



Sawal Bahal

A Sweeper's Community

Kathmandu Field Work Report 2009

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Urban Ecological Planning (UEP)

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Introduction:

Introduction to Fieldwork

The 2009 Urban Ecological Planning group from NTNU was introduced to Sawal Bahal, Kathmandu through a variety of chance meetings and observations. There was a Dyola school that no longer hosted Dyolas in their student body, a water supply system initiated and run by what we had understood to be a slighted sector of Kathmandu society, youths attending private schools despite their parents' low income levels, a strong community leader who also happens to be the local representative of the Maoist party, adjacent neighborhoods with lingering discomfort towards lower castes, and a report on the area completed by fellow students back in 1988.

Making an attempt to simultaneously learn and explore participatory methods, the class surveyed their way through two neighborhoods in Kathmandu. Here we uncovered issues and changing trends in education, politics, and livelihood. From lingering social inequalities to extremely functional local community organizations serving basic urban needs, the picture that our research brings of Kathmandu is a set dynamic societies learning to cope with change and maintaining communal strength in the midst of tumultuous government instability.



Patan Durbar Square



New commercial building : Civil Business Complex



Making Traditional Brooms from reed



Hiti : Traditional water spouts at Sundhara, Patan



Machhapuchhre Peak from Annapurna Base Camp



Bouddha Stupa : World Heritage Site



Kantipath, Kathmandu : Heavy traffic, informal business.



Kathmandu from Swoyambhu hill, under mist of air pollution.



Dattatraya Temple in Bhaktapur



*Coexistence of Buddhist and Hindu votive structures at same site
Kankeshwori Temple premise*



Bamboo swing : Specially played in fifteen day long Dashain Festival

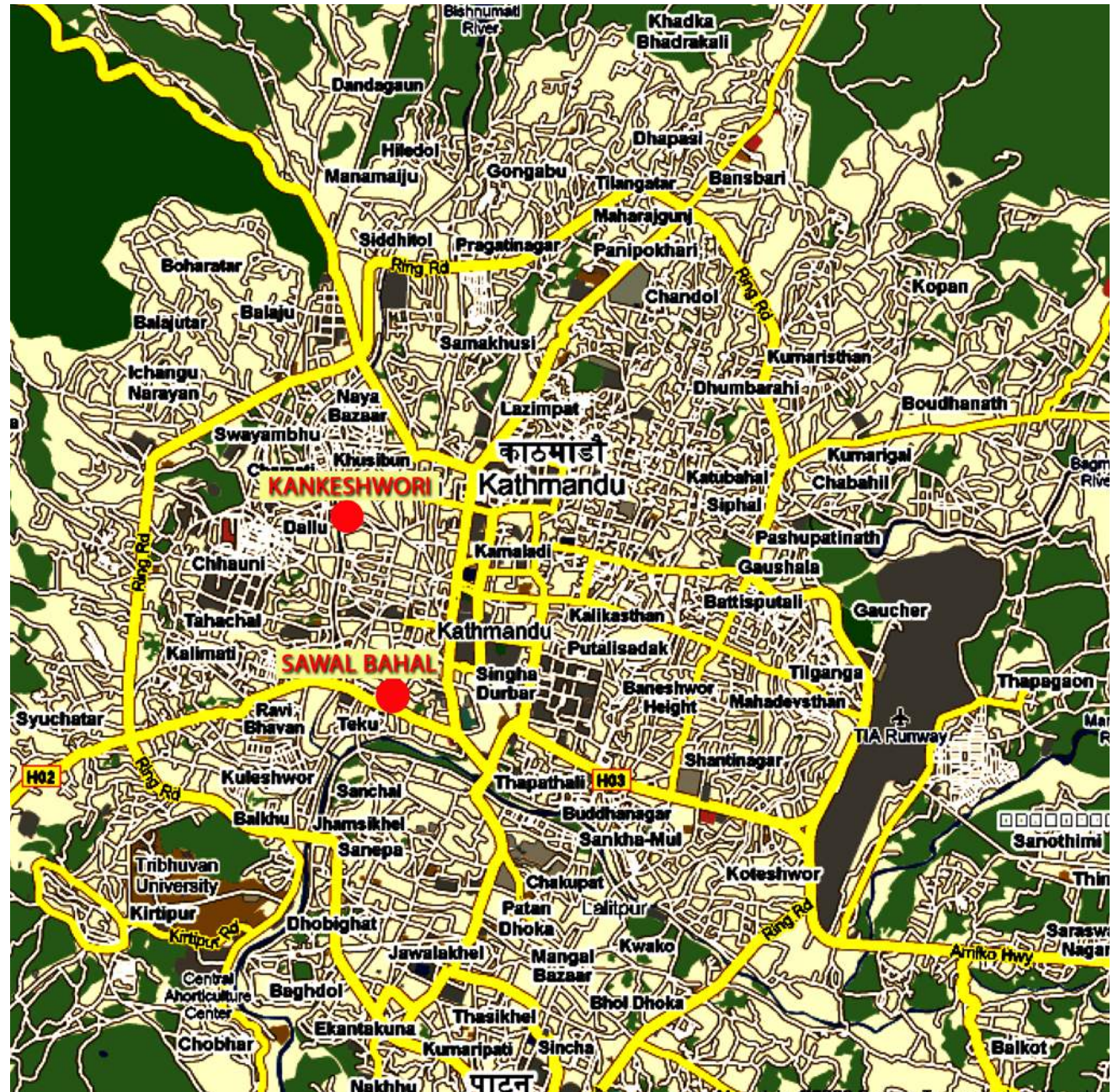


Introduction to Place:

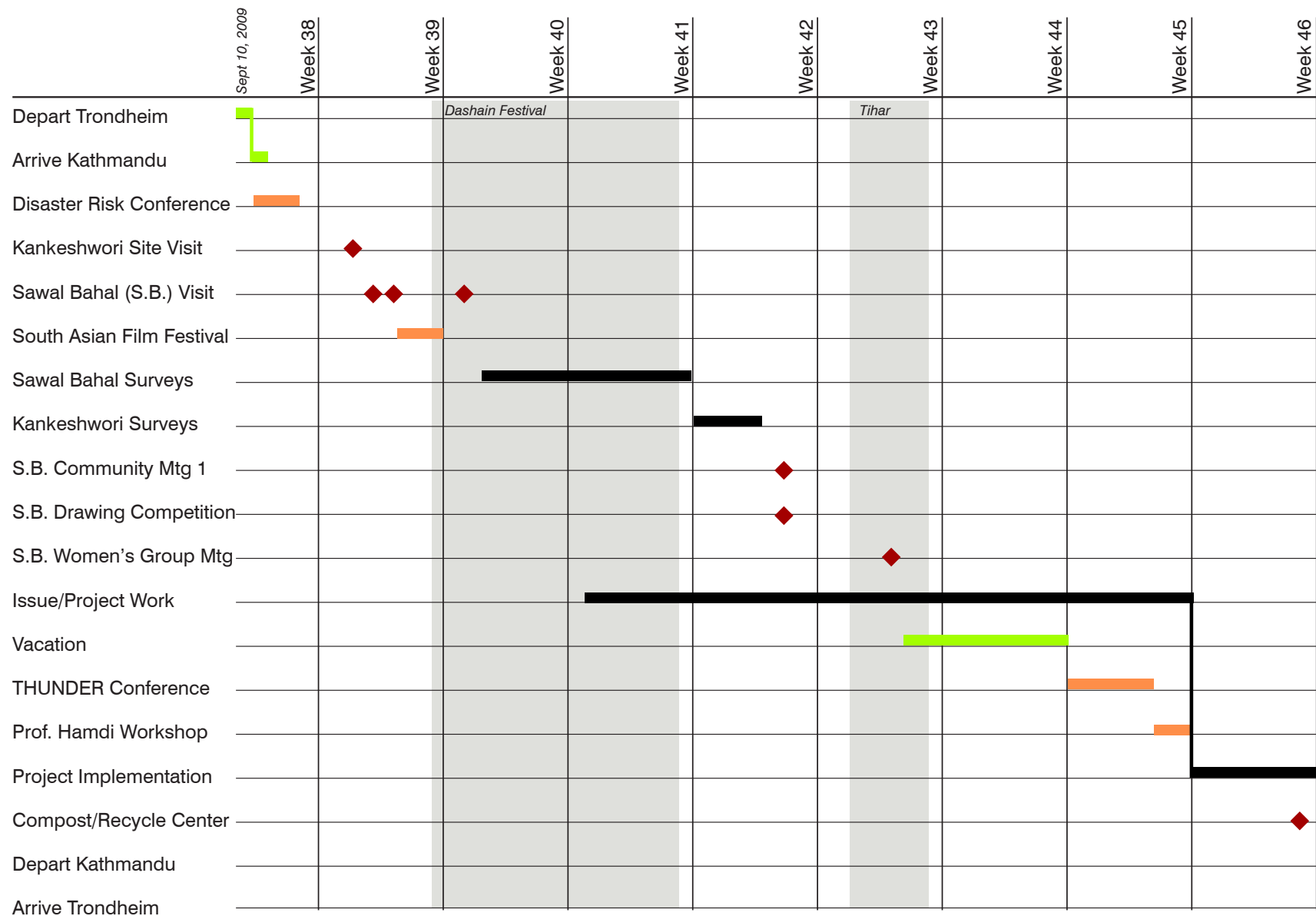
Kathmandu is in Nepal..

...and September of 2009 saw nine students of Urban Ecological Planning from the Norwegian University of Science and Technology arriving in Kathmandu for field work. This country in South Asia sandwiched between India and China was new to many of us, but would become our home for the next two months.

Kathmandu is the capital of Nepal, and is located rather centrally within the Kathmandu Valley. Our studies focused on two neighborhoods which were known from previous studies to house low income and traditionally low caste communities - Sawal Bahal and Kankeshwori.



Time Line of field work:



Time Line of Fieldwork Period

Our first days in Kathmandu held some walking tours to acquaint ourselves with the city. We visited courtyards, saw urban farmers, temples, and learned about Nepali planning and their traditional use of Hitis (traditional water spouts) and Patis (traditional buildings for rest). Throughout the field work, we would have trips around historic parts of the Kathmandu Valley, visiting Patan and Bhaktapur and many other World Heritage Sites of Nepal. Such trips were further accompanied by periodic lectures by Nepali and international professionals in planning and development work.

Disaster Risk Management Conference

One of the class' first programs was attending the Kathmandu Forum of a conference entitled "Bridging Conservation and Development for Sustainable Disaster Risk Management of Cultural Heritage" organized by Ritsumeikan University, Kyoto in cooperation with UNESCO Kathmandu, and Institute of Engineering, Tribhuvan University. This conference introduced us to the great risks that earthquakes pose to the heritage of Nepal and potential ways to mitigate damage from natural disasters.

South Asian Film Festival

For a background of culture on the larger scale, the class was fortunate to attend three days of the South-Asian Film Festival exhibiting documentaries. Altogether 35 documentaries were screened in two halls within Kumari hall at Kamalpokhari. Stories from seven of the South Asian Association for Regional Cooperation (SAARC) countries participated. The documentaries were very strong and covered sensitive issues. Through these films, context, problems and issues of South-Asian world were clearly portrayed.



Traditional Street : I Bahabahi, Patan



Children playing and walking in traditional courtyard



Rudravarna Mahavihar: A Traditional Buddhist Monastery



UEP group attending Film South Asia '09

Household Surveys and Community Meetings

Household surveys conducted in the neighborhoods of Sawal Bahal and Kankeshwori consumed much of the field work period. Meetings with pertinent local groups were interspersed to provide more input. From these surveys, many stories were learned and data was collected (see Data Collection and Analysis section of this report).

Dashain Festival

For the biggest holiday in Nepal, the class was invited to Gyanendra's home. There we enjoyed traditional Newari food and music, and were brought on a tour of his neighborhood in Patan. From this, we were able to experience the traditional Kathmandu townscape, especially surroundings characterized by old houses of brick in mud mortar and various urban elements such as hitis, ponds, stupas, monasteries and other antiquities.

Sawal Bahal Dyola School Drawing Competition

Working with the local government primary school in one of our case studies sites, we held a drawing competition. The competition allowed an avenue for getting input from the younger members of the community.

Vacation

During the class's week long vacation, the students dispersed into small groups to make travels through Nepal and experience more of the country outside of Kathmandu. Trips included trekking in the Himalaya Mountains and visits to cultural and religious sites.



Walking around Sawal Bahal



Drawing Competition : Student of Sawal Dyola Primary School explaining her awarded drawing.



Visiting a traditional Newari house in Patan.



Holiday Trek : Pristine Landscape

THUNDER Conference

The NTNU Students attended in the Trans-Himalayan University Network for Development Education and Research (THUNDER) conference. This conference presented many issues in the context of development, tradition, and ecology across Nepal and the Tibetan Autonomous Region.

Workshop with Professor Nabeel Hamdi

For two days after the THUNDER conference, a workshop was held by Professor Hamdi regarding Strategic Action Planning. The students attended this workshop as a supplement to the Method section of the coursework.

Project Implementation

The last two weeks of fieldwork brought a flutter of activity as project initiation and implementation took place. Physical upgrades were started for a local school, as described further in the Project Work and Implementation sections of this report.

Compost/Recycle Center Visit

Before leaving Kathmandu, the class sought other examples of community projects and development organizations. For this, we visited the Youth Corner Club located near our project site of Sawal Bahal which had a recycling and compost program which provided training and purchased recyclable items and locally made compost as part of a pilot program initiated by the Kathmandu Municipal Organization (KMC) and the Japan International Cooperation Agency (JICA).



Prof. Nabeel Hamdi in two days workshop



Community Recycle Center at Lagan Tole



THUNDER Conference

Stories from Kathmandu

Low Traditional Caste, Rising Educations

On an early visit to our project sites Sawal Bahal, our class met two cousins who were eager to use their knowledge of English and share a bit about their community. The eldest was named Sushma, and her family was one of the many Dyola - or sweeper - families in the neighborhood. Meeting Sushma was an interesting experience since the limited information we had about the people of this community had told us the Dyola caste was one of the lowest castes, formerly untouchables who are most subjected to discrimination and lack of education. Meeting these girls and learning their story show us that perhaps times and perception of caste is changing, at least in the Kathmandu context.

Both girls attend private schools - a costly option compared to the free government schools which are also local. The parents of Sushma's family have an income of 20,000 NRs and spend 4,000 NRs on education between two children. Sushma is in the 10th class, while her cousin is in the 7th - education to these levels is further noteworthy because in the past it was rare for low caste females to continue their education so far. It is further interesting because the 8th class level marks a typical end point - with large drop-out numbers common after this.

When asked, Sushma told us that only a couple members of her class out of 35 students are from the Dyola caste. However, she said she has not faced any problems due to her caste. The girls mentioned to me that there used to be more volatility in the neighborhood - cursing and yelling - but that now everyone gets along. Sushma Dyola expressed happiness about the current state of the neighborhood where she is growing up.

We also had opportunity to meet Sushma Dyola's mother. She was very concerned about the education of her children. They are living in one storey building. She told us that if she wanted she could spend money in expanding their house rather than sending the children to the expensive private school but for her, education of the kids was her first priority. She knew the value of education and wanted to fulfill the dream of her daughter to be a doctor. Despite being illiterate, her inclination towards education is really appreciable and should be an example for all the people of Sawal Bahal - a community where the early dropout rate from school is very high.

An Outsider Perspective on Sawal Bahal

Mr. Dangol is an original inhabitant of Gopha Tole, a Jyapu (farmer) neighbourhood next to the Sawal Bahal neighbourhood. He is one of the owners of a big open space behind Inar Pani Samuha water distribution place, north from the Sawal Bahal neighbourhood. He belongs to Jyapus caste group which is considered as the original inhabitants' group in Kathmandu with designated occupation - farmer. And Dangol is a sub-caste of the Jyapu who were traditionally land surveyors. They are relatively higher caste than inhabitants of Sawal Bahal. According to Mr. Dangol, there are 42 Dangol households. They have an important role as caretaker of the Pachali Bhairav Temple and in its festival. Mr. Dangol is a retired employee worked in Nepal Bank Limited. Though he belongs to farmers' caste, farming occupation is no longer his source of earning.

He was interviewed despite the fact that his house is situated outside the study area so as to get perspective of the Sawal Bahal community from outsider's view. Talking with him revealed different facts regarding the open land, inter caste relationships and other public facilities.



Sushma Dyola and her cousin



Farmer's vacant land behind the wall

Mr. Dangol took us into the open land through a narrow alley. The big chunk of land does not have any proper access - that is one of the reasons that it has been remained un-built upon. The land was originally in the ownership of his family - which then divided it into pieces among siblings and now there are more than 15 owners. After entering the plot we learned that one house has been already built to cater the family expansion. Some of the owners have already sold the land to outsiders.

On a question we posed to him about why they did not build houses on the land. Firstly, he said the house he has now is sufficient for his family. Later he also added 'who would build the house near them (Pode people – those of a low caste, formerly considered untouchables) and reside'. We asked if they still offer Gan Ki (Gan Ki are traditional offerings deserved by Pode people during the time of Eclipse) and his reply was, "they have become richer than us, what to say. These days they are earning good money doing the easiest job, just moving the broom little bit for a while and they receive good salary." He refused to talk much about Dyola people. "We don't have any reason to meet and work with them together - they are living in their own and we are in ours, we don't interfere each other," he expressed their indifference towards each other, continuing, "how can we interact with them, it is only now that people don't care about taking bath when they touch any Pode."

Beyond this, we spoke about several other subjects. About water supply, the farmers' community also has no municipal water supply for drinking. All the requirements are being fulfilled by purchased water from tankers. A government corporation supplies water for one hour in every alternative day, but the water is turbid - untreated and pumped directly from the newly built deep boring well. Regarding solid waste, the municipality's truck

comes regularly to collect garbage. They do not have to pay any fee for solid waste disposal as compared to the households of Sawal Bahal paying NRs 30 every month to local community disposal organizations.

A Migrant in Sawal Bahal

Ms. Magar migrated from Ramechap, (one of the remote villages in Nepal) with her family eight years ago. They own farmland back in their village and her father still goes there twice or thrice a year. Her village was underdeveloped with no good educational or transportation facilities, which was their main reason to migrate to Kathmandu. She also adds they were not able to do their work smoothly because of Maoist problems in the rural area.

In Kathmandu now, her family condition is quite good - her brother is working in Dubai and father has a good income in Kathmandu. They are renting their home in Sawal Bahal since the day they migrated, but she admitted to not liking the area very much. Her complaints were about the attitude and behavior of local people in the community. She thinks they only like to be familiar with their own caste people, maybe because of language (some of them only know Newari). She claimed that the people in the community once organized picnic, but they did not invite her and her family because they were migrants. Ms. Magar is 17 years old now but does not have any friends from Sawal Bahal - she wants to move to another place.

She explained to us that water is not as big of a problem in Sawal Bahal as compared to other parts of the city. However, even in Sawal Bahal two years ago, people had to go very far to get water. Ms Magar's parents, used to travel a lot in search of water. She agrees in this point that, the water provision may not be fully worked out, but adequate supply is possible only because of the good local community coordination.



Tall houses in Sawal Bahal crowding the public open space

Lal Purja and the Extended Family

Chini Maya Dyola, an elderly woman over 60, responded to us positively for our survey. We were happy with that gesture as that was the house we wanted to look through from the first day of our visit to Sawal Bahal. The house she lives in is one of the smallest houses in the area with two storey height and only one room in each storey. The ground floor is used as kitchen and the first floor as living space. The house has a small narrow open space in front with an exterior toilet at the side. This open space is used for washing, bathing purposes and also for the storage of water.

Chini Maya Dyola lives with her husband who is also over 60 years. He works in one of the government offices as Peon (helper) and earns around 6,000 NRs a month which is enough for their living according to her. They spend around 4000 NRs and save 2,000 NRs in a month. She also used to work in an office as sweeper but left only two months ago. She was in the service for 29 years and had to leave because of illness, a uterus problem.

The house they live in is inherited one. A tall, modern building lies next to it which is of her brother in law. Before, those two buildings were part of the same house. The land and house was divided and her brother in law built a new tall house in his part. But Chini Maya Dyola could not build a new house due to unaffordability, the interesting thing is, the back part of the house is still a part of the old house of brick and mud construction and they only added the front part with brick and cement construction. Though they own the land and house, the land certificate (Lal Purja) is in his brother in law's name. The old couple seems to be living quietly in their small old house, not having much interaction with the neighbourhood.

Migrants in Sawal Bahal

Normally the migrants in Sawal Bahal from India are from Samastipur, Bihar which is adjoining to southern Terai region of Nepal. The migrants from India mostly work as scavengers and street vendors. Some migrants have been staying here from 8 months to some 15 years. We had interviewed Pintu Podar aged 22, who has been here for 15 years. He came here with his parents when he was just seven years old, so he spent all his childhood here. He is doing scavenging work and he is staying alone here as all his family now lives in India. He is here to work and earn money. But he does not have plan to settle here. He wants to save some money then return to India and open a small shop there. This is the story of most migrants here. They make some money, send it back home to family members there.

There is a different story of Ram Sagar Podar, a migrant from India. He is in scavenging work and has a large family unlike Pintu Podar. He has a family of 8 members - a wife, one daughter and 6 sons, children aging from 1.5 years to 12 years. The whole family rely on the earning of Ram Sagar Podar who earns around NRs 8,000 a month with no savings. He has migrated from Bihar, India as he had small parcel of land which was not enough to live on. So, he came to Kathmandu with one of his relatives who had been working in Kathmandu for a long time. These stories are common for most of the migrants from India who come here for job opportunities due to poverty and lack of opportunities or hope for better opportunity here.



Migrant women sitting outdoor gossiping

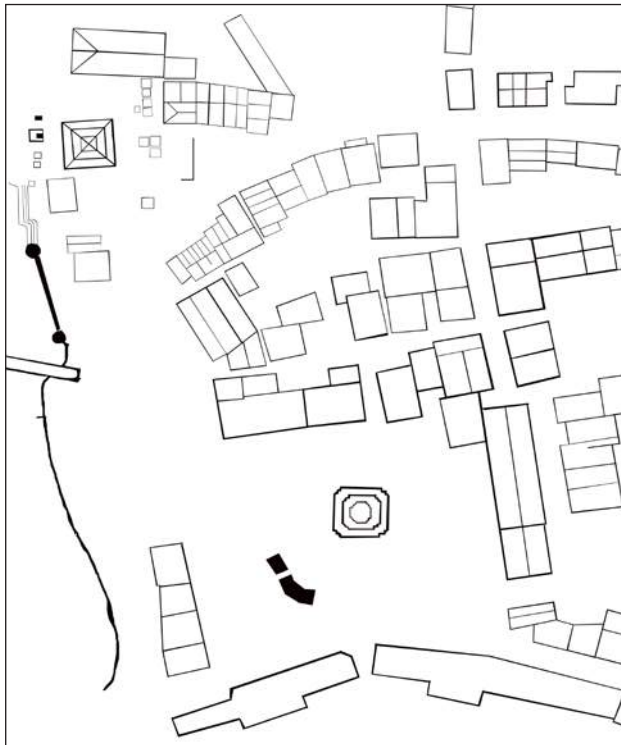


Migrant street vendor selling ice-cream

Data Collection:

Mapping Sawal Bahal and Kankeshwori

Our initial walk through of both project sites in Kathmandu quickly showed us how much the urban fabric had changed in the past 20 years. While we had place maps from the surveys done in 1988 and 1989 of Sawal Bahal and Kankeshwori, we soon realized that new maps would be necessary.



Map of Kankeshwori - based on 1988 report



Kankeshwori - Aerial Context View from Google Maps

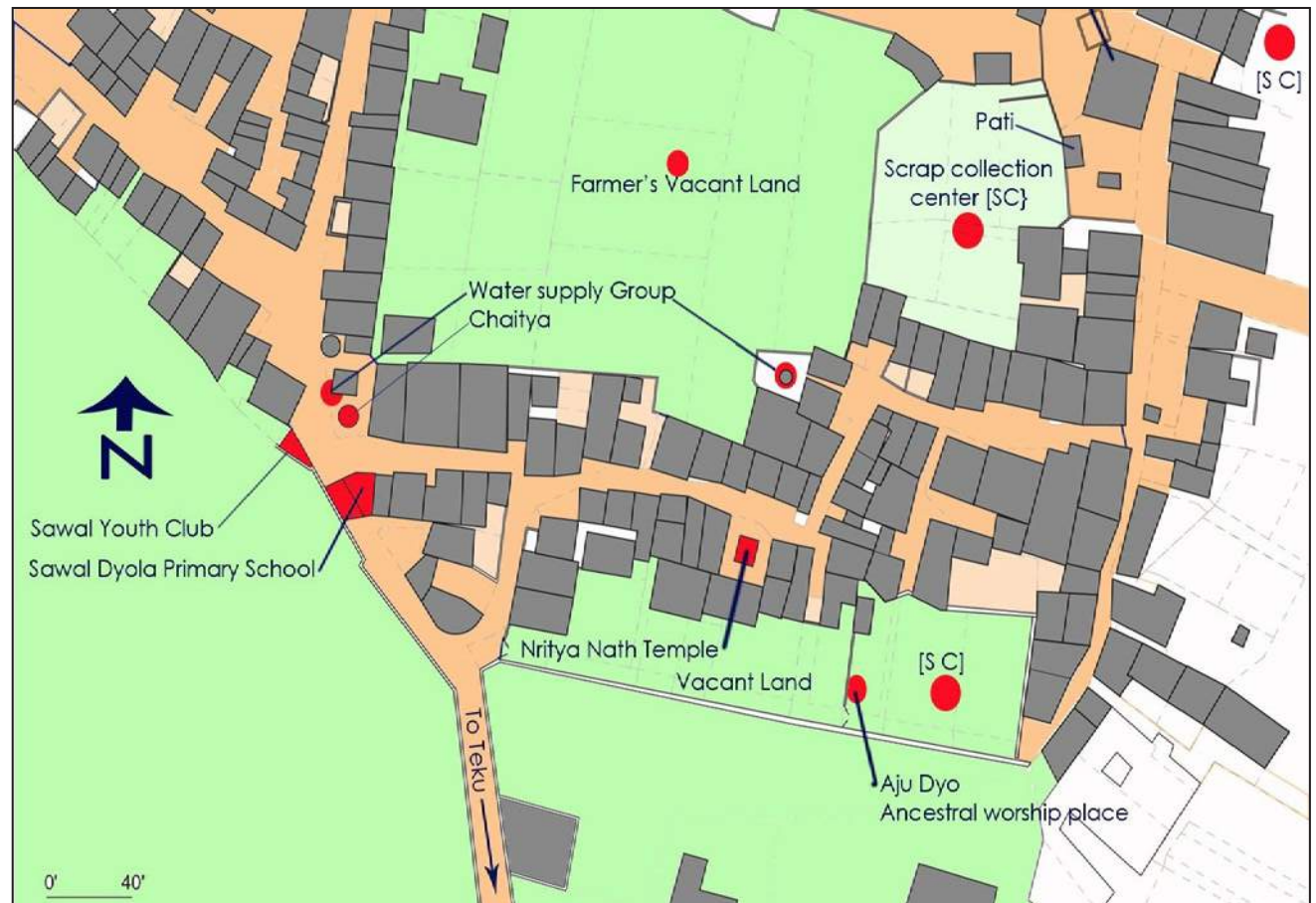
We collected the cadastral map of Sawal Bahal only to find that it also stands outdated. Field surveying and our two month experience lead us to the creation of updated maps for Sawal Bahal, as are located on the following pages - locating some of the important sites to the community and mapping a few of the issues (Open Land and Water Supply) which are further described later in the Findings and Project Work - Issues Discovered section of this report.



Sawal Bahal - Aerial Context View



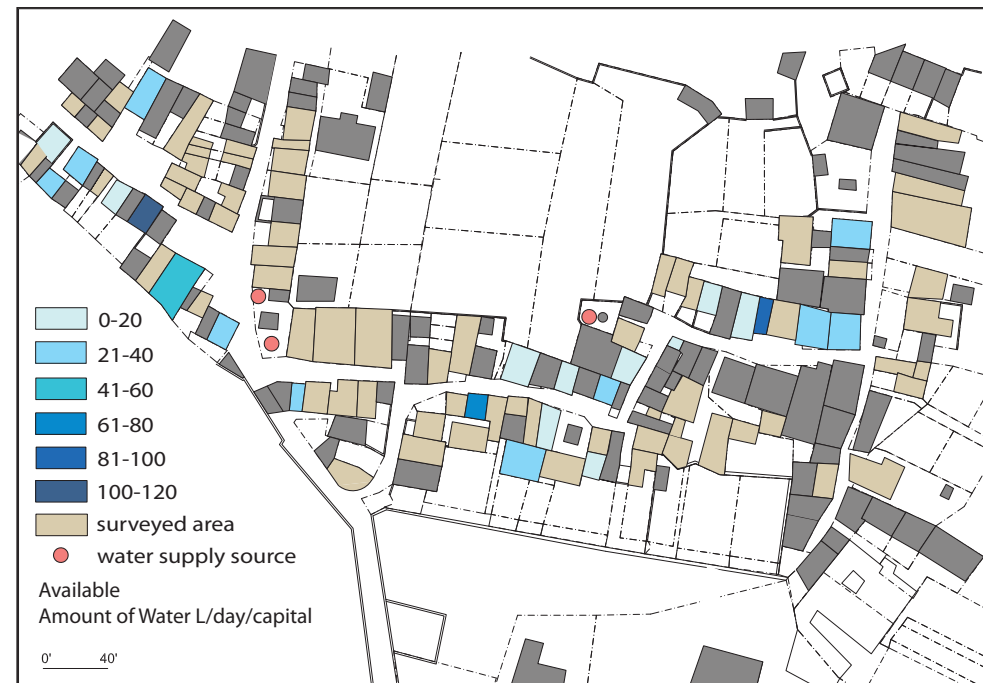
Cadastral Map of Sawal Bahal



Field Surveyed Map of Sawal Bahal 2009



Open Space Mapping of Sawal Bahal

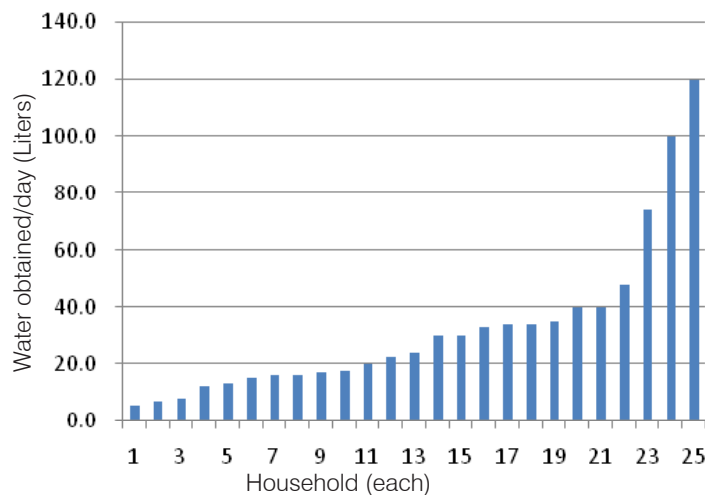


Water Spending Map of Sawal Bahal

Issue Mapping

Open space habits were mapped in Sawal Bahal to show differences between traditional spaces intended for social gathering to the spaces actually used socially. Quite often, local residents spent time in narrow roadways and on private stoops - more intimately social than the wider plazas and temple courtyards.

It was found through household surveys (see following section of this report), that the amount of water used, and money spent on water, varied greatly through Sawal Bahal. The map above, and charts to the right demonstrate these trends as per the information we obtained.



