

INDIRA GANDHI NATIONAL OPEN UNIVERSITY

SCHOOL OF SOCIAL SCIENCE

**PROBLEMS OF IMPLEMENTING PARTICIPATORY FOREST
MANAGEMENT (PFM) STRATEGY AT SUUBBAA FOREST,
OROMIA FOREST AND WILDLIFE ENTERPRISE**

BY:

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Declaration

I hereby declare that the dissertation entitled: **PROBLEMS OF IMPLEMENTING PARTICIPATORY FOREST MANAGEMENT (PFM) STRATEGY AT SUUBBAA FOREST, OROMIA FOREST AND WILDLIFE ENTERPRISE**, submitted by me for the partial fulfillment of the MSW to Indira Gandhi National Open University (IGNOU), New Delhi, is my own original work and has not been submitted earlier, either to IGNOU or to other institution for the fulfillment of the requirement for any other programme of study. I also declare that no chapter of this manuscript in whole or in part is lifted and incorporated in this report from any earlier work done by me or others.

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CHAPTER ONE

1. BACKGROUND

The importance of forest resources to the livelihoods of people living in and around forests has been recognized during the last three decades in Ethiopia. Concepts such as social forestry, community forestry, joint forest management, and conservation and development projects were meant to reflect such recognitions. Lately, many studies are providing more evidences on the role of forests in rural people's livelihoods (Carter and Gronow, 2005).

In Oromia National Regional state of Ethiopia, the local community has serious connection with forest. There are many issues that link the society with the forest in the particular area. Some of them are the livelihood practices, which mean People, have intertwined relationships with forest as source of food, medicine, construction materials and income. Because of these purposes, they have responsibility in its protection. Another one is that their belief systems and worldviews. Large chunk of forests or a single tree is not cut because people think that it is a medium of communication with God. For example, Oromo and Cushitic Ethiopians never cut the big tree around home because it is the place for worshipping and elders gather for conflict resolution between individuals or groups. So they have a stake in its protection. The other linking element is people's language and knowledge. Such as words, phrases, stories and proverbs related to forest. So when the forest disappears, the source of their knowledge and their language disappears. For example, the Oromo people say:-

"Leencibosonakeessaa Barooda,
Weeninkeessaaiyyaa,
Yaabosee Koo jirtaayaagaaddisabiyyaa".

Literally meant in the forest lions roaring, the Columbus monkey here it means forest is umbrella for the country. So they protect it. The last is people's norms and institution. People have do's and don'ts regarding their forest. They also have traditional management systems that govern their relationship both with the forest and with each other. So they protect the forest through these mechanisms. That is why the participation of local community is very important in preserving the forest (MelcaMahiber, 2008).

These limited natural resources which are very important for human life are water, air, forest and minerals. People utilize these natural resources since the existence of human beings. The way people utilizes these natural resources varies from place to place or from society to society according to the conscious level of these people. This means, those people who utilizes the resources in a responsible way saved and utilizes it in a sustainable way. Gradually, these resources become in a manner of decreasing from time to time. On the other hand, the countries or parts of the societies who utilize the resources irresponsibly suffer from hunger and eviction from their land searching for livelihood.

One of the factors for the diminishing of natural resources is over population that resulted in unbalanced utilization of the forest and its resources. The other factor is deforestation which affects the natural resources particularly forest and wildlife. In Ethiopia, the coverage of forest was 40% of the country's land some 70 years ago, currently is around 9% of the land coverage. One of the reasons for this extensive deforestation is lack of legal intervention or lack of awareness creation for the people (Alemtsehay, 2010.)

During the Derg regime, the conservation of the forest was through establishment of parks and planting forests on the farm land of the people forcefully. The so called Addis Ababa-Bahir Dar project evicted the people from their farmland and planted eucalyptus tree especially

around city of Addis Ababa which developed hatred to government and most of the forests were temporarily devastated during the change of government in 1991. On the other hand, the people devastated the natural forest even when the government tried to plant the forest in the other place and the cumulative effort didn't saved the natural and manmade forest from deforestation. It is attended by a loss of biodiversity which has manifold negative consequences. It is one the most dominant problems of the world as a whole and particularly Ethiopia/Oromia (Welmera District 1995).Therefore, this study intends to see why forest management in Oromia didn't succeed as focus of the study.

Another means that thecurrent Ethiopiangovernment uses to maintain the rest of natural resource is implementing the participatory Forest Management strategy in the last two decades. As it is known, Ethiopia exercised the conservation of natural resources specially the forest through area closure and using employed guards. But the experience shows that the effort of the country to protect the forest forcefully using forceful action was resulted in excessive deforestation. So, the country has now developed, or is in the process of developing, changes to national policies and legislation that institutionalize at community endeavor (Kentmere Club, 2005).

1.1. Introduction

Hundred years ago, about 40% of land was covered by forest in Ethiopia whereas only 3% three years ago and it increased to 11% because of two reasons. The first reason is that the attempt of the government to restore the forest that leads to the increment of forest coverage and the second one is the definition given to the term 'forest' is modified that previously, it is only the jungle trees which were considered as forest. But the term 'forest' included all parts of forest like bushes and others that leads for the increment of forest coverage. From this, the current coverage is increased to 11% of the land of the country. The major reason behind deforestation was human interference such as expansion of agricultural land, grazing and firewood utilization without replacing.

To minimize this devastation of forest, there must be forest friendly human being and human being friendly to forest. The first one means that forest should serve the society as source of income generation and the second one indicates the society should protect the forest for his own interest of natural balance. For example, the community around forest should be given some share of tourism fee and situations should be fertile for the society to provide different materials for tourists and get income. Similarly the community living around forest must be beneficiary from sustainable utilization of forest. If the people nearby forest get sustainable income from forest, there is no destructive devastation of forest and the society never suffers from problems related to deforestation. Now, the issue of forest becomes social problem in addition to global climate change problem.

For this, the society should participate in conserving and protecting forest. This can be achieved through participatory forest management strategy. If the society is involved in protecting forest through participatory forest management; there may be benefit for the society from different direction of income generation. So, if this is properly managed, there may be change in life of the society and the society start living friendly with forest and vice versa.

When we see the situation in Ethiopia, it was after 1941 that emperor Hailesillase declared a law to privatize land and limit access to forest land. This proclamation was in operation until the Derg regime came to power. In 1975, the Derg regime came into power with a new proclamation, nationalizing lands and putting administration of land under highly centralized system. The new rule, which is a proclamation on regulation, by Derg resulted into open access to the resource. The proclamations in the two regimes (Hailesillase and Derg) did not save the country forest resources from degradation as majority of the lost forests were destroyed in this period (Alemtsehay, 2010).

Similarly, in 1991, the fall of the Derg regime further devastated the environment. This is because the new government, Ethiopian People's Revolutionary Democratic Front, was not able to control the country until 1993 (Alemtsehay, 2010). Such situation was seen that the community living around Suubbaa forest devastated the forest in the sense of revenge considering the forest as the property of their enemy, the Derg government. During this period, nobody was in charge of managing the natural resources and the situation paved the way for further deforestation of both natural and plantation in the whole country. In 1994, the EPRDF government issued a new proclamation, which was not implemented because of the subsequent decentralization program and still can't bring change in conserving natural resources (Alemtsehay, 2010).

As the situation becomes challenging, the Oromia National Regional State, which has the largest forest resource in the country and has pioneered the establishment of a new management initiative system to control the degradation of forests. Accordingly, in 2007 the Oromia Forest Supervising Agency was established to coordinate the establishment of eight forest enterprises across the region which is then changed to the Oromia Forest and wildlife Enterprise in 2009. This enterprise started working the development of forest and wildlife on the area of 1.7 mil. Ha of land which includes jungle forest, bushes and the others are wildlife sanctuaries in the region such as Yabello, Dheeraa and DhaatiiWalal. Later these wildlife sanctuaries developed to parks and accordingly, the Arsi Mountains' National park, Dhaatii- Walal National Park and Booranaa national Park (the then Yabello Sanctuary). Now, OFWE has nine branches in the whole Oromia. These are Arsi, Bale, Boranaa-Gujji, Hararagee, Finfinnee, Jimmaa, IluuAbbaaBooraa, Shaggar and Wallaggaa branches. Among the 9 branches, Shaggar is the only branch working only on forest industry. The smallest structure next to branches is districts. Each branch has four to seven districts. There are 38 districts under 8 branches and 4 industries under Shaggar branch. When we come to Suubbaa forest, it is found in Finfinnee branch of Suubbaa- Sabbataa district. Suubbaasabbataa district is found in Woredas (districts, administrative divisions) like Welmera, Sabbataa- Awaas, Dendi and Ejere districts or Woredas (Regulation No.122/209.)

