

# Inclusive Resource Management Initiative (IRMI)

## Baseline Survey Report, Nepal

April 2014



## Contents

1	INTRODUCTION .....	3
2	METHODOLOGY.....	5
3	FINDINGS.....	5
3.1	Demographic Characteristics.....	6
3.1.1	Sex and Age	6
3.1.2	Ethnicity and Religion	7
3.2	Economic Activity and Effect of Conflict .....	10
3.2.1	Way of Living	10
3.2.2	Ability to Work	12
3.2.3	Ability to Access Community Forest Resources	13
3.2.4	No Work Days	16
3.2.5	Livelihoods and Conflict	17
3.2.6	Well-being Status	18
3.3	Conflict over Community Forest Resources.....	19
3.3.1	Dispute over Community Forest Resources	20
3.3.2	Conflicting Groups	21
3.3.3	Frequency of Dispute	23
3.3.4	Cause of Dispute	23
3.3.5	Form of Dispute	24
3.4	Shared Resources.....	25
3.4.1	Type of Community Forest Resources	25
3.4.2	Resources Shared	25
3.4.3	Community Management of Shared Community Forest Resources	27
3.5	Peace and Security .....	29
3.5.1	Avoided Areas	30
3.5.2	Insecurity and Visit to Shared Resources	31
3.5.3	Level of Community Peace	34
3.5.4	Occurrence of Dispute	34
3.6	Relationship between Conflicting Groups .....	35
3.6.1	Trust the Conflicting Group	36
3.6.2	Interaction with Conflicting Group	36
3.6.3	Access of Conflicting Group to Natural Resources	37
3.6.4	Benefit from Cooperation with Conflicting Group	37

3.6.5	Equity, Transparency and Inclusion	39
3.6.6	Inclusion and Conflict	40
3.7	Governance, Leadership and Conflict Management .....	41
3.7.1	Household Representation and Decision Making	42
3.7.2	Community Members' Influence over Natural Resource Management Decisions	43
3.7.3	Influence over Natural Resource Management Decision and Conflict	45
3.7.4	Community Members' Influence over Government Planning and Decision Making	46
3.7.5	Stakeholders and Their Influence in Dispute Resolution	48
3.7.6	Awareness on Rights and Responsibilities	51
3.8	Regression Model .....	53
4	CONCLUSION .....	59
5	ANNEX 1: MAP OF IRMI PROJECT AREA.....	60
6	ANNEX 2: TABLES.....	61

## 1 INTRODUCTION

Natural resources are an integral part of society, as sources of income, industry, and identity. Developing countries tend to be more dependent on natural resources as their primary source of income, and many individuals depend on these resources for their livelihoods. It is estimated that half of the world's population remains directly tied to local natural resources; many rural communities depend upon agriculture, fisheries, minerals and timber as their main sources of income.<sup>1</sup> A developing country's ability to modernize economically is often dependent on access to natural resources. Water is essential for both successful agriculture and manufacturing; for example, the lack of clean water for the labor force can drastically inhibit a country's economic growth. Some natural resources play a central role in the well-being of the local community and some are used for trade purposes. Natural resources, both renewable and nonrenewable, that are controlled by the state (which is the case in most developing countries) are used as exports by the government to attain profit and power.

In many areas around the world, access to natural resources cannot be taken for granted. According to the United Nations, many women walk several hours a day just to find water; and more than two million people, most of them children, die from diseases associated with water stresses each year.<sup>2</sup> Some experts are predicting that the world's supply of oil will run out in the not too distant future. And almost half of our old growth forests have been destroyed.

The picture gets much more complicated when access to these natural resources become the reason for a conflict or, much more frequently, are used to fuel a conflict. Paul Collier, an expert on the economics of civil war, estimates that close to fifty armed conflicts active in 2001 had a strong link to natural resource exploitation, in which either licit or illicit exploitation helped to trigger, intensify, or sustain violence. Research has also indicated that wars appear to be lasting longer: the expected duration of conflict is now more than double that of conflicts that started prior to 1980.<sup>3</sup>

Forest is an important renewable natural resource for economic development, reducing the impact of climate change and increasing sustainability of the resource base. Both scarcity (neo-Malthusian view) and resource abundance (resource curse) could lead to natural resource conflict.<sup>4</sup> Whatever may be the cause, natural resource conflict has the potential to jeopardize the economy, livelihoods, governance, general stability and other resources of a country. Therefore, timely and appropriate conflict management is crucial for sustainable use, conservation and management of natural resources and the livelihoods and economies tied to them.

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<sup>1</sup> Thomas F. Homer-Dixon, *Environment, Scarcity, and Violence* (Princeton, NJ: Princeton University Press, 1999).

<sup>2</sup> Factsheet on Water and Sanitation, [www.un.org/waterforlifedecade/factsheet.html](http://www.un.org/waterforlifedecade/factsheet.html).

<sup>3</sup> Paul Collier, "The Market for Civil War," *Foreign Policy*, no. 136 (2003): 38–45.

<sup>4</sup> *Natural Resources, Conflict, and Conflict Resolution*, United States Institute of Peace, Washington, DC.

Resource-based conflicts in the *Terai* region<sup>5</sup> of Nepal have their roots in a number of causes,<sup>6</sup> including increased resource competition among a growing population, limited economic opportunities, the rise of identity politics, lack of inclusive decision-making, manipulation by political parties, and lack of a practically implemented national strategy addressing landlessness.

Public debate about the merits of federalism and indigenous rights<sup>7</sup> have lent urgency to these disputes and heightened the salience of ethnic identity. While preventing resource conflicts ultimately requires national action, including land reform and a national resettlement policy, organizations like Mercy Corps have a role to play in the interim in supporting communities and government to manage such conflicts. This will help maintain local stability while meeting real needs as Nepal moves through its ongoing political transition.

Against this backdrop of entrenched patterns of exclusion and politicized identity, the *Inclusive Resource Management Initiative* (IRMI) aims to support Nepal's transition to a more peaceful, equitable society by addressing local causes of instability, including resource-based conflict<sup>8</sup> and exclusionary decision-making.<sup>9</sup>

The project is based on two key theories of change:

***Theory of Change 1: If local decision-making related to natural resource use and management is more inclusive, then resource-related conflicts will decrease.***

***Theory of Change 2: If Nepalis work together to reduce pressure on natural resources, then conflict over these resources will decline and dispute resolution agreements will be more sustainable.***

The cooperative agreement with USAID necessitates undertaking a baseline through endline assessment with the target communities to demonstrate impact of the project and help monitor and evaluate processes and results that will be used to inform project management decisions. In that line, the Performance Monitoring and Evaluation Plan has been developed that stipulates the indicators by project objective hierarchy.

#### **Problems and challenges related with forests resources management**

- Encroachment
- River cutting
- Fire
- Grazing
- Illicit felling
- Collection and export of boulder, gravel and sand from riverbeds
- Collection and export of non-timber forests products
- Conflict between people and wildlife
- Use of forests area for development works

*Source: Government of Nepal, Three Year Plan Approach Paper (2010/11-2012/13)*

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<sup>5</sup> *Terai* is the belt of plain lands situated at altitude ranging between 67 to 300 meters above sea level. For clarity on the term *Terai*, refer to: <http://en.wikipedia.org/wiki/Terai>.

<sup>6</sup> Mercy Corps assessment, February 2012; Upreti, Bishnu Raj & Ulrike Muller-Boker, eds. *Livelihoods Insecurity & Social Conflict in Nepal*. Heidel Press Pvt. Ltd., Kathmandu: 2010.

<sup>7</sup> Nepal ratified ILO Convention 169 in 2007. Among other provisions, ILO 169 supports the principle of self-management and protects indigenous rights to traditional land and resources.

<sup>8</sup> USAID. *Conflict Over Natural Resources at the Community Level in Nepal*. May 2006.

<sup>9</sup> USAID. *Country Assistance Strategy Nepal 2009-2013*. 2009.

Mercy Corps, as a learning organization, has invested resources in developing indicators and data collection tools to measure project impact, with particular attention to the challenges of collecting data in conflict-affected environments and evaluating peace building programs in particular. Thus, the impact indicators have been developed with an eye toward capturing changes in factors that underpin peaceful coexistence and stability, in recognition of the fact that many community-level conflicts are latent, resulting in persistent exclusion without visible sign of violence. Wherever applicable, the indicators are disaggregated by a range of demographic characteristics.

The main objective of the baseline assessment was to collect information around disputes over community forest resources that will help quantify the benchmark against the key indicators, which will be helpful in identifying the projected changes as a result of project activities. This document presents the findings of the baseline assessment.

## 2 METHODOLOGY

The two-year project initiated in June 2013 is being implemented in four districts of Banke, Bardiya and Dang in mid-western development region and Kailali in far-western development region. The project covers 20 Community Forest User Groups (CFUGs) in 20 Village Development Committees (VDCs) targeting 7,557 households (Table 1 and Annex 1, Table 3).

**Table 1: Summary of target and sampled households**

District	Target households	Target population	Sampled households
<b>Banke</b>	4,088	22,527	219
<b>Bardiya</b>	1,182	7,887	63
<b>Dang</b>	1,213	7,007	65
<b>Kailali</b>	1,074	6,250	57
<b>Total</b>	7,557	43,671	404

The baseline assessment was undertaken from March to April 2014. A random sampling survey was conducted for 404 CFUG user households. The sample size was determined by using 95% confidence level and 5% confidence interval from the total target households.

The questionnaire included mainly qualitative statements requiring the interviewee to indicate their level of agreement such as ‘Strongly Agree’, ‘Agree’, ‘Neutral’, ‘Disagree’ or ‘Strongly Disagree’. The unstructured responses to some questions were categorized into some broader grouping of responses for ease of counting and presenting in graphical and tabular forms. Those types of responses were also elaborated based on the expressions of the respondents.

Cross tables were generated for PM&EP indicators, disaggregated by demographic characteristics such as age, sex, ethnicity and religion. Chi-square test was undertaken to determine whether the difference by disaggregation was statistically meaningful or not.

A binary logistic regression was undertaken to predict the effect of independent variables on the likelihood that the respondents had the conflict over community forest resources.

## 3 FINDINGS

## 3.1 Demographic Characteristics

### Key Findings: Demographic Characteristics

- Males were 65 percent of respondents, indicating they were dominant as the household heads as well as in external or public relations.
- Average age of the respondents was 44.4 years.
- Adults aged 25 to 59 years constituted 78 percent of respondents, indicating that they were dominant as the household heads and in external relations.
- In a cross tabulation between age and sex, adult females were dominant, perhaps due to high outmigration of adult males.
- *Janajatis* were 52 percent of respondents, followed by *Brahmin/ Chhetri* (30 percent).
- *Hindus* were 92 percent of respondents.
- *Brahmin/ Chhetri* were exclusively *Hindu*. *Terai/ Madhesi* people were dominantly *Muslim*.

#### 3.1.1 Sex and Age

Male respondents were dominant, as they covered 65 percent of the total 404 respondents<sup>10</sup>. The 2011 Population Census administered by the government of Nepal showed that the females (51.5 percent) outnumbered the males (48.5 percent) in Nepal. However, the same census data revealed that only 25 percent of respondent households were headed by females in mid and far-western Terai of Nepal. Thus, the larger number of male respondents in this baseline survey was consistent with the census data. The facts gave an impression that males were dominant as the household head and in communication with outsiders.

All 404 respondents stated their age. Average age of the respondents was 44.4 years. The oldest respondents, both male and female were 75 years. The youngest male was 20 years and female was 15 years.

In terms of age groups<sup>11</sup>, adults aged 25 to 59 years constituted close to four-fifths (78 percent) of the 404 respondents, followed by senior citizens (17 percent). As per population census 2011, the adult population was 37 percent of Nepal. The proportion of adult respondents of that age was more than double the proportion at the national level. It indicated that the adults were the main agents for external communication

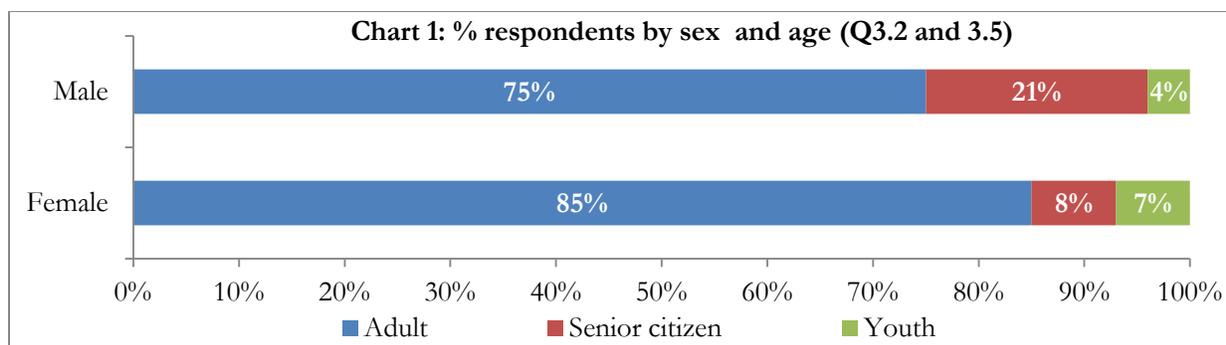
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<sup>10</sup> Throughout the narrative, this figure will change based on the number of respondents who actually responded to the specific question asked. Some preferred *not* to respond to certain questions, thus leading to numbers lower than the total 404 surveyed.

<sup>11</sup> The term 'Youth' is defined differently in different contexts. National Youth Policy (2010) defines 'Youths' as the women, men and third gender of 16-40 age group. United Nations defines youths as people of age 15 to 24 years (refer to: <http://www.unesco.org/new/en/social-and-human-sciences/themes/youth/youth-definition/>). This study sticks to the UN's definition and Mercy Corps' age categorization. As per Senior Citizens Act (2006), people of age 60 years and above are categorized as senior citizens. The remaining group of people aged 25 to 59 years is considered adults for this study.

and relations. The same census data showed that 79 percent of household heads were aged 20 to 59 years. Those facts revealed that the adult respondents represented the household heads and were dominant in external relations.

In a cross tabulation, the relation between age and sex of respondents was significant<sup>12</sup>, although the adults were dominant irrespective of sex. However, 85 percent of 137 females were adults and 21 percent of 267 males were senior citizens. This can perhaps be explained by high outmigration of adult males<sup>13</sup> within and outside the country for employment (Chart 1).



### 3.1.2 Ethnicity and Religion

Nepal is a complex setting wherein power relations permeate society and influence access to and control over natural resources in an encompassing way. With more than 60 ethnic groups<sup>14</sup>, 30 local languages, a deeply embedded caste system<sup>15</sup>, and strict gender roles, individuals bear numerous identity markers that determine

<sup>12</sup> Significant at  $p=0.002$  in the Chi-square test.

<sup>13</sup> People of working age group (15 to 59 years) constitute 57 percent of the total population in Nepal (Census 2011). Among them, annually more than 450,000 enter into the labor market. Daily around 1,500 people go for foreign employment due to limited opportunities within the country (Thirteenth National Plan, 2013). 8 to 10 per cent of the total foreign labor migrants are females (Policy Review: Analysis of Policies of Labor Migration and their Implementation, National Planning Commission of Nepal and International Organization for Migration, 2011), cited in Chandra B. (2013). Final Report On “The impact of Foreign Labour Migration to Enhance Economic Security and Address VAW among Nepali Women Migrant Workers and Responsiveness of Local Governance to Ensure Safe Migration”.

<sup>14</sup> The population census 2011 recorded 125 caste/ ethnic groups in Nepal. *Chhetri* is the largest caste/ ethnic group in Nepal that covers 16.6 percent population in Nepal, followed by Brahmin in the hill that occupies 12.2 percent of total population of Nepal. *Tharu* living in the Terai make up 6.6 percent of total population in Nepal.

<sup>15</sup> The terms caste and ethnicity are interchangeably used. However, Muluki Ain or Country Code (1854) formalized the caste system that accorded differential privileges and obligations to each caste and sub-caste. Ethnicity relates to ethnic groups also referred to as Indigenous nationalities.

(<http://documents.worldbank.org/curated/en/2006/04/7245805/unequal-citizens-gender-caste-ethnic-exclusion-nepal-vol-1-2-summary>). The Population Census 2011 listed 125 caste/ ethnic groups in Nepal as opposed to 101 caste/ ethnic groups reported in 2001 Population Census. Those census reports present data by specific caste/ ethnicity, but do not categorize by caste/ ethnic groups. However, experts have analyzed and group under caste/ ethnic groups as presented in the above report on ‘Unequal Citizens’. This type of analysis is not available for the data from 2011 Population Census. Thus, this document refers to population by caste/ ethnic groups based on 2001 Population Census data reported in ‘Unequal Citizens’ report.

status within households and communities, and in turn what livelihood options and productive resources lie within reach.

The most disadvantaged groups in the caste system include the *Dalits*, *Janajatis* and *Muslims*, while *Brahmins* and *Chhetris* are more advantaged. While *Janajati* refers to an ethnic identity and *Muslims* are identified by their religious affiliation<sup>16</sup>, both groups have been incorporated into the caste system. Disadvantaged caste groups face pervasive discrimination, despite laws in place to end these practices<sup>17</sup>, which manifests in difficulties, such as the inability to access quality land for farming and lack of voice and decision-making in community management bodies.

In terms of ethnicity, most of the respondents were *Janajatis*<sup>18</sup> (52 percent of 404 respondents), followed by *Brahmin/ Chhetri*<sup>19</sup> (30 percent), *Terai/ Madhesi*<sup>20</sup> (10 percent) and *Dalit*<sup>21</sup> (8 percent). The proportion of *Janajati* population in the study area was higher than the national coverage (37 percent) as per academic findings based on the 2001 Population Census data<sup>22</sup>. This is primarily due to the number of *Tharu*<sup>23</sup>

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<sup>16</sup> The Population census 2011 reports 10 types of religion. 81 people are Hindu, followed by Buddhist (9 percent). Academics and researchers have yet to break down this census data into reliable disaggregation of caste numbers.

<sup>17</sup> Nepal is a multi-ethnic and multi-religious country by constitution. The discrimination against any citizen on grounds of religion, race, sex, caste, tribe, origin, language or ideological conviction is punishable (Interim Constitution of Nepal, 2007).

<sup>18</sup> *Janajatis* is also referred to as Indigenous nationalities. The government has identified 59 groups as indigenous nationalities. These are categorized into 5 groups based on their economic and socio-cultural status as: “endangered,” “highly marginalized,” “marginalized,” “disadvantaged,” and “advanced” groups. *Janajatis* constitute 37 percent at the national level, as per 2001 Population Census (Hill 23 percent, *Terai* 8.5 percent and Newar/ Thakali-5.5 percent).

<sup>19</sup> Brahmin and Chhetri constitute 33% of the total population in Nepal as per the 2001 Population Census (including Hill 31% and *Terai* 2%) (<http://documents.worldbank.org/curated/en/2006/04/7245805/unequal-citizens-gender-caste-ethnic-exclusion-nepal-vol-1-2-summary>). As per the Population Census 2011, Chhetri is the largest caste/ethnic group having 16.6% of the total population followed by Brahmin-Hill (12.2%).

<sup>20</sup> *Terai* middle class people constitute 13 percent of the total population. Besides, religious minorities, including Muslims, constitute 4 percent (<http://documents.worldbank.org/curated/en/2006/04/7245805/unequal-citizens-gender-caste-ethnic-exclusion-nepal-vol-1-2-summary>). This baseline study includes *Terai* middle class and Muslims in *Terai/ Madhesi* category.

<sup>21</sup> *Dalits*, socially discriminated as the ‘untouchables’, are also referred to as “occupational castes”, “backward classes”, “marginalized”, and “disadvantaged groups”. Caste-based discrimination, although abolished by the National Code of 1963, still persists (Caste-based Discrimination in Nepal, Bhattachan et al. 2009). *Dalit* females face multiple layers of exclusion due to Patriarchy and caste-based discrimination (UNDP HDI 2009). *Dalits* constitute 12 percent (Hill 7 percent and *Terai* 5 percent). Please refer to Unequal citizens (<http://documents.worldbank.org/curated/en/2006/04/7245805/unequal-citizens-gender-caste-ethnic-exclusion-nepal-vol-1-2-summary>). The percentage of poor among *Dalits* is 42 percent compared to 23 percent for the Non-*Dalits* (Poverty in Nepal, 2010/11). The Human Development Index (HDI) is lowest among the *Madhesi Dalits* of *Terai* (0.383) in comparison to the national average of 0.509 (UNDP HDI 2006). From these facts, it is concluded that *Madhesi Dalit* females are highly marginalized.

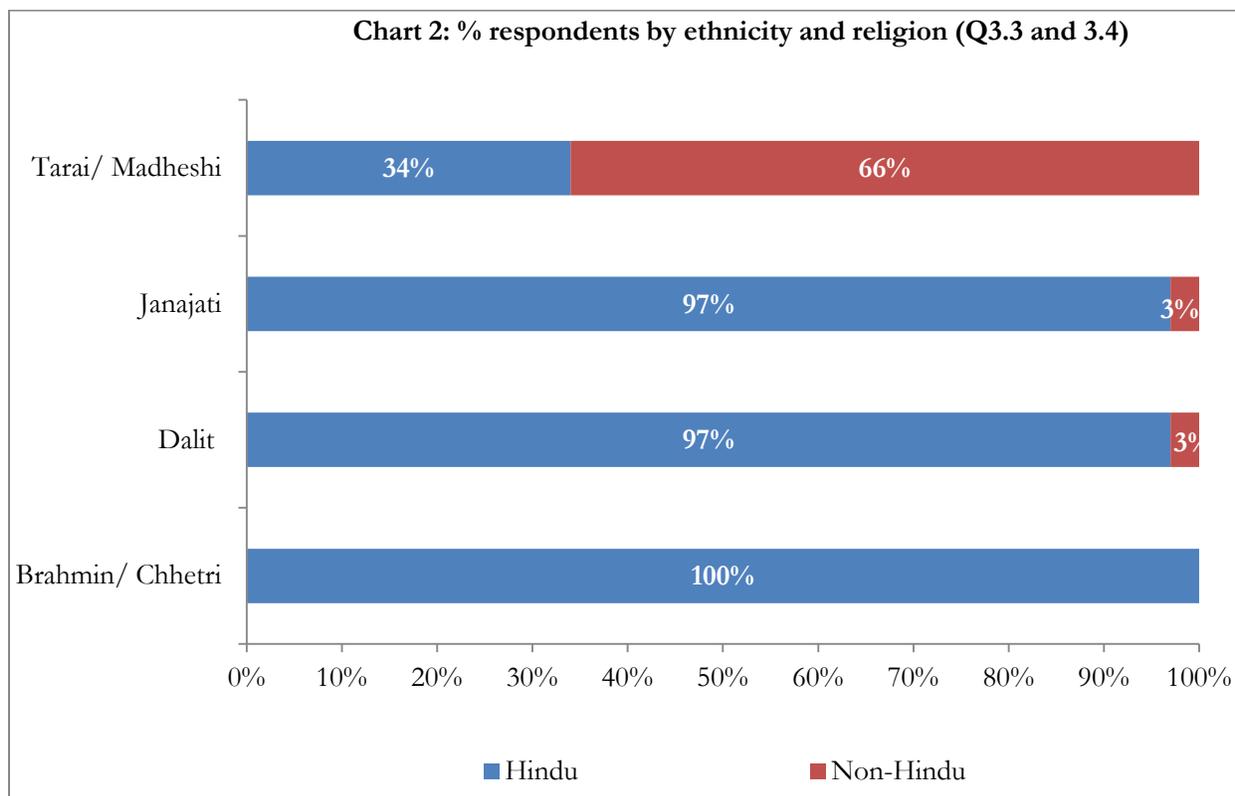
<sup>22</sup> This breakdown of castes has not yet been made reliably available for the 2011 census data. That is why the 2001 census data is used for the population by caste/ ethnicity at the national level.

<sup>23</sup> *Tharu* is categorized under ‘marginalized group’ within the Indigenous nationalities. *Tharu* constitutes 6.75 percent in Nepal (Census 2011).

(including *Kamaya*<sup>24</sup>) in the study area, who are included under *Janajatis*. As per census 2001, *Tharu* constituted 52.6 percent in Bardiya, 43.5 percent in Kailali district and 31.9 percent in Dang.

In terms of religion<sup>25</sup>, more than nine-tenths were *Hindus* (92 percent of 404 respondents), followed by *Muslims* (6 percent) and the remaining were *Christians* (6 respondents) and *Buddhist* (one respondent).

In a relation between ethnicity and religion, all *Brahmin/ Chhetri* are *Hindu*. *Janajati* and *Dalit* were predominantly *Hindus*. 66 percent of 38 *Terai/ Madhesi* were Non-*Hindus* (*Muslims*). Ethnicity was significantly related to religion indicating that *Brahmin/ Chhetri* were exclusively *Hindu* and *Terai/ Madhesi* were dominantly Non-*Hindus* (Chart 2).<sup>26</sup>



<sup>24</sup> The government enacted Bonded Labour (Prohibition) Act 2002 to prohibit the practice of bonded labor throughout the country, including the *Kamaya* System. The *Kamaya* system was prevalent in Banke, Bardiya, Dang, Kailali and Kanchanpur districts of western Nepal. One hundred one thousand five hundred and twenty two (101,522) *Kamayars* were liberated by the Act (Yogendra Bahadur Gurung, Action Aid, 2003). Years after abolition, *Kamaya* and *Kamlari* practices still continue to exist (<http://kantipuronline.com/2013/12/11/top-story/kamlari-practice-govt-abo...>).

<sup>25</sup> As per Population Census 2011, *Hindu* constitutes 81 percent, followed by *Buddhist* (9 percent), *Islam* (4.4 percent) and *Christian* (1.4 percent).

<sup>26</sup> Chi-square test was used to test the significance of the relation between ethnicity categorized into three groups (*Brahmin/ Chhetri*, *Janajati* and Others) and religion categorized into two (*Hindu* and Others). Those categorizations were followed due to the inadequate number of response per cell in a cross tabulation required to undertake Chi-square test.