Amount of available water per day per capita (L) **

****In this calculation, 5 NRs for 3 gagris (60 L) despite the fact that immigrants receive water 5 NRs for 2 gagris, and water source in Inar Samuha supply 5 NRs for 2 gagris for everyone. Also, there is unaccounted-for water supply source in terms of expenditure at the entrance of Sawal Bahal. These amount are not counted in this calculation, therefore this graph does not reflect the actual water supply situation but shows the overall tendency to some extent.**

Nearly half of the households among those surveyed are obtaining less than 20 L per day per capita. 88% of households have less than 50 L per day per capita. Although in a actual figure, they may get more than this from the free water source, but even note is taken for that amount, it can be said that the available water amount is considerably limited.



Houses surveyed in Sawal Bahal

Sawal Bahal - Household Surveys

Our predominant source of data in this fieldwork was household surveys. In Sawal Bahal we covered 63 households in our survey, as mapped above. The following data is based solely on those surveys.

According to the survey we did, the determined data for Family Number and Population can be seen in Figure 1. Population here represents the number of people included in the households surveyed. Most of Sawal Bahal are Native Newars, with a growing percentage of migrants from elsewhere.

**Note: 'Native Newars' refers to local Dyolas, Nepali residents
'Migrants' refers to those from outside of Kathmandu*

Age Group:

An age comparison between Native Newars and Migrants surveyed can be seen in the charts of Figure 2. Both of these charts demonstrate an age pyramid typical to developing countries - with large numbers of the population being young and middle aged but far fewer elderly.

Sawal Bahal Native Newars to Migrants Ratios

Description	Native Newars		Migrants		Total Number
	Number	Percentage	Number	Percentage	
Households	48	76%	15	24%	63
Population	278	80%	71	20%	349

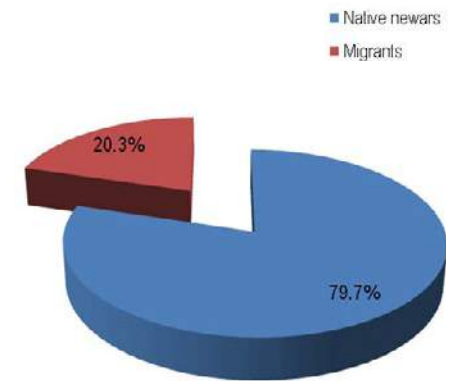


Figure 1: Native Newars to Migrants Population Ratio

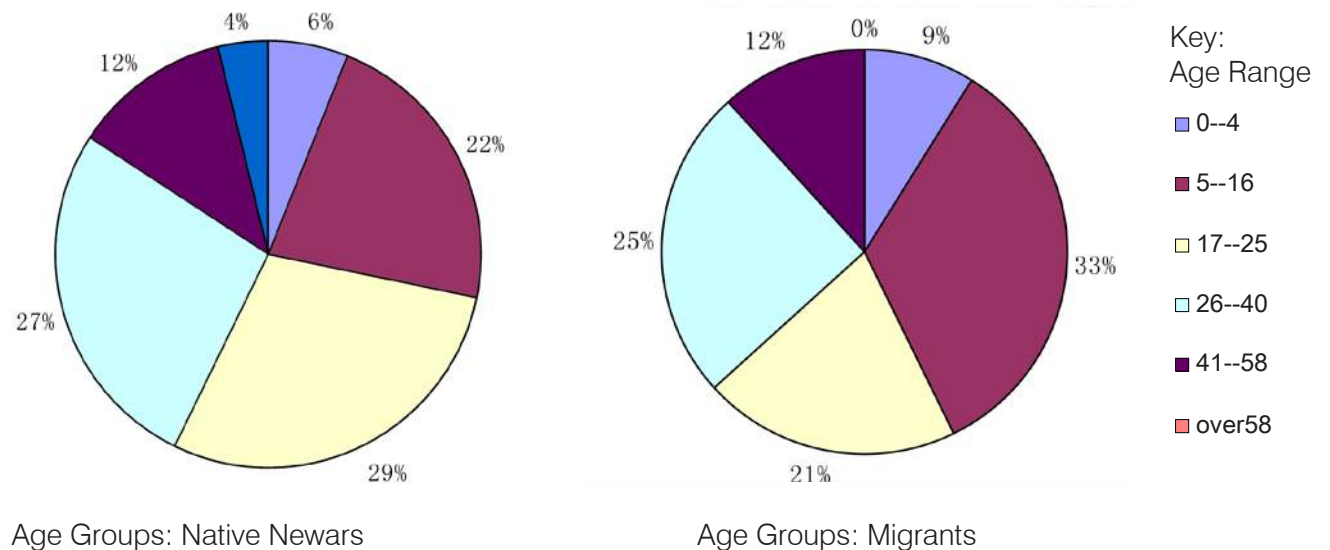


Figure 2: Age Groups Comparison between native Newars and migrants at Sawal Bahal

Caste:

The majority of the people living in Sawal Bahal are Dyolas - a family name, the same as Poda which implies sweeper by profession under the traditional Newari caste system. 74% of the total population are Dyolas and 20% are migrants from within or outside Nepal, while the small remainder are other local Nepali castes. There are very few Nepalese inhabitants of other castes (5%) that are living in the community. Most of the migrants in Sawal Bahal are Indians from the Bihar region holding the caste of Podar (See Figure 3). Survey conversations show that they migrated for better work opportunities, while the Nepalese migrated from rural villages for better education and other opportunities.

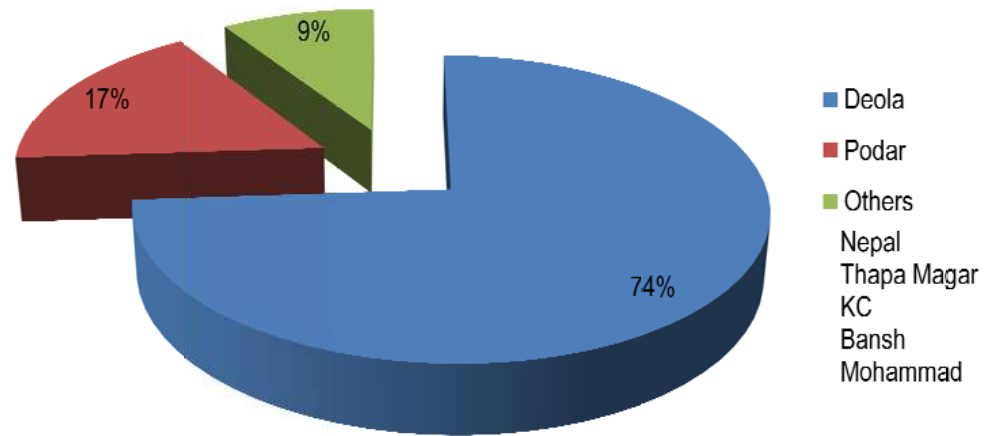


Figure 3: Caste Groups in Sawal Bahal



Local Newars : Gossiping and making reed brooms



Migrants : Preparing feast

Education:

Native Newars

Education is one of the major reasons why Nepal is in the list of third world countries. The majority of the people are illiterate, especially girls. Education is also a big issue in Sawal Bahal, almost 45% of the people that we surveyed are illiterate. Some have had some formal education, but very few completed their studies. Most leave in secondary level for various reasons. Some people leave their studies early to start earning for their family. As per our survey, 29% students leave their study below class 5 and 35% below class 10. Only few reach higher secondary level and still less complete their studies (See Figure 4).

Migrants

Literacy rates among migrants were found to be a bit higher than the native Newars. 48% of the migrants have some formal education, but still most have not completed their studies. Most of them have left their studies below lower secondary level and some below secondary level (See Figure 5).

We were encouraged to see that the awareness for the need of education is increasing day by day among the people in Sawal Bahal. Many parents who are illiterate are taking the initiative to send their children to the school.

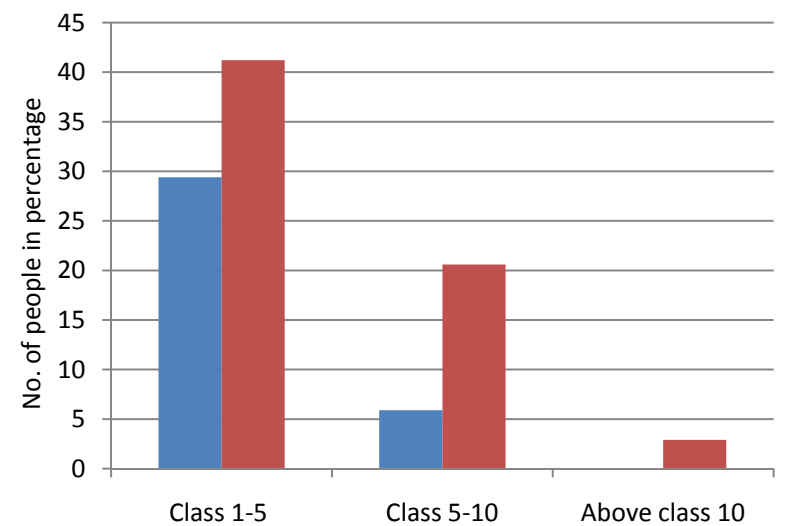
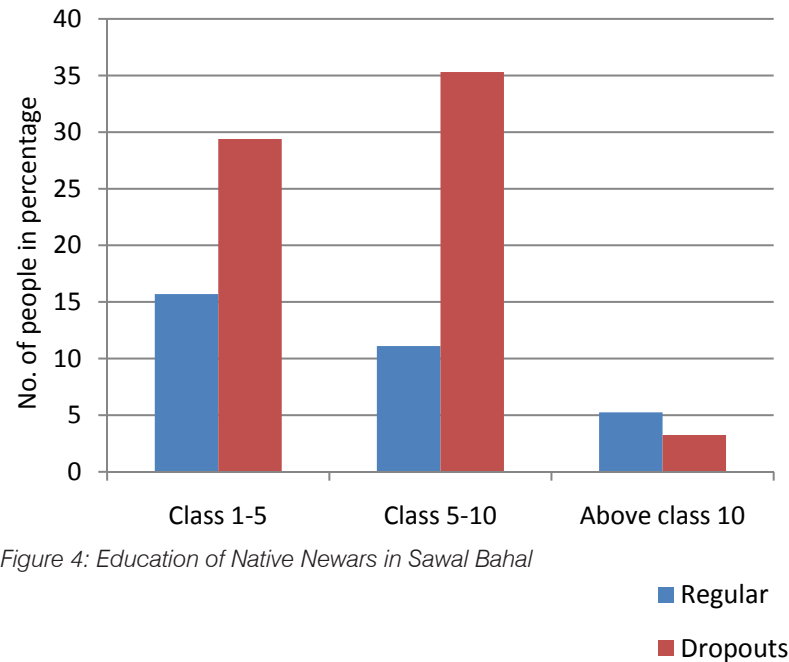


Figure 5: Education of Migrants in Sawal Bahal



Occupation:

Native Newars

The primary occupation in Sawal Bahal is sweeping - constituting 66%. Among these, 35% have sweeping jobs under Kathmandu Municipality and other 31% are working in private institutions. Retired sweeper from government employee 19%, shop owners are 9% and other occupation constituting only 6% are tailoring and we also encountered one family with a member working in the Gulf (See Figure 6).

As 35% have permanent government jobs as sweepers and 19% are getting pension from government, 54% of sweepers have more secure and steady kind of income while 46% hold temporary employment. Though the sweeping jobs in private institutions are less paid and less secure, some workers maintain additional cleaning contracts in private organizations like banks and commercial complexes which provide better earnings (See Figure 7).

Migrants

In migrants in Sawal Bahal, 86% are garbage scavengers and 14% are street vendors. We found that 80% of migrants are from India in our survey (See Figure 8).

Income Analysis:

The income data is based on interview with the residents. Some were reluctant to give the exact figures of income and expenditure, so some income data are approximate. According to the Economic Survey 2009 published by the Nepal government, the GDP per capita income was \$473 (US) in 2008, which is around NRs 2,900 per month.

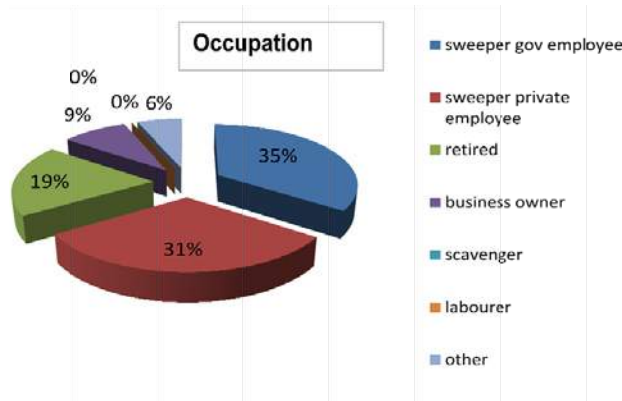


Figure 6: Occupations of Native Newars

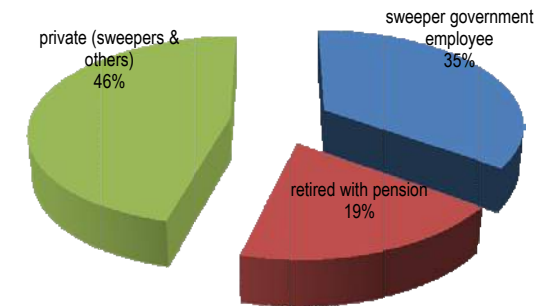


Figure 7: Occupation Security of Native Newars

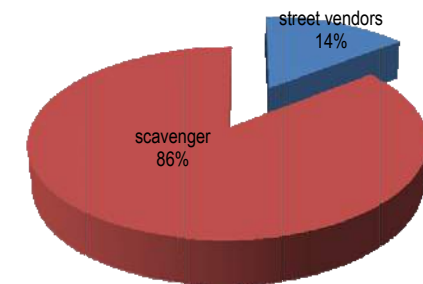


Figure 8: Occupation of Local Migrants

Native Newars

Note - the income analysis of Native Newars in Sawal Bahal covers 42 families. On Figure 9: the red bars represent Monthly Per-capita Income, the blue lines represent the Monthly Household Income.

Maximum Monthly Household Income NRs 140,000
Minimum Monthly Household Income NRs 6,000
Average Income of Household NRs 20,198

Maximum Monthly Per-capita Income NRs 14,000
Minimum Monthly Per-capita Income NRs 1,200
Monthly Average Per-capita Income NRs 3,434



Making reed brooms



Convenience Shop run by Dyolas



Dyola family who own a first floor shop

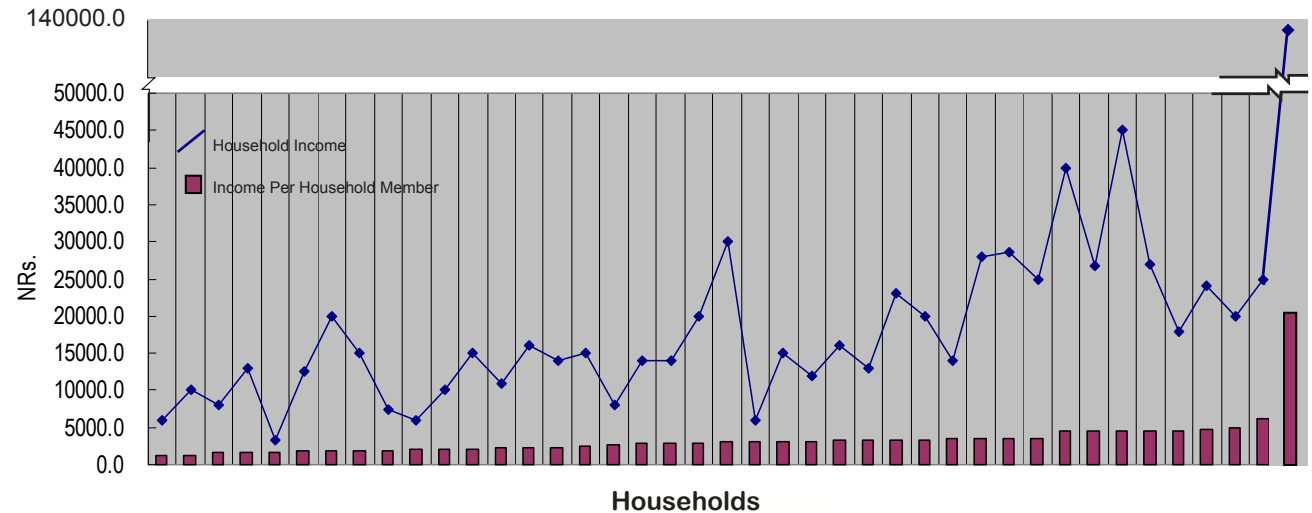


Figure 9: Monthly Income of Native Newars in Sawal Bahal

Migrants

An Income Comparison was made between native Newars and migrants in Sawal Bahal, as can be seen in Figure 10. This comparison hints at an obvious advantage held by the native Newars over the migrant population in Sawal Bahal.

Note - the income analysis data of migrants in Sawal Bahal covers 14 families. In Figure 11: the red bars represent Monthly Per-capita Income, the blue lines represent the Monthly Household Income.

Maximum Monthly Household Income NRs. 34,000
Minimum Monthly Household Income NRs. 2,500
Average Income of Household NRs. 7,964

Maximum Monthly Per-capita Income NRs. 8,500
Minimum Monthly Per-capita Income NRs. 625
Monthly Average Per-capita Income NRs. 1,715

	Native newars	Migrants	Native newars:Migrants
Maximum Monthly Household Income	140,000	34,000	4:1
Minimum Monthly Household Income	6,000	2,500	2.4:1
Average Income of Household	20,198	7,964	2.5:1
Maximum Monthly Household Per-capita Income	14,000	8,500	1.6:1
Minimum Monthly Household Per-capita Income	1,200	625	2:1
Monthly Average Per-capita Income	3,434	1,715	2:1

Figure 10: Newar vs. Migrant Income Comparison



Migrant family living in a basement apartment in poor condition in Sawal Bahal

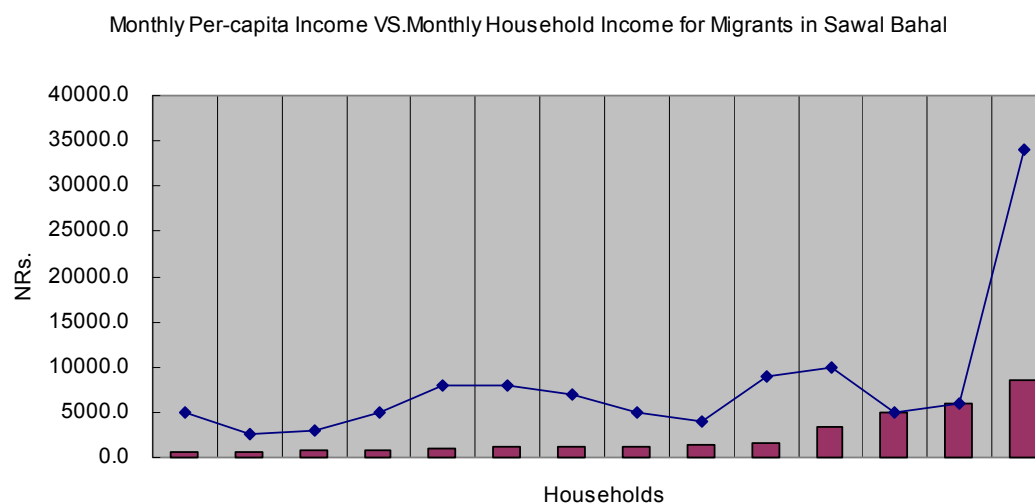


Figure 11: Range of Monthly Per-capita Income of Migrants in Sawal Bahal

Health:

Based on the household survey questions regarding health, the following charts were derived.

Figure 12: The chart shows 19% native Newars have Asthma - a respiratory disease which may be due to their sweeping jobs continuously putting them in contact with dust. In addition 14% have headache /back/knee pain. These may also be job related illnesses, as they were not equally reported from the migrants.

Figure 13: The data shows 15% of migrants have stomach pain and 8% suffer from gastric problem which may be related to poor food consumption habits.

In both Native Newar and migrant families, all the children are vaccinated. This is likely because the children vaccination in Nepal and India is now free.

Vehicle Ownership:

From the surveys, it was found that 30 families out of 48, which is 62.5% of native Newar families in Sawal Bahal own vehicles - constituting in total of 27 motorcycles and 13 bicycles.

2 out of 15, which is 13.33%, migrant families in Sawal Bahal own vehicles - each family has a bicycle.

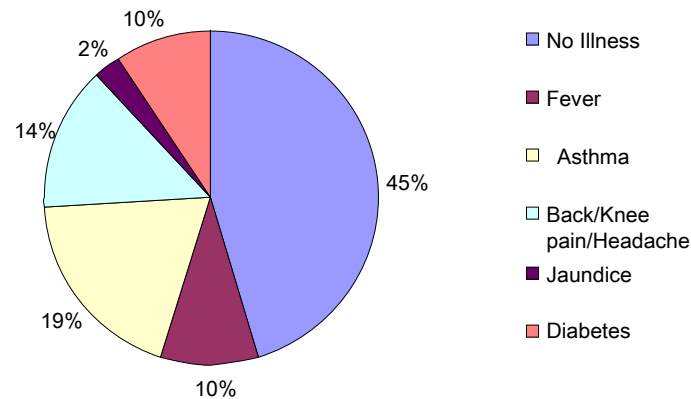


Figure 12: Illness reported amongst Native Newars

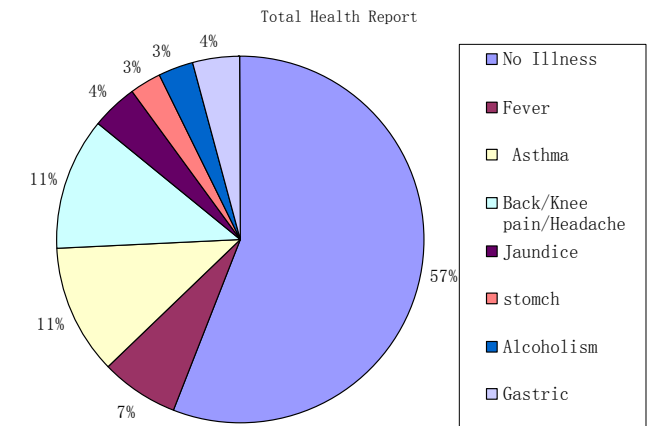


Figure 14: Total Illnesses Reported in Sawal Bahal

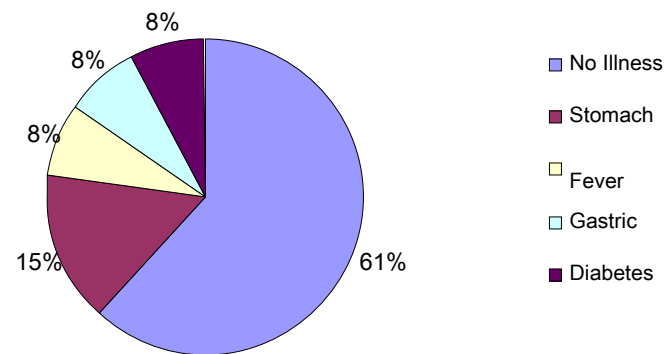


Figure 13: Illness reported amongst Migrants

House Condition:

House heights vary from single to seven storeys in Sawal Bahal. 42% of the houses are masonry load bearing construction and 58% are new construction with concrete frame structures. Some houses have also become sources of income - normally in the taller houses - as owners can live in the upper floor and rent the rest. But this is not always the case, some families do not have enough space for their own family members.

No migrants own their own houses in the locality, mostly due to their lack of legal status. All of them are living in rentals, paying from NRs 850 to NRs 2,600 per month depending upon the size of the room.



Physical conditions found at Sawal Bahal

Kankeshwori - Household Surveys

As a case for comparison of how Kathmandu communities change over time, a brief re-visit to the area of Kankeshwori was also made. In Kankeshwori, 20 households were surveyed – 15 of these were native Newars and five were migrants. Due to the low number of households surveyed, this information may not be representative of the entire community.

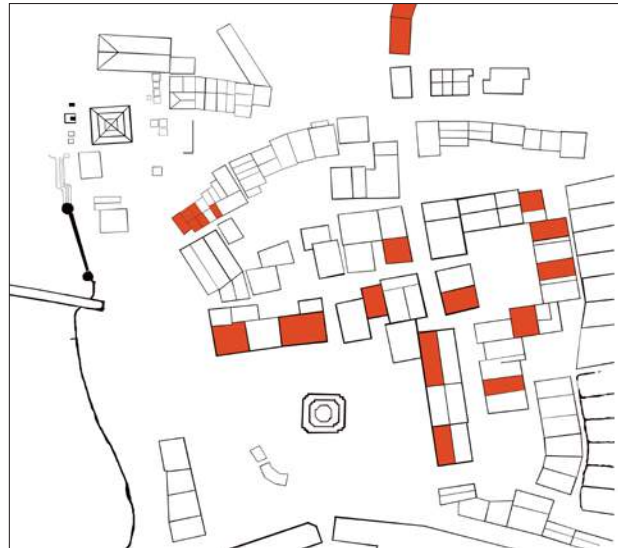
Age Group:

The following charts demonstrate age groups found in the Kankeshwori surveys. In Kankeshwori the working age group (17-40 years) constitute 52% while the age group from 41-58 forms 11% and above 58 years forms 11%. We can see the higher proportion of young people than old so there is higher potential of positive growth. (Figures 15 and 16)

Among migrants, we did not find anyone from age group 0-4 or above 58 (see Figure 17)

Caste:

86.3% of the those surveyed are native Newars and 13.7% are migrants. Among the native Newars, majority of them are Sahis and rest are Dyolas or Nepalīs. Most of the migrants are Nepali, with only 38% Indians. Malik, Shrestha, KC, Tamang are the different castes of the migrants. Most of the Nepali migrants owned a family house or land elsewhere, but have sold their shares when migrating to Kathmandu.



Map of Surveyed Houses in Kankeshwori



Kankeshwori Temple

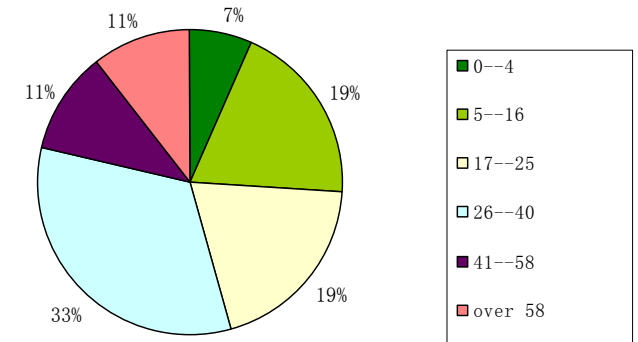


Figure 15: Kankeshwori Age Group

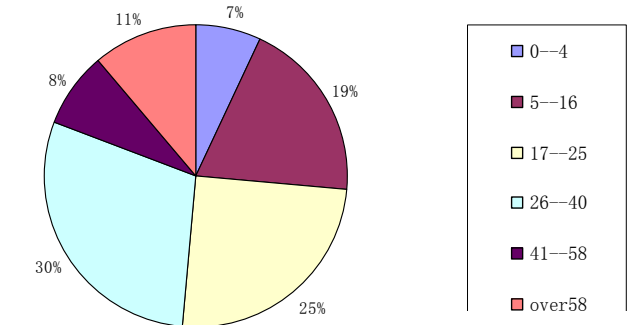


Figure 16: Age Group of Kankeshwori Newars

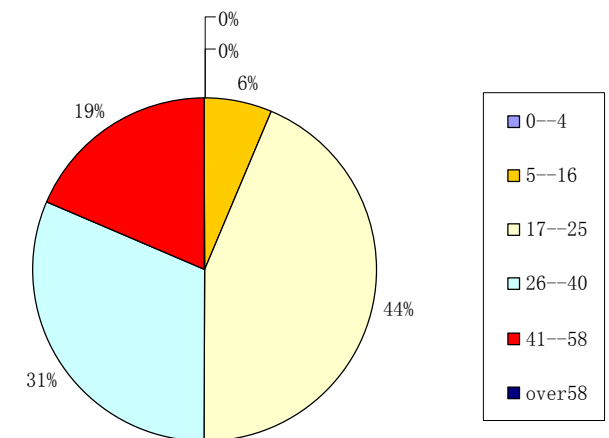


Figure 17: Age Group of Kankeshwori Migrants

Education:

According to our survey data, 59.4% of the total native Newars in Kankeshwori have some formal education but very few completed their studies. Only 15% of the total students have reached above class 10. Most surveyed (40%) left their studies between classes 5 and 10. Most surveyed (40%) left their studies between classes 5 and 10 (see figure 18).

It was also surprising that, in our survey, there were no migrants children studying in school. There are very few studying above class 10, but interestingly 87.5% of the migrants can read and write (see figure 19).

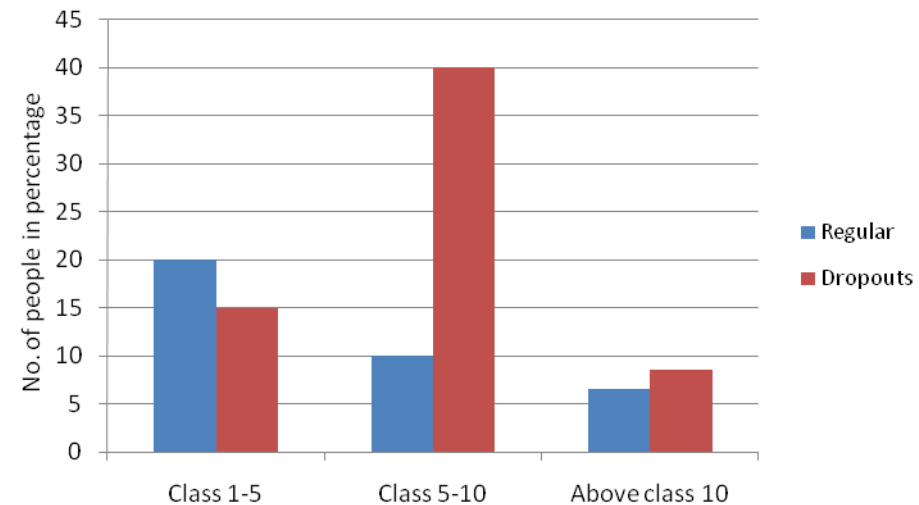


Figure 18: Education of Kankeshwori Newars



Dyola family as caretaker in Kankeshwori Temple

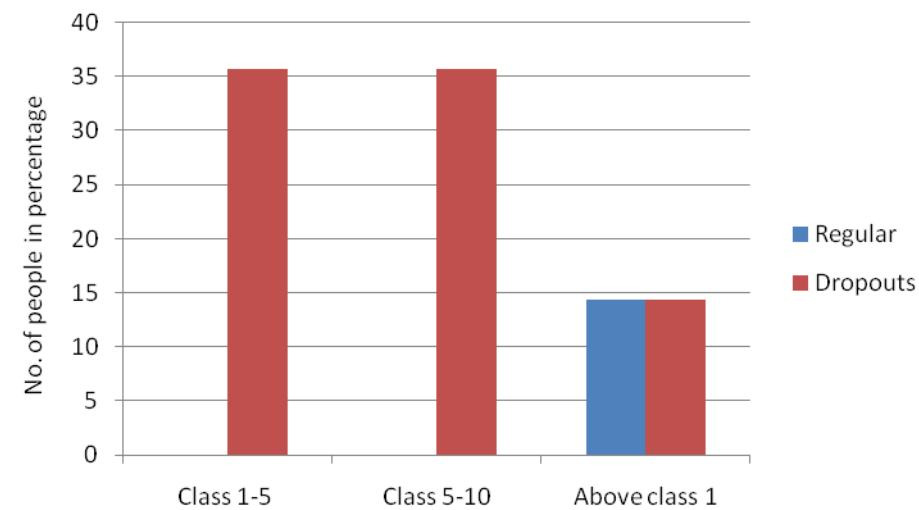


Figure 19: Education of Kankeshwori Migrants

Occupation:

Kankeshwori is largely a butcher settlement with small communities of sweepers and migrants. Occupation wise, 44% are involved in animal business selling meat in meat shops and some also imported buffalo from Terai, Nepal and India to sell to local butchers. One person has an exporting business. He exports animal bones, skin to India and makes a good profit. 5% of sweepers work in municipality and 20% work in private organizations. In migrants, 39% work as labours and 3% are scavengers. Other occupations exist, including beauticians, tailoring and small tea shops (see figure 20).

