## Workshop Heritage by. with. for People



Views from Kathmandu

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Architecture as a material creative art is at once temporal and spatial – its immediate meaning lies in its specificity to time and season and to space and people.

A building from history develops universality within the temporal and the social saving its original fixity only spatially.

[The Temples of the Nepal Valley]

### HERITAGE and the PEOPLE $\cdots$

#### Order of presentation

- How does a HERITAGE become that 'Of the PEOPLE' ?
- How do we integrate Professionals in the HERITAGE action or 'With the PEOPLE' ?
- How people take heritage action or 'By the people' ?
- How to make HERITAGE work 'For the people?

## Of the People

- Whose heritage is it?
  - As a Physical Asset, a Social Asset, a Cultural Asset
- 'Universal Value' distances immediate communities and potentially highjack local cultural ownership?
- World heritage, National heritage, Regional heritage... distancing the locals from heritage, which has to be local, at least, spatially.
  - Professionals Exert on the Scene, on Physical Asset
- Stakeholder? participation/integration situating the professional in the community.

# Of the people – the Peak, the Weak and the Intangibles

- Grading of heritage conservation priority for the peak
  - Cultural heritage of the Weak and the Ordinary citizen
  - The heritage of the living
- Building national identity from heritage
  - Problems of multicultural/multi-ethnic societies
- Conservation of 'lesser heritage' the non-peak and of the weak – bring participation of lower rungs of society into conservation.
- Conservation of Intangibles also draws weak into participation
- Developing Heritage into a local spatial and local people entity













## For the people

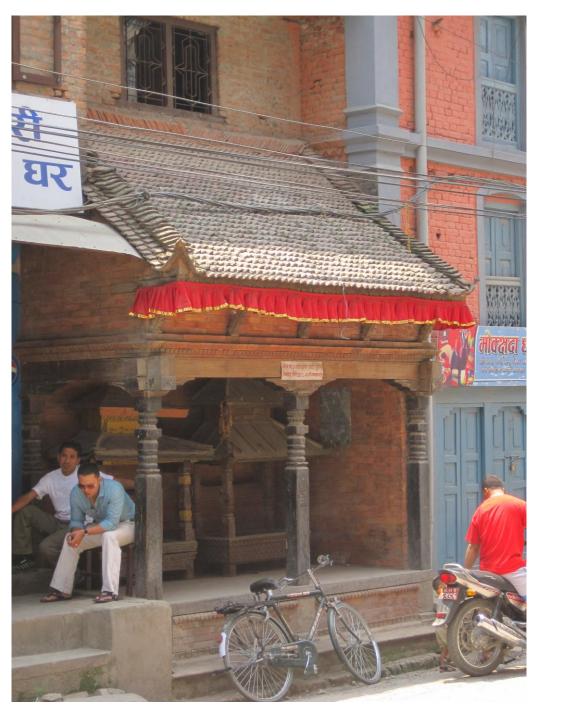
- Cultures as transmitters of life
  - An unconscious internal framework for living
  - Reification transform Culture into Objects of consumption from outside
- Being clear about the insider (creator-user) and the outsider/consumer
- Heritage Community/Immediate spatial community
  - The Creator Community or Cultural Insider of Living cultures
  - The Possessor Community or Heritage Inheritor
  - The Consumer Community
- Different expectations, values and benefits
- Conflicting requirements and philosophical positions

#### Conservation Practice Local Responses

• Chabel Chaitya, Rituals and metal







#### **Guthi** (Ganesh Pati, Hadigaun)



# Conservation Practice Local Professionals, Finance, Skill and Technology

• Conservation of 55 Window Palace



## KVWHS In and Out of Danger 2003-2007

- Conservation exercises fail to arouse civic participation
- Aesthetic and functional environment of the Buffer lost
- Rejection of conservation bye-laws by the local community - building controls flouted
- Bouddha Monument Zone, the worst case
  - What may be the reasons for such a state?
- With a plan, it got out of Danger list
  - But the loss of buffer ambience and character continues
  - Many community consultative meetings but little impact on ground failed civic response!

# With the people

- No 'community participation' in conservation of Pujarimath (1971) and Hanumandhoka (1973)
- Participation was sought in earnest only in the third phase of BDP (1980-1983)!
- From Monuments to Spaces and Services
  - Increased interest, involvement and participation
  - Sharing in the benefits of conservation
- Today's Bhaktapur is built on heritage conservation and heritage industries
  - community participation



