



HABITUS

Perceiving The Intangible Heritage of Old Urban Fabric
TULSIBAUG, PUNE, INDIA

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Habitus

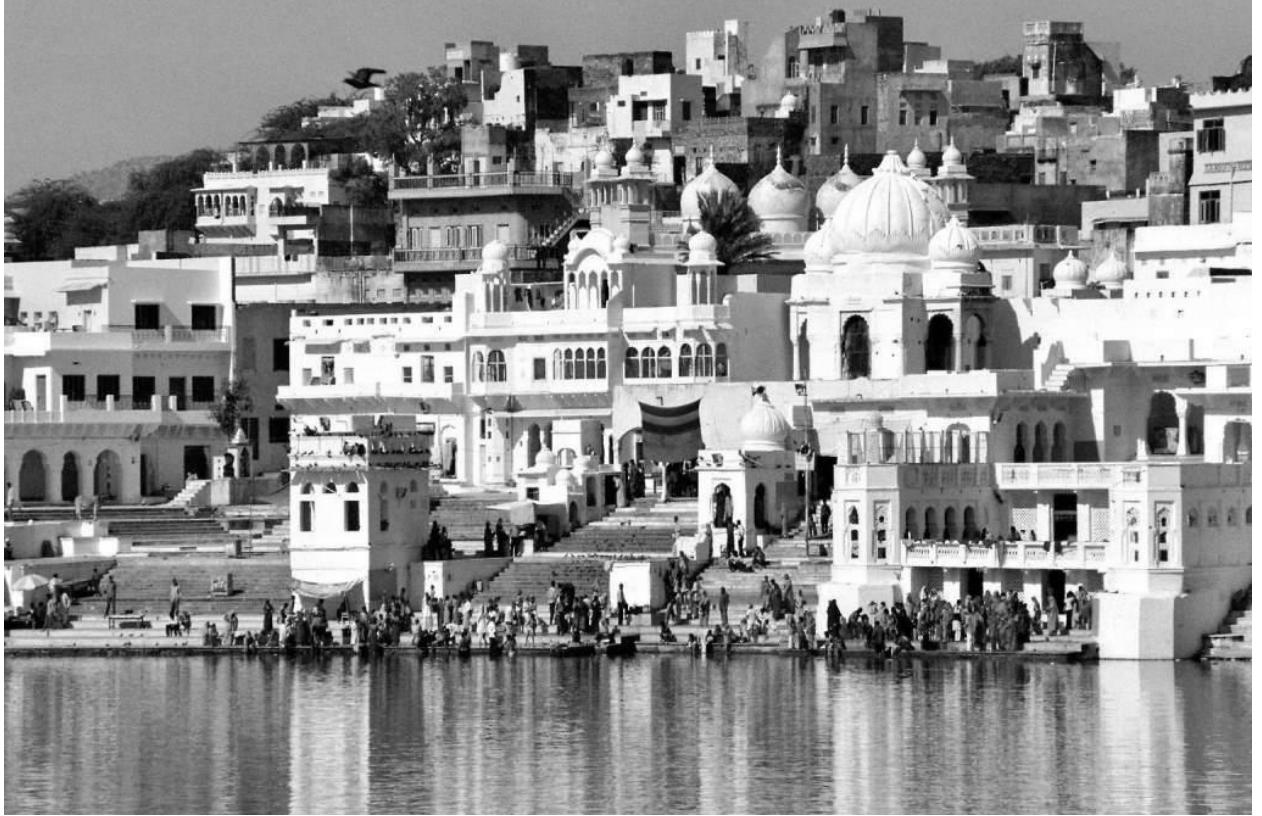


Figure 1: Pushkar , India

"Places are not just abstractions or concepts, but are directly experienced phenomena of the lived- world- to which people have deep emotional and psychological ties. Indeed our relationships with places are just as necessary, varied, and sometimes perhaps just as unpleasant..."

- Edward Relph, (Canadian Geographer) Place & Placelessness (1976).