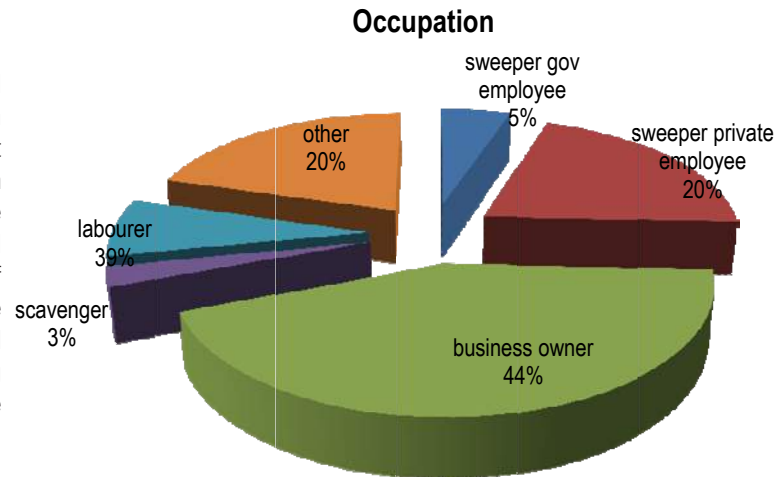


Figure 20: Occupations in Kankeshwori



Dyola caretaker cleaning in the Kankeshwori Temple.



Convenience shop run by Dyola



Metal Workshop run by Migrants.

Income Analysis:

Native Newars

Note - the income analysis of native Newars in Kankeshwori covers only 8 families due to general lack of data shared (see figure 21).

Maximum Monthly Household Income NRs 65,000

Minimum Monthly Household Income NRs 2,000

Average Income of Household NRs 24,462

Maximum Monthly Per-capita Income NRs 16,250

Minimum Monthly Per-capita Income NRs 667

Monthly Average Per-capita Income NRs 3,837

Migrants

Note - the income analysis of migrants in Kankeshwori covered 4 families.



Tea Shop run by Nepali (Chyamakhak) family.

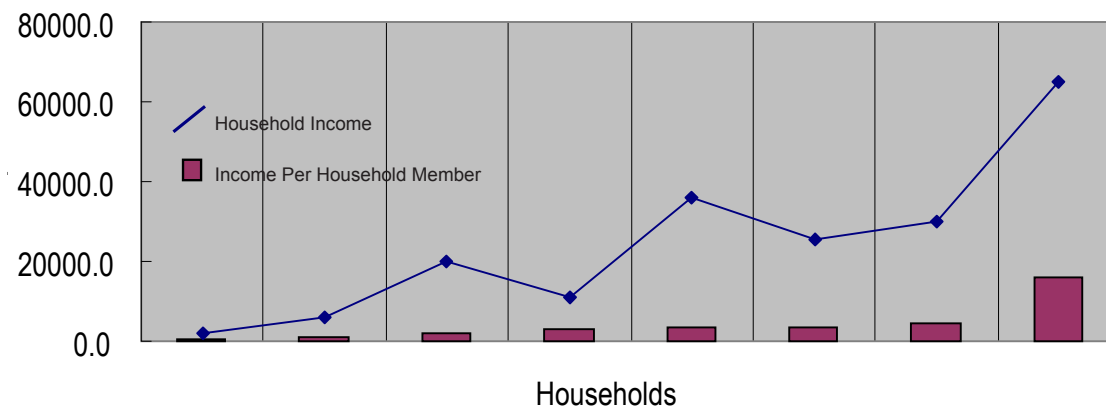


Figure 21: Income of Native Newars in Kankeshwori

Monthly Household Income (NRs.)	Number of People per Household	Monthly Per-capita Income (NRs.)
10,000	4	2,500
7,000	2	3,500
30,000	5	6,000
20,000	3	6,666

Figure 22: Monthly Income of Migrants in Kankeshwori

Health:

58% of the native Newars reported no illness while 42% had different diseases/problems. Among them, 14% complained of alcoholism whereas 7% suffered from drug addiction which is totally a different scenario (see figure 23).

Among the five families of migrants we covered, four reported no illness and only one complained about backpain (see figure 24).

All the families that we covered had their children vaccinated.

Vehicle Ownership:

14 families out of 24, or 58.33%, own vehicles, constituting of 15 motorcycles and 3 bicycles.

House Condition:

Houses in Kankeshwori are not as tall as those rising in Sawal Bahal. The tallest one is 4 stories. About half of the houses are newly constructed houses in concrete frame structure.

Among migrants, 20% of them own their own houses and 80% are living in rentals, paying NRs 800 to NRs 8,000.

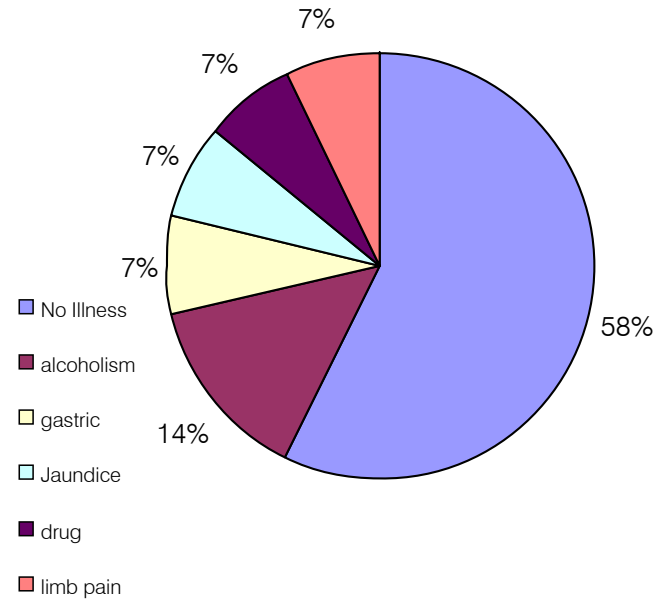


Figure 23: Health Reported of Native Newars in Kankeshwori

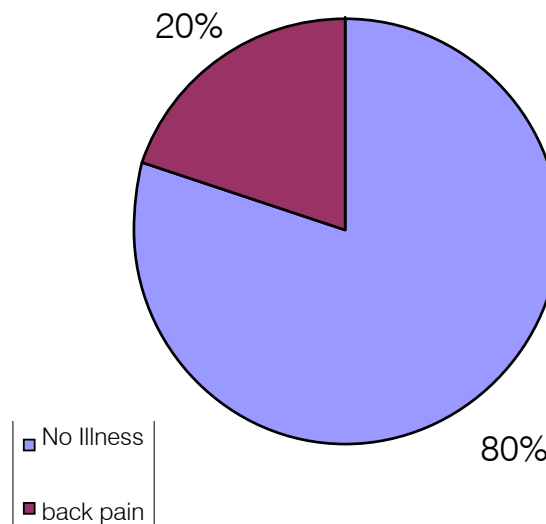


Figure 24: Health Reported of Migrants in Kankeshwori



Traditional cremation place



Bisnumati river flowing next to the Kankeshwori Tole.

Analysis of Data Collected:

Sawal Bahal Comparison 1988 and 2009

Based on an earlier report from NTNU's field work, Project Kathmandu 1988, a comparison of data from 1988 to 2009 was possible. This section includes findings from this analysis.

Caste:

There were 79.8% Dyolas living in Sawal Bahal 20 years ago but now its only 71.42%. Earlier Dyolas were not called as such, they were called as Podes. Pode is a well known caste name in the Nepalese community as sweepers, but Dyola means care taker of a temple. Though Dyola is also a sweeper caste, it is lesser known to Nepalese community, so this may be one reason for the change in name Pode to Dyola. Caste discrimination still exists today, so they might be trying to hide their original caste. There were also Sahi's living in the community in 1988, but this time we did not survey any.

Education:

In 1988, there were very few people who had formal education above class 5, but this is changing. More people (47%) have studied above class 5, but many dropped out (36%) before class ten. Earlier data also showed the community as supportive towards child education and now we find even more people encouraging this issue. Earlier, very few children from the Dyola family used to go to nearby schools because of the social segregation caused by the caste system. The Dyola School was opened after that report and today we could not find any Dyolas there, but it was because the caste can now afford to send their children to private schools with higher perceived educational capacities.

Description	MAX. Monthly Household Income	MIN. Monthly Household Income	Average Income of Household	Monthly Average Per-capita Income
1989	7300.00	60.00	1812.88	327.00
2009	140000.00	6000	20198	3434
Increasing Rate	1817.81%	9900.0%	1014.7%	911.9%

Figure 25 - Changes in Income over time of Native Newars in Sawal Bahal



Interviewing Prabin Dyola

Occupation:

In 1988, the predominant occupation was sweeping, representing 91.7% (Dyolas only). This has not changed much. Now, the sweeping jobs constitute 85% (66% working and 19% retired) while other jobs include trade and owning small local shops.

That there has only been a slight change in occupation demonstrates the strength of the traditional caste system with occupation designations by King Jayasthiti Malla in 16th century. Podes working as sweepers is still the prevalent trend in Nepalese community.

Major change is found in the migrants renting there now, who are mostly from India, work as scavengers. Interestingly, these professions are related: sweeping and waste collecting (picking plastic, paper and bottles to sell for recycling).

Health:

In 1988, 29% of families experienced child deaths in last 10 years, 40.9% of these were babies among which 95.5% were below 5 years of age. We did not encounter any such case this time.

Twenty years ago, 43.5% of the households were suffering from large variety of diseases out of which only 74.3% had consulted modern medicine. 7.7% typically went to the local healers while 10.3% did not go anywhere because of the economic hardship. Only 21.7% of people used to go to local clinics those days.

Now, around 43% of families report suffering from diseases such as asthma, back pain, knee pain and fever, but everybody seems to be aware of the modern medicine. 100% of the people are going to the doctor clinics in case of any illness or injury.

In 1988, only 1/4th of the children were vaccinated but now all the children are vaccinated. We can thus see a huge improvement in the context of health care and child care.

Physical conditions of Sawal Bahal have also improved notably, but the inadequate space for playground has not changed. The road was reported as unpaved and muddy in 1988 with garbage heaped around in squares. Now, the road is clean and paved thanks to a community effort, but there remains need of a clean open space for the children to play and youth to socialize.



Sorting out material at scrap collection center.

Vehicle Ownership:

The predominant vehicles today are motorbikes and few own bicycles. The motorbikes are popular with the young generation and the working groups. Bicycles are mostly used by older generation for going to office. The higher percentage of vehicles shows the raised buying capacity of the community. It also indicates the traffic conjunctions which the area will soon face as the roads are narrow and more meant for walkways.

Facilities:

From the figures of water tap, private and electricity, we can tell the improvement of facilities. Although the owner ship of private water tap increase, the water taps do not provide water today, due to larger problems in the context of the municipal government.

	Water tap Ownship	Private Toilet	Electricity	Vehicle Ownership
1989	24.6%	81.2%	95.7%	30.40%
2009	100%	100%	100%	62.5%
Increasing Rate	300%	23%	4.5%	105.59%

Figure 26 - Facilities and Vehicle Ownership Increase

House Condition:

In 1988, the house height ranged from 1 to 4 storeys with an average of about 3, but now there are many taller houses up to 7 stories high. The average height today is 4 stories - constructed in concrete frame structure.

Twenty years ago 29% of the interviewed people owned property elsewhere but now far fewer own land or house outside. Today, the majority of the houses that we interviewed were in good condition. Many newly constructed houses could be seen this time. People's living condition is improving. Before, the major problem was dampness and there was an urgent need of house extensions. Now most of the buildings are new with many stories, so their problem of less space seems to be solved. In addition, they are also renting extra rooms which provides additional income. The dampness from ground is less of a problem now, but we did encounter dampness in some basement apartments being rented to migrants.

Kankeshwori Comparison 1988 and 2009

Based on the report done by Stud. Arch. Jannicken Thronsen, Spring 1989, Kankeshwori Kathmandu Nepal, NTNU in cooperation with HMG Ministry of Housing and Physical Planning.

Caste:

Percentage of butcher people living in the community have not been changed in the last 20 years also. Earlier 50% of the total population living there were Sahis, now the figure has just increased slightly. At the same time, the Dyolas have slightly decreased. These cases may be the cause of low rate of migration in the community.

Education:

Since the primary school is free, 20 years ago all the butchers sent their children to school and only few sweepers did not send their children to school. Although people were very poor economically at that time but some preferred investing in education before getting proper roof on their house. 50% of the children used to drop out after finishing their primary education. Now also the drop out ratio seems similar, with very few reaching above class 10.

Occupation:

There is not major change in occupation in Kankeshwori. Butchers are still in meat selling business and sweepers in sweeping jobs as before. Some changes can be seen in trade as exporting of animal bones and skin but its very few. The major addition is Indian migrants as renters who are working as labours.

Housing Condition:

Earlier houses in Kankeshwori were load bearing with 45cm wide walls. 20% of the floor space goes to walls, but in new construction its only 10%. Twenty years ago also there were few newly constructed houses around temple site, now there are many such houses which are domination the temple area.



Devotee's in Kankeshwori Temple



A Boy playing in Temple premise

Sawal Bahal and Kankeshwori Comparison

Caste:

As said earlier, Sawal Bahal is the sweepers community, majority of the people living there were Dyolas and in Kankeshwori majority of people were Sahi i.e. Butchers. However we didn't find any butchers in Sawal Bahal but there were quite many Dyolas in Kankeshwori. Percentage of migrants in Sawal Bahal is more than that in Kankeshwori. 20% of the total population in Sawal Bahal is migrants where as its just 13.7% in Kankeshwori.

Education:

More people in Kankeshwori can read and write as compared to Sawal Bahal. Survey data shows 63.2% of total population in Kankeshwori have formal education and its only 53.6% in case of Sawal Bahal. There are more regular students than dropouts in Kankeshwori in lower secondary level in case of locals but most of the migrants have already left their studies. But in Sawal Bahal migrants are also sending their children to school.

Occupation

As sawal bahal is predominantly a sweepers community, majority are in sweeping jobs while in Kankeshwori, its mainly a butchers community the main occupation is trade of meat. Migrants in sawal bahal mostly work as scavengers and street vendors but the migrants in kankeshwori work as labourers.

Income Analysis:

Although the Maximum Monthly Household Income and the Minimum Monthly Household Income in Sawal Bahal is higher than in Kankeshwori, the Average Income of Household and Monthly Average Per-capita Income are of the same level in both areas. So we can conclude that the two areas are of the same income level.



Open Space : Sawal Bahal



Open space : Kankeshwori

Health:

In Sawal Bahal their illness was more related to their jobs as asthma and back/knee pain while in Kankeshwori the illness was more related to bad habit as 14% have alcoholism problem and 7% drugs addiction.

House Condition:

Houses in Kankeshwori are not taller than in Sawal Bahal. Tallest house in Kankeshwori was 4 storey as it was 7 in case of Sawal Bahal. But the house rent is quite expensive in Kankeshwori, may be because of less space. In some houses, there was no space for even the family members. 50% of the houses in Kankeshwori were in brick and cement where as this percentage was a little higher in Sawal Bahal.

	Sawal Bahal	Kankeshwori	Sawal Bahal: Kankeshwori
MaximumMonthly Household Income	140,000	65,000	2:1
Minimum Monthly Household Income	6,000	2,000	3:1
Average Income of Household	20,198	24,462	1:1
Maximum Monthly Per-capita Income	14,000	16,250	1:1
Minimum Monthly Per-capita Income	1,200	667	2:1
Monthly Average Per-capita Income	3,434	3,837	1:1

Figure 27 - Income Comparison between Native Newars in Sawal Bahal and Kankeshwori

Concluding Remarks

The prominent scenario in Sawal Bahal is a growing number of Indian migrants dwelling there and working informally as scavengers. The area is itself well populated, as the report of 1988 already shows density of 1000 people per hectare. Now, it is also taking the burden of the migrant population. This is a common theme in the urbanization of Kathmandu city. The city is holding the added population of migrants, but the infrastructure remains in the same condition which was not adequate for the population 20 years ago.

Education Trends:

Almost half the population we surveyed are illiterate, and the dropout rate from school is very high. As most of the families are involved in sweeping jobs, the children sometimes express little interest in education. According to them, they do not need high education for sweeping job so they leave their studies. This attitude makes them more dependent upon their ancient occupation. Informal job security is less due to high competitiveness, particularly because of the presence of the migrants. The municipality workers (sweepers) formerly had the right to transfer their jobs to their offspring when they retire, but this is no longer the case. So, if the Dyolas continue to depend on the sweeping profession, they may face more difficult times in the future - their low education level being the biggest hindrance from moving ahead.

Age Trends:

Over half the population falls into the age range of youth - from 0 to 25 years of age. This high level of young people can be the asset of the place. If well educated and trained, this population can play a vital role in changing the present scenario of Dyolas as sweepers.

Livelihood Trends:

Livelihood Analysis of Native Newars in Sawal Bahal (see Figure 28 below).

Except for the water situation, other aspects of livelihood that we covered for the native Newars in Sawal Bahal have been improved. Water is an important facility,

and the lack of it today shows major problems in the government - above the local scale. The story of water in Sawal Bahal clearly demonstrates the limits that a locality has in fending for itself - they have come very far through community organization for supply, but still the situation is lacking in quantity and standards.

Human Capital	Knowledge	↑
	Health	↑
Social Capital	Community Organization	↑
Natural Capital	Water	↓
Physical Capital	Road	↑
	Houses Construction Material	↑
	Vehicle/ Private Toilet/Electricity	↑
Financial Capital	Income	↑

Figure 28 - Change in various forms of Capital in Sawal Bahal

Urbanization Trends:

Sawal Bahal - a sample of progressive urbanization in Kathmandu

-Migration and Over Population

The percentage of those surveyed owning their homes has decreased, showing the high numbers of migrants and highlighting their legal inability of home ownership in Nepal. Improving their conditions needs to start with providing them some form of rights to work formally and encourage them to save money in order to get out of poor rental situations.

-Building Density

People are building taller and accommodating the rise in population. But, this is happening illegally and at great risk due to the position of Kathmandu in relation to earthquake zone. Further, the modern building habits are slowly crowding streets and reducing natural light, making potentially worse living situations in the long term - even if addressing the needs of the current times.

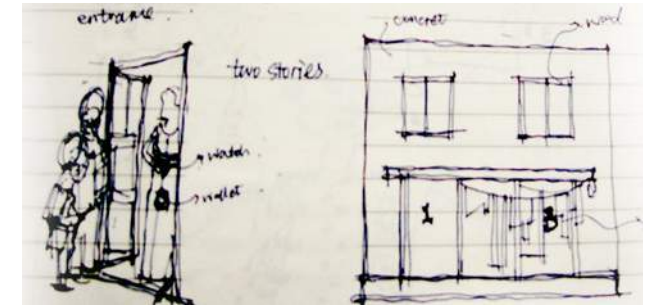
-Traffic Density

The ownership of vehicle has increased by more than 100%, considering this trend multiplied over all the communities of Kathmandu, increased traffic problems can be easily understood.

Migrants – a new low class in Kathmandu city:

Considering the lower incomes and living conditions of migrants comparing with the local Newars, the current exclusion of migrants from the community organizations, we are worried about these people far away their hometown searching for a better life in this big city. Most of them are from India, who will stand

by their side in Nepal then? Without motivation and ability to apply for citizenship or gain formal rights in Nepal, it will be difficult for these families to better their situations. Will these communities consider to raise their standards of living and grow in strength as neighborhoods, or will lines of caste and ethnicity continue as boundaries?



Findings and Project Work

Issues Discovered:

Over the course of field visits, interviews with residents, and community meetings our class discovered numerous issue topics which best describe the overall picture of Sawal Bahal and the relative levels of local capital - social, human, physical, natural. These issues and their connected nature form the environment and foundation for our Urban Ecological Planning work to build on.

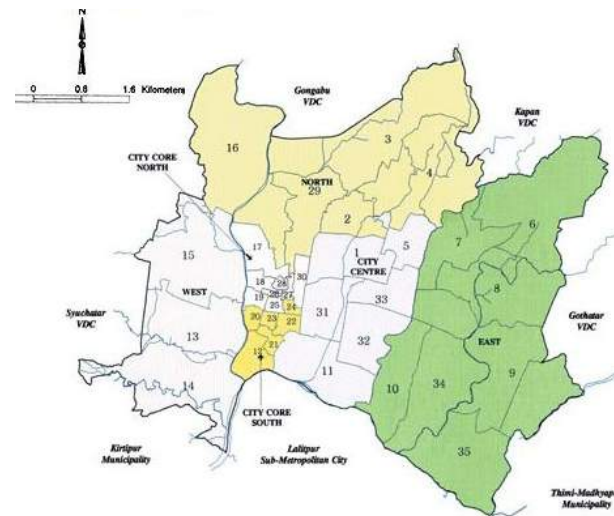
Local Governance

Nepal has two-tier system of local governance, with Village Development Committees (VDCs) in villages and Municipality at the city level. All VDCs are divided into nine wards. Municipalities are divided into a minimum of nine wards but the maximum number is not specified. Wards are the smallest units of local governance. Among the 58 municipalities in Nepal, Kathmandu Municipality is the one with 35 wards. These 35 wards have number of toles, or traditionally demarcated neighborhoods, among which five have been prioritized for development; Sawal Bahal is one of these prioritized toles. Sawal Bahal is part of ward 21, which is spread over 15.4 hectares. The population of ward 21 in 2001 was 12,369 with 2,507 households. The ward office, 80 sq. mt. in area, is housed on the first floor of a rented building in Jaisi Dewal which is local Guthi (traditional community institution) property.

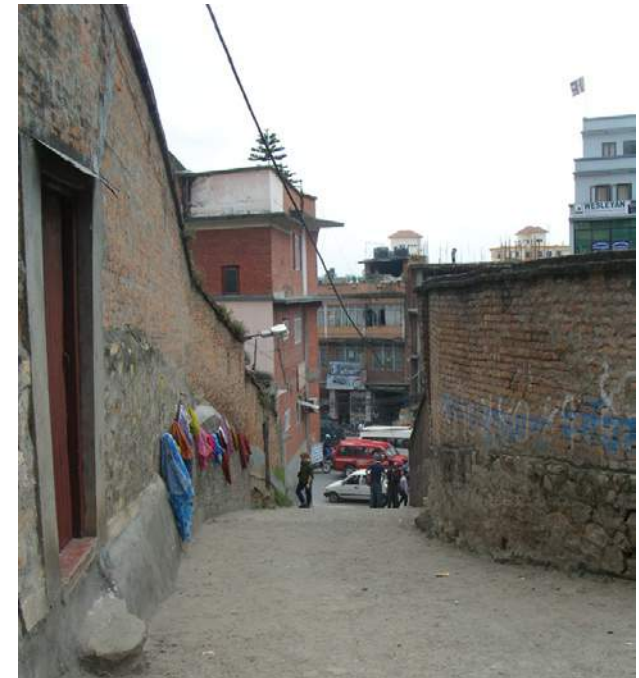
As there has not been any elections for the last eight to nine years, with the consensus of members of the three major political parties of constitutional assembly and the ward itself, each party has assigned one member to the ward committee. In the administration section there are two administrative staffs and 22 cleaning

staff members. The Kathmandu Municipal Corporation (KMC) also assigns four to five technical staffs sometimes to oversee the ongoing ward activities.

Wards serve the general public at the local level in different ways, and for the services they provide they also charge some fees. The money earned from these fees is returned to the ward for local development (e.g.. for education, health care, infrastructure etc.). Ward #21 has been organizing different training programmes for unemployed people. It has been allocating budget for elderly and women's education, but success of these programs is dependant on participation. In Sawal Bahal, such programs have not had consistent attendance and participation. This might be the case because most of the people from this community are busy with work and cannot afford to devote their time to extra activities.



Kathmandu Ward Map



Paved streets in Sawal Bahal



Ward 21 Office

According to Wikipedia, Community organizations (sometimes known as community-based organizations) are civil society non-profits that operating in a singular community. Like other non profits they are often run on a voluntary basis and are self funding. Within community organizations there are many variations in terms of size and organizational structure. Some are formally incorporated, with a written constitution and a board of directors or committee, while others are much smaller and more informal.

Community organizations, especially in developing countries, are known to have the potential of strengthening localities - they are often considered more effective addressing local needs than larger charitable organizations due to their proximity and roots within the community.

In Sawal Bahal, various organizations have been established by the community and run by the community. The organizations actively working for the welfare of the community are the following:

- Dyola Samaj Sewa Samiti (Dyola Social Service Committee)
- Sawal Bahal Pani Upabhokta Samiti (Sawal Bahal Water Users Committee)
- Sawal Bahal Inar Samuha (Sawal Bahal Well Group)
- Sawal Dyola Primary School
- Guthi (traditional community organization)
- Sawal Yuba Club (Sawal Youth Club)

Dyola Samaj Sewa Samiti can be called a caste based organization. All the dyolas of Sawal Bahal are members of the organization. It works for the welfare of the dyola community. The migrants of that locality are not included in the organization. The two other organizations, Sawal Bahal Pani Upabhokta Samiti

and Sawal Bahal Inar Samuha are the organizations that look for the distribution of water. As public water supply has stopped for decades, water supply is a major problem there. So, the community formed local water committees for management of supply and distribution of water. Another program of the Samaj Sewa Samiti is Sawal Bahal solid waste management, which collects waste from each household and dispose. This is a good example of mobilization of community to make their area clean and healthy. Sawal Dyola Primary School is managed by school management committee with seven members comprising of locals and teachers and school is financially supported by the government.

'Guthi' is defined as a dynamic system of Nepalese Society guided by moral, ritual and traditional managerial system. The community of Sawal Bahal has two guthis: Chidan guthi (Small guthi- 65 members) and Tadhan guthi (Big guthi – 79 members). The guthi organizes a feast annually and if any member of guthi dies, all the members of both guthis have to participate in the last ritual. Those not attending this ritual are penalized for it.

The Sawal Youth Club has been established for the socialization of the youths of the locality. Though the community is of low caste community, deprived of opportunities and back logged in education, the people are very integrated and willing to participate in the communal activities. This tight bonding and concern for the place is the strength of the people of Sawal Bahal.



Meeting with Dyola Samaj Sewa Samiti



Sign board of Sawal Youth Club



Sawal Youth Club Building

Education

Our research consisted of community meetings, structured interviews, and conversations with the people of Sawal Bahal and the teachers at the local Dyola school. The primary education related issue that was revealed through our research is the challenge of making the school more attractive to prevent further low, irregular student attendance and early drop-outs. The concern is that the government will shut down the school if drops in enrollment numbers continue.

Only 50% of the school's capacity for students is currently being used, and further only 50% of the children's' families are represented at the annual school meetings. The poor parental participation is possibly related to the low education level in the community, and demonstrates an ignorance towards the importance of education and the future livelihoods of their children.

Furthermore, Sawal Bahal is loosely segregated into two communities - the Nepali Dyolas, generally the house owners, and the Indian migrants who are renting. The divide is emphasized due to disparity in incomes and rights. The Indians are more poor and lack opportunities such as property ownership guaranteed to Nepali citizens. Although the Nepali Dyolas participated in creating the local school – which bears their name - now only the children of local Indian migrants attend it.

The Dyola community is concerned about the low attendance and want to regain emotional ownership of the school carrying their name. They say that the reason for why they are sending their children to other private and boarding schools is because they are not currently happy with the local school or the government education system. They have further expressed a wish for a physical upgrade to increase its attractiveness.



Student at Sawal Dyola Primary School



Migrant : Street vending



Dyola lady : cutting reeds

Income

In considering livelihood issues and various capital in Sawal Bahal, it was determined that very diverse income situations exist. Household incomes were analyzed based on the collected data of household structure, income amount, and family members' occupation - trying to find the relationship between income and household structures and assess the local aspects that influence access to income.

In big and extended families, all the adult family members live together and earn income. In an ideal situation, even if one or two members lose their income, the others can help. This internal balance reduces the economic vulnerability for the whole family.

For the elderly, the importance of pension is quite obvious, not only in providing basic physical support but further in maintaining their psychological morale as an earning member of the family/community.

On top of typical incomes, we found that many Nepali families have the advantage of home ownership and thereby the ability to gain rental income.

For the external influential aspects of income, at the city level urban development provides more job opportunities to local as well as informally to migrants. The increasing attention on deprivation coming from the government is further benefiting those of traditionally low castes. At the individual level, educational background determines the job choices, so trends towards rising education are also contributing to more stable livelihoods.

Migrants

In the household survey process, we quickly learned that a reasonable percentage of the population of Sawal Bahal is composed of migrants - predominantly from India. This observation lead to a topic of study as the migrants serve an interesting role in the society - providing rent income to local Dyola families, serving the community by way of working with solid waste, and currently being the primary attendees of the local government primary school.

It was noted that many migrant families have been living in Nepal for decades, but do not have citizenship. More interesting is that most of these families are not seeking citizenship or legal status - a phenomenon which is one of the foremost causes of hardship, vulnerability, and opportunity deprivation.



Migrant Women

Construction

Kathmandu valley is rising concrete buildings everywhere, and without any control. "Even though the municipal authority can stop the construction in case it finds there is violation of building code, not a single building has yet been fined for violating the rules" said Narayan Gopal Malego, head of Kathmandu Metropolitan, in Nepal News in early 2009. It is a major problem for all those – the poor, the low-castes and the illegal migrants – who live in those constructions. In case of a natural disaster, such as an earthquake, the consequences would be the collapse much of the



Heightening concrete structure

city. In term of structural design and acoustic/thermal insulation, those constructions are what you are told not to do in the western world. So the question is revealed - how could we improve the current disastrous situation?

In Sawal Bahal, it is obvious that the neighborhood is changing its character with the Reinforced Cement and Concrete (R.C.C) houses being built over the area. During our two months on site, we saw at least four multi-storey R.C.C. houses in construction, and all looked higher than the previous ones. A lot of different issues come together to encourage these constructions such as the high value/price of land, the desires and possibility to serve extended families, etc. But from this situation emerge numerous issues concerning health, natural lighting and livelihood as the community of Sawal Bahal is continuing to increase in population, but not in land area.



Single Storeyed House with tin roof.

Open Space

The presence of publicly accessible, natural open land is of great importance to urban areas – both environmentally and socially. Planted areas are inherently able to cool spaces, process pollution from carbon dioxide, filter airborne particulates, buffer noise, and cleanse storm water while recharging ground water supplies. These benefits are benchmarks of environmentally sustainable cities, capable of increasing health and air quality, reducing pollution for future generations. Working towards these goals, Kathmandu could alleviate many of the most uncomfortable aspects of the city existing today.

