SOCIAL FORESTRY ENCOURAGE ECO-CONSERVATION, CULTURAL IMPORTANCE AND TRADITION FOR TRIBAL UPSHOT

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Research Paper

ABSTRACT

Indian forest and forestry was enhanced with various new steps. Community development, forest regenerations, forest management ushers a new way of live and livelihood sustenance. Forest was first priority for the socio-economic pursuit to maintain economic upliftment for the people at large. India is a multi-ethnic society where people practices their traditional wellbeing with eco-conservation which encourage cultural importance. Social forestry encourages the management of forests for the benefits of local people. It emphasises on various aspects of which very few are- forest management, forest protection, and afforestation of deforested lands with the objective of improving the rural, environmental, and social development along with community protection. Every species of the forest bears a traditional approach with cultural values. Human existence could have been impossible if the forest was denuded. Environmental conservation is need to overcome the battle of global warming, climate change, loss of medicinal value of the natural species. It's a practice that paves the way for protection, conservation, manage the natural resources to encourage personages in adherence with social sway.The present investigation was peered into the Khagra Beat, Hijli Range of Kharagpur Forest Division with the involvement of people surrounded by way of social forestry explorations, plantation of Sal Trees to protect environment with traditional engagement of the local people which enhance cultural value orientations, encourage involvement of personages to adhere social see-saw.

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INTRODUCTION

Indian forest and forestry was enhanced with various new steps. Community development, forest regenerations, forest management ushers a new way of live and livelihood sustenance. Forest was first priority for the socio-economic pursuit to maintain economic upliftment for the people at large. India is a multi-ethnic society where people practice their traditional wellbeing with eco-conservation which encourages cultural importance (Bhowmik, 1963 & 1994).

Philosophy of development is an integral part of philosophy of life form itself. The sina qua non of human being is value orientated, not need based motivation. An authentic development should focus on the enrichment of human being not unceasing expansion of what existing. Standard of living must be corollary to the standard of life, not vice versa. Similarly, humanism of life deserves a higher pedestal than mechanics of life. Social Forestry inculcates need based production systems on uncultivated barren land. Social

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Forestry is a new concept of Forest Management which enriches a flow of production benefit to the marginalized rural population. In Indian context social forestry is defined as "The Science and Art of growing trees on available land for the purpose, outside declared forest areas and managing the same with intricate involvement of the local people" (Bhowmik, 1963 & 1994).

Forestry in India is a significant rural industry and a major environmental resource. India is one of the ten most forest-rich countries of the world. Together, India and 9 other countries account for 67 percent of the total forest area of the world. India's forest cover grew at 0.20% annually over 1990–2000 and has grown at the rate of 0.7% per year over 2000–2010, after decades where forest degradation was a matter of serious concern (Danda, 1991).

As of 2010, the Food and Agriculture Organization of the United Nations estimates India's forest cover to be about 68 million hectares, or 22% of the country's area. The 2013 Forest Survey of India states its forest cover increased to 69.8 million hectares by 2012, per satellite measurements; this represents an increase of 5,871 square kilometres of forest cover in 2 years. However, the gains were primarily in northern, central and southern Indian states, while north-eastern states witnessed a net loss in forest cover over 2010 to 2012. In 2018, the total forest and tree cover in India increased to 24.39% or 8, 02,088 km It increased further to 24.56 percent or 807,276 square kilometres in 2019 (Danda, 2002).

Unless India makes major, rapid and sustained effort to expand electricity generation and power plants, the rural and urban poor in India will continue to have to meet their energy needs through unsustainable destruction of forests and fuel wood consumption. India's dependence on fuel-wood and forestry products as a primary energy source is not only environmentally unsustainable; it is a primary cause of India's near-permanent haze and air pollution (Danda, 2002).

Forestry in India is more than just about wood and fuel. India has a thriving non-wood forest products industry, which produces latex, gums, resins, essential oils, flavours, fragrances and aroma chemicals, incense sticks, handicrafts, thatching materials and medicinal plants. About 60% of non-wood forest products production is consumed locally. About 50% of the total revenue from the forestry industry in India is in non-wood forest products category.

