

Community based development and urban conservation in Kathmandu valley of Nepal

**Learning from Conservation and Development
Program in Madhyapur Thimi**

Master Thesis by
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Statement of authenticity of material

This thesis contains no material which has been accepted for the award of any other degree or diploma in any institution and to the best of my knowledge and belief, the research contains no material previously published or written by another person, except where due reference has been made in the text of the thesis.

Blanca Villar Mateo
Berlin, July 2014

Abstract

Kathmandu valley of Nepal is a significant ancient living urban heritage with outstanding cultural, social, economic and historic values. While World Heritage Sites have been receiving international attention and funding, a great number of national, but especially local heritage areas, are being transformed by forces of globalization and urbanization without enough resources from responsible institutions in the national and local level. On the other hand, the country is facing other challenges, and is trying to overcome poverty and inequality through policies and periodic development plans. These efforts enter in contradiction, in some cases, with preservation of its cultural heritage; which was traditionally managed by community systems, as the *guthis* in Kathmandu valley. The prolonged political instability also affects efficiency and limits the role of local governments in addressing their inhabitants and their needs.

This research studies paradigms of urban conservation and community based development in order to understand the factors which affect societies living in local heritage areas of Kathmandu valley. Between them, contextual aspects as Nepalese notion of authenticity, the socio-spatial segregation of (Newar) society, based on caste and religion, and the political instability have been considered among the most relevant. Global, national and regional issues have been revised and evaluated; especially through a case study, Conservation and Development Program in Madhyapur Thimi. Integrated Heritage Preservation approach is proposed for the improvement of existing conservation practices among municipality and community, seeking a better coordination and cooperation between actors in different levels, and a fairer distribution of resources. Participatory planning schemes adapted carefully to heritage preservation and complexity of each reality would be useful in potential programs aiming to sustain living urban heritages in other similar contexts. In conclusion, there is a need to align the different levels of power and governance with the scales and spaces of action, with consistent knowledge of each specific context and its communities, key actors in living urban heritage preservation and sustainable development.

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List of Abbreviations

BDP	Bhaktapur Development Project
CAC	Citizen Awareness Centre
CBO	Community Based Organization
CDPMT	Conservation and Development Program in Madhyapur Thimi
CDS	Community Development Section
CDSWMS	Community Development and Solid Waste Management Section
CDW	Conservation and Development Works
CIUD	Centre for Integrated Urban Development
CPPN	Ceramic Promotion Project of Nepal
DED	German Development Service
DoA	Department of Archaeology
DUDBC	Department of Urban Development and Building Construction
GIZ (former gtz)	German Society for International Cooperation
GoN	Government of Nepal
HUL	Historic Urban Landscape
ICCROM	International Centre for the Study of the Preservation and Restoration of Cultural Property
IAP	Integrated Action Planning
ICOMOS	International Council of Monuments and Sites
ITIP	Integrated <i>Tole</i> (Neighbourhood) Improvement Program
KTMV	Kathmandu Valley
KVPT	Kathmandu valley Preservation Trust
LGCDP	Local Governance and Community Development Programme
MLD	Ministry of Local Development
MT	Madhyapur Thimi
MTM	Madhyapur Thimi Municipality
PUA	Participatory Urban Appraisal
SACDC	<i>Siddhikali</i> Area Conservation and Development Committee
SUNAG	Sub-National Governance Program
<i>udle</i>	Urban development through local efforts
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organisation
WCF	Ward Citizen Forums
WHL	World Heritage List

Introduction

Nepal possesses outstanding natural resources and cultural values but at the same time confronts important challenges, as the high level of poverty, the political instability within the peace-building process, the attempts to develop a constitution and the debates about the construction of a federal state which may include all its ethnic diversity.

Between its strengths, the cultural heritage has been selected as the scope of the thesis for its relevance as a “living urban heritage”, specifically in Kathmandu valley (Department of Archaeology 2007), with seven World Heritage Sites (WHS). Cultural heritage is threatened by the fast urbanization and modernization happening there since recent decades. Furthermore, not only WHS, but relevant national and local heritage is disseminated all over the valley, which has not received enough resources neither careful attention by the responsible institutions and the rest of stakeholders involved in urban conservation.

National government has been following the dictate of the international organizations in regard to urban conservation, adopting the Euro-centric vision while letting apart its own indigenous systems as *guthis* in Kathmandu valley, which in fact were already sustainable, by the land nationalisation reform and the *Guthi Sansthan* Act (Pradhananga et al. 2010).

Furthermore, the path towards development implies a dichotomy in relation to conservation, with transformations pursuing by inhabitants which separate them from preservation of their traditional values. Nepal has been and still is working with foreign aid to be able to achieve its objectives for development. Promoted from this global level, programs “planned, implemented and owned by communities” appear as an accurate method of implementing projects in the country in the local level (Mallik 2013, p.3).

Considering all these concerns, the motivation for this study is to understand the role of community participation in urban conservation on local heritage areas of Kathmandu Valley, evaluating its achievements and limitations towards sustainable development. Issues from global, national and regional level will lead the analysis.

Madhyapur Thimi, one of the historic towns of the valley, and specifically the Conservation and Development Program implemented there by the German Society for International Cooperation (GIZ), is the case study utilised. The evaluation of the results of this program, five years after its completion, and an overview of new participatory methods being applied nowadays, will contribute to advance in knowledge in the field. For this purpose, the study is organised in five chapters.

In the first chapter, the conceptual framework which will guide the research is stated. The evolution of the modern concept of urban conservation, promoted from international organizations, and especially the involvement of communities will be examined. Moreover, community based development principles and practise will be analysed; and finally, a combination of both conceptions will be considered the theoretical framework for the study.

In the second chapter, the methodological approach will be explained, including its issues, research questions and objectives. The research strategy will be a “theory-driven case study” (Simons 2009), with qualitative secondary and primary data collection.

The third chapter is a contextualisation of the topic in Nepal, revising specific conditions of conservation and development both in the national and regional level.

The fourth chapter comprises the description, analysis and assessment of the case study, Madhyapur Thimi and its Conservation and Development Program. Its context, the design, participatory methodologies, actors, evolution and results will be examined. The last section includes three qualitative assessments in which mainly primary data is triangulated; the first one is guided by the theoretical framework; the second reviews the evolution of national policies and programs; and the third one is a detailed evaluation of contextual aspects affecting conservation and development, again in national, regional and local levels.

The last chapter includes the lessons learnt from community based development approaches in urban conservation for improving communities living in local heritage sites in Kathmandu valley of Nepal. It has been organised in four key thematic areas, and in each of them there are the main findings and recommendations, including the methodologies and tools transferable or adaptable from the case study to future programs. The areas, and sections of the chapter, are urban conservation through community based development, modernization versus urban heritage preservation, cultural heritage management systems and sustaining local living urban heritage. The chapter, and the study, concludes with further research proposals.

Chapter 1

Conceptual framework

In this chapter both paradigms which define the scope of this master thesis research will be analysed, namely urban conservation and community based development. The combination of these antagonist concepts, conservation and development, brings, on one hand, modernization to the idealistic preservation theories; and on the other hand, tradition and values to the decontextualized notions of progress.

In both cases, urban conservation and community based development, international agencies and organizations have determined their definitions, delimitations and guidelines for implementation. After reviewing them, alone and in combination, their conceptions and principles will be extracted to develop the theoretical framework for this thesis.

1.1 Urban conservation and its evolution

The origin, evolution and present condition of the modern concept of urban conservation in the international level will be reviewed in this section.

In the last years of the 19th century, with the French revolution, the ideas concerning contemporary urban conservation raised in Europe. However, only from the second half of the 20th century “formal theory” (Bandarin and van Oers 2012, p.xii), international institutions and conventions appeared. The most relevant events for local heritage, the case study, will be described in a chronological order.

UNESCO (United Nations Educational, Scientific and Cultural Organisation) in 1956 founded ICCROM, the International Centre for the Study of the Preservation and Restoration of Cultural Property, an intergovernmental organization dedicated to the conservation of cultural heritage through researches, trainings and experts recommendations, currently with 132 member states, Nepal included.

The Venice Charter, the International Charter for the Conservation and Restoration of Monuments and Sites (1964), which reviewed the Athens Charter (1931), supposed the setting of international guidelines for conservation, restoration and excavations in historic sites (see the Box 1.1). It involved mostly the technical aspects; for example, the requirement of an archaeological and historical study before the restoration, the distinction for the replacement of elements already lost and the documentation of all the stages, with drawings and photographs. The following year, 1965, this charter was adopted by the new international non-governmental organization concerned with the “conservation of places of artistic and historic importance” (Petzet 2004, p.7), ICOMOS, the International Council of Monuments and Sites, which included not only the monuments but also their urban and rural settings.

Box 1.1 Monuments' preservation methods by Petzet

Petzet, M. (2004) "Principles of preservation: An introduction to the International Charters for Conservation and Restoration 40 years after the Venice Charter" (emphasis underlined by author)

"Conservation": to conserve means to keep, to preserve. (...) Together with stabilization and safeguarding measures, conservation work that protects the fabric of a monument and prevents its further loss should therefore have absolute priority over all other measures. (...) In contrast, an inhabited old town cannot be preserved as a historic district using conservation measures exclusively. The "use-value" of many types of monuments demands repair or careful rehabilitation that goes beyond conservation work [sic] and thus also involves additional preservation methods which certainly include restoration and perhaps also renovation work."

"Restoration": to restore means to re-establish, (...) to accentuate values of a monument that are hidden, disfigured or impaired. (...) Restoration is concerned with the overall appearance of the monument as historical and artistic evidence. (...) Following upon the stabilization and conservation of the original fabric, a restoration adds new elements [...consequently] the many possibilities for restoration must be carefully weighed in each individual case [...for example] the idea of "restoring back" to a single historic state implies removal of entire layers of a monument."

"Renovation": to renovate means to renew (...) Renovation aims particularly at achieving aesthetic unity in a monument in the sense of "making new again". (...) Renovation measures must accept in principle the evolved state of a monument with all its superimposed historic layers [...in that way] the great danger with all renovation work lies in the fact that it is preceded by at least a thorough "cleaning" of the surface of the monument [...and also] the danger of renovation using inappropriate materials"

"Replacement and Completion of Components": certain monuments are documents of history precisely in the fragmentary state in which they are passed down to us [...but] on the other hand, historic buildings, especially if they are in use, sometimes practically require repair work that involves considerable replacement. (...) The arguments for and against replacement, dependent on various artistic, historic and also functional factors, can only be clarified after being given careful consideration in the restoration concept that is worked out for a specific case."

"Replacement by Copies": replication can only be considered a preservation measure if the copy is made in order to protect an existing original: the copy as a means of saving a monument."

"Maintenance": maintenance of historic buildings must always take into account the monument value of the fabric as well as the monument character of a structure."

"Repair and Stabilization": the repair of a monument would be defined as work which occurs at greater intervals and is often necessitated by inadequate maintenance. (...) All work is to be limited to the truly necessary, (...) using traditional materials and techniques [...and] as far as possible repair rather than renew. (...) Repair of monuments also encompasses technology for stabilizing and safeguarding monuments; [...these] stabilization measures have a conservation-oriented objective that excludes as far as possible the replacement of materials or structural elements".

"Rehabilitation and Modernization": the term rehabilitation implies much more than "recovery"; [...] is in part much too extensive and radical. Such work often results from the need to accommodate modern standards and provisions or to change a building's use. [...] Rehabilitation work usually involves necessary modernization measures which go beyond purely preservation-oriented repair work"

"Reconstruction": Reconstruction refers to the re-establishment of structures that have been destroyed; (...) re-establishment of a lost original on the basis of pictorial, written or material evidence. [...Due to] actual constraints on their use, houses and commercial buildings in particular are threatened by demands for total renewal instead of repair, (...) in this context the concept of "reconstruction" generally anyway refers only to the exterior, whereas interior is reorganized. [...Thus] reconstruction using existing material, through dismantlement and reassembly, can be successful with very few objects [...and only] under certain conditions can be considered a legitimate preservation method."

In the World Cultural and Natural Heritage Convention (1972) UNESCO established “the World Heritage Committee” for its protection. This convention is considered the base of theory and practice of conservation for both cultural and natural heritage, defined as follows:

“[World] cultural heritage [involves] monuments, group of buildings and sites of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view”

It also proclaimed the responsibility of each state in the “identification, protection, conservation, presentation and transmission to future generations of [its] heritage” through the adoption of policies, creation of responsible services and training centres, development of studies and implementation of measures (ibid, pp.3-4). Until this moment, It can be considered “managerial or ‘top-down’ approach to heritage conservation, focused on a linear set of bureaucratic processes supported by a rigid legal institutional framework” (Pradhananga et al. 2010, p.5).

ICOMOS in the Charter for the Conservation of Historic Towns and urban Areas, the Washington Charter (1987), went beyond the previous physical approach to conservation, expanding the Venice Charter and its scope to the “urban communities [and their] traditional urban cultures, [...also the] modest in scale” (ibid, p.1). In the box there are some of its principles.

Box 1.2 Washington Charter principles

ICOMOS (1987) Charter for the Conservation of Historic Towns and urban Areas (emphasis underlined by author)

“Principles and objectives

1. The conservation of historic towns and other historic urban areas should be an integral part of coherent policies of economic and social development and of urban and regional planning at every level.
2. Qualities to be preserved include the historic character of the town or urban area and all those material and spiritual elements that express this character. [...] Any threat to these qualities would compromise the authenticity of the historic town or urban area.
3. The participation and the involvement of the residents are essential for the success of the conservation programme and should be encouraged. The conservation of historic towns and urban areas concerns their residents first of all.
4. Conservation in a historic town or urban area demands prudence, a systematic approach and discipline. Rigidity should be avoided since individual cases may present specific problems.

Pradhananga et al. (2010, p.4-6) classify heritage conservation approaches between managerial; explained above, and indigenous; which has not a Eurocentric vision but instead a focus on the historical community practices of preservation, with a great diversity of conceptions and organizations beyond, spread all over the world.

In this sense, in 1994, ICOMOS, in the Nara Document on Authenticity, aimed to expand cultural and heritage conservation practice taking into account the diversity of identities, contrasting the on-going globalization and homogenization processes (see the box).

Box 1.3 Nara document considerations

ICOMOS (1994) Nara Document on Authenticity (emphasis underlined by author)

“Conservation: all efforts designed to understand cultural heritage, know its history and meaning, ensure its material safeguard and, as required, its presentation, restoration and enhancement.”

“Responsibility for cultural heritage and the management of it belongs to the cultural community that has generated it, and subsequently to that which cares for it. However [...there must be] adherence to the international charters and conventions.”

“Conservation of cultural heritage [...] is rooted in the values attributed to the heritage [...and] authenticity [...] appears as the essential qualifying factor concerning values.

It is not possible to base judgements of values and authenticity within fixed criteria [...but] within the cultural contexts to which they belong.

Depending on the nature of the cultural heritage, its cultural context, and its evolution through time, authenticity judgements may be linked to the worth of a great variety of sources of information [...such] form and design, materials and substance, use and function, traditions and techniques, location and setting, and spirit and feeling, and other internal and external factors. The use of these sources permits elaboration of the specific artistic, historic, social, and scientific dimensions of the cultural heritage being examined.”

In the Convention for the Safeguarding of Intangible Cultural Heritage (2003) UNESCO recognized the importance of intangible heritage, also called “living heritage” or “living culture”, and its interdependence with tangible heritage, establishing the international binding instrument to safeguard it, which Nepal and other 157 countries have ratified. In the following box, intangible cultural heritage and considerations about participation are extracted from the document.

Box 1.4 Intangible Cultural Heritage principles

UNESCO (2003) Convention for the Safeguarding of Intangible Cultural Heritage (emphasis underlined by author)

“Intangible cultural heritage means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. [...It] is manifested in [...] oral traditions and expressions, including language; performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; traditional craftsmanship.”

“Intangible cultural heritage as a mainspring of cultural diversity and a guarantee of sustainable development”

“Participation of communities, groups and individuals: [...for] safeguarding activities of the intangible cultural heritage, each State Party shall endeavour to ensure the widest possible participation of communities, groups and, where appropriate, individuals that create, maintain and transmit such heritage, and to involve them actively in its management.”

In the previous box appears one of the most cited and widely accepted terms to approach progress, sustainable development, and its connection with heritage. In this sense, Perrot-Lanaud (2005, p.5) establishes three perspectives which define sustainable development; namely socio-cultural, environmental and economic.

Recommendation on the Historic Urban Landscape (UNESCO 2011), with insight from Vienna Memorandum (UNESCO 2005), “provides the basis for a comprehensive and integrated approach for the identification, assessment, conservation and management of historic urban

landscapes within an overall sustainable development framework.” Historic urban landscape and its approach are described in the next box.

Box 1.5 Historic urban landscape principles

UNESCO (2011) Recommendation on the Historic Urban Landscape (emphasis underlined by author)

“Urban heritage comprises three main categories:

1. Monumental heritage of exceptional cultural value
2. Non-exceptional heritage elements but present in a coherent way with a relative abundance
3. New urban elements to be considered (for instance): The urban built form; The open space: streets, public open spaces; [and] Urban infrastructures: material networks and equipments.”

“The historic urban landscape is the urban area understood as the result of a historic layering of cultural and natural values and attributes, extending beyond the notion of “historic centre” or “ensemble” to include the broader urban context and its geographical setting. This wider context includes [...] all other elements of the urban structure [...], social and cultural practices and values, economic processes and the intangible dimensions of heritage.”

“The approach based on the historic urban landscape implies the application of a range of traditional and innovative tools adapted to local contexts [...which] might include civic engagement tools, knowledge and planning tools, regulatory systems and financial tools.”

Apart from the international conventions, there has been an evolution in the attitude towards historic areas at policy level. In the following box, there are the definitions of the main approaches.

Box 1.6 Historic areas’ preservation methods

Petzet, M. (2004) “Principles of preservation: An introduction to the International Charters for Conservation and Restoration 40 years after the Venice Charter” (emphasis underlined by author)

“Urban rehabilitation is used to refer to the rehabilitation of an urban quarter or an entire city. Extensive investigations of the economic and social structure can precede urban rehabilitation.”

“Urban renewal as practiced widely in the past decades has resulted in either total removal of all historic buildings and thus, from a preservation standpoint, [...] “urban renewal” can signal “urban destruction”.”

Doratlı et al. (2004) An Analytical Methodology for Revitalization Strategies in Historic Urban Quarters: A Case Study of the Walled City of Nicosia, North Cyprus (emphasis underlined by author)

“[Urban] Revitalization can be defined as a “process through which the deterioration and decay of a historic urban quarter can be addressed terminated or reversed”.”

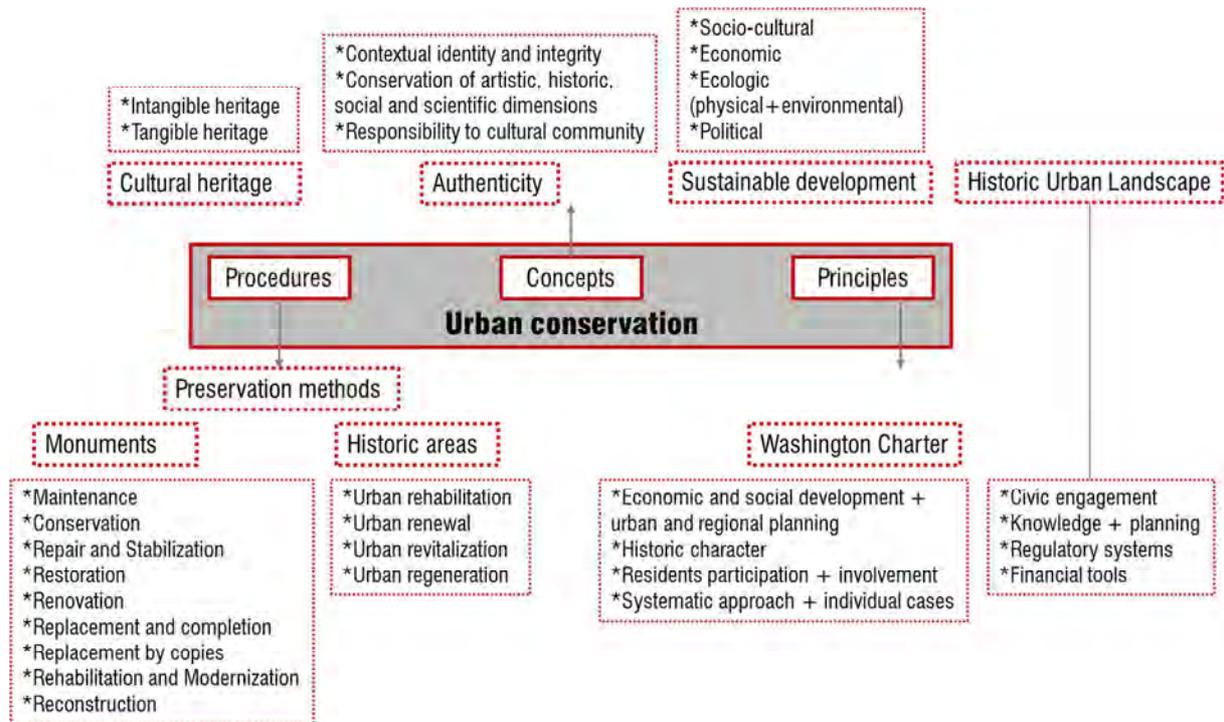
Alpopi and Manole (2013) Integrated Urban Regeneration - Solutions for Cities Revitalize (emphasis underlined by author)

“Urban Regeneration, according to Roberts and Sykes (2000) it’s an action aimed to solve urban problems and finding a long-term improvements to the economic, physical, social and environmental aspects of an area to be changed. The most important urban regeneration principles are:

- the need to establish clear and measurable objectives of urban regeneration process and their according with the objectives of sustainable development;
- adequate analysis of local conditions;
- the need of the efficiently use of natural, economic and human available resources;
- participation and cooperation among stakeholders, leading to improve physical condition of buildings, social structure, economic base and environmental conditions”

In the following diagram, there are the main concepts, principles and procedures of urban conservation extracted from international charters and conventions, and their reviews, analysed in this section.

Figure 1.1 Urban conservation diagram



Source: author

1.2 Urban conservation involving communities

Apart from the traditional indigenous preservation approaches, communities' involvement has also occurred in urban conservation programs and projects, with specific conceptions developed for this purpose. In the following box there is an explanation of the main three principles considered by Prof Maena, to be applied in this approach.

Box 1.7 Community based urban conservation principles

Anzorena, E.J. (2000) Conservation of Traditional Districts (emphasis underlined by author)

"Three Principles for the Preservation of Historical Buildings

1. Liveability: people live in houses, cities and towns. When the house or the city starts to deteriorate or become inconvenient, people tend to abandon them. This fact is confirmed by history. In some cases, preservation is not useful for the people and they might start hating the attempt to preserve their town or their buildings. Instead of preserving for preservation's sake, one had to consider the needs of the residents first. Don't victimize people who live in historic buildings.

2. Environment [and] cleanliness: dirtiness, air pollution and vacant houses are dangerous signals for architecture and town preservation. It is a signal that the people who own them or live there have no interest in them.

3. Visible value: people will not be proud of the architecture of their houses, cities and towns unless they understand its value. Not everyone is aware of the value of his surroundings. However when the residents understand the value they take care of it and become proud. Helping the residents to realize

this value is a foremost task.

To preserve a building or a town effectively it is important to have good reasons for its selection and to determine its use after the preservation.

When the residents are not able to preserve something using only individual or community resources they should be helped by local, state or national government. Preservation cannot be people's responsibility alone."

The Libo Statement (ICOMOS 2012, p.49), although specified for World Heritage Sites, has been revised for its relevance in community participation for urban preservation. In the next box, its principles are summarized.

Box 1.8 Libo Statement 2012 principles

ICOMOS 2012, p.49 (emphasis underlined by author)

- Each State Party committed to safeguarding the integrity and authenticity
- National legislation to ensure the responsible and integrated management
- Local communities work together with other stakeholders
- Especially young people involved in protection
- Local communities and their intangible assets
- Establish effective ways to ensure win-win outcomes for local communities and WHS"

The following diagram shows the main principles of community approaches to urban conservation previously reviewed.

Figure 1.2 Urban conservation involving communities diagram



Source: author

1.3 Community based development

“Community development has its roots in several academic disciplines, including sociology, economics, political science, planning, social work, and even architecture. The interdisciplinary approach of community development has many advantages, but it also presents analytical problems. It lacks a common language, a conceptual framework, or a set of agreed-upon issues and problems. Community development is frequently driven more by practice than by theory.

There also is considerable debate among practitioners whether community development is primarily a process or an outcome.”

Green and Haines 2012, chapter 1, p.1

“Community-based forms of development” (Mansuri and Rao 2004, p.4-6) started with Gandhi and Paulo Freire ideas for the oppressed through small-scale development; they were sometimes implemented in development assistance and programs. Mansuri and Rao (ibid, p.6) consider community based development as a broad term including projects in which beneficiaries have an active role during all the process.

These participatory development initiatives had limitations, for example, in applying complex concepts as social capital or participation in short time initiatives without sufficient local sociocultural context understanding, especially the notion of community (ibid). In this sense, the following box has definitions for community, neighbourhood and development by Green and Haines (2012).

Box 1.9 key definitions for community based development

Green and Haines 2012, chapter 1, pp. 2- 3 (emphasis underlined by author)

“We define community as including three elements: (1) territory or place, (2) social organizations or institutions that provide regular interaction among residents, and (3) social interaction on matters concerning a common interest.”

“Neighborhoods usually refer to a specific geography, such as residential areas demarcated by major streets or other physical barriers.”

“Development involves structural change in the community, especially in how resources are used, the functioning of institutions, and the distribution of resources in the community method.”

Narayan (1995, p.1) tried to defend community based development (CBD) programs critics on higher costs and longer time stating their prerequisites and features:

“When properly designed, community based programs can be highly effective in managing natural resources, providing basic infrastructure or ensuring primary social services. Participation in CBD depends on reversing control and accountability from central authorities to community organizations. Successful design requires tapping into local needs, understanding and building on the strengths of existing institutions, and defining the changes needed in intermediary implementing agencies to support community action.”

Narayan (ibid) also provided successful examples and a proposal of steps to design effective CBD initiatives, which can be seen in the subsequent box.

Box 1.10 Community based development program steps

Narayan (1995) Designing Community Based Development (emphasis underlined by author)

“Steps in Designing Large Scale Projects

- Clarify and prioritize objectives. Link objectives to outputs.
- Identify key stakeholders at the community and agency levels. Assess their capacity and interests.
- Assess (do not assume) demand, bearing in mind that demand is influenced by the confidence people have in the service provider.
- Establish eligibility criteria for community groups, so that communities can select themselves into projects, rather than projects selecting communities.
- Structure subsidies that do not distort demand.
- Restructure fund release to support demand.
- Learn by doing, adjusting plans annually on the basis of experience.
- Invest in strengthening social organization to increase local participation in decision making.
- Institute participatory monitoring and evaluation and feedback loops.
- Redefine procurement rules to support community level procurement where appropriate.”

Mansuri and Rao (2004) also reviewed critically community-based and community-driven development programs through several effectiveness concerns, which are extracted in the next box.

Box 1.11 Community based development effectiveness concerns

Mansuri and Rao (2004) Community-Based and -Driven Development: A Critical Review (emphasis underlined by author)

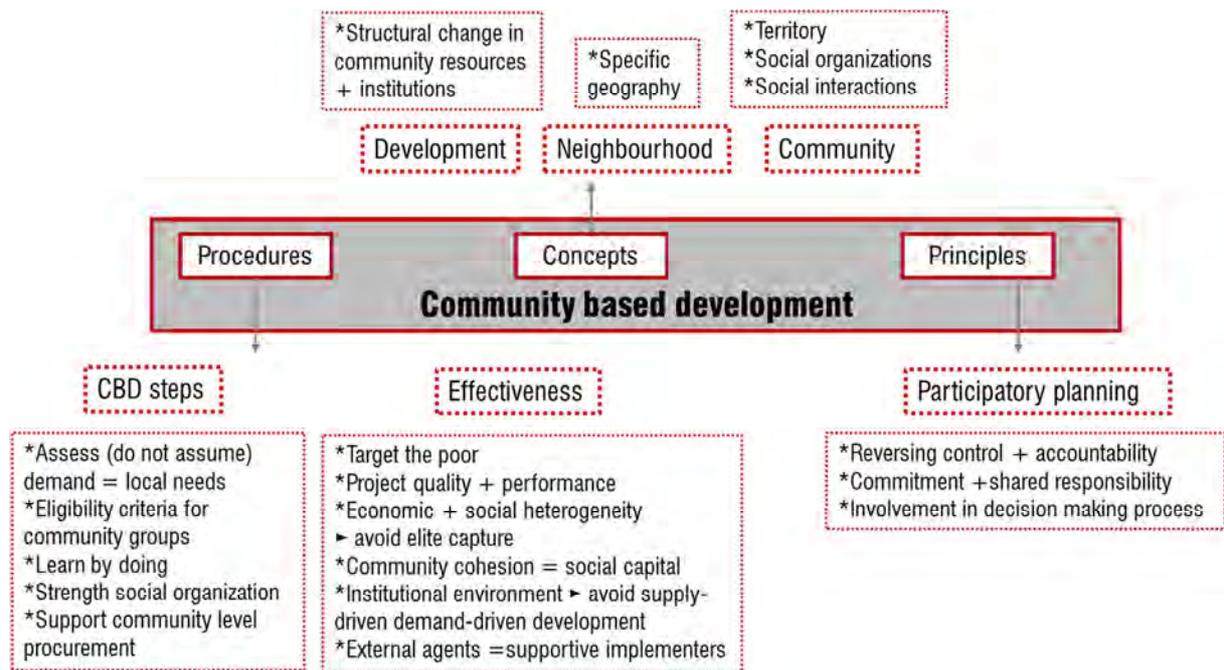
“Important questions on the effectiveness of community-based and -driven development initiatives

- Target the poor: decentralized targeting has not always been effective, [...] preferences of the poor have not been adequately considered in project selection; [...] but it] can be made more effective by monitoring projects to improve performance incentives.
- Project quality and performance: there is some evidence that participatory projects create effective community infrastructure and improve welfare outcomes, but the evidence does not establish that it is the participatory elements that are responsible for improving project outcomes.
- Impact of economic and social heterogeneity on project outcomes and on collective action capacity: community involvement in choosing, constructing, and managing a public good will almost always be dominated by elites, who tend to be better educated, have fewer opportunity costs on their time, and therefore have the greatest net benefit from participation. It is not clear, however, that this always represents “[elite] capture”, [...] it depends on] local cultures and systems of social organization.
- Level of community cohesion or social capital: though community-based development seems likely to be more effective in more cohesive and better managed communities [...] there is no reliable evidence on community participation projects actually increasing a community’s capacity for collective action.
- Enable institutional environment: ministries need to be responsive to the needs of communities, and national governments need to be committed to transparent, accountable, and democratic governance. To avoid “supply-driven demand-driven development,” it is important that community leaders also be downwardly accountable.
- External agents: qualitative evidence suggests their importance to project success.
- Careful learning by doing: because the success of community-based development is crucially conditioned by local cultural and social systems. Although successful projects in any context provide a tremendous learning opportunity, any wholesale application of best practices is unlikely to be useful.”

Community based development programs normally work with participatory planning, in which different actors with diverse interests get together to achieve a consensus on the design and implementation of a plan (Peerapun 2012, p.245).

From the relevant literature about community based development, concepts and principles have been extracted and are presented in the next diagram.

Figure 1.3 Community based development diagram



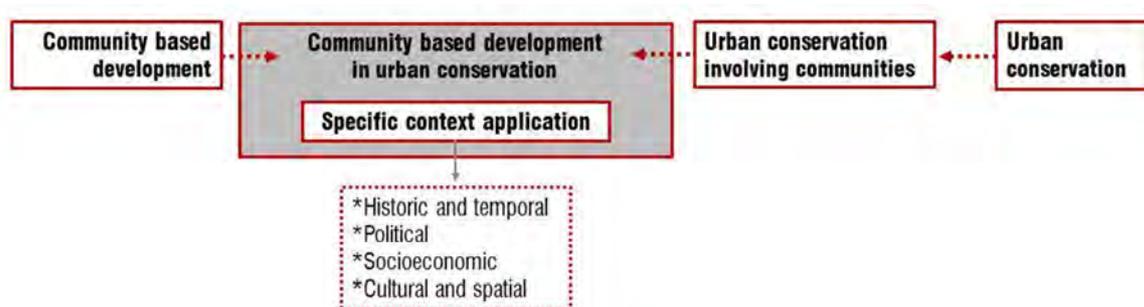
Source: author

1.4 Theoretical framework

Based on the previous review of considerations about urban conservation, urban conservation involving communities and community based development the theoretical framework which will guide the research is built. These paradigms will be evaluated together in the specific context of Kathmandu valley of Nepal.

Stake (1995, pp. 51-52) proposes for case study research an accurate focus on specific contextual aspects. For the case study, based on literature review and primary data, four dimensions will be considered in the context evaluation; namely historic and temporal, political, socioeconomic, and cultural and spatial.

Figure 1.4 Theoretical framework diagram



Source: author

On one hand, looking into implementation of community based development approaches to urban conservation; and on the other hand, the approach to community based development through urban conservation.

Chapter 2

Methodological approach

For this master thesis an applied research will be used with descriptive, explanatory and evaluative objectives. The research strategy will be a case study in a before and after study design; qualitative secondary and primary data will be utilised (Stake 1995, Simons 2009).

Johansson (2003, p.2.14) summarizes the notion of case study with these words:

“The case study should have a “case” which is the object of study. The “case” should be a complex functioning unit, be investigated in its natural context with a multitude of methods, and be contemporary”

This research has its origin in an internship in GIZ Nepal. With two others interns, we were asked to develop the documentation and impact assessment of two Conservation and Development Programs, one in Madhyapur Thimi, the case study, and the other in Kirtipur. For this reason, a “theory-driven case study” (Simons 2009, pp.20-21) has been selected to evaluate a program based on a specific theory, determined through paradigms examined in theoretical framework, and principles and objectives of the mentioned program. An analysis of the method used to apply theory to a specific sociocultural context will be realized, providing useful learning to new programs in similar fields and contexts.

The most common methods for collecting information within qualitative case studies are interviews, observation and document analysis. Different techniques will be combined and triangulated in order to understand the specific case study in its uniqueness and its potential in modification of generalization (Stake 1995, Johansson 2003, Simons 2009).

In the different sections of this chapter there are explanations about the issues explored and the case study, the research questions and objectives, the methods for collecting information, with their ethics and limitations, and the procedures to evaluate the case study.

2.1 Topic and Issues

2.1.1 Topic

The main topic of the research is community based development in urban conservation; in other words, both promotion of community development through urban conservation and preservation of urban heritage with community participation. It is contextualised in Kathmandu valley of Nepal with its specific features and distinct conditions in relation with the topic.

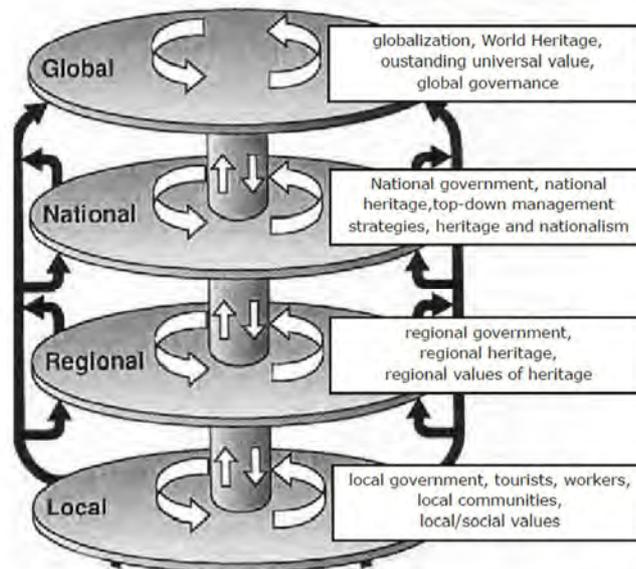
Although Nepal has outstanding natural heritage, in general it is outside urban areas; consequently, cultural heritage will be the focus of the research. Concerning cultural heritage, there is also a distinction between private and public or semi-public heritage. Private heritage will be broadly considered, but mainly communal heritage will be examined.

2.1.2 Issues

The concept of issue statements will be used following Stake’s proposal (1995, p.16-18) to utilise “issues as conceptual structure in order to force attention to complexity and contextuality”. Issues will be considered in global, national and regional level, which have been

selected in accordance with the “local-global nexus in the politics of World Heritage” (Albert et al. 2012, p.81). These connections can be seen in the following figure, in which the local level will be the case study for the research.

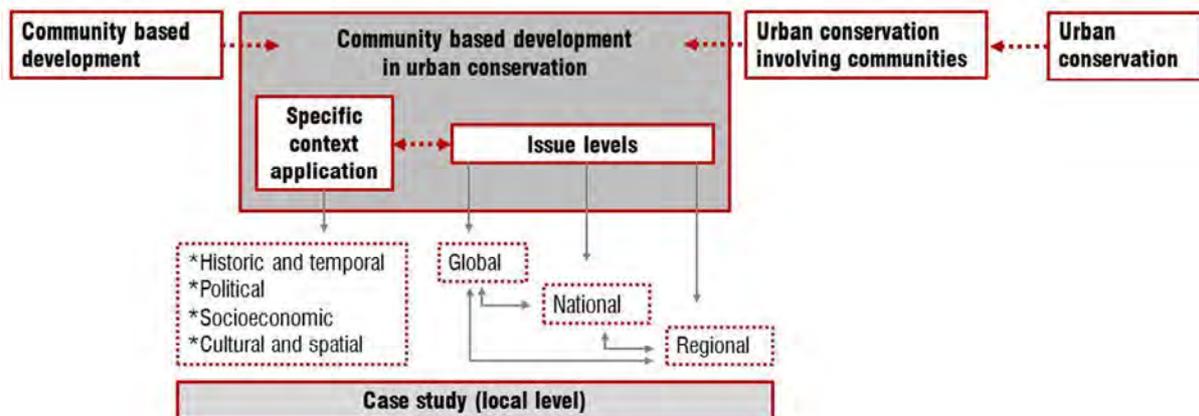
Figure 2.1 Global to local levels in heritage



Source: Albert et al. 2012, p.81

These issues will be also evaluated through a specific context application, Kathmandu valley. During the research process, these issues have been evolving and changing through the actors’ inputs and considerations.

Figure 2.2 Issues diagram



Source: author

GI. (Issue concerning Global level) Urban conservation international debate and recommendations towards residents imply controversial application to the complexity of realities in Kathmandu valley of Nepal.

On one hand, urban conservation paradigm has its origin and initial principles based in western culture and society with a Euro-centric focus, and in general it has its limitations addressing different contexts and conditions due to its rigid system (Pradhananga et al. 2010, p.5). In the Nepalese context, for example, the traditional way of heritage management is upgrading the artefact, not fixing it in a specific historic moment (Prof. Tiwari speech, Symposium debate KTMV 2013).

On the other hand, in the implementation of conservation programs, specifically in the ones with community execution, lower quality of work and use of modern materials are aspects going beyond international prescriptions, as the Venice Charter. This can be understood in the Nepalese context, where people do not value the materiality of the heritage (Interview M. Dixit, 13-12-15, Patan).

After analysing these international conceptions and instructions, applications and implications in reality will be evaluated in order to make recommendations.

NI. (Issue concerning national level) Governments and communities in change through promotion of modernization and urbanization affect preservation of urban heritage in Kathmandu valley of Nepal.

Within the latest national development plan (NPC 2013), urban development but also cultural heritage and tourism are promoted. However, the responsible institution in national level, the Department of Archaeology, does not have enough resources, neither mechanisms, to implement projects all over the country (Chapagain 2008, p.2).

Speaking about inhabitants, strong tradition of participation through community management of heritage is being lost with the new generations who have different interests. Furthermore, high rise of traditional materials' prices and extensive use of modern construction techniques imply difficulties in maintaining traditional occupations (Interview D.B. Jayana, 13-12-13, Bhaktapur).

Considerations in national level towards urban conservation and local development with community participation will be reviewed; they will be examined in relation to the case study in order to understand the current challenges and make propositions.

RI. (Issue concerning regional level) Specific contextual aspects of Newar communities in Kathmandu valley of Nepal affect their community participation for local development.

Kathmandu valley has been traditionally inhabited by the Newar community who shaped the towns and villages according to their values and spiritual traditions. Initial organization of settlements and inhabitants evolved to an intricate spatial and social segregation which still remains in unequal access to opportunities. Consequently, priorities for the different groups vary and also their capacity of being involved in programs such as the case study which require considerable involvement. A contradiction appears in these programs when methodologies do not promote efficiently participation of all, which is in fact part of their principles.

Specific features of Newar society will be evaluated in relation to the case study, examining who participated and not, and why. This approach will be also compared with other related programs.

2.2 Research questions and objectives

2.2.1 Research questions

Main research question

What lessons can be learned from community based development approaches in urban conservation in the improvement of communities living in local heritage sites in Kathmandu valley of Nepal?

Sub research questions

What has been the evolution and what are the current principles of urban conservation international debate, and how proposals towards residents have changed? What are the main aspects related to community based development and their application to heritage preservation?

What have been the approaches to urban conservation by the government of Nepal, and in relation with other actors, like foreign donors, and what changes have taken place in relation to inhabitants? When and why they started involving communities in urban conservation programs?

What are the implications of urban and social features of Newar communities towards conservation and development? How modernization and urbanization affect traditions and values in Kathmandu valley?

How community based development in urban conservation worked in Madhyapur Thimi? How did they involve the community in the program and what were the contextual aspects, as Newar culture and religion, which promoted or not participation? How the political instability affected the process?

What are the transferable knowledge, methodologies, and tools of this case study to new programmes concerning urban conservation through community participation? What processes encourage sustainable community based development in Kathmandu Valley?

2.2.2 Goal and objectives

Goal

Understand the role of communities and their involvement in urban conservation and evaluate the pertinence of cultural heritage preservation approach for sustainable community based development in Kathmandu valley of Nepal.

Objectives

O1. Examine the urban conservation international debate and the approach of government of Nepal, and in relation to other actors, to urban conservation and development.

O2. Understand the origin and evolution of community based development, specifically in urban conservation. Examine the specific case of GIZ urban conservation in Nepal, focusing on Kathmandu valley.

- O3.** Examine the Newar community regarding its traditional urban and architectural configurations and its culture and religious rituals in relation with heritage conservation and community participation.
- O4.** Document, analyse and evaluate the case study: origin, design, implementation with its participatory tools, management and phases.
- O5.** Examine the approach to urban conservation and local development in the national and local level nowadays and its implications towards residents.
- O6.** Extract lessons from community based development in urban conservation programs and from other ways of community participation for local development in Nepal in order to make recommendations in global, national and regional level.

Expected outcomes

- EO1.** Knowledge about the urban conservation international debate in relation with inhabitants
- EO2.** Knowledge about urban conservation and development approach of government of Nepal and in relation with other actors, specifically government of Germany with implementation by GIZ
- EO3.** Knowledge about community based development and its application in urban conservation, especially in Kathmandu valley of Nepal by GIZ
- EO4.** Knowledge about the case study: its features, actors, driving forces, evolution and participatory methods
- EO5.** Evaluation of the case study: its achievements and limitations
- EO6.** Knowledge and analysis of current approaches to urban conservation and local development with community participation in national and local level in Nepal
- EO7.** Recommendations and transferable methodologies and tools, based on evaluation of the case study and present programs in urban conservation and local development

2.3 Case study

2.3.1 Appropriateness of the case study

Conservation and Development Program in Madhyapur Thimi (CDPMT), one of the historic towns in Kathmandu Valley, has been considered convenient as a case study due to reasons related to both urban conservation and community based development.

Regarding conservation there are two relevant aspects. First, it is a Newari town with still important residents' roots to their context. Second, it is considered local heritage, which implies less interest, fewer restrictions to transformation, and also not much tourism.

Regarding community based development it is an interesting case in which integrated urban development and participatory urban appraisal (adapted from participatory rural appraisal) was implemented, and from which lessons can be extracted.

2.4 Data collection

Based on the enunciated research issues, the methods for data collection in each topic were selected and designed. Secondary data, with literature review and document analysis, and primary data, with observations in a research diary and with photographs, informal talks, interviews and a small survey will be utilised. For the purpose of the study, data was also collected from the international Symposium “Revisiting Kathmandu: Safeguarding Living Urban Heritage”, which discussed the issues of authenticity, community, management and disaster risk reduction with a special focus on WHS of Kathmandu valley.

Qualitative data has been selected for the study, due to the lack of disaggregated information from Madhyapur Thimi Municipality. Furthermore, administrative boundaries, the wards, do not correspond with the project scale implementation, the *toles* (neighbourhoods), which are the spatial organization of Newar settlements.

Table 2.1 Data collection chart

Issue // Data collection	Gl. Issue concerning global level	Nl. Issue concerning national level	Rl. Issue concerning regional level and CS. case study
Literature review	.Articles and books on urban conservation UC and community based development CBD	.Articles and books on historic, political, socioeconomic and cultural aspects of Nepal.	.Articles about Madhyapur Thimi in relation with urban conservation and development .Thesis about spatial formation and transformation of Thimi
Document analysis	.Conventions and declarations on urban conservation .Guidelines on community based development	.National policies and programs on urban conservation and development .Symposium “Revisiting Kathmandu, Safeguarding Living Urban Heritage”	.Madhyapur Thimi Municipality documentation .GIZ (gtz) documentation .udle documentation .CDPMT documentation
Observation		.Observation in different places in Nepal	.Observation in Newar communities in Kathmandu Valley .Observation in Madhyapur Thimi
Semi-structured interviews	.Questions within interviews with informants and external experts	.Questions within interviews with informants and external experts	.Questions within interviews with informants and external experts
Informal talks	.Symposium Safeguarding living urban heritage in Kathmandu Valley		.Questions within informal talks with key informants .Symposium Safeguarding living urban heritage in Kathmandu Valley
Small survey			.Questions within small survey with key informants

2.4.1 Informal talks and interviews

Key informants

To gain a deep knowledge about the case study, intentionally selected informal talks and an interview took place (Simons 2009, pp.35-36). Five actors from institutions involved in responsible roles in Conservation and Development Program in Madhyapur Thimi (CDPMT) were selected for this objective: two from GIZ, the foreign donor agency, and three from Madhyapur Thimi municipality (MTM), the institutional partner (see all the list in the annexes).

Governance coordinator in GIZ: Horst Matthäus

GIZ has been working for 40 years in urban and local development in Nepal and Horst Matthäus has participated in a considerable number of these programs. One of them is urban development through local efforts, in which CDPMT was included. His interview will serve as an extensive approach to history and evolution of GIZ work in Nepal (see annex).

Former CDPMT coordinator: Rajendra Pradhananga

During the internship, several meetings, site visits and informal talks were hold with the former program coordinator. He provided a wide overview of the town and the program.

Former Mayor: Mr Madan Krishna Shrestha

To have a broad knowledge about Madhyapur Thimi (MT), its recent political history and evolution, the last former mayor was interviewed (nowadays there are not elected members in local governments in Nepal). He explained his thinking about MT, the programs developed during his working period and his vision for the development of the town (see annex).

Community Development and Solid Waste Management Section: Tulsī Bhakta Tako

CDPMT was formed by two components, Conservation and Development Works (CDW) and Integrated *Tole* Improvement Program (ITIP). For the second component, a new section within MTM, Community Development and Solid Waste Management Section, was created with support also from udle, where the interviewee has been working since then (see annex).

Former Conservation and Development Works municipal staff: Navin Shrestha

Particularly related to CDW, Navin Shrestha was interviewed, the person involved in measurement and budget for almost all preservation projects (see annex).

External experts

Apart from these case study key informants, several interviews were developed with international and mostly Nepalese experts; from foreign companies, governmental and non-governmental organisations, and academic experts. Their input will be important for all the issues; its levels and contextualisation (see annexes).

2.4.2 Small survey

In CDPMT, the target group was “the community living in the core area, with poor infrastructure and dilapidated historic monuments” (gtz 2009). In order to obtain a broad understanding of the program, its implementation and implications, residents who were involved in the program (except one), in CDW and/or in ITIP, became part of a small survey of 19 people (see annex).

They were from different areas of the town, from wards 1,3,7,8,9,10,11,12,13 and 14 and from Balkumari, Siddhikali, Chapacho, Bode, Tigani, Bahaka Bazaar, and Chode *toles* (see Illustration 4.8). This survey has this important limitation of quantity due to time restrictions with office schedule and meeting working inhabitants, and due to movement of people to other areas, especially women after marriage.

Out of the participants 4 were female, while 15 were male. The age gap of the participants is between 29 and 70 years. The educational standard varies from under 10th standard to Masters Level; 2 participants from under 10th standard, 7 from School Leaving Certificate, 4 from intermediate level, 2 from bachelor level and 2 from Master Level.

2.5 Limitations and ethics

Obviously, this research has its limitations, and the most important is the language barrier. On one hand, a limited Nepalese literature review has been done, only the translated documents to English. For the interviews of experts, there has been a limited selection, again to the ones who speak English. And finally, there has been a limited communication with the case study community; only some speak English, most of them Nepalese but their mother tongue is Newari. I was always accompanied by a Nepali colleague who spoke to them in Nepalese and then, translated it to English.

Another limitation was the time availability in Nepal in general, in order to better understand a new country, culture and context; and, specifically, the limited time for the field work, interviews and survey, already explained above in the case of the survey.

Furthermore, any research implies the need to guarantee ethical procedures with participants. Specifically, this case study involves the evaluation of a program finished several years ago and no new programs are planned. Consequently, during field work and survey within internship, the first approach to inhabitants and survey respondent was with a door opener, the former CDPMT coordinator, who gave a clear explanation of the work and scope.

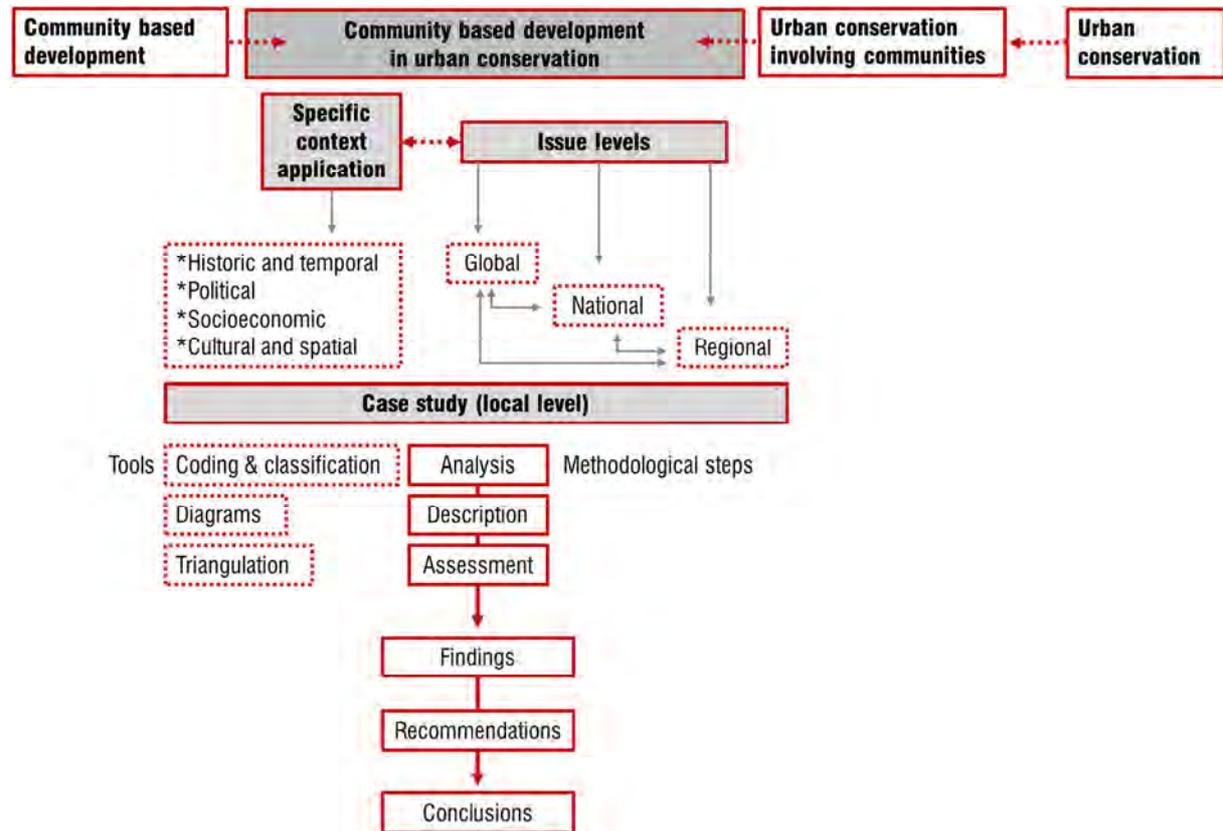
2.6 Data processing, analysis and interpretation

For the qualitative data analysis, recommendations given by Simons (2009, chapter 7) will be followed. There will be transformation of the data, first analysing it with coding and classification, second describing it in diagrams, third interpreting and extracting conclusions with comparisons and relationships, fourth verifying these conclusions with triangulation, and finally making recommendations.