## 3.2 Economic Activity and Effect of Conflict

### Key Findings: Economic Activity and Effect of Conflict

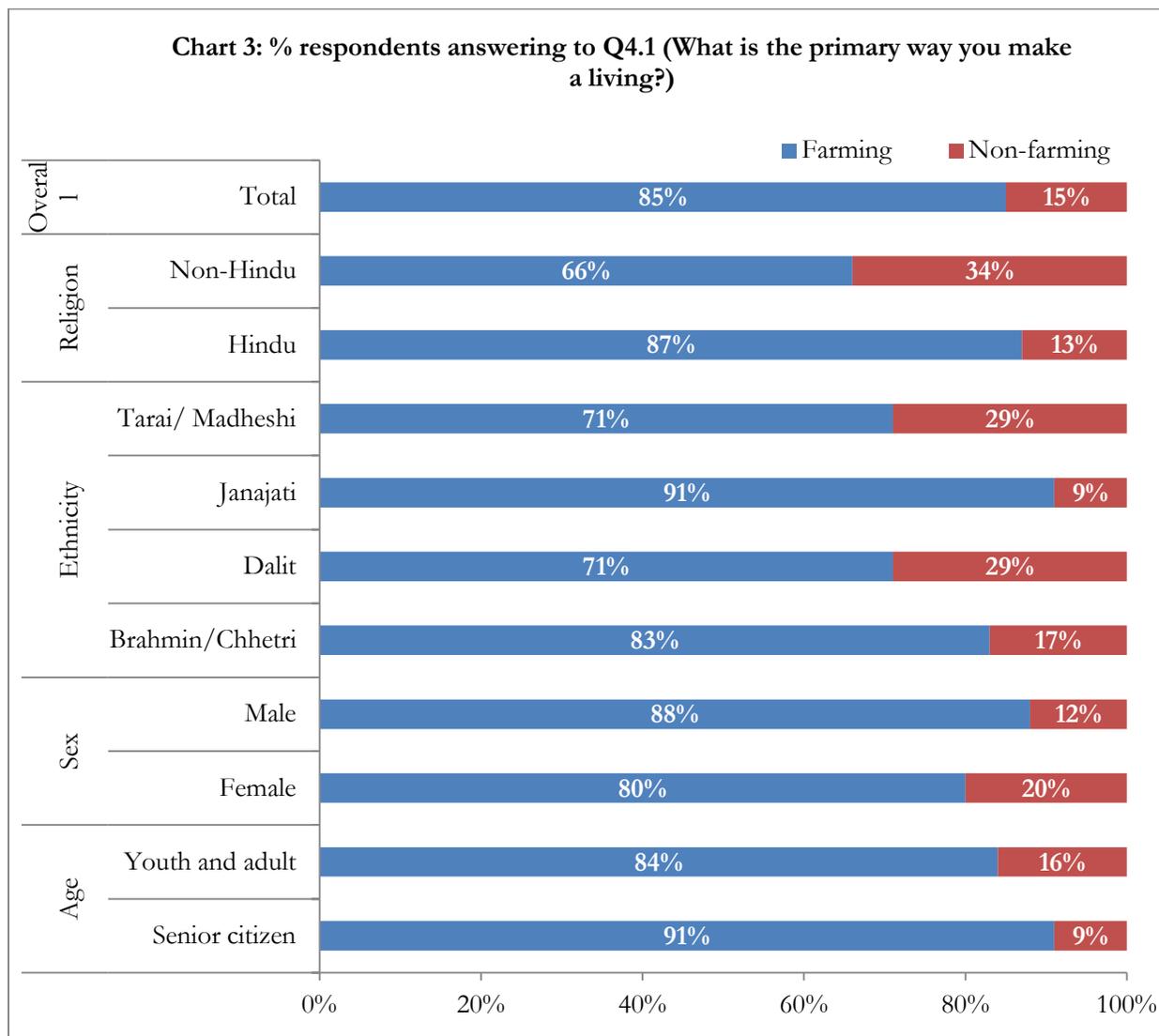
- Agriculture was the main livelihood resource (way of living) for 81 percent of 404 respondent households, followed by, wage labor and livestock holding. Most *Janajatis* and *Hindus* had farming as the main livelihood resource.
- Ability to work remained the same for 64 percent of respondents, followed by 19 percent of respondents who decreased their ability. Most senior citizens noted decreased ability to work. *Brabmin/ Chbetri* and *Janajati* increased their ability to work, implying that *Dalits* and *Terai/ Madhesi* people were vulnerable to shocks and their livelihood strategies were impeded.
- Production, sale or market change was as noted as the major reason for the ability to work. Physical inability due to increasing age and ill health was the main reason for disability to work.
- 51 percent of respondents had similar level of access to community forest resources, followed by 38 percent who decreased (significantly) their ability.
- Resource depletion was the main reason, followed by institutional change, for the inability to access the community forest resources.
- 20 percent of respondents had no work days in the past six months. Relatively higher proportion of non-Hindus than Hindus and non-farmers than farmers had no work days.
- On average, 80 respondents were unable to work for 17.4 days in the past six months.
- Production, sale or market change was the main reason for inability to find work at the local level.
- 30 percent of respondents reported that conflict or disputes with other groups did not affect their livelihoods.
- 59 percent of respondent households did not improve their economic well-being in the past six months. Perception on the well-being status was related significantly to the sex and religion of the respondents.
- 44 percent of respondents had food sufficiency throughout the year through different livelihood means. Food sufficiency was significantly related to sex and livelihood resources of the respondents.

### 3.2.1 Way of Living

81 percent of 404 respondent households have farming (crop) as their main resource of livelihood, followed by: wage labor (11 percent), livestock holding (4 percent) and enterprise (3 percent). A small proportion of respondents (1 percent) have other sources, such as remittances from foreign employment, government service and teaching.

In a cross tabulation of the main livelihood resources categorized into two groups – ‘farming’ and ‘non-farming’ – 85 percent of 404 farmers followed farming and the remaining 15 had non-farming as the main livelihood resource. Sex of the respondents was significantly related to the major livelihood resource, as 88 percent of 267 males had farming as the main livelihood resource. Age category was significantly related to the main livelihood resource, as 91 percent of 67 senior citizens had farming as the main livelihood resource.

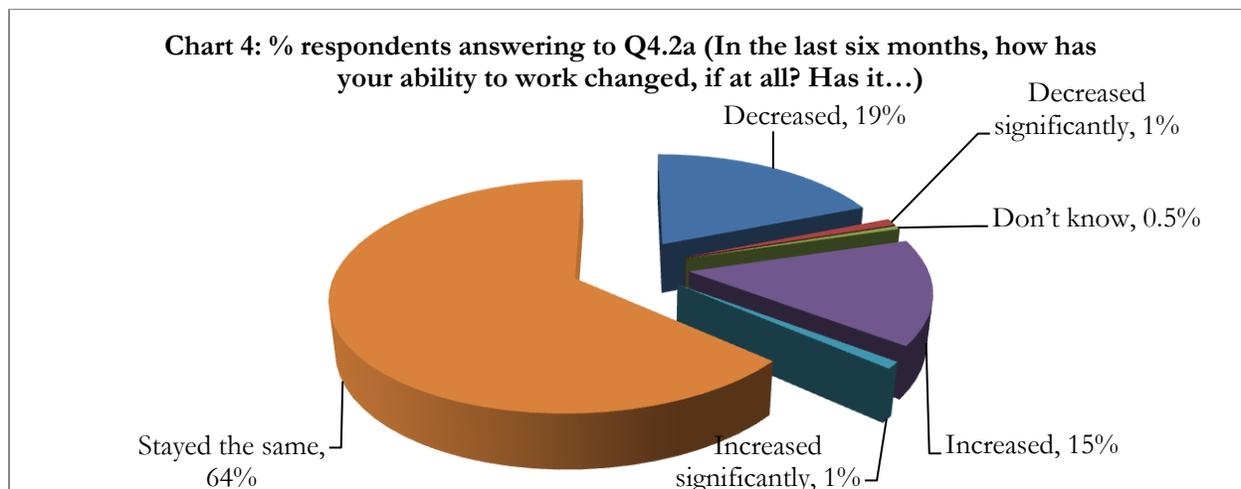
Likewise, caste/ ethnicity had significant relationship with the main livelihood resource, as 91 percent of 212 *Janajatis* followed farming as the main livelihood resource. Religion had significant relationship with the main livelihood resource with farming as the main livelihood resource for 87 percent of 372 *Hindus*, which was higher than non-*Hindus* (Chart 3).<sup>27</sup>



<sup>27</sup> Chi-square test was undertaken to test the significance of the relationship between 'livelihood resource (way of living)' versus age, sex, caste/ ethnicity and the religion of the respondents. For that purpose, the livelihood resource was categorized into two groups – 'farming' and 'others (non-farming)' to provide adequate number of response in each for Chi-square test. The age of the respondent was divided into two categories - 'Youth and adult' and 'Senior citizen'. The religion was categorized into two groups – '*Hindu*' and 'Others (non-*Hindu*)'. The caste/ ethnic category was used as presented in the dataset due to adequate number of response in each cell. All comparing variables were significantly related at  $p < 0.01$ .

### 3.2.2 Ability to Work

64 percent of 402 respondents interviewed had the same level of ability to work in past six months, followed by 19 percent of respondents who decreased their ability. 2 respondents did not know whether their ability increased, stayed the same or decreased (Chart 4).



In a cross tabulation between the perception on the ability to work and different characteristics of 400 respondents who could scale their ability, the age group showed significant relationship with the perception on the ability to work.<sup>28</sup> Thirty-two percent of 66 senior citizens felt that their ability decreased, as opposed to 17 percent of 334 youth and adults who reported a decreased ability to work. Likewise, the ability to work was significantly related to caste/ ethnicity. *Brahmin/ Chhetri* and *Janajati* increased their ability to work, whereas most of the respondents from other caste/ ethnic groups (*Dalit* and *Terai/ Madhesi*) had the same level of ability.

The ability to work was not significantly different by sex, religion and the livelihood resource (way of living) of the respondent households.<sup>29</sup>

The responses revealed that senior citizens, *Dalits* and *Terai/ Madhesi* people were notably vulnerable to shocks and their livelihood strategy was impeded.

111 respondents who gave their views on (in)ability to work provided some reasons. Among 41 respondents who increased their ability to work, 83 percent cited production, sale or market as the major reason for the

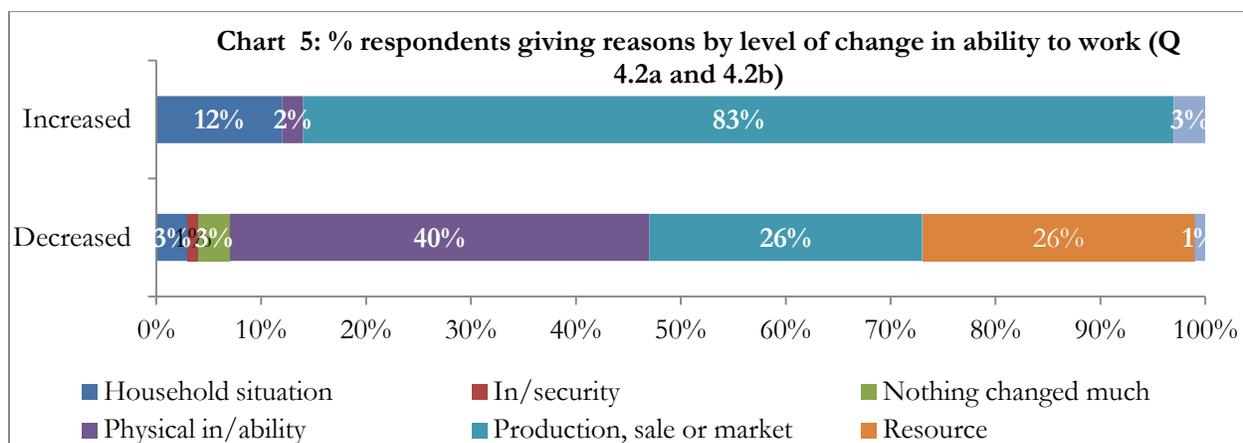
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<sup>28</sup> Chi-square test was undertaken to test the significance of the relationship between 'ability to work' versus age, sex, caste/ ethnicity, religion and primary way of living (livelihood resource) of the respondents. For that reason, the response to the ability to work was grouped only into three categories - 'Increased', 'Stayed the same' and 'Decreased' dropping 'Don't know'. The age of the respondent was divided into two categories - 'Youth and adult' and 'Senior citizen' to provide adequate number of response in each cell for Chi-square test. Likewise, the caste/ ethnicity was categorized into three groups as - 'Brahmin/ Chhetri', 'Janajati' and 'Others'. Age has significant relationship at  $p=0.02$ .

<sup>29</sup> The religion was categorized as - 'Hindu' and 'Others'; and the primary livelihood resource into - 'Farming' and 'Others'. to provide adequate number of response in each cell for Chi-square test.

increase. They had increased their skills and availability of wage labor in the village and vicinity, or increased agricultural and livestock production and sale of produce.

Among 70 respondents who decreased their ability, physical inability due to increasing age and ill health (40 percent) was the main reason, followed by resource limitation and decreased production, sale or market. Limited land, lack of irrigation, crop damage and limited availability of forest resources were the major resource constraints. Limited availability of labor work in the village and around was the major limitation in the labor market (Chart 5).



### 3.2.3 Ability to Access Community Forest Resources

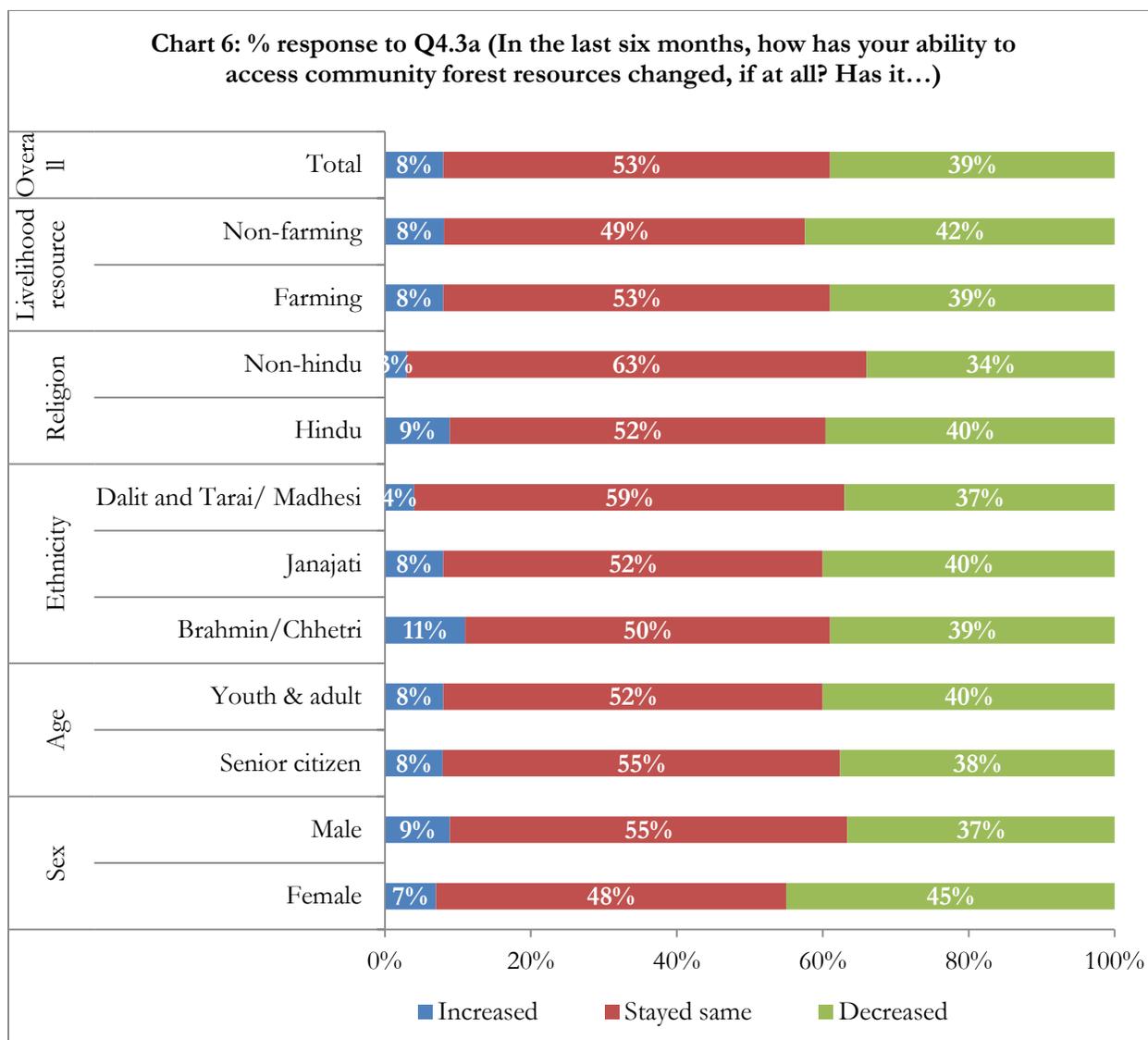
***IRMI Objective 1: Strengthen the ability of key stakeholders to resolve community-level natural resource conflicts in an inclusive, sustainable manner***

***IRMI Objective 1 Indicator 1.5: % change in ability of community members to access natural resources. Disaggregate by age, gender, ethnicity, caste, religion, and type of resource.***

51% respondents (207 out of 403) had similar level of access to community forest resources in the past six months. They were followed by those who decreased (significantly) their ability to access resources (38 percent). 8 percent increased (significantly) their ability. 2 percent of respondents did not know whether their access to community forest resource was increased, stayed the same or decreased.

In cross tabulations among 394 respondents who knew and could scale their ability to access the community forest resources (chart 6), the perception on the access to the community forest resources was not significantly different by sex, age, and caste/ ethnicity of the respondents.<sup>30</sup> The facts showed that for many, the access to community forest resources was not impeded, revealing their resilience to conflict incidents.

<sup>30</sup> Chi-square test was undertaken to test the significance of the relationship between the perception on the access to community forest resources and different characteristics of respondents as stated in former footnote. For that reason, the response to perception on the access to community forest resources was categorized into three grouped - 'Increased', 'Stayed the same' and 'Decreased' dropping 'Don't know'. The age, religion and the primary livelihood



155 respondents stated the reasons for the change in their ability to access the community forest resource. Among 129 respondents who decreased their ability, 56 percent referred to resource degradation due to increasing population, consumption, grazing and illegal collection of forest resources. For them, prohibition by the CFUGs against collecting wood, District Forest Office prohibiting the CFUGs from opening forest for users, and forest land covered by National Park were the major institutional hurdles.

resource were divided into two groups each as mentioned in above footnote. The caste/ ethnicity was categorized into three groups as mentioned in above footnote. The type of resource was categorized into two groups – ‘Timber’ and Non-timber’. All 388 but one respondent mentioned ‘Timber’ as the type of resource. The significance of the relationship between the perception on the access to community forest resources; and religion, livelihood resource and type of resource could not be tested using Chi-square test due to inadequate number of response per cell in a cross tabulation.

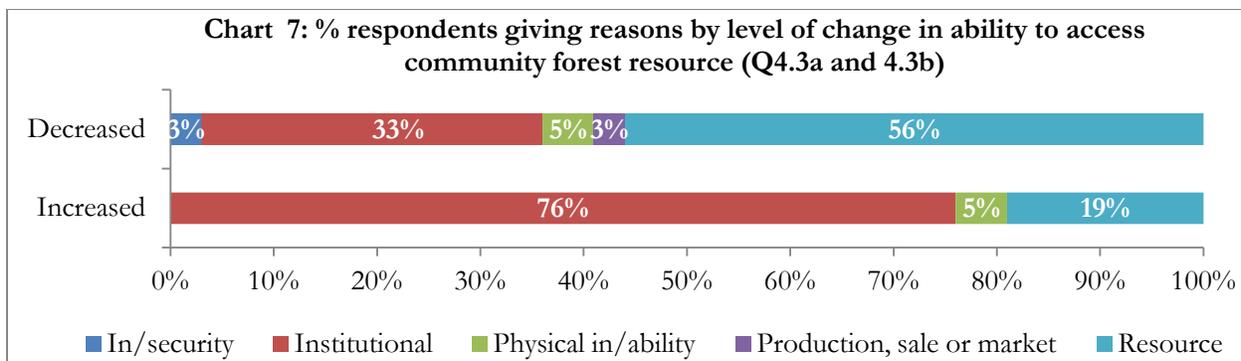
### Reasons for decreasing ability to access community forest resources

- Population of the user group is increasing
- Biased when distributing firewood
- CFUG cannot open the forest for users because it is restricted by DFO
- Committee of the CFUG does not open the forest regularly for wood cutting
- Deforestation
- CFUG doesn't distribute wood
- Forest degradation (fewer resources in forest)
- Not conducting regular meeting
- Theft of forest resources
- Interrupted thinning of trees and parts
- Lack of wood because of national park
- Landless people took firewood
- More users than CFUG area can support
- National park has taken half of the land of a CFUG
- Not interested in participating in meeting
- No permission in the forest area
- Fees to be paid
- Older age
- Open grazing system and not getting firewood from forest
- Political cause and CFUG has not distributed the wood and forest product
- Prohibited by national park
- The CFUG does not have good practices, because it cannot decide issues on time
- We have preserved the forest, but I am unable to get forest products since I have no access to the community forest

21 respondents who increased their ability to access the community forest resources stated some reasons. 76 of them cited institutional factors, such as training and participation in the group meetings, increased their understanding and capacity to claim rights and bear responsibilities for managing the group and utilizing the resources (Chart 7).

### Reasons for increasing ability to access community forest resource

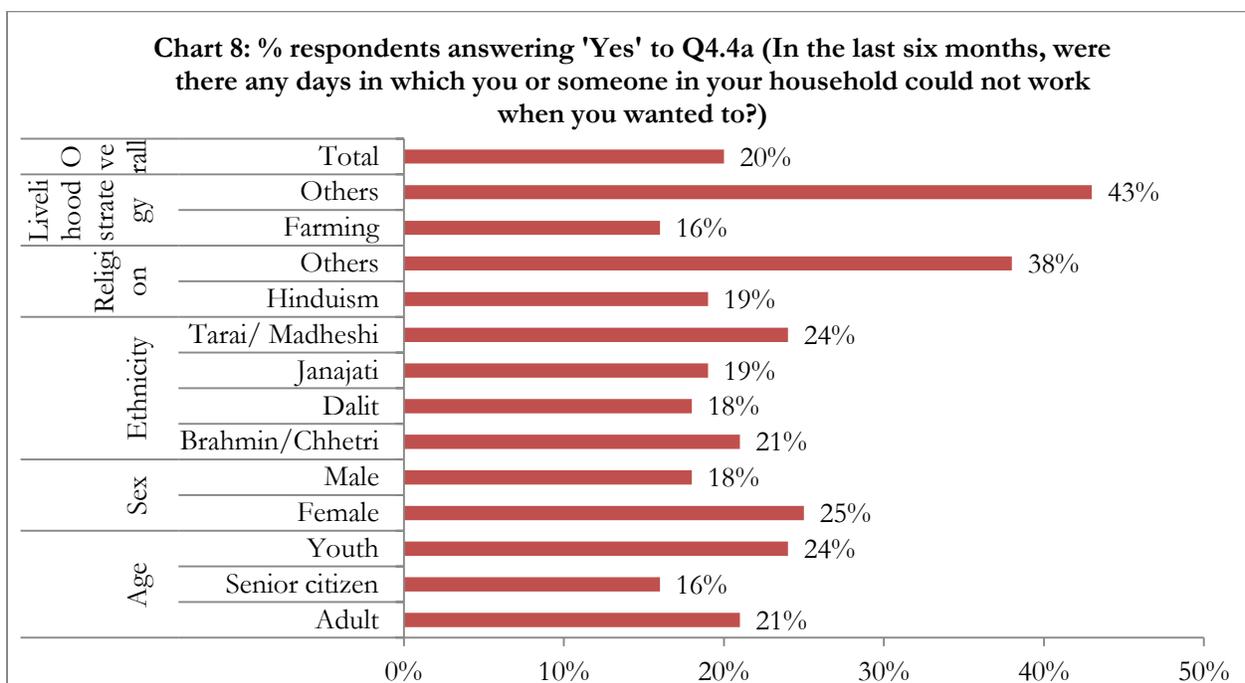
- Able to participate in meeting
- Available grass and wood from community forest
- Aware of the conservation of forest, stopped cattle grazing, and able to improve access
- Because of knowledge increase
- Because of knowledge increase concerning rights
- Being users member
- Due to user group member
- Forest has been opened regularly as per rules
- Receiving training on CFUG
- Good management of board member
- Interrelationship
- Providing fire wood from community forest
- Resources are distributed equally
- We get wood and grass



### 3.2.4 No Work Days

20 percent of 404 respondents had no workdays in the past six months. No workdays had significant relationship with religion and livelihood resources. 38 percent of 32 non-*Hindus* had no workdays. Likewise, 43 percent of 60 non-farmers had no workdays (Chart 8).

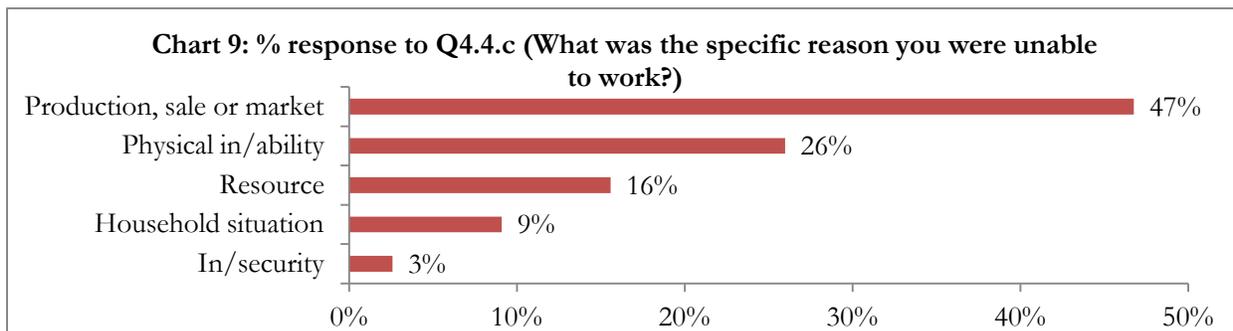
There was no significant relation between no workdays and sex, age group and caste/ ethnicity of the respondents.<sup>31</sup> The facts revealed that no workdays was religion and livelihood resource sensitive.



<sup>31</sup> Religion was significant at  $p=0.01$  and livelihood resource was significant at  $p<0.01$ . The religion was categorized into - 'Hindu' and 'Others' due to inadequate number of response per cell in a cross tabulation to test the significance of the relationship with the perception on no work days. The category of respondents by livelihood resources was categorized into farmers and non-farmers as stated in former footnote. The caste/ ethnicity category of the data was used due to adequate number of respondents to undertake Chi-square test. The age was categorized into two groups as mentioned in above footnote to undertake Chi-square test to test the significance of the relationship.

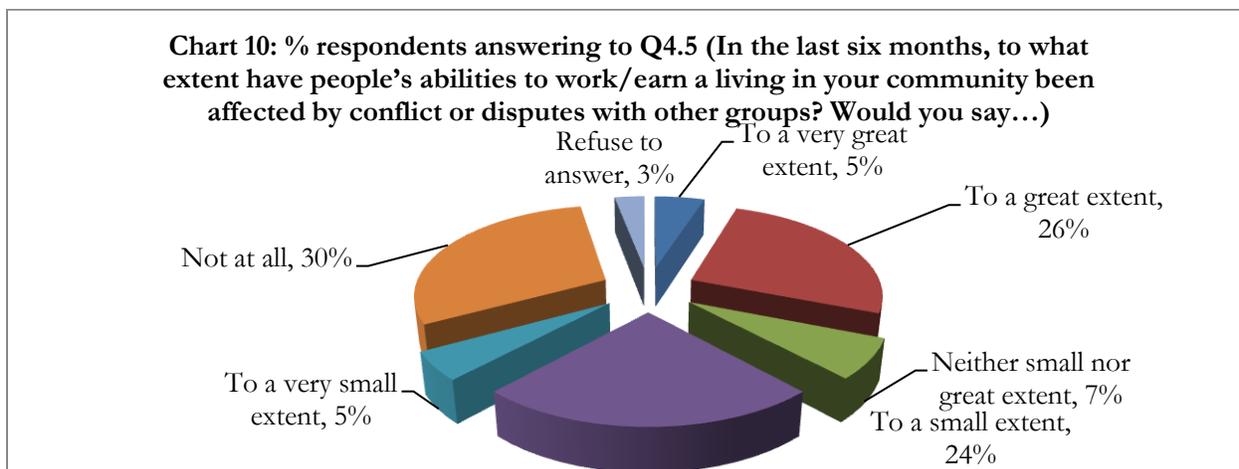
Only 80 respondents could estimate the number of days they were unable to work in the past six months. On average, they could not work for 17.4 days in the past six months with a maximum of 70 days and a minimum of 1 day. 21 percent of the 80 respondents said that they were unable to work for 15 days.