Every species of the forest bears a traditional approach with cultural values. Human existence could have been impossible if the forest was denuded. Environmental conservation is needed to overcome the battle of global warming, climate change, loss of medicinal value of the natural species. It's a practice that paves the way for protection, conservation, manage the natural resources to encourage personages in adherence with social sway (Raghaviah, 1956).

Forests and Tribes are the two sides of the same coin. They have a common history of suffering, neglect and exploitation so both are considered synonyms with backwardness. Forests and Tribe's are exploited for various reasons. Many species of flora and fauna are extinguishing, *The Forestry and Tribal Development* by R.S. Shukla (2000), tried to find out the reasons behind it, at the same time explained that some tribal groups are also becoming extinct. The entire ambit of forestry in India has been encompassed by S.S. Negi's *India's Forests, Forestry and Wildlife* (1994) and *Forest for Socio-economic and Rural Development in India,* (1996).

The present investigation was peered into the Khagra Beat, Hijli Range of Kharagpur Forest Division with the involvement of people surrounded by way of social forestry explorations, plantation of Sal Trees to protect environment with traditional engagement of the local people which enhance cultural value orientations, encourage involvement of personages to adhere social see-saw.

Objectives of the Study

1. To enhance forest& forestry
2. To encourage local people and develop people involvement
3. To protect environment
4. To restrict climate change
5. To save sustainable development

The Forest

Forest of all categories made a synergy in our planet earth. It has a definite role so far as Indian tradition and culture is concerned. The Forest plays a vital role among the forest dwellers especially the Tribes. Forest is the rich source of flora & fauna.

The Forest is a gripping first-person survival horror game where you find yourself as the sole survivor of a passenger jet crash, stranded in a mysterious forest. Your struggle for survival unfolds against a backdrop of cannibalistic mutants who inhabit the wilderness. Here are the key features of this intense experience:

Build and Explore: Chop down trees to construct a camp, create shelters, and even build ocean-side fortresses. The forest is your canvas for survival.

Terrifying Environment: As you explore, you'll encounter a living, breathing world where every tree and plant can be chopped down. The eerie atmosphere keeps you on edge.

Mutant Enemies: Defend yourself against a clan of genetic mutants who exhibit beliefs, families, and morals. Some appear almost human, making the encounters even more chilling.

Crafting and Survival: Craft weapons and tools from basic materials like sticks and stones. Scavenge for food to stave off hunger. Lay traps and defences to protect yourself.

Day and Night Cycle: During the day, explore and build. At night, hunker down and defend your base against the mutant threat.

Social Forestry

Social forestry (Fig 1) is the forest management designed to meet the forestry related basic needs of rural people. It enhances and involves people participation in the forestry activity for their benefit. It encourages main aspects of forest management, forest protection, afforestation of deforested lands with the objective of improving the rural, environmental and rural development. Dietrich Brandis considered as the father of Social Forestry.

Fig 1. Social forestry from southern West Bengal. Photo credit: Saikat Kumar Basu

Types of Social Forestry

There are various types of social forestry- Farm forestry, community forestry, rural forestry and agro forestry (Fig. 2). The present sequel is relied upon community forestry.
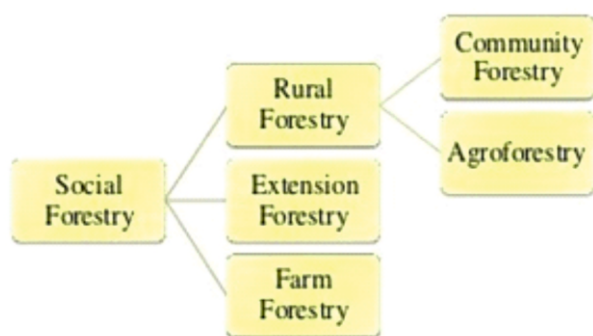

Component of social forestry

Fig 2: Present study is emphasized on community forestry.