Specifically related to the methodology selected, theory-driven case study, the theoretical framework obtained from both paradigms of research, urban conservation and community based development, will be complemented with a results framework diagram for the CDPMT; conceptualization which is in accordance with the principles of case study research design for programs (Stake 1995, p.15-16).

In the next diagram the whole methodological framework which has been explained in this chapter can be seen.

Figure 2.3 Research design diagram



Source: author, based on Stake (1995) and Simons (2009)

Chapter 3

Nepal contextualisation

In this chapter the research will be contextualised. First, general characteristics of Nepal will be examined. Second, in the national level, the approaches to preservation of heritage and development will be reviewed. And third, in the regional level, the contextual aspects defining and influencing conservation and development will be defined.

3.1 Introduction to Nepal

The Federal Democratic Republic of Nepal, located between China and India in the Himalayan region, is one of the least developed countries of the world. Its population reached 26.5 million of inhabitants based on the population census of 2011, with an annual growth rate of 1.35 per cent, which would lead to double its population in 52 years (NPC 2013, p.81).

Illustration 3.1 Map of Nepal

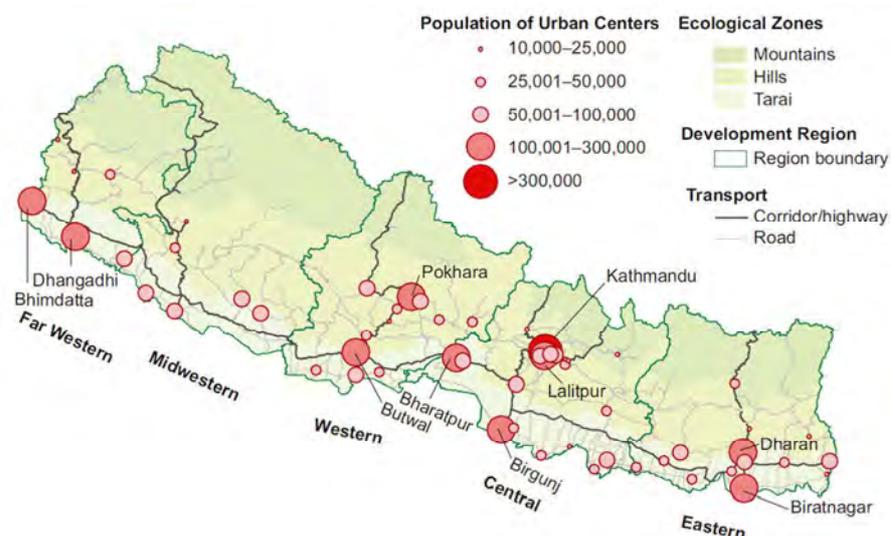


Source: http://www.un.org.np/sites/default/files/2010-03-31-Nepal_Reference_Map_by_NY.pdf

Nepal has been developed in a limited way, with low economic growth, high level of poverty and social inequality (Mallik m2013, p.2).

The country has the lowest rate of urbanization in the South Asian area, about 17 per cent, but at the same time has been the fastest-urbanizing; since the 1970s, about 6 per cent per year (Muzzini and Aparicio 2013, p.1). In the next map, the urban areas are shown.

Illustration 3.2 Map of urban centres in Nepal



Source: Muzzini and Aparicio 2013, p.3

The country has a long instable history, with a recent civil war and an unfinished peace-building process together with a long process of political instability (Mallik 2013, pp.1-2).

In this context, international aid “has been playing a crucial role in the overall development of [the] nation” (NPC 2013, p.31).

Nepal has a great diversity of ethnic groups, but its so-called high caste system dominates the political sphere (Mallik 2013, pp.11-12). Initially, it was a medieval socioeconomic organization; later, it was set to the Hindu caste codes, provoking social fragmentation and economic disparities (Interview D.B. Jayana, 13-12-13, Bhaktapur).

3.2 National level: urban conservation and development in Nepal

3.2.1 History of urban conservation

The paradigm of “modern” urban conservation, developed since the end of the 19th century, has its limitations towards the complexity and specificity of every place, as it has been normally conceived based on the western values.

However, Nepal has an extremely rich and ancient historical framework regarding its heritage, playing a relevant role “in the production of identity, power and authority” (Pradhananga et al. 2010, p.4). In this sense, the concept of authenticity has specific features in the country, as it can be seen in the next images.

Illustration 3.3 Authenticity in Kathmandu Valley



Source: author, October to December 2013, 1st Madhyapur Thimi, 2nd and 3rd Kathmandu

Furthermore, the evolutionary traditional practice of heritage management in the country promotes the improvement of the assets, without giving too much importance to the continuity of their materiality (Prof. Tiwari speech, Symposium debate KTMV 2013), shown in the next images.

Illustration 3.4 Heritage preservation in Madhyapur Thimi



Source: author, November 2013

Nepal has an extremely great diversity of urban heritage all over the country, and its remoteness and closure to the external world until the 1950s have helped to its preservation.

Still many Nepalese towns have traditional urban forms, considered their identity (Interview Arjun Koirala, 09-10-13, Kathmandu).

This outstanding cultural heritage with traditions surviving nowadays, also shared with other Asian countries, contextualise conservation principles with the concept of living urban heritage. This concept, connected with continuity, has two dimensions; the first is related with the living aspects of heritage, as crafts; and the second with the existing heritage in a living environment (Ahmed 2006, p.28).

In the different areas of Nepal there are diverse traditional community management systems for heritage, what Pradhananga et al. (2010, p.4-6) call indigenous heritage conservation approach.

Nepalese legal framework concerning urban conservation

Nepal has been adopting international conventions and charters related to heritage preservation.

The main policy is the Ancient Monuments Preservation Act (1956), revised several times, and the Ancient Monuments Preservation Rules. Although within national level, this act is limited to Kathmandu valley heritage (Chapagain 2008, p.17). It places the Department of Archaeology as the national institution concerned with heritage conservation.

Furthermore, the Local Self-governance Act (Government of Nepal 1999) establishes the different rules of the local bodies towards cultural heritage.

Considering communities and their participation, the Public Procurement Act (2007) established different implementation methods for public works, one of them “participation of users’ committee or beneficiary group” under certain conditions.

Actors involved in urban conservation in Nepal

Due to the adscription to the international conservation concept and the inscription of the seven sites in the world heritage list, international attention has been focused in Nepal during the last 50 years (Chapagain 2008, p.1).

In this sense, many and diverse stakeholders have been involved in heritage preservation, with different interests and approaches to the field. Apart from communities, some relevant institutions will be listed.

Governmental institutions

The Department of Archaeology is the responsible institution on cultural heritage conservation in the national level. This organization has been working for several years in a diverse range of programs and projects all over Nepal.

The municipalities also have their duties, but they work in a broader level, considering urban conservation one part of their urban planning.

Non-governmental institutions

An enormous number of NGOs, nearly 35,000 registered, are working in the country (NPC 2013, p.140). Some of them work with heritage preservation, as Kathmandu valley Preservation Trust.

International organisations

Speaking about international organizations, UNESCO can be considered the most committed and influential actor in the country concerning cultural heritage.

Foreign aid agencies

There have been several external development agencies involved in conservation projects in Nepal, sometimes without sufficient coordination with other responsible actors and working independently (Chapagain 2008, p.10).

The case study is a conservation and development program by one of the most active agencies in the field, GIZ, the German Society for International Cooperation.

Conservation and development programs by gtz (GIZ) in Nepal

Urban conservation works done by GIZ started in 1970, when the Federal Republic of Germany restored the *Pujari Math* on *Dattatraya* Square in Bhaktapur, as a wedding gift to late King Birendra (Schwörer and Rajbhandari 2006, p. 87). They worked for nearly forty years and this time can be divided in two main phases, explained in the next sections.

Technical support: Bhaktapur Development Project (BDP)

In the first period of these programs, the support given was mostly technical.

Bhaktapur Development Project (BDP) started in 1974, and its first phase lasted till 1986. The project started with the aim of improving the living conditions of the people in Bhaktapur. The project carried out work in different sectors; like restoration and preservation of historic and religious monuments, water supply and sewerages, schools, social infrastructure, health education, community development, economic promotion, land development and housing, and support to the municipality (Schwörer and Rajbhandari 2006, pp. 87-88).

Integrative support: urban development through local efforts (udle)

In the second period of these programs, the approach was expanded towards an integrative support in urban development through local efforts (udle). *Udle* was formulated in 1987 to provide advisory support to the Nepalese Government as it developed municipal administrations responsible for urban issues. The service of *udle* was, apart from technical, limited financial support to enhance the capacity of municipalities through implementation of projects in the field of conservation of historical monuments, improvement of urban infrastructure and social mobilisation.

This was called integrated urban development approach and was implemented in several municipalities within the country.

The second or follow-up phase of Bhaktapur Development Project, from 1886 to 1991, included technical and financial support given to the respective institutions to complete the remaining work (Schwörer and Rajbhandari 2006, p. 88).

Dhulikhel Development Project, from 1983 to 1993, started after a study of 1982 in which insufficient water supplies and lack of a proper drainage system and toilets were identified as its two main problems. An agreement was signed between the governments of Nepal and Germany with the aim to improve the living conditions of the inhabitants by stimulating and

exploiting as far as possible the willingness for self-help existing among the population (Schwörer and Rajbhandari 2006, pp. 85-86).

Banepa Development Project, from 1986 to 1992, started with the objectives to safeguard and extend basic municipality infrastructure, preserving and extending community self-help potential, and strengthening local planning and implementation management. These objectives were derived from lessons learned in the BDP, considering that urban development should be pursued through local efforts so as to make the project sustainable in a long run (Schwörer and Rajbhandari 2006, pp. 89-90).

Swayambhu Infrastructure Improvement Program, in two phases, from 1992 to 1999, and from 1999 to 2001, was based on the “Swayambhunath Conservation Master Plan” prepared by the Department of Archaeology (DoA) in 1989, with support from the German government. The project was designed and executed in close cooperation with the DoA and 23 independent NGOs/committees, which formed the “Federation for Swayambhunath Management and Conservation Committee”, to whom the complete project was handed over (Schwörer and Rajbhandari 2006, pp. 83-84).

Patan Conservation and Development Program, also in two phases, from 1992 to 2001 and from 2001 to 2004, was initiated to carry out conservation and development activities with the aim to safeguard the cultural heritage of Patan in the context of urban development with the participation of the local people. A steering committee headed by the Mayor of Patan and members from different organizations and agencies was formed. All activities were executed by the Sub-Municipal Corporation, the DoA, or the people of Patan. The activities were carried out according to principles for promoting self-help groups, utilization of local resources and expertise, and encouragement of ownership by local organizations and communities (Schwörer and Rajbhandari 2006, pp. 78-82).

Conservation and Development Program in Madhyapur Thimi, our case study, last from 2000 to 2008. In the following chapter we will describe and analyse it in depth.

Conservation and Development Program in Kirtipur, from 2006 to 2009, the last one of these programs, was carried out as an attempt to link support in conservation and development works but focused on poverty reduction measures. As part of the project a poverty profile of Kirtipur was done and a poverty reduction action plan was developed (Schwörer and Rajbhandari 2006, pp. 76-77).

3.2.2 Local development and urban planning, approaches to community participation

Urbanization and development are two concepts interrelated which in the case of Nepal have started to transform the former rural and traditional country.

The evolution of development approach in the national level and the main policies and programs related to the local level will be analysed, focusing on participation in governance and development.

Modern Nepal and development

Since its opening to the world, Nepal has been developing national development plans; and nowadays the country is within the 13th Plan framework. Evolution in principles and main objectives has taken place during this period and still important economic and social aspects have to be addressed and improved.

Local governance and policies

Decentralization in Nepal was already included in the Constitution of 1990, but defined completely with the Local Self-Governance Act (Government of Nepal 1999).

It defined Municipality, Municipal Council, and the local bodies, Village Development Committee, Municipality and District Development Committee, and its duties. In relation to urban conservation, these bodies have responsibilities related to culture and language, specifically maintenance, repair, protection and promotion of tangible and intangible heritage. In the case of the municipality duties preservation of heritage is also related to tourism. Regarding community involvement, Municipal Periodic Plans have to include participation in its preparation.

Within the process of creating a federal state, Mallik (2013, pp. 13-14) proposes four levels of government in Nepal; namely central government, federal government, local government and community level government.

Local development and communities

Concerning local development and participation, Nepal has developed different methodologies for its implementation, for example Integrated Action Planning and the current Local Governance and Community Development Programme (LGCDP), which is already in its second phase (GoN 2008, 2011 and 2013).

Nepal has a great number of local organizations; the traditional community institutions and the new and modern grassroots organizations coming from local development programs, like self-help community groups, user groups and rural cooperatives.

Due to the political instability, there are no elected local governments since 2002 in Nepal, and “these [community] organizations play an important role [...] by helping fill the gap created by [their] absence” (Mallik 2013, p.13).

3.3.1 Preservation of tangible and intangible heritage

The *guthi* system and its evolution

“The *guthi* of Nepal is an example of an indigenous system that has helped conserve the heritage of the Kathmandu valley for centuries. The meaning of the word ‘*guthi*’ is derived from the Sanskrit ‘*Gosthi*’ meaning an ‘association’ or an ‘assembly’. In this sense, the *guthi* is an association formed by groups of people or members of a family based on caste, patrilineal grouping or territorial aspects. The *guthi* generated financial and social capital from collective land ownership which financed regular maintenance of a wide range of heritage items and monuments along with the observance of cultural rituals and festivals practiced by local people.”

Pradhananga et al. 2010, p.2

There are three types of *guthis* depending on ownership and management: (a) family level *guthis*, (b) private/community *guthis* and (c) public *guthis* (ibid, p.10).

Historically, a piece of land was donated in the belief of “spiritual deliverance for seven generations”. This land made the group viable in the economic dimension. There was a source of income for the *guthi* members and their families from the farming of the land, while there was also funding for the conservation of the artefact, and other rituals and festivals connected with the Newar social structure; religion, caste and community (ibid, pp.11-12).

The land nationalisation reform and the *Guthi Sansthan* Act (1964) basically institutionalized the public *guthis* and provoke the decrease of their role, leading finally to the dilapidation of some of the artefacts (ibid, pp.16-18). However, still *guthis* exists and are relevant in some places, evidencing the resilience of the system. In the next box, the most relevant aspects of *guthis* and their indigenous heritage preservation approach are explained in contrast with the *Guthi Sansthan* and its managerial approach.

Box 3.1 Characteristics of *guthis* in contrast with *Guthi Sansthan*

Pradhananga et al. 2010, pp.20-22 (emphasis underlined by author)

“(1) Community: within a *guthi* is based on a combination of caste, patrilineal lineage and territory. The division of *guthis* based on administrative locales following the nationalisation of *guthi* lands failed to fully appreciate the extent of the above elements which are crucial to the interrelationship and interdependence amongst the people. [...] Indigenous systems are organic, flexible and dynamic in responding to change in comparison with centralised rigid and formal bureaucratic structures.”

“(2) Empowerment: The *guthi* informally operates on a bottom-up management approach where local people are charged with undertaking various functions that are important to them. Hence, representation of the community in decision making is not tokenistic as the community is represented through membership in a *guthi* which directly deals with the issue at hand and plays a part in creating change. This contrasts sharply with top-down approach of the bureaucracy apparatus - *Guthi Sansthan*. One of the downsides of the nationalisation of the *guthi* lands has been the loss of local autonomy and an increasing dependency on government for maintenance of local heritage functions and activities.”

“(3) Decentralisation: The *guthi* is an example of decentralised management both internally and externally. Externally there are many *guthis* that undertake different functions. Internally, the organisation of the *guthi* is such that every individual has to fulfil a role in order to undertake any activity. The *Thakali* (the head member of the *guthi*) is in charge of making decisions after discussions with the members. The members are then assigned certain roles upon mutual agreement. In the *Guthi Sansthan*, on the other hand, the functions are centralised with no connection with the community.”

“(4) Collective action: The *guthi* presents an interesting example on the debate of the collective action versus individual action dichotomy. [...] *Guthis* members do not always behave in their best self-interest to maximise material economic gain. Rather, trust, reciprocity and social norms, all influence

their actions, and thereby offset pure self-interest; [furthermore], the religious [...and] other aspects such as relationships between members of *guthis* in terms of indirect benefits. [...] One of the key reasons for collective action is for an individual to identify himself as part of a group and to ensure a sense of belonging. This aspect should be capitalised on in the formal administration system.”

“(5) Socio-cultural embeddedness: Unlike the functions of most bureaucratic organisations, the functions of *guthis* cannot be extracted from social relations and culture. [...] The roles of *guthis* to manage heritage are highly integrative with the social, economic and political dynamics at various levels. It constitutes the principal reason for the resilience of this system despite the nationalisation of *guthi* lands. Socio-cultural constructs such as the caste system and kinship relations must be accounted for in centralised bureaucratic structures. These cultural constructs are significant in the success of various undertakings of the *Guthi Sansthan* and constantly evolve with the changing values and attitudes of the people.”

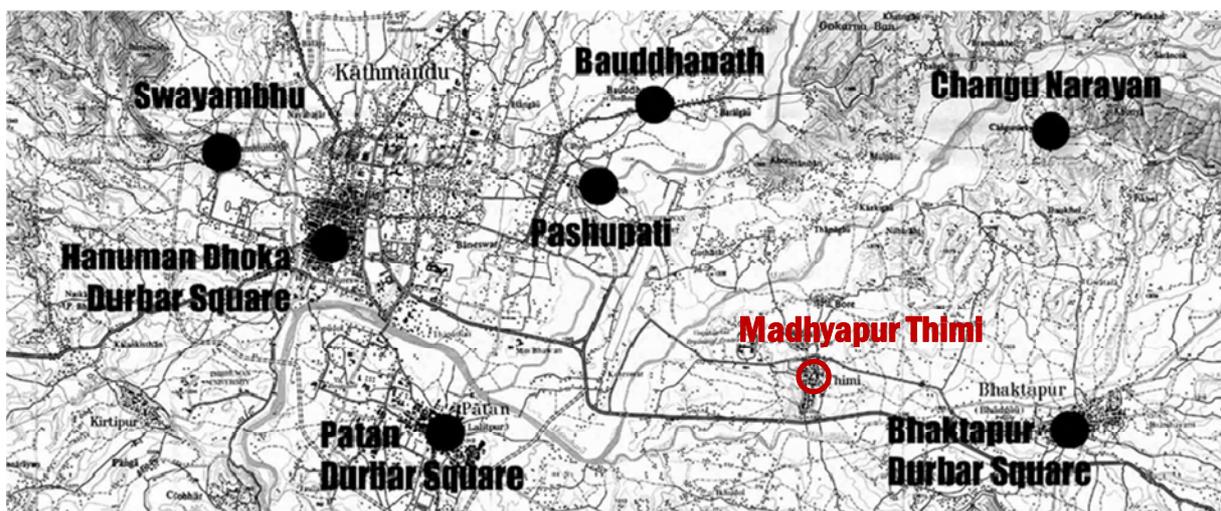
“(6) Sustainability: The *guthis* persisted over centuries because of their socio-cultural and economic relevance. The economic security enabled the undertaking of various socio-cultural activities which were essential to the maintenance of local heritage items. For this reason it is important within the current framework of the *Guthi Sansthan* to explore alternative options for revenue generation.”

Not only rites and festivals but traditional occupations still are the main source of income of a considerable part of the population in Kathmandu Valley. Unfortunately, changes in customs and modernization do not assure security for these professions (Interview D.B. Jayana, 13-12-13, Bhaktapur), and the knowledge which was going from generation to generation, nowadays is being lost.

Kathmandu valley heritage assets

The region of Kathmandu valley has an especially relevant number of valuable heritage complexes, with seven World Heritage Sites (WHS) in the UNESCO list. Although in danger for several years, due to their fast transformation including loss of traditional urban forms and unplanned new urban areas, the development of the Integrated Management Framework Document for Kathmandu valley World Heritage property (Department of Archaeology, DoA, 2007) has been establishing the guidelines and implementing the projects needed for a better preservation, although “it has not taken into consideration the positive aspects of the *guthi*” (Pradhananga et al. 2010, p.24).

Illustration 3.6 Map of WHS in Kathmandu valley



Source: DoA 2007, p.2

Not only world value heritage exists in the region, but an enormous amount of national, regional and local heritage sites coexist with new buildings and settlements. That is the situation of the case study, a traditional Newar settlement with local value.

3.3.2 Settlement structure and socio-spatial organization in Newar society

Inhabited since prehistoric times until now, Kathmandu Valley, initially the proper Nepal, has always been the capital of the region, resulting in a great number of heritage sites and traditions, as it has already been mentioned.

Several aspects have been studied by academics and considered typical for Newar settlements in the valley:

“Social structure such as lineage and community organizations, diversity of communities identified by religion and ethnic roots, traditional social status, and religious rituals embedded in the settlement fabric. [...] The various dimensions of the settlements [...] are in general more complementary than in contradiction to each other”

Pant, M. (2002, p.10)

Newar community is not an ethnic group in Kathmandu Valley, but various ethnic communities based on religion, social status and profession (ibid). These groups are distributed differently in complex urban and social structures, still rooted in customs and traditions.

On one hand, there is a hierarchical community organization; from the clan, to the extended clan, *dewali* and finally maximal community, which involves social segregation based on caste (Pant 2002, p.98). In the following box there are synthetic definitions of each community organization level.

Box 3.2 Community organization in Newar settlements of Kathmandu valley

Pant, M. (2002, pp. 24, 40) A Study on the Spatial Formation of Kathmandu valley Towns: The Case of Thimi, unpublished Doctoral Dissertation, Kyoto University (emphasis underlined by author)

- The clan community includes inhabitants with the same surname [...], which in general is employed by the members of the common genealogical origin.
- The extended clan community is composed of a number of individual clans who remember a common descent, observe in common the household rites and practise strict exogamy.
- Dewali community centred on the ancestral worship is made up of different extended clan communities and may or may not practise exogamy. [...]
- The maximal community includes communities of parallel traditional status and traditional occupation.”

On the other hand, there is a socio-spatial hierarchy; starting from the dwelling unit, to dwelling cluster and neighbourhood (*tole*). This unit constitutes the urban condition of the settlement, where different groups coexist together. Furthermore, *mandalika*, then *desha* and finally town will complete the structure. A synthetic explanation about the socio-spatial levels can be seen in the next box.

Box 3.3 Socio-spatial hierarchy in Newar settlements of Kathmandu valley

Pant, M. (2002, pp. 40, 93, 112) A Study on the Spatial Formation of Kathmandu valley Towns: The Case of Thimi, unpublished Doctoral Dissertation, Kyoto University (emphasis underlined by author)

- Chhen, at the lowest level, stands for the dwelling itself.
- Nani is an area of a dwelling cluster the inhabitants of which are, in general, members of the same clan.
- A group of such *nanis* makes up a tole. [...] The territory of the *tole* includes public spaces of the settlement and artefacts built by the community of the *tole*. [...] They are inhabited by communities of diverse origin.
- Mandalika encompasses a number of *toles*, but it is a ritual structure and its significance is manifested only at certain periodical occasions. [...]
- Desha is an area of the town defined by certain boundary limits.”

In the next chapter, the spatial traditional configuration of Newar settlements in Kathmandu Valley, explained above, is shown in contrast with the current administrative boundaries (see Figure 4.1).

3.3.3 Development and tradition: culture, religion and caste in urban life

The processes of transformation occurred during the last fifty years have evolved in coexistence with Newar society traditional features. Although modernization has been changing the daily life of the inhabitants, the socioeconomic system still has a strong influence in the paths of development.

Looking specifically to local development programs, as the case study, several researchers affirmed the “penalty of caste and ethnicity on participation” (Pradhan 2012). Anyway, new community groups are more equitable than *guthis*, without caste and gender discrimination (interview D. Pradhananga, 13-12-11, Kathmandu).

Chapter 4

Description and analysis of the case study

In this chapter the case study will be examined in depth, Conservation and Development Program in Madhyapur Thimi (CDPMT); its context and the program features, with its design and participatory methods; its actors, driving forces, evolution and results.

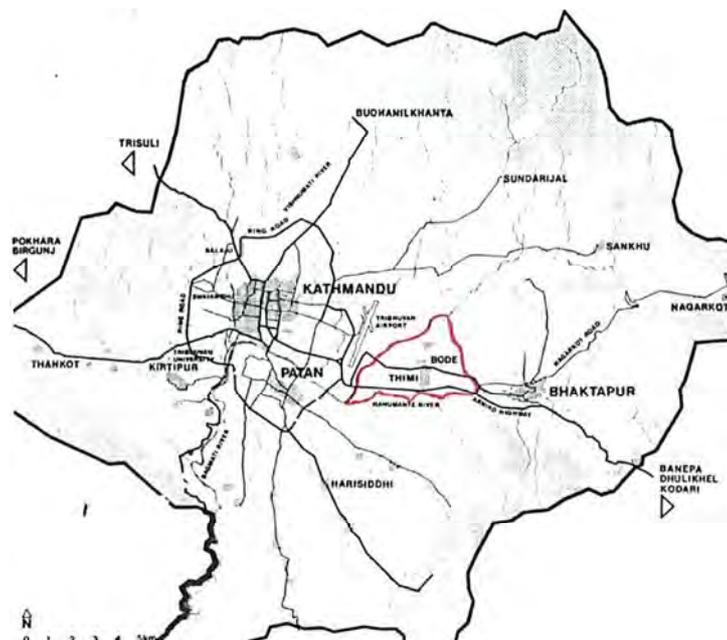
Afterwards, three assessments will be realized following the conceptual framework explained in Chapter 1. The first one is related to the global level and the international conventions, implemented in Nepal, and specifically in the CDPMT. The second one examines the evolution of policies in the national level, and some relevant programs implemented. The last one is focused on contextual aspects influencing both national, regional, local level and the case study.

4.1 Background information about Madhyapur Thimi Municipality

4.1.1 General information

Madhyapur Thimi Municipality includes various compact typical Newari settlements, is situated at an altitude of 1,325 metres and about 10 km east of Kathmandu, the capital city of Nepal. It covers an area of 11.47 sq. km with a population of 84,000 inhabitants (Muzzini and Aparicio 2013, p.35).

Illustration 4.1 Map of Kathmandu valley with Madhyapur Thimi Municipality marked



Source: gtz (2009)

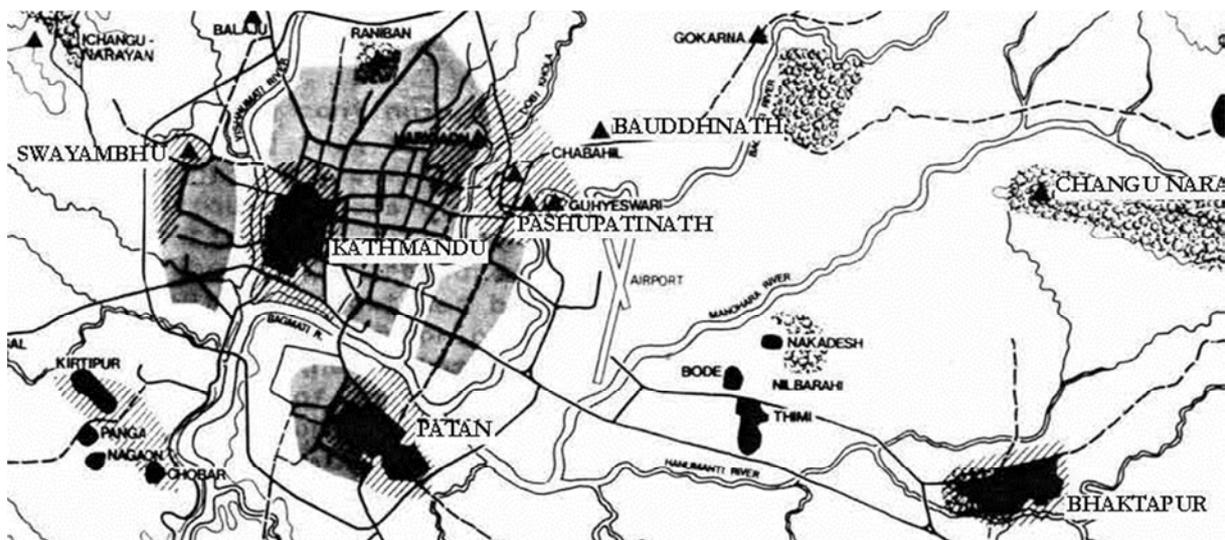
The name *Madhyapur* literally means town in the middle (of the valley) and the name *Thimi* is a derivation of the Newari word *chhemi* for “capable people”. It is one of the five historic towns in Kathmandu valley with a large number of monuments. However, urbanisation combined with natural disasters (such as the earthquake in 1934) led to the deterioration of cultural heritage (gtz 2009).

The surrounding land and its loamy soil is a rich source of clay, which is the basis for the traditional pottery along with brick and tile manufacturing. Thimi is also well-known as a town of fine craftsmen, especially for mask making and woodcarving.

4.1.2 Historic development

Madhyapur Thimi, in ancient times, consisted of a group of small settlements, namely Thimi, Nagadesh, Bode and Tigani. All of them are located on the elevated lands while the lower areas were utilised for agricultural purposes (Pant 2002, p.11).

Illustration 4.2 Original settlements in Madhyapur Thimi



Source: UNESCO 2006, p.11

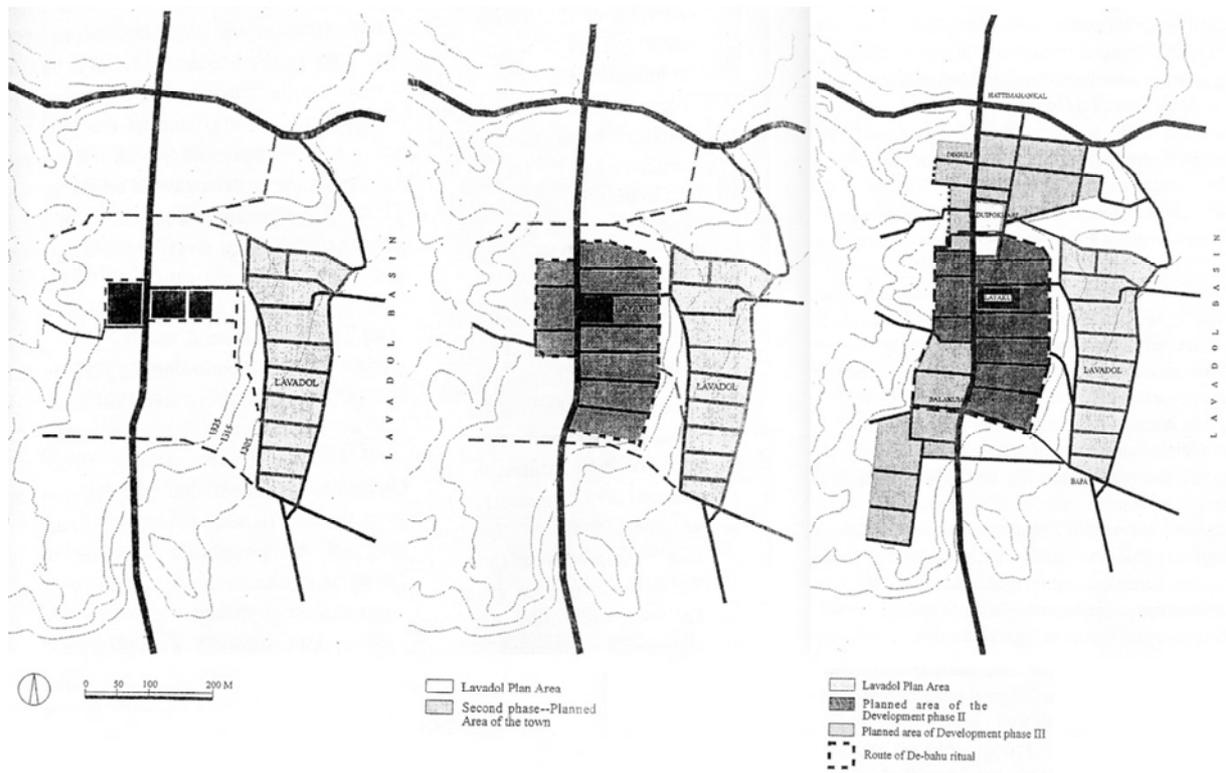
“The history of the town [of Thimi] and the community are thus first written in the community structures of *toles*“

Pant, M. (2002, p.93)

According to Pant (2002, pp.178-179), the development of Thimi, the biggest of these settlements, had four phases. The first three implied the consolidation of medieval urbanism in the town, which basically remains nowadays. The first phase, at least dated from 1372, is considered as early urban phase and ritual centres already existed. In this way, the primary function of artefacts was ritual, rather than monumental. The second period is considered the monumental phase, with the construction of the major temple structures of the town, and also temples of *Ganesa* in every *tole*. In general, the chief of the town or locality was who funded and promoted these buildings, converting the main North-South street in the temple street. In general, the town was growing around the palace (*Layaku*). In the third phase, however, individual residents or *tole* communities endowed urban community works. In the case of individual donations “for the benefit of the general public [there was] a desire of earning a religious merit” (ibid, p.93). These artefacts, such as *patis* (public rest house) and fountains,

were built not only on the main street but also on the *tole* community squares. It is the period in which community urbanism evolved, articulating “the street and other community spaces for both the social and ritual functions” (ibid, p.179). The end of the *Mallas* supposed the beginning of the fourth period when there were more renovation works than new constructions in consolidated areas, and no traditional urbanism in the new developments. In summary, the evolution and growth of the town were conditioned by the palace (*Layaku*) and the main North-South Street; which can be seen in the following maps.

Illustration 4.3 First three development phases of Thimi

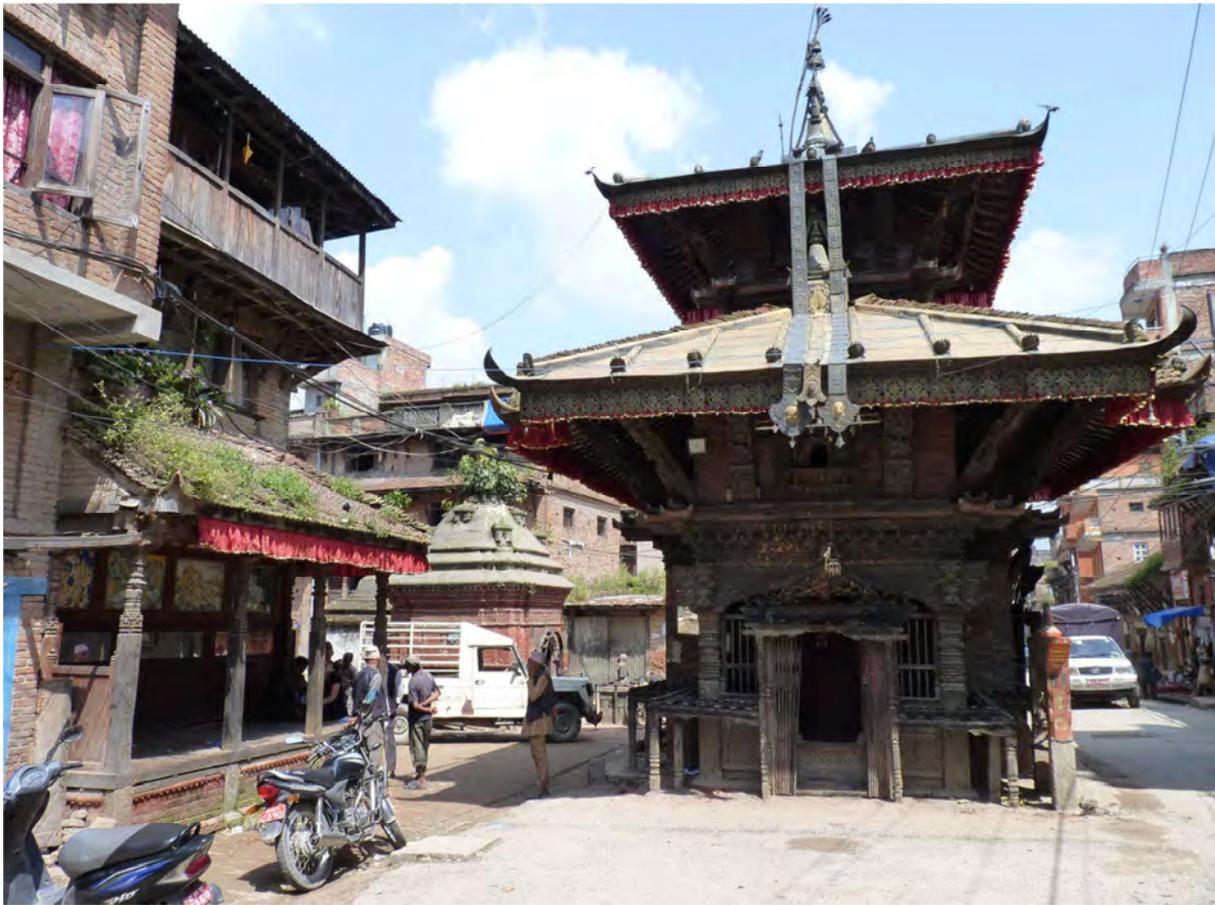


Source: Pant 2002, pp.124-125

During the last decades of the 20th century, as explained before, Nepal opened its borders and a lot of changes started specifically in Kathmandu Valley. The process of urbanization has been quicker during the last decade, with an important migration to urban areas due to the internal conflict, between other reasons. In Madhyapur Thimi this has supposed a duplication of its population from 2001 to 2011 census and nowadays is the fourth largest town in the valley (Muzzini and Aparicio 2013, p.35).

Not only urban expansion has been changing Madhyapur Thimi landscape, but also forces of modernization have been affecting its historic cores. Internal migration for better opportunities in the outskirts, changes in the community life-style and modes of movement, and conversion of houses into commercial uses are affecting cultural heritage in general (Bhatta 2009, pp.15-17), as can be seen in the next images.

Illustration 4.4 Historic areas versus recent urbanised outskirts of Madhyapur Thimi



Source: author, October 2013

4.1.3 Spatial configuration with cultural and religious attributes

Madhyapur Thimi land is organised with 78% of its area under agricultural use and only 12 % for residential purpose.

The spatial configuration of the different Newar settlements of Madhyapur Thimi follow the same structure as other towns in Kathmandu Valley, explained in 3.3.2 section, as Kathmandu, Bhaktapur or Patan, but in a more simple way.

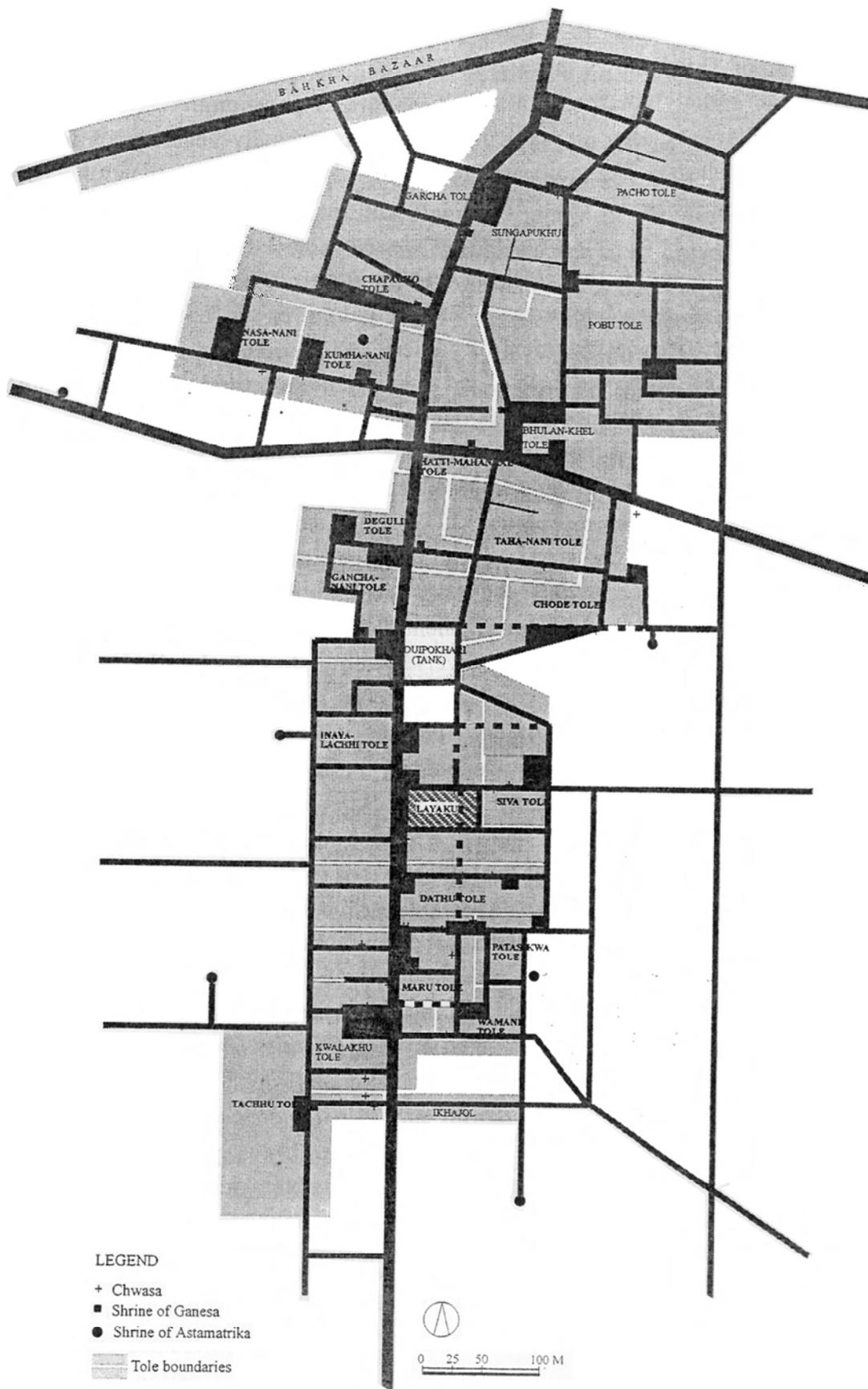
Based on Pant (2002, pp.24 and 40) research, the community structure hierarchy is represented with clan communities, *dewali* communities and finally maximal communities. These categories reflect a defined social structure, which continues at present, and *Deguli* shrine is its most relevant cultural artefact. There were two predominant maximal communities in Thimi, namely *Prajapatis* and *Shresthas*. Traditionally, the first ones, who worked on pottery, are in the north, and the second one, who used to be farmers, in the south. Although nowadays it is not so clear; due to the highway construction, people moved to the north.

In other historic areas, for example Tigani, there were other communities, like the *Rajbahak* (Informal talk Madan Krishna Shrestha, 02-12-13, Madhyapur Thimi).

Speaking about the spatial structure hierarchy (Pant 2002, pp.110-112); from the nuclear family unit, there were dwelling units, dwelling clusters (*nanis*), neighbourhoods (*toles*) and *mandalikas* in Thimi. The last two confirm the ancient urban condition of the town, as in *toles* several *nanis*, different *dewali* sectors and maximal communities coexist. *Ganesa* shrine is the principal symbol of a *tole*, while a mother goddess is the deity of the *mandalika*. A simple urban structure of Thimi with the location of *toles* can be seen in the Illustration 4.5.

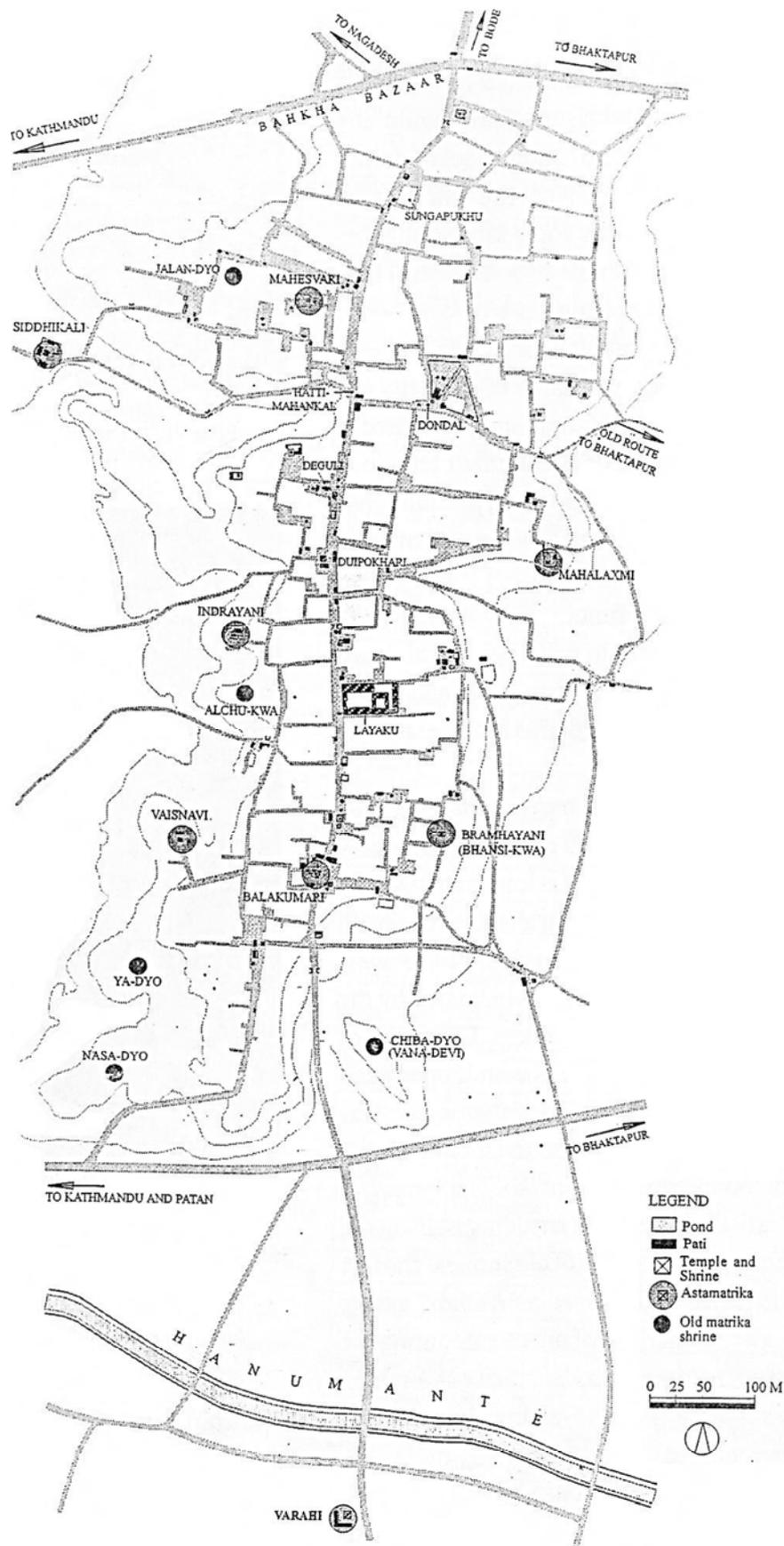
The next spatial level is the *desha*, and the *Astamatrika* its evidence, although the protecting circle of the town by eight mother goddesses has a complex origin and then they are not perfectly geographically located in the eight directions; which can be observed in the Illustration 4.6.

Illustration 4.5 Schematic Plan of urban structure and toles in Thimi



Source: Pant 2002 p.111

Illustration 4.6 Distribution of urban heritage assets in Thimi



Source: Pant 2002, p.136

Finally, all the diverse socio spatial organization of Thimi is manifested in the ritual of the town goddess, *Balakumari*, in which all communities are unified.

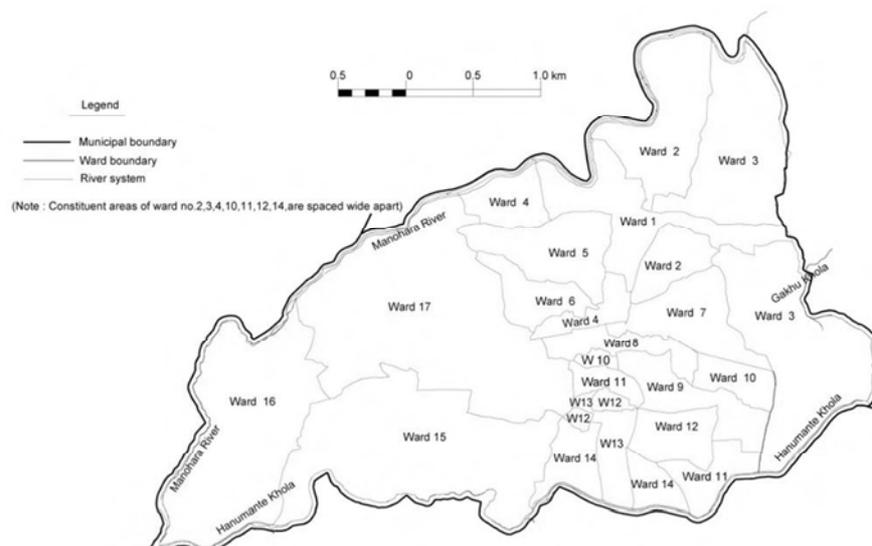
“All the communities of Thimi have certain prescribed roles in the various rituals of the ceremony [of *Bisket-jatra*], which highlights ritual hierarchy and relationship between the different social groups of the town. [... Diverse processions] display all the layers and hierarchical structures of the settlement - from the individual household to the town and then the region of Thimi“

Pant, M. 2002, p.143, 164

There are also several festival and rituals in Thimi which involve diverse circuits throughout the town (D.B. Jayana 2007, p.38), remarking the importance of the urban public spaces for the Newar communities importance (Interview M. Dixit, 13-12-15, Patan).

In 1997, Madhyapur Thimi Municipality was formed and a new spatial organisation appeared. The Municipality is divided into 17 political subdivisions, the wards. The Local Self-governance Act (1999, p.29) establishes the division of municipalities in wards with equal population and taking into account the geographical situation.

Illustration 4.7 Map of Madhyapur Thimi Municipality with its wards

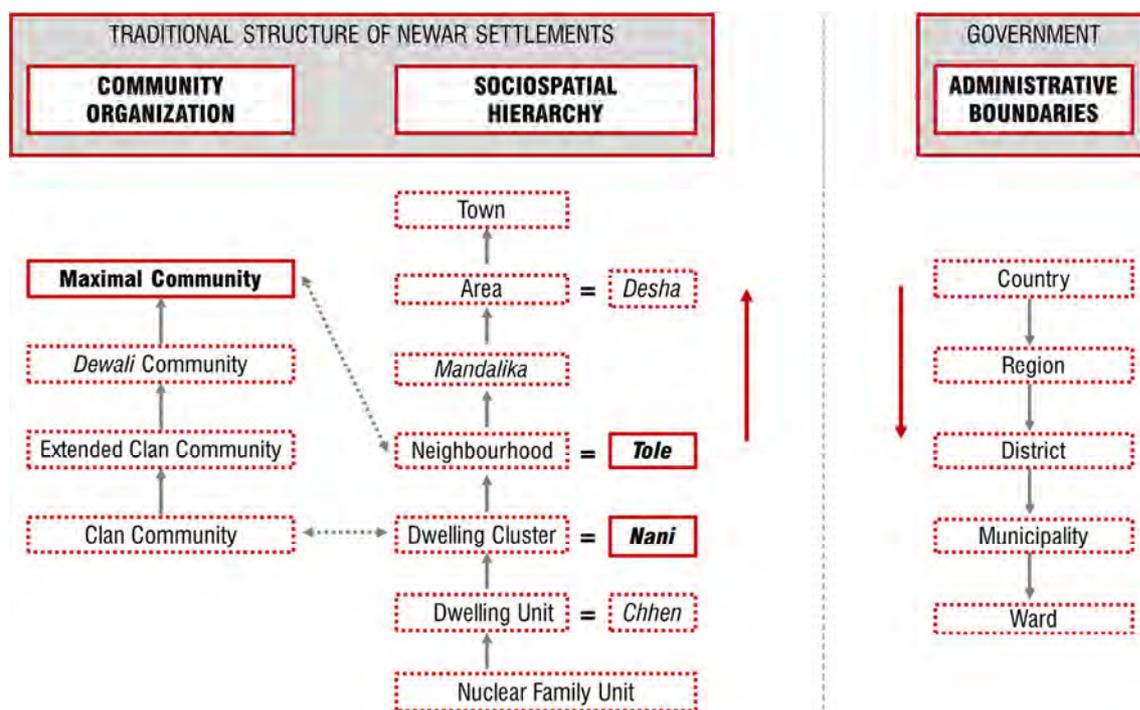


Source: Tako (2002, p.1)

Traditional settlements and areas are distributed throughout these wards. The next list and diagram evidence the lack of correspondence between the historic and the new urban structures:

- Ward 1, 2 and 3 - Bode, Tigani, Nikoshira, NilBarahi Area
- Ward 4, 5, and 6 - Nagadesh
- Ward 7, 8, 9, and 10 - Chapacho Area
- Ward 11, 12, 13, and 14 - Balkumari Area
- Ward 15, 16 and 17 - Gathhaghar, SanoThimi, Kaushaltar and Lokanthali Area

Figure 4.1 Evolution of spatial configuration in Newar settlements of Kathmandu valley



Source: author, based on Pant 2002

4.1.4 Communal heritage and its preservation

Tangible and intangible heritage

In the 4.1.2 section, there is a discussion about the historical evolution of Thimi, the main ancient settlement in Madhyapur Thimi, and it has already been explained the importance of tangible heritage for the evolution of the town. It is also especially relevant in the spatial configuration of Thimi, which has been analysed in the 4.1.3 section.