To overcome the problem of degradation of forest in the country, a project called participatory Forest Management run by FARM Africa and SOS Sahel Ethiopia in collaboration with the Oromia regional government was established in 2006 in the four districts of Bale Zone (Gobbaa, Dello, Nansaboo and Harranna) (Alemtsehay, 2010).

Similarly, the Oromia Forest and Wildlife Enterprise adopted this strategy (PFM) to protect and conserve forest under its concession. For example, the PFM associations like WaJiB,

the Afaan Oromo abbreviation (WaldaaJiraattotaBosonaa) around natural forest of Adaabbaa-Dodola, WaKub (WaldaaKunuunsaBosonaa), in Harargee and WaBuB (WaldaaBulchiinsaBosonaa) in Jimma (PFM journal, 2011).

Participatory Forest Management is the inclusion of rural communities in the management and utilization of state-owned or formerly state-owned forest natural forests and woodlands. The Oromia regional state on its part also tried PFM strategy in Bale forest and also established an enterprise working on forest and wildlife conservation called " Oromia Forest and Wildlife Enterprise"(OFWE) in July 2009. This newly established enterprise also used this strategy to conserve the remaining natural forest. OFWE tries to protect the Natural forest through PFM strategy. It has become increasingly common in Ethiopia that exercised the conservation of natural resources specially the forest through area closure using armaments (Kdevries, 2006).

Participatory Forest Management is now a widely accepted concept and many governments have put policies and laws into place to support the local management of forest resources. However, some constraints have appeared which prevent the full realization of the potential offered by the delegation of ownership or management rights to the rural population. As identified in various international forum (International workshop on participatory forestry in Africa, 2002, Forum on the role of forestry in poverty alleviation, 2001), one of these constraints is the unrealistic requirements imposed on rural communities for the preparation of forest management plans. In this context that FAO started to look at existing attempts and experiences to solve this problem in various part of the world.

Similarly, OFWE exercised the PFM strategy around AdaabbaaDodolaa, Harargee, Jimma, and Suubbaa and in the rest of its branches and districts. But it is sometimes difficult to

implement it in all places in a similar way. One of the places where PFM is not as successful as others is around Suubbaa forest. Suubbaa forest is located near Sabbataa town some 35 KMs from the capital Addis to the way to Jimma. From sabbataa town one has to turn right and need to drive for 15 kms on the uncomfortable road. Today it covers (the remaining) forest is around 9,248 hectares of land from which 57% of its coverage is devastated (Suubbaa- Sabbataa District).

According to the Walmaraa district agriculture secretariat 2010, the productivity of the land around Suubbaa is decreased in which the people living here are support seekers and the income of the society decreased by more than 60%. One of the most dominant reasons for this is estimated as deforestation. It is found in Walmaraa District 15 KMs from the capital of the District, Hoolataa. The peoples around this forest are in severing poverty and they devastated it and still in a position of devastating which affect both the people of the country and themselves directly and indirectly. They prepare charcoal; fire wood, and other wood product particularly from natural forest. They are always been captured by guards though most of the guards leave them deliberately by taking some amount of money from the people which is one means of income generation for the guards and the local community. To minimize the devastation of the forest, OFWE started to adopt the PFM to make the people profitable from the forest that they preserve it considering it is theirs.

The main issue that I raised is the NGOs called Giz, Farm Africa, and SOS Sahel in collaboration with OFWE tried to create awareness and organize the people to conserve the remaining natural forest. But there is resistance of the people to adapt such strategy and conserve this resource. As observed by the enterprise's officials, there is no sense of ownership on the resource and the community considers that this resource is not theirs.

So, this study is to explore the problem of implementing PFM strategy in Oromia Forest and Wildlife Enterprise, Finfinnee branch, Suubbaa-Sabbataa district of Suubbaa forest. Hence, the research questionnaires of this study are what are the challenges of PFM in natural forestation preservation? How does the community engage in PFM in preserving natural forest? And how do the community benefit from PFM at Suba?

1.2. Statement of the problem

The world is at the challenge of climate change caused due to deforestation, industrialization, flood and ozone layer depletion. There is decrease of production and productivity that leads to global hunger and famine. In case of Ethiopia, there was around 40% of the land was coverage was forest. Currently, it is only 9% of the land of the country is covered by forest. The forest in Oromia Forest and Wildlife Enterprise concession is more than 2 million hectares. Suubbaa is one of the areas where natural forest is preserved by the enterprise (Regulation No.122/2009.)

Suubbaa forest is found in Oromia regional state, Special zone of Oromia around Finfinnee, in Walmaraa and Sabbataa Awaas Woredas (districts). It is 40 Kms from the capital Addis to the road of Jimmaa and 15 Kms from Sebeta town to the North. Suubbaa was covered by dense forest approximately 50 years ago. There were jungle indigenous trees in this area which covers kebeles such as Wacacaa, Roggee, Garasuu Siidaa, Naannoo Suubbaa, Barfataa and Tulluu Raadaa. The area coverage of this forest was approximately 20 km². The indicator of this is it serves as military training center for those who were be trained the then Hoolataa military camp, currently called Hayelom Araya military academy. The X- president of Ethiopia Mr. Girma W/Georgis serves as eye witness that the trainees were forced to go there and make

training there as challenging area. As the elders told, it was impossible to sit in the house without using high fire that it freezes the people because of humidity from the forest. There were many rivers and springs in the forest here and there. But now the forest is diminished and remained only in few parts of Wacacaa, Roggee and NaannooSuubbaa. The rest of the forest is destroyed and changed to farm land. Its coverage is now only 1,330 hectares. The main reason for the deforestation is over population and the people destroyed it to get more farm land. This clearing of forest leads to deforestation in which more than 60% of the land of forest around Suba is changed to farmland though the productivity of the land is decreased. This implies that the management of forest was poor and no legal frame work to protect forest. Because of the poor management of forest, the community around Suubbaa is suffering with food insecurity. If situations continue through this way, it will cause for the loss of both the society and the resource.

The problems related to deforestation are numerous which generally affect the life of the population around Suba forest. The problem may be sever in this area because of low awareness of the people and dependency of the majority of the people on farming and forced to devastate the forest searching for farm land. So, this burning issue needs immediate action to increase the coverage of forest and conserve the existing coverage in collaboration with the people living around the forest. For this, the implementation of PFM strategy is conducted and there is failure of implementation because of different factors (Walmaraa District 2012).

But this strategy is not in a position to preserve this forest. People around Suubbaa forest used to sell fire wood and charcoal for consumption because there is shortage of farm land and food. Even though the people around Suba has scarcity resource to fulfill its basic needs and devastates forest, there is a condition that diverts the people from dependence of forest. Some of

the people around this forest, for example the society in kebeles like Barfataa II and Barfataa I particularly Roggee, Oborsaa and Guntuta got exposure of using irrigation and they minimized the rate of coming to forest.

However some of the parts of society diverted their attention from forest to irrigation and using vegetables for daily consumption, there is also shortage of water to serve all the people. So, still there is threat for forest if this irrigation is developed to serve all the people around the forest. On the other hand, the community expects some sort of benefit from the forest that they are/were with it from the period of their ancestors. For example, there is tourist attraction around Suba forest and the society needs some sort of income share and this didn't function. This may be one of the bone of contention among the people and the natural forest and probably has impact on development of PFM strategy.

Generally, the population growth, lack of awareness on forest conservation, exclusion of indigenous knowledge of the society to conserve natural resources, decrease of productivity and participatory legal framework to conserve forest may affect the conservation of natural resources around Suubbaa.

1.3. Objectives of the study

General objective

To assess the factor that affects the implementation of Participatory Forest Management at Suba community

Specific objectives:

- to identify the magnitude of food insecurity because of area closure
- to show the advantage of irrigation in preserving forest around the forest
- to identify the effect of population growth on forest and wildlife

1.4. Scope of the study

The Oromia Forest and Wildlife Enterprise has 1.7mil (2 mil) hectares of forest and the study is focused on Finfinnee branch, Suubbaa-Sabbataa district particularly suubbaa forest which is found in Walmaraa district. The reason for this is that the distance of the rest of forest under PFM, time limitation, budget deficit and this forest is in danger. The kebeles in Welmera district , like Barfataa I, BarafataaII,Garassu- Siidaa, Naannoo- suubbaa and Wacacaa are included under this research .There are also 154 households in which they are selected as members of forest management association (waldaakunuunsabosonaa) and 112 of them are female farmers. The number of people under these members is estimated to 2400 family members in average (Suubbaa-Sabbataa District 2010).

1.5 .Significance of the study

This study is significant that it serves as the source of information for foresters to be aware of the challenges to implement PFM strategy. Secondly, this paper is significant that it can serve the enterprise (OFWE) to search solution for the challenges of implementing Participatory Forest Management strategy. Thirdly, this paper is significant that it serves the researchers as source of information for further research of PFM and it can serve as source of information for policy makers to be beneficial of the output of the study and it could serve the Enterprise that works on the development and utilization of forest and wildlife.