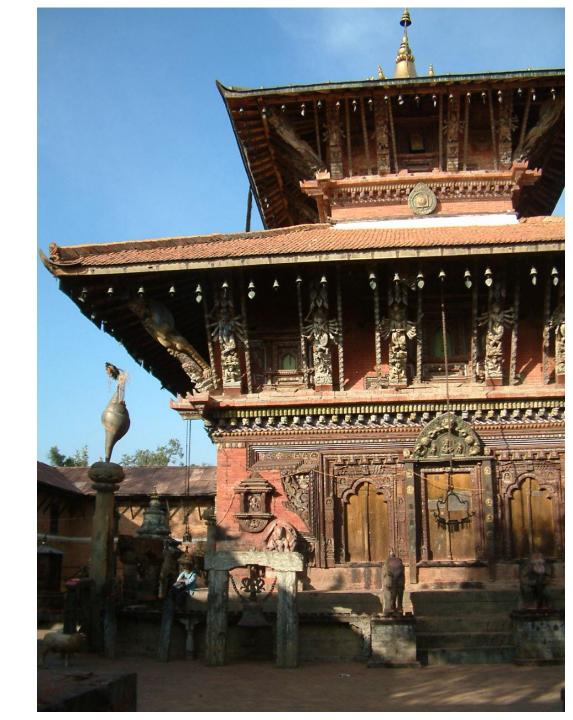
# From BDP to PCDP

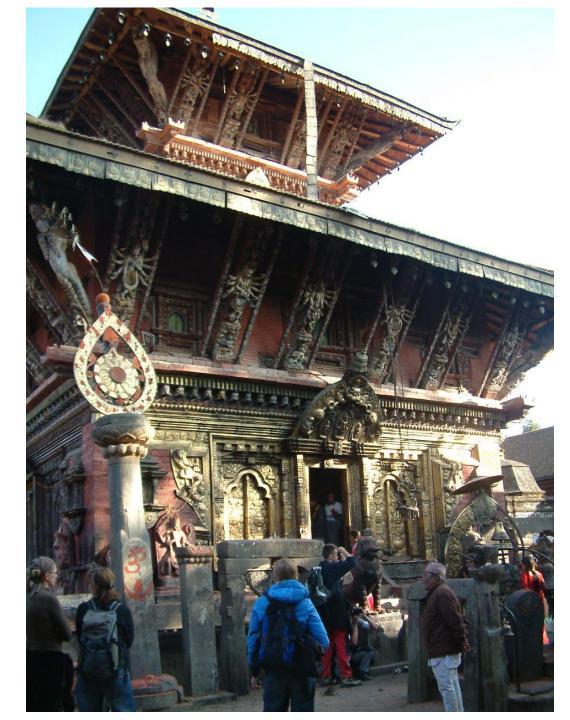
- Integrating conservation action on neighborhood heritage with development component
  - Conservation to benefit people, living environment and livelihood
  - Monuments not prioritized for conservation
  - Participatory and seeking cost sharing, User committees
- Direct economic gains through cultural heritage tourism
- Sustainability through cultural heritage tourism
  - Domestic Industry of Metal crafts, Paintings, Jewelry
  - Restored and refurbished traditional houses as Tourist accommodation
  - Restaurants and Food



## Changunarayan: Partnership for Quality Tourism

- 1993 few visitors, few tourist service facilities, local share of tourism gains minimal, unsanitary environment
- But a great cultural attraction amid natural setting
- Participatory Management of Cultural Heritage tourism development
  - Cultural Heritage Tourism
  - Conservation of Heritage
    - Priority to Lesser heritage and Intangibles
  - Environmental Improvement
  - Community participation

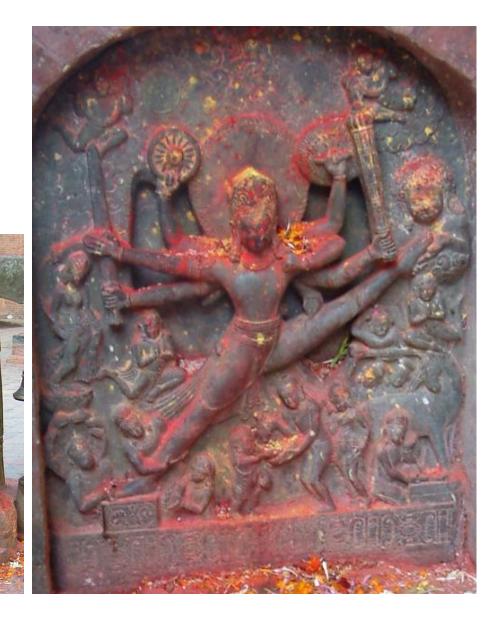












## Strategies of PQT at Changunarayan

- Enabling Local Community to be a partner
  - Awareness, training and capacity development
  - Management, Media and Marketing
- Community building: CCDC

   Motivator and 'Experts' at the backseat
- Seeking partnership of the four: Government, Private Sector Tourism Industry, Local Community and Tourists
  - In development and conservation, planning and implementation
  - Sharing in the costs, activities and the economic gains



# Entrepreneurship A Private Museum



### Thriving vendor business









# + Intangibles: festivals





#### 2011 Bhagavati Bahal



## 2012 Satyanarayana