75 respondents gave reasons to no workdays. 47 percent of them cited reasons concerned with production, sale or market, such as inability to find work at the local level. Only 2 respondents cited insecurity related reasons, such as there was no understanding in the communities (Chart 9).



### 3.2.5 Livelihoods and Conflict

30 percent of 399 respondents reported that conflict or disputes with other groups did not affect their livelihoods. Of the total respondents, 3 percent refused to answer. In a cross tabulation among 385 respondents, the effect of conflict on livelihoods did not relate significantly to sex and caste/ ethnicity of the respondents (Chart 10).<sup>32</sup>



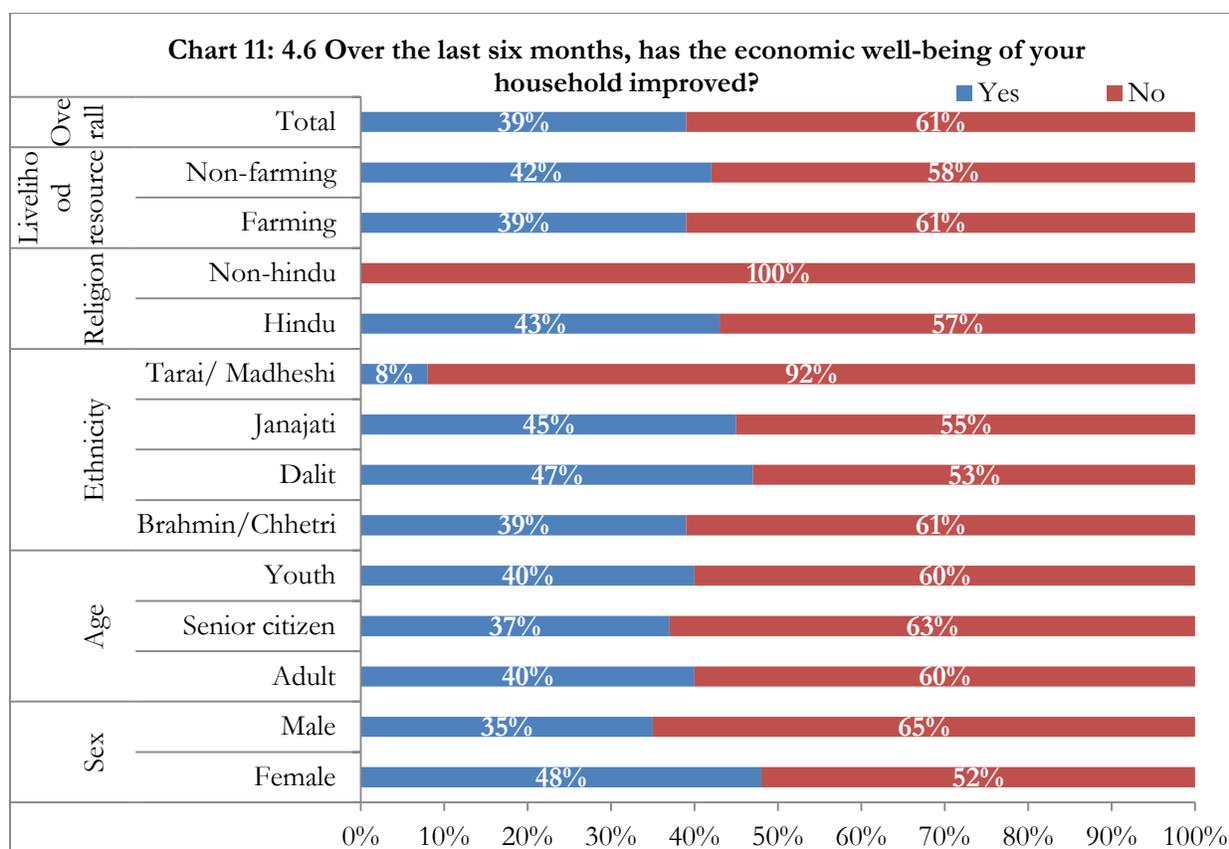
<sup>32</sup> Chi-square test was undertaken to test the significance of the relationship between ‘effect of conflict on livelihoods’, and age, sex, caste/ ethnicity, religion and primary way of living (livelihood resource) of the respondent households. The response to the effect of conflict on livelihoods was grouped into four categories - ‘Great extent’, ‘Neither great nor small’, ‘Small extent’ and ‘Not at all’ dropping ‘Refuse to answer’. The age, caste/ ethnicity, religion and livelihood resource were categorized into two groups respectively as mentioned in above footnote. However, the relationship between effect of conflict on livelihoods, and age, religion and livelihood resource could not be tested using Chi-square test due to inadequate number of response per cell in a cross tabulation.

### 3.2.6 Well-being Status

**IRMI Objective 3: Enhance the sustainability of negotiated agreements by engaging communities in joint environmental and economic development initiatives**

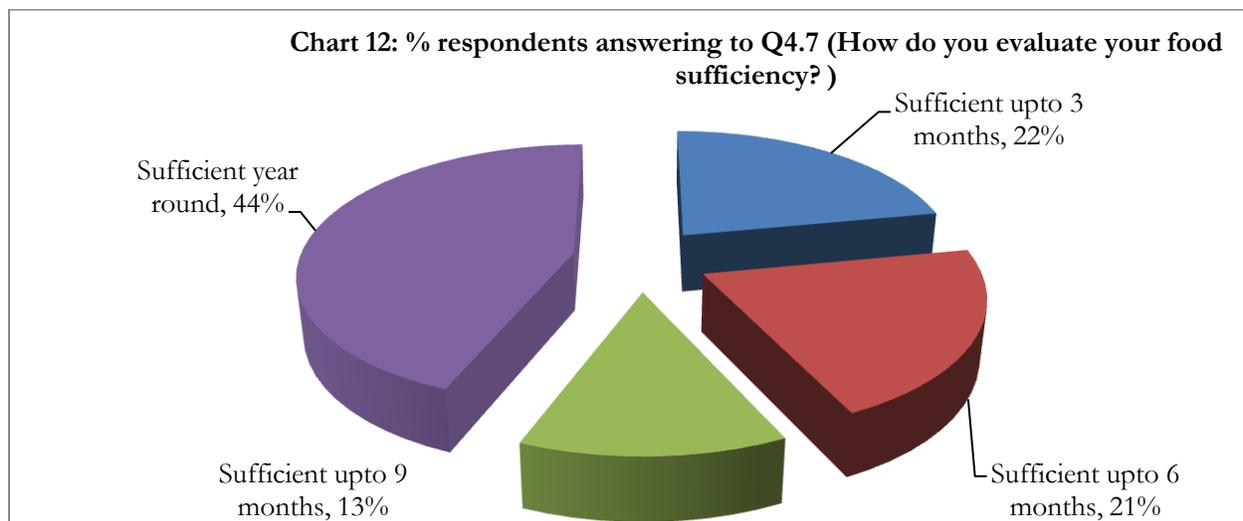
**IRMI Objective 3 Indicator 3.5: % change in self-reported economic well-being among participating community members. Disaggregate by age, gender, ethnicity, caste and religion.**

59 percent of 401 respondent households did not improve their economic well-being in the past six months, followed by 38 percent who improved their economic well-being. 3 percent did not know whether their economic well-being improved or not. In a cross tabulation among 390 respondents who reported economic well-being status (Chart 11), the perception of the well-being status was related significantly to the sex, caste/ ethnicity and religion of the respondents. But, it was not related significantly to the age and livelihood resource.<sup>33</sup>



<sup>33</sup> Chi-square test was undertaken to test the significance of the relationship between the perception on the 'improvement on the economic well-being', and sex, age, caste/ ethnicity, religion and livelihood resource of the respondent households. The perception on the improvement on the economic well-being was categorized into two – Yes and No, dropping 'Don't know' due to inadequate number of response per cell in a cross tabulation to undertake Chi-square test. Sex is significant at  $p=0.01$ ; caste/ ethnicity and religion at  $p<0.01$ .

44 percent of 403 respondents had food sufficiency throughout the year through different livelihood means (Chart 12). Food sufficiency was significantly related to sex and livelihood resource of the respondents. It did not have significant relationship with age and ethnicity of the respondents.<sup>34</sup>



### 3.3 Conflict over Community Forest Resources

#### Key Findings: Conflict over Community Forest Resources

- 65 percent of respondents had disputes over community forest resources. More non-farmers than farmers, irrespective of crop growers or livestock raisers, had conflict over community forest resources.
- 46 percent of respondents had conflict within the group members, followed by conflict both within the group members and with other groups.
- 67 percent of respondents had disputes ‘sometimes’, followed by ‘very often’ (18 percent).
- On average three disputes occurred to respondents.
- Theft or crime was the main reason for dispute for 24 percent of respondents, followed by 22 percent referring to loss of community forest area due to encroachment by adjoining CFUGs.
- 87 percent of respondents had arguments, followed by physical assault as the form of dispute.

<sup>34</sup> Sex, age, ethnicity, religion and livelihood resource were categorized into two groups each as reported in the footnote previously. The relationship of food sufficiency with religion could not be tested using Chi-square test due to inadequate number of response per cell in a cross tabulation. Sex and livelihood resource both are significant at  $p < 0.01$ .

### ***3.3.1 Dispute over Community Forest Resources***

***IRMI Goal: Enhance stability through natural resource conflict resolution and inclusive natural resource management.***

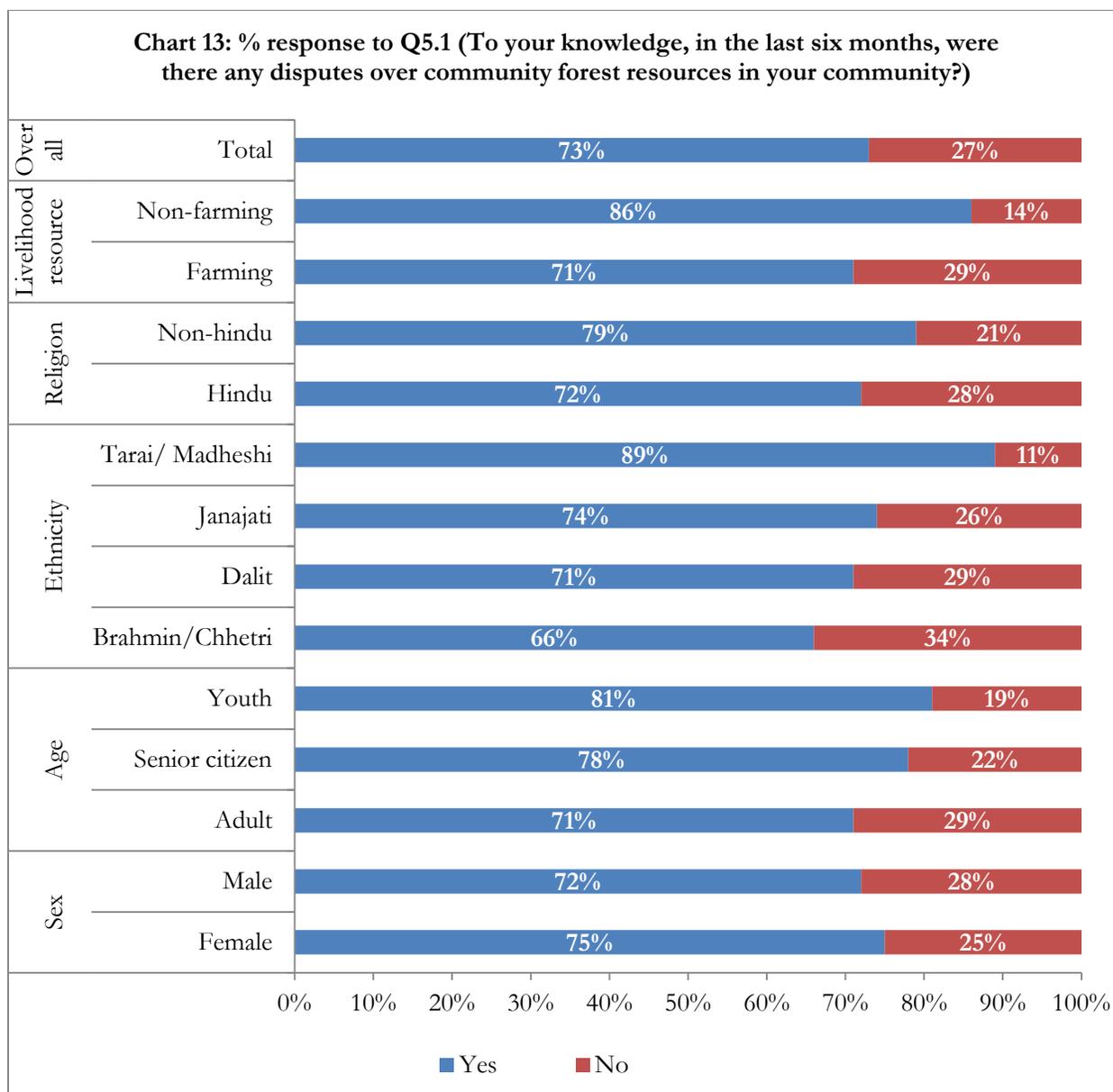
***IRMI Goal Indicator 1: % change in the number of people who report conflict over natural resources in their community. Disaggregate by age, gender, ethnicity, caste, religion.***

65 percent of 399 respondents reported that they had disputes over community forest resources, followed by 24 percent who did not have disputes. 11 percent did not know whether they had dispute or not.

In a cross tabulation of 357 respondents who knew whether they had disputes or not (chart 13), the livelihood resource was significantly related to the perception on the conflict over community forest resources.<sup>35</sup> 86 percent of 51 non-farmers had conflict over community forest resources, indicating more non-farmers than farmers, irrespective of crop growers or livestock raisers, had conflict over community forest resources. It was not understood why more non-farmers had disputes over community forest resources than others. However, it was speculated that perhaps non-farmers had less need of forest products such as fodder and forage, which led to less need of contributing to group activities or receiving benefits from them and lower probability of becoming entangled in disputes or conflict over the forest resources. Thus, conflict over community forest resources is shown to be livelihood resource biased.

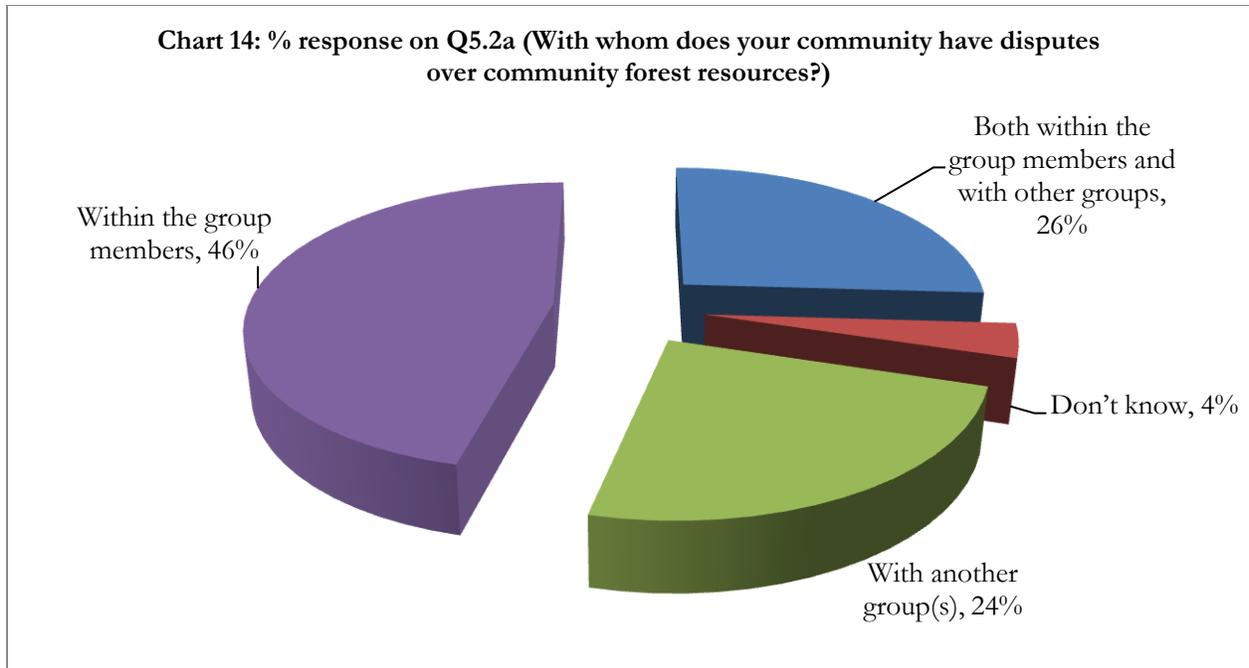
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<sup>35</sup> The Chi-square test was undertaken to test the significance of the relationship between the perception on the dispute over the community forest resource and different characteristics of respondents. The response to the perception on the conflict over community forest resources was categorized into two groups – ‘Yes’ and ‘No’ dropping ‘Don’t know’. Age was categorized into three groups – Adults, Youths and Senior Citizens. The caste/ ethnicity was categorized into three groups as mentioned in above footnotes. Religion and livelihood resource were categorized each into two groups as described in above footnotes. Livelihood resource was significantly related at  $p=0.02$ . Sex, age, caste/ ethnicity and religion did not have the perception on the conflict over community forest resource.

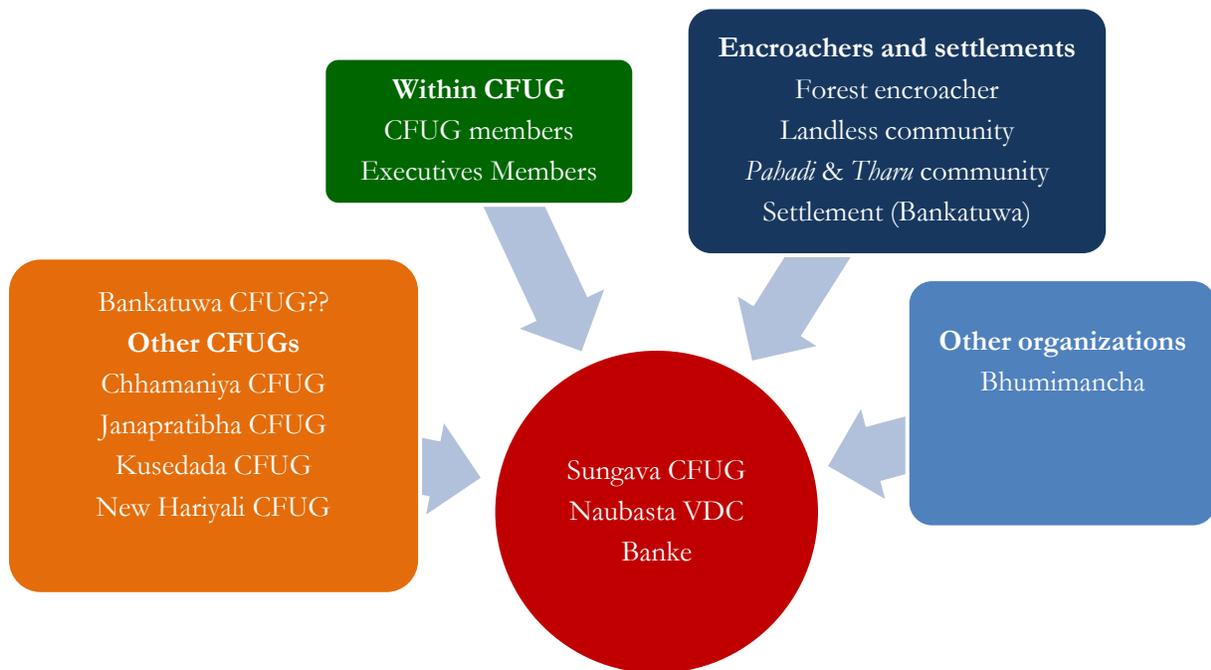


### 3.3.2 Conflicting Groups

268 interviewees (66 percent) responded to the question ‘with whom they had disputes over community forests’. Of those who answered, 46 percent of respondents had conflict within the group members, followed by conflict both within the group members and with other groups (26%) and with another group (24%) (Chart 14, Annex 2, Table 4). The dispute within the team included dispute between old executive committee and newly elected committee, dispute between users and executive committee, dispute between *Tharu* and other communities, caste-based discrimination, and dispute between forest guard and executive committee/ user. This would seem to indicate an interesting and perhaps troubling challenge for users around issues of authority, management, trust, transparency and accountability within their own groups. It suggests that attention must be paid to increasing cooperation and inclusion of members *within* groups at least as much as, if not more than, attention to issues *between* groups.



237 respondents (59 percent) named some forms of primary groups that they had conflict with. Within the group, they had conflict with members themselves and with the executive committee members. Externally, they had conflict with other CFUGs, forest encroachers, landless community, conflict between local settlers, *Tharu* and hill migrants (Figure 1 and Annex 2, Table 4).

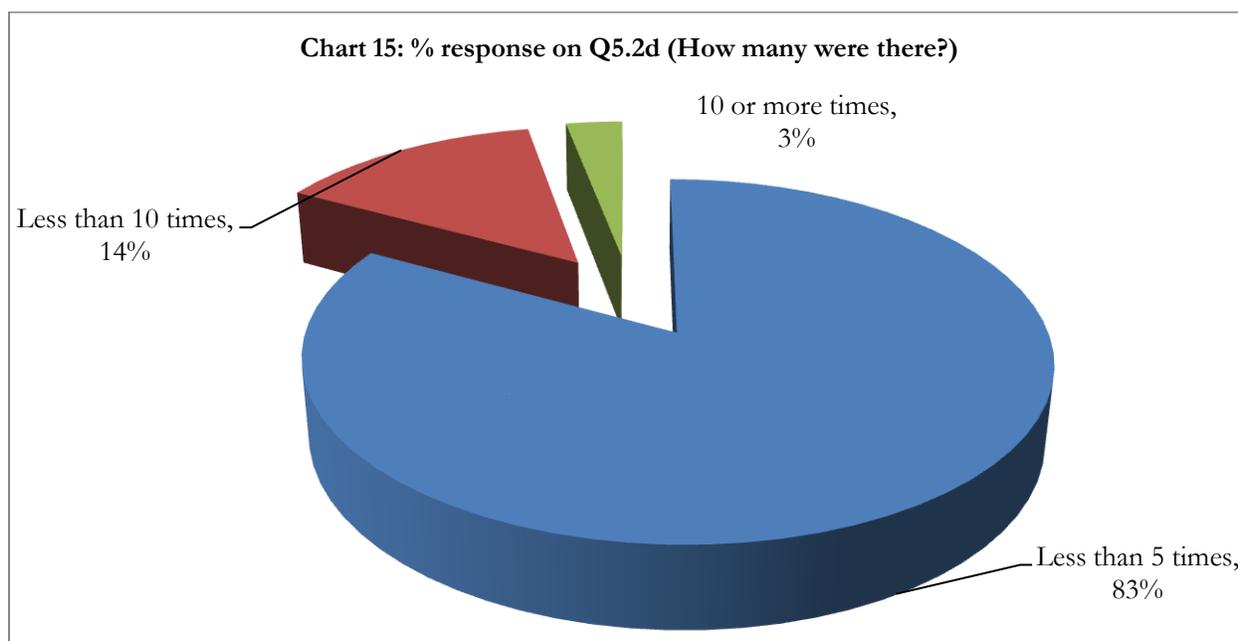


**Figure 1: Mapping of groups conflicting with Sungava CFUG, Naubasta VDC, Banke**

### 3.3.3 Frequency of Dispute

248 respondents (61 percent of total 404 survey participants) put forward their views on the frequency of the disputes. Disputes occurred sometimes to frequently. 67 percent of 248 respondents had disputes ‘sometimes’, followed by ‘very often’ (18 percent). Frequency of dispute did not have significant relationship with sex and ethnicity of the respondents.<sup>36</sup>

242 respondents (60 percent of total 404 survey participants) counted the number of times they had disputes with others. On average, respondents reported three disputes with responses ranging from 1 to 12 times. 83 percent of the total number of respondents counting disputes reported ‘fewer than five times’, followed by those ‘fewer than 10 times (14 percent) (Chart 15).

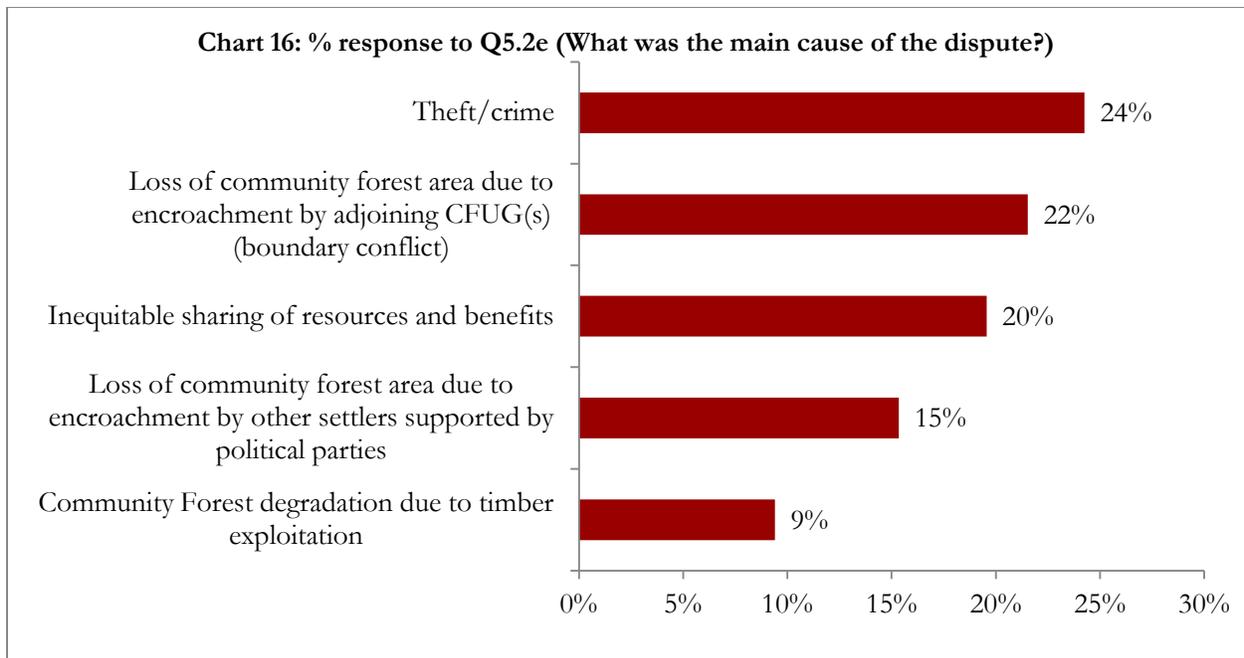


### 3.3.4 Cause of Dispute

218 respondents (54 percent) gave reasons behind the dispute over community forest resource management. 24 percent believed that theft or crime was the main reason for dispute, followed by 22 percent referring to loss of community forest area due to encroachment by adjoining CFUG(s) (boundary conflict) and inequitable sharing of resources and benefits (20 percent) (Chart 16).