Another issue to be raised in this is that this paper is different from other that there is no research paper conducted on problems of implementing Participatory Forest Management strategy at Suubbaaforest, Oromia Forest and Wildlife Enterprise. Similarly, there is only PFM promotion by different government and NGOs but no problems are addressed by any of the researchers in general and Oromia Forest and Wildlife Enterprise in particular. Another issue that makes this paper different from others is that it implemented exactly where this strategy suffers from opposition of local people.

This paper has unique quality to be read as it is done used primary data and I am working in this Enterprise as Communication Affairs head and then has update facts and working to solve the related problems. Similarly, this paper has unique quality to be read as it done through the process of establishment of PFM strategy and there is also challenges in many places related to right benefits that are claimed by the local people around the forest, misunderstanding created by some NGOs for the tentative program accomplishment which lead for conflict between the enterprise and the members of the associations of PFM.

Generally, this paper is significant that serves as the source of information for foresters to be aware of the challenges to implement PFM strategy, serves the enterprise (OFWE) to search solution for the challenges of implementing PFM strategy and serves the researchers as source of information for further research on PFM. This paper is also different from other that there is no research paper conducted on these problems, differs from others that it is implemented exactly where this strategy suffers from opposition of local people and has unique quality to be read as it is done using primary data and the researcher is working in this Enterprise as Communication Affairs head and then has updated facts and working to solve the related problems.

CHAPTER TWO

2.LITERATURE REVIEW

Participatory Forest management is the inclusion of communities in the management of state owned or formerly state owned forest resources. It is also the process and mechanisms that enable those people who have a direct stake in forest resources to be part of decision-making in some or all aspects of forest management, from managing resources to formulating and implementing institutional frameworks. Globally, Participatory Forest Management is exercised in different countries at least two decades ago. For example, PFM was practiced in India in 2005 there was a research made entitled 'Incorporating Stakeholder Perceptions in Participatory Forest Management in India', Perceptions of Panchayati Raj Institutions on Joint Forest Management in Harda Prepared. Similarly, participatory approach to forest management organized at a grassroots level by community-based institutions has been implemented in India since the 1970s and is considered, by and large, to be successful and an ideal forest management model in the present world forestry scenario. In Pakistan, there was also a research entitled Impact of participatory forest management on financial assets of rural communities in Northwest Pakistan in 2006 (Indian Institute of Management Kozhikode 2002)

In Ethiopia, there are also researches conducted by Alemtsehay Jima, Determining Factors for a successful establishment of participatory Forest Management in Bale 2011, Dr. Melaku Bekele and Dr. Tsegaye Bekele, 2005, Participatory Forest management in Bonga and Chillimo.

There are also participatory Forest management practices in Oromia. For example, the practice of PFM members called WaJiB locally called 'Waldaa Jiraattota Bosonaa' meaning association living around and in forest in Adaabbaa- Dodolaa where they keep forest in collaboration with the Oromia Forest and Wildlife Enterprise in which they benefit from horse rent, providing cultural materials for tourists to get income. Similarly, there are PFM members in Harargee locally called 'WaKUB, locally called 'Waldaa Kunuunsa Bosonaa, There are also

PFM members in Jimmaa called WaBuB'waldaaBulchiinsaBosonaaand Chillimothere are also PFM members using plantation forest as means of income in collaboration with the enterprise.

Forest is one of the most essential kinds of resources that human beings and other animals depend on. It regulates environmental and ecological changes in which soil, water; climate, rainfall etc are in the good existence in sustainable condition. Whether it is private or public property, forest is the nationally and globally mutual treasure. This means whatever the resource the people have; the existence of forest is decisive(Terefe, 2003).

These resources are threatened by massive deforestation worldwide. In the time period from 2000 to 2005 the area of estimated 7.3 million hectares forest was lost per year. It is also attended by a loss of biodiversity which has negative consequences, such as local population eviction and famine. Particularly due to the significance of forests for CO₂ conversion and storage, deforestation of forests entails an intensification of the greenhouse effect which contributes to global warming. But biodiversity loss also disrupts natural functions of an ecosystem which makes it more vulnerable to shocks and disturbance and less able to supply humans with its diverse ecosystem goods and services (Tropetag, 2008)

Moreover, trees and forests have always been important, providing essential products and services, for human and other animals. For this purpose many people and interest groups have a stake in how forests are managed; one of the biggest challenges facing managers of forest lands is how to incorporate the views and desires of diverse groups of forest users into forest management decisions. It has also become widely accepted that participation of local people is a prerequisite for sustainable forest management and is recognized that involvement in forest management must provide real benefits, based on the needs. There must be involvement of the local community in preserving forest and other natural resources (Headley, 2004).

"Ethiopia is rich in its flora and it is estimated to contain 6500- 7000 species of higher plants of which about 125 are endemic" (Azene, 1997:13). In the country the major source of energy is from forest. The rural households account for about 93 percent of the total energy consumption in the country and 99.5 percent of their energy comes from bio-mass fuels such as fuel wood, twinges, leaves, charcoal, dung, and agricultural wastes" (Azene,1997:4).Though Ethiopia is rich in natural resources like forest including endemic ones, it is devastated due to excessive utilization because of fuel and extension of farmland.

Deforestation may be because of lack of intervention for such natural resources from concerned body and legal framework. Deforestation can be minimized by using the participation of local community in conservation of natural resources particularly forest. To minimize this deforestation, the participatory Forest Management strategy is introduced two decades ago. Participatory forest management (PFM) can be defined in various ways, but is, generally, the active inclusion of rural communities in the management and utilization of state-owned or formerly state-owned forest natural forests and woodlands. It also refers to processes and mechanisms that enable those people who have a direct stake in forest resources to be part of decision-making in all aspects of forest management, from managing resources to formulating and implementing institutional frameworks. More specifically, community forestry refers to a component of participatory forestry that focuses on local communities as key stakeholders for sustainability (Kdevries, 2006).

From a sustainable livelihood perspective, forests are natural assets that contribute to household income, food security, reduced vulnerability for less productivity, and improved well being through non-material benefits. Achieving a positive livelihood outcome requires the availability of a range of assets; those households with more assets have a greater range of

options and an ability to shift emphasis in their livelihood strategies. To overcome their life by improving their life situation, the society is expected to develop sense of ownership through Participatory Forest Management strategy. The society has to get chance of using non timber forest products like honey production, strengthening eco-tourism activities and seed collection for selling (Berhanu, 2010).

On the other hand, deforestation and the resulting environmental degradation is a major problem in the Federal Democratic Republic of Ethiopia and a key factor challenging food security, community livelihood and sustainable development. Between 1955 and 1979, over 77 percent of the country's forested area disappeared and it continues to lose 8 percent of its remaining forests annually (Warner, 2000).

Participatory Forest Management is used to describe systems in which communities (forest users and managers) and government services (forest department) work together to define rights of forest resource use, identify and develop forest management responsibilities, and agree on how forest benefits will be shared. This means the community living around forest has a right given to utilize by law or agreement with the government without devastating the forest (Farm Africa, 2007).

Participatory Forest Management is also a forest management system that may be based on traditional systems of community-based Natural Resource Management (NRM). Using traditional systems recognizes the importance of well established roles and rights of different members of the community. In the absence of traditional knowledge of the society, it may be developed as a new system of resource management and lead to resistance to accept it. If building on traditional NRM systems, it is important to recognize that present day contexts often require the system to be modernized so that the traditional system can function in present day

realities. For example, the Oromo culture doesn't allow the cutting down of big trees and growing trees and it will be good opportunity to use the 'Qaalluus' and 'Abba Gadaa' or 'Gadaa' leaders (Farm Africa, 2007).

In the process of PFM, issues of accountability are becoming critical, both to those with whom management agreements are signed and, internally, to make local forest managers accountable to the wider communities on whose behalf they act. Benefits that are useful to people, state and forest conservation may be seen in these paradigm shifts and go beyond the cost and efficiency benefits of sharing responsibility for forest security and management with citizens. First, livelihood concerns may be more profoundly and less paternalistically addressed. Generally, poor forest-local populations move from positions of subordinate beneficiaries (receiving a share of access, products or other benefits) into positions where they may themselves regulate this source of livelihood, with longer-term perspectives (Wily, 2002).

Forest resource reduction through unlawful acts remained a common feature of developing countries like Ethiopia, Oromia with high population growth rate, low agricultural productivity, shortage of croplands, and little off-farm activities to support the household survival needs. In such situation it is not at all surprising if communities grew hostility towards forestry projects, as was widely observed in Ethiopia. The scarcity of food because of overpopulation and lack of farmland can lead to deforestation. Besides, the absence legal framework which incorporates the society also aggravates the limitless utilization of forest. For this, the system called PFM is very important. It is also very important to understand that the community considers the forest as enemy property if alienated as they are from the resources; villagers reverted into what is termed by governments an illegal and unsustainable resource utilization and faced penalties (Melaku & Tsegaye, 2005).