The neighborhood of Sawal Bahal demonstrates a typical dense urban setting - nearly devoid of natural space. Unique to this site, two open parcels of land exist adjacent to the community and under-utilized by observation. The presence of these lots opens queries of land ownership, maintenance, and various social perceptions prohibiting the stewardship and communal use of the land. A slowly changing combination of prejudice and habits derived from the caste system



and the breakdown of the Nepali tradition of “guthi” land here further complicates what first could appear to be a simple question of sharing open space.

In contrast to ownership battles on the vacant lots, Sawal Bahal does have successful shared open space by way of the streets and some aspects of traditional Newari physical planning. In several areas, the residents have maintained open space by keeping widened portions of streets, areas where people frequently congregate on a daily basis and use for activities from washing to holding parties. An examination of public space usage in Sawal Bahal can be found in the Mapping section of this report (under Data Collection and Analysis).



Water

Water is one of the major pressing problems in Kathmandu. In Kathmandu city, water from tanker is sold 16 times higher than government water supply (and by many sources, this ratio of municipal water to tanker water is one of the highest in the world.) Municipal water supply is irregular, so people have to wait for water and stay to store as long as water comes. Today a considerable part of city does not even have municipal water supply. Sawal Bahal falls one of the areas which does not have water supply. Tanker is the main water supply source for those areas, but these supplies are irregular, the amount is limited, and water quality is not regulated. Yet, the community manages to obtain water for free after the support of several different organizations. A small amount of money is collected by the community which covers fees and the extra profit of which goes into community group projects. These efforts of community organization in association with the aid enable the supply of water to Sawal Bahal, but some measure needs to be taken to reduce the current and future vulnerability to water supply.

In Sawal Bahal, people manage to supply water by forming community organizations and they tied up with aid, which, otherwise they will not be able to obtain water supply. Although there seems to be some kind of incorporation between two community organizations, their activities are activated through water supply, which is not only for water supply but also for community social programs organized with the extra profit money collected from the community. Though available amount seems to be constrained to almost requirement and people do not have any treatment for low quality of drinking water, these community organizations, as we see “social capital”, succeed to serve at least the minimum required amount of water to the community, and seem to contribute to the community unity.

Solid Waste

Solid waste is an unavoidable subject of urban sector, and brings attention to other related socioeconomic and environmental issues when studied in Sawal Bahal. Firstly, the subject of solid waste takes special importance in this area as it is, by the traditional newari caste system, closely related with the livelihood of the Dyola inhabitants. Predominantly, most of the people in Sawal Bahal are working in sweeping, solid waste business, or related endeavour. Within the community, four rag picking businesses have been established - providing work to most of the migrants inhabiting the area for decades.

This agglomeration of functions and people adds more to the particularity of the place. The public spaces and streets today are quite clean and in good condition due to maintenance controlled by the local community organization for the past two years. In conjunction of this, the organization collects solid waste from each household for a low price of NRs 30.00 every month - which feeds the maintenance costs of the organization. An interesting note is that the youth and relatively more educated people from community are volunteering to perform this work.

Though most of the people of this community are working in solid waste collection and cleaning businesses, they are not personally conscious of separating waste and recycling. The migrants are doing good enterprise and making good money from large scale sorting, but the traditional inhabitants do not seem concerned with it at a household level. The negative effects of solid waste work in Sawal Bahal is that the workers are not taking any safety measures during their work.

The topic of solid waste brought up different issues such as health, safety, recycling, the potential economic benefits through recycling business,

community unity for maintenance of public assets, and united will for making the neighborhood clean in the course of this fieldwork. Through understanding these problems, strengths and opportunities, the issue of solid waste could be utilized strategically to encourage socioeconomic development.



Social Inclusion

While caste discrimination has been, by law, abolished in Nepal, one still finds its remnants and can have a difficult time finding instances of social inclusion. This situation and the complex and changing attitudes of caste can be best understood through the following stories provided to us by Kathmandu residents over the course of our fieldwork.

Interview with Shyam Krishna Dyola, 'Ba ke', 56

Mr. Ba ke is in charge of keeping a list of male Dyolas according to which they get the turns for taking care of temples and crematories. He provided valuable information on the cultural participation of Dyolas in association to other, in particular, higher castes.

Ba ke is maintaining the list of 800 dyola members from for different parts of the city including Sawal Bahal, Tilganga, Tokha and Gokarna. The 'Nayo' (leaders) of these communities congregate in Sawal Bahal once a year in Ekadashi of Dashain festival (1st day after full moon in Sept -Oct) to have feast. At this time, they update the list. The Nayos of each locality are responsible for bringing the name data of new born and deceased Dyolas.

From this practice, we can see that the traditional federation of the Dyolas is similar to the federation of 17 'Bahi's' - Buddhist monasteries mentioned by Ratna Kaji Shakya of Nhyayakan Bahi. The traditional federation of Dyolas is responsible for arranging turns to stay as caretaker in several places such as Teku Dovan, Tilganga, Kankeshwori and other minor crematories. They have another similar alliance with the Dyolas of Dhalko to arrange turns at Pashupati Arya Ghat crematorium. The turns are arranged in such a way each locality has a turn in every alternate year.

In contrary to the finding that Dyola people are not

allowed to worship Ganesh temple in Gopha tole because the Ganesh temple belongs to farmers' community of that place, the Dyolas of Sawal Bahal are very much associated with the Maru Ganesh Festival. In the day of Pan Chahre festival, leaders from three other caste groups gather at the Maru Ganesh temple and offer the flowers. This 'Swan Ta Wonegu' procession then moves towards Kankeshwori. This festival is an important cultural rite which formally designates Dyolas as the caretakers of the Kankeshwori Temple. In this ritual, the Jyapu (farmer caste) leader hands over the responsibility through the symbol of a flower to a Dyola.

After fulfilling this responsibility for one year, the flower has to be returned back, but not to same Jyapu leader. The Dyola leader instead hands over the symbolic flower to the 'Maru Ganesh'. 'Maru Ganesh' is represented by a Jyapu from 'Dyo Khala' of Yatkha tole. This is the ritual for formal renewal of the agreement on the responsibilities.

Another interesting fact Mr. Ba ke revealed is the Jyapu are not handing that responsibility through this ritual to greet Dyolas for their contribution but they are giving favor to Dyolas. Staying at temple for one fortnight, cleaning and taking care of sculptures and other antiquities, the Dyolas are not rewarded but are actually required to pay a tax for it. In this ritual, the Dyola leader is made to pay 35 paisa (0.35 NRs) and a copper coin - called 'Kut Pulegu'. This tax has not been increased for ages - the act is still observed as a symbolic ritual. In this long ritual, leaders of Dyola communities, Sayami of Nhusa (oil makers), Jyapu of Yatkha (farmers) and Jyapu of Dyo khala of Yatkha (farmer of Yatkha designated as Deity's clan) have to participate. Mr. Ba ke revealed that, in this ritual also the different castes do not touch each other or sit together even though the practice of untouchability is diminishing.

Interview with Ratna Kaji Shakya – a member of Kirtipunya Mahavihar, Nhyayakan Bahi

Shakyas are one of the highest castes from Buddhist head of the Newar Caste system. Nhyayakan Bahi is the nearest Buddhist monastery from the Sawal Bahal situated just in front of Lagan Bahal. When we spoke to Mr. Shakya, he reacted with indifference to those of the Dyola caste group. But, following the conversation, he explained the neighborhood in minute detail as if he goes there for daily puja. He told me which temples and which chowks lie where. This knowledge brought curiosity about as to how he can know so much of the place if he has no connection and no reason to interact with the people there. He revealed that in the route of "UPAKU", Sawal Bahal has to be visited every year. Upaku is a yearly ceremony in which families in which a member has died make a ritual circuit of the city. The circuit is called "Upaku" in local Newar language. The ceremony happens around August or September and bereaved families follow the chariots route placing butter lamps along with way chanting religious hymns.

The inclusion in the Upaku route proves that Sawal Bahal is located within the traditional city boundaries. The Upaku festival is acting as a bridge to take even the highest of the caste hierarchy into Sawal Bahal. Also, during Upaku, the so-called highest caste people worship the deities within Sawal Bahal.

Discrimination within the low caste communities

Sawal Bahal is primarily composed of three caste groups - Dyola (Pode, or sweeper), Chamakhalak (also called Chame but they often use 'Nepali' as a surname), and Naye (butcher, also called Sahi, Kasahi, Khadgi). All three of these caste groups are considered lowest in the traditional Newari caste hierarchy. But they also have vertical hierarchy within these three. Naye is highest, followed by Dyola and finally Chamakhalak.

Dyola and Chamakhalak do not marry each other. If someone from a Dyola family marries Chamakhalak girl, the Dyola faces exclusion from the guthi and other social functions.

Project Work:

Project Formulation and implementation

In this phase, the knowledge acquired and issues raised from the previous studies, surveys, community meetings, focus group meetings and data analysis were focused to identify potential projects. Among the various issues, several major issues were picked up as priorities for consideration through discussion in focus group meetings.

The potential projects were further pondered to detail out in objectives, activities, and inputs to better understand how such projects would be implemented. For this, the team was divided into two groups as follows :

1. 'School and education group' : Marte, Guillaume, Gyanendra, Antarin, Haruka,
2. 'Community group' – Prof. Hans, Ramita, Shreesti, Beibei, Melissa

'Terrace Group Work'

The terrace garden of Utse Hotel was the place where the two class groups sat down for a day and contemplated potential projects. The participatory method of discussion was adopted in which firstly, everybody wrote important topics on a piece of paper (meta card) and later those cards were put together. The topics which were common or similar were merged and sorted into activities, objectives, or inputs. Topics less relevant were omitted to shortlist and outline potential projects. Detailed proposals of activities were thus worked out mentioning their objectives, output, required materials and manpower, budget etc.

Potential Projects for Community Focus

- Work hour care place for pre-kindergarten children.
- Improve health of community
- Inclusionary space for dyola, migrants children's and youths.



Brainstorming Session : Terrace group work

Potential Projects for School Focus

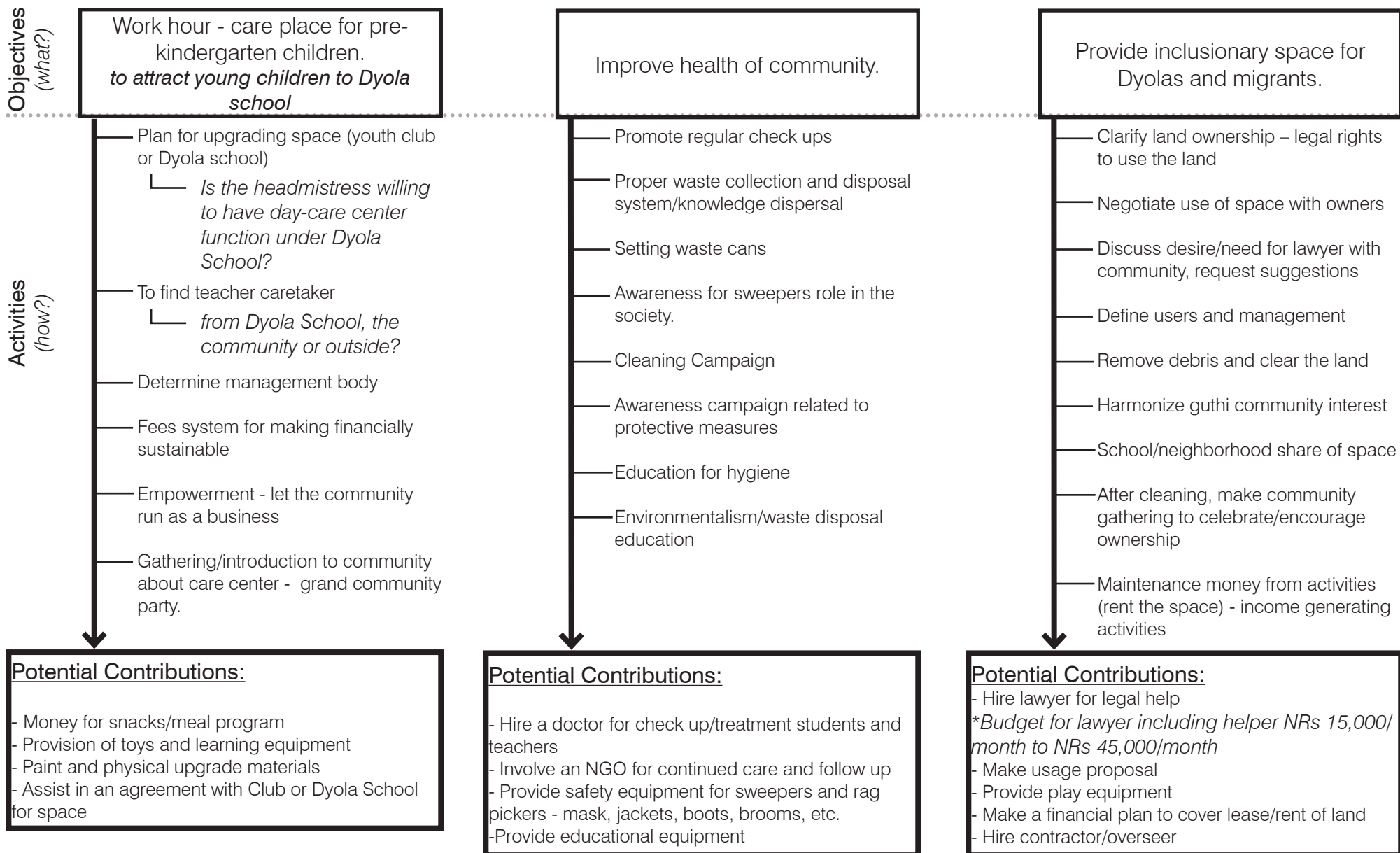
- Physical Improvement of school
- Improve children's health care
- Improve and diversify curriculum

Details and thoughts raised in each of these potential projects can be found on the following pages.

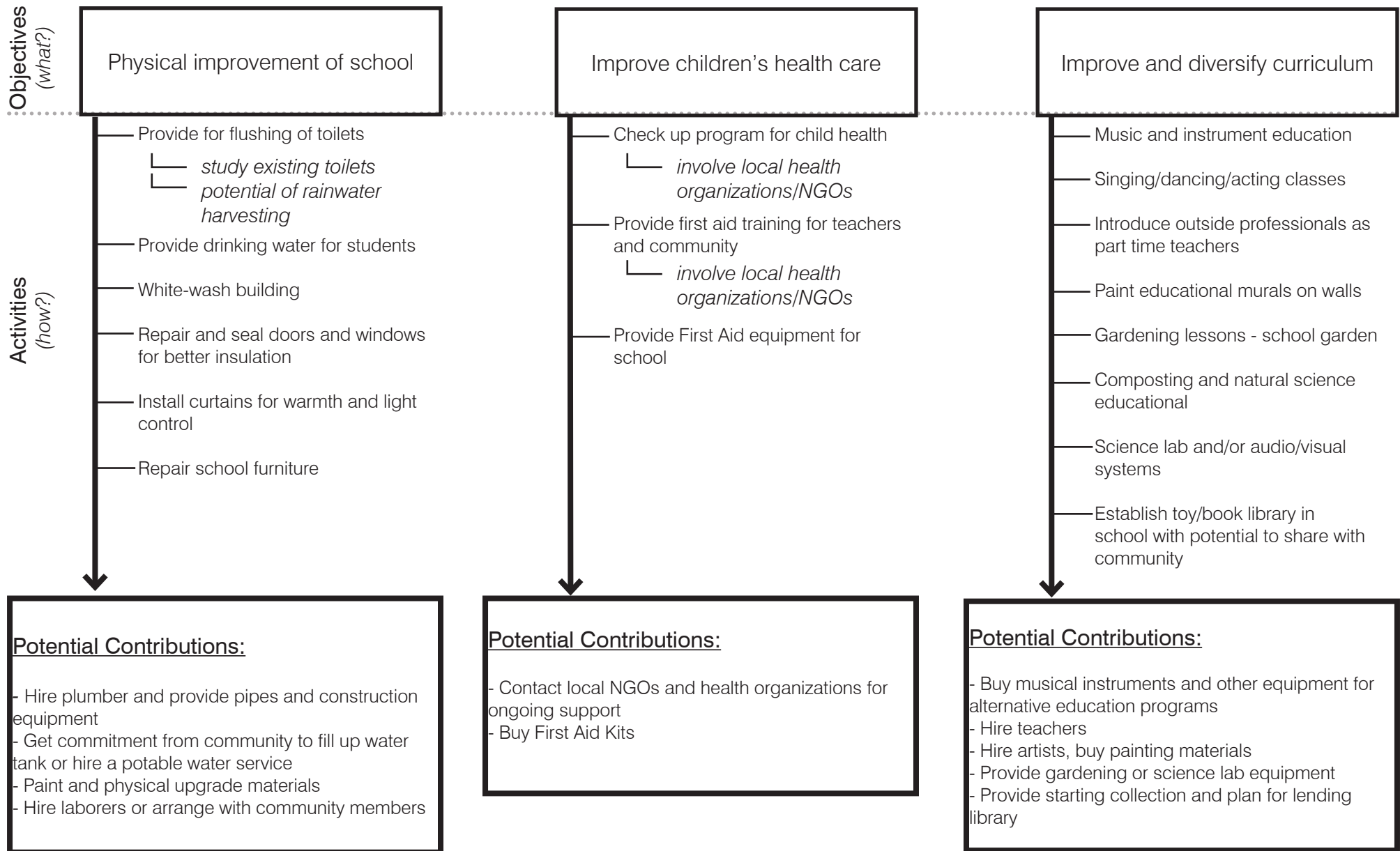


Presentation Session

Community Group - Potential Projects



School Group - Potential Projects



Project Proposals

After these working sessions of discussion and evaluation of potential projects, efforts were focused into two strains of directed project proposals. One group developed specific ideas related to the Physical Improvements of the school, while a second developed possibilities for Land - the claim and use of the former Guthi land as an inclusionary space for Dyola and migrant youth.

Physical Improvements Proposal

Beginning with the list of ideas from the School Group, a proposal was developed to physically upgrade the Dyola school. The main objective of this proposal was to better the sanitation in the school by way of providing water to flush the toilets. Additional measures were included to paint the school building and provide educational material to the students. These three projects were followed through during the Implementation stage of the field work, and further detail can be found in the Implementation section of this report.

Land Project Proposal

Background

The idea of providing an inclusionary outdoor space for the youth of Sawal Bahal was a direct result of our first community meeting with the Dyola Samaj Sewa Samiti. Residents there reinforced stories we had already heard regarding the contested ownership of the empty land lot near the entrance to the neighborhood.

This land had historically been used by the community, as Guthi land. A series of forced and illegal transactions

brought the land into private ownership some years ago, and it was a strong desire of the community to regain ownership or at least legal usage rights to the land. They had hopes of cleaning the lot and transforming the area into a playground for their children - an amenity not currently provided for in this neighborhood.

As an academic exercise, a potential usage proposal was assembled, with a focus on sustainability and community strengthening activities which the land could be used for. The theory behind this proposal was to empower the community by supporting them to build a case for the land through proof of use, upkeep, and local environmental stewardship.

This proposal is further elaborated upon in the appendix of this report and within the Issue paper entitled "Open Space and Un-Common Land."

Proposals - Potentials of Communal Land

The following potential activities to work towards these ideals of sustainability were identified as possible on the site: Composting, Community Gardening, Water Collection, Irrigation and Water Cycle Education, General Landscape Improvements, Communal Land Use, and Children's Play. These activities, especially if instigated together, hold many synergies that would help Sawal Bahal to build itself in terms of Community, Economy, Education, and Environment. These items can be examined through comparison of the larger, global context and sustainability initiatives.

Compost

One of the possible activities which could be implemented in Sawal Bahal is composting. Produced fertilizer from compost can be used for house gardening and generate some amount of income for local people, which in fact have been practiced in the neighborhood community. This practice will also promote separation



of garbage waste, which contributes to formulate the social understanding about segregation of waste that is the foundation of waste collection system at city level, where in Kathmandu valley the waste management is not fully implemented. In a global context, segregation and reduction of garbage waste which will be processed in the waste treatment site will be of great benefit for the reduction of methane emission, which is the second contributing gas to the global warming.

At present waste collecting volunteers at Sawal Bahal do not separate the garbage because of the small scale of collection, however, income generation from compost fertilizer can ease the barrier. Considering that the fertilizer used to be produced in Sawal Bahal, and that Youth Corner Club at the neighborhood community continues composting program with willingness which was introduced in 2003 by JICA* and is positive in its promotion, Sawal Bahal has some potential to introduce composting.

** Home composting was introduced as a part of pilot project "Clean Kathmandu Valley Study" by JICA to formulate action planning for waste management service in Kathmandu valley. The action plan is expected to include preliminary designs, cost estimates, and financing plans for the development of waste management infrastructure.*

Community Gardening and Water

The other programs, urban agriculture and water collection, landscaping will serve as composite function with composting, at the same time meet the dwellers needs and impoverishment of quality of life.

The programs initiated from local community for water supply and waste management, those slighted in Kathmandu city have possibility to strengthen local environmental management and promote city policy implementation.

Play and Education

The open space can have several different activities in

addition to the community stated need of a playground for kids. Play can be accomplished in tandem with environmental efforts, encouraging children to learn from experience and proximity to natural systems.


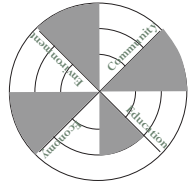
Legal Hindrance and the Local Maoist Solution

While the NTNU group began the examination of the land issue with the notion of providing legal help to return its ownership to the community, forces larger than the locality eventually stopped our progress. Realizing a legal fight for the land's ownership would be a lengthy and costly process, question was raised regarding the capability of the community to sustain such a project. The complex nature of this was revealed when we discovered that even tracking the owners of the land was nearly impossible because plots (five total comprising the lot) were being sold on a near-monthly basis. Further, it was realized that beginning legal action could have the counter effect of ending the current informal use of the land by the children. For these reasons, exacerbated by our lack of time and ability for oversight, the project remains only as an academic exercise.

However dissuaded the community seemed by the legal complexities, at least one Sawal Bahal group was hereby even more motivated to take action on the land - the local Maoists. This group is led by Prabin Dyola - who also plays a significant role in the Dyola Samaj Sewa Samiti. Over the field work period, discussions with Prabin concerning the land began including his thoughts towards the land use. He was the one who originally told us that the land had been vacant for 50 years, and it was assumed that the community has no problems to use the land as their own, despite whoever holds the legal titles. Later, this line of thought developed into Prabin stating that they can certainly use the land, because the only access is from a local road belonging to the community ("we will just start

Ecological Open Space Planning for Sawal Bahal
NTNU Urban Ecological Planning Course - Kathmandu Project 2009

Community Gardening

Description:
Gardening projects can bring a sense of community with women, elderly residents, and children working together. Lessons of nature and cultivation can be instilled in the participants through experience. The neighborhood can begin small scale enterprise in the sales of vegetables and flowers produced.

Ecological Open Space Planning for Sawal Bahal
NTNU Urban Ecological Planning Course - Kathmandu Project 2009

Water Collection





Description:
Water can be collected from any hard surfaces provided on the site and from the roofs of adjacent buildings. Such water can then be used for watering plants or filtered for cleaning purposes. A simple system can be set up to teach children and other residents of the natural water cycles of nature - measuring rainfall during different seasons, runoff from different areas, and seeing and understanding natural filtration processes.

Figures above: Pages from potential usage proposal for Sawal Bahal's vacant land. Activities were ranked per their potential contribution to Community, Education, Economy, and Environment. For full document, see Appendix.

using the land, and if the owners complain, we will block the road that provides access to it").

By our class' last week in Sawal Bahal, we noticed that a lock had been placed on the gate to the lot - a gate which had never been locked before on our visits. Seeing the lock, we asked around and soon learnt that Prabin Dyola and his fellows in the community had placed the lock in coordination with a clean-up process they had began. Prabin Dyola saw the potential of the land for the community and decided to take advantage of it - cleaning the land and locking it to prevent habits of garbage dumping. In the end, it seems that Sawal Bahal will succeed in obtaining usage of the land by their own means - no matter legal obstacles.



Implementation

Through rigorous work group, community and focus group meetings, a series of proposals for project work were formulated. Many of them were sorted out as long term action. And some couldn't get implemented because of practical problems. Time span remained for implementation was only one week. The projects for implementation got to be selected on the basis of time factor, urgency and simplicity to handle. Some were dropped out due to organizational complication and some due to legal factor. For this implementation work, a memorandum of understanding (MOU) was signed in between three parties viz. Dyola Primary School, Sawal Youth Club and NTNU stating the role and responsibilities of each party. Through this MOU cooperation and interest of the youth club towards school was sought and the implantation was done in partnership between parties. (A copy of MOU is included in Appendix)



Painting the facade of school



Signing MOU



Painting the corridor



Making access to the underground tank

Two Projects selected are as below :

1. Physical Upgrading : Improving the physical condition of the primary school and the youth club building

2. Teaching Material Support: To provides the school with a pool of academic and extra-academic materials to enhance the quality of teaching and thereby increasing student enrollment and reducing drop-out rate.

The major activities carried out under the two projects were as follows:

1. Physical upgradation –

a. Providing material for Painting work on wall and window of Sawal Bahal Dyola Primary School (SBDPS) building and Sawal Youth Club building

b. Flooring Work at Sawal Youth Club (SYC) Building

c. Repair and maintenance of Electrical System in SBDPS

d. Repair and maintenance of Sanitation and Water supply system in SBDPS

e. Furnishing of Kindergarten Class at SBDPS

2. Teaching Material Support –

a. Providing the school with books, toys, games and sports and musical instruments to be used by the students for academic and extra-curricular activities.

Expenditure breakdown

S.N	Particulars	Amount (NRs)
A	Physical Upgrading	
1	Painting work on wall and window of Sabal Bahal Deola Primary School (SBDPS) building and Sawal Youth Club building	12284.00
2	Flooring Work at Sawal Youth Club (SYC) Building	41,007.25
3	Repair and maintenance of Electrical System in SBDPS	17,213.00
4	Repair and maintenance of Sanitation and Water supply system in SBDPS	25,547.00
5	Furnishing of Kindergarten Class at SBDPS	12473.00
	Total	108,524.25
B	Teaching Material Support	
	Toys, games and sports and musical instruments	15,110.00
	Grand Total	1,23,634.25
		US\$ 1648.00



Flooring work in Sawal Youth Club



Repair and Maintenance of Electrical system



Nriya Nath Temple (Nistey Nath)



Theory and Method Reflections:

Theory Reflections

Backing up from the specifics of Sawal Bahal, it is perhaps worth considering the framework and basis of our studies, along with the method which will follow in the next section. Parallels and contrasts between our study in Kathmandu and leading writings on the subject of Urban Ecological Planning provide a opportunity to link theory and practice to our fieldwork experience.

Urban Ecological Planning Theory

The principles of urban ecological planning can be the need for a new ecologically based “frame of mind” for urban planning. It is considered that studying in local ecological and cultural conditions is the base line.

Urban Ecology

In *Cities in Space: City as Place*, David Herbert explains how an analogy was made by Robert Park between theory-building and the biological word. At that time, the “Social Darwinism and the guidelines of classical economics, prompted lines of thought which found expression in many disciplines.” The two terms Urban and Ecology were then related and beyond it, “biology provided a source of other concepts and terminology for the urban ecologist,” (Herbert, 1990).

Those analogies would help to study and learn about urban evolutions, and give a framework for a biotic analysis of the city. Symbiosis, competition, community, dominance, segregation, invasion and succession are among the terms that were identified.

But, there is a part of the city that is not taken into account by this analysis which is the cultural base study - the human factor is generalized and not important to the framework. Most of the critics on urban ecology

base their argument on this omission, “the neglect of human and cultural factors”, (Herbert, 1990). Urban ecology as been redefined by later scholars, such as Wirth to “include the community as a central position in the conceptual framework” (Herbert, 1990).

Urban Ecological Planning

The field of Urban Ecological Planning came later and was defined to answer a new paradigm to take into account “the balance between three factors; economy, environment and social equity” (Misra, 1999). Carrying capacity is the ability of a given system to sustain itself. Economist don't believe that “the concept of carrying capacity of cities is tenable” (Misra, 1999), so they don't agree with the concept, but in reality, “there are definite limits to the scale at which the ecological processes in a given habitat can be put under stress without irreversible detrimental effects.” (Misra, 1999).

Prof. Bijayanand Misra gives, in *Conflict Reduction between Growth, Eco-development and Sustainability in Cities – Toward a Strategy in Developing Countries*, an explicit definition of Urban Ecological Planning:

“-A proactive rather than a curative exercise, therefore, carrying capacity assessment becomes a critical task

-A task of setting long term objectives

-Compromises on the interest of the stakeholders

-Building broad base consensus through “bottom up” participatory approach and tangible locally accepted results.”

It is then a crucial task to take ecological decisions, as “sustainability and eco-based development are at the core of all issues for the future of cities.” (Misra, 1999) Therefore, a number of different issues have to be

known, such as the involvement of the stakeholders, the coordination of ecological and urban development strategies. Maybe the most important aspect of Urban Ecological Planning would be the effective land use control, and as mentioned by Hans Christie Bjønness and Jane Corneil in Urban Ecological Planning and Revitalization, “one of the major and critical issues, [...] is the consumption of rural land for urban purposes.” (Bjønness & Corneil, 1998)

Hans Christie Bjønness and Jane Corneil give a very similar but slightly different version of the definition for Urban Ecological Planning:

- “- UEP addresses all environmental, social, and economic tasks in one locality
- The specific locality is at the center of attention
- UEP proposal are unique for each specific place
- Places specific, creative solutions in accordance with the people's priorities and decisions
- Local resources and environmental traditions are of importance
- Starts with local, ends with global. ”

Urban Ecological Planning raise, for Prof.. Bijayanand Misra, the question of sustainability faced by the cities of developing countries: How do we shape urban networks so they preserve local urban identity? How to improve urban land management as communities take initiatives in development? What development at the edge of cities and suburbs? (Misra, 1999)

That is what UEP is in theory, but it is not always easy to apply in every day life, as all “the proposal are to be

unique for each specific place.” (Bjønness & Corneil, 1998). Our goal in Kathmandu was thus defined, to interview the local communities to find out their issues and to try to solve them.

Application in our Fieldwork

The challenge in this field is to really know what are people's priorities, rather than to impose projects on a community. This subtle difference is important because in the context of being offered something, it is difficult for the recipient to refuse outright on basis of it not actually being their first priority. As almost any text on Urban Ecological Planning explains, the goal is to make small changes which are community driven. In reality, it can be far easier to accomplish priorities defined from the outside, than to define and work towards the priorities of the community. An example of how this dilemma manifested itself in our experience at Sawal Bahal was in the white-washing of the school. The project was one that the community had not mentioned and perhaps would not have been among the first things they would have thought of, had we not delivered the idea to them. However, because it was a measure that upgraded the conditions of the locality, we can consider it, as Professor Misra might phrase it, a “broad base consensus through “bottom up” participatory approach and tangible locally accepted results.” (Misra, 1999)

The two month limit to the field work, was also a constraint. As mentioned before, long term objectives are what Urban Ecological Planning aims for, but such objectives are very difficult to initiate. We found one INGO that may be capable of maintaining our work, but little is finalized. As an academic group, it became clear that in two months a project could not be implemented and overseen. The practice of initiating change and then leaving without following up seems to go against the guidelines of Urban Ecological Planning - demonstrating the difficulty inherent in following





theoretical directives in real situations. Fortunately, by our local definition of Urban Ecological Planning, at the end of the day what matters is that the locality gets something positive out of the experience, so by this practical definition we can say that we did something positive. "Positive change, [...] an eco-development strategy that is to improve that specific situation" (Bjønness & Corneil, 1998)

The difference between Urban Ecological Planning (UEP) and Urban Environmental Management (UEM) reside for Hans Christie Bjønness and Jane Corneil in some basic lines. For instance UEP is the focus on the local to the global and UEM goes from the global to the local. It is, however, left to be explored if any of the trends or solutions found during our two month period are truly globally applicable. Certainly, institutional physical upgrading is a noble task, but how well it can effectively help moderately poor communities struggling with inequality is left to be determined.

