristics of the forest user group. It usually includes Caste/ethnic composition, educational status, literary population, land holding, animal husbandry, food sufficiency, occupation, housing type, food sufficiency etc. The social impact on Community Forestry User Group are as follows.

- through integration and expansion of the resource-use by the adjoining population
- possibilities (legal, economic) for achieving sustainable,
- forest resource-conserving forms of land use.

- 'Social' forestry is 'social' in the sense of being socially
- integrated. Key functions in relation to forest
- resources and forest products include:
- monitoring and decision-making authority;
- management and conservation measures;
- expertise and service tasks; and
- investment and yields.

The forest has also played a religious function among the Buddhists and Hindu. The people worship the various types of trees like pipal, Bar etc. The Hindus see the pipal as a form of their deity Bishnu.

### **5.3. Implementation Of Community Forest Development Program Guideline.**

In this community forest, chairperson and one of the bank account holder is from female which is as per the Community Forest Development Guideline 2071. The proportion of female in the executive committee of CFUG is over 60% (7 female out of 11 members). Similarly, in Annual General Meeting and in Monthly meeting, the attendance of the members are more than 95% according to the minute of the Community Forest. The monthly meetings are found regular. The financial and social audits are conducted on time.

Besides this, Hadikharka Irja community forest is investing more than 25% of total annual income in forest development, such as expended in silvicultural operations, plantation, water source protection etc.

About 35% of total annual income is targeted for the poorest household to improve their livelihood through goat keeping, piggery, vegetable production, etc. For this purpose, the CFUG is providing its loan for the poor household in a minimum rate of 6%, and for other households, it is providing the loan at the rate of 12%. Community forest is also supporting local development activities that include payment for the remuneration of teachers of local community school, rural road construction, religious temple reconstruction, school furniture, furniture for health post and police post, etc.

In overall, from the questionnaire survey and from the Focal Group Discussion it was found that the Community forest is following the Community Forest Development Guideline 2071 and doing its activities along with coordination and recommendations from the District Forest Office.

## CHAPTER -VI

### SUMMARY AND CONCLUSION

#### 6.1 Summary

Hadikharka Irja Community Forest is located at Mid-Western Development region, Pyuthan district Nepal. This forest has covered 286.25 hactor land and around 106 households are engaged for their livelihood. 664 (male 338 and female 326) number of population is directly related with the socio-economic activities of Hadikharka Irja Community Forest. This research gathered information and data through field visit of this research unit area. The main research objectives are to identify economic activities of HIFCUG and to identify the impact of Hadikharka Irja Community Forest on socio-economic life and community development.

Forest is renewable natural resources, which provides a wide range of socio-economic, environmental and cultural benefits and services. The rural people are dependent on forest for various products to fulfill their basic needs such as grass/fodder, leaf-litter, firewood, timber etc. Forests have multiple uses for farmers. They are not only the source of timber and other forest products, but also satisfy people's religious, social and cultural norms. Social and cultural norms, values and sanctions reflect people's attitudes towards conservation of forest resources.

Communities depend on forest for their day-to-day essentials. Due to which the forests of Nepal are often fragmented into small patches, particularly in hill District. With these constraints the only realistic

option is forest managed by local community. Community forestry considerable effort is now directed at forest user group involvement in forest management. Equally important to forest resources. Economic status and landscape stability is the encouragement of individuals into forestry activities. Encouragement of on-farm planting is objective of community and private forestry program for the forest on Nepal to have a future their management should be community based.

The HIFUG is a multi-ethnic group. Most of the users i.e. 77.35% are Janjati. Agriculture is the main occupation of the village whereas all the users groups are involving on agriculture. Majority user groups i.e. 70% are in nuclear family, 13.33% of user groups have passed School Leaving Certificate.

From the household survey, it has been found that in Dhubang VDC Ward no. 2 and village cleaning, which includes physical labour and much time, the participation of women has been recorded high. This is because women are mostly involved in household works rather than in official works and have managed leisure time to work in community forest. Moreover, it has been also realized that women usually are concern in sharing of firewood and fodder for their daily domestic works.

## **6.2 Conclusion**

After the various activities to the forest sector, the government realized that the real owner of the forest is the community people where they were supposed as the destroyer. From this realization, the government acted the policy which is community forest programme. This programme is being spread all over the country and is being the good example of community development approach.

This programme is focused to participate all local people including, minor, marginalized, excluded class and disadvantage group which is helping to fulfill the livelihoods of people.

The impacts of community forestry have been diverse across and within the FUGs studied. One of the most significant achievements has been that the widely anticipated problem of serious forest product shortage has largely been averted. Most forest users express relief that the degradation of the forest has reversed, and that benefit flows are now more or less sustainable. In some cases there has been an overall increase in benefit flows, in some of the FUGs product flows have stabilized, and in some cases been slightly reduced, to ensure sustainable flows in the future.

As the economic potentialities the main another potential aspect of forest is to maintain the environment. All the environmental factors of this earth is associated with forests. Forest performs the various activities as protective, regulative and constructive. For the soil conservation, water cycling process ecosystem and bio-diversity aspects and all other aspects to strengthen and regulate the human life as well all biological existence, forest is considered as the key factor.

Various research and literatures have discussed related to community forest to know the economic and environmental potentialities of forests. Through the literature review, the concept of community forest, user group, economic activities, environmental activities, bio-diversity conservation and its impact on user group and community were reviewed.