Participatory Forest Management refers to processes and mechanisms that enable those people who have a direct stake in forest resources to be part of decision-making in some or all aspects of forest management, from managing resources to formulating and implementing institutional frameworks. The variability in the institutional arrangements for PFM makes comparative analysis difficult (Kdevries, 2006). This means the legal framework for PFM members differs from place to place that results in difference of getting advantage from the forest they protect.

The forest resources in Ethiopia have suffered decades of mismanagement due mainly to loosely defined property relations over these resources. As one of the solutions, Participatory Forest Management (PFM) scheme was introduced during the early 1990s by some NGOs. Nearly two decades of experience now exists in the country. PFM is a mechanism to protect forests and enhance the livelihoods of communities who use and benefit from the resource in the process (International Forestry Review, 2009).

Participatory Forest Management was first introduced to Ethiopia twenty years ago but the approach is expanding to cover more and more hectares of forest across the country. Participatory Forest management refers to the inclusion of communities in the management of state owned or formerly state owned forest resource. It also refers to processes and mechanisms that enable those people who have a direct stake in forest resources to be part of decision-making in some or all aspects of forest management, from managing resources to formulating and implementing institutional frameworks (Kdevries, 2006).

Participatory Forest Management has also been initiated since the 1990s despite such moves to devolve management responsibilities to forest adjacent communities though research done on the subject is still quite inadequate. On top of this, the application of community forestry (such as PFM) varies across different social and environmental context. Thus, this has made the learning so peculiar that a wealth of lesson needs to be drawn to mainstream community participation into national forest policy and practices. In addition, it is also highly important to study factors affecting people's participation in PFM and associated challenges entailed in its implementation and gather lessons to apply them for further participatory natural resource management schemes (Henok, 2010).

Before the establishment of PFM in Oromia, there was Integrated Forest management project AdaaabbaaDodolaa in 1999 which is a technical cooperation of Ethiopian and Germany governments to conserve natural forest in this regional forest priority area. This area got attention because of the devastation of forest for farm land and seasonal overgrazing. Besides, it is the home of endemic wild animals the place where high forest is found (Synopsis, 1999).

In the absence of intervention from concerned bodies, traditional extension and development projects are often based on aggregates of populations and assumptions about their conditions, concerns and strategies that can result in unintended problems and misuse of resources. Policies aimed at rural productivity or poverty reduction must recognize the diversity of income range of products at household levels. Particularly, sectoral policies must take in to account the widely differing impacts of various income sources on income inequality. The structural relationships linking households to resource use entail going beneath aggregated income values and examining differentiations by unraveling the relationship between key socioeconomic factors and environmental resource use. (Yemiru, 2011)

Similarly, resource management under conflict is an impossible task, and guarding is an ineffective engagement. Forest resource use under conflict situation is obvious to damage the bio-physical resource base itself and harm community interests. One study indicates that since 1991 in Ethiopia the forest area under State control declined by nearly fifty percent. It may also be said that forest users are facing a decline in the amount and quality of products they used for their livelihood system (Melaku&Tsegaye, 2005).

The variability in the institutional arrangements for PFM makes comparative analysis difficult. A typology was therefore developed to categories cases of PFM in terms of their policy and institutional contexts. The case studies assessed ranged from community ownership and management of forest resources, to partnerships for forest management between the state and local communities, and devolution of forest resources from state management to individual household management. Critical issues in understanding PFM are who owns the forest resource and who takes different management decisions. Based on these criteria, the FAO has developed a categorization to describe different cases of sustainable forest management (Kdevries, 2006).

There are many reasons for introducing PFM, in which some of them are social and environmental. The first one emphasizes an improvement of biodiversity loss, forest degradation and deforestation; while the second one view a concern for livelihoods in forest neighboring areas as well as the rights to utilize forest resources legally. These two are closely interlinked under PFM. However, the proportion of balance can be more prominent in one another, sometimes compromising one. This means, the society living around the forest should feel that the forest is theirs and they must develop sense of oneness. (Weinberg, 2010)

Participatory Forest Management is recommended to contribute to improved food security and poverty reduction it could therefore have the potential to play a part in reaching two of the Millennium Development Goals (MDGs) such as Eradicating Extreme Poverty and Hunger; and Ensuring Environmental Sustainability. Nevertheless, PFM has often been criticized for not offering Communities with enough revenue to get out of poverty, as it is usually designed with the main purpose of protecting forests. The social benefits of a successful PFM implementation include not only revenue sharing, but also building of an effective and just local governance as well as democratization (Weinberg, 2010).

It is also a forest management system which may be based on traditional systems of community-based Natural Resource Management (NRM). Using traditional systems recognizes the importance of well established roles and rights of different members of the community. In the absence of traditional systems, PFM may be developed as a new system of resource management. If building on traditional NRM systems, it is important to recognize that present day contexts often require the system to be modernized so that the traditional system can function in present day realities. For example it is likely that the system will have to address issues of gender inequality. This may be exercised by considering the indigenous knowledge of the Oromo people on conserving natural resources like forest (Farm Africa, 20007).

A key challenge to establishing PFM is to put in place a system of management that works in the present day context of increasing resource demand and land use competition. It is critical that any PFM system is developed by an appropriate community group, working together with government services. The community group and government foresters need to develop a clear understanding of who the forest users are and how they use the forest. This means the

society has to be told the rights and responsibilities in utilizing natural resources in addition to awareness of the consequences of deforestation (Farm Africa, 2007)

In the process of introduction and implementation of PFM, the relations between several stakeholders improve as they have to agree on common outputs. Social interactions that are important for effective PFM implementation are: empowerment; involvement; negotiation and collective decision making. However, in assessing the different case studies for this review, it was decided that the FAO categorization does not differentiate sufficiently between different types of PFM. The typology presented here has therefore expanded upon the categories of ownership and management to include other factors deemed necessary to understand the difference. To achieve the goals of PFM, the role of government foresters and management plans are decisive that they are expected to influence and teach the society.

In order to be sustainable and contribute to the national economy, Participatory Forest Management (PFM) must contribute to the livelihoods of the local Communities. The objectives of PFM are therefore increasingly focused on using the forest resources to create income and promote development. This is particularly relevant in most African countries where 70-85% of the population lives in rural areas, making the place of forestry in the socio-economic fabric of the rural population huge (EnsermuandDe Stoop, 2007).

For communities living in and around forests, forests represent one source of income generating on which they depend for their livelihood activities. The forest is seen as a source of good agricultural land as well as a source of fuel wood, wood for construction, and non-timber forest products (NTFPs). The possible sources of livelihoods and potential sources of income from forest areas therefore need to be looked at in detail when advocating participatory forest management as an approach to forest management and conservation. This means these NTFPs

like honey; forest coffee and other benefits out of forest can generate income and help in conserving forest (EnsermuandDe Stoop, 2007)

On the other hand, PFM strategy has many benefits such as decision making, additional sources of local knowledge, data Quality, and quantity, improved additional sources of opinion development of win-win plans increase time and cost savings. This means if the community around forest is included, there may be local knowledge of natural forest conservation not only to conserve but also may be for spiritual purposes. For example, the Oromo people has the value of conserving tress that there is value that prohibit the growing tree. There is a known say ''MukaolguddatuHinmuran'', meaning a growing tree should not be utilized as the culture of the nation (Hare, 2007).

Handling and processing through measures such as certification and position, it is also necessary to explore how these potential sources of income participate with those that would be obtained from the conversion of forestland into agricultural land. Risks associated with different income sources must be explored, including the issue of secure access rights to forestland. The experiences to date in terms of development and value of alternative incomes from forests are not very encouraging. Single benefit streams of income from forests, be NTFPs, ecotourism, or environmental services do not appear to be able to out-compete agricultural Production, especially when the short-term felled timber income is included. This means the economic gains from forest can't satisfy the community as they benefit from agriculture. This is because the number of population increase and the forest output will be insufficient for the whole population.

So, in order for PFM initiatives to be successful they have to gather support across as many sections as possible of the communities in the forest border. A clear majority of the forest-fringe community members need to be supportive. To achieve this, it is increasingly recognized

that it is necessary to identify what forest-based activities can give livelihood benefits which out-compete those enterprises involving the removal of the forest. Hence, attention has to be given to exploring how forest-based livelihoods can be developed to generate increased value through increased production, post harvestMarketing (Ensermu& De Stoop, 2007).

All these risks must be considered while utilizing natural resources like forest (Ensermu and De Stoop, 2007).here is, therefore, a need to look for multiple sources of income in order to make forest maintenance attractive and thus provide a sustainable basis for successful PFM. In general, PFM is known to play a significant role in the implementation of the convention on Biological Diversity (CBD). African countries possess critical biodiversity heritage sites but the real link between PFM and biodiversity conservation is little explored. Therefore, it is essential to share practical experiences and on how conservation costs of significant biodiversity sites could be shared among the community and other stakeholders at local, national and international levels. Therefore, PFM should be perceived as alternative income generating element for the people living around forest (Ensermu&De Stoop, 2007).

