

Emerging Architectural Identity and Gentrification: A Case of Patan Core Town

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Abstract

The identity of architecture is occasionally imagined and portrayed as an immutable or historically continuous entity in various contemporary sectors of architectural design, heritage conservation, architectural history, and literature. Gentrification is the phenomenon through which relatively disadvantaged residents move, improve housing, and attract new businesses to a struggling urban neighborhood, frequently displacing locals in the process. The existing architectural identity has been undermined by transformations to the historical town of Kathmandu over the past few years. It has been argued that this is an uninvestigated gentrification phenomenon. The purpose of this research is to identify the emerging architectural identity and how gentrification may be driven by it in the future. The findings of this research, reality is continuously being discussed, contested, or interpreted, and the epistemological perspective is that knowledge should be investigated using whichever methods are most effective for resolving the issue. Therefore, the pragmatic paradigm is the foundation of this research. To acquire information for analysis in order to learn more about a subject and get a better grasp of it, the following tactics or procedures are employed: possible contribution that is substantial identify traits gleaned from reading for behavior in the study region, key informant interviews and a community survey were both carried out. Lastly, transcribed the interviews and survey data codes that had been taken from the literature. The fundamental idea behind gentrification is that local residents lose their homes as outsiders move in. However, my research challenges this idea. My research demonstrates that gentrification, which undermines the local architectural character, is also a result of the transient change in building use and residence. This core town is seeing gentrification as a result. According to the findings of my research, gentrification is a process. The intangible cultures that are so intimately correlated to the everyday activities of the native people are gradually disappearing, even if the native people aren't really departing in the sense that they're selling their property and shifting away. Instead, a lot of outsiders are flocking in for investment interests. Therefore, it is possible that this will lead to a greater loss of intangible cultural heritage, a feature that draws tourists to this Thus, my research has reached the conclusion that it is crucial to think about the gentrification idea as it has been discussed by other researchers. Although native people do not leave their ownership, the identity can be lost and still pave the way for gentrification.

Keywords

Architectural identity, Adaptive use, Gentrification

1. Introduction

Traditional Newar houses lacked modern comforts, but those in a place like Patan were constructed with tourism in mind. The ancient Patan dwellings have increasingly undergone modifications [1]. Older residences in prominent locations became abandoned, while others who preferred to live in modern homes continued to occupy the older ones [2].

Studies on the evolution of contemporary architectural

identity are insufficient. Additionally, there hasn't been much coverage on this topic. It will clarify the reasons why traditional Nepalese architecture was replaced by more contemporary styles.

It will assist locals in adjusting to the evolving nature of modern architecture without compromising their fundamental traditional values. It will be helpful to identify the variables influencing the current architectural trend.

Traditional architecture in the country has been gradually deteriorating and being destroyed over the past few decades as a result of the careless acceptance of foreign design components without comprehending their functional implications which conceals the original architectural identity of Nepal[3]. And serious issues are raised. What will act as a link between our generation, the one before it, and the one after it, if significant urban features that function as "real memories" of a place vanish?

2. Research Question

Fundamental objectives of this research are to explore the emerging trend in architectural identity in the context of Patan and possible determinants that might be contributory to the emerging trend in architectural Identity in case of core town Patan. The concept is to identify the impact of globalization on Nepalese traditional architecture, especially in regions with a rich heritage and unique culture.

- What is the emerging architectural identity in the context of Patan?
- How emerging architectural trend contribute to the idea of gentrification?

3. Literature

3.1 Identity and Architecture

Identity and architecture are related because each community's identity conveys the message, idea, and traits that are unique to the area in which it was born[4]. Vernacular identity, Local construction, using traditional materials and resources from the area where the building is located [5].

Functionalism, The vertical arrangement of the home[6].

Cultural identity, Takes long periods of time to develop and it is richer for societies richer for societies with longer historical experience and the persistence on land[?].

Social identity, Historical products of collective social imaginations. Developed by ethnic groups[7].

Cosmopolitan identity, Formed through complex layering processes of various cultures, ideologies, economies, and ecosystem [8].

Door and windows, like the door, stitched together from numerous prefabricated components of various sizes and shapes and put together, use of either metal fasteners or glue, Duchu inner plain frame and Bha outer ornately carved [9].