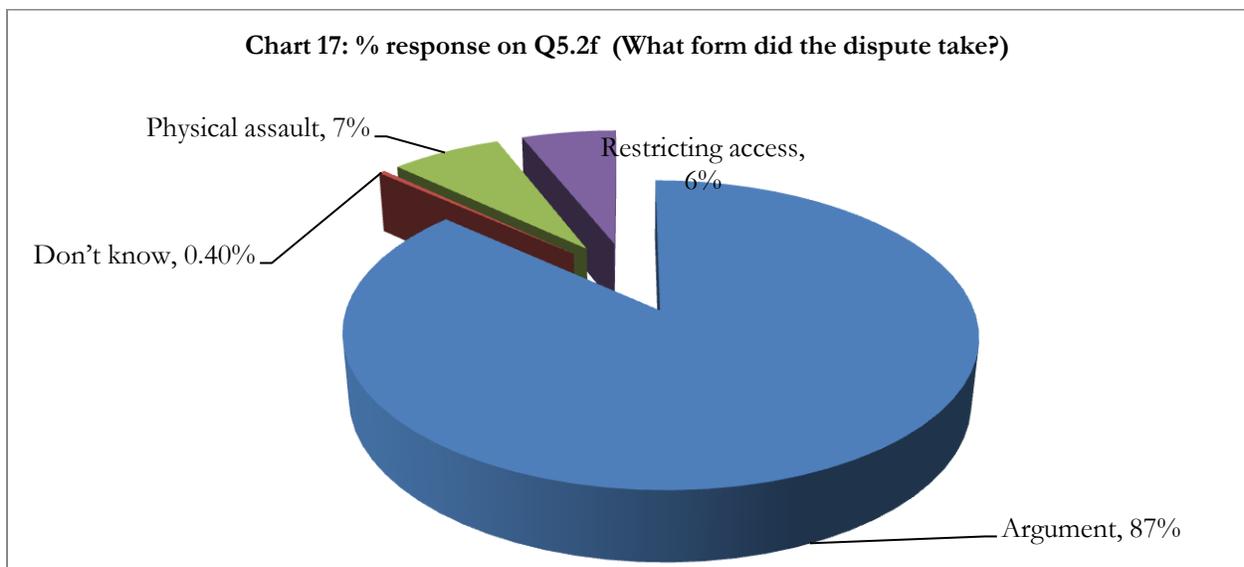
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<sup>36</sup> Chi-square was used to test the significance of the relation of frequency of dispute with other variables. 237 responses to the frequency of dispute were categorized into three groups (Very often, sometimes and rarely). To increase the number of response in a cell of cross tabulation to undertake Chi-square square, the age, ethnicity, religion and livelihood resource of the respondents each were categorized into two groups as mentioned in above footnotes. However, Chi-square test could not be undertaken in the cross tables between frequency of conflict with age, religion and livelihood resource due to inadequate number of response per cell in a cross tabulation.



### 3.3.5 Form of Dispute

87 percent of 224 respondents had arguments, followed by physical assault (7 percent). They had disputes related to access to forest resources such as not allowing the collection of firewood (Chart 17). These disputes highlighted in the study, especially ‘arguments’ between groups and individuals over forest resources, often lead to resentments and violent confrontations. The worst affected in such situations are the landless who depend heavily on scouting for their daily livelihoods through accessing the forest illegally. Simple arguments between the landless and the forest user group members have always been violent and thus a cause for serious attention in any intervention design and intervention.



## 3.4 Shared Resources

### Key Findings: Shared Resources

- Almost all of respondents considered community forest as the resource for timber, firewood and fodder.
- 64 percent of respondents shared forest areas with the conflicting groups.
- 76 percent of respondents shared markets with the conflicting groups.
- 27 percent of respondents shared grazing areas with the conflicting groups.
- 21 percent of respondents shared farmland areas with the conflicting groups.
- 51 percent of respondents agreed that their communities managed peacefully the shared community forest resources, such as farmland and grazing areas or water.
- *Dalit* and *Terai/ Madhesi* respondents were less convinced than the respondents of other castes/ ethnic groups that their community managed peacefully the shared resources.

#### 3.4.1 Type of Community Forest Resources

Almost all respondents (397 out of 398) considered community forest as the resource for timber, firewood and fodder. Only a single respondent saw it as the source of non-timber forest products. The facts revealed that the respondent households were highly dependent on community forests for timber, firewood and fodder.

It was evident that 98% households in rural settings of middle and far-western Terai use firewood. 84 percent of firewood user households collect it themselves. 88 percent of households rely on forests – community forests (74 percent) and government managed forests (14 percent) – for the collection of firewood.<sup>37</sup>

Likewise, 78 percent of households from that region collect fodder for their livestock. 36 percent of these households collect their fodder from the forest - community forests (32 percent) and government managed forests (4 percent). These households also see their forests as the source of firewood and fodder.

#### 3.4.2 Resources Shared

The respondents shared forest area, market, grazing area and also farmland. Among them, market was most commonly shared with the conflicting groups compared to other areas (forest, grazing area and farmland). Among those shared resources, sharing forest area had most disputes and market sharing had least disputes among the conflicting groups. In all those areas shared, the disputes were resolved peacefully, but not very frequently, implying that the dispute resolving mechanism needs to be devised which could peacefully resolve conflict most of the time, if not all of the times.

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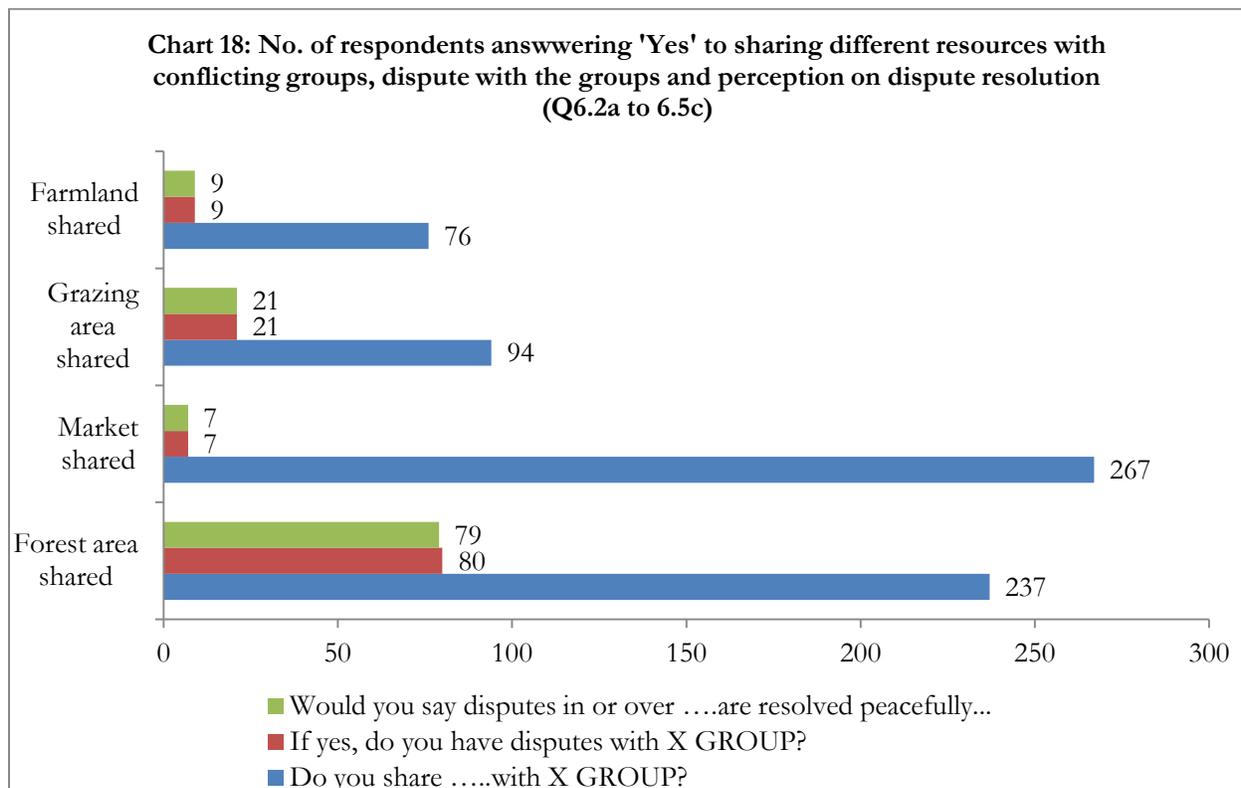
<sup>37</sup> Nepal Living Standards Survey 2010/11.

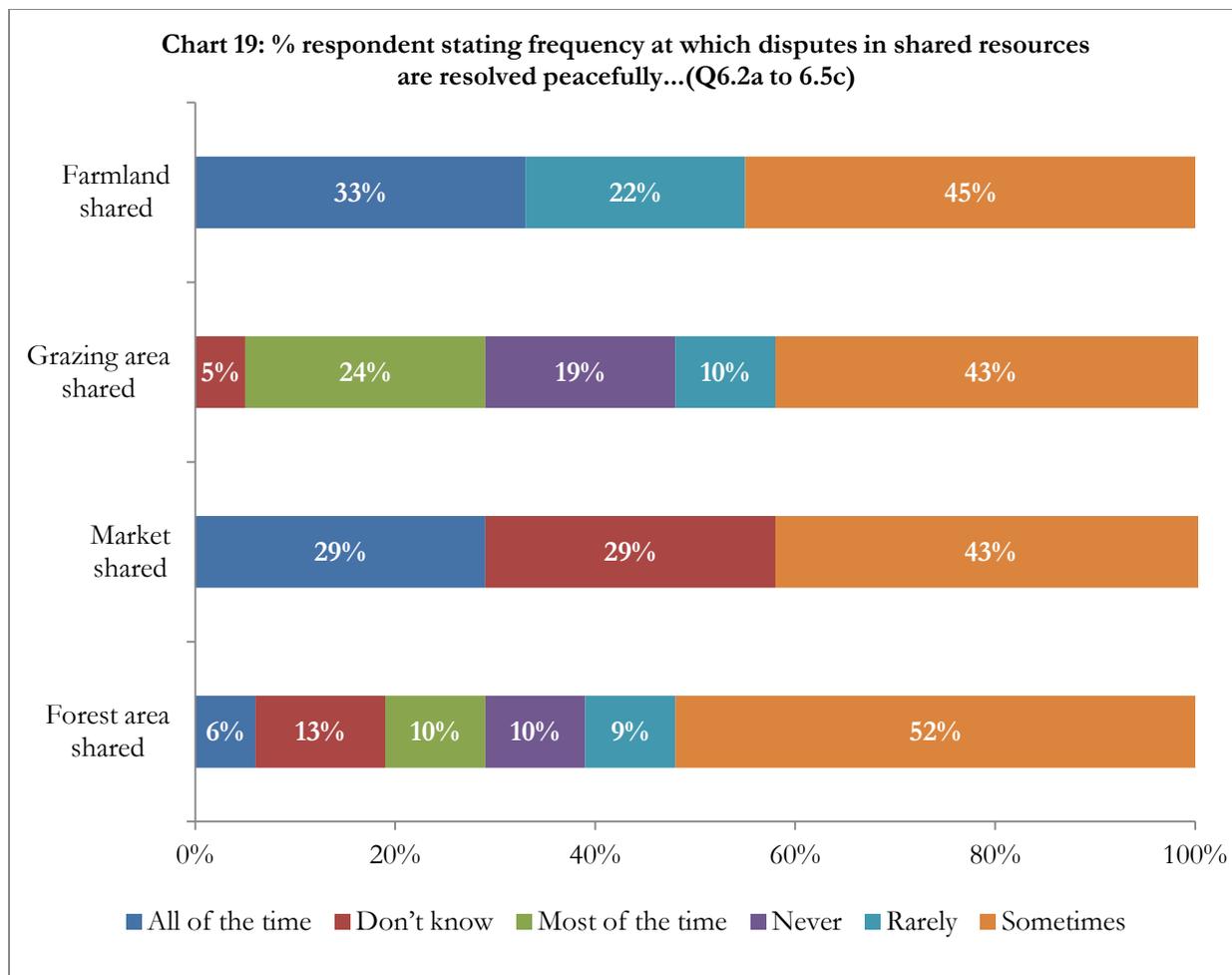
64 percent (237 of 370) respondents shared forest areas with the conflicting groups. Of those sharing forest areas, 34 percent (80 out of 235) of respondents had disputes with other groups. Of those reporting disputes, 79 responded to the question whether the disputes were resolved (Chart 18). Of them, 52 percent (41 out of 79) reported that disputes over forest areas were resolved peacefully 'sometimes' (Chart 19).

76 percent (267 of 351) of respondents shared a market with the conflicting groups. Of those sharing a market, only 3 percent (7 out of 262) of respondents reported that they had market-related disputes with other groups. Of those respondents reporting disputes, seven answered to the question whether the disputes were resolved (Chart 18). Of them, 44 percent (three out of seven) of respondents reported that disputes over markets were resolved peacefully 'sometimes' (Chart 19).

27 percent (94 of 349) of respondents shared grazing areas with the conflicting groups. Of those sharing grazing areas, 22 percent (21 out of 94) of respondents reported that they had grazing area disputes with others. Of those reporting disputes, 21 answered to the question whether the disputes were resolved (Chart 18). Of them, 43 percent (9 out of 21) reported that disputes over grazing areas were resolved peacefully 'sometimes' (Chart 19).

21 percent (76 of 363) of respondents shared farmland with the conflicting groups. Of those sharing farmland, 13 percent (9 out of 70) of respondents reported that they had disputes with other groups. Of those respondents reporting disputes, 9 answered to the question whether the disputes were resolved (Chart 18). Of them, 44 percent (4 out of 9) reported that disputes over farmland areas were resolved peacefully 'sometimes' (Chart 19).





### 3.4.3 Community Management of Shared Community Forest Resources

Overall, 51 percent of 396 respondents agreed that their communities managed peacefully the shared community forest resources, such as farmland and grazing areas, or water (Chart 20). However, 30 percent of respondents thought that their communities did not manage the shared community forest resources.

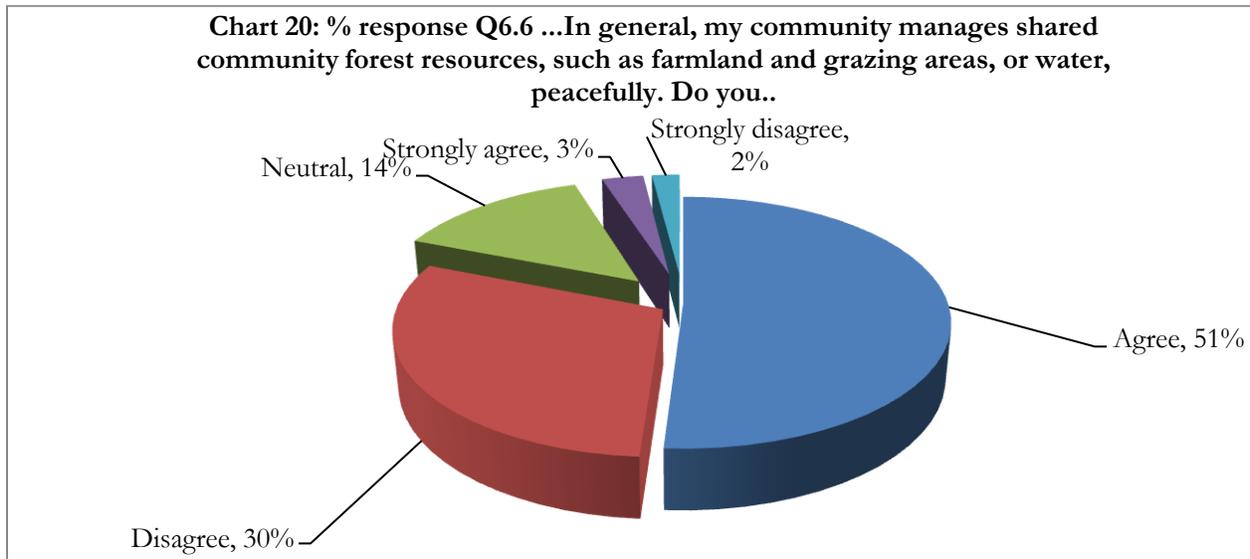
The perception on the community managing the shared forest resources was significantly related to the caste/ ethnicity and the religion of the respondents.<sup>38</sup> *Dalit* and *Terai/ Madhesi* respondents were less convinced (43 percent of 67 respondents) than the respondents of other caste/ ethnic groups that their community managed peacefully the shared resources. Likewise, the respondents of other religions were less convinced (39

<sup>38</sup> Chi-square test was undertaken to test the significance of the relationship between the 'perception on the community managing the shared community forest resources' and sex of the respondent. To create the adequate number of response per cell in the cross tabulation, the perception on the conflict over the community forest resources was categorized into three groups – 'Agreed', 'Neutral' and 'Disagreed'. Likewise, the caste/ ethnic group was categorized into three groups as mentioned in above footnotes. Similarly, the religion was categorized into two groups as mentioned in above footnotes. Both caste/ ethnicity and religion were significant at  $p=0.03$ .

percent of 28 respondents) than the *Hindu* respondents that their community managed peacefully the shared resources.

Sex, age and livelihood resource of the respondents were not significantly related to the perception that the community managed the forest resources peacefully.<sup>39</sup>

The facts revealed that the perception on the community management of the community forest resources is caste/ethnicity and religion sensitive.



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<sup>39</sup> Age and livelihood resource were both categorized into two groups each as mentioned in the above footnotes.

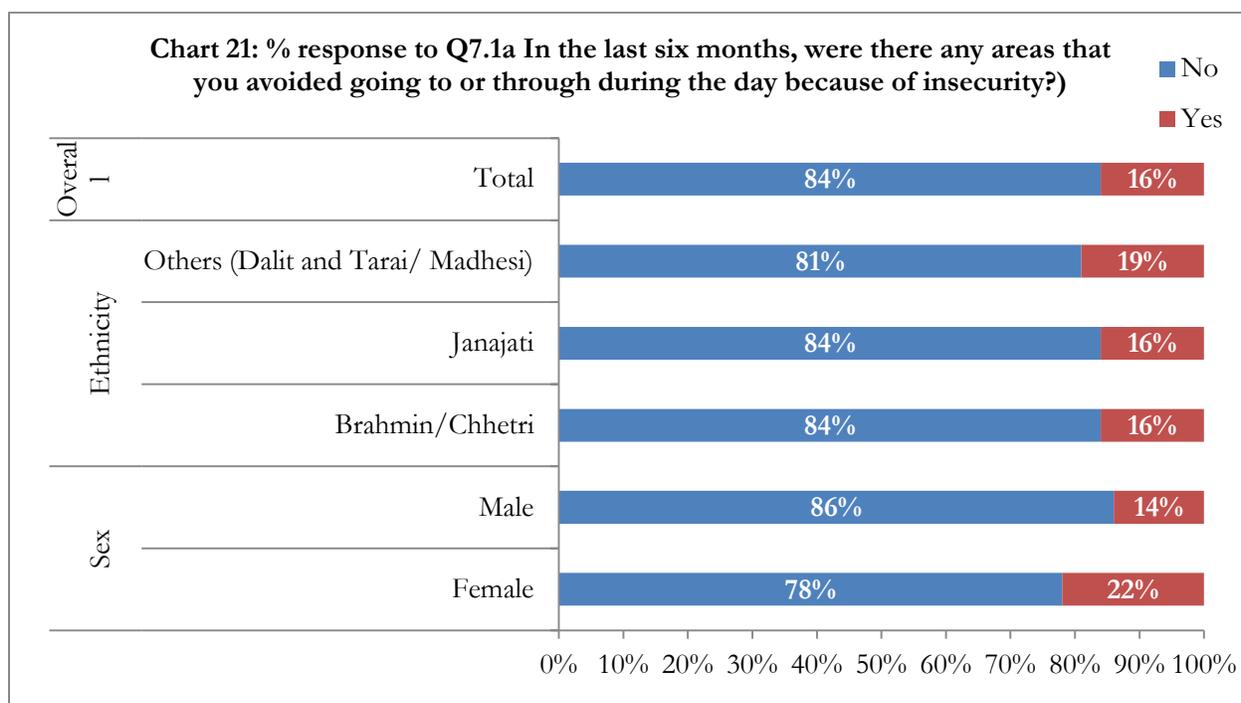
### 3.5 Peace and Security

#### Key Findings: Peace and Security

- 16 percent of respondents avoided going to some areas during the day time. Females tended more to avoid movement in some areas. *Dalit* and *Terai/ Madhesi* caste/ ethnic groups typically avoid some places at all times.
- 24 percent of respondents avoided some areas during night time. *Dalit* and *Terai/ Madhesi* caste/ ethnic groups typically avoid some places, especially during nighttime. Likewise, more non-Hindus tended to avoid some places, especially during nighttime.
- 35 percent of respondents said that insecurity prevented them from going to the community forest. This sense of insecurity prevented more females than males from visiting community forests, while also more non-farmers than farmers were prevented.
- The insecurity prevented 16 percent of respondents from going to the market. The insecurity preventing the visit to the market was significantly related to the sex and caste/ ethnicity of the respondents.
- The insecurity prevented 3 percent of respondents from getting water for the household. The insecurity preventing the travel to fetch water was significantly related to the sex and the livelihood resource of the respondents.
- The insecurity prevented 6 percent of respondents from going to the farmland. The insecurity preventing the visit to the field was significantly related to the sex and the livelihood resource of the respondents.
- The insecurity prevented 6 percent of respondents from going to the grazing areas. The insecurity preventing the visit to the grazing land was significantly related to the sex and the livelihood resource of the respondents.
- The insecurity prevented 4 percent of respondents from moving animals to water. The insecurity preventing the move of animals to water was significantly related to the sex and the livelihood resource of the respondents.
- The insecurity prevented 4 percent of respondents from earning money or going to work. The insecurity preventing from earning money or going to work was significantly related to the sex of the respondents.
- The insecurity prevented 3 percent of respondents' children from going to school. The insecurity preventing their children from going to school was significantly related to the sex and the livelihood resource of the respondents.
- 86 percent of respondents believed that their communities were somewhat peaceful.
- 55 percent of respondents believed that the number of disputes or amount of tension remained the same in their areas in the last six months, followed by 30 percent of respondents who believed that disputes had decreased over the same period of time. The perception on the frequency of disputes was significantly related to the caste/ ethnicity of the respondents.

### 3.5.1 Avoided Areas

There were some areas people mostly avoided going during the night than day due to insecurity. 16 percent (66 of 400) of respondents avoided going to such areas during the day time (Chart 21). However, the avoided area during day time was significantly related to sex of the respondents.<sup>40</sup> Females tended more to avoid movement in some areas as indicated by 22 percent of 136 female respondents. Likewise, avoiding areas during day time was significantly related to the caste/ ethnicity. 19 percent of 70 *Dalit* and *Terai/ Madhesi* caste/ ethnic groups typically avoid some places even during day time.<sup>41</sup> Age, religion and livelihood resource did not show significant relationship with the avoided areas during day time.<sup>42</sup> The facts revealed that avoided areas during day time were gender and caste/ ethnicity sensitive.



Likewise, 24 percent (98 out of 401) respondents avoided some areas during nighttime (Chart 22). The avoided area during nighttime was significantly related to the caste/ ethnicity of the respondents, as 34 percent 70 *Dalit* and *Terai/ Madhesi* respondents accepted avoidance.<sup>43</sup> Likewise, the avoided area during nighttime was significantly related to the religion of the respondents as indicated by 48 percent of 29 non-*Hindu* respondents.<sup>44</sup> Sex, age and livelihood resource of the respondents did not show significant relationship with avoided area during nighttime. The facts revealed that the avoided area during nighttime was caste/ ethnicity and religion sensitive.

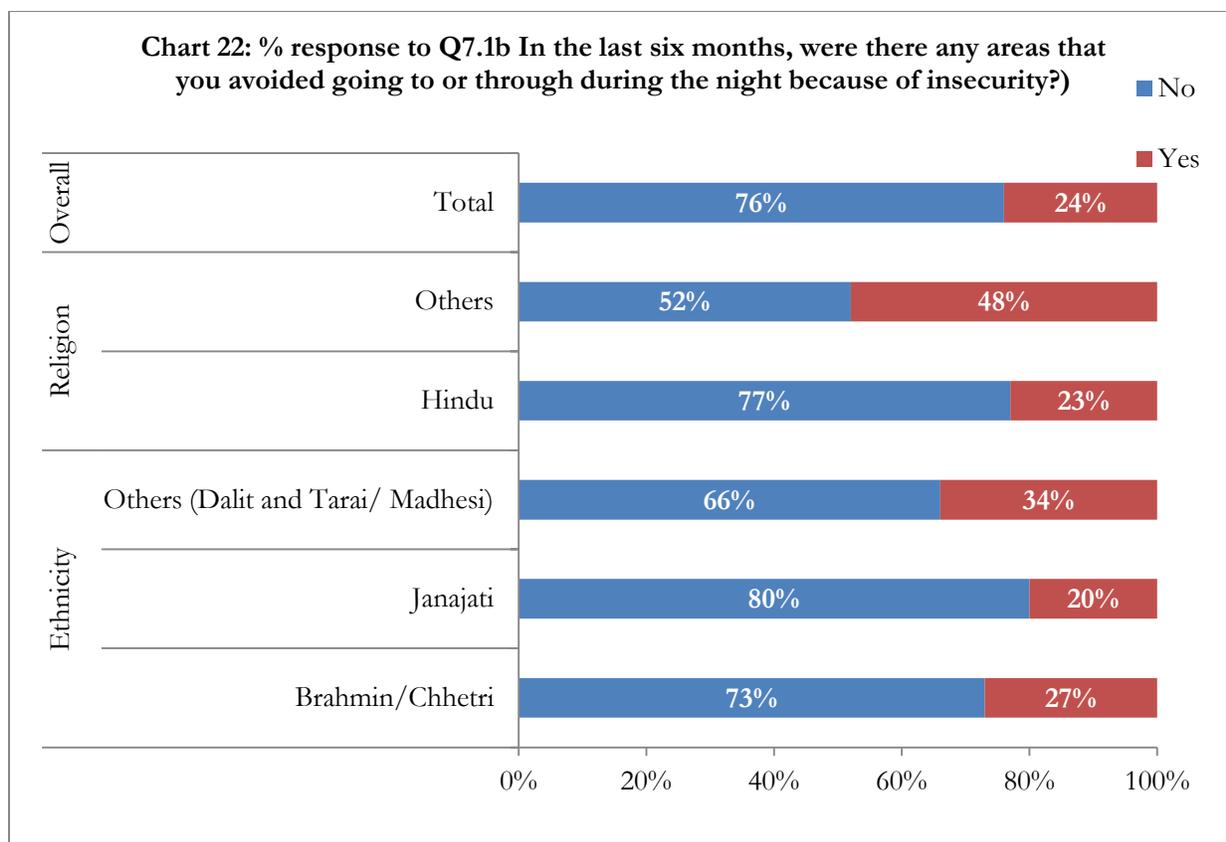
<sup>40</sup> Sex was significant at  $p=0.03$ .

