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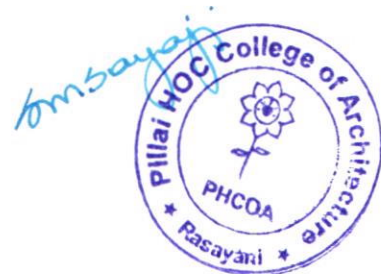
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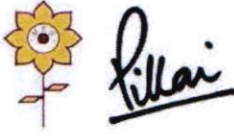
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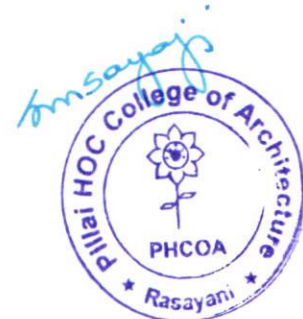
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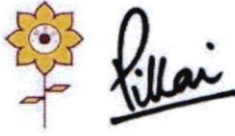
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3	A narrative on survival of fishing settlement and housing transformation in a century old Indian Metropolis at Mahim koliwada, Mumbai	Swapna Deshpande
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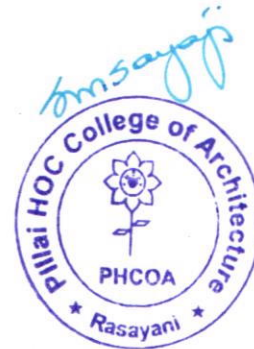
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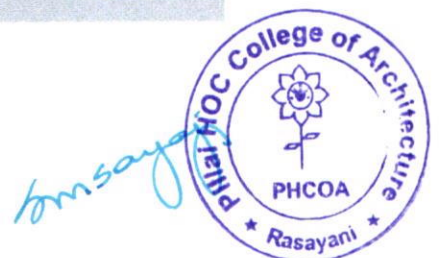




International conference
on
Blurred boundaries:
In search of an identity

Conference Proceedings

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Om Saiji

Politics of Spaces in a public digitized domain for democratic India

Ar. Sharayu Gangurde ¹, Ar. Sukesha Ghosh ²

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Abstract

The public and the private domain are catered in distinctly different physical spheres. Architecture today finds its expression in built and unbuilt space through collaboration across various communities, gender, socio-political groups, and religion. However, Post-Independence Architecture that emerged and grew as an aspirational narrative to create an image for India gradually saw an acceptance and later a brutal vilification as new modern ambitions were set ablaze for the cityscapes. In a democratic nation the socio-political hierarchy dominates over the medium of expression and controls planning policies as well as the built environment. This paper studies conceptions based on openness and accessibilities in the public space. It argues that religious and political advocates of public domain are supporting restrictive design practices that limit democratic expressions. Following the study, a conceptual analysis of the new digital space as a medium of expression in a pandemic takes high precedence for futuristic trends in architecture. The cyberspace has enabled controlled access of ICT (information and communication technology) for a country that struggles for creating healthcare ease of access to its citizens. The expression of architectural values through multiple mediums has undergone a significant change with evolving narratives of people's civic history in the past two years. The paper further argues that democracy requires a particular kind of publicness and highlights the absences in the planning policies of the urbanscapes that increasingly fluctuate between the virtual and real.

Keywords: Communities; Digital Space; Gender; ICT; Narratives; Space Politics; Virtual Space.

1. Introduction

1.1 Democracy and space: Defining the boundaries

Spatial disciplines like human geography and urban studies offer various definitions and understanding of democratic spaces.

Public spaces bring communities together. They are pursued and viewed as safe, open and accessible spaces for all groups of people. In a democracy, this environment paves way for not just recreation but also civic activism. Democratic spaces encompass public boundaries of visibility thereby bringing the micropolitics of everyday life on public view. The built and unbuilt public spaces offer different degrees of freedom to citizens to occupy them for various purposes.

Contemporary architecture in Post-Independence India created a veritable mix of accessible built and unbuilt public spaces. These were occupied by the masses as open, free recreational gathering spaces. In the event of population overgrowth and densification in urban centres, these gathering spaces shrunk in size as they were fenced off citing reasons of security and safety by governments. Currently, the nature of these open spaces is relegated to a dictated time frame of use by citizens. Unlike the past decades, when public spaces were a hotbed for shared radical movements in the cities, today their occupancy is threatened with political interference. This polarization has created a sharp segregation between physical and digital interaction. How do we connect these two mediums that cater to diverse multiple groups? Where do we transfer the accessing rights of the masses not belonging to these groups?

