Social Analysis
Identification of Marginalized Segments of the Society and Underlying Causes of Marginalization in Hariyo Ban II working Areas

Study Report

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<tr>
<td>BZCFUG</td>
<td>Buffer Zone Community Forest Users Groups</td>
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<td>BCT</td>
<td>Bahun Chetri and Thakuri</td>
</tr>
<tr>
<td>CAMC</td>
<td>Conservation Area Management Committee</td>
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<td>CBS</td>
<td>Central Bureau of Statistics</td>
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<td>CF</td>
<td>Community Forest</td>
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<td>CFUGs</td>
<td>Community Forest Users Groups</td>
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<td>CHAL</td>
<td>Chitwan-Annapurna Landscape</td>
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<td>CLAC</td>
<td>Community Learning and Action Centers</td>
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<td>DCWCDO</td>
<td>District Women and Children Development Office</td>
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<td>FECOFUN</td>
<td>Federation of Community Forestry Users Group Nepal</td>
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<td>FGDs</td>
<td>Focused Group Discussion</td>
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<td>GDI</td>
<td>Gender Development Index</td>
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<td>GESI</td>
<td>Gender Equality and Social Inclusion</td>
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<td>GBV</td>
<td>Gender Based Violence</td>
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<td>GoN</td>
<td>Government of Nepal</td>
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<td>GEM</td>
<td>Gender Empowerment Measure</td>
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<td>HDI</td>
<td>Human Development Index</td>
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<td>HBP</td>
<td>Hariyo Ban Program</td>
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<td>ISWMPs</td>
<td>Integrated Soil and Watershed Management Plans</td>
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<tr>
<td>LAPA</td>
<td>Local Adaptation Plan of Action</td>
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<tr>
<td>LGCDP</td>
<td>Local Governance and Community Development Programme</td>
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<td>LHF</td>
<td>Leasehold Forestry</td>
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<tr>
<td>MoFALD</td>
<td>Ministry of Federal Affairs and Local Development</td>
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<tr>
<td>MoFSC</td>
<td>Ministry of Forests and Soil Conservation</td>
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<tr>
<td>NRM</td>
<td>Natural Resources Management</td>
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<td>NTNC</td>
<td>National Trust for Nature Conservation</td>
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PLWD  People Living with Disabilities
UCPA  Underlying Causes of Poverty Analysis
VAW  Violence against Women
VDC  Village Development Committees
WWF  World Wildlife Fund
EXECUTIVE SUMMARY

Gender Equality and Social Inclusion (GESI) is a crosscutting component of Hariyo Ban Program (HBP) II. The GESI Analysis and Action Plan for the Hariyo Ban Program II builds on the overall advances made by phase I of the programme in reducing threats to biodiversity and climate vulnerability, and increasing ecological and community resilience in the Chitwan-Annapurna Landscape (CHAL) and the Terai Arc Landscape (TAL) areas. The objective of this assignment is to support Hariyo Ban Programme II to identify the poverty pockets and adopt methods of targeting for more effective reach and inclusive outcome of the programme towards gender equality and social inclusion.

The specific objectives are:

- To understand the socio-cultural context and document GESI related background information/knowledge of the working complex and units;
- To identify marginalized segments of the society and underlying causes of marginalization and vulnerability; and
- To suggest appropriate strategies for addressing GESI issues in the working areas.

In additions, the study has also documented learning especially those effective to remove barriers to inclusion among the poorest, Dalit and other excluded groups. Major contributions of this study are a) to identify poverty pockets, b) understand barriers to inclusion at the field level contexts and c) to outline appropriate strategies and responses to release the barriers.

In terms of methodology, the study followed a participatory process of information collection. It took Underlying Cause of Poverty Analysis (UCPA) as a main approach of generating data. This included use participatory tools such as i) social map/resource map, ii) power mapping, iii) dependency analysis, iv) gender roles, socialization/women mobility analysis v) actors and institution analysis v) and upstream and down stream relationship analysis.

The findings are heavily dependent on primary and secondary sources of information. Primary qualitative information were gather from stakeholders’ consultation, focused group discussions, semi structured interview and case studies in the programme areas. The methods and checklists were pilot in two blocks of the program- Kamdi, Banke of TAL and Phusre Khola, Kaski of CHAL. Based on the learning of these two pilot areas, the framework and information templates were revised. Then, a one-day orientation training was conduct with the staff and partners of the HBP in Pokhara. In the orientation, all the tools, methods and processes for the collection of information were discussed and explained. After the orientation, the staff and partners of the HBP have collected the information from the field. Mobilising staffs and partners to generate the required information was consider as part of the staff's capacity building for Social Analysis. The approach not only generated first hand information about the local context but also contributed to internalise the situation among the staffs and increased ownership of the findings.
The approach of identifying the poorest and disadvantaged segment in working context combined both Economic and Social dimension of poverty and discrimination. Identification of poor and disadvantaged is important as the combined situation of wellbeing and social discrimination strengthen or weaken individual's capacity to participate in and benefit from any development interventions including Natural Resource Management (NRM) groups.

In terms of poverty pockets, settlement with high concentration of Dalits, indigenous ethnic groups (Raute, Bote Majhi, Sonah, Chepang and Magar) and other disadvantaged social groups (Badi, ex-Kamaiya, Muslim and Madhesi women and households displaced by natural disaster) were found among the most poor, excluded and marginalised.

Membership exclusion from NRM groups exists in all blocks. Main reasons for exclusion included high entry fee, discriminatory access criteria against women and for the new migrants. However, the magnitude of membership exclusion is yet to be determined.

Underlying causes of poverty and barriers to inclusion vary significantly between and even within the blocks. The most common causes of poverty identified during the study include unequal access to means of production (land, off-farm employment opportunity), isolation and lack of access to basic goods and services; and exploitative production relations between different economic and social groups based on class, caste, gender and religious identity. Gender and social inclusion issues that are most common in the areas include the prevalence of untouchability and caste based discrimination against Dalits; different forms of violence against women including the culture of Chhaupadi, Badi, early marriage, domestic violence; unequal wage between men and women; isolation, lack of education and off-farm employment opportunities for the poor, indigenous ethnic groups and women; restricted mobility due to strict gender norms; increased workload and time poverty among women; and differential impact of natural vulnerability and pressure points.

Number of good practices have been identified that are found effective for removal of barriers to inclusion. The assessment has identified Community Learning and Action Centres (CLACs) as one of the good practices for organizing and empowering women and the most marginalized groups of working areas. CLACs are found successful especially in building women’s knowledge, confidence and skills to participate in Natural Resource Management groups; in developing more sustainable livelihood opportunities for the poor women; improving governance of NRM/community groups and facilitating collective action against gender violence. The assessment report has also recognized gender roles, norms and domestic violence as major barriers for women to participate in decision-making and take up leadership roles. Similarly, governance coaching among the NRM groups is effective to institutionalise inclusive representation and equitable benefit sharing in favour of the most poor and disadvantaged. Lack of GESI specific guideline and checklist for program planning, implementation and monitoring affects ability of the program to integrate gender effectively. In addition, it does not seem to be dedicated and disaggregated budget to GESI at the HBP except a broader allocation of some percentage of the overall budget.

The new political and changing socio-cultural context, especially the newly elected local government and representatives provide an important window of opportunity to strengthen downward accountability and for synergy. The HBP can also capitalize this momentum.
The study is rich in local level information i.e. poverty pockets and the most poor and disadvantaged social groups are identified; reasons for exclusion are explored and context specific learning and recommendations are outlined. The findings will be useful for the planning and monitoring purpose of the HBP for more effective targeting and for equitable and inclusive outcome. The findings and recommendations presented in this report will be equally relevant and useful for other organisations and stakeholders including the local government, district line agencies, non-government organisations, networks and community organizations, working in the areas that aim to reach, benefit and empower poor, women and marginalised groups and are in search of context specific data.

Policy level recommendations

- Rolling out the Ministry of Forests and Soil Conservation's (MFSC) GESI strategy within the government mechanism from national level to local level is recommended in order to institutionalize the GESI. Interventions are needed at the level of planners, managers and administrators such as at Ministry, Departments, Province and Local levels. This intervention enhances the gender sensitivity. The HBP should work more closely with the MFSC's gender working group and focal point for this purpose together with other forestry sector programs and organizations.

- For the government institutions to be GESI friendly, mandatory provisions in acts and legislations are needed as it is found that only the policies and guidelines are not sufficient conditions to achieve the objectives of GESI as the focal point needs to be scaled up to GESI unit or division with dedicated budget for GESI mentoring and monitoring.

- The GESI issue should be an agenda of regular discussions, reflections, review and discourses at institutional level from national to local level.

- District Women and Children Office (DWCO) has potential to intervene both at government and project/NGO level as the DWCO is mandated to monitor the GESI in both government and non-government organization. HBP could make a special effort to make coordination with the DWCO to monitor the GESI both at stakeholders and at project level.

- An effective coordination mechanism among all concerned stakeholder is imperative for successful implementation of the strategy. Implementation can be effective with collaborative and coordinated efforts of stakeholders at local, national, and trans boundary levels to build ownership and accountability of programs.

- Since the role and responsibility of the elected representative of local government to coordinate the local level line agencies is vested by the new constitution, capacity development of the representative of local government would contribute to promote the GESI in the project area. The inclusive structure of local government will have more legitimacy to ask inclusivity at line agencies and community level. Gender responsive budget planning and monitoring tool at both government and project level would increase the accountability of GESI.

- Pro-poor forest-based enterprises have been constrained by regulatory barriers, inefficient harvesting regimes, processing technologies, inadequate market identification and access
lack of investment environments and linkages to the private sector, and lack of reliable energy, infrastructure, and inadequate program investment. These constrained needs to be relaxed through the policy intervention at the federal government level.

Organizational level recommendations

- It is recommended that a GESI guideline is prepared and rolled out across the consortium members, partners, and HBP staff, and the performance is measured based on the compliance of the accountability provided by the GESI guidelines.

- In Terai area, participation of the women of Madhesi, Muslims, Kamiya and Badi to HBP found to be low as the social norms, values and taboos restrict them to come out from the domain of the households. Often, the Male members participate in the programme in the name of women. More female social mobilisers/organizers are recommended from within the community to organize and bring women in public domain to break the barriers of the exclusion. Strong coordination with the District Women and Children Office of the domain of the households.

- A strong GESI friendly planning instrument is recommended with a standardized template for the GESI activities to be included along with the dedicated budget and responsibility of the implementation. Practice of GESI analysis and action plan piloted by HBP needs to be up-scaled and institutionalized by the HBP consortium and implementing partners.

- HBP can facilitate all partners and stakeholders to apply gender responsive budgeting as planning instruments and allocate specific budget to implement and monitor GESI specific interventions.

- Hariyo Ban Program overall approach needs to be “inclusive targeting”. This means, the programme balances the targeting of activities specific for poor and disadvantaged groups with other activities that are of benefit to the general community. In working with the whole community, however, HBP needs to ensure that greater proportion of benefits from the programme are to be received by the poor and disadvantaged groups.

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interventions reach the poor and disadvantaged, mostly the poor, women, Dalits, Tharu, Muslim/Madheshi and other marginalized groups as identified in the project area.

- With the restructuring of the state governance, particularly at local level, the HBP can build on its program implementation strategy to capitalize the emerging opportunities through the restructuring process in order to make its program more focused on poverty and GESI. The lessons and institutions developed by the HBP in the previous phase and on going phase can be linked to the policy and planning process of the local governments. The HBP could feed in the local planning process about the practices of inclusive and democratic representation at NRM groups (such as 50 percent women representation in NRM groups such as Community Forest Groups (CFUGs), women representations in the major position of the user committees, positive discrimination of women, Dalit and poorest of the poor in accessing the livelihood resources etc.).

- GESI focal unit, perhaps, in the leadership of the Deputy/Vice Chair can be created at this focal unit will also look after the NRM sector as well. As the Underlying Causes of Poverty Analysis was mainstreamed at Village Development Committee (VDC) level in the past by many development projects including natural resource management programme, HBP could scale up its lessons to the Municipalities/Rural Municipalities level in its working areas. It will provide an opportunity to link up the VDCs planning to focus on the targeting to the poverty pockets identified by this and other studies of the HBP. The HBP will also have an opportunity to contribute to the local government planning process in the areas of conservation by linking the critical corridors and threat points for mainstreaming the focus for the conservation and development of the vulnerable areas.

**Active targeting of the poor and disadvantaged**

Though poverty and social exclusion is often positively associated, this is not the norm. As outlined in the analytical framework, broadly there are four distinct groups within any communities or in NRM groups. They are: a) poor and socially disadvantaged; b) poor and socially advantaged; c) non-poor socially disadvantaged and d) non-poor socially advantaged (elite). All these groups require assistance at various forms and levels but the priority for resource allocation and types of interventions targeted to them differ.

Thus, it is important that NRM groups conduct/revise wellbeing groupings and identify individuals and groups that need active targeting from GESI perspective. In terms of interventions, it may differ depending on the need and priorities of target groups. For example:

- **Economically poor and socially disadvantaged group** might require assistance both for economic (livelihood) and for social empowerment. The program in one hand should support this group to enhance their economic and livelihood opportunities and reduce the vulnerability and on the other, the HBP should support for their empowerment through...
awareness, organization, capacity building and influencing/lobbying and advocacy for their inclusion.

- **Poor from advantaged caste/ethnic groups and gender** requires specific economic intervention to reduce economic vulnerability but might not require assistance for their inclusion in decision-making process (that they might have been enjoying already such as Brahmin/Chhetri and other high caste groups).

- **Non-poor but socially disadvantaged** might not require economic assistance but are still eligible for social empowerment related interventions (such as non-poor Dalit are marginalized with social exclusion, single women and widow, people with disability etc.)

**Sequence of targeting**

Reaching and providing benefits to the poor and disadvantaged requires pro-poor and inclusive governance systems where all community members (irrespective of their economic, caste and gender identities) participate effectively in groups and enjoy equitable access to the respective benefits and opportunities. To achieve this, HBP needs to develop a GESI targeting and mainstreaming framework that would consist of following sequence of tasks:

- Identify the poverty pocket area and vulnerable areas from gender and social inclusion perspective;
- Ensure the active and inclusive targeting of the poor and most excluded and the allocation of advantageous resources and efforts for them;
- Provide guidance to HBP staff and partners in addressing more effectively the specific constraints faced by the poor and excluded and to ensure their respective equitable access to benefits derived from the HBP and its partner’s interventions; and
- Equip the HBP staff and partners with the skills to design and implement interventions that are more sensitive to the needs and priorities of the poor and excluded.

**Field-level interventions common to all blocks**¹

Field level interventions are recommended in four areas of interventions- i) membership inclusion ii) effective participation iii) equitable access to benefits and iv) changing rule of the game. The specific recommendation for each area of intervention is given below:

¹ Please refer section 4.3 for block specific summary recommendations.
**Membership Inclusion**

- Explore the magnitude of membership of exclusion and facilitate user groups and excluded households to acquire membership, this is important because membership provides legitimacy to participate and benefit.
- Include the poor and disadvantaged in NRM groups through membership.

**Effective participation**

- Ensure effective participation of poor and excluded in NRM groups’ decision-making processes.
- The representation and roles of women in governance, administration, and implementation should be strengthened. The poor and marginalized communities should also be included in forest and livelihood processes, with adequate representation in decision-making mechanisms. These groups will be provided training in governance, and awareness of issues. This requires strengthening engagement and roles of women, poor and marginalized communities in landscape conservation at all levels and increasing leadership roles of women, marginalized and socially excluded people in NRM group decision making bodies.

**Equitable access to benefits**

- Facilitate user groups to revise well-being ranking according to three classification of targeting mentioned above.
- Promote the engagement of community of multi-ethnicity, gender and low income and benefits from nature-based economic opportunities should be distributed equitably among the different segments of society for social and gender inclusion and equity.
- Ensure a mechanism for more equitable access of poor and disadvantaged to forest and other natural resource products derived from NRM groups.
- Develop mechanisms for equitable access of poor and excluded to financial, political and social benefits derived from participation in user groups’ initiatives.

**Changing rule of the game**

- Continue governance coaching and help user groups to implement GESI provisions outlined in CFUG Guidelines and gender strategy of the government. Learning and good practice from CFUG Guidelines need to be replicated other types of NRM groups such as
Bufferzone Community Forest User Group (BZCFUGs), Leaseholds Forest Users Group (LFGs), Conservation Area Management Committes (CAMCs) etc.

- As the HBP works in partnership with local organizations, it is important for program to build capacity of partner organizations to mainstream and implement GESI provisions on policies and guidelines at local level institutions and processes.

- Community learning and Action Centres are found effective to organize the poor women and other excluded groups and build self-confidence, which is important for effective participation. CLACs are also found effective for collective action against different forms of marginalization. CLACs also provide a training hub for the poor and marginalized specially women to develop leadership skills and confidence to raise voice in public forums. Therefore, it is recommended to expand the coverage of CLACs and ensure sustainability of outcomes.

- Gender based violence proved to be another major barrier for women to participate and benefit. It is recommended to continue and scale up of the CLAC’s activities. CLACs can be mobilized and facilitated to organize women for collective action against all forms of Gender Based Volience (GBV). The HBP can facilitate user groups and partners to establish linkages and collaboration with DWCO and local government to work against GBV (early marriage, sexual harassment and abuse, domestic violence, Chhaupadi, witchcraft, restricted mobility (Muslim women), alcoholism etc. Such collaboration may include participation of user groups in 16 days campaign against violence against women, legal counselling, monitoring and identifying and working with champions (individuals and organizations such as Federation of Community Forestry Users Group Nepal - FECOFUN).

- Similar approach is needed for caste-based discrimination such as engaging the target groups in 21 March on the world day of ending caste based discrimination.

- Time poverty is one of the most important barriers for women, especially for poor to participate and benefit from NRM groups. Therefore, it is recommended to introduce technology, tools and instruments that are women friendly and reduce time poverty. In additions, CLACs can also become a forum to organize debate around economic value of women’s unpaid work and promoting flexible gender roles for well-being of family. This also requires working with men and other champions.

- It is also important to develop a strategy to work with and strengthen the existing community institutions (groups) rather than forming new ones.

- In light of migration trends, in the HBP area, with the skewed gender ratio due to emigration of men for employment, more women have been taken on leadership roles at household and community level. Thus, appropriate training, empowerment and
knowledge enhancement opportunities should be made available for women to participate more fully in community processes, including forest management.

**Recommendation for monitoring of the implementation**

- Monitoring against the three domains of change would allow the programme to balance its efforts so that the change is holistic and sustainable. These three domains would be improvement in livelihood assets and services; participation of the poor and disadvantaged in decision making and changes in social norms and values in favour of the poor, women and other disadvantaged.

- Maintaining a disaggregated level of data and established base line to plan, implement, and monitor activities specific to different social groups. Such disaggregation should include information related to economic poverty, caste identity, ethnic identity, religious identity, gender identity and specific social groups that exist in TAL and CHAL areas such as Badi, Ex Kamiya, Raute, Bote- Majhi, Chepang, Sonah and people affected by natural disaster among others. This would help HBP to ensure that activities reach benefit and empower most poor and marginalized social groups in TAL and CHAL area.
1. Introduction

1.1 About the Study

Hariyo Ban Program phase II (HBP II) is a five year USAID funded program which is being implemented by a consortium of World Wildlife Fund (WWF), CARE Nepal, the National Trust for Nature Conservation (NTNC) and the Federation of Community Forestry Users Groups Nepal (FECOFUN). The goal of the program is to increase ecological and community resilience in the Chitwan-Annapurna Landscape (CHAL) and the Terai Arc Landscape (TAL). The Hariyo Ban Program phase II builds on the achievements and learning of phase I (THE HBP I). Under the broader framework of the TAL and CHAL Strategy and Action Plans, the Program works in the selected river basins, critical sub-watersheds, corridors, biodiversity important areas and other targeted sites of TAL and CHAL.

Gender Equality and Social Inclusion (GESI) is a crosscutting component of Hariyo Ban Program II. The GESI Analysis and Action Plan for Hariyo Ban Program II builds on the overall advances Hariyo Ban Program I made in reducing threats to biodiversity and climate vulnerability, and increasing ecological and community resilience in the Chitwan-Annapurna Landscape and the Terai Arc Landscape. Gender equality and social inclusion mainstreaming under Hariyo Ban II focuses on the following result areas:

1. Improved internal GESI policies, standards, and governance practiced by user groups;
2. More women, youth, and marginalized people engage in effective leadership, decision making and advocacy; and
3. Improved technical capacity of user groups to advance local solutions on biodiversity conservation and climate adaptation issues.

The program aims to achieve these results with mainstreaming GESI in its program activities by working with communities as well as intervening at policy and institutional level. The program focuses on reducing gender inequality and ensuring coverage for poor and disadvantaged groups, including right to participate in resource governance; rights to land, resources and economic benefits; and differential climate vulnerability of women and excluded people. The program emphasizes on social and economic empowerment of women, Dalits, marginalized caste and ethnic groups with development and implementation of internal GESI policies, standards and governance of Natural Resources Management (NRM) groups and institutions. It provides support in building representation and effective leadership of women and marginalized people; improving their adaptive capacity in light of differential vulnerability to climate change; empowering women through entrepreneurship; and promoting local knowledge and practices including local livelihoods and inclusive governance.

Despite of these efforts, evidences suggest that the programme is not fully effective to address the specific barriers faced by the poor, women and other excluded groups. Therefore, one of the objectives of achieving gender equality and inclusion in outcomes is not fully realized. Mid-term
evaluation of the first phase has recommended that GESI mainstreaming efforts need to reach effectively at the field level where inequality and exclusion continues. However, lack of context specific information, has constrained the programme to identify GESI issues at local levels and address them. This study is an approach to address this data gap.

### 1.2 Objectives of the study

Major objective of this assignment is to support the HBP II to identify target group (those economically poor, socially excluded in the communities) and adopt methods of targeting for more effective reach and inclusive outcome of the programme towards gender equality and social inclusion.

The specific objectives are:

- To understand the socio-cultural context and document GESI related background information/knowledge of the working complex and units;
- To identify marginalized segments of the society and underlying causes of marginalization and vulnerability; and
- To suggest appropriate strategies for addressing GESI issues in the working areas.

In additions, the study has also identified good practices and learning especially ways to remove barriers to inclusion among the poorest, women and other excluded groups.

### 1.3 Scope and limitations

The study covered all 12 blocks of the Hariyo Ban Program with block wise disaggregated information particularly related to identification of poverty pockets, vulnerability and the major GESI issues and barriers to inclusions. While most of the GESI related issues, more notably, nature of poverty, relations of power, interdependency and barriers to inclusion for women and disadvantage caste and ethnic groups were found common across all blocks, some of the issues differ block to block based on the economic and social structures, social norms and values and the level of the development interventions made by the government and non government actors. Therefore, block specific information is also analysed in order to recommend block specific interventions in future.

This study was undertaken in a very short time span with limited human resources. Findings are based on interaction with community groups by the researchers in two pilot sites (one block in each CHAL and TAL areas) and on the data of remaining 10 blocks were gathered by the HBP staff themselves after an orientation by the study team members. Lack of comprehensive and disaggregated data in uniform format was the biggest challenge for the study.

As the piloting and field visits were planned in the middle of the monsoon and during the second stage of local government election, the data generation also suffered from time constraints from
the part of the respondents. The focused group discussions (FGDs), which are the major source of qualitative information, were carried out in only a few purposively selected in reference to geographical basis of former Village Development Committees (VDCs). The selection was based on proximity and availability of the respondents. The findings therefore may not fully represent individual VDCs and poverty cluster but it provides an overview of the situation of each block and provides a direction for further work.
2. Analytical Framework and Methodology

2.1 Key issues identified in earlier studies

The HBP has commissioned number of studies; most of them have included gender and social inclusion as one of the key elements of the study. In additions, THE HBP has also developed GESI analysis and action plan and has carried out an assessment of GESI component. Summary of the key findings of these studies is given below:

- Participation of women, poor and marginalized social groups in Community Forest Users Groups (CFUGs) have increased substantially, but there are still questions about representation and leadership. There is limited capacity of women and people from marginalized groups to take part in leadership roles in Natural Resources Management groups.
- Lack of respect from men of women in executive positions in groups intimidates women, and men encourage them to perform secondary activities such as carrying water and providing snacks for those in the group.
- A lack of understanding, commitment and accountability for GESI mainstreaming into the core components of the Hariyo Ban Program on the part of the Program staff and consortium partners was identified in several reports and studies.
- Cultural norms and values constructed by society are much stronger than policy provisions.
- Enabling environment to help women, poor and marginalized people perform their leadership responsibilities is lacking.
- There is huge gender, caste and ethnicity based disparities in Natural Resource Management groups and institutions.
- Formal documents of NRM institutions recognize GESI sensitivity, but they overlook the step of designing and implementing special programs targeting women and excluded groups.
- There are less women, poor and marginalized group professionals in government and partner agencies.
- District forums and the consultative process are dominated by male and high caste people.
- Gender Based Violence (GBV), including psychological violence, spousal violence and harmful traditional practices, are key leadership barriers for women in the conservation sector.
- Outmigration of men and youth for employment means that the responsibility of forest management is going to fall increasingly to women, leading to an even more demanding workload for women.
• A lack of information on local knowledge and solutions to address climate change issues was identified by the Program, and led to less appropriate climate adaptation solutions and less sustainable livelihood initiatives.

• NRM research tends to ignore local technologies, local knowledge systems and the involvement of women and indigenous people as active agents of biodiversity conservation and wildlife protection.

The rapid GESI assessment has identified several gaps in project planning and implementation within the HBP that constrain GESI mainstreaming in the program. One of the major gaps is to understand inclusion barriers at the field level contexts and to devise appropriate responses to release the barriers. The assessment has also identified Community Learning and Action Centers (CLACs) as one of the good practices for empowering women and the most marginalized groups of working areas. CLACs are found successful especially in building women's knowledge, confidence and skills to participate in NRM groups; in developing more sustainable livelihood opportunities for the poor women; and to improve governance of NRM/community groups. The assessment report has also recognized gender-based violence as a major barrier to involve women in decision-making positions and leadership roles.

2.2 Framework for analysis

As outlined above, major task for this assessment is to generate context specific GESI related information. It involves identifying key GESI issues and the poorest and disadvantaged in the working context, identifying barriers to inclusion and devise strategies and methods for targeting and interventions that are inclusive and beneficial for the poorest and disadvantaged. It requires clarity on the definition of the poor and disadvantaged; barriers to inclusion and key domains of intervention for an inclusive and sustainable outcome. Therefore, GESI framework used for this assessment is composed of three key elements.

i) Defining and identifying the poorest and disadvantaged;

ii) Identifying barriers to inclusion: and

iii) Identifying appropriate mechanism of targeting and domains of interventions

The working contexts of Hariyo Ban Program vary greatly across geographical region and natural and socioeconomic settings. Therefore, all three elements of the framework are analyzed separately for each block.

2.2.1 Identifying the poor and disadvantaged

Rural communities in Nepal are highly differentiated. They are differentiated in different ways, most commonly based on economic status and social identity such as gender, caste, religion, age and ethnic groups; by language, marital status, and access to education and so on. Low social and economic status usually reinforce each other i.e. those who belong to Dalits are often poor and
socially excluded. Single women are often poor. In addition, majority of those living in remote (and less accessible) areas are poor and excluded, however, this is not the norm.

Our approach to identify the poorest and disadvantaged segment in working context combines both Economic and Social dimension of poverty and discrimination (Box 1).

**Economic dimension:** While food self-sufficiency approach is common in rural setting of Nepal to identify economically poor where majority of people are subsistence farmers, household income/expenditure approach is common on sub urban or urban setting. We have taken approach of Government of Nepal (GoN)/ Local Governance and Community Development Programme (LGCDP) to define poor that combines both food self-sufficiency and household income to identify the poor and to determine state of wellbeing (MoFALD 2012). In this approach, households in a community are grouped in four categories based on food self sufficiency- Very poor (those with less than 3 months food sufficiency); Poor (with 3-6 months food sufficiency), Medium (with 6-9 months food sufficiency and Non Poor (with one year food sufficiency or surplus producers). It also incorporates other dimensions of wellbeing and vulnerability such as access to employment and ability to work; ability to access education and health services or state of indebtedness.

*Box 1: Indicators used to determine state of wellbeing and to identify poor*

- Landless/or land less than 0.5 ha in a household
- Less than 6 months food self sufficiency
- Lack of large livestock or lack of regular source of income
- Family members working as wage labour that is irregular/insecure
- Households unable to send children to school or unable to do treatment without taking loan
- Individuals and groups living in marginal/unsafe land and inability to move due to lack of income
- Households that are indebted / loan (to pay for food, medicine or inherited loan)
- Widow, single woman and elderly led HH (without food self sufficiency and without family labour to work on farm or off farm)
- Landless/ homeless/ sukumbasi or displaced due to conflict (work as tenants or wage labour)

Source: MoFALD 2072 (Guideline for social mobilisers, LGCDP)

**Socially disadvantaged:** Comprise those who have experienced exclusion and discrimination historically, excluded from participation and from access to benefits of development because of the social/cultural barriers posed by their social/religious identity (such as gender, caste, ethnicity, religion); physical attributes (age, disability) or geographical location. Socially disadvantaged individuals and groups are context specific and often include women, Dalits, Adivasi Janajatis, Madhesis, Muslims, People Living with Disabilities (PLWD), and from geographically remote areas. This approach of combining economic poverty and social discrimination to identify the disadvantaged is elaborate in Box 2.
Box 2: Defining Poor and Disadvantaged groups

<table>
<thead>
<tr>
<th>Economically Poor</th>
<th>Poor of all</th>
<th>Socially discriminated</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Women</td>
<td>• Castes</td>
<td>• Dalits</td>
</tr>
<tr>
<td>• Indigenous Ethnic Groups (Adivasi Janajati)</td>
<td>• Ethnicity</td>
<td>• Madhesis</td>
</tr>
<tr>
<td>• Muslim religious group</td>
<td>• Locations</td>
<td>• People Living With Disability (PLWD)</td>
</tr>
<tr>
<td></td>
<td>• Gender</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Age</td>
<td></td>
</tr>
</tbody>
</table>

Source: Bennette et al (GSEA Analysis)

The dimensions of disadvantages are crosscutting and cumulative. For example, a poor Brahmin woman from a district headquarter could be privileged in terms of her caste and her fairly well-connected location, but excluded by her poverty and gender. A Dalit woman from the same community would suffer from exclusion not only due to poverty, gender but also due to caste identity. Therefore, our approach of GESI analysis not only looks at men’s and women’s realities, but also asks ‘which women’ and ‘which men’ are disadvantaged and why (Bennett et al 2012). A 'participatory wellbeing grouping' can be used to identify households' wellbeing and situation of disadvantages. Focussed group discussion and interaction with key informants help to identify clusters with high concentration of poor and disadvantaged in the working areas.

Identification of poor and disadvantaged is important as the combined situation of well being\(^2\) and social discrimination, strengthen or weaken individual's capacity to participate in and benefit from any development interventions including Natural Resource Management (NRM) groups. However, identifying the poor and disadvantaged is not sufficient to address concerns of exclusion and to ensure equitable outcomes of development interventions. To be able to direct activities and benefits to the poor and disadvantaged people, a clear understanding of the reasons for their exclusion (i.e. barriers to inclusion) is needed.

### 2.2.2 Barriers to inclusion

Working with NRM groups is the main and predominant approach of the HBP interventions throughout the project period. All support and interventions from the HBP and partners are channeled through these NRM groups, (CFUGs, BZCFUGs etc.) and through incorporation of GESI in Local Adaptation Plan of Action (LAPA) and Integrated Soil and Watershed Management Plans (ISWMPs). Therefore, it is important to ensure that these groups are inclusive and that benefits from participation in these groups reach to all, especially the poor and disadvantaged.

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\(^2\) This includes disadvantage in terms of gender, social, cultural and economic dimensions.
disadvantaged. However, there are number of barriers that results into exclusion of the poor and disadvantaged to participate in NRM groups and to benefit.

Such barriers to inclusion are often context specific, related with class, caste and gender relations in the community. In additions, geographical isolation as well as formal and informal rules/norms and values also create barriers for people to participate and benefit from the groups they are involved with. In our approach of understanding barriers to inclusion, we consider social relations of production basically, class, caste and gender relations and power dynamics affecting the ability of poor, women and disadvantaged groups to acquire membership, to participate effectively in decision making and to claim the benefits obtained from NRM groups.

Exclusion from membership in the group\(^3\) is the most important issue especially when all assistance/interventions of the HBP and partner organizations are channeled largely through the NRM groups. Exclusion from membership not only results to their exclusion from participation and access to forest products but also of non-forest benefits (income, political gains) derived from the user groups. The causes of such exclusion vary depending on the block and community context. In some blocks such as Bardibas, the evidence suggest that the user groups charge different fee for men (up to Rs 500) and women- the married daughters (up to Rs 6000) to become member of user groups. Similarly, they charge up to Rs 12000 for the new household that comes from outside of communities. The reasons for exclusion and variation in entry fee need to be explored further. Most often, lack of information about the rights of users and potential benefits obtained from involvement in a user group; short time horizon and lack of ability to foresee potential longer-term benefits obtained from their involvement; migration status; lack of legal documents; lack of entry fee (if any) restrict ability of poor and disadvantaged to acquire membership in NRM groups.

The short time horizon is often associated with economic conditions since immediate need to maintain livelihood forces the poor to look for involvement that results in a quick and tangible return on their investment of labor or other inputs (Rai Paudyal, 2006). As a result, they become reluctant to join the group especially where it requires the provision of free labor and user fee contribution and when immediate benefits cannot be visualized. Later, when they have seen the benefits of membership from a distance and they want membership, other users are reluctant to share the benefits. High membership fees and mandatory requirements for financial and labor contributions make them unable to join even when they are interested, have information about potential benefits and want membership.

Membership of a user group provides legitimacy to participate and provides a range of incentives including access to range of benefits. Some of the benefits that a member is eligible to access

\(^3\) Causes of exclusion from membership of CFUGs- in-migration, marriage of daughter (married daughters have been struggling to get membership of CFUGs in many blocks as separated son can get membership easily but for a daughter formal document of land handover from their parents should be submitted), lack of money to pay membership fee, landlessness etc.
include access to forest and non-forest products, information related to climate change and skills for adaptation, access to funds for infrastructure development and income generation, access to skills based training and leadership development; and access to decision making that are important to address income inequality, build self confidence and transform unequal power relations. As almost all HBP interventions are channeled through user groups and local plans (LAPA and ISWMP), non-members are automatically excluded from access to any of these benefits and thus are further marginalized.