The core of the problem is not to empower the locals to have them upgrade the locality, but to understand why there is a problem. If the whole locality/city/country is not seen globally, then too local of an approach leaves professionals only with the ability to upgrade one community and then start over again when approaching the next, inefficiently ad infinitum. "Make no little plans; they have no magic to stir men's blood...Make big plans, aim high in hope and work." (Burnham, 1910). In this way, the specificity of our project work can be seen as potentially detracting from the global intent.

Social Dynamics:

The fieldwork basically concentrated in one neighborhood named Sawal Bahal. Through different means, we rigorously gathered a pool of information about the people and the place. This revealed the key features of society which were revisited through different

perspectives of theories. "Societal conditions are the core challenges of sustainable urban development in the south." (Millyla & Kuvaja, 2005) As this view our attempt to dig into the social realities were relevant efforts. In addition, Millyla & Kuvaja (2005) wrote that present day Third World cities are to some extent a result of planned and controlled development, but to a larger extent the result of social transformation due to modernization and globalization. Therefore, in order to understand the system of human settlement, and to envisage development intervention in such places, relevant sociological understanding is inevitably important. Some of these social concepts have been examined during this fieldwork. The concepts below are only a few of the subjects picked up from the theory input in the UEP course so far.

1. Social Transformation
2. Habitus
3. Social Capital

Social Transformation

Social Transformation is a process through which an individual gets altered from his ascribed status (meaning it is assigned and entitled by one's parents and their culture) to one's achieved status (meaning it is acquired by one self). This phenomenon is, on a larger scale, perceived as social change and can also be seen as cultural reforms.

Millyla & Kuvaja (2005) has discussed Sustainability in terms of global environmental discourse and claim that it must be consist of Globalized Local Definitions. The author duo has tried to clarify that the definition of eco-city for the South (the Developing World) is different from that of the North (or the Developed World). The context of South is more related to brown agendas, societal structure, culture and economy where as the North context is more related to green agendas and refers to technocratic solutions. When this fact is ignored

and blindly Northern approach is insisted, Ecological Islets have been created, causing glaring inequalities. "Universal urban geographic structure is characterized by intensive land use by skyscraper in center, Industrial development in fringes and social problems such as unemployment and homelessness." "...Objectives of sustainable city should not be separated from local societal transformation process as they represent the societal rational and therefore, an important resource in each society." (Millyla & Kuvaja, 2005) The development in Kathmandu a typical testimony. The development of gated communities with all green and clean slogans emerging, is no more than these Ecological Islet whose gates signifies the abyss between rich and poor.

Globalization and modernization is posing great pressure on societies, as they are struggling to cope with these transformations. Sawal Bahal is in the line of this transformation. There used to be a high illiterate percentage, but now at least secondary education is prevalent and newer generation is getting more ambitious toward higher education. Similarly, previously restricted by their low caste, the people of Sawal Bahal now have more opportunities as the society is opening up, due to legal and political environments. Within three decades Kathmandu grew very rapidly. Because of the population pressure, now these communities are facing acute scarcity of basic amenities like water and electricity. Population within the households is increased a great deal, and these inhabitants have rarely owned any land and house besides within community, which are leading them to raise the floors so high. All these transformations has become a pressure for the community. In the current volatile political situation, the community itself has maintained and managed to cope with these changes with different modes of responses. Inhabitants are struggling for providing good education, spending large portion of their earning for private school education, and due to the relative openness from

caste barrier, people have started getting good jobs and getting access to the governance. The community itself is managing water supply through self-help and houses are getting higher both for accommodation of the expanded families and earning rent. These immediate responses were spontaneous, based on coping with the acute situations, and all these were followed through by their local knowledge and self-help. The presence of government seems very faint. Here, question of sustainability just disappear and some responses might turn into vulnerability in the long run. As Millyla & Kuvaja (2005) gave the general scenario of cities of developing countries stating

"..it is obvious that individually optimal solutions will, in the long term, burden or endanger the urban environmental system as a whole". Similarly, one of the response to the vacant land which this community claims that it is a public land and got privatized later, till now, the locals are using it as public and claims that they will not allow the owner to build anything, they will block the way. This situation is something similar to "...holes are made in the water pipe going to the nearby luxury hotel."

The author duo has also mentioned the prevalence of concepts like 'Dual cities' and 'Urban Symbiosis' which acknowledge the inequality implicit in academia. The statement refers to the transitional status of Southern Cities. 'Hybrid City' is also a relevant subject. "Hybridity highlights global processes taking place in local situations for instance the novel interactions between the modern and traditional forms of life." (Millyla & Kuvaja, 2005)

In case of Sawal Bahal the concept of hybridity is prevalent in every issue. Furthermore, 'Urban Silence' – societal barrier, is another reality which prevent motivation and formation of civil society organizations and movements. This 'Urban Silence' could be



broken by intervention or 'push' from outsiders (be it NGOs or other agents who have better resources, know-how and network of various stakeholders). The 'Silence' in our case area is prevalent, but the reason is implicit. Sawal Youth Club was established in 1984, but didn't get flourished as real Social Capital for the community. Millyla & Kuvaja (2005) conclude that there is no universal model for sustainability. "Therefore, any analysis of societal and cultural resources and constraints should be considered alongside with the improvement of urban living environment." Sustainability should not be a goal in itself, but rather a criterion for good governance in the Southern context. Good governance refers to motivated and transparent administration ; efficiency and flexibility in service provision ; cooperation between authorities and civil society, as well as equity and social justice in resource allocation. In our research, we examined some aspects of governance, but these remained still vague as to what sort of governance strategies are present and need to be intervened. This opens an avenue for further research.

All these concepts related to social aspect – ascribed and achieved status, hybridity, inequality, 'Urban Silence', urgent response to basic needs, good governance and brown agenda were all relevant subject for observations necessary to understand the cities in Developing Countries.

Habitus

Habitus is a dynamic system of dispositions. Dispositions are a system of long lasting schemes or structure of perception, conception and action. Its generative capacity is the cause of the character, culture, style and inventions. This capacity is analogous to the capacity of generative grammar such as " ... the generative grammar able to produce an infinite number of new sentences according to determinate

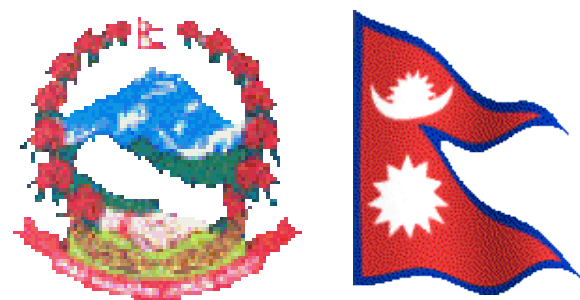
patterns and within determinate limits." (Bourdieu, 2002) However it is not an inborn capacity. Habitus is a set of acquired characteristics which are the product of social conditions, experience and education. In case of Sawal Bahal, 85% of occupations are related to cleaning and solid waste business, among which 66% were sweeping job. This scene signifies one of the Habitus of the society. Similarly, the language accent, thinking pattern, food, cultural practices, and communal activities all have a unique character. These deep rooted structures are Habitus which reproduce themselves, tend to perpetuate, that's why they are long-lasting, but not eternal. They may be changed by historical actions oriented by intentions, consciousness and using pedagogic devices.

Habitus is an important subject for Ecological Planners who considers the societal change as one of the objectives. Society is formed at the base of Habitus and development strategies obviously induce societal change. It is, in another word, a confrontation with the Habitus. "There is dialectical confrontation between habitus as structured structure and objective structures. In this confrontation, habitus operates as a structuring structure able to selectively perceive and to transform the objective structure according to its own structure while at the same time, being restructured, transformed in its make up by the pressure of the objective structure." (Bourdieu, 2002) Hence the concept of Habitus needs to be taken into consideration in any sort of development intervention.

Social Capital

What is the sense of being in a society? When one became a part of the fabric of the social system of relationships, interactions, interdependence and so on, one can realize security, homeliness and mutual help, which are important factors for well being. It justifies the affinity of a person to be a social being. This aspect of





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sociology is now valued as Social Capital. In addition to the visible capitals such as human, natural and physical/produced capital, which are considered as basic indicator of economic growth and development, the concept of social capital is introduced as the missing link with those capitals. Grootaert (1998) defines it as “the way in which the economic actors interact and organize themselves to generate growth and development – is social capital”. Illustrated through different cases such as East Asian ‘miracle’ economics ; difference in growth between Northern Italy and Southern ; survival of Boosaso ; Somalia in the time of politico-economic crisis ; and resolution of armed conflict in Gujarat for forest management. Grootaert (1998) has tried to establish the notion of Social Capital as a generator of economic growth, protector in crisis and catalyst of peace keeping.

Tracing its history, the ‘role of institutions’ were considered valuable in literatures of economics since 1920s. Recently it has been revived as ‘New Institutional Economics’. In political science, anthropology and sociology “the social Capital is considered as set of norms, networks, organizations through which people can gain access to power and resources and through which decision making and policy formulation occurs.” (Grootaert, 1998) In economics, it is valued as a contributor in economic development. In micro-economics social capital manifests as the functioning of markets ; where as in macro-economics, it appears in the form of government, the legal framework, the institutional role in organizing production.

More varieties of definitions has been came up as the concept evolved, from Grootaert (1998):

Putnam defines – “Social capital is a set of ‘horizontal associations’ which consist of social networks and associated norms which effects on productivity of community.” This concept received several criticisms

on considering only limited associations and desirable outcomes.

Coleman defines – “a variety of different entities, with two elements in common, consisting some aspects of social structure which facilitates certain action of actors in personal or corporate level within the structure.” This represents the broader view incorporating vertical as well as horizontal associations and other entities and wider range of objectives including positive and negative outcomes.

North & Olson defines – “Social Capital includes social and political environment which enable norms to develop and shapes social structure. It considers informal, local, horizontal, vertical relationships.” All of the three definitions suggest that social capital have an impact on development outcomes – growth, equity and poverty alleviation.

Associations and Institutions are defined as the “framework to organize information sharing, to maintain coordination of activities and to facilitates collective decision making.” (Grootaert, 1998) These institutions operative properly only in the presence of peer monitoring, common set of norms and local level sanctions. The Sawal Bahal issue papers, on local government and community organizations, are entirely meant for understanding the Social Capital in the area. This community is located in Ward 21 (the smallest unit of local governance), but constituted in a traditionally demarcated neighborhood called tole. They have sense of community among different toles. We encountered different CBOs established in different toles. Though they are not formal political boundaries, it has become a boundary to bond the inhabitants as community dwellers. To reinforce this, they have funeral Guthis (traditional community organization) which also operate as a community decision making forum. Besides, they have new modern ethnic

organizations: the Youth Club; politically affiliated water supply groups, a School Committee, federation of four dyola communities, and informal money lending groups called 'Dhukuti'. On a macro level, they have the Ward Office, Municipality, Central Government, Constitutional Assembly, Federal Democratic Republican System, Supreme Court and lower courts ; different constitutional bodies and commissions. We observed more micro level organizations, where as the Social Capital in terms of macro level organizations are yet to be investigated. Existence of the local organizations signifies the prevalent potential of Social Capital. The operation in terms of information sharing, coordination and decision making process has to be evaluated one by one to have clear picture of Social Capital. Though we are in a position to make some judgments according to collected data like; the Guthis, Dhukuti, water groups and federation are all working in a full capacity, and society is experiencing its existence ; whereas cooperative is established according to the cooperative law, but is not running as cooperative motive, and also is not in operation: The School Committee and Youth club are still remained just as potential Social Capital. Running them efficiently and

effectively would be of great benefit for the community. This became one of the strategies for the fieldwork group ; to formulate and implement project work involving the Youth Club in the school upgrading work, supporting them hoping they will be encouraged by that help to get active.

Social Capital could be an important strategic element in planning discourse. Strategies to improve Social Capital, aiming for just and equality, would be a social transformation which would connect the concept of sustainability with the good governance discourse in the South, as presented by Millyla & Kuvaja (2005).



Method

Method was an important part of our fieldwork in Kathmandu, in doing research on Sawal Bahal. They were partly planned and partly improvised. We had the freedom to try different approaches intuitively and gained experience in “how to” and “how not to” conduct field research. Most of the methods we used were, in hindsight, aligned with those from Nabeel Hamdi's (2009) “action planning menu”; with slight modifications; including the following:

(a) Direct observation or looking

We had many encounters with Sawal Bahal from our first visit on September 16th to our last 10th of November, the day before leaving Nepal, and during these we gathered a lot of information just looking around. Though it was not very conscious or guided, we did learn a lot about the community; noticing the condition of the houses; the public social life of children playing in the streets, rag pickers carrying the load on their back, friendly people sitting outside their houses; street food venues and small kiosks run by people within the community. Some rag pickers creatively earned their living by recycling and reusing garbage; in one back alley we could see an Indian migrant making sandals of the soles of worn-out shoes. We observed how the water tank system and distribution was working, and how people would put small buckets under the places where the hose was leaking. Even seeing how the dogs' territories affect the places where people gather, as “Dog Marley”'s barks and snares was the main reason for why people would not sit in one of the suitable places in Sawal Bahal that happened to be his domain. When we visiting the school, it was clear what needed to be done, physically, with the toilets for sanitation; and we could see how the students and teachers were interacting in class.

After Hamdi's workshop, he was kind enough to take time to come to Sawal Bahal and walk around the area with us. His comments on how and where to look and suggestions for relevant observations were very inspirational. For me personally I felt like I was seeing the community with totally different eyes, even after having been there many weeks already. I learnt that looking is an active method for revealing the potential of a place and upon which you can form relevant questions. Also that it is important to be open in the process and try on different “glasses”, adding different perspectives to what you see. What we can bring with us from this experience, for next time, is the value of looking, and how we can extract a lot of information if we keep questioning the things we see.

(b) Resource survey

We spent a lot of time, in the beginning of the fieldwork; 23rd of September onwards, for door-to-door surveys. We were asking questions about household members' education and occupation; their income and expenditure; house conditions and facilities; and health issues. This method was a means for enabling us to compare quantitatively the information with the other community: Kankeshwori, and the 1988 surveys. According to the “action planning menu”, this method was meant for mapping the talents and tools available in the community, but as we were not directly faithful to the action planning method, our surveys were more related to previous research. We did reformulate some questions, but for future research it would be interesting to make up our own questions in addition. We learned more than the noted answers from this experience, like how warm and welcoming the people were, and eventually how to best approach them without feeling like we were intruding their private space. Overall it proved to be a good way of getting to know the people and their habitat.



(c) Semi-structured interviews or listening

Apart from standardized survey work, we also did informal, improvised interviews with people to gain information on different topics and recover community issues. With this we got a lot of unexpected and important knowledge that the survey information could not reveal by itself. These conversations with key informants, groups and individuals lead to further understanding of the issues in the community and the differences of opinion among its members. Through establishing this dialogue, we got to arrange community meetings with the school staff, the Dyolas and the women; and from talks with the teachers, a drawing competition for the students.

With Hamdi present on 31st of October while talking to some CBO representatives, we learnt, through his comments, about how to get everyone's voices to the table without offending anyone, and how to look for potential internal conflicts by focusing on body language. Eventually a certain political polarization became clear between two most active CBOs in Sawal Bahal; one run by the Maoist party: Sawal Bahal Pani Upabhokta Committee and one run by Nepali congress supporters: Sawal Bahal Inar Samuha. A disregard that initially seemed sexist motivated.

This became apparent on the first community meeting held on 9th of October, as initiated by Prabin Dyola of the Maoist group, where no migrants or people from the other CBO were present. However, we did get to know about their concern for educating the children and their aspirations for upgrading the local school. This meeting was the first step towards formulating a project for Sawal Bahal.

On the women's meeting, on 16th of October, with both Nepali and Indian inhabitants of the community, we got their concerns to the surface; mainly about the wish for

children day-care, so the women could more easily be independently working. It was obviously an issue as half of the participants were small children who had to stay with their mothers. Other things that came up were again the children's education and the need for tutorial classes for homework, as a lot of the parents are illiterate or poorly educated, Also the need for skill development training for work, and the great initiative they took on finally forming a Women's Group, so they can make improvement programs for themselves.

The school meetings we had with the teachers proved to be constructive as they were willing to let us interact with the children during school time. This resulted in the drawing competition. We also got access to the school records for research.

(d) Games and role play

Games and playing proved to be a nice way of getting the children interested and eager to show us around their area. Some of us learnt a great deal on how to interact with and gain trust from children not speaking the same language. It is a universal, non-verbal type of communication that would always create smiles and laughter. The most common games were kicking small sandbags up in the air – to see who could do it the longest ; throwing stones and picking them up from the ground at the same time ; climbing on the researchers ; and of course the classics "Monster" and "Hide and Seek". It was interesting to see how creative the children could be on coming up with activities not requiring a lot of tools. Who needs electrical plastic cars, when you have imagination?

As previously mentioned we arranged a half-day drawing competition with the students at the local school in order to get the children's' views on Sawal Bahal. Their task was to draw one picture on what they like and one on what they don't like. The results were



not necessarily uncensored as a lot of drawings were very similar, clearly influenced by the pictures on the wall of the classroom, and even the teachers who on some occasions would tell them what to draw. Most of the students liked flowers, houses and their school friends and teachers. Some of the most interesting dislikes were garbage and pollution from cars. As an exercise this was a very nice experience, and we could see the potential in this game although for us it proved less useful. However we did hand out prizes, for all the students to inspire them further in playing that seemed much appreciated; badminton set, volleyball and jumping ropes.

As an internal role play, on 29th of September, we took the role of journalists in order to investigate different topics in Sawal Bahal and their related issues. We wrote an issue paper each on; water supply, livelihood, education, construction, open space, solid waste management, local governance, CBOs and the migrants. This sort of exercise was very useful to highlight the challenges in the community, and helped us in the further investigation into possible projects.

(e) Brainstorming

After the specific issue research, we had a workshop at the roof top of our hotel. Here we divided into two groups one focusing on the school issues, and the other on the open land issue. These were the two most burning issues according to the outcome of the community meetings. The techniques we used were firstly "meta cards" meaning each one of us would write down the most important aspects of the issue and after we would go through all of them orderly and find certain topics. The second technique was putting it up in a frame of objectives, activities, requires seeing what alternatives could emerge. Lastly we had a meeting for presenting our work and discussed which of the projects that were tangible in the short time

we had left. This way we could make priorities on the further direction of our work towards implementation. This was a typical action planning method: beginning with problems and ending with possible projects.

Conclusions on Method and Theory

While the course set out with a very loose agenda, and the students held little theory or method knowledge beforehand, it is an interesting experiment to apply such standards to what was practiced in hindsight. From this order, we can better see how such theories and methods were derived from professionals in the field. It is interesting that, given a fieldwork site in a developing country and a group of students who are requested to find issues and solutions through local work and participation, the end steps taken can very easily be applied to formal methodology, such as that of Professor Hamdi. Much of our collective knowledge was accomplished through these aspects of learning, listening, brainstorming, and finally doing - methods which are universally applicable.

Fieldwork Conclusions:

Potentials for Future Study

As the fieldwork period was only two months, many issues opened before us that could not be addressed while we were there. Further, after returning to Norway, the reflections of the class have brought a deeper perspective to the experience, making us aware of areas where further research is possible.

Of the many issues found in Sawal Bahal, several demonstrate only a small part of much larger problems in Kathmandu and in Nepal as a whole. Many of these issues should be studied in a larger context to find possibilities for solutions. These issues from the larger context include:

- Local Governance
- Education
- Construction and Earthquake Risk
- Open Space
- Water Supply
- Sustainability and Pollution

At the local level, after seeing the problems in Sawal Bahal, and similar trends in Kankeshwori - a better understanding of migrants rights in Nepal could help us to realize the potential for upgradation of their livelihoods. Overall, finding additional methods to improve the education of all children, and to encourage all children (and parents of all children) to complete their studies could create notable change in this regard. Not only should the school facilities be physically upgraded, but the education system should be examined in full to fill in gaps and increase the standards set across the board.

While we found legal difficulties in broaching the topic of ownership of the vacant land in Sawal Bahal, it does

leave open potential for further study and aid to the community. More focused research on the current ownership could be done and a community driven usage plan for the land could be explored. Finding a sustainable way to use the land - socially, ecologically, and economically, could greatly benefit Sawal Bahal. Business plans could be worked out so that the community could run a small enterprise and profit from land use, while social needs and inclusivity could be encouraged through communal use and maintenance of the land.

The concept of starting a day care center was another late thought which could be further worked out as a business model. Teaching the women of this area, not only work skills, but entrepreneurial skills, could prove useful in strengthening the biggest population of traditionally slighted - low caste women. Again, this project should be approached as self sustaining to avoid making the community any further dependant on outside aid. It should be remembered that as students we have the potential to teach the community how to strengthen and support themselves, however they should not be taught to rely on us.

Fieldwork Reflections

One important aspect of planning is to reflect on the lessons learnt. It includes what was learnt by doing, but also what was learnt by what we could have done differently.

When considering the outcome of the survey work, which took most of our time, it would have been interesting to look more into the social capital of Sawal Bahal; local knowledge and skills that could contribute to more creative, locally inspired projects for implementation. One noteworthy discovery made during this work was the obvious challenge of the

language barrier. We did, thankfully, have three Nepali students and one assistant teacher who did most of the translation work during the two months in Kathmandu. However there is always the risk of information being lost in translation through the individual interpretation, and also information lost after this, in the sharing of acquired knowledge between members of our class. We too had language and cultural “ barriers “ internally, being such a multinational group of students. Having that said, this was an enriching factor in the fieldwork and I think we all learned a lot about communication in general.

When it comes to successful approaches, it turned out that one of the most constructive, and also the most intuitive, methods was simply the improvised dialogue with the people, building trust-relations and asking open questions. This we could have started earlier in the process, so that the community meetings could have found place in the beginning of the research, rather than half way through. In addition we could have used our observations as a basis for questions more actively, in order to dig deeper into the workings of the community.

There was a challenge for the community people, the way we were posing such open questions, like “What do you want or need? “. As we experienced, at both the women meeting and with the teachers, they did not know or could not answer straight away on exactly what they want or need. With this question there is also the possibility that the response might be, unspoken or not: “What can we have?“. This is of course a legitimate question as they most likely would want to maximize their own profit of our contribution, and yet it might lead them to not answer truthfully, but more saying what they think we want to hear. These issues are quite difficult to resolve and maybe there is no appropriate method for ensuring a “correct“ interpretation. One last thing we could have done differently, looking back, was to

include people more in the process rather than noting down their views and opinions, and then working it out by ourselves, finally proposing to them a finished project.

By finally directly dealing with, and supporting, representatives of certain CBOs, involving only the Maoist Dyolas, questions may be raised that our work might have contributed to reinforcing the existing power structures. Our limits of time and exposure to the inner workings of the community organizations prohibited us from fully understanding the internal power relations of Sawal Bahal, and therefore what consequences our support would bring to the community as a whole. While it is our hope that our implementation benefit as many of the people as possible, regardless of group belonging, it is difficult to determine the extent of exclusion practiced by the local community group we worked with.

There are also the methods that we could have brought into the work, like mapping exercises with the people for locating resources and hazards and learning directly from them; as we did already have maps of the area, but only used them as a means of overview for the houses surveyed. This could have involved the community more closely in our research and broken down the “us” and “them” barrier further. Another method, not fully explored, is the concept of role play for “building awareness of needs and desires” (Hamdi, 1997). This could highlight social roles for the people themselves. We could have had the men playing the role of the women, so they might consider, more seriously, supporting the idea of a day-care centre for example.

It could have been interesting to try a more action based approach, as promoted by Hamdi and other articles in our compendiums. With the slogan “Don't think so much before start doing and don't do so

much before start thinking” (Karki, 2009), we could have tried to carry out some minor projects early in the fieldwork and analyzing the response. There is a common challenge in engaging locals in fieldwork that we encountered at the end of the process; the risk of raising people's expectations through community meetings, by having them tell us what they wish for, with no certainty that it will come true, as we are forced to work within constraints of feasibility. In the end, we felt that we did face some skepticism and annoyance at our presence, as to what we are doing in Sawal Bahal, because of the duration of time we spent there mostly asking questions and talking, without actually bringing about physical, visible change in the community. This might also be related to their past experiences with other groups coming into their community, doing their research and then going, leaving nothing behind.

In the end, the fieldwork as a whole, which for many of us was the first time, was a very intense learning experience. We had to “feel” our way through it, and the most useful lesson of all, was perhaps the importance of keeping an open mind and being sensitive to the reactions of the people.

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NTNU - UEP 2009 Feildwork Team



Beibei Liu

I am Beibei Liu, born in Hubei, China, 1986, the only child in my family. Since I spend my last 23 years in China, I decided to learn more about urban issues in Europe with the background of Bachelor Degree of Architecture. As long as we do something, no matter how small the contribution is, the cities and the whole world may become a better place for living.



Haruka Kobayashi

I studied Agriculture for Bachelor degree in Meiji Universty, Japan. My interests are how people's life can be in harmony with local ecosystem within the limit of the earth. I began studying in UEP program in 2009, and in Kathmandu, my main concern is what kind of activity will be possible addressing local needs and global environmental problem. I am also looking forward to see Himalaya and people's life.



Guillaume Gillet

I'm Guillaume Gillet, a French civil engineer, currently doing my master in architecture. I came to NTNU as an exchange student from Paris, to study for 6 months Urban Ecological Planning. I chose this course because of my interest for Asia and working with developing countries.

It was a great opportunity to discover a very important and interesting field of urban planning, and I am sure that I will benefit from this course during the rest of my study and through my career.



Marte Lønvik Bjørnsund

I am a 24 year old Norwegienne. My Academic history includes three years of Architecture, and additional courses in Philosophy, Sociology, Psychology and African Studies. The fieldwork in Kathmandu left me with big questions of worth and justice. Inspiring in the sense that the fortunate realities of Nepal had an equal impact on me, leaving me with beautiful memories of holy mountains, friendly people and opened my eyes for the richness of human imagination and culture.



Gyanendra Shakya

I am an architect from Nepal, earned bachelor degree in architecture from Institute of Engineering, Tribhuvan University, Nepal in 2002. I have been working in Government of Nepal, Department of Urban Development and Building Construction since 2006.

As my department look after the urban development issues in national level, this UEP course would be very valuable for me to build on my competence and motivation.



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I am from the United States and hold a Masters' degree in Architecture from Northeastern University in Boston, Massachusetts. I have work experience in both Urban Architecture and Landscape Architecture from New York. My interests revolve around the human and social benefits of natural land in urban areas. I entered NTNU in 2009 under a Fulbright Grant to study international potentials for, and obstacles towards using natural processes to accomplish urban infrastructural needs.



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I was born 02 May 1982.

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2005 Chengdu Design Institute.



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I am Ramita Shrestha, an architect. I graduated from Tribhuvan University with Bachelor in Architecture degree in 2004. Then I worked in Government of Nepal, Department of Urban Development and Building Construction for three years before joining this master's degree. I was mainly involved in Healthy City Projects, run in coordination with World Health Organization and preparing Periodic Plans of municipalities.



Shreesti Raj Lohani

I am Shreesti Raj Lohani from Nepal. I completed my Bachelor in Architecture from Institute of Engineering, Pulchowk Campus Nepal in 2006. After graduating I worked as an Architect in Pace Engineering Consultancy. Three years of experience has given me sound knowledge of architecture and now I hope my master degree will make me more skilled in planning field so that after graduating from here I can use my knowledge to upgrade the issue in urban areas back in my home country.



Dhanyabad !!!

Appendix Contents:

Meeting minutes

Issue Papers

Local governance by Shreesti Lohani

Community Organisation by Ramita Shreestha

Education by Marte Lonvik Bjornsund

Income by Beibei Liu

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Open Space by Melissa Murphy

Water by Haruka Kobayashi

Solid Waste by Gyanendra Shakya

Social Inclusion by Hans Christie Bjønness

Proposal for use of the land

Memorandum of understanding

30th day : Friday 9th October 2009

The Community Meeting

At 3:15 the community meeting started. Some 20 people participated in the meeting. Prof. Hans started the meeting with welcome note and opened the floor for discussion. The meeting was basically concentrated in improving the school and acquiring the guthi land for play ground.

On improving School :

Voices from community :

- The community have problem of education. Most of the people from the communities are not studying to higher level. Most of them drop out in early age.
- The school must have attraction factor so that people can choose the school as their first choice. Games and sports could be one and the quality of education must have to be improved.
- People don't like the nearer school because kids runaway from the school. So people from Dyola community choose their school out the community. 'najik ko deuta hela, Tadha ko deuta ma Mela' – (lit. the temple that is nearer is not much of the importance whereas the temple that is farther is of great importance.)
- The quality of education in school is not good. Cleanliness, dress up and discipline of the students reflects that it is not a better school than other private schools. To sustain this school, it must compete with the other school in education quality and student's performance.
- Pravin dyola's comment :
 - He condemn that Government themselves consider the public school as of second standard. That's why they left the condition of the school in the way it is.
 - He put contempt towards community that when the school started and has no problem all people took advantage of it but when it is in problem nobody cares to sustain it.
 - Instead of helping to the school, the guthi has been using the ground floor as their store. The store must be shifted to another place and should let the school to use the ground floor for pre-school or day care.

- On this comment, an old person from community strongly opposed that they won't leave the space in any cost because the school was built on the guthi land and while it was constructed, there was the agreement to let the guthi to use the ground floor. And in that ground floor room, there is shrine of the community deity which they worship in many rituals.
- The students who have left and gone to other private school is impossible to get back in the public School but if improve the quality of school and start pre-school and day care facilities, new generations from Dyola community could enter.
 - A person from community club said that rather than taking the ground floor, better to add two floors on the top of the same building. Or one floor is added on the top of club building, the club agrees to provide that space for school.
 - Prof. Hans's remark: to add floor would be risky from earthquake safety point of view. And also we are not so rich that we have enough money for construction work. But we could do furnishing of the existing space for the day care and pre-school purpose.
- We also helped informal literacy program several times but the community people didn't care and didn't helped and it got failed. We got the program from KMC (Kathmandu Municipality Corporation) to open Dyola women's School (meant for informal literacy which give 6 years education and give equivalence to the formal standard)
- School and education must be the first priority because any physical prosperity is unsustainable unless there is proper education.
- Leasing the land could be a possible solution for lacking play ground facility but it would be temporary solution.
- Another Dyola's comment: The school is no more of use of community. There are no students from Dyola family. The school is serving only the Indian people (migrant). But the school is built on the *guthi* land. Therefore, it is worth to close down and the building to be used by guthi itself.

On land nearby the school :

- It was a community's public land. A person from the same community privatized it through undue procedures. That could be a place of play ground for children. Mr. Prakash Dyola comment on this issue about possibility of taking back of that land. He

set forth an example of Land of Yangal hiti. The land of 1.5 ropani (8200 Sqft.) was taken away by Rana's and later it was privatized. Later community people investigated on that undue procedure and later their claim was accepted and the land was restored to the community back.