1.2. Space and State vs. People

The state has a much higher claim on public spaces than the actual people. It is a question to ponder "whether architecture can intervene in a political reality and thereby confront extra-architectural problems with physical solutions." Early soviet pioneers believed that good architecture was important in solving the problems of social justice. In modern times, architecture of the past is significantly being discarded as vestiges of an older political milieu that needs to be replaced with what is termed as nationalist in essence. The idea of a utopia has been important to modern architecture. The emergence of a new global society that has led to a new world order places emphasis on demolishing institutions from a previous era that were formed to regulate political affairs of the ruling class. The need to demolish is strong because these structures appear to be outdated and are representative of the politics from a bygone era. The constructs that are being offered as new alternative replacements do not necessarily reflect the new world ideas. Instead they are based on an increasingly divisive political and religious composition. An increasing shift towards polarization of these spaces by superimposing narratives of religion has led to a disarray of architectural chronicles from the past.



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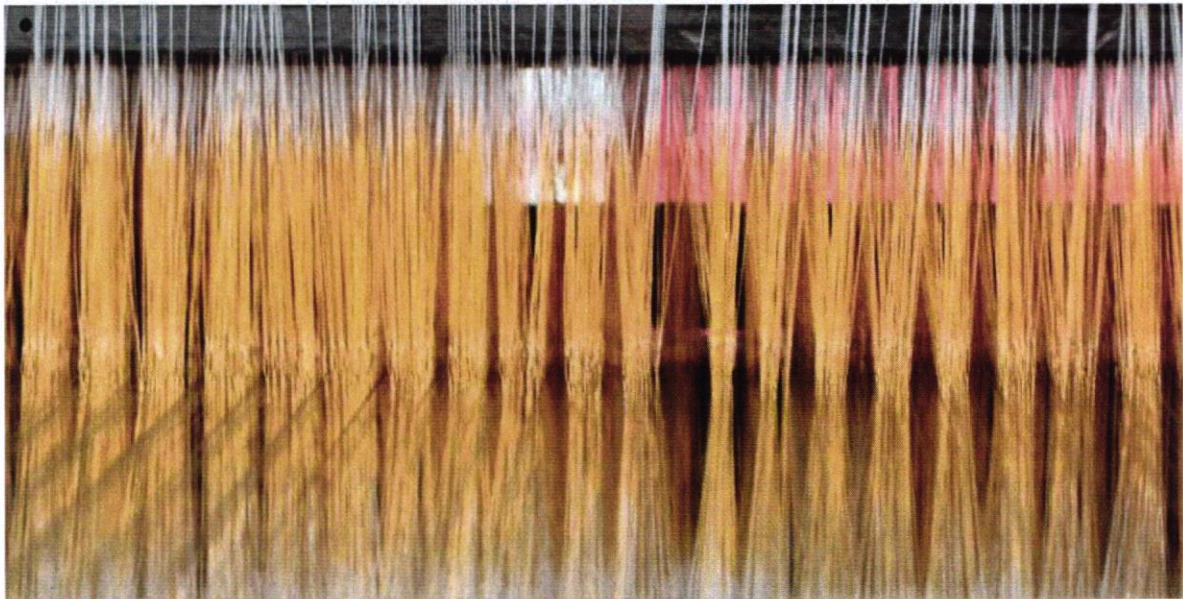
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hastavem

the woven stories of Indian handloom

Documentation of textile industries of india, By MES Pillai HOC College of Architecture, Rasayani



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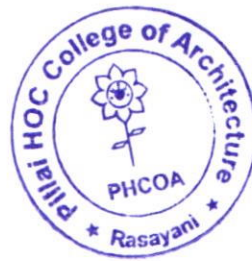
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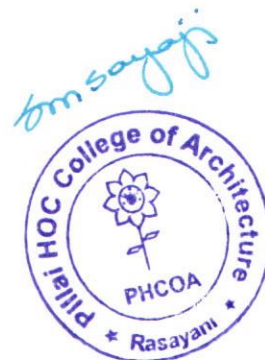
INTRODUCTION

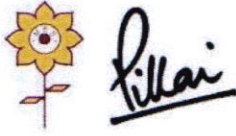
India has had a sacramental collaboration of master masons and artists since a long time. These individuals and their alliances are credited with safeguarding Indian Heritage. A large repository of traditional and vernacular skills of knowledge related to building and weaving craft has grown with their many endeavours. Through this book, we talk about the ways in which the Indian textile industry has survived and lived through an era of darkness for itself.

History is a social nerve; events of today are the history of tomorrow. Unless that history is recorded well, there is every possibility of it degenerating into mere folklore. It is happening with the textile industry, an inherently integral part of our nation's culture since ages.