Even among the members, not all members can participate and benefit equitably from the user groups. Gender roles, time poverty, restricted mobility, lack of education and administrative / legal procedure and gender norms related to women's behavior in public often discourage women to participate effectively and raise their concerns in the meeting. Most poor and marginalized face number of barriers that constrain them to participate effectively and benefit from user groups dynamics. In almost all blocks, it is found that the poor and non-poor are interdependent with each other for subsistence. However, the relation of production is highly unequal. Poor work as wage labor for non-poor and are paid either cash or in kind. In both ways, the local wage rate is less than the market price. Poor also take loan from non-poor to meet immediate needs food and medical expenses. The interest rate is much higher 24-60% per annum compared to the interest rate in cooperative i.e. up to 16%. Children of poor households also work as agricultural and domestic workers for non-poor households to supplement cash and food requirement. Sometimes, children are not paid except providing the food and cloths. In such cases, either the wage of the children is taken as security for the availability of loan or other similar help from non-poor or as interest of the loan already taken by the parents.

NRM groups make access rules that regulate members’ behavior to contribute in user groups and to access to the benefit. Contribution may include time, labor and price for the products based on which the groups determine who gets what under which conditions. Usually, NRM groups devise access rules that are equal for all members. Rules based on equality in process may not address the specific needs and priorities of the poorest and disadvantaged. For example, labor and money to access to the products would be difficult to single women and poor users. Similarly, the training opportunity that requires travel and stay outside of home would be difficult for women due to gender roles and norms.

In additions, out-migration of men and women in search of job is one of a predominant phenomenon in any agrarian context in Nepal today and the HBP working areas are not immune to the situation. Migration brings opportunities as well as economic and social costs to the family, especially women, children and elderly. It also affects users’, especially women's ability to participate and benefit from user groups.

From the analysis of causes of poverty and lack of voice of poor and marginalized in NRM groups dynamics, it can be argued that unless the unequal production relations between the poor and non-poor is released, poor households find it difficult to participate in user groups affair. This non-participation is related to lack of time, lack of self-confidence and lack of trust that the participation in user groups helps them release the burden of poverty and marginalization. Even when they participate, they hardly raise their voice especially when their argument contradicts to
their employer or moneylender. Sometimes when they raise their voice, they are hardly heard and their concerns are hardly taken into account as in most of the user groups, it is often non-poor and their networks to make and document the decisions.

To sum up, the barriers of inclusion in user groups i.e. to acquire the membership, to participate and influence the decisions and to access to forests and non-forest benefits from NRM groups are context specific, are usually shaped by existing class, caste, ethnicity, and gender relations in society. These barriers need to explored and understood before designing the interventions targeted to the poor and disadvantaged.

2.2.3 Targeting and domains of interventions

The third element of conceptual framework is to link ground and community level realities to the HBP’s targeting approach and interventions. Targeting approach needs to be dynamic and flexible enough to incorporate specific needs and priorities of the poor and disadvantaged. Targeting needs to be inclusive, transparent and empowering so that it does not create division in society but increases responsiveness. With these principles, the report has outlined criteria and process of targeting specific to the context and situations.

Recommendations on the interventions are based on three domains of change framework (Figure 2.1 Bennett, 2005). The three domains of interventions framework aims at i) enhancing livelihood security of people that is linked to resource use but supports a shift away from a total dependence on resources to a diversified sources and capabilities; ii) building voice and capability of the poor and disadvantaged men and women to claim their entitlements and control resources and decision-making; and iii) Changing rule to ensure that institutional barriers are reduced for the excluded and changes in power relations are transformational (Figure 1).

**Figure 1: Domains of interventions for a sustained social change**

Most projects and programmes including the HBP support to NRM groups include one or all of these areas. For example, enhancing access to livelihood assets and services is one of the core
objectives of majority of development interventions. The question is what needs to be done to make sure that access is open to poor and disadvantaged groups and what processes can facilitate the removal of barriers for poor and disadvantaged to access to the assets and services available. Similarly, enhancing voice and leadership of the poor and marginalised has remained one of the major elements of any development interventions. These elements are interrelated. For example, improved access to assets and services tend to empower women to voice their concerns and encourage to participate in public affairs. Similarly, organisation, voice and agency lead to improved access to goods and services among the poor, marginalised, and vice versa. Same interrelationship exists in all three domains of change. An appropriate balance is needed in all domains of interventions to ensure sustainability and inclusive outcomes.

The framework outlined above was tested in two areas (Phusre Khola block in Kaski and Kamdi block in Banke districts) together with staffs and experts of the HBP. The objective of piloting was to see if the conceptual framework and methods/tools are adequate to gather the required information. Some adjustment has been made in the information matrix and forms/templates after the piloting and applied throughout the other 10 blocks.

2.3 Key tools/methods

In terms of process, this study followed a participatory process of information collection. It engaged staffs and partners of HBP in the study areas to collect the required information. This was considered as part of capacity building for Social Analysis among the program staffs. It also contributed in preparing first hand information for the project about the poverty pockets and GESI related barriers and opportunities and increased ownership to the data. The information gathered are useful not only for the planning purpose of the programme but also for other organisations including local government seeking similar information for planning and evaluation purposes.

The findings presented in this report are heavily dependent on primary and secondary sources of information. Primary qualitative information were gathered from stakeholders consultation, focused group discussion in selected former Village Development Committees (VDCs)/municipalities, semi structured interview and case studies in the programme areas. The methods and checklists were piloted in two blocks of the programme- Phusre Khola, Kaski of CHAL and Kamdi, Banke of TAL. Based on the learning of these two pilot areas, the framework and information templates were revised. Then a one-day orientation training was conducted with the staff and partners of the HBP in Pokhara. In the orientation, all tools, methods and processes for the collection of information were discussed and explained. After the orientation, the staff and partners of the HBP have collected the information from the field. Same information were analysed to draw the findings and recommendations of this report.

As elaborated above, our approach to social analysis gives emphasis on power and understanding power relations, including class, gender and caste relations and the ability of women and men to engage and access livelihood services; to decrease their vulnerability; and increase their resilience in the working context. We used Underlying Causes of Poverty Analysis (UCPA) method developed by CARE Nepal (Brigitta, 2009) to generate understanding of the local
context from power perspectives. The GoN LGCDP programme has also integrated UCPA method of social analysis into its social mobilization programme and therefore the findings will have better acceptance and credibility.

UCPA consists of different participatory tools and methods to identify geographically disadvantaged areas and poorest population within the location. The most important aspect of UCPA is that the process not only generates data but more importantly explores social structures and forms of discrimination (around economic class, caste and gender), access to public resources, power relations and forms of exploitation between different economic and social groups within the location and larger issues around political processes, governance and culture of violence at different levels. Such systematic investigation highlights the conditions of individual, households and communities in question as well as suggests ways of addressing the exclusion and disadvantaged situation. Unit of analysis for UCPA was the block as defined by the HBP.

A standard UCPA consists of several participatory tools and methods and requires considerable amount of time and resources. Considering the purpose of this assignment and time and resource constraints, the study used only 5-6 most important tools that were absolute necessary. They include:

**a) Power Mapping:** Power mapping was done with the help of key informants and local people who identified location of the political boundary, market centers, and main service centers, physical facilities like roads, irrigation canals, electricity facility, cultivable land, forests and water sources, influential people’s residences and areas of high concentration of poor/dalits or Janajati (if any). It helps to understand the power centers, disaster prone and vulnerable areas and poverty clusters.

**b) Social Map/ Resource map:** These maps indicate social composition of communities, major public and community infrastructure and social/natural resources in a particular community. It shows location of individual household with their caste/ethnic identity; public/private or community infrastructure and service centres; natural resources, financial institutions and religious places and so on. These maps help to understand economic and social diversity of a village, physical, natural, human resources available, and access to these resources between different economic and social groups. It also helps to identify poverty clusters.

**c) Wellbeing ranking:** As discussed above, wellbeing is one of the most important elements of social analysis that helps identify the poor and disadvantaged groups and advantaged section of a community. It helps for targeting the interventions for livelihood and social empowerment. As discussed above, wellbeing analysis combines both economic and social characteristics. Through the wellbeing rankings, it is possible to classify households into - a) poor and socially advantaged; b) poor and socially disadvantaged; c) non poor and socially advantaged; d) non
poor and socially disadvantaged. Such classification helps to design targeted intervention for each group.

d) **Dependency analysis:** Dependency analysis identifies relationship between different economic and social groups in communities. It explores financial arrangements (loans), sharecropping / share-rearing practices, and remuneration (wages) and identifies discriminatory rules/norms and behaviour especially between men and women poor and non-poor and between different caste and ethnic groups. Interdependency between different economic and social groups creates informal norms that determine how individuals behave in public space. This is important to understand the influence of informal norms and power relations to determine inclusion and exclusion.

e) **Gender Roles/ socialisation and Women's mobility:** This involves understanding roles of women and men in care economy (so-called reproductive work); productive work (agriculture, enterprises, employment), community work and political affairs. It helps identify time poverty as well as gendered constraints and opportunities, norms and values that determine participation of women in community groups and equitable sharing of costs and benefits. As gender relations vary between different economic and social groups, focussed group discussion among women of different economic and social groups help to identify differences as well as common gender issues at working areas. Women's mobility shows access of women to basic needs and services as well as economic, social and political empowerment. While analysing gender relations, specific gender issues and prevalence of violence especially in the context of increasing male outmigration is also considered as much as possible.

Recently held election of local government has opened up window of opportunities towards women's political empowerment, which is an entry point for a sustainable and equitable gender relation. Social analysis has also capitalised this moment to link to HBP and identifies opportunities to address existing unequal gender relations.

f) **Actors and Institutions analysis:** NRM groups receive number of supports from different actors and institutions. Formal and informal institutions often shape capacity of an individual to participate and to benefit from NRM groups. Both formal (the legal framework, the policies or even the specific procedures and components laid out in the formal documents) and informal institutions (the traditional norms of behaviour for women and Dalits, or the networks of political patronage) can present opportunity as well as barriers to inclusion. Therefore, we keep an eye out for both of these dimensions.

The mandate, sensitivity and capacity of actors and institutions affect NRM groups' capacity to address inclusion issues. Therefore, key actors existing in local context are critically assessed in

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4 Though we planned to use LGCDP social mobilisation data for HHs level wellbeing grouping for the purpose of uniformity and consistency, those data were not available during the study. The next scope was to use data available from UCPA done by HBP II for wellbeing grouping. But only few (2-3) blocks had UCPA that included HH level wellbeing grouping. Therefore, HH level wellbeing data is not complete.
terms of accessibility to the poor and disadvantaged and their ability (and incentives) to support NRM groups for inclusion and equitable resource sharing. The ground-level economic, political and social processes elaborated above affect ability of individuals and groups to participate in community groups and shape outcomes.

UCPA was already done in some blocks by the HBP itself, staffs were trained to do the same in the remaining blocks. We used existing UCPA generated information to identify poverty clusters and the poor and disadvantaged. FGDs and semi-structured interview with key informants formed important basis to understand informal institutions, norms and values prevailing in the local context that constrain women, poor and disadvantaged to participate effectively and to benefit from HBP II.
3. Demographic and socio-economic characteristics of TAL and CHAL

TAL encompasses 18 districts namely Dadheldhura, Kanchanpur, Kailali, Bardia, Salyan, Surkhet, Banke, Dang, Arghakhanchi, Kapilbastu, Rupendehi, Palpa, Nawalparasi, Chitwan, Makawanpur, Bara, Parsa and Rautahat. CHAL contains seven major sub-river basins: Trishuli, Marsyandi, Seti, Kali Gandaki, Budi Gandaki, Rapti and Narayani encompassing all or part of 19 districts namely Dhading, Nuwakot, Rasuwa, Makanpur, Chitwan, Nawalparasi, Tanahu, Lamjung, Gorkha, Manang, Mustang, Myagdi, Kaski, Syanja, Parbat, Baglung, Palpa, Gulmi and Arghakhanchi. Likewise, Five districts - Arghakhanchi, Palpa, Nawalparasi, Chitwan and Makawanpur, fall in both TAL and CHAL.

TAL and CHAL are divided into five and seven blocks respectively for the purpose of program implementation.

In this section, the demography and socio-economic characteristics of both landscapes are described. In all, 12 blocks, communities are highly differentiated in terms of access to and control over productive resources. Dependency exists between different economic and social groups resulting into unequal power relations. Focused group discussion revealed that women in general, across all blocks, have less access to assets and services, suffer from violence, time poverty and increased workload- all resulting into constrained capacity to participate and benefit from development interventions such as in NRM groups. However, women are not homogenous entity. Significant variation exists within the block and even within the same community, among women of different economic and social groups. The section draws on common threads as well as specificity of the landscapes in terms of demographic and socio-economic characteristics.

3.1 Demographic and socio-economic characteristics of TAL

According to the 2011 census, there are more than 7.5 million people in the TAL (CBS 2011). The average annual population growth rate is 2.1%, but ranges from 0.03% in Palpa to 2.78% in Banke. In general, the population growth rate is low in the hill districts and much higher in the Terai districts. The latter is partly due to migration of people from the hills and mountains to the highly productive lowlands. The 2011 census also indicated that most of the eastern and central hills and mountains have experienced a negative inter-decadal population growth, whereas the western hills and mountains have witnessed a higher population growth rate compared to the national average.

In the recent past, migration of youth to foreign countries for employment has become a major demographic phenomenon, affecting local level resource management. According to the 2011 census, there were 474,022 absentee people from the TAL districts; Nawalparasi district has the highest absentee population (63,220) and Parsa has the lowest (7,376). Males represent the
overwhelming majority of the absentee population, skewing the gender balance in these districts and the TAL as a whole. These factors have forced a change in gender roles, increasing the number of women-headed households and compelling women to take on a greater role in natural resource governance (TAL Strategy and Action Plan 2015).

TAL area is also composed of different caste and ethnic groups. Dominant are Brahmin, Chhetri, Dalits, Madhesi (Yadav), Tharu, Muslim and Janajati. Agriculture is one of the most important sources of livelihood at TAL. Majority of households are subsistence farmers. Land ownership is skewed. While Brahmin Chhetri own relatively large size land, Dalits are often landless or land poor. FGD with women cooperative in Kamdi revealed that nearly 70% households own land between 10-15 kathha and few (nearly 10 %) own 15-20 kathha in the village. Most of them have less than one-year food self-sufficiency. Few households also produce surplus grain and vegetables and Kohalpur is a good market to consume the surplus. With better education, skills and networks, these households also have access to employment in government and non-government organizations. Those employed are usually male.

Nearly 20 % households cultivate in less than 10 kathha lands. Those with less land supplement food requirement from employment as well as wage labour. About 50% households have at least one member migrated. Outmigration of male is high in almost all villages and this applies to all households irrespective of caste and ethnic identity. Migration is class specific. Non-poor households with access to information, skills and networks often migrate to better pay and less risky destination, the poor households with lack of these assets often travel to gulf or India where payment is less and the job is more risky.

Women in the programme areas are primary carers of farm and household, but ownership of land; the principle means of production is almost entirely with men. In case of few women having some plots of land registered in the name of women, men retain the control with all authority to make decisions related to it. The same gender bias exists in the control of livestock except in the case of goats and poultry, for which most of the decisions related to management and marketing rests with women. This implies to all caste and ethnic groups except the Muslim in Kamdi complex where women are less empowered even in managing and controlling small livestock.

In Sukla Brahmadev, Kamdi and Bardiya Kailali block, Kamaiya, Raute, Raji, Badi, Bote/Majhi and Dalits are mostly landless and are deprived of accessing livelihood assets and basic services. In Kanchanpur district alone in Sukla Brahmadev block has 5328 (1.2% of the total population) people with disability and 17798 (7.5% of the total female population) widow and single mothers (field data, 2017). Persons with disability and single women face specific constraints to access to information, resources and services compared to other groups.

Similarly in Barandabhar and Gaighat block Tamang, Chepang, Darai, Dalit are the groups who are most marginalized and have limited access to livelihood assets and basic services such as education, health, clean drinking water and sanitation and employment opportunities. Most of the households in these groups are landless.
The absolute poor are concentrated in swatches of the HBP TAL districts particularly in the far western region. Kailali district has highest number of absolute poor followed by Kapilvastu. Analysis of secondary information suggests that inequalities across different caste and ethnic groups remain pronounced despite of some evidences that they may be reducing over time. Among the five major caste and ethnic groups- the Brahmin/Chhetri, the Janajatis, the Madhesi, the Dalits and the Muslims, the Brahmin/Chhetri ranks at the top with an Human Development Index (HDI) value of 0.538, followed by Janajatis (0.482), Dalits (0.434) and the Muslims (0.422).

3.2 Demographic and socio-economic characteristics of CHAL

CHAL area consists of seven blocks. According to the 2011 census is 4,648,346 with a male population of 2,138,121 (46%) and the female population of 2,510,225 (54%) (CBS, 2013). The sex ratio in the landscape (number of males per 100 females) is 85, much lower than the national average of 94. It has declined from 91 in 2001, reflecting an increase in male out-migration for work. However, at district level there is considerable variation in sex ratio. Both Manang and Mustang districts have sex ratios greater than 100, with the former being the highest among all districts in Nepal (128). Arghakhanchi district has the lowest sex ratio, at 74. With the exception of Manang, all other districts witnessed decline in sex ratio during the previous census decade. The total absentee population in the landscape was recorded at 555,181 in 2011 (CHAL Strategy and Action Plan 2016-2025).

The highest rate of absentee population was recorded in Arghakhanchi district (22%) followed by Gulmi with 21%. Migration of people, especially males, for foreign employment is rising across the whole landscape. In addition to migration outside the district, migration from rural areas to district headquarters and other market centers within a district is also on the rise, further accentuating the effects of demographic changes. The districts on the western side of the landscape have sex ratios less than 80 (Figure 1.8), with higher percentage absentee population.

The average annual population growth rate for the landscape is 0.38% in the decade 2001-2011. Growth rate varies among the districts, ranging between -3.19% in Manang to 2.89% in Kaski. Fourteen of the 19 districts in CHAL had negative population growth in this decade. Within a district, population decline is more accentuated in rural areas as migration occurs to urban centers. The average household size is 4.21. There is high variation in population density ranging from 2.81 in Manang to 277.13 people per km2 in Syangja (Figure 1.7). Seven districts have population densities of more than 200 while four districts have densities of less than 50. The average male and female literacy rates are 68% and 51% percent respectively (CHAL Strategy and Action Plan 2016-2025).

These demographic trends, and especially the negative population growth rates and changing sex ratios, have implications for agriculture, natural resource management and resource governance. Over the years rural areas have been facing increasing labor shortages especially in the agricultural sector. Land abandonment and increased fallow periods are evidence of this in the
mid hills. Male out-migration has created additional workloads for women. However, it has also provided opportunities for women to participate in formal and informal forums, enhancing women's control of resources and access to decision-making forums. This shift also has important significance on development interventions and will require a policy and programmatic response.

CHAL area is diverse in terms of caste and ethnic groups. Dominant caste and ethnic groups are Brahmin, Chhetri, Gurung, Limbu, Magar and Dalits. CHAL is also home of indigenous and marginalized ethnic groups. Subsistence agriculture is the main source of livelihood followed by tourism and remittance. Cultivation of vegetables for commercial markets is becoming popular due to good access to market in Pokhara. Brahmin and Chhetri predominates of those having regular employment in government and non-government sectors. Nearly 50% households, irrespective of caste and ethnicity, receive remittance as a major off-farm source of income. Outmigration is both class as well as ethnic dimensions. Gurung, Limbu and Magar are usually recruited in British or Indian army and therefore have relatively better and secured income. The poor, mostly Dalits either are in seasonal migration to India or are in gulf countries. The latter are characterized by working in a situation that is relatively less paid, more insecure and risky. Chepang are the most disadvantaged ethnic groups as they live in marginal land, prone to natural disasters, lack access to cultivable land and access to education and income earning opportunities. The ethnic group is also the one badly affected by community based natural resource management as it prohibits them to occupy the forests, their main habitat and source of living.

Tourism, especially home stay, hotels and related service to the trekkers is becoming popular as an alternative source of income. Though engagement in tourism industry is open to all irrespective of class, caste and ethnicity, those who can capitalize this opportunity are relatively better off. There is limited engagement of Dalits and Chepang in tourism created opportunities, as they cannot meet the entry requirement such as capital investment, tourism related literacy and skill due to poverty.

Recently, remittances have become a major source of household income, transforming the rural economy in Nepal. Remittances contributed 28% (NRs 543.3 billion) of total gross domestic product in 2013/2014 (Ministry of Finance 2015). A study conducted by Hariyo Ban Program in 2014 found that about 50% of households sampled in CHAL and TAL receive remittances (Hariyo Ban Program Report unpublished.). Generally, the employment rate is higher in CHAL (45%) compared to the national average of 30% (WWF Nepal 2013a). Outmigration of youth, mostly seeking employment opportunities has also seriously affected the availability of labor force for agriculture and community activities. In several places, coupled with several other factors the lack of labor force has led to abandonment of agricultural land. The negative population growth rate in most of the districts and declining sex ratio have serious implication in the overall resource management and gender role. This has led to feminization of agriculture and resource governance requiring appropriate policy response (CHAL Strategy and Action Plan 2016-2025).
The physical assets of communities face high threats from improper land use, poor governance, poorly designed infrastructure, and disasters. This has also increased vulnerability to the poorest section of the people accessing the assets and services in the programme area. Climate change induced disasters were more localized, relative to the landscape area, and can be reversed through appropriate rebuilding and adaptive behavior.

High threats to financial capital are primarily from improper land use, especially unsustainable or unproductive agricultural practices. Landslides, including those triggered by earthquakes and poorly constructed roads can also result in financial losses. Poorly designed infrastructure can compromise the potential for generating hydropower if landslides block river flows, or hydrological flows become affected, especially since the rivers are vulnerable to climate change and climate change induced disasters.

The state of poverty and marginalization differs from district to district in the HBP area. 9 districts in CHAL area such as Palpa, Tanahu, Lamjung, Mustang, Parbat, Syangja, Chitwan, Manag, Kaski fall 0.500 to .0576 on Human Development Index (HDI) while 10 such as Rasuwa, Dhading, Gulmi, Nuwakot, Baglung, Gorkha, Arghakhanchi, Myagdi, Nawalparasi, and Makawanpur fall 0.461 to 0.493 HDI (UNDP/NPC, 2014).

Out of 19 districts in CHAL area, only two districts Kaski and Chitwan are above the national poverty line 11.9% and 11.16% respectively. All other falls below the poverty line. Rasuwa has the highest concentration of poverty with more than 50% population falling below the national poverty line. High poverty index is reflected everywhere i.e. poor achievement in terms of education, health and income dimensions.

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6 CHAL Strategy and Action Plan 2016-2025
4. Block Level Social Analysis

4.1 TAL Areas

4.1.1 Social Analysis of Sukla Brahmadev Block

Demography and other contexts in general

Sukla Brahmadev block is located in Kanchanpur and Dadeldhura district covering seven local government units namely Beldadi Rural Municipality, Laljhadi Rural Municipality, Aalital Rural Municipality, Krishnapur Municipality, Bedkot Municipality, Vhimdatta Municipality and Parsuram Municipality. It occupies an area of 1,610 sq. km in Kanchanpur and 1,538 sq. km in Dadeldhura district. Mahakali, Chaudhar, Syali, Banhara, Macheli, Mohana, Rangoon, Bedkot Tal and Jhilmila Tal are the major watershed area of the block.

The block consists of nearly 1,18,668 households and total population 593342 with nearly 48% male and 52% female. Brahmin, Chettri, Magar, Tharu and Dalit are the major castes and ethnic groups of the block. Population with single or multiple forms of disability accounts nearly 2% (in both districts).

Sukla Brahmadev block covers flat land of Terai, Chure, inner Terai and Bhabar areas of Kanchanpur and Dedaldhura districts. Land, water and forests are the major natural resources available in the block. Total forest area of the block is 2, 03,369 ha (88,200 ha in Kanchanpur and 1, 15,169 ha in Dadeldhura). Only about 17 percent of the total forest area is under the community management as CFUGs and BzCFUGs. Nearly 30 % of households (36,230 households) of the block are members of these user groups. A total of 129 Community Forest Users Groups exist and manage 16,879.46 ha of forests. It is reported that some households from Dalit, Haliya, Mukta Kamaiya and Raji households are excluded from NRM groups. Subsistence agriculture and wage labor are dominant livelihood sources for the majority.

The block also suffers from frequent natural disaster, most common being flood, drought, forest fire and stream/river bank cutting. Different kind of threats, vulnerability and pressure points are reported in the block and people living in these areas bear the burden of the vulnerability.

Human wildlife conflict is common. Local people reported that wild animals destroy crops and kill significant number of livestock every year. There is also potential risk of poaching of wild animals in the adjoining areas of the protected area. The block is also prone to forest fire and drought. Bisal, Janahit, Siddha Vajyanath, Baitada and Samabesi community forests are mostly affected by forest fire. Domilla, Shreepur, Poahadiya, Nigali, Malubela, Koiral Buijiya of Krishnapur Municipality and Pipladi, Pariphanta, Kalapani and Simalphanta of Suklaphanta Municipality are drought affected areas. Infestation by invasive species is reported in Bisal, Janahit and Samabesi CFs of Krishnapur Municipality and Baitada and Siddha Vajyanath CF of Bedkot Municipality.
**Poverty pockets and vulnerabilities**

As per the UCPA data, only 25% households have food self-sufficiency in the block. Of the remaining, 35% and 40% have less than three months and less than six months of food self-sufficiency from their own land. Daily wages and subsistence agriculture are the major sources of livelihoods of the poor and marginalized groups of people.

Parki Tole, Champapur, Dharampur, Pavitra Sukumbasi Basti, Mukta Kamaiya Basti and Raji Basti are the main poverty pocket areas of the block with high concentration of the poor and marginalized. They are mostly Dalits, landless and Freed Kamaiya. Other poverty pockets are:

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**Table 1: Poverty Pockets areas of Sukla Bhramadev Block**

<table>
<thead>
<tr>
<th>Rural Municipality/Municipality</th>
<th>Settlements/Toles</th>
<th>Major caste/social groups</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parsuram Municipality</td>
<td>Rajauda, Parigaun Magar Tole, Simal khet, Beldangi, Salesta Simalban, Aampani, Guddi Bazar,</td>
<td>Mixed caste group and Rajauda (Raute)</td>
</tr>
<tr>
<td>Krishnapur Municipality</td>
<td>Sarki Tole, Kunga Galli, Mukta Kamaiya Basti, Bhetgath, Bani ko Mukta Kamaiya Basti, Banara Mukt Kamaiya Camp and Badi Tole, Banara River Bank Basti and Katan Dekhabhuli, Banahar Dhaunghalpat, Badi Tole, Jaya Laxmi CF- landless, Sundari Phanta, Belkundi Kichai and Pabitra Basti, Mohona Tole</td>
<td>Rana Chaudhary, Badi, Mukta Kamaiya, Dalit, Chaudhary, Landless Sukumbasi</td>
</tr>
<tr>
<td>Bedkot Municipality</td>
<td>Freed Kamaiya Basti</td>
<td>Rana Chaudhary, Dalit, Magar, Brahmin Chhetri</td>
</tr>
<tr>
<td>Aalital Rural Municipality</td>
<td>Bannegada, Masiwul and Panigada</td>
<td>Thapa Rana magar, Magar, Thapa Magar,</td>
</tr>
<tr>
<td>Laljhadi Rural Municipality</td>
<td>Sikkalpatti Jae and Naya Basti</td>
<td>Rana Chaudhary, Dalits</td>
</tr>
<tr>
<td>Baskota Rural Municipality</td>
<td>Siradi, Rajoda and Kajimle</td>
<td>Sharu Magar, Dalit, Badi, Raute</td>
</tr>
</tbody>
</table>

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Dalits, freed bonded labor (Kamaiya), Badi, Magar and people living in Banara river cutting areas are among the poorest in the block. Landlessness, natural disaster and lack of
education/skills to access to non-farm employment are the major reasons for poverty and vulnerability in the block. Due to lack of food and alternative options, majority of the poorest, Dalits and Freed Kamaiya enter into unequal production relations to other caste/class groups.

Table 2: Interdependency between different well being categories of households in Sukla Brahmadev block

<table>
<thead>
<tr>
<th></th>
<th>Very poor</th>
<th>Poor</th>
<th>Medium</th>
<th>Non-poor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very poor</td>
<td>Advice on personal and community matters, Small financial assistance, Taking hospital in case of emergency, Marriage relations</td>
<td>Self-help (aichopaicho), Farming , Marriage , Taking hospital in need</td>
<td>Farm/domestic labor , Construction ,labor</td>
<td>Farm/domestic labor , Construction labor, Factory labor</td>
</tr>
<tr>
<td>Poor</td>
<td>Marriage, Support on common health problem, Aichopaicho, Social gathering/event</td>
<td>Marriage relations Small financial relations, Taking hospital in need</td>
<td>Seek/take loan, Work as farm/non-farm/domicl labor, Seek support in emergency,. Seek recommendations</td>
<td>Wage labor (domestic, farm, factory), Social event,</td>
</tr>
<tr>
<td>Medium</td>
<td>Hire as wage labor for farm/non-farm/ and social event</td>
<td>Hire wage labor</td>
<td>Marriage, Financial relations</td>
<td>Marriage, Financial Partnership on investment</td>
</tr>
<tr>
<td>Non-poor</td>
<td>Hire as wage labor for farm/domestic/social event, Provide loan (limited)</td>
<td>Hire as wage labor for farm/domestic/ and social event, Provide loan (limited)</td>
<td>Marriage, Financial (give loan), Partnership in investment, Invitation to social/ family events</td>
<td>Marriage, Bigger financial transaction, Partnership on investment, Invitation to social/ family events</td>
</tr>
</tbody>
</table>
As the table above shows, non-poor households are the major source of employment as wage labor for the poor households. Poor also depend on non-poor for loan to meet immediate needs and for recommendations (voice) to take their concerns to the government line agencies. On the other hand, non-poor are also dependent on poor for wage labor and interest that they get from loan. Participation in social/family events is usually limited between the same class groups. Marriage takes place usually between the same class group but occasionally crosses the border. Similarly, participation in family events and partnership in investment is seen limited between the same class groups. This indicates hierarchical social relations of production between the poor and non-poor. The hierarchical relation is also reflected in participation in NRM user groups.

Focused group discussion in the block identified lack of access to education, lack of off-farm employment opportunity, geographical isolation, natural disaster and lack of access to basic livelihood service centers and financial institution as major reasons for poverty. Similarly, social practices leading to discrimination such as caste based discrimination, bonded labor, Badi are prevalent in the block leading to isolation and poverty.

**Key GESI issues and barriers to inclusion in user groups**

As discussed earlier, membership in NRM groups is pre-requisite for any household to participate and benefit from HBP. The programme does not have clear statistics of how many households have been excluded from membership in user groups. FGDs in some communities revealed that people from migrated settlement (Sukumbasi) and Mukta Kamaiya (freed bonded labor) have been excluded from membership in user group.

*We are 60 household members in our group Parkitole. There are two households excluded from membership. Both are Dalits. One household has come from Tilachaur of Krishnapur municipality. The new comer needs to pay Rs 10,000. He has not paid it yet and has not received membership. He has requested free entry. Another household is of women who was married from this village and has returned to stay here. She has also requested free membership. The committee has not decided yet and they are still out of the group dynamics’*- Users in FGD at Parkitole, Bedkot municipality-4, Kanchapnur.

It indicates that membership exclusion exists and often the poor new comers have economic barriers to join the NRM group. Non-members are automatically excluded from participation and access of benefits from the groups.