- Prof. Hans put forward some proposals :
 - There is no water supply system in the school building so the condition of toilets is very bad. If we could provide overhead tank of their building and enable the water supply system to flush the toilets.
 - If the land can be leased for some years. We could develop it as a playground. This would be a temporary solution.
 - If there is any possibility to restore the land to community ownership, we could hire a lawyer and file writ. At least for one year we can support the fee of lawyer but that would be a long term plan. We also need a short term plan.
- Concluding consensus :
 - The community meeting appointed two persons, Prakash Dyola and Bulal Dyola to go to Land office to check the possibility of restoring land to the Guthi ownership.
 - More proposals were listed down such as :
 - Leasing the land and develop it as playground.
 - Furnishing the rooms of the club building for the day care and pre-school facility.
 - Install water supply system in the school intending to have hygienic sanitary conditions of toilets.
 - In the next meeting after Tihar Festival, a concrete decision of a project would be finalized.

37th day : Friday 16th October 2009

Women's group meeting

The meeting started at 4:30pm. The participants were some 30 people from Dyola as well as migrant families. At first, the purpose and motive of the meeting as well as of fieldwork study was introduced. The meeting started with the open floor, expressing the needs and problems of the area one by one. Open floor could succeed to move the active participation as they got puzzled. Then we explain about some findings from the study and some projects we formulated and discussed in previous community meeting. We put several topics to discuss in which they responded as follows:

About Dyola Youth Club (DYC)

- DYC was established in 1985 and have organized different activities before. They used to have gym facilities. Recently they have constructed a club building on the public land. The land was gone to the ownership of a Bank nearby which they protested and finally succeeded to get back.
- Currently, the club is not active. Women responded that they don't know anything about the club who is running and what it is for.
- So this unconcern of these women towards the Club cast doubt that if the day care center project could be run under this club. In previous discussions, it was envisaged that day care center would be established under DYC.

On Sawal Bahal Dyola Primary School (SBDP School):

- The situation of SBDP School must be improved to serve the community. The school was established by this community and now no Dyola children are studying at the school. For the improvement, this school needs better teachers and needs more facilities for the students.

On acquiring land for children's play ground:

- They agreed that would be very good if the land could be acquired and develop facilities for children.

Some more subjects they put forward:

- **Day care center :**
 - Most of the Dyola households have working women and they have problem of keeping their children while they are at work. So they need Day care center.

- We asked how this could be run. If they got support, they'll just get support for starting but not to run.
- They responded that they'll form a women group and arrange with that group. If they got support for establishing providing equipments and furnishing then the rest can be managed by the fees.
- There are some built structures on the open land which could be used as daycare facilities, but people believes that that place is haunting site so people might not admit their children in that day care center because of fear.
- The club building would be a better place if the club agrees to provide the space for it.

- **Pre-school or Day care center?**

- We put our concern about sustaining the existing school and asked if the day care center could be associated with school and also run as pre-school such that the children from the school would be future students of the school. This will increase the students from the dyola families.
- They are much concerned about the day care center which they are ready run by themselves. They are not sure if the can work in association with the school. But they didn't deny that school could be improved through this program.

- **Tutorial Class :**

- One of the participants strongly raised her concern about Tutorial Class. Most the parents of current students are illiterate or have very less education. So they are not able to assist their children in studying at home. Most of the students do not do their homework and not serious about the studies because there is no encouragement and have hardship in doing homework. This is also a reason that they drop school in early age and go to work. So, if by any means, they could arrange tutorial class within the community it would be very nice.
- Many other participants spoke out in favor.

- **Elderly School :**

- One of the participants mentioned to run informal literacy program, which she requested all participants to start and make it success this time. Because, such programs has been unsuccessful in previous efforts.

- Many voices came up against it. People don't have time and interest in taking informal education so the program will not be successful.

- **Skill development Trainings :**

- The newer generation needs to have some skill development trainings. Sewing and Fabric painting could be some options.
- We put forward that several such training has already been run in the community and they could not succeed. Why again this effort is feasible here. –
- In response to this question, a lady said ' in previous training the teachers were from the same community and they are not good. So people dropped the course in the middle and became unsuccessful. If good teacher could be invited from outside, it would be successful.

- **Forming a Women's Group :**

- One of our questions was that if they have formed any women's group within the community previously. They have no any such group. They are participating in the saving scheme of Lumanti (an NGO), but they consider it is of outside and not serving much than to have saving and credit facilities.
- We put forward why they are not participating in the KMC (Kathmandu Metropolitan City Corporation) program which are especially focused to the women's group in the neighborhood.
- They said that they are not aware of it. In the discussion, they strongly felt they need a women group to organize different programs for themselves. It will open the door to access in different programs of KMC and other support agency. I put forward an example of 'Ma Puca' (lit. Mother's group) which was formed within my neighborhood. It was promoted by LSMC (Lalitpur Sub-Metropolitan City Corporation) and provide regular programs and management assistance to it. They are established and saving group and congregate every month to have meeting and make saving. This has created a sort of Social capital in community. They organize different programs other than saving program.

Conclusion :

The meeting went on till 6:00 pm. They agreed among themselves that they'll meet after Tihar festival again and will discuss more on these issues. Especially, the consensus was seen on forming a women's group, to run day care center and to run tutorial classes.

LOCAL GOVERNANCE AND ADMINISTRATION

- Shreesti Raj Lohani

INTRODUCTION:

Nepal has two-tier system of local governance, with VDC's in village and Municipality in city level. The current structure of local governance in Nepal was put in place after the restoration of democracy in 1990 and the current functions, duties, and power of the Local Governance (LG) is in effect after promulgation of [Local Self Governance Act in 1999](#).

All VDCs are divided into nine wards. Municipalities are divided into a minimum of nine wards but the maximum number is not specified. Wards are the smallest units of local governance. Each ward has a committee (WC) made up of the five elected members, one of which must be a woman. VDCs and municipal committees run LG's affairs. Village Councils (VCs) and Municipal Councils (MCs) meet biannually to approve or question VDC and municipality policies, programs and budgets. VDC chairpersons, vice-chairpersons, ward members and six nominated members representing women and disadvantaged groups form the village councils. Municipal councils (MCs) have a similar structure but the number of nominated members can be maximum of twenty.

There are 3913 VDCs, [58 Municipalities](#) and 75 districts in Nepal. Among the 58 municipalities in Nepal Kathmandu Municipality is the one with 35 wards. These 35 wards have number of toles among which 5 are in the priority list for development. Sawal Bahal is also one of them.

GENERAL INTRODUCTION OF WARD 21



WARD NO 21, WARD OFFICE

According to the classification system used to designate spatial divisions of traditional Newar towns, this ward is situated in what is known as Kwane - downtown or the lower part of Kathmandu. During the Lichchhavi period (300-879 AD), Kathmandu was divided into two sections - Yangal and Yambu. Yangal, the southern half, is situated in this ward, which is evidence of the fact that this part of town has been settled from ages past. Jaisi Dewal, Nhugha and Sil Khana (Bhimsen Thapa's residence) rank among this ward's sacred and historic sites. The tree in the center of Lagan, known as Mam Sima, is adored as the mother of Machhendranath. Machhendranath's annual chariot procession through Kathmandu comes to an end after it makes three circumambulations of this tree.

The ward is spread over 15.4 hectares. It adjoins Ward No. 11 in the east, Ward No. 20 in the west, Ward No.

22 and 23 in the north, and Ward No. 12 in the south. Its population in 2001 was 12,369 with 2507 households.

Ward office, 80 sq.mt in area is housed on the first floor of a rented building in Jaisi Dewal which is actually the Guthi's property.

ADMINISTRATION PROCESS

As there has not been any election since last 8 to 9 years, with the consensus of members of the three major political parties of constitutional assembly and the ward itself, each party has assigned one member in the ward committee. They are Mahendra Man Sing Dangol, Bishow Maharjan and Prabin Deyola from Congress, United Marxist Leninist (UML) and United Maoist respectively. In administrative section there are only two staffs, one secretary (Sanu Babu KC) and one clerk (Manraj Basnet). Earlier there used to be one peon and one computer operator as well but now they are transferred to some other places. These staffs are assigned by the municipality

through Padpurdi committee. There are also 22 staffs in cleaning section among which 17 are assigned for Sawal Bahal itself. KMC also assigns 4 to 5 technical staffs sometimes to look for the ongoing ward activities.

DUTIES OF WARD OFFICE

Every ward is established with a view to serve the general public in local level in different fields and for the service they provide they also charge some fees. People generally visit the ward office to get the below mentioned task done after the allocated fees paid.

SN	Task	Fee in Rs
1.	Recommendation for Birth Certificate	30
2.	Recommendation for Death Certificate	30
3.	Recommendation for Marriage Certificate	30
4.	Recommendation for Migration Certificate	30
5.	Recommendation for the certification of landownership	105
6.	Recommendation for the certificate of house, road	Main Street 1,005
		Secondary Road 505
		Gravelled Road 205
		Narrow lane 105
7.	Recommendation for citizenship	30
8.	Registration of organisation	1,005
9.	Recommendation for unmarried certification	55
10.	Certification of permanent, temporary stay	55

The above mentioned chart should have been placed within the ward office itself in a proper way for the convenience of number of people visiting there daily but this is not the case in this ward office, although they have a big board for this purpose, due to the lack of proper space or a result of irresponsibility, it is in pretty bad condition now.



BOARD IN PRETTY BAD CONDITION

People also pay their property and business tax in the ward office but the tax paying case is very rare in this ward. People normally pay tax when they have to sell their property. Two years ago there was a campaign for providing water supply line in each house but only the people who have paid their property tax would be given the connection. For this purpose most of the people paid their tax.

MAIN FOCUS OF LOCAL GOVERNMENT

From all these services the ward provide they collect around Rs 1,00,000 each month including the tax paid by local people. Beside these services they also focus on other areas of development like education, health, hygiene, infrastructure etc. KMC allocates certain budget (not fixed) for each ward each year for which ward office are paid in installements in every four months.

1. EMPLOYMENT (Training programme for unemployed): Ward had organised a training programme for unemployed. Trainings were given in 17 different fields including candle making, driving, sewing clothes, repairing mobiles, TV, watch etc. This programme was mainly targeted for youth but the sad thing is that, no body from Dyola community showed interest in this programme hence nobody participate. It might be because most of the people from this community are involved in some work or the other.
2. EDUCATION (Elderly education): Municipality separated Rs 12,300 budget for running three elderly education schools in this ward. One of those schools was specially opened for Dyola community and

one teacher was also appointed for the job. Six years of education and they will be given the certificates as same as the SLC level. This effort from the ward was also not successful in Dyola tole.

3. INFRASTRUCTURE: Ward provides financial support for putting sewerage pipes, street lights and also to maintain that. Sixty percentage of the budget and the manual help is however provided by the local people. Every year ward also allocates budget for cleaning the temple premises during Palcha. Many years ago from now Rs 1,000 was being given per temple which is still being given but it is surely not enough in today's context. Ward has also assigned 17 sweepers in Sawal Bahal in order to keep the environment clean. They work from 5 to 8 in the morning and 1 to 3 in the afternoon. KMC, from the last 3 years is also financially supporting a community based organisation called Youth Corner Club for recycling the household recycled waste. This organisation buys the waste material from the local people.

Source:

Anuj Deoyla (Local people)

Prabin Deoyla (Member of ward committee, United Maoist)

Manraj Basnet (Ward clerk)

Nepal has two-tier system of local governance, with VDC's in village and Municipality in city level. All VDCs are divided into nine wards. Municipalities are divided into a minimum of nine wards but the maximum number is not specified. Wards are the smallest units of local governance. Among the 58 municipalities in Nepal Kathmandu Municipality is the one with 35 wards. These 35 wards have number of toles among which 5 are in the priority list for development. Sawal Bahal is also one of them. The ward is spread over 15.4 hectares. Its population in 2001 was 12,369 with 2507 households.

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As there has not been any election since last 8 to 9 years, with the consensus of members of the three major political parties of constitutional assembly and the ward itself, each party has assigned one member in the ward committee and in administration section there are only 2 staffs and 22 staffs in cleaning department. KMC also assigns 4 to 5 technical staffs sometimes to look for the ongoing ward activities. Ward serve the general public in local level in different fields and for the service they provide they also charge some fees.

According to Wikipedia, **Community organizations** (sometimes known as community-based organizations) are [civil society non-profits](#) that operate within a single [local community](#). They are essentially a subset of the wider group of nonprofits. Like other nonprofits they are often run on a [voluntary](#) basis and are self funding. Within community organizations there are many variations in terms of size and organizational structure. Some are formally incorporated, with a written constitution and a board of directors (also known as a [committee](#)), while others are much smaller and are more informal

The recent evolution of community organizations, especially in developing countries, has strengthened the view that these "bottom-up" organizations are more effective addressing local needs than larger charitable organizations^[1].

This paper focusses on the community organisations in our case study area, Sawal Bahal where Dyola Community, a low caste sweepers community of Kathmandu Valley, are inhabiting for decades. During the reign of king Jayasthiti Malla in the 16th century, the society was divided into different caste according to their occupations. Among all the caste, the sweepers and butchers were the two caste that belong to the lowest category of untouchable in which they were not supposed to touch anybody of higher caste. Their work was specifically determined and the boundary they could move was drawn and their dwelling segregated at the periphery of town. The community was highly excluded from the society. Their living space, gathering space was all excluded from the common social place and living in an extreme poverty.

In 2009 A.D. the story seems changed, the community excluded from society as low caste can't be segregated any more as it is now one of the strong part of society. The change is possible due to the awareness of the people, better financial condition and also formation and active mobilization of the community organizations located in the community, run by them for themselves. We now find many organizations formed and run by the Dyola community here viz.

- Dyola Samaj Sewa Samiti
- Sawal Bahal Pani Upabhokta Samiti (Sawal Bahal Water Users Committee)
- Sawal Bahal Inaar Samuha
- Sawal Dyola Primary School
- Sawal Bahal solid waste management
- Guthis
- Youth Club

1. Dyola Samaj Sewa Samiti: It was established in 2006 A.D. and registered in Chief District Office. It has 13 executive committee members of the locality who are actively engaged for the development of the place and the community. The members aging from the oldest 72 yrs member to the youngest 22 yrs old member. The Dyola Samaj Samiti was established by the older members and then later participated and supported by the younger members of the community. As it's the organisation of Dyola Community, the community of Sawal Bahal with Dyola caste are automatic member of that organisation. The migrants families are not included in this committee. This organisation works for the welfare of the community and the place. Some of the works done by the organisation are management of water supply, solid waste management, road paving maintenance, social works during various occasions as festivals. It also organizes picnic once a year

for all the community. It also brought various training projects in collaboration of municipality. But the outcome was not as expected, the projects didn't succeed as the people showed less interest in such trainings. The samiti also tried to run women school in which one could get the study equivalent to S.L.C by studying only 6 years (One and half hour daily) but that project also failed due to less participation by people. Dyola samaj sewa samiti initiated various projects, some succeeded while some failed due to the lack of cooperation and interest of the community.

2. **Sawal Bahal Pani Upabhokta Committee:** Water supply is the major problem of Sawal Bahal area. So, the Sawal Bahal Pani Upabhokta Committee was formed to relieve water problem for a certain extent. The 125 households of Sawal Bahal are provided with water facility. The households are given cards for water and water is supplied every 4 days. Each dyola household gets 3 buckets (60 litres) at Rs 5. The migrant families are given 2 buckets of water at Rs 5. The Committee is facilitated by Asian Development Bank run program. The committee collects around Rs 70,000 a year by selling water which it uses for the community and for infrastructure works as buying of pipe, water tank and maintenance of road pavement etc. The resource has been used to encourage sport activities as sponsoring football players of locality and for social activities as distribution of drinks (juices) during palcha (ceremony where people visit various temples in the memory of the deceased member of the family).
3. **Sawal Bahal Inaar Samuha:** Sawal Bahal Inaar Samuha is also a committee formed for supplying water in the community. The two water supplying committees are run by different groups with different political background. The Sawal Bahal Pani Upabhokta Committee is run by Nepal Communist party-maoist while this inaar samuha is run by Nepali Congress. As the political background is different there seems lack of cooperation between the two

committees and function in their own way. The committee takes Rs 5 for 2 buckets of water.



4. **Sawal Dyola Primary School:** Sawal Bahal Primary School is one of the good example of communities willingness to contribute for the education of children. The land was donated for the school which established in 1998. Before, the land was used for religious purpose. There was a small hut in that place. During Sripanchami (Its on January and on this day goddess Saraswati is worshipped) all the pilgrims used to offer wood in the hut and when somebody dies in the community, 7 pieces of those wood had to be taken out and used in burning of the deceased one. So, the land of high ritual value has been donated for the education of community children. That tradition of offering wood is still ongoing. The community has formed school management committee for managing the school

activities. The community facilitated the school with public electrical line and adequate water supply. The management committee comprises of 7 members with the headmistress of school as the General Secretary and other members from the locality.

5. Sawal Bahal Solid Waste Management: Few years before Sawal Bahal was a polluted and unclean place so no people from outside were willing to come, they were more about excluded. Then the community realized that people were unwilling to come in their place not because that they were low caste, the reason was the unclean environment. So, the community gathered and initiated cleaning of the area. Two years before, in 2007 A.D the walkways were stone paved by the municipality. The local people wanted the area to stay clean afterward so they formed Solid Waste Management group within Dyola Samaj Sewa Samiti. They formed 4 members group and started collecting waste from each household. They took nominal charge of Rs 30 per month. So, the community is themselves mobilized to keep their area clean and healthy.

6. Guthi System: *Guthi is a dynamic system of Nepalese Society guided by moral, ritual and traditional managerial system. Guthi system has various managerial outlooks that were introduced in our society by our ancestors, experienced at the time of king Mandev I, according to Changu Narayan temple script of Bhaktapur. This system has done attractive management for preserving ritual, traditional and cultural value in our society. In another words it is a cooperative system in modern concept and values. The purpose of establishing Guthi from our ancestors seems to be inspired under the true religious and social spirit. In fact, Guthi is a concept of welfare and preserving ritual and cultural value according to the Guthi founder's interest. The history of Guthi comes from the beginnings of A.D. at the time of king Mandev I. In those days and onward many people, Landlord, King and ruler donated their fixed*

& liquid assets for the sake of society welfare and preserving ritual and cultural value in Guthi in the society. In brief, we can say Guthi is a benevolent concept for maintaining social peace, welfare of people.

Guthi system is a traditional system which binds all the members of the community through various means. In Sawal Bahal there used to be a single guthi of all the dyola residents of Sawal Bahal. As there were around 145 households it became hard to manage all at a time so the guthi was divided into 2 guthis about 20 years ago

- i) Sano guthi (Small guthi- 65 members) and
- ii) Thulo guthi (Big guthi – 79 members)

So, the community now has 2 guthis. The guthi organize one feast annually and if any member of guthi die, all the members of both guthis has to participate in the last ritual. If anybody miss to participate then he is obliged to pay penalty for it. All the names of members of guthi are listed down and put in copper box safely, its taken out only when someone dies for counting the members participating in the funeral procession.

Guthis in Kathmandu Valley normally have land for the continuous functioning or sustainability of the guthi. When asked if any land or property existed in the Sawal Bahal guthi, the answer was no. Before 40 years Sawal Bahal dwellers had a big piece of common land which was traditionally used for storing fertilizers. According to Bulal Poda, Chairman, Dyola Samaj Sewa Samiti, the Dyolas had to offer fertilizer from that place to kanga ajima (Kankeswori) once a year. It was because the land was believed to belong to goddess kankeswori so they had to pay back fertilizer for using that land. But later on they couldn't continue that tradition because the land they were using was captured by other guy in illicit manner. The local people tried to fight to get back their land but they were unsuccessful as they say it was their ignorance, poverty and lack of unity that they were pushed back. That place was a sort of open space for all, a play area for children but now as the land is gone,

the community thrives for some recreational activities, gatherings etc.

7. Youth Club: Youth Club was established in 1985 A.D. The land where Youth Club is now is a community land but once it had been grabbed by a bank. But the community fought for it and got back the land. They were able to register the land in the name of community once again. The Club has one storey building which was built from the money collected by selling water by Inaar Samuha. The building is not yet finished. The interior work as flooring, painting, electrical works and sanitation works are still to be carried out.

Conclusion

As mentioned above, we can see various organizations run by the community are actively involved for the welfare of the community. Though the community is of low caste community, deprived of opportunities and back logged in education, the people are very integrated and willing to participate in the communal activities. This tight bonding and concern for the place is the strength of the people of Sawal Bahal.

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-Wikipedia

-www.guthi.com

Based on Interview with Mr Prabin Dyola- Secretary, Dyola Samaj Sewa Samiti

- Chairman, Sawal Bahal School Management Society
- Chairman, Sawal Bahal Pani Upabhokta Samiti
- Ward Incharge, Nepal Communist Party, Maoist

Interview with Mr Bulal Poda, Chairman, Dyola Samaj Sewa Samiti and the people of Sawal Bahal

EDUCATION ISSUES IN SAWAL BAHAL

Based on interviews with people of the community

* * *

The local Sawal Dyola Primary school was initiated by the Dyola community, donating one of their religious Guthi spaces for the school building. It was built with the support of the danish NGO, Mellomfolkelig Samvirke, in 1988. Neils Axel was the architect and worked on the this project with his wife Dorthe Axel. It is today a government run primary school (1st – 5th class) with a recently established nursery for the younger children. The physical condition of the school is fine with good design, ventilation and lighting. But the current facilities are poor; the toilet has no water for flushing and the resident drinking water is exclusively for the teachers. The absence of available pure water and the unhygienic toilets might pose a threat to the student's health.

With regard to the gender issue, there doesn't seem to be any noteworthy discrimination towards the female students in Sawal Dyola Primary school. In fact the school record show that the girls regularly attending the school outnumber the boys; 35 versus 15. There is also an even distribution of grades regardless of sex. There seems to be three general major issues concerning the school; the low and irregular student attendance, the early drop-outs and the poor parental participation.

* * *

The *low attendance* is apparent in the fact that the school, with its capacity for 100 student, only have 50 enrolled students at the moment. This problem has been earlier addressed by the school committee introducing an annual entry fee of 100 rupies per student for encouraging attendance. This initiative did not improve the situation, but shows the willingness and concern of the community to take action on important school issues. The main reason for why the community is not sending their children to the local school is grounded in a mistrust toward the teachers and a general prejudice toward government run schools.

Although all the teachers are well qualified with proper 12 year education and 10 months training, the secondary school children and parents regard them as unprofessional, saying they would not treat the students well by not listening to the children or randomly walking out of class. The teachers are all from outside the community and of high caste, and in the sceptics' opinion this is one of the explanations for their bad behavior. These opinions though are mostly expressed by people not directly involved in the school, so one might question the validity of these accusations.

The first teacher engaged in the school still lives in Sawal Bahal and her view is that the dissatisfaction arise from the poor pedagogical way in which the young children are taught. She thinks the method used today is too dry for the age group and should be more playfully directed to motivate the children. Another issue she raised was the tendency of a careless attitude among the students to prioritize playing in the street instead of doing homework. The bad learning environment, she said, is most probably due to the ignorance of the many illiterate or poorly educated parents, not considering the value of higher education or the future opportunities it creates for their children. Their low awareness of this importance does not help to encourage their children's work at school.

The children attending the local school are mostly from the Indian migrants families and their parents are the least educated in the community, with high percentage of illiteracy among the women. Sawal Bahal is socially divided into two main communities; the Nepali Dyolas and the

Indian migrants. This segregation is related to caste and nationality. The migrants are the poorest in Sawal Bahal due to their lack of job opportunities as they cannot, as migrants, get formal work and they are renting their homes from the local Nepali homeowners. Most of them are working, in accordance with their caste Podar, as scrap pickers ; collecting, recycling and reusing garbage. Some are streetvendors or have small shops. Dyola means sweeper, the traditionally 'untouchable' caste of Nepal. The Dyolas, having property and therefore feeling more ownership and responsibility for Sawal Bahal, are doing most of the social work, concerning for example water supply. In that particular case the migrants were not involved in the struggle for establishing the current water tank so now they get only two buckets of water for the same price the Dyolas get three. The migrants, however, are not suffering under the fact as they have other sources for water too. This is a clear manifestation of the divide between the two communities. Although the children, sharing the same streets, all play together without regard of their differences.

Although the school was established by the Dyola community, there is now no Dyola families sending their children there anymore. Those who can afford private school will avoid Sawal Dyola Primary school. This is due to the general bad reputation of government schools having lower quality teaching. In 1988, however, there was much excitement in the community about the new school and all the Dyola children attended. Then over time and with the democracy, the low castes were finally admitted to the private schools, previously informally reserved for the higher castes. All children were given equal rights and also the number of boarding schools increased over the years providing more alternatives to the local school.

The second explanation for the low attendance became apparent over time as the government schooled children were facing problems moving on to higher education. Some secondary schools would not accept them because of their government primary school, and the ones who got further education struggled with the level of knowledge they were supposed to have obtained. This issue of the general attitude is really beyond our power to change on our local level focus, but I will get back to the challenges of making Sawal Dyola a more attractive school for the community.

There is also the notion that people believe the private school teachers will have to work harder as they can easily be fired, whereas the government schools provide high job security for their teachers so that they will not necessarily have to perform as well. Popular schools among the Dyolas are New Florence International Primary school and Miniland Secondary school. Some are attending boarding schools like Arniko, Camelia or Gillet. Considering also that the conditions for a healthy learning environment is better at the boarding schools without the temptation of playing in the streets or skipping class to go home early. And it is basically seen as more exotic to attend an outside school.

The second issue, concerning *irregular attendance* at Sawal Dyola, is linked with the poor situation of the migrant population. Reasons for non-attendance range from illness in the family to monetary issues. The children will sometimes have to help caring or providing for the family. In these cases the school will be considered less of a priority. There is a tendency of a cluster of non-attendance in June and July which is probably due to particular Indian traditions, but this will have to be examined further.

The issue of *drop-outs* is a more serious one, regarding the information from the survey, showing a high number of people dropping out after fourth or fifth grade. We can also tell, from the school records, that the number of students in each class decrease drastically with the higher levels. Today there is only two to three students in class five. Some of these cases occur due to early marriage, as the students will sometimes settle as housewives or start working after class 5. Some do not see the point of investing in higher education as they do not think it will increase their income in the future. The traditional notion is that their jobs are destined by caste and they would rather just start early

earning money for their families.

The last issue of poor *parental participation* might have to do with the way in which the school management is organized. For the parents, meetings taking place twice or three times a year, and only 50 percent of the families are represented. The reason for the lack of involvement could be that they are busy with work, but also the general attitude of not appreciating higher education, not realizing how it could improve their situation.

* * *

The school management is composed of seven representatives of the community members and three school representatives, listed below. As is obvious from the names, the community members are all from the Dyola group, although their own children do not attend the school. The fact that the affected migrant parents are not part of the school committee could be part of the reason for the poor participation. If they felt that they could have more of a saying and greater influence in issues regarding their children's school, maybe they would be more engaged. The school management meetings are arranged three to four times a year with the current members:

Pravin Dyola as Chairperson; Ramkrishna Nepali, Dilbabu Dyola and Laxminarayan Dyola as male community members; Leela Dyola and Ruby Dyola as the female community representatives; Madhu Shrestha as the teachers representative, Punam Rana – the member secretary, and finally the Ward chairperson.

The school committee chairman Pravin Dyola is also the secretary for one of the most active local CBOs in Sawal Bahal: Dyola Samaj Sewa Samiti. This CBO, established in 2006 is taking care of welfare work benefiting the whole community, concerning solid waste managing, water and road maintenance. They are also doing social contributions like assisting funerals and religious rituals during festivals, as well as the famous annual community picnic. Pravin has been a very good informant of the issues of the community and took the helpful initiative to arrange a community meeting with Dyola and migrant representatives for our fieldwork research, on the most important challenges of Sawal Bahal.

There was once an initiative to introduce night classes for the illiterate adults of the community, arranged by the municipality. As previously mentioned this is a wide spread issue, especially among the migrant women. Although this problem was acknowledged and a solution proposed, it only went on for 10-15 days as there was little interest from the participants, again bringing up the concern of parent's disinterest in education.

* * *

This leads me to the outcome of the community meeting. Most importantly, what came up as the greatest concern of the community was securing good education for all the children and making the local school more attractive. They strongly expressed the need for a designated play area for the students. Open space is needed for sports and other physical activities. The space most suited is the "ghost-ground" behind the school, haunted by superstition, rapidly changing hands and staying vacant for 50 years, now filled with garbage and old cars. Today it is not an appropriate place for a playground, although the children still use it regardless. From an earlier conversation with Pravin he mentioned that he had good relations with the current owners of the land and it could be used for free until the landlords decide to build. The community would willingly volunteering to clean up the area, but they would need financial help for the play equipment. His notion is that if the land is formalized it would be easier to maintain and people would respect it and not throw their garbage where the children are playing. This might be a good short term solution to make the school more

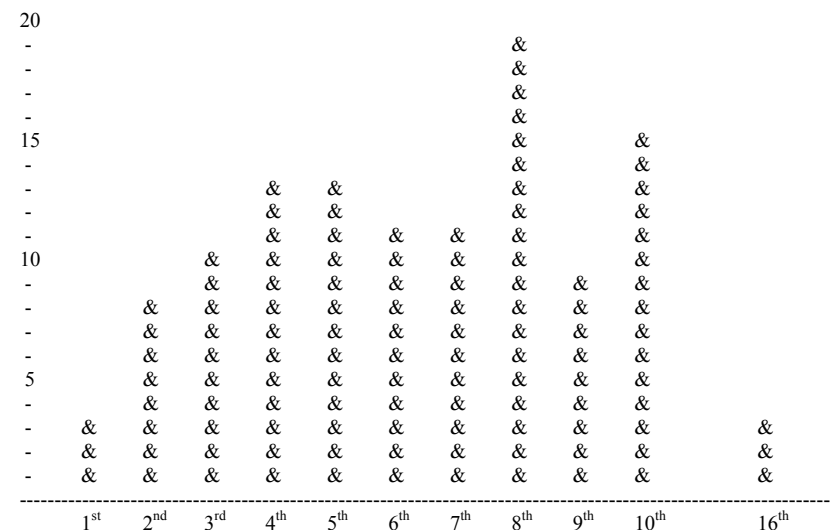
The people also expressed the desire for a physical upgrade of the school for making it more attractive, as they want to feel ownership and responsibility for the school carrying their name. One of the ideas was buying new school uniforms to make it seem more prominent. Another was adding floors to the building which is a less realistic project regarding our financial situation and would also add to the danger in case of earthquake, surrounded by unsafely tall and poor building constructions. Yet another suggestion proposed by the people were to establish a daycare center on the ground floor for the younger children to get them used to going to the school and inspire them to later attendance. The challenge with this is having to convince the community to donate their last remaining Guthi space on the school's property, considering the strong counter reactions at the meeting. An alternate place for the daycare center could also be the neighboring building on first floor, above the "Youth Club".

Finally a summary of the education related issues revealed in our research and possible solutions. The prime concern is the lack of a playground space. Second, a related area of focus could be getting better equipment for the school to make it more attractive, like sports equipment, musical instruments, school uniforms and educational games or toys. One idea is to look for something that could help improve the English skill level through play. To encourage education, a scholarship for the best students could help motivate the children. Also it might be worth to consider establishing a well conditioned study area, maybe in relation to an after school activity place or daycare center. Here it could be possible to focus on homework, a place where the older students could tutor the younger at the same time as raising their own confidence on subject interests.

The issue of illiteracy is a tougher problem to solve as there seems to be poor interest in training courses, but maybe an information conference could be arranged for at least informing the parents of the future opportunities for the children if they get higher education. A good example that could inspire is the nephew of the first teacher previously mentioned; coming from a poor Sawal Bahal family, but doing brilliant in school, grew up to become a computer engineer, now having a dignified job and a very good income for his family.