The book talks about the history of the resilient textile industry as well as about its present struggle for survival in a society of fast fashion. We take a look at the ways India has managed to sustain and innovate on processes of hand manufacturing of textiles in the last seven decades. Unlike the common perception that such traditions are static and bound with strict rules of making and usage, they have been observed to be dynamically influenced by new stimulus — political, social, economic, scientific — and are inspired by emerging cultural developments. It helps the viewer not just to look at the journey of the fabric over time, but also at the people - the master artisans, craftspeople, artists, designers, niche design studios and popular brands, who breathe life into it with their unique vocabularies. The industry holds a marginal market at the moment and appears to be deteriorating with time.

Handloom industry soon might become extinct due to the fast pace at which our nation is developing and future generations may be deprived of this rich tradition. This book is an attempt to document and recreate interest in the wonderful world of weaving that remains an astonishing craft of our people.





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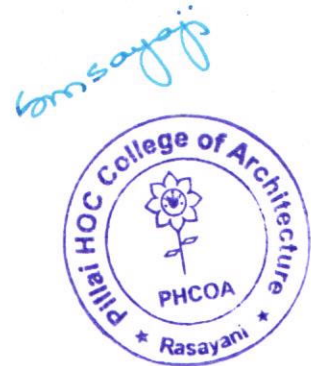
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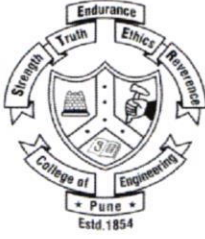
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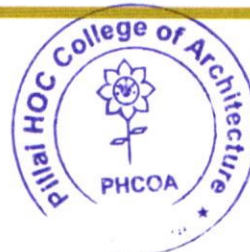
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Changing Tribal Dwellings: Case study - Pen, Raigad, Maharashtra

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ABSTRACT

The indigenous tribal wisdom passed down from generations to generations has been impacted by Urbanism to much extent. In earlier times, sustainable approach and climate responsive architecture were a part of tribal lifestyle. The backbone of their intellect was in the wise selection of the local materials and application of passive design strategies to achieve the physical comfort conditions. There are many tribal settlements in Raigad district of Maharashtra, one of them is in Talavali wadi, Pen, Raigad. The research focuses on understanding the tribal lifestyle and their settlement with reference to built and unbuilt spaces. The study is carried out to apprehend the habitat typology and the changes occurred in them over time with respect to spatial planning and selection of materials.

Keywords: Urbanism, tribal settlement, habitat, local materials, physical comfort.

INTRODUCTION

The tribal population of India is 104.28 million, Maharashtra is the second largest. The total tribal population living in the geographical boundary of the State is estimated to be 10.51 million.¹ Amongst the tribes, Katkaris are found mostly in the districts of Raigad, Thane, Ratnagiri, Pune, Nashik. Raigad has around 44 per cent of Katkari (tribal) population. The Pen is a small town in Raigad district, which has a Katkari population of almost 10000.²

Traditionally, the Katkari lived in the hilly forest areas of the Sahyadri ranges, but are now found all over the state. They are small cultivators, gatherers of minor forest produce, occasional fishermen, and daily-wage laborers and are also skillful bamboo artisans.

Talavali wadi is one of the tribal settlements in Pen Taluka of Raigad district. The settlement is near Hatavane Dam on Bhogwati River. The main purpose of the dam is to provide hydroelectricity, drinking the water of supply in Navi Mumbai with the help of CIDCO and irrigation facilities in neighboring areas.

LOCATION:

Talavali is located in Raigad district of Maharashtra. It is a part of Pen Taluka of Raigad situated in the northern part of the Konkan division in Maharashtra State. The study area Talavali wadi is located near river Bhogwati and the canal of Hetawane dam.

¹ Government of India (2011) Population Enumeration Data

² Waghmore, S. & Jojo, B. (2014) Socio-Economic Issues Facing Katkaris



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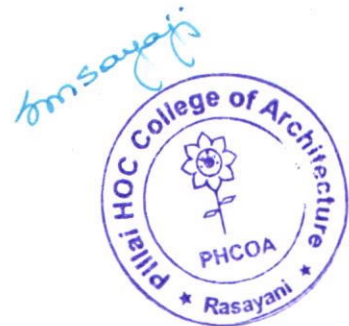
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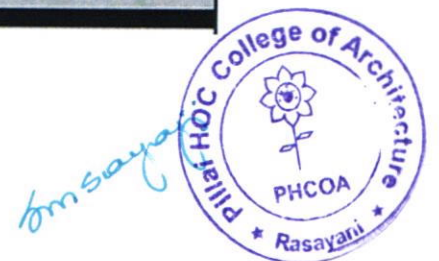
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STUDY OF TRIBAL SETTLEMENT IN MATHERAN VALLEY