Among the members, there are other social and cultural barriers in the communities that affect their ability to participate and benefit. Some gender and inclusion related issues that create barriers to inclusion in NRM group in Sukla Brahmadev block are listed below.
a) Chhaupadi: Chhaupadi tradition related to menstrual taboo is common in the block, mainly among Hindu caste group (Brahmin/Chhetri) migrated from Achham and Bajura districts. Though menstrual taboo is related to Hindu, Tharu of the block are also seen starting following the practice, which is gender discriminatory. Main areas where Chhaupadi system is being followed include Domilla, Shripur, Hanumantole, Pahadiya, Koirala Bujiya of Krishnapur Municipality; Rajaula and Gwali of Bedkot Municipality and Shantipur and Palital of Krishnapur Municipality-3. As Chhaupadi prohibits women to participate in normal family and community affairs, this is one of the serious barriers of empowerment and participation of women and girls in public affairs including in NRM groups.

b) Bonded labor/Kamaiya: Though bonded labor practice is already eradicated, the practice of keeping girls / women as kamlari for domestic work still exists. Freed Kamaiya are also the poorest as they lack access to land and other means of production. Lack of education, skills and lack of means of production inhibits Kamaiya to participate in production and in social/public affairs.

c) Early marriage: The trend of eloping is increasing day by day. Early marriage is common among Rana Tharu, Hill Brahmin and Freed Kamaiya. Among the Tharu, parents make agreement to enter into marriage even for children that are yet to be born. Both parties then fall in obligation and due to the fear that children might deny later, the parents make their children marry at the early age as per the agreement. Among the Hill Brahmin, it is believed that parents go to heaven if daughters are gifted (kanyadaan) to groom before the first menstruation starts i.e. before the age between 10-13 years. Freed Kamaiya are often dependent on their patron, i.e. landlord for living. They are forced either to let children go after marriage at early age or keep children, especially girls, to serve to the patron as domestic labor.

d) Early marriage has several implications for girls who become women later. They are denied of access to education, forced to take responsibility of household chores and lack exposure, self-confidence and dignity. They also become mother at early age with several health implications. It negatively affects women's ability to participate in public affairs including in NRM groups.

e) Witchcraft related violence: Witch craft is a social belief in which the communities isolate and abuse some people (especially women) believing that they have an ability to use black magic and harm other people. This practice is common in some parts of Sukla Brahmadev Block. Usually those who are blame to be witch are poor single woman who do not have

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7 Chhaupadi is related to menstrual taboo. It considers menstruation 'impure' and prohibits girls and women from participating in normal family and public activities during the period. Girls and women are kept out of the house (in cattle shed) during this period. This is extreme form of violence against women.
family support in the communities. The abused loss self-dignity and suffer from physical and mental torture and do not participate in public affairs.

f) Widow related violence: In some parts of Sukla Brahmadev Block, it is consider ill women if someone spot a widow. Widows are not encouraged to participate in religious or social public events. Isolation due to this belief results into lack of access to information, network and constrained mobility of women. They also lack self-dignity that further discourages women to participate in public affairs and benefit from community groups.

g) Drug addiction and child labor: Drug addiction among the youths is in increasing trend. Those affected the most are street children, child labor and unemployed youths. Drug addiction pose potential risks even to community resource management initiative. In additions to drug, children of school age, especially of poor families, leave home in search of job at early age. They end up working in hotels and restaurants. There are several examples that such children do not go to school again, and some of them start taking drug at early age.

h) Domestic violence against women: As elsewhere, domestic violence against women, physical and psychological is common that affect almost all women irrespective of class, caste and ethnicity. Drinking alcohol and wife beating is most common. Son preference and selective abortion is also common especially among Brahmin. Women from the poorest and Dalits have too many children as a result of waiting for son as preferred children. These women suffer from health hazards and deprivation. Men often engage in multiple marriages if their wives fail to give birth to son. Women of these households suffer from physical as well as psychological violence. But due to lack of independent source of livelihoods, women choose not to resist the violence.

i) Restricted mobility of women: Rana Tharu women have relatively more restriction for mobility compared to other women. Daughter in laws are required to stay at home. Participation of daughters and daughter in laws in meetings that takes place in public location is often discouraged considering the issues of social prestige and security. If meetings and trainings are planned in hotels, it is usually not applicable for women to participate.

j) ‘I was selected in one of the residential training on journalism. My family did not permit me to stay in hotel. While all males stayed in hotel for the training, I travelled everyday from my home for the training’- says Ramita Rana, recently elected Deputy Mayor of Krishnapur Municipality, Kanchanpur.

k) Such isolation and restricted mobility affects effectiveness of women's participation in training opportunities, exposure as well as in decision-making.

l) Caste based discrimination: As in elsewhere, Sukla Brahmadev Block also experience caste based discrimination. Dalits are still considering as 'impure' and cannot enter to houses of so-called high caste group. Children also face humiliation in school. Marriage between Dalits and other caste group is not accepted in society. In some cases where such marriage happens, both boy and girl need to leave the village due to non-acceptance from family and society.
Though addressing all these issues is beyond the scope of HBP, it is important that the programme identifies and appreciates the barriers and help communities to release these barriers for gender equality and social inclusion outcome.

**Good practices specific to the block**

As in other blocks, the user groups in Sukla Brahmadev Block also follow participatory wellbeing ranking to identify the poorest and marginalized. Some groups have adopted commercial vegetable farming in-group as income opportunity for the poorest members. Some groups have established saving group that encourages saving among the members. HBP has also supported formation of children club that raises awareness on several issues including child marriage and for disaster reduction.

As in other blocks, HBP supports user group for better governance. Livelihood improvement is support through targeted income generation activities for the poorest. Social empowerment of the discriminated is support through establishment and facilitation of learning centers. Women and Dalits, the most marginalized group in all blocks, have also experienced some improvement in social status and daily lives.

**Table 3: Condition of women and Dalits in Sukla Brahmadev block**

<table>
<thead>
<tr>
<th></th>
<th>Before</th>
<th>After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Women's condition</td>
<td>Confined at home</td>
<td>Attend community and social/organizational events</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Interested and involve in local politics and political parties</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Participate and being elected in local government</td>
</tr>
<tr>
<td>Dalit's condition</td>
<td>No entry in temples; identity of untouchable group; difficult to be accepted as leaders</td>
<td>Reduced untouchability in public space; reduced restriction in temples; compete to take leadership positions and are being accepted.</td>
</tr>
</tbody>
</table>

Though there have been positive changes in communities in terms of access to information, justice and in terms of awareness of rights and responsibilities and HBP working areas are not immune to this change, the effect is yet to be seen in user groups functioning and their impact in transformation of GESI relations described above. Considering the magnitude of the barriers, the current interventions from HBP also seem insufficient. It is evident that HBP communities are diverse. Each group faces different types of barriers and types of intervention.

**Recommendations specific to the block**
• Identify the households that are excluding from NRM groups. Ensure that the NRM groups are inclusive and are open for new membership. Entry criteria are important to regulate membership. However, the entry criteria need to be affordable for all, including the poorest. HBP needs to facilitate the user groups and the poor and marginalize for inclusion to participate.

• As discussed above, freed bonded labor, Badi, Dalits, Raute are the most excluded from NRM groups and they face different barriers. Interventions need to be design keeping these groups in mind.

• Targeting is the most important element to work towards GESI outcome. The wellbeing ranking needs to be update with a provision to cluster households that are economically poor socially discriminated and suffered from both. Such clustering allows the interventions to be specific to the needs and priorities of the poor and addressing the specific barriers to inclusion.

• In terms of interventions, HBP is advice to continue some of the good practices mentioned above, especially influencing user groups and building their capacity to follow pro-poor and inclusive provisions. In additions, HBP together with local NRM groups can introduce additional interventions that are specific to Badi, Raute and Ex-Kamaiya, that have been identified as the poorest and marginalize in the block.

• As in other blocks, the recently held local election has brought more than 40% women participation in local government including 20% Dalits women. This can be taken as an opportunity to raise and address violence. Therefore, it is important to capitalize this opportunity through collaboration with local representative.

• Climate change and natural disaster are seen prevalent in the cluster and poor are the most affected due to these shocks and vulnerability. The user groups need to be oriented on mitigation and adaptation to climate change and natural disaster effects and need to be equipped with knowledge, skills and technologies that minimize the risks and damage.

• As mentioned above, CLACs are observe as appropriate forums to reach and benefit the poorest and marginalize through livelihood and social empowerment. HBP needs to expand the coverage of the CLACs and make them inclusive, especially to poor women, Dalits, Badi, Rana Chaudhary and Freed Kamaiya.
4.1.2 Social Analysis of Bardiya Kailali Block

Demography and other contexts in general

Bardiya-Kailali Block occupies two districts- Bardiya and Kailali of the Far-West Nepal. This block covers 6 Rural Municipalities, 1 Sub-Metropolitan and 6 Municipalities including Mohannayala Rural Municipality, Janaki Rural Municipality, Geruwa Rural Municipality, Lamki-Chuwa Municipality, Tikapur Municipality, Madhuwan Municipality, Rajapur Municipality and Thakurdwara Municipality. Total population of the block is 2,32,490 with 1,22,934 (52.8%) female and 1,09,556 (47.12%) male. Tharu/Chaudhary, Bramin, Chhetry, Thakuri, Magar, Dalit, Sonaha, Raji, Raute, Majhi are the major caste and ethnic groups of the block.

Subsistence agriculture and fishery in the riverside is the main source of livelihoods, especially for the poor and for Majhi and Sohar ethnic groups. Low production from farm requires almost all households to supplement income from off-farm sources including daily wages and seasonal migration. Seasonal migration to India and youth’s migration to gulf is common.

Bardiya-Kailali block is rich in natural resources- land, water and forests. The block is rich in biodiversity as it covers flat land of Terai, Chure and Bhabar areas of Bardiya and Kailali districts. Total forest area in the block is 263,339 ha (1, 33,139 ha in Kailali and 1, 30,200 ha in Bardiya). Only about 4 percent of the total forest area is under the community management as CF, LHF and BzCFUG that involve 84,670 households. Currently, 620 Community, Leasehold and Bufferzone Management Forest User Groups have been managing 26,339 ha of forestland in the block. It is reported that some households from Dalit, Haliya, Mukta Kamaiya, Raji, Majhi/Bote, Badi are excluded from the NRM Group membership but magnitude of the exclusion is not known.

The Bardiya-Kailali block also suffers from frequent natural disasters. Flood, drought, forest fire, landslides and stream/river bank cutting are report common in the block. This block is also characterized with different kind of threats and vulnerability having number of pressure points. Since Bardiya-Kailali is rich in forest areas, human – wildlife conflict is a very common phenomenon. Local people reported that wild animals have destroyed their agriculture crops and killed livestock. There is also potential risk of poaching of wild animals in the adjoining areas of the protected area. Forest fire is also common. The incidence of forest fire is increasing in recent years especially in the foot hills of Siwalik/ Chure range. Rajapur Municipality, Tikapur Municipality, Janaki Rural Municipality are prone to flood. Community forests under Madhuban, Tikapur, Lamki Chuwa and Rajapur Municipalities and Bardia National Park and Governent managed forest areas have also reported suffering from invasive species.
Poverty Pockets and vulnerabilities

Poverty pockets are spread throughout the block. According to Focused Group Discussion with DSCO Kailali, those living in riverbank side, mainly Tharu and mix caste/ethnic groups migrated from hills tend to be the poorest in Kalilali. The main poverty pockets as identified by FGDs are Thakalipur, Kuntikhet, Kopila, Dalit and Badi settlement of Lamki-Chuwa Municipality, Bholchaur area of Tikapur Municipality, Patabhar area of Rajapur municipality and people living along the Karnali and Geruwa river bank. People mostly from Badi, Haliya, Dalits, Sukumbasi and Mukta Kamaiya and Tharu are poor and high vulnerable. People who live in unregistered (ailani) land near forests are usually exclude from all GoN goods and services and are among the poorest.

Following poverty pockets have been identified from the FGDs in different places (as information from this block is highly scattered and often contradict with each other even between FGDs, we suggest the HBP staffs to further verify these findings with Key Informants).

Table 4: Poverty pockets identified from focused group discussions in Bardiya Kailali Block

<table>
<thead>
<tr>
<th>Rural Municipality/Municipality/ Areas</th>
<th>Settlements/Toles</th>
<th>Major caste/social groups</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lamki Chuha Municipality</td>
<td>Ekta Nagar Freed Kamaiya Camp</td>
<td>Tharu</td>
</tr>
<tr>
<td></td>
<td>Jana Kalyan CF Freed Kamaiya camp</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Thapalipur mathiko tole, Jungle Chek ko Tole</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Udaypur Camp, Ward – 2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Balchaur, Freed Kamaiya Ward – 3</td>
<td></td>
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<td></td>
<td>Kouwapur Purnima CF Amarpur, Ward – 4</td>
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<td></td>
<td>Thapapur, Ward - 5</td>
<td></td>
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<tr>
<td></td>
<td>Baghmar Freed Kamaiya Camp, Kairawapur, Ward - 6</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Freed Kamaiya Camp, Dampariya Tole, Bachaela, Sekhuniya Freed Kamaiya Camp, Ward - 8</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Aankhepute Tole, Ward - 9</td>
<td></td>
</tr>
<tr>
<td>Kailali Rural Municipality</td>
<td>Hasuliya, Ratanpur, Pava, Bakhauti, Tulasipur, Gadariya</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Chaudhary</td>
<td></td>
</tr>
</tbody>
</table>
In general, Chaudhary, Dalits, freed bonded labor (Mukta Kamaiya), Badi, landless migrants from the hills and Majhi, Raaji and Sonah living in riverbank are the poorest and marginalized in the block. Natural disaster, basically landslides and floods further adds number of poor in the block. The migrants settled near the forests make their living from selling of firewood and exchanging thatching materials (khar) and firewood for food grains. These are among the poorest and make their living from nearby forests. Raute who often come to the districts from Dailekh and Surkhet, are still dependent on forests for livelihoods. In additions, they demand and receive government grant for subsistence. Fishing in river has remained traditional source of livelihood for Raji and Majhi and they are displacing due to protection areas and user groups initiatives in the districts. In additions, Chisapani and Sugarkhal areas of the block also consists Sonah, an ethnic group that make living from fishing and separating gold mine from sand. Both of these ethnic groups are among the poorest and are usually negatively affect by protection initiatives. There is higher concentration of Badi in Balchaur of Tikapur-3 who is also the poor and marginalised.

Unequal production relations exist between the poor and non-poor. Majority of Dalits and indigenous ethnic groups (Raute, Majhi, and Rana Tharu) are also the poorest. Poor are often dependent on non-poor for wage labor and for loan. There are reported cases of poor losing land and livestock as interest against the loan they took with the local moneylenders/ property owners to meet their immediate needs of food and medical treatment. Such dependency makes them hesitant to voice in user groups especially when it requires arguing against the non-poor households who are also the employers and moneylenders for the poor in need.

**Key GESI issues and barriers to inclusion in user groups**

As in other blocks, membership exclusion exists in this block too. However, magnitude of exclusion from membership in NRM groups is not known. FGD with forestry officials (i.e. Amauri Sector Forest Office, Kailali) reveals that some social groups like Badi, Raji, Sonah,
Raute and some of the poorest households are exclude from NRM groups' membership. Usually, CFUGs charge 1500 to 2500 rupees as membership fee. The poor, recently migrated from other places find it difficult to join the group unless the membership provides immediate livelihood benefits equivalent and more than the membership fee paid to the group. In additions, social groups that make their living from traditional occupation (Badi), from forests (Raute) and from river and ponds (Rajhi, Majhi, Sonah) are among the excluded from membership of NRM groups and are excluded from all benefits associated with it. Those excluded from membership is also excluded from all forests and non-forests benefits obtained from user groups and HBP.

Number of other gender and social barriers exist that prohibit even among the members to participate effectively and to benefit from user groups. For example, as in other districts, Bardiya-Kailali block also suffer from caste-based discrimination. Dalits are consider impure, are restricted to enter to the temple, to the houses of so-called high caste groups and are denied of access to public/religious places. Similar discrimination also applies for single women. Widows are considering a symbol of bad luck and they are prohibited to participate in public event, especially during festival and other events that are considered auspicious. Among the wage laborers, women are paid less than men even for similar job. A woman wage labor usually gets Rs 300 for agricultural work and 400 for construction work. The rate for a man for similar work is Rs 500 for agricultural work and 600 for construction work. Such exclusion and discriminatory practices negatively affect the dignity, self-confidence and restrict the options available for livelihood. This also affects ability of these groups to participate in user groups.

According to FGDs conducted in different places among different stakeholders, abundance of poverty; untouchability, lack of education among boys due to the preference to seasonal migration of in search of job; lack of education among girls due to necessities to work as off-farm wage labor for subsistence; alcoholism and over expenditure in the name of culture among Badi/Rana Tharu and Chaudhary; domestic violence against women; prevalence of ill practices such as untouchability and caste based discrimination against Dalits; and chhaupadi and witchcraft belief against girls and women are the most common GESI issues across all communities in Bardiya and Kailali block.

Chhaupadi exists especially among households migrated from hill districts, mostly Achham. As in other districts, in Chhaupadi, during the menstrual period, adolescent girls and women are kept in cow shed or a separate hut build for the purpose. Such huts/sheds are not connected with electricity and water; they are vulnerable to attack of wild animals. There are several cases of girls killed by wild animals and snakebites while sleeping in the sheds. 'People believe that the evils will get transferred to the girls by the light if sheds are kept in light' - says a local community mobiliser. Chaudhary group do not follow the seclusion during menstrual. Therefore, other caste groups do not allow Chaudhary women to touch their water tap considering them impure.

Child marriage is equally common among Rana Tharu, Chaudhary and Brahmin communities. Adolescent girls are badly affected from early marriage and from Chhaupadi as it negatively affects access to education and health. Single women are the poorest and voiceless. They are
rarely heard in communities. Such discrimination in the name of culture inhibits women to empowerment and to participate in public affairs. NRM groups are not immune to the situation.

HIV infection is a serious threat spreading in many NRM groups. Lack of food self sufficiency and lack of off-farm job opportunities require people, mostly men to opt for seasonal migration to India. Those migrated to India for job (mostly wage labor) return home during festival or during major family event. There are many cases in the Bardiya-Kailali block where such returnee migrants are infected by HIV/AIDS. Lacks of education, lack of awareness about the need of safe sex are the main reasons for males to carry HIV infection. Returnees also transmit HIV to their wives. Lack of awareness and lack of voice to demand for safe sex make most of the wives and even offspring HIV infected from their husband.

Bardiya-Kailali block also consists significant number of people with mental disorder and disability. FGD with District Women and Children Officers revealed that persons living with disability, especially women are often discard by families and are left abandoned to face sexual harassment and even rape. There are also reports of increasing cases of adolescent girls reported raped by their own family members, even grand fathers, in absence of father and mother at home. Such cases also put women and girls at risks and make them hesitant to participate in public affairs.

Alcoholism followed by multiple marriage and domestic violence against women is common in almost all caste and ethnic groups. Those men who are involved in multiple marriages deny providing property and taking livelihood responsibility of first wife and her children. As a result, school drop out is common among children. Domestic violence against women exists in all caste and ethnic groups but while such cases easily come to the public among Hill Brahmin, women are kept silent and the violence cases do not enter to public among Muslim and Chaudhary ethnic groups. Muslim and Chaudhary women rarely go out of houses and rarely attend public meetings and discussions. Due to violence, some women in Chaudhary group have already committed suicide and the trend is increasing. FGD with DWCO in Kailali revealed that in fiscal year 2073-74 only, the district office has received complains for 27 cases of domestic violence, 1 multiple marriage, 5 cases of rape, 3 cases of girl trafficking and 3 cases of physical abuse to women. The statistics shows the prevalence of violence of different forms against women, which is one of the major barrier for women's effective participation in user groups.

Ignorance and lack of education make women further disadvantaged. In some villages, cheating women in the name of participation in 'meter interest' also exists. As women are less educated, they easily believe outsiders who claim that if women give loan, they get compound interest to their principal. Later the party that lends either run away or deny of receiving money. Some women who have lost money and jewelry without notifying husbands have even committed suicide after the incidence. There is a need of awareness on the topic.

Though HBP has provisions to organize the poor and marginalized for social empowerment and provide skill based training for alternative livelihoods, the immediate cost of participation becomes large for the poorest and they tend to exclude themselves from participation unless
immediate financial or in-kind benefit is provided (Source: FGD BAFAR - Balchaur Forest and Environment Resource Development Centre, August, 2017).

"Usually a firewood seller earns 600-700 a day by selling 2-3 bundles of firewood collect from nearby forests and make their living. Training provided by HBP or other organizations do not provide any cash incentives. For example, Khem Sunar, head of a poor household had applied for residential carpentry training is being organizing by CFUGs in support of HBP withdrew his application when he knew that no daily allowance is provide and he would be missing his working days for the training. The decision was not because he did not like the training but because he had to earn everyday to sustain the family"- says one of the facilitator of FECOFUN and CLAC in FGD of Bardiya-Kailali block.

Such structural barriers related to poverty also inhibit the poor from participation and access to benefits provided by the NRM user groups and keep in the cycle of poverty that passes from generations to generation. Effect of such barriers could have been reduce if training were provided locally where the poor and marginalized have options to participate in the morning and/or evening (free time) and/or the poor participants are subsidized in terms of cash for the foregone working days.

Opportunities and Good Practices

- GoN formulated CFUG guideline provides ample opportunities for user groups to follow inclusive participation in decision-making and benefit the poor and marginalized. For example, the recent guideline has provisioned user groups to allocate 25% fund for forest development and 35% for the direct benefit of poor and marginalized. Similar affirmative provisions are making for representation of women, Dalits and poor in user group's decision-making. It is considering that CFUGs where women are in key leadership provisions do not suffer from financial irregularities and corruption. However, FGD with forestry officials reveals that these provisions are only limited in papers. Most of the user groups do not follow these provisions. The provision related to 35% fund allocation to the direct benefit of poor and marginalized users is often misused and misleading. The fund is often use to pay to the staffs of user groups or in the heading of miscellaneous. It clearly indicates lack of governance in user groups. Similarly, further investment is needed for capacity building of the poor and marginalized, especially dalit and women for effective leadership.

- GESI strategy developed by the Ministry of forests and soil conservation also provides guidance and many opportunities for the user groups, the HBP and forest offices to enforce pro-poor and inclusive provisions in user groups. Though in some nearby districts, the guideline is rolled out and focal persons have been declared in the district for enforcement, this is not reached to Bardiya-Kailali block (source: FGD with Devendra Karn and Bharat Prasad Shah, Amauri Sector Forest Office, Kailali). Even in the district where the strategy is roll out, this is not proactively implemented, enforced and monitored.
• HBP can capitalize the opportunities provided by the CFUG guideline and GESI strategy of the ministry and help/facilitate the user groups to implement the provisions and district forest officials for enforcement and monitoring. The same can also be replicated to other types of NRM groups that HBP is working with.

• HBP follows GoN Green Book as a major directive. According to the guideline, interaction meeting is organizing among the sub-watershed areas to identify priority of the people. The Green Book requires the NRM groups to allocate 60% budget of the group in watershed conservation and 40% in priority sectors identified by the interaction. Possible natural disaster and vulnerability are considered while preparing and implementing integrated sub-watershed management plans. As natural disaster is the main reasons for poverty and vulnerability in the block, it seems the approach relevant to protect the block and people from further marginalization.

• As in elsewhere, CLACs in Bardiya-Kailali are found effective building capacity of the poorest and marginalize for better livelihoods and for self-dignity through social empowerment.

"Meena Damai’s husband returned from seasonal migration to India. While at work, he was identified as HIV (+) and returned. He also transmitted infection to Meena and unborn child. Meena lost her husband after some time due to AIDS. After the death of husband, her brother in law and parents in law refused to give her share of property. HBP had established Community Learning Centre during the first phase of the programme. Meena was identified as the poorest and was included in the learning center. The Centre runs regular discussions on gender equality and social exclusion issues where Meena actively participated. She also became a member of Chure Samrakshan Cooperative and provided ToT on tailoring. She became a good trainer and regularly trains 5 women members of cooperative at a time. With an alternative livelihood options and increased awareness about the rights, Meena gained self-confidence and dignity and was able to file a case in district court against in-laws to claim for the property of her share. Meena not only survived from HIV/AIDS but have also got a reason to live with dignity,” says a local resource person during the FGD in Bardiya-Kailali.

This case clearly suggests that community-learning centers provide a platform for the poorest and marginalized to organize and to be empowered. This approach needs to be expanded with longer duration while also increasing membership of the poorest and marginalized into the center.

• Considering the increasing cases of violence against women in the district, FECOFUN Kailali has formed violence against women resolving committee. The committee is chaired by Tulasha Devkota, Chairperson of Kailali FECOFUN and consists of representatives of women cell of district police, district forest office, community mediation center, and one chairperson representing all community forestry user groups. The committee raises awareness against the violence in NRM groups, facilitates to bring cases of violence into legal process and provides recommendations to relevant agencies for justice as needed.
**Recommendations specific to the block**

In additions to the general recommendations made in the main report, following specific recommendations have been suggest specific to the block.

As presented in the case above, CLACs have worked well to empower Women, Dalits and marginalized caste/ethnic groups through capacity building. However, this is not sufficient. These groups need to be in decision-making positions in NRM groups and this goes beyond CLAC initiative. FECOFUN has its own guideline that makes representation inclusive. GoN also has GESI guideline for NRM groups that makes groups mandatory for inclusive representation in decision-making. But these guidelines are rarely followed. It is important that GESI guideline of the ministry is roll out properly in all NRM groups, implement and monitored.

NRM group's decision-making becomes more inclusive if groups follow good governance. HBP needs to work more to facilitate user groups following good governance as elaborated in CFUG guideline.

Locally hired resource persons are more effective to identify the poorest, to organize them and build their capacity specific to the context. Therefore, the the HBP needs to hire local resource persons and build their capacity rather than hiring from elsewhere.

NRM groups can play significant role to reduce the gender-based violence and ill practices against women and Dalits. Among others, the user groups can facilitate inter-generational dialogues on issues such as witchcraft, child marriage, and chhaupadi and empower the adolescent youths for campaign to end these practices. Similarly, males need to be made aware of gender-based violence and implications not only to the life of women but to the family and community. Increased awareness will enable men to be engaged effectively to end such practices and release barriers of violence against women, which is one of the major barriers for women to participate and benefit from NRM groups.

As elaborated earlier, FGD with DWCO revealed that women saving and credit groups, cooperatives and learning center provide a forum for leadership building and encourage them to participate in local political affairs. In the recently held local election, a total of 44 women contestants from Kailali districts were the members of women cooperative and organizations supported by women development office. Out of them, 14 won the election. Badi are among the vulnerable and poor women in the block with limited representation and participation in user groups. For the first time, Parbati Badi, a Badi woman have been elected as local government (Municipality) representative in the block. The elected representative had hold first meeting of the municipality in Badi community and have made number of decisions such as stopping the proposed irrigation project to displace the Badi settlement, and to provide electricity and water connection. The case indicates that HBP has plenty of opportunities to work with such elected local representatives who represent voice of the poorest, marginalized and women. Such collaboration would make the HBP work more effective, especially in dealing with GESI issues.
In terms of programme, stakeholders suggest that apart from the regular supports, the HBP can also facilitate to establish a regulated access of Raji Majhi to water sources, river and ponds inside the protection areas. This would allow Raji Majhi to re-establish their traditional occupation and reduce vulnerability. Learning from leasehold forestry or CF land allocation for the poorest members being practice by different CFUGs could be applied while making such arrangement. Stakeholders also suggest the HBP to focus more on community pond management as it can benefit stallholders and women as they are primarily responsible for fetching water for livestock, kitchen gardening and as well as sanitation.

4.1.3 Social Analysis of Banke-Kamdi Block

Demography and other contexts in general

The Banke-Kamdi block is located in the Mid-western region and covers part of Banke, Dang and Salyan districts. The corridor stretches east-west from Kusum to Kohalpur of Banke district and comprises Banke National Park (BaNP), its Buffer Zone and Kamdi forest corridor. The east-west highway intersects the corridor and Kohalpur, Phattepur, Ranjha, Binauna, Ovari and Kusum are the major settlement of the corridors along the east-west highway mostly migrated people from Hills district.

Brahmin, Chhetri, Tharu, Dalit, Madhesi, Muslims are the major caste and ethnic groups inhabited in this block. Tharus are the indigenous people of the area with high dependency on natural resources for living. Their livelihood and culture are closely linked with the protection, management and use of products derived from forests and water sources. Tharu are also among the poor and excluded. Subsistence agriculture remains the major source of livelihood for the majority. As per the UCPA data, significant proportion of households has less than three months food sufficiency. Most of the migrated settlements fall along the east-west highway. Kohalpur and Ramjha settlements are consider well off.

Kamdi block represents 70% of the Chure and the Bhabar area, a fragile and water stress zone. The block is rich in fauna and flora. It provides home for many wildlife species, including globally significant rhino, tiger and elephants. The river West Rapti supports aquatic biodiversity such as the endangered Gharial. The northern belts of the corridor are largely forested. Most of the forest of eastern belt (Kusum area) comes under the newly established Banke National Park with limited access of local people over the forest products. Community forests, Buffer Zone and protection areas are the major forest management regimes with different management modalities and access rules for the members.

Natural hazards such as flood, drought, forest fire and stream/river bank cutting are reported common events. Drought has been rankas high mostly in the northern belt of the corridor as they pose threats to agriculture and wetlands. The Chure foothills inside the Banke National Park are consider as the water scarce area. Human wildlife conflict is common along the buffer zone area of the Banke National Park mainly in the then Mahadevpuri, Phatepur, and Kamdi VDCs. Damage of crops and animal casualty by wild animals such as wild boar, monkey, leopard, jungle cat, and jackal are report as a major challenge by local people. Invasive species of
Banmara is increasingly seen in the forests. The forest areas along the east-west highway, the Banke National Park and Chure areas are prone to forest fire.

Kamdi block is highly affected by regular occurrence of flooding and river cutting, especially due to the Rapti and Buduwa Rivers. UCPA report of the block has identified Laila, Tadwa and Alinagar Toles of Binauna VDC; Pasrampur and Dhampur of Baijapur VDC; Mahadevpuri VDC; Tikulipur, Rajhar Tallo Basti and Shushergunj of Kachanapr VDC; and Abhrahawa of Kamdi VDC; Khalla Fatapur, Khalla Tapari, Juraiya, Sudinawa and Fareda of Fattepur VDC; Alanagar of Basudevpur and Madanapur and Kuniya Tole of Manikapur VDC as the most vulnerable areas from river cutting and flood.

**Poverty pockets and vulnerabilities**

Tharu, Dalit, Kamaiya, Magar, Madheshi and Badi are the major social groups living under poverty and disadvantaged situation. UCPA conducted in 2012 and pilot of this study conducted in June 2017 has identified following settlements with high concentration of poor and disadvantaged.

**Table 5: Binauna (then Binauna VDC and wards)**

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Ward Number</th>
<th>Village Name</th>
<th>Major Caste</th>
<th>CFUG</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>Julpani</td>
<td>Dalit</td>
<td>Sunkhola</td>
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<tr>
<td>2</td>
<td>2</td>
<td>Lalai</td>
<td>Tharu</td>
<td>Sunkhola</td>
</tr>
<tr>
<td>3</td>
<td>5</td>
<td>Tadwa</td>
<td>Tharu</td>
<td>Siddheshowari</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>Chilariya</td>
<td>Magar and Tharu</td>
<td>Siddheshwori</td>
</tr>
<tr>
<td>5</td>
<td>7</td>
<td>Banjariya</td>
<td>Tharu and Magar</td>
<td>Kaneshwori</td>
</tr>
<tr>
<td>6</td>
<td>6</td>
<td>Binauna</td>
<td>Tharu</td>
<td>Kaneshwori</td>
</tr>
<tr>
<td>7</td>
<td>9</td>
<td>Alinagar Gaun</td>
<td>Tharu and Magar</td>
<td>Samaybhwani</td>
</tr>
</tbody>
</table>
### Table 6: Fattepur (then Fattepur VDC and wards)

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Ward Number</th>
<th>Village Name</th>
<th>Major Caste</th>
<th>CFUG</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>7</td>
<td>Genduwa</td>
<td>Madhesi</td>
<td>Ram Janaki</td>
</tr>
<tr>
<td>2</td>
<td>7</td>
<td>Bharta</td>
<td>Madhesi</td>
<td>Ram Janaki</td>
</tr>
<tr>
<td>3</td>
<td>9</td>
<td>Khalla Tapari</td>
<td>Bahun Chhetri</td>
<td>Rapti Pidit</td>
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<tr>
<td>4</td>
<td>9</td>
<td>Chatakpur</td>
<td>Tharu</td>
<td>Rapti Pidit</td>
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<tr>
<td>5</td>
<td>8</td>
<td>Sudhinawa</td>
<td>Tharu and Magar</td>
<td>Siddheshwori</td>
</tr>
<tr>
<td>6</td>
<td>8</td>
<td>Habrahawa</td>
<td>Tharu and Magar</td>
<td>Siddheshwori</td>
</tr>
<tr>
<td>7</td>
<td>8</td>
<td>Juraiya</td>
<td>Tharu and Magar</td>
<td>Sadabahar</td>
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<td>8</td>
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<td>Kamaiya Danda</td>
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<td>9</td>
<td>7</td>
<td>Sarra</td>
<td>Tharu</td>
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<td>10</td>
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<td>Pahadipur</td>
<td>Tharu</td>
<td>Bhagwati</td>
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### Table 7: Kachanapur (then Kachanapur VDC and wards)

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<tr>
<th>S.N.</th>
<th>Ward Number</th>
<th>Village Name</th>
<th>Major Caste</th>
<th>CFUG</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>Agaiya</td>
<td>Badi and Tharu</td>
<td>Shiva</td>
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<tr>
<td>2</td>
<td>1</td>
<td>Gobarpur</td>
<td>Badi and Tharu</td>
<td>Shiva</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>Kachanapur</td>
<td>Tharu</td>
<td>Jai Durga Bhawani</td>
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<tr>
<td>4</td>
<td>4</td>
<td>Madyue Gaun</td>
<td>Tharu</td>
<td>Ashok</td>
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<tr>
<td>5</td>
<td>5,6</td>
<td>Hariharpur Gaun</td>
<td>Dalit and Tharu</td>
<td>Hariyali</td>
</tr>
<tr>
<td>6</td>
<td>9</td>
<td>Rajpur</td>
<td>Tharu and Magar</td>
<td>Ban Shakti</td>
</tr>
</tbody>
</table>
Table 8: Baijapur (then Baijapur VDC and wards)

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Ward Number</th>
<th>Village Name</th>
<th>Major Caste</th>
<th>CFUG</th>
</tr>
</thead>
<tbody>
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<td>1</td>
<td>8</td>
<td>Mahu Gaun</td>
<td>Tharu</td>
<td>Ram Janaki</td>
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<tr>
<td>2</td>
<td>1</td>
<td>Baisa</td>
<td>Badi and Dalit</td>
<td>Hariyali</td>
</tr>
<tr>
<td>3</td>
<td>9</td>
<td>Gauri Gaun</td>
<td>Dalit and Tharu</td>
<td>Ramkuti</td>
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<tr>
<td>4</td>
<td>9</td>
<td>Pasrampur</td>
<td>Tharu</td>
<td>Ramkuti</td>
</tr>
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Table 9: Mahadevpuri (then Mahadevpuri VDC and wards)

<table>
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<tr>
<th>S.N.</th>
<th>Ward Number</th>
<th>Village Name</th>
<th>Major Caste</th>
<th>CFUG</th>
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<tbody>
<tr>
<td>1</td>
<td>6</td>
<td>Naya Gaun</td>
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<td>2</td>
<td>4</td>
<td>Dhakeri Gaun</td>
<td>Tharu and Kamaiya</td>
<td>Jhijhiri Mahila</td>
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</tbody>
</table>

Table 10: Kamdi (then Kamdi VDC and wards)

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Ward Number</th>
<th>Village Name</th>
<th>Major Community in the area</th>
<th>CFUG</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
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<td>Milanchowk and surrounding gaun</td>
<td>Madhesi</td>
<td>Bawanpurwa</td>
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<td>2</td>
<td>3</td>
<td>Kamdi Gaun</td>
<td>Madhesi(Yadav)</td>
<td>Gokul CFUG</td>
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<td>3</td>
<td>7</td>
<td>Padampur Gaun</td>
<td>Others</td>
<td>Pashupatinath</td>
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<td>4</td>
<td>9</td>
<td>Chagrahawa</td>
<td>Dalit and Janjati</td>
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<td>Milinya</td>
<td>Others</td>
<td>Purnima Mahila</td>
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<tr>
<td>8</td>
<td>9</td>
<td>Dalaipur</td>
<td>Dalit</td>
<td>Sita Mahila</td>
</tr>
</tbody>
</table>
Table 11: Basudevpur (then Basudevpur VDC and wards)

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Ward Number</th>
<th>Village Name</th>
<th>Major Community in the area</th>
<th>CFUG</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>Alanagar</td>
<td>Dalit</td>
<td>Chauridanda</td>
</tr>
<tr>
<td>2</td>
<td>4</td>
<td>Kanthipur</td>
<td>Others</td>
<td>Chauridanda</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>Babhusari</td>
<td>Madhesi</td>
<td>Pashupatinagar</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>Mannipur</td>
<td>Madhesi</td>
<td>Pashupatinagar</td>
</tr>
</tbody>
</table>

(Source: UCPA 2012 and pilot study report 2017 of Kamdi corridor)

Major reasons for poverty and disadvantages have been lack of land ownership, land poverty and food insufficiency, lack of education and employment, limited reach and access to road, market and basic service centers, lack of representation and participation in NRM decision making and regular damage of personal property caused by natural calamities (flood, river cutting, prolonged draught).