“All the community facilities in the street, lanes and squares of a *tole*, although generally built, used and maintained by the residents of the *tole*, are open to all the communities of the town. [...] The artefacts of *toles* are what make the community structures of the town”

Pant, M. (2002, p.112)

Traditional Newari-buildings and numerous monuments and artefacts can be found mainly in the core areas of Madhyapur Thimi, including Nagadesh, Chapacho, Balkumari, Bode and Tigani which still maintain its traditions in terms of built form and cultural manifestations. There are religious monuments as temples, *chaityas*, *vihars*, shrines and *dyo-chhen*; *dharmashalas*, which include public rest houses like *patis* and *sattals*; *lohn hitis*, which includes traditional stone spouts. These artefacts are indispensable part of the Newari culture.

In Madhyapur Thimi, as in the other Newar settlements of Kathmandu valley, there are still some *guthi* groups responsible of preservation of heritage. In this way, also *guthis* define community conception and function, and represent the indigenous tradition of heritage preservation in the town (Pradhananga et al. 2010, p.20).

Heritage conservation approach in Madhyapur Thimi

As explained in 4.1.2 section, traditionally, urban cultural heritage was a shared responsibility between local governments and communities in Thimi. After the *guthi* institutionalization, the role of the government has increased and community systems have decreased. However, still nowadays both work together in the preservation of their heritage (Informal talk with Tulsi Bhakta Tako, 03-10-13, Madhyapur Thimi).

In the Nepalese academic field, there have been attempts to understand local contexts and define principles and recommendations for community based development in urban conservation in Kathmandu Valley. Bhatta (2009, pp.7-23) explained the main issues of heritage deterioration in Thimi; apart from urbanization and modernization, he also talks about governance reasons, as lack of funding for conservation, institutional inefficiency or weak policy. He promotes integrated heritage conservation for sustainable community development with efficient institutions, public participation and heritage-led tourism as the key elements. In the following box there is a list of features for his plan.

Box 4.1 Comprehensive conservation and development plan for Thimi

Bhatta, K.D. (2009) Urban heritage conservation and sustainable community development: a case study of historic town of Thimi (emphasis underlined by author)

“Features in comprehensive conservation and development plan

- Integrated conservation
- Flexible and adaptive policies
- Efficient institutions technically, financially and legally
- Proactive, collaborative and participatory approach
- Strong public participation and partnerships to build civic consensus
- Sustainable tourism through heritage conservation and vice-versa.
- Strong political commitment and willingness to carry conservation and development through a holistic manner.
- Public awareness and education programmes about the importance of heritage conservation.”

4.1.5 Local government and development

Madhyapur Thimi lies in Bhaktapur district of Central Development Region and is included in its development plans. Madhyapur Thimi has been established as a Municipality in 1997 and *udle* supported its organization and implemented there Integrated Action Planning. LGCDP, the programme explained in 3.2.2 section, has been implemented in five of its wards; in each one there is a Ward Citizen Forum and a Citizen Awareness Centre (Informal talk Rajendra Pradhananga, 8-10-13, Lalitpur).

4.2 Conservation and Development Program In Madhyapur Thimi (CDPMT)

CDPMT followed the GIZ path of conservation and development, already implemented in other towns, promoting self-help groups and local resources with creation of sense of belonging.

The goal of the program was “to safeguard the cultural heritage and improve the living condition of the inhabitants of Madhyapur Thimi with participation of local people” (gtz 2009).

Madhyapur Thimi was in a dilapidated condition before the program, with its artefacts being lost and lacking basic infrastructure. Regarding its inhabitants, there was not awareness about their cultural values together with difficulties on sustaining their livelihood (ibid, Informal talks with T.B. Tako, 03-10-13 and M.K. Shrestha, 02-12-13, Madhyapur Thimi).

4.2.1 Community demand based Conservation and Development

In CDPMT, the integrated urban development approach from udle was utilised. As referred in 3.2.1 section, it comprised two components: conservation and development works (CDW) and Integrated *Tole* (Neighbourhood) Improvement Program (ITIP). The users and benefiteres were municipalities with tangible and intangible cultural heritage and other service providers. In the box there is an extract of the objectives of the program.

Box 4.2 CDPMT direct and indirect benefits

gtz (2009) unpublished documentation of “Conservation and Development Program in Madhyapur Thimi (CDPMT)” (emphasis underlined by author)

Directs:

- Improvement of living conditions of the inhabitants of the historic area
- Preservation of cultural heritage
- Improvement of peoples’ ability to generate income
- Promotion of small business with small scale industries

Indirects:

- Development in the capacities of youth and their income generating skills
- Promotion and practice of a peer learning system
- Organizing communities in groups and addressing the development needs
- Recognition of the strength and ability of community groups through the program by the Municipalities and communities
- Emerging youths as a potential political representatives or community leaders
- Development of a networking capacity among communities and other agencies
- Increment in capacity of the community to influence different authorities
- Development of the “WE” feeling in place of “I” feeling.”

This community demand based approach implied the creation of community groups for the design, implementation and maintenance of the projects. Participatory methodologies and tools were utilised in both components of CDPMT, namely CDW and ITIP.

Conservation and Development Works (CDW)

Under the conservation and development wing, different renovation projects took place in order to protect and preserve the tangible heritage of the town. Repair of urban infrastructure like pavement, drain and water supply, along with the renovation of monuments like temple, water spouts, resting places, etc. were the scope. In the following box there are the objectives and implementation process of CDW.

Box 4.3 CDW objectives and implementation

gtz (2009) unpublished documentation of “Conservation and Development Program in Madhyapur Thimi (CDPMT)” (emphasis underlined by author)

Objectives:

- Preserve cultural heritage
- Raise community awareness on conservation and development issues
- Improve the living conditions of the poor inhabitants with the maintenance and development of their living space

Implementation process:

- Project selection with Municipality and Community
- Identification of the importance of conserving a monument
- Formation of user committee, which assignment was to look after the projects. The head of the user committee was responsible for all financial and practical matters.
- Municipality’s technical section prepared the technical details (drawing and cost estimates)
- Signature of a tri-partied agreement between gtz/udle, Municipality and community.
- Udle provided financial support in instalments directly to the user’s group
- All financial statements were transparent to all user’s group and to the related community
- Monitoring from various stakeholders
- Users purchased the construction materials and hired local skilled labour. Unskilled labour is voluntarily mobilized
- After completion of the project the user committee including the youth representatives with the help of the municipality prepared the completion report and financial statement of the expenditure submitted to udle and the municipality.”

The conception behind users committees’ formation comes from the traditional community management of artefacts within Newar communities, the *guthi* system, which has been already explained in 3.2.1 section:

“GIZ vision was taking community system as a basis but in a more egalitarian way, having between seven to nine members and forcing to have at least two female members.”

Informal talk Rajendra Pradhananga, 13-09-13, Madhyapur Thimi

The tripartite agreements included the roles and duties of the main actors. CDW implied around 20% of saving in relation with contractor-based projects, because there were no taxes (13%) neither profit for contractor (10-15%). The cost of the project was divided between the key actors; udle, with a maximum of 50% of the estimated cost; the municipality contributed with 10% and the community (through the users’ committee) with 40%. This was the normal distribution, but some private donors, helped with the incentive of being in the project signed, funded considerably. The contribution from the community could be either by cash or by voluntary labour, taking into account that in conservation projects almost 30 to 50% is unskilled labour. For the skilled labour, either existing carpenters, or new ones trained during the program, were hired by the users’ committees (ibid).

Normally, there were three instalments; in the first one 50% of *udle* contribution was given, when the agreement was signed; the second, with 30%, when the first was already spent; and the third, 20%, when the project was completed already. To finish the projects they had to spend own resources in advance to the last instalment, and the former coordinator of the program helped them personally if they were not able to obtain it all (ibid).

CDPMT funding limitation implied a step by step approach concerning the improvement of the areas, with several projects in phases, which in fact supposed an easier management for communities. This financial constraint sometimes led to work with sketches instead of expert drawings. In the next box, the specific criteria to select the projects are stated.

Box 4.4 CDW projects criteria

gtz (2009) unpublished documentation of “Conservation and Development Program in Madhyapur Thimi (CDPMT)” (emphasis underlined by author)

- Poor and dilapidated infrastructure hampering the basic needs
- Interest of Municipality and inhabitants in the project
- Centrally located (core area)
- Utilisation of the place to productive activities
- Historical and religious importance of the place
- High degree/need of renovation
- Project cost affordable
- Desire of local people to contribute to the project
- Commitment of the local people for maintenance”

Related to conservation procedures within the program, different approaches were selected depending the case, sometimes renovation, others rehabilitations and even reconstruction when the artefact was in ruins. In those cases, remaining traditional materials were collected and reused. The coordinator of the program used to go at least three times to each project, hiring external supervisors, depending on the size and complexity of the work.

Integrated *Tole* (Neighbourhood) Improvement Program (ITIP)

Integrated *Tole* (Neighbourhood) Improvement Program (ITIP) refers to the mobilisation of all locally available resources to plan and carry out basic improvement initiatives as the first step towards encouraging a process of community awareness and participation in development. The program was fully focused on youth development and their mobilization for the local community organization and development. In the next box objectives and implementation process are explained.

Box 4.5 ITIP objectives and implementation

gtz (2009) unpublished documentation of “Conservation and Development Program in Madhyapur Thimi (CDPMT)” (emphasis underlined by author)

Objectives:

- Improving the living conditions of the inhabitants of the core area, specially poor communities
- Creating community based development
- Raising community awareness
- Improving people’s ability to generate income
- Promoting small businesses and tourism development

Implementation process:

- The municipality interacted with the community leader, ward chairperson, chairpersons of local clubs, the *guthi*, and major political party leaders, etc., and separately discussed the objectives of the programme.
- The community called a mass meeting in which the municipality explained the nature and conditions of support. At the end of the meeting a self-help group was formed comprising youth volunteers (with an equal number of men and women).
- The community / self-help group invited different men / women groups, children's groups, and youth groups separately, and identified the existing problems and the respective projects.
- The community / self-help group invited all four groups to a meeting. In the plenary, projects were prioritised and annual / biannual programmes were prepared based on the priority of each project.
- Different tasks were assigned to the members of the self-help groups.

The Participatory Urban Appraisal methodology was implemented with the different community groups. There were two or three facilitators, from Municipality and *udle*, depending on the groups: youth, elder or children (Informal talk Rajendra Pradhananga, 16-08-13, Madhyapur Thimi).

4.2.2 Results framework and realization

In order to understand the overall Conservation and Development Program in Madhyapur Thimi a results framework is developed; based on capacity works, the GIZ tool to design, implement and manage development projects through results (gtz 2008, pp.6-8). In the next box, there are brief explanations of the most important concepts, in which results-based monitoring is conceived.

Box 4.6 Results-based monitoring conceptual framework

gtz (2008, pp. 5, 7) unpublished “Results-based Monitoring – Guidelines for Technical Cooperation, Eschborn: Deutsche Gesellschaft für Technische Zusammenarbeit” (emphasis underlined by author)

“Development measures are resourced through partner inputs and inputs by the cooperation partners. Using these inputs, they launch activities that lead to outputs by partner organisations and other institutions. These are then used by intermediaries and target groups (use of outputs) and thereby produce an “outcome (direct result)” that contributes to indirect results.

Results are changes that can be causally or plausibly attributed as the results of a development measure, [...which] can be intended or unintended, expected or unexpected, positive or negative

- Activities are actions taken within a development measure that involve using stakeholders’ inputs to produce outputs.

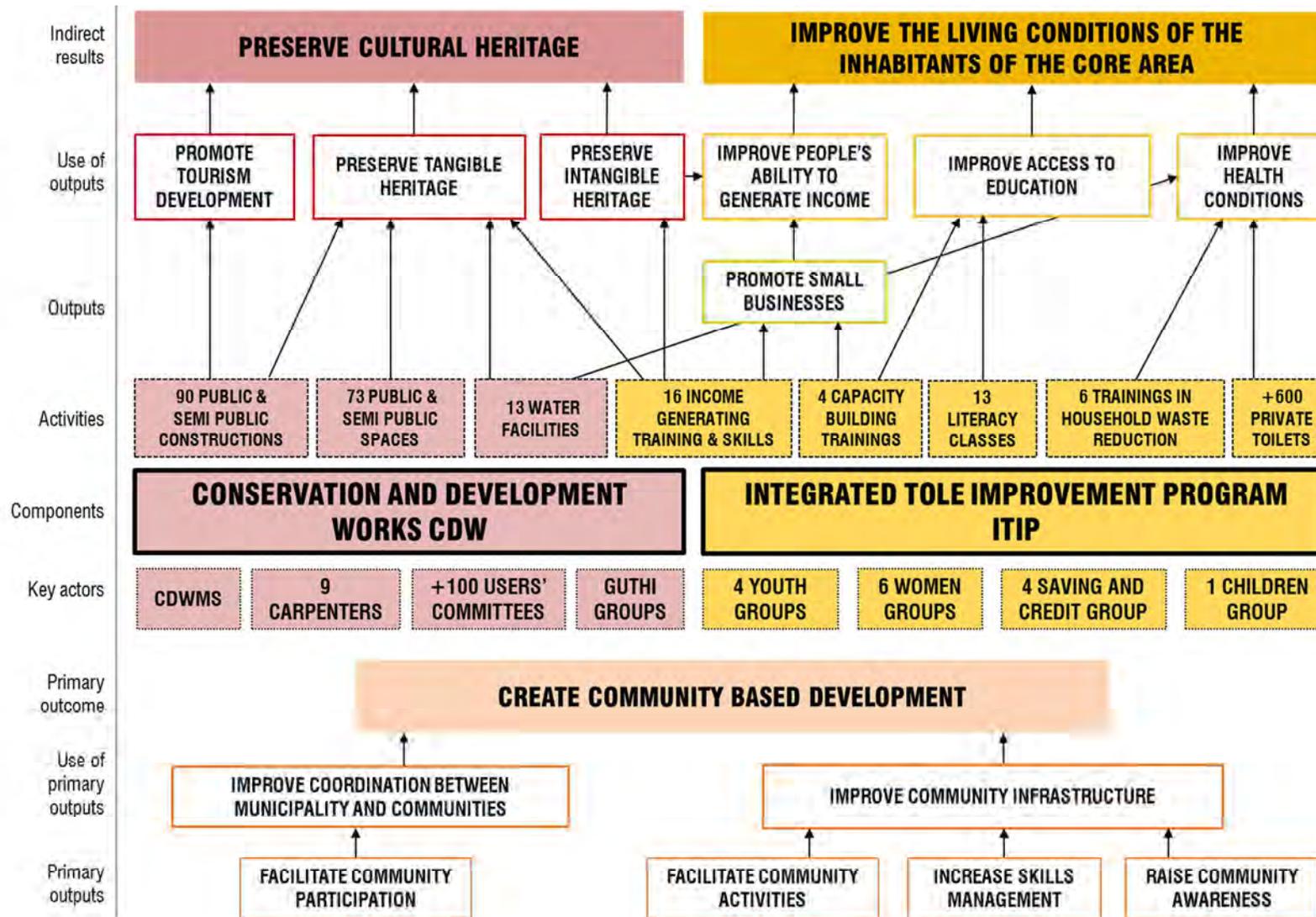
- Outputs are short-term results of the activities and are available for use by other actors in the form of equipment, materials and services.

- The use of outputs refers to the change process that intermediaries and target groups undergo in order to achieve the objective. This objective is the direct result among intermediaries and target groups that can still be causally and quantitatively attributed to the project.

- The indirect results depend on inputs from many other factors, [...they] can no longer be causally and quantitatively attributed to an individual measure.”

Having in mind the overall objective of the project, namely “to safeguard the cultural heritage and improve the living condition of the inhabitants of Madhyapur Thimi with participation of local people” (gtz 2009) one primary outcome and two indirect results were established, namely create community based development, preserve cultural heritage and improve the living conditions of the inhabitants of the core area. These last two indirect results have been related with the two wings of the program, namely Conservation and Development Works (CDW) and Integrated *Tole* Improvement Program (ITIP).

Figure 4.2 Results framework for Conservation and Development Program in Madhyapur Thimi



Source: author, modified from GIZ 2013

The primary outcome considered is a prerequisite (at the bottom) with which implement the project (going up) to finally contribute to the indirect results (above). To create community based development, there were also needed two outputs, improve coordination between municipality and communities and improve community infrastructure. To facilitate community participation and consequently improve coordination, the Community Development Section (CDS, nowadays Community Development and Solid Waste Management Section) was supported and community development training was given by *udle*.

To improve community infrastructure there were several outputs needed, as facilitate community activities, increase skills management and raise community awareness.

All of them were also part of the activities of the program, as this community based development was the approach to implement all the projects. First, several community groups were formed or strength: users' committees and *guthis* for CDW and youth groups, women groups, children group and saving groups for ITIP.

With these groups, CDS and support from *udle* and other institutions, the different projects and trainings were developed, both in CDW and ITIP. It is of relevant importance the connection between the two components of CDPMT in order to achieve the use of outputs, namely improve tangible heritage and health conditions, or preserve intangible heritage and improve people's ability to generate income, etc.

Finally, the overall implementation of the program was aimed to contribute in preservation of cultural heritage and improvement of the living conditions of the inhabitants of the core areas of Madhyapur Thimi.

In the next box and map the projects realized within CDPMT will be listed and geographically located for both of its wings, which supposed around 10,000-20,000€ every year from 2000 to 2007 (Informal talk Rajendra Pradhananga, 13-09-13, Madhyapur Thimi).

Box 4.7 CDPMT executed projects

gtz (2009) unpublished documentation of "Conservation and Development Program in Madhyapur Thimi (CDPMT)" and GIZ (2013) unpublished report "Documentation of Conservation and Development Program in Madhyapur Thimi (CDPMT) and Kirtipur (CDPK)" (emphasis underlined by author)

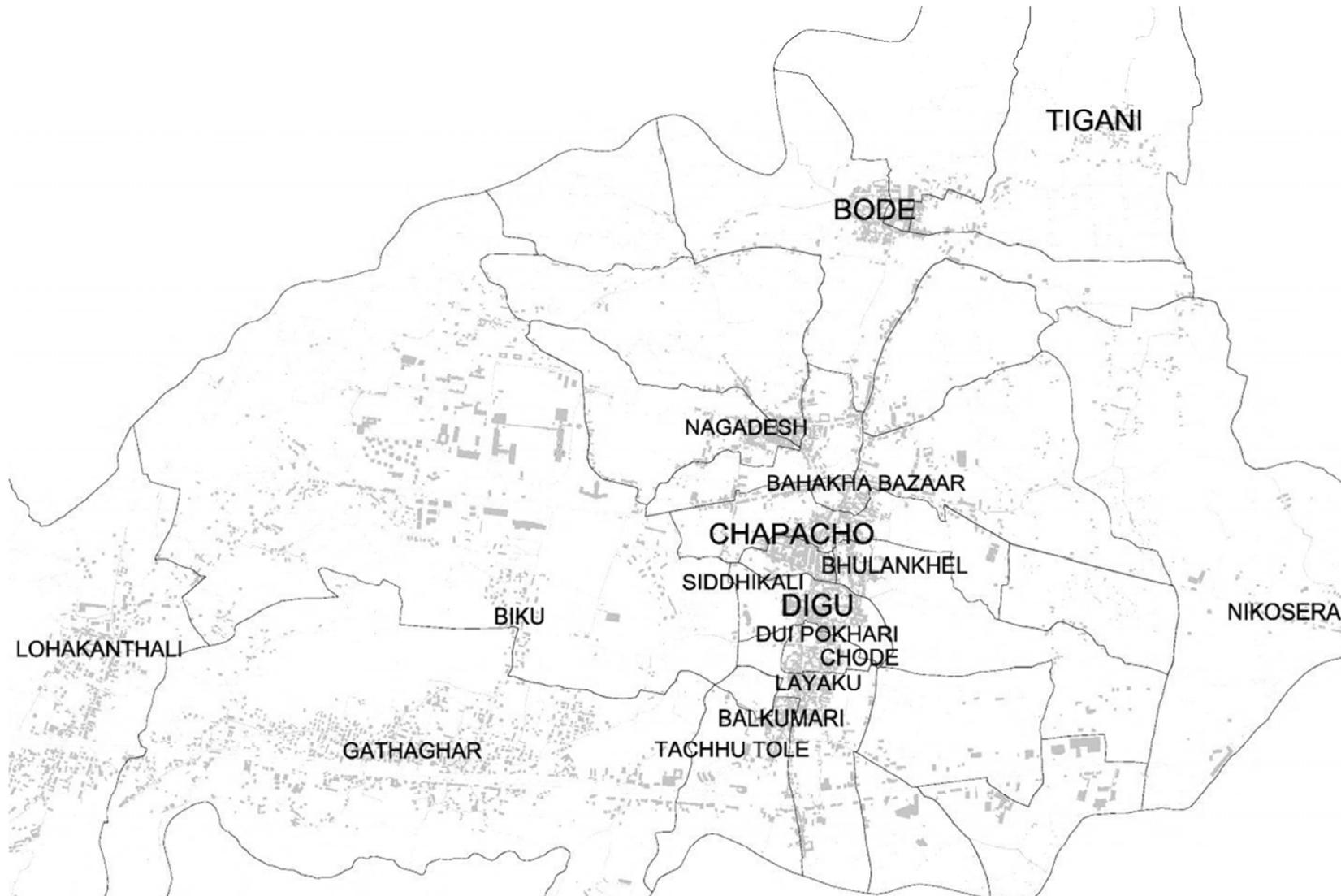
"Conservation and Development Works

- 90 Built artefacts: 28 temples, 46 *patis*, 2 gates, 2 platforms for dancing, 1 *hokhan gacha* and 1 traditional beaten rice production, improvements in 3 schools and 3 community buildings
- 73 Public spaces improvements: 71 traditional pavements, steps and stairs
- 13 Water infrastructure projects: 1 pond, 6 *hitis*, 3 wells and 1 water tank
- 1 training for 9 local carpenters not experts in traditional techniques, and 1 training for 6 of them and involving 6 other youths interested in becoming carpenters

Integrated *Tole* Improvement Program, implemented in Chapacho, Bode, Tigani and Digu

- Community infrastructure: 3 community buildings
- Health: *tole* cleanings, sanitation and health education campaigns, 6 trainings in household waste reduction for 6 women groups and more than 600 private toilets half-funded
- Education: 4 capacity building trainings to youth groups and 13 literacy classes for women
- Income generation: 4 saving and credit groups and 14 income generating and skill development trainings, such as compost manual preparation, chalk making, pickle making, beauty parlour, wood carving, mask making, sewing and knitting"

Illustration 4.8 Map with the areas in which CDPMT was implemented (in bigger size where ITIP was developed)



Source: author, in GIZ 2013

4.3 Analysis of the program implementation

In order to examine CDPMT, the actors involved, the chronological implementation of the different projects, the program results, and the interviewees and participants' perception about the program will be reviewed.

4.3.1 Stakeholders' analysis

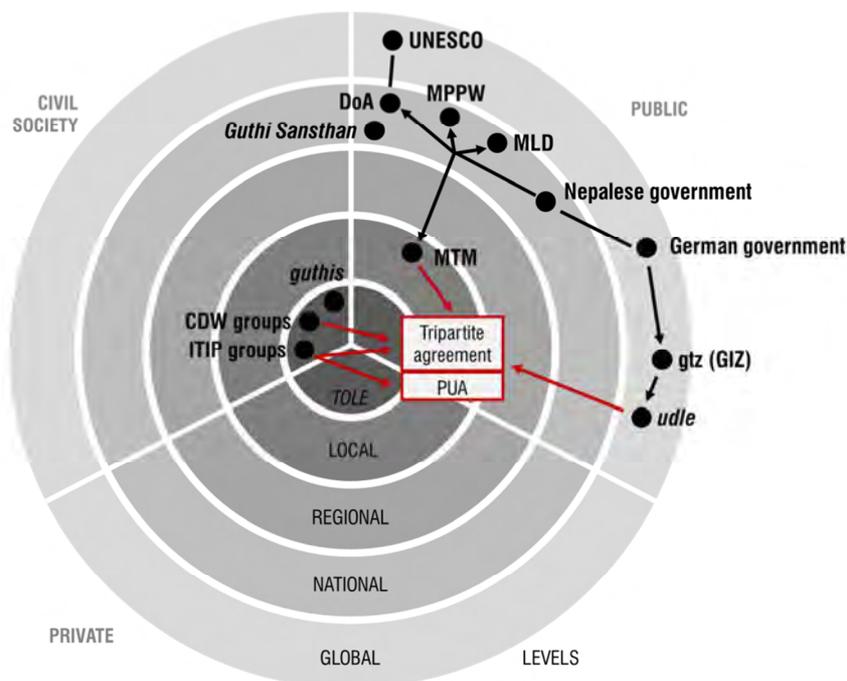
CDPMT was part of urban development through local efforts, *udle*, a program established under the bilateral agreements between Nepalese and German governments. *Udle* mandate for implementation, in the German case, was received by gtz (GIZ) while, in the Nepalese case, was executed with several national organizations; like Ministry of Local Development, Ministry of Physical Planning and Works and Department of Archaeology; and local governments, some municipalities of Nepal, like Madhyapur Thimi Municipality (MTM).

Within *udle*, one of its components was Conservation and Development. As the methodology for these Conservation and Development Programs involved public participation, important stakeholders appeared in the *tole* (neighbourhood) level.

CDPMT implied a coordinated work between the three key stakeholders, namely *udle*, MTM and the different community groups involved in both CDW and ITIP.

Institutions responsible of heritage were consulted and in some cases became also financial contributors. Department of Archaeology is one of them, in its duty towards local public monuments; and UNESCO, promoting intangible heritage with a small publication about mask making. Other organizations cooperated, as the German Development Service (DED), especially due to limited funds of the program. Also, NGOs as Lumanti or Centre for Integrated Urban Development (CIUD) collaborated, in specific activities.

Figure 4.3 CDPMT stakeholders



Source: author, based on gtz 2009 and Rajendra Pradhananga informal talks

4.3.2 Evolution and contextualization

CDPMT comprised a period of around ten years, in which gtz (GIZ) worked with municipality and community on heritage preservation. For this section, information from several informal talks with Rajendra Pradhananga (13-09-13, 8-10-13 and 5-12-13, Madhyapur Thimi and Lalitpur) and the one with M.K. Shrestha (02-12-13, Madhyapur Thimi) will be utilised.

There were four trainings in Madhyapur Thimi Municipality (MTM) before starting the program, from which one is especially relevant for CDPMT. These trainings were 1 technical, 1 financial, 1 on solid waste management and 1 on community development (one year). Afterwards, Community Development Section (now Community Development and Solid Waste Management Section) was supported by *udle* and the person trained, Tulsi Bhakta Tako, has been working there since that moment; and the same has occurred with the other people trained.

The community work started in Chapacho with a pilot project, which involved in the beginning small things, as *Sahar Saphai* (city cleaning). After collaborating, CDPMT team proposed them to be involved in Participatory Urban Appraisal processes and they started projects and training within ITIP framework.

Afterwards, also CDW started, for example a Ganesh temple and a *pati* in Chapacho. In these initial projects the contribution from *udle* was the 80% and the rest 20% by the people of Chapacho. Knowing the results of these projects, other communities approached *udle* to ask for support.

Depend upon the area and CDPMT capacity, the program did different things. In Patan, *udle* could cover almost all the communities, but in MT there was only one permanent employee from GIZ with few support staff, and not so much money to implement the projects. This condition comes from the fact that CDPMT was one of the latest programs related to urban conservation within *udle*, and it also finished when the whole *udle* ended. DED, for example, which was also working in MTM in that time, funded all the projects which were done in 2005.

Every year the projects demanded by the communities were evaluated between MTM and GIZ and were selected based on the criteria explained in 4.2.1 section and the annual budget. 176 physical projects were done, due, in part, to the increased community contribution during the project. The users' committees utilised different methods to collect the money for their contribution, sometimes going house by house or organising meetings for funds collection. After two years of implementation of CDW, the communities, already aware about the contribution requirements, used to collect the money before.

ITIP methodology was applied, after Chapacho, in Bode, later in Tigani and at the end of the program it started in Digu, but in a very small proportion.

Diverse contexts in the different areas where the program was executed implied simple or more complex work. In Thimi the projects were easier, while in Bode and Tigani were more difficult. For example, in Chapacho, one of the *toles* of Thimi, the economic occupations of the inhabitants are more technical and their income is higher than in Tigani, considered one of the poorest areas of the town. It was hard to get contribution from this community for CDW and the most important activities there were trainings related to awareness, although there were also income generating trainings.

Illustration 4.9 Chapacho area and CDPMT



LOCATION: within Thimi core area, near the second important road

COMMUNITY: *Prajapatis*

CDW: 3 public constructions and 4 public spaces

ITIP: 1 community building, 1 youth and 1 women saving & credit group (now cooperative), 2 income generation (45 women) and 1 solid waste (120 women) trainings, 5 health camps and 120 private toilets

Source: gtz (2009 and 2013) and author, October 2013

Illustration 4.10 Tigani area and CDPMT



LOCATION: isolated, north part of the municipality

COMMUNITY: *Rajbahak*

CDW: 1 public construction, 1 semi-public space and 1 water facility

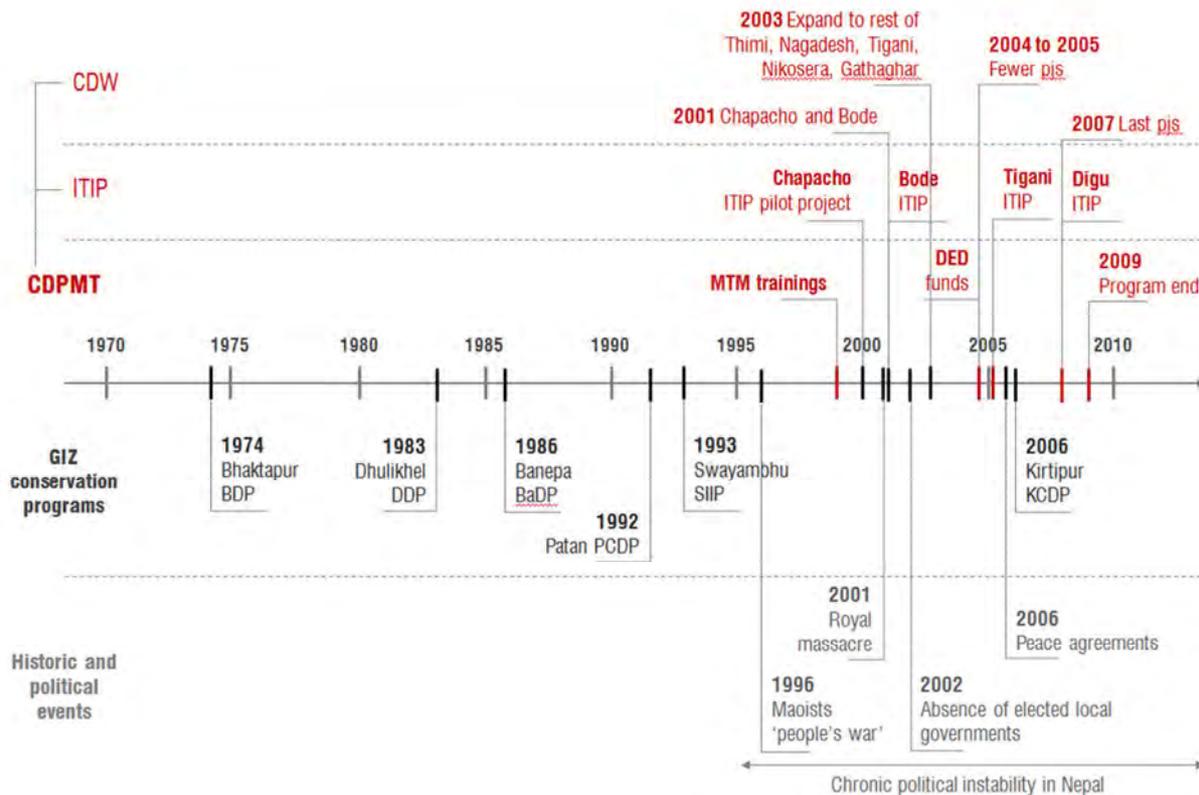
ITIP: 1 community building, 1 youth and 1 women saving & credit group, 3 income generation (65 women) and 1 solid waste (20 women) trainings, 8 ecosans

Source: : gtz (2009 and 2013) and author, November 2013

Poverty Reduction and Social Inclusion Program, a special focus of *udle* from 2006, in Madhyapur Thimi just involved the development of the Poverty Profile and the Poverty Reduction Strategy, which were done at the end but which were not implemented.

Something similar occurred with tourism development. A report about the “Development of Sustainable Cultural Tourism in Thimi” was made in 2008 but it was not implemented.

Figure 4.4 Conservation and Development Program in Madhyapur Thimi in relation to other gtz (GIZ) programs and the Nepalese historic context



Source: author, based on gtz 2009, Rajendra Pradhananga informal talks, Schwörer and Rajbhandari 2006 and Mallik (2013)

In the previous timeline, the evolution of CDPMT is associated with the previous preservation programs by GIZ and the national context. The historic events and the political situation in Nepal during the years of the program affected its implementation. Although *udle*, not only in MT but in all its projects, worked with all the political parties with equal treatment, the lack of elected members in the local government made the activities much more difficult. The officers running municipalities in general, as they are appointed by the central government, are not as much concerned; neither have the same knowledge and interest in developing the localities (interview D. B. Jayana, 13-12-13, Bhaktapur).

4.3.3 Program results

Consequences on main actors

First, the implications for the inhabitants will be reviewed; then, for the municipality. Informal talks with Rajendra Pradhananga (13-09-13, 8-10-13 and 5-12-13, Madhyapur Thimi and Lalitpur), Tulsi Bhakta Tako (03-10-13), N. Shrestha (25-11-13) and M.K. Shrestha (02-12-13, the three in Madhyapur Thimi) and the survey to CDPMT participants will be utilised to triangulate with author observations.

In general, for the communities, the program supposed an encouragement process to improve their living conditions. The survey respondents consider that the program brought them both individual and community benefits; individually, improving their self-confidence and their technical skills; and in the community level, enhancing their community awareness and their place of living in general. For the active communities, the program strengthened their community mobilisation and encouraged them to continue conservation works, looking for local and international donors.

During the interviews and survey, three relevant examples were acknowledged. *Siddhikali* Area Conservation and Development Committee (SACDC) is one of them, a *tole* development committee then focused on preservation, which has an important financial resource from the annual collection of its members (Rs100 per year). They have even a local area plan, which is being implemented in a step by step basis, and have also support from municipality. In Nagadesh there is a really committed person, highly educated and mostly involved in social and community work; with own resources, community groups and municipality collaboration, and also international donors. He started within CDPMT and he still continues working, mainly individually, lamenting the lack of community motivation of the other inhabitants in his area. The third example is in Digu, where ITIP started at the end of the program; however, the community is still very active and is renovating, in small scale steps, one community building with own resources.

Not in all the areas the program achieved the same results. For example, in Tigani, an area with limited resources and consequently fewer CDW, the impact was in society in general, with an evolution towards awareness.

Concerning Madhyapur Thimi Municipality, the technical support given by *udle* to some technical staff was put in practice with CDPMT. A methodology for community participation in development projects was established, and in a way, is still being applied; and also there has been an increase in the annual budget for conservation works, nowadays fix by a law.

Results concerning program main objectives

Creation of community based development

On one hand, the coordination between the local government and communities was improved; since then, CDSWMS has been serving as a mediator and facilitator of inhabitants' involvement in decision making process of urban planning in the town.

Communities are more aware about their neighbourhood problems; they have the knowledge and self-confidence to solve them, alone or asking for funds to MTM. Although not all groups are still functioning, new groups have emerged. Furthermore, the improvement of community buildings has facilitated spaces for meetings and in general participation in common issues. In the next images, the evolution of the Chapacho community building is showed, with one new floor built by the community afterwards.

Illustration 4.11 Improvement phases of Chapacho community building



Source: gtz 2009

However, the level of community involvement depended a lot on socioeconomic and cultural characteristics of the diverse *toles* where, specifically, ITIP took place. Survey respondents from Bode and Tigani described the difficulties to implement the projects and cooperate with MTM and gtz/udle. One of the most active women in Bode explained that she, being the chairperson of several projects but coming from a lower caste, was not supported from the higher caste.

Preservation of cultural heritage

176 conservation works were implemented during CDPMT; an important impact on the overall tangible heritage of the town. For their execution, management and maintenance, users' committees were formed or strengthened; in fact, it was a clear example of community based development in urban conservation, as can be observed in the next images.

Illustration 4.12 Community based urban conservation work in CDPMT



Source: author, October 2013

Not always cultural heritage was the priority in the different areas of MT, neither the level of awareness increased. It has already been stated that areas with lower income communities had more urgent needs than preservation of artefacts.

Regarding maintenance of the assets, authenticity and cultural practices in Nepal have to be taken into account to understand the continued current use, but not always convenient physical state of the assets. For example, using modern materials or painting the wood. Furthermore, there is a lack of knowledge about maintenance, which joined with lack of engagement and funds, have led to the same problems which existed before renovation; for example, vegetation growing on the traditional roofs, which can be seen in the left hand side *pati* of Illustration 4.4.

Improvement of the living conditions of the inhabitants of the core area

Trainings realized in CDW but mostly within ITIP implied the major results towards increasing the quality of life of the inhabitants. Within the most successful trainings, personal development and literacy gave people self-confidence and new abilities for their daily life. Regarding income generation trainings, their results vary between previous socioeconomic conditions, related with diversity of areas, and, the potentialities of each occupation. Some training remained for their homes or in small scale markets, as sewing and weaving; others, in areas as Bode or Tigani, could not be implemented due to lack of financial resources and access to the market, as traditional crafts; and others, as wood carving, provided income during the program, but external factors as the rise of materials prices, led some carpenters to change their profession.

Regarding economic opportunities, saving and credit groups were especially successful in medium income areas. For example, the group formed in Chapacho has been evolving until being converted in a prosperous cooperative; from 20 to 2000 members.

Still, livelihood issues already identified during CDPMT have not been resolved. For example, in Chapacho, there are still several pottery burning areas in front of the houses, causing health problems; which can be seen in Illustration 4.9.

Madhyapur Thimi today

Since the project finished, the spatial transformation of the town has been happening basically outside the core areas (Interview D.B. Jayana, 13-12-13, Bhaktapur). But processes already mentioned in 4.1.2 section still continue changing the traditional landscape; although nowadays there is an increase in the use of traditional materials in the façades of private renovated buildings.

During the research interviews and informal talks, former actors of CDPMT gave their suggestions for the development of the town. For example, GIZ staff proposed the promotion of MT with alternative tourism, and also as a stop in the touristic route from Kathmandu to Bhaktapur. Suggestions from the former mayor are listed in the following box.

Box 4.8 Suggestions for Madhyapur Thimi development

Informal talk M.K. Shrestha, 02-12-13, Madhyapur Thimi (emphasis underlined by author)

- As Thimi is an agricultural based community it would be interesting for them to use the household waste as manure for organic farming.
- The amount of conservation works done in the area is small compared to the monuments which still lack preservation. A wider effort has to be made to preserve the monuments all around Madhyapur Thimi. From ward number 7 to 14, 168 Patis still need to be restored, while 115 temples need close observation.
- Efforts have to be made to preserve the intangible heritage like cultural dances, musical instruments and *jatras*.
- Madhyapur Thimi has potential as a monument zone. Important pocket areas should be preserved in a way that more attention can be gained from local and international tourists. Elevation treatment, pavement of squares, development of the road network and developing a heritage route should be done to uplift the condition of the areas.
- Even so pottery is a very old occupation and traditional handicraft of Thimi it also causes a lot of pollution, especially in air; so measures should be taken into account to keep Madhyapur Thimi pollution free.
- Water management, health, and education are still issues to address."

4.4 Qualitative assessment

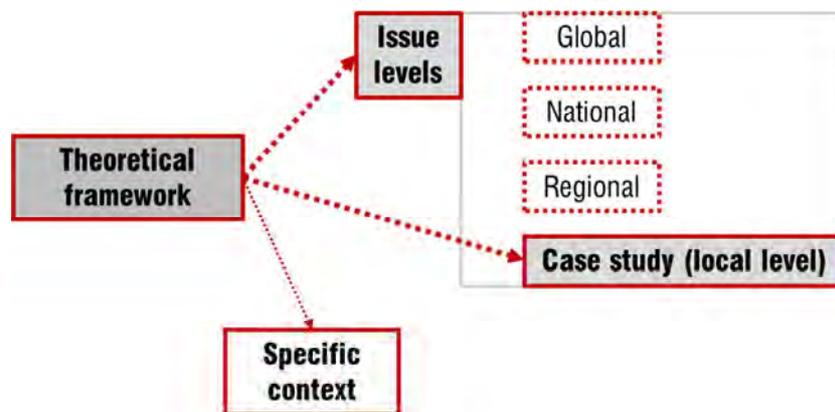
In this section the varied features and aspects associated with the issues in the different levels will be evaluated, relating them with the theoretical framework and contextualisation in Kathmandu valley of Nepal, and finally their application and implications within the case study. In the first assessment the theoretical framework will be the source of evaluation; in the second, national policies and programs related to the topic; and in the third, the contextualisation.

Apart from literature review and observation, mainly information from the 12 informal talks and interviews, and from the speeches and debates in the Symposium “Revisiting Kathmandu, Safeguarding Living Urban Heritage”, has been carefully revised and organised between the different paradigms, conceptions and procedures; and the steps of evaluation, namely principles’ application, implications, findings and recommendations.

4.4.1 Conceptual, planning and management evaluation

In this section the most relevant conceptions and procedures related to the theoretical framework will be reviewed, coming from the global level, to the national, and their implementation in the specific context of Nepal, to the regional, in Kathmandu valley, and, finally, the implications within the case study, in order to extract conclusions and recommendations. They are classified in the three paradigms explained in the conceptual framework, namely urban conservation, urban conservation involving communities, and community based development.

Figure 4.5 Conceptual evaluation diagram



Source: author

In this way, the main research questions which focus the analysis are the following: How far international principles have been applied and what are the implications in Kathmandu valley of Nepal? In which way community based development (CBD) in urban conservation (UC) was applied in Conservation and Development Program in Madhyapur Thimi (CDPMT)? What are the dimensions and particular characteristics of CDPMT decisive for CBD in UC?

The following chart is a summary of the qualitative data collection matrix provided as an annex, in which sources are specified. In the next chapter the columns specifying findings and recommendations will be explained in detail.

Table 4.1 Conceptual assessment chart

Evaluation steps /// Paradigms, principles and procedures*	Application and implications	Findings	Recommendations
Urban conservation (UC)			
Urban preservation	<ul style="list-style-type: none"> -Living urban heritage in Kathmandu valley of Nepal, tradition and introduction of international conventions -<i>Guthi</i> indigenous system in Kathmandu Valley, history and institutionalization -CDPMT involved communities to ensure heritage maintenance 	<ul style="list-style-type: none"> -International conceptions distanced inhabitants from heritage. <i>Guthi Sansthan</i> Act forced <i>guthis</i> to be dysfunctional -Recent policies use community management systems; shared responsibility -In CDPMT, limited resources sometimes went beyond international prescriptions about preservation methods 	<ul style="list-style-type: none"> -Better link between levels and more flexible international policies -Professional experts better situated in communities -Future programs comprehensive plan for heritage preservation
Conservation and urban planning	<ul style="list-style-type: none"> -UC included in urban planning in Nepal -Diverse interest and awareness of municipalities -CDSWMS within MTM responsible of heritage and community development 	<ul style="list-style-type: none"> -Urbanization and modernization as main priorities -CDPMT involved heritage preservation but also education, health and income generation activities -LGCDP promotes discussions about urban issues, including all diverse communities. 	<ul style="list-style-type: none"> -Political commitment, strategy and resource allocation -Bind new development with historic attributes -In LGCDP awareness of potential of heritage preservation to improve the quality of life
Conservation and sustainable development	<ul style="list-style-type: none"> -Government realised about sustainable aspects of traditional community management of heritage -Sustainability implicit in CDW and ITIP 	<ul style="list-style-type: none"> -Indigenous systems of heritage preservation facilitate cost-effective, participatory and sustainable development -Different results and impacts of CDPMT depended on economic situation, social, cultural and religious ties with their place 	<ul style="list-style-type: none"> -Identify heritage and create preservation policies adaptable to changes -Learn from LGCDP, which is a long-term approach involving all diverse communities
Cultural tangible and intangible heritage (TH and IH)	<ul style="list-style-type: none"> -Culture as an internal framework for living -IH more relevant in recent years in Nepal -Still places are interconnected with people in Nepal due to association with traditional identity, gradually changing. -CDPMT objectives include TH in CDW and IH in both CDW and ITIP, but limited scope 	<ul style="list-style-type: none"> -Not enough to just preserve the past, as culture is in continuous transformation -TH without IH is incomplete -TH promoted in CDPMT with a project-based approach -IH within CDPMT fewer achievements with only skill trainings on traditional occupations 	<ul style="list-style-type: none"> -Create spaces for culture -IH promoted in municipalities in Nepal, although required support for continuity is in communities -Future programs comprehensive approach towards TH and IH, including inventory of both with community participation

Urban conservation involving communities			
Responsible and integrated management	<ul style="list-style-type: none"> -Integrated Management Framework for the Kathmandu valley World Heritage property -Different perspectives and approaches from diverse actors -Patan existing management system: diversified actors, flexibility, responsibility based in uses and lead organization -In local heritage as MT, DoA public ancient monuments and local bodies the rest -In MT different categories of artefacts with shared ownership and responsibility between local government and communities 	<ul style="list-style-type: none"> -Emotional attachment to places implies interest in participation on community works, developed only in group, an individual cannot do much. -Different ownership and responsibility involves more or less interest. -Both preservation and community development; too much community would lead to too much pragmatism -Debate about need of management plans by consultants vs. improvement of existing systems - All CDW with same methodology 	<ul style="list-style-type: none"> -Documentation, awareness, stakeholders common vision and guidelines; including provisions and subsidies, shared benefits and prioritization, education and disaster risk management -Take into account the diverse roles of different communities -Need of a comprehensive conservation plan for integrated heritage conservation for historic areas of MT -Take into account existing heritage management systems in MT
Local communities implication	<ul style="list-style-type: none"> -Win-win outcomes -Especially young people -Conservation with contribution from communities to assure continuity -Types of community involvement: (a) basic, (b) cultural interpretation, (c) cultural identity, and (d) management for and by the communities -Indirect objective of CDPMT engage youths 	<ul style="list-style-type: none"> -Benefits: (a) ownership, (b) users' committees employment maximize municipalities expenditure and (c) community responsible for maintenance -Participation in CDPMT not all the groups -New generations involved in community activities within MT, after CDPMT. 	<ul style="list-style-type: none"> -Mapping of existing community organizations; each <i>to/e</i> is different and not easy to set policies -Win-win ideas: (a) community improve current life, (b) shared profit through tourism, and (c) conservation is public and profit is private -Future programs learning from involving youth (CDPMT) and getting together all communities (LGCDP)
Liveability	<ul style="list-style-type: none"> -Residents' needs -Sometimes people prefer to change and do not want to preserve -CDPMT demand-based approach with specific criteria for selection of projects 	<ul style="list-style-type: none"> -Who owns heritage, who is it being conserved for and why -What people really want to preserve -In CDPMT also needed projects not realized -CDPMT not in private sphere 	<ul style="list-style-type: none"> -Local interest or ownership for sustainability -In future programs, evaluation of socioeconomic and geographical contexts for fair spatial implementation
Visible value	<ul style="list-style-type: none"> -Residents understand the value, based on identity and concern with environment -Use after preservation, included in CDW criteria; but some look abandoned 	<ul style="list-style-type: none"> -Awareness supports identity and continuity of community spirit. -Correlation between contribution and community groups in CDPMT, and the level of maintenance 	<ul style="list-style-type: none"> -Awareness programs for acceptance -Plan for use but also mid-term approach on maintenance

Community based development			
Participatory planning methodology			
1. Initiate	1.1. Mapping stakeholders & their interests -Important part of Nepalis in Community Based Organizations (CBOs) -First meetings before CDPMT with municipality	-Positive and negative aspects of tens of thousands CBOs in Nepal -Existing and new CBOs in CDPMT	-Local government role in stakeholders' mapping -CDSWMS in charge of CBOs
2. Plan	2.1. Stakeholders' coordination and cooperation mechanism >> Committee 2.2. Commitment >> Shared responsibility -In CDW tripartite agreements	-CBOs make government perform more in the interest of people -In CDPMT communities' demands through CBOs, but not all represented	-Align CBOS with local government, without external donors neither commitment of central government -In LGCDP more inclusive participatory approach with WCF, but not <i>toles</i>
3. Design	3.1. -Participation framework in the decision-making process -Key actors: community groups+target the poor -Involvement & roles: financing+contributing -CDPMT limited funds, criteria community commitment + contribution >> small projects 3.2. -Avoid supply/demand-driven -Assess (do not assume) demand -Enable institutional environment to achieve preference targeting -CDPMT demand-driven approach, CBOs proposed and MTM+ gtz approved, with criteria 3.3. -Eligibility criteria for community groups: emphasizing people-based vs. place-based projects -CDW place-based and ITIP people-based 3.4. -Community level procurement, enhanced by national policies -CDW specific trainings for traditional works	3.1.-CBOs + contrasting perspective, - few people, not qualified, involved -Community involvement in CDPMT which increased public participation; but less in lower income neighbourhoods 3.2.-Overall preference poor, and worse for the most deprived; as in CDPMT 3.3.-People-based can increase the skills but do not give opportunities. Place-based improve infrastructures but do not assure people can stay -In CDPMT, combination of both aimed to improve quality of life while maintaining existing communities 3.4.-Maximize municipal budget -CDPMT limited achievement on maintaining traditional occupations, due to lack of long-term approach and external factors	3.1.-Understand communities, regular meetings, and development planning accepted by community -CDPMT community involvement for cheaper, cost effective and sustainable projects 3.2.-Government commitment and accountability of leaders -Improve community needs vs. what is obtained 3.3. - Combining place-based and people-based, based on specific socioeconomic conditions -Building strong social relationships 3.4.-Community level procurement promotion, by adaptation without losing quality -Community level procurement in bigger scale than <i>toles</i>
4. Implement	4.1. -Community social capital or cohesion -Strength social organizations -Elite capture -High community cohesion in MT, but within	4.1.- Empowerment: local development programmes planned, implemented and owned by communities perceived more efficient in Nepal	4.1.-Accurate design, and monitor elite capture

	<p>Newar caste system. Anyway, effective user groups in CDPMT</p> <p>4.2. -Institutional strength, in political instability as Nepal, for the technical staff</p> <p>-CDPMT included MTM trainings and support.</p> <p>-CDPMT as procedure of cooperation between MTM and communities</p> <p>4.3. -Supportive intermediary implementers >> potential external agents role</p> <p>-CDPMT Rajendra ability to mobilise CBOs</p> <p>4.4. -Project quality and performance</p> <p>-Education >> Awareness</p> <p>-Learn by doing</p> <p>-GIZ forty years >> lessons remained</p> <p>-In ITIP each year new plan with user groups</p>	<p>-Participation related to community social and spatial structures in CDPMT, with some dominant people.</p> <p>4.2.-Local governments, without elected members, but as the level to promote inhabitants</p> <p>-CDPMT and later, MTM and community working together</p> <p>4.3.-Facilitators often poorly trained</p> <p>-Big gap between communities and aid agency, for example gtz in CDPMT</p> <p>4.4.-Managerial or top down approach versus Indigenous approach</p> <p>-In CDPMT mix of approaches</p> <p>-In CDPMT "Evolution of society" in Tigani</p>	<p>-For future programs better understanding of existing conditions</p> <p>4.2.-Continue learning from experiences and promoting role of local governments towards their inhabitants, as MTM</p> <p>4.3.-Careful preparation of the human resources</p> <p>-As an outsider it is possible to promote improvements to existing institutional systems</p> <p>4.4.-Community-driven development better resource allocation, cost effectiveness, transparency, accountability, sustainability and less corruption</p> <p>-Systematic long-term approach of the projects</p> <p>-Learning from PUA and WCF</p>
5. Maintain	<p>5.1. Communities commitment</p> <p>5.2. Local governments responsibility</p> <p>-In Nepal community-driven development; alleviate poverty, raise social awareness, provide organised voice and empower women, poor, disadvantaged and marginalised</p> <p>-With CDPMT public involvement increased</p>	<p>-CBOs filling the gap created by absence of elected local governments</p> <p>-After CDPMT still MTM and community work together</p>	<p>-Monitoring and learning from development programs based on communities</p> <p>-Sustainable shared management between communities and local governments</p>

*In general, everything is related to all levels, except when specified one of them:

-NRL corresponds to National and Regional Level

-CDPMT correspond to Conservation and Development Program in Madhyapur Thimi, which consists in two components, namely Conservation and Development Works (CDW) and Integrated *Tole* Improvement Program (ITIP), and is the case study in the local level, Madhyapur Thimi (MT)

National and regional conceptualisation

First, urban conservation; second, urban conservation involving communities; and third, community based development will be evaluated in the Nepalese context.