Community forestry

1. Community forestry enhances people involvement in forest and its vicinity.
2. It encourages people participation in the forest based community programs like plantations, eco-conservation, eco-sustainability, eco-development, socio-economic, socio-cultural upliftment in connection with forest sustainability.
3. It restores the cultural activities among the people at large specially the forest dwellers.
4. It protects age old rights over the forest of the forest dwellers.

The Kharagpur social forestry division

Kharagpur Forest Division is primarily a social forestry division. Gram panchayats of Kharagpur II block/ panchayat samiti are: Chakmakrampur, Changual, Kaliara I, Kaliara II, Lachhmpur, Palsya, Paparara I, Paparara II and Sankoa-II. Area: 265.63 km² (102.56 sq mi) total forest cover area is 7 hectors, which is 70000.00 square meter. Rest portion is other land area covered. The Lengamara village covers 10 square meter forest cover of 50 square meter total villagecovered area.

Eco-Conservation

Ecological conservation refers to the preservation and management of biodiversity and natural resources. It aims to maintain the delicate balance of an ecosystem or set of wildlife. The goal is to ensure that population numbers of threatened or endangered species are not put at risk (Fig. 4).

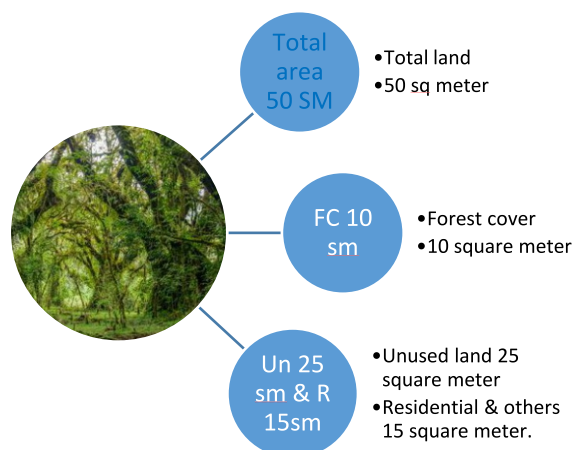**Fig 3: The map of the Kharagpur Forest Division.**

- Total area 50 SM
  - Total land
  - 50 sq meter
- FC 10 sm
  - Forest cover
  - 10 square meter
- Un 25 sm & R 15sm
  - Unused land 25 square meter
  - Residential & others 15 square meter.

Fig. 4: Land orientation of Lengamara village.

The village Lengamara

The village Lengamara situated deep inside the forest, in Kharagpur Forest Division, Hijli Range and Beat, Khagra.Lengamara village of PaschimMedinipur District of West Bengal. A multi-ethnic village where different types of people are residing with sustainable community structure, different socio-economic and socio-cultural nomenclature. The total population of the village is 396 belonging to 68 households of which 28 are the Lodha and 40 households belong to the Caste Peasant. Among them are 156 Lodha and 240 other village people.
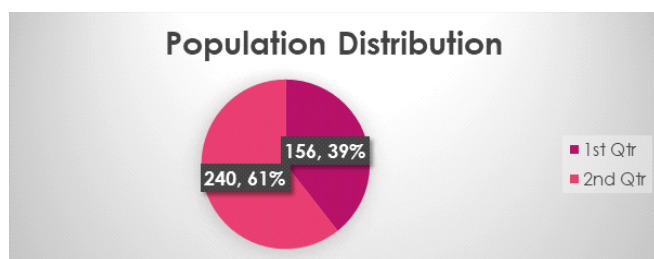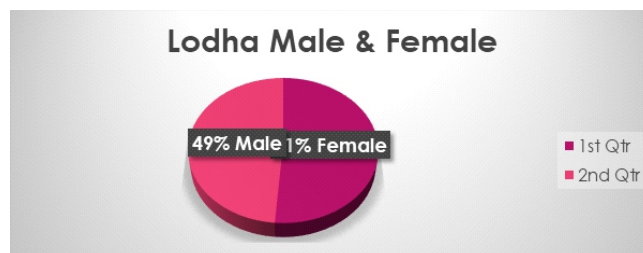

Fig 5: Population structure of the Lengamara village.