Most of the FUG are literate. After handling over forest to user group this forest has typically changed in various matters, so the capacity of FUG to use resource became high. The occupation of FUG is mainly agriculture, livestock farming, business service and some of them are working as labour. This forest is being used in various matters as firewood, fodder, house roof material and timber. Except these materials various home based industries are running with the help of this forest like, furniture. The source of vegetable, fruit and medicine is also required through this forest. To collect these things the expenditure of time has typically changed that the time is saved in various matters after initiation of community forest programme. Actually these are considered the economic activities of HIFCUG with forest.

Regarding these activities some environmental friendly behaviors are also exercised that the maintenance of bio-diversity is becoming very successful through this community forest. Various scarce plants and animals are making the habitat to this forest. The process of participation in bio-diversity conservation of FUG seems satisfactory through planting, making boundary and making aware to community people. There are various types of plants in forest including timber, non-timber medicinal herbs, fruits, vegetable products.

Except these characteristics there are various obstacles which are being the main problems to this forest for better conservation and management. The cultural and traditional FUG are using forest for their cultural image. These are the main findings of this research concerning the community forest.

As the research target of this study, various

economic benefits and environmental behaviors are being formulated by FUG. The extended family type is dominant in this community. Various cultures and traditions are practiced by the user group. After initiation of community forest programme, this forest is quietly changed in various matters as in forest thickness, natural beauty, storages of resources and conservation of bio diversity. The occupation of FUG is mainly agriculture and some of them do business and service. For additional income source some of FUG are doing labour activities in various sector.

The bio-diversity conservation is being effective through various activities. Except these relations, the social relation with this forest of FUG is highly attached where most of them are worshipping as incarnation of God. The problems are very general which are being obstacles in fostering various economic activities. CFUG try to follow up community forest Development guideline 2071 practically in the area of executive member formation, bank account holder selection, fund investment for income generation, forest management and infrastructure building.

Structural functional relationship is closely tied up with the communities. The community itself is heterogeneous in nature but the dragged in homogeneous nature due to common objectives of the user groups. Functional relationship is defined among the members of the groups. Fauna and flora are used for the benefit of the local communities.



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## **Annex I**

### Questionnaire for Household Survey

1. Name:

2. Age:

3. Religion:                      Hindu                                      Christian  
Others

4. Caste:                                      Brahaman                                      Chhetri  
Janjati                                      Dalit                                      Others .....

5. Language:    Nepali  
Others .....

6. Education:    Literate  
Illiterate

7. If literate, what is your educational attainment?

Under    S.L.C.    S.L.C.                      Intermediate                      Bachelor  
Above bachelor

8. Marital status:

Married                      Unmarried                      Divorced

9. Household Size:

Male	Female	Total

10. Household type:

Nuclear    Extended

11. Household Occupation:

Main		Secondary		Others Specify	
Agriculture		Agriculture			
Services		Services			
Business		Business			
Labour		Labour			
Students		Students			
Politician		Politician			
Others		Others			

12. What is your livestock holding?

Livestock type	Number	Household
Cow/Ox		
Buffalo		
Goat		
Other		

13. What type of crops you grow/

Type	Household	Major	Minor
Dhan/Rice			
Maize			
Wheat			
Dall			
Oil Seed			
Barley			
Other			

14. What do you think about the relation between farming and forest?

Very close
Not so important

Natural





with the establishment of the community forest?

Yes      No

22. If yes, how?

Through fodder                      Compost manure                      Fuel wood  
All above                      Others.....

23. Do you think your                      arming is improving with  
initiation of the comm                      :?

Yes      No

24. How much fodder do you need per day?

1-2 bhari                      2-3 bhari                      3-4 bhari  
4-5 bhari                      More than 5 bhari

25. From where do you fulfill this requirement?

Own land                      Community forest                      Both  
Others .....

26. Do you think the problem of fodder/grass has reduced  
after the start of community forest programme?

Yes      No

27. Do you think water source is also maintained through  
community forest?

Yes      No

28. Are any industries running with the help of it?

Ghatta                      Water mill                      Micro-



Animal species                      Plant species                      Birds species  
All above                      Others .....

36. What types of rare animals/birds/plants are conserved in this forest?

i..... ii..... iii.....  
... iv..... v.....

37. How are you participating forest resource management?

In planting process                      Boundary process  
Making aware                      Others .....

38. What types of plant are being planted in this forest?

Timber product plants                      Non-timber product plants  
Medical herbs                      Others .....

39. What is the main constraint in planting trees?

Seeds                      Protection & management                      Land  
Others .....

40. Are any local cultural/traditional/ritual activities related with the forest?

Yes      No

41. If yes, what are those?

As a Kuldevata                      As Deurali                      Kalika Malika  
Devi                      Others .....

42. What are the products derived from the forest to the community forest? .....

43. What other activities can be carried out based on the use of the forest products?

.....

44. What is your overall view about this forest, in conclusion

**ANNEX - II**

**Executive member of Handikharka Irja Community Forest  
User Group**

S.N.	Name	Post	Gender	Caste
1	Sumitra Roka	Chairman	Female	Janjati
2	Hira Singh Khatri	Vice Chairman	Male	Cheetri
3	Babindra Roka	Secretary	Male	Janjati
4	Tuk Bdr. Bhandari	Treasure	Male	Janjati
5	Kamal Sapkota	Member	Male	Dalit
6	Loki Sapkota	Member	Female	Dalit
7	Sita Bhandari	Member	Female	Dalit
8	Deva Khatri	Member	Female	Dalit
9	Tika Khatri	Member	Female	Dalit
10	Samari Bhandari	Member	Female	Dalit
11	Chinta Roka	Member	Female	Dalit

## Annex III

### Photos



Handikharka Irja Community forest



Office of Handikharka Irja Community forest User Group



Questionnaire Survey with CFUG member



Focal Group Discussion with CFUG member



Pyuthan District

Dhubang