HABITUS is a social space, apprehended through mental structures, schemes of perception, thoughts and actions, in relation to one's environment, influenced by individual and collective histories and experiences.

In this sense the **SPACE** is a relationship between objects; a social product that has meanings, which stem from personal and collective memories as well as from identity. A habitus cannot be discussed aesthetically or technologically but it demands reference to the ideological aspect and the power relations that stand behind it.

It articulates the relationships among the built world, society and its inhabitants. It encompasses symbolization, rituals, economy, politics and the meaningful negotiations among them. Thus habitus can be expressed as a juxtaposition of three inter-related dimensions - perceived space, conceived space and lived space.

Such habitus could be perceived in terms of 5 senses defining a quality community.

Five Senses of Quality Community

Sense of Place - Both the built and natural environment should be used to express the particularity of a place. The community is neither "anyplace" nor "no place" but "someplace," unduplicated anywhere. Such a feeling comes from the mix of natural and cultural features in the landscape, and generally includes the people who occupy the place.



Figure 2: Taj Mahal, India

Sense of Identity - A community which in the long term wants to be a "valuable place", needs to identify its unique attributes that add to its differentiation from anywhere else. It has become a significant issue in the last 25 years in the field of urban planning and design. Concerns have arisen about the loss of individuality and distinctiveness between different places as an effect of cultural globalization.



Figure 3: Manhattan, NY

Sense of Evolution - Living communities will neither be frozen in time as museum relics nor look like they were built yesterday. The physical fabric of a community should reflect its functional, cultural, aesthetic and historical evolution. A community cannot be static but rather is evolved gradually and incrementally adapting through different times transforming itself to sustain.

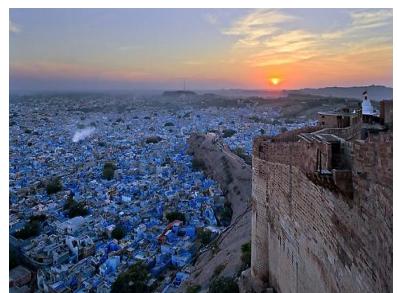


Figure 4: Jodhpur, India

Sense of Ownership- This does not mean ownership in a legal or property sense, but ownership more broadly, a feeling of an individual stake arising from that particular place and fellow citizens. It is bringing about a sense of engagement with urban life and providing citizens with opportunities to (collaboratively) act.



Figure 5: India Gate, India

Sense of Community - A sense of ownership acknowledges an individual benefit from, an individual stake in, and an individual responsibility for one's place. A sense of community acknowledges the obligations to and interconnectedness with the other residents of that place. It is the perception of similarity to others, an acknowledged interdependence with others, a willingness to maintain this interdependence by giving to or doing for others what one expects from them, and the feeling that one is part of a larger dependable and stable structure.

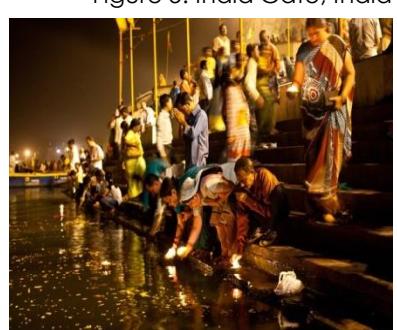


Figure 6: Varanasi, India

Indian Bazaars

It is often said that, a fascinating way of understanding a city is by wandering through its market place, for it is here that contemporary culture is most visible for the outsiders. Since the dawn of civilization human beings started socializing with each other in a market place for exchange of goods and today they play a key role in the development of every city.

A market place or street of shops where goods and services are exchanged or sold is known as 'Bazaar'. The word derives from the Persian word bāzār, its use has spread and now has been accepted into the vernacular in countries around the world.

Bazaar refers to a central open market selling large number of goods. It was mostly developed along the trade routes establishing cities and ports. These are not merely trading places but are often social, and religious centers of cities. India has many such bazaars selling ethnic goods each with its unique character.

It was often at the axis of important trade routes, which helped establish cities and ports.

Bazaars not only provide a place for trading goods but often places for social, religious and financial centers of the cities.