<sup>41</sup> Caste/ ethnicity was categorized into three groups as mentioned in above footnotes. It was significant at  $p<0.01$ .

<sup>42</sup> Age, religion and livelihood resource were categorized into two groups each as mentioned in above footnotes.

<sup>43</sup> Caste/ ethnicity was categorized into three groups as mentioned in above footnotes. It was significant at  $p<0.01$ .

<sup>44</sup> Religion was categorized into two groups as mentioned in above footnotes. It was significant at  $p=0.001$ .



### 3.5.2 Insecurity and Visit to Shared Resources

People's movement to major public places was not restricted due to insecurity, as the majority denied any such restriction. Of all major areas, going to community forest was most restricted. Going to the school was least restricted. Details are elaborated below.

35 percent (141 of 400) of respondents said that insecurity prevented them from going to the community forest (Chart 23). The insecurity preventing the visit to the community forest was significantly related to the sex of the respondents. Relatively more females, as reported by 39 percent of 136 female respondents, were prevented than males. Likewise, the insecurity preventing the visit to the community forest was significantly related to the livelihood resource of the respondent with 47 percent of 59 non-farmers reporting that insecurity prevented them visiting the community forest. The insecurity preventing the visit to the community forest was insignificantly related to the caste/ ethnicity and age of the respondent. The facts revealed that insecurity preventing the visit to the community forest was sex and livelihood resource sensitive.<sup>45</sup>

<sup>45</sup> Sex was significant at  $p < 0.01$  and livelihood resource was significant at  $p = 0.01$ . Caste/ ethnicity was categorized into three groups; and age, religion and livelihood resource were categorized into two groups respectively as mentioned in above footnotes. The significance of the relationship between the insecurity preventing the visit to the community forest and religion could not be tested due to inadequate number of response per cell in a cross tabulation to undertake Chi-square test.

16 percent (65 of 400) of respondents reported that insecurity prevented them from going to the market (Chart 23). The insecurity preventing the visit to the market was significantly related to the sex of the respondents, as 22 percent of 136 females reported that insecurity prevented them. Likewise, the insecurity preventing the visit to the market was significantly related to the caste/ ethnicity of the respondents. For 24 percent of 120 *Brahmins/ Chhetris*, insecurity prevented their visiting the market. The insecurity preventing the visit to the market was significantly related to the livelihood resource of the respondents. For 22 percent of 59 non-farmers, insecurity prevented their visiting the market. The insecurity preventing their visiting the market was not significantly related to the age of the respondents. The facts revealed that the insecurity preventing the visit to the market was sex, caste/ ethnicity and livelihood resource sensitive.<sup>46</sup>

Only 3 percent (12 of 400) of respondents reported that insecurity prevented them from getting water for the household (Chart 23). The significance of the relationship between the insecurity preventing the visit to fetch water and the respondent characteristics - sex, age, caste/ ethnicity, religion and livelihood resource could not be tested due to inadequate number of response per cell in a cross tabulation. However, there were some variations as 16 percent of 265 males as opposed to 4 percent of 135 females reported 'not applicable' to the statement that insecurity prevented them from getting water for the household. Likewise, the 13 percent of 341 farmers as opposed to 2 percent of 59 non-farmers reported 'not applicable' to the statement that insecurity prevented them from getting water for the household.<sup>47</sup>

6 percent (22 of 400) of respondents reported that insecurity prevented them from going to the farmland (Chart 23). The insecurity preventing the visit to the field was significantly related to the sex of the respondents. Although for majority of males and females insecurity did not prevent from going to the farmlands, there were 15 percent of 265 males against 4 percent of 135 females who reported 'not applicable' to the statement that insecurity prevented them from going to the farmland. The facts revealed that the insecurity preventing the visit to the farmland was sensitive to the sex of the respondents.<sup>48</sup>

6 percent (23 of 400) of respondents reported that insecurity prevented them from going to the grazing areas (Chart 23). The insecurity preventing the visit to the grazing land was significantly related to the sex of the respondents. For majority of males and females insecurity did not prevent from going to the grazing areas, however, there were 15 percent of 265 males contrary to 4 percent of 135 females who reported 'not

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<sup>46</sup> Sex was significant at  $p < 0.01$ , the caste/ ethnicity was significant at  $p = 0.01$ ; and the livelihood resource significant at  $p = 0.02$ . Caste/ ethnicity was categorized into three groups; and age, religion and livelihood resource were categorized into two groups respectively as mentioned in above footnotes. The significance of the relationship between the insecurity preventing the visit to the market and religion could not be tested due to inadequate number of response per cell in a cross tabulation to undertake Chi-square test.

<sup>47</sup> Caste/ ethnicity was categorized into three groups; and age, religion and livelihood resource were categorized into two groups respectively as mentioned in above footnotes. The significance of the relationship between the insecurity preventing the visit to fetch water and the respondent characteristics - sex, age, caste/ ethnicity, religion and livelihood resource could not be tested due to inadequate number of response per cell in a cross tabulation to undertake Chi-square test.

<sup>48</sup> Sex was significant at  $p < 0.01$  and livelihood resource at  $p = 0.03$ . Caste/ ethnicity was categorized into three groups; and age, religion and livelihood resource were categorized into two groups respectively as mentioned in above footnotes. The significance of the relationship between the insecurity preventing the visit to the field; and age, caste/ ethnicity, religion and livelihood resource of the respondents could not be tested due to inadequate number of response per cell in a cross tabulation to undertake Chi-square test.

applicable' to the statement that insecurity prevented them from going to the grazing areas. The facts revealed that the insecurity preventing the visit to the grazing areas was sensitive to the sex of the respondents.<sup>49</sup>

4 percent (16 of 400) of respondents reported that insecurity prevented them from moving animals to water (Chart 23). The insecurity preventing the move of animals to water was significantly related to the sex of the respondents. For majority of males and females insecurity did not prevent from moving animals to water. However, there were 15 percent of 265 male respondents contrary to 4 percent of 135 females who reported 'not applicable' to the statement that insecurity prevented them from moving animals to water. The facts revealed that the insecurity preventing from moving animals to water was sensitive to the sex of the respondents.<sup>50</sup>

4 percent (15 of 399) of respondents reported that insecurity prevented them from earning money or going to work (Chart 23). The insecurity preventing from earning money or going to work was significantly related to the sex of the respondents. For majority of males and females insecurity did not prevent from earning money or going to work. However, there were 16 percent of 265 males contrary to 4 percent of 134 females who reported 'not applicable' to the statement that insecurity prevented them from earning money or going to work. The facts revealed that the insecurity preventing from earning money or going to work was sensitive to the sex of the respondents.<sup>51</sup>

3 percent (11 of 400) of respondents reported that insecurity prevented their children from going to school (Chart 23). The significance of the relationship between the insecurity preventing respondents' children from going to school and the respondent characteristics - sex, age, caste/ ethnicity, religion and livelihood resource could not be tested due to inadequate number of response per cell in a cross tabulation. However, there were some variations in the response as there were 16 percent of 264 males as opposed to 4 percent of 136 females who reported 'not applicable' to the statement that insecurity prevented their children from going to school.<sup>52</sup>

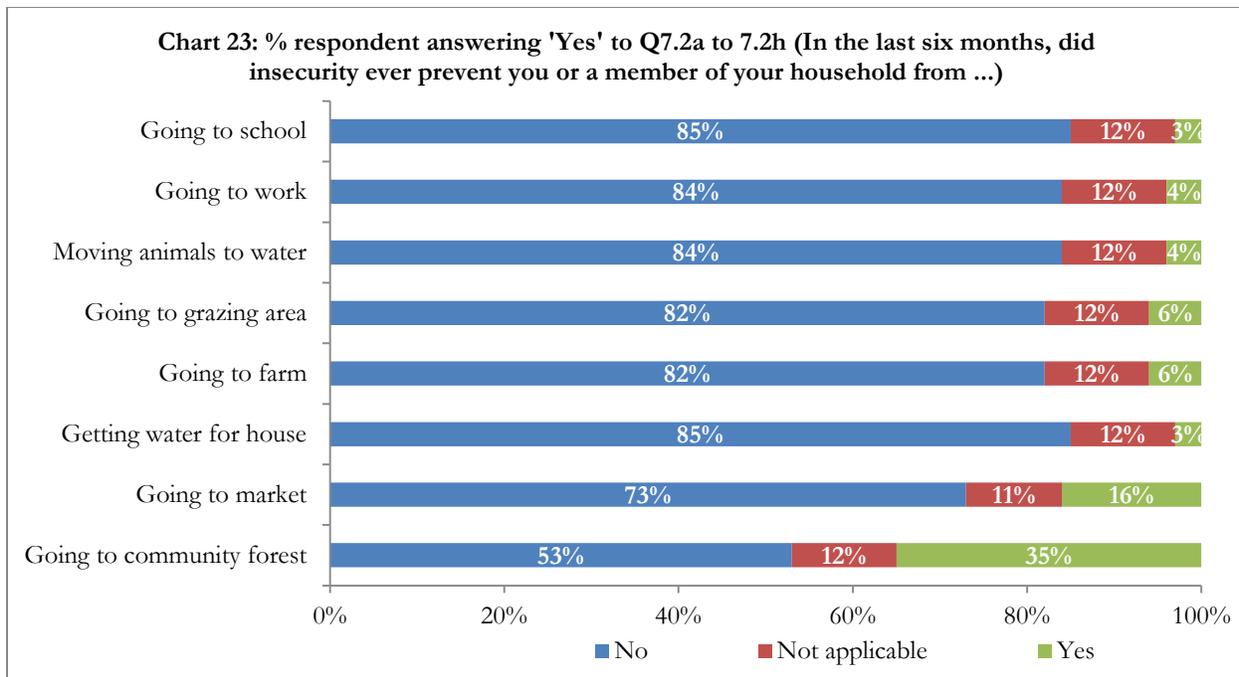
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<sup>49</sup> Sex was significant at  $p < 0.01$  and livelihood resource at  $p = 0.01$ . Caste/ ethnicity was categorized into three groups; and age, religion and livelihood resource were categorized into two groups respectively as mentioned in above footnotes. The significance of the relationship between the insecurity preventing the visit to the grazing land; and age, caste/ ethnicity, religion and livelihood resource of the respondents could not be tested due to inadequate number of response per cell in a cross tabulation to undertake Chi-square test.

<sup>50</sup> Sex was significant at  $p < 0.01$  and livelihood resource at  $p = 0.02$ . Caste/ ethnicity was categorized into three groups; and age, religion and livelihood resource were categorized into two groups respectively as mentioned in above footnotes. The significance of the relationship between the insecurity preventing the move of animals to water; and age, caste/ ethnicity, religion and livelihood resource of the respondents could not be tested due to inadequate number of response per cell in a cross tabulation to undertake Chi-square test.

<sup>51</sup> Sex was significant at  $p < 0.01$ . Caste/ ethnicity was categorized into three groups; and age, religion and livelihood resource were categorized into two groups respectively as mentioned in above footnotes. The significance of the relationship between the insecurity preventing the move of animals to water; and age, caste/ ethnicity, religion and livelihood resource of the respondents could not be tested due to inadequate number of response per cell in a cross tabulation to undertake Chi-square test.

<sup>52</sup> Both sex and livelihood resource were significant at  $p < 0.01$  respectively. Caste/ ethnicity was categorized into three groups; and age, religion and livelihood resource were categorized into two groups respectively as mentioned in above footnotes. The significance of the relationship between the insecurity preventing their children from going to school; and the respondent characteristics - sex, age, caste/ ethnicity, religion and livelihood resource could not be tested due to inadequate number of response per cell in a cross tabulation to undertake Chi-square test.



### 3.5.3 Level of Community Peace

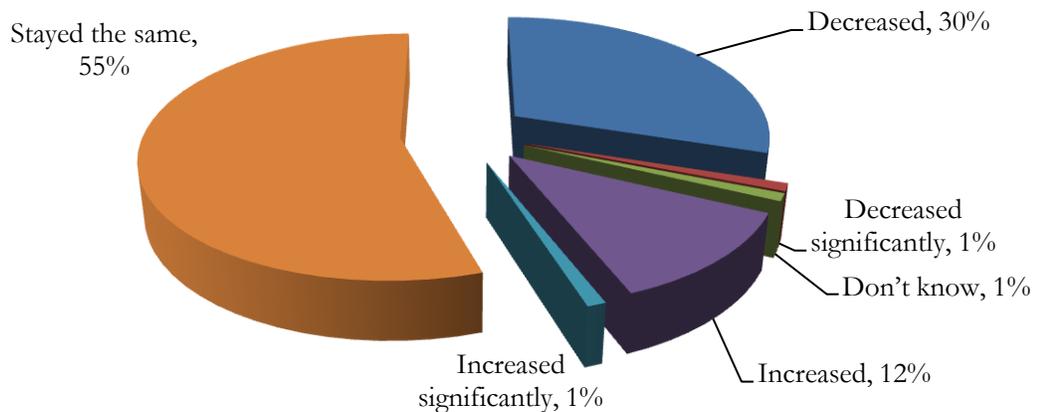
86 percent of 396 respondents believed that their communities were somewhat peaceful to peaceful. The level of community peace was not related significantly to the sex, caste/ ethnicity, age or livelihood resource of the respondents.<sup>53</sup>

### 3.5.4 Occurrence of Dispute

55 percent of 397 respondents believed that the number of disputes or levels of tension remained the same in their areas in the last six months, followed by 30 percent of respondents who believed that the number of disputes had decreased over the same period of time (Chart 24).

<sup>53</sup> Caste/ ethnicity was categorized into three groups; and age, religion and livelihood resource were categorized into two groups respectively as mentioned in above footnotes. The significance of the relationship between the level of community peace and religion could not be tested due to inadequate number of response per cell in a cross tabulation to undertake Chi-square test.

**Chart 24: % response to Q7.4 In the last six months, has the number of disputes or tensions in your area...**



In a cross tabulation among 394 respondents who knew the frequency of disputes, the perception on the frequency of disputes was significantly related to the caste/ ethnicity of the respondents. Only 19 percent of 70 Dalit and *Terai/ Madhesi* respondents believed that the disputes had decreased. Sex, age and livelihood resource were not significantly related to the perception on the frequency of dispute. The facts revealed that the perception over frequency of disputes was caste/ ethnicity sensitive.

### 3.6 Relationship between Conflicting Groups

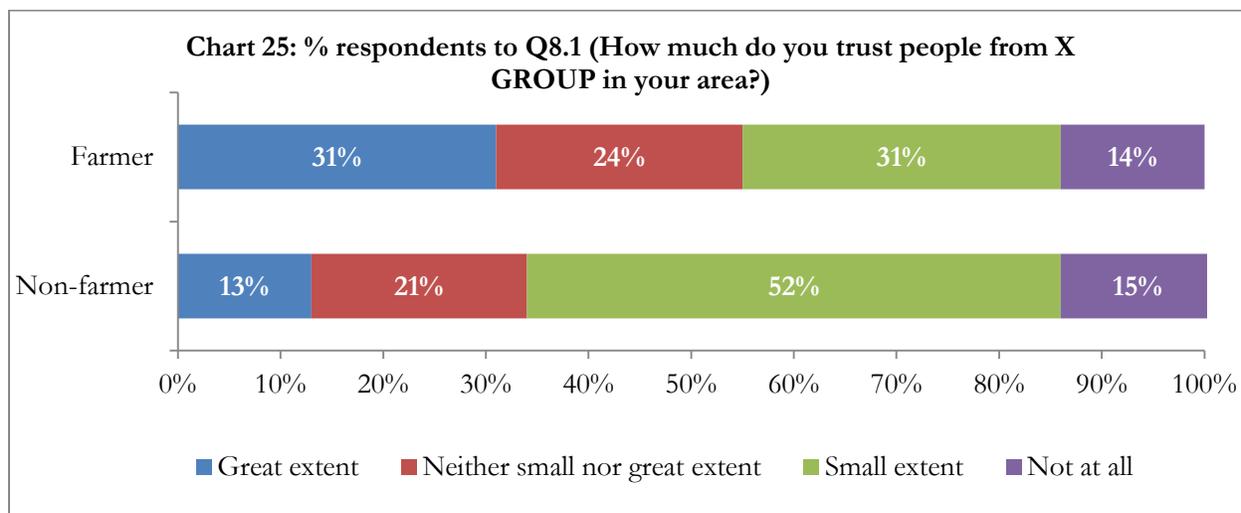
#### Key Findings: Relationship between Conflicting Groups

- 26 percent of respondents reported that they trusted the people from the conflicting groups 'to a small extent', followed by 'neither small nor great extent'. The extent of trust was related significantly to the livelihood resource of the respondents.
- 50 percent of respondents interacted with the conflicting groups. The interaction was significantly related to the perception on the conflict.
- 55 percent of respondents had 'somewhat positive' interaction with the conflicting groups, followed by 30 percent of respondents who had 'neither positive nor negative' interaction.
- 73 percent of respondents admitted that the members of the conflicting group had accessed the natural resources in the past six months. The perception on the access to natural resources by the conflicting group is significantly related to the perception that the dispute over the community forest resources persisted.
- 45 percent of respondents 'agreed' that they benefited economically from cooperating with the members of the conflicting group, followed by 31 percent who 'disagreed'.
- Relatively higher proportion of respondents (36 percent of 216 respondents) choosing 'Yes' to conflict declined inclusion by choosing 'No' to inclusion. The facts indicated that the inclusive management of the community forest resource would decrease conflict.
- 32 percent of respondents believed that the community forest resource management was equitable, transparent and inclusive.

### 3.6.1 Trust the Conflicting Group

26 percent of 368 respondents reported that they trusted the people from the conflicting groups ‘to a small extent’, followed by ‘neither small nor great extent’ (23 percent). Of the total respondents, 3 percent refused to answer (Chart 25).

In a cross tabulation among 356 respondents who trusted the conflicting group, the extent of trust was related significantly to the livelihood resource of the respondents. 52 percent of 48 non-farmers did not trust or trusted ‘to a small extent’. The extent of trust did not relate significantly to the sex, age and caste/ ethnicity of the respondents.<sup>54</sup> The facts revealed that the level of trust was livelihood resource sensitive.



### 3.6.2 Interaction with Conflicting Group

Interaction with the members of the conflicting group is important for identifying the issues and negotiating to address them.

Facts are elaborated to justify this theory of change based on the response to some questions, although they may not directly reflect the theory.

In that pursuit, 50 percent of 369 respondents interacted with the conflicting groups. There was no significant variation by sex, age, caste/ ethnicity, religion and livelihood resource of the respondents. However, in a cross tabulation among 331 respondents who interacted with the members of the conflicting group and put views on the dispute over the community forest resources, the relation was significant. 58 percent of 241

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<sup>54</sup> Chi-square test was undertaken to test the significance of the relationship between the ‘extent of trust’, and age, sex, caste/ ethnicity, religion and livelihood resource of the respondent households. The response to the extent of trust was grouped into four categories - ‘Great extent’, ‘Neither great nor small’, ‘Small extent’ and ‘Not at all’ dropping ‘Refuse to answer’. The age, religion and livelihood resource were categorized into two groups respectively as mentioned in above footnote. The caste/ ethnicity was categorized into three groups as mentioned in the above footnotes. The significance of the relationship between the level of trust and religion could not be tested using Chi-square test due to inadequate number of response per cell in a cross tabulation.

respondents who admitted the dispute over the community forest resources interacted with the members of the conflicting group.<sup>55</sup>

55 percent of 197 respondents had ‘somewhat positive’ interaction with the conflicting groups, followed by 30 percent of respondents who had ‘neither positive nor negative’ interaction. None of the attributes had significant relationship with the type of interaction.<sup>56</sup>

### ***3.6.3 Access of Conflicting Group to Natural Resources***

73 percent of 372 respondents admitted that the members of conflicting group accessed the natural resources in the past six months. The perception on the access to natural resource by the conflicting group is significantly related to the perception that the dispute over the community forest resources persisted.<sup>57</sup> In a cross tabulation of 299 respondents between those two variables, 88 percent of 229 respondents who admitted that the members of the conflicting group had access to the natural resources also admitted that the dispute over the community forest resources persisted. The facts revealed that the access to natural resource was the cause of dispute.

### ***3.6.4 Benefit from Cooperation with Conflicting Group***

45 percent of 395 respondents ‘agreed’ that they benefited economically from cooperating with the members of the conflicting group, followed by 31 percent who ‘disagreed’. In a cross tabulation among 350 respondents, 52 percent of 97 respondents who denied that there was dispute agreed that they benefited economically from cooperating with the members of the conflicting group.

***IRMI Objective 3: Enhance the sustainability of negotiated agreements by engaging communities in joint environmental and economic development initiatives***

***IRMI Indicator 3.6: % change in number of people who believe that there is a tangible benefit to cooperation. Disaggregate by age, gender, ethnicity, caste, and religion.***

84 percent of 394 respondents had tangible benefit to cooperation regarding natural resource use and management in their communities. 10 percent of respondents did not benefit tangibly and 6 percent did not know whether there had tangible benefit to cooperation.

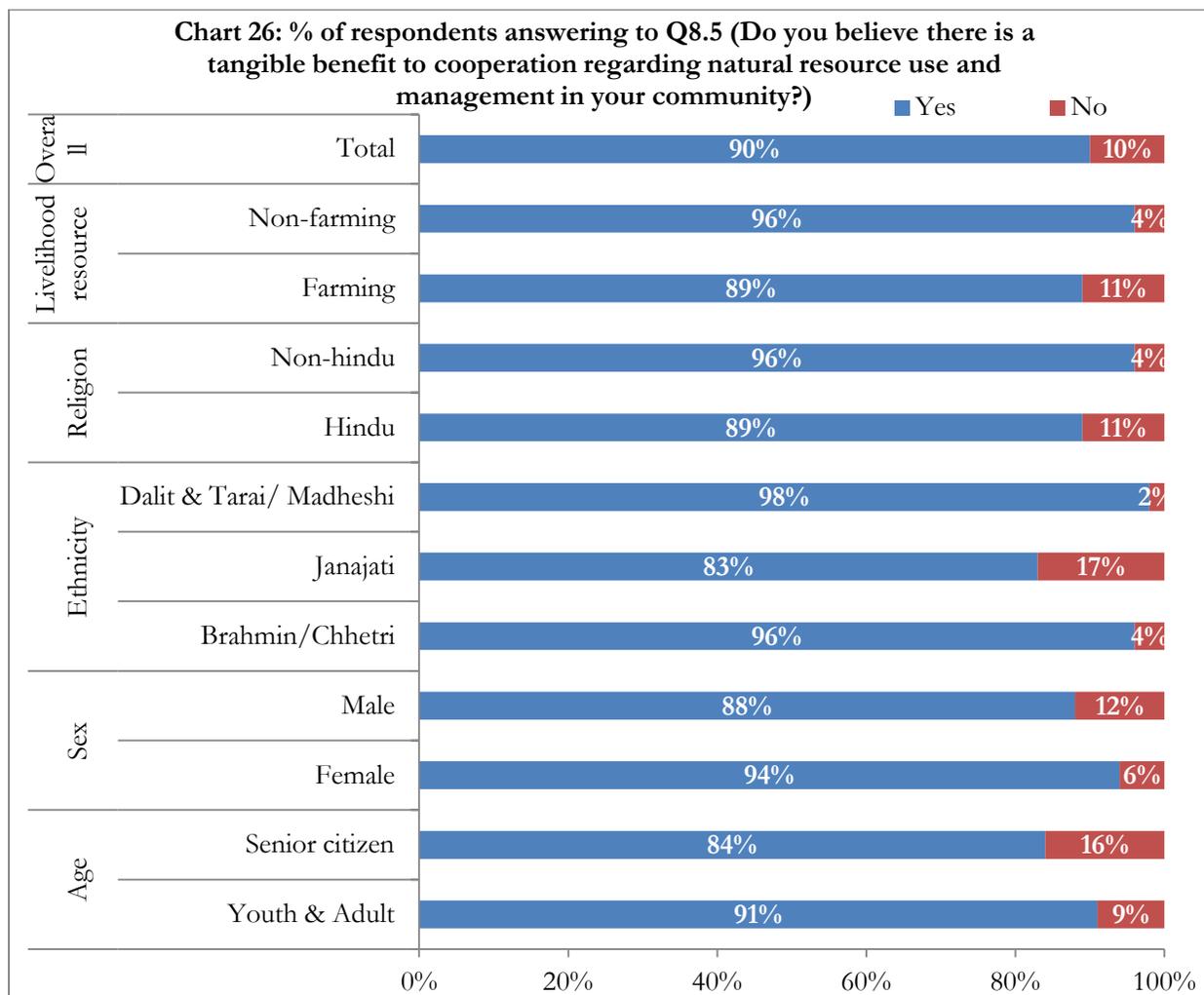
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<sup>55</sup> Chi-square test was undertaken to test the significance of the relationship between the ‘interaction’, and age, sex, caste/ ethnicity, religion and livelihood resource of the respondent households. The age, religion and livelihood resource were categorized into two groups respectively as mentioned in above footnote. The caste/ ethnicity was categorized into three groups as mentioned in the above footnotes.

<sup>56</sup> Chi-square test was undertaken to test the significance of the relationship between the ‘type of interaction’, and age, sex, caste/ ethnicity, religion and livelihood resource of the respondent households. The response to the type of interaction was grouped into three categories - ‘Positive’, ‘Neither positive nor negative’ and ‘Negative’. The age, religion and livelihood resource were categorized into two groups respectively as mentioned in above footnote. The caste/ ethnicity was categorized into three groups as mentioned in the above footnotes. The significance of the relationship between the type of interaction; and age, caste/ ethnicity, religion and livelihood resource could not be tested using Chi-square test due to inadequate number of response per cell in a cross tabulation.

<sup>57</sup> Perception on the dispute was significant at  $p < 0.01$ .

In a cross tabulation among 370 respondents who had tangible benefit to cooperation regarding natural resource use and management in their communities (chart 26), the perception on the tangible benefit was significantly related to the caste/ ethnicity of the respondents. Relatively, a lower proportion of Janajati respondents than other caste/ ethnic groups had tangible benefit to cooperation regarding natural resource use and management in their communities.<sup>58</sup> Thus, the tangible benefit to cooperation regarding natural resource use and management was caste/ ethnic sensitive.



<sup>58</sup> Chi-square test was undertaken to test the significance of the relationship between the perception on the 'tangible benefit from cooperation', and age, sex, caste/ ethnicity, religion and livelihood resource of the respondent households. The response to the tangible benefit from cooperation was grouped into two categories - 'Yes' and 'No' dropping 'Don't know'. The age, religion and livelihood resource were categorized into two groups respectively as mentioned in above footnote. The caste/ ethnicity was categorized into three groups as mentioned in the above footnotes. The caste/ ethnicity was significant at  $p < 0.01$ . The perception on the 'tangible benefit from cooperation' was not related significantly with sex, age and livelihood resource. The significance of the relationship between the tangible benefit from cooperation; and religion could not be tested using Chi-square test due to inadequate number of response per cell in a cross tabulation.