Number of people completed education level of class 1-16

Primary School	1 st - 5 th
Lower Secondary	6 th - 8 th
Secondary	9 th - 10 th
Higher education	13 th - 16 th



Number of literate people: 88

Household Income Analysis in Sawal Bahal

Introduction

Considering financial capital is the most common approach for city residents to maintain and improve livelihoods, the household income in Sawao Bahal is analyzed based on the collected data of household structure, income, and occupation, trying to find the relationship between income and household structure, the influential aspects of income.

Background information

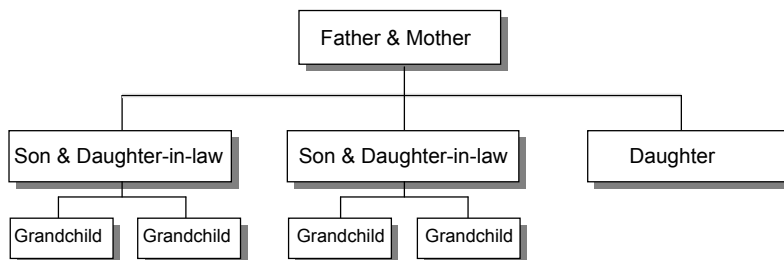
The staff in the high rank of local government in Kathmandu, mainly do the office work, are divided into 4 classes, for example in the engineer department , third class is engineer , second class is senior divisional engineer , first class is supervisor engineer ,and the sectary. The salary depends on the class. The salary for third class is around NRs 15,000 per month. According to the Economic Survey 2009 published by the Nepal government, the GDP per capita income reached USD \$473 in 2008, which is around NRs 3,000 per month.

Samples Analysis Household Income and Household Structure Analysis in Sawal Bahal

-Native Newars

*Native Newars represents the residents who originally lived in Sawal Bahal

•Big Family Household Structure (Three Generations)



Case R4

The family members live together, when we interviewed the daughter, she was filling her bucket in front of her shop which is on the first floor of their new house whose construction was almost done. The family will soon move to their own house from the rent one. The new building is of 6 floors, obviously this is another local family willing to rent their house to migrants, and this assumption was proved by the daughter.

Household income:

Father & Mother	⇒	cleaning work in municipality	⇒	NRs8000+6000
Son& daughter –in-law	⇒	cleaning work in shops	⇒	NRs8000+6000
Daughter	⇒	shop owner	⇒	?
		Rent	⇒	(NRs1800-1300)*n

*we didn't get the income of daughter

Case R6

When we saw Ranjit Dyola, he was sitting on his moto-cycle in front of his small shop. We were surprised by how much the family earned by his father and four brothers' cleaning contract with local organizations, such as banks and hospitals. They also hire people to do the cleaning work. And this family was proved to have the highest household income and per-capita income in Sawal Bahal according to our later income data analysis.

Household income:

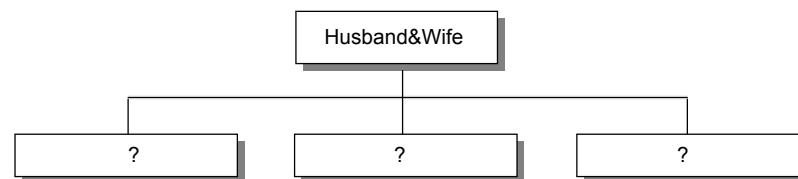
Father & Mother		NRs75,000
Son& daughter –in-law		NRs30,000
Son& daughter –in-law		NRs10,000
Son& daughter –in-law	⇒	cleaning contract ⇒ NRs11,000
Son& daughter –in-law		NRs5,000
Daughter		NRs4,000
Son& daughter –in-law	⇒	shop owner+ cleaning contract ⇒ NRs19,000

Conclusions: In these two cases, all the adult family members live together and earn income, in the ideal situation, even one or two members lose their income, the others can help, which reduces the economic vulnerability for the whole family making the family structure steady. The job they do is cleaning which is not only determined by the bequeathed sweeper caste thoughts but also their education level.

In the Case4 we should notice there is another kind of income, the rent, from a connatural advantage of the local. So long as the city exploring attracts migrants to seek better life and provides working opportunities, the rent is available. This is closely related to the national trend of urban development.

In the Caes R6, most of the family member's education level is of Class 3 or 4, so we can't roughly say that low education leads to low income. And we are pleased to see the people are start thinking about how to increase the income by extending their original jobs.

•Aged Single or Couple Household Structure



* In this type of household structure, the old single one or the old couple live by themselves. The question mark here means the old may have children who live somewhere else, or the old do not have children.

Case R5

Nisderi Deula is an old woman over 60-year old living in a 5 stories house all by herself on the pension of Rs 3,300 per month. It is another sad story for an old widow. She married to a man in Tilganga who died sometime ago. She had a daughter and a son, however the daughter died in the age of 23or24. Due to some problems in the family, impolite for us to ask more, She move back to her brother's house, used to be her parent's, of which she can't have poverty right because of being female. She smiled kindly to us during the interview, though I can tell the slight sadness in her eyes.

Household income:

Widow \Rightarrow pension \Rightarrow Rs. 3,300

Case R8

It's a small house of 1.5 stories high and about 2 meters wide in between a 3 stories one and a 5 stories one, which makes it looks much smaller. The house stayed behind the path for about 2 meters, rarely seen in Sawal Bahal, though a outdoor small toilet of around 1 square meter and sundriestook up the space. The old woman Chiri Maya Deula lived in this house with her husband.

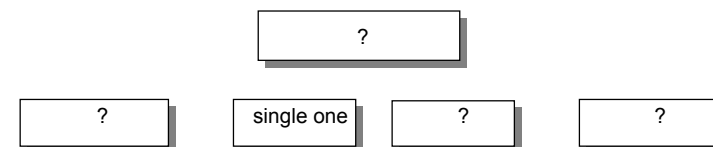
Household income:

Husband \Rightarrow cleaning work \Rightarrow Rs. 6,000

Conclusions: In these two cases, the importance of pension is quite obvious. We should consider about our elderly future by ourselves, so does the society and government. For the elderly, especially the single ones, not only the basic physical support but also the psychology care from the family and community is of great importance.

-Migrants

•Single Person Household Structure



* In this type of household structure, the single lives by himself. The question mark here means he may have family living somewhere else.

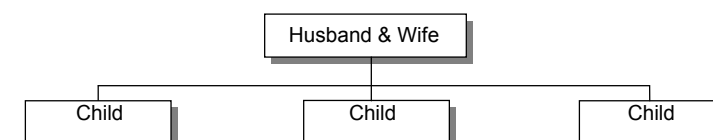
Case R13

Pintu Podes's parents migrant to Sawal Bahal with him when he was 7. Now the parents are back to their hometown Smastipus, India, leaving him and 3 other brothers here for work. He lived in the basement by himself. The education level of the 22 years old young man is class 2. For his future plan, he will be back to hometown soon to get married and open a shop.

Household income:

Single \Rightarrow solid waste recycling \Rightarrow Rs. 6,000

•Small Family Household Structure (Two Generations)



Case R14

We entered the building on the edge of Sawal Bahal looking for interviewees. A middle aged man seems willing to talk to us. We are surprised by his big family, 6 children, of whom 5 are boys of 1.5 to 9 years old, the only daughter is the oldest one, 12 years old. The big family lived on the Rs 8,000 per month by him and his wife's working on solid waste recycling. What shocked us most is the whole family lived in the basement, gloomy and wet, where is not comfortable to live, not to mention the bad influence to children's health.

Household income:

Husband & Wife \Rightarrow solid waste recycling \Rightarrow Rs. 8,000

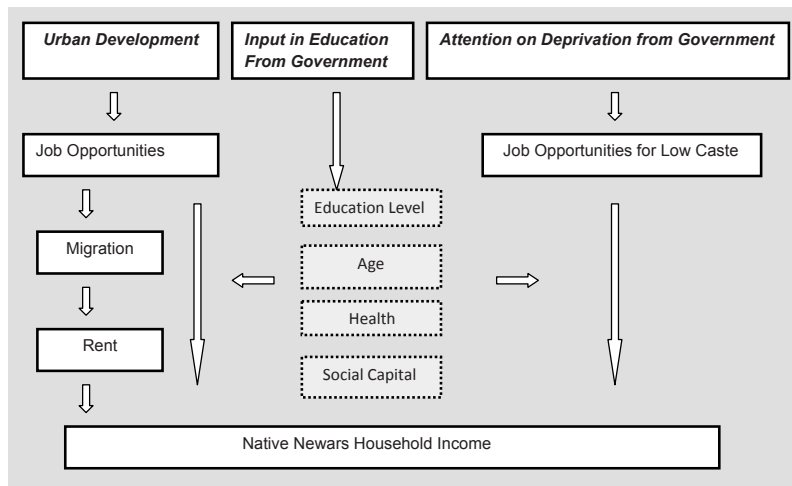
Conclusions: Comparing Case R13 with Case R14, we will find it young single household structure is more capable to deal with changes than big families.

According to the survey we did, most households of Native Newars are of the Big Family Household Structure (Three Generations), some are of the Two Generation kind, but we can tell that with the growing up of the second generation, the Two Generation Household structure will turn into the Three Generations.

Not all the household have the good income situation as the Case R4 and R6. In some cases some adult family members do not have job. Within each household, the situation also varies, although all the family members live in the same house, some married son may have separated kitchen, which means, in some extent, their finance is separate from the big family. For the migrants, some household may be a whole family (Two or Three Generation Structure) immigrant to Sawal Bahal, some may be a single one migrant here for earning, then send money back to hometown.

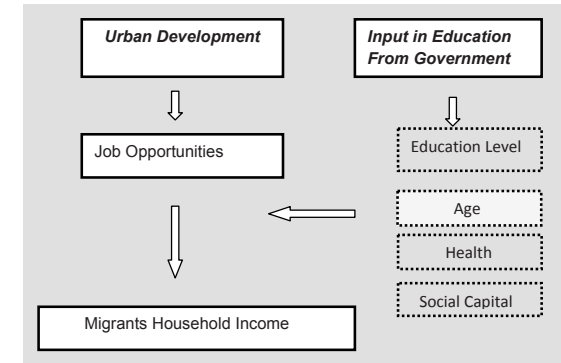
Influential Aspects of Income

-the influential aspects of income for the Native Newars

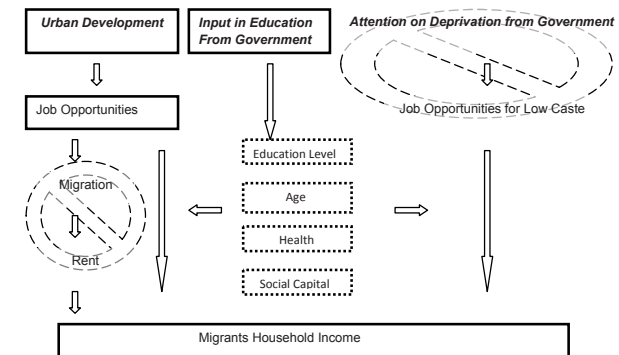


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- the influential aspects of income for the migrants



-The comparison of the influential aspects of income between Native Newars and Migrants



For the migrants to city, it is hard for them to get the equal resource and treatment. It is the same in every city in the trend of urbanization.

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R.C.C., the new “goose that laid the golden eggs”

If you take for instance the case of Sawal Bahal, a small area of Kathmandu, you would find a numerous number of houses over 5 stories in the neighborhood. The local law is prohibiting any building higher than 35 feet, so why can we see so many rising in Sawal Bahal?

R.C.C., Reinforced Concrete and Cement, seems to be one of the many answers we can think of. The people have a blind trust in R.C.C. structures. They believe it can support any loads and so they keep piling up stories. You just need steel rebar, sand, cement, water, maybe some aggregate and a little knowledge to be able to build the frame of a multi-story house. The walls are not supporting any loads so you can just fill them with bricks, and you have a typical house of Sawal Bahal. For the local communities this method of construction is a very efficient way to offer their families a nicer place to live. Most of the inhabitants are low-castes or poor migrants, so R.C.C. construction is seen as an improvement of their living standards.

But at what cost does the progress come? Some people refer to a death trap when they talk about the Kathmandu valley in term of construction, as over 40% of the city would collapse on itself in case of a disaster, burying its inhabitants under their houses.

The story of those buildings is almost always the same, the owner of the land would want to build a house, so he would get a permit from the municipality to construct a 2 or 3 stories house, with plans, elevations, sections and a civil engineer or an architect approval.



A street of Sawal Bahal

There are some economic issues, in particular the land value, which push people to get the most realty possible out of each plot. Of many options, land and economic constraints always lead residents to the same solution - extending the house vertically. The ground floor could be used as a shop for extra income. The first floors are sometimes rented and the owners live on the highest floor. The height made possible by R.C.C. buildings offers new opportunities of income.

But there are family related issues as well: when a son gets married, he will need space for his own family. If he cannot afford a house they will live with his parents. The cousins might also live in the same house since the extended family is the

common living situation, so more space is commonly needed over time to fit everyone. Some families find themselves dispersed through Sawal Bahal and choose to extend their house in order to re-unite the families.

The problem is that those upper floors are illegally built, without any drawings or plans, on the base of the first floors. But the frame that was designed to originally support the load of two stories is stressed with sometimes over seven stories. “Even though the municipal authority can stop the construction in case it finds there is violation of building code, not a single building has yet been fined for violating the rules” said Narayan Gopal Malego, head of Kathmandu Metropolitan, in Nepal News in early 2009.

Several new issues are brought with these constructions: what does it mean in term of public space when you have balconies constructed over the already very narrow and dark streets of the neighborhood? What about the natural lighting of the first floors? What will Sawal Bahal look like in a few years if everyone continues to raise their houses? Should these people be allowed to continue endangering themselves in the very real threat of earthquake?

Guillaume GILLET
Civil engineer

Open Space and Un-Common Land in Sawal Bahal

Melissa Murphy – Fall 2009
NTNU – MS-UEP Nepal



“When we were young we used to play there, but then they built the wall to keep us out,” said 10th grader, Kathmandu native Sushma Deola when our class inquired about the green open space behind the neighborhood of Sawal Bahal. Peering from a ladder over a tall concrete wall topped with broken glass, one has to wonder why so much land sits empty, appearing overgrown and underutilized yet securely walled in. In a city which all but neglects the provision and preservation of open public recreation space, in a community so dense that children are forced to play in the streets between motorbikes, why is valuable natural land held hostage?

The presence of publically accessible, natural open land is of great importance to urban areas – both environmentally and socially. Planted areas are inherently able to cool spaces, process pollution from carbon dioxide, filter airborne particulates, buffer noise, and cleanse stormwater while recharging ground water supplies. These benefits are benchmarks of environmentally sustainable cities, capable of increasing health and air quality, reducing pollution for future generations. Working towards these goals, Kathmandu could alleviate many of the most uncomfortable aspects of the city existing today.

A comfortable and healthy living environment is further complemented by the urban social benefits which are provided through access to natural space. Many studies in the realms of health, philosophy, and psychology connect ideals of human well being, happiness, and even social equality to activity in natural settings. Humans possess an innate, subconscious appreciation of the environment provided by nature – an environment that is often difficult to find in densely urbanized areas.

The neighborhood of Sawal Bahal demonstrates a typical dense urban setting - nearly devoid of natural space. Unique to this site, two open parcels of land exist adjacent to the community and underutilized by observation. The presence of these lots opens queries of land ownership, maintenance, and various social perceptions prohibiting the stewardship and communal use of the land. A slowly changing combination of prejudice and habits derived from the caste system and the breakdown of the Nepali tradition of “guthi” land here further complicates what first could appear to be a simple question of sharing open space.



Sushma Deola and sister



Previously public space in central Kathmandu - today part of a military training ground



Farmers' Land

With some research, we learned that Sushma's walled-in field belonged to farmers in the next neighborhood over. Sawal Bahal is a community of sweepers and migrants – two groups falling close to the bottom of the traditional caste system, former untouchables. Although many conversations with youth in Sawal Bahal lead us to believe that problems of caste discrimination are abating, we encountered a different attitude when questioning a few residents of the farmers' community. The farmers said that they have no interaction with the sweepers of Sawal Bahal, despite the proximity. Further attitudes there seemed to corroborate the initial hypothesis of our Nepali students that the open land is likely a buffer zone – the farmers attempting to maintain as much physical space as possible between themselves and the formerly 'untouchable' sweeper caste. For the most part, this land stands overgrown, with a small percentage still used agriculturally, growing maize and minimal vegetable crops.

Regardless of caste, occupation, or prejudices and senses of social class – we found that land ownership poses another layer of complication here. The large parcel of land used to be three plots, but with tradition over time these plots have been subdivided for succeeding generations. Now stand 15 divisions, with a future outlook of further subdivision as the (multiple) sons of the current middle aged owners are next to inherit portions of the land. While it is difficult to argue against traditional legacy, the situation poses a strange implication for the future urban fabric. Currently the land area is completely enclosed by perimeter buildings and holds no infrastructure for access to city services such as electricity and sewage conveyance. All entrances to the land are at the pedestrian scale, none large enough to harbor work or the passage of construction equipment. One house has been built on the land, close to the existing farmer's periphery, from where necessary services were likely extended. The access to and the leftover space around this house is awkward at best – integration with the city around having been prevented by its siting. As this pattern is continued and farmers continue to provide housing to future generations within the space, it will be difficult to create a sense of neighborhood for the area.

A further risk of land development exists due to pressure from outside of the community. Three of the current 15 parcels are already owned by people not residing in the farmer's community. One farmer with whom we spoke said that there have been many offers from outside to buy his land, but he remains unwilling to sell. Understanding that land in Kathmandu is of high monetary value – prices escalating near the rate of doubling every three years – one truly questions the future of the land. The only certainty here is that there is very little, if any motivation to keep the land open (the plots only support a small agricultural capacity), and no motivation can be found to open the land for mixed public use.



Entrance to farmers' land



Farmers' land



Walls dividing farmers' land from Sawal Bahal - buildings have no windows to this space.



Disputed Land

The second observed parcel of open land falls at the edge, but within the bounds of Sawal Bahal. While it is more accessible and even currently being informally used by local children, its ownership situation and circumstances may be even more convoluted than the farmers' land. This long, narrow lot is rumored to have originally been Guthi land – belonging to the local people associated with a nearby temple for ancestor worship. Some time ago, a few strong members of the community made the decision to divide and sell the land to private owners from outside the community, after which ownership and parcel sizes changed many times. The property is in a prime location near a main road and has views over west Kathmandu to the hills beyond. Several rounds of owners have invested and attempted its development. However, it is rumored that some incidence of tragedy has come to each person who attempts to build on the land – ranging from death to paralysis. It has therefore sat empty for at least 50 years and the people of Sawal Bahal now believe that the land is basically taboo for development, a mindset that could be beneficial to an intention of preserving the land as open space.

The question of legitimizing the community's use, and potentially ownership of the land was posed. However, when asking the heads of a couple community groups about who owns the parcels now the words "land mafia" came up, with a general distress that the area may never again legally belong to Sawal Bahal. Deola community meetings, however, keep the issue active and show a desire to pursue the matter further. Two attitudes exist – the first is interest to seek out a legal path to return the Guthi land to the community, the second is, in true Maoist fashion, to take over the land and maximize its informal use and upkeep as an argument for their entitlement. The first option was explored and proves to be far riskier and more complicated than first assumed. This is primarily because at least five different entities own stake in the land, and ownership of the parcels has been overturning on nearly a monthly basis. A fear exists that pursuing legal action against the owners (who are now several times removed from those who purchased the land from the Guthi) could actual limit or prevent the current informal use of the land. For the moment at least, short of taking the second route to acquire the land, it seems this land exists in legal limbo.



Entrance to disputed land



Adjacent fenced religious courtyard

The positive aspect of this open land is that it is currently, albeit informally, open to the people. Children use the area for play from time to time, and it constitutes the largest and most open area that the community has for this. A couple vehicles owned by nearby residents use the site for parking. The very rear plot of the land is well landscaped and gated – seemingly belonging to a religious group - though it is unsure who maintains the space and who is actually allowed to use it. The rest of the area is walled in with a gate but no lock. While it is positive that the Sawal Bahal community can access the land, it is clear at the same time that they do not have any sense of ownership or duty to the land, as can be seen through the regular occurrence of dumping and general lack of upkeep. That of the space which is not overgrown is largely covered in household garbage – leaving the earth unwelcoming in terms of aesthetics and sanitation. It seems to be only a small group of children who bother breaking the social sense of property ownership and entering the space despite the pollution.

While it could seem a noble idea to attempt a community clean-up of this ex-guthi land and request formal permission of the owners for public use, the contested status of its legal ownership may have removed it too far from Sawal Bahal. The residents need to better perceive the land as their own and in order to show a sense of stewardship in caring for the space. The rightful owners, likewise, currently do not to maintain the land - possibly due to their inability to develop and profit from it. The situation would leave the land in a virtual stalemate, detrimental both to its environmental health and to its ability to fully benefit the community, except that the local Maoists are beginning to take charge.

After two months of study, research, and discussions our NTNU student group learned that cleaning of the land had began. This occurred after all parties had come to agree that the legal pursuit of the land would be a very lengthy, arduous, and costly project with uncertain outcomes. Taking it upon themselves, members of the Deola community group realized that they were the ones who controlled the only road that provides access to the space, and that it was in their power to clean the space and better establish it as a part of Sawal Bahal no matter who the legal owners are. When NTNU left, a shiny new lock had been placed on the gate and a great deal of garbage had been removed from the site, with further cleaning and clearing ongoing. Seeing such a self-empowered community will gives hope that a sense of tenure, if not specific legal ownership, of the land may actually be restored to Sawal Bahal.



Dumping by entrance to disputed land



Lock installed by local community group



Children at play in disputed land



Sawal Bahal - Gathering vs. Traffic Map

Communal Land

In the absence of designated local recreation areas, the residents have determined their own outdoor areas as social space. Private stoops, wider sections of roadways, corners formed by building irregularities, and traditionally planned nodes provide specific areas where congregation occurs. This practice is accelerated by the lack of indoor or yard space provided by the small size of residential land parcels, but is positive for the community as it encourages social interaction. While the spaces are developed and provide few natural environmental benefits, at least they serve as the beginnings of a physical venue for social infrastructure. This system is not perfect as a measure for social integration, however, as the groupings are typically related to the proximity of home and thereby self-stratified by family and separated by cultures – one rarely sees Nepali sweepers congregating with Indian migrants, even if the land they are occupying is contiguous. Regardless, the shared space of the street is clearly found equally important to all members of the community, as they take personal measures to ensure its upkeep and it remains free of garbage pollution.

Observation brought forward a further interesting characterist of this behavior - social gathering does not always happen in the spaces that are typically planned for such. Often, small temple plazas were found to be empty, while many rather narrow streets and tight intersections harbor a great deal of social activity (map above). Factors that seem to sway this practice are those of territoriality - that of humans and that of the local dogs. The adults seem to prefer to stay relatively near their homes, and where they may not mind passerbys, local dogs do. Particularly around one temple (D in the map), a collection of territorial dogs seem to keep residents from gathering. Collection habits and densities further were seen to alter the traffic patterns and speeds in Sawal Bahal.

As further encouragement for social inclusion, while the generations of parents and grandparents may separate themselves to particular areas in Sawal Bahal, the children do not demonstrate this self-segregation and discrimination. The children seem to understand the boundaries of their community, but not those of caste or private property. It is refreshing to see them play together - Nepali with Indian, Buddhist with Hindu – on any community street in front of anyone's house, anyone's temple, often blurring rules of public and privately perceived spaces, entering yards and courtyards with the ease they enter the street from their own houses. While most of the residents maintain some sense of property separations, the youth at least can find common ground. As the children grow, perhaps the limits of commonality will also extend. For now, the only truly common land in Sawal Bahal is that which exists outside of private property rights and ownership debates – the streets.



Streets as social space



Women gather at water tank



Inclusivity of Sawal Bahal's children

Water Issue in Sawal Bahal

1. Introduction

Water is one of the major pressing problems in Kathmandu. Municipal water supply is irregular, so people have to wait for water and stay to store as long as water comes. Today, considerable parts of city do not even have municipal water supply at all. Sawal Bahal falls one of the areas which does not have water supply. They managed to supply water by formulating water management community organization and gaining the support of several different organizations, though water supply tankers come irregularly, the amount is limited, and the quality is low. This paper describes story about water situation in Sawal Bahal within the picture of whole nation.

Background

Major reason for scarcity of water in Kathmandu valley is said to be increasing demands for water caused by a rapid growth of urban population, coupled with the Government's management difficulty affected by political instability. Inefficient delivery system, stagnated Melamchi Water Supply project, management problems, such as detecting leaking water and managing accounting systems are the contemporary situation in Kathmandu water supply, and it is said that frequent and inconsistent political interference have undermined the sector's capacity to develop and implement programs designed to improve its efficiency and quality of service. (Asian Development Bank, 2003, 2006) Ground water is also over extracted for increasing demand and the ground water level



is going down. In Kathmandu valley, there is a Traditional water supply system, containing numerous stone caved spouts and stepwells, Hiti, providing water for drinking, bathing and washing for hundreds years. (Erich Theophile abd Prayag Raj Joshi. 1992) Those spouts and wells in central Kathmandu are, however, drying up as the foundations of high storey buildings obstruct the underground cannel irrigating water from outside of the city. Compounded with the increasing demands, the degradation of watershed is also another reason for the scarcity of water. It is mainly caused by logging, building houses and conversion to agricultural land which led the decline of capacity as water reservoir. The cause of water scarcity in Kathmandu valley is a complex factors of politically instable status, government's management capacity, increasing water demand caused by

urbanization, and deterioration of watershed. Inadequate access to sufficient water supply is posing serious health risks for the urban population.

2. Sawal Bahal

In Sawal Bahal, where there is no government water supply today, people are in cue to have water and even trying to keep the water leaking from tanker pipe. There used to be government water supply, but since some point Government water supply has not reach this community. To solve this water shortage, community organization for water supply were formed by residence initiative. Now there are three water supply sources and those are managed by two community organizations with the support of several different national and international organizations. (Table. 1)

Water supply community organizations

Two of the water supply sources, Tanks near Dyola primary school (A) and water supply at well (B) are run by Community Based Organizations, which were both formed to relieve the community from water shortage. While Sawal Bahal Pani Upabhokta run by Nepali Communist Party, Maoist, and is supported by ADB project through NGO, called

Rikshu, Inar Samuha is supported by Nepali congress and several different agencies. The last one, water supply at the entrance of Sawal Bahal (C) is managed by Maoist group some agencies, and this water supply is free of charge. Tankers at (A) are supposed to come every four days, but in fact they come irregularly. They may come twice a week, once in ten days or, sometimes, even four times a week.



People can get water from these sources. It is difficult to calculate how much available water they have per capital according to the expenditure for water, because of the irregularity of tankers and the free water source at the entrance of Sawal Bahal. To investigate this, we need to know how many liters of water

	management	Support	price	Frequency
Tanks near Dyola Primary school	Sawal Bahal Pani Upabhokta	Rikshu ADB	5Rs for 3ggr for Nepali	every 4 days
			5Rs for 2ggr for Indian	
water supply at well	Inar Samuha	Nepali congress Different agencies	5Rs for 2ggr	Unknown
water supply at the entrance	Maoist	Maoist Different Agencies	Free	Unknown

Table.1 Water Supply Community Organizations

one family get per week. A woman whom we interviewed near primary school told us that her family gets 3 gaghris, 3 gaghris, and 4 gaghris of water from different sources twice a week. They use this water for drinking, cooking and washing body, but it does not cover the need for washing clothes. Total available water amounts to 400L per family per week in the case of her family. Considering that the minimum water requirement is 20L/day/person (UNICEF) or 50L/day/person (Gleick), 400L per week is nearly the minimum required amount for one to three persons per week. However, this water supply situation is comparably better than other community, according to interview.

Their expenditure for water ranges 80 to 600 Rs per month. This cost is incredibly low compared to the water sold in jar or by private company tankers. These money are collected by community organizations to run the organization and are used to have community programs. (Water itself is free, with the benefit of aids.)

However it is not easy to glimpse the actual amount of water supply, people's behavior tells a part of situation to us. The lady said, "If the tanker comes everyday, we will buy water everyday !". This statement not only shows the need for water, but also the willingness to pay (at least on the part of some of the residents if not all) for a better supply.

Water quality is comparatively lower than standard quality and yet people do not take any measure to treat the water such as filter nor boiled.

At (A), price charge by community between Nepali local people and Indian migrants is different. This arrangement was made after the

locals, in view of the limited supply of the water, argued that the tanker water should be for the locals only. The water needs of the migrants should be included in the rental agreement or they should find their own solution. Anuj Dyola said that after "much debate" it was agreed that the migrants should also be allowed to collect water from the same tanks as the locals, but that they should pay a little bit more.

In Sawal Bahal, people manage to supply water by forming community organization and they tied up with aid, which, otherwise will be difficult for them to obtain water supply for lack of government water supply and high cost of water sold by private company. Although there seems to be some kind of incorporation between Sawal Bahal Pani Upabhokta and Inar Sumuha, community organizations and their activities are activated through water supply, which is not only for water supply but also for community social programs organized with the extra profit money collected from the community. Though available amount seems to be constrained to almost requirement and people do not have any treatment for low quality of drinking water, these community organizations seems to succeed to serve at least the minimum required amount of water to the community, and somehow seem to contribute to the united atmosphere of the community.

Although this paper did not deal with sewage system in Sawal Bahal, the lack of sewage system possibly pose serious sanitation situation. Untreated sewage water at the discharging site in Bagmati river also cause stink problems, as a man in Kankeshowi claimed that stench from the river sometimes

smells strong especially in the evening.



3. Future change and possibilities

It is said that what is necessary in Kathmandu is public investment for water supply and management, thus reducing leakage rate and improvement of water supply network composed of a number of small rivers, springwater sources, and ponds. Water resource professional says that reducing leakage by fixing old and decrepit main water pipes will increase water supply significantly, as the current leakage rate is estimated at 30–40% of production. Rain water harvesting, restoration of traditional stone spouts, restoration of underground water and collection, improvement of efficiency of money collection, and proper meter setting, building water reservoirs in the fringe of Kathmandu valley to store monsoon water flux will also contribute reformation of water supply situation.

According to IPCC 4th report (2007) and UNEP (2007), if the present rate of receding glaciers continues, Himarayan glacier will be disappearing by the year 2035. Changes in glacier ice or snowmelt affects water yield to downstream regions heightening the risk of water shortages. Though this future projection needs to be break down to show the actual influence in Kathmandu, climate change is

projected to compound the pressures on water scarcity with the current pressure due to urbanization.

When the further water scarcity will happen, people in Sawal Bahal may be, in Kathmandu, in one of the first place to be exposed to severer water scarcity, considering their less social priority and treatment associated with their caste, where even today being exposed to shortage because of rapid poor provision. While the solutions for this situation are mostly in national or municipal policies and water resources management, there are still some measures remain for the scale of our project: rainwater harvesting; water storage and conservation techniques;



Despite the fact that Kathmandu valley suffers water shortage and high cost of water, people in Sawal Bahal have manage to supply water themselves by the support of several different organizations and community organization. And, the situation is that even with those supports, the amount of water they can use is limited and the irregularity of tankers makes water use difficult. Although the basic solution for water supply needs to be taken in national level with future prospect, there are some measures which could be investigated and implemented in the community. Anyhow, some measures need to be applied to reduce the current and future demand and vulnerability to water supply.