India has many marketplaces dedicated to one ethnic product such as Laad Bazaar for bangles, Chandni Chowk for textile, Zaveri bazaar for jewelery, etc.



Figure 7: Delhi Haat, Delhi, India



Figure 8: Chudi Bazaar, Hyderabad, India



Figure 9: Fort Bazaar, Jaisalmer, India

Pune

The name Pune is derived from its Sanskrit name “Punyanagara” i.e. city of virtue or the Holy Place. According to Hindu tradition, confluence of two rivers is considered as sacred. Pune is originated and evolved on such sacred land along the confluence of Mula and Mutha rivers, hence the name.

Pune is the 8th largest metropolis in India, the second largest in the state of Maharashtra after Mumbai. The Maps in Figure 01 and 02 indicate the location of India and Pune with respect to Mumbai, the economic capital of India. Its almost 100 miles away from Mumbai. Its proximity from Mumbai makes it an ideal location for business.



Figure10 : Location of India

Location

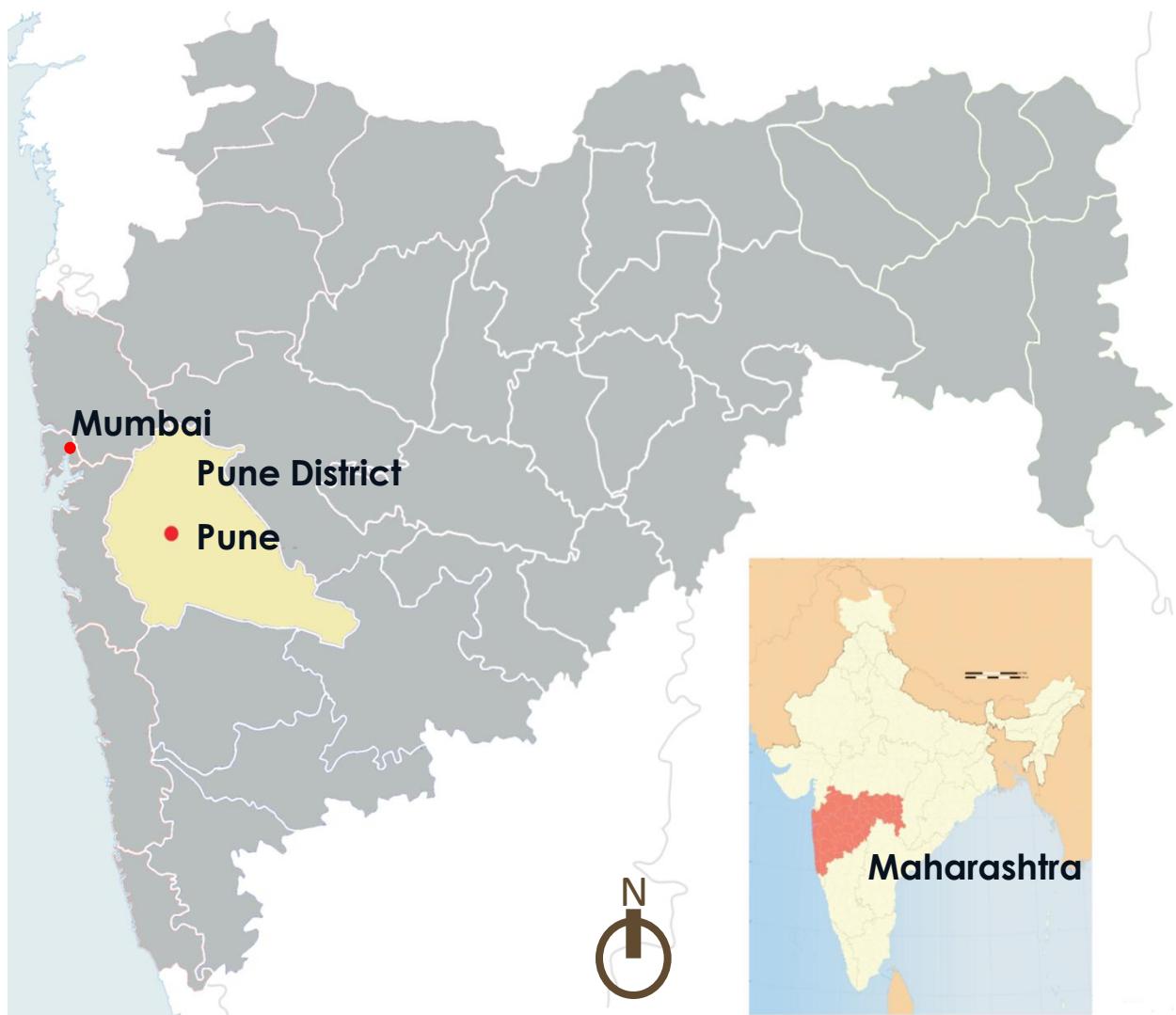


Figure11 : Location of Pune

The total geographical area of Pune district is 15642 sq. kms. This is around 5 per cent of the total area of Maharashtra state. The total geographical area of Pune city is 450.69 sq. kms. Out of the total area, 38.6 per cent is residential area, 1.8 per cent is Commercial area, 9.5 per cent is defense area, 11 per cent is industrial area and 9.7 per cent is recreational area. As per the 2010 Census of India estimate, the population of the Pune urban agglomeration is to peg around 5,518,688 and the density being 14652 persons per square meters.

In terms of geographical location showed in Figure 03, it is located in south western part of India on Deccan Plateau surrounded by hills. It was originated at the confluence of Mula and Mutha rivers.