2.1. Participatory Forest Management and poverty Reduction

The poor are not a homogenous group and can be disaggregated into a number of different categories. One important distinction is between the chronic poor, who are always poor, and the transient poor, who are only poor sometimes. The chronically poor may have very few assets and draw heavily on natural resources for subsistence or low-level commercial activities. They have few choices, few assets and suffer vulnerability to shocks. This means those who are categorized under chronically poor group are forced to devastate forest because of existence not lack of awareness when compared with those the transient poor .So, attention should be given for such parts of society in implementing PFM (Kentmere Club, 2005.)

As it is known that, one of factors for deforestation is lack of food and incapability of the society to feed their family properly. This can be because of deforestation that the people living around forest use forest results to buy their daily food by taking the wood to the nearby towns. To minimize the degree of deforestation and cease it, the inclusion of the people in the PFM associations that there is income generation from non timber forest products. In the project PFM is linked to enhanced production and trade in non timber forest products (NTFPs), such as coffee, honey and spices, in order to add value to the community managed forest. These developments require capacity building in government agencies and amongst communities, as well as institutional development with new forms of CBOs for PFM and trade. Such an approach must involve a multi stakeholder approach to resource management planning, as well as close cooperation with the government to ensure a suitable policy environment (Ensermu&De Stoop, 2007).

Ethiopia is confronted with rigorous environmental problems, which are manifested in soil erosion, desertification and general loss of productive potential in the rural areas. These causes are the dominant factors for deforestation and PFM can contribute for the conservation of natural resources particularly forest. That is why internationally supported programmers focus on the sustainable management of resources to increase food security (Wood & Bekele 2009).

"Some statements made by PFMP staff concerning the causal links between poverty and environmental degradation are presented as fact when they are clearly complex and contentious [including the argument that (project) investment in diversified livelihoods is essential to ensure SFM, rather than to address poverty]. It is important to be accurate in making assertions concerning the different impact of forest dependent poor and other richer households have on resource condition". This means, the way PFM treats the local community should incorporate the system that they get alternative income generation and also should include all parts of the society including riches. The life of the people living around forest determines the degree of deforestation that if they have alternative income, they preserve it and vice versa (PFM unit, 2005).

In the implementation of PFM concerning bringing change of life of people, there is an expectation that it can bring substantial benefits in terms of livelihood security and poverty reduction, as well as providing important indirect benefits to the poor in terms of improved local governance and empowerment. At the same time, there is growing concern that PFM approaches may not be as pro-poor as they could be and that, in some cases, poor people may be actively disadvantaged by PFM initiatives. It is recognized that many programs supporting co-management and community based management of forests have outcomes that are not positive for the poorest elements of society. So, from this it is possible to say that the project of PFM

should think of the life of people living around or in the forest that there must be peaceful relationship between the people and forest (Girma&Tadesse, 2004).

CHAPTER- THREE

3.Research Methodology

There are qualitative and quantitative research methods. But this study employed a qualitative research method to explore problems of implementing Participatory Forest management strategy in Oromia Forest and Wildlife Enterprise, Finfinnee branch, SuubbaaSabbataa district at Suubbaa forest. Qualitative research is characterized by its aims, which relate to understanding some aspect of social life, and its methods which (in general) generate words, rather than numbers, as data for analysis. There are a wide variety of methods that are common in qualitative measurement. In fact, the methods are largely limited by the imagination of the researcher. Few of the more common methods are Participant Observation, and Direct Observation and interviewing (Michael Quinn Patton & Michael Cochran, 2002).

To illustrate each method, it is better to start with Participant Observation that it is the method which requires the participation of the researcher in the culture or context being observed. Participant observation is a qualitative method with roots in traditional ethnographic research, whose objective is to help researchers learn the perspectives held by study populations. The literature on participant observation discusses how to enter the context, the role of the researcher as a participant, the collection and storage of field notes, and the analysis of field data. It often requires relatively long period of time of intensive work because the researcher needs to become accepted as a natural part of the culture in order to assure that the observations are of the natural phenomenon. This means the researcher is expected to internalize the issue of the particular target group. (Guide Module 2, Participant Observation, unpublished).

The other one is Direct Observation in which the researcher doesn't typically try to become a participant in the context. 'Employing direct observation as an effective assessment tool requires consciously using, and recording, what we see, hear, and smell to help shape our understanding of a situation or a problem' However, the direct observer does strive to be as shy as possible so as not to bias the observations. Second, direct observation suggests a more detached perspective. The researcher is watching rather than taking part. Consequently, technology can be a useful part of direct observation. For instance, one can videotape the phenomenon or observe from behind one-way mirrors. Third, direct observation tends to be more focused than participant observation. The researcher is observing certain sampled situations or people rather than trying to become immersed in the entire context. Finally, direct observation tends not to take as long as participant observation. For example, in case of problems of implementing the participatory forest management strategy of the enterprise, the researcher can perceive through video or photograph from the archive (World Food Programme, Emergency Food Security Assessment Handbook, 2009 unpublished).

The third method of qualitative method is unstructured interviewing which involves direct interaction between the researcher and a respondent or group. 'Unstructured interviewing is recommended when the researcher has developed enough of an understanding of a setting and his or her topic of interest to have a clear agenda for the discussion with the informant, but still remains open to having his or her understanding of the area of inquiry open to revision by respondents'. It differs from traditional structured interview in several important ways. First, although the researcher may have some initial guiding questions or core concepts to ask about, there is no formal structured instrument or protocol. Second, the interviewer is free to move the conversation in any direction of interest that may come up. Consequently, unstructured

interviewing is particularly useful for exploring a topic broadly. However, there is a price for this lack of structure. Because each interview tends to be unique with no predetermined set of questions asked of all respondents, it is usually more difficult to analyze unstructured interview data, especially when synthesizing across respondents (Cohen D, Crabtree B. 2006).

Another research method is quantitative that it refers to the systematic empirical investigation of social phenomena via statistical, mathematical or numerical data or computational techniques. The objective of quantitative research is to develop and employ mathematical models, theories and/or hypotheses pertaining to phenomena. The process of measurement is central to quantitative research because it provides the fundamental connection between empirical observation and mathematical expression of quantitative relationships. Quantitative data is any data that is in numerical form such as statistics, percentages, etc in layman's terms, this means that the quantitative researcher asks a specific, narrow question and collects a sample of numerical data from participants to answer the question. The researcher analyzes the data with the help of statistics. The researcher is hoping the numbers will yield an unbiased result that can be generalized to some larger population. Qualitative research, on the other hand, asks broad questions and collects word data from participants. The researcher looks for themes and describes the information in themes and patterns exclusive to that set of participants. For my research, I preferred the qualitative method of research that it helps me to understand and identify the issue raised as mentioned above (USC University of southern California, 2010)

3.1. Sampling procedure

There are many sampling procedures that have been developed to ensure that a sample adequately represents the target population. A few of the most common are: Simple Random Sampling in which every individual in the target population has an equal chance of being part of the sample. In this Simple Random Sampling, the whole kebele adjacent to the Suubbaa forest are included as a sample and I selected 35 individual respondents from all kebeles who are proposed to be the member of PFM. From all people who are supposed to be the member of this strategy, 35 of them are selected using simple sampling technique for the study. It is believed that the project approach and activities implemented in all population are similar and the selection and inclusion of 35 members is representative. Moreover, the selection of these 35 members is feasible from time and cost perspective (Katrina A. Korb, 2012)

3.2. Data Collection Tools

‘Qualitative researchers typically rely on four methods for gathering information: (a) participating in the setting, (b) observing directly, (c) interviewing in depth, and (d) analyzing documents and material culture. These form the core of their inquiry the staples of the die. To start with Participant observation, I use to stay with the community and having notes and collect data. Direct observation refers to the following of the facts through audio visual and photography achieves. I use to analyze the videos and photographs took during discussion and demarcation of the forest under the PFM cooperation in administration in collaboration with the Oromia Forest and Wildlife Enterprise (Tilley, S. A. 2003).

There are also questionnaires for the sample population on the implementation of Participatory Forest Management which can give clue for the researcher. Similarly, I used the

unstructured interviewing to collect data. In this process I am free to move the conversation in any direction of interest that may come up. This interview focused on the understanding of the individuals from their facial expressions (Tilley, S. A. 2003).