**Key GESI issues and barriers to inclusion in user groups**

Number of issues related to gender equality and social inclusion is reported in the block that encourages some and discourages others to participate in NRM groups and benefit. Inequalities between different economic and social groups, especially between men and women, dalits and other caste groups, poor and non-poor is the main barrier for the poor, women, Dalits and other marginalized social groups (Tharu, Magar, Badi) to obtain membership, to participate and to benefit from group based development including NRM groups. Some of them are discuss below.

- **Unequal relations of production**

As there is positive association between poverty and caste identity, majority of Dalits households are also among the poorest. Dalits are dependent on other caste groups for wage labor and for loan to meet immediate needs. The loan comes with high interests. Other caste groups depend on Dalits for ironwork (for agricultural tools and equipment), for sewing and for wage labor (especially for fishing). The traditional concept of untouchability exists in practice. Even at Kohalpur which is a market area, Dalits cannot use the same water tap that is used by other caste groups and they cannot eat together. In public places and during community groups meeting, Dalits cannot touch to Brahmin/Chhetri. The exploitation is inherited.

"If a child of non-Dalit parents celebrate birthday, all children of the community will be invited except Dalits children"- says a participant in FGD.
Such isolation based on caste identity affects self-confidence and dignity of Dalits. As a result, Dalits are discouraged to participate effectively in public affairs. Same applies to NRM groups' dynamics.

Social relations of production between the poor and non-poor also shape the power relations. Poor are dependent on non-poor for employment, wage labor and for loan to meet immediate needs. On other hand, landed and non-poor households often seek help from the poor to work for them in the field. Most often, poor and landless people work for property owner within the communities as sharecropper or on lease and contract farming. Poor households also get loan from the non-poor within the communities without any collateral when they are in need. This is one of the most important advantages for the poor to keep good relations with the non-poor. Despite of the fact that interest of such loan is significantly high compare to formal financial institutions, as they come without collateral, this is the easiest option for the poor.

Women in Kamdi block are primarily responsible for domestic chores. Men are dependent on women for food, and caring of house, children, elderly and sick. Along with the domestic chores, women are also increasingly taking part in community and public affairs. But men are still reluctant to share domestic chores. Gender roles are relatively flexible among Janajati. Compared to other caste groups, Madheshi women experience higher restriction in mobility and suffer from very strict gender roles where men do not share household chores and women rarely step out of home. Kamlari i.e. a practice of keeping female bonded labour to work for the property owner also exist especially in Kachnapur VDC. Wage disparity exists between men and women, both on farm and off farm work, even for the similar tasks.

Upper belt communities come to the lower belt mainly for market, employment and to access to health, education and other government and non-government services. On the other hand, lower belt communities rely on upper belt communities for religious purpose, for entertainment and for internal tourism.

Such interdependency and unequal power relations shape the ability and willingness of social groups and individuals to participate in user groups. Often the poor, dalits, women find it difficult to participate in user groups especially when such participation threaten the interdependency and power relations.

- Changing role and mobility of women

An analysis of gender roles and mobility of women at Kamdi suggests that gender role is changing rapidly across all economic and social groups. However, the nature and magnitude of change across different categories is influenced by wellbeing status, caste-ethnic and religion identity and migration status. In general, women of all economic and social groups are primarily and traditionally responsible for reproductive or domestic works including the caring and maintenance of family labor force, tending livestock, subsistence farming and so on.

As elsewhere, along with increased access to education, exposure as well as due to outmigration of men, women of Kamdi are also increasingly engaged in community and public affairs. They have also expanded mobility from the periphery of own house to community, district as well as
out of districts. Women of Kamdi were found very active in mothers group, women's cooperative, community forestry user groups as well as citizen awareness and learning centers. However, membership and participation of women in community group is less common among the poor women. Focused Group Discussion revealed that opportunity cost of time is more for poor women as they usually work as wage and construction labour during the daytime, which is usually meeting time for most of the community groups. Second, most of the community groups have regular saving and credit mechanism and participation in mandatory saving provisions is not a viable option for many poor women. This also applies to Dalits, Badi and Kamaiya women who are often the poorest.

In additions, in Kamdi block, Muslim and Madhesi dominate few settlements. Women from these groups also have very limited mobility and participation in community groups. Exclusion of Madhesi and Muslim women from membership and participation in community group is said less due to economic reasons but more because of strict gender norms that restrict mobility of women within a close proximity of their houses. Therefore, strategies for increasing participation of Dalits and Madhesi women in NRM groups also differ depending on different types of barriers these women face.

- **Work burden and time poverty**

There is labor shortage in the village for agricultural as well as off-farm work. This has created additional workloads for women and this applies to all women. In many cases, women are de-facto head of households. On the one hand, male outmigration has provided opportunities for women to participate in formal and informal forums, enhancing women's control of resources and access to decision making. Despite of time constraints, women have gradually come out of household chores and have started capitalizing this opportunity. On the other hand, traditional role of women and time pressure to manage household chore is not share among the family members. Male members in the family either are out of village for work or are reluctant to share the domestic (so called unpaid family work). This has created acute time pressure and time poverty among women and this applies to all caste and ethnic groups.

'Males do not help household chores. They think it is women's work. They play cards whenever possible. Once women complained to police and requested to stop men playing cards, but police, in spite of supporting us to stop gambling, said women we are doing politics in absence of husbands. Police did not support at all’- said a member of women multipurpose cooperative, Padampur, Kamdi-7.

Those women who are better off can hire labor at least to support for livestock and farm activities as well as to contribute in forest management activities when needed, but for the poor, this option is not viable. Time poverty has made women working under tremendous pressure that might have health and related consequences. Poor single woman or those without male family members to support in household chores find it difficult to manage labor even to contribute in community forests and collect firewood of their share. Time poverty is one of the most important barriers to effectively participate in community and public affairs including in NRM groups for women.
Discussion with stakeholders at Kamdi revealed that some households (5-7 percent) might have excluded from membership in NRM groups, mainly CFUGs. Those excluded from membership are often from the social groups such as Dalits, Kamaiya or Badi. Detail assessment of membership exclusion is not done yet in the block. As said earlier, those excluded from membership are automatically excluded from participation and benefit sharing. Therefore, it is important to explore membership exclusion, understand the reasons for exclusion and facilitate the process for membership inclusion.

- **Gender Inequality and Violence Against Women**

Focused Group Discussion in Kamdi block identified several evidences of violence against women issues that affect the overall wellbeing of women. Kamlari practice exists that make adolescent girls more vulnerable to physical and sexual exploitation. Child marriage is decreasing in all caste groups except among the Madheshi ethnic groups. Girls suffer from school drop out and reproductive health issues when married at early age. Domestic violence against women is more common among Dalits and Madheshi and less in other caste and ethnic groups. Ill practice such as violence against women in the name of witchcraft is also in practice. The polygamy is still found in society, and there is almost no practice of marriage registration in rural areas particularly with the Janajati and Dalit community. Lack of registration restricts women to seek justice through legal procedure.

Consumption of alcohol is culture in the ethnic minority community especially among Tharu, Magar and Dalits. Domestic violence against women featured prominently during the discussion. Violence has different forms including physical, mental and psychological. Every woman in community is suffered from at least one form of violence, mostly done by male members of the family, especially husband. This applies to all women irrespective of caste and wellbeing condition. FGD with women at Kamdi revealed that the physical violence is more common and regular among Dalits and is mostly associated with poverty and frustration. Most of the violence originates from alcohol and related argument. Following statement from a Janajati woman at Kamdi shows how alcohol consumption and VAW affected her ability to participate in public affairs.

'My husband used to drink alcohol every night and after alcohol, he used to behave very differently. He used to shout and beat me almost every day. All neighbors came and asked him to stop, but he did not listen. My parents asked me to leave him but I could not because of small children. Whenever I complained my mother in law, she always took his side. I was embarrassed from his behavior and was confined to my house; I stopped participating even in community forestry user group that I used to participate before. I also left a chance to join 16 weeks course offered by Hhariyo Ban at CLAC. Once my mother-in-law fractured her leg and I had to take care. That time I came in contact of a doctor who treated my mother in law. I requested my husband also for check up and the doctor told my husband that if he continues taking alcohol, he would die soon. This was a turning point. My husband left drinking and wanted to go to gulf to earn. I asked help from my Maiti for money. Finally he flew. Since he left, I am relieved. There is
no one beat at home. I started participating in CFUGs and cooperative's meeting again. I feel empowered’. - says a woman member of Pashupati community forestry user group at Kamdi.

As issues related to alcohol consumption were common problem of all women, CLAC with support from the HBP at Padampur, Banke attempted to ban alcohol in the communities. The ban involved restriction of production, sale and consumption of alcohol in the communities. The campaign was effective for some years but a distillery opened near the village by a private sector started producing alcohol that entered to the village through retailers. When it appeared in the village, the outcome of 'ban the alcohol' campaign became unsuccessful because males have again started to consume it.

"Meeting of women cooperative and community forestry user groups identified alcohol consumption as the main reason for violence against women and husbands not sharing responsibility at home. We decided in a meeting to launch no alcohol campaign. In this campaign, women in our communities were restricted to produce alcohol, shops stopped to sale and men were asking not to drink. Those defying these rules had to pay the fine. This campaign was successful for the first few years. Women stopped producing alcohol at home and still today, they do not produce at home. However, since few years, a private sector established distillery near the village and started supplying to the local retailer. We could not stop the distillery. As a result, alcohol re-entered and we are unable to stop despite of the fact that this is still one of the major causes of violence against women” - says Khima Budathoki, ex chair of Pashupati community forestry user group, Kamdi-7.

Such cases indicate that fragmented approach of few user groups working to end violence is not enough for a long lasting outcome. This requires adopting much wider approach of campaign where all state and private sector actors are mobilize simultaneously and responsibly. HBP can facilitate for such wider approach.

- **Vulnerability to climate change effects**

FGD at Kamdi with women revealed that effects of climate change are real in the communities especially in agriculture. Less rainfall, long draught, new and resistant insects and pests resulting into loss of production are few examples cited by women as effect of climate change. About 25% of land is not cultivated due to lack of rainfall on time. As more than 70% of agricultural works are done by women and are responsible to manage food, climate change has affected their ability to perform these roles. Food insecurity hits all, but more badly women because women are the first to manage the food for family and last to eat. Interaction with women's group reveals that they have limited information, knowledge, skills and input to respond to the negative impact of climate change and to minimize the loss.

**Recommendations specific to the block**

- FGD indicates that membership exclusion exists and those who are excluded from membership in NRM groups are the most poor and disadvantaged social groups (Dalits, single woman, Tharu, Kamaiya and Badi). It is important to identify the excluded groups
and reasons for their exclusion so that the barriers to membership inclusion can be address. A block level rapid assessment of membership situation is recommended for each block including Kamdi block.

- Wellbeing ranking is one of the instruments for user groups to identify the most poor and disadvantaged members. This needs to be revised to categorise the HHs and individuals that are economically poor, socially disadvantaged or both poor and disadvantaged. Focused interventions are needed specific to these groups as discussed in the main text. For example, poverty, landlessness and livelihood insecurity are the most important barriers for the poor to participate and benefit from user groups. Removing the barrier requires supporting the poor for diversification of livelihood options (farm and off farm) through a combination of interventions including development of livelihood improvement plans specific to the households, skill based training and improving access to resources.

- On the other hand, time poverty and violence against women are the most important barriers for majority of women, both the poor and non-poor. Introduction of time saving technologies and gender sensitization among the males and other family members would help women to reduce the effect of time poverty. Similarly, legal awareness, sensitization as well as a campaign would be needed to prevent women and girls from violence.

- The HBP is already supporting user groups for good governance including promotion of equitable benefit sharing, inclusive representation and participation. CLACs have also shown good results to organize the poor and disadvantaged, to build their capacity, strengthen leadership and to initiate collective action for social change. Such interventions need to be more targeted to the most poor, women, Badi, Kamaiya, Dalits and those affected by natural disaster (those living in poverty cluster). Coverage of governance improvement and CLACs approach need to be expanded and the progress needs to be monitored both quantitatively and qualitatively.

- Alcohol is one of the most important factors causing violence against women especially among the poor and disadvantaged resulting into lack of self-confidence and dignity needed to participate effectively in user groups dynamics. HBP needs to facilitate NRM groups through CLAC to campaign against alcoholism and violence against women.

- Since the women of Madeshi/Muslims in this block are more deprived by a number of social barriers to participate, it is recommended to make a concentrated effort to break the barriers with the support of local women mobilizers and in coordination with other agencies who are working on GESI issue such as DWCO.
4.1.4 Social analysis of Gaighat Block

Demography and other contexts in general

The Gaighat block covers some parts of Bharatpur Metropolitan City (former Kabilas VDC of Chitwan district and four former VDCs of Tanahun district namely Aabukhaireni, Chimkeshowari, Deurali and Devghat. The block consists a population of 34,262 with 46% male and 54% female. In terms of caste and ethnicity, the block consists of 22,041 (64%) minority ethnic groups followed by Brahmin, Chhetri (6,082), Dalits (2,327), Newar (2,091), Muslims (338) and others. Among the minority ethnic groups are Chepang, Bote Majhi, Bhujel, Gurung and Magar.

Population with single or multiple forms of disability accounts nearly 797 (2.3% of total population) which is equivalent to national average. Nearly 46% of the population are economically active population (with age 20-59 years).

Forest, land and water are the major natural resource available in the block. Total 5,440.37 ha of forest of the block is managed under community forests. A total of 61 CFUGs exist in block with 4,604 households as members of community forests. Subsistence agriculture is dominant source of livelihood. Commercial cultivation of vegetables, horticulture and livestock is increasing rapidly due to the good market access to Narayanghat, Mugling and Aambukhaireni.

The block is prone to landslide. Major areas with threats of landslides are upstream slopes of Kabilas Deurali, Devghat and Chhimkeshowari are the landslide prone areas within this block. The shifting cultivation practices across the block has accelerated the land degredation, soil erosion and losses of soil fertility. The block also suffers from attack of invasive species mainly reported in Raniban CF of Devghat -5, Pireghari Leasehold forest, Bageshowari CF and Aakaladeve CF of former Kabilas VDC.

Poverty pockets and vulnerabilities

Danda Gaun, Devghat, Raipur, Pulung, Chiuribas, Ghaledanda, Chap Swara, Jal Bhanjyang and Gumaune Sota are the main poverty pocket areas of the block with higher concentration of poor and marginalized. Chepang, Gurung, Bote/Majhi, Magar, Bhujel and Dalit are the poorest and marginalized. The poorest (Tamang, Dalits, Chepang, Magar) live around the forest areas (Ichhakamana municipality, Dahakhani, Jutpani, Kabilas areas, and in the sloppy land along the highway of Mugling Narayangardh sector).

Most of these groups are landless or small holders living in marginal land with less than 3 months of food self sufficiency from their own production. Those living in marginal land practice shifting cultivation. Main sources of livelihoods for the poorest are subsistence farming followed daily wages. There is increasing trend of male youths migrating to India and gulf to supplement income.
Table 12: Vulnerable Settlements and poverty pocket areas of Gaighat block

<table>
<thead>
<tr>
<th>Settlement/Toles</th>
<th>Major caste group</th>
<th>HHs</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Former VDC: Kabilas</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beldanda</td>
<td>Chepang</td>
<td>25</td>
</tr>
<tr>
<td>Salghari Handigaun</td>
<td>Chepang</td>
<td>40</td>
</tr>
<tr>
<td>Dumre</td>
<td>Chepang</td>
<td>30</td>
</tr>
<tr>
<td>Sukumbasi Basti Bhateri</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>Telne Khola, Subidhanagar ko Mathillo Bhag</td>
<td>Chepang</td>
<td>10</td>
</tr>
<tr>
<td>Marlang Khola ko Chepang Basti</td>
<td>Chepang</td>
<td>10</td>
</tr>
<tr>
<td><strong>Former VDC: Devghat</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Maghi Basti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tute dalit Basti</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Former VDC: Deurali</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purlung Gaun</td>
<td></td>
<td>60</td>
</tr>
<tr>
<td>Bile Kharka</td>
<td></td>
<td>30</td>
</tr>
<tr>
<td>Chiuri Bas</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>Phape Thali</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Dandaghar</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Ratanpur</td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>Ghale Danda</td>
<td></td>
<td>22</td>
</tr>
<tr>
<td>Chapleti</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>Sannai</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>Kulmun</td>
<td></td>
<td>8</td>
</tr>
<tr>
<td>Dhapswara</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Tedegaun</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>Gerukhola</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Sinokhola</td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>Aalkhandi</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Syaprang</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Jal bhanjhayang</td>
<td></td>
<td>8</td>
</tr>
<tr>
<td><strong>Former VDC: Chimkeshori</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rasauli</td>
<td>Chepang</td>
<td>12</td>
</tr>
</tbody>
</table>
Kholagaun | Chepang | 20
---|---|---
Dumsiphanga | Dalit | 12
Bagai | Bhujel | 15

As shown by the underlying causes of poverty analysis, the poorest in the block are Dalits, Chepangs and indigenous ethnic groups such as Bhujel and Majhi. Most of these groups are landless or land poor and live in remote, environmentally fragile land. For example, Chepangs are the indigenous ethnic group that still live in remote marginal land and depend much on common property resources like forests for food and shelter. As Chepangs are spread in inaccessible marginal land, they also lack access to basic livelihood services such as school, health posts, security and income generation opportunities. Development intervention often does not reach them because of high transaction costs. Majhi are the indigenous group that make their living from traditional occupation i.e. fishing in river. Fishing is increasingly difficult currently due to government regulations and increasing competition on limited water sources available. Majhi are also among the groups with limited access to education and off-farm employment opportunities. As most of the poor live in marginal land and riverbank, they are also among the people often affected by the natural disaster such as landslides and floods.

Most of Dalits in the block are also among the poorest. Dalits and these indigenous ethnic groups enter into highly unequal production relations with the non-poor for subsistence. There exists interdependency between the poor and non-poor. While poor depend on non-poor for wage labor, loan and even to work as mediator when there is a need to engage with government officials, the non-poor also depend on the poor for readily available cheap labor and for the goods and services linked with traditional occupation. However, the relation of production is highly unequal. FGD reveals that poor Dalits work as agriculture labor and often paid in cash or kind. The wage is cheaper compare to other caste and ethnic groups. They often get loan from non-Dalits, non-poor households in community to meet immediate needs. The interest rate is 2-5% per month i.e. 24-60% per annum. This is much higher than market (cooperative) rate i.e. 16% per annum. Poor are force to pay higher interest on loan because of lack of collateral and lack of access to alternative formal/community financial institutions for them.

Due to limited skills, network and self-confidence, Dalits and indigenous ethnic groups seek support from non-poor of the same or neighbouring communities to voice their concerns to the government line agencies located in the district head quarter. Such dependency and patronage is also reflecting in the ways they participate in NRM groups and other public affairs.
Table 13: Interdependency between Dalits and so-called high caste groups in Gaighat block

<table>
<thead>
<tr>
<th>Dalits depend on non-Dalits for</th>
<th>So-called high caste groups depend on Dalits for</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loan to meet immediate needs (food, medical expenses)</td>
<td>Extra income/surplus due to interest on loan</td>
</tr>
<tr>
<td>Wage labor</td>
<td>Less expensive wage labor</td>
</tr>
<tr>
<td>Communicate with government officials</td>
<td>Buy agricultural tools</td>
</tr>
<tr>
<td>Selling agricultural tools</td>
<td>Baja during cultural and special events</td>
</tr>
<tr>
<td>Traditional Band Baja</td>
<td>Selling food grains locally (from home)</td>
</tr>
<tr>
<td>Buying food grains locally</td>
<td></td>
</tr>
</tbody>
</table>

Practice of exploiting child labor exists especially among the Dalits and marginalized ethnic groups. FGD in Kabilas VDC revealed that there is limited access to public schools in the communities. The children who are depriving of school education are used as agricultural and domestic workers for the non-poor households within or outside of communities. In return, they get cash or kind to supplement food requirement of families. Parents therefore prefer their children to work and help for the livelihoods. There are also middlemen visiting Chepang communities who take children to restaurants and hotels operating in highways and district headquarters. They work in unsafe environment and are often subject to physical and sexual violence. Exploitation of children as labor will have short and long-term implications. In the short run, children from the poor households are deprived of education, basic children rights while in the long run, lack of access to education make children, and their families remain poor even in the next generation.

**Key GESI issues and barriers to inclusion in user groups**

- In Bardibas, it is not clear how many households are exclude from membership in NRM user groups. However, FGD in Rani CFUG in Devghat reveals that membership exclusion exists. Often user groups charge fee for the late comers and the fee varies depending on gender and reasons for exclusion. If the applicant for new membership is from the same community, they are charged Rs 500 for son and Rs 6000 for daughter households. If the new applicant is the new comer to the community, the household needs to pay up to Rs 12000 to become a member of the user group. Paying such a huge amount as membership fee is out of reach for the poorest and marginalized.

- Even among the members, the poorest and marginalized face number of barriers that constrain them to participate effectively and benefit from user groups dynamics. Men and women of the poorest households work as wage labor to supplement income. Opportunity...
cost of time for such poor is higher compare to other groups. As a result, unless immediate benefits are visible, the poor are discouraged to be involved and participate in NRM groups. In additions, immediate needs of the family often force the poor households to enter into highly unequal relation of production with non-poor. This unequal relation becomes a barrier for the poorest to participate in decision-making and raise their voices especially when their arguments contradict with the non-poor with whom they work for.

- Despite of several interventions to end the practice of untouchability, it exists in practice. Dalits are not allowed to enter to houses of so-called high caste groups. FGDs reveal that Dalits are still fed separately in public feast. Local priests perform puja for Dalits, take money in return and do not eat at Dalits houses. The loss of dignity associated with caste identity and livelihood dependency discourage Dalits to participate effectively in user groups affairs especially when arguments in meetings contradict to their patrons. Time poverty and higher opportunity cost of time might also prevent them to participate effectively and benefit from NRM groups as participation incurs time and costs; both are scarce for the poor Dalits.

- Early marriage is common especially in Chepang and Tamang communities. FGD revealed that women of 30-32 years already become grandmother in these communities. Early marriage has several implications on women. The girls at the school age get married and lack access to education. They become mother at early age and suffer from maternal health complications. Additional responsibility of the family and children make them unable to participate in any economic and political affairs that would lead to a better life. The poor women and men also have a tendency of eloping with other men and women leaving children unattended. Such children become orphan and are often engage in child labor in neighboring urban areas.

- Gender discrimination and violence is prevalent in Gaighat block. Single woman are the most discriminated. Women usually face several constrains related to access to information, linkage, mobility and time. In additions, they are blame as characterless when seen walking or taking to other men of similar age. This isolation, gender seclusion and discrimination affect all women, albeit in different magnitude. Single women are the most affected as they lack family support and linkage to cope with the isolation.

- Domestic violence against women is one of the most important inclusion barriers. Physical and mental violence results into loss of dignity and discourage women to participate effectively.

'Her husband plays card and come home late drunk. She works whole day in field and takes care of households' chores and children. When husband returns home late, there is always fight in the evening and it is always women beaten up. The wife is member of NRM groups but she hardly appears in the meeting. On the one hand, she says she does not have time in the day due to work. On the other hand, she does not speak when she attends meeting remembering the physical and mental torcher that she had in the last night. This is every day story for many women in the community’"- says a community mobiliser of Kabilaas VDC, Aamtar tole of Bardibas.
In additions, FGDs reveal that men are considering as protector and women to be protected by men. This feeling of insecurity and dependency disempower women especially for decision-making in household as well as in public affairs as it lowers down the self-esteem. This applies to all women irrespective of income status, caste and ethnicity, albeit in different extent.

**Good practices specific to the block**

CFUGs in this block practice at least 50% women representation in executive committees that provides space for women to participate in decision-making. Under the CF guideline, the user groups also follow participatory well-being ranking to identify the poorest and marginalized within the user groups. Once the poor households are identified, it is said that they are provide support for income generation activities and leadership training. Poor households are also providing with subsidies to buy forest products from user groups. However, it is not clear if the poorest and marginalized that have been identified above are member of community forests and are benefitted from these provisions.

On the other hand, the pro-poor provisions mentioned above are mandatory only for community forests. The Bardibas block consists of not only Community Forests but also Buffer Zone Community Forest Management. The pro-poor and gender responsive provision of CF guideline is yet to be expanding to other groups.

As in other blocks, Hariyo Ban Programme has also supported communities to establish CLACs. CLACs are found effective to organize the poor and most marginalized members of user groups for social as well as economic empowerment. CLACs are also found effective to build capacity and self-confidence among women to participate effectively in-group dynamics. However, most often, the poorest are excluded from CLACs either because they are not member of the user groups or because of the time / resource constraints. In some cases, the FGD also revealed that CLACs have been effective to raise and address issue of violence against women. But those outcomes were not sustainable because of very short time and limited resources made available for CLACs.

**Recommendations specific to the block**

- The first step is to ensure that the poor and marginalized are identified in Bardibas, especially the poverty pockets, are included in user groups as members. If they are not included, the HBP needs to facilitate the user groups and the poor and marginalize for inclusion. As membership provides legitimacy to participate and benefit from user groups, the HBP intervention for GESI needs to start from a campaign for membership inclusion, targeted to the poorest and marginalized.
- Once the membership is ensure for the poor and marginalize, it is important to address the barriers to inclusion specific to the group. As discussed above, opportunity cost is higher
among the poorest and marginalized. Tangible benefits in the form of livelihood improvement and enhancement of self-dignity through social empowerment would encourage the poorest and marginalized to participate and benefit from NRM groups.

- **Targeting** is the most important element to work towards GESI outcome. The wellbeing ranking needs to be update with a provision to cluster households that are economically poor socially discriminated and suffered from both. Such clustering allows the interventions to be specific to the needs and priorities of the poor and addressing the specific barriers to inclusion.

- In terms of interventions, it is advice to continue some of the good practices mentioned above, especially influencing user groups and building their capacity to follow pro-poor and inclusive provisions. In additions, the HBP together with local NRM groups can introduce additional interventions that are specific to the Chepang, Dalits, Majhi, and Tamang that have been identified as the poorest and marginalized in the block.

- Livelihood empowerment activities need to be context specific that provide alternative livelihood options, reduces dependency of the poor to the non-poor in the community and challenges the existing unequal relations of production. Some examples include: off-farm income generation activities, enhancement of skills to diversify livelihood options (e.g. construction labor-carpentry, brick work, electrician, plumbing), provisions of public land for cultivation and collective farming, introduction of climate smart technologies and capacity enhancement of the poor so that they can sell the technologies, grant for livestock with insurance provisions and introduction of energy and time saving technologies targeted for women to address time poverty. Most often, the products and services produced by the poorest have limited access to market due to limited exposure and linkage. The programme needs to facilitate such linkage including access to formal and community based financial institutions through NRM groups. This would help to reduce dependency of the poor to non-poor and sustain the outcome of livelihood empowerment.

- Most often, those that are poor are also the one to suffer from social discrimination based on caste, ethnicity and gender. However, this is not the norm. It is important that the HBP also designs social empowerment related activities that are specific to the most excluded people identified in the cluster. Massive awareness is need through user groups and CLACs against caste-based discrimination and violence against women including early marriage and child labor practices. It is equally important that the laws against caste and gender based violence are enforced effectively in practice. This requires HBP to work for not only legal literacy and empowerment of those affected but also to work with relevant government agencies for quick response and justice. It builds self-confidence of those affected, builds trust and strengthens accountability.

- The recently held local election has brought more than 40% women participation in local government including 20% Dalits women. This can be taken as an opportunity to raise and address violence. Collaboration with local representative can also be used as an opportunity
to raise self-esteem and confidence among the most poor and marginalized and resist all forms of social discrimination that affect their participation in user groups.

4.1.5 Social Analysis of Chitwan- Barandabhar Block

Demography and other contexts in general

Barandabhar Block covers some part of Bharatpur Metropolitan city, Ichhakamana, Ratnagar and Kalika Municipalities. The block consists of 99,092 households with a total of 4,25,358 population. It is inhabited by mixed castes and ethnic groups. Main caste and ethnic groups residing in the block are Chepang, Tamang, Bote/Majhi, Magar, Bhujel and Dalit. Subsistence agriculture is the major source of livelihood for all. Due to better connection to road head and markets (e.g. Narayanghat, Kathmandu, Pokhara and other cities of the country), there is increasing trend of farmers practicing commercial vegetable cultivation, goat farming, poultry and bee keeping as additional source of income. However, such options are better suited to those having sufficient land. Other options to supplement family income include off farm employment, daily wage labor, driving and outmigration. While the non-poor are better educated and have access to regular (salaried) employment within the district and outside, the poorest and marginalized have limited options available. They mostly supplement income from daily wages in agriculture and construction sectors.

Barandabhar block is rich in natural resources—land, water and forest. Due to abundance of natural capital and due to diversity in caste and ethnic groups, the block shows huge potential for cultural and tourism promotion. However, the block also suffers from natural hazards. Flood, drought, forest fire, landslides and stream/river bank cutting are reported common in the block.

Most of the community forest, leasehold and Buffer zone are rich in biodiversity and wild animals. Incidence of human–wildlife conflict is commonly reported. Usually wild-boar, parrot, tiger, porcupine and monkey destroy the crops and livestock. Loss of life and property are commonly reported in the areas especially in and arround the bufferzone areas of Chitwan National parks. The block is also prone to forest fire. Lower part of the Khageri Khola (Ratnanagar and Gita Nagar area) is prone to draught. Flooding, soil erosion, landslide and riverbank cutting are report in and around Khageri Khola, Khageri and sub basin area Kyandi Khola.

Note: Information obtained from this block is very limited, incomplete and scattered. Attempt is made below to summarize whatever available. It is important that the field staff gather more information and also check reliability and validity of the information received so far.
**Poverty Pockets and vulnerabilities**

Despite of being rich in natural resources and cultural diversity, the block has higher concentration of poor. Poverty is common especially among Dalits and indigenous ethnic groups. Dahakhani and Jutpani areas are considered as main poverty pocket areas of the block with high number of landless migrants, Dalits, Chepang, Bote, Majhi, Bhujel, Tamang and Magar. These groups have no or limited access to secured livelihoods assets and opportunities. Following are identified as poverty pockets in the block.

**Table 14: Poverty pocket areas of Chitwan-Barandabhar block**

<table>
<thead>
<tr>
<th>Rural Municipality/Municipality/Areas</th>
<th>Settlements/Toles</th>
<th>Major caste/social groups</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chitwan</td>
<td>Sunachari Meghauli, Kumroj Simara, Sauraha Mushahar tole (Malpur Basti)</td>
<td>Dalit, Mushahar</td>
</tr>
<tr>
<td>Nawalparasi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pithauli</td>
<td>Shantikunj, Namuna, Rajratna, Kudauli BZCFUG, Ward No. 8, 2, 6, 1, 7</td>
<td>• Caste ethnicity specific to settlement is not identified in the information received from field--</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• In general it is said that Dalits, Chepang, landless migrants, Bhote Majhi, Tamang, Bhujel and Magar are among the poorest.</td>
</tr>
<tr>
<td></td>
<td>All wards of DhauBadi</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Kawasoti Wards No. 1, 2, 3 &amp; 9</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Amaltari -Gundrehi Dhakaha and Amaltari Amrehi, Undrauli Dhakaha, Baghkhor</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Divyapuri Ward 6, 3, 9, 2 and 7</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mukundapur &amp; Amarapuri Wards 2, 3, 5, 6, 8, 9 of Mukundapur and Amarapuri -6, 8, 9</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Devchuli Ward No. 2 &amp; 3</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gaidakot Ward No. 8 &amp; 9</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pragatinagar Ward 1, 3, 7 of Bote Tole, Salghari &amp; Tallo Thap</td>
<td></td>
</tr>
</tbody>
</table>
Most of the poorest, mainly Chepang, Magar, Tamang and Bhujel live in remote marginal land and suffer from low agriculture production. They live in scattered settlements with limited or no access to basic livelihood services such as road, market, schools, health posts and agriculture and livestock service centers. Such isolation is often related to poverty and deprivation. Though Mushahar live in flat land, their settlement is also isolated and deprived of basic livelihood facilities.

Lack of education and skill based employment opportunities are consider as the most common cause of poverty and marginalization among the indigenous communities. Poor and non-poor households are dependent with each other in many ways but such interrelationship is built with unequal sharing of power. Therefore, despite of interrelationship, poor have limited voice and agency to participate and benefit from NRM groups. Focused Group Discussion reveled following interrelationship between the poor and non-poor.

**Table 15: Interrelationship between poor and non-poor**

<table>
<thead>
<tr>
<th>Poor</th>
<th>Non-Poor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Take loan and pays interest</td>
<td>Gives loan and takes interest</td>
</tr>
<tr>
<td>Work as wage labor</td>
<td>Hires as wage labor and pays cash or kind</td>
</tr>
<tr>
<td>Helps on household and farm activities</td>
<td>Mediates or facilitates dialogue with GoN agencies</td>
</tr>
<tr>
<td>Help for marketing of agriculture products</td>
<td>Takes help for marketing</td>
</tr>
</tbody>
</table>

The table shows interrelationship as well as poor depending on non-poor for livelihoods. Such dependency makes poor unable to participate in decision making freely.
Key GESI issues and barriers to inclusion in user groups

- There are few cases of membership exclusion from NRM user group in and around Meghauri areas. NRM groups in other areas of the block are reported inclusive. However, no systematic study is done to confirm membership inclusion/exclusion.