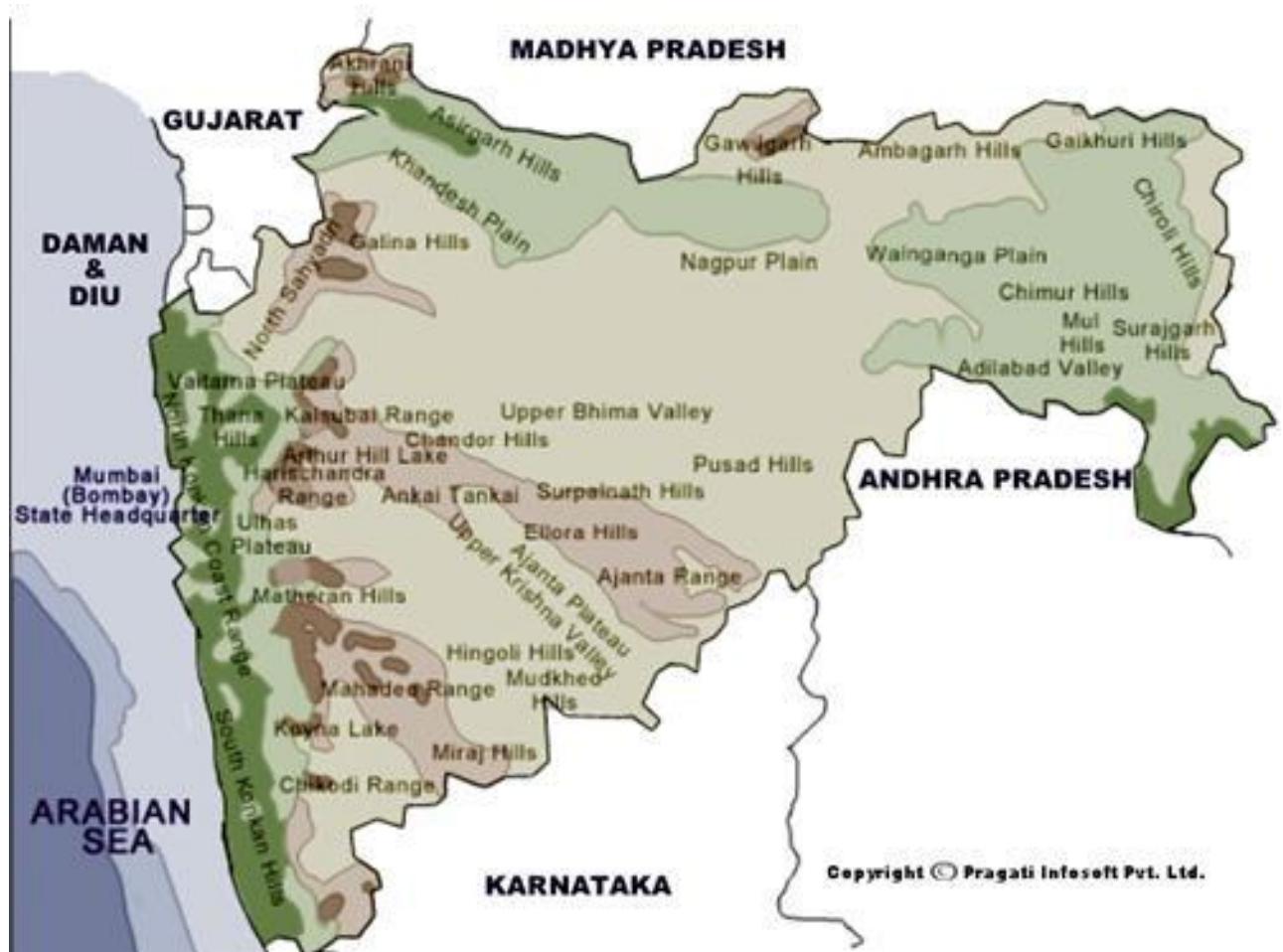


Figure12 : Geographical Features of Pune

The climate of Pune is characterized by vast stretches of low and medium ranges of hills. It is a relatively a hilly city. It is located at the confluence of Mula & Mutha rivers at a height of 560m above sea level. It has a tropical wet and dry climate with Average temperatures between 62-84 degrees F. The Annual rainfall of Pune is upto 30 inches. Thus, Pune experiences three distinct seasons: summer, monsoon and "winter". Thus all in all Pune enjoys a pleasant climate throughout the year.

Evolution of Pune

Pune is a very unique city, when we come to see its chronological development.

Till 1647 Pune was under the rule of the Muslims. Its development was totally ignored till then. Later, Maratha empire was established in Pune by Shivaji Maharaj, a visionary Hindu ruler who oversaw the construction of various neighborhoods. From 1720, Pune became the seat of Prime minister of Maratha empire called as the "Peshwa" starting the golden era of the city. Several palaces, temples and bridges were constructed during this time where the city thrived economically and culturally.

From 1817, Pune was seized by the British. Pune Municipality was established by the British to regulate the city in 1858. The city evolved intellectually during this time becoming an important center of social and religious reform movements and became home to prominent freedom fighters and social thinkers. Many Public buildings were constructed in this period with distinct gothic style. The boundary of the city was expanding which could be seen in the map.