### 3.6.5 Equity, Transparency and Inclusion

**IRMI Goal Indicator 2: % change in # of people who report that natural resource use and management is equitable, transparent, and inclusive. Disaggregate by age, gender, ethnicity, caste, and religion.**

Overall, 32 percent of 404 respondents believed that the community forest resource management was equitable, transparent and inclusive (Chart 27).

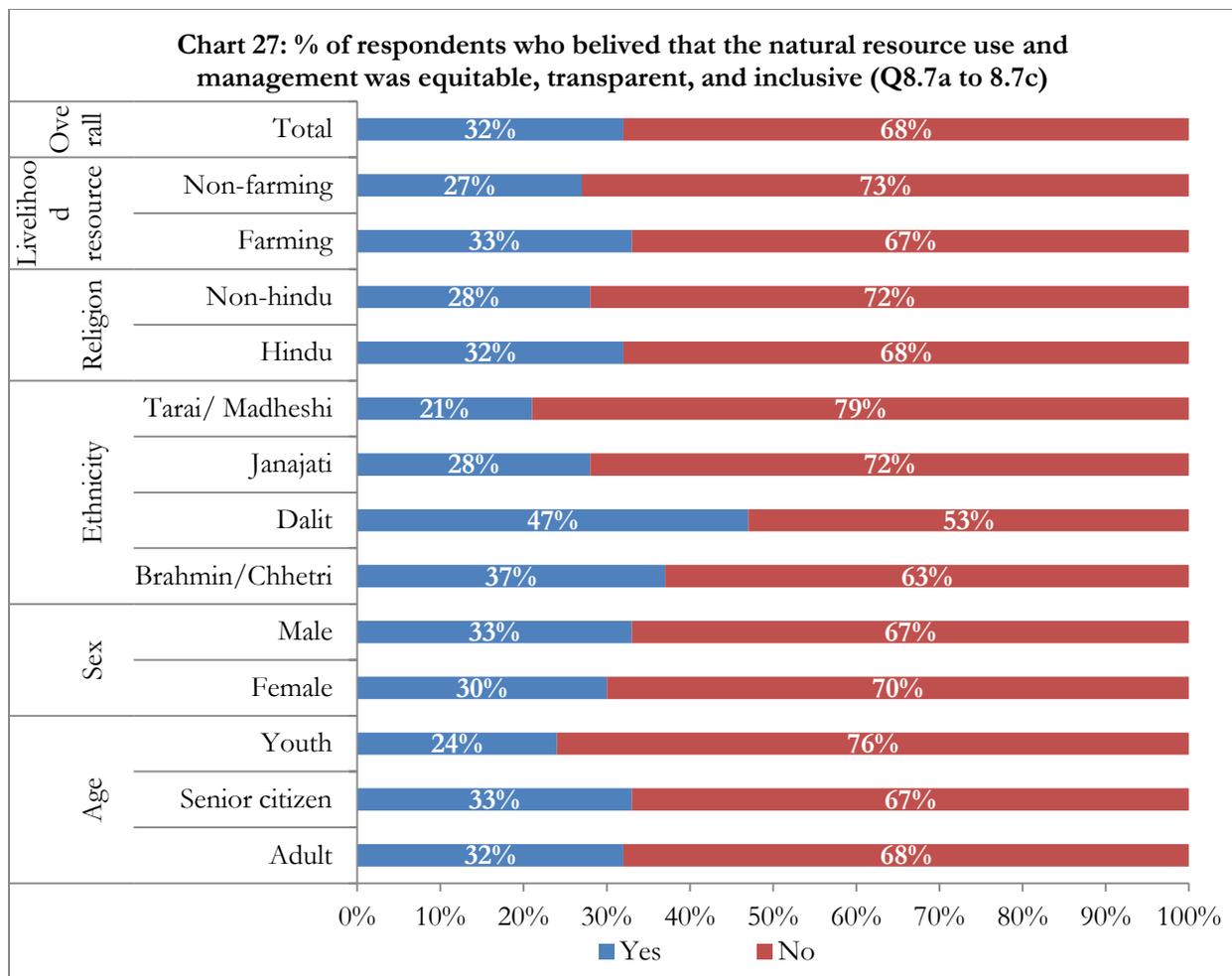
**Community Forestry Guidelines of Nepal (2009) stipulates progress provisions for the poor and excluded communities:**

- Identification and need of specifying the number of households by *Dalit*, *Janjati* and other marginalized groups
- Provision of 50% representation of women from different segments of the community to present in the executive committee of the CFUGs
- Provision of women representation in one of the Chairperson or Secretary positions
- Proportional representation of different caste/ ethnic groups in the executive committee
- Participatory well-being ranking to identify the poor and marginalized users
- Allocation of at least 35 percent of income of the CFUGs for the programs targeting the poor and marginalized users
- Provision of public hearing and public auditing at least once a year

The relation between the perception on equity, transparency and inclusion; and caste/ ethnicity of the respondents was significant. Sex, age, religion and livelihood resource were not significantly related to the 'perception on the equity, transparency and inclusion in community forest resource management'. Unexpectedly, *Dalits* were more convinced than other caste/ ethnic groups, as 47 percent of 34 *Dalits* believed that the community forest resource management was equitable, transparent and inclusive.<sup>59</sup> It was unclear from the data whether this perception was due to the CFUGs having followed the inclusive practices as stipulated in the Community Forest Guidelines so that more *Dalits* believed that the community forest resource management was equitable, transparent and inclusive or for some other unrelated reason (see Box).

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<sup>59</sup> Chi-square was undertaken to test the significance of the relationship between the 'perception on the equity, transparency and inclusion in community forest resource management' and different characteristics of the respondents. The 'perception on the equity, transparency and inclusion in community forest resource management' was categorized into two groups – 'equitable, transparent and inclusive' or 'not equitable, transparent and inclusive'. Age and the caste/ ethnicity were categorized each into three groups as mentioned in above footnotes. Religion and livelihood resource were categorized each into two groups as to make adequate number of response per cell mentioned in above footnotes. Caste/ ethnicity was significantly related at  $p=0.04$ . Sex, age, religion and livelihood resource were not significantly related to the 'perception on the equity, transparency and inclusion in community forest resource management'.



### 3.6.6 Inclusion and Conflict

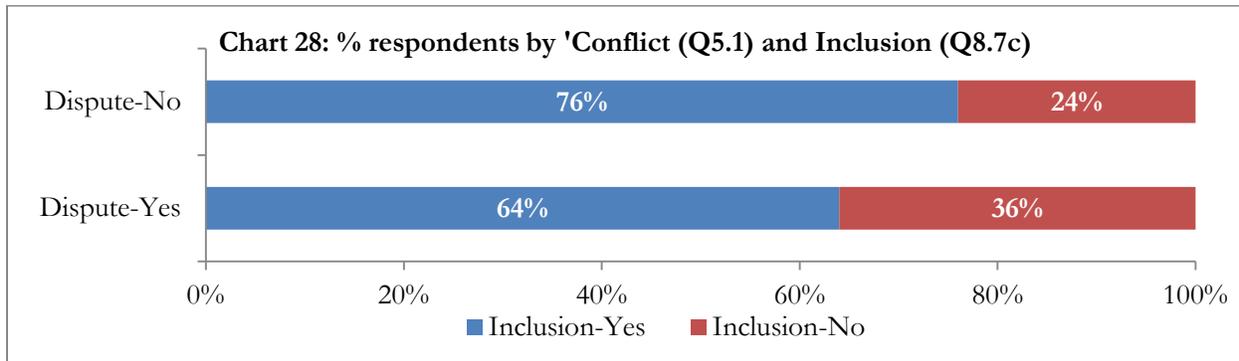
60 percent of 398 respondents believed that the natural resource use and management in their communities were inclusive. For 26 percent, the natural resource use and management was not inclusive. 14 percent did not know whether the natural resource use and management was inclusive or not.

***IRMI Theory of Change 1: If local decision-making related to natural resource use and management is more inclusive, then resource-related conflicts will decrease.***

In an analysis of the relation between inclusion and conflict, the cross tabulation of response to these variables from 304 respondents showed that the relationship between conflict and inclusion was significant.<sup>60</sup> Relatively higher proportion of respondents (76 percent of 88 respondents) who did not have conflict over the community forest resource perceived that the natural resource management and use was inclusive. Unlike, 64 percent of 216 respondents who had conflict over the community forest resource perceived that the

<sup>60</sup> The response to the conflict and the inclusion were both categorized into two groups – ‘yes’ or ‘no’ discarding ‘don’t know’. The relationship was significant at  $p < 0.01$ .

natural resource management and use was exclusive (not inclusive). The facts indicated that the inclusive management of the community forest resource would decrease conflict over the community forest resource (Chart 28).



### 3.7 Governance, Leadership and Conflict Management

#### Key Findings: Governance, Leadership and Conflict Management

- Few households were represented in the EC of the CFUGs, instead mostly as general members. Small number of them 'always' attend meetings and raised issues in the meetings. EC addressed few issues raised by those representatives.
- 40 percent of respondents had 'some' influence over the local natural resource management decisions in their communities, followed by 'not very much' (29 percent).
- Higher proportion of respondents (38 percent of 199) who accepted that they had conflict over the community forest resource had 'not very much' influence over the community forest use and management. The fact indicated that the influence over the natural resource management decision would reduce conflict.
- 42 percent of respondents did not know how much influence they had over government planning and decision-making related to natural resource use and management in their communities.
- Elders/ traditional leaders were the main actors who were involved and influential in resolving disputes in the communities, followed by ethnic or indigenous leaders.
- Traditional leaders were influential also because they were most often involved in mediation. Government officials were less involved and thus were not very influential.
- Community based dispute resolution would have been much stronger had a traditional leader joined with other ethnic or indigenous leaders to resolve disputes.
- The communities did seem much interested in the involvement of ethnic or indigenous leaders in the dispute mediation.
- 77 percent of respondents were aware of rights and responsibilities to natural resource use and management.

### ***3.7.1 Household Representation and Decision Making***

The Executive Committee (EC) of the CFUGs is the main decision making body. The practice of addressing the issues raised by its members is important for EC's accountability toward its members and communities at large.

Overall, few households were represented in the EC of the CFUGs, but served mostly as general members. Few of them 'always' attended meetings and raised issues in the meetings. Female respondents were almost equally convinced that their representatives 'always' attended meetings. However, only males were convinced that their household representatives 'always' raised issues in the EC meetings and the EC 'always' settled the issues the household representatives raised (Chart 29). It indicated that females were convinced about attending the meetings, but were not convinced that their household representatives could influence the decision making process. The details of this series are elaborated below.

Only 8 percent (33 of 396) of respondents had their households represented in the EC of the CFUGs. 2 percent did not know whether they were represented or not. Of those 33 respondents, 24 were males and 6 were females (Q9.1a).

Of those 33 respondents who had their households represented, 30 responded to the question 9.1b (If yes, what position does your household member hold in the executive committee?). Of those 30 respondents who had representation in the executive committee, 15 male and 7 female respondents said their households were represented as 'members' in the executive committees (Q9.1b). Of them, 4 male and 2 female respondents said that their household members were represented as key position holders such as Chairperson, Secretary or Treasurer.<sup>61</sup>

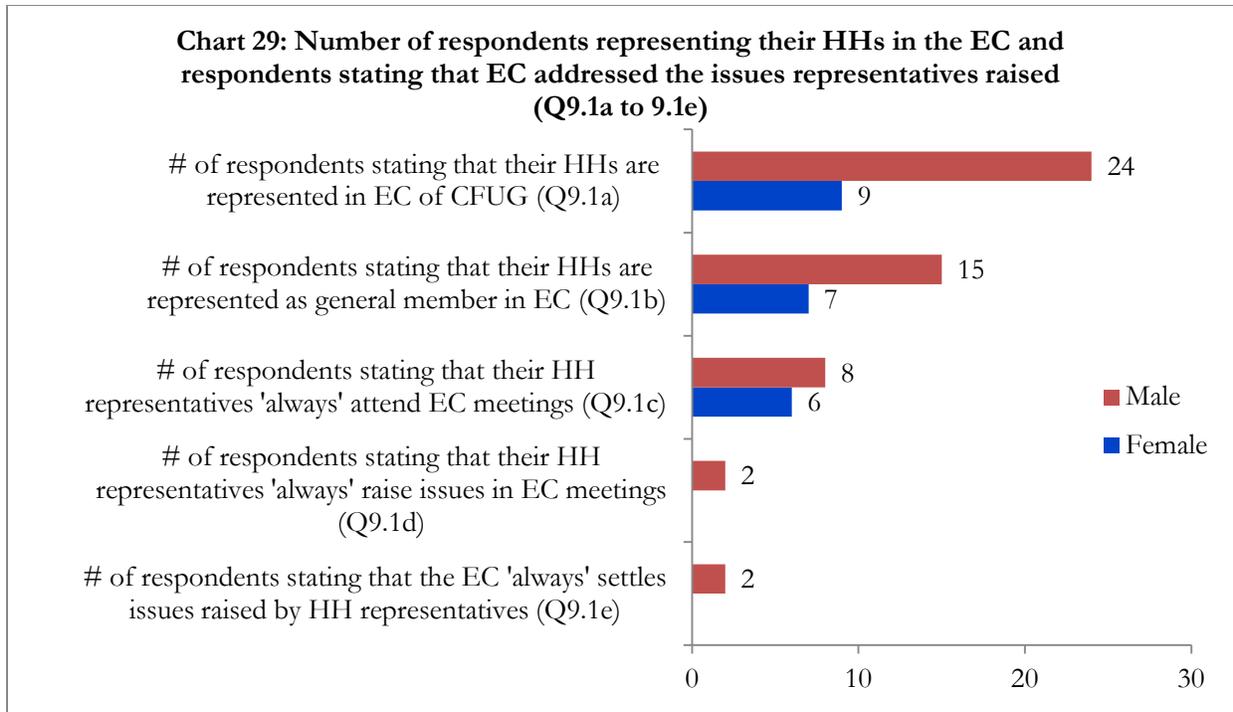
14 of 30 respondents who had their representatives as general members said that their representatives 'always' attended the meetings in the EC, including 8 male and 6 female respondents (Q9.1c).

Only 2 males of 30 respondents who had their household members represented as general members in the EC believed that their representatives 'always' raised the issues relating to managing the conflict in the meetings of the Executive Committee (Q9.1d).

Likewise, only 2 males of 30 respondents that had household members represented as general members in the EC believed that the Executive Committee 'always' settled the issues their household members raised relating to managing the conflict (Q9.1e).

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<sup>61</sup> Community Forest Guidelines (2009) necessitates that one of two key position holders namely Chairperson or Secretary in the CFUGs should be female.



### 3.7.2 Community Members' Influence over Natural Resource Management Decisions

***IRMI Objective 2: Increase inclusive and participatory resource-related decision among community and government bodies***

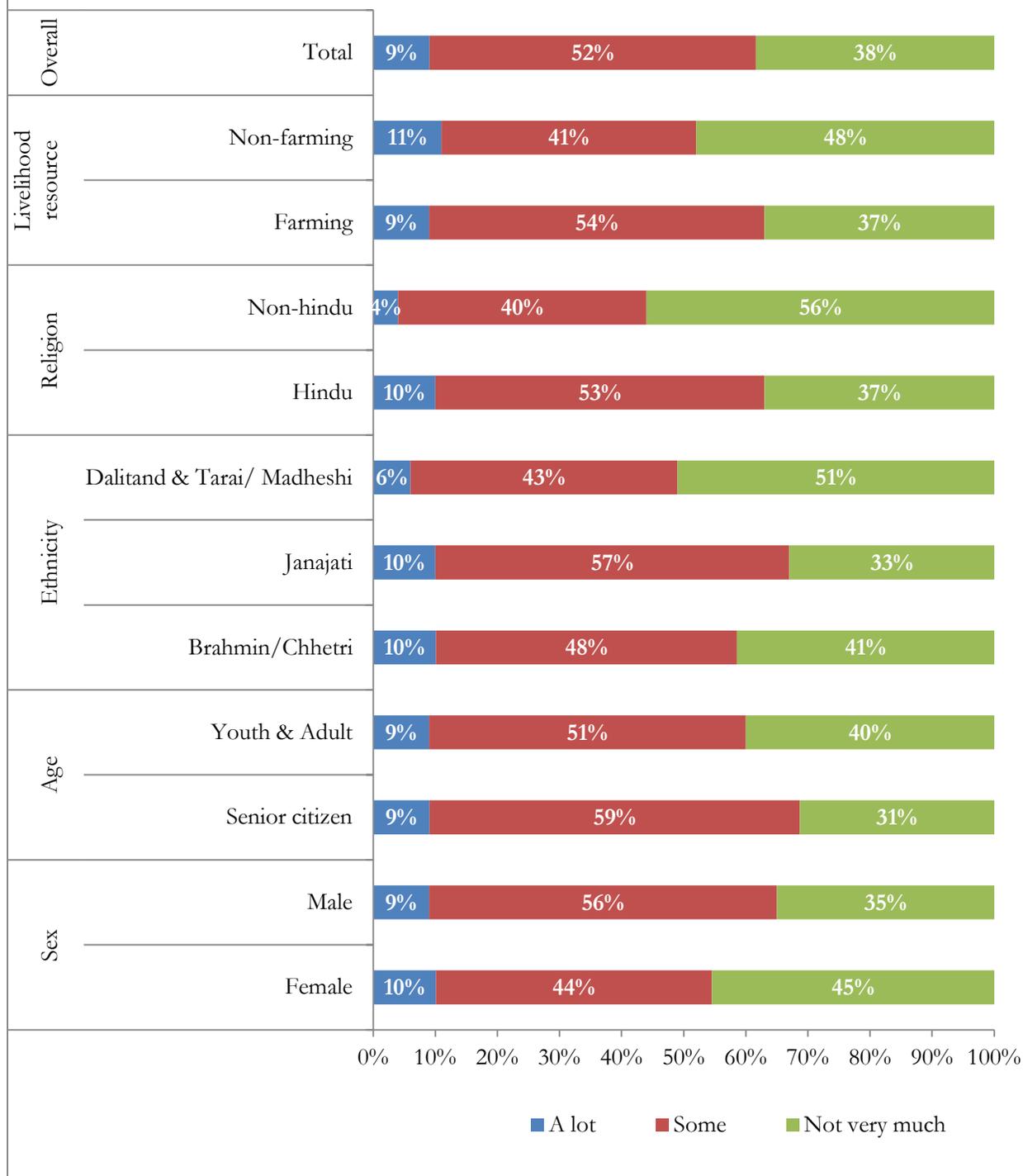
***IRMI Objective 2 Indicator 2.2: % change in perceptions of community members that they can influence local natural resource management decisions. Disaggregate by age, gender, ethnicity, caste, and religion***

40 percent of 402 respondents had 'some' influence over the local natural resource management decisions in their communities, followed by 'not very much' (29 percent). 23 percent did not know whether they could influence the local natural resource management decision.

In a cross tabulation among 308 respondents who knew and could scale their perception on their influence over the local natural resource management decision, the perception on the influence over natural resource management decision was not related significantly to sex and age of the respondents (Chart 30).<sup>62</sup>

<sup>62</sup> Chi-square test was undertaken to test the significance of the relation between the perception on the influence over natural resource management decision and different characteristics of the respondents. The perception on the influence over natural resource management decision was categorized into three groups – 'a lot', 'some' and 'not very much' ignoring the 'don't know' response. Age, religion and livelihood resource were categorized each into two groups as mentioned in above footnotes. The caste/ ethnicity was categorized into three groups as mentioned in above footnotes. The significance of the relationship between the perception on the influence over natural resource management decision, and caste/ ethnicity, religion and livelihood could not be tested due to inadequate number of response per cell in a cross tabulation.

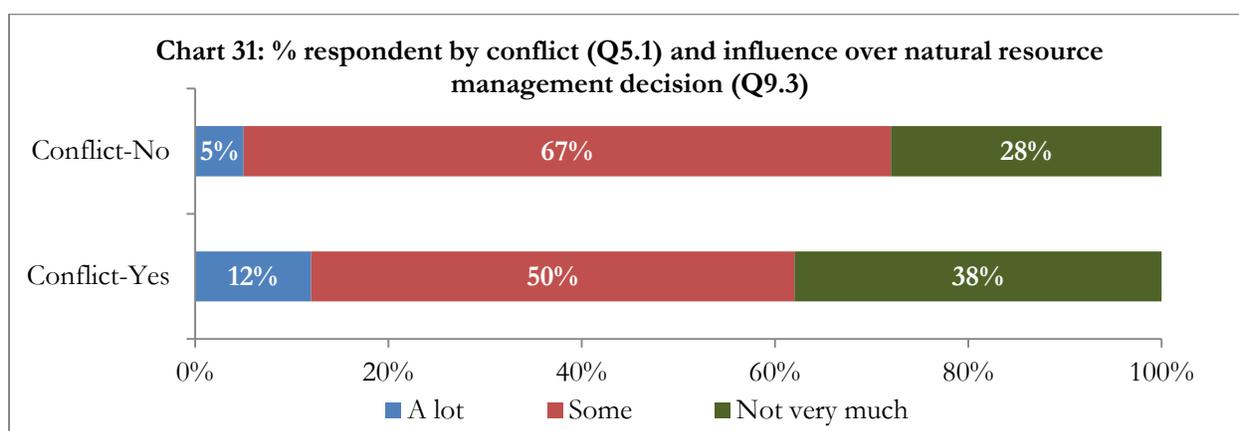
**Chart: 30: % respondent who answered to (Q9.3 How much influence do you have over local natural resource management decisions in your community?)**



### 3.7.3 Influence over Natural Resource Management Decision and Conflict

***IRMI Theory of Change 2: If Nepalis work together to reduce pressure on natural resources, then conflict over these resources will decline and dispute resolution agreements will be more sustainable.***

In an analysis of 277 respondents to assess the relationship between the perceptions of community members that they could influence local natural resource management decisions and conflict over the community forest resources, a higher proportion of respondents (38 percent of 199) who had conflict over the community forest resource had ‘not very much’ influence over the community forest use and management. Unlike, a lower proportion of respondents (28 percent of 78) who did not have conflict had ‘not very much’ influence over natural resource management decisions. The relationship between the perceptions of community members that they could influence local natural resource management decisions and conflict over community forest resources indicated that greater influence over the natural resource management decisions would reduce conflict (Chart 31).



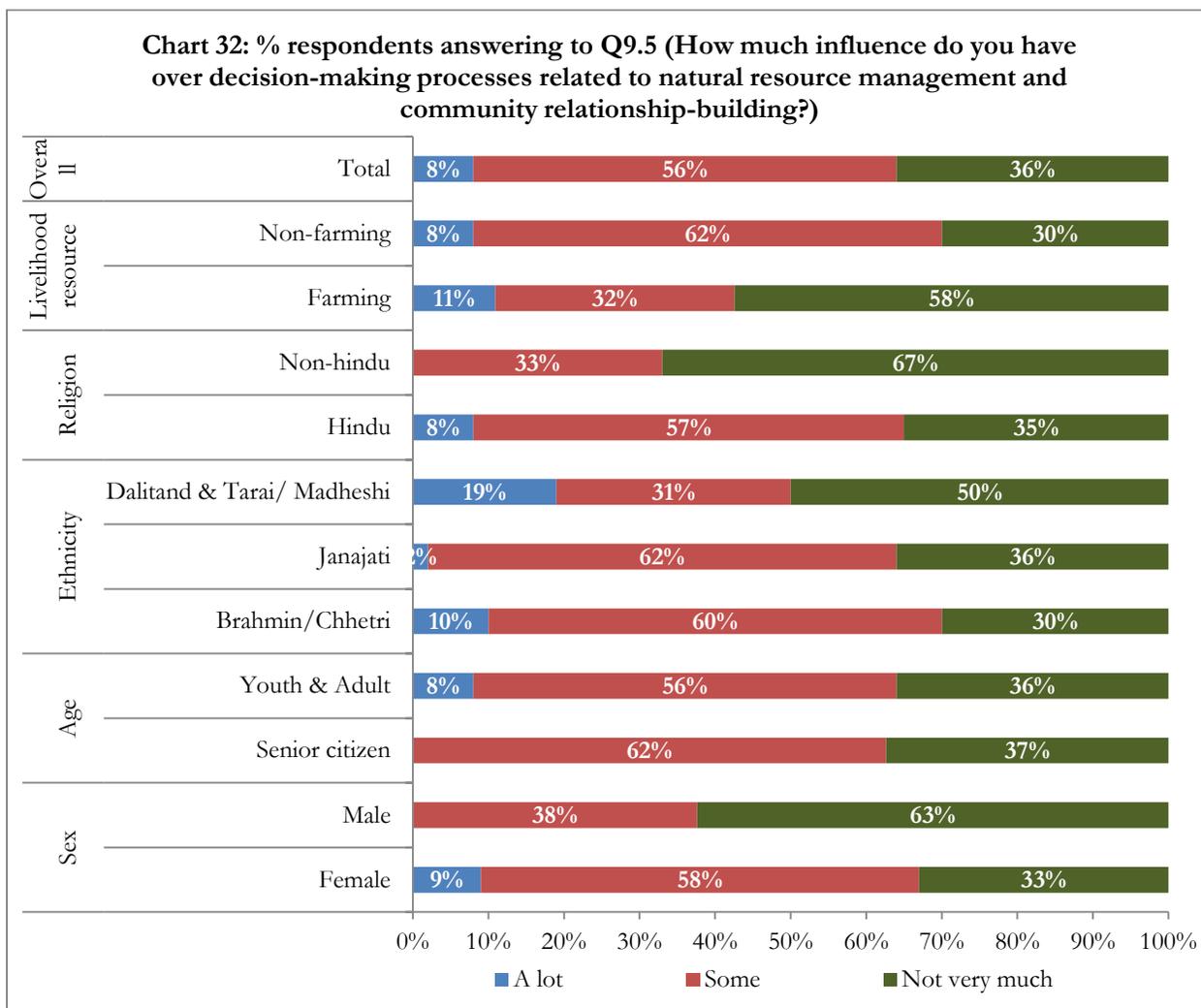
***IRMI Objective 3: Enhance the sustainability of negotiated agreements by engaging communities in joint environmental and economic development initiatives***

***IRMI Objective 3 Indicator 3.2: % change in perceptions of women and youth that they can influence decision-making processes related to natural resource management and community relationship-building. Disaggregate by age, gender, ethnicity, caste, and religion.***

The analysis was undertaken considering all female and male youths, so that there were altogether 145 youth respondents, including 134 females and 11 males responding to that question (Q9.5).

38 percent of 145 respondents had ‘some’ influence over decision-making processes related to natural resource management and community relationship building. 32 percent of respondents did not know whether they had influence or not.

In a cross tabulation among 98 female and male youth respondents who knew that they had influence over natural resource management decisions (chart 32), the perception on the level of influence, although it differed by different characteristics of the respondents, did not have significant relationship with the sex, age, caste/ ethnicity, religion and livelihood resource.