3.3. Data analysis method

‘The process of evaluating data using analytical and logical reasoning to examine each component of the data provided.’(Business Dictionary) .Data analysis is the process of extracting useful information from the given data series, that will be useful in taking important decisions. Data analysis methods help us to understand facts, observe patterns, formulate explanations, and try out hypotheses. Data analysis is defined as a practice in which, unorganized or unfinished data is ordered and organized, so that useful information can be highlighted. It involves processing and working on data, in order to understand what all is present in the data and vice-versa(Business Dictionary)

CHAPTER FOUR

4. Findings of the study

Among 35 respondents of the sample PFM members, 24 of them are male and 11 of them are female. When I come to age, 23 of them are above 30 and less than 45, 6 of them are between 20 and 27 and six of them are between 28 and 30. Among the males one, 23 of them are married and 1 is single. Among the females respondents 8 of them are married and the rest 3 of them are single.

Among the 35 sample respondents of the proposed members of PFM strategy around Suubbaa forest, 22 of them responded that they know the advantage of forest that they utilizes it as means of survival. On the other hand, nine of them responded that the forest itself is threat for them that the government will move them from their fatherland to protect it. They also think that it better to extend their farm land by devastating it because of overpopulation. The rest four of them responded that they know the advantage of forest that it is umbrella for them and their animals but due to poverty they prefer devastating the forest for survival.

Forest Coverage

The respondents on this question responded in three ways. The first, 19 respondents responded that the concession of the forest around Suubbaa is in a decreasing order. But 10 of them responded that the forest coverage around Suubbaa has no change and six of the responded that there is no change they perceive on the concession of forest around Suubbaa. As observed from the facial expression of most of the respondents, they responded not the real observation fearing that the government may take them away from the forest if they responded that it is in decreasing order. Among those who responded that it is in decreasing order, 11 of them reasoned out that searching for farm land is the cause of forest reduction and 4 of them justified the

decreasing of forest around suubbaa is mainly caused by lack of awareness of the local community. But 4 of them responded that the forest coverage of Suubbaa forest is decreased due to the mistreatment of the governmental bodies on the local community particularly during the last two governments' era (Hailesillase and Derg).

PFM concepts of the respondents

Among the sample respondents of proposed members of PFM around Suubbaa forest, 13 of them responded that they know the PFM strategy that it is the means to empower them in preserving and utilizing it in collaboration with the Oromia Forest and Wildlife Enterprise. On the contrary, eighth of them responded that they know the PFM strategy that it is the means to have absolute power to keep and utilize it without any interference of the government body. They explained that they have been told by the NGO experts that the forest will be them and utilize it as they want. Similarly another confusion that 11 of them responded that they know the PFM strategy as it is the strategy of the government to displace them from their land through this strategy. They related this practice with the experience during the Derg regime that many of their relatives are displaced from "Meexxii" to the then Guntutaa, Oborsaa, Markos, and Roggeekebeles due to this forest though it was not saved.

On this issue another respondents who are nine in number responded that they know the PFM strategy that it is the most important means of conserving natural resources. The forest particularly is decisive that it is because of the existence of forest that we live here. Otherwise, we can have the chance of being displaced like the people of Harargee. They explained also their fear that this strategy may not be successful because of the poor concentration of the concerned body related with corruption.

Another two of them responded that the PFM strategy is perceived as a means of making individuals to utilize the money from donors and they have doubt though they have knowledge of this strategy. Another two respondents responded that they totally don't know the PFM strategy and simply attend the discussion of its establishment. All of them expressed that those who don't concerned about the forest participate on the PFM discussion if there is payment from the NGO and this is also indicator of corruption on the establishment of PFM strategy.

Among the respondents of the sample population, 20 of them responded that the NGO experts discuss with them about the establishment of PFM strategy. The other eighth of them responded that the NGO experts and the OFWE experts interchangeably discuss with them about the establishment of PFM strategy though they mostly attend when the NGO experts come because they pay them daily allowance. But four of them responded that the Walmaraa district officials discuss with them about the establishment of PFM at Suubbaa. Another three respondents responded that they don't know who they are.

The response of the respondents on the part usually participates on the discussion is discussed as follows. Among the sample respondents 17 of them responded that the community living around forest participates on the discussion on establishment of PFM strategy. While they respond to the questioner, they have fear to tell exactly who participates on the discussion particularly when there is payment. The other eighth respondents responded that it is the Walmaraa district officials who permanently participate on the discussion as they know the day where there is payment. From their hidden expression it observed that they are not happy with the participation of the people who is not concerned with the issue. On the contrary, the rest of 10 of the sample respondents denied that they don't know the parts of the participants come to

discussion especially when there is payment from the NGO. As observed from their expression they know those who come to discussion purely for payment but there is fear to express this.

The respondents responded on the degree of their participation is discussed as follows. Among the respondents of the sample population, 12 of them responded that they always participate on the discussion to establish PFM strategy. But 15 of them responded that they participate on the discussion rarely because they perceive it as time killing. It is also observed that they have dissatisfaction on the payment that the NGOs pay more for those who are in the government structure and they have doubt that they never get for the amount of money they put their signature. The rest 10 of the respondents responded that they participate on the discussion when they feel comfort on the process of discussion. This may be the fear that they never want to express that they participate when they realized that there is payment though they didn't say word by word.

These sample respondents responded that on the question of the contribution of discussion too establish PFM in different perception. Among these sample respondents, 13 of them responded that it has contribution in preserving forest. They tried to strengthen this idea saying that it is the means to have absolute power on the forest. This may be the way the NGO experts misled the society to get active participation as it is heard that some of them misled them saying that this forest will be theirs. Another 11 of them responded that it has advantage in protecting the forest around Suubbaa that it is in a risk condition that it may cause for the worsen situation seen in DirreeDaawaafive years ago that there was serious flood caused by deforestation which was resulted in death of hundreds of people. These parts of the respondents are seen that they really want the protection of forest though they haven't confident on the parts of the government who performs it. Though they don't want to express it is observed that they

claim OFWE's delayed to accomplish the process and sign the agreement. But nine of the respondents responded that this establishment of PFM strategy doesn't contribute for the protection of forest. They are perceived that they have idea that the government may have the idea of displacing the community from their land. This is the understanding through observation of the researcher. Generally there is no clear understanding of the strategy in all of the proposed members of PFM in uniform way.

From this, it is possible to say that those experts of NGOs misled them saying that this forest will be theirs and they will be decisive without any interference. But the fact was that PFM is empowering the local community in protecting the forest and create sustainable utilization which contribute in economical development of the local community in particular and the country in general. So awareness creation must be the responsibility of the Oromia Forest and Wildlife Enterprise's experts rather than the NGOs'.

Traditional knowledge and advantage of irrigation to preserve forest

Among the sample group of proposed PFM members, 16 of them responded that the traditional knowledge of the community is totally ignored. 12 of the respondents responded that it is partially included that there is one elder man who was invited once on the discussion. The rest 5 of them responded that there is communication gap between the local community and the facilitators especially those of the NGO. Another two of them responded that the facilitators as a whole don't know the culture of the Oromo people. They quoted that "Jarrisafuuhinqaban", meaning they don't know "safuu" of the Oromo people that everything related to the forest is 'safuu'. "Safuu means the issues that the society considers as taboo, or that is not touched. The society expresses safuu as follows.

"Mukaolguddatumuruunsafuudha", -cutting the growing plant is safuu (taboo),

"Mukaguddaagaaddisata'umuruunsafuudha",-cutting a big tree is safuu (taboo),

"Mukajalattirreenfatanmuruunsafuudha".-cutting a tree used for worshipping is safuu.

From the expression of the respondents, it is observed that those who facilitate this never associate such issues. This is observed that they don't know the position of forest in the Geda system of the Oromo people around Tuulamaa and the local community is dissatisfied with the discussion though there is no oral expression of this.

The respondents responded on reason of deforestation in different manner. Among the respondents, 17 of them responded that they think people destroy forest purely due to lack of resource to satisfy their basic needs as there is no alternative of income generation except the old age agriculture. Other respondents, nine of them responded that the people destroy forest because they don't have enough knowledge of forest beyond their daily needs like fuel wood and searching farm land. Similarly, six of them responded that as their perception, people destroy forest due to the mistreatment of the government official when they use it especially during the previous governments' eras. Two of them responded that they never want to express the reason. They used the Oromo proverb:-

"Waanjennuhinbeeknaa, akkattijennuwallaalle".

This is literally meant that we have what to say but unable to say it. From this it is observed that they are dissatisfied with something related to forest and its utilization.

Besides, the land loses its productivity because they utilize it since they have been created here.

Another issue that is raised here is that there is no intensive agriculture such as irrigation, using fertilizer which is fair in terms of price to make the people to get more products within the

limited land. Similarly if there is irrigation for the people can get high production from the limited land better than producing crops. Another issue raised is that they related the deforestation with the denial of traditional knowledge of the society by parts that facilitate the PFM discussion.