Living urban heritage in Nepal comes from a long history of community heritage management, *guthis* in the case of Kathmandu valley, which have been evolving since centuries. However, implementation of international conventions and conceptions of levels of heritage through national policies, distanced communities from their heritage, for example with professional experts influencing and changing their traditional approaches, without taking into account that “heritage [is and] has to be spatially local” (Prof. Tiwari speech, Symposium KTMV 2013). The land nationalisation reform, in the middle of the last century, transformed and weakened the traditional sustainable heritage management of the *guthis* (Pradhananga et al. 2010, p.1) without providing an efficient governmental mechanism to maintain heritage. However, in the recent years, the government is promoting a shared responsibility with communities; after being aware of its sustainable aspects, is taking advantage of community management systems which still exist.

Another relevant change in urban conservation in the last decades is its inclusion as one of the diverse aspects of urban planning methodologies, as required from international conventions, like Washington Charter (ICOMOS 1987, pp. 1-3). Urbanization has been transforming Nepal and specially Kathmandu valley landscape, as it is the central and capital of the country, putting it as a very important priority for municipalities, together with modernization. The lack of awareness in some towns about the intrinsic rules and values which were making them function (Interview Arjun Koirala, 13-10-09, Kathmandu), led to the loss of their heritage and historic values while being urbanized and modernised.

However, still exists in the country a strong relationship between cultural heritage and inhabitants through their identity, which is gradually changing, implying the reduction of traditional customs. The inhabitants’ needs also are varying, and provoke a preference on lifestyle change and not preservation. For that reason, communities’ understanding of the visible value of their heritage is extremely important.

In Kathmandu valley, the inclusion of the WHS into the danger list of UNESCO in 2003 helped to develop and integrated management framework for the WHS (DoA 2007) and traditional construction guidelines (UNESCO 2006). A great multiplicity of international, national and local actors works on heritage in Nepal, with different perspectives and approaches. Existing management systems of communal spaces have relevant strengths, assuring continuity through contribution from communities. In the case of Patan, for example, there is a lead organization with diversified actors participating in a flexible system, in which responsibility is based on their uses (L. Shakya speech, Symposium KTMV 2013).

Community-based development approaches have been broadly implemented and extended in Nepal; not only on the sphere of urban conservation, but on “local infrastructure projects, raise awareness, improve access to credit and manage natural resources, health facilities and schools” (Mallik 2013, p.3). They have been evolving throughout time, learning from previous implementations and improving approaches and methodologies. Recent programs, such as LGCDP (GoN 2008 and 2013), is an evidence of this assumption, with social mobilisation initiatives targeting the poorest and most disadvantaged.

Case study theoretical evaluation

Madhyapur Thimi (MT) is a good example of living urban heritage, mainly with local heritage, which has also been evolving for centuries but gradually left abandoned or underused due to less community engagement, not enough attention by governments and changes within community lifestyle.

Speaking about urban heritage management, the Ancient Monuments Preservation Act (1956) established the responsibility of Department of Archaeology (DoA) on the public ancient monuments of local heritage, and the Local Self-governance Act involved local bodies on other tangible and intangible assets. As it occurs all over Nepal, there are different categories of artefacts in MT with diverse systems of shared ownership and responsibility between local governments and communities in MT (Interview M.M. Pant, 13-12-08, Bhaktapur).

Conservation and Development Program in Madhyapur Thimi (CDPMT) can be included in the latter governmental approach to heritage preservation, as it involved communities in order to empower them to assure also the maintenance. It was an attempt to improve the conditions both of inhabitants and heritage assets in the historic areas of the town.

The program included objectives regarding both tangible and intangible heritage. An inventory of tangible public artefacts in several parts of the municipality, and 176 conservation works were realized (gtz 2009). However, the inventory did not include private buildings neither intangible assets. While, regarding intangible heritage, there were specific trainings for income generation in relation with traditional occupations; in general, and for the implementation of the conservation projects.

Regarding the relationship between conservation and urban planning, in MT the department which is responsible for heritage conservation is also in charge of community development, the Community Development and Solid Waste Management Section (CDSWMS). During CDPMT, *udle/gtz* was working closely with this unit promoting heritage preservation in coordination with education, health and income generation activities (ibid).

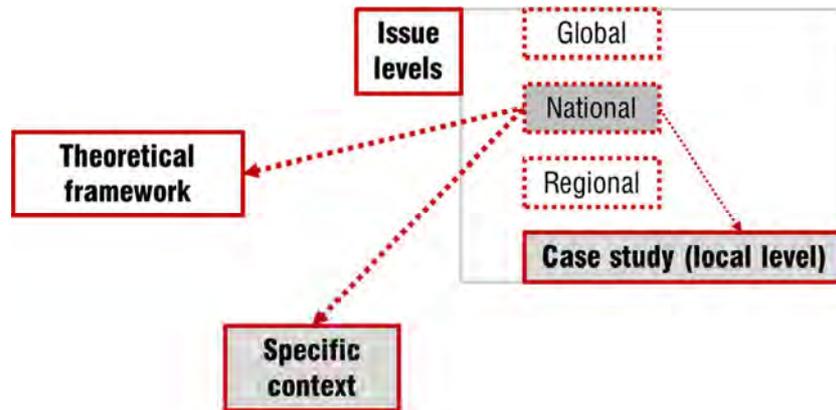
CDPMT incorporated sustainable development characteristics; defined use after preservation, transformation of users' to maintenance committees within CDW and empowerment of communities to continue being involved in decision making for the improvement of their areas, after finishing ITIP. One of the indirect objectives of the program was to engage youths for community leadership.

Community-based development conception was applied following conceptions and procedures within each stage of the participatory planning. Demand-based methodology and project-based approach were utilised, in order to act following residents' needs and size attainable projects by communities. However, the limited technical and financial resources available forced to employ modern materials in not visible areas, which supposed critics from the responsible institutions; and, also, only selected artefacts preservation.

4.4.2 National policies and programs revision

In this section the most relevant prescriptions will be extracted from policies, and procedures from programs, for the topic; mainly in national, but also in regional level, in order to examine their evolution and the existing potentials and limitations.

Figure 4.6 National policies and programs evaluation diagram



Source: author

Therefore, the main research questions focusing the evaluation are the following: How has it been the change over time of government of Nepal towards urban conservation and community participation? What have been the shifting paradigms?

As in the previous section, the next chart is a summary of the matrix provided as an annex, in which qualitative data collection is described and sources are detailed. Findings and recommendations will be explained in the next chapter.

Table 4.2 Assessment chart of national policies and programs

Evaluation steps /// Policies & programs /// Principles and procedures	Application and implications	Findings	Recommendations
Ancient Monuments Preservation Act (1956)			
-Public and private ancient monuments -International, national and local importance	-Department of Archaeology (DoA): national and international ancient monuments; local public ancient monuments -Private ownership: local body or concerned person, direction of DoA	-Introduction of UC modern concept -International level of monuments >> international organizations; as UNESCO or gtz	-Comprehensive legislation and development control
The Guthi Sansthan Act (1964)			
-Nationalisation of all <i>guthis'</i> lands -Payment of <i>Kut</i> (in-kind taxes)	-Increased some revenue, but neither fairly nor efficiently distributed; disenfranchised the <i>guthi</i>	-Reduced money available for maintenance of heritage assets, specially local	-Management and distribution improvement
Local Self-governance Act (1999)			
-Duties of local bodies in preservation of both TH and IH	-Municipal Periodic Plan: projects from diverse stakeholders -Projects' criteria: people's participation; with consumers' groups	-Overlapping responsibilities between DoA and local bodies -In MT, annual meetings with all Wards to discuss & select projects	-Continue promoting people's participation in municipal decision making process; like LGCDP
Public Procurement Act (2007)			
-One method is participation of users' committee or beneficiary group	-For example, in DoA, if project cost is less than Rs 6,000,000, is implemented through users' committee	-Annual projects' cost limitation is given by the management capacity of communities	-Learning from good examples, like DoA projects
National Urban Policy (2007)			
-Conserve and develop Kathmandu valley as a cultural, touristic, and capital city	-Protect traditional skills and physical structures -New avenues for local resource mobilization	-Tangible and intangible cultural heritage protection and development -Involve community and promotion of shared benefits	-Resource allocation for these programs

Local Governance and Community Development Program (LGCDP) (2008)			
-Promote participation and voice of marginalised groups and women -Ward Citizen Forums and Citizen Awareness Centres -Users' committee guideline	-Force all communities to get together -Institutionalized and not specific project approach -Users' Committees have at least 33% of women in the committee holding at least one major position	-Inclusive participatory methods -CDPMT was project-based and demand-based -CDPMT users' committees for CDW new groups but equitable, with women and democratic decision making	-Learn from implementation of the program
Culture Policy (2010)			
-Tangible and intangible heritage	-Still not so much implemented	-Existence of national policy regarding both TH and IH	-Awareness programs and resource allocation
Caste Based Discrimination and Untouchability (Offence and Punishment) Act (2011)			
-Equality, freedom and human dignity	-No untouchability and discrimination on the ground of caste, race, descent, community or occupation in the name of custom, tradition, religion, culture or ritual	-Existence of national policy regarding caste discrimination	-Awareness programs, sanction and monitoring
Approach Paper of 13th three year Plan (2013)			
-Preserve and promote cultural heritage, cultural tourism and urban development -Make all stakeholders responsible in local good governance	-Enlisting, classification and prioritization for tangible and intangible cultural heritage, transferring responsibility to local communities -Important heritage in major urban areas -Capacity building and clarification of stakeholders roles in local governance	-Acknowledgement of community management and responsibility in heritage. -Policies in the national level promote major heritage assets conservation. -Promotion of local good governance through participatory planning and coordination between stakeholders.	-Resource allocation for implementation of projects, especially local heritage

Department of Archaeology (DoA) current programs			
-Conservation and preservation of heritage all over the country	-More than 50% of projects involved community participation -Trainings and awareness programs, specific for women and handicraft association	-There is not a specific national institution concerned about IH training	-Resource allocation and role of coordination
Bhaktapur Municipality (BM) approach to UC			
-Conservation of heritage monuments -Private assets: legal provisions, subsidies, monitoring and sanction	-Based on scale, but more than 80% projects by users' committees -Subsidies misused and people do not follow by-laws	-Tourist fee key for success of the model. -In MT, after paying staff, small limited resources and prioritization	-Guidelines with material traditional uses -Other ways of preserving, maintaining the façade
Kathmandu valley Preservation Trust (KVPT) current programs			
-International conventions but flexible	-Begin with community need -Sixty crafts people trained and working	-Level of participation differs in each case -Communities decided what to preserve and how -Women and lower caste involved in craftsmanship	-They need to strength community participation in design
Pro-poor Urban Regeneration Pilot Project in Patan			
-Reducing poverty and vulnerability in the historic core -Conserving local heritage and culture, and increasing access to income-generating opportunities in cultural industries	-Participatory Action Plan -Municipal Investments and Initiatives, Community-based Initiatives and Business Development -Community awareness and local capacity building -Participatory management, monitoring, evaluation and knowledge dissemination	-Community driven initiatives: community groups would contribute a minimum of 10% of project costs in cash or in kind -Activities selection competitively, based on demand and benefits for vulnerable groups	-Implementation in four wards, but community existing structures, like <i>toles</i> , should be taken into account

The evolution of Nepalese governments throughout recent history of the country showed an increased interest on preserving cultural heritage with community participation; from the institutionalisation of *guthis* in the 1960s (Pradhananga et al, 2010) which diminished their role, till the recent 13th national development plan (2013) aiming to transfer local communities the responsibility about intangible and tangible local heritage.

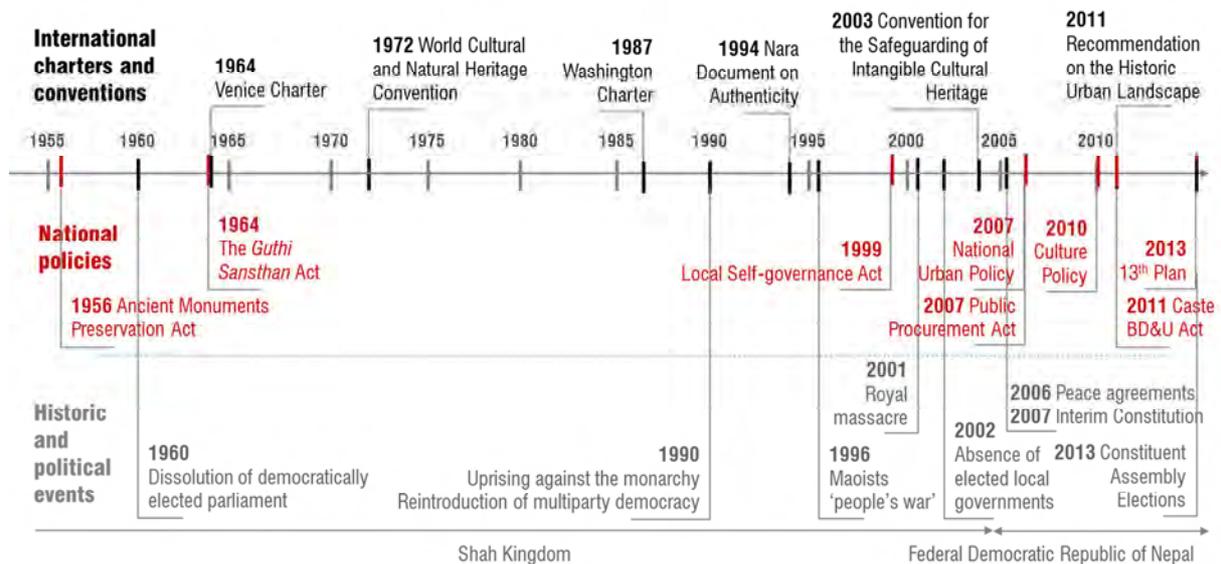
Regarding development in the local level, the Public Procurement Act (2007) defined implementation through users' committees and LGCDP (GoN 2008) developed its guidelines. Nowadays it is a very common practice in different institutions and organizations.

Another relevant aspect influencing community participation and fair development is the caste system and other religious or custom provisions. Only recently, with the Caste Based Discrimination and Untouchability (Offence and Punishment) Act (2011), discrimination is forbidden and punished, at least by law.

In summary, it can be concluded that policies have been evolving towards an egalitarian, participatory and heritage committed country. However, the still not ended peace-building process and the political instability make difficult their efficient implementation.

In the following time-line the relationship between the global and national level is shown, being possible to relate the evolution of the heritage preservation approach in both levels, and the impact of historic and political events on it.

Figure 4.7 Global and national evolution of urban conservation



Source: author, based on international conventions, national policies and Mallik (2013)

4.4.3 Contextual repercussions

This section includes an evaluation of the principal contextual aspects in relation with the topic, in Nepal, Kathmandu valley and historic towns as the case study, Madhyapur Thimi. These features are classified between the four dimensions referred in the conceptual framework, namely historic and temporal, political, socioeconomic, and cultural and spatial.

Figure 4.8 Context evaluation diagram



Source: author

The research questions leading the evaluation are: What are the contextual aspects affecting urban conservation and community-based development in Nepal and Kathmandu valley? How do they affect? What are the specific features of Newar communities promoting or hampering community participation in local development programs, as the case study?

The subsequent chart resume the matrix provided as an annex, in which sources are specified and qualitative data collection explained. Findings and recommendations will be described in the next chapter.

Table 4.3 Nepal conditions, their transformation and effects on preservation of urban heritage

Evaluation steps /// Concepts, principles and procedures*	Application and implications	Findings	Recommendations
Historical and temporal			
<p>Globalization and heritage</p> <p>a. Preservation of traditional urban fabric and structures</p> <p>b. Urbanization</p>	<p>a.-Match between traditional structures and modern lifestyles is an inherited conflict</p> <p>-Change in use from houses to commercial</p> <p>-Issues of heritage deterioration in Thimi: (a) change of use of buildings, (b) change in modes of movement, (c) lack of private buildings inventory and maintenance</p> <p>b.-Higher mobility and growing heterogeneity</p> <p>- Issues of heritage deterioration in Thimi: (a) rapid urban expansion and (b) migration of people out of the core area</p>	<p>a.-Still big continuity in Newar settlements</p> <p>-Relation between heritage and landscape, historic areas and the rest of the city</p> <p>-Potential to work on preserving the living urban heritages, with people involved and committed</p> <p>-Some conserved monuments during CDPMT lack preservation due to lack of monitoring of laws and engagement of the people</p> <p>-Law with at least 5% of the total budget for conservation for already renovated monuments</p> <p>b.-Participation projects are less consistent in urban areas, as people move easier</p>	<p>a.-Balance between conservation and development is essential</p> <p>-Comprehensive approach with reward and punishment in local policies</p> <p>-Awareness and motivation in MT communities through existing networks and programs, such as LGCDP</p> <p>b.-Earthquakes building bylaws and public spaces sustained</p> <p>-Comprehensive development control</p> <p>-Place-based and people-based programs</p>
<p>Authenticity</p> <p>Government committed to safeguarding integrity and authenticity</p> <p>Quality of work and modern materials</p>	<p>-Lack of resources in small towns as MT</p> <p>-Cultural practices vs. artistic principles</p> <p>-People interested in modern ways of buildings. But recently they feel proud of traditional structures</p> <p>-Best compromise preservation vs. modern materials, and earthquake resistance</p> <p>-CDPMT community execution, beyond acceptable limits for conservationists</p>	<p>-Even not well preserved, artefacts are used every day without losing their symbolic importance, also in MT</p> <p>-Debate international institutions' role on telling how people should live and build.</p> <p>-In Nepal people do not value the materiality, secret spaces might be new</p> <p>-Critics within CDW by DoA and UNESCO justified by the team due to availability of human and financial resources</p>	<p>-Documentation of heritage to measure and monitor authenticity in KTMV</p> <p>-National policy supporting and promoting traditional techniques, with incentives</p> <p>-Incentives, enforcement and awareness</p> <p>-Pragmatic ways between technicians and users' demand</p> <p>-Maintenance awareness programs in MT</p>

Political			
Political instability Absence of political officials, erosion of planning discipline and lack of human & financial resources	-Users committee's projects were implemented only to very limited degree -Some municipalities without strategic plans -MTM institutional inefficiency with lack of funding	-One of the reasons why DoA works a lot with communities -Lack of bridge between communities and implementing authorities -Some of ex elected members are still active in MT	-Promote the role of local governments in addressing local people -Political commitment and efficient institutions, with technical and financial resources
Governance levels Four future levels in federalism: central, federal, local, community	-Different levels and diverse institutions involved in heritage preservation -Weak policy, which does not include integration and area based conservation	-Government is now aware about conservation, but not strong policy support; maybe with political stability -CDPMT attempted to be an integrated area based conservation program, with limitations	-System of collaboration between local governments and communities learning from the traditional management systems -Efficient institutions through strong cooperation and coordination mechanism
Socioeconomic			
Heritage and tourism Promotion of tourism in national policies	-Mass tourism in KTMV -Lack of tourism development in MT	-Tourism changes places really fast and people do not have time to get adapted -MTM negative survey to apply the tourist fee; perhaps focus on national tourists	-Make heritage areas open for all and not just for tourists and income -Thimi could be developed as a tourist area, due to history and pottery making
Maintenance of traditional occupations with modernization a. Wood carving b. Pottery making c. Mask making	-Traditional, but also practical and sustainable -Proud of traditional occupations, but changing scenario and needs compromise their viability -Opportunities create change, which might not be in favour of conservation -CDPMT included traditional jobs trainings a. Workers very flexible but shortage of wood and rise of prices	-Not enough promotion in tourism or not enough educated market for traditional occupations -Not demand in education system in Nepal -Trainings, in a small scale as <i>tole</i> , did not imply job opportunities after CDPMT a. If not conscious, people use cheaper materials	-Education through a committed institution in KTMV level -New architectural courses on traditional techniques involving elderly masters -Process: (1) awareness about value of job and provide security in future, (2) adaptability to changes, (3) allowances and incentives in national and local level -Skills and marketing trainings, adaptability a. BM subsidies and more flexible workers

	<ul style="list-style-type: none"> b.-Difficulties to access raw material -gtz project to diversify with higher quality c.-Still active and productive 	<ul style="list-style-type: none"> b.-Pottery is not as demanded due to change in use of material -Ceramics industries are working well in MT, although one weakness is electricity short cuts c. MT mask making is souvenir for tourists 	<ul style="list-style-type: none"> b.-Adaptation of traditional techniques to new needs and commodities -Incentives, subsidies and tourism marketing c. Extend good example
Saving and credit groups	<ul style="list-style-type: none"> -Improve ability for saving, starting in a small scale 	<ul style="list-style-type: none"> -Conservation is not a dominant issue -If it is a women group, sometimes they moved to her husbands' 	<ul style="list-style-type: none"> -Extend good example
Caste and participation inclusive and fully democratic state	<ul style="list-style-type: none"> -Penalty of caste and ethnicity in community groups of development projects -Development of MT areas interconnected with specific caste living there 	<ul style="list-style-type: none"> -Relationship with the actual living in the community and where the member lays in the development program -CDPMT in Bode, example of implications of caste in community participation 	<ul style="list-style-type: none"> -Make spaces inclusive to all people and the employment generation accessible to all groups
Cultural and spatial			
Socio-spatial segregation and notion of community a. Structure of Newar settlements b. Community participation tradition in Nepal c. <i>Guthi</i> system evolution	<ul style="list-style-type: none"> a.-Different levels of communities based on ethnic roots, traditional professions, caste and religion -Ward division no relation with communities -CDPMT more difficult when several wards b.-Not only <i>guthis</i>, but other community groups, like women or youth groups -Attachment to their culture, and they want to preserve it c.-Different types of <i>guthis</i> for different purposes -Less active due to lack of financial support and organizational weakness 	<ul style="list-style-type: none"> a.-Spatial relationship to identify the participating community -Geographical location and homogeneity affected participation in CDPMT b.-Tradition and habit of community work in Nepal, deep rooted cultural element -High participation due to: (a) sense of belonging, (b) social ties, (c) certain beliefs and (d) tradition of self-management c. -Nationalisation of <i>guthi</i> land has decoupled the system from its cultural, religious and community roots -<i>Guthis</i> in the past only men and organized by caste; slowly changing 	<ul style="list-style-type: none"> a.-In depth knowledge of area conditions; levels of communities, social relations and spatial organization -Take advantage of strong cohesion to be more awareness effective -Working with <i>toles</i>, assuming wards b.-New ways of community organization based on technologies c. -Work with existing community heritage management systems and stakeholders
Religion	<ul style="list-style-type: none"> -Religion and rituals for Newars are so tight to the spaces and the city -Astamatrika temples in Thimi are related to different communities 	<ul style="list-style-type: none"> -Relevance of spirituality as a reason for participation -Different level of participation depending on importance in daily life 	<ul style="list-style-type: none"> -Conservation of Bisket-jatra festival means conservation of communities in MT

Contextual aspects, with its main effects on urban conservation and community-based development, in national, regional and the case study, have been organised on historic and temporal, political, socioeconomic, and cultural and spatial dimensions, based on their relevance and interconnection on literature review, interviews, and Symposium KTMV 2013.

Regarding the history of Nepal, its late opening to the world in the middle of the last century helped enormously to preserve its traditional way of living, which still continues to a certain grade in Newar communities of Kathmandu valley, including Madhyapur Thimi. Their approach towards heritage has specific features of authenticity and integrity (Prof. Tiwari speech, Symposium KTMV 2013). Culture, and consequently, its assets are continuously evolving, and in the same way the use of materials is changing without losing, for them, their religious importance (Interview M. Dixit, 13-12-15, Patan). In this way, globalization and urbanization are adopted by the people; changing their way of living and using modern materials. CDPMT was one of the efforts for preserving living urban heritage, although it was criticised due to the use of modern materials. CDPMT, and in general, all the cultural heritage preservation programs in Kathmandu valley in the last decades, have given more awareness to the society, and nowadays, inhabitants feel proud of their heritage (Interview D.B. Jayana, 13-12-13, Bhaktapur).

In the recent times of the country, the current political instability is hampering policies and programs implementation in all fields. Specifically speaking about heritage and communities, in fact, this period of absence of elected members in municipalities is promoting more the implementation of the Department of Archaeology projects through users' committees (Interview S. Pradhananga, 11-12-13, Kathmandu). However, the current levels of governance sometimes have overlapping duties towards heritage and there is a lack of coordination between the different stakeholders (Pradhananga et al. 2010).

Socioeconomic disparities within Nepal, strongly related to ethnic and caste, still suppose a big difference between communities in economic opportunities, affecting also the level of participation (Pradhan 2012). It has been already stated in the case of CDPMT with differences between areas like Chapacho, Bode or Tigani. Related to income generation initiatives, the creation and expansion of saving and credit groups throughout the country is contributing to improve prospects for the lower income groups (Interview Horst Matthäus, 20-11-13, Lalitpur). On the other hand, traditional occupations in Kathmandu valley are an important part of its cultural heritage. However, people, no longer feeling safe about their future, are changing their professions (interview D. B. Jayana, 13-12-13, Bhaktapur). The situation varies depending on the specific occupation; wood carvers suffer the shortage of wood, its subsequent high price and the increasing use of modern materials. This last point is shared with potters, who have also nowadays to import their raw material, increasing its cost. However, mask making has become a common souvenir for tourist and their situation is improving. CDPMT was an attempt to promote these occupations, but in a limited scope. Tourism seems to be the key concept for promoting heritage, but it has also its risks; because it changes places rapidly and reifies culture (Symposium debate KTMV 2013). Madhyapur Thimi, at least currently, is not a main tourist destination.

Finally, regarding cultural and spatial aspects; the communities within Newar society, related to ethnic roots, traditional professions, caste and religion (Pant 2002), are hierarchically organised, promoting strong ties between equals and a considerable sense of belonging. All this, joined with tradition of community participation and heritage management with *guthis*, supposes an enormous strength towards community involvement, both in preservation and for development. This explains the high level of participation in CDPMT; although with disparities between *toles*, depending on socioeconomic and caste conditions.

Chapter 5

Lessons learnt

Valuable lessons can be extracted from community based development approaches in urban conservation for improving communities living in local heritage sites in Kathmandu valley of Nepal, which will be described in this chapter. These lessons have been organised in four key thematic areas; namely urban conservation through community based development, modernization versus urban heritage preservation, cultural heritage management systems and sustaining local living urban heritage.

In every section there is a review of the main findings and recommendations, for both existing and future initiatives promoting urban conservation and/or local development with community participation; extracting and adapting the methodologies and tools transferable; from the case study, Conservation and Development Program in Madhyapur Thimi, and from other programs evaluated.

5.1 Urban conservation through community based development

In this section, from the base of the theoretical framework, conclusions and recommendations are explained; both for the evolution towards a more participatory urban conservation approach and for the combination of urban conservation and community based development paradigms. Finally, a participatory planning process is proposed for future preservation programs of local living urban heritage.

5.1.1 Conceptual framework evolution

The modern concept of urban conservation comes from the Western traditions and values, and at the beginning it was exclusively focused on the preservation of monuments, leaving the inhabitants away from the decision about their surrounding heritage. During the recent decades, urban conservation international charters and conventions have been evolving towards more community implication. Between their principles and procedures, stand the state commitment with a national legislation, win-win outcomes for local communities and young participation (ICOMOS 2012, p.49). However, their rigid structures enter in conflict with authenticity, residents' needs and maintenance of traditional occupations. There is a need to promote flexible international policies in the context of urban conservation, which enhance the preservation of heritage without excluding the traditional management systems neither the inhabitants' voice and their cultural practices. In this way, conservation instruments in international, national and regional level should be better linked (Pradhananga et al. 2009, p.5).

Regarding the case of Nepal, there has been an important evolution in the national approach to cultural heritage preservation, with increasing interest in community participation. With the Ancient Monuments Preservation Act (1956), the modern concept of heritage conservation was introduced, including also the levels of importance, from international, to national and local; which supposed also the introduction of international organizations, like UNESCO or ICOMOS, in this field. A few years later, the *Guthi Sansthan Act*

(1964) nationalized and centralized the indigenous heritage management system of Kathmandu valley, the *guthis*. Its aim was to increase the revenue, but it was not equitably distributed, reducing especially the money available for the maintenance of local heritage. In this sense, an improvement in the management and distribution of resources is needed.

Fortunately, in the recent years, several national policies acknowledge and use the community management systems to promote the preservation of urban heritage in Nepal, like the Local Self-governance Act (1999), the National Urban Policy (2007), the Public Procurement Act (2007) or the recent 13th Three Year Development Plan (2013). Furthermore, both national institutions, like the Department of Archaeology, and non-governmental organisations, like the Kathmandu Valley Preservation Trust, involve community participation and management of their projects. Apart from the comprehensive legislation, development control is considered essential (Bhatta 2009, p.19).

5.1.2 Combination of paradigms

Combination of urban conservation with community based development brings considerable achievements in both conceptual frameworks. Nevertheless, it also has limitations.

Speaking about urban conservation, community involvement and participation promotes awareness within the general population about their heritage, and can revive the traditional heritage practices, like the *guthi* groups of Kathmandu valley; in fact, with more inclusive organizations.

Several benefits have been stated by academics, on literature review, interviews and during the Symposium (KTMV 2013) on community participation for urban conservation: ownership and belonging, improvement of their potential to live current life with ease in general, users' committees employment as a way to maximize municipal limited budgets, with their compensation of shared profit of conservation through tourism, and responsibility of the community for the maintenance.

However, community level procurement could signify limitations on preservation methods and quality of work. In the case study, Conservation and Development Program in Madhyapur Thimi, the limited availability of human and financial resources implied sometimes simple techniques and modern materials in hidden areas, criticised by UNESCO or the Department of Archaeology. Extract the best compromise finding pragmatic ways between technicians and users' demands is recommended for future programs (Interview Horst Matthäus, 20-11-13, Lalitpur).

Regarding community based development; urban conservation implies an increase of the perceived value of existing traditional practices. But it is only one part of complex and diverse dimensions for communities' sustainable development.

In general, the involvement of inhabitants is essential for more accurate decision making processes in any local development project. In fact, community-based and -driven projects in Nepal are considered with better resource allocation, accountability, sustainability, transparency and less corruption (Mallik 2013, pp.3-4). However, it is important to take into account the inhabitants mobility; being participatory projects less consistent in urban areas, because the inhabitants are more likely to move than in rural areas (Interview Horst Matthäus, 20-11-13, Lalitpur).

5.1.3 Conceptual application in a local heritage preservation program

Literature reviews, evaluation of the case study, and the Symposium debate KTMV (2013) have been the sources for the development of this section; which contains the recommendation of a specific participatory planning process for preserving local living urban heritages. Five steps have been determined; namely initiation, planning, design, implementation, and maintenance.

The first step is a detailed analysis of the human and heritage resources. Apart from the tangible heritage documentation realized in the case study, there is also the intangible documentation; in both of them, community participation is included, in order to start increasing the awareness and commitment of the inhabitants with their cultural assets.

In the second step the stakeholders form a committee for coordination and cooperation, in which commitment and shared responsibility are specifically determined.

The third step is essential for the success of the program, because the decision making process have to be accurate with the specific socioeconomic and cultural situation. First, a participation framework is set between the key actors, with their involvement and roles. In CDPMT, the users' committees achieved to contribute with 40% of the total cost. However, if the project is a pro-poor project, like the current one in Patan (World Bank 2013), this could be a minimum of 10%. Second, the program methodology is selected. Demand-based procedure and project-based approach were used in CDPMT, fitting the residents' needs and management ability, through small annual projects. However, some projects were not realized although needed, due to lack of community organization or resources. In that sense, appropriate and specific solutions have to be designed. Third, the eligibility criteria for community groups are set. CDPMT is taken as a reference, because it involved a combination of both place-based, mainly within CDW, and people-based, within ITIP, approach; aiming to improve the quality of life while maintaining the existing communities in their places. And fourth, concerning community level procurement, the Public Procurement Act (2007) established the participation of users' committee as one method for procurement, which is extensively used, nearly 50%, in the Department of Archaeology projects (Interview S. Pradhananga, 11-12-13, Kathmandu), if the cost is less than 60 lakhs (Rs 6,000,000). In CDPMT there were trainings, but in a very small scale and without a long-term vision to provide further job opportunities.

The fourth step has also several aspects. First, an accurate understanding of the existing social organizations and cohesion is needed to monitor elite capture. Second, there is a specific capacity building for the institutional staff, to assure the best performance of the program; like it happened in CDPMT with the coordinator of the CDSWMS. Third, the intermediary implementers must be situated in the community, in order to potentiate their role of outsider who can improve the existing institutional systems. And fourth, the project quality of the projects is enhanced through traditional construction trainings, in order to both maximize the municipal budget and improve the residents' skills. In these participatory programs, a systematic long-term approach with a continuous process of monitoring and learning is vital for their success.

The final step involved the maintenance of the preserved assets, in which is essential a sustainable shared management between the local government and the communities.

Figure 5.1 Participatory planning for preserving local living urban heritages



Source: author, adapted from Narayan (1995), Goethert and Hamdi (1997), Mansuri and Rao (2004) and Symposium debate KTMV (2013)

5.2 Modernization versus urban heritage preservation

The departure points of this section are the forces of globalization and urbanization towards modernization contrasting with the urban conservation conceptions. These forces come from the different levels of power, like global and national; and affect the diverse scales of action, such as policies, programs and communities. Conclusions and recommendations concerning these issues will be exposed.

5.2.1 Urbanization and modernization

The main priorities in Nepal municipalities are precisely urbanization and modernization, leading to the loss of their heritage and historic values. There is a need “of political commitment, resource allocation and strategy to bind the new developments with the existing areas and attributes” (Interview Arjun Koirala, 09-10-13, Kathmandu).

Urban conservation has been included within urban planning methodologies since the Washington Charter (ICOMOS 1987, pp. 1-3), aiming to have a broader approach and conjugate both historic and new urban features and values. Unfortunately, pressing forces of globalization usually lead to prioritise new urban developments with their easier implementation and higher financial benefits for the local governments. Specific and careful study and inventory of traditional urban structures and functions should be realized to avoid homogenization and promote towns’ identity and inhabitants in historic settlements; like it happens in the Newar settlements of the Kathmandu valley, where the urban organization and fabric still remain as their identity.

Bhaktapur Municipality is considered a relevant example, in which a tourist fee is funding, at least in part, the local policy, which includes building by laws, enforcement, monitoring, sanctions, incentives for the use of traditional materials and techniques and awareness (Interview D.B. Jayana, 13-12-13, Bhaktapur). This could not be applied in the place of the case study, Madhyapur Thimi, a smaller town in which tourist rarely go. However, there is a specific budget for preservation, and an implemented law allocates at least 5% of the total budget for conservation for the further preservation of already renovated monuments (Informal talk with M.K. Shrestha, 02-12-13, Madhyapur Thimi).

In general, Nepal government has awareness in respect to urban conservation, but there is an important need of a national policy; which includes building by law for earthquakes, public space sustainability, incentives, enforcement, punishment and awareness supporting traditional techniques, promotion of preservation methods, such as the maintenance of the façade, and adaptability to changes (Interviews Horst Matthäus, 20-11-13, Lalitpur; D.B. Jayana, 13-12-13, Bhaktapur; M. Dixit, 13-12-15, Patan).

Urban conservation has been included in the recent 13th development Plan (2013), which promotes urban development, cultural heritage and tourism. Tourism is the most repeated word for conservation with development. Although including the transfer of heritage management responsibility to local communities, the risks of mass tourism have to be more

examined; namely reification of culture, fast functional changes and loss of public spaces for tourists (Interview M. Dixit, 13-12-15, Patan and Prof. Tiwari speech in Symposium KTMV).

Some questions rise regarding this topic; who owns heritage and who is it being conserved for and why. Heritage spaces must be shared between tourists and inhabitants, whom interest, ownership and awareness is required for sustainability (Interview M. Dixit, 13-12-15, Patan).

From the informal talks and interviews concerning the case study, Madhyapur Thimi, its relevant history, pottery, mask making and religious festivals could be developed, principally for local tourists.

The 13th development Plan (2013) also promotes local good governance through participatory planning and coordination between stakeholders, following the prescriptions from the Local Self-governance Act (2009).

CDPMT was mainly focused on tangible heritage preservation with CDW. ITIP, which had a broader and more comprehensive approach towards urban development and local governance, was only the beginning in the path towards improving the living conditions of the inhabitants with their participation. It was only implemented in three *toles* and started in a fourth one, and survey and informants agree on the deficient integration of all voices within the communities. However, nowadays there are annual meetings with all wards to discuss and select projects, as well as CAC and WCF in several wards (Interview Horst Matthäus, 20-11-13, Lalitpur).

5.2.2 Maintenance of traditions

There is an open debate about finding the best way to maintain traditional occupations, which conservationists appreciate, but which the proper craftsmen do not find a secure profession anymore.

The first answer to this question is tourism, and it can be argued that “there is not enough promotion of this sector in tourism [...], there is not enough educated market for these products [...] and it is not in the Nepali education system” (Interview Arjun Koirala, 09-10-13, Kathmandu). In that sense, educational institutions in the Kathmandu valley level (Interview M.M. Pant, 13-12-08, Bhaktapur) and new architecture course on traditional techniques with elderly masters (Email interview L. Shakya, 13-12-27) are proposed. Jayana (Interview, 13-12-13, Bhaktapur) recommends awareness programs with adaptability to changes, based on skills and marketing, policies and subsidies, allowances and incentives.

Within the case study, CDPMT, there were trainings on traditional occupations, which were not very successful due to the lack of long-term approaches, access to market and also external factors.

5.2.3 Levels of power and scales of action

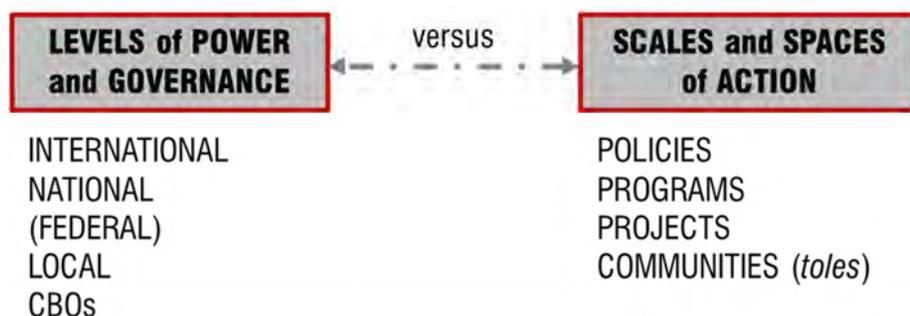
In this time of globalization, it is necessary to examine the impact of the different levels of power to a specific local context reality. In Nepal, with a Human Development Index resulting in ranking 157 out of 187 countries (UNDP 2011 in Mallik 2013, p.12), demanded foreign aid, and in general, international organizations, have been involved in many national issues.

In relation to urban conservation and communities, there is a discussion about the role that international institutions like UNESCO play in telling people how they have to live and

build (Symposium debate KTMV 2013). There is a great number and diversity of actors involved in heritage conservation in Nepal; therefore, there is a need to coordinate them all, balancing and negotiating their different interests (Chapagain 2008, p.10). In this sense, it is important to strength the coordination role of the Department of Archaeology, as well as providing the institution sufficient resources.

Speaking about Nepal in general and the current debate about the construction of the federal state, there is an opportunity to improve the coordination between the levels of power and governance; from global, to national, federal, local and CBOs; with the scales and spaces of action, related to communities, projects, programs and policies; as it can be seen in the next figure.

Figure 5.2 Levels of power versus scales of action



Source: author, based on Mallik (2013), Pradhananga et al. (2010) and Symposium debate KTMV 2013

Mallik (2013, p.14) proposes four levels of government for the new constitution. However, the CBOs level has not defined boundaries, as is formed of organizations which could be related, or not, with geographical settings. This ambiguity implied constraints in the implementation of ITIP in CDPMT, as *toles*, the community scale, do not correspond with wards, the administrative districts within a municipality. ITIP was focused on the community scale, *toles*, the appropriate for implementing this kind of participatory programs; but it had to work within the wards' structure, which made more difficult the correct performance.

The key for contributing to improve their living conditions is the coordination and cooperation between communities and local governments, to be able to function without external donors neither committed central governments nor local elites (Mallik 2013, p.4). Hopefully, political stability will provide the convenient scenario for this to happen.

On one hand, “political commitment and efficient institutions through provision of sufficient technical and financial resources” are needed (Bhatta 2009, pp. 19-20). On the other hand, there are three requirements in their cooperation; “understand the community [...], have regular meetings [...], and the acceptance of the development plan by the community” (Email interview L. Shakya, 13-12-27).

5.3 Cultural heritage management systems

In this section, the extremely important aspect of management of cultural heritage is selected, in order to explain its evolution and types, and the considered conclusions and recommendations. The section ends with the description of an integrated preservation plan

for local living urban heritage, proposed for the improvement of existing approaches in contexts as the case study, Madhyapur Thimi.

5.3.1 From indigenous to managerial heritage systems

For Pradhananga et al. (2010, p.4-6), the heritage conservation approaches are classified between managerial, with a top-down conception and rigid legal framework; and indigenous, based on the diversity of traditional preservation community practices.

Nepal has a long history of indigenous heritage management systems; and among them, the *guthis* in Kathmandu valley. A complex variety of community institutions and types of heritage assets share responsibility and ownership with local governments. This kind of system “can actually facilitate development in cost-effective, participatory and sustainable ways” (Pradhananga et al. 2009, p.6). However, the *guthis*, historically, were only formed by men, organised by caste, and the decisions were taken by the eldest of the group.

The *Guthi Sansthan* Act (1964) decoupled the system and the community participation decreased. Still, a considerable number of *guthi* groups manage heritage assets and rituals. This present existence of evolved traditional heritage management systems, as *guthis*, implying different ownership and responsibility towards communal cultural assets, is being debated within the conservationists’ circles. For some academics these indigenous systems could be improved but, for others, management plans by consultants are a better alternative (Symposium debate KTMV 2013).

The Ancient Monuments Preservation Act (1956) established the Department of Archaeology (DoA) as responsible of the international, national and public ancient monuments of local heritage; while the Local Self-governance Act involved local bodies on other tangible and intangible assets. With the most recent national policies, like the Public Procurement Act (2007) or the National Urban Policy (2007), the importance of community involvement and management has increased considerably. However, the 13th development Plan (2013) promotes the conservation of major heritage assets; consequently, a better management and distribution of resources is needed, especially for local heritage.

The case study was an attempt to focus on local heritage in order to improve the existing management systems. For example, for the implementation of CDW, users’ committees had to be formed in a more inclusive manner; with women included, no caste discrimination and democratic decision processes. The limited available resources were maximized with a high community involvement and management; but the lack of legislation, monitoring and knowledge about maintenance, have provoked in some cases an insufficient preservation; for which maintenance awareness programs are needed.

Nowadays, indigenous and managerial heritage systems coexist and cooperate in urban heritage preservation in Kathmandu valley; although a better coordination and management between the diverse actors is highly required; as it has already been mentioned.

5.3.2 Cultural tangible and intangible heritage

Tangible and intangible cultural heritage should be encouraged together because one complements the other. It is already included in National Urban Policy (2007) and Culture Policy (2010), but there must be awareness programs and resource allocation for their

implementation. Furthermore, there is not an educational institution specifically responsible of intangible heritage.

Additionally, culture is not static and is being continuously modified. Therefore, spaces for the evolvement of culture should be created (Interview M. Dixit, 13-12-15, Patan).

In Nepali municipalities, they are “trying to regenerate the activities [related to IH], but the support required to these initiatives and their continuity is by the respective community” (Interview Arjun Koirala, 09-10-13, Kathmandu).

Both tangible (TH) and intangible heritage (IH) formed part of CDPMT. TH was promoted following a project-based approach, which renovated or reconstructed 176 public and semi-public artefacts, although with geographic unequal results, depending on the awareness and resources of the different communities. IH had lesser scope within the program, not inventorying it but realizing several skill trainings on traditional occupations, which again lacked a long-term vision and in several cases are not being used for income generation.

5.3.3 Management application in a comprehensive plan

After the evaluation of the case study, Conservation and Development Program in Madhyapur Thimi, and aiming to overcome the limitations of its project-based and demand-based approach, a comprehensive plan for integrated heritage preservation in local living urban heritages is proposed. Literature review and the debates within the Symposium KTMV (2013) have been considered for its conception. Based on the Integrated Management Framework for Kathmandu Valley World Heritage Sites, the plan is composed by four facets; namely principles, resources, actors and planning.

Concerning the principles, the overall goal of the plan is to contribute to the sustainable human development of the communities living in the local heritage area, including its sociocultural, economic, environmental and political objectives. The specific scope of this research is the concept of living urban heritage, for which a detailed review of authenticity, integrity and disaster risk management of the concrete place is required, with an analysis of its cultural, historic, aesthetic, social and economic values.

Speaking about the resources available for the plan; on one hand, there are heritage resources, which are documented and afterwards, programs for education and awareness are performed. On the other hand, there are economic resources; from the technical and financial requirements for the implementation of the program to the generation of income opportunities for the residents.

Furthermore, there are human resources. The actors involved in the plan are the result of a mapping of existing community organizations, including *guthis*; together with the local and national governments. Additionally, depending on the case, there are also other institutions, non-governmental and even international organizations.

Finally, the planning facet of the plan is based on a public decision making process; in which common vision, guidelines, shared benefits and prioritisation are established between all the actors. Existing participatory programs, like LGCDP, with long-term approaches and fairer community participation, would be included through awareness programs, promoting heritage preservation as one of the tools to improve communities' living conditions.

This planning aspect is also supported by accurate legislation; including provision, awareness, incentives, enforcement, monitoring and sanctions. The diverse roles of different actors and communities in heritage management should be taken into account; although it is difficult to set common regulations with such an important diversity of systems in communities such as the Newars in Kathmandu valley.

The main aspects of the comprehensive plan are shown in the following figure.

Figure 5.3 Framework for Integrated Heritage Preservation in local living urban heritage



Source: author, adapted from DoA 2007, Bhatta 2009 and Symposium debate KTMV 2013

5.4 Sustaining local living urban heritage

In this section, conclusions and recommendations are extracted from the examination of the concept and factors affecting local living urban heritage in Kathmandu valley, in order to promote its sustainable development.

5.4.1 Local living urban heritage in Kathmandu valley

The concept of living urban heritage has been crucial for the understanding of the Newar communities in Kathmandu valley and their context. A sense of change and two dimensions define living urban heritage; on one hand, the living aspects of heritage, like crafts; and on the other hand, the existing heritage in the living environment (Ahmed 2006, p.28).

Our case study, local living urban heritage, complements the concept with monuments of low level importance, which have limited resources and attention from governments but strong sense of belonging from communities.

Several contextual aspects define local living urban heritages of Newar communities in Kathmandu valley. The literature review, interviews, informal talks and Symposium KTMV (2013) have determined the more relevant features and its classification in four dimensions; namely historic and temporal, political, socioeconomic, and cultural and spatial.

Regarding the historic and temporal aspects, globalization and its influence on heritage is considered especially significant, with the fast urbanization and the degradation or loss of traditional urban fabric and traditions in Kathmandu valley.

Several concerns, from communities, academics and technicians, have been emerging regarding the initial rigid western vision of urban conservation; for example concerning authenticity and residents' needs. In Kathmandu valley, authenticity "lies beyond the historicity of material fabric [...and] encompasses the traditional customs and practises that make up the essence of the living urban heritage" (Symposium KTMV Statement, 2013). The materiality of heritage is not valued in the same way as in western societies, and modern materials are used without losing the symbolic value (Interview M. Dixit, 13-12-15, Patan). There is a need of a government committed to document heritage, and measure and monitor authenticity in KTMV (Symposium debate KTMV 2013).

Nepal has been for several years under a political instability situation, provoking difficulties in the implementation of policies and programs, in general and in relation to urban conservation. The aggravating circumstance of the absence of elected members in local governments, in some cases, has been partially solved by the community level procurement approach; as it occurs with nearly half of the Department of Archaeology preservation projects (Interview S. Pradhananga, 11-12-13, Kathmandu).

Furthermore, there is an open discussion about the construction of the federal state and the roles and responsibilities of its levels of governance (Mallik 2013, p.14).

Concerning the socioeconomic dimension, tourism is considered the central alternative for heritage preservation and maintenance of traditional occupations; it is promoted in most of national policies, although its negative effects have to be monitored.

The complex Newar caste system provokes social fragmentation and economic disparities (Interview D.B. Jayana, 13-12-13, Bhaktapur); what influences the level and efficiency of participation in community based development programs; like in one *tole* of the case study, Bode, where people from high caste were not engaged because the chairperson was from a lower caste. Nowadays, there is a need to combine the legislation, the Caste Based Discrimination and Untouchability (Offence and Punishment) Act (2011), with awareness, sanction and monitoring. In the scale of programs such as the case study, inclusive participatory process and accessible employment generation initiatives are proposed (Interview M. Dixit, 13-12-15, Patan).

Conservation and Development Program in Madhyapur Thimi promoted heritage preservation in coordination with education, health and income generation activities, like saving and credit groups. These initiatives succeed in medium income neighbourhoods of Nepal in general, such as Chapacho in the case study. However, when organised by women, their sustainability is not assured, because most of them leave their houses when they marry.

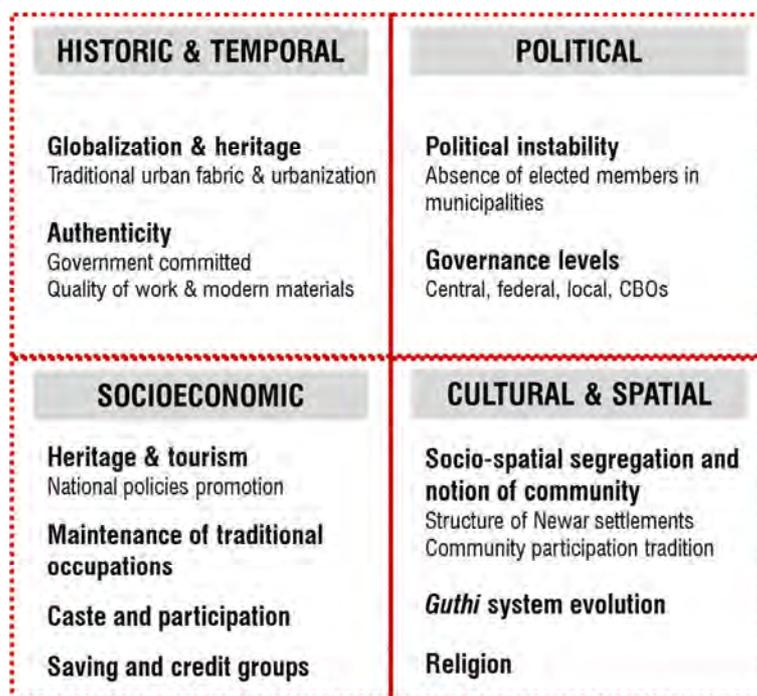
Finally, cultural and spatial aspects will be reviewed. Complex community and socio-spatial configurations of Newar settlements in Kathmandu valley provoke, on one hand,

strong social ties and sense of belonging to surrounding spaces; but on the other, socio-spatial segregation of different caste and ethnic groups. CDPMT did not succeed in involving all the communities neither maintain properly some of the heritage assets. In this way, differences between areas can be explained through specific socioeconomic conditions, and cultural and religious ties. An in-depth knowledge of the different levels of communities, its social relations and spatial organisations is required for a fairer spatial implementation of participatory programs, such as the case study.

Anyway, participation is a deep rooted cultural element of Newar communities, for example through the *guthi* groups. This fact can be explained due to sense of belonging, social ties and certain beliefs, especially religious (Interview D.B. Jayana, 13-12-13, Bhaktapur). These reasons can explain the high level of participation, in general, within CDPMT. It is important to take advantage of strong cohesion to promote participation; for example, use existing programs as LGCDP to make awareness about heritage preservation more effective.

In the next diagram there is a summary of the contextual study, based on primary and secondary data; listing the most relevant factors affecting preservation of local living urban heritage and development of its communities in Kathmandu valley of Nepal.