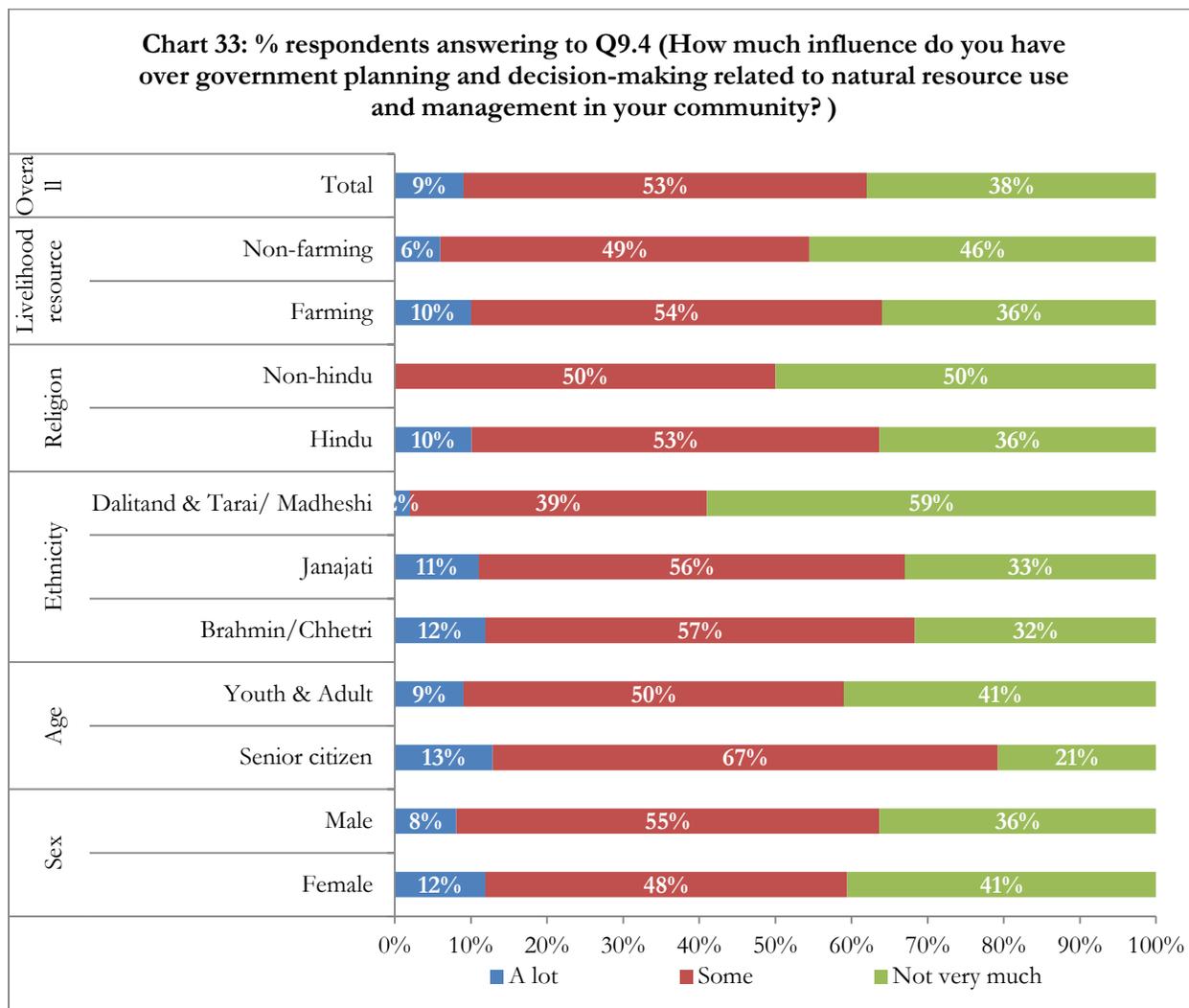
### 3.7.4 Community Members' Influence over Government Planning and Decision Making

***IRMI Objective 2: Increase inclusive and participatory resource-related decision among community and government bodies***

***IRMI Objective 2 Indicator 2.6: % change in perceptions of community members that they can influence government planning and decision-making related to natural resource use and management. Disaggregate by age, gender, ethnicity, caste, and religion.***

42 percent of 400 respondents did not know how much influence they had over government planning and decision-making related to the natural resource use and management in their communities. Besides, 31 percent of respondents had 'some' and 22 percent had 'not very much' influence over the government planning and decision-making related to natural resource use and management.

In a cross tabulation of 234 respondents who knew and scaled how much influence did they have over the government planning and decision making related to the natural resource use and management (chart 33), the relationships of the influence was not significant with the sex, age and the livelihood resource of the respondents.<sup>63</sup>



<sup>63</sup> Chi-square test was undertaken to test the significance of the relation between the perception on the influence over the government planning and decision making related to the natural resource management and use; and different characteristics of the respondents. The perception on the influence over the government planning and decision making related to the natural resource management and use was categorized into three groups – ‘a lot’, ‘some’ and ‘not very much’ ignoring the ‘don’t know’ response. Age, religion and livelihood resource were categorized each into two groups as mentioned in above footnotes. The caste/ ethnicity was categorized into three groups as mentioned in above footnotes. The significance of the relationship between the perception on the influence over the government planning and decision making related to the natural resource management and use, and caste/ ethnicity and religion could not be tested due to inadequate number of response per cell in a cross tabulation.

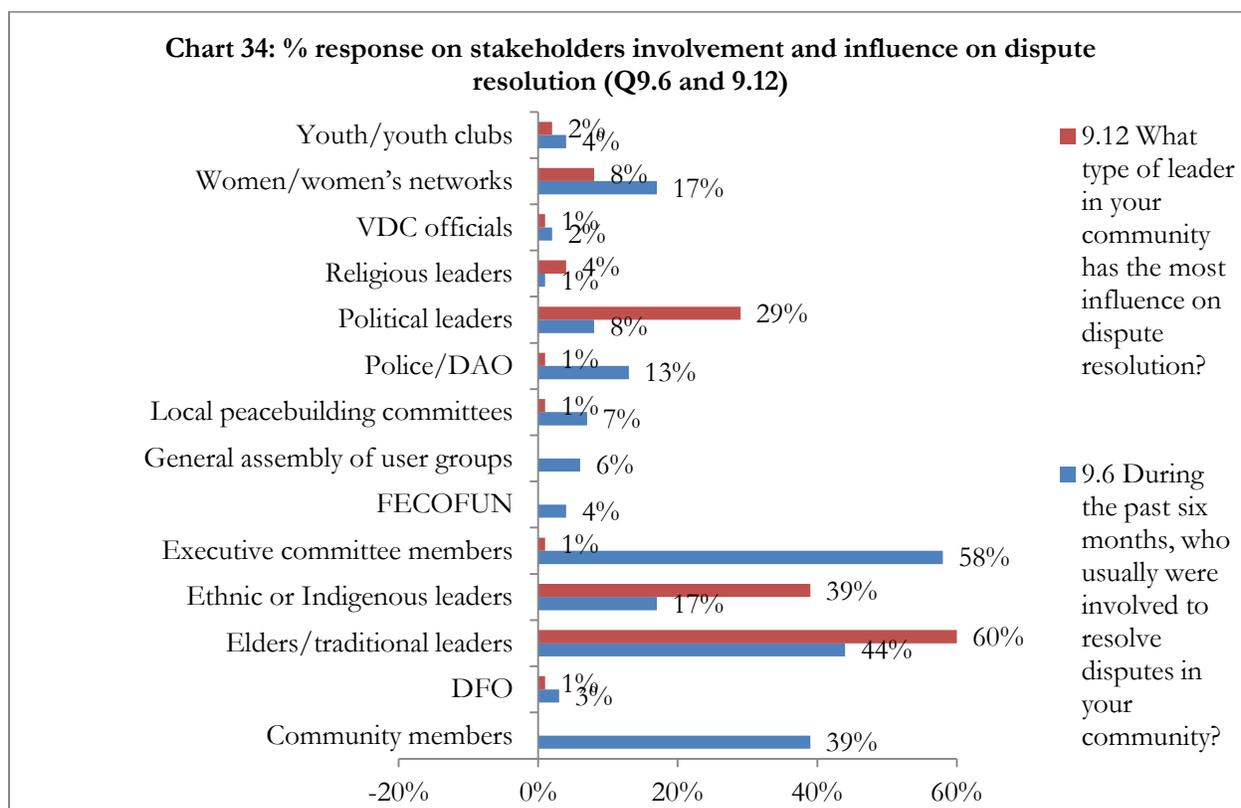
### 3.7.5 Stakeholders and Their Influence in Dispute Resolution

Overall, elders/ traditional leaders were the main actors who were involved and influential in resolving disputes in the communities, followed by ethnic or indigenous leaders.

58 percent of 404 respondents stated that the Executive Committee members of the CFUGs were most commonly involved in dispute resolution in their CFUGs. They were followed by elders/ traditional leaders (44 percent) and community members (39 percent) (Chart 34).

60 percent of 379 respondents stated that elders/ traditional leaders, including social, community or local leaders, were influential in dispute resolution, followed by ethnic or indigenous leaders (39 percent).

There were some stakeholders that respondents believed were involved, but who were not influential. For example, Executive Committees were not believed to be influential, although they were involved in dispute resolution. Besides, Community members, 39 percent of respondents believed that they were involved, but none of the respondents believed that they were influential. Likewise, the General Assembly of users and the Federation of Community Forest Users, Nepal (FECOFUN) were believed to be involved, but not influential.



Other facts also support that traditional leaders were influential because they were most often involved in mediation. Government officials were less involved and thus were not very influential.

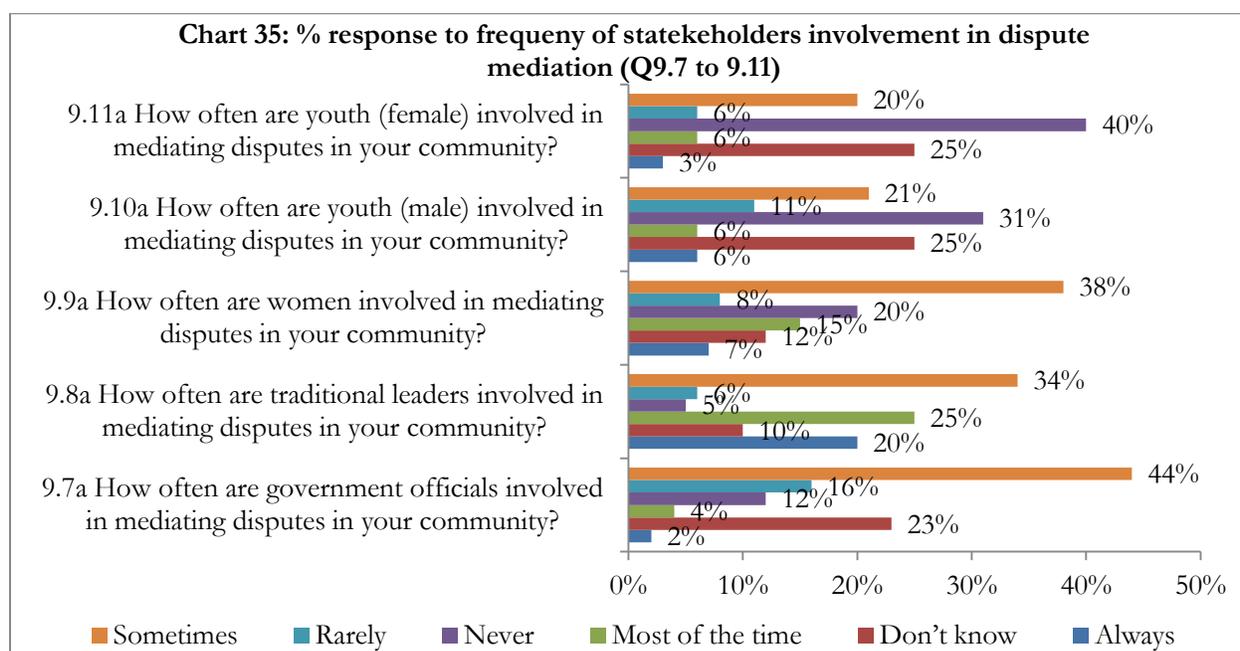
44 percent of 395 respondents stated that the government officials were ‘sometimes’ involved in mediating disputes in their communities. 23 percent of respondents did not know how often the government officials were involved (Chart 35).

34 percent of 396 respondents stated that the traditional leaders were ‘sometimes’ involved in mediating disputes in their communities, followed by ‘most of the time’.

38 percent of 395 respondents stated that females were ‘sometimes’ involved in mediating disputes in their communities. 20 percent of respondents believed that females were ‘never’ involved in the mediating process.

31 percent of 391 respondents stated that male youths were ‘never’ involved in mediating disputes in their communities. 25 percent of respondents did not know whether male youths were involved in the mediating process or not.

40 percent of 392 respondents stated that female youths were ‘never’ involved in mediating disputes in their communities. 25 percent of respondents did not know whether female youths were involved in the mediating process or not.



Community based dispute resolution would have been much stronger had traditional leaders joined with other ethnic or indigenous leaders to resolve disputes. Only 25 percent of 400 respondents believed that community leaders ‘always’ to ‘most of the time’ joined with ethnic or indigenous leaders to resolve disputes. The same proportion of respondents believed that they ‘never’ or ‘rarely’ joined in resolving disputes.

However, the communities did seem interested in the involvement of ethnic or indigenous leaders in dispute mediation. It was indicated by the fact that only 30 percent of 398 respondents stated that the ethnic or indigenous leaders should ‘always’ to ‘most of the time’ be involved in resolving disputes. Still, 13 percent of respondents viewed that ethnic or indigenous leaders should ‘never’ to ‘rarely’ be involved in mediation.

Stakeholders were involved in mediating different types of disputes. Some were related to community forest resource management, others to gender discrimination and social taboos (see boxes).

### **Kinds of disputes in the community that government officials are involved in mediating**

- Unequal distribution of forest products to CFUG members
- Grazing area
- Theft of wood and timber from the forest
- Boundary/ border conflict between CFUGs
- Fighting between youths about young girls
- Disagreement about pond and private land boundary
- Dispute between CFUG and landless people
- Dispute between user and board members
- Community forest encroachment (by landless people)
- Dispute over irrigation water
- Sharing of market shed (Haldarpur, Tarkari bazaar, Manikapur VDC, Banke)
- Crop damage by cattle
- Divorce case
- Rape case
- Racial discrimination
- Inter-caste marriage related case
- Robbery/ theft
- Alcoholism
- Argument due to different political belief

### **Kinds of dispute in the community the traditional leaders are involved in mediating**

- Land boundary conflicts
- Pond boundary
- Unequal distribution of forest products to CFUG members
- Grazing area
- Theft of wood and timber from the forest
- Dispute with landless people
- Executive board does not transparently share the budget of CFUG
- Dispute over irrigation water
- Drinking water
- Villagers' financial transaction
- Crop damage by cattle
- Husband and wife dispute
- Wedding
- Alcoholism
- Robbery/ theft

### **Kinds of dispute in the community females are involved in mediating**

- Unequal distribution of forest products to CFUG members
- Collection of wood and grass
- Theft of wood and timber from the forest
- **Community forest encroachment**
- **Open grazing**
- Dispute between neighbors
- Financial transaction within the group
- Divorce case
- Rape case
- Racial discrimination
- Child marriage
- Second/ multiple marriage
- Dispute between husband and wife
- Alcoholism
- Robbery/ theft

### **3.7.6 Awareness on Rights and Responsibilities**

***IRMI Objective 2: Increase inclusive and participatory resource-related decision among community and government bodies***

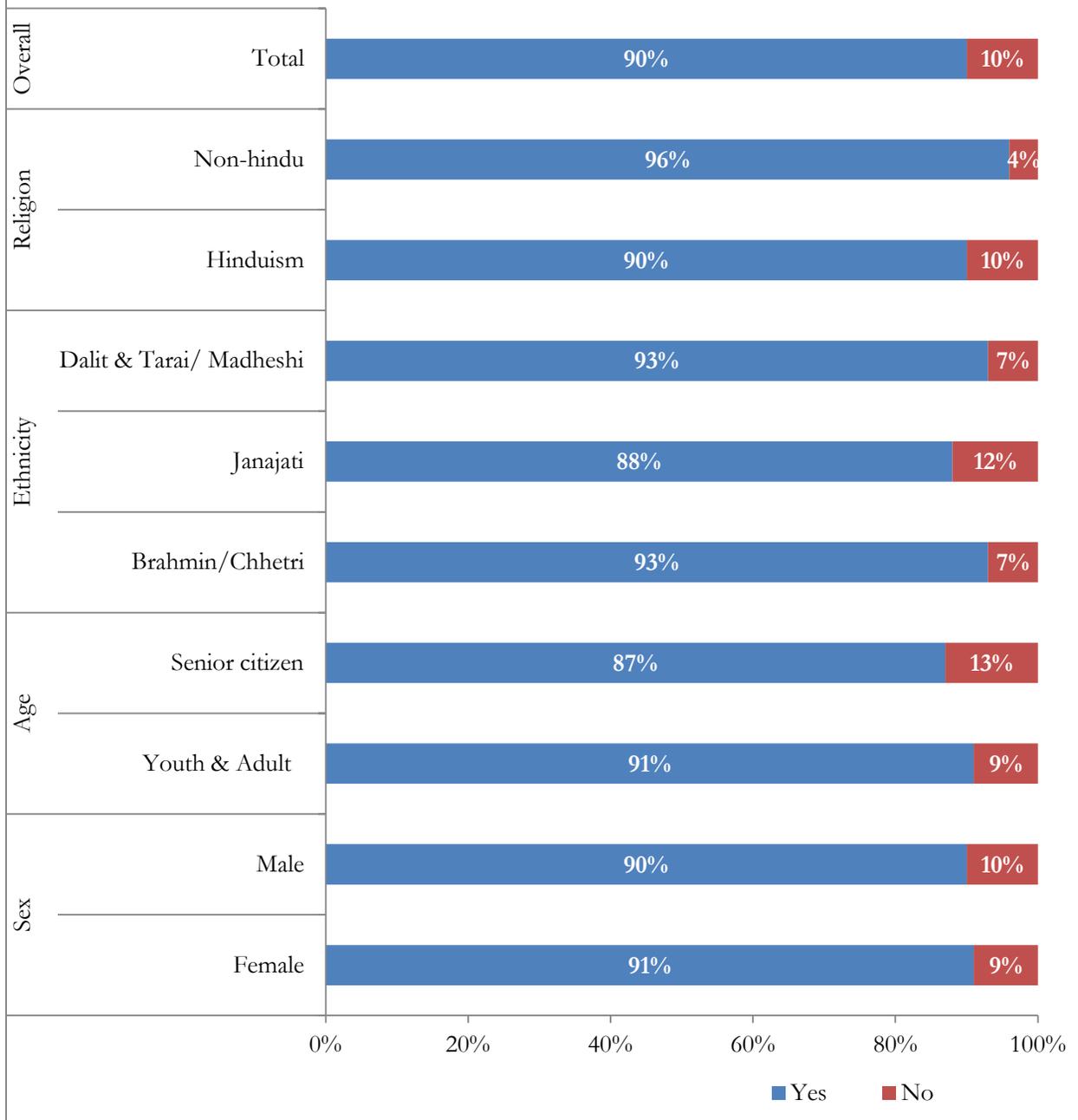
***IRMI Objective 2 Indicator 2.4: % change in awareness among community members about their rights and responsibilities related to natural resource use and management. Disaggregate by age, gender, ethnicity, caste, and religion.***

90 percent of 344 respondents were aware of rights and responsibilities to natural resource use and management. The perception on the rights and responsibilities was not significantly related to the sex, age, caste/ ethnicity and livelihood resource of the respondents (Chart 36).<sup>64</sup>

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<sup>64</sup> Chi-square test was undertaken to test the significance of the relationship between the perception on the rights and responsibilities on the natural resource use and management, and different characteristics of the respondents. The perception on the rights and responsibilities was categorized into two groups – ‘yes’ or ‘no’ ignoring the ‘don’t know’ response. Age, religion and livelihood resource were categorized each into two groups as mentioned in above footnotes. The caste/ ethnicity was categorized into three groups as mentioned in above footnotes. The significance of the relationship between the perception on the rights and responsibilities, and religion could not be tested due to inadequate number of response per cell in a cross tabulation.

**Chart 36 : % respondent who answered 'Yes' to Q9.15 Are you are aware of your rights and responsibilities related to natural resource use and management?**



### 3.8 Regression Model

#### Key Findings: Regression Model

- A binary logistic regression explained 50 percent variation in the perception on conflict over community forest resources based on six explanatory variables (1. effect of conflict over people's ability to work, 2. insecurity preventing the household members from going to the market, 3. insecurity preventing the household members from going to the field/ farm, 4. trust over the members of the conflicting groups, 5. frequency of the community leaders joining with leaders from other ethnic or indigenous groups to resolve disputes, and 6. frequency of the ethnic or indigenous leaders who should be involved in resolving disputes)
- The effect on the abilities to work/earn a living in the communities was associated positively with the conflict over the community forest resource.
- The conflict over the community forest resource was different than insecurity preventing the respondents and their household members from going to the market.
- The conflict over the community forest resource was not the insecurity preventing the respondents and their household members from going to the field/ farm.
- Trust that the people from the conflicting groups will avoid conflict over the community forest resource.
- The frequent meeting of community leaders with leaders from other ethnic or indigenous groups will help resolve the disputes over community forest resource.
- The frequent involvement of the ethnic or indigenous leaders will help resolve the disputes over community forest resource.

A binary logistic regression was performed to predict the effect of independent variables on the likelihood that the respondents had conflict over community forest resources.

For that purpose, the perception on the dispute over community forest resources was selected as the dependent variable. 17 variables that had significant relationship with the dependent variable were entered as the determinants or the independent variables into the regression analysis.<sup>65</sup> Of them, the forward stepwise

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<sup>65</sup> The dependent variable was - Q5.1 (To your knowledge, in the last six months, were there any disputes over community forest resources in your community?). The independent variables that had significant relationship with the dependent variable and had 100 or less number of missing values were selected for regression analysis, to allow considerable number of cases for regression analysis (193 cases). The independent variables selected for analysis were - Q4.1 (What is the primary way you make a living?), Q4.2a (In the last six months, how has your ability to work changed, if at all? Has it...), Q4.4a (In the last six months, were there any days in which you or someone in your household could not work when you wanted to?), Q4.5 (In the last six months, to what extent have people's abilities to work/earn a living in your community been affected by conflict or disputes with other groups? Would you say...), Q6.5a (Do you share farmland areas with X GROUP?), Q7.2b (In the last six months, did insecurity ever prevent you or a member of your household from going to the market), Q7.2d (In the last six months, did insecurity ever prevent you or a member of your household from going to your field/farm), Q7.2e (In the last six months, did insecurity ever prevent you or a member of your household from moving your animals to grazing areas), Q7.3 (In relation to levels of

(likelihood ratio) method selected only six variables to the model. The determinants included the perception on the - 1) effect of conflict over people's ability to work, 2) insecurity preventing the household members from going to the market, 3) insecurity preventing the household members from going to the field/ farm, 4) trust over the members of the conflicting groups, 5) frequency of the community leaders joining with leaders from other ethnic or indigenous groups to resolve disputes, and 6) frequency of the ethnic or indigenous leaders who should be involved in resolving disputes (table 2).<sup>66</sup>

The analysis included 193 cases that resulted in a model that correctly classified 83 percent of the cases. The model adequately fits the data. The model explained 50 percent variation in the perception that there was conflict over the community forest resources based on those six explanatory variables.<sup>67</sup> However, most of the explanatory variables showed inverse relationship with the perception on the dispute over the community forest resources, although data in cross tabulation supported the direct relationship (regression equation and table 2). These are elaborated below.

The regression model<sup>68</sup> is:

$$\begin{aligned} & \log(p/1 - p) \\ & = 3.866 + 2.011 [\text{people's abilities to work affected by conflict}(1)] \\ & \quad - 1.176 [\text{insecurity preventing from going to market}(1)] \\ & \quad - 2.589 [\text{insecurity preventing from going to farm}(1)] - 2.341 [\text{trust conflicting group}(1)] \\ & \quad - 2.292 [\text{community leaders joining with leaders from other ethnic or indigenous groups}(1)] \\ & \quad - 0.0950 [\text{ethnic or indigenous leaders should be involved}(1)] \end{aligned}$$

Where p is the probability that the respondent had the conflict over the community forest resource.

The respondents whose abilities to work/earn a living in their communities were affected 'To a very/ great extent' by conflict or disputes with other groups were much more likely (7.741 times) to have conflict over the community forest resources than those respondents whose abilities to work/earn a living were 'Not at all'

disputes, would you say your community is...), Q7.4 (In the last six months, has the number of disputes or tensions in your area...), Q8.1 (How much do you trust people from X GROUP in your area?), Q8.2a (In the last six months, did you interact with people from X GROUP?), Q8.6 (Do you believe that consensus building among major community stakeholders is a means to resolving conflict in your community?), Q8.7c (Do you believe that natural resource use and management in your community is inclusive?), Q9.9a (How often are women involved in mediating disputes in your community? Is it...), Q9.13 (In your community, how often do community leaders join with leaders from other ethnic or indigenous groups to resolve disputes? Is it...) and Q 9.14 (How often do you think ethnic or indigenous leaders should be involved in resolving disputes? Is it...).

<sup>66</sup> The response to Q5.1 was categorized into two groups – 'Yes' and 'No' dropping 'Don't know'. The response to Q4.5 was categorized into four groups – 'To a very/ great extent', 'Neither small nor great extent', 'To a very/ small extent' and 'Not at all', dropping the response to 'Refuse to answer'. The response to Q7.2b was categorized into three groups – 'Yes', 'No' and 'Not applicable'. The response to Q7.2d was categorized into three groups as in Q7.2b. The response to Q8.1 was categorized into four groups as in Q4.5. The response to Q9.13 was categorized into three groups – 'Always/ Most of the time', 'Sometimes', 'Rarely/ Never', dropping the response to 'Don't know'. The response to Q9.14 was categorized into three groups as in Q9.13.

<sup>67</sup> Hosmer and Lemeshow statistic of 0.29, which is greater than 0.05 shows that the model adequately fits the data. Nagelkerke R2 method showed 50 percent in the sixth step of the forward stepwise (likelihood ratio) method.

<sup>68</sup> In the regression model, the last category (level) of response in each of the explanatory variables in the model was chosen as the reference category. Thus, the mark (1) after the explanatory variable in the model refers to the comparison between the first and the last levels of response.

affected. The direct relationship was indicated by the positive coefficient (relation between Q5.1 and Q4.5 in table 2). Thus, the regression model predicts that with the increase in the effect of conflict on people's abilities to work/earn a living in their communities from 'Not at all' to 'To a very/ great extent', the likelihood (log odds) of conflict over the community forest resource increases by 2.011 times, holding all other independent variables constant. In addition, the cross tabulation supported the positive relationship that the higher proportion of respondents (86 percent of 107) whose abilities to work/earn a living in their communities were affected 'To a very/ great extent' by conflict or disputes with other groups would have a conflict over the community forest resources. Conversely, only 51 percent of 104 respondents whose abilities to work/earn a living in their communities were 'Not at all' affected by the conflict with other groups had the conflict over the community forest resources (chart 37). It revealed that the effect on the ability to work/earn a living in the communities was associated positively with the conflict over the community forest resource.