Traditional identity, Wonderful gift from our ancestors, developed over many centuries without creating many serious environmental or health problem by using local building materials and techniques [10].

3.2 The Basic Features of Newari House Identity

Table 1: The Basic Features of Newari House Identity [11]

Item	Features
Buildings and Façade	symmetry in mind A low, narrow door with one or two small windows on either side
Functionalism	The vertical arrangement of the home
Foundation	bricks used for the different kinds of construction. the slip-glazed face brick, which is carefully shaped and fired; face bricks
Post, Lintel and Beams	Beams and sole plates frequently lack ornamentation, Upper half of the posts and the brackets are beautifully carved.
Main door	Main door was copper plated and reused
Door/The windows	(Jhyas), like the door- stitched together from numerous prefabricated components of various sizes and shapes and put together use of either metal fasteners or glue Duchu- inner plain frame and Bha-outer ornately carved.
Roofs	enormous projecting roofs (Newari: Pau, Nepali: Chhana) stacked one on top overhang is typically around 1 m Vihara 4 m or more is frequently found in temples.

3.3 The Major Determinants of Architectural Identity

Many factors can affect the process of creating an architectural identity some of which Variables derived

from Literature review are shown in figure.

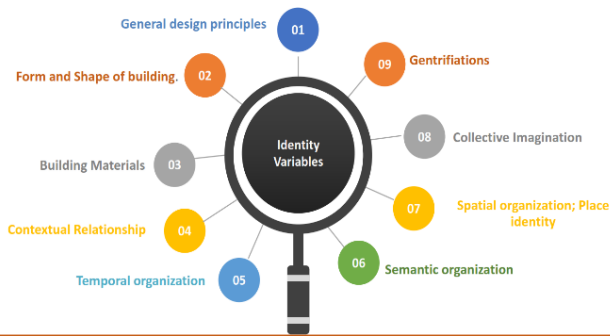


Figure 1: Major determinant of architectural identity derived from literature by author

4. Historical realm

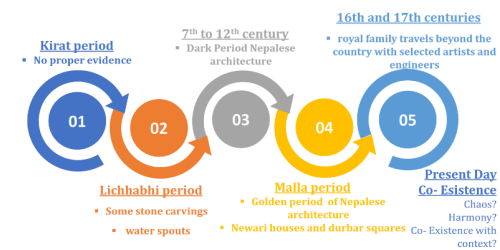


Figure 2: Flow diagram of historical diagram

This is the chronological period of Nepalese architecture. The Kirat era has no proof. Some stone carvings and water spouts dated back to the Lichhabhi era. dubbed the "black period" of Nepalese architecture, from the 7th through the 12th centuries. Then came the malla period, which is considered to be the height of Nepalese architecture. There are several instances and proofs of Malla-era buildings still standing today, such as Newari houses and Durbar Squares. Western architectural influence dates from the 16th and 17th centuries [?]. Does the emerging architecture of today coexist with its context? Does it harmonize? or in a state of utter confusion?

5. Study area overview

This part is located to the north of Patan Durbar Square. The loop's beginning is at Swotha Chowk. A few of the monuments in this loop include Radha Krishna Temple, Swotha Krishna Mandir, and Swotha Narayan Temple. Due to shifting societal norms and economic constraints, traditional dwellings have been mostly displaced. Patan is referred to as the "City of Fine Arts" and the "House of Artisans," respectively [?].

The high level of excellence of Patan's handicrafts is highly praised by visitors. Tourists can now find items to suit their preferences and budgets at additional sales outlets and artisan stores. The bulk of the people in this area are natives from the Rajbangshi, Pradhan, Shrestha, Amatya, Shakya families.