- Early marriage is common among Chepang, Dalits and Janajati. Early marriage also exists among Hill Brahmin communities. As explained elsewhere, early marriage of girls have several implications, from school drop out and lost childhood to early motherhood and reproductive health complications.

- Women of all economic and social groups have huge workload from household chores and subsistence farming. However, they have limited education and limited access to off-farm employment opportunities except to work as unskilled wage labour. Women wage labors are further discriminated with low wage compared to men even for similar work. There is a tendency in communities to treat women as dependent on men's earning (mahila purushko kamai khane jaat ho).

- Domestic violence against women is common in all caste and ethnic groups albeit in different magnitude. Geographically, Kathar, Pithuwa, Piple and Madi areas are reported to have more cases of violence against women compared to other areas in Chitwan. Domestic violence is the most common form of violence followed by sexual abuse against women.

- Outmigration of youths, mostly men, is common in almost all households throughout the block. While remittance received from migrants has helped the rural economy to sustain, there are several negative implications of migration reported in the block. Most common implications reported are family disintegration and increasing cases of physical and psychological violence resulting into divorce.

Opportunities and Good practices

- With the HBP support, user groups in protection areas have supported women of 22 cooperatives for income generation. Livelihood improvement programme is also target to women. These have been found effective to motivate women to participate in user groups' dynamics.

- CLACs have been found effective for social awareness on issues such as gender equality, early marriage and domestic violence. CLACs also have focused income generation activities targeted for women.
**Recommendations specific to the block**

**Note:** Due to limited information available on barriers to inclusion specific to this block, we are unable to furnish specific recommendations. We hope that recommendations made in earlier 4 blocks would also apply in this block.

- Poverty and dependency of women to men for livelihood assets and services are reported as the most important barriers to inclusion of the poor and women in user groups in the block. This requires the HBP and NRM groups to develop a package of livelihood improvement that consists of interventions for both economic and social empowerments.

- Economic empowerment would include interventions such as identifying potential sectors to produce local goods and services; providing skills and training to women; supporting them to establish personal or collective enterprises and facilitating women entrepreneurs for marketing and expansion of business. As the poor cannot afford to invest, it is important that the intervention is designed as a package including the skill and material support as well as seed money. CLACs are found effective for raising awareness on violence against women, building leadership and facilitating linkage with service providers. The learning centre approach can be continued with expanded coverage for social empowerment.

**4.2 CHAL Areas**

**4.2.1 Social Analysis of Sukhaura Block**

*Demography and other contexts in general*

Sukhaura Khola block is located in Tanahun District. It covers an area of 68.32 sq. km. and is spread over three former Village Development Committees namely Keshavtar, Bandipur and Dharampani. This block consists 3,128 households and 13,234 populations. The block is dominated by the indigenous communities mainly Gurung, Magar, Bhujel and Newar. Gurung is the largest population in the block followed by Magar and Brahmin respectively.

The land use pattern of the block is dominated by forest (55%) followed by agriculture (30%). The block comprises 112.10 sq. km of land area where forest occupies 56.64 sq. km and non-forest area covers 54.85 sq. km.

Land, water and forest are the major natural resources available in the block with high potential of community forest management. Total forest land in the block is 56.64 sq.km whereas about 50% (25.26 sq km) of the total forest areas is under community management by 29 Community forest User groups involving 3604 households. It is report that all most all the households of the project area covered by this block are member of natural resources management groups. However, it needs further investigation to confirm that no households are excluding from NRM group membership.
Agriculture is dominant livelihood source of the local people mostly poor and disadvantaged. Most of the farmers increasingly are now involving in commercial cultivation of vegetables and horticulture as there are some good market centres nearby such as Bandipur, Dumre, Aabukhaireni, Mugling and Damauli.

Various threats to species and ecosystem and vulnerable areas have been identified in the block that mainly includes landslides, uncontrolled grazing in the forestland, flood and riverbank cutting, drought, water sources drying, forest fire and erratic rainfall. Dharampani, Keshavtar and Bandipur areas have been identified as vulnerable to climate change due to drought and Bandipur Municipality Ward no 2 and 6 and former Keshabtar VDC are flood and riverbank cutting prone areas. Likewise, Majthar and Rumsi of Dharmapani and Keshabtar VDCs have been identified as high areas of poaching whereas the forest of all the VDCs of the block has been identified as forest fire prone areas. Bandipur Municipality Ward no 2 and 6; Dharampani Ward no 1, 2, 4, 5 & 7 and Keshabtar Ward no 1 are landslide prone areas.

**Poverty pockets and vulnerabiliites**

Brahmin, Chettri, Gurung, Magar and Dalit are the major caste and ethnic groups. As per the UCPA data, only 50% households have food sufficiency whereas 17 % households have less than three months’ food sufficiency from their own land and remaining 33% households have food sufficiency less than a year.

Bandipur consists of high number of population of marginalized mostly of Dalit and Janajatis followed by Keshabtar. Daily wages and subsistence agriculture are the major sources of livelihoods of the poor and marginalized groups of people. It is interesting to note that Bandipur has around 1% Muslim population of out of 12450 total populations in the Municipality.

**Table 16: Vulnerable settlements and poverty pocket areas of Sukhaura block**

<table>
<thead>
<tr>
<th>Municipality, VDC/Rural Municipality</th>
<th>Settlements/ Tole</th>
<th>Caste</th>
<th>Household</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bandipur Rural Municipality</td>
<td>Jyamireswara</td>
<td>Mix</td>
<td>40</td>
</tr>
<tr>
<td>Bandipur Rural Municipality</td>
<td>Bhadaure</td>
<td>Dalit</td>
<td>25</td>
</tr>
<tr>
<td>Bandipur Rural Municipality</td>
<td>Bhujel Gau</td>
<td>Janajati</td>
<td>55</td>
</tr>
<tr>
<td></td>
<td>Bel Bhayngyanj</td>
<td>Dalit Basti</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>Chepang Basti</td>
<td>Dalit</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Beldada</td>
<td>Dalit</td>
<td>13</td>
</tr>
</tbody>
</table>
Key GESI issues and barriers to inclusion in user groups

Key GESI issues of the block are out migration of male population resulting in increased workload of women, caste based discrimination, economic exploitation, early marriage and alcoholism that accelerates women violence.

- **Caste based discrimination**
  
  From the focus group discussions, it is learnt that the caste-based discriminations still prevail in various location of the block such as restriction of dalit to enter into households of upper castes, and temples, food items are not allowed to touch. One participant shared a story as “A Dalit women in Sukhaura tried to enter into the Sukhaura Shivajee’s Temple and queued but other so-called high caste people insulated her that discouraged her to visiting the temple and she never tried again. “

- **Early marriage and eloping**
  
  Early marriage is reported common in the block. On average girls of age ranging 15-17 gets married on their own whereas girls of age ranging 16-17 gets arranged marriage that puts the girls in risk being mother in immature age. Further, this will put the children with teenage mothers at risk. During the field study, a participant gave an example that in Aarthumka Tole of Bandipur Rural Municipality-2, a group of 20 adolescent girls of age between 13-20 do not go to school and stay at home doing household chores. Some girls have eloped at the age of 13 as well and get pregnant by the age of 15.

- **Violence against women**
  
  Violence against women has been report common in most of the villages of the block mainly due to the alcoholism among the male members particularly in Janajatis and Dalit communities. Focus group discussion with women in Bandipur Rural Municipality-2, Aarthumka mentioned that one of the reasons of this violence is due to low literacy rate of women in the area. Participants of the focus group discussion in Belbhanjyang, Vyas – 14, however, claimed that such gender based discrimination and harassment have been decreased due to greater awareness, rules and regulations, and legal penalties.

- **Discrimination in wages**
  
  Different wage rates to male and female for same work is one of the major exploitative forms between men and women in most villages of the block. The average wages provided to Male
and Female is NRs 600 and NRs 400 respectively. For Example, in cases of rice harvesting male gets NRs 400-500 whereas female gets NRs 300-400 only.

- **Economic exploitation with high interest rate**
  It is reported that high interest rate is imposed while taking loan from local moneylenders. The rate ranges from 24 – 36 % annually. If a woman whose husband is in abroad wishes to take a loan, then she should pay even more than 36% interest rate in Bandipur Rural Municipality -2 as because of not having male member as guarantee for the loan to be repaid. Mother groups provide loan to its members from 18- 24% interest rate per annum.

- **Membership exclusion**
  In most cases, it is reported that most of the households are member of NRM groups. However, participants of the focus group discussion in Sukhaura, Bandipur – 3, claimed that few households are left out to be a member of CFUGs in Baglung area. It was also reported that new member needs to pay NRs. 10,000 to become a member of CFUG, which seems quite high for poor that may force them to remain excluded.

**Good practices specific to the block**
Provisions of the GoN national guidelines particularly of CF Development Guideline with respect to inclusion and pro poor targeting are translated partly into action with making the many of the executive committee of CFUGs inclusive.

Response to climate change impact has been initiated more systematically with developing LAPA at VDC level (Keshavtar VDC) which could be scaled out in other areas of the block to enhance community resilience. Enhancing community resilience means safeguarding and empowering women and poor in the community.

Many NRM groups have taken initiative of well-being ranking and supported poor members for various income generating activities with support from the HBP. Rumsi CFUG, Vyas Municipality-14 has allocated 35 % of their income for pro-poor households. Further, in the CFUG has selected the forest Watcher from the poorest households of the group and poor people are given priorities for paid labour to carry out forest management activities.

CLACs are considered effective forum/platform to discuss and make joint efforts in addressing some of the social issues, empowering women and reaching and benefitting the poorest and marginalized through livelihood empowerment.

**Recommendations specific to the block**

- Some households are reported excluded from the NRM groups in few villages, identifying these excluded households and facilitating for membership is first step in addressing the exclusion issue. The HBP to carry out a mapping of eligible but exclude households in the block and facilitate the concerned NRM groups for exclusion.
• In order to address the increased workload of women due to the out migration of the male, it is worth exploring possibilities of working through existing groups where possible.

• The potential and effectiveness of CLAC in addressing some of the social issues seem high so it is important to conduct issues based awareness and campaign by CLAC in coordination with concerned stakeholders including DWCO and local government.

• Since local government has mandate and crucial role to play for law enforcement against violence, HBO to work closely with local government and DWCO for law enforcement against all kind of violence.

• As not all the NRM groups have conducted well-being ranking and those who have conducted it are using the same old data for targeting, so the HBP should facilitate in identifying the existing status of WBR of NRM groups and conducting it by all the groups to ensure systematic targeting. Further, well-being ranking status of of NRM groups needs to be updated to reach to the intended beneficiaries of the program.

• One of the key roles and mandates of DWCO is to monitor various kinds of social violence such as GBV. The HBP to work with DWCO to monitor various kinds of social violence twice a year together with the HBP partners.

• Facilitate in designing and implementing specific intervention focusing Dalits related to both social and economic empowerment and child labour.

4.2.2 Social Analysis of Jamune-Pokhari Bhanjyang Block

Demography and other contexts in general

Jamune Pokhari Bhanjyang block is located in Seti Sub River Basin of CHAL corridor. The block covers Byas Municipality and 6 former VDCs namely Jamune Bhanjayang, Pokhari Bhanjyang, Kotdarbar, Kahusibapur, Keshabtar and Ramjakot. Total population of the block is 73,938 (Male 32,985 and Female 40,953). Brahmin, Chettri, Janajati, Dalit, and Newar are the major castes and ethnicities of the block. Janajati, Brahmin/Chettri and Dalit constitute the major population of the block as 48%, 26 % and 15% respectively. Population of the Muslim in the block is about 850 mainly in Vyas Municipality. Vyas Municipality has high number of marginalized groups Janjatis, Dalits (5823) and Muslim (850) followed by Jamune Bhanjayang and Pokhari Bhanjyang. 373 people are reported differently abled physically and 78 people are living with multiple disability in the block.

The land use pattern map shows that forest covers 158.61 sq. km land of the block. This block has very high potential of hydropower development. Total forest land in the block is 158.61 Sq km out of which only about one third forests (51.41 sq km) is under community management by

Limited information is available about this block and hence limited social analysis of this block is included.
53 community forest users groups benefitting 6564 households. Subsistence agriculture is dominant livelihood source of the local people. This block is potential for vegetable cultivation and livestock rearing due to good market access. Further, Bel enterprise has potential in this block. Due to the increased market centres such as Khaireni, Dulegauda and other road head market to Prithvi highway, commercial cultivation of vegetables in the block areas is increasing rapidly.

**Poverty pockets and vulnerabilities**

As per the UCPA data, about half of the population of the block has food sufficiency from their own land round the year and less than 20% of population have less than three months food sufficiency. Daily wages and subsistence agriculture are the major sources of livelihoods of the poor and marginalized groups of people. Major vulnerable settlements and poverty pocket areas of the block are as follows:

Jamune Bhanjyang and Pokhari Bhanjyang village development committees have the main poverty pocket areas of the block with high number of vulnerable and marginalized group of people mostly Dalits. Simalswara, Birata, Simaltar, Nayabasti, Aakala, Jhaputar, Majhthar, Dhanbas, Lomchedada, Jyamire, Kamidanda, Kafaldanda, Dharampani, Patharegau, Dadi, Pasale, Kurlechaur, Gangate, Bakhe, Kilchowk, Barchyang, Bakhre, Bhaisekhor, Dharadi, Shitalswara and Benikot are the major vulnerable settlements and poverty pocket areas of the block.

This block is vulnerable to different kinds of hazards. Erratic rainfall, landslides drought, forest fire, landslides and stream/river bank cutting are common. All the Wards of Jamune and Kaushibapur are vulnerable to drought whereas Jamune and Pokharibhanjyang VDC area prone to river bank cutting. Further, Ward no. 8 of Kaushivapur; Ward no 7 of Jamune; and Ward no 1, 8, 9 of Pokhari Bhanjyang has been identified as human- wildlife conflict areas and community forests of Ward 2, 3,4 and 6 of Jamuna VDC is considered as forest fire hotspot. Entire Jamune VDC and Ward no 1, 8, 9 of Pokhari Bhanjyang VDC is prone to landslide.

**Key GESI issues and barriers to inclusion in user groups**

- **Migration and gender violence**
  
  Case studies carried out in this block prove that migration related gender violence are widespread. A few members are migrated for work from every household of this block and most of the wives (if not all) of the migrated male members are bearing overload of the work. Some of them are also vulnerable to be blame to have relationship with other males. With these reasons, there are increasing numbers of violence against women. Contrary to the violence against women, there are number of cases reported that wives of the migrated males elope to other male with the money and property and male members become victim of the migration. During this study, the facilitator reported, “in Magde Shainik Tole of Pokhari Bhanjyang, a women eloped to other male with all the money and property earned by the migrated male members who worked
in Qatar for the last 5 years and the wife divorced from him when husband returned back to home”. Nevertheless, more women are victimized with such violence in the HBP, although there are some cases of male victimization.

- **Caste based discrimination**
  As in other blocks, various forms of caste-based discrimination exist in this block. Inter-caste marriage has been the major cause of violence against women as in almost all cases inter-caste marriages are not accept by the families primarily by the husband families. Dalits are still consider as impure and cannot participate in cultural public events such as wedding party and other cultural events such as worshiping in temple etc. Marriage between Dalits and other Caste group are not accepted at all and both boy and girl need to leave the village due to non-acceptance by family and society. In Phedi Tole of this block, a group of women reported that a marriage was held between Dalit and Gurung that was not accepted by the family and Dalit women left the village and become victimized.

- **Alcoholism**
  The triggering factor for violence against women has been alcoholism among the male members in the block. All the NRM groups and CLACs with whom the study team interacted, complained on the alcoholism as the major factor of women violence. It has been observed that most of the CLACs in the block have launched campaigns against alcoholism and they reported that in many cases they have achieved a success in addressing the issues of alcoholism. The severity of the violence is report to the level of murder of wife in Pokhari Bhanjyang.

- **Exploitative forms: Discrimination in wages and high interest rates on the loans.**
  It has been report that the wage rate differs for men and women workers even for same kind of work. This has been a discriminatory practice against women. Preparation of the field for rice cultivation such as ploughing and levelling the field are considered men work and planting rice is considered women work. However, even if the works are vice-versa, low wage rates are provided to women, as it seems to be local norms of wage system. For example, while women receive only Rs 400 per day for agriculture work, men receive Rs 600-700 per day for same similar work.

  High interest rates in loan exist in the villages. High interest rate means transfer of wealth form poor to rich as poor become indebted with the high interest rate of the loans they borrow. It is found that the interest rate varies from 24-36% per annum and which is considered normal rate in the villages.

**Good practices specific to the block**

Many of the CFUG’s in the block launch women leadership program that also includes men and decision makers’, which provide to be effective to enhance the leadership capacity of women and Dalits in CFUGs in the block. Further, mobilization of local change agents to address social
issues in order to increase participation and leadership of women is one of the good practices that need to be documented and scaled up.

Response to climate change impact has been initiated more systematically with developing LAPA at VDC level (Jamune VDC) which address the issues of vulnerability caused by climate disasters and most of the beneficiaries could be poor and marginalised section of the community.

Recommendations specific to the block

- Update the wellbeing ranking of NRM groups with a provision to cluster households that are economically poor socially discriminated and suffered from both. Such clustering allows the interventions to be specific to the needs and priorities of the poor and addressing the specific barriers to inclusion.
- Conduct issues based awareness and campaign by CLAC in coordination with DWCO particularly on gender-based violence such as caste based discrimination, wage discrimination, etc.
- Work with local government and DWCO for law enforcement against all kind of violence.
- Reduce time poverty of women through integrated approach of groups and working through existing groups where possible.

4.2.3 Social Analysis of Kyangdi-Dhorfirdi Block

Demography and other contexts in general

The Kyangdi-Dhorfirdi Block covers Suklagandaki and Dhorfirdi of Tanahun district and Putalibazar Municipality of Syangja district. Total population of the of the block is 65,240. Brahmin, Chhetri, Thakuri, Dalit, Janjati, Newar are the major castes and ethnicities of the block.

Total forest area of the block is 9,680 ha. 95 community forest user groups are managing 4,245.75 ha of forest that benefits 9,222 households. It was reported that most of the households of these settlements are members of natural resources management groups such as community forest, leasehold forest management groups and no HHs are excluded from NRM groups.

Poverty pockets and vulnerabilities

In this block, there are number hamlets as poverty pockets inhabited by Dalit; Janajati and mix castes (refer Table 21 below).
### Table 17: Vulnerable Settlements and poverty pocket areas of Jamune Pokhari Bhanjyang block

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Municipality/Rural Municipality</th>
<th>Settlements/ Tole</th>
<th>Caste</th>
<th>Household</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Vimad Rural Municipality</td>
<td>Nawadurga Tole</td>
<td>Dalit</td>
<td>30</td>
</tr>
<tr>
<td>2</td>
<td>Suklagandaki</td>
<td>Sital Basti</td>
<td>Dalit</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sital Basti</td>
<td>Janajati</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Seuli Bazar Dalit Basti</td>
<td>Dalit</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Seuli Bazar</td>
<td>Janajati</td>
<td>30</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>Suraudi</td>
<td>Mix</td>
<td>40</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>Sundare Suraudi</td>
<td>Mix</td>
<td>75</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>Sundanda</td>
<td>Janajati</td>
<td>23</td>
</tr>
<tr>
<td>7</td>
<td></td>
<td>Archale Belautigaun</td>
<td>Mix</td>
<td>50</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>Aaraudi</td>
<td>Mix</td>
<td>150</td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>Barabise</td>
<td>Janajati</td>
<td>35</td>
</tr>
<tr>
<td>10</td>
<td></td>
<td>Hatiya Newarbasti</td>
<td>Mix</td>
<td>73</td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>Aamdanda Lila Chok</td>
<td>Dalit</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aamdanda Lila Chok</td>
<td>Janajati</td>
<td>25</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td>Lila Chok Ghumaune Chautari</td>
<td>Mix</td>
<td>65</td>
</tr>
<tr>
<td>13</td>
<td></td>
<td>Lama Gaun</td>
<td>Dalit</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lama Gaun</td>
<td>Janajati</td>
<td>55</td>
</tr>
<tr>
<td>14</td>
<td></td>
<td>Enagu Danda</td>
<td>Janajati</td>
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</tr>
<tr>
<td>15</td>
<td></td>
<td>Saunepani Namdanda</td>
<td>Dalit</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Saunepani Namdanda</td>
<td>Janajati</td>
<td>5</td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>Dharapani</td>
<td>Janajati</td>
<td>10</td>
</tr>
<tr>
<td>17</td>
<td>Formar Raipur VDC</td>
<td>Baspani Thumkidanda</td>
<td>Dalit</td>
<td>25</td>
</tr>
<tr>
<td>18</td>
<td>Putalibazar Municipality</td>
<td>Bahakot/ Kaliyachok</td>
<td>Dalit</td>
<td>45</td>
</tr>
<tr>
<td>19</td>
<td></td>
<td>Gaiya</td>
<td>Janajati</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td>Village Name</td>
<td>Group</td>
<td>Population</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>-----------------------------------</td>
<td>---------</td>
<td>------------</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Kolma Barahachour</td>
<td>Dalit</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Kolma Barahachour</td>
<td>Janjati</td>
<td>65</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Namche</td>
<td>Mix</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Barahakhola</td>
<td>Mix</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Thuladihi/ Mohariya tole</td>
<td>Dalit</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Sadikhola</td>
<td>Janjati</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Mandanda</td>
<td>Dalit</td>
<td>55</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Baddanda</td>
<td>Janjati</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Bajpur</td>
<td>Mix</td>
<td>20</td>
<td></td>
</tr>
</tbody>
</table>

Different kinds of threats to species and ecosystem and vulnerable areas have been identified in the block. Uncontrolled grazing in the forestland, drying of water sources, fragmentation of agriculture land for urbanization and forest fire are some of the major threats in the block. Erratic rainfall, flooding, river bank cutting, drought, drying of water sources, forest fire and landslides are some common vulnerabilities to different hazards in the hill slopes in Kyangdi Khola Block. Ward no 9 of Dhorfirdi, Ward no 1 and 2 of Dulegauda and Ward no 2 of Khainenitar is identified as drought prone areas whereas Bahakot and Thuladihi VDC is prone to landslide.

Specific vulnerable locations of the block are as follows:

- Suklagandaki are 4 and 8 (Seti river bank cutting risk)
- Kyangdi Malebagar Ward 8 Dumre Bhatte (Kyangdi Khola BANK cutting risk)
- Sukla gandaki Municipality Ward no 8 Lomtetar
- Sukla Gandaki Municipality Ward 10 (risk of Kyangdi river cutting)
- Sankhe village (risk of river bank cutting)
- Suraudi Watershed areas Suklagandaki- 8 and 9
- Suklagandaki -9 Dhamikuwa
- Pairekano Basti-Ward no 10 and Chabdi Basti, Pairen Basti

**Key GESI issues and barriers to inclusion in user groups**

- Exclusion of Dalit population in the mainstreaming development process is one of the key challenges as there are significant number of Dalit population in this block. Other key GESI issues of the block are out migration of male population resulting in increased workload of women and less involvement in social work.
• While arranged child marriage has not been prominent in the block, teenage love marriage in the age of 14-18 years has been increasing and that puts the girls in risk being mother in immature age. In addition, the children with teenage mothers will also be in risk. As in some other blocks, the acceptance of the marriage by family is also low. The rate of family breaks up (divorce) is high because of teenage marriage as there is tendency that husband leaves the wife after few years of marriage and goes for second marriage. This has also increased the violence against women.

• Other key GESI issues include alcoholism that accelerates women violence, limited access to GoN social security services particularly by marginalized and elderly citizen, discrimination in wages between male and female, social discrimination – untouchability particular in Brahmin community and exploitation – high interest rate of loan taken locally are the key GESI issues and barrier to inclusion.

• Membership exclusion is reported in few places of the block. Some members of Katunge Thulo Pakha Women CFUG in Sukla Gandaki Municipality of Tanahu reported that 3 married daughters (Bhujel, Karki and BK family) who are living their parents’ village are not provided membership to CFUGs.

**Good practices specific to the block**

Mother groups are consider effective platform in addressing some of the social issues and empowering women, socially and economically (Katunge Thulo Pakha Women CFUG in Sukla Gandaki Municipality of Tanahu) in the block.

CLACs are consider effective forum/platform to discuss and make joint efforts in addressing some of the social issues, empowering women and reaching and benefitting the poorest and marginalized through livelihood empowerment.

Initiative of the Katunge Thulo Pakha Women CFUG in Sukla Gandaki Municipality of Tanahu to target poor users with conducting focused an income-generating activity (goat exchange) that has helped to boost confidence of poor women to raise their voice in the public forum. This is one of the strategies adopted by Women led CFUG for targeting the poor and excluded members.

Response to climate change impact has been initiated more systematically with developing LAPA at VDC level (former Kolma, Bahakot and Thuladihi VDC) which could be scale out in other areas of the block to enhance community resilience.

DFO in Shyangja district shared that they are implementing the MFSC’s gender strategy and CF guideline on ground. He added that gender focal person is assign at DFO as per the strategy and DFO approves the constitution and operational plan of CFUGs only those aligned with the provisions of CF guidelines. However, DFO viewed that 90% CFUGs are inactive in the district.
Recommendations specific to the block

- Continue working with Mother Groups in addressing some of the social issues and empowering women, socially and economically.
- Prepare a checklist of key provisions of GoN guidelines related to NRM groups and share with each NRM groups to ensure that the key provisions are incorporated in the NRM groups’ constitution and operation plan.
- Facilitate in designing and implementing specific intervention focusing Dalits related to both social and economic empowerments. Facilitate social mobilization process focusing Dalit and other marginalized communities through local resources person/social mobilisers as change agent selected from within the same community. Enhancing leadership development capacity of women, Dalits and marginalized in NRM groups should be an integral part of the social mobilization.
- Support DWCO to monitor various kinds of social violence such as GBV with local government for law enforcement against all kinds of violences.
- Conduct issues based awareness and campaign by CLAC in coordination with DWCO.

4.2.4 Social Analysis of Phusre Kholo - Fedikhola Block

Demography and other contexts in general

The Phusre Kholo - Fedikhola block covers Fedikhola of Syangja district; Pumdi-Bhumdi, Kistinachnechaur, Nirmalpokhari and Bharatpokhari of Kaski district. Most of the land area of the block now fall under the Pokhara Metropolitan City with good access and tourism potential.

The Phusre Kholo - Fedikhola block has more than 80 settlements. Brahmin, Chettri, Gurung, Dalit and Magar are the major castes and ethnic groups.

More than 50% of the total land area of the block (130 sq.km) is forested. Most of the forestland is under community management as community forest. It was reported that most of the households of these settlements are member of natural resources groups including CFUGs.

Poverty pockets and vulnerabilities

Kalimati, Tilahar, Patleswara and Byajchaur settlements of Pumdi Bhumdi are main poverty pocket areas of the block with high number of vulnerable and marginalized groups of people mostly Dalits due to limited access to secured livelihoods assets and opportunities.

Focused group discussion among the stakeholders identified Simle Gaira inhabited by Dalit and Janjatai, Phalete with Dalit and Janjati, Chatural with Dalit, Kothe Gaun with Dalit and Sarki Gaun with Sarki are the major poverty pockets.
However, subsistence agriculture is dominant livelihood source of the local people mostly poor, commercial cultivation of vegetables and horticulture is increasing rapidly due to the good market access to Pokhara city.

Threats and Vulnerable areas have been identified in the block that mainly includes drought, landslides, flood and riverbank cutting, forest fire and erratic rainfall. Upstream slopes of Fedikhola Kistinachanae Chaur, Nirmal Pokhari, and Pumdi Bhumdi VDC are identified as landslide prone areas. Phusre Khola is the main cause of bank cutting in this block specially in Ward no 5, 7, 8, 9 of Nirmal Pokhari; all wards of Kistinachanae Chaur and Wards 2 and 3 of Fedikhola. Jhakrikhola CF, Patleshwara CF, Lekako Pakhaka CF, Karangkot CF of Bharatpokhari and Pumdibhumdi VDCs are prone to invasive species.

**Key GESI issues and barriers to inclusion in user groups**

Focused Group Discussions in this block identified following key social issues that affects the overall wellbeing of poor and disadvantaged including women.

- Although the practice of untouchability is gradually disappearing in community and public affairs, still it is intact at household level. Dalits cannot enter to houses of other caste groups but can participate in public meetings outside of personal houses.

- Child marriage is decreasing. Most often, women get married at the age of 18-20 years. However, a trend of adolescent girls falling in love at school and getting married at early age is also increasing.

- Inter-caste marriage is not yet in practice in consent of family members.

- Ill practice such as violence against women in the name of witchcraft is still in practice.

- There are increasing evidences of sex identification and abortion of female fetus to prevent a daughter to born.

- Increasing evidences of women participating in public affairs but because of household works not shared, work load of women is increased significantly.

- There is wage difference between men and women, even for similar work. Women are less paid compared to men indicating that women’s labor is less valued and exploited.

- Nearly 50% households, irrespective of caste and ethnicity, receive remittance as a major off-farm source of income. Outmigration is both class as well as ethnic dimensions. Gurung and Magar are usually recruited in British or Indian army and therefore have relatively better and secured income. The poor, mostly Dalits either are in seasonal migration to India or are in gulf countries. The latter are characterized by working in a situation that is relatively less paid, more insecure and risky. Tourism, especially home stay, hotels and related service to the trekkers is becoming popular as an alternative source of income. Though engagement in tourism industry is open to all irrespective of
class, caste and ethnicity, those who can capitalize this opportunity are relatively better off. There is limited engagement of Dalits in tourism created opportunities, as they cannot meet the entry requirement such as capital investment, tourism related literacy and skill due to poverty.

- As majority of Dalits are comparatively poor in the block, they are dependent with other caste groups for livelihoods. Because of limited ownership of productive assets, most often, Dalits rely on non-poor and other caste groups for access to employment and wage labor and for credit/loan to meet immediate needs. Limited access to education and social network also make Dalits more dependent on other caste groups for access to information related to services or any public events- social, political and cultural events in the community. Because of low voice and social capital, there is also a tendency that local government and non-government organisations seek recommendations of non-poor and higher caste groups for any development initiatives targeted for Dalit community.

- Because of outmigration, there is labor shortage in the village for agricultural as well as off-farm work. This has created additional workloads for women and this applies to all women. In many cases, women are de-facto head of households.

**Good practices specific to the block**

CLACs are considered effective platform in addressing some of the social issues such as alcoholism, polygamy etc., empowering women and reaching and benefitting the poorest and marginalized through livelihood empowerment (for example in Kristinachane Chaur).

Response to climate change impact has been initiated more systematically with developing LAPA at VDC level ((former Fedi Khola, Kristinachanae Chaur and PumdiBhumdi VDC) which could be scaled out in other areas of the block to enhance community resilience.

**Recommendations specific to the block**

- Membership exclusion of the block is not yet explored and documented. HHs excluded from membership can be identified and User Groups can be supported to make inclusive membership provisions and membership can be ensured as a first step for inclusion.

- Time poverty and violence against women seem to have negative effects on women's interest and ability to engage in community groups. A conscious effort is needed to minimize time requirement in the HBP interventions and to release time pressure.

- Caste based discrimination and violence against women affects dignity and mobility of Dalit and women respectively. Two-pronged approach would help to remove such barriers. NRM groups need to be sensitized and made responsive to end such discrimination and violence
not only in the group but also beyond. Working with elites is important to achieve such responsiveness.

- CLAC can be a means to organize, build self-confidence and empower the poor and disadvantaged to resist such violence and seek justice as needed. The HBP shall conduct issues based awareness and campaign by CLAC in coordination with concerned stakeholders including WDCO and local government.

- Launch a campaign to rollout MFSC GESI strategy and CF Guideline and to equip NRM groups with adequate level of skills, options and resources to provide direct benefit to the poor and disadvantages.

### 4.2.5 Social Analysis of Phewa-Panchase Block

#### Demography and other contexts in general

The Fewa-Panchase block covers four former Village Development Committees of the Kaski district namely Bhadaure Tamaghi, Chapakot, Dikurpokhari and Kaskikot. Total households and population of the block is 4,243 and 19,104 respectively. Brahmin, Chettri, Janajati and Dalits are the major castes and ethnicities of the block.

The Fewa-Panchase block is rich in biodiversity. Land, water and forest are the major natural resource available in the block. This block also has world famous trekking route - Annapurna Circuit with high potential of eco-tourism. Currently, 61 community forest user groups are managing 2,214.19 ha of forest that benefits 6,873 households. It is reported that most of the households of these settlements are member of natural resources management groups.

#### Poverty pockets and vulnerabilities

Brahmin, Chettri, Gurung and Dalits are the major caste and ethnic groups in the area with significant population of Dalits (about 26%). Total households and population of the block is 4,243 and 19,104 respectively. Former Dikurpokhari, Bhadaure Tamang and Kaskikot VDCs consist high number of marginalized people in the block particularly of Janajatis and Dalits.
Table 18: Vulnerable areas and poverty pockets of Phewa-Panchase block

<table>
<thead>
<tr>
<th>Former VDC</th>
<th>Settlements</th>
<th>Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhadaure Tamaghi</td>
<td>Ghatichina</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td>Dudhe Pakat</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td>Thulakhet</td>
<td>150</td>
</tr>
<tr>
<td></td>
<td>Bhadaure Ward -1,3,4</td>
<td>99</td>
</tr>
<tr>
<td>Chapakot</td>
<td>Khalte, Eakghare</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td>Bahunthar</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>Pakhat, Nayabasti Mase and Okhaldhunga</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td>Chhina</td>
<td>150</td>
</tr>
<tr>
<td>Dhikurpokhari</td>
<td>Bhakajung Aanderikhola</td>
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</tr>
<tr>
<td></td>
<td>Ghhatekhola</td>
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</tr>
<tr>
<td></td>
<td>Paharekhola</td>
<td>30</td>
</tr>
<tr>
<td>Kaskikot</td>
<td>Chisakhola Thonekhola Basti, Karki ko Taharo</td>
<td>250</td>
</tr>
<tr>
<td></td>
<td>Pahare</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>Birmuniko Gaun</td>
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</tr>
<tr>
<td></td>
<td>Khada Gaun</td>
<td>20</td>
</tr>
</tbody>
</table>

**Key GESI issues and barriers to inclusion in user groups**

- Group discussions and stakeholder consultations in this block obviously revealed the exploitation of adolescent girls in work place (hotel, restaurant) that causes rampant sexual violence and put the girls and women at risk. This block has been one of the areas in the HBP that is rapidly urbanised, most of the job seekers come to urban, and market centres and majority of the youth and girls have been employed in hotel and restaurant. Nevertheless, very few cases of sexual abuse and violence of the girls have been formally reported.
• Through group discussions and FGDs, it is revealed that out migration of male population in this block has been historic one as people of ethnic groups mostly Gurung and Magar have been migrating since long to join British Army and later people migrated to Middle East for labour work. This has resulted in to the shortage of work force in the villages and increased workload of women.