Figure 5.4 Contextual relevant aspects in local living urban heritages of Kathmandu valley



Source: author, based on survey, interviews, Symposium KTMV 2013 and Mallik (2013)

Apart from achieving a better understanding about the Kathmandu valley reality, the multiple interconnections between the historic, political, socioeconomic, cultural and spatial aspects have confirmed the importance of a careful contextual approach before implementing any project, both for urban conservation neither community-based development. Unfortunately, lack of time, resources and/or coordination between actors of development, have led to naïve or insufficient programs in the field.

5.4.2 Sustaining local living urban heritage

Community based development and urban conservation in Kathmandu valley of Nepal has emerged as a convenient scope to analyse the concept of living urban heritage, and understand the indispensable role of inhabitants towards it; as its promoters and guardians.

The question is not only the positive contributions of community involvement to sustainable heritage conservation; it was already happening in Kathmandu valley with the indigenous community management systems, the *guthis*. The challenge is to find the most accurate ways to assure the improvement of communities' quality of life while encouraging preservation of tradition and values.

Local living urban heritage in Nepal, like the case of Madhyapur Thimi, is still surviving, to a certain point, the pressing forces of globalization and urbanization. National policies include community participation in urban conservation and local development projects. Nepalese experts are aware and have the knowledge to implement them. People are committed with their communities and places. Therefore, a convenient political environment, in which local governments and communities are coordinated and cooperate with each other without requiring other actors, will contribute to sustain cultural heritage.

Local living urban heritage has to be preserved by all, but encourage and manage within communities.

Illustration 5.1 Living urban heritage in Madhyapur Thimi



Source: author, from August to December 2013

5.5 Further research

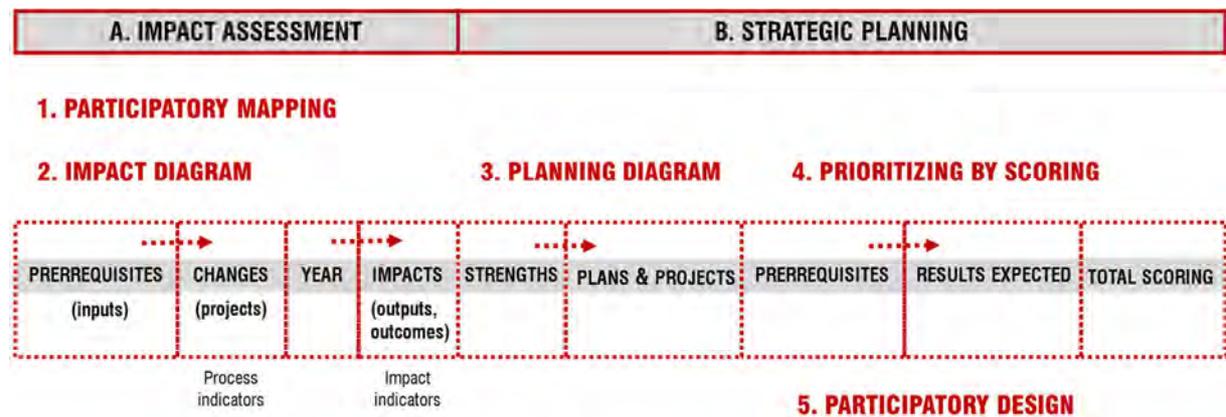
Further and more detailed research is pertinent. First, thinking about the conceptual framework, community participation can be evaluated through a human rights-based approach.

Second, regarding methodological approach, a deeper analysis of Madhyapur Thimi Municipality current programs and methodologies, like LGCDP, can help to understand better the improvements regarding community participation in the recent years. And, evaluate the relevance, or not, of urban conservation in their implementation.

Third and also related to methodological approach, a participatory project as CDPMT can obtain more accurate evaluation through participatory analysis. The idea of a workshop evolved after a meeting with the *Siddhikali* Area Conservation and Development Committee (SACDC), a strongly committed community organization. The workshop is designed in two steps; in the first, impact assessment, the objective is to evaluate the implementation of community based development in urban conservation with quantitative indicators. The first activity is participatory mapping, followed by an impact diagram; in which in depth-knowledge is gained about the participatory implementation and maintenance of the different conservation projects.

In the second, strategic planning, the objective is to help the committee accurately define their next project. Based on the impact diagram, a planning diagram is developed and prioritized by scoring. After deciding the concrete project, it is designed in a participatory process.

Figure 5.5 Workshop design



Source: author, based on gtz (2008)

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A.1 Nepal calendars, dynasties and glossary

Calendars

English	Nepali	Abbreviation
Newari calendar	Nepali Sambat	N.S.
Nepali calendar	Bikram Sambat	B.S.
Christian Era	Ishwi Sambat	A.D.

Dynasties

Dynasty	Start			End		
	A.D.	B.S.	N.S.	A.D.	B.S.	N.S.
Lichhavi (Somebansi)	110-220	167	-	879	937	-
Thakure	879	937	1	1200	1257	321
Malla	1200	1257	321	1768	1825	888
Shaha	1768	1825	888	1846	1903	966
Rana	1845	1903	966	1951	2007	1070
Shaha	1951	2007	1070			

Glossary

SK	<i>Astamatrika</i>	Eight Mother goddesses, namely, Brahmayani, Rudrayani, Kumari, Chamunda, Mahalaxmi, Vaishnavi, Indrayani and Barahi.
-	<i>Chaitya</i>	Generalized term for all Buddhist shrine characterized with base, dome and conical spire
NP	<i>Dabali</i>	A raised Platform or Stage, Dabu (Newari)
NW	<i>Dachi appa</i>	Wedged and glazed brick used as facia-bricks in traditional Newar buildings and temples
SK	<i>Dharmashala</i>	Public rest house like Pati and sattal, free of charge for anyone specially pilgrims and travellers
SK	<i>Dhwaka</i>	Town gate
-	<i>Domed temple</i>	A brick temple crowned with a structural dome. It is inspired from Mughal architecture in India.
NP	<i>Dhunge Dhara</i>	→ Hiti
NW	<i>Dyo chhen</i>	House accommodating the ceremonial icon of particular temple
NW	<i>Falcha</i>	→ Pati
NP	<i>Guthi</i>	A Guthi is a Newari institution. Members of a guthi organise the social and ritual life within the community.
NW	<i>Guthi Sansthan</i>	Public corporation responsible for maintenance and renovation of ancient monuments and religious sites and for continuing traditional and cultural practices.
NW	<i>Hiti</i>	Spout with continuous flow of water
-	<i>Hiti Mangah</i>	Stone bowl receiving the water from the spout
NW	<i>Illohn/Illohans</i>	Stone base of a pillar, post
NW	<i>Jadhu</i>	Drinking water fountain found on main squares and pilgrimage route as an alternate of Lohn hiti

NP	Jaladroni	→ Jadhu
NP	Jatra	A Jatra is a religious procession or a festival
NW		
NW	Layaku	Palace, royal palace, regional administration unit provided with shrine of Taleju (in local context)
NW	Lohn	Stone
NW	Lohn hiti	Traditional stone spout
SK	Mandala	A Mandala is an auspicious diagram schematically showing the power of cosmos and the gods. While the gods are represented by the circles, their power is placed in the squares. Engraved on the top of small stone monuments they are often connected to Buddhist stupas or temples.
NP	Mandir	Mandir is the general name for temples.
SK	Matrika	Mother goddess
NP	Pati	→ Phalcha
NW	Phalcha	A street side shelter (ritual or common), a kind of public rest house (dharmashala), single storied and opening towards street
NP	Pokhari	A Pokhari is a water pond. The Pokharis and the Hitis were directly or indirectly connected with Rajkulos (canals) traditionally.
	Prajapatis	One of the maximal communities in Madhyapur Thimi; traditionally involved in pottery.
-	Ropani	A surface measurement usually for land, 1 Ropani = 5476 sq. ft
NW	Sattal	A kind of dharmashala, usually 2-3 storied offering relatively more privacy than Phalcha
	Siddhikali	One, of three most important, within the eight Astamatrikas of Thimi
SK	Silapatra	A Silapatra is an inscription, usually made on stone, metal or sometimes wood. Inscribed are dates about the history such as the names of the donators and their activities according to the construction or renovation and the renovation times of temples, shrines, vihars or other religious monuments. Silapatras are fixed in the wall, standing inside or beside a temple.
	Shresthas	One of the maximal communities in Madhyapur Thimi; traditionally involved in farming.
SK	Stupa	A Stupa is a Buddhist monument remembering Buddha's death. Originally it was a tomb. Today it became a symbol of Buddhism itself.
-	Taleju	Family god of Malla kings
-	Tiered temple	Newar pagoda, a typical Newar temple architecture with one or multiple heavily projecting roofs that recedes upwards and finally terminates on a pinnacle. It extensively uses brick and timber components
NP	Tole	A square surrounded by houses and temples, denoting a compact neighbourhood unit, is called <i>Tole</i> . It is the traditional name for quarters of Newar towns and it often provides the inhabitants with a well.
NW	Toran	A semi-circular timber tablet usually placed above the entrance of temple depicting different images like chheppu, Makara, several deities and other mythical creatures etc. The main deity is kept at centre.
NP		
	Vaisnavi	One, of three most important, within the eight Astamatrikas of Thimi
-	Vihar	Buddhist monastery

NP: Nepali language
 NW: Newari language
 SK: Sanskrit

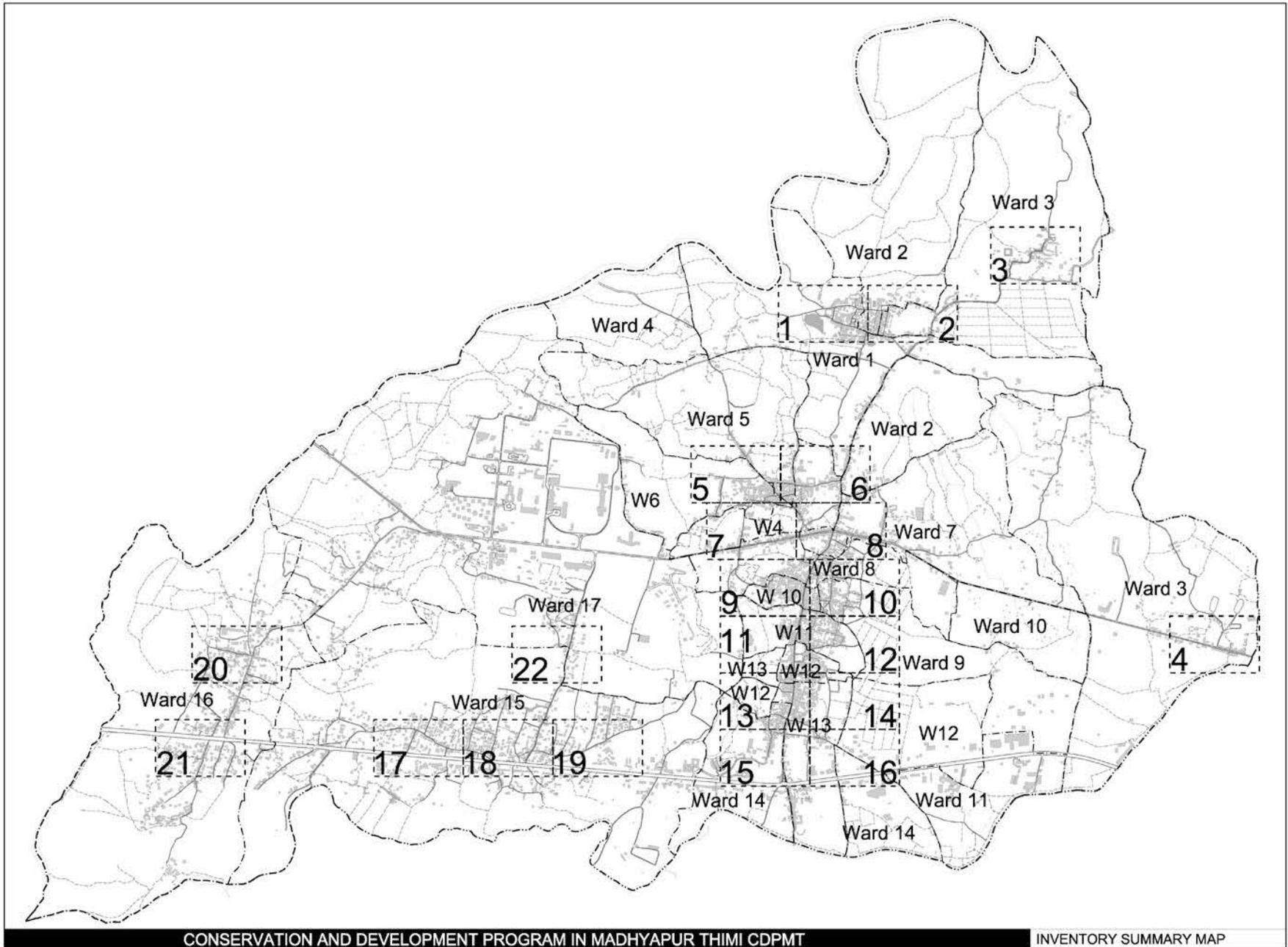
A.2 Inventory of Conservation and Development Program in Madhyapur Thimi

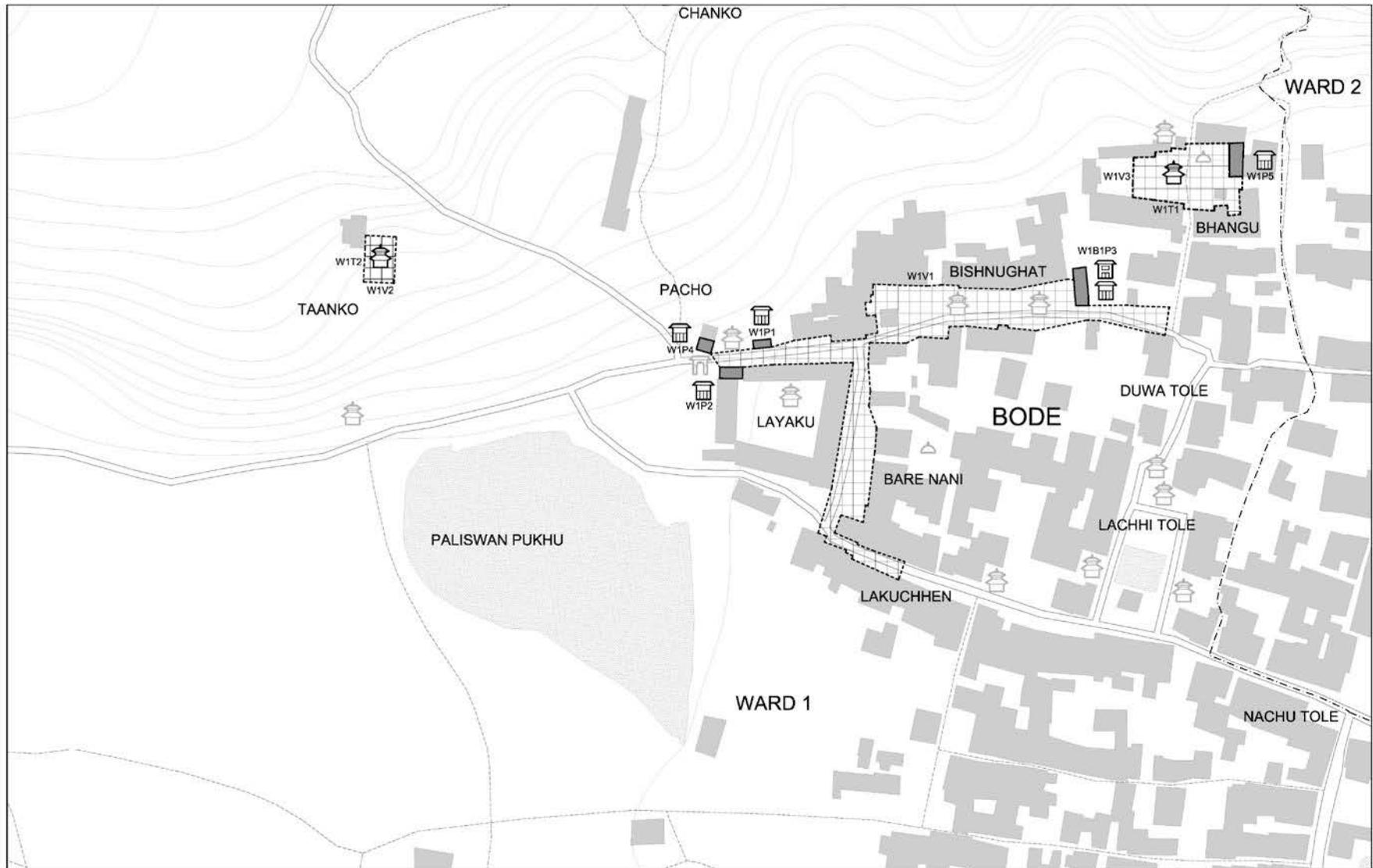
One of the tasks during the internship was to make an inventory of the physical projects within the program, involving mostly Conservation and Development Works projects, but also some others from Integrated *Tole* (Neighbourhood) Improvement Program. Considering the focus and interest of the master thesis, the summary sheet can be seen below, in order to show the diversity of projects realised, and their current state of conservation.

Figure A.1 CDPMT conservation projects summary

CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT							
DISTRIBUTION OF PROJECTS							
TYPOLOGY	NUMBER	%	STATE OF CONSERVATION				
			NOT IDENTIFIED	GOOD	NOT GOOD	NOT EXISTING ANYMORE	
CONSTRUCTION							
PUBLIC							
		B Community building	6	3,43%		6	
		F Platform (Dabu, dabali)	2	1,31%		1	1
		G Gate	2	1,31%		2	
		H Hokhan Gacha	1	0,57%			1
		P Pati (sattal, dharmashala, phalcha)	46	26,28%	1	30	14
		T Temple (Mandir, Dyo chhen)	28	16%		27	1
SEMI PUBLIC							
		E Educational infrastructure (school, library)	4	2,28%		4	
PRIVATE							
		R Rice production	1	0,57%			1
SPACE							
PUBLIC							
		C Children's park	1	0,57%			1
		D Water pipe line and drainage	2	1,31%		1	1
		L Retaining wall	1	0,57%		1	
		O Pond (Pokhari)	1	0,57%			1
		S Hiti (Spout, dhunge dhara)	6	3,43%		2	4
		V Pavement, steps and stairs	70	40%	5	50	10
SEMI PUBLIC							
		A Water tank	1	0,57%			1
		W Well	3	1,23%		1	2
TOTAL			176	100,00%			

Source: gtz (2013)





CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND			CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		PRIVATE		OPEN SPACE PUBLIC		SEMI PUBLIC	
ADMINISTRATIVE	ROADS	MONUMENTS	Example: Symbol of type of project	B Community building	WC Public toilet	E Educational infrastructure (school, library)	R Beaten rice production	C Children's park	G Pond (Pokhari)	A Water tank				
Municipal boundary	Principal road	Temple (mandir, dya chhen)	W1T1 W number of ward T number of project within the ward	F Platform (Dabu, dabari)	P Pali (sattal, dharmashala, phachha)			D Water pipe line and drainage	S Hi (Spout, dungre dhara)	V Pavement, steps and stairs				
Ward & Area name	Secondary road	Buddhist shrine, stupas or vihar		G Gate	T Temple (mandir, dya chhen)			L Retaining wall	V Pavement, steps and stairs	W Well				
Tole name	Track	Gate		H Holhan Gacha										
MORPHOLOGY	BRIDGES													
Contour line	Bridge													
River & pond	Building block													

MAP
1

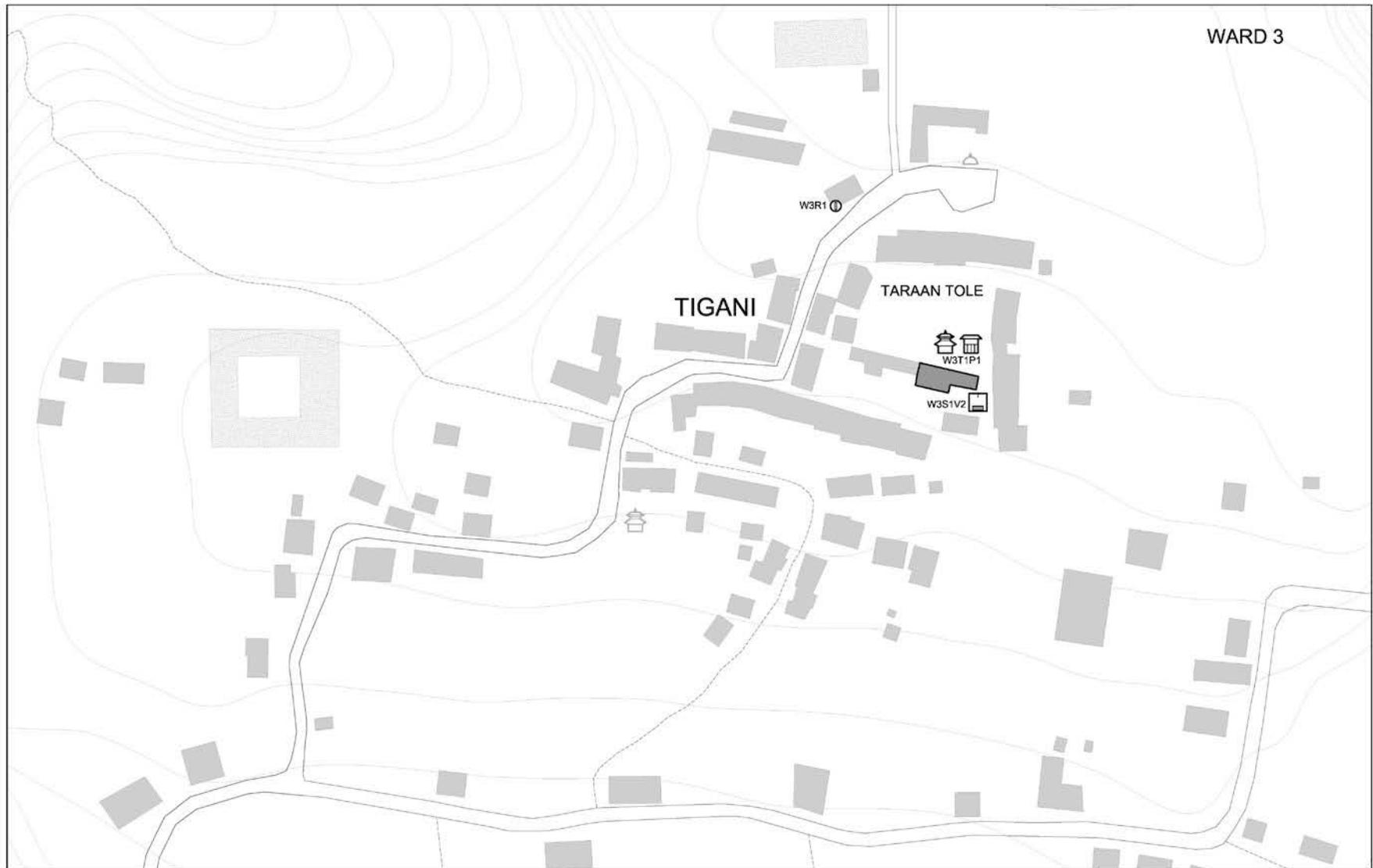
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CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND		CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		OPEN SPACE PUBLIC		SEMI PUBLIC	
ADMINISTRATIVE	ROADS	MONUMENTS	CDPMT LEGEND	B Community building	WC Public toilet	E Educational infrastructure (school, library)	C Children's park	G Pond (Polkhar)	A Water tank		
Municipal boundary	Principal road	Temple (mandir, dya chhen)	Example: Symbol of type of project	F Platform (Dabu, dabai)	P Pali (suttal, dharmashala, phalcha)	D Water pipe line and drainage	S Hi (Spout, dhumge dhara)	V Pavement, steps and stairs	V Pavement, steps and stairs	W Well	
Ward boundary	Secondary road	Buddhist shrine, stupas or vihar	W1T1 W number of ward T number of project within the ward	G Gate	T Temple (mandir, dya chhen)	L Retaining wall	V Pavement, steps and stairs				
Tola name	Track	Gate		H Holhan Gacha							
MORPHOLOGY	BUILDINGS										
Contour line	Building block										
River & pond											

MAP
2
SCALE
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WARD 3

TIGANI

TARAAN TOLE

W3R1

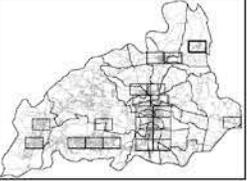
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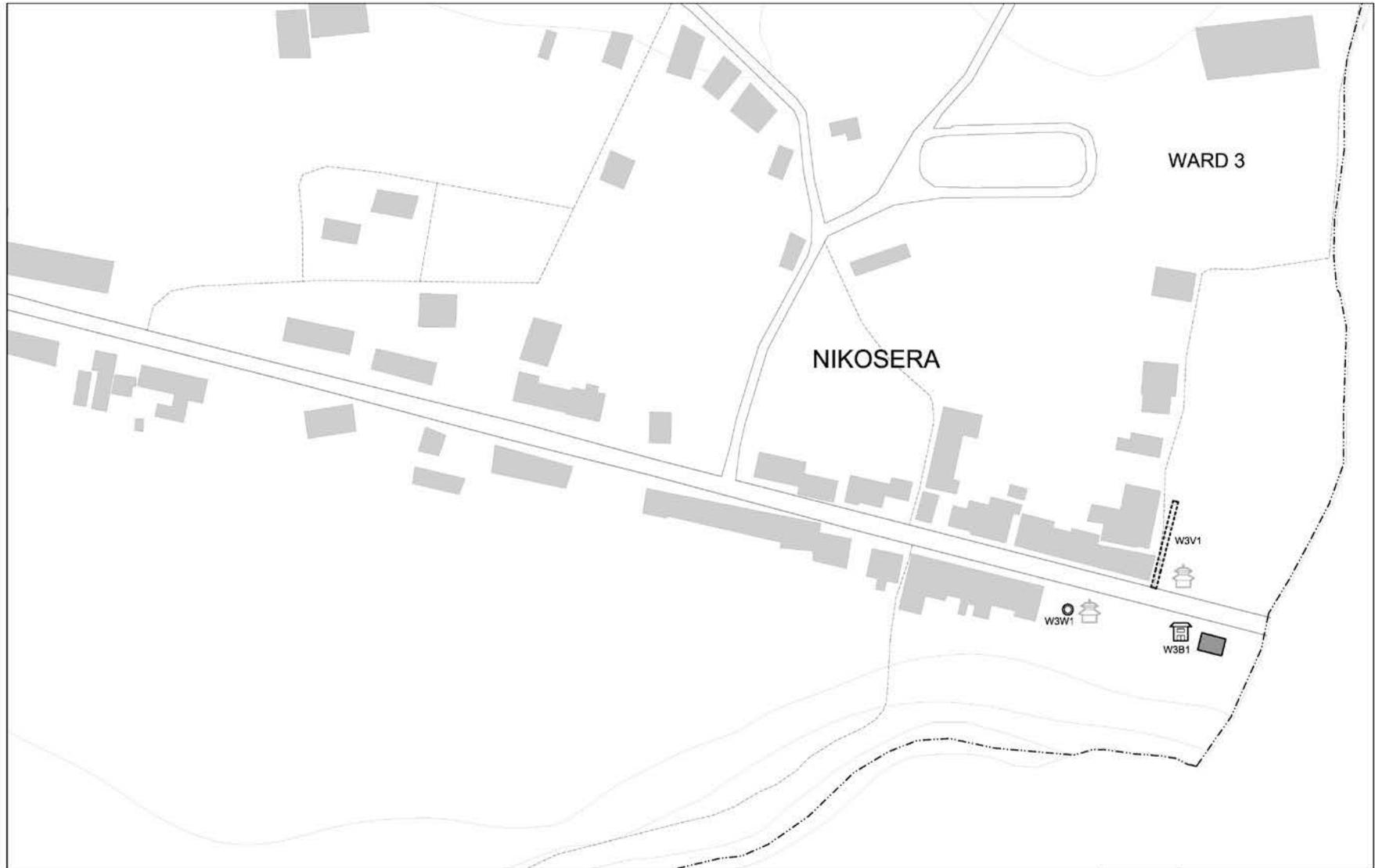
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CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND		CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		SPACE PUBLIC		SEMI PUBLIC	
ADMINISTRATIVE	ROADS	MONUMENTS		B Community building	WC Public toilet	E Educational infrastructure (school, library)	C Children's park	G Pond (Pokhari)	A Water tank		
Municipal boundary	Principal road	Temple (mandir, dya chhen)	Example: Symbol of type of project	F Platform (Dabu, dabur)	P Pali (sattal, dharmashala, phalicha)	R Beaten rice production	D Water pipe line and drainage	S Hi (Spout, dungre dhara)	V Pavement, steps and stairs	V Pavement, steps and stairs	W Well
Ward boundary	Secondary road	Buddhist shrine, stupas or vihar	W1T1 W number of ward T number of project within the ward	G Gate	T Temple (mandir, dya chhen)		L Retaining wall	V Pavement, steps and stairs			
Tole name	Track	Gate		H Holhan Gacha							
MORPHOLOGY	BRIDGES										
Contour line	Bridge										
River & pond	Building block										

MAP
3
SCALE
1:1000





CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND		CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		OPEN SPACE PUBLIC		SEMI PUBLIC	
ADMINISTRATIVE	ROADS	MONUMENTS		B Community building	WC Public toilet	E Educational infrastructure (school, library)	C Children's park	G Pond (Polkhar)	A Water tank		
<ul style="list-style-type: none"> - - - Municipal boundary - - - Ward boundary BODE Ward & Area name TOLE Tole name 	<ul style="list-style-type: none"> Principal road Secondary road Track Bridge 	<ul style="list-style-type: none"> Temple (mandir, dya chhen) Buddhist shrine, stupas or vihar Gate 	<p>Example:</p> <ul style="list-style-type: none"> W1T1 W number of ward T number of project within the ward 	<ul style="list-style-type: none"> F Platform (Dabu, dabari) G Gate H Holhan Gacha 	<ul style="list-style-type: none"> P Pati (sattal, dharmashala, phakcha) T Temple (mandir, dya chhen) 	<ul style="list-style-type: none"> R Beaten rice production 	<ul style="list-style-type: none"> D Water pipe line and drainage L Retaining wall 	<ul style="list-style-type: none"> S Hi (Spout, dungre dhara) V Pavement, steps and stairs 	<ul style="list-style-type: none"> W Well 		
MORPHOLOGY	BUILDINGS										
<ul style="list-style-type: none"> Contour line River & pond 	<ul style="list-style-type: none"> Building block 										

MAP
4
SCALE
1:1000



CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND		CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		PRIVATE		OPEN SPACE PUBLIC		SEMI PUBLIC	
ADMINISTRATIVE	ROADS	MONUMENTS	CDPMT LEGEND	B Community building	WC Public toilet	E Educational infrastructure (school, library)	R Beaten rice production	C Children's park	G Gate	O Pond (Polkhar)	A Water tank	V Pavement, steps and stairs	W Well
- - - Municipal boundary	Principal road	Temple (mandir, dya chhen)	Example: Symbol of type of project	F Platform (Debu, dabai)	P Pali (sattal, dharmashala, phalcha)	D Water pipe line and drainage	H Holhan Gacha	S Hi (Spout, dhumpe dhara)	L Retaining wall	S Hi (Spout, dhumpe dhara)	V Pavement, steps and stairs		
- - - Ward boundary	Secondary road	Buddhist shrine, stupas or vihar	W1T1 W number of ward T number of project within the ward	G Gate	T Temple (mandir, dya chhen)	L Retaining wall		V Pavement, steps and stairs					
TOLE Name	Track	Gate											
MORPHOLOGY	BRIDGES												
--- Contour line	Building block												
--- River & pond													

MAP 5

SCALE 1:1000

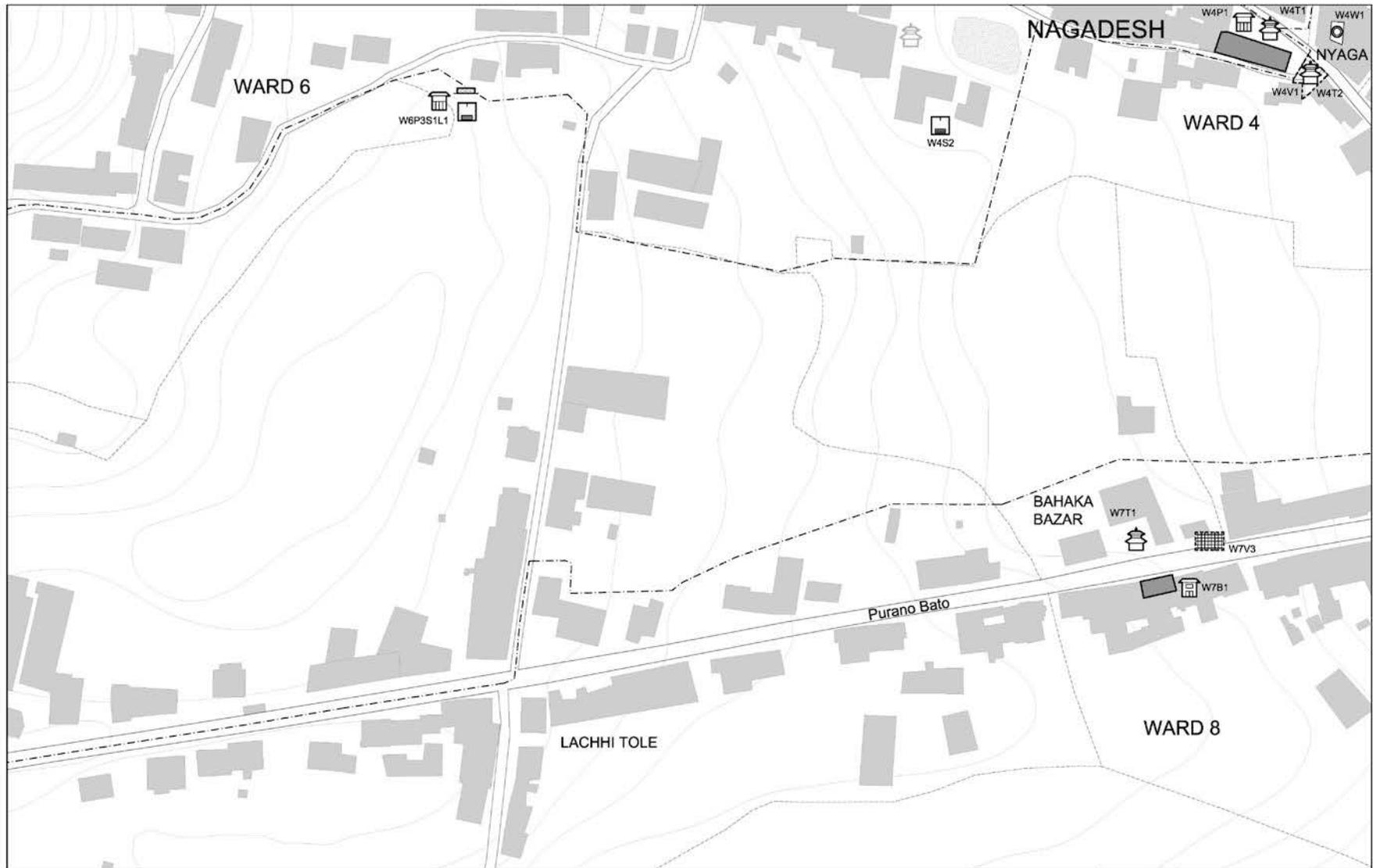


CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND		CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		SPACE PUBLIC		SEMI PUBLIC	
ADMINISTRATIVE	ROADS	MONUMENTS	CDPMT LEGEND	CONSTRUCTION PUBLIC	SEMI PUBLIC	SPACE PUBLIC	SEMI PUBLIC	SPACE PUBLIC	SEMI PUBLIC	SPACE PUBLIC	SEMI PUBLIC
<ul style="list-style-type: none"> Municipal boundary Ward boundary Ward & Area name Tola name 	<ul style="list-style-type: none"> Principal road Secondary road Track Bridge 	<ul style="list-style-type: none"> Temple (mandir, dya chhen) Buddhist shrine, stupas or vihar Gate 	<ul style="list-style-type: none"> Example: Symbol of type of project W1T1 W number of ward T number of project within the ward 	<ul style="list-style-type: none"> B Community building F Platform (Dabu, dabari) G Gate H Holhan Gacha WC Public toilet P Pati (sattal, dharmashala, phalcha) T Temple (mandir, dya chhen) 	<ul style="list-style-type: none"> E Educational infrastructure (school, library) R Beaten rice production 	<ul style="list-style-type: none"> C Children's park D Water pipe line and drainage L Retaining wall 	<ul style="list-style-type: none"> G Pond (Polkhar) S Hi (Spout, discharge dhara) V Pavement, steps and stairs W Well 	<ul style="list-style-type: none"> A Water tank V Pavement, steps and stairs W Well 	<ul style="list-style-type: none"> A Water tank V Pavement, steps and stairs W Well 	<ul style="list-style-type: none"> A Water tank V Pavement, steps and stairs W Well 	

MAP 6

SCALE 1:1000

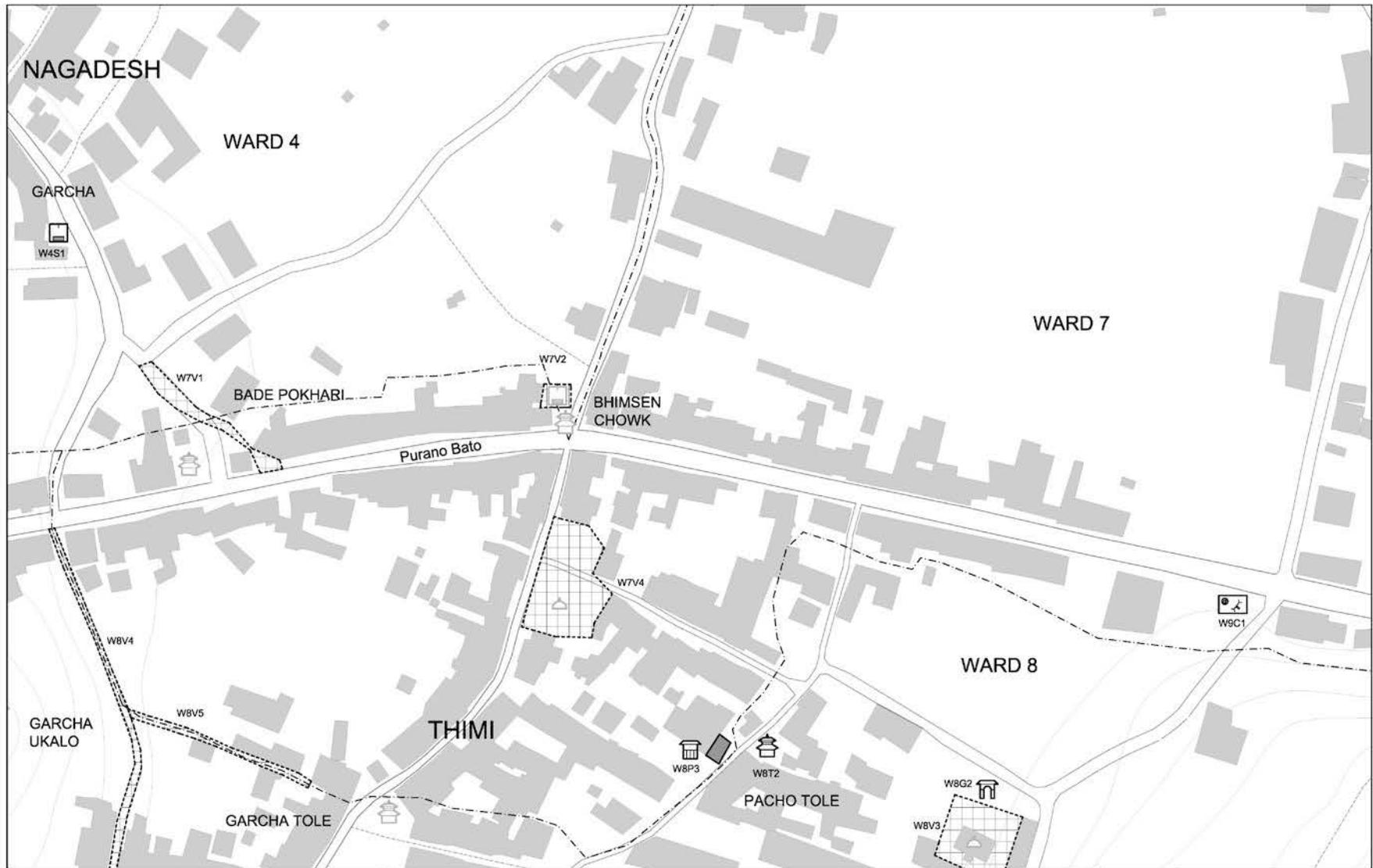


CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND		CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		PRIVATE		SPACE PUBLIC		SEMI PUBLIC	
ADMINISTRATIVE	ROADS	MONUMENTS	Example:	B Community building	WC Public toilet	E Educational infrastructure (school, library)	R Beaten rice production	C Children's park	L Retaining wall	C Children's park	G Pond (Polkhar)	A Water tank	
- - - Municipal boundary	Principal road	Temple (mandir, dya chhen)	Symbol of type of project	F Platform (Dabu, dabari)	P Pali (sattal, dharmashala, phakcha)	D Water pipe line and drainage		D Water pipe line and drainage	H Holhan Gacha	S Hi (Spout, dumpge dhara)	V Pavement, steps and stairs	W Well	
- - - Ward boundary	Secondary road	Buddhist shrine, stupas or vihar	W1T1 W number of ward T number of project within the ward	G Gate	T Temple (mandir, dya chhen)	L Retaining wall		L Retaining wall		V Pavement, steps and stairs			
TOLE Name	BRIDGES	Gate		H Holhan Gacha									
MORPHOLOGY													
--- Contour line	Building block												
--- River & pond													

MAP 7

SCALE 1:1000

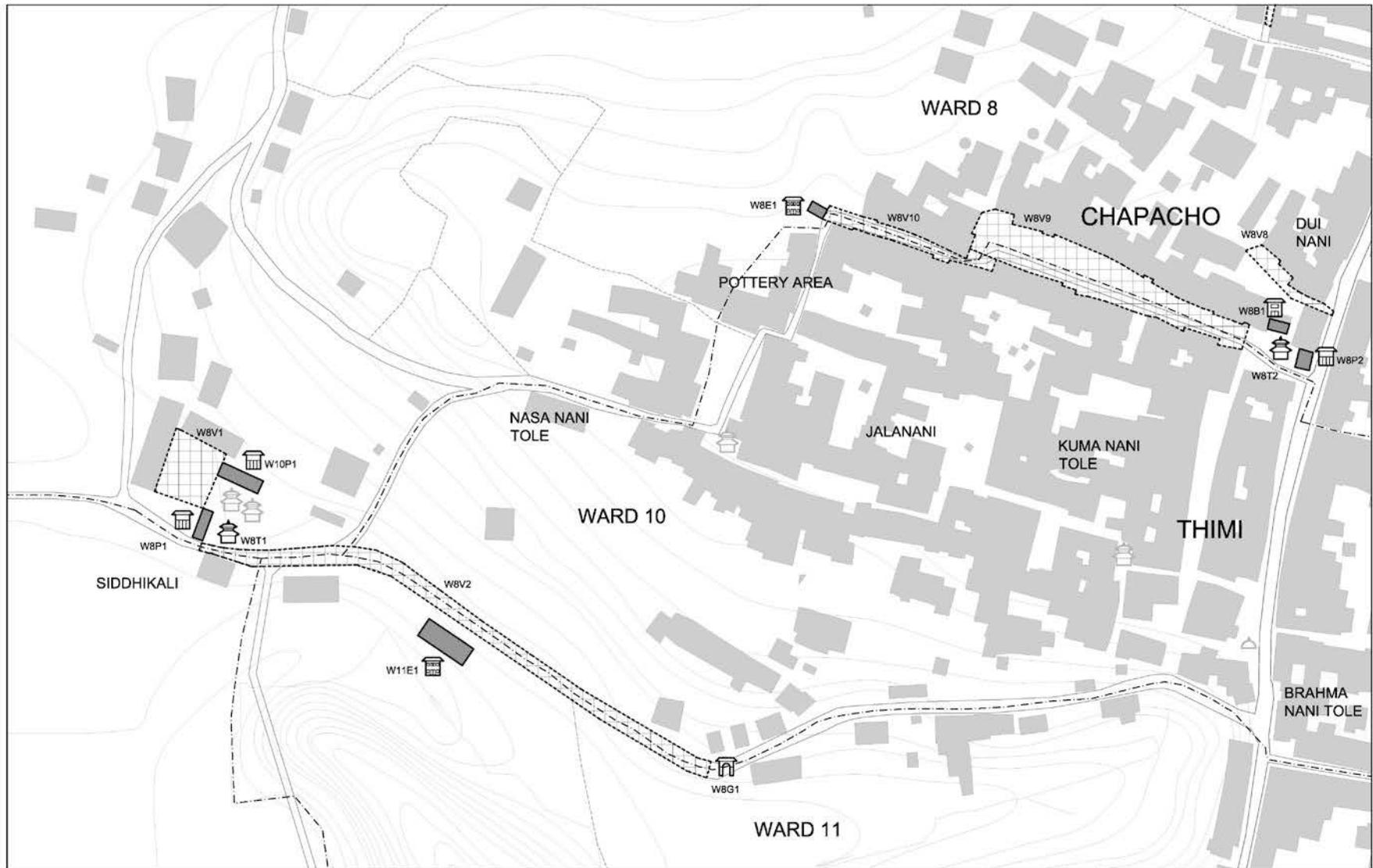


CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND		CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		SPACE PUBLIC		SEMI PUBLIC	
ADMINISTRATIVE	ROADS	MONUMENTS	CDPMT LEGEND	B Community building	WC Public toilet	E Educational infrastructure (school, library)	C Children's park	G Pond (Pokhari)	A Water tank		
Municipal boundary	Principal road	Temple (mandir, dya chhen)	Example: Symbol of type of project	F Platform (Dabu, dabari)	P Pali (sattal, dharmashala, phalcha)	I Institutional building	D Water pipe line and drainage	S Hit (Spout, dungre dhara)	V Pavement, steps and stairs		
Ward boundary	Secondary road	Buddhist shrine, stupas or vihar	W1T1 W number of ward T number of project within the ward	G Gate	T Temple (mandir, dya chhen)	R Beaten rice production	L Retaining wall	V Pavement, steps and stairs	W Well		
TOLE name	Track	Gate		H Holhan Gacha							
MORPHOLOGY	BUILDINGS										
Contour line	Building block										
River & pond											

MAP 8

SCALE 1:1000



CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND			CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		PRIVATE		SPACE PUBLIC		SEMI PUBLIC	
ADMINISTRATIVE	ROADS	MONUMENTS	Example: Symbol of type of project	B Community building	WC Public toilet	E Educational infrastructure (school, library)	C Children's park	A Water tank						
Municipal boundary	Principal road	Temple (mandir, dya chhen)	W1T1 W number of ward T number of project within the ward	F Platform (Debu, dabari)	P Pati (sattal, dharmashala, phakcha)	D Water pipe line and drainage	G Gate	S Hi (Spout, dhumge dhara)	R Beaten rice production	L Retaining wall	G Pond (Polchari)	V Pavement, steps and stairs	V Pavement, steps and stairs	W Well
Ward & Area name	Secondary road	Buddhist shrine, stupa or vihar		G Gate	T Temple (mandir, dya chhen)		H Hokhan Gacha							
Tole name	Track													
MORPHOLOGY	BRIDGES	Gates												
Contour line	Bridge													
River & pond	Building block													

MAP
9
SCALE
1:1000



CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND		CDPMT LEGEND		CONSTRUCTION		SEMI PUBLIC		PUBLIC		SEMI PUBLIC	
ADMINISTRATIVE	ROADS	MONUMENTS		PUBLIC	SEMI PUBLIC	PRIVATE	OPEN SPACE	PUBLIC	SEMI PUBLIC		
<ul style="list-style-type: none"> Municipal boundary Ward boundary Ward & Area name Tole name 	<ul style="list-style-type: none"> Principal road Secondary road Track Bridge 	<ul style="list-style-type: none"> Temple (mandir, dya chhen) Buddhist shrine, stupas or vihar Gate 	<p>Example:</p> <ul style="list-style-type: none"> W11T1 W number of ward T number of project within the ward 	<ul style="list-style-type: none"> B Community building F Platform (Dabu, dabari) G Gate H Holhan Gacha 	<ul style="list-style-type: none"> WC Public toilet P Pali (sattal, dharmashala, phakcha) T Temple (mandir, dya chhen) 	<ul style="list-style-type: none"> E Educational infrastructure (school, library) R Beaten rice production 	<ul style="list-style-type: none"> C Children's park D Water pipe line and drainage L Retaining wall 	<ul style="list-style-type: none"> G Pond (Pokhari) S Hi (Spout, dungge dhara) V Pavement, steps and stairs V Pavement, steps and stairs 	<ul style="list-style-type: none"> A Water tank V Pavement, steps and stairs W Well 		

MAP 11

SCALE 1:1000

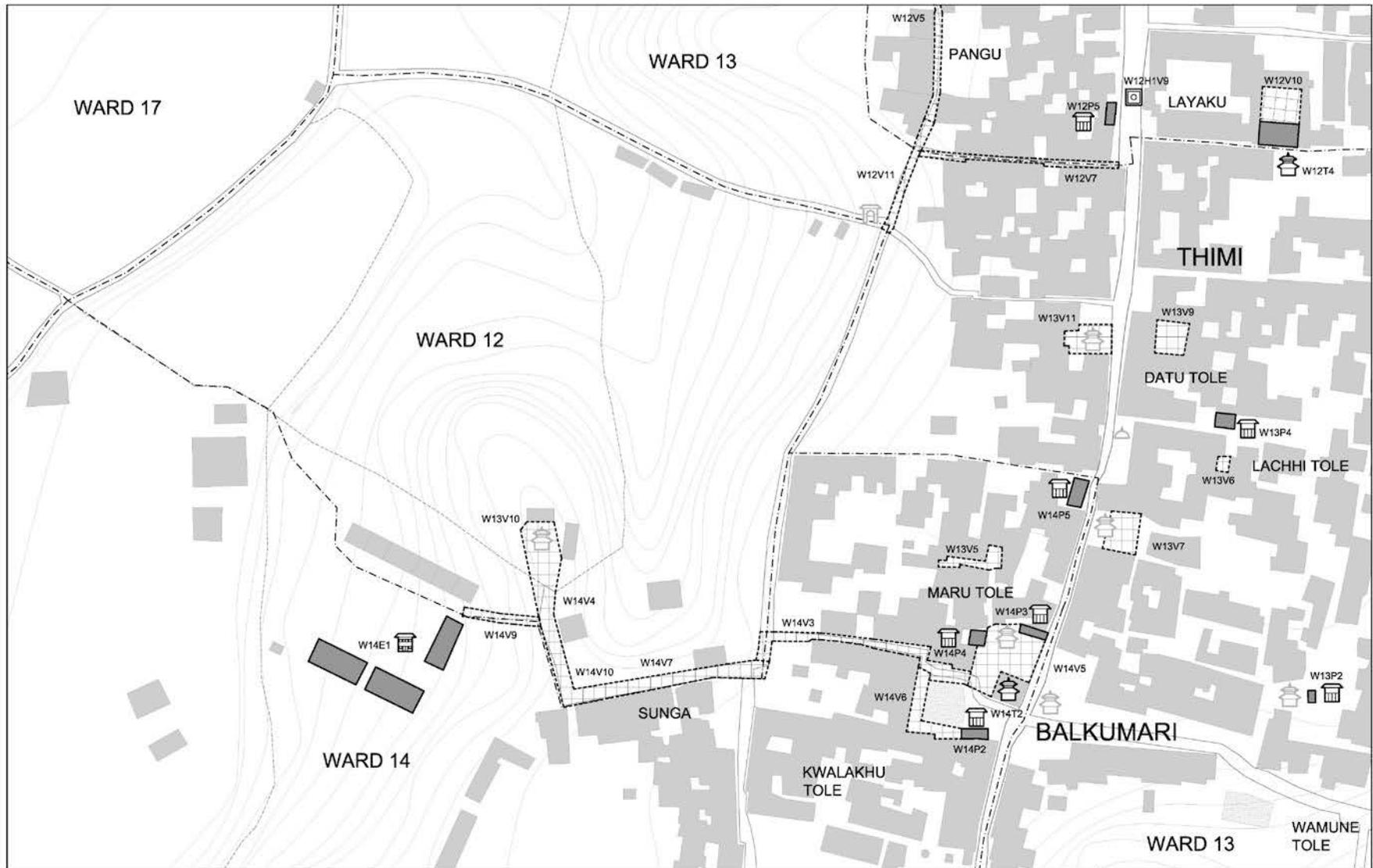


CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND		CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		OPEN SPACE PUBLIC		SEMI PUBLIC	
ADMINISTRATIVE	ROADS	MONUMENTS	CDPMT LEGEND	B Community building	WC Public toilet	E Educational infrastructure (school, library)	C Children's park	G Pond (Polchari)	A Water tank		
Municipal boundary	Principal road	Temple (mandir, dya chhen)	Example: Symbol of type of project	F Platform (Debu, dabari)	P Pali (sattal, dharmashala, phalcha)	I Institutional building	D Water pipe line and drainage	S Hi (Spout, dungre dhara)	V Pavement, steps and stairs	W Well	
Ward boundary	Track	Buddhist shrine, stupas or vihar	W11T1 W number of ward T number of project within the ward	G Gate	T Temple (mandir, dya chhen)	R Beaten rice production	L Retaining wall	V Pavement, steps and stairs			
MORPHOLOGY	BUILDINGS	Gate		H Holhan Gacha							
Contour line	Building block										
River & pond											