The above pie chart (Fig 5) is signifying the population distribution of the Lengamara village. The Lodha Male is showing 39% of the total village population and Lodha Female is depicting 61%. Hence the Lodha Female is higher than the male counterparts.
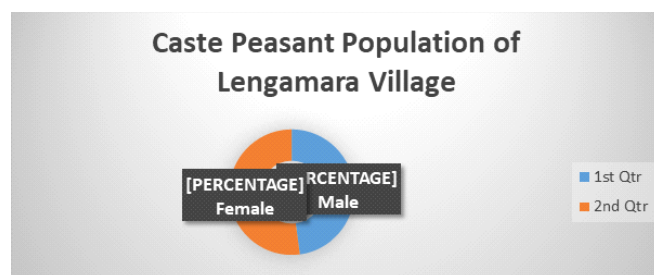

Fig 6: Population structure of the caste peasant of Lengamara village.

The above pie chart (Fig. 6) is depicting caste peasant population of the Lengamara village. The male value points 48% and female value is 52% the 1st and 2nd qtr respectively. The female is higher than the male counterpart. Hence it is proved that in both the cases Female are maintaining higher percentage than the male in the population distribution. The pie chart (Fig. 7) denotes 51% female population of Lodha and 49% of male. 1% frequency is enhancement is showing for the population distribution of the Lodhas of Lengamara village.
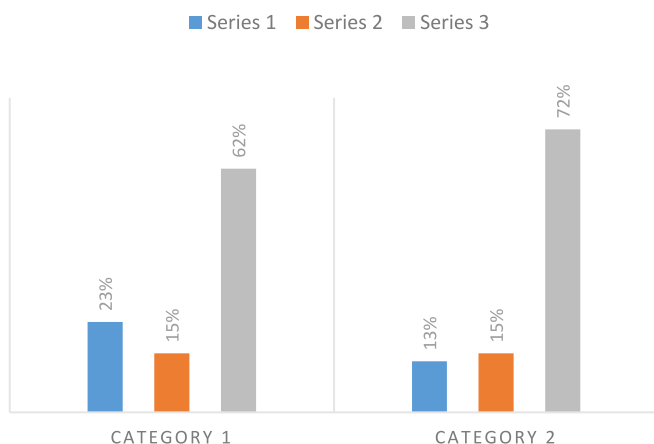

Fig. 7: Population structure of the Lodha of Lengamara village.

Lodha Male & Female Income outside and forest based before introduction of community forestry program. Lodhas Male female Income outside and forest based before implementation of community forestry program. Regular Forest based income those who visit forest every day in a month, Partially Forest based income is who are attending forest 15 days in a month and Non Forest based depicts who are absolutely not depended on the forest. Fig. 8 points out non dependence is high in male female both, partially dependence is high in female than the male and dependence on forest for income generation is high in male than the female.
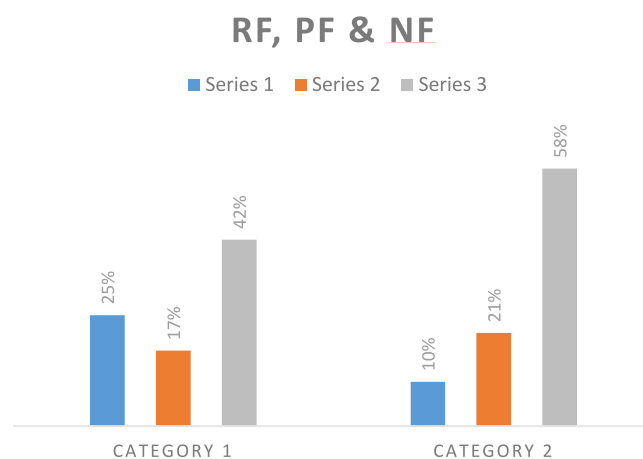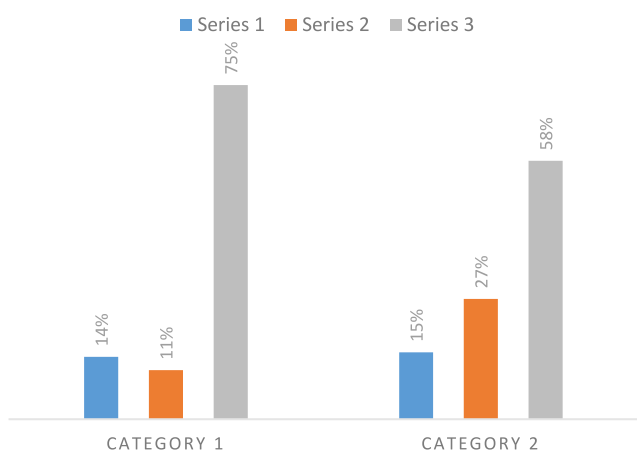