• As in other blocks in CHAL area, early marriage is common in this block that puts the girls in risk being mother in immature age. Likewise, violence against women has been reported common in most of the villages of the block mainly due to the alcoholism among the male members. In most cases, it is reported that most of the households are member of NRM groups.

• During the field study, it is found that high interest rate is imposed while taking loan from local moneylender that particularly exploits economically poor people. Discriminatory wage rates to male and female for same work is found common in most villages of the block. Further, it is reported that the work force is paid low than the market rate.

• Caste based discrimination is also obvious in this block as in other blocks of the HBP, particularly at households and private domains including cultural events such as marriage, rituals etc. where Dalits are not allowed to touch foods and water and they also are restricted to enter in to house of upper castes and temples.

**Good practices specific to the block**

CLACs are considered effective forum/platform to discuss and make joint efforts in addressing some of the social issues, empowering women and reaching and benefitting the poorest and marginalized through livelihood empowerment.

*Shree Chharchhare Surke Khola Bhir Gaudi Gaudamuni CFUG of Dhikurpokhari established a CLAC with the support of Hariyo Ban program and involved 25 participants from Dalit community where the participants discuss on social issues, problems, and measures to solve the issue.*

Alcoholism, smoking, drug abuse by youth, gambling are the major problems creating disputes and clashes among family members and community people in Bharati Danda, Ward-1 of Dhikurpokhari VDC. Youth are engaged in Carom Board, even the school going students are sometimes found playing Carom Board leaving classes. Men, women, youth as well as senior citizen were influenced whereas Children were the most affected one by this misconduct. Hence, it was raised as a major problem by the participants of CLAC of Shree Chharchhare Surke Khola Bhir Gaudi Gaudamuni CFUG. As a part of discussion and urgency to solve it, a meeting was held among representative of youth club, mother’s group, women’s group, CFUG members and teachers as well as the people who buy and sell alcohol and tobacco and who gamble were involved. A long debate was carried on the topic and ways to sort out the problem.

*The CLAC participants actively went against the misconduct and drew a conclusion to abolish this problem. They organized a campaign against the alcoholism and drug abuse, where all the participants of CLAC including other women of community involved in uprooting the Marihuana*
plants and carried out a door-to-door program for a month. A system of penalty was also made with a fine of NRs 2000 for drinking, NRs 1000 for selling, NRs 500 for gambling, NRs 300 for playing Carom Board and NRs 200 and 100 for those who sells and consumes Marihuana respectively.

Many NRM groups have taken initiative of targeting to the poor and marginalized groups through well-being ranking and targeted income generating activities with support from the HBP.

Hariyo Ban Program, CARE Nepal has been implementing the livelihood promotion programs to improve the livelihood of poor and ultra-poor households of the CFUGs who are selected based on the Participatory Well Being Ranking of the CFUGs. Mr. Karna Bahadur Gurung, is one of the beneficiaries of livelihood support program in Raibhandar Chuchhi Community Forestry Users Group at Chapakot Village Development Committee of Kaski district. Within a period of two years, Mr. Gurung was able to make NRs. 46,000 (Forty-six thousand) from goat rearing. Mr. Gurung says, “It was really hard for me to manage daily household expenses and had rarely got chance to play cash in my hands in the past. I have sold six goats including 2 mother goats and 5 baby goats till date. Now, I have seven goats in my coop. I am very happy with the support form CARE Nepal on livelihood improvement of the poor HHs like me.” He adds, “I have already paid all the amounts which I borrowed for livelihood and I still have enough goats in my coop.” Showing smile in his face, he further adds, “I can easily manage the expenses of household nowadays by selling the goats.”

**Recommendations specific to the block**

- Facilitate in developing a monitoring mechanism at work place sexual violence (adolescent girls working in hotel and restaurants) together with the implementing partners of the HBP. Link this issue to the CFUGs of this block as they can play important role in raising awareness on the issue and they can implement the monitoring mechanism.

- Conduct issues based awareness and campaign by CLAC in coordination with DWCO. Work with DWCO to monitor various kinds of social violence such as work place exploitation, GBV together with the HBP partners.

- CLAC also could take up the cased based discrimination, early marriage and other social issues as relevance in the block.
4.2.6 Social Analysis of Marshyangdi Block

Demography and other contexts in general

The Marshyangdi block covers one Municipality and three Rural Municipalities of Lamjung district namely Beshishahar Municipality, Marshyangdi Rural Municipality, Khwolosothar Rural Municipality and Dordi Rural Municipality. Middle Marshyangdi is the main river system of the block, which lays on most of these VDCs (upstream and downstream) areas. Six major Himalayas/Mountain are located in the block, these are Manaslu (8,162 m), Manaslu South (7,962 m), Lamjung Chuli (6,988 m), Annapurna Second (7,939 m), Himalchuli (7,647 m), Buddha Himal (6,674 m).

This block has 13,739 households and 61,115 populations. Brahmin, Chettri, Gurung and Dalit are the major castes and ethnic groups. This block hosts the highest density of Gurung ethnic group in the country.

Total forest areas in the block is 39,982 ha where only about 20 percent of the total forest area is under the community management that involves 8,190 households as a member. However, most of the households of these settlements are member of natural resource groups including CAMCs. 96 Community Forest Users Groups have been managing 7,878.43 ha of forest land. It is reported that no HH is excluded from NRM group.

Poverty pockets and vulnerabilities

Puwakhola river bank area, Bholuwatar, Maiyu and Ghigekhola river bank community are the main poverty pocket areas of the block with high number of vulnerable and marginalized group of people mostly Dalits due to limited access to secured livelihoods assets and opportunities.

As per the UCPA data, only 50.84 % households have food sufficiency in the block whereas 18.16 % households have less than three months food sufficiency from their own land. Remaining 31% households have food sufficiency less than a year. Daily wages and subsistence agriculture are the major sources of livelihoods of the poor and marginalized groups of people.
<table>
<thead>
<tr>
<th>S.N</th>
<th>Former VDC</th>
<th>Rural Municipality/Municipality</th>
<th>Very Poor HH</th>
<th>Poor HH</th>
<th>Total Poor HHs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Baglungpani</td>
<td>Beshisahar Municipality and Kwholasothar Gaunpalika</td>
<td>105</td>
<td>173</td>
<td>278</td>
</tr>
<tr>
<td>2</td>
<td>Bahundanda</td>
<td>Marsyandghi Gaunpalika-6</td>
<td>28</td>
<td>118</td>
<td>146</td>
</tr>
<tr>
<td>3</td>
<td>Banjhakhet</td>
<td>Beshishahar Municipality-10</td>
<td>125</td>
<td>269</td>
<td>394</td>
</tr>
<tr>
<td>4</td>
<td>Bansar</td>
<td>Dordi Gaunpalika-8</td>
<td>195</td>
<td>196</td>
<td>391</td>
</tr>
<tr>
<td>5</td>
<td>Besishahar</td>
<td>Beshishahar Municipality-8, 9</td>
<td>44</td>
<td>113</td>
<td>157</td>
</tr>
<tr>
<td>6</td>
<td>Bhulbhule</td>
<td>Marsyandghi Gaunpalika-7, 8</td>
<td>162</td>
<td>268</td>
<td>430</td>
</tr>
<tr>
<td>7</td>
<td>Chandisthan</td>
<td>Beshishahar Municipality-6</td>
<td>46</td>
<td>95</td>
<td>141</td>
</tr>
<tr>
<td>8</td>
<td>Chiti</td>
<td>Beshishahar Municipality-11</td>
<td>220</td>
<td>225</td>
<td>445</td>
</tr>
<tr>
<td>9</td>
<td>Gaunshahar</td>
<td>Beshishahar Municipality-2</td>
<td>161</td>
<td>353</td>
<td>514</td>
</tr>
<tr>
<td>10</td>
<td>Ghanpokhara</td>
<td>Marsyandghi Gaunpalika-1, 2</td>
<td>195</td>
<td>214</td>
<td>409</td>
</tr>
<tr>
<td>11</td>
<td>Ghermu</td>
<td>Marsyandghi Gaunpalika-5</td>
<td>31</td>
<td>50</td>
<td>81</td>
</tr>
<tr>
<td>12</td>
<td>Hiletasker</td>
<td>Dordi Rural Municipality &amp; Beshishahar Municipality</td>
<td>124</td>
<td>114</td>
<td>238</td>
</tr>
<tr>
<td>13</td>
<td>Khudi</td>
<td>Marsyandghi Gaunpalika-3</td>
<td>184</td>
<td>201</td>
<td>385</td>
</tr>
<tr>
<td>14</td>
<td>Simpani</td>
<td>Marsyandghi Gaunpalika-9</td>
<td>134</td>
<td>361</td>
<td>495</td>
</tr>
<tr>
<td>15</td>
<td>Tagring</td>
<td>Marsyandghi Gaunpalika-4</td>
<td>121</td>
<td>151</td>
<td>246</td>
</tr>
</tbody>
</table>
Most vulnerable settlements of the block are:

- Beshishahar: Puwakhola riverbank area, Bholuwatar, Maiyu, Ghigekhola river bank community
- Udipur: Dhad Gaun community
- Bajhkhet: Jaubari - Dalit Basti,
- Ghanpokhara: Paubi-ethenic group community, Ward -1,2,3,4,6 Dalit community,
- Khudi: Jimdu Tamang Gaun, Tarapu Pallo Gaun, Serung Dalit Basti, Thakan community
- Chiti: Chepang community
- Chandisthan: Landslide area community

**Key GESI issues and barriers to inclusion in user groups**

- **Patriarchal belief system and practices**

  The gender role has not been changed in the block as women still need to take main responsibilities of household’s core works such as cooking, sanitation and washing, caring, rearing livestock and working in agriculture production (छोर मान्छेको घोँचा भाटो, छोरी मान्छेको गोबर भाटो।’’). In the households, male members eat first than female particularly in Brahmin and Chhetri caste groups. Mensturation of women is considered impure period and women are restricted from the religious and other daily activities such as eating etc. Land ownership and inheritance goes to male members particularly to son in the family and women are deprived of the rights of parental property.

- **Caste based discrimination**

  Since Dalits’ population is significant in the block, caste based discriminations such as untouchability, restriction of Dalits to enter into households of upper caste, food items are not allowed to touch, restriction to perform religious activity and entering in to temples and religious places, restriction in inter-caste marriage, restriction to collecting water from public places are some of the dominant caste based discrimination existing in the block.

  Babita Majakoti of Marshyangdi Rural Municipality-3 at Khudi said “one of the Dalit women was given snacks in the cover of Chau Chau noodle (instead of giving her in plate) during rice plantation in a Brahmin household among many workers. I strongly protested the behavior of
isolating her being Dalit woman. Then the member of households provided the plate for snacks. Therefore, those who have not voice, they always remain discriminated in the society” (Field note of Marshynagdi Block, 2017).

- **Marriage system**
  Although arranged child marriage has not been prominent in the block, teenage love marriage has been increasing for the last 10 years that puts the girls in risk being mother in immature age. Also the children with teenage mothers will also be in risk. The acceptance of the marriage by family is also low. The rate of family breaks up (divorce) is high because of teenage marriage as there is tendency that husband leaves the wife after few years of marriage and goes for second marriage. This has also increased the violence against women.

  Although inter-caste marriage in the block is in increasing trend, the violence against women particularly in such inter-caste marriage is also increasing as in many cases inter-caste marriage is not accepted by the family. Many women become victims of such marriage (disjunction) particularly if the cases are in Brahmin family.

- **Violence against women**
  Different forms of violence against women have been documented in the block. Domestic violence against women has been widespread in the households ranging from sexual harassment, rape to physical assault. The triggering factor for violence against women has been alcoholism among the male members in the block. All the NRM groups and CLACs with whom the study team interacted complained on the alcoholism as the major factor of women violence. It has been observed that most of the CLACs in the block have launched campaigns against alcoholism and they reported that in many cases they have achieved a success in addressing the issues of alcoholism. The members of CLACs also complained that the issue was politicized in some cases in partisan lines that resulted into weakening of the campaigns against alcoholism.

- **Child labour**
  Marshyangdi block is also increasingly urbanized as per the current trend of urbanization, child labour exists particularly in Besisahar, Khudi, Bhotewodar and Sunderbazar areas working in small hotels, restaurants, shops, helpers in public transport and domestic workers.

- **Discrimination in wages and high interest rates on the loans**
  In most of the villages in Marshyangdi block, the wage rate differs for men and women workers even for same kind of works, which has been the major exploitative forms between men and women. For example, in Marshyangdi Rural Municipality for rice cultivation work, females are provided with wage Rs 400/day and male are provided with wage Rs 500-600. Similarly, in
Besishahar the wage rate is Rs 450 for women and Rs 600 for men per day for rice planting. Preparation of the field for rice cultivation such as ploughing and leveling the field are considered men work and planting rice is considered women work. However, even if the works are vice-versa, low wage rates are provided to women, as it seems to be local norms of wage system.

Since minimum wage rates are not fixed for the agriculture work and domestic work in the villages, the workers are exploited on the wage rate provided by the landowners. Dalit and poor are mostly dependent on the local landowners for their livelihoods and hence the minimum wage for the agriculture works must be fixed.

Another example of exploitative form is high interest rates in loan. It is found that the interest rate varies from 24-36% per annum and which is considered normal rate in the villages. In some cases, it goes up to 60% per annum.

- **Unequal social relation of production (dependency and interdependency)**

Poor depend on the rich people for the day-to-day living and livelihoods such as employment (labor work) etc. Poor also borrow loan and other materials for daily use to fulfill their basic needs. Dalit’s serve playing musical instruments for other castes groups in addition to labour work, but face discrimination in eating and social gathering. Likewise, rich people depend on poor for their labour work, lending and other necessary support. Rich people are interdependent on each other for festivals like marriage ceremony, *Bartabandha*, land buying and selling activities, business, monetary transactions and social gathering. The tendency is that the poor and Dalit are rarely invited for social functions in the villages in equal social status. The poor are invited mainly for work to support the functions.

In case of the women mobility, the women representing the community organizations have high access and mobility outside the district level whereas poor women, single women, Dalit women, are confined within district on households’ chores - cooking food, child rearing activities, performing guardianships, agricultural work etc.

**Good practices specific to the block**

Many of the CFUGs are heading towards 50% women participation in the decision making process in this block. The HBP can promote this process to ensure 50% women in all CFUGs at decision-making level. In addition, these, CFUGs are making efforts to implement the provisions of the GoN national guidelines particularly of CF Development Guideline with respect to inclusion and pro-poor targeting into action with making the executive committee inclusive and allocating 35% group fund for the target groups.

Many NRM groups have taken initiative of targeting to the poor and marginalized groups through well-being ranking and targeted income generating activities with support from the HBP.
CLACs are considering effective forum/platform to discuss and make joint efforts in addressing some of the social issues, empowering women and reaching and benefiting the poorest and marginalizing through livelihood empowerment.

**Recommendations specific to the block**

- Conduct issues based awareness and campaign by CLAC in coordination with concerned stakeholders including DWCO and local government.
- Work with local government and WDCO for law enforcement against all kind of violence.
- Identify the extend of the membership exclusion in NRM groups and facilitate for inclusion.
- Support DWCO and other relevant partners/organizations working in the block to monitor various kinds of social violence such as work place exploitation, GBV etc.
- Facilitate in designing and implementing specific intervention focusing Dalits related to both social and economic empowerments.
- Reduce time poverty of women through integrated approach of groups and working through existing groups where possible.

**4.2.7 Social Analysis of Daraundi Block**

**Demography and other contexts in general**

Daraudi block covers Gorkha Municipality and former eight Village Development Committees of Gorkha district namely Barpak, Ghachowk, Simjung, Saurpani, Muchhok, Khoplang, Mirkot, Deurali. Daraudi is the main river system which lays on most of these VDCs (upstream and downstream) areas. Total population of the block is 17,540. Brahmin, Chettri, Gurung, Magar and Dalit are the major castes and ethnic groups of the block.

Land, water and forest are the major natural resources available in the block. This block has high potential for Non Timber Forest Products (NTFPs). About 20 percent of the total forest area of the block is under the community management as CFUGs, LFGs and CAMCs. It is reported that most of the households of these settlements are member of natural resources groups including CAMCs.

However, subsistence agriculture is a dominant livelihood source of the local people mostly poor, commercial cultivation of vegetables and horticulture is increasing rapidly due to the good market access to Gorkha, Dumre, Aambukhaireni and Mugling Bazar.

The block is the epicenter of 7.8 magnitude earthquake that occurred in April 2015. Landslide and drying of water sources are other main climatic vulnerability of the block. Further, flood,
drought, forest fire and stream/river bank cutting are common in some geographical location of the block.

*_Poverty pockets and vulnerabilities*_

As per the UCPA data, about 49% of households have food sufficiency, whereas 20% of households have less than three-month food sufficiency from their own land. Daily wages and subsistence agriculture are the major sources of livelihoods of the poor and marginalized groups of people. The poverty pockets and vulnerable settlements of this block are given in the table as below.

**Table 20: Poverty pockets and vulnerable settlements of Daraundi Block**

<table>
<thead>
<tr>
<th>S.N</th>
<th>Municipality/Rural Municipality</th>
<th>Settlements/Toles</th>
<th>Caste</th>
<th>Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Former Barpak VDC</td>
<td>Pokhari, Syamer, Tumsika, Jonggang, Punche, Hatili, Lisyangsek, Goje, Pungche Chharma, Chharma</td>
<td>Janajati and Dalit</td>
<td>1069</td>
</tr>
<tr>
<td>2</td>
<td>Former Ghachowk VDC</td>
<td>Salghai, Kharbari, Dhansira, Chisang, Ghatte Khola, Ghyachchok, Pulpule Khola, Dhansira</td>
<td>Janajati and Dalit</td>
<td>416</td>
</tr>
<tr>
<td>3</td>
<td>Former Simjung VDC</td>
<td>Sirubari Dalit Tole, Lema, Aaran Danda, Darbote, Ghaiya Ban, Lukuna, SImju, Dodeni Bujheni, Baluwa, Puchhare, Rangrunge, Nimare, Jhakrepakha, Inarpani, Kalibote Dhar, Pahiro Dhara, Ghattle Khola Simpani</td>
<td>Janajati, Dalit and BCT</td>
<td>841</td>
</tr>
<tr>
<td>4</td>
<td>Former Saurpani VDC</td>
<td>Kalikot, Bojeni, Lay Gaun, Chanaute, Gyaji, Kulgaun, Bhandari Gaun, Jhakriswara, Phunchowk, Besi Tallo Arublot, Naule Gaun, Bhut Bhute Muha, Tari Gaun Muhan, Chapu Khola Muhan Kaliko Lay Gaun, Chanaute, Gyaji</td>
<td>BCT, Janajati and Dalit</td>
<td>1325</td>
</tr>
<tr>
<td>5</td>
<td>Muchok Former VDC</td>
<td>Khare Dalit Tole, Saudur, Ghopte Sarki Gaun, Darbote, Ghaiya Ban, Lukuna Muchchok Tar, Jalkini, Phalet &amp; Ratopani, Kalimati Kuwapani Pahiropani, Keurini, Simle, Ritthepani Salbot, Muchchok Tar Ratemata, Phaleto, Ratopani, Kalimati, Kuwapani Pahiropani, Keurini, Simle, Salbot Ritthepani</td>
<td>Dalit, Janajati and BCT</td>
<td>899</td>
</tr>
<tr>
<td>6</td>
<td>Khoplang former VDC</td>
<td>Sarkigaun, Bhaisepani, Banspani, Katusepani, Pipal Danda, Okhaldhunga, Tilahar, Harrabot, Aaptar, Koirale Ghlang –Kamigaun, Deurali, Kusunde Danda, Kusunde Gaun Chapa, Bhanjyang, Khurpaung, Sarkigaun, Okhaldhunga, Aaptar, Koirale, Ghlang</td>
<td>BCT, Dalit and Janajati</td>
<td>1387</td>
</tr>
<tr>
<td>7</td>
<td>Mirkot former VDC</td>
<td>Chalise Danda &amp; Giddhepani, Jugedi Damai Gaun, Lose Danda, Jyamirepani, Deurali Gaira, Simal Gaira, Amrai Char Ghare Gaun, Lapsi Chaur, Khahare Khola &amp; Satdas Area, Athase Area, Kuna Khet Area, Gair Abadi Area, Panchsare Area, Chapapani Area, Chalise Danda</td>
<td>Janajati, Dalit and BCT</td>
<td>1388</td>
</tr>
<tr>
<td>8</td>
<td>Deurali VDC</td>
<td>Slangiri and Darsing Paundi, Shera Sunar Gaun, Sami Danda, Pyughar Beshi, Galchhina Paundi, Darai Gaun, Ram Shahgahat, Paundi, Shera, Sunar Gaun, Sami Danda, Pyughar Beshi</td>
<td>Janajati, Dalit and BCT</td>
<td>1422</td>
</tr>
<tr>
<td>9</td>
<td>Gorkha Municipality</td>
<td>Batase, Dandi Danda, Nanglepani, Pyakul Danda, Ratmate Manjhi Gairo, Thulo Rip, Okhle Khola, Kaphal Ghari, Swara Besi, Hilo Pokhari, Bhalukhola, Beldanda, Khola, Naubise Khola, Birimpali, Badhare, Nanglepani, Pyakul Danda, Ratmate, Batase, Dandi Danda, Manjhi Gairo</td>
<td>BCT, Janajati and Dalit</td>
<td>8793</td>
</tr>
</tbody>
</table>

Key GESI issues and barriers to inclusion in user groups

- Through group discussions and FGDs, it is found that outmigration of male population in this block has been widespread. This has resulted in to the shortage of work force in the villages and increased workload of women. Nevertheless, in some cases, it has been observed an opportunity to women to develop their leadership. In Barpak, some of the
women who joined CLAC after outmigration of male members of the households, they
developed their capacity of leadership and become upto the chairperson of Local Government School Management Committee among others.

- As in other blocks in CHAL area, early marriage particularly eloping is common in this block as well. Likewise, violence against women has been reported common in most of the villages of the block mainly due to the alcoholism among the male members.
- In some cases, membership exclusion of the community forests are observed due to the inability to pay membership fee.
- During the field study, it is found that high interest rate is imposed while taking loan from local moneylender that particularly exploits economically poor people. Discriminatory wage rates to male and female for same work is found common in most villages of the block. Further, it is reported that the work force is paid low than the market rate.
- Caste based discrimination is also obvious in this block as in other blocks of the HBP. Dalits are still widely considered as untouchables particularly at households and private domains including cultural events such as marriage, rituals etc. where Dalits are not allowed to touch foods, water, and they also are restricted to enter in to house of upper castes and temples.

**Good practices specific to the block**

As in other blocks, CLACs are considered effective forum/platform to discuss and make joint efforts in addressing some of the social issues (red cloths campaign for widow and single women, campaign against alcoholism and gambling, violence against women etc.) empowering women and reaching and benefitting the poorest and marginalized through livelihood empowerment (Mandre CLAC and Inarpani CLAC).

Many NRM groups of the block have taken initiative of targeting to the poor and marginalized groups through well-being ranking and targeted income generating activities with support from the HBP (Ragar CFUG of Gorkha).

CLAC’s activities are also linked to mother groups’ initiative to address some of the social issues and women empowerment is considered effective in bringing synergy.

**Recommendations specific to the block**

- Conduct issues based awareness campaign by CLAC and Mother Groups.
- Work with local government and DWCO for law enforcement against all kind of violence.
- Prepare a checklist of key provisions of GoN guidelines related to NRM groups and share with each NRM groups to ensure that the key provisions are incorporated in the NRM groups’ constitution and operation plan.
• Facilitate the development and implementation of strategy of inclusion of the members of CFUGs so that no one will left excluded. The membership criteria must be pro-poor, inclusive and democratic.

4.3 Summary of block specific GESI issues and possible interventions in TAL and CHAL areas

Based on the analyses in the section above, this section summarizes the major points on the poverty pockets, key GESI issues and areas of recommendation specific to the blocks. The recommendations common to all blocks are provided in details in section 6 of this report.

Table 21: Block specific GESI issues and possible interventions

<table>
<thead>
<tr>
<th>TAL- Sukla Brahmadev Block</th>
<th>GESI Issues</th>
<th>Block specific recommendations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poverty Pockets</td>
<td>• Membership exclusion: no statistics available but FGD reveals that ailani basti, households migrated from nearby hill or terai villages, Dalit, Haliya, Mukta Kamaiya, Badi and Raji households are excluded from NRM groups. • Chhaupadi: Menstrual taboo, most commonly practiced among Hindu caste group (Brahmin/Chhetri) migrated from Achham and Bajura districts. • Lack of resource among bonded labor: lack of productive means of production, livelihoods heavily dependent on landlords resulting into unpaid work, harrassment, lack of education and other government provisioned goods and services, isolation and lack of confidence/voice. • Caste based discrimination among Dalits: untouchability common resulting into lack of dignity,</td>
<td>• Identify the households that are excluded from NRM groups and facilitate user groups for inclusion of excluded HHs. • Update wellbeing ranking of NRM groups and classify HHs that are economically poor and/or socially discriminated. Define interventions that are relevant to specific class to address specific barriers. • Continue good practices especially influencing user groups and building their capacity to follow pro-poor and inclusive provisions focusing to Badi, Raute and Ex-Kamaiyas. • Organize massive awareness and orientation on mitigation and adaptation to climate change and natural disaster effects and capacity building and advocacy to minimize the risks and damage.</td>
</tr>
</tbody>
</table>
**Social and Gender Analysis_Hariyo Ban Programme**

- **willingness and ability to participate in NRM dynamics.**

- **Early marriage:** especially common among Rana Tharu, Hill Brahmin and Freed Kamaiya, resulting into school dropout, domestic violence, early motherhood and reproductive health issues among women.

- **Violence against women:** physical violence mostly related to alcohol consumption, ill practices such as isolation of widow, witchcraft allegation, domestic violence and lack of voice/self confidence among women resulting into lack of participation of women in NRM groups.

- **Restricted mobility of women:** gender seclusion is strong in some communities, mostly among Tharu, Madesi and Hill Brahmin that restricts girls and women to visit other villages or travel and night stay outside the village to participate in training/meeting.

- **Continue and expand the coverage of CLACs especially in the settlement of poor women, Dalits, badi, Rana chaudhari and freed kamaiya.**

- **Facilitate NRM groups to expand collaboration with Nepal police, DWCO and local government representatives for awareness, monitoring and legal counseling against different forms of violence against women including early marriage, untouchability, witchcraft allegation.**

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**TAL- Bardiya-Kailali Block**

<table>
<thead>
<tr>
<th>Poverty pockets</th>
<th>GESI Issues</th>
<th>Block specific recommendations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thakalipur, Kuntikhet, Kopila, Dalit and Badi settlement of Lamki-Chuwa Municipality, Bholchaur area of Tikapur Municipality, Patabhar area of Rajapur municipality and settlements along the Karnali and Geruwa river bank are poverty pockets.</td>
<td>Membership exclusion exists due to high entry fee for the new comers.</td>
<td>Explore magnitude of membership exclusion and facilitate user groups and excluded households, especially former bonded labor, Badi and indigenous ethnic groups for inclusion in NRM groups.</td>
</tr>
<tr>
<td>Badi, Haliya, Dalits, Sukumbasi, freed</td>
<td>Those most excluded from membership in NRM groups are Ex Kamaiya, Badi, Raaji Majhi, Sonah, Raute and some of the poorest households migrated from elsewhere.</td>
<td>Update well-being ranking data of user groups and classify HHs based on economic poverty and/or social disadvantaged.</td>
</tr>
<tr>
<td></td>
<td>High sexual abuse among Badi communities and taboo</td>
<td>Quick impact projects would encourage the most poor and disadvantaged to join groups and to participate.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Continue organizing the disadvantaged and issue based awareness and campaign through CLACs against untouchability.</td>
</tr>
<tr>
<td>bonded labor and Tharu are among the most poor and disadvantaged.</td>
<td>related to sex work also make Badi self excluded from NRM groups.</td>
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</tr>
<tr>
<td>• HHs living in unregistered (ailani) land near forests are usually excluded from all GoN goods and services and are among the poorest.</td>
<td>• Caste based discrimination and untouchability: especially discriminating Dalits, loss of self dignity, lack of education and access to goods and services, lack of voice</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Child marriage common among Rana Tharu, Chaudhari and Brahmin communities resulting into school drop out, early motherhood, violence and health complications among girls and young mothers</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Domestic violence against women is common among all women</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Restricted mobility of women especially among Muslim and Rana Chaudhari resulting into isolation, helplessness and lack of confidence and voice</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Chaupadi; unequal wage between men and women; exploitative relationship between landlords and bonded labor, sexual harassment and violence against adolescent girls are commonly reported issues affecting violence against women, HIV prevention, mental health, gender discrimination on wage and so on.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Capacity building of the most poor, socially excluded groups mostly Dalits, Badi, Raute, women especially Chauhari and Muslim</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Support DWCO to monitor various kinds of social violence such as work place exploitation, GBV with the HBP partners</td>
<td></td>
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<tr>
<td></td>
<td>• Awareness raising and support user groups to implement CF guidelines/GESI guideline of the government</td>
<td></td>
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<tr>
<td></td>
<td>• CF guideline and good practices from community forestry can be expanded to other NRM groups. The HBP can make a broader guideline to identify good practices and expand the coverage</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Facilitate user groups and CLAC to work with DWCO and newly elected local government against caste and gender based discrimination and different forms of violence. This would also include legal awareness, enforcement, monitoring, legal counselling and action as needed on the topic</td>
<td></td>
</tr>
</tbody>
</table>
everyday life including 
the participation in 
NRM groups
- HIV infection and 
mental disorder 
increasing due to 
seasonal migration, 
family disintegration, 
lack of trust and lack of 
employment locally.

<table>
<thead>
<tr>
<th>TAL- Banke Kamdi Block</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Poverty pockets</strong></td>
<td><strong>GESI Issues</strong></td>
</tr>
<tr>
<td>Julpangi, Lalai, Tadwa, Chilariya, Banjariya, Binauna, Alinagar Gaun of Binauna VDC; Genduwa, Bharta, Khalla Tapari, Chatakpur, Sudhinawa, Habraha, Juraiya, Kamaiya Danda, Sarra, Pahadi of Fattepur VDC; Agaiya, Gobarpur, Kachanapur, Madye Gaun, Harihpur Gaun, Rajpur of Kachanapur VDC; Mahu Gaun, Baisa, Gauri Gaun, Pasrampur of Baijapur VDC; Naya Gaun, Dhakeri Gaun of Mahadevpuri VDC;</td>
<td>Membership exclusion among the poor, Dalit, Badi, Tharu, Kamaiya due to high entry fee and lack of tangible benefits</td>
</tr>
<tr>
<td></td>
<td>Exclusion of Madhesi and Muslim women from membership and participation in community group - due to strict gender norms and religion</td>
</tr>
<tr>
<td></td>
<td>Caste based discrimination against Dalits leading to isolation, poverty, loss of dignity, voice and agency</td>
</tr>
<tr>
<td></td>
<td>Work load and mobility restriction among women, especially Muslim communities due to gender roles and religious norms</td>
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<td>High sexual abuse of Badi women</td>
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<td>Exploitative relationship and unequal production relations among Ex-Kamaiya and landlord leading to lack of voice, poverty and marginalisation among Kamaiyas</td>
</tr>
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<td>Voluntary exclusion of poor,</td>
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Social and Gender Analysis_Hariyo Ban Programme 98
Milanchowk, Kamdi Gaun, Padampur Gaun, Chagrahawa, Amrahawa, Tilakpur, Milinya, Dalaipur of Kamdi VDC; Alanagar, Kantipur, Babhusari, Mannipur of Basudevpur VDC
(source: UCPA of Kamdi block, 2012)

Badi, Dalits and Kamaiyas due to high opportunity cost of time to participate in NRM groups and compulsory saving and credit schemes to participate in women groups

- Violence against women including prevelance of early marriage, Kamlari system (adolescent girl from bonded labor HHs serving to landlord without pay) resulting into school drop out, domestic and sexual violence, early motherhood, polygamy and reprodutive health complications among women- negatively affecting women's willingness and ability to participate in NRM groups
- Lack of marriage registration and lack of citizenship among women to seek legal counselling and justice against the violence

disaster (those living in poverty cluster).

- Develop and implement specific intervention focusing Muslim through social mobiliser from within the same communities preferably women

- Continue facilitating user groups on good governance including promotion of equitable benefit sharing, inclusive representation and participation.
- Facilitate collaboration between the HBP partners, DWCO and local government representatives for legal awareness, sensitization as well as a campaign to prevent women and girls from all forms of violence

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**TAL-Gaighat Block**

<table>
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<tr>
<th>Poverty Pockets</th>
<th>GESI Issues</th>
<th>Block specific recommendations</th>
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<tbody>
<tr>
<td>Danda Gaun, Devghat, Raipur, Pulung village, Chiuribas, Ghaledanda, Chap Swara, Jal Bhanjyang and Gumaune Sota are the main poverty pocket areas of the block with higher concentration of poor and</td>
<td>Membership exclusion: high entry fee for HHs that are new comers to the communities.</td>
<td>Explore magnitude and reasons of membership exclusion.</td>
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<td>Limited participation of poor and women in user group meetings and decision-making: high opportunity cost of time affecting participation and unequal production relations affecting ability to voice and raise concerns.</td>
<td>Awareness raising about importance of membership inclusion and facilitation in user groups for inclusive provisions and procedure.</td>
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<td>Revise targeting; identify economically poor and socially excluded, help user groups to develop target group specific intervention.</td>
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<td>Consideration of gender roles and minimizing opportunity cost of meetings for poor and women, identifying ways of compensating time.</td>
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</table>
marginalized. Chepang, Gurung, Bote/Majhi, Magar, Bhujel and Dalit are the most poor and marginalized.