These sample population of Proposed PFM members also responded for the advantage of irrigation in preserving forest as follows. Among 35 proposed members of PFM strategy, 16 of them responded that they know the advantage of irrigation in preserving forest. They see the people who use irrigation stopped deforestation for their daily life except some attempt of collecting fire wood which is not as critical as those who depend on forest for daily life both searching farm land and selling wood taking to the nearby market. Another 11 of them responded that they don't know the advantage of irrigation in preserving forest in particular and natural resources in general. They said that it is not only the matter of scarcity of resource that leads the people to deforestation rather there must be attitudinal change. This is visible in some of the people who have the exposure of irrigation but still devastate forest though it can save the majority of them. Similarly, another nine of them responded that though they know the advantage of irrigation to preserve forest, they don't have hope on the concerned body that is expected to develop this irrigation.

Government role to divert the attention in deforestation

Among the respondents of the sample population, 17 of them responded that there is no attempt from the government to provide them chance of using irrigation. 9 of them responded that there is irrigation in their area which is applied 40 years ago though there is scarcity of water. The rest 9 of them responded that the Oromia Forest Wildlife Enterprise of Finfinnee branch promised to provide them apple to change their life but didn't applied. It is observed from the expression of them that they have dissatisfaction on the branch. The people in this kebele have neither farm land nor place for irrigation simply struggle with the guards by taking forest for their daily life.

The respondents responded on the alternative income to divert attention from deforestation in different ways. Among the respondents 23 of them responded that the government should search the best strategy that can make them be beneficial without deforestation. They recommended that it will be good if modern way of producing honey, facilitating irrigation in all parts of the society living in and around forest. Another issue they raised is that the income from the tourism on weekends should be given for the society as a means of income. Another 12 of the respondents responded that there should be animal fattening for them by the government in the form of loan. From their facial expression, it is observed that the local community claimed on the revenue collected from tourists on the weekends that the Oromia Forest and Wildlife Enterprise collects.

Respondents knowledge of PFM

The five proposed PFM members responded that it is nearly four years since they have heard about PFM. This means they have some concept of PFM that they tell clearly the advantage of PFM to protect forest and guarantee their income from the forest directly or indirectly, the productivity of land will increase if the forest is protected using this strategy though the progress is not active. But they have doubt that this project will cease and nobody comes to us either from the OFWE or from GTZ.

Four of the respondents responded that they don't have hope from the establishment of this strategy. They tried to justify this saying that it was only the GTZ experts who continuously discuss with us and after that NGO stopped coming here, no body discuss with us about this strategy. Another six of them responded that this strategy is done in the form of mobilization seasonally. So, it lacks sustainability. Among the sample members of PFM for this interview, two of them responded that they have six and seven children respectively. Similarly, three of the responded that they have five, six and seven children each. The rest six respondents responded that they have seven, eight, eight, nine, five and four children each.

On the contrary, five of the interviewees responded that they don't have land of their own; rather they use the land by taking rent from others. Three of the respondents responded that they have few plot of land which doesn't give meaning for farming. Two of them responded that have land which is enough only for quarter of a year to feed their family.

On the productivity of the land they have All of the respondents responded that their land's productivity is in a decreasing manner that the land became old. They expressed with their native language which better express their feeling" laftidulloomteejirti" They also told me the reason saying that since our land is on the tip of the mountain, it easily vulnerable for erosion.

Almost all of them responded that their land is not conducive for irrigation since there is no water for this purpose. They also told me that there was excess water before the establishment of this wood factory and after this factory devastated the forest for the input the factories and this leads the spring water to become dried. This was serious during the eras of H/Silase and Derg governments. But, now days, the factory never consumes the natural forest and may be better than the previous two governments. On the question of their experience producing vegetables during rainy season, the majority of them told me that they don't have an experience of using vegetables and don't know whether their land is good for vegetable or not. But few of them told me that they used to harvest potatoes during summer or rainy season.

CHAPTER FIVE

5. DATA INTERPRETATION

According to the data finding of sex combination of the proposed members of PFM, the majority of the members are male and females are given less emphasis, where as it is the females who suffers a lot in searching for fire wood and vulnerable for different harassments like being beat by the guards. But according to Birhanu,(2010) in literature review,forests are natural assets that contribute to household cash income, food security, reduced vulnerability, and improved well being through non-material benefits.So, the females are the majority of the society and they must be included in PFM strategy and the fact and the existing reality insuubbaa is far apart.

Similarly, the parts of the society who have frequent relation with forest, the youth are given less attention that it is the youth who participate in deforestation because of less farm land and less job opportunity. On the same way, as the data from Welmera administrative office those who are sentenced to jail related to deforestation are youngsters of 20-25.But what is done in Suubbaa to organize the proposed members of PFM ignore the energetic part of the society.

As the respondents responded, the experts of some NGOs often participate on the discussion to establish PFM strategy. But the Oromia Forest and Wildlife Enterprise, Finfinnee branch should have participate mainly on the discussion because the experts of some NGOs sometimes misled the people on the concept of this strategy. So, there must be responsible part to establish this PFM because it is the enterprise who will manage this strategy. This is because as information from the respondents, the NGO experts simply running with the budget gain from donors and forget it after the project faith out. In this process of running with budget, there may be information distortion on the concept PFM strategy.

The respondents of the proposed members of PFM responded that the forest coverage around Suubbaa is in a decreasing manner. The literature review on this area also says that the Suubbaa forest was around 20Km² and it is only 1330 hectares of land that remains as the data from Welmera Woreda tells us. So, what the respondents say and the written documents say is the same. Similarly, it is visible that the forest coverage is in a decreasing manner.

When I come to the PFM concepts of the respondents, the majority of them responded that they know this strategy that it is a means to empower them in preserving and utilizing in collaboration with the Oromia Forest and Wildlife Enterprise. On the other hand there are some who perceive the PFM strategy to have absolute power on the forest which is dangerous for the sustainable development and utilization of forest. But, according to Terefe, (2003) PFM is inclusion of communities in the management of state owned or formerly state owned forest resources. There are also parts of the society who consider forest as a threat that they may be evicted because of forest conservation. So, the perception of the community around Suubbaa forest on PFM is distorted.

To fulfill the PFM strategy to conserve forest and wildlife, traditional knowledge of the people should be recognized as (Farm Africa, 2007) indicates. As most of the respondents responded that the traditional knowledge of the society is totally ignored. This may be related with the payment done by some NGOs who facilitates that the kebele and Woreda leaders run simply for payment rather than the accomplishment of the strategy. There is 'safuu' or taboo that protects the society from deforestation. For example there are safuu's to protect forest in the Oromo people like 'mukaolguddatumuruunsafuudha', meaning cutting growing tree is taboo. 'mukagaaddisata'umuruunsafuudha' meaning cutting a big tree serves as umbrella is taboo and others as indicated in the literature. For this, the Abbaa Gadaas or Gadaa leaders, elders, Qaalluus

must be given recognition and incorporated in the process of PFM establishment. That is why it considered as important to incorporate the traditional knowledge in establishment of PFM strategy. So, what literature says about the indigenous knowledge and what is observed is not similar and it may be one of the challenges of establishment of PFM strategy.

When we come to advantage of irrigation, most of the respondents responded that it has advantage in preserving forest. According to (Ensermu and Stoop, 2007) there must be NTFPs like honey; forest coffee and other benefits out of forest can generate income and help in conserving forest and irrigation can also be one alternative to divert the people from deforestation. The respondents around Suubbaa forest agreed with this idea that they have practice of some kebeles who use irrigation and their life became better in addition of attention change from deforestation. But as seen practically, there is fewer attempts to develop irrigation though the literature and the respondents speak similarly on this alternative.

Another issue raised in this paper is that the attempt of Ethiopian government to divert the attention of people from deforestation. On this issue, the respondents responded that the Finfinnee branch of Oromia Forest and Wildlife Enterprise backed out from the promise of distributing apple for the people living around Suubbaa forest. Similarly, the community living around Suubbaa forest has dissatisfaction of the revenue collected from the tourist attraction in the weekends. Literature also encourage alternative income generation to preserve forest and the practice around Suubbaa forest is opposite of this. So, there is gap in finding alternative income generation for the people to act friendly to forest.

Another issue that is threat for the forest is population growth. This is really the main cause of deforestation as the respondents responded that they have 6 to 7 family members as average. This is related with searching of farm land as the population increase from time to time. In literature, according to (Alemtsehay, 2010) One of the factors for the diminishing of natural resources is over population that resulted in unbalanced utilization of the forest and its resources. Similarly, what is seen in the society around Suubbaa forest is the same that if the children are many and they need marriage, then they need farm land which forces them to clear the forest. So, the responses of the respondents indicate this fact. There must be job opportunity equivalent to population growth or other means to control population growth to conserve the remaining forest.