Figure 3: Study Area Along Swotha Road

Table 2: local business status on the basis of mobile ethnography

SN	Type of Business	Number of outlets
1	Handicraft shop	14.5 %
2	Paper Handicraft and Souvenirs	45.4%
3	Pashmina and Clothing	18.1%
4	Art Gallery, Thanka and Painting	9.09 %
5	Restaurants and Cafe	27.27 %
6	Guest House, B and B	41.81 %

A purposeful census revealed that 75% of the population is indigenous, whereas 25% of immigrants came for work or commerce. 41.7% of residents are satisfied with their finances, 37.5 percent are dissatisfied, and 20.8 percent are extremely satisfied. 12.5% of homes have been purchased and are being used solely for financial gain, while 20% of properties are owned by locals and are partially rented out and partially used by the owner. Locals own and occupy another 20.8 percent of homes. 41.7% of buildings are mixed-use; 29.2% are utilized exclusively for

residential purposes; 20.8% are rental properties; and 8.3% are used for commercial/restaurant purposes.

6. Methodology

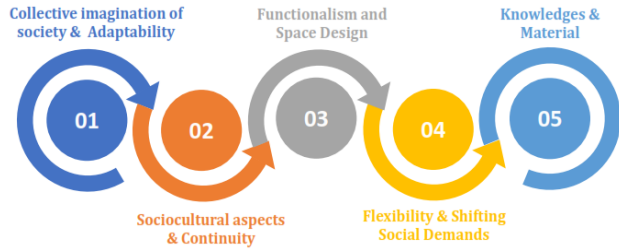


Figure 4: Observation Realm

The fact of evolving new architectural identity that is emerging in Patan’s core settlement is the ontological viewpoint in this research.

Epistemological assumptions of this research intend to produce knowledge about how emerging architecture is perceived in context of Patan and seeks to identify the valid source of knowledge.

This research believes that its reality is constantly negotiated, debated, or interpreted, and the epistemological stance is that knowledge should be examined using whatever tools are best suited to solve the problem. Hence, this research is based on the pragmatic paradigm.

During observation, a set of close-ended as well as open-ended questions was prepared for the survey. The following strategies or procedures are employed to gather information for analysis : substantial potential contribution Variables of identity are extracted from literature on conduct. survey for the community’s benefit Collective Imagination in the research area and Purposive Interview done with key informants Interviews and survey data Codes are extracted from literature. Finally, transcribed and synthesized into codes and analyzed using Nvivo.

7. Discussion and analysis

The case study, questionnaire, and deliberate interview served as the foundation for discussion and analysis. The outcomes were examined using the following topics:

7.1 Adaptive use of Traditional building:

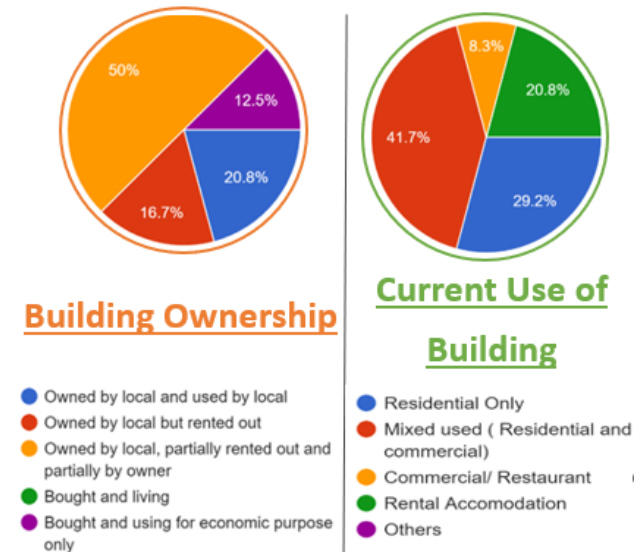


Figure 5: adaptive use and building ownership of building

Traditional residences now include tourist lodgings. As more business people enter the tourism industry, rental homes are more common in the neighborhood. The modifications made to accommodate visitors resulted in the Newari architecture being altered to integrate tourist-drawing patterns. The Newari household has experienced significant alteration, and houses are now being bought and sold like goods. Buildings have been re purposed into co-working spaces, galleries, or museums. In the end, traditional architecture suffers.

A judgment on property ownership Locals owns 50% of the structure, which is partially rented out. Only 20% of structures are owned and occupied locally. Real estate purchases for strictly commercial purposes (12.5%) and renting out the entire property while relocating (16.7%) have already started. Even though the current situation does not exactly fit the definition of gentrification, which is "the process by which the character of a poor urban area is changed by wealthier people moving in, improving housing, and attracting new businesses, often displacing current residents in the process," the center of Patan offers the greatest potential for gentrification.