MAP 12

SCALE 1:1000



CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND		CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		SPACE PUBLIC		SEMI PUBLIC	
ADMINISTRATIVE	ROADS	MONUMENTS		B Community building	WC Public toilet	E Educational infrastructure (school, library)	C Children's park	G Pond (Polkhari)	A Water tank		
--- Municipal boundary	— Principal road	☪ Temple (mandir, dya chhen)	☪ Example: Symbol of type of project	F Platform (Dabu, dabari)	P Pali (sattal, dharmashala, phalcha)	I Industrial infrastructure (factory, mill)	D Water pipe line and drainage	S Hi (Spout, dungre dhara)	V Pavement, steps and stairs		
- - - Ward boundary	- - - Secondary road	☪ Buddhist shrine, stupas or vihar	W1T1 W number of ward T number of project within the ward	G Gate	T Temple (mandir, dya chhen)	R Beaten rice production	L Retaining wall	V Pavement, steps and stairs	W Well		
TOLE Name	BRIDGES	GATE		H Holhan Gacha							
--- Contour line	☪ Bridge	☪ Gate									
— River & pond	☪ Building block										

MAP 13

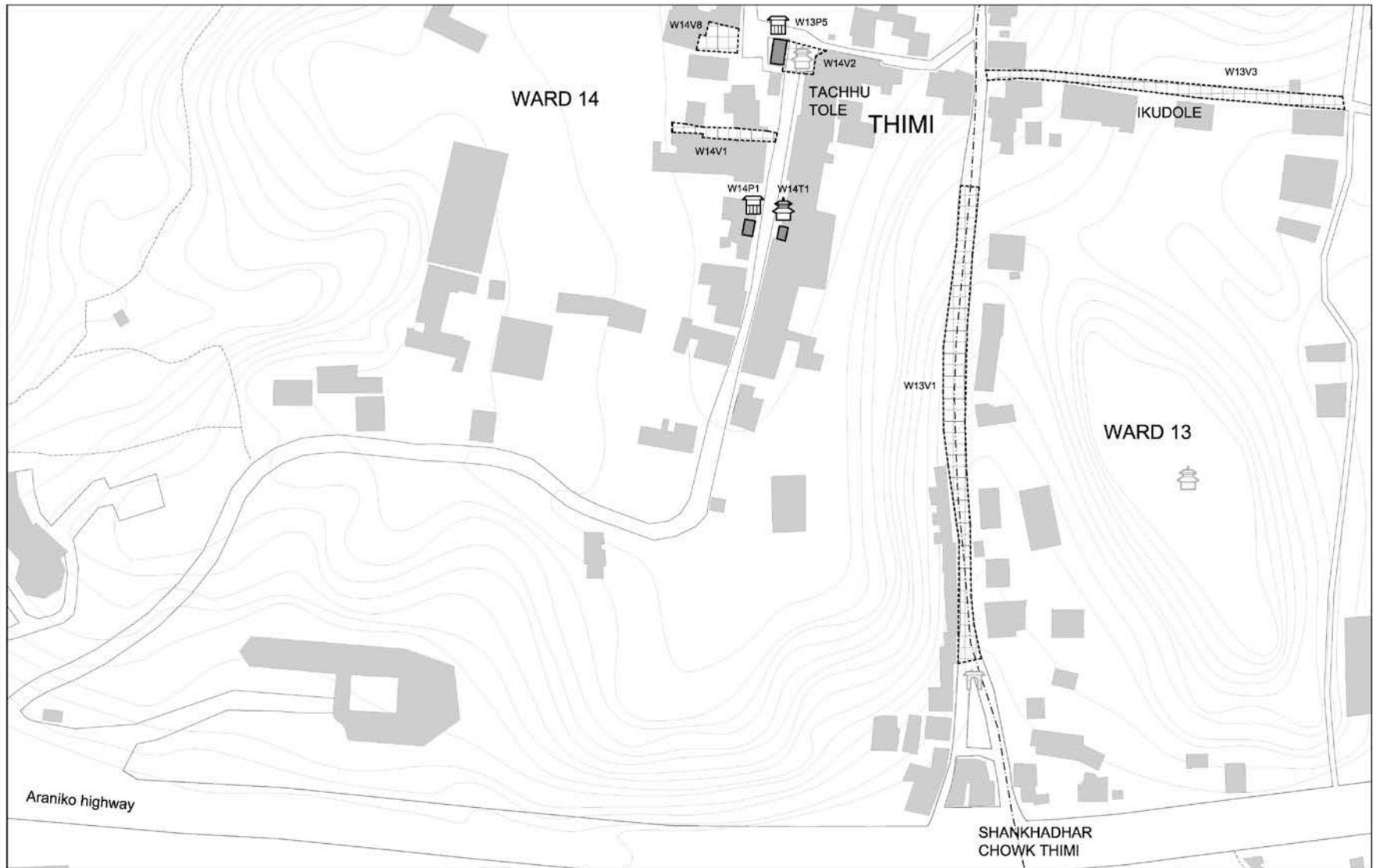
SCALE 1:1000



CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND		CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		SPACE PUBLIC		SEMI PUBLIC	
ADMINISTRATIVE	ROADS	MONUMENTS	CDPMT LEGEND	CONSTRUCTION PUBLIC	SEMI PUBLIC	SPACE PUBLIC	SEMI PUBLIC	CONSTRUCTION PUBLIC	SEMI PUBLIC	SPACE PUBLIC	SEMI PUBLIC
Municipal boundary	Principal road	Temple (mandir, dya chhen)	Example: Symbol of type of project	B Community building	WC Public toilet	C Children's park	A Water tank	E Educational infrastructure (school, library)	G Pond (Polhari)	D Water pipe line and drainage	S Hi (Spout, dumpge dhara)
Ward boundary	Secondary road	Buddhist shrine, stupas or vihar	W1T1 W number of ward T number of project within the ward	F Platform (Dablu, dabul)	P Pati (sattal, dharmashala, phalicha)	O Water pipe line and drainage	V Pavement, steps and stairs	R Beaten rice production	S Hi (Spout, dumpge dhara)	L Retaining wall	V Pavement, steps and stairs
BODE Ward & Area name	Track	Gate		G Gate	T Temple (mandir, dya chhen)	L Retaining wall	W Well	H Holhan Gacha			
Tole name	Bridges										
MORPHOLOGY	BUILDINGS										
Contour line	Building block										
River & pond											

MAP
14
SCALE
1:1000



CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND		CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		OPEN SPACE PUBLIC		SEMI PUBLIC	
ADMINISTRATIVE	ROADS	MONUMENTS	CDPMT LEGEND	B Community building	WC Public toilet	E Educational infrastructure (school, library)	C Children's park	G Pond (Polchari)	A Water tank		
- - - Municipal boundary	Principal road	Temple (mandir, dyo chhen)	Example: Symbol of type of project	F Platform (Dabu, dabari)	P Pali (suttal, dharmashala, phalicha)	R Beaten rice production	D Water pipe line and drainage	S Hi (Spout, dhangre dhara)	V Pavement, steps and stairs	W Well	
--- Ward boundary	Secondary road	Buddhist shrine, stupas or vihar	W1T1 W number of ward T number of project within the ward	G Gate	T Temple (mandir, dyo chhen)		L Retaining wall	V Pavement, steps and stairs			
--- Tole name	Track	Gate		H Hokhan Gacha							
MORPHOLOGY	BRIDGES										
--- Contour line	Bridge										
--- River & pond	Building block										

MAP
15
SCALE
1:1000



CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND		CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		OPEN SPACE PUBLIC		SEMI PUBLIC	
ADMINISTRATIVE	ROADS	MONUMENTS	CDPMT LEGEND	CONSTRUCTION PUBLIC	SEMI PUBLIC	OPEN SPACE PUBLIC	SEMI PUBLIC	CONSTRUCTION PUBLIC	SEMI PUBLIC	OPEN SPACE PUBLIC	SEMI PUBLIC
Municipal boundary Ward boundary BODE Ward & Area name Tola name	Principal road Secondary road Track Bridge	Temple (mandir, dyo chhen) Buddhist shrine, stupas or vihar Gate	Example: Symbol of type of project W1T1 W number of ward T number of project within the ward	B Community building F Platform (Dabu, dabai) G Gate H Holhan Gacha	I Public toilet P Pali (sattal, dharmashala, phalcho) T Temple (mandir, dyo chhen)	E Educational infrastructure (school, library) R Beaten rice production	C Children's park D Water pipe line and drainage L Retaining wall	G Pond (Polhar) S-Hi (Spout, dhumpe dhara) V Pavement, steps and stairs W Well	A Water tank V Pavement, steps and stairs W Well		

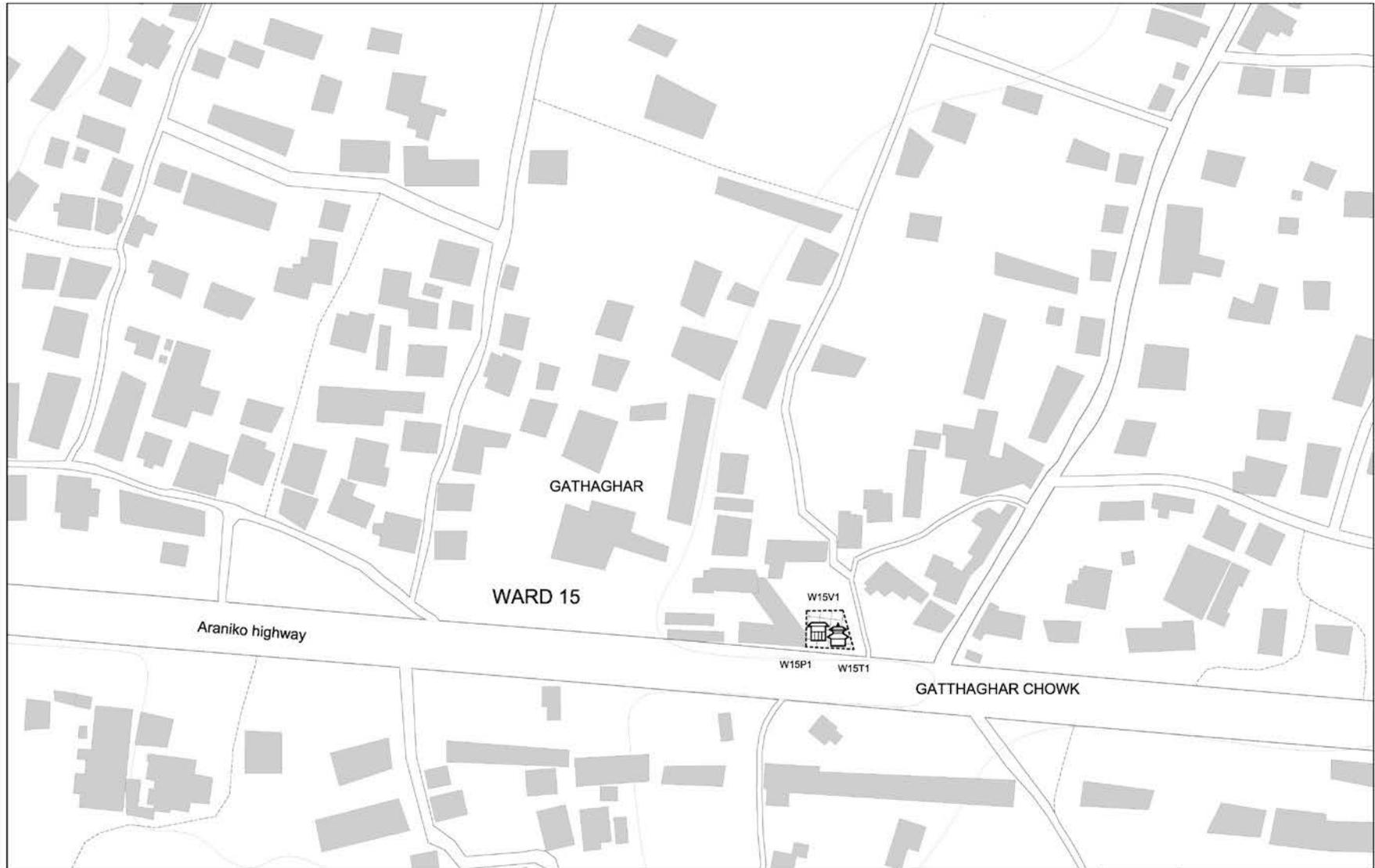
MAP
16
SCALE
1:1000



CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND		CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		PRIVATE		OPEN SPACE PUBLIC		SEMI PUBLIC	
Municipal boundary	Principal road	Temple (mandir, dya chhen)	Example: Symbol of type of project	B Community building	WC I Public toilet	E Educational infrastructure (school, library)	A Water tank	D Water pipe line and drainage	R Beaten rice production	C Children's park	O Pond (Polkhar)	A Water tank	
Ward boundary	Secondary road	Buddhist shrine, stupas or vihar	W1T1 W number of ward T number of project within the ward	F Platform (Debu, dabaur)	P Pati (sattal, dharmashala, phalcha)	G Gate	L Retaining wall	D Water pipe line and drainage	H Holkhan Gacha	T Temple (mandir, dya chhen)	S-Hi (Spout, discharge dhara)	V Pavement, steps and stairs	W Well
Tole name	Track	Gate		G Gate		G Gate	L Retaining wall	D Water pipe line and drainage	H Holkhan Gacha	T Temple (mandir, dya chhen)	S-Hi (Spout, discharge dhara)	V Pavement, steps and stairs	W Well
Courtoir line	Bridge			G Gate		G Gate	L Retaining wall	D Water pipe line and drainage	H Holkhan Gacha	T Temple (mandir, dya chhen)	S-Hi (Spout, discharge dhara)	V Pavement, steps and stairs	W Well
River & pond	Building block			G Gate		G Gate	L Retaining wall	D Water pipe line and drainage	H Holkhan Gacha	T Temple (mandir, dya chhen)	S-Hi (Spout, discharge dhara)	V Pavement, steps and stairs	W Well

MAP
17
SCALE
1:1000



CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND		CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		PRIVATE		OPEN SPACE PUBLIC		SEMI PUBLIC	
Municipal boundary	Principal road	Temple (mandir, dya chhen)	Example: Symbol of type of project	B Community building	WC I Public toilet	E Educational infrastructure (school, library)	A Water tank	C Children's park	O Pond (Polkhar)	D Water pipe line and drainage	S Hi (Spout, dumpge dhara)	V Pavement, steps and stairs	W Well
Ward boundary	Secondary road	Buddhist shrine, stupa or vihar	W1T1 W number of ward T number of project within the ward	F Platform (Debu, dabari)	P Pati (sattal, dharmashala, phalcho)	G Gate	H Holkhan Gacha	T Temple (mandir, dya chhen)	R Beaten rice production	L Retaining wall	V Pavement, steps and stairs		
Tola name	Track	Gate		Bridge									
Courtoir line	Building block												
River & pond													

MAP
18
SCALE
1:1000



CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND			CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		PRIVATE		OPEN SPACE PUBLIC		SEMI PUBLIC	
ADMINISTRATIVE	ROADS	MONUMENTS	Example: Symbol of type of project	B Community building	WC Public toilet	E Educational infrastructure (school, library)		C Children's park	G Pond (Polhari)		A Water tank			
Municipal boundary	Principal road	Temple (mandir, dyo chhen)	W1T1 W number of ward T number of project within the ward	F Platform (Debu, dabai)	P Pati (sutai, dharmashala, phalcho)	R Beaten rice production		D Water pipe line and drainage	S Hi (Spout, dungpe dhara)		V Pavement, steps and stairs			
Ward boundary	Secondary road	Buddhist shrine, stupas or vihar		G Gate	T Temple (mandir, dyo chhen)			L Retaining wall	V Pavement, steps and stairs		W Well			
Tola name	Track	Gate		H Holhan Gacha										
MORPHOLOGY	BRIDGES													
Contour line	Bridge													
River & pond	Building block													

MAP 19

SCALE 1:1000



CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND		CDPMT LEGEND		CONSTRUCTION		SEMI PUBLIC		PUBLIC SPACE		SEMI PUBLIC	
ADMINISTRATIVE	ROADS	MONUMENTS		PUBLIC				PUBLIC			
Municipal boundary	Principal road	Temple (mandir, dyo chhen)	Example:	B Community building	WC	I Public toilet	E Educational infrastructure (school, library)	C Children's park	G Pond (Polkhar)	A Water tank	
Ward boundary	Secondary road	Buddhist shrine, stupa or vihar	Symbol of type of project	F Platform (Dabu, dabari)	P	P Pali (suttal, dharmashala, phakcha)	R Beaten rice production	D Water pipe line and drainage	S Hi (Spout, dungre dhara)	V Pavement, steps and stairs	
BODE Ward & Area name	Track		W1T1 W number of ward	G Gate	H	H Holhan Gacha		L Retaining wall	V Pavement, steps and stairs	W Well	
Tole name	Bridges		T number of project within the ward								
MORPHOLOGY	BUILDINGS										
Contour line	Building block										
River & pond											

MAP
20
SCALE
1:1000



CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND		CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		SPACE PUBLIC		SEMI PUBLIC	
Municipal boundary	Principal road	Temple (mandir, dya chhen)	Example: Symbol of type of project	B Community building	WC I Public toilet	E Educational infrastructure (school, library)	C Children's park	G Pond (Polchar)	A Water tank		
Ward boundary	Secondary road	Buddhist shrine, stupas or vihar	W1T1 W number of ward T number of project within the ward	F Platform (Dabu, dabur)	P Pati (sattal, dharmashala, phalcha)	G Gate	D Water pipe line and drainage	S Hi (Spout, discharge dhara)	V Pavement, steps and stairs	W Well	
Tola name	Track	Gate		G Gate	P Pati (sattal, dharmashala, phalcha)	T Temple (mandir, dya chhen)	D Water pipe line and drainage	S Hi (Spout, discharge dhara)	V Pavement, steps and stairs		
Morphology	Bridges			H Hokhan Gacha			L Retaining wall	V Pavement, steps and stairs			
Courtoir line	Building block										
River & pond											

MAP
21
SCALE
1:1000



CONSERVATION AND DEVELOPMENT PROGRAM IN MADHYAPUR THIMI CDPMT

LEGEND			CDPMT LEGEND		CONSTRUCTION PUBLIC		SEMI PUBLIC		OPEN SPACE PUBLIC		SEMI PUBLIC	
ADMINISTRATIVE Municipal boundary Ward boundary BODE Ward & Area name Tole name			MONUMENTS Temple (mandir, dyo chhen) Buddhist shrine, stupas or vihar Gate		CONSTRUCTION PUBLIC B Community building F Platform (Dabu, dabai) G Gate H Holhan Gacha		SEMI PUBLIC E Educational infrastructure (school, library) PRIVATE R Beaten rice production		OPEN SPACE PUBLIC C Children's park D Water pipe line and drainage L Retaining wall		SEMI PUBLIC A Water tank V Pavement, steps and stairs W Well	
MORPHOLOGY Contour line River & pond			ROADS Principal road Secondary road Track Bridge		Example: W1T1 W number of ward T number of project within the ward		I Public toilet P Pali (sattal, dharmashala, phalcho) T Temple (mandir, dyo chhen)		G Pond (Polhar) S Hi (Spout, dhumge dhara) V Pavement, steps and stairs		MAP 22 SCALE 1:1000	



A.3 List of Informal talks (IT), interviews (I) and Symposium KTMV speeches (S)

Code	Annex	Interviewee	Category / Speech	Institution	Date
IT1		Rajendra Pradhananga	.Informant .Former CDPMT coordinator	GIZ	16-08-13 13-09-13 08-10-13 07-11-13 13-11-13 27-11-13
IT2	A.4	Madan Krishna Shrestha	.Informant .Former Mayor	Madhyapur Thimi Municipality	13-12-02
IT3	A.5	Tulsi Bhakta Tako	.Informant .CDSWMS staff	Madhyapur Thimi Municipality	03-10-13
IT4	A.6	Navin Shrestha	.Informant .Former CDW municipal staff	Madhyapur Thimi Municipality	13-11-25
I1	A.7	Arjun Koirala	.External expert .Urban planning and infrastructure development advisor	GFA, on behalf of GIZ	13-10-09
I2		Carsten Zehner	.External expert .Urban planner and team head	Municipal Support Team, on behalf of GIZ	13-10-09
I3	A.8	Horst Matthäus	.Informant .Governance coordinator	GIZ	13-11-20
I4		Mohan Moorti Pant	.External expert .PhD Architect, professor at Postgraduate Department of Urban Design& Conservation	Khwopa Engineering College, Nepal	13-12-08
I5		Saubhagya Pradhananga	.External expert . Chief Archaeology Officer	Department of Archaeology	11-12-13
I6		Dil Bhakta Jayana	.External expert .Urban planner, technical staff	Bhaktapur Municipality	13-12-13
I7		Milap Dixit	.External expert .Program coordinator	KVPT	13-12-15
I8	A.9	Lata Shakya	.External expert .JSPS Postdoctoral fellow in communal space community management	Tokyo University: Graduate School of Engineering, Department of Architecture	13-12-27
S1		Symposium Debate	Group C, experts on Community		27-11-13
S2		Prof. Sudharsan Raj Tiwari	“Revisiting Kathmandu WHS – Community participation in Heritage Affairs”	Institute of Engineering, TU, Nepal	28-11-13
S3		Lata Shakya	“Community involvement in management of communal space in Patan Historic City: A case study of Ilanani <i>tole</i> in Patan durbar square monumental zone”	Graduate School of Engineering, Department of Architecture, Tokyo University	28-11-13
S4		Dr. Xiaomei Zhao	“Cultural Interpretations of Dong Villages: Activities of Local Community”	BUCEA, China	28-11-13
S5		Indera Syahrul Mat Radzuan	“Mainstreaming Local Communities Input for the Incentives Programme: Lessons learned from the Historic Villages of Hahoe and Yangdong in South Korea”	University of Malaya, Malaysia	28-11-13

A.4 Informal talk with Madan Krishna Shrestha, ex-mayor: summary

Language Nepali (interview by Shristi Bhusal, who translated and summarized it to English)

Madan Krishna Shrestha, a resident of Balkumari ward number 13, worked as a mayor for Madhyapur Thimi Municipality for five whole years (1997 to 2002).

There was a settlement in Thimi area since the Malla period but still few years back the area lacked infrastructures such as drainage, proper paved road networks, clean open spaces and specially toilets. People practiced open defecation for a long time. According to Mr Shrestha INSEC developed environmental mapping project with the support of USAID and various land use maps of road networks, open spaces, residential areas and agricultural lands were prepared. According to him, udle/gtz helped them in identifying the problems and technically supported preparing the IAP (Integrated Action Planning). When this was prepared, they gathered people in *toles* and collected the priorities from them. According to him, IAP turned out to be very successful and he rates its effectiveness as 200%. People were also interested in working on several sectors of the town, and the vision about the projects to be launched there, was made clear with the joint effort from udle/gtz and the municipality. In the development of the areas, the preservation/ conservation of the important monuments were included; as well as the promotion of organic agriculture, being the town the vegetables' supply for Kathmandu; the promotion of the small scale industries and the enhancement of the production of local products (masks, pottery, etc).

The conservation works done by udle/gtz were simple and easy for the people living there to understand and work on; therefore, they contributed a lot and helped in every possible way. The conservation and development projects increased the sense of belonging to the people and their participation rose to the higher level comparing from the beginning to the end. The projects were done in a fast way with the formation of the users' committee which also helped in starting and ending the work in an easy and quick manner; and in this sense they are considered successful. Udle/gtz staffs made a good inspection of the projects, and the money used to be given to the users' committee in instalments; therefore, people had to work staying in a form and could not do anything haphazardly. This was also a strong point for completion of the projects in a very successful way.

Training was given to the people in several areas of Madhyapur Thimi through ITIP and this was effective in most of the areas, as trainings also vary from area to area. Tulsi Bhakti, Hari Laxmi, Ganesh Laxmi are the people from the municipality who got trainings on the personality development and they are still working in the municipality, in separate sections; namely Community Development Section, Tax Section and Technical Section.

For the community there were so many positive things which came up with the projects; such as people became active, they were able to work on their community issues by their own; the improvement level of the area was very high and the old residential town was preserved and developed. By-laws helped in the preservation of the quality of agricultural land open spaces, as otherwise there was a high risk of land encroachment. Land pooling started also during the time in which they were technically supported by gtz, and 10 land pooling projects were initiated.

The main reason why the conserved monuments lack preservation is because the project was limited to their conservation, and then no rule or laws were there for their further protection; therefore, there are monuments which lack cleaning and protection again. Now there is a law for which at least 5% of the total budget is allocated for the further preservation of the monuments already conserved. The preservation also depends upon the place and the people living there, as they may have a feeling that other people will do the preservation of the monuments but not me. This also somehow shows that that place lacks social leaders who can initiate the work and make it in an effective way. The people working in the

municipality can work for the conservation, but further protection may not be their concern, and their job is just at the office. In conclusion, there are several factors which are hindering the further protection of the conserved monuments in the whole Madhyapur Thimi area.

Now talking about the changes in Madhyapur Thimi, they are observed in a different way in different areas; for example, a vast social change was observed in Tigani as it is considered one of the most vulnerable communities in Madhyapur Thimi. People lacked education and awareness about community issues. There were no toilets and people were not even appreciating that someone was working for the community to make it a better living place. According to Mr. Shrestha there was a vast difference or maybe we could say the society went through an evolution.

The different areas around Madhyapur Thimi are the living space for people of different castes; for example in Chapacho area there are more people with Prajapati surname, in Balkumari there are Shrestha and in Tigani there are Rajbahak. Somehow, their caste, profession and the society they belong to also play an important role in the development of their living areas.

Many people in Madhyapur Thimi are farmers and they lack education, while people who have technical experience have moved to another places; maybe in search of job opportunities or due to marriage, especially for women. While the project was done, there was a change in political power also. For example, one political party was involved in some work but later another political party came into power, provoking a change in the system, which led to imbalance in the work.

Suggestions for Madhyapur Thimi development

There was an attempt to improve the solid waste management, but the effort was not enough and this sector need to be addressed.

Madhyapur Thimi is an agriculture based community, thus it can be interesting for the people living there to use the household waste as a manure so as to do organic farming.

Conservation works have been done but still there are several left to be done, thus a wider effort can be made for the preservation of monuments all around the town. The monuments may include hitis, patis, temples and dyochhen. In ward number 7 and 14 , 168 patis still remain to be conserved, whereas 115 temples need to be observed and preserve if necessary. Now, there is a crisis in the conservation work all around Nepal; therefore, not enough funding is available to launch all the conservation works, which again explains the lack of preservation of some monuments.

Effort can be made to preserve the intangible heritage of Madhyapur Thimi, which has its own culture, crafts and tradition. There are cultural dances, musical instruments and jatras which are in need of promotion and preservation. It is necessary to understand that until the intangible heritage is not preserved, there is also no sense in preserving tangible heritage. They are associated with each other; one cannot exist without the other.

Madhyapur Thimi has a potential to be developed as monument zone, but more exploration is needed. The important pocket areas can be preserved in such a way that more attention can be gained from the local and international tourists. Elevation treatment, pavement of squares, development of important road networks and also managing a heritage route is very important, because it would help to improve the condition of the area and people living there. The local people should have a feeling of what they possess and also why its preservation is necessary.

People visit our place to see our art and culture, and in that sense, the traditional occupations should be promoted. Pottery is one of the very old occupations of Madhyapur Thimi inhabitants, and it is important to preserve it. However, there is a lot of air pollution caused by this practice; therefore, a measure should be performed in order to preserve the area from the dust pollution and also to reduce the risk of people's life from several heart and lungs diseases.

There are still issues related to water, health and education which need to be addressed. Road expansion is being made, according to the need of the community/society.

A.5 Informal talk with Tulsi Bhakta Tako, Community Development and Solid Waste Management Section staff: summary

Language Nepali (interview by Shristi Bhusal, who translated and summarized it to English)

Mr. Bhakta is a resident of the Nagadesh area, ward 6, but was involved all over Madhyapur Thimi in several projects within CDPMT. He described Madhyapur Thimi being in ruined state and polluted before the program. Furthermore, there was no public awareness and no inter-relationship in the community. The traditional houses were falling into disrepair because technical knowledge to repair them was lacking and there was no knowledge about budget management, which was needed because it is more expensive to build in traditional style. Apart from that, infrastructure was lacking as a result of haphazard urbanization.

Mr. Bhakta stated that, in his opinion, people are not satisfied with the area where they live, because their expectations are high and the municipality is not able to catch their demands; although the communication between both is there. However, in the survey, more than half of the interviewees, 66.59% rated their satisfaction with good (38, 89%) and very good (27, 7%) and just 33, 33% were unsatisfied. Mr. Bhakta gave his answers based on his experiences in the community and at his working place. So it seems that the impression the people transport into the municipality differs slightly from our outcome.

According to him, they replicated this kind of projects in several areas, and he would recommend the whole program for development of other areas. The benefits and changes in the living of the community are the development of the infrastructure, the area in general, and of the people capacity and awareness. It was easy for the people to adapt to the changes made in the community, but many communities (in different wards) are still lacking several services and there are also old parts in which no such development can be seen. Based on all this factors he rates the community with fair condition after the projects.

Regarding the results of the project, and specifically the involvement of people, Tulsi Bhakta reported that the public participation increased importantly and the new generations are involved in community issues; for example, there are some child clubs and young people form new leaderships. People look together for solutions and work on them.

He said that the program improved the living conditions of low class and middle class people; for them, it was very good.

In the eyes of Tulsi Bhakta the program was very good, but not enough; there are relevant things to improve in the community; especially in terms of infrastructure, access and income generation. Apart from that, it is an on-going process to keep people aware and to create awareness.

A.6 Informal talk with Navin Shrestha, former Conservation and Development Works municipal staff: summary

Language Nepali (interview by Shristi Bhusal, who translated and summarized it to English)

Navin Shrestha, from the Chapacho area, ward 8, worked for the Municipality during the time of the project and took part in the program from 2006 – 2008 (2063 – 2065 B.S.). He reported that the municipality was doing projects on its own and udle supported them a lot; many projects were done, especially in the core areas of Madhyapur Thimi. The users' committee and the general public looked after the projects.

His work in the municipality was collecting data, identifying the priority of renovation and selecting projects. In the beginning, the key of contribution was: 70% udle, 10% municipality, and 20% community; until the community started to contribute more.

Some projects, from the time of the program, are still incomplete because the project started without cost estimation, and the community assumed that udle would give a certain amount of money, as in other projects, and when this assumption did not come true, the work remained incomplete. He also mentioned that some projects were not completely paid (the last instalment was missing), and, because of that, some conservation works could not be finished.

He also acknowledged that it is a vast difference between the community people from the beginning of the program until now.

A.7 Interview with Arjun Koirala, urban planning and infrastructure development advisor at GFA, on behalf of GIZ

Language English

Interview questions (emphasis underlined by author)

What are the advantages of making urban conservation in the context of urban planning in general in Nepal? Why is it an interesting topic for the local governments, to take it into account?

Many of the Nepalese towns have its own history and identity. You can see in the towns physical forms, and some of them come from historic times. Nowadays, it definitely calls you for the conservation of these historic elements, which are related to the history and are basically the identity of these towns.

From that perspective, since many of the towns have not added new elements in the town, to come out with another identity, this aspect [conservation] becomes very much important and that's why the local bodies need to look into the regeneration and the [related] activities in the municipality.

In your experience working with municipalities in Nepal, the conservation approach is more focused on the inhabitants or more focused on the monuments?

While working in the municipalities, most of the staff don't differentiate between the inhabitants and the monuments, because these are integral parts of the towns. And, concerning the planning of the city, there are also certain requirements which deal both with its physical and social aspects.

Sometimes they are divided in different administrative sectors, the physical on one side and the inhabitants on another side. If you see the Municipal Plan, for example, then you might see conservation activities listed on the physical development plan related to physical aspects, as the monument part; and with respect to the inhabitants, there are also intangible assets and you can see them in the social development plan of the city.

In summary, these are integral part for the municipalities, but from the requirement of planning you might see them differently.

In the case of CDPMT they involved the community in the decision making process since the beginning, they proposed the Municipality which monuments they wanted to preserved or reconstruct. In that program there was not a typical top down approach but more a participatory way of planning. In general in municipalities in Nepal is there normally a top down approach or more participatory?

The social and the physical which I was talking about, they take into account the tasks that the municipalities are required to prepare, the Municipal Periodic Plan, which has normally 7 thematic plans, depending on the municipality. I have mentioned you the Social Development Plan and the Physical Development Plan. But whatever are the thematic plans in the municipality, the overall process of preparing the periodic plan involves a participatory approach. The periodic plan, which is mandatory in the municipality, has a participatory approach inside. The monuments which will be preserved, within 5 years of period, will be decided by the people who were consulted during this planning process. And it also depends on the availability of the resources.

So this is the general way of urban planning in Municipalities in Nepal, right? Yes

Is it this way of working since the Local Self-governance Act or was it like this before?

With the Local Self-governance Act, municipalities have to adopt this systematic approach for planning. But before there were also some planning frameworks, which were followed by some of the municipalities, other didn't.

Even if there are no planning frameworks in the municipalities, when there is an issue of conservation they mostly consult with people in communities, and then prioritise; there are a lot of conservation issues in the municipalities.

Speaking about the Local Self-governance Act, for some time period there were not guidelines for the Municipal Periodic Plan, so for that period there was a mixed method adapted by the municipalities. Some of them had top-down approaches, because they felt the need for preservation, even if that need did not come from the communities. But at the same time, the inhabitants made requests to the municipality, including conservation projects. These both approaches were implemented in that time. However, still rather than conserving the existing monuments, maybe demand of new developments were received by the municipalities during that period. If you look into the resource allocation, there was a bigger budget for new developments than for conservation, you will find some gaps in conservation.

Because in that time there was also the big urbanization in Nepal, right?

There were new developments, and consequently, a huge demand of investment in these areas, as well as for their infrastructures.

Regarding conservation, there is a challenge of preserving not only the monuments but the houses; and thinking about how people can afford the traditional materials which are nowadays more expensive than the modern ones, do you think that the example of Bhaktapur, with incentives and provision of construction experts is the way of maintaining traditional buildings? Do you know other examples in Nepal which achieved the maintenance of traditional structures of the city?

Obviously, when you talk about conservation, it cannot be limited to the monuments; you need to preserve the surrounding environment, which implies the preservation of historic or traditional architecture of the buildings around there.

Bhaktapur, in a way, definitely was a good example which demonstrated that it is possible, and still it is. After that, many of the Nepalese towns needed prospect to what was adapted in Bhaktapur, but somehow it was not possible in other towns, or we cannot see that it has been replicated in other towns. One reason could be from where the investments for conservation come from. Then, you can discuss if this project was sustainable, or replicable, in another place.

Now, it is time to find out other ways of preserving and getting the resources needed to regenerate other towns. For example, you have the monuments and the surrounding buildings in one town. If you look into the socioeconomic conditions of the households surrounding this monument, you could ask, do they really need that kind of subsidy and to what extent, to have their houses how they were in the old times? In my opinion, if you have an assessment of the [wealth] and weave of these households surrounding the monuments, with some exceptions, you would realise that the extent of subsidies required may not be so much. Then, you shall sit together with the inhabitants to discuss the conservation cost, with the opinion that you cannot restrict them to even demolish and construct a new house, due to structure stability, change of activity or any other reason; but at least they can maintain the façade, which works in consistency with the surrounding of the monuments. This is the demand now. Thinking about the appropriate conservation approach, it would not be exactly as in Bhaktapur, but an adaptation of that approach will work.

Speaking about intangible heritage, how do you think that in Nepal these traditional occupations, as wood carving and mask making, could be preserved? Would they need incentives or more tourism marketing? What are the examples that you know about this in Nepal?

One great challenge is there, with intangible heritage. This is very difficult to deal with and I am not sure whether there have been sufficient efforts, although there have been some attempts, to come up with effective results.

Looking into the way of how to preserve these skills and where is the market after that, of course, you will come up with the easy answer, tourism. One of the reasons explaining the present situation could be that there is not enough promotion in tourism for these sectors. Another can be that there is not

enough educated market for these products. But still we do not have, in the Nepalese context, this awareness in our education system. In fact, if we realize that we need to preserve that type of heritage, still in our education system it does not have much in that respect; it is a big challenge.

Speaking about intangible heritage, you were telling me before that still people live in this traditional (rural) way of living, do you think is it an strength to develop conservation projects? In which way we could take advantage of this situation? In the example of CDPMT, people use to go to temples and *patis* every day, what about Tansen?

It is quite interesting; I have already mentioned you that in the planning process you might see in different sectors physical and social aspects, but they have connections. Similar is the case in Tansen and in any city, there are monuments and places interconnected with these people, normally rural. These are still remaining in these towns as long as these are associated with their identities.

For example in Tansen they very proudly celebrate Bhagwati Jatra, the festivity of Tansen, and not only them but people from remote areas come to town to celebrate it. There are a lot of festivities in the town and in many Nepalese towns. But if you see the trend, this is gradually going down; you may note that not so many people are associated with this, and the connection between people, their values and monuments is being lost. In this perspective there is a need to reconnect them all. For example, in some other Nepalese (Newari) towns where they play instruments during the festivals, there are very limited people nowadays who can build them, and the number of these instruments are getting less and less. In some municipalities they are trying to regenerate these activities, attempts have been made, but the support required to these initiatives and their continuity is by the respective community, not anybody can understand it.

What is the GFA approach in Tansen case in intangible heritage?

We have a limited scope in Tansen that not cover the intangible heritage. Tansen Municipality has a present interest in the tangible heritage because it is being lost really quickly. There is a need in the town for people to realize that they are losing the character of the town, which is in majority reflected by their buildings. We are trying to reflect upon how these buildings looked traditionally, and now how the city scape is being changed with the new developments. We are trying to show them the differences. We expect that when they see the differences, they will realize what steps they should do and how, at least maintaining the traditional façade. And if it is realized by the people of Tansen, then gradually we could connect the work with the intangible heritage as well.

Then it would be in the next phase that you will involve the community in the process? Yes

Is there now another conservation project of GFA in which you are in a next phase where community is participating?

GFA is not involved in any conservation activities. We work in an urban governance and development program to support the municipalities in updating and revising their building by laws and building permit systems. It starts from that point. So, when you look into updating these documents you recognize that Tansen has this historical character and need to incorporate some elements which help Tansen Municipality to preserve its traditional architecture.

The attempt is first [creating awareness] and when they realize they need to preserve this architecture, the next question will be how, and GFA will help them with the building by laws and building permit systems. When the community will be also aware, they will themselves demand the municipality to provide them with regulations and they will, at least, maintain the façades. It is not that municipality will impose this regulation; the municipality realized about this need before, but it has not worked and that is why GFA is helping them to do it in another way.

How are these building by laws checked, is there an institution looking after violations?

Any building, to be constructed in the town, needs an approval from the municipality authorities. In the municipalities there is a technical section in charge of this. The municipality, based on the documents submitted by individual households, gives the building permit if they obey the law. They have to

submit their drawings and municipality check if everything is according to its building by law and, if so, they give the permit. But the building by law might or might not favour the maintenance of the façade. When the owners have started constructing the house, there is a department of the municipality in charge of monitoring the process. However, the municipality has not sufficient capacity to monitor it, and there are very weak educated staffs to make this work.

These buildings by laws are in a national level and then locally implemented, or each municipality decides it?

With the Local Self-governance Act each municipality can have its own buildings by law. However, the Department of Urban Development and Building Construction (DUDBC) provides a model building by law to the municipalities, and sometimes with the support of udle they have prepared it, taken into account the model.

Therefore, there are some guidelines from the central government and some of them are adopted by the municipalities. If you compare the different building by laws, they are very close to each other.

Do you think that the political instability of last years have made difficult the urban development in general in Nepal? How has it changed urban planning and development?

Definitely it has affected a lot the lack of political representatives. For example, some municipalities have already exceeded the period for the new Municipal Periodic Plan, which is for 5 years. Now they have not updated their plans, due, in part, to the lack of representatives who take that mandate.

You can see that there are some municipalities going nowhere without that strategic plan. Of course the mechanism is not lost; the municipal staff, the civil society and all the stakeholders are trying their best to allocate their annual budgets into strategic projects for the municipality which will contribute positively in the development of the towns, normally continuing the projects that were initiated earlier. However, still there is a need to revisit these projects and programs and align these investments in certain direction, which is not there at the moment.

Furthermore, the government has dissolved the old party mechanism that is responsible to take care of these mandates. There are technical staffs, municipal officers, who will be very much influenced by so many stakeholders in the municipality. For each stakeholder its project is a priority. It is difficult with a lack of mechanism within the municipality to decide collectively, achieve a consensus in priorities, investment and strategic working. In conclusion, there is a gap.

There is anyway a relationship between urban conservation and urban development

You have to see what the priority in that context is. In many municipalities they are hiding their assets and heritage; they are not that aware of conservation, although these towns are ruled by these activities and values.

There is of course no doubt that there is a need to continue conservation and handing this urban heritage over to next generations.

Is it a question of political commitment?

Yes, political commitment, resource allocation and at the same time how the responsible staff see their department and how to bind these new developments with the existing areas and attributes. This is a very important (a day to day) planning of the municipalities and then, they try to bind them together.

A.8 Interview with Horst Matthäus, governance coordinator in GIZ

Language English

Interview questions (emphasis underlined by author)

What are the most important principles of Urban Conservation in general?

When we talk about urban conservation we talk about conservation of the historical townscape and within this assemblage, the courtyards and the individual buildings. The important point is the conservation of national history, from the architectural and social point of view.

For example, in Bhaktapur, the main squares became part of the World Heritage List. On one hand, I think about the identification of the communities with their history and their traditional environments, and preserve it. And on the other hand, there are aspects like tourism which have to be taken into account.

In the case of Nepal, I would like to ask you about the preservation of tangible heritage and the traditional construction techniques. In CDPMT they were difficult to conserve, because the traditional materials were more expensive, and sometimes modern materials were used in the hidden places. What could be a good practice, thinking about Bhaktapur or other examples, to improve this conservation, incentives or subsidies for these materials or having construction experts? Do you know any other examples?

Here I would divide the issue in two spheres; one is the private reconstruction of traditional houses, and the other is the public sphere, with publicly or community-owned monuments, temples, structures or squares.

For the public structures, the awareness of the bureaucracy is important in order to keep, restore, renovate, and or rather reconstruct things maintaining the whole townscape or assemblage and the characteristics of the buildings in the traditional style. This was the major issue in Bhaktapur. I would say that the most important thing was not only to have many buildings restored, but to have the pavement repaired in a traditional way. The pavement and the structures of the public spaces give a frame which is different from others and which is actually the major characteristic of each town.

Now, if this can be supplemented by subsidies and incentives for private house reconstruction, I think we get to a rather successful model, and this is actually happening in Bhaktapur nowadays. Bhaktapur Municipality has a subsidy scheme for keeping traditional elements in the façades, maintaining buildings' height and roof.

Furthermore, in the beginning of the Bhaktapur project in the 70s there was a lot of need of technical advice, because there were very few people conscious about how to plan and construct traditionally; I think this has changed and it is quite important. An effect of the conservation and development programs is that we have now a considerable number of architects and engineers conscious about how to preserve the built environment and also all these traditional techniques. You can also find people who know all what is needed for renovation work and you do not need to do a lot of additional training. It has become a quite flourishing business.

The combination of these factors, both in public and private spheres, is important; specially, the subsidies for the private buildings.

Yes, because in the case of Bhaktapur they have the revenue from the entrance fee but in the small towns, as Madhyapur Thimi, this is not the case

Yes, and they do not have the money. What they can afford probably only has limited effect; in particular, the private investments. It is definitively more expensive to build with traditional materials, and people are also looking at the economics.

Speaking about intangible heritage, for example the traditional occupations, as wood carving or pottery making, how can these be preserved? The example of Bhaktapur is not easy to translate to Madhyapur Thimi, where the tourists normally do not go and there is not an option to make money from them.

People in the construction business, such as wood carvers or carpenters, are very flexible; they go everywhere, wherever they are asked; they are in demand and sometimes it is difficult to find them.

Particularly in Madhyapur Thimi, the mask making and painting I wonder whether they have an economic problem, because it has become a very wide spread souvenir business for tourist. I think that they make more masks than ever before; the marketing is functioning and if they cannot sell it in Madhyapur Thimi they sell it to traders in Bhaktapur or Kathmandu, or somewhere. I assume it; I do not have any concrete figures.

About pottery, gtz had for some time the Ceramic Promotion Project of Nepal (CPPN), where it was tried to produce more durable and glazed pottery. It has not really been successful because still the old technique is widely used and you hardly get any higher browned kind of pottery items. Furthermore, half of the production is for daily use things, which are being replaced by aluminium or plastic. The idea of the ceramic project was to diversify with higher and better quality; but there was a problem with the technology used, because it had to consider that electric energy is not easily neither continuously available in Nepal; and there are still straw and a wood working in the low temperature. If there is not technological advancement, I do not see a great future, independently of the place. Furthermore, these clay products have not been an object to sell to tourists; but I cannot really judge because I do not have the data.

We were speaking to one wood carver and he was saying that there is not much work because of the high price of the traditional materials, which provokes that people build with new materials and then they are not required anymore. He said his colleagues were not working as wood carvers anymore, due to the lack of demand.

At the moment we have a particular situation that affect carpenters and wood carvers; there is a real crisis due to the incredible shortage of wood, there is no timber for construction, and over the last three or four years the prices have raised up four or five times. Whenever people are not very conscious about the aesthetics of the building they use cheaper materials, like aluminium. Furthermore, one colleague in Bhaktapur, working on building restoration, states that he does not find enough people to work, particularly in wood carving.

Therefore, the Bhaktapur subsidies are an important issue; and they are provided for wooden frames and windows.

Definitely, these craftsmen have to be also more flexible, they cannot always say I only want to work on one thing and wait as it was happening earlier; there could be some changes.

I would like to know about the evolution of the cooperation between Germany and Nepal in urban conservation. If it was always related to the bilateral agreements or if it started with the gift of Bhaktapur, and then it continued.

From the relatively big Bhaktapur Development Project (BDP), a number of hot springs in the smaller towns came up and it was continued not in a city wide approach, but more an assembly of community demand based projects in Banepa, Dhulikhel, Patan, Madhyapur Thimi, Kirtipur and even outside the valley, like Tansen. These restoration projects were a small component of udle.

Why conservation stopped to be a priority?

The whole udle was closed around 2010; it was not specifically the conservation part. There was an overall change of priority of the development corporation, from the specific urban development aspects to a local governance program.

But this was inside these bilateral agreements

Yes, always, the contracts for all our works are based on the bilateral agreements between the German and Nepal government and then we get, GIZ, the implementation or commission contract.

At the beginning of BDP, there was a more technical cooperation but later it changed to a more resident approach project. I'd like to know if it was something related to the Nepalese policies in that time, like the Local Self-governance Act, or if it came from the German side.

Already during the BDP time this changed happened. We went from a top down approach in all fields, including restoration and conservation, to a more bottom-up demand based approach; and this was also applied in all the other small projects which came later on. It was a joint agreement between the Nepalese project team and the German team, in BDP and in udle.

What were the principles of this Urban Conservation through Community Based Development?

We did not have an explicit policy, but we encouraged the communities in the towns mentioned, if there was a demand from their side, to apply for funds we provided, and to technical expertise as far as it was needed, often design expertise and some guidance in structural issues.

One of the major issues was the strong direct participation of the community, and one criterion to select the projects was the use for the restored buildings. For the temples it was relatively clear, but anything else, from the *patis* or others, we always asked what did they want that for and they had to come with some ideas.

It is written in reports, at least in CDPMT, that, as they were using modern materials, it was not seen as a good practice by the institutions in charge of conservation, as the Department of Archaeology. What do you think, then, are the pros and cons of this community demand based approach to conservation?

This is a very good question, and a very controversial question which has accompanied us since we have changed the top-down approach to community-based conservation approach.

The strict adherence to the Archaeological Department and its limitations, rules, regulations and prescriptions, made things often unviable and then difficult also to use. It was always a question of how to extract the best compromise for the use afterwards, without violating too much the architectural, aesthetic and conservation concept.

For example, there is an octagon temple in the Durbar Square of Bhaktapur. This did not exist; it was destroyed by the earthquake, although a number of pillars, wooden parts and the platform were still remaining. There was a debate between justify the reconstruction or accept that the nature destroyed it. The decision was made to reconstruct it, and the German architects who contributed said it should be earthquake resistant, and consequently they had to introduce a number of steel structural elements and a steel support structure.

In the case of CDPMT, many of the assets were local heritage, and the restrictions and the interest of the DoA there were relatively small; for example, the DoA has small rules and regulations for the assemblages.

Anyway, in general, the communities tried to do their work very accurately.

After looking from the conservation perspective, if we go then to the communities' side, how do you think the communities improve from these urban conservation projects? For me, conservation for them is a potential to improve their living conditions but sometimes they even prefer to change their way of living, for example, their traditional occupations. What do you think about them?

I think this is also a fundamental question. The traditional housing stock is not very convenient environment to live in: dark, often damp, low ceilings, very low windows and very steep staircases. It is difficult to find a compromise between the modern lifestyle and conservation, although I would say we have nowadays quite a number of good examples. This is an inherited conflict, not specifically limited to Nepal, particularly in areas where the traditional lifestyle is very different as it is today, and the uses and programs of the spaces have considerably changed.

Furthermore, the government is not strong enough to reinforce really strong regulations; in that sense Bhaktapur is a good example with its incentives; it is not only controlling and forbidding, but also promoting things. However, the small towns do not have the necessary money. In conclusion, there is a lack of specific national policy, which would need also incentives. For example, in Germany you have solar energy policy but also incentives to promote it.

I have read studies in which it is said that participative processes bring empowerment to communities but do not always improve their living conditions neither address the most vulnerable groups. How do you think is this applicable to the Nepalese context, specifically the Newari community with whom GIZ was working in Conservation and Development and who had a strongly structured caste system?

In this respect I would speak about LGCDP, the Local Governance and Community Development Program. In LGCDP they have worked in this issue, not specifically for conservation but in general for promoting the participation and voice of marginalised groups and women, which is a Herculean task.

I do not know how far this has penetrated into the Newar communities in the Valley neither if it has addressed conservation or not. It could be interesting to talk to the Ward Citizen Forums (WCF) and see whether in their discussion the conservation aspect plays a role or not.

We are not sure about it, but for example, looking into the documentation of CDPMT there was always the same person the Chairperson of several projects. Maybe that means something, whether the community was not strong enough and then this person took the leadership, or this person was a good leader and then everyone trusted on him.

This is also a very common phenomenon. For these forms of participation and community works you always have a few leaders, who are very active; some of them misuse their function and we talk about elite captioning, but some of them use their function in motivating the community. On one hand it is good to have such leaders, but on the other side is sometimes also dangerous. I am not so sure what is the dominant factor in the Newar community, normally they are quite participatory, and not very much leadership obeying; it is different in the hills, where the high caste misuses its power.

There are two examples of leadership in CDPMT, one woman from Bode and one man from Nagadesh, and when we were asking them, the man always said that he was really alone, and nobody was as engaged as him.

He might not be wrong, but it may also show something. Maybe he did not try hard enough to involve others, or maybe the activities he did were not really community infrastructure and environment improvement, but they were more in his own benefit. And you can see it from the projects which were done for the community. I also remember that Rajendra quite often said that there were some dominant people who did not really involve too many of others.

There was a focus in the program towards the woman, for example with the saving and credit groups and trainings. Now most of the women are not living in their communities anymore because they have got married and then went to their husbands' place, and it was difficult for us to analyse the gender part in the program. I would like to know, if in this kind of projects, in your experience in Patan for example, the woman was really addressed and she got better living conditions.

This is always also a difficult problem of these group efforts in urban areas, where people in general move easily, due to job, education or marriage. This is lower in rural areas, where the society is more stagnant and then the group activities are more consistent.

The saving and credit schemes work quite well, although there is the question of how far the conservation aspect exists or is dominant or if it is more the livelihood aspect; normally these saving and credit groups work for opening a business, for example.

About these participatory processes and programs, knowing their limitations, what do you think is needed to make them more effective? Are there new approaches in GIZ regarding participation to improve the results or do you know other examples?

LGCDP is an attempt to try to avoid the pitfalls of earlier. Its approach involves engaging the community in the discussion with the local government about certain priorities in terms of budget and programs. I would say it is a rather successful approach, supported by GIZ, in its development and implementation.

In the Conservation and Development Program there was also an evolution and it appeared the Urban Poverty Reduction Program. In the projects where it was implemented, did this improve the way to address the vulnerable groups in the projects? How did it change the way to approach the projects?

We developed this concept of Poverty Alleviation Program based on Poverty Pockets, and it was not an individual directive program but some kind of tools for communities. We did this in 21 municipalities all over the country. The process started identifying these pockets, trying to see how to develop a municipal strategy and carrying out some pilot projects. Some of the municipalities have picked up this program and are still now actively implementing it. We have a very good report from Nepalgunj, where, from the two or three pilot projects we did, the municipality is making *Tole* Improvement Programs in the entire city, including also economic promotion; and now, they got financing from ADB.

After seeing this approach to Urban Conservation, I would like to know if local governments are still using it. At least in the case of Madhyapur Thimi, when we talked to the Community Development Section in the municipality, he talked about a big meeting once a year in which all the people from the different wards are invited and they discuss the priorities, and then they develop the plans. But he did not say that this was implemented in the same way as CDPMT.

Let's be realistic. I think that it is a great achievement if they have this meeting every year and discuss about projects, and then the municipality provides some funds and asks the community to provide other funds. Generally, in this kind of shared implementation of projects, it is the community which takes the lead; so it would be more or less in line with what we have done. The Ministry of Local Development has a procedure for the implementation of local development projects, through users' committees.

For example, LGCDP forces all the communities to get together to raise all their voices in the participatory process, so it is more an institutionalized and not specific project approach.

In these years of political instability in Nepal, how do you think it has affected the projects?

I think due to this instability and also the question of budget of last years, the users' committee projects were implemented only to a very limited degree. But hopefully, with a stable political environment things could improve.

How would it be implemented a conservation project nowadays, learning from all the experiences before?

I can only hope that the lessons learnt which we are documenting and disseminating will be taken into consideration. I think there is a common awareness nowadays that one has to be more careful with the built up environment. Many things have already been destroyed but what is still existing is of much more symbolic value although may not be the most important outstanding buildings. Over these last decades, the tenure feeling and the consciousness about conservation has raised and all the government is somewhat conscious. However, it is not conscious enough to really have a strong supporting policy with technical and particular fiscal incentives. I think maybe with this political stability this could come to the forefront again.

The level of participation in CDPMT was extremely high in comparison with other experiences I had, and I would like to know in your opinion which is the reason for this. There is the traditional ownership and management of monuments, the *guthi* groups, but also the daily religious ritual. Were these the reasons or there are more?

There is a general of community work in Nepal, particularly in Newar communities. Maybe you have observed how the Newar traditionally plant their rice; rice planting is a group issue, you cannot do it individually. The groups come together and plant in one plot, and the next, and the next. They work together and the respective owner has to provide food and drink.

That is a very old tradition, and in the same way *guthis* have been working and are still to some extent functioning. It is a deep rooted cultural element. It is not something which has to be created new, but maybe the extension. There is a big issue you could elaborate a lot, the land nationalisation of the *guthis* in the sixties. The government destroyed a lot of traditional structures and has not developed adequate modern structures. In the traditional way, you did not have any monument or temple which did not have a kind of endowment fund, normally in terms of land, which revenue was used for certain rituals and festivals but also for conservation and maintenance. With the expropriation or nationalization of the *guthis*, this old system was very much destroyed. The government took the land and its income, with some corrupt cases privatised, and there was not enough maintenance funding for the monuments.

Anyway, there is a revival of consciousness about the value of the historical built up area, and this helps people to get engaged.

A.9 Interview with Lata Shakya

Language English

Interview questions (emphasis underlined by author)

Speaking about tangible heritage, how do you think, in Nepal, that traditional construction techniques could be preserved, by urban conservation policies or incentives and subsidies would be needed, like in Bhaktapur? Are there other examples in which they achieved to maintain its traditional structure, and how?

I do not think only policies are enough to preserve those techniques. The involvement of local community or inhabitants is essential; because normally policies are not followed by people in Nepal. And many of elderly inhabitants are the pioneer or masters of those techniques.

The incentives and subsidies are important tools. I do not know other examples yet.

To preserve those techniques, I think about new architectural courses on traditional techniques, respecting the elderly pioneers of the craftsmen.

Speaking about intangible heritage, how do you think, in Nepal, traditional occupations, as wood carving or pottery making, could be preserved: by urban conservation policies, incentives, subsidies or tourism marketing? What would be needed in a place like Madhyapur Thimi, where the tourists rarely go?

There is also a need of policies, but they are not enough. Incentives, subsidies are needed, and tourism marketing may be good too.

Presently, Madhyapur Thimi is not tourist area, but if you go through the history and traditional pottery making of Thimi, the place can be developed as tourist area. Documentation of the place would be essential to develop the place.

What are the benefits for the communities from being part of these projects? Is urban conservation a potential tool for the inhabitants to be able to change their reality following their traditions and culture? Sometimes they prefer to change to something so called “developed”, namely concrete houses for living and plastic containers for daily use. How do you think this kind of projects should address this issue?

Well, depends on what type of communities are you talking about. If it is formed by inhabitants, then no doubt they should participate in the project. If someone has emotional attachment on a place, then he/she will obviously want to make his/her living place more comfortable, or popular, or developed; and to achieve those facilities, individual person cannot do anything, only group can do activities.

Regarding development, I think only applying conservation projects in residential areas is not the best idea. If speaking about conservation of monuments, it can be succeed. But residential areas are not only heritage, they are living space for inhabitants, and obviously they prefer comfort. So, the balance between conservation and development is essential.

What are the values of involving communities in urban conservation projects? I have read that this participatory approach to urban conservation occurs when there is not much money and not high level heritage value. Sometimes this way of conservation goes far beyond the limits acceptable for the conservationists who claim for idealistic preservation. What is your vision about this?

I do not think without involvement of community, urban conservation projects will long last. But I think, firstly, on the concept of “Urban Conservation”. In my mind, urban includes residential area, lifestyle of different aged people; my concept is linked with housing. To gain the acceptance from people, there need to be awareness programs to show them the values of their own town.

There are studies in which it is said that participative processes bring empowerment to communities but do not always improve their living conditions neither address the most vulnerable groups. How do you think is this applicable to the Nepalese context, specifically the Newari community in Kathmandu Valley who had a strongly structured caste system? Is then this socioeconomic predetermined life a reason to understand who participates and not in these communities?

I do not think communities do activities knowing their activities are not for developing their community. The problem is that they are not aware of it and there is absence of professional person or authority who can suggest them which is right and which is not.

About caste system issue, I feel, gradually, the society is changing. Even inter-caste marriage can be seen more frequently in Kathmandu these days. New organizations such as women organizations and youth organizations do not have any caste boundary.

What do you think is needed to make more effective these participatory approaches? Are there new methods which are being implemented in Nepal or in other places nowadays?

In the context of Patan, the Community Development Section of Patan Metropolitan City has many activities through women organizations.

Speaking about the Nepal government in general, how have you seen the impact of political instability in the design and implementation of urban conservation and/or community participation programs?

Of course, there are many negative impacts which can be seen by political instability.

Considering Kathmandu Valley and its Newar communities, how do you see the inhabitants' perception of their heritage, tangible and intangible?

I found many inhabitants who have great attachment on their culture. So, obviously, they want to preserve their culture.

Looking into community based development in urban conservation projects made in Kathmandu Valley the high participation might be explain with economic, social, cultural (*guthi* groups) or religious (daily rituals and regular festivals) aspects. What are the most important reasons, for these people, to be involved in community issues and community groups?

It seems that inhabitants are bound with a kind of social relations (territorial or religious) to be involved in community issues in their residential area.

Finally, in your opinion, what processes encourage sustainable community based development in Nepal, specifically in Kathmandu Valley, in general and in relation to urban conservation?

Firstly, there is a need to understand the community and its activities by professionals and authority. And then, there is a need to have regular meetings or discussions on issues of the place. To have successful projects, the development planning by the authority should be accepted by the community.

A.10 Survey list and sample

Code	Ward	Tole	Involvement in CDW	Involvement in ITIP	Date
S1	14	Balkumari, Tachhu tole	Yes	No	06-09-13
S2	12	Inaya tole	Yes	No	09-09-13
S3	8	Chapacho	Yes	Yes	11-09-13
S4	11	Digu tole	Yes	Yes	11-09-13
S5	4	Nagadesh	Yes	No	02-10-13
S6	13		No	No	03-10-13
S7	14	Tachhu tole	Yes	No	03-10-13
S8	6	Nagadesh	Yes	Yes	03-10-13
S9	10	Chapacho	Yes	No	04-10-13
S10	8	Chapacho	Yes	No	04-10-13
S11	10	Chapacho	Yes	No	04-10-13
S12	10	Chapacho	Yes	No	04-10-13
S13	7	Bahakha Bazaar	Yes	Yes	04-10-13
S14	8	Chapacho	Yes	No	04-10-13
S15	3	Tigani	Yes	Yes	07-10-13
S16	1	Bode	Yes	Yes	07-10-13
S17	3	Tigani	Yes	Yes	07-10-13
S18	2	Bode	Yes	No	08-10-13
S19	8	Chapacho	Yes	No	25-11-13

General information

Name of the respondent.....

Age.....

Gender.....

Education

Job profession

Area identification

Location.....2. Ward number..... 3. Tole number.....

Personal Level

1. What was your role during the project? Task/Function if in a group

2. Age during the project.....

3. Official profession during that time.....

4. Period of participation.....

5. What kind of training did you receive? How long was it?.....

6. Was the training useful for your current profession? Yes No - If yes, in which way:

7. Did the program improve your ability to generate income? Yes No - In which way:

8. Do you think being part of that project was important for your development in life?

Yes No - Reason:

Capacities about the community members

a) Individuals' knowledge and skills have been increased Yes No

b) People are better equipped to work collectively on community issues Yes No

c) Individuals have developed skills transferable to other situations Yes No

d) People are optimistic and have the feeling of togetherness in the community Yes No

General Level

1. Are there community organizations and/or other institutions working here nowadays?
 Yes No - If yes, then what are their involvements?
2. How your area was before the launching of the project?
 It was good before It is much better now
3. What are areas of improvement in the area after the completion of the projects?
 Housing Tourism Cleanliness/Hygiene
4. Are you satisfied with the area or not? If not, then why?
 Yes No Reason:
5. How is the community after these development programs?
 Very good Good Fair
6. Are you positive about launching the projects in other places?
 Yes No Reason:
7. What has been the change in the living conditions of the community with the establishment of several groups and implementation of projects? (Benefits)
8. In which way people benefitted?
9. Were you able to adopt easily with the change in the community after the launching of the projects? Yes No - Reason:

Involvement of People

- a) People are now working together on community issues Yes No
- b) More residents are now actively involved in this issue Yes No
- c) New people are involved in community activities Yes No
- f) Community-wide awareness of the issues has been increased Yes No

Rate the effectiveness of each of the following actors in meeting town community's needs

	Very good	Good	Fair	Poor
Community organizations				
Local stakeholders				
Foreign agencies				

Program goal and objectives

Goals and objectives	Very good	Good	Fair	Poor
a) Did the program improve the living conditions of the inhabitants of the core area?				
b) Did the program preserve cultural heritage?				
c) Did the program create community based development?				
d) Did the program raise community awareness?				
e) Did the program improve peoples' ability to generate income?				
f) Did the program promote small business?				
g) Did the program promote tourism development				

A.11 Examination of participants' opinion

A small questionnaire based survey was done in order to provide an insight with the opinion and feelings of the C DPMT participants. The questionnaire was designed to acquire information on the personal level, their function and action during the program; on the general level, opinions, benefits, and effectiveness; and on the goal and results level.

Individual level

In order to have an overview of the individual implications of the program, there were questions about their involvement during the projects and their participation in trainings. Finally, specific questions were asked about the individual results of the program.

During the project, although it is not gender representative, the involvement of the participants differs between women and men. Women were contributing in CDW in construction as a worker or making the supervision; and in ITIP they formed part of women and mother groups, they participated in cleaning campaigns, they received training like sewing and they organized social activities, including literacy classes. Men were contributing in CDW being part of the users' committees and in construction supervision, management and monitoring, involving logistics, monetary and security issues, and they also were workers and wood carvers; few of them, within ITIP, were social workers and mobilizers, organizing and providing social activities.

The professional occupation of the participants varies between professor of chemistry, carpenters, shop keepers, social worker, potters, farmers, students and teachers. Half of the survey respondents received trainings during the project; few changed their profession after them or due to the project in general. In the results framework diagram, it can be seen that the trainings were focused on income generation (chalk making, pickle making, sewing, weaving, beauty parlour, mask making, wood carving, ceramic making), health (awareness training, composting and household waste reduction) and education in general (personal development training, users' committee and self-help group trainings, and literacy classes). Specific trainings were developed taking into account the tradition and potential of the diverse areas. All the participants who got training found it useful and think that the training improved their abilities during the project, but due to a lack of financial support, demand from the market, and infrastructure, they find it hard to use the skills they learned on a professional basis for income development. It also depends on the community the participants come from and the type of training; although they all agree that the program affected them in a positive way.

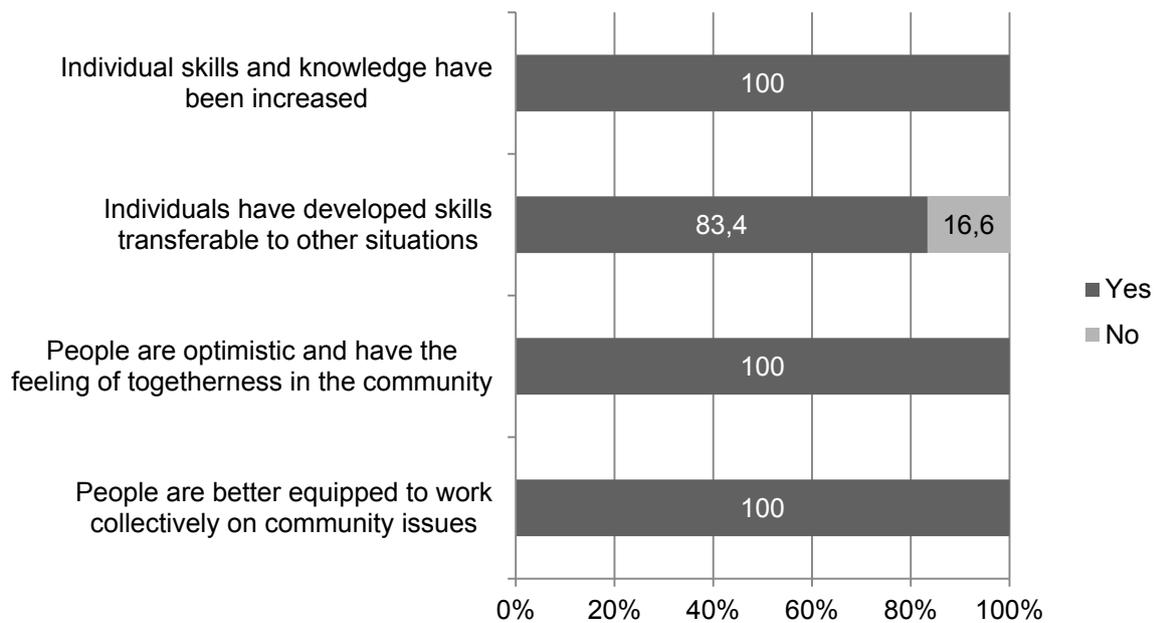
Regarding the different areas; in Bode and Tigani, considered low income areas, participants found it hard to use the skills they got from the training in a professional way due to a lack of investment, demand and infrastructure.

Considering the variety of trainings; for example, wood carvers pointed out that due to a lack of orders and the increase of wood prices, they had difficulties to perform their profession in their own community. Trainings like chalk and pickle making are now not so much in use as they were not able to take their skill to the market; they are just useful for them in the household level. Literacy and awareness programs were successful for their personal life, providing them the ability to read and write and apply it, and being more responsible with cleanliness and hygiene. For them, personality development training turned out to be the most fruitful because it helped to boost up their confidence in general and to deal with social and community matter in a better way. They are more aware about the community issues and are able to handle them in a more efficient way, they know where and how they can be solved. Another prosperous example is a saving and credit group formed in Chapacho which now has become a cooperative; it is still increasing in members (from 20 to 2000) and monetary resources. This also somehow created a habit of savings for the inhabitants as a

way to secure their future. Furthermore, it looks really beneficial for the whole community, which is analysed in the next section.

In order to summarize the program results in the personal level, specific questions about their individual and community skills were asked (see the next figure). They all consider improved their personal skills but not all think that they are transferable, as it has been explained with the diversity of trainings and socioeconomic areas. On the other hand, they all are willing and consider themselves better prepared for community works.

Figure A.2 Community members' capacities

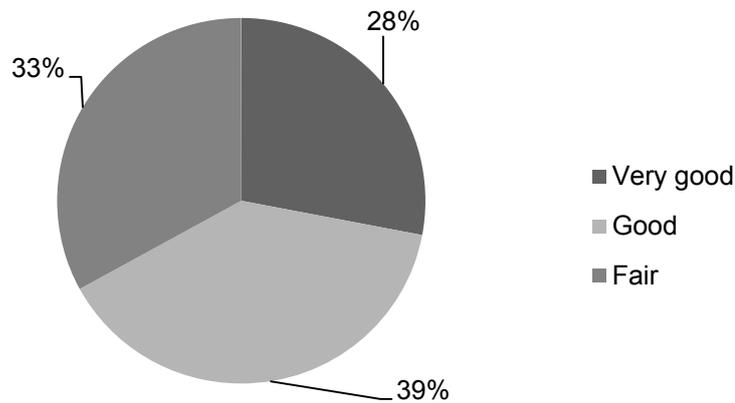


Source: adapted from gtz (2013)

Community level

According to participants, their area was not good before the project due to the ruined state of the buildings, the pollution, the lack of awareness among the people and the lack of interrelation within the community. People benefitted and community changed through the establishment of the several groups. Development of infrastructures and preservation of the existing monuments made the area a better place as a whole.

Figure A.3 Community after CDPMT

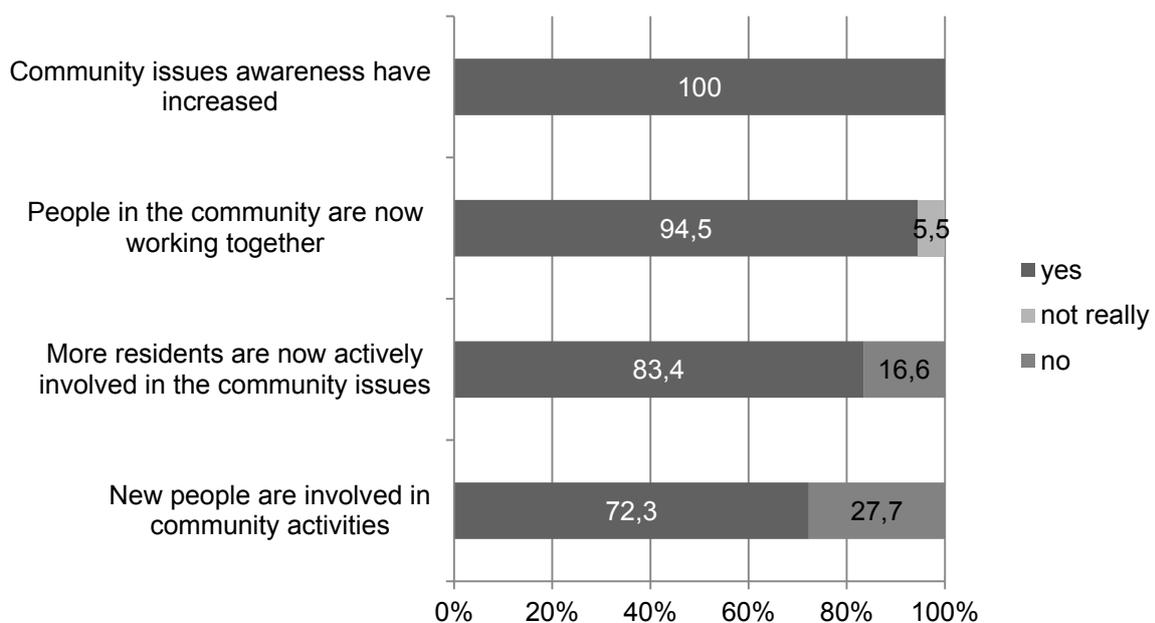


Source: adapted from gtz (2013)

Based on the outcome of the survey, in the previous figure, it seems that interviewees are more or less satisfied with their community. The ones who answered with fair, all mentioned a lack of self-motivation in the community and regret saying that people do not look properly after everything without extrinsic motivation. In general, they all are positive towards the program and would recommend it for development of other areas.

Specific questions about public participation were asked (see next figure), which show that community awareness has increased and people are working together, although not all consider that more and new people are involved in community activities.

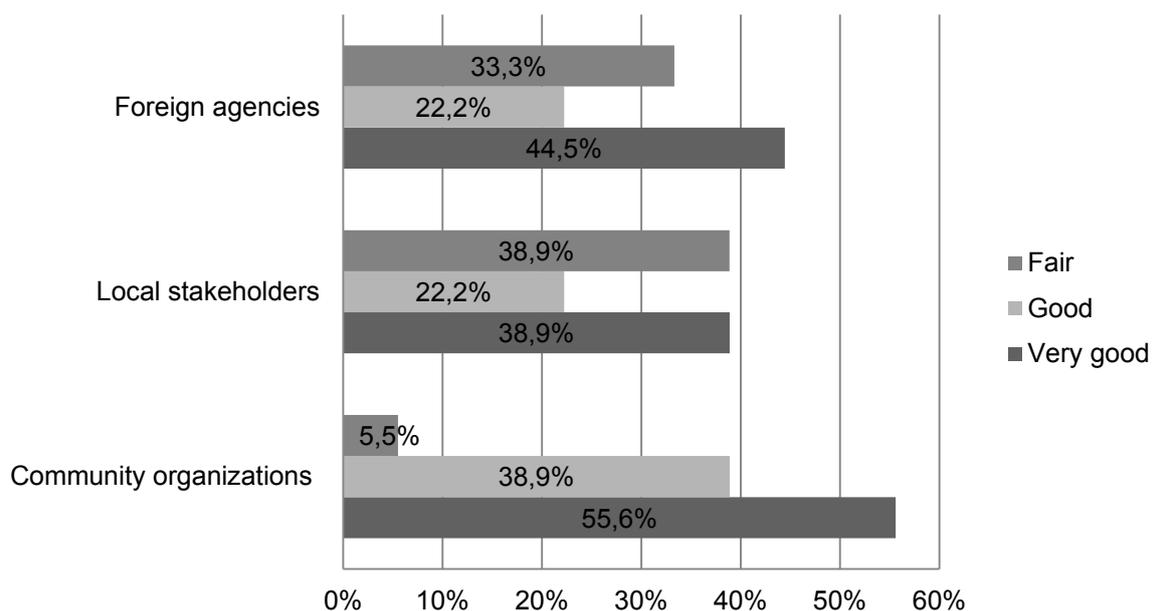
Figure A.4 Inhabitants' involvement in community works



Source: adapted from gtz (2013)

However, people motivation on community activities varies depending on the area. In Bode and Tigani the enthusiasm and involvement is lower, nowadays and when the program was launched. In the case of Bode the woman survey participant, who is from a lower caste, was the chairperson of several projects and explained that it was really difficult to implement the projects because she was not supported by people, for example, from the higher caste. In general, although there are people working on community issues, the participants lament the lack of intrinsic motivation and responsibility of the inhabitants in general. During the program several institutions worked with the communities, namely World vision, CIUD, Lumanti, Gramin BikashYojana and Red Cross. At present there are not so many organizations working there but still communities participate a lot, sometimes together with municipality. People's perception about different actors involved in community works is in general good, with better consideration to community organizations, as can be seen in the next figure.

Figure A.5 Organizations' effectiveness in meeting the community needs

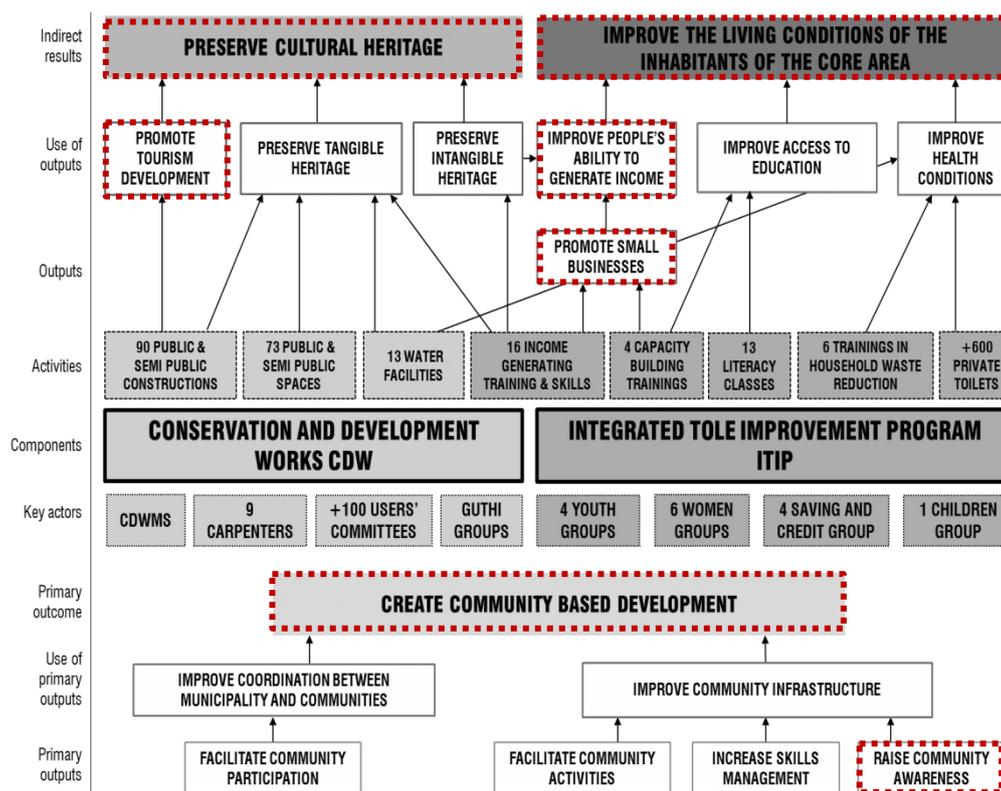


Source: adapted from gtz (2013)

Program goal and objectives level

Apart from analysing the individual and community contributions made by CDPMT, specific questions were asked to the survey participants in order to analyse their perceptions about some of the objectives considered in the program design, specifically the three main goals and other relevant and critical objectives, in order to better understand the present situation. The results framework, explained before, will be used to mark and organise them.

Figure A.6 Programs objectives surveyed



Source: author, adapted from gtz (2013)

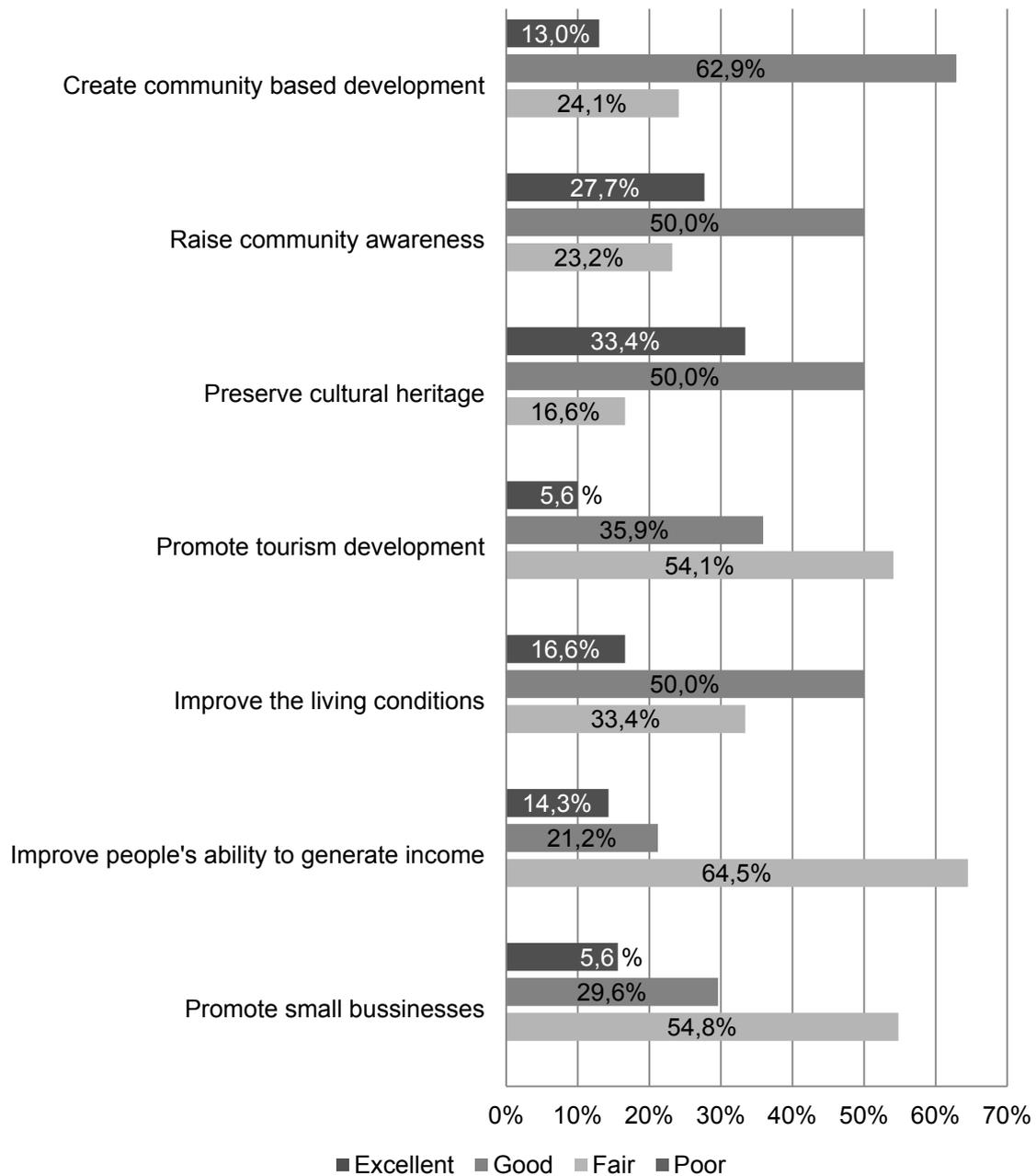
In relation to the first goal, namely “create community based development”, more than half of the participants consider that it has been achieved in a good way with a considerable community awareness raise. Again, it is necessary to note here the differences between areas; the interviewees reported that especially in Bode and Tigani local people boycotted the implementation of projects and it was very difficult to create cooperation between the locals and GIZ and to implement the projects in general.

The second goal, namely “preserve cultural heritage”, is measured as the best accomplished considering all the conservation works, but not as much achievement of tourism development.

In relation to the third and overall goal, namely “improve the living conditions of the inhabitants of the core area”, is considered good but the promotion of small businesses and in consequence the improvement of income generation are the worst considered. Some of the reasons for this thinking have already been explained in the individual level questions. Apart from socioeconomic disparities and then lack of monetary capacity in areas like Bode and Tigani, they also had not the knowledge to start a small business neither access to or demand from the market.

Finally, it is interesting to note that nobody answered poor in any question, indicating that they are more or less satisfied with the program in general.

Figure A.7 Perceptions about relevant program objectives



Source: adapted from gtz (2013)

A.12 Conceptual assessment matrix

Evaluation steps /// Paradigms	Concepts, principles and procedures	Application	Implications	Findings	Recommendations
Urban conservation (UC)	Urban preservation National and Regional Level (NRL)	-Kathmandu Valley as a great example of living urban heritage -Several related national policies apply conceptions from international charters and conventions; including preservation methods, for specific monuments or for complete historic areas. -"UC cannot be limited to the <u>monuments</u> ; you need to preserve the <u>surrounding environment</u> ." (Interview Arjun Koirala, 09-10-13, Kathmandu) -" <u>Identification of the communities with their history and their traditional environments, and preserve them</u> ." (Interview Horst Matthäus, 20-11-13, Lalitpur)	-Throughout Nepal history the conservation protocols have been changing. <u>Traditionally</u> , with the motivation of philanthropy and public service, royal, private and communal donors established <i>guthis</i> for the heritage management, both <u>tangible and intangible</u> , guided by traditions and craftsmen. Since the political changes of the <u>1950s</u> , with the land nationalisation and introduction of the European ideas, the conservation was focused on the <u>tangible heritage</u> . At the <u>end of the last century</u> the ideas evolved to <u>conservation, enhancement and promotion of intangible heritage and spaces</u> , going beyond monuments. In the <u>recent years</u> , concepts of <u>community, living environment and sustainability</u> are centred on the <u>identity of living cultures</u> and the sense of <u>liveability for the people</u> . (Prof. Tiwari speech, Symposium KTMV 2013)	-Conceptions of World Heritage (WH), National Heritage (NH) and Local Heritage (LH) have been <u>distancing the inhabitants from heritage</u> , especially with the appearance of <u>professional experts</u> on scene. "Heritage has to be, at least, <u>spatially local</u> ." (Prof. Tiwari speech, Symposium debate KTMV 2013) -National policies transformed and <u>institutionalized a traditional sustainable heritage management</u> , the <i>guthis</i> , forcing it to become dysfunctional (Pradhananga et al. 2009, p.1) without providing an efficient governmental mechanism. -In the recent years and policies, government is trying to approach communities and <u>take advantage of the existing community management systems, promoting a shared responsibility</u> .	-"Establish a <u>better link</u> among international, national and regional conservation instruments." (Pradhananga et al. 2009, p.5) -Participation and integration approaches to <u>situate the professionals in the community</u> (Prof. Tiwari speech, Symposium debate KTMV 2013), not adapting the communities to the professionals. -Promote <u>flexible international policies</u> which enhance the preservation of heritage without excluding the traditional management systems neither the inhabitants' voice.
	Case Study (CS) Conservation and Development Program in Madhyapur Thimi (CDPMT)	-Madhyapur Thimi (MT) is a good example of living urban heritage, a " <u>living museum of Newars</u> " (Bhatta 2009, p.14).	-In MT, conservation approaches have also changed and affected its heritage management and maintenance. -CDPMT can be included in the last approach to heritage, <u>involving communities in order to empower them to assure also the maintenance</u> . However, responsible institutions criticized the preservation methods utilised.	-MT, with mainly <u>local heritage</u> , was gradually losing its heritage without traditional community management. -CDPMT was an attempt to change that situation, <u>with technical and financial resources</u> , which normally are lacking in small settlements. However, the resources were limited, critics from responsible institutions appeared and only some assets were preserved.	-In potential new programs <u>not only inhabitants' demands but also a comprehensive plan for heritage preservation</u> should be included.
	Conservation and urban planning NRL	-Heritage preservation is included as one of the diverse aspects included in urban planning in Nepal, following the prescriptions from international conventions, as Washington Charter.	"You have to see what the <u>priority in each context is</u> . In many <u>municipalities they are not aware</u> of conservation, <u>although these towns are ruled by these activities and values</u> which need	-Urbanization and modernization are the main priorities in Nepal municipalities, leading to the loss of their heritage and historic values.	"It is a question of <u>political commitment, resource allocation and strategy</u> to bind the new developments with the existing areas and attributes." (Interview Arjun

			to continue over to next generations.” (Interview Arjun Koirala, 09-10-13, Kathmandu)		Koirala, 09-10-13, Kathmandu)
CS CDPMT	-In MT there is a specific department, the “Community Development and Solid Waste Management Section” (CDSWMS) which has as one of its responsibilities the heritage conservation (Informal talk Tulsi Bhakta Tako, 03-10-13, Madhyapur Thimi).	- <i>udle</i> trained the staff of the CDSWMS and worked closely with them in CDPMT promoting heritage preservation in coordination with education, health and income generation activities.	-CDPMT was mainly focused on conserving tangible heritage through CDW, while the other component, ITIP was just and starting point for the improvement of the living conditions of the inhabitants. -In present programs, as LGCDP, members from all communities within a Ward discuss about urban issues, and they establish the priorities, heritage preservation or not.	-Acknowledging the positive effects of being able to get together members from all communities (which did not happen always in CDPMT) to discuss urban issues, still local governments have to promote heritage preservation as one of the tools to improve their quality of life through their values and skills, already and best known by them.	
Conservation and sustainable development NRL	-Internationally adopted principles of sustainability have also arrived and been applied in Nepal with recent policies.	-In relation with the previously discussed evolution of UC conceptualization in Nepal, recent governmental approaches have realised about the sustainable aspects of traditional community management of heritage and they are working with them.	-“Considerable evidence in the literature shows that <u>indigenous systems</u> [of heritage preservation, as <u>guthis</u>] can actually <u>facilitate development in cost-effective, participatory and sustainable ways.</u> ” (Pradhananga et al. 2009, p.6)	-“1. <u>Identify heritage structure</u> and location, values and historical areas and structures 2. <u>Policies</u> to preserve heritage 3. <u>Adaptability to changes</u> ” (Interview D.B. Jayana, 13-12-13, Bhaktapur)	
CS CDPMT	-Although sustainability is not included in the CDPMT goal and objectives, it is <u>implicit</u> in its implementation procedures.	-CDW methodology included the promotion of maintenance of assets through the transformation of users’ groups to maintenance groups. Within ITIP, one of the objectives of empowering communities is to make them aware and capable to be involved in the decision making process of their environment changes.	-CDPMT did not have enough resources to empower communities to maintain their heritage artefacts neither involved all of them in the decision making process. This happens in specific areas in some cases, depending on <u>economic situation, social, cultural and religious ties with their place.</u>	-In potential new programs it is needed to learn from present programs as LGCDP which involves mid-term and long-term approaches and gets together all diverse communities; both being strengths for sustainable development of these communities.	
Cultural tangible and intangible heritage (TH and IH) NRL	-“Culture is in continuous <u>transformation.</u> ” (Interview M. Dixit, 13-12-15, Patan) -“Culture as transmitters of life, an unconscious <u>internal framework for living.</u> ” (Prof. Tiwari speech, Symposium debate KTMV 2013) -Nepal approach has been evolving towards giving more relevance to IH in the recent years. -International organisations working in Nepal are also now more concerned about IH, for example UNESCO Nepal has a program specific on IH.	“In any [Nepali] city, there are <u>monuments and places interconnected with people.</u> They are still <u>remaining as long as they are associated with their identities.</u> ” (Interview Arjun Koirala, 09-10-13, Kathmandu) “A lot of <u>festivities</u> in many Nepalese towns, but is <u>gradually going down</u> [...and] there is a need to revitalize them. Example: instruments, nowadays very limited people can build them.” (Interview Arjun Koirala, 09-10-13, Kathmandu)	-“It is <u>never enough to just preserve the past,</u> to preserve your traditions, because <u>culture is continuously modified,</u> contested and developed over time.” (Interview M. Dixit, 13-12-15, Patan) -“ <u>TH without IH is incomplete</u> [and vice-versa].” (Interview D.B. Jayana, 13-12-13, Bhaktapur)	-“The best way to do UC is to provide the space in which culture could evolve. Not just preserving the past for the sake of tourism or reconstructing the past but it’s about <u>creating spaces for culture.</u> ” (Interview M. Dixit, 13-12-15, Patan) -“In Municipalities people are trying to regenerate these activities [related to IH], but the <u>support required to these initiatives and their continuity is by the respective community.</u> ” (Interview Arjun Koirala, 09-10-13, Kathmandu)	

	CS CDPMT	-CDPMT objectives include the preservation of cultural heritage, tangible through an inventory and preservation activities within CDW and intangible heritage through income generation trainings related to traditional occupations within CDW and ITIP.	-“The inventory [of CDPMT] neither includes residential buildings nor mentions their heritage values.” (Bhatta 2009, p.16) -CDPMT inventory did not include any intangible heritage -Collaboration with UNESCO during CDPMT implied a publication about mask making (Informal talk Rajendra Pradhananga, 8-10-13, Lalitpur).	-CDPMT regarding tangible heritage implied a project-based approach, involving limitations on the scope of its results. -CDPMT concerning intangible heritage had small achievements as there were only skills trainings on traditional occupations.	-In potential new programs, the inventory of both tangible and intangible heritage should also promote community participation. -Intangible and tangible heritage required an integrated and comprehensive approach in order to be able to achieve a broader scale.
Urban conservation involving communities	Responsible and integrated management NRL	-The legislation to ensure it in the case of Kathmandu valley is the “ <u>Integrated Management Framework for the Kathmandu Valley World Heritage property</u> ”, which was developed in response to the World Heritage (WH) sites inclusion in the WH danger list.	-Acknowledgement of the <u>different perspectives from diverse actors</u> : governments, conservationists, urban planners and communities. There are also <u>various approaches in dissimilar assets</u> ; sometimes the community is who starts a renovation, others is the government, or is a combination with non-governmental organizations. (Symposium debate KTMV 2013) - <u>Existing management systems</u> in communal space and its strengths, case study in Patan: . <u>Diversified actors</u> participating in management, various organizations, some recent and others long history . <u>Flexibility in management system, responsibility</u> of actors is based on their <u>uses</u> . Existence of <u>lead organization for management</u> (L. Shakya speech, Symposium KTMV 2013)	-“If someone has <u>emotional attachment on the place</u> , then he/she will obviously want to make his/her living place more comfortable, or popular, or developed, and to achieve it <u>individual person cannot do anything, only group can</u> . [...] <u>I do not think without involvement of community, urban conservation projects will be long last.</u> ” (Email interview Lata Shakya, 27-12-13) -“ <u>Different ownership and responsibility</u> with the artefact involves <u>more or less interest in participating.</u> ” (Interview M.M. Pant, 13-12-08, Bhaktapur) -“ <u>Promoting both UC and CBD</u> at the same time and not too much from one side or the other. Maybe <u>too much from the community</u> would lead to <u>too much pragmatism</u> regarding the actual conservation.” (Interview Carsten Zehner, 09-10-13, Kathmandu) -Debate about the <u>need of management plans by consultants or improvement of existing systems.</u> (Symposium debate KTMV 2013)	-1. <u>Documentation</u> of tradition 2. <u>Awareness</u> in preserving authenticity 3. All <u>stakeholders</u> identification of issues and <u>common vision</u> 4. All <u>stakeholders definition of guidelines</u> : (a) different <u>provisions and subsidies</u> for the two tangible spheres, <u>private (housing) and public (monumental)</u> , (b) <u>shared benefits and prioritization</u> of funds, (c) <u>education</u> and (d) inclusion of <u>heritage components into disaster risk management</u> . (Symposium debate KTMV 2013) -“If you are going to <u>renovate an artefact</u> , you have to think about the <u>role of these different communities</u> ; the one <u>who contributed</u> , the one <u>who is closed to the place</u> , and those <u>who are far away but still use</u> it. There are different categories.” (Interview M.M. Pant, 13-12-08, Bhaktapur)
	CS CDPMT	-National legislations establish responsibilities towards local heritage, being Department of Archaeology in charge of public ancient monuments and local bodies of other tangible and intangible assets.	-There are <u>different categories of heritage artefacts with diverse shared ownership and responsibility between local governments and communities in Thimi</u> . Some have changed from individual to community assets. (Interview M.M. Pant, 13-12-08, Bhaktapur)	-In CDPMT the same methodology for CDW was applied in all the projects, without taking too much consideration about the existing situations, trusting on communities through formation of users’ committees.	-Take into <u>account existing heritage management systems</u> when realizing improvements in an area as Thimi. (Interview M.M. Pant, 13-12-08, Bhaktapur) -Thimi needs a <u>comprehensive conservation plan for integrated heritage conservation</u> . (Bhatta 2009, p.17)

<p>Local communities implication NRL</p>	<p>-Win-win outcomes (ICOMOS 2012) -Especially young people (ICOMOS 2012)</p>	<p>-<u>To assure continuity</u> there has to be conservation and contribution from communities. (Prof. Tiwari speech, Symposium KTMV 2013) -Community involvement in UC types: a. <u>basic involvement</u>, with community presence. b. <u>cultural interpretation</u>, communities' activities changing following needs. c. <u>cultural identity</u>, relations with site and between people d. <u>management for and by the communities</u>. (X. Zhao speech, Symposium KTMV 2013)</p>	<p>-“Benefits from involving communities: a. feeling of <u>ownership</u> b. <u>users' committees employment will maximize municipalities expenditure</u> c. <u>community responsible</u>, if damages” (Interview D.B. Jayana, 13-12-13, Bhaktapur)</p>	<p>-<u>Mapping of existing community organizations</u>: who they are regarding ethnic roots and caste, what they do and need regarding heritage preservation. It is <u>not easy to set policies and regulations because each to/e is different</u>. (L. Shakya, Symposium debate KTMV 2013) -Thinking towards communities participation: a. community <u>improve the potential to live current life with ease</u> and a sense of <u>belonging</u>. b. <u>shared profit</u> of conservation with communities through <u>tourism</u> c. <u>conservation is a public pursuit</u> while <u>profit is a private pursuit</u>. (Prof. Tiwari speech, Symposium debate KTMV 2013)</p>
<p>CS CDPMT</p>	<p>-One of the indirect objectives of CDPMT was to engage youths as potential community leaders.</p>	<p>-Young people who were not as attached to places and traditions were precisely the focus of the ITIP program.</p>	<p>-Participation in CDPMT did not involve all the different groups in the diverse areas in the same way. -New generations were involved in community activities in general and also new leaderships have appeared. (Informal talk Tulsi Bhakta Tako, 03-10-13, Madhyapur Thimi)</p>	<p>-Good examples of CDPMT involving youth and LGCDP getting all communities together, which could be applied to potential new programs.</p>
<p>Liveability NRL</p>	<p>-Residents' needs (Anzorena 2000) -“Initially, conservation programs based on monuments and historical values, but it is important to look at the <u>users' perspective</u>. [...] There are demands people have as they live, work and have leisure time there. Perhaps it has no sense to maintain the <u>old buildings which do not fulfil their needs</u>.” (interview Carsten Zehner, 09-10-13, Kathmandu)</p>	<p>“There is a problem because <u>sometimes people do not want to conserve</u>.” (Interview M. Dixit, 13-12-15, Patan) -Sometimes they <u>prefer to change</u> their traditions and way of living to a modern one, namely concrete houses for living and plastic containers for daily use.</p>	<p>-“<u>Who owns</u> what is being conserved and <u>who is it being conserved for</u> and <u>why</u>. Not conservation for the act of conservation, for increase the value for tourism but <u>what people really want to conserve or not</u>.” (Interview M. Dixit, 13-12-15, Patan)</p>	<p>Preserving the past cannot be done without <u>local interest or ownership</u>, they must be <u>together in order to be sustained</u> in the future.” (Interview M. Dixit, 13-12-15, Patan)</p>
<p>CS CDPMT</p>	<p>-CDPMT was a demand-based approach implemented project by project, applying in that way the residents' requirements.</p>	<p>-CDPMT was focused on restoration of public or semi-public heritage assets which communities wanted to preserve, but also were able to contribute and commit for the implementation of the conservation works.</p>	<p>-Not only the residents' need mattered in CDPMT but also availability for commitment, which left projects needed unattended. -CDPMT did not enter in the private sphere of tangible heritage; the point of major conflict regarding conservation methods and residents' needs.</p>	<p>-The diverse socioeconomic and geographical contexts of each area should be taken into account in order to promote fair spatial implementation of the potential programs.</p>

	Visible value NRL	.Residents understand the value .Use after preservation (Anzorena 2000)	-“If the <u>surrounding environment is part of my identity and my daily concern</u> , it is about thinking of my family, my job and my daily needs. [...] When you inform people and you <u>set communities to be engaged and even contribute</u> [you are able to] create achievements. Maybe it is more valuable than the technical details and the technical protection.” (Interview Carsten Zehner, 09-10-13, Kathmandu)	-Inhabitants’ awareness supports <u>identity and continuity of community spirit</u> . (Prof. Tiwari speech, Symposium debate KTMV 2013)	-“For <u>acceptance</u> from people, there need to have <u>awareness programs</u> to get know them about the values of their own town.” (Email interview Lata Shakya, 27-12-13)
	CS CDPMT	“How to use the restored buildings [...] was <u>one of the criteria [to select projects]</u> within conservation and development programs of <i>udle</i> , including CDPMT]. For the temples it is relatively clear, but for others not, so we always asked what did they want that for and they had to come with some ideas.” (Interview Horst Matthäus, 20-11-13, Lalitpur)	-In CDPMT only projects needed for a specific use were restored. However, there are some projects nowadays, five years later, which seem abandoned or underused.	-“There might be a correlation between <u>contribution and community groups in CDPMT and the level of maintenance</u> , affected by socioeconomic levels.” (interview Carsten Zehner, 09-10-13, Kathmandu)	-Not only a plan for use but also a mid-term approach on the maintenance should be applied in potential programs.
Community based development	Participatory planning methodology	Steps included in the Goethert’s model (1997) for participation will be considered for the assessment.			
	1. Initiate NRL	1.1. Mapping stakeholders and their interests	-An important part of the population is member or beneficiary of the country’s tens of thousands of Community Based Organizations (CBOs), new and/or traditional. (Mallik 2013, p.3)	-Having a great number of population included in CBOs suppose more diversified stakeholders but could also imply more complex mobilization for an specific issue.	-Local government as the centre of information about stakeholders in its area, based on stakeholders’ analysis developed for annual planning.
	CS CDPMT	-In CDPMT, as part of <i>udle</i> , <u>municipality</u> was the target of the program, and in conservation and development programs together with <u>communities living in the core area</u> .	-The first meetings were held with the Mayor, Deputy Mayor and councillors, in order to know their needs and interest in implementing the program.	-In general in CDPMT the CBOs already existing were included in the program and promoted. New groups were formed, which in part are still working, five years after finished the program.	-The Community Development and Solid Waste Management Section (CDSWMS) is the department of the municipality in charge of CBOs knowledge and mobilization.
	2. Plan NRL	2.1. Stakeholders’ coordination and cooperation mechanism 2.2. Commitment	2.1.Committee 2.2. Shared responsibility	-“Central level stakeholders said that <u>active CBOs make central and local governments perform more in the interests of local people</u> .” (Mallik 2013, p.4)	“The main challenge [...] is to <u>align the work of CBOs with local government processes, to function without external donor support</u> and to overcome <u>the lack of commitment</u> of central government and local elites.” (Mallik 2013, p.4)
	CS CDPMT	-For CDW the communities had to create a users’ committee, or work through the existing CBOs.	-For CDW there was always a tripartite agreement between MTM, <i>gtz/udle</i> and the users’ committee.	-In CDPMT communities expressed their demands annually proposing projects for CDW and preparing plans	-New forms of participation, as the Ward Citizen Forums (WCF) within LGCDP, should be evaluated as a

		-For ITIP self-help groups were formed with young people, but also existing or newly created mothers' groups or children groups were involved in the program.	-For ITIP the users' groups, mothers' groups, children groups, etc. discussed with facilitators from MTM and <i>gtz/udle</i> .	for ITIP. However, it was limited in its scope towards the whole municipality neither egalitarian involvement.	more inclusive approach to community participation, although taking into account existing community spatial structures, as <i>toles</i> .
3. Design NRL	3.1. Participation framework in the decision-making process		Key actors: community groups and targeting the poor Involvement and roles: financing and contributing -Debate about the <i>guthi</i> system in the Kathmandu Valley, the community based restoration and maintenance of historic buildings; if it could be a model or if it is obsolete. (Symposium debate KTMV 2013)	-“From diverse academics, + and – aspects of community participation <u>.positive: contrasting perspective</u> to the view of professionals and political elites; and the <u>different needs, problems and solutions</u> in comparison with planners; and the <u>.negative: heightening of political conflict, few people</u> taking opportunity for participate, and <u>citizens not qualified</u> to make a meaningful contribution to policy.” (I.S.M. Radzvan speech, Symposium KTMV 2013)	-“1. <u>Understand the community</u> and its activities. 2. <u>Regular meetings</u> or discussions on <u>issues</u> of the place. 3. To have successful projects, the <u>development planning by authority should be accepted</u> by community.” (Email interview Lata Shakya, 27-12-13)
CS CDPMT		-“There were <u>limited funds for CDPMT, udle</u> in general was finishing, so they were normally focused on small projects [with community participation and contribution]. Even <u>community was not able to collect money for bigger ones.</u> ” (Informal talk Rajendra Pradhananga, 16-08-13 and 13-09-13, Madhyapur Thimi)	-In CDPMT, <u>community commitment and implication</u> were specific criteria to select the projects, in any case already demanded by communities.	-“ <u>Public participation is seen to be increased</u> due to CDPMT. Before only 10%-20% of the contribution used to come from the community but during the program the contribution from them for the renovation/conservation works arise up to 40%. (Informal talk with Navin Shrestha) -In CDPMT precisely <u>lower income areas</u> lacked resources for their daily life and could not easily be involved, resulting in fewer projects implemented there.	“You have to <u>involve the communities to make the project cheaper, cost effective, and more sustainable.</u> ” (Informal talk Rajendra Pradhananga, 16-08-13 and 13-09-13, Madhyapur Thimi)
NRL	3.2. Avoid supply/demand-driven (Mansuri and Rao 2004)		-Enable institutional environment to achieve preference targeting (Mansuri and Rao 2004) -Assess (do not assume) demand (World Bank 1995)	-“[In some studies] the overall preference was poor, and preference targeting was worse for the most deprived within the community. [...However, most] of respondents were satisfied with the chosen projects.” (Mansuri and Rao 2004, p.13)	-“Government commitment and accountability of leaders to their community.” (Mansuri and Rao 2004, p.1)
CS CDPMT		-CDPMT involved a demand-driven development, the CBOs proposed projects related with the objectives of the program.	-The projects proposed from CBOs were evaluated and approved by MTM with CDPMT annual budget and based on specific criteria.	-In CDPMT not selecting a project did not mean that it was not especially needed.	-For potential new programs, specific procedures should be applied for different contexts in order to “improve the match between what a community needs and what it obtains.” (Mansuri and Rao 2004, p.13)

NRL	3.3. Eligibility criteria for community groups	-“Debate in the field of community development, whether policies and programs should <u>emphasize place or people</u> .” (Green and Haines 2012, chapter 1, pp. 2,3)	-“The dilemma for most <u>communities</u> is that <u>increasing skills and education</u> of their existing workforce <u>may not have any payoff if workers cannot find jobs in the area</u> . [...] <u>Place-based approaches</u> could focus on increasing the quality of life by establishing <u>new institutions, improving the physical infrastructure, or building on existing resources</u> .” (Green and Haines 2012, chapter 1, pp. 2,3)	-“Finally, <u>building strong social relationships is essential to both human and community development</u> .” (Green and Haines 2012, chapter 1, pp. 2,3)
CS CDPMT	-In CDW the projects were mainly place-based while in ITIP were people-based.	-In CDPMT both people-based and place-based strategies were applied, with their positive and negative potentials.	-In both cases, combination of place and people-based approaches aimed to improve the quality of life maintaining the existing communities in the place.	-Designing skills training should take into account the socioeconomic conditions and project a mid-term approach for the purpose of income generation.
NRL	3.4. Community level procurement (CLP)	-In Nepal, national policies establish recommendations for local employment within the projects.	“Users committees’ employment will <u>maximize municipalities’ expenditure</u> .” (Interview D.B. Jayana, 13-12-13, Bhaktapur)	-Promotion of community level procurement by adapting, if necessary and without losing quality, the requirements for the projects.
CS CDPMT	-In CDPMT there were specific trainings for traditional construction in order to be employed in CDW	-CDPMT was an attempt to promote and maintain traditional occupations.	-The lack of long-term approach and other external factors did not let all trained inhabitants to continue working in the field.	-CLP in urban conservation should be addressed in bigger scales (Interview M.M. Pant, 13-12-08, Bhaktapur) than in CDPMT, only <i>toles</i> .
4. Implement NRL	4.1. Community social capital or cohesion	Strength social organizations Elite capture -“In community works there are <u>always few very active leaders</u> . Some misuse their task but others motivate the community.” (Interview Horst Matthäus, 20-11-13, Lalitpur)	Empowerment -“Local development programmes that are planned, implemented & owned by communities are perceived to be more efficient than development programs directly executed by government agencies.” (Mallik 2013, p.3)	-Avoid potential elite capture with an accurate design, and monitor with negotiation process.
CS CDPMT	-The strong historical community structure and socio spatial organization in the historic areas of MT involved a really important level of community cohesion although inside the rigid Newar caste system.	-“I am not so sure what is the dominant factor in the Newar community, normally they are quite participatory, and not very much leadership obeying.” (Interview Horst Matthäus, 20-11-13, Lalitpur) -“The formation of user groups, who monitored the activities, helped the projects in an <u>effective and fast way</u> .” (Informal talk with M.K. Shrestha, 02-12-13, Madhyapur Thimi)	-Who participated or not and why in CDPMT is of course related to social and spatial community structures. -“Whether maybe they do not try hard enough [...] or the activities are more in their own benefit. In CDPMT it was often said that <u>some dominant people did not involve others</u> .” (Interview Horst Matthäus, 20-11-13, Lalitpur) -“I do not think communities do activities knowing that are not for developing their community; they are not aware and there is no authority to suggest them better.” (email interview Lata Shakya, 27-12-13)	-Better knowledge and understanding of the existing conditions within the community, in order to be able to apply more accurate procedures.

NRL	4.2. Institutional strength	-In a context of political instability without elected members in the municipalities, the focus is on the technical staff.	-Local governments are the governmental level which can promote inhabitants' improvements in a more effective way.	"Successful design [of CBD programs] requires [...] understanding and building on the strengths of existing institutions." (World Bank 1995, p.1)
CS CDPMT	-In CDPMT, the recently created MTM was supported in general and with specific trainings for the different sections.	-CDPMT served to establish a procedure of cooperation between community and municipality.	-Nowadays, after five years, not only that procedure but new approaches coordinate inhabitants and local government in MT, with the same people trained still working in MTM.	-Continue learning from the existing methodologies and promoting the role of local governments towards the residents of MT.
NRL	4.3. Supportive intermediary implementers	External agents role	-"External agents strongly influence project success, but facilitators are often poorly trained." (Mansuri and Rao, p.1)	-Careful preparation of the human resources before starting implementation.
CS CDPMT	-"Conservation and Development Programs within GIZ became bigger than expected, as Rajendra had the ability to mobilise the communities." (Informal talk R. Pradhananga and H. Matthäus, 27-11-13, Lalitpur)	-"The representative of udle, [Rajendra Pradhananga], had a transparent way of inspecting the project and the use of money, besides his good relationship to all members of the community and all stakeholders involved in the program. This close relationship and monitoring gave the people structure and increased their sense of responsibility." (Informal talk with M.K. Shrestha, 02-12-13, Madhyapur Thimi)	-The negative aspect is the big gap between the reality in communities and within the international organization working there. "When you work with poor communities <u>you might talk about transparency but you could not tell them how much you earn.</u> " (Informal talk Rajendra Pradhananga, 16-08-13, Madhyapur Thimi)	-Positive aspect of being an outsider is that <u>you can promote programs as CDPMT learning from the existing systems; and develop fairer than the traditional community organizations, as traditional <i>guthis</i> and more accurate than the governmental systems, as <i>Guthi Sansthan</i>.</u>
NRL	4.4. Project quality and performance	Education Awareness Learn by doing	-Debate about the <u>managerial or top down approach versus Indigenous approach.</u> (Pradhananga et al. 2009)	"[In Nepal], community-driven development allows people to participate in designing, planning, implementing and monitoring development projects and therefore promotes <u>better resource allocation, cost effectiveness, transparency, accountability and sustainability.</u> There was said to be <u>less corruption</u> in this level of governance." (Mallik 2013, p.4)
CS CDPMT	-"In GIZ, and GFA, in Nepal the <u>local staff have been working for so many years that the knowledge and lessons learnt have remained with them.</u> " (Interview Carsten Zehner, 09-10-13, Kathmandu)	-Each year there was a new plan designed with Participatory Urban Appraisal (PUA) methodology.	-"In Tigani there was an 'evolution of society'. (Informal talk with M.K. Shrestha, 02-12-13, Madhyapur Thimi)	-" <u>Systematic long-term approach</u> and then following up the projects." (Interview Carsten Zehner, 09-10-13, Kathmandu)

		-Rajendra Pradhananga, CDPMT <i>gtz</i> (GIZ) staff, has been working there since 1992. He started in conservation and development programs in Patan, but he also worked in Swayambhu, Bhaktapur and Kirtipur.	-"In Tigani a big social change happened. Tigani is considered to be the most vulnerable community in Madhyapur Thimi, with a very low educational level. Before projects were implemented, there were no toilets, and even while the projects were implemented some people did not appreciate the work of the users' groups." (Informal talk with M.K. Shrestha, 02-12-13, Madhyapur Thimi)		-Learning from PUA and also from new approaches as WCF.
	5. Maintain NRL	5.1. Communities commitment 5.2. Local governments responsibility	"The large-scale community-driven development that has happened in Nepal has helped <u>alleviate poverty</u> , <u>raised social awareness</u> and provided an <u>organised voice</u> for many communities. It has <u>empowered many women and disadvantaged, poor and marginalised people</u> ." (Mallik 2013, p.4)	"[CBOs] are playing an important role in filling the gap created by the absence of elected local governments." (Mallik 2013, p.4)	-Continue learning from the already executed projects within Nepal in order to better approach local and community development.
	CS CDPMT	-As a result of the project on the involvement of people, Tulsi Bhakta (Informal talk, 03-10-13, Madhyapur Thimi) reported that the public involvement increased and also nowadays younger generations participate.	-"Conservation and Development Programs in general, within GIZ, are considered successful as local <u>people and municipalities still continue working together</u> ." (Informal talk R. Pradhananga and H. Matthäus, 27-11-13, Lalitpur)	-In MT communities and municipality worked before and after the project together in preservation of heritage.	-Participatory planning should be plan, design and implement towards a sustainable shared management between communities and local governments.

A.13 National policies and programs assessment matrix

Evaluation steps /// Policies & programs	Concepts, principles and procedures	Application and implications	Findings	Recommendations
<p>Ancient Monuments Preservation Act (1956)</p>	<p>"To maintain peace and order by [...] <u>acquiring and preserving ancient monument</u> and archaeological, historical or artistic objects"</p> <p>"2(a) <u>"Ancient Monument"</u> [...] shall also mean the site of the monument as well as the human settlement or place."</p> <p>"2(f) <u>"Preservation"</u> means the work such as sweeping, covering, repairing, cleaning etc. done to <u>keep the monument in its original form.</u>"</p> <p>"3A(1) From the viewpoint of ownership, the ancient monuments shall be classified in two categories as <u>public ancient monuments and private ancient monuments.</u></p> <p>(2) From the view point of importance, the ancient monuments shall be classified in three categories as of <u>international importance, of national importance and of local importance.</u>"</p>	<p>"3B The <u>Department of Archaeology</u> shall conserve, maintain and renovate such <u>public ancient monuments.</u>"</p> <p>"3C(3) [...Preservation of] ancient monuments under <u>private ownership</u> [...] shall be carried out by the <u>local body or the concerned person at the direction</u> of the Department of Archaeology."</p> <p>"3D The <u>Department of Archaeology</u> shall conserve the ancient monuments and archaeological sites which are important from <u>national and international point of view.</u>"</p>	<p>-Introduction of modern concept of heritage conservation in Nepal</p> <p>-Introduction of international level of monuments, opening the door to international organizations, as UNESCO, to be involved in preservation in the country</p>	<p>-Comprehensive legislation and development control (Bhatta 2009, p.19)</p>
<p>1964</p> <p>The Guthi Sansthan Act (Pradhananga et al, 2009)</p>	<p>"This reform <u>nationalised all guthis lands.</u> [...] brought all the properties of the guthis into a <u>formal centralised system of management</u> where rules were established for the <u>payment of Kut (in-kind taxes)</u> within the Kathmandu valley." (Pradhananga et al. 2009, p.16)</p>	<p>"<u>Centralise the control of resources</u> [by <u>Guthi Sansthan</u>] and <u>increase some revenue,</u> [...] but] the reform seriously <u>disenfranchised the guthi,</u> forcing them to become <u>dysfunctional.</u> [...] Administrative inefficiency, [...] for example] the <u>Kut and taxation</u> money deposited with the <u>Guthi Sansthan</u> is <u>neither fairly nor efficiently distributed</u> with much of it being absorbed by administration and staff costs" (Pradhananga et al. 2009, pp.17-18)</p>	<p>"[<u>Reduction</u> of] the amount of <u>money available for maintenance of heritage assets</u> [...] which] led to any available money being spent on <u>nationally significant monuments with locally important monuments being left</u> in a state of dilapidation and disrepair." (Pradhananga et al. 2009, pp.17-18)</p>	<p>-Management and distribution improvement</p>

<p>Local Self-governance Act (1999)</p>	<p>In part 2, it states the specific <u>duties of the local bodies</u> (Village Development Committee, Ward Committee, Municipality and District Development Committee) in relation to <u>preservation of both tangible and intangible heritage</u>. In the case of municipalities it also refers to the <u>tourists' heritage promotion</u>.</p>	<p>.Regarding the obligatory <u>Municipal Periodical and annual development Plans</u>, the projects have to <u>come from the Ward Committees, consumers' committees, and NGOs</u>. <u>Municipality has to maintain coordination</u> with the actors working there, and one of the criteria to select the projects is low cost and larger <u>people's participation</u>. <u>Consumers' groups</u>, from the direct beneficiaries, may be formed for the projects implementation. (pp.48-51).</p>	<p>-In MT there are annual meetings with inhabitants from all the Wards in order to discuss and select the projects for the next year (Informal talk Tulsi Bhakta Tako, 03-10-13, Madhyapur Thimi).</p>	<p>-Continue promoting people's participation in municipal decision making process; like LGCDP</p>
<p>Public Procurement Act (2007)</p>	<p>-One of the six methods for procurement of goods, construction works or other services is through <u>participation of users' committee or beneficiary group</u> (p.9). It is selected considering economy, quality and sustainability (p.38)</p>	<p>-In the Department of Archaeology works, if the project cost is less than 60 lakhs (Rs 6,000,000) it is implemented through users' committee (Interview Saubhagya Pradhananga, 11-12-13, Kathmandu).</p>	<p>-Every project is design for a year, and more than 60 lakhs could not be managed by communities (Interview Saubhagya Pradhananga, 11-12-13, Kathmandu).</p>	<p>-Learning from good examples, like DoA projects</p>
<p>National Urban Policy (2007)</p>	<p>"1.6 Objective of creating healthy and economically vibrant urban environment." "3.1.7 To <u>conserve and develop Kathmandu Valley as a cultural, touristic, and capital city</u> endowed with rich nature, and to consider shifting those development activities, that do not comply with the above vision, to the other urban centres outside the valley" "3.2.6 To develop <u>balanced towns and communities (to/es)</u> through <u>conservation of the traditional urban structures and sustainable use of natural resources</u>"</p>	<p>"4.1.7.d. <u>Protect and develop traditional skills, arts and crafts</u> to conserve and protect the culturally valuable physical structures in Kathmandu valley, and <u>encourage private sector participation</u> in such activities. 4.1.7.f. Execute <u>special programs for conservation and protection of cultural heritage</u>, and explore <u>new avenues for local resource mobilization</u>, or arrange <u>additional central support</u> to local authority. 4.1.7.g. <u>Involve local community</u> in protection and conservation of cultural heritage so that the <u>community gets the benefits</u> of the conservation efforts." "4.2.6.c. <u>Protect and conserve</u> the traditional physical structures within the towns like <u>stone spouts, wells, springs, canals, through community mobilization</u> and through implementation of <u>building regulations and construction standards</u>."</p>	<p>-Tangible and intangible cultural heritage protection and development -Involve community and promotion of shared benefits</p>	<p>-Resource allocation for these programs</p>

<p>Local Governance and Community Development Program (LGCDP) (GoN 2008, 2011b and 2013)</p>	<p>-National program with multilateral donors -[LGCDP works] not specifically for conservation but in general for <u>promoting the participation and voice of marginalised groups and women</u>. [...] LGCDP is an attempt to try to avoid the pitfalls of earlier. [...] The LGCDP approach engages the community in the discussion with the local government, in certain priorities for budget and programs; through <u>Ward Citizen Forums</u> and <u>Citizen Awareness Centres</u>.” (Interview Horst Matthäus, 20-11-13, Lalitpur) -Scheme Implementation by <u>Users’ Committee Guideline</u>, to make the implementation transparent, qualitative and owned by the community/users.</p>	<p>-“LGCDP approach <u>forces the communities to get together</u> to really raise their voices in the participatory process, so it is more an <u>institutionalized and not specific project approach</u>.” (Interview Horst Matthäus, 20-11-13, Lalitpur) -<u>Users’ Committees</u> have at least <u>33% of women</u> in the committee holding <u>at least one major position</u>.</p>	<p>-“Currently <u>how to include community groups is using users’ committees</u>; GoN has <u>inclusive participation methods</u>.” (Interview D.B. Jayana, 13-12-13, Bhaktapur) -CDPMT methodology was demand-based, with its limitations in achieving equal and egalitarian participation in the diverse areas. -To implement CDW within CDPMT, the community was asked to create <u>users’ committees</u>, which are in a way like new <u>guthi</u> groups but in a more <u>equitable way</u>, involving women and with <u>democratic decision making</u>.</p>	<p>-Learn from implementation of the program</p>
<p>2010 Culture Policy (Interview S. Pradhananga, 11-12-13, Kathmandu)</p>	<p>-“This national level policy involves both tangible and intangible heritage.” (Interview Saubhagya Pradhananga, 11-12-13, Kathmandu)</p>	<p>“It is not so much implemented yet.” (Interview Saubhagya Pradhananga, 11-12-13, Kathmandu)</p>	<p>-Existence of national policy regarding both TH and IH</p>	<p>-Awareness programs and resource allocation</p>
<p>Caste Based Discrimination & Untouchability (Offence and Punishment) Act (2011)</p>	<p>-“To protect the right of each person to live with <u>equality, freedom and human dignity</u> [...] and to create an egalitarian society” (p.1)</p>	<p>-“To create an environment where <u>no untouchability and discrimination</u> prevails on the ground of <u>caste, race, descent, community or occupation</u> in the name of <u>custom, tradition, religion, culture, ritual</u> or any other name.” (p.1)</p>	<p>-Existence of national policy regarding caste discrimination</p>	<p>-Awareness programs, sanction and monitoring</p>
<p>Approach Paper of 13th three year Plan (2013)</p>	<p>-<u>Culture</u>: two of the objectives are to <u>preserve and promote cultural heritages</u> and to <u>promote cultural tourism</u> (p.90). -<u>Urban development</u>: one objective is “to develop <u>safe, clean and prosperous cities</u> with adequate infrastructures” (p.113).</p>	<p>-Relevant operating policies for culture are “<u>enlisting, classification and prioritization</u> for the <u>tangible and intangible</u> religious and cultural heritages, and <u>gradually handed over to local levels</u> by <u>transferring responsibility of management to concern agency and community</u>” and “<u>local communities will be empowered</u> to initiate preservation and promotion measures for religious and cultural advancement” (p.91).</p>	<p>-Acknowledgement of <u>community</u> management and responsibility in heritage. -Policies in the national level promote <u>major heritage assets conservation</u>. -Promotion of local good governance through <u>participatory planning</u> and <u>coordination</u> between stakeholders.</p>	<p>-Local government awareness and commitment with participatory planning -Resource allocation for implementation of projects, especially local heritage</p>

	<p>-<u>Local self-governance</u>: Make the local community, civil society, development partners, NGOs and private sector responsible in local good governance and service delivery, apart from <u>institutionalising coordinated and information-based planning process</u> (p.123).</p>	<p>-One operating policy for urban development is the “<u>repair and preservation programs of the important historic, religious, cultural and touristic venues</u> lying in the <u>major urban areas</u> [which] will be initiated” (p.113).</p> <p>-<u>Capacity building and clarification of roles</u> of all stakeholders in local governance. “All the development agencies will be involved in the participatory planning process of local bodies” (p.124-125).</p>		
<p>Department of Archaeology (DoA) current programs (Interview S. Pradhananga, 11-12-13, Kathmandu)</p>	<p>-DoA works for the <u>conservation and preservation of heritage all over the country</u>, with different departments in relation with the three levels of importance (Interview Saubhagya Pradhananga, 11-12-13, Kathmandu).</p>	<p>-In 2013 <u>more than 50% of DoA projects involved community participation</u>, through users’ committees with less than 60 lakhs.</p> <p>-<u>Trainings and awareness promotion</u> all over the country. <u>Specific training for women</u>, to be directly involved in conservation works. <u>Trainings with the handicraft association</u> with business orientation. (Interview Saubhagya Pradhananga, 11-12-13, Kathmandu).</p>	<p>-Trainings in the local level, sometimes organised together with municipalities, but <u>there is not a specific national institution</u>. (Interview Saubhagya Pradhananga, 11-12-13, Kathmandu).</p>	<p>-Resource allocation and role of coordination</p>
<p>Bhaktapur Municipality (BM) approach to UC (Interview D. B. Jayana, 13-12-13, Bhaktapur)</p>	<p>-Measures to preserve TH:</p> <ol style="list-style-type: none"> 1. Conservation of heritage monuments initiated by BM 2. Private assets: (a) building by laws respecting harmony (legal provision), (b) enforcement (obey technical standards), (c) monitoring during implementation, (d) sanctions, (e) incentives (100% brick use in façades and 75% for other wood members) and (f) awareness (Interview D.B. Jayana, 13-12-13, Bhaktapur). 	<p>-“Community participation <u>depends on the scale</u> of the project, but <u>more than 80%</u> [of conservation works by BM] are made by <u>users’ committees</u>.” (Interview D.B. Jayana, 13-12-13, Bhaktapur)</p> <p>-“<u>Subsidies</u> are successful in bringing back the use of the traditional materials, but it does not mean that the material is used in the traditional way. For example there is a kind of bricks, only used historically in temples, which are now used for private buildings.” (Interview M. Dixit, 13-12-15, Patan)</p> <p>-“In BM and Patan there are provisions and subsidies, but now not many people ask for them, because they do not follow exactly the bylaws.” (Interview S. Pradhananga, 11-12-13, Kathmandu)</p>	<p>-“Bhaktapur is an example of that it is possible to be done [...] but somehow it was not possible in other towns. One question could be <u>from where the investments for conservation come from</u>.” (Interview Arjun Koirala, 09-10-13, Kathmandu)</p> <p>- “In MTM they have to pay the salaries, and after that, the small amount remaining has to be used for all, with prioritization; and <u>maybe new developments require more attention</u>. There are certain <u>limitations</u>; there are no architects for monitoring bylaws. But if there are more staffs then they need more resources, [and] administrative cost [should not go] beyond a certain percentage of your budget. In BM <u>tourist fee is the key</u> [for successful preservation measures].” (Interview D.B. Jayana, 13-12-13, Bhaktapur)</p>	<p>-“Guidelines should also include <u>how to use the materials in a traditional style</u>. [...] Revenue generation from tourist should go to preservation. If tourists come to see the monuments it should go for tourists. But I also think <u>heritage areas are not just for tourists</u>.” (Interview M. Dixit, 13-12-15, Patan)</p> <p>-“Find out <u>other ways [of preserving]</u> and getting that kind of resource needed to regenerate in other towns. With the opinion that you cannot restrict them to construct a new house, due to structure stability, change of activity or any other reason; but when they construct a new house at least they can <u>maintain the façade</u>, [...] which works in consistency with the surrounding of the monuments. This is the case, but then I do not say that there is a need of heavy or huge resource to be invested.” (Interview Arjun Koirala, 09-10-13, Kathmandu)</p>

<p>Kathmandu Valley Preservation Trust (KVPT) current programs Non-governmental organisation (Interview M. Dixit, 13-12-15, Patan)</p>	<p>-“All our projects are different, we follow the <u>international conventions</u> but at the same time we are <u>flexible</u>, depending on the specific situation.” (Interview M. Dixit, 13-12-15, Patan)</p>	<p>-All the projects begin with a community need, and KVPT supports with the necessary resources, technical and financial. -Apart from preserving monuments, they have <u>trained and given work</u> for sixty crafts people. (Interview M. Dixit, 13-12-15, Patan)</p>	<p>-Depending on the case, the communities decide what to preserve and how. -Women and lower caste people are involved in craftsmanship. “50% [of our workers] are women but they do unskilled work. All carpenters and carvers are men because women have not been working enough to have the high quality we need for our projects.” (Interview M. Dixit, 13-12-15, Patan)</p>	<p>-Need to strength community participation in the projects, especially in the design. (Interview M. Dixit, 13-12-15, Patan)</p>
<p>Pro-poor Urban Regeneration Pilot Project in Patan World Bank initiative (Lalitpur Sub-Metropolitan City 2013)</p>	<p>-“The project contributes to the high-level objective of <u>reducing poverty and vulnerability in the historic core of</u> Lalitpur City by improving local services, <u>conserving local heritage and culture, and increasing access to income-generating opportunities in cultural industries</u>” (p.3). -Four Wards have been selected for this pilot project.</p>	<p>-“Component 1: <u>Participatory Action Plan (PAP)</u> for Pro-poor Urban Regeneration. -Component 2 (C2): Grant Facility for Pro-poor Urban Regeneration. It would fund a demand-driven, competitive matching grant facility with the following three Pro-poor windows: <u>Municipal Investments and Initiatives, Community-based Initiatives and Business Development.</u>” (p.4). -Component 3: Community Awareness and Local Capacity Building for Pro-poor Urban Regeneration. -Component 4: Participatory Monitoring & Evaluation and Knowledge Dissemination, Project Management and Administration.</p>	<p>“<u>C2. Community-based</u> window would support <u>community-driven initiatives</u> for heritage conservation and the enhancement of cultural identity, social cohesion and acceptance of cultural diversity. As is standard procedure throughout Nepal, <u>community groups</u> would <u>contribute a minimum of 10%</u> of project costs <u>in cash or in kind</u>. [...] The activities would be <u>selected</u> competitively and <u>based on demand</u> with criteria defined in PAP, demonstrating direct benefits for vulnerable groups.</p>	<p>Implementation in four wards, but community existing structures should be taken into account</p>

A.14 Context assessment matrix

Evaluation steps /// Context dimensions	Concepts	Principles and procedures	Application and implications	Findings	Recommendations
Historical and temporal	Globalization and heritage National and Regional Level (NRL)	Preservation of traditional urban fabric and structures	-"The traditional housing stock is not very convenient environment to live in: dark, often damp, low ceilings, very low windows, very steep staircases. [... <u>The match between traditional structures and modern lifestyles</u>] is an <u>inherited conflict</u> , particularly in areas where the traditional lifestyle is very different as it is today." (Interview Horst Matthäus, 20-11-13, Lalitpur) -"You can have a traditional house but live in a modern way." (Interview M. Dixit, 13-12-15, Patan) -People want to change their houses into commercial use, for example, and municipal monitoring of by-laws is weak to control it. (Symposium debate KTMV 2013)	-"I think that it is something good that you have to preserve the past but also modernize. [...Although things are changing with modernity], in the <u>Newar settlements still there is a big continuity</u> . Cities are so compact, they have their own identity and people are proud of it." (Interview M. Dixit, 13-12-15, Patan) -Importance of relationship between <u>heritage and landscape</u> , between the <u>historic areas and the rest of the city</u> . Living urban heritages acknowledges the sense of change within its conception. (Symposium debate KTMV 2013) -In KTM valley there is still the <u>potential to work on preserving the living urban heritages, with people involved and committed</u> with their cultural and built environment.	-"Residential areas are not only heritage, they are living space for inhabitants and obviously they prefer comfort. So the <u>balance between conservation and development is essential</u> ." (email interview Lata Shakya, 27-12-13) -"There should be a <u>comprehensive approach</u> [to UC in KTMV] which would give what is <u>for rewarding</u> and what <u>for punishment in local policies</u> . Otherwise, with this trend of globalization everybody somehow wants the same. [...] Preservation of communal tangible heritage is not so difficult, communities are also doing it; but with private buildings the maintenance is more difficult." (Interview D.B. Jayana, 13-12-13, Bhaktapur)
	Case Study (CS) Conservation and Development Program in Madhyapur Thimi (CDPMT)		-Issues of heritage deterioration in Thimi: <u>(a) change of use of buildings, (b) change in modes of movement, (c) lack of private buildings inventory and maintenance</u> (Bhatta 2009, pp.15-16) -The neighbourhood which has the lowest economic level has still the traditional construction and urban structure, because they don't have money to change it. But when they have money sometimes they build with the modern construction systems and they change everything. It is not only the awareness but the money and the opportunities, if you are able to change your way of living of not.	-"Some conserved monuments [during CDPMT], lack preservation again because no rules and laws are there for their protection. The latest improvement is an implemented <u>law which allocates at least 5% of the total budget for conservation for the further preservation of already renovated monuments</u> . Apart from that the state of preservation also <u>depends upon the area and the engagement</u> of the local people. The absence of preservation is a sign that social leaders are missing, who take this issue in their hands." (Informal talk with M.K. Shrestha, 02-12-13, Madhyapur Thimi)	-Awareness and motivation in MT communities through existing networks and programs, like LGCDP, which could provide resources for preservation
	NRL	Urbanization -Higher <u>mobility</u> of people in urban areas (Interview M. Dixit, 13-12-15, Patan)	- <u>Growing heterogeneity</u> in the society implies different opinions and interests. In Bhaktapur or <u>Thimi inhabitants have still strong social and spatial ties</u> ; in Kathmandu is different. (Interview D.B. Jayana, 13-12-13, Bhaktapur)	-" <u>Participation projects are less consistent in urban areas as people move easier</u> to other places when they marry, for job or education. In rural contexts the society is more stagnant." (Interview Horst Matthäus, 20-11-13, Lalitpur)	-"Building bylaws for earthquakes -Sustain public space" (Interview M. Dixit, 13-12-15, Patan)

			-Heterogeneity, in KTM for example, implies problems within communities. (Symposium debate KTMV 2013)		
	CS		-Issues of heritage deterioration in Thimi: <u>(a) rapid urban expansion and (b) migration of people out of the core area</u>	-“People of Thimi are mainly farmers with a poor basic educational background, and <u>people with technical experience migrate to other places in search of jobs.</u> ” (Informal talk with M.K. Shrestha, 02-12-13, Madhyapur Thimi)	-Comprehensive development control (Bhatta 2009, p.19) -Place-based and people-based programs
	Authenticity NRL	Government committed to safeguarding integrity and authenticity (ICOMOS 2012) Quality of work and modern materials	-When contextualising the concept in Nepal there is an unfavourable impact of human activities on heritage assets, which are in fact being used for religious purposes. Authenticity is related to values, and there is a <u>debate about cultural practices versus artistic principles.</u> (Symposium debate KTMV 2013) -“[Using modern materials] is a very controversial question which has accompanied us since we have changed the top-down approach to community-based conservation approach. The strict adherence to the DoA and its regulations, made things often unviable and then difficult also to use. So it was always a question of how to <u>extract the best compromise without violating too much the conservation issue.</u> [...] In general, communities tried to do their work very accurately (Interview Horst Matthäus, 20-11-13, Lalitpur) -“There has been an important interest of people in building in a modern way; they felt more proud. But recently, some changes happened and although they could go to modern, they feel <u>proud of traditional structures,</u> you can feel this <u>awareness.</u> ” (Interview D.B. Jayana, 13-12-13, Bhaktapur) -“You should have buildings <u>earthquake resistant,</u> and it is more difficult with traditional buildings.” (Informal talk Rajendra Pradhananga, 16-08-13, Madhyapur Thimi)	-Although sometimes artefacts are <u>not well preserved, they are used every day without losing their symbolic importance.</u> -Debate about the role that international institutions, as UNESCO, have in telling people how they have to live and build. (Symposium debate KTMV 2013) -“Here <u>people do not value the material heritage as they do in the West.</u> Often, they build something in concrete; sometimes for an economic reason but others for a cultural reason, <u>the fact that is a secret space does not mean that has to be old, maybe they want to have it new, different.</u> [...] There is not a straight answer. It depends on the case” (Interview M. Dixit, 13-12-15, Patan)	-Documentation of heritage to measure and monitor authenticity in KTMV. (Symposium debate KTMV 2013) -“Apart from using <u>enforcement and incentives,</u> [...] we have still to <u>encourage this awareness</u> about traditional [techniques], either through policies or campaigns.” (Interview D.B. Jayana, 13-12-13, Bhaktapur) -“It is not only controlling and forbidding but promoting things, [...with] incentives.” (Interview Horst Matthäus, 20-11-13, Lalitpur) -“It is important to find <u>pragmatic ways, maybe in between the technical and ideal [conservation] and the users’ demand.</u> I think that there is much more value in a <u>lively structure</u> which functions both for the building but for the people. [...] It is a discussion about details.” (interview Carsten Zehner, 09-10-13, Kathmandu)

	CS CDPMT		<p>-“The small towns, [as MT], <u>do not have the money</u>, [what] they [actually] afford probably only has <u>limited effect</u>; in particular, the private investments. It is definitively <u>more expensive [to use traditional materials]</u>, and people are looking at the economics, too. [...] There is <u>not real central government policy which supports</u> this issue [...] and the [local] government is not strong enough to reinforce really strong regulations.” (Interview Horst Matthäus, 20-11-13, Lalitpur)</p> <p>-Implementation of programs with <u>community execution</u>, as CDPMT, going <u>beyond acceptable limits</u> of conservationists.</p>	<p>-Even not well maintained, most of heritage assets are being used after five years of CDPMT</p> <p>-<u>DoA and UNESCO criticized</u> some projects within CDPMT for using modern materials, although only in the hidden parts, as retaining walls or foundations, which <u>were justified by the team due to availability of human and financial resources</u>. (Informal talk Rajendra Pradhananga, 16-08-13, Madhyapur Thimi)</p>	-Awareness programs on maintenance in MT
Political	Political instability NRL	<p>-“The local bodies are also reeling under some striking problems such as: <u>absence of political officials</u> in local bodies [since 2002], <u>erosion of planning discipline</u>, inability in the formation of Local Service, <u>lack of institutional capacity building in comparison to the rising resources and responsibility of local bodies</u>, shortage of technical and skilled manpower for project implementation, weak internal revenue and financial resources management in local bodies, ineffective subjective devolution and so on.” (NPC 2013, p.122)</p>	<p>-“I think due to instability and limited budget of last years, <u>users committee’s projects were implemented only to very limited degree</u>. But hopefully with stabilisation of the political environment things could improve.” (Interview Horst Matthäus, 20-11-13, Lalitpur)</p> <p>-“<u>Some municipalities have already exceeded the period for the new municipal periodic plan</u>, (5 years) [...] & there are some municipalities going nowhere. One reason is the lack of political representatives; [...]the] officers can be very much influenced by so many stakeholders in the municipality.” (Interview Arjun Koirala, 09-10-13, Kathmandu)</p> <p>-“Although there are many donations by the local governments for the preservation of traditional rituals, the current <u>centrally appointed bureaucrats are not as interested</u> as if they were from these places.” (Interview M.M. Pant, 13-12-08, Bhaktapur)</p>	<p>-“Not elected body in municipalities is a big challenge; but this is also <u>why DoA works a lot with communities</u>.” (Interview S. Pradhananga, 11-12-13, Kathmandu)</p> <p>-“<u>Municipalities are feeling the lack of bridge between communities and implementing authorities</u>. It could have been easier for community participation in general with [elected] political leaderships, which in many cases were from the same area and had social ties, and could encourage people to be involved. (Interview D.B. Jayana, 13-12-13, Bhaktapur)</p>	-“Local government is the way to address local people, obviously. Hopefully, with a more stable political situation, the municipality would allow more to happen.” (Interview M. Dixit, 13-12-15, Patan)
	CS CDPMT		- <u>Institutional inefficiency and lack of funding</u> in MTM (Bhatta 2009, p.17)	-“Some of the <u>former Ward Chairpersons are still active, but there is no formal responsibility</u> for them in MT.” (Informal talk Rajendra Pradhananga, 13-09-13, Madhyapur Thimi)	- <u>Political commitment and efficient institutions</u> through provision of sufficient <u>technical and financial</u> resources (Bhatta 2009, pp. 19-20)

	Governance levels NRL	-Four future levels in <u>federalism: central, federal, local, community</u> (Mallik 2013, p.14)	-“In the past, communities did conservation in their way, with <i>guthis</i> . Nowadays there are taxes paid to municipality, and then <u>they ask to municipality</u> . Depending on the asset there are other governmental institutions involved, as Ministry of Culture or Department of Archaeology; there are <u>different levels and different institutions</u> working on it.” (interview Saubhagya Pradhananga, 11-12-13, Kathmandu)	-“Policy makers [have] to respond to the inevitable <u>flux of socio-economic and political change</u> through recognition of the significant value and contribution of informal indigenous systems such as the <i>guthi</i> for achieving sustainable heritage conservation and management.” (Pradhananga et al. 2009, p.1) -“Over the last decades, the consciousness about conservation has raised and <u>all the government is somewhat conscious</u> , however not enough to have a strong supporting policy with <u>technical and particular fiscal incentives</u> . Maybe with this political stability this [could] come to the forefront again.” (Interview Horst Matthäus, 20-11-13, Lalitpur)	-“Need to <u>reconcile centralised administrative systems of governance with locally embedded cultural traditions</u> .” (Pradhananga et al. 2009, p.23). -Establish a <u>system of collaboration between local governments and communities</u> learning from the traditional management systems. (Symposium debate KTMV 2013)
	CS CDPMT	-Weak policy <u>individual-monument based</u> (Bhatta 2009, p.17)	-Policy does not include <u>integration and area based conservation</u> . (Bhatta 2009, p.17)	-CDPMT attempted to be an <u>integrated and area based</u> conservation program, with limitations	-Efficient institutions through strong <u>cooperation and coordination mechanism</u> for MT (Bhatta 2009, pp. 19-20)
Socioeconomic	Heritage and tourism NRL	- <u>Promotion of tourism in national policies</u> , as the 13 th Plan for development (GoN 2013a) or the National Urban Policy (GoN 2007b).	-“ <u>Mass tourism</u> is increasingly arriving to Kathmandu Valley” (Interview M. Dixit, 13-12-15, Patan)	-Tourism <u>changes places really fast and people do not have time to adapt</u> themselves in an appropriate way. (Symposium debate KTMV 2013)	-“Make <u>heritage areas</u> [especially squares] <u>not just for tourists</u> , but keep the places open to all the people and not just for income. It’s very important in a city like Kathmandu where there is not much public space, it is their function.” (Interview M. Dixit, 13-12-15, Patan)
	CS CDPMT		- <u>Lack of tourism development</u> in MT (Bhatta 2009, p.17)	-“MTM made a <u>survey</u> once about tourism, thinking in the <u>tourist fee</u> which is applied in WHS, but not many people were going, so they did not implement the idea. Maybe they should focus on <u>national tourists</u> .” (Informal talk Rajendra Pradhananga, 13-09-13, Madhyapur Thimi)	-“Presently, Thimi is not tourist area, but if you go through the history and traditional pottery making of Thimi, the place <u>can be developed as tourist area</u> .” (Email interview Lata Shakya, 27-12-13)
	Maintenance of traditional occupations with modernization NRL	-“It is very important to preserve, not because are <u>traditional, but also practical and sustainable</u> . (Interview M. Dixit, 13-12-15, Patan).	-“We are <u>proud of</u> our traditional occupations, which were translated from one generation to the next one, but due to the changing scenario and needs they have been compromising their viability.” (interview D. B. Jayana, 13-12-13, Bhaktapur) -“There is a revival of consciousness about the value of the historical built up area, and this also helps people to get engaged.” (interview Horst Matthäus, 20-11-13, Lalitpur)	-“To preserve these skills the easy answer is <u>tourism</u> . One thing to analyse is that there is <u>not enough promotion</u> in tourism for the sector. Another can be <u>not enough educated market</u> for these products. But still we do not have, in Nepalese context, this kind of sense of feeling in our education system. In fact, if we realize that we need to preserve that kind of heritage, still <u>in our education system, it does not demand much in that respect</u> (Interview Arjun Koirala, 09-10-13, Kathmandu)”. -“1. Make them <u>realize about the value of that job and make them secure about their future</u> [providing opportunities for employment].	

			-“Definitely, there is a question of opportunities, <u>opportunities create change and this change might not always be in favour of conservation.</u> ” (Interview Carsten Zehner, 09-10-13, Kathmandu)		2. Help them to <u>adapt to new needs and scenario.</u> 3. <u>Policies and subsidies</u> from national and local level; provide allowances and incentives; at least sustain their minimum development.” (Interview D.B. Jayana, 13-12-13, Bhaktapur) -“I do not think only <u>policies</u> are enough to preserve those techniques. The <u>involvement of local community</u> or inhabitants is essential; because normally policies are not followed by people in Nepal. [...In that way] I think about <u>new architectural courses on traditional techniques</u> , respecting the elderly pioneers craftsmen, [...] the masters of those techniques.” (Email interview Lata Shakya, 27-12-13)
	CS CDPMT		-CDPMT included several <u>trainings on income generation related to traditional occupations</u>	-With the traditional occupations, in the low income neighbourhood they still maintain the traditional occupations, with a survival way of living with agriculture, but in the higher income neighbourhoods they have changed their occupation, because they had the opportunities to be different. -In CDPMT although they were realising trainings related to traditional occupations, they were only given job opportunities in conservation works. They were in a really small level, the <i>tole</i> level, and there was not a mid-term vision in future scenario for the trainees. <u>Depending on the resources available in each tole, the results of the program were different.</u>	-In order to have maintained their traditional way of living <u>there would have not been only trainings for the people but also marketing</u> , for example, in Tigani with mask making.
	NRL	Wood carving	-“In the construction sector, wood carvers or carpenters are very flexible, they go wherever they are asked, they are in demand and sometimes it is difficult to find these people. [...However there is] a really big problem because of the <u>shortage of wood</u> [...] which <u>price has risen 4 or 5 times in the last four years.</u> (Interview Horst Matthäus, 20-11-13, Lalitpur)	-“Whenever people are <u>not very conscious about the aesthetics</u> of the building they use <u>cheaper materials</u> , as aluminium or things like that.” (Interview Horst Matthäus, 20-11-13, Lalitpur)	“Good example could be the Bhaktapur <u>subsidies.</u> [...Anyway] definitely these <u>craftsmen have to be also more flexible.</u> ” (Interview Horst Matthäus, 20-11-13, Lalitpur)

	NRL	Pottery making	<p>-“Mod, the <u>raw material, traditionally was allowed for potters to be extracted from certain places, and nowadays some have to import it</u> from outside the valley, increasing the production costs.” (Interview D.B. Jayana, 13-12-13, Bhaktapur)</p> <p>-“GIZ (gtz) had for some time [during 1980s] the Ceramic Promotion Project of Nepal (CPPN), where it was tried to produce more durable and glazed pottery [...]; they had to <u>diversify with higher and better quality.</u>” (Interview Horst Matthäus, 20-11-13, Lalitpur)</p>	<p>-“People are <u>not any more interested in pottery but in other materials, as plastic</u> [...], consequently, traditional potters are not as demanded. [However], there are some ceramics industries and they are making good income in Thimi.” (Interview D.B. Jayana, 13-12-13, Bhaktapur)</p> <p>-“CPPN was not really successful [...] due to the <u>selection of technology which could be used in the situation of Nepal</u>, where energy, particularly electric energy, is not really easily available. [...].Also, many of these clay products have not been an object to sell to tourists.” (Interview Horst Matthäus, 20-11-13, Lalitpur)</p>	<p>-“The <u>traditional techniques will have to adapt to new needs and commodities.</u> [...] They might need some kind of trainings on ceramics, a transformation of this craftsmanship.” (Interview D.B. Jayana, 13-12-13, Bhaktapur)</p> <p>-“<u>Incentives, subsidies are needed, and tourism marketing</u> may be good too. Presently, Thimi is not tourist area, but if you go through the <u>history and traditional pottery making of Thimi</u>, the place can be <u>develop as tourist area.</u> [For this], <u>documentation</u> of the place is essential to develop it” (Email interview Lata Shakya, 27-12-13)</p>
	NRL CS CDPMT	Mask making	-Still active and productive	-“Particularly in <u>Thimi</u> , the mask making and painting [...] <u>has become a very wide spread and broader shift kind of souvenir business for tourist</u> , I think they are making more than before and the marketing is working.” (Interview Horst Matthäus, 20-11-13, Lalitpur)	-Extend good example
	Saving and credit groups NRL		-Improve ability for saving, starting in a small scale	-“ <u>Saving and credit schemes generally work quite well.</u> But I would say is more a <u>livelihood thing and not so much the issue of conservation</u> dominant in them. [...] The problem of these saving and credit institutions which are only gift to a debt and when people move around then it is not anymore there.” (Interview Horst Matthäus, 20-11-13, Lalitpur)	-Extend good example
	Caste and participation NRL	-“The <u>Interim Constitution</u> (2007) fundamentally redefined the Nepalese state’s identity. Nepal is no longer a Hindu state, but an “ <u>inclusive and fully democratic state</u> .” (Mallik 2013, p.24)	<p>-“Penalty of caste and ethnicity in community groups of development projects” (Pradhan 2012)</p> <p>-“There is a different opinion from higher caste people about what people from a lower caste do and can do.” (Interview M.M. Pant, 13-12-08, Bhaktapur)</p> <p>-“I feel, <u>gradually, the society is changing.</u> [...] New organizations such as women or youth groups do not have any caste boundary.” (Email interview Lata Shakya, 27-12-13)</p>	-“Most people in <u>higher level castes</u> , whom are educated, are <u>willing to participate</u> . In the <u>lower castes</u> , the ones who are <u>not educated</u> are not as interested in participate [because] they have an <u>adverse economic situation</u> which put other priorities first and they <u>do not know how</u> to be involved. [...] In the <u>new programs</u> is required that <u>educated people from lower castes</u> are involved in the projects. [However], <u>dalit</u> do little participation.” (Interview S. Pradhananga, 11-12-13, Kathmandu)	-“It’s difficult to address those [caste based] problems in this kind of projects. What we can do is <u>make spaces inclusive to all people and the employment generation accessible to all groups.</u> ” (Interview M. Dixit, 13-12-15, Patan)

			-“Caste is not so relevant in any participation or social works; everyone has his/her social responsibility in regarding heritage and participation.” (Interview D.B. Jayana, 13-12-13, Bhaktapur)	-“As a common feature of the [Newar] society, there may be <u>some relationship with the actual living in the community and where the member lays in the development program</u> we are launching.” (Interview M.M. Pant, 13-12-08, Bhaktapur)	
	CS CDPMT		-“The areas around MT are the living space for people of different castes, related to different professions; for example in Chapacho there are more <i>Prajapati</i> , in Balkumari <i>Shrestha</i> and in Tigani <i>Rajbahak</i> . <u>Somehow their caste and society also plays an important role in the development of their living areas.</u> ” (Informal talk with M.K. Shrestha, 02-12-13, Madhyapur Thimi)	“ <u>Caste played a role in CDPMT</u> , as the example of <i>Bode</i> , but not so much nowadays.” (Informal talk Rajendra Pradhananga, 05-12-13, Madhyapur Thimi) - <u>Caste and its economic implications</u> within an area, <i>Bode</i> , as a reason to explain the difficulties of CDPMT there.	
Cultural and spatial	Socio-spatial segregation and notion of community NRL	Structure of Newar settlements - <u>Different level of communities is based on ethnic roots, traditional professions, caste and religion;</u> which are organised on several spatial categories (Pant 2002)	-“Inhabitants [in KTMV] are bound with a kind of social relations (territorial or religious) to be involved in community issues in their residential area.” (Email interview Lata Shakya, 27-12-13) -“The <u>ward divisions</u> are not related to traditional communities but to borders population, parties and measures of the politicians; I think wards’ divisions do not bring communities together.” (Interview M.M. Pant, 13-12-08, Bhaktapur)	-“The <u>most important form of communities for me is the spatial</u> , because they are going to <u>use the artefacts for their living</u> , and the <u>community motivations will be related to accessibility and proximity</u> . They should <u>be able to use these urban facilities</u> ; it is not only because is a symbolic element somewhere that they will use it. There is some <u>spatial relationship to identify the participating community</u> .” (Interview M.M. Pant, 13-12-08, Bhaktapur)	-In depth knowledge about conditions of <u>an area, levels of communities and their social relationships, and spatial organization</u> , in order to apply specific approaches for different contexts. -“You could have difficulties when you are going to <u>start a project</u> because you have the present divisions but you do not know about the <u>traditional forms of communities</u> . If you want to respect the traditional structures and local communities you have to make some efforts.” (Interview M.M. Pant, 13-12-08, Bhaktapur) - <u>Take advantage of spatial community structures</u> in order to be more effective in <u>creating awareness</u> . (Symposium debate KTMV 2013)
	CS CDPMT		-“It was more complex to implement CDPMT in areas involving several wards, for example of <i>Chapacho to/e</i> , which involves wards 8 and 10. All the people had to meet, but <u>these wards were much bigger than Chapacho.</u> ” (Informal talk Rajendra Pradhananga, 13-09-13, Madhyapur Thimi)	-Homogeneous areas, for example in maximal communities with <u>medium income</u> , as strength for participation and success of CDPMT; and as <u>weakness in low income communities</u> . -The <u>geographic location</u> of the communities <u>within the main roads</u> in MT affects their resources and opportunities. People living in areas along the main spinal road, as Siddhikali, Chapacho or Balkumari, have more tools to, for example, transfer their trained skills for income generation.	-“If for this project in Chapacho you would have been working with <u>tole division and household identification</u> , it would have been more efficient, as the people would have been more concerned about it. But with this new division maybe you are linked to different wards and inhabitants have little to do with it.” (Interview M.M. Pant, 13-12-08, Bhaktapur)

	NRL	<p>Community participation in Nepal</p> <p>-“Apart from <i>guthis</i>, there are also other community groups, as women groups or youth groups [all over Nepal].” (Interview S. Pradhananga, 11-12-13, Kathmandu)</p>	<p>-“I found [in KTM V] many inhabitants who have great <u>attachment on their culture</u>. So, obviously, they want to preserve it.” (Email interview Lata Shakya, 27-12-13)</p> <p>-“They are interested in preserve their area due to <u>sentiment of belonging</u> to their living place; they live there from birth to death.” (Interview S. Pradhananga, 11-12-13, Kathmandu)</p>	<p>-“General <u>habit of community work in Nepal</u>, particularly in Newar communities; [...] it’s a <u>deep rooted cultural element</u>. It’s not something which has to be created new, but maybe its extension.” (Interview Horst Matthäus, 20-11-13, Lalitpur)</p> <p>-“[High participation due to]</p> <ol style="list-style-type: none"> 1. Sense of <u>belonging</u>, they use every day these heritage structures. 2. In Thimi or Bhaktapur also <u>social ties</u>, centuries of history there, and they feel more attached to these places. 3. <u>Certain beliefs</u>, especially <u>religious</u>; even <u>also threats</u>, if they do not do these rituals.” (Interview D.B. Jayana, 13-12-13, Bhaktapur) <p>-Strong tradition of self-management of heritage as a reason for high level participation in CDPMT</p> 	<p>-<u>New ways of community organization based on technologies</u>, for example a <i>tole</i> development committee on facebook. (Symposium debate KTMV 2013)</p>
	NRL	<p>Guthi system evolution</p> <p>-“There are <u>different types of guthis for different purposes</u>, religious, social, cultural and even infrastructure assets.” (Interview S. Pradhananga, 11-12-13, Kathmandu)</p>	<p>-“The private <i>guthis</i> and community organizations are also inactive in maintaining up-to-date inventory and to carry out conservation works, due to <u>lack of financial support and organizational weakness</u>.” (Bhatta 2009, p.16)</p> <p>- KMTV WHS Integrated framework do not take into account positive aspects of indigenous heritage systems (Pradhananga et al. 2009, p.24)</p>	<p>-Traditional <i>guthis</i> vs. <i>Guthi Sansthan</i></p> <p>-“<u>Nationalisation of guthi land</u> has in effect <u>decoupled the system from its cultural, religious and community roots</u>.” (Pradhananga et al. 2009, p.18)</p> <p>-“In the past, <i>guthis</i> were formed <u>only by men and organized based on castes</u>; [...] It is <u>slowly changing</u>, if there is no men in the family, women can be involved.” (Interview S. Pradhananga, 11-12-13, Kathmandu)</p>	<p>-Work with existing community heritage management systems and stakeholders</p>
	Religion NRL		<p>“<u>Religion and rituals here are so tight to the spaces and to the city</u> and the land, that’s why people feel very strong connection to the city and to preserve the urban form. [...] <u>Newar rituals are also related to navigating the city, going through the courtyards and marking special places as secrets</u>.” (Interview M. Dixit, 13-12-15, Patan)</p>	<p>-Relevance of spirituality in Nepal in general, and in the Newars in particular, explain the strong attachment with their environment and heritage and their will to participate in its preservation.</p>	
	CS CDPMT	<p>-There is a group of temples, Astamatrika, surrounding and protecting the town. (Pant 2002)</p>	<p>-Each of them is related to different communities which are participating in preserving them. (Pant 2002)</p>	<p>-Spirituality is a major factor in communities’ organization in Thimi. (Pant 2002)</p> <p>-Heritage assets, as temples or patis, are important in communities’ daily life which implies their commitment and involvement in their conservation; and finally the good level of their preservation.</p>	<p>-“The Bisket-jatra joins all the communities in the city to organise the events. <u>Conservation of this festival means conservation of communities</u>, as its rituals represents social organization and spatial structures of the town.” (Interview M.M. Pant, 13-12-08, Bhaktapur)</p>