Fig. 8: Per capita income of non-forest and forest based household of Lodha & caste peasants before social forestry implementation.

Caste Peasants Male female Income outside and forest based before implementation of community forestry program. Regular Forest based income those who visit forest every day in a month, Partially Forest based income is who are attending forest 5 days in a month and Non Forest based depicts who are absolutely not depended upon the forest. Fig. 9 points out non dependence is high in male female both, partially dependence is same and dependence on forest for income generation is high in female than the male.

Series 1 Series 2 Series 3

23% 15% 62% 13% 15% 72%

CATEGORY 1   CATEGORY 2

Fig 9: Per capita income of non-forest and forest based household of Lodha & caste peasants after social forestry implementation.
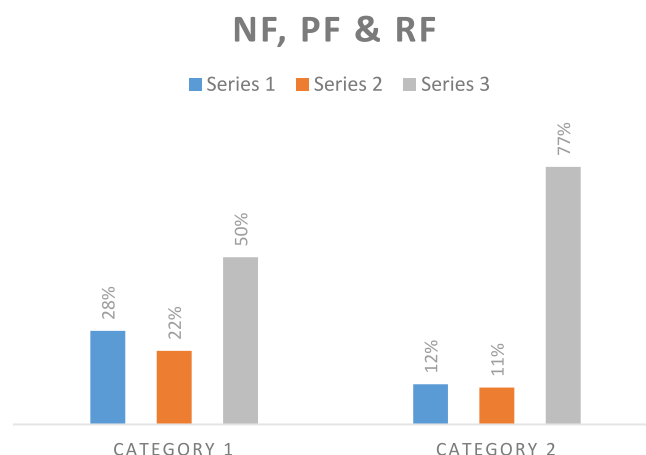
Lodha Male & Female Income outside and forest based after introduction of community forestry program. Regular Forest based income who always visit forest every day in a month, Partially Forest based income is who are attending forest 15days in a month and Non Forest based denotes who are absolutely not depended upon the forest. Fig. 10 points out non dependence is low in male female both, partially dependence is high in male than female and dependence on forest for income generation is high in female and the male both.

Series 1 Series 2 Series 3

14% 11% 75% 15% 27% 58%

CATEGORY 1   CATEGORY 2

Fig. 10: Per capita income of non forest and forest based household of lodha& caste peasants before community forestry implementation.

Caste Peasant Income outside and forest based after implementation of community forestry program.Regular Forest based income those who move around forest every day in a month, Partially Forest

based income denotes who are attending forest1 5 days in a month and Non Forest based depicts who are absolutely not depended upon the forest. Fig 11 points out non dependence is 28% in male and 12% in female, partially dependence is high in male and 11% in female and regular dependence on forest for income generation is high in female than the male.