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ABSTRACT

The indigenous wisdom of tribal settlements reflects diverse culture of India. Tribes have different styles of vernacular architecture, responding to its native environment. This reflects an advanced response to four spheres of sustainable living that is social, cultural, economical & environmental. The settlement consists of composition of built and un-built spaces. There are many tribal settlements in Raigad district of Maharashtra; few of them are in Matheran valley surrounded by Sahyadri ranges. The region is important because of being an outlier of the main Western Ghats and is covered with evergreen thick forests rich in flora and fauna. It is declared as eco-sensitive zone. This research paper studies about the tribal settlements in the Matheran valley and their lifestyle. The paper focuses upon documentation of the settlement with reference to its physical setting and environmental conditions; study is carried out to understand the concept of indigenous habitat and its integration with nature. The study concludes that for a tribal settlement to sustain in its native lifestyle, all 4 spheres needs to be equivalent and flourishing. As balanced economy plays a vital role for a healthy lifestyle, ecotourism is proposed, thus strengthening the other spheres and sustaining the tribes.

KEYWORDS - tribal settlement, vernacular, sustainable, ecotourism.

INTRODUCTION

India has a tribal population of 104.28 million. Maharashtra has the second largest tribal population in the country. The total tribal population living in the geographical boundary of the State is estimated to be 10.51 million, which is 9.35 per cent of the total population of the state [1]. The tribal people constitute the most deprived and neglected section of the population in the State.

The Western Ghats of India are one of the hottest Biodiversity hotspots of the world that are endowed with a rich diversity of plants and animals [2]. Matheran is an outlier of the main Western Ghats. It has a rich natural environment with dynamic landscape. The deep valleys around it are covered by dense forests and the top of the hill is a large plateau. [3]. To protect the unique flora, fauna, mountain ecosystem and serenity of this area, Central Government declared it as an Eco sensitive Zone. This Eco-Sensitive Zone covers an area of 214.73 sq km. [4].

In addition to rich biodiversity, the Western Ghats are a home to diverse social, religious, and linguistic groups. There is high cultural diversity of rituals, customs, and lifestyles in the region, including a significant population of tribes and forest dwellers. The Katkari (Kathodi) tribal community is found in the Matheran valley. A Katkari settlement is called a Katkariwadi. This research paper studies two such tribal settlements, Arkaswadi & Pirkarwadi located in Matheran valley region on the banks of river Dhavari. These settlements are base camps for the trekkers of Matheran & Prabalgad. These settlements came into existence during the construction of Morbe Dam in 1999.

TRIBAL SETTLEMENT IN MATHERAN VALLEY

Regional context and location

The Matheran region forms a major part of the Matheran Malang gad hill chain that consists of Malang gad, Prabalgarh and Irshalgarh. This 30 km stretch is an outlier of the Sahyadri range that is long chain of hills stretching from Mumbai to Goa in the south [5]. Matheran lies in Karjat taluka of Raigad district in Maharashtra State, India. The study areas, Pirkarwadi and Arkaswadi in the Matheran valley are under eco sensitive zone of Matheran.

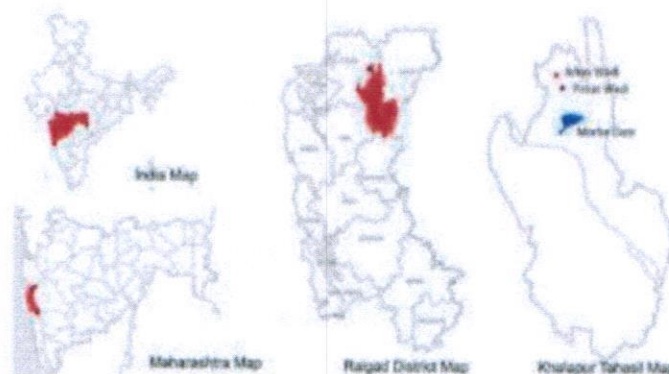


Fig. Number 1 -Location of settlement (Source: Google Earth 2019)

Methodology

The approach adopted for this research study is observational descriptive method. Primary data was collected through interviews, field observations and through surveys. Secondary data was collected from State and District Government offices, Indian Meteorological Department and from several research papers, related articles and reports. Empirical Survey was conducted for data collection of the tribal settlement, to study the impact of four spheres of sustainability, which are social, cultural, economical and environmental.

Climate

The climate is warm and humid climate [6]. Summer starts from February and ends till May. The temperature is highest in the months of April and May. It ranges from 38to 40°C. Winter starts in November and ends till February. Temperature is lowest in the months of January and February. It ranges from 16 to 18°C. June to September is the rainy season. The average annual rainfall is 4073mm [7], [8]