According to the research, only 29.2% of buildings are solely used for residential purposes. The remaining buildings are used for commercial activities, such as mixed use (41.7%), rental housing (20.2%), and commercial/rental (8.3%). According to these statistics, the bulk of the population rents out

their homes and makes money off of it. The survey also revealed that 41.7% and 20.8% of respondents were satisfied or highly satisfied with their earnings. As a result, this phenomenon may be the only factor contributing to gentrification. The vast majority of people concurred that cultural practices and sociocultural norms have altered. People’s views on culture as well as how they feel about festivals and jatra festivities are evolving.

Building maintenance personnel make changes to the construction’s doors, windows, height, structural components, and building materials throughout time by incorporating new knowledge and technological advancement.

Rental housing is becoming more prevalent in the area as more entrepreneurs enter the tourism industry. Newari architecture has been modified to incorporate tourist-drawing designs as a result of the renovations being made to accommodate visitors. The Newari home has undergone numerous changes over the years, and homes are increasingly becoming commodities. Traditional architecture is ultimately impacted.

7.2 Internal Movement/Displacement and Emerging Architectural

This study’s findings suggest that gentrification is becoming an emerging trend in architectural identity. Although native people make up 75% of the population of Patan’s center town, locals (25% of the population) are beginning to leave. ”What would you do if an investor arrived to buy or invest in your home area?” is a question that is asked during fieldwork. Most residents said that we would always welcome them. This study suggests that if a larger investor comes and pays the locals what they desire, there is a high likelihood that they will rent out their homes and move to other well-equipped areas, or they may sell and leave the area in search of a higher quality of life. According to the study area’s research, there are more firms there than there were previously. Businesses centered on tourism make up the majority of those that have grown. This has caused family-owned businesses to convert to lucrative tourism-based enterprises. The main industries growing are the rental housing in inner courtyards; the fabrication of statue idols on the outskirts of Patan’s core in places like.

7.3 Economic resource and tourism

Different types of pressures, including economic and cultural pressures, are created as a result of the shift in population in particular locations. Higher end groups’ involvement in any area has an impact on the neighborhood. According to travelers, as tourism grows, the traditional environment becomes more commercialized. Many other significant crafts are lost during the supply chain when there is a demand for any kind of craft item. It would not be possible for the craft to survive without adjustments to the other crafts.

The typical view of gentrification mostly ignores the positive aspects of gentrification. In the research region, economic activity has been generated overall. Both the home owner and the businessman profit from this.

There are more work opportunities due to growing economic activity and entrepreneurship in the studied region. Both local and non-local employment is produced. In terms of financial gain, it is advantageous for everyone involved.

Tourism can be fostered as a source of income for the municipality and the local population. Any novel policy introduced to tap tourism in a controlled way can be useful in the long term as long as the locals in the area profit from it. When planning the development of the tourism industry, attention should be paid to the preservation of local development and tangible and intangible cultural heritage.

7.4 Ethnic skill

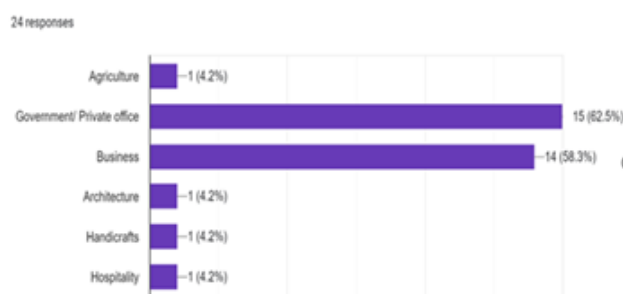


Figure 6: Occupation Change

The Business and employment have supplanted agriculture as the primary industry in the region. The transfer of generational craftsmanship has been complicated by the change in work. Local producers are facing a skilled labor scarcity as a result of the

generationally passed on experienced local manpower choosing new professions in response to the rising demand for handmade items.

The working group in the craft industry has undergone transformation. It is common to notice that tough tasks are delegated to lower socioeconomic groups rather than enhancing one's skill set or looking for a more effective or safer way to complete the activity. Non-traditional workers are becoming more prevalent and are becoming more skilled. There is a change in sensitivity toward work along with the increase in non-traditional workers.