Generally, the issues raised under this title are the parts of the society who are consulted in the establishment of PFM strategy and the women and the youth are the main target group who involve in the process of deforestation because of their responsibility to prepare food for their children (women) and because of lack of farmland (youth). But the real process of PFM establishment around Suubbaa forest is opposite of this fact. On the other hand, it is the NGO experts who frequently involve in the discussion of PFM establishment but the responsible one is the Oromia Forest and Wildlife Enterprise. The issue of forest coverage is in a decreasing manner while because of the ineffectiveness of establishment of PFM strategy. The issue of recognition of indigenous knowledge of the local community is treated and it is not on the best track to ensure the conservation of forest. In the same way, it is population growth that activates the deforestation and the right measurement is not taken and need immediate action to conserve forest and alternative income generation is mandatory in the process of PFM establishment.

CHAPTER SIX

6. CONCLUSION AND RECOMMENDATION

6.1. CONCLUSION

According to the project finding of the sex combination in the proposed PFM members, the participation of female is given less emphasis. But as literature shows us, it is females who participate in searching fire wood and have contribution in deforestation. When range of age is detected the majority of the proposed PFM members are above 30 and on the contrary, it is the youngsters who participate on deforestation .This may be because the youngsters have no land and involve in clearing forest searching for farm land. Similarly it is very important to bring attitudinal change on the younger generation than older generation to save the natural resource in general and forest in particular. As data from the Walmaraawereda indicates, the majority of the individuals who are in jail related to deforestation are youngsters and the concerned body to establish PFM strategy didn't realize it. From this it possible to say that the youngsters who can save the natural resource are not given attention and on the contrary, it was given for the olds and adults. So, the exclusion of the youngsters from the conservation of natural resource can't be fruitful. During the questioner process, it was observed from their expression of non verbal communication; they have little confidence on the concerned body to establish the PFM strategy and save the forest and improve their life.

As data organized on the issue of knowledge forest of the people living around Suubbaa forest indicates, the majorities of the respondents know the advantage of forest but utilize it because of survival. The rest of the selected sample population from 35 individuals, nine of them

said that though they know the advantage of forest, they consider the forest as treat that it may evict them from their village using bench mark the activities done during the Derg regime. They relate it with experience of Derg in which many people were forced to be settled in the nearby kebeles. From this it is possible to conclude that there is lack of awareness creation there is extreme poverty that forces the people to devastate forest.

According to the finding of this project on the understanding of the size Suubbaa forest, majority of them know that it is in decreasing manner from time to time. These parts of the society justify the reason for destruction is mainly caused due to the mistreatment of the governmental bodies on the local community particularly during the last two governments' era (Hailesillase and Derg).But few of them responded that there is no change on its size and some few said that they don't know whether it is in decreasing or increasing manner. As observed from the facial expression of most of the respondents, they responded not the real observation fearing that the government may take them away from the forest if they responded that it is in decreasing order or if they react truly their understanding. From the responses of the respondents, it is possible to conclude that for those who said it is decreasing, they know that they are doing the fallacy against nature as a society around the forest. This may be because of lack of resource to utilize. On the contrary for those who said no change on the size of forest, they said deliberately and there is lack of awareness creation on the natural resource. Generally, there is lack of awareness creation on the society and lack of confidence on the community that the resource is theirs.

Another issue that is concluded is that around 40% of the proposed members of PFM know the PFM strategy that it is the means to empower them in preserving and utilizing it in collaboration with the Oromia Forest and Wildlife Enterprise. On the contrary, some of them

misunderstood the objective of PFM that they consider it as a means to have absolute power to keep and utilize it without any interference of the government body. This interpretation is because of the experts of some NGO mislead the society that the forest will be theirs. Another confusion of some individuals is that they understood the PFM strategy as it is the strategy of the government to displace them from their land. Similarly, few of them understood the PFM as a means to get payment on the day of discussion with local and international NGOs. Sometimes, they are not volunteer to come to discussion if the payment is not issued. From the above different understanding of the society about PFM, it is possible to conclude that the experts of the NGOs mislead them and that of the OromiaForest and Wildlife Enterprise experts tried to give better understanding for the society.

Similarly, those who facilitate the PFM establishment is discussed by the respondents that more than 57% of them responded that the NGO experts discuss with them about the establishment of PFM strategy or facilitate the discussion to establish the strategy. As observed from the data organized, there are also some who said that the Walmaraa district officials come on the discussion rarely. Very few responded that they don't know who facilitates the discussion to establish the strategy.

Another issue under this title is that the part who participates on the discussion of PFM establishment. On this issue, more than 50% of them show fear to exactly explain the part who participates on discussion particularly when there is payment from the NGOs. On the contrary, some of them responded that the walmaraa officials participate on the discussion when there is payment and never participate when there is no payment. There is also expression that they participate on the discussion when there is payment from the NGOs. From these expressions it is possible to conclude that not only the local community but also the leaders of the

Walmaraadistricts come only for payment. So, there is no awareness creation for the community as a whole. Similarly those who facilitate the discussion are experts of the NGOs and they are not concerned for the sustainable change of behavior rather they run with the temporary fund from the donors.

The degree of the participation on the discussion is also treated by the proposed members of PFM as they rarely participate on discussion because they perceive as killing time. This is also because of scarcity of awareness creation. Generally, the parts who facilitate, who participate on the discussion and the degree of the participation on the discussion lack clear direction and the concerned body didn't take the dominant time on discussion.

Concerning the traditional knowledge of the community, those who facilitate the PFM discussion ignored it. This is because those of the experts of different NGOs don't know the culture of the Oromo people. But the literature says including traditional knowledge of the local community is essential in preserving natural resources. So, this didn't carefully treat around suubbaa forest.

The reason for deforestation is lack of resource to feed their family as they don't have any alternative income generation except the old age agriculture. Similarly they destroy forest because of lack of knowledge of forest except for their daily needs like fuel wood and searching farm land. Another issue raised under this is the community destroys forest due to the mistreatment of the government official when they use it especially during the previous governments' eras. There are also few parts of the sample population who don't want to express their feeling due to fear of something as observed from their facial expression. The Oromo proverb they used: "Waanjennunibeeknaa, akkaijjennuwallaalle" indicates this.

As the alternative generation, the majority of the sample community knows the advantage of irrigation in preserving forest. They see the people who use irrigation stopped deforestation for their daily life except some attempt of collecting fire wood which is not as critical as those who depend on forest for daily life both searching farm land and selling wood taking to the nearby market. They also said that it is not only the matter of scarcity of resource that leads the people to deforestation rather there must be attitudinal change. This is visible in some of the people who have the exposure of irrigation but still devastate forest though they can get alternative income. The best experience in kebekles like BarfataaII and Barfataa I the particular places called Agooddoo and Roggee must be practiced in the kebeles adjacent to the Suubbaa forest. From this it is possible to conclude that the appearance of irrigation can save forest and the concerned body didn't give attention including those NGOs and governmental organizations who work a lot in implementing PFM.

As indicated in the literature, the population growth has its own impact in deforestation. Based on this, as responses from an interview shows the proposed members of PFM around Suubbaaforest, this population growth which is unbalanced with the existing resource can be one of the main causes for deforestation.

6.2. RECOMMENDATION

To minimize the problems of PFM implementation in Oromia Forest and Wildlife Enterprise (OFWE), Finfinnee branch of Suubba forest, the OFWE and other concerned bodies working on forest protection should perform the following:-

- During the discussion to establish PFM in Suubbaa forest, the crucial parts of the society who have direct relation with deforestation, women and the youngsters should be included. Because the women who participate on preparation of food and child care .so, those parts like OFWE and the NGOs working on PFM strategy have to consider the women and youth in its implementation.
- Awareness creation on the establishment of PFM must be given to the society that there are some parts of the society who considers forest as threat that they will be evicted because of the existence of forest. They associate the event took place during the Derg regime that there were people evicted from Wacacaa to the nearby kebeles. But the strategy available now is the establishment of forest friendly people and people friendly forest. This means there must be sustainable utilization of forest for the people living around it by protecting it from unnecessary utilization.
- The OFWE experts should involve in discussion to establish PFM strategy to protect the forest and the people should benefit from the forest in a sustainable way. But as information from the society indicates the experts of some NGOs mislead the people that they will utilize the forest independently without any interference.

- Oromia Forest and Wildlife Enterprise and other parts working on establishment of PFM should think of ways of creating alternative income generation like irrigation and intensive farming for the people living around forest to protect it.
- The traditional knowledge of the local community should be given attention to establish PFM around Suubbaa forest. Because the community has traditional knowledge of natural resource protection in a sustainable and reasonable manner. The society living around suubbaa forest (Oromo people) has safuu that saying cutting big and growing tree' safuu' taboo. This is because the society uses a very big tree as a holy place to solve conflict among the individuals or clans. Similarly, cutting growing or under matured tree is considered as killing human being. So, the implementation of PFM strategy should give special emphasis for the value of the indigenous population.
- The population growth has its own impact on deforestation. The OFWE and other parts working on establishment of PFM such as Oromia Health ,Women and Children Affairs and Education Bureaus should give due attention in family planning to protect forest.

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