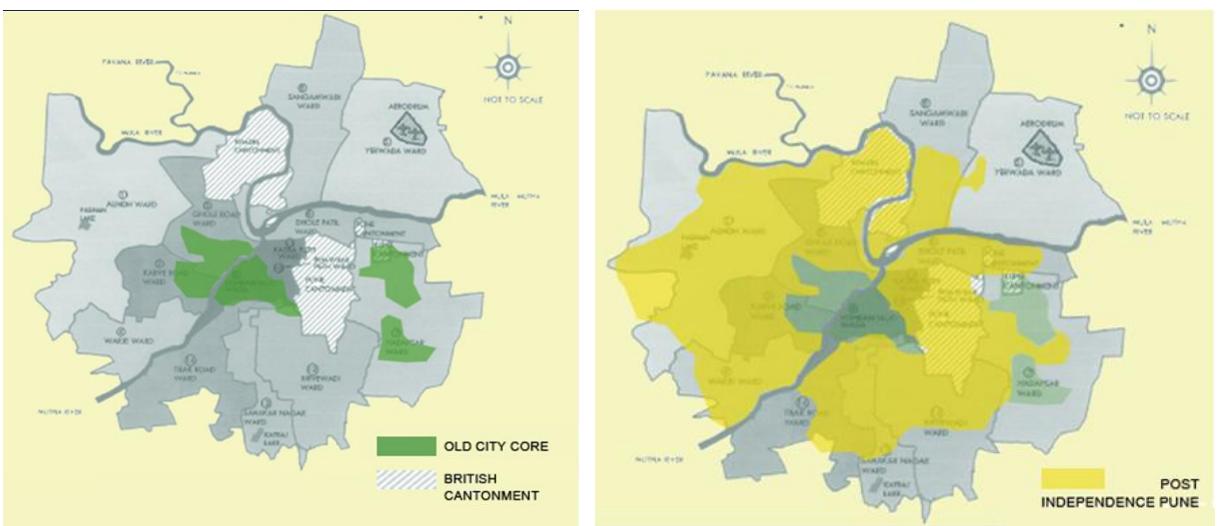


Figure 12 : Development of Pune

After independence in 1947, Indian automobile giants started investing in the outskirts of Pune during 1950's which started a marked increase in the population. The 1961 floods, destroyed older sections of town, facilitating introduction of new town planning concepts resulting in construction boom.

In 1990's Pune began to attract foreign investments in IT and engineering sectors. The area in red shows the IT PARKS along the outskirts of the city. Residential sector is booming due to the large influx of people from other parts of India who settle down for education and job opportunities.

During the past decade the city has transformed itself from a sleepy conservative pensioner's town to a cosmopolitan educational center enjoying its new found status as an IT hub. Today Pune is known as an educational hub with many national and internationally renowned institutions. Residential sector is booming due to the large influx of people from other parts of India who settle down for education and job opportunities. Before the 2010 bomb blasts in an upmarket neighborhood Pune was considered as a relatively safe city which attracted retired older population to the city.

Though the city has seen tremendous growth in past 2 decades, it still remains the place where the past meets the present which makes it truly unique in its own way.

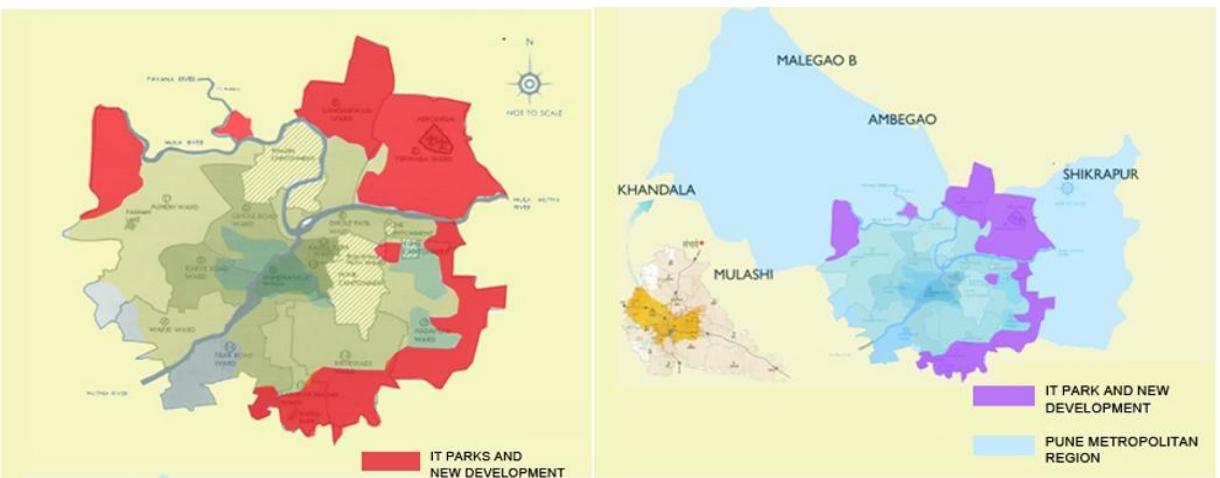


Figure13 : Development of Pune

The characteristic mode of growth of a community, governed by the habitus of its individuals, gives the community its identity. The need of today is to bring back the lost sense of belonging and create urban forms which are coherent and symbolic with the life of its people.