NF, PF & RF

Series 1 Series 2 Series 3

28% 22% 50% 12% 11% 77%

CATEGORY 1   CATEGORY 2

Fig 11: Per capita income of non forest and forest based household of lodha & caste peasants after community forestry implementation.

Hence it has been amply proved that lodha male, female and caste peasant male female are very much interested in the community forest management program. Regular dependence has been increased for income generation for daily livelihood sustenance. Lodha Non Dependence-30% which is showing in 1[st]qrt, Dependence denotes- 37%, and Total Forest Dependence denotes- 33% for the daily livelihood sustenance (Fig 12).

Lodha

33% 30% 37%

1st Qtr
2nd Qtr
3rd Qtr
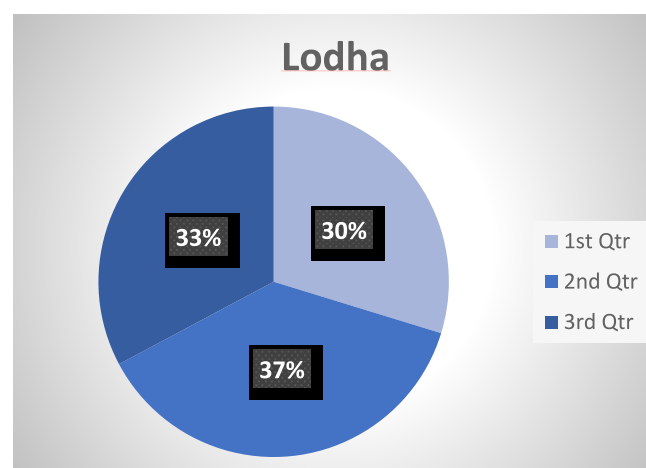
Fig 12. Resultant factor of the community forestry program of the Lodha.

Caste Peasant Non Dependence identifies – 35% which showing in1ˢᵗqrt, Dependence- 16% denotes in 2ⁿᵈqtr and Total Forest Dependence is points out – 49% for their daily livelihood sustenance. Hence non dependence in the forest produces specially the non timber minor forest produces is depicting higher ratio in the caste peasant than the tribes and caste peasant total forest dependence is 49% and Lodha 33%. Thereby 16% difference is showing in case of the Lengamara village population among the Lodha and Caste Peasant (Fig 13).
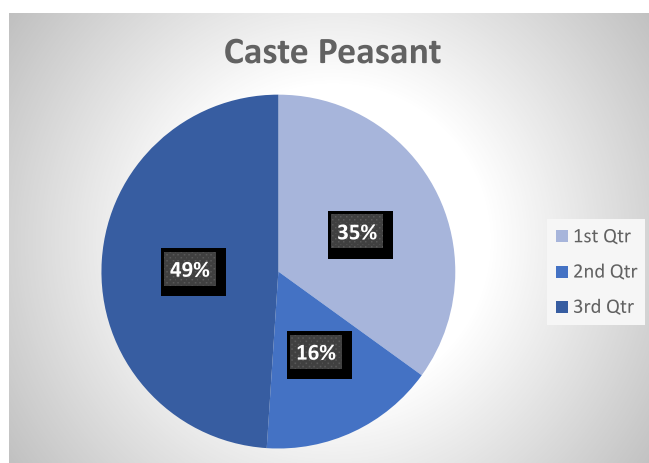
Fig 13: Resultant factor of the community forestry program of the Caste Peasant.

CONCLUSION
The present study amply proved that social forestry is a fruitful measures for development of the forest dwellers, the local people along with the Tribes. Forest dependence has been improved 37%+33%=70% among the Lodha Tribe and 49%+16%=65% among the Caste Peasants, which was 43% and 0% among the Lodha and The Caste Peasants respectively before implementation of the Social Forestry Program specially the Community Forestry Program. Social Forestry empowers people at large in the forestry program, sustainable forest uses and management, develop eco-balance, empower communities by raising awareness, and improve eco-balance, develop eco-sustainability. To encourage eco-conservation and cultural heritage to the personages to adhere the social sway.

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