- Caste based discrimination against Dalits: lack of participation and loss of dignity
- Early marriage: School dropout, poverty and poor reproductive health among women.
- Physical and metal violence against women.
- Gendered norms restrict women's mobility and access to information.
- Issues based awareness, organizing socially disadvantaged in CLACs and campaign against caste based discrimination, violence against women and gender seclusion
- Collaboration with DWCO and local government representatives for better access to assets and services for the poor and disadvantaged; lobby and advocacy against VAWs; joint monitoring and policy feedback
- Specific intervention focusing Chepang, Bote, Majhi, Bhujel and Dalits through social mobiliser from within the same communities preferably women.

### TAL- Barandabhar Block

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| Dahakhani and Jutpani areas are considered as main poverty pocket areas of the block with high number of landless migrants, Dalits, Chepang, Bote, Majhi, Bhujel, Tamang and Magar | • However, detail data not available, FGDs indicate membership exclusion exists especially along Meghauli areas.  
• Force child labour is reported especially among Chepang communities requiring school drop out among girls  
• Early marriage is common among chepang, dalits, janajati and hill Brahmin communities resulting into school dropout, early motherhood and reproductive health complications  
• High work load among women basically from household chores and subsistence farming  
• Wage disparrities between men and women  
• Domestic violence against women especially in Kathar, | • Explore magnitude of membership exclusion and facilitate user groups and those excluded to acquire membership in NRM groups.  
• Governance coaching among user groups help to institutionalize inclusive provisions and specific support to the poor and disadvantaged.  
• Update wellbeing ranking with additional classification of HHs as economically poor and/or socially disadvantaged.  
• Develop specific interventions to specific groups for e.g. livelihood improvement package for the most poor and social awareness/capacity building and leadership development for socially disadvantaged.  
• Continue CLAC approach and expand the coverage to work especially against forced child labor, flexible gender role, early marriage, wage disparity and violence against women.  
• Specific intervention focusing Chepang, Bote, Majhi, Bhujel and Dalits through social mobiliser from within the same  |
Pithuwa, Piple and Madi areas
- Outmigration of youths resulting family disintegration, increasing divorce rate and cases of physical and psychological violence
- Gendered norms, restricted mobility and lack of voice among women
- Communities preferably women.
- Collaboration with DWCO and with elected local government representatives on legal awareness, counseling and enforcement of law against all forms of violence including untouchability, early marriage, and domestic violence.
- Expand provisions from CF guideline and learning from community forestry user groups to other NRM groups especially related to inclusive representation and equitable benefit sharing.

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<td>Bandipur consists high number of population of marginalized mostly of Dalit and Janajatis followed by Keshabtar.</td>
<td>Membership exclusion - few households are left out to be a member of CFUGs in Baglung area.</td>
<td>The HBP to carry out a mapping of eligible but excluded households in the block and facilitate the concerned NRM groups for inclusion.</td>
</tr>
<tr>
<td>Jyamireswara, Bhadaure, Bhujel Gaun, Chepang Basti, Beldanda, Bel Bhanjyang, Harkapur and Kamidanda of Bandipur Rural Municipality</td>
<td>High membership fee- new member needs to pay NRs. 10,000 to become a member of CFUG</td>
<td>In order to address the increased workload of women due to the out migration of the male, it is worth exploring possibilities of working through existing groups where possible.</td>
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<tr>
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<td>Caste based discrimination - restriction of Dalit to enter into households of upper castes, and temples, food items are not allowed to touch.</td>
<td>The potential and effectiveness of CLAC in addressing some of the social issues seem high so it is important to conduct issues based awareness and campaign by CLAC in coordination with concerned stakeholders including DWCO and local government.</td>
</tr>
<tr>
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<td>Early marriage and eloping- on average age ranging from 15-17 gets married on their own that puts the girls in risk being mother in immature age.</td>
<td>Since local government has mandate and crucial role to play for law enforcement against violence, the HBP to work closely with local government and DWCO for law enforcement</td>
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<tr>
<td></td>
<td>Violence against women - mainly due to the alcoholism among the male members particularly in Janajatis and Dalit communities.</td>
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</tbody>
</table>
exploitative forms between men and women in most villages of the block. The average wages provided to male and female is NRs 600 and NRs 400 respectively for agricultural work.

against all kind of violence.

• Revise the WBR of NRM groups in order to target the poor and marginalized.

• Facilitate in designing and implementing specific intervention focusing Dalits related to both social and economic empowerment.

### CHAL - Jamune-Pokhari Bhanjyang Block

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<td>• Jamune Bhanjyang</td>
<td>Migration and gender violence- A few members are migrated for work from every</td>
<td>• Update the wellbeing ranking of NRM groups with a provision to</td>
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<tr>
<td>and Pokhari</td>
<td>household of this block and most of the wives (if not all) of the migrated</td>
<td>cluster households that are economically poor socially discriminated</td>
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<tr>
<td>Bhanjyang VDCs</td>
<td>members are bearing overload of the work; some of them are also vulnerable</td>
<td>and suffered from both.</td>
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<tr>
<td>have main poverty</td>
<td>to be blamed to have relationship with other males. With these reasons, there</td>
<td>• Conduct issues based awareness and campaign by CLACs in</td>
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<tr>
<td>pockets areas of the</td>
<td>are increasing number of violence against women.</td>
<td>coordination with DWCO particularly on gender-based violence</td>
</tr>
<tr>
<td>block with high number of vulnerable and marginalized group of people mostly Dalits.</td>
<td>• Caste based discrimination- inter-caste marriage has been the major cause of</td>
<td>such as caste based discrimination, wage discrimination, etc.</td>
</tr>
<tr>
<td>• Simalswara, Birata,</td>
<td>Migration and gender violence- A few members are migrated for work from every</td>
<td>• Reduce time poverty of women through integrated approach of</td>
</tr>
<tr>
<td>Simaltar, Nayabasti,</td>
<td>household of this block and most of the wives (if not all) of the migrated</td>
<td>groups and working through existing groups where possible.</td>
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<td>Aakala, Jhaputar,</td>
<td>members are bearing overload of the work; some of them are also vulnerable</td>
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<td>Majhthar, Dhanbas,</td>
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<td>Lomchedada, Jyamire,</td>
<td>are increasing number of violence against women.</td>
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<td>Kamidanda, Kafaldanda,</td>
<td>• Caste based discrimination- inter-caste marriage has been the major cause of</td>
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<tr>
<td>Dharampani,</td>
<td>Migration and gender violence- A few members are migrated for work from every</td>
<td>violence against women as in almost all cases inter-caste marriages</td>
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<tr>
<td>Patharegau, Dadi,</td>
<td>household of this block and most of the wives (if not all) of the migrated</td>
<td>are not accepted by the families primarily by the husband families;</td>
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<td>Pasale, Kurlechaur,</td>
<td>members are bearing overload of the work; some of them are also vulnerable</td>
<td>Dalits are still considered as impure and can’t participate in</td>
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<td>Gangate, Bakhe,</td>
<td>to be blamed to have relationship with other males. With these reasons, there</td>
<td>cultural public events such as wedding party and other cultural</td>
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<td>Kilchowk, Barchyang,</td>
<td>are increasing number of violence against women.</td>
<td>events such as worshiping in temple etc.</td>
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same similar work; high interest rates in loan exist in the villages. High interest rate means transfer of wealth form poor to rich as poor become indebted with the high interest rate of the loans they borrow.

<table>
<thead>
<tr>
<th>CHAL - Kyangdi-Dhorfidi Block</th>
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</thead>
<tbody>
<tr>
<td><strong>Poverty pockets</strong></td>
</tr>
</tbody>
</table>
| Nawadurga Tole of Vimad Rural Municipality; Sital Basti, Seuli Bazar Dalit Basti, Seuli Bazar, Suraudi, Sundare Suraudi, Sundanda, Archale Belautigaun, Aaraudi, Barabise, Hatiya Newarbasti, Aamanda Lila Chok, Lila Chok Ghumaune Chautari, Lama Gaun, Enagu Danda, Saunepani Namdanda and Dharapani of Suklagandaki; Bahakot/ Kaliyachok, Gaiya, Kolma Barahachour, Namche, Barakahkola, Thuladihi/ Mohariya tole, Sadikhola, Mandanda, Baddanda and Bajpur of Patalibazar Municipality | - While arranged child marriage has not been prominent in the block, teenage love marriage in the age of 14-18 years has been increasing and that puts the girls in risk being mother in immature age.  
- Alcoholism that accelerates women violence; increasing work load of women due to male outmigration  
- Limited access to GoN social security services particularly by marginalized and elderly citizen.  
- Discrimination in wages between male and female, social discrimination – untouchability particular in Brahmin community  
- High interest rate of loan  
- Membership exclusion is reported in Katunge Thulo Pakha Women CFUG in Sukla Gandaki Municipality (3 married daughters of Bhujel, Karki and BK family) | - Continue working with Mother Groups in addressing some of the social issues and empowering women, socially and economically.  
- Prepare a checklist of key provisions of GoN guidelines related to NRM groups and share with each NRM group to ensure that the key provisions are incorporated in the NRM groups’ constitution and operation plan.  
- Facilitate in designing and implementing specific intervention focusing Dalits related to both social and economic empowerments.  
- Enhancing leadership development capacity of women, Dalits and marginalized in NRM groups should be an integral part of the social mobilization.  
- Support DWCO to monitor various kinds of social violence such as GBV along with the local government for law enforcement against all kinds of violence’s.  
- Conduct issues based awareness and campaign by CLAC in coordination with DWCO. |
### CHAL - Phusre Khola - Fedikhola Block

<table>
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<tr>
<th>Poverty pockets</th>
<th>GESI Issues</th>
<th>Block specific recommendations</th>
</tr>
</thead>
</table>
| Kalimati, Tilahar, Patleswara and Byajchaur settlements of Pumdi Bhumdi with mostly Dalits; Simle Gaira inhabitated by Dalit and Janjatai; Phalete with Dalit and Janjati; Chatural with Dalit; Kothe Gaun with Dalit and Sarki Gaun with Sarki as the major poverty pockets | - Membership exclusion is reported particularly for the married daughters from the same villages  
- Although the practice of untouchability is gradually decreasing in community and public places, still it is intact at household level. Dalits cannot enter to houses of other caste groups but can participate in public meetings outside of personal houses.  
- Child marriage- women get married at the age of 18-20 years,  
- Inter-caste marriage is not yet in practice in consent of family members that resulted into women violence  
- Ill practice such as violence against women in the name of witchcraft is still in practice.  
- There are increasing evidences of sex identification and abortion of female fetus to prevent a daughter to born.  
- Increasing evidences of women participating in public affairs but because of household works not shared, workload of women is increased significantly.  
- There is wage difference between men and women, even for similar work. Women are less paid compared to men indicating that women's labor is less valued and exploited. | - User Groups should be supported to make inclusive membership provisions  
- A conscious effort is needed to minimize time requirement in the HBP interventions and to release time pressure for the poor and women.  
- NRM groups need to be sensitized and made responsive to end case and gender based discrimination and violence not only in the group but also beyond. Working with elites and men champions is important to achieve such responsiveness.  
- Scale up the issues based awareness and campaign by CLAC in coordination with concerned stakeholders including WDCO and local government.  
- Launch a campaign to rollout MFSC GESI strategy and CF Guideline and to equip NRM groups with adequate level of skills, options and resources to provide direct benefit to the poor and disadvantages. |
### CHAL - Phewa-Panchase Block

<table>
<thead>
<tr>
<th>Poverty pockets</th>
<th>GESI Issues</th>
<th>Block specific recommendations</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Former Dhikurpokhari, Bhadaure Tamangi and Kaskikot VDCs consist high number of marginalized people in the block particularly of Janajatis and Dalits</td>
<td>• Exploitation of adolescent girls in work place (hotel, restaurant) that causes rampant sexual violence and put the girls and women at risk.</td>
<td>• Facilitate in developing a monitoring mechanism at work place sexual violence (adolescent girls working in hotel and restaurants) together with the implementing partners of the HBP. Link this issue to the CFUGs of this block as they can play important role in raising awareness on the issue and they can implement the monitoring mechanism.</td>
</tr>
<tr>
<td>• Major poverty pockets in the block are as follows: Ghatichina, Dudhe Pakat, Thulakhet and Bhadaure Ward - 1,3,4 of Bhadaure Tamaghi; Khalte, Eakghare, Bahunthar, Chhina, Pakhat, Nayabasti Mase and Okhaldhunga of Chapakot; Bhakajung Aanderikhola, Ghhatekholah and Paharekhola of Dhikurpokhari; Chisakhola Thonekhola Basti, Karki ko Taharo, Pahare, Birmuniko Gaun and Khada Gaun of Kaskikot</td>
<td>• Out migration of male members resulted in to shortage of work force in the villages and that increased workload of women.</td>
<td>• Conduct issues based awareness and campaign by CLAC in coordination with DWCO. Work with DWCO to monitor various kinds of social violence such as work place exploitation, GBV together with the HBP partners.</td>
</tr>
<tr>
<td>• Likewise, violence against women has been reported common in most of the villages of the block mainly due to the alcoholism among the male members.</td>
<td>• Early marriage is common in this block that puts the girls in risk being mother in immature age.</td>
<td>• CLAC also could take up the cased based discrimination, early marriage, wage discrimination and other social issues as relevant in the block.</td>
</tr>
<tr>
<td>• High interest rate is imposed while taking loan from local moneylender that particularly exploits economically poor people.</td>
<td>• Discriminatory wage rates to male and female for same work is found common in most villages of the block. Further, it is reported that the work force is paid low than the market rate.</td>
<td></td>
</tr>
<tr>
<td>• Caste based discrimination is also obvious in this block particularly at households and private domains including cultural events such as marriage, rituals etc. where Dalits are not allowed to touch foods and water and they also are restricted to enter in to house of upper castes and temples.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Poverty pockets</td>
<td>GESI Issues</td>
<td>Block specific recommendations</td>
</tr>
<tr>
<td>-------------------------------------------------------------------------------</td>
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<td>------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Puwakhola river bank area, Bholuwatar, Maiyu and Ghigekhola river bank area</td>
<td>- Patriarchal belief system and practices&lt;br&gt;  - Women take main responsibilities of household’s core works (cooking, sanitation and washing, caring, rearing livestock and working in agriculture production) that is not not recognized as economic value)&lt;br&gt;  - Menstruation of women is considered to be impure&lt;br&gt;  - Caste based discrimination-untouchability&lt;br&gt;  - Restriction in inter-caste marriage&lt;br&gt; - Marriage system&lt;br&gt;  - Early marriage (eloping)&lt;br&gt;  - The rate of family breaks up (divorce) is high because of teenage marriage as there is tendency that husband leaves the wife after few years of marriage as this has increased the violence against women.</td>
<td>- Conduct issues based awareness and campaign by CLAC in coordination with concerned stakeholders including DWCO and local government.&lt;br&gt; - Support DWCO and other relevant partners/organizations working in the block to monitor various kinds of social violence such as work place exploitation, GBV etc.&lt;br&gt; - Facilitate in designing and implementing specific intervention focusing Dalits related to both social and economic empowerments.&lt;br&gt; - Reduce time poverty of women through integrated approach of groups and working through existing groups where possible.</td>
</tr>
<tr>
<td>Bholuwatar, Maiyu and Ghigekhola river bank area with high number of vulnerable</td>
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<tr>
<td>and marginalized group of people mostly Dalits, Bholbhule of Marsyangdi Gaunpalika - 7 and 8; Ghanpokhara of Marsyangdi Gaunpalika-1 and 2 ; Simpani of Marsyangdi Gaunpalika-9; Chiti of Beshishahar Municipality-11; Gaunshahar of Beshishahar Municipality-2 and Khudi of Marsyangdi Gaunpalika-3 are the major poverty pocket in the block.</td>
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</table>
### CHAL - Daraundi Block

#### Poverty pockets

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>• Out migration of male population caused shortage of work force in the villages that resulted increased workload of women; time poverty to participate in public forums</td>
<td>• Conduct issues based awareness campaign by CLAC and Mother Groups.</td>
<td></td>
</tr>
<tr>
<td>• Early marriage particularly eloping</td>
<td>• Work with local government and DWCO for law enforcement against all kind of violence.</td>
<td></td>
</tr>
<tr>
<td>• Violence against women has been reported common in most of the villages due to the alcoholism among the male members.</td>
<td>• Prepare a checklist of key provisions of GoN guidelines related to NRM groups and share with each NRM groups to ensure that the key provisions are incorporated in the NRM groups’ constitution and operation plan.</td>
<td></td>
</tr>
<tr>
<td>• In some cases, membership exclusion of the community forests are observed due to the inability to pay membership fee.</td>
<td>• Facilitate the development and implementation of strategy of inclusion of the members of CFUGs so that no one will left excluded. The membership criteria must be pro-poor, inclusive and democratic.</td>
<td></td>
</tr>
<tr>
<td>• High interest rate is imposed while taking loan from local money lender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Discriminatory wage rates to male and female for same work is found common in most villages; the work force is paid lower than the market rate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Dalits are still widely considered as untouchables particularly at households and private domains including cultural events such as marriage, rituals etc. where Dalits are not allowed to touch foods, water, and they also are restricted to enter in to house of upper castes and temples.</td>
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</tbody>
</table>

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10 It seems that all villages in the block are listed as poverty pocket. It needs double-checking if all the villages in the list are poverty pockets.
4.4 Forms of exploitation, dependency and social relations

This section draws the major issues common to all blocks in relation to social analysis of TAL and CHAL. The block level analyses have indicated high level of dependency across caste, ethnicity and gender in all blocks of the HBP. The interdependency exists at intra household level, inter household level as well as inter community levels.

- Intra households level (between men and women)
- Inter households level (between poor and non-poor and between different caste and ethnic groups)
- Inter community level (between upper and lower belt communities)

The interdependency among individuals and between different economic and social groups often create a situation where the highly dependent groups rarely raise voice and share their interest in public affairs especially when their voice contradicts to the dominant groups. This also affects participation of poor and disadvantaged in NRM groups and their ability for raising voices and influencing decisions.

Focused group discussion among different stakeholders at all 12 blocks show following situation that would explain the unequal power relations and forms of exploitation between these different groups in the Hariyo Ban programme areas. Unequal power relations and loss of dignity are considered locally as the main barriers of inclusion in development interventions including in the NRM group governance.
4.4.1 Class relations (poor and non-poor)

Most of the poor and food insecure households depend on non-poor households in community for their livelihoods and social wellbeing. Poor rely on non-poor on number of ways, most commonly for emergency cash and in-kind support for daily livelihoods; credit for education, health or for outmigration; as a tenant or for contract farming, for wage labor and for information that affect their life. As in case of poor Dalits, most of the poor suffer from high interest rate for loan; unsafe working conditions, unreliable income and domination from non-poor in public affairs resulting into loss of dignity.

In the HBP area, social relations of production between the poor and non-poor also shape the power relations. Poor are dependent on non-poor for employment, wage labor and for loan to meet immediate needs. On other hand, landed and non-poor households often seek help from the poor to work for them in the field. Most often, poor and landless people work for property owner within the communities as sharecropper or on lease and contract farming. Poor households also get loan from the non-poor within the communities without any collateral when they are in need. This is one of the most important advantages for the poor to keep good relations with the non-poor. Despite of the fact that interest of such loan is significantly high compared to formal financial institutions, as they come without collateral, this is the easiest option for the poor.

Most often, the poor and marginalized live in isolated, marginal land that are less productive and are prone to disaster. The effect of vulnerability associated with poverty and food insecurity is reflected in the way the poor participate in public affairs. First, the development interventions hardly reach to such marginalized and isolated areas. Second, when there are development interventions, opportunity cost of time is often higher for poor than non-poor. It makes the poor reluctant to spend time on community/public affairs that does not seem to provide immediate and tangible benefits. Third, even when poor participate in community affairs, they find it difficult to voice especially when they have to argue against the arguments of their patrons/the lenders.

Class relations often shape other social relations in the community. It not only affects overall wellbeing but also power, voice and dignity. Addressing unequal class relations require targeted flow of income earning opportunities, productive assets and services to the poorest. In additions, like in other rural communities, the HBP communities also suffer from social and cultural norms and values including the patriarchy and religion affecting social relations and individual's capacity to participate and benefit from development affairs. They are explored below.

4.4.2 Caste relations (Dalits and others)

Often there is positive association between poverty and caste identity. Majority of Dalits households are also among the poorest. However, this is not the norm; the 12 blocks of CHAL and TAL areas also demonstrate the same association.

Dalits are dependent with other caste groups for livelihoods. Because of limited ownership of productive assets, most often, Dalits rely on non-poor and other caste groups for access to
employment and wage labor and for credit/loan to meet immediate needs. The loan comes with high interests. Limited access to education and social network also make Dalits more dependent on other caste groups for access to information related to services or any public events—social, political and cultural events in the community. Because of low voice and social capital, there is also a tendency that local government and non-government organizations seek recommendations of non-poor and higher caste groups for any development initiatives targeted for Dalit community. In general, Dalits are considered having less self-confidence and is said to have support from non-dalits community to protect them.

In return, Dalits work as wage labor especially ploughing and provide their occupational caste related services to other caste groups (such as providing utensils/agricultural tools from Ironwork and band baaja during cultural/family events). Though both caste groups are interdependent for livelihood, relationship is exploitative. Poor Dalits suffer from high interest rates for credit/loan taken from non-poor, the wage labor is less valued and less paid, practice of untouchability exists resulting into loss of dignity. In addition, due to poor social and political network and the concept of impurity in the village, their access to opportunities to participate and benefit from mainstream development is very limited compared to other caste groups.

Other caste groups depend on Dalits for ironwork (for agricultural tools and equipment), for sewing and for wage labour (especially for fishing). The traditional concept of untouchability exists in practice, even at urban areas, Dalits cannot use the same water tap that is used by other caste groups and they cannot eat together. In public places, even during community groups meeting, Dalits cannot touch to Brahmin/Chhetri. The exploitation is inherited.

"If a child of non-Dalit parents celebrate birthday, all children of the community will be invited except Dalits children"— says a participant in FGD in Pasupati CF in Kamdi block in Banke.

The concept of untouchability is abolished by law but still exist in practice.

'There is Durga’s temple in my village but I cannot enter. The Pandit there allows all people to enter except Dalits'— says a Dalit woman of Annapurna VDC, ward number 4.

Such isolation based on caste identity affects self-confidence and dignity of Dalits. As a result, Dalits are discouraged to participate effectively in public affairs. They even hesitate to voice their concerns and claim their rights. For example,

'Til kumari Nepali is a Dalit woman who did not marry to look after parents. The parents died. Til kumari is living as single woman. She knows that she is eligible to claim single woman grant provided by the government. But she is hesitant to talk to the officials about it and discouraged by the administrative procedure to follow. ’— Says community worker of the HBP.

It also applies when it comes for Dalits, especially women to participate in NRM groups' dynamics. The situation can be addressed by increasing legal awareness, counselling as well as activism to end caste-based isolation and to build self-confidence and dignity. It provides enabling environment for Dalits and other marginalized caste and ethnic groups to participate in public affairs.
4.4.3 Gender relations (men and women)

Dependency between men and women is intra-household dynamics that has implications in community and public affairs. Men are dependent on women mostly for domestic chores, including care of elderly, children, livestock and human labor force; unpaid agriculture labor and for overall family care and household management. However, these works of women for men and family are within the overall category of care economy and are unpaid. On the other hand, women are dependent on men for financial and livelihood security ranging from personal expenses to expenses related to household management and public affairs. Economic dependency is the major form of dependency that has created a situation where women need consent of men (father, husband or son) to participate in any public affairs, to borrow loan or to make any decisions that involves asset management such as buying and selling of livestock or any goods and services.

The economic dependency and historically defined patriarchal norms and values make women accept any forms of physical and mental exploitation within the household including violence against women, lack of voice and control over production as well as reproduction and control over women's participation in public affairs. This dependency and forms of exploitation is often visible also in NRM groups where participation of women depends on willingness and acceptance of male family members and their influence in decisions depends on acceptance of male members of the committee.

Gender role is relatively flexible among the Janajati. Compared to other caste groups, Madhesi and Muslims women experience higher restriction in mobility and suffer from very strict gender roles where men do not share household chores and women rarely step out of home. Kamları i.e. a practice of keeping female bonded labor to work for the landlord also exist especially in some of the Municipalities of TAL area. Wage disparity exists between men and women, both on farm and off farm work, even for the similar tasks.

Though the gender discrimination exists everywhere in HBP area, over the last decade remarkable achievements have been made in empowering women and vulnerable groups through the interventions of Natural Resource Management groups. Women have had meaningful participation in forest user groups in all community managed forest regimes including buffer zones and critical corridors. Women are organized in women’s groups and cooperatives and hence community based institutions have been becoming more inclusive. Women-led user groups are engaged in plantation and forest restoration. Dependency on forest products has been reduced through the introduction of alternative energy, with time saving technologies such as biogas and improved cooking stoves, which reduce women’s workloads and improve health.

'We had to spend hours for a full month in winter to gather firewood for summer. Cooking was painful due to low quality firewood (daura) and our stove (chulo). Smoke had health implications. Everyday women had to cry due to smoke. The HBP organized a 3-day training to 22 women of CFUG here. We all women made smokeless stove for home use. Now, there is no need to cry due to smoke and we can manage cooking less firewood. Now the days of the tears are over. We can also cook in less firewood and no need to spend hours in forests” –say women.
Introduction of smokeless stove is a good practice that impacts positively on health and wellbeing of women and the environment together.

HBP has also initiated income-generating activities for the very poor women who participate in Community Learning and Action Centre (CLAC). The outcomes have been positive.

Household access and participation in forest management have also increased through community forestry programs.

Juneli Sharki, a Dalit woman aged 60 received 9000 rupees as revolving grant for pig keeping with support from the HBP. She has started earning on average 70000 per year by selling pigs and piglets. She has already cleared loan and have started regular saving of NRs 1500 per month in saving and credit. When we started to earn, people in the village have started respecting us. Others have also learnt from us and starting pig keeping’ - says husband of Juneli indicating towards a decreasing unequal caste and gender relations in community.

These are few examples of good practices that contribute to reduce inequality and remove barriers to inclusion for the poor and women.

These initiatives need to be institutionalized for wider and sustained outcomes. Community forests are exercising governance practices to increase participation of women, poor and vulnerable groups, and to ensure equitable sharing of the benefits generated from natural resource management.

However, achievements in gender equality and social inclusion are still patchy. Many women engaged in the NRM sector are experiencing gender-based violence. Mainstreaming of gender equality and social inclusion with meaningful participation of marginalized communities, women and Dalits in decision-making is imperative.

4.4.4 Inter community relations (upper belt and lower belt)

Upper belts in the HBP area is usually rich in terms of natural resources (forest, cultivable land, water sources), and in terms of places attractive for tourism. However, the communities in upper belts are often disadvantaged due to geographical isolation, lack of adequate level of infrastructure and lack of access to basic livelihoods services. On the other hand, lower belt has relatively better access to infrastructure, employment opportunities and basic livelihood service centres but lack natural resources and often vulnerable to natural disaster including floods. Upper and lower belt communities are dependent on each other and complement each other for goods and services.

Upper belts communities are dependent on lower belts in number of ways, most notably for access to employment and wage labor opportunities; for access to basic livelihood services such as health, education and market; for transportation and way to travel to other places and for
access to information. Similarly, lower belts communities are dependent on upper belts in number of ways, most visibly for agricultural products, livestock products, drinking water, and source of irrigation, timber and non-timber forest products. Lower belts communities are vulnerable to disaster as unsustainable harvest or destruction of forest and other natural resource at upper belt results into landslide and flood at lower belts. Therefore, payment for environmental services is becoming an emerging issue in relationship between upper and lower belt communities.

4.5 Key barriers to women inclusion

4.5.1 Changing role and mobility of women

In all blocks, women of all economic and social groups are primarily responsible for reproductive or domestic work including the caring and maintenance of family labor force. Women are also primarily responsible for tending livestock. Gradually, because of increased education, exposure as well as due to outmigration of men, women are also increasingly engaged in community and public affairs. Women have also expanded their mobility from the periphery of own house to community, district as well as out of districts.

Table 22: Role and mobility of women in general

<table>
<thead>
<tr>
<th>Household chores</th>
<th>Community work/public affairs (few examples)</th>
<th>District level mobility (examples of reason)</th>
<th>Beyond district mobility (examples of reason)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Care economy (few examples)</td>
<td>Household chores (few examples)</td>
<td>Community work/public affairs (few examples)</td>
<td>District level mobility (examples of reason)</td>
</tr>
<tr>
<td>• Cooking, cleaning, washing and household maintenance</td>
<td>• User group meeting</td>
<td>• Politics</td>
<td>• Employment, occupational job,</td>
</tr>
<tr>
<td>• Giving birth, caring children, elderly and sick</td>
<td>• Community affairs/ religious and cultural functions</td>
<td>• Administrative work /Banking</td>
<td>• Political leadership,</td>
</tr>
<tr>
<td>• Farming/ harvesting/ post harvesting/ storage</td>
<td>• Access government facilities and service centres incl haat bazaar)</td>
<td>• Access to service</td>
<td>• Health service,</td>
</tr>
<tr>
<td>• Livestock caring</td>
<td>Examples: CFUGs, women’s group, agriculture group, water group, cooperative, learning centre, water protection, plantation, forest management, Temple protection,</td>
<td>• Employment/business (Examples: to make citizenship, passport; land registration; small enterprise; seek employment, self-study, children’s school, access to health service)</td>
<td>• Teaching/learning</td>
</tr>
<tr>
<td>• Fetching water</td>
<td></td>
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<td></td>
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<tr>
<td>• Wage labor</td>
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</tbody>
</table>
An analysis of gender roles and observation on mobility of women suggest that gender role is changing rapidly across all economic and social groups in all locations. However, the nature and magnitude of change across different categories and is influenced by wellbeing status, caste-ethnic and religion identity and migration status. As the figure below suggests, reproductive role is common for all women irrespective of wellbeing and social status of women. However, participation in community groups and public affairs that are more related to power and positions in society is less easy option for poor women.

**Figure 2: Role and mobility of a poor and non-poor woman in general in all blocks**

<table>
<thead>
<tr>
<th>Reproductive role (caring children, elderly, sick; cleaning, washing, livestock keeping, fetching water, farming incl kitchen garden)</th>
<th>Community (wage labour, carrying sand and grits, limited participation in community user groups and social events, limited access to government grants, services)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Travel to District (for wage labour, administrative work, health service, migration for employment)</td>
<td>Travel outside districts (very rare due to lack of money, few migrate to gulf seeking loan from landlords at high interest rate)</td>
</tr>
</tbody>
</table>
Number of reasons may explain the difference, but two reasons dominate. One, opportunity cost of time is more for poor women as they usually work as wage/construction labor to make living of the family during the daytime i.e. the meeting time for most of the community affairs. Second, most of the community groups have regular saving and credit mechanism and participation in mandatory saving provisions is not a viable option for many poor women. As majority of Dalits are poor, it also applies for Dalits women of both the locations. In additions, in some of the blocks in TAL area, Muslim and Madhesi dominate few settlements. Women from these groups also have very limited mobility and participation in community groups but this exclusion is less due to economic reasons but more because of strict gender norms that restrict mobility of women within a close proximity of their houses. Therefore, strategies for increasing participation of Dalits and Madhesi women in NRM groups also differ depending on different types of barriers these women face.

### 4.5.2 Time poverty, role of development agencies and membership exclusion

People in both locations are part of wide range of traditional and community institutions. Among them, women are more active on sectoral development initiatives introduced by number of government line agencies and non-government organizations such as small farmers development group, women cooperatives, forest user groups, school management committee, water user groups to name a few. In both locations, women are also very active in mother groups and women's cooperative. There are several evidences where mother groups and cooperatives not only play major roles in resource governance, but also have been instrumental in empowerment of women and campaigning against violence against women.

Because of outmigration, there is labor shortage in the village for agricultural as well as off-farm work. This has created additional workloads for women and this applies to all women. In many cases, women are de-facto head of households. On the one hand, male outmigration has also provided opportunities for women to participate in formal and informal forums, enhancing
women's control of resources and access to decision making. Despite of time constraints, women have gradually come out of household chores and have started capitalizing this opportunity. On the one hand, their involvement and time pressure to manage household chore is not shared among the family members. Male members in the family either are out of village for work or are reluctant to share the domestic work (so-called unpaid family work).

'Males do not help household chores. They think it is women's work. They gather and play cards whenever possible. Once we women complained to police and requested to stop, but police in spite of supporting us to stop gambling, said women we are doing politics in absence of husbands and did not support at all- said a woman of women multipurpose cooperative, Padampur, Kamdi-7.

Those women who are better off can hire labor at least to support for livestock and farm activities as well as to contribute in forest management activities when needed, but for the poor, this option is not viable. Time poverty had made women working under tremendous pressure that might have health and related consequences. Poor single woman or those without male family members to support in household chores find it difficult to manage labor even to contribute in community forests and collect firewood of their share. Time poverty is one of the most important barriers to effectively participate in community and public affairs including in NRM groups for women. This is especially the case for poor, single women and women without male members to support domestic chores at home.

In one way, large numbers of development organizations working in the village are also contributing to increase time pressure on women and voluntary exclusion of poor. This is because all GoN and non-government agencies working in the community encourage people to form their own (project specific) groups and participate. For example, FGD in many of the blocks women revealed that on an average, a woman participates in nine community groups (Figure 4). Out of the nine, five meet every week and each of five groups have saving and credit scheme that requires to save Rs 10 per week.
Figure 3: Participation of women in different community groups - example from Kamdi block

Since all supports from development agencies are mediated through groups, women cannot deny participating. As a result, women's significant time goes on attending meetings. While these initiatives might have positive effect on women's economic and social empowerment, the time pressure would have been reduce if fragmented interventions from organizations would be consolidated and women participate in one holistic group that would channelize all supports to them through a single window. This would not only release women in general from additional time pressure but also enable the poor women to participate in community groups together with other women, as opportunity cost would be lesser.