The respondents whose household members were prevented by insecurity from going to the market were less likely (0.309 times) to have conflict over the community forest resources than those respondents for whom insecurity preventing them from going to the market was 'Not applicable'. The regression model predicts that with the decrease in the insecurity ever preventing a member of respondent's household from going to the market by responding 'Yes' instead of 'Not applicable', the likelihood (log odds) of conflict over the community forest resource increases by 1.176 times, given that all other independent variables remain constant. The result was unexpected as indicated by the negative coefficient (relationship between Q5.1 and Q7.2d in table 2). However, in a cross tabulation, it was verified that the higher proportion of respondents (78 percent of 256) who were not prevented by insecurity from going to the market had the conflict over the community forest resource, which was higher than 62 percent of 63 respondents who were prevented by insecurity from going to the market (chart 37)). It could mean that the nature of the conflict over the community forest resource was not limited to or even not at all directly related to the insecurity preventing the respondents and their household members from going to the market.

The respondents whose household members were prevented by insecurity from going to the field/ farm were less likely (0.075 times) to experience conflict over the community forest resources than those respondents for whom insecurity prevented them from going to the field/ farm was 'Not applicable'. The regression model predicts that with the decrease in the insecurity ever preventing a member of respondent's household from going to the field/ farm by responding 'Yes' instead of 'Not applicable', the likelihood (log odds) of conflict over the community forest resource increases by 2.589 times, holding all other independent variables constant. The result was unexpected as indicated by the negative coefficient (relationship between Q5.1 and Q7.2d in table 2). However, a cross tabulation clarified that the higher proportion of respondents (77 percent of 296) who were not prevented by insecurity from going to the field/ farm had conflict over the community forest resource, which was higher than 45 percent of 22 respondents who were prevented by insecurity from going to the field/ farm (chart 37). It meant that the nature of the conflict over the community forest resource was likely not the insecurity preventing the respondents and their household members from going to the field/ farm.

The respondents who trusted 'To a very/ great extent' the people from the conflicting groups were less likely (0.096 times) to report conflict over community forest resources than those whose 'Not at all' trusted the people from the conflicting groups. The regression model predicts that with the increase in the trust of the people with the conflicting groups from 'Not at all' 'To a very/ great extent', the likelihood (log odds) of conflict over the community forest resource decreases by 2.341 times, given that all other independent

variables remain constant, as indicated by the negative coefficient (relation between Q5.1 and Q8.1 in table 2). In addition, the cross tabulation of data also revealed that the higher proportion of respondents (88 percent of 106) who trusted 'To a very/ small extent' the people from the conflicting groups had conflict over the community forest resource, which was higher than 56 percent of 96 respondents who trusted 'To a very/ great extent' the people from the conflicting groups (chart 37). It meant that the respondents should trust the people from the conflicting groups to avoid conflict over the community forest resource.

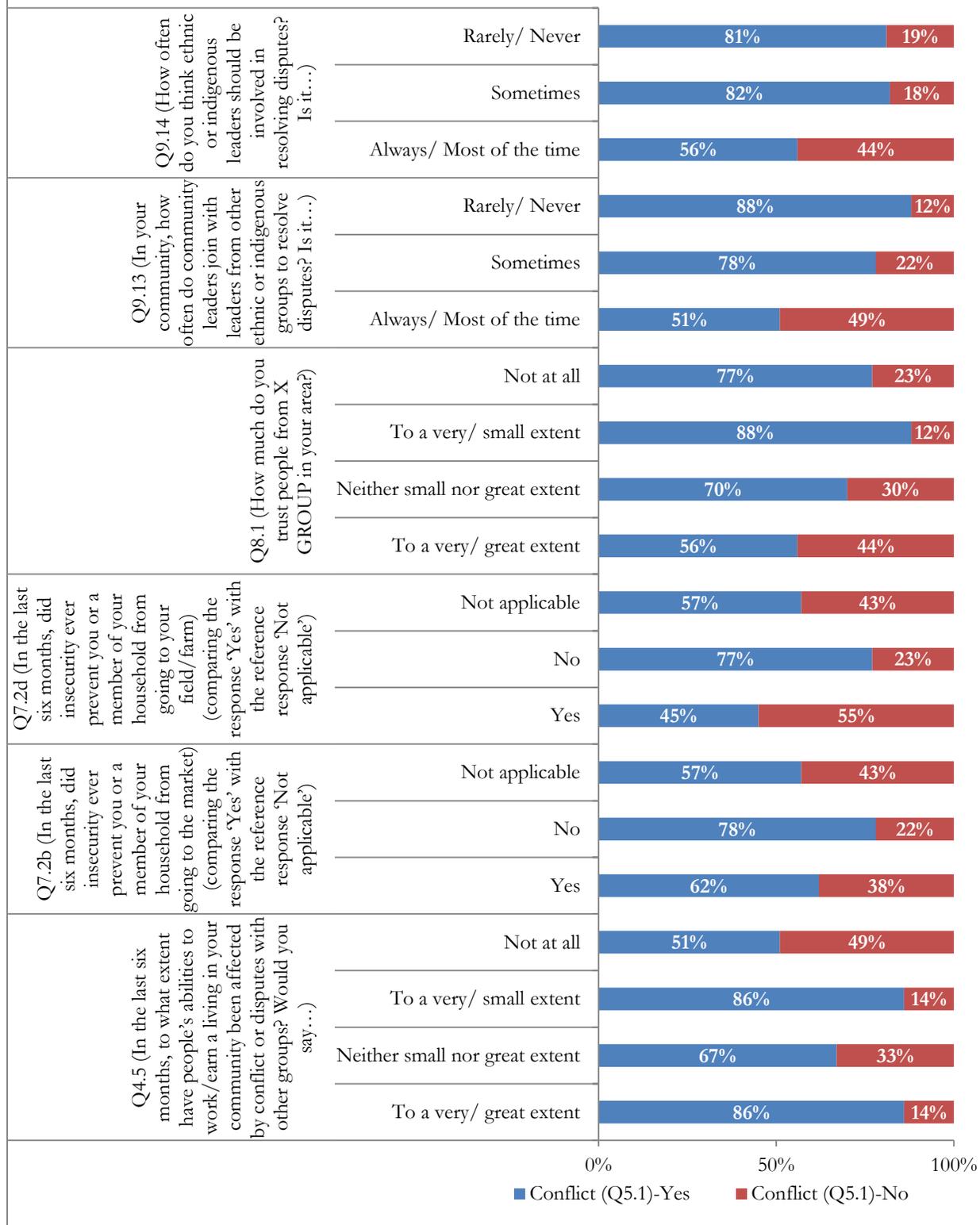
The respondents who reported that in their communities the community leaders joined 'Always/ Most of the time' with leaders from other ethnic or indigenous groups to resolve disputes were less likely (0.101 times) to have conflict over community forest resources than those respondents who reported that the community leaders joined 'Rarely/ Never' with leaders from other ethnic or indigenous groups to resolve disputes. The regression model predicts that with the increase in the frequency of the community leaders joining with leaders from other ethnic or indigenous groups to resolve disputes from 'Rarely/ Never' to 'Always/ Most of the time', the likelihood (log odds) of conflict over the community forest resource decreases by 2.292 times, holding all other independent variables constant, as indicated by the negative coefficient (relation between Q5.1 and Q9.13 in table 2). In addition, the cross tabulation of data also revealed that the higher proportion of respondents (88 percent of 82) who reported that the community leaders joined 'Rarely/ Never' with leaders from other ethnic or indigenous groups to resolve disputes, had conflict over the community forest resource. It was higher than 51 percent of 94 respondents who reported that in their communities the community leaders joined 'Always/ Most of the time' with leaders from other ethnic or indigenous groups to resolve disputes (chart 37). It indicates that the community leaders should frequently join with leaders from other ethnic or indigenous groups to resolve the disputes over community forest resource.

The respondents who perceived that the ethnic or indigenous leaders should 'Always/ Most of the time' be involved in resolving disputes were less likely (0.387 times) to undergo the conflict over the community forest resources than those respondents who reported that the ethnic or indigenous leaders should 'Rarely/ Never' be involved in resolving disputes. The regression model predicts that with the increase in the frequency of the ethnic or indigenous leaders involved in resolving disputes from 'Rarely/ Never' to 'Always/ Most of the time', the likelihood (log odds) of conflict over the community forest resource decreases by 0.950 times, given that all other independent variables remain constant as indicated by the negative coefficient (relation between Q5.1 and Q9.14 in table 2). Further, the cross tabulation of data revealed that the higher proportion of respondents (82 percent of 151) who perceived that the ethnic or indigenous leaders should 'Sometimes' be involved in resolving disputes, had conflict over the community forest resource. It was higher than 56 percent of 122 respondents who perceived that the ethnic or indigenous leaders should 'Always/ Most of the time' be involved in resolving disputes (chart 37). It meant that the ethnic or indigenous leaders should frequently be involved in resolving the disputes over community forest resource.

**Table 2: Binary logistic regression model**

<b>Dependent variable</b>	<b>Coefficient (B)</b>	<b>Significance (p value)</b>	<b>Exp (B)</b>
Q5.1 (To your knowledge, in the last six months, were there any disputes over community forest resources in your community?)			
<b>Independent variables</b>	2.011	0.001	7.741
Q4.5 (In the last six months, to what extent have people's abilities to work/earn a living in your community been affected by conflict or disputes with other groups? Would you say...) (1) (comparing the response 'To a very/ great extent' with the reference response 'Not at all')			
Q7.2b (In the last six months, did insecurity ever prevent you or a member of your household from going to the market) (1) (comparing the response 'Yes' with the reference response 'Not applicable')	-1.176	0.05	0.309
Q7.2d (In the last six months, did insecurity ever prevent you or a member of your household from going to your field/farm) (1) (comparing the response 'Yes' with the reference response 'Not applicable')	-2.589	0.009	0.075
Q8.1 (How much do you trust people from X GROUP in your area?) (1) (comparing the response 'To a very/ great extent' with the reference response 'Not at all')	-2.341	0.001	0.096
Q9.13 (In your community, how often do community leaders join with leaders from other ethnic or indigenous groups to resolve disputes? Is it...) (1) (comparing the response 'Always/ Most of the time' with the reference response 'Rarely/ Never')	-2.292	0.004	0.101
Q9.14 (How often do you think ethnic or indigenous leaders should be involved in resolving disputes? Is it...) (1) (comparing the response 'Always/ Most of the time' with the reference response 'Rarely/ Never')	-0.950	0.4	0.387
Constant	3.866	0.008	47.773

**Chart 37: % respondent who answered to conflict (Q5.1) by various factors (Q4.5, 7.2b, 7.2d, 8.1, 9.13 and 9.14)**



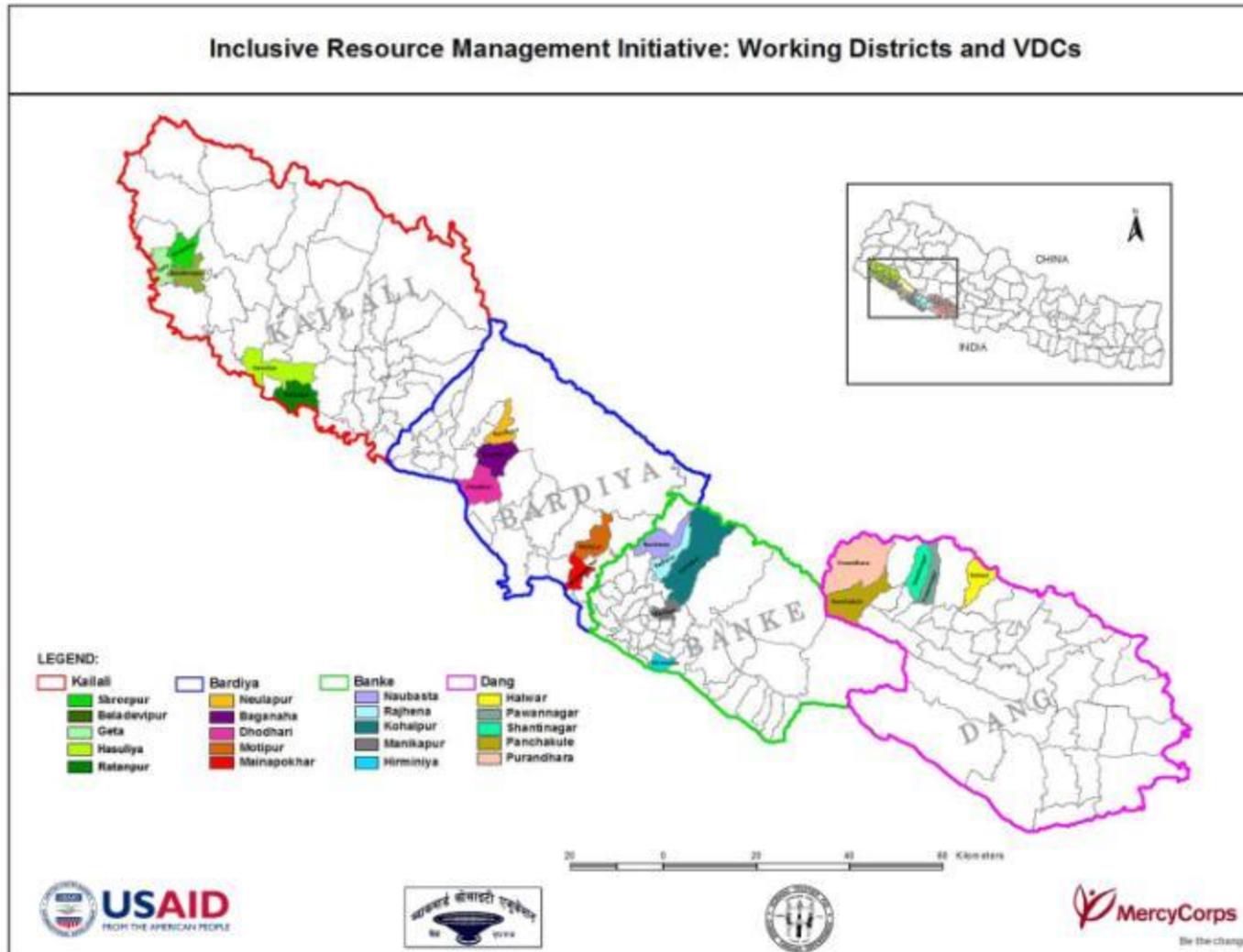
## 4 CONCLUSION

The findings of the baseline study have given insight into the status of disputes over shared resources, guiding factors, external environment and market. The facts have been helpful to determine the baseline of several indicators guided by the theories of change.

Efforts have been made to establish the relationship of several factors with different characteristics of the respondents that determine the status within households and communities, and in turn will impact the livelihood options and productive resources that lie within reach. Besides, it tries to establish the relationship between 'dispute' and 'inclusion in natural resource management decisions' and 'influence over natural resource management'. If the natural resource management decision is inclusive, the dispute will decline. Likewise, if the communities are influential over the natural resource management, the dispute will decline.

The regression model explains 50 percent variation in the perception of the conflict over the community forest resources. The efforts to minimize the effect on the abilities to work/earn a living in the communities will help address the conflict over the community forest resource. The model proves that the nature of the conflict over community forest resources is different than the insecurity preventing the respondents and their household members from going to the market and the field/ farm of the respondents. These are also linked to the observations that more non-farmers than farmers face conflict over the community forest resource. Building trust with the people from the conflicting groups could avoid conflict over the community forest resource. Frequent meeting of the community leaders with leaders from other ethnic or indigenous groups will help resolve the disputes over community forest resource. The ethnic or indigenous leaders are key actors who should be involved in resolving the disputes over community forest resource.

5 ANNEX 1: MAP OF IRMI PROJECT AREA



## 6 ANNEX 2: TABLES

**Table 3: Samples by Community Forest User Groups**

District	VDC	Community Forest User Group (CFUG)	Female	Male	Total
<b>Banke</b>	Hirminiya	Hajrat CFUG	1	33	34
	Kohalpur	Miteri CFUG	3	11	14
	Manikapur	Jaya Saraswoti CFUG	13	9	22
	Naubasta	Jaya Saraswoti CFUG	2	2	4
		Sungava CFUG	13	22	35
Rajhena	Jana Ekata Mahila CFUG	41	69	110	
<b>Banke Total</b>			73	146	219
<b>Bardiya</b>	Dhodhari	Kotahi Women CFUG	3	7	10
	Baganaha	Jharsaluwa CFUG	5	10	15
	Neulapur	Kopila CFUG	1	5	6
	Mainapokhar	Bhadohi Mahila CFUG	8	3	11
	Motipur	Ekata Samaj CFUG	9	12	21
<b>Bardiya Total</b>			26	37	63
<b>Dang</b>	Halwar	Jarayotakuri CFUG	3	7	10
	Pawan Nagar	Viewdhar Sunpur CFUG	6	7	13
	Shantinagar	Sirjana CFUG	5	7	12
	Panchakule	Satpokhari Hurum	3	19	22
	Purandhara	Devidanda CFUG		8	8
<b>Dang Total</b>			17	48	65
<b>Kailali</b>	Geta	Sahid Sangari Bhim Datta Panta CFUG	5	11	16
	Ratanpur	ShivshUG	1	3	4
	Sreepur	Suridaya CFUG	9	11	20
	Hasuliya	Kamal Pokhari CFUG	3	5	8
	Beladevipur	Sitaram CFUG	3	6	9
<b>Kailali Total</b>			21	36	57
<b>Grand Total</b>			137	267	404

<b>Q1.3 District</b>	<b>1.4 VDC</b>	<b>1.5 Name of Community Forest/other User Group</b>	<b>5.2b What is the name of the primary (main) group that your community has disputes with?</b>	<b>Total</b>		
<b>Banke</b>	Hirminiya	Hajrat CFUG	Between old and new committees	1		
			Bhajjipuruwa	1		
			Conflict between new and old committee	1		
			Old committee	2		
			New elected committee and old committee	7		
			Old and new committee	5		
			People from lower class are discrimination and not provide work.	1		
			Present committee and former committee	1		
			Santaliya Holiya VDC	2		
			Subbapuruwa	1		
			Kohalpur	Miteri CFUG	Chitranagar Tole	1
					Jamuni Tole	1
					Laxmi Hariyali and Usha Hariyali CFUG.	
					Madhesi Tole	2
Miteri CFUG and with thieves	1					
People of Prasadipur and our community.	1					
Users of Miteri CFUG itself	1					
Usha Hariyali and Laxmi Hariyali CFUG.	1					
Manikapur	Jaya Saraswoti CFUG	Conflict between new and old committee	1			
		Natanpuruwa	4			
		Rameshpuruwa	3			
		Sukrampuruwa	1			
Naubasta	Sungava CFUG	Janapratibha CFUG and Sungabha CFUG	1			
		Landless community	1			
		New Hariyali CFUG	1			
		<i>Pabadi &amp; Tharu</i> community	1			
		Settlement near the forest	1			
		Within group member & executive committee	2			
		Sungava CFUG	Bankatuwa	3		
			Bhumimancha	3		
			Chhamaniya	1		
			Executives Members	5		
			Group of people that reside near encroached upon forest area	1		
			Janapratibha	1		
			Kusedada	2		
	Members of CFUG	1				

<b>Q1.3 District</b>	<b>1.4 VDC</b>	<b>1.5 Name of Community Forest/other User Group</b>	<b>5.2b What is the name of the primary (main) group that your community has disputes with?</b>	<b>Total</b>
	Rajhena	Jan Eakta Mahila community forest	Kaushilanagar Tole	2
			Preamnagar Tole	2
			Sukumbashi Tole	1
			(blank)	
		Jana Ekata Mahila CFUG	Among CFUG member	1
			Banke National Park	1
			Bardahawa	1
			Bhajjipuruwa	1
			Bikashnagar	1
			CFUG Member	1
			Chathruwa	1
			Driver Tole of Kohalpur	1
			Executive members of CFUG	1
			Executive team and user	2
			Forest Guard and committees and Shaktinagar	1
			Forest guard of Jana Ekata CFUG	1
			Jamuni Tole	2
			Janapratibha CFUG	1
			Kailashnagar	1
			kaushilanagar Tole	2
			Kaushilanagar, Shaktinagar and Sukumbasi Tole.	2
			Kaushinagar and Shaktinagar	1
			Kausilanagar	2
			Kausilanagar and Farela community	1
			Old committee	2
			Madhesi Tole	2
			Maitahawa Settlement	1
			Member of Jana Ekata CFUG	5
			Miteri CFUG and with thieves	2
			Muktinagar	1
			Muktinagar Tole	2
			NA	
			New elected committee and old committee	4
			Nibuwa, Kohalpur VDC	1
			People of Prasadipur and our community.	1
			People of Shaktinagar with our community	1

Table 4: Conflicting groups				
Q1.3 District	1.4 VDC	1.5 Name of Community Forest/other User Group	5.2b What is the name of the primary (main) group that your community has disputes with?	Total
			Premnagar	3
			Rajhena Gaun settlement	1
			Shaktinagar Tole	5
			Shukumbashi Tole	2
			Subbapuruwa	1
			Sukumbasi Tole	4
			Tharugaun	1
			Thief and CFUG	1
			Users of Miteri CFUG itself	2
			With executive committee of CFUG	1
			With freed Kamaiya members	1
			Within Jana Ekata CFUG members	1
			Within the Naubasta area	1
			With the members of Jana Ekata Mahila CFUG	1
<b>Banke Total</b>				141
<b>Bardiya</b>	Baganaha	Jharsaluwa CFUG	Landless people	15
	Dhodhari	Kotahi women CFUG	Landless people	3
			User encroach boundary of CFUG	1
			With land less people	3
			Within user group	1
			(blank)	1
	Mainapokhar	Bhadohi Mahila CFUG	Ekata CFUG	7
			Ex Kamaiya people	1
			Yekata CFUG	1
	Motipur	Ekata samaj CFUG	Bhadohi women CFUG	14
	Neulapur	Kopila CFUG	Bindrapuri CFUG	4
			User and board member	1
<b>Bardiya Total</b>				53
<b>Dang</b>	Panchakule	Satpokhari Hurum	Jaljala CFUG	3
			Malai JajjalaCFUG	1
			Old and new user group member	5
	Pawan Nagar	Viewdahar Sunpur CFUG	Jhargaun, Kumalgadi, Pahuwa community	4
			(blank)	
	Purandhara	Devidanda	General member and board member	1

Table 4: Conflicting groups				
Q1.3 District	1.4 VDC	1.5 Name of Community Forest/other User Group	5.2b What is the name of the primary (main) group that your community has disputes with?	Total
		CFUG		
<b>Dang Total</b>				14
<b>Kailali</b>	Beladevipur	Sitaram CFUG	Among user group member	2
			Dakshin Kali CFUG,	1
			Jali CFUG	1
			Manapati CFUG	1
			With Ward no 6 CFUG	1
	Geta	Sahid Sangari Bhim Datta Panta CFUG	Attriya Chetna CFUG	1
			Dispute between Tharu and other caste	2
			Dispute between Tharu and other community	1
			Nadi Attariya CFUG	1
			Shantipur village	1
			Tharu and other community	1
		Sahid Sanghari Bhim Datta Community Forest	With villagers of Shantipur and the group of Attariya Katan. Debate regarding grass and firewood.	1
			(blank)	
	Hasuliya	Kamal Pokhari Community Forest, Hasuliya- 6 Kailali	K Gaun and Basauti community	1
			Karamdev and K Gaun community	2
	Ratanpur	ShivshUG	Among the CFUG group and Area Forest Office	1
	Sreepur	Suridaya CFUG	With jungle office member	1
			Divided by new team	1
			Dispute between other cast	1
			For firewood, grass	1
		Suryadaya	Among the CFUG user group	1
			Among within CFUG	1
			Baraban forest	1
			Samaiji CFUG	1
			With board member for financial transparency	1
			Within own CFUG	1
<b>Kailali Total</b>				29
<b>Grand Total</b>				237

**Q5.3a What other group(s) does your community have disputes with?**

1.3 District	1.4 VDC	1.5 Name of Community Forest/other Group User	5.2b What is the name of the primary (main) group that your community has disputes with?	5.3a What other group(s) does your community have disputes with?	Total
Banke	Hirminiya	Hajrat CFUG	New elected committee and old committee	Bhajjupuruwa	1
				Santaliya, Holiya VDC	1
	Kohalpur	Miteri CFUG	Miteri CFUG and with thieves	Thapatole, Lakhnawa Tole	1
				Usha Hariyali CFUG	1
	Manikapur	Jaya Saraswoti CFUG	Natanpuruwa	Rameshpuruwa	3
				Rameshpuruwa	1
				Sukrampuruwa	2
				Rameshpuruwa	1
	Naubasta	Sungava CFUG	Janapratibha CFUG and Sungabha CFUG	Shanti CFUG	1
				New Hariyali CFUG	1
				People of Bankatuwa VDC	1
				Bankatuwa	1
				Sukambasti	1
				Bhumimanchara	1
				Executive Members	1
				Bhumimanchara	1
				Bankatuwa	1
				Executive Members	1
				Chhamaniya	1
				Chhamaniya	1
	Rajhena	Jana Ekata Mahila CFUG	CFUG Member	Chhamaniya	1
				Jamunit Tole	1
				With Executive Members	1
				Mayur CFUG	1
				Executive team and user	1
				Mayur CFUG	1
				Janapratibha CFUG	1
				Thapatole, Lakhnawa Tole	2
				Miteri CFUG and with thieves	2
				Bhajjupuruwa	1
				New elected committee and old committee	1
				Usha Hariyali CFUG	1
				Shaktinagar Tole	1
				Muktinagar Tole	1
				National Park has grabbed half the forest area.	1

<b>Q5.3a What other group(s) does your community have disputes with?</b>					
<b>Banke</b>					27
<b>Total</b>					
Dhodhari	Kotahi women CFUG	Landless people	Board member		1
		Within user group	Landless people		1
Mainapokhar	Bhadohi Mahila CFUG	Ekata CFUG	Mukta Kamaiya & Sukumbasi		1
		Yekata CFUG	Landless and Ex-bonded labor		1
Motipur	Ekata samaj CFUG	Bhadohi Women CFUG	Ex-Kamaiya and landless people		1
Neulapur	Kopila CFUG	Bindrapuri CFUG	Landless people		2
			People affected by flood		1
	User and board member		Landless people		1
<b>Bardiya</b>					9
<b>Total</b>					
<b>Kailali</b>	Beladevipur	Sitaram CFUG	Among user group member	People from ward no 6 were caught by forester	1
			Manapati CFUG	Dakshinkali CFUG	1
	Geta	Sahid Sangari Bhim Datta Panta CFUG	Dispute between Tharu and other community	Shantipur and Attriya Chetana CFUG	3
			Tharu and other community	Medical college, Ex-Kamaiya settlement and DFO	1
	Hasuliya	Kamal Pokhari Community Forest, Hasuliya-6 Kailali	Karamdev and K Gaun community	Karamdev community	1
	Ratanpur	Shivsh UG	Among the CFUG group and Area Forest Office	Bhuiyaphanta, Lamki and Sarsowati	1
			Dispute of own CFUG being theft of timber	Bhuiyaphanta, Lamki and Sarsowati	1
	Sreepur	Suryadaya	Among and within CFUG	Dispute own CFUG	1
			Within own CFUG	Samaji	1
				Samaji, Guasi and Shivshakti	1
<b>Kailali</b>					12
<b>Total</b>					
<b>Grand</b>					48
<b>Total</b>					