Traditional craftsmen of a younger age are restricted to ownership (dealer) of the skill. There has been a decline in skills transmission to the next generation. Many people have left the industry in pursuit of better opportunities. A loss of ethnic skills is beginning to emerge as a result of an increase in businesses switching to profitable businesses. The interdependence between manufacturers and traders is also increasing and decreasing.

7.5 Sense of place

Patan's city center no longer feels like it belongs there. Contemporary ideas, technology, and culture cannot be contested. There are many options available to today's population, and demand is fluctuating, so new contemporary social activities are produced. Locals rent out their old homes for guesthouses, homestays, restaurants, and cafe-style tourist-related businesses in addition to living in spacious homes or flats with all the newest amenities. The occurrence of streets, yards, and public spaces has altered as a result of globalization. For instance, in the past, locals used the courtyards to celebrate various types of festivals and dry produce (jatras).

The findings demonstrate a movement in people's lifestyles, pressing the need for flexibility and adapting to changing societal demands through adaptive use of space for a higher standard of living and technological convenience. The decline in religious and cultural tendencies is also a result of foreign lifestyle influences.

Currently, it can be observed that Patan's traditions have changed, its religious tendency has decreased, and its way of thinking has changed. The manner of living has changed, and western modernism is now preferred. In the past, the wealthier class made contributions to the upkeep of society and public

structures. Today, outside donations are the main source of funding. Society now values living a luxury lifestyle and prioritizing oneself. Through exploitation, the social structure that predominated in the past contributed to a great deal of discrimination over time. But it also forged ties of interdependence among them that connected the populace as a whole. As time has gone on, the social framework has broken down. There is no resource sharing and no social benefit from either of these activities.

7.6 Socio Cultural Change

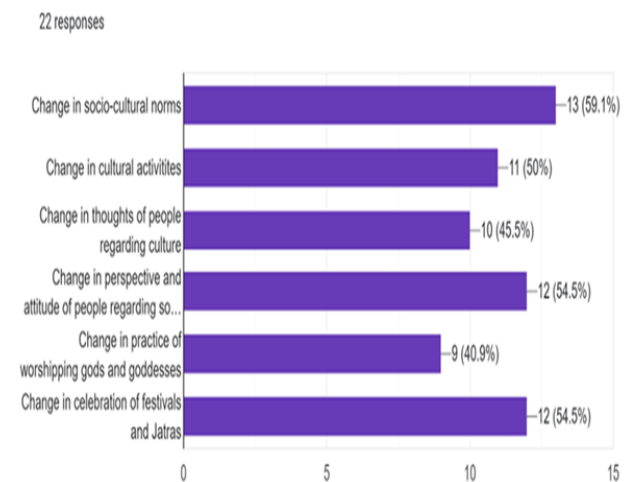


Figure 7: social cultural adaptation

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7.7 Shedding a tangible heritage

The use of Baha has changed in Patan, which is one of the changes that have occurred. Although Baha has served as the residence for noncelibate Buddhist priests, Vihara is a Buddhist monastery where celibate monks and nuns live. A Sangha of Shakya and Bajracharya initiates continues to live on and care for the Bahas. The Sangha has operated and maintained those Bahas with a considerable number of dependable members. Small bahas with small sanghas have seen changes in both ownership and practices. An example of such a scenario is Nhu Baha at Dhalacha.

The original descendants are no longer the people that live here. They claim that because the original sangha of this baha has passed away, such everyday rituals are no longer practiced there. Early records show that it belonged to the Pradhanangas and that "Thaku Jujus" home and the Joshis' were regarded as a sort of secretary to them. Thaku Jujus is thought to be a lineal descendant of King Bhaskaradeva.