Though time poverty discourages the poor and women to participate effectively in user group dynamics, this is not the only reason for exclusion from community groups. Most of the NRM groups in the HBP working areas were formed about 10 years ago. The population dynamics of the settlement has changed since the formation because of in and out migration. Entry for the new comers to the groups depend on the policy of group as well as the ability of new households to meet the entry requirements mainly the entry fee and conditions associated with it. Though the pilot corridors do not have data on whether the new households have been excluded from membership to the existing NRM groups, discussion with the community revealed that about 5% households in the settlements might have been excluded both due to time poverty as well as due to inability of the households to meet the entry criteria. It requires an immediate attention as exclusion from membership results into exclusion not only from access to resource but from all other benefits.
4.5.3 Vulnerability to climate change effects

FGDs at various blocks with women revealed that effects of climate change are real in the communities especially in agriculture. Less rainfall, long draught, new and resistant insects and pests resulting into loss of production are few examples cited by women as effect of climate change. More and more land is not cultivated due to lack of rainfall on time every year. As more than 70% of agricultural works are done by women and are responsible to manage food, climate change has affected their ability to perform these roles. Food insecurity hits all, but more badly women because women are the first to manage the food for family and last to eat. Interactions with women's group reveal that they have limited information, knowledge, skills and input to respond to the negative impact of climate change and to minimize the loss.

4.5.4 Violence against women, exploitation and women's agency

Consumption of alcohol is culture in the ethnic minority community and domestic violence against women featured prominently during the discussion. Violence has different forms including physical, mental and psychological. Every woman in community is suffered from at least one form of violence, mostly done by male members of the family, especially husband. This applies to all women irrespective of caste, and wellbeing condition.

However, FGDs with women at in the programme areas revealed that the physical violence is more common and regular among Dalits. Most of the violence originates from alcohol and related argument. The polygamy is still found in society, and there is scanty practice of marriage registration in rural areas particularly with the Janajati and Dalit community.

- Focused Group Discussions in all 12 blocks blocks identified following key social issues that affects the overall wellbeing of poor and disadvantaged including women.
- The concept of untouchability is gradually disappearing in community and public affairs but still is intact at household level. Dalits cannot enter to houses of other caste groups but can participate in public meetings outside of personal houses
- Child marriage is decreasing. Most often, women get married at the age of 18-20 years. However, a trend of adolescent girls falling in love at school and getting married at early age is also increasing.
- Inter-caste marriage is not yet in practice in consent of family members
- Ill practice such as violence against women in the name of witchcraft is still in practice
- There are increasing evidences of sex identification and abortion of female fetus to prevent a daughter to born.
- Increasing evidences of women participating in public affairs but because of household works not shared, work load of women is increased significantly
• There is wage difference between men and women, even for similar work. Women are less paid compared to men indicating that women's labor is less valued and exploited.

Practice of untouchability is decreasing in the programme areas, but exists among the elderly and at inter-household level. Child marriage is decreasing in all caste groups except among the Madheshi ethnic groups. Domestic violence against women is more common among Dalits and Madheshi and less in other caste and ethnic groups. In additions, Kamlari practice also exists that make adolescent girls more vulnerable to physical and sexual exploitation.

Alcohol consumption is common among men often resulting into domestic/physical violence against women and loss of property. Most of the violence against women is associated with alcohol consumption. Following statement from a Janajati woman at Pasupati CFUGs at Banke shows how alcohol consumption and VAW affected her ability to participate in public affairs.

'My husband used to drink alcohol every night and after alcohol, he used to behave very differently. He used to shout and beat me almost every day. All neighbours came and asked him to stop, but he did not listen. My parents asked me to leave him but I could not because of small children. Whenever I complained my mother in law, she always took his side. I was embarrassed from his behaviour and was confined to my house; I stopped participating even in community forestry user group that I used to participate before. I also left a chance to join 16 weeks course offered by Hariyo Ban at CLAC. Once my mother-in-law fractured her leg and I had to take care. That time I came in contact of a doctor who treated my mother in law. I requested my husband also for check up and the doctor told my husband that if he continues taking alcohol, he would die soon. This was a turning point. My husband left drinking and wanted to go to gulf to earn. I asked help from my Maiti for money. Finally he flew. Since he left, I am relieved. There is no one beat at home. I started participating in CFUGs and cooperative's meeting again. I feel empowered'. - says a woman member of Pashupati community forestry user group at Banke.

As issues related to alcohol consumption were common problem of all women, CLAC with support from the HBP at Padampur, Banke attempted to ban alcohol in the communities. The ban involved restriction of production, sale and consumption of alcohol in the communities. The campaign was effective for some years but a distillery opened near the village by a private sector started producing alcohol that entered to the village through retailers. When it appeared in the village, the outcome of 'ban the alcohol' campaign became unsuccessful because males have again started to consume it.

"Meeting of women cooperative and community forestry user groups identified alcohol consumption as the main reason for violence against women and husbands not sharing responsibility at home. We decided in a meeting to launch no alcohol campaign. In this campaign, women in our communities were restricted to produce alcohol, shops stopped to sale and men were asked not to drink. Those defying these rules had to pay the fine. This campaign was successful for the first few years. Women stopped producing alcohol at home and still today, they do not produce at home. However, since few years, a private sector established distillery near the village and started supplying to the local retailer. We could not stop the distillery. As a result, alcohol re-entered and we are unable to stop despite of the fact that this is still one of the major causes of violence against women" - says Khima Budathoki, ex chair of Pashupati community forestry user group, Banke.
The statement above provides an example that wider environment affects effectiveness of women's own agency. Grassroots level women led initiatives are important but not sufficient to end practices that result into violence against women unless supported by wider communities and state for enforcement of rules. If alcohol is one of the main reasons for violence against women, it is important that all actors including the state and private sector support the campaign. It also applies to address other social issues listed above.
5. Windows of Opportunities specific to GESI outcomes

Hariyo Ban Programme Phase II operates in the social context outlined above. GESI is one of the cross cutting theme of the programme. The programme puts strong focus on reducing gender inequality and increasing coverage to poor and disadvantaged. In addition, the CHAL and TAL strategies have also outlined GESI specific key result areas to be achieved (Reference: GoN (MoFSC (2015) Strategy and Action Plan 2016-2025, Chitwan Annapurna Landscape and Terai Arc Landscape, Nepal).

5.1 Example of GESI outcomes, key challenges and opportunities

The context outlined above clearly indicates that number of challenges and opportunities exist in order to achieve the results. Based on the field study, this section provides a brief account of the challenges and opportunity for the programme to address the barriers to inclusion discussed above, specific to GESI outcomes.

*Table 23: Barriers and windows of opportunity identified during field study*

<table>
<thead>
<tr>
<th>Key result areas</th>
<th>Examples of barriers identified during field study and windows of opportunities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strengthen engagement and roles of women, poor and marginalized communities in landscape conservation and development at all levels.</td>
<td>• Membership in user groups is pre-requisite to engage. Membership exclusion is not yet explored and documented. HHs excluded from membership can be identified. User groups can be supported to make inclusive membership provisions and membership can be ensured as a first step for inclusion.</td>
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<tr>
<td></td>
<td>• As explained, time poverty and violence against women seem to have negative effects on women's interest and ability to engage in community groups. A conscious effort is needed to minimize time requirement in the HBP interventions and to release time pressure. Some strategies would include introduction of time saving technologies and input, minimizing number of community groups by consolidating efforts and complementing each other's.</td>
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<tr>
<td></td>
<td>• Similarly, caste based discrimination; violence against women and gendered seclusion (especially between Madhesi and Muslim) affects dignity and mobility of Dalit and women respectively. Two-pronged approach would help to remove such barriers. NRM groups need to be sensitized and made</td>
</tr>
</tbody>
</table>
responsive to end such discrimination and violence not only in the group but also beyond. Working with elites is important to achieve such responsiveness. CLAC can be a means to organize, build self-confidence and empower the poor and disadvantaged to resist such violence and seek justice as needed

| Facilitate and support participation of women, marginalized and socially excluded people in leadership roles in resource governance | • As explained above, leadership development among the poor and disadvantaged is constrained again due to time poverty, caste, gender and religion based domination and discrimination. Affirmative action through reservation and quota for Dalits, poor and women to participate in executive committee could be an entry point. However, representation in executive committee is not sufficient for effective leadership. This requires ability to influence the decisions.

• Targeted interventions for capacity building including exposure visits, onsite coaching and financial, legal literacy would equip the new leaders from poor and disadvantaged group to perform effectively.

• Initiate targeted activities to strengthen economic status of women and marginalized groups

• Reduce gender-based and other discrimination related to natural resource management and promote equitable benefit sharing.

• NRM groups provide tangible as well as intangible benefits to users. Tangible benefits may include access to forest products as well as opportunities for income generation, knowledge and skills on climate change adaptation; support for livelihood enhancement, skill based training and so on. Membership provides the legitimacy to access to these benefits. Therefore, it is important first to ensure that the NRM groups are inclusive, especially for the poor and for marginalized groups (including for those recently migrated).

• Most of the user groups already have participatory wellbeing ranking to identify the poorest and disadvantaged. However, when it comes to benefit distribution, user groups usually follow access rules based on equality. Rules based on equality often do not meet the priority and interests of the poor and disadvantaged. Facilitating the NRM groups to establish equitable provisions of benefit distribution and introducing innovative livelihood enhancement package for the poorest and disadvantaged would be an opportunity to strengthen economic status of women and marginalized. Pro-poor and equitable provisions are context specific as same provisions that work in one group may not be relevant and best fit to another group.
However, some most common examples of such pro-poor and equitable provisions would include introduction of subsidy and quota on forest products (firewood, fodder and timber), providing loan and support for bio gas plant/solar for women, credit for income generation, scholarship or health benefits for children and women, emergency fund support for the poor to meet emergency expenses and so on.

| Mainstream and implement GESI provisions on policies and guidelines | • Forestry sector has sound policy and strategic framework for GESI mainstreaming. Similarly, community forestry guideline, GESI policy and CHAL/TAL strategic plans provide ample space for GESI mainstreaming. However, these plans, policies and strategies are hardly rolled out to the user group's level. Many NRM groups and even the facilitating organizations lack information and knowledge about these provisions. Similarly, these policies and strategic guidelines are not supported with specific action plan and resources. As a result, majority of user groups are either unaware of the provisions and programmes aimed at GESI mainstreaming, or lack skills and resources to implement them.  
  
• Capacity gap also provides huge opportunity to work. GESI targeted interventions demand campaign for wider and long lasting effect. A campaign can be launched to rollout GESI policy and strategy of the GoN and to equip NRM groups with adequate level of skills, options and resources to provide direct benefit to the poor and disadvantages. |
There are number of good practices within the forestry sector that can be scaled up in the HBP. The most important is to make people believe that mainstreaming GESI is possible, doable and empowering women to take lead is beneficial not only for particular woman in question but for all women and the poor and disadvantaged. Focused Group Discussion at Kamdi with member of Pashupati Community Forestry User group and a short interview with the former Chairperson also confirmed the same.

Box 3: Women’s leadership in CFUGs make difference: an example from Kamdi

Khima Budathoki, a woman of Kamdi VDC, Padampur Banke led Pashupati CFUG as a chairperson for two years. The CFUG with 85.5 ha forestland was registered in 2003 with 70 households as members. The membership has reached to 140 households due to split of households as well as in-migration. A Community Learning and Awareness Centre (CLAC) was started with the support of Hariyo Ban Programme that organized the poorest and disadvantaged women of the user group. CLAC was instrumental to organize poor and disadvantaged women, to make women aware of potentials and constraints of their own development and to empower women to work towards improved livelihood and gender equality.

Khima says 'I had never thought of contesting as a Chair. But after participating in an exposure visit to Himanchal Pradesh organized by HBP, I was encouraged to contest as a Chair and to initiate some work to benefit poor and women members of the user group’.

In addition to regular work related to forest management and benefit sharing in the user group, the woman chair initiated following work for equitable sharing of benefits from community forestry and to stop violence against women, both would have long lasting impact to reduce inequality.

- Reducing price of timber to address demands of poor members
- Waste management initiative: Provision of dust bin and declaration of plastic free zone
- Women empowerment: Celebration of women’s day, cooperative training and saving and credit
- Campaign to ban production, sale and consumption of alcohol
- Campaign to stop men playing cards
- Training on conflict mediation in collaboration with district women and children office
- Source: interview with Khima Budathoki, former chair of the CFUG.
5.2 Capitalizing opportunities of emerging federal state structure and implementation of the new Constitution

The new Constitution has introduced three levels of governments in Nepal, each with own roles, responsibilities and independence. The local government election is already completed and a new generation of elected representatives has already assumed offices. Most of the recently elected local governments have already developed fiscal, development plans for the fiscal year 2017/2018, and the approved programs are already under implementation. Some Municipal governments have started new ways of doing things by introducing new programs and mobilizing perceived local authority and power, instigating new debates on the scope, mandates and power structure of the local governments.

There are massive structural changes at local governance. There are changes in local unit at landscape level as the lowest level of administrative unit. Ward has been scaled up to the bigger landscape resulting into larger coverage of landscape at Municipalities as local government. The composition of local government is also more inclusive in terms of representation of women and Dalit as more than 40 percent women are represented in the local government (40 percent women representation are mandatory).

Using the constitution rights, each local government forms local parliament, executive and judiciary and develop policies and legislation independently to implement at local level. Natural resource management such as land, forest, water, minerals, and herbs will be under the regulation of local government. The function of judiciary will also be the responsibility of the local government in coordination of Deputy Mayor/Vice Chair of the Municipalities and in the recently held local election; mostly women have been elected as Deputy/Vice Chair.

With these restructuring of the state governance, particularly at local level, the HBP can build on its program implementation strategy to capitalize the emerging opportunities through the restructuring process in order to make its program more focused on poverty and GESI. The lessons and institutions developed by the HBP in the previous phase and ongoing phase can be linked to the policy and planning process of the local governments. The HBP could feed in the local planning process about the practices of inclusive and democratic representation at NRM groups (such as 50 percent women representation in NRM groups such as CFUGs, women representations in the major position of the user committees, positive discrimination of women, Dalit and poorest of the poor in accessing the livelihood resources etc.). GESI focal unit, perhaps in the leadership of the Deputy/Vice Chair can be created, as this focal unit will also look after the NRM sector as well.

As the UCPA was mainstreamed at VDC level in the past by many development projects including natural resource management programme, HBP could scale up its lessons to the Municipalities level in its working areas. It will provide an opportunity to link up the local government planning to focus on the targeting to the poverty pockets identified by this and other studies of HBP.
HBP will have also an opportunity to contribute to the local government planning process in the areas of conservation by linking the critical corridors and threat points for mainstreaming the focus for the conservation and development of the vulnerable areas.

In practical terms, as outlined above, violence against women and untouchability are two important gender and caste-based discrimination that are prevalent in the HBP areas. These are the main inclusion barriers for women and Dalits to participate effectively in community affairs. The newly elected local government has women in most of the cases as deputy of local government. Constitution provides an important role to the deputy related to justice. Deputy of local government is the chair of local judiciary committee. This means, more number of women will be leading the judiciary in local government. This has brought big opportunity for women in general to report on violence and seek justice as approaching women leader locally is much easier and accessible for women compared earlier situation.

Similarly, as elaborated above, caste based discrimination affects dignity of Dalits and discourages them to participate effectively in community affairs. The elected local government consists of at least one (20%) Dalit's representative in the government. This is radical achievement in terms of inclusion. It not only gives a message that untouchability and caste based discrimination has no space in polity today but also increases acceptance of Dalits leadership in society. This will also be reflected in NRM and other community groups. NRM groups can facilitate and help those Dalit women leaders to effectively participate in decision-making. Similarly, NRM groups can also be used as a training hub for Dalit women to enable them participates in wider politics and governance in future. These are just few examples of how recently held local government election brings opportunities to challenge and remove barriers to inclusion specific to caste and gender relations.
6. Recommendations and way forward

The earlier sections outlined the social context, identified the poorest and disadvantaged and barriers of inclusion. Based on the findings, this section provides a brief recommendations and suggestions for way forward for targeting and targeted interventions.

While the recommendations presented in this section will be used by Hariyo Ban Programme to improve the effectiveness of the programme, the recommendations will be useful for other stakeholders- governments’ line agencies, local government, CSOs and NGOs, networks and community organizations, who are working in NRM and GESI beyond the Hariyo Ban Programme areas.

6.1 Policy level

- Accountability of GESI- most of the agencies working at forestry and biodiversity sector in the HBP area seek accountability/compliance of natural resource management groups (such as CFUGs, LHF, CAMC, BZCFUG) in terms of gender equality and social inclusion, but the government agencies and the projects themselves have very less sense of fulfilling their accountability/compliance within their institutions and activities they implement. In some cases, it seems that even they do not have clear idea if the GESI policy in forestry sector at national level exists. Rolling out the GESI policy within the government mechanism from national level to local level is recommended in order to institutionalize the GESI. Interventions are needed at the level of planners, managers and administrators such as at Ministry, Department, Province and Local levels. This intervention enhances the gender sensitivity.

- For the government institutions to be GESI friendly, mandatory provisions in acts and legislations are needed as it is found that only the policies and guidelines are not sufficient conditions to achieve the objectives of GESI.

- In the discussion with both the stakeholders and right holders, it revealed that the GESI focal point at the Ministry level has weak authority to enforce the compliance and hence they have recommended that focal point needs to be scaled up to GESI unit or division with dedicated budget for GESI mentoring and monitoring.

- The GESI issue should be an agenda of regular discussions, reflections, review and discourses at institutional level from national to local level. It seems that GESI agenda is one-time agenda during the policy preparation and preparation of the project document. It gets very low priority except some sporadic events.
• The field study revealed that the District Women and Children Office (DWCO) has potential to intervene both at government and project/NGO level as the DWCO is mandated to monitor the GESI both in government and non government organizations. However, the coordination between the government agencies and project appear to be very weak on one hand and the capacity of both the level of human resources and financial resources is limited with the DWCO to make interventions on the others. The HBP could make a special effort to make coordination with the DWCO to monitor the GESI at both stakeholders and project level.

• The process of policy formulation for conservation and development should involve representatives from different sectorial line agencies to ensure ownership and coordination among the agencies. An effective coordination mechanism among all concerned stakeholder is imperative for successful implementation of the strategy. Implementation can be effective with collaborative and coordinated efforts of stakeholders at local, national, and Trans boundary levels to build ownership and accountability of programs.

• Since the role and responsibility of the elected representative of local government to coordinate the local level line agencies is vested by the new constitution, capacity development of the representative of local government would contribute to promote the GESI in the project area.

• The inclusive structure of local government will have more legitimacy to ask inclusivity at line agencies and community level.

• Gender responsive budget planning and monitoring tool at both government and project level would increase the accountability of GESI.

• To be GESI friendly development interventions, the existing behavior and attitudes of male members of society and male member of state and non-state actors must be changed. Likewise, the attitudes and behavior of upper caste and class also need to be transformed towards equality and justice. For this to happen, massive level of sensitizations with the compliance is needed at all levels. It should be started from above- higher authority in government and non-government agencies, leaders in community.

• Pro-poor forest-based enterprises have been constrained by regulatory barriers, inefficient harvesting regimes, processing technologies, inadequate market identification and access; lack of investment environments and linkages to the private sector, and lack of reliable energy, infrastructure, and inadequate program investment. These constrained needs to be relaxed through the policy intervention at the federal government level.
6.2 Organizational level

- It does not seem to be dedicated and disaggregated budget to GESI at the HBP except a broader allocation of some percentage of the overall budget. Therefore, dedicated and disaggregated budget at the HBP annual plan would help in monitoring the accountability of the GESI outcomes.

- At the project level, it is recommended that a GESI guideline is prepared and rolled out across the consortium members, partners, and the HBP staff and the performance are measured based on the compliance of the accountability provided by the GESI guidelines. The planning process must be guided by the GESI guidelines.

- In Terai area, participation of the women of Madhesi and Muslims to the HBP found to be low as the social norms, values and taboos restrict them to come out from the domain of the households. Often, the Male members participate in the programme in the name of women. More female social mobilisers/organizers are recommended from within the community to organize and bring women in public domain to break the barriers of the exclusion. Strong coordination with the DWCO of the government would help in reaching out to the women in the Terai.

- A strong GESI friendly planning instrument is recommended with a standardized template for the GESI activities to be included along with the dedicated budget and responsibility of the implementation.

- The HBP can facilitate all partners and stakeholders to apply gender responsive budgeting as planning instruments and allocate specific budget to implement and monitor GESI specific interventions.

6.3 Operational level

6.3.1 Targeting approach

Targeting is a highly sensitive issue as it aims for targeted supports and resource redistribution in the long run which is clearly linked to local power dynamics. Effective targeting thus requires adequate level of understanding on why targeting is needed/ who are target groups and how it is done.

Undoubtedly, encouraging the poor and disadvantaged to become interested enough to participate and to access those resources that are available is a challenge. More work is needed to influence the elites, and to identify champions or agents of change within the government, service providers, and the communities and to elicit their support. The HBP also needs to be mindful of the disparities that exist between as well as within groups.

Hariyo Ban Programme overall approach needs to be “inclusive targeting”. This means, the programme balances the targeting of activities specific for poor and disadvantaged groups with
other activities that are of benefit to the general community. This is particularly the case in relation to many of the forest management activities that necessitate the understanding and participation of the whole community. In working with the whole community however, the HBP needs to ensure that greater proportion of benefits from interventions reach the poor and disadvantaged, mostly the poor, women, Dalits, Tharu and Muslim/Madhesi. Similarly, where specific and active targeting takes place, the programme needs to ensure that all members of communities are aware of why this targeting is important and how the identification of targeted households/communities took place. This process needs to be managed so as not to increase tensions within communities, and as part of a longer-term strategy to raise awareness about the needs of the poor and disadvantaged.

- **Explore and address membership exclusion:** Block level analysis suggests that there is membership exclusion in the NRM user groups that the HBP is working with. That means, not all eligible households are members. It is also said that often those excluded are the poorest, Dalits, Tharu, Badi and ex bonded labor (Kamaiya). However, due to lack of data on magnitude of exclusion and reasons, it is not possible to intervene. Therefore, the most important task for user groups and the HBP is to explore if the poor and marginalized identified in the blocks are excluded from membership and reasons for their exclusion. The next step would be to facilitate the user groups and the poor and marginalized for inclusion. As membership provides legitimacy to participate and benefit from user groups, the HBP intervention for GESI needs to start from a campaign for membership inclusion, targeted to the most poor and marginalized.

- **Create and strengthen enabling environment for participation:** Our analysis suggests that not all members participate effectively in user groups. Those who do not participate and not heard in decision making are the poor, women, Dalits, indigenous ethnic groups (e.g. Majhi, Magar, Tharu) and disadvantaged social groups (e.g. Badi, Ex-Kmaiya, Muslim, Madhesi, displaced by disaster etc).

  o In most of the cases, user groups are less representative and less enabling for these groups to participate effectively in decision-making. CFUG guideline provides mandatory provisions for participation of the poor and disadvantaged including Dalits, women and indigenous ethnic groups. User groups are either not aware of the provisions or not following them effectively. This needs to be addressed through governance coaching; supporting user groups to follow government guideline related to inclusive participation and through supporting government forest officials for effective monitoring and enforcement. CFUG guideline and learning from community forestry need to be replicated other NRM groups.

  o The barriers of participation in decision making from the part of the poor and disadvantaged are economic as well as social and cultural. Opportunity cost of participation in user group meetings and collective action is higher for the poor as they work for wage to supplement income for subsistence. To enable poor to participate effectively, it is important that user groups provide income incentives and livelihood benefits. Livelihood targeted activities such as CF land allocation, skill based training, quick impact income generation activities, off farm employment opportunities supported
by the user groups would encourage the economically poor to participate in user groups. In additions, meetings and important decision-making events of the groups can be planned at time and venue that are appropriate for the poor.

- Time poverty among women is evident throughout, negatively affecting wellbeing and health of women. Introducing labor saving technologies such as grant for biogas and improved cooking stove; women friendly tools and equipment such as corn Sheller, water pump etc would enable women to save time from domestic chores and motivate women to participate in user groups activities.

- Caste based discrimination, gendered norms, violence against women are important social and cultural barriers that restrict Dalits and women to participate effectively. Among women, Badi, Muslim and Madheshi women experience curtailed mobility due to religious and cultural norms. A well-designed transformative approach of social mobilization would help release the barriers of participation related to social and cultural norms. The HBP first phase has already shown that CLACs are effective to help women of different social groups organize, build self-confidence and engage in collective action that would release the barriers in a sustainable way. CLACs approach needs to be scaled up.

- **Establish equitable benefit sharing mechanism and improve access to benefits:** Participation of the poor and disadvantaged in decision-making is important to express needs and priorities and to influence decisions that directly benefit them. In additions, it is important develop specific interventions that directly benefit the poor and disadvantaged.

NRM groups provide forests and non-forest benefits to the members. However, the poor and disadvantaged face specific constraints to access to benefits provided by the groups. CFUG guideline requires user groups to allocate at least 35% CFUG funds for the direct benefit of poor and disadvantaged including women. User groups also apply equitable distribution of forest products and subsidy for the poor specially to buy timber. User groups need to be encouraged to implement these provisions in practice. Meanwhile, it is equally important to establish and apply disaggregated monitoring to ensure that access to forest and non-forest resource is reached to the poor and disadvantaged. In additions to CFUG fund and forest product, user groups can also provide number of other benefits such as income generation activities, grant and credit, scholarship support for poor children, establishment of emergency/safer motherhood fund, allocation of land within the forests for land poor, exposure visit; skill enhancement and capacity building training; small infrastructure support etc. It is important that such activities be actively targeted to the most poor and disadvantaged as identified in each block.

To sum up, this social analysis demonstrated that the poor, women and disadvantaged groups face specific constraints when it comes to participating and benefiting from NRM groups, even where there are improved forest conditions and associated resources with user groups. Unequal economic and social relations create barriers resulting into inequity and injustice in sharing the cost and benefit of NRM groups. Social relations, like that of caste and gender,
are culturally based and perpetuated by policies and institutions at various levels. This implies that exclusion and unequal outcomes cannot be addressed unless economic, cultural and institutional constraints for inclusion are recognized, and those excluded and the disadvantaged are empowered enough to remove those barriers.

In order to help the poor and disadvantaged to remove barriers to inclusion, it is important to change the rules of the game. Membership inclusion and formulating pro-poor and inclusive provisions in user groups, operational plan are an important point to start with. But as the study revealed, providing opportunities for membership and participation is not enough for the most poor and excluded to raise their voice and to claim the benefits. The barriers to inclusion are structural and not easily addressed at the local levels. High levels of livelihood insecurity make it difficult for poor to contest decisions of patrons and those who maintain access to livelihood resources. It applies to women and Dalits as well. Thus, it is more important to provide security to poor people to exercise their voice and to increase the incentives for others to heed their voice. While the former requires developing other opportunities for poor people to strengthen their livelihood base and social security, the latter requires influencing others and making them politically accountable.

Recently held local election provides an important avenue to make local government accountable. Local government can help user groups to apply inclusive provisions and complement the efforts of user groups and HBP to remove barriers to inclusion of the poor and disadvantaged.

6.3.2 Active targeting of the poor and disadvantaged

As outlined in the analytical framework, broadly there are four distinct groups within any communities or in NRM groups. They are: a) poor and socially disadvantaged; b) poor and socially advantaged; c) non-poor socially disadvantaged and d) non-poor socially advantaged (elite). All these groups require assistance at various levels but the priority for resource allocation and types of interventions targeted to them differ.

In terms of interventions, it may differ depending on the need and priorities of target groups. For example:

- Economically poor and socially disadvantaged group might require assistance for both economic (livelihood) and social empowerment. The program in one hand should support this group to enhance their economic and livelihood opportunities and reduce the vulnerability and on the other, the HBP should support for their inclusion through awareness, organization, capacity building and influencing/lobbying and advocacy for their inclusion.

- Poor from advantaged caste/ethnic groups and gender requires specific economic intervention to reduce economic vulnerability but might not require assistance for their inclusion in decision-making process (that they might have been enjoying already).

- Non-poor but socially disadvantaged might not require economic assistance but are still eligible for social empowerment related interventions.
Currently, LGCDP project conducts HH level wellbeing ranking at settlement level while NRM groups conduct it at group level. Group level wellbeing data would be incomplete in the sense that it only classifies members. The non-members are automatically excluded from well being classification data. On the other hand, the wellbeing ranking data produced by LGCDP is less relevant for the HBP and NRM groups as all interventions are channelized through groups and not through the local government.

We would recommend the HBP team to facilitate user groups to ensure membership inclusion and update wellbeing ranking further classifying the data into economically poor, socially excluded and economically poor as well as socially excluded. Once the households are classified, interventions can be designed specific to the group. For example, interventions aimed at livelihood enhancement, IGA and skill-based training are highly relevant for the poor. Interventions aimed at legal awareness on rights and responsibility of NRM groups, building leadership capacity and campaign against violence against women are more relevant for the socially disadvantaged groups such as women, Muslim and non-poor Dalits. For the poor and disadvantaged, combination of interventions aimed at both livelihood improvement and social empowerment would be relevant.

**6.3.3 Sequence of targeting**

Reaching and providing benefits to the poor and disadvantaged requires pro-poor and inclusive governance systems where all community members (irrespective of their economic, caste and gender identities) participate effectively in groups and enjoy equitable access to the respective benefits and opportunities. To achieve this, the HBP needs to develop a GESI targeting and mainstreaming framework that would consist of following sequence of tasks

- Build on this study to identify the poverty pockets and vulnerable areas from gender and social inclusion perspective to have village level accurate information.
- Ensure the active and inclusive targeting of the poor and most excluded and the allocation of advantageous resources and efforts for them.
- Provide guidance to the HBP staff and partners in addressing more effectively the specific constraints faced by the poor and excluded and to ensure their respective equitable access to benefits derived from the HBP and its partner’s interventions and
- Equip the HBP staff and partners with the skills to design and implement interventions that are more sensitive to the needs and priorities of the poor and excluded.
6.3.4 Field-level interventions common to all blocks

Field level interventions are recommended in four areas of interventions- i) membership inclusion ii) effective participation iii) equitable access to benefits and iv) changing rule of the game. The specific recommendation for each area of intervention is given below:

Membership Inclusion

- Explore the magnitude of membership of exclusion, facilitate user groups, and excluded households to acquire membership, this is important because membership provides legitimacy to participate and benefit.
- Include the poor and disadvantaged in NRM groups through membership.

Effective participation

- Ensure effective participation of poor and excluded in NRM groups’ decision-making processes
- The representation and roles of women in governance, administration, and implementation should be strengthened. The poor and marginalized communities should also be included in forest and livelihood processes, with adequate representation in decision-making mechanisms. These groups will be provided training in governance, and awareness of issues. This requires strengthening engagement and roles of women, poor and marginalized communities in landscape conservation at all levels and increasing leadership roles of women, marginalized and socially excluded people in NRM group decision making bodies.

Equitable access to benefits

- Facilitate user groups to revise well being ranking according to three classification of targeting mentioned above.
- Promote the engagement of community of multi-ethnicity, gender and low income and benefits from nature-based economic opportunities should be distributed equitably among the different segments of society for social and gender inclusion and equity.
- Ensure a mechanism for more equitable access of poor and disadvantaged to forest and other natural resource products derived from NRM groups
- Develop mechanisms for equitable access of poor and excluded to financial, political and social benefits derived from participation in user groups’ initiatives.

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11 Please refer section 4.3 for block specific summary recommendations.
Changing rule of the game

- Continue governance coaching and help user groups to implement GESI provisions outlined in CFUG Guidelines and gender strategy of the government. Learning and good practice from CFUG Guidelines need to be replicated other types of NRM groups such as BZCFUGs, LFGs, CAMCS etc.

- As the HBP works in partnership with local organizations, it is important for programme to build capacity of partner organizations to mainstream and implement GESI provisions on policies and guidelines at local level institutions and processes.

- Community learning and Action Centres (CLACS) are found effective to organize the poor women and other excluded groups and build self-confidence, which is important for effective participation. CLACs are also found effective for collective action against different forms of marginalization. CLACs also provide a training hub for the poor and marginalized specially women to develop leadership skills and confidence to raise voice in public forums. Therefore, it is recommended to expand the coverage of CLACs and ensure sustainability of outcomes.

- Gender based violence proved another major barrier for women to participate and benefit. It is recommended to continue and scale up of the CLAC’s activities. CLACs can be mobilized and facilitated to organize women for collective action against all forms of GBV. The HBP can facilitate user groups and partners to establish linkages and collaboration with DWCO and local government to work against GBV (early marriage, sexual harassment and abuse, domestic violence, Chhaupadi, witchcraft, restricted mobility (Muslim women), alcoholism etc. Such collaboration may include participation of user groups in 16 days campaign against violence against women, legal counselling, monitoring and identifying and working with champions (individuals and organizations such as FECOFUN).

- Similar approach is needed for caste-based discrimination such as engaging the target groups in 21 March on the world day of ending caste based discrimination.

- Time poverty is one of the most important barriers for women, especially for poor to participate and benefit from NRM groups. Therefore, it is recommended to introduce technology, tools and instruments that are women friendly and reduce time poverty. In additions, CLACs can also become a forum to organize debate around economic value of women’s unpaid work and promoting flexible gender roles for well being of family. This also requires working with men and other champions.

- It is also important to develop a strategy to work with and strengthen the existing community institutions (groups) rather than forming new ones.

- In light of migration trends, in the HBP area, with the skewed gender ratio due to emigration of men for employment, more women have been taken on leadership roles at household and community level. Thus, appropriate training, empowerment and
knowledge enhancement opportunities should be made available for women to participate more fully in community processes, including forest management.

6.4 Monitoring

- Monitoring against the three domains of change would allow the programme to balance its efforts so that the change is holistic and sustainable. These three domains would be improvement in livelihood assets and services; participation of the poor and disadvantaged in decision making and changes in social norms and values in favor of the poor, women and other disadvantaged.

- Maintaining a disaggregated level of data (against economic conditions and social identities based on gender, caste and ethnicity) would enable the NRM groups as well as programme to track changes in the areas of GESI mainstreaming and equitable outcome of the program.
References

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