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Solid Waste Issue

Sawal Bahal, Kathmandu

 Gyanendra Shakya

Solid Waste is one of the unavoidable subjects of urban sector. In dense settlements, houses usually don't have own open space for disposal and composting. So they have to throw the solid waste out of the house and which need to be thrown out of the settlement. Here, in the case of Sawal Bahal, is a story on community solid waste management.

The Scene before and after: As we entered in the settlement, we could see the streets and public spaces all stone paved and neat in contrary to the explanation in the study report 1988, which recorded the place as unhygienic and dirty place at the time of study. Pravin Dyola, (secretary of Dyola Social Service Committee, DSSC) affirmed that, until 2006, this neighborhood was facing severe problem of solid waste and unhygienic environment. Solid waste generated from the household used to be thrown out from the window or thrown out in the open space anywhere. The main entrance to the settlement from south side (one with steep slope) used to be a garbage disposal place. The open lands were the open latrine and the streets inside were muddy in rainy season. This unhygienic and stinky scene of this settlement

"What they are doing is appreciable and they are a step ahead and full of aspiration. Our garbage collector tractor goes in every alternate days in Sabal Bahal, but in addition to that the community themselves is also doing the garbage collection work daily. This self motivation is appreciable and a good lesson for other communities."

- Sanu Maya Maharjan,
Coordinator
Community Motivation Unit, Environmental
Management Department
Kathmandu Municipality Corporation(KMC)



Entrance to the Settlement from South side

contradicted the fact that the dwellers of the community are traditionally sweepers, cleaners and garbage collectors. But this is in compliance with a old *newari* proverb "*SIKAMI YA SWANI BHWATHA* : The staircase (wooden) of the carpenter is always worn, torn and unmaintained'

Mr. Dyola proudly said that Dyola Social Service Committee (DSSC) succeeded to change this scene after completing the street pavement work in assistance of Kathmandu Municipality Corporation (KMC). Now, Sawal Bahal is quite clean, DSSC have made their mechanism to maintain the paved streets and collecting and disposing household garbage.

"The cleanliness situation in the settlement has been changed drastically since some years" one of dwellers of the settlement said during household survey.

It is exemplify how an infrastructure improvement work (street paving) has play an catalytic role for community motivation for solid waste management.

The Routine : Every evening from 5 pm to 6 pm, DSSC volunteers set out with the wheel cart for the collection of solid waste from the households. DSSC has appointed Pravin Dyola, Dharma Dyola, Dalbir Dyola and Rikki Dyola for this task. Pravin Dyola has studied under 10+2 education and has exposure to the foreign job. Currently, he is not doing any job but dedicated to social work full time and is working as the ward in-charge of CPN-United Maoist. Similarly, about other members of the collection team, all are literate and holding job at government, KMC and private firm respectively. Each of them gets NRs 750.00 per month as incentive. Besides collecting garbage, their responsibilities also include collecting NRs 30.00 from each household on every 10th day of a month (Nepali Calender) and making the households aware of not throwing any garbage in the streets and common space. DSSC collects total NRs 3400 average every month, among which NRs 3000.00 is spent for the collectors and rest of the money is sent to DSSC fund which is occasionally used for maintaining carts, some paper works, immediate maintenance of pavements etc.

Among 125 households, 112 households have been participating in this program. Among the participants 12 households are migrants. The solid waste collected in the cart is taken down to the KMC collection center at Teku (Some 500m from the place). They generally collect a full cart of capacity 0.5m³ daily, but occasionally in feast time they collect two carts.

Definition of Solid waste: *Solid waste is defined as solid or semisolid materials, resulting from human and animal activities which are useless, unwanted, or hazardous. Typologically, Solid wastes which we deal in the context here could be enlisted as rubbish, kitchen waste, ashes, large wastes (demolition and construction debris and trees), and dead animals.*



Piled up sacs with collected rags. Some are separated

Waste Recycling: DSSC volunteers do not bother to separate the garbage for recycling as they say because the scale of collection is too small. Mr. Dyola seems quite aware of this recycling issue. He also informed that they don't have any coordination with rag collection businessmen. Within Sawal Bahal area, there are four rag collection

centers run by Indian migrants. Rag collection centers spontaneously agglomerated in this community. Similarly the tenant migrants, who are mostly involved in rag picking and collecting, had got the compatible residence here since about three decades. Agglomeration of these related activities should be taken as potentials of this community. If wisely planned, this area could be specialized center for solid waste processing business, and can be turned into lucrative business. The collected rags are separated in this collection center manually and transported to the bigger warehouse at Teku. Later it is transported to the recycling industries all way long to Terai and across the border. Though it is dirty and shabby in outlook, it is contributing a great deal in environmental management and protection.

The community solid waste collection team does not get any support from KMC for this effort besides waiving the charge of NRs 20.00 per disposal in KMC collection center. It seems, there must be some encouragement for this activity, if is appreciable as per Mrs. Maharjan's remark. Otherwise this motivation will easily undergo dying out in next generations.

According to Mrs Maharjan, KMC initiatives for community mobilization is governed through the local Community based organization (CBO). For this ward 21, The Youth Corner Club (YCC) is their partner. YCC's is promoting and running Community Recycling Center (CRC). YCC's program and KMC's program need to be integrated with the community solid waste collection program. These fragment effort need to be synergized.

This community solid waste collection program is limited to the Sawal Bahal neighborhood only. It does not cover the adjoining *jyapu* (farmer) and butcher community. Some 20 people from this community are collecting solid waste from other communities stretched to far places as self entrepreneurship or as employee to the private entrepreneurs.



The cart used for garbage collection by DSSC
(name printed)
Capacity : $87 \times 120 \times 50 = 0.522 \text{m}^3$

They are not taking any hygienic safety measure while collecting garbage though Mr. Dyola is aware of safety standards. As had worked in Iraq for some 20 months as labor manager, he knows the importance and the method of the labor safety. But he said "Nobody cares here about safety measure. At least, a pair of gloves, a pair of long boots, a proper mask and impregnable suit has to be provided."

Traditionally, Dyola people are designated as sweepers for the city. From ages they are cleaning open spaces, streets of cities. What do they get for doing this? Instead of rewarding them for keeping city clean and hygienic, they were given a title of outcaste. Generations has been suffering from the social exclusion. From the survey, it seems they have got more empowered and now the feeling of out casting is diminishing in the new generations. But, older generation still tend to take bath if they

touch any person from Dyola family. The designated opportunities for them were only either collecting rags from corpse in crematory and collect tax for cremation or collect offerings from the temple for which they have to stay in the temple guarding over night and day. This deprivation doesn't hurt them because it is ongoing since ages and they are accustomed to it. After empowerment now they are aware of these cultural shortcomings and now they are waiting with hope. Aggressive measures need to be taken to change the situation rapidly, waiting long might lag this society far behind in this fast running world.

"*Fohar mohor ho*" (English : Solid waste is money - slogan of KMC is worth promoting extensively, which will lead to a sustainable management of solid waste. Sabal Bahal could be a center for solid waste processing and export business. But the way today is ongoing must be improved to be much hygienic and efficient introducing new technology. The Dyolas must be empowered to have specialized skills of cleaning and solid waste management. They must be trained to have awareness in hygienic safety measure. Lastly, the godly job of cleaning and these dyolas must be acknowledged as dignified, nationals entitled with all the common rights, accessibility to public goods, inclusive in society in every aspects.

INCLUSIVENESS THROUGH CULTURAL PRACTICES: THE CASE OF THE SWEEPER COMMUNITY OF SAWAL BAHAL.

DUTIES OF THE DEOLA COMMUNITY TO BE TEMPLE GUARDIANS

Before we look back at the historical Sawal Bahal and what can be said about inclusiveness or exclusion in the traditional *Newari* society, I like to tell you about our discovery. We had at the outset of our fieldwork decided to work in two low caste communities, Sawal Bahal and Kankeswori. On our first day, of the first encounter with our case areas, we met in Kankeswori a lady telling there is a historical link between the two sites. There is a cultural practice which is still being exercised. Our informant was a firm and smiling woman Hari Devi Dyola / Pujari (37). She told us that every household in Sawal Bahal have to go to Kankeswori as guardians for the temple, and they also do *puja* (offerings) there.

We were told there are two sites in the Kathmandu valley where they are guardians, one is Kankeswori, the other is Tilganga. Tilganga is a locality downstream from Pashupatinath on the southern side of the Ringroad. We were also told that there is being kept a register of all persons/families in Sawal bahal, and there is a caretaker who is taking care that all families do their duties. (It was said that he has around 750 names on his list. The caretaker of the book with the list lives next to the Deola primary school on the narrow and steep read up from the main Kalimati highway.) Hari Devi told us that it was on the average every third year her family went to one of the sites, and they stayed and slept there for a forth night.

To the degree this is an inclusive cultural practice can be discussed, the surrounding area of Kankeswori temple is inhabited by *dyola* (sweeper) and *kasai* (butcher) families. The temple site is also a cremation place for maharjans(farmers) and Manandhar (Oil maker) caste. But the *dyola* and *kasai* / *kadgi* (butchers) have other cremation places downstream. Their duty to be guardians does not trespass caste boundaries. This can, however, be questioned as we understood that their opportunity to do *puja*(offerings) was limited in Kankeswori temple. But they take part in the cultural practices elsewhere, also during the main festivals, in the historical spatial organisation of Kathmandu and its temples and pits. This has, however, to be looked further into. Below I will give an outline to Hari Devi's comment to this.

INDRA JATRA AND MACHENDRANATH

We also asked Hari Devi if the caste communities of the area, the *dyola* (sweepers), the *kadgi* (the butchers) and the maharjans (the farmers) cooperated and jointly contributed at the time of the larger annual festivals of Kathmandu, like Indra Jatra and Machendranath. The answer was a clear **no**. They all were present only as individual spectators with their households (joint families).

THE "COLD SHOULDER" OF THE MAHARJAN COMMUNITY

Interviewing the *maharjan* (farmer) community we were standing the well kept *Ganesh* (Elephant god) temple of the community. We asked if any *dyola* (sweepers) were permitted to do *puja* (offerings) here. The response of the lady in the small shop next to the entrance of the temple was a firm no.

SPATIAL SEGREGATION OF THE DEOLA COMMUNITY

This triggers our interest beyond the question of the inclusiveness of cultural practices. Actually how spatially secluded is the *dyola* (sweeper) community? From the response related to the openness of the Ganesh temple we are worried there are clear boundaries. Inside the *tole* (neighbourhood) there is a large green open space. We think it is strange that the *maharjan* community has not used this valuable land resource for housing expansion. A senior farmer, in a well build house just next to the Ganesh temple confirmed our suspicion. He expressed: Who will live so close to the *dyola* community? The farmer caste within the Newari ethnic group is a caste at an intermediate level. However, the land is now evidently being subdivided (into plots) and the scarcity of land and limited access to new land for housing has evidently in the future to overrule caste prejudices. .

In the *galli* (narrow street) at the northern end of the open space, we were, however, told by a senior butcher that there were both *maharjans*, *kasai* and *deola* living in the street. (We have not checked this in detail yet). In all communities there seem to be a situation of room rent given to immigrant families and workers (mainly the lower floors).

INCLUSIVENESS OF IMMIGRANTS IN PUBLIC SPACES

On our visit to the area during the Deshain festival, we discovered the passageway under the school was closed off, and the covered area under the school was turned into a kitchen for a feast. The feast we later discovered was a community feast for celebrating a new born baby from an immigrant mother. The ease with which public space was used by the immigrants is a good sign in terms of willingness of the *dyola* community to share their open spaces.

SPATIAL INCLUSION OR EXCLUSION OF THE DEOLA COMMUNITY IN THE PAST

Niels Gutschow in his book “Stadtraum und Ritual in der Kathmandu Stadt” (“Townspace and rituals in the Kathmandu town”) a map giving the possible alignment of the old city wall of Kathmandu. It is remarkable that here Sawal Bahal is inside the city wall, while Kankeswori is outside by the river Vishnumati. We should check from local resource person if they know the detailed alignment in Sawal Bahal of the old city wall. What Gutschow has used to give the alignment is the procession routes of the families when they circumscribe Kathmandu in the autumn to commemorate lost family member(s) during the year. (This is as far as I remember done during the autumn).

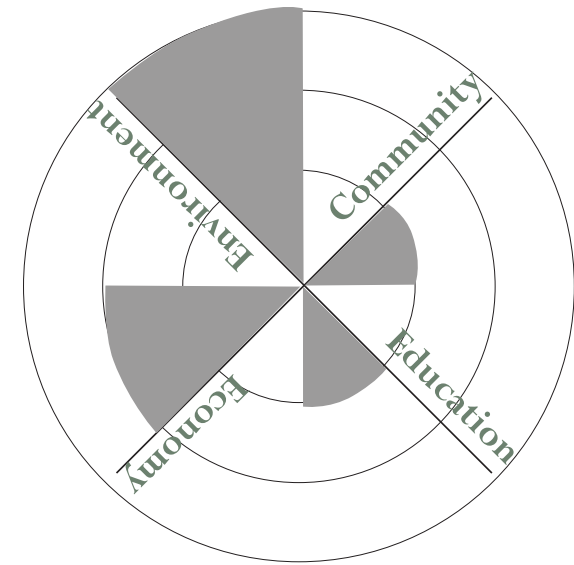
Spatially this is interesting. It should be further checked also in other Kathmandu towns. To my knowledge is Kumbeswor in Patan partly inside and partly outside the old city wall (and now the boundaries of the declared World Heritage Monument Zone of Patan).

A CONCLUDING REMARK

To assess the inclusiveness and / or exclusiveness of caste and its practices in daily life of co-existence is not easy, especially for a non Nepali outsider. For follow up research it is necessary also to look into the role of institutions established for important social and religious functions in society, but also for the maintenance of social order. The well known sociologist Gopal Singh Nepali writes in this book: “The Newars. An Ethno-Sociological Study of a Himalayan Community”:

“The caste and familial organization of the Newars cannot be fully understood without understanding their “*guthi*” institutions, which are of socio-religious character. While caste or sub-caste sets the limit to the general status-position of a person in the total society, his ritual and social life is regulated and controlled through these “*guthi*” institutions. A network of such “*guthi*” institutions binds the Newars together at the three different levels of caste, patrilineal grouping, and territory”.

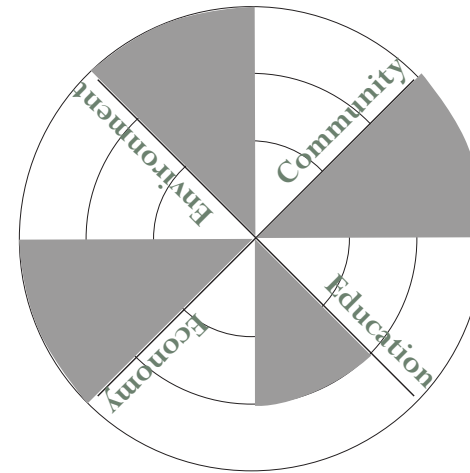
Landscape Improvements



Description:

Adding trees so outdoor space can provide shady areas for socializing, natural play elements, and potentially edible fruit in the Kathmandu climate. Trees also serve as visual and sound attenuating buffers and cool the surrounding environment, increasing the comfort and quality of the surroundings. Naturally, trees also help filter the air of pollutants, incrementally increasing the quality of the overall environment for the city. Further, providing diverse vegetation in urban areas can encourage natural, indigenous plant and animal habitats in the cities.

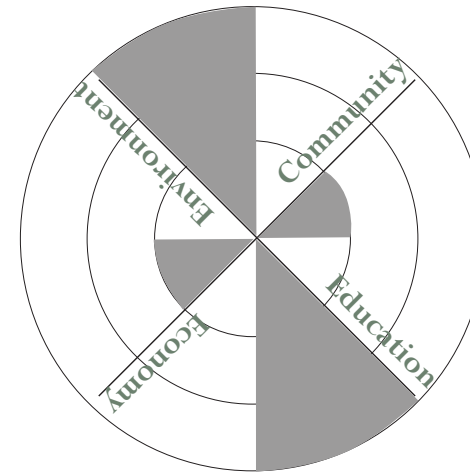
Community Gardening



Description:

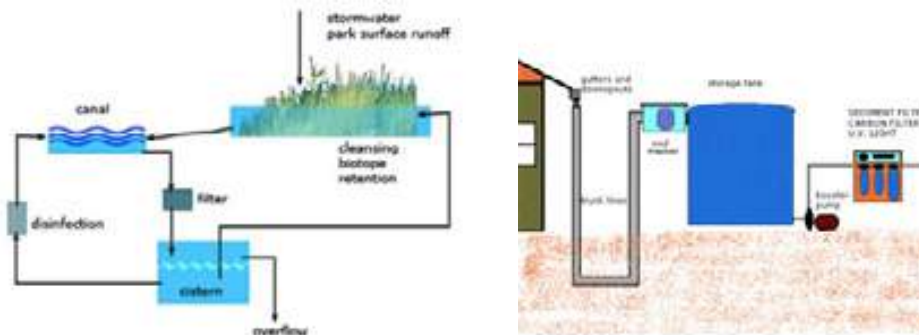
Gardening projects can bring a sense of community with women, elderly residents, and children working together. Lessons of nature and cultivation can be instilled in the participants through experience. Fresh vegetables grown locally can subsidize the diets of the community, reducing typical food costs and increasing food security. The neighborhood can begin small scale enterprise in the sales of vegetables and flowers produced.

Water Collection

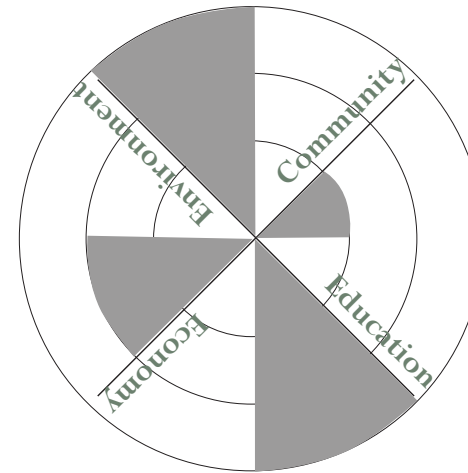


Description:

Water can be collected from any hard surfaces provided on the site and from the roofs of adjacent buildings. Such water can then be used for watering plants or filtered for cleaning purposes. A simple system can be set up to teach children and other residents of the natural water cycles of nature - measuring rainfall during different seasons, runoff from different areas, and seeing and understanding natural filtration processes.



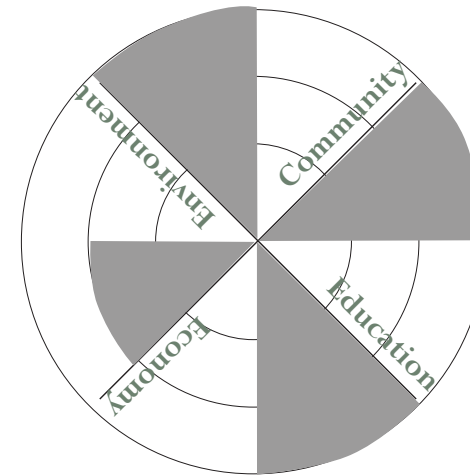
Irrigation - water cycle



Description:

A small scale irrigation or water distribution system can be put in place to aid gardening efforts and demonstrate the process to the community. Ideally, this could be tied into a stormwater collection/retention system and rely on natural and traditional technologies to save costs typically associated with urban agriculture.

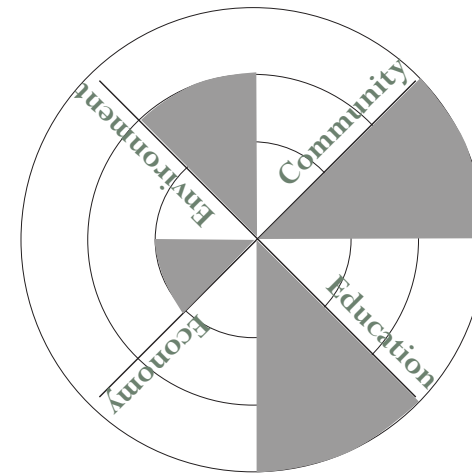
Composting



Description:

A community compost program, especially implemented along with community gardening, could serve many purposes of bringing community together, mass environmental education, and sustainable use of the environment. Further, utilizing and potentially selling compost for fertilization purposes could begin a small fund raising enterprise for the managing group. Members of the community can learn to separate garbage at the household level along with possibilities of refuse segregation, recycling and reuse.

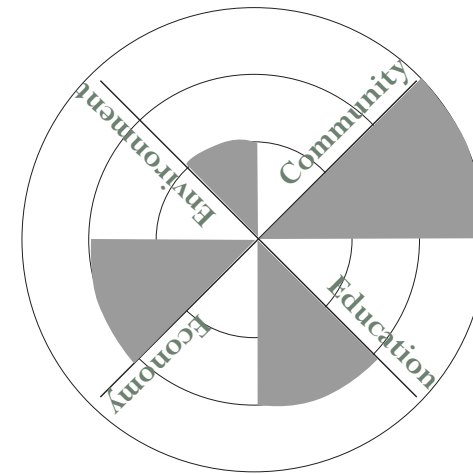
Play



Description:

Children's play is one of the best precedents of social inclusion already existing in the Sawal Bahal community. By providing a safe, natural, and neutral place for play to happen on larger scales, equality and a learning environment can be better encouraged. Play tasks and the proximity to ecological processes such as water collection and gardening can provide a further educational and environmental component to the children's recreation time.

Communal Space



Description:

A clean and level outdoor space can be used for communal activities in Sawal Bahal. Gatherings, skill training, and craft markets could program the site serving community specific desires and needs.

Memorandum of Understanding

This Memorandum of Understanding (MoU) is made this 6th day of November 2009 between the Sawal Bahal Deola Primary School, the Sawal Bahal Youth Club and the Norwegian University of Science and Technology (NTNU).

Whereas, Sawal Bahal Deola Primary School is an established Government school in the Sawal Bahal neighbourhood located in Ward 21, Kathmandu City, Nepal.

And whereas, the Sawal bahal Youth Club is a reputed community based organisation in the Sawal Bahal neighbourhood, Ward 21, Kathmandu City, Nepal.

And whereas the Norwegian University of Science and Technology is a premier technical University located in Trondheim, Norway.

I. SCOPE OF SERVICES

The Sawal Bahal Deola Primary School, the Sawal Bahal Youth Club and NTNU agree to enter into a partnership with the overall aim of improving the physical condition of the primary school and the youth club building and provide the school with a pool of academic and extra-academic materials to enhance the quality of teaching and thereby increasing student enrollment and reducing drop-out rate.

Details of tasks -

A. Physical upgradation – (a) Would involve a white-washing and painting of the Sawal Bahal Deola Primary School building and the Sawal bahal Youth Club building, and (b) an improvement of the water supply system, sanitation and the electrical system of the school.

B. Teaching Material Support – Would involve providing the school with books, toys, games and sports and musical instruments to be used by the students for academic and extra-curricular activities.

Details of responsibilities of each individual partner -

1. Sawal Bahal Deola Primary School -

- To maintain liason with the youth club for physical upgradation of the school.
- To ensure proper utilisation of the "Teaching Material Support" provided and integrate it in the regular teaching and extra-curricular activities in the school.
- To cooperate with the emerging Sawal Bahal Womens' Group for the creation of a day-care-centre for the small children of the neighbourhood in the near future.

2. Sawal Bahal Youth Club -

- To provide voluntary man-power for the white-washing and painting of the School building and the Club building.
- To maintain liason with the school during the improvement process.

3. Norwegian University of Science and Technology -

- To provide all the financial resources required for undertaking all the above activities.
- To arrange plumbers and other paid labour for the investigation and estimation of the improvement works required.
- To purchase and deliver to the School all the goods forming the "Teaching Material Support" package.
- To purchase all the necessary materials required for the physical improvement.

II. NTNU's ROLE

NTNU is very thankful for the excellent cooperation with the Sawal Bahal Deola Primary School and the Sawal Bahal Youth Club. NTNU, however, regrets to inform that it is unable to take any responsibility for the further follow up of the activities described in this MoU. The University is also not responsible for any unforeseen results of the cooperation and of any third party damage.

III. DISPUTE RESOLUTION

The partners shall attempt to resolve any disputes between them arising out of this agreement through good faith negotiations.

IV. MODIFICATION

This Memorandum of Understanding may not be amended, terminated, or superseded except by agreement in writing between the three parties.

सहमति - पत्र

The Sawal Bahal Deola Primary School	The Sawal Bahal Youth Club	Norwegian University of Science and Technology
Signature: _____	Signature: _____	Signature: _____
Name: _____	Name: _____	Name: _____
Title: _____	Title: _____	Title: _____
Date: _____	Date: _____	Date: _____

सवल वहाल घोला प्राथमिक विद्यालय (पहिलो पक्ष), सवल वहाल युवा क्लब (दोस्रो पक्ष) र नर्वेजियन युनिभर्सिटी अफ साइन्स एण्ड टेक्नोलोजी (एन.टी.एन.यू) (तेस्रो पक्ष) बीच आजको मिति २०६६ कार्तिक १९ (सन् २००९, नोभेम्बर ६) यो सहमति गरियो ।

सवल वहाल घोला प्राथमिक विद्यालय काठमाडौं महानगरपालिका वडा नं २१ सवल वहाल स्थित स्थापित एक सरकारी विद्यालय हो ।

सवल वहाल युवा क्लब काठमाडौं महानगरपालिका वडा नं २१ सवल वहाल टोलको एक प्रतिष्ठित सामुदायिक संस्था हो ।

नर्वेजियन युनिभर्सिटी अफ साइन्स एण्ड टेक्नोलोजी (एन.टी.एन.यू) नर्वेको ट्रान्हाइम शहरमा अवस्थित एक प्राविधिक विश्वविद्यालय हो ।

क) कामको कार्यक्षेत्र

सवल वहाल घोला प्राथमिक विद्यालय (पहिलो पक्ष), सवल वहाल युवा क्लब (दोस्रो पक्ष) र नर्वेजियन युनिभर्सिटी अफ साइन्स एण्ड टेक्नोलोजी (एन.टी.एन.यू) (तेस्रो पक्ष) तीनै पक्ष निम्नानुसार कार्यमा सहकार्य गर्ने विषयमा राजी भयो ।

- विद्यालयको भौतिक अवस्था सुधार गर्ने
- विद्यालयको पढाइको गुणस्तरमा सुधार गरी विद्यार्थी भर्नामा बृद्धि गर्न र बीच मै पढाइ छोड्ने प्रवृत्तिलाई घटाउन विद्यालयलाई शैक्षिक तथा अतिरिक्त क्रियाकलापका सामग्रीहरु उपलब्ध गराउने ।

कामक्रमको विस्तृत विवरण :

१) भौतिक सुधार :

- १- सवल वहाल घोला प्राथमिक विद्यालय र सवल वहाल युवा क्लबको भित्ताहरु तथा भूयालहरुमा रंग रोगन गर्ने, र क्लबको भुइमा फिनिसिङ.(सिमेन्ट कोरा मसिनो) गर्ने ।
- २- सवल वहाल घोला प्राथमिक विद्यालयको नलकारी (स्यानिटरी), विद्युतीय प्रणाली तथा खानेपानी व्यवस्थामा सुधार गर्ने ।

२) शिक्षण सामग्री सहयोग :

= विद्याथीहरूले शैक्षिक तथा अतिरिक्त क्रियाकलापका लागि प्रयोग गर्ने सामग्रीहरू जस्तै किताबहरू, शैक्षिक खेलौनाहरू, तथा खेलकुद तथा संगीतका सामग्रीहरू विद्यालयलाई उपलब्ध गराउने ।

सम्झौताका प्रत्येक पक्षहरूको काम कर्तव्य र जिम्मेवारीको विस्तृत विवरण :

सबल बहाल छोला प्राथमिक विद्यालय (पहिलो पक्ष)

- भौतिक सुधारको काममा सबल बहाल युवा क्लबलाई पूर्ण सहकार्य गर्ने ।
- प्रदान गरिएको शिक्षण सामग्रीहरूलाई पूर्ण सदुपयोग गर्ने र नियमित शिक्षा तथा अतिरिक्त क्रियाकलापहरूमा उक्त सामग्रीहरूलाई उपयोग गर्ने कुराको प्रत्याभूति दिने ।
- प्रस्तावित शिशु स्याहार केन्द्र स्थापनाको कार्यमा नवगठित सबल बहाल महिला समूह सँग सहकार्य गर्ने ।

सबल बहाल युवा क्लब (दोस्रो पक्ष)

- विद्यालय तथा क्लब भवनको रंगरोगन गर्न आवश्यक स्वयम् सेवक जनशक्तिको व्यवस्था गर्ने ।
- सुधारका कार्यहरूमा विद्यालयसँग सहकार्य गर्ने ।
- विद्यालय भवनमा पानीको व्यवस्था गर्न विद्यालयको भुईँमुनिको पानी ट्यांकीमा पानी नियमित रूपमा भर्न जिम्मा लिने ।

नर्वेजियन युनिभर्सिटी अफ साइन्स एण्ड टेक्नोलोजी (एन.टी.एन.यू) (तेस्रो पक्ष)

- माथि उल्लेखित कार्य सम्पन्न गर्न आवश्यक सम्पूर्ण खर्चको लागि आर्थिक सहयोग उपलब्ध गराउने ।
- निर्माण सुधार तथा प्रारम्भिक जाँचको लागि प्लम्बर तथा अन्य ज्यालादारी श्रमिकको व्यवस्था गर्ने ।
- भौतिक सुधारका लागि आवश्यक सम्पूर्ण सामग्रीहरू उपलब्ध गराउने ।
- शैक्षिक सामग्रीहरू खरिद गरी विद्यालयलाई हस्तान्तरण गर्ने ।

ख) नर्वेजियन युनिभर्सिटी अफ साइन्स एण्ड टेक्नोलोजी (एन.टी.एन.यू) भूमिका:

सबल बहाल छोला प्राथमिक विद्यालय र सबल बहाल युवा क्लबले यस कार्यक्रममा उत्साहजनक सहकार्य गर्नुभएकोमा नर्वेजियन युनिभर्सिटी अफ साइन्स एण्ड टेक्नोलोजी (एन.टी.एन.यू) हार्दिक धन्यवाद व्यक्त गर्दछ । यस सहमति पत्रमा उल्लेखित सबै क्रियाकलापहरूको थप निरन्तरता दिने

कार्यको जिम्मेवारी यस विश्वविद्यालयले लिएको मानिने छैन । यस कार्यक्रम तथा सहकार्यबाट आउन सक्ने कुनै अप्रत्यासित परिणामहरू र तेस्रो पक्ष हानी नोक्सानीको जिम्मेवारी पनि यस विश्वविद्यालयले लिने छैन ।

ग) विवाद सामाधान :

कुनै पनि विवादको अवस्थामा सबै पक्षहरूले अत्यन्त संवेदनशील भएर एक आपसमा समझदारी गरी विवाद सुल्झाउन प्रयास गर्नु पर्नेछ ।

घ) संसोधन :

यस सहमति पत्रका बुँदाहरू तीनै पक्षको सहमति बिना संसोधन गर्ने, रद्द गर्ने तथा उलंघन गर्ने कार्य गर्न सकिने छैन ।

सबल बहाल छोला प्राथमिक विद्यालय को तर्फबाट	सबल बहाल युवा क्लबको तर्फबाट	नर्वेजियन युनिभर्सिटी अफ साइन्स एण्ड टेक्नोलोजी (एन.टी.एन.यू) तर्फबाट
हस्ताक्षर:_____	हस्ताक्षर:_____	हस्ताक्षर:_____
नाम : _____	नाम : _____	नाम : _____
पद _____	पद _____	पद _____
मिति _____	मिति _____	मिति _____