Over the past 2 decades the city has been transformed in all forms: from traditional pedestrian streets to heavy traffic roads, from courtyard housing typology which is 1-2 storied to high rise apartments with no social connections, traditional institutional building character to current learning campuses equipped with all the modern technologies, from comfortable and pedestrian shopping experience to the huge box store with elevators and escalators. The global economy also dictates food we eat along with the social gatherings places in the city. Today the city has grown to be wastelands of concrete and glass no different from any other town in the country.

Culture of Pune

With these changing trends the city still maintains its identity as the Cultural Capital of Maharashtra. Pune celebrates various festivals throughout the year for different seasons and religions.

Diwali is popularly known as the "festival of lights," It is one of the most important festivals of the year and is celebrated in families by performing traditional activities together in their homes. Ganesh Chaturthi is 10 day long festival in which a clay idol of Lord Ganesha is installed at household level as well as community level. On the 11th day, the statue is taken through the streets in a procession accompanied with dancing, singing, and fanfare to be immersed in a river symbolizing a ritual see-off of the Lord while taking away with him the misfortunes of his devotees. Holi is also known as festival of Colours celebrated the beginning of Spring. Sankranti marks the transition of the Sun into Capricorn on its celestial path. It has been one of many harvest days. It is celebrated by flying kites.

There are many other religious and seasonal festivals which people like celebrating with families and neighbors calling for social gatherings giving new meaning to public spaces throughout the city. Pune is home to Marathi drama theatre and hosts many youth and sports festivals round the year. The city provides a keen audience for all the arts and music events. It also hosted the Commonwealth games and gives a platform to many young artists and players.

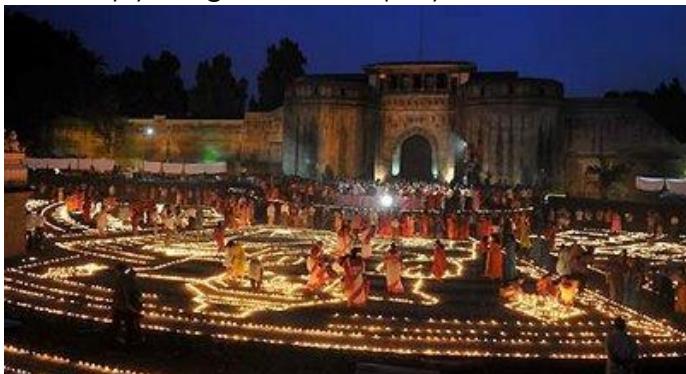


Figure 14 : Diwali celebrations at Shaniwar wada



Figure 15 : Kite flying on Sankranti



Figure 16 : Ganapati Procession on Laxmi Road

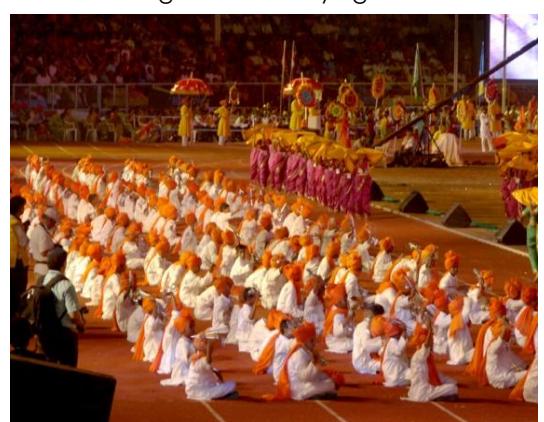


Figure 17 : Traditional dance

Peth: Town Planning Unit

'Peth' is a vernacular term used to describe an old locality in Pune. Peths were almost self sufficient units of administration, except for the watch and ward which was under the town kotwal. It's the small unit of ancient Indian town planning system based on religion, caste, occupation, kinships. Each peth had a number of wadas (mansions) of the rich and some even had surrounding walls. It was built for pedestrian or animal driven traffic. These were mixed class areas where rich and poor lived in the same place.

