

**PARTICIPATION OF LOCAL PEOPLE IN THE
CONSTRUCTION AND MANAGEMENT OF
CHAUTARA IN POKHARA METROPOLITAN-16**

A Thesis Submitted to the Faculty of Humanities & Social Sciences,
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LETTER OF RECOMMENDATION

This is to certify that **Mrs. Ashima Thapa** has completed this dissertation entitled **“Participation of Local People in the construction and Management of Chautara in Pokhara Metropolitan”** under my supervision and guidance. I, therefore, recommend and forward this dissertation for final approval and acceptance by the dissertation committee.

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LETTER OF ACCEPTANCE

This dissertation entitled “**Participation of Local People in the construction and Management of Chautara in Pokhara Metropolitan**” submitted to the Department of Anthropology, Tribhuvan University, Prithvi Narayan Campus, Bagar, Pokhara by **Mrs. Ashima Thapa** has been accepted as the partial fulfillment of the requirements for the Degree of Master of Arts in Anthropology by the undersigned members of the dissertation committee.

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"Participation of local people in the construction and management of Chautara in Pokhara Metropolitan -16." has been prepared in accordance with the rules and regulations of the Tribhuvan University to the compulsory paper (S/A 508) of the second part of Master's Degree, Humanities in the Department of Anthropology, Prithvi Narayan Campus, Pokhara, Nepal. It is an attempt to explore the local people's participation in the construction and management of Chautara for the objectives of ecological, cultural and symbolic aspect.

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ABSTRACT

"Chautara" a popular Nepali word, representing the Anthropological study, at Pokhara metropolitan-16, for the purpose of attempting to describe multi aspects of ecological, cultural and symbolic interpretation of participation of local people in construction and management of Chautara at Pokhara metropolitan-16. Importance of Chautara is still reliable as before or it is useless or obstacle of development activities. This study has described the people's participation, beliefs, and values to construct the Chautara.

The broad sense of objectives of this study has been explore about local people's participation in the construction and management of Chautara and specific objectives are as following.

-) To find out the ecological, cultural and symbolic interpretation of Chautaras.
-) To find out the main cause of deteriorating Chautaras.
-) To find out the pattern of participation of local people in construction and management of Chautara.

This research study is framed theoretically within the concept of New-Evolutionism, cultural ecology, culture and symbolism and structuralism and functionalism. This research study is designed with exploratory, descriptive method. Interview, observation and case study technique are used to collect primary data where as key informants, references and internets are used to collect secondary data. The research study is focused on Chautaras, which are constructed and managed by local people's participation at Batulechaur and Lamachaur area of Pokhara metropolitan-16 and the basis of census with the selection of 42 Chautara's and local people who are involved in construction and management of these Chautara's directly or indirectly.

Chautaras has great significant value to manage local ecology and environment by using indigenous knowledge to construct Chautara, there are strong beliefs of altruism, willing to have son as well as protect the specific trees. After construction of Chautara, there are ritual of marriage" Prachistha" and tradition of "Dharma Sala" at the month of Baisakh.

Chautara is a symbol of family and responsibility. It is also symbol of law and justice as well as status and prestige of people at society. Being constructed in the public land main road sides, it is becoming the victim as well as obstacle of infrastructural development. Different variables like new tenure system of land, pressure of land and rising value of land have been caused the encroachment of land by the local elite political leader and other institution.

Changing of development concepts and practices the pattern of local people's participation in construction and management of chautara is changing. There is existence of conflict between construction and distruction of chautara.

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Glossary

Baisakh:	The first month of year (Bikram Sambat)
Bar:	Ficus benghalensis
Bisauni:	Stopping place for resting purpose for travelers, farmers, porters and walkers
Chautara:	A rectangular or circular shaped place, foundation resting above the earth surface, made by Individual or group of people to plant the scared trees.
Chautara chinne:	The construction of Chautara
Deurali Than :	The shrine place for temple for local goddess which is worship to protect against natural disaster.
Dhami-Jhakri :	A faith-healer.
Durga:	The supreme goddess of power sect of Hindu religion.
Ghat :	The place near the bank where Hindu death rituals are done.
Gufa or Gupha:	The cave
Jibre phul:	Hibiscus rosasinesis
Kapur :	Cinnamum camphora
Lakuri:	Fraximus thoribunda
Maulo:	The thick wooden stick or peg which is kept at the center of pond/ infront of Durga Temple.
Panchapallab:	The leaves of scared trees use in Hindu auspicious rituals.
Purkha:	Ancestor
Sammi:	Ficus benjamina
Shiva:	The Hindu supreme god of destruction
Shivalaya :	Temple of Shiva

LIST OF ABBREVIATIONS AND ACRONYMS

A. D.	:	Anno Domini
App	:	Approximately
B. C.	:	Before Christ
B. S.	:	Bikram Sambat
CBS	:	Central Bureau of Statistic
Fig.	:	Figure
VDC	:	Village Development Area