It is possible that the Pradhananga mahapatras were the patrons of Kwa Baha, acting as Jajamans for the main rites. Their Buddhist shrine, Nhu Baha, may have been cared for by dya palas from Kwa Baha. Locke, John K. There aren't many Joshi families living here right now, and many of them sold their homes to handicraft businesspeople who bought them for profit. Despite coming from Shakya Families, these businesspeople solely honor their own individual shrine and no longer engage in daily prayer. This raises concerns about maintenance and Baha's identity. With time, the neighborhood's identity is fading, yet the locals remain ignorant of this. Even though more in-depth study of the bahas and bahis of Patan is required, the population of teminor bahas there has changed as the sanghas of these bahas have weakened or vanished.

The general public's perception implies the eviction of residents, but in our study location, it differs since both planned and accidental evictions occur. Additionally, there are complex changes that occur over time as a result of adjustments made to people's attitudes, lifestyles, and means of subsistence with an eye toward social and economic prosperity.

The majority of participants said that they would at

most leave their home and move to a less expensive area if they were given a rent offer, they couldn't refuse. Strong members of the community generally agreed that they would only sell the homes of their ancestors to family members if the situation required it. However, there are instances where low-income families with troubled ties sell their land to affluent individuals.

7.8 City Fabric and Street Flavor

In many locations, local markets are being replaced by establishments that serve tourists and expats. Local-only shops' disappearance alters the neighborhood's character.

The historical context of a residential core area has been transformed into lodging facilities, retail stores, and restaurants that cater to tourists. This has compelled many former residents to emigrate and ultimately resulted in the closure of local communities that characterized the social transformation. In addition to residing in large homes or flats with the most up-to-date conveniences, locals rent out their older homes for guesthouses, homestays, restaurants, and cafe-style tourist-related enterprises. As a result of globalization, streets, yards, and public areas now have different demographics and usage patterns.

For instance, in the past, villagers celebrated various festivals and dried fruit in the courtyards (jstras). Today, a variety of national and international events, exhibitions, musical performances, parking, etc., are held in public spaces, streets, and courtyards.

Local markets are being supplanted by enterprises catering to tourists and expats in numerous locations. The neighborhood's essence is altered by the removal of local-only businesses. Despite the fact that many factors tend to affect a building's personality and overall architecture, adaptive reuse, gentrification, and the collective imagination of a constantly changing society seem to have the most impact on Swotha House's current identity. Traditional Swotha's home appears to have undergone both physical and social gentrification.

Nowadays, public areas like streets and courtyards are used to host a range of national and international events, exhibitions, musical performances, parking lots, etc. These have led to changes in the character of the streets; the cultural fabric; and the institutions and leadership of the community.

8. Conclusion



Figure 8: Wordcloud, NVIVO Analysis

According to the concept of adaptive use of a residence currently largely ignores the lifespan ritual of the Newar house and its relationships to its surroundings, resulting in a major loss of architectural identity. Intangible cultures are consequently slowly disappearing, which could result in gentrification at any time in the future. Development that could affect common traditions, community traits, and intangibles. Thus, gentrification will eventually occur as a result of this process. According to the gentrification idea, gentrification results in identity loss if it does not go in the desired direction.

Adaptive use, in the opinion of some experts, is the desirable path of gentrification. However, my research demonstrates that adaptive use, which is context-specific for Nepalese core town towns like Patan, Bhaktapur, and Kathmandu, can also result in gentrification in the future at any point, even though initially it appears to be merely adaptive use. Although it might not be relevant in other situations, gentrification has arisen in other similar Newar towns. As a result, the majority of locals still own their homes, while the majority of investors are from outside the core area and use them in accordance with their cultural practices. The fundamental idea behind gentrification is that local residents lose their homes as outsiders move in. However, my research challenges this idea. My research demonstrates that gentrification, which undermines the local architectural character, is also a result of the transient change in building use and residence. This central town is seeing gentrification as a result. According to the findings of my research, gentrification is a process.

The intangible cultures that are so intimately correlated to the everyday activities of the native people are gradually disappearing, even if the native people aren't really departing in the sense that they're selling their property and shifting away. Instead, a lot of outsiders are flocking in for investment interests. Therefore, it is possible that this will lead to a greater loss of intangible cultural heritage, a feature that draws tourists to this. Thus, my research has reached the conclusion that it is crucial to think about the gentrification idea as it has been discussed by other researchers. Although native people do not leave their ownership, the identity can be lost and still pave the way for gentrification.

Acknowledgments

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