Professionals and artisans like the metal workers (Tambats) and tailors (Shimpis) had their workshops and shops at the street level while they lived above or behind. There was hardly any separation of home and workplace. In these kinship or community areas town kotwal was responsible for providing various facilities water Supply, shops, Bazaars, Dharam Shalas, and temples to cater to the needs of the residents. This formation led to the growth of strong community feelings and close networking with each other.

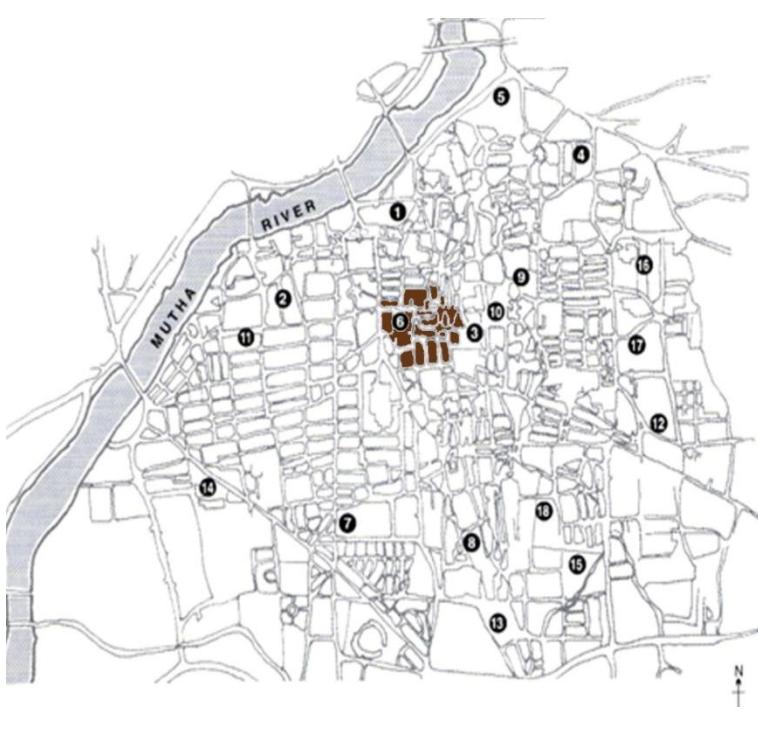


Figure18 : Peths in Pune

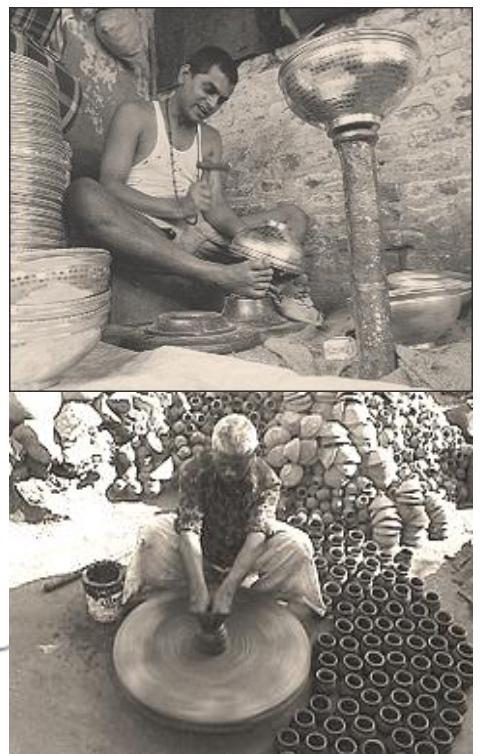


Figure19 : Coppersmiths and Potters

Cosmic Planning Principles

According to Hindu mythology, in the beginning Brahma the creator of the universe experimented with a new creature. Vastu Shastra science of construction: is an ancient doctrine which consists of precepts born out of a traditional and archaic view on how the laws of nature affect human dwellings. It is based on Five elements of Nature: Earth, Water, Air, Fire and Space.

The figure 04 shows 'Vastu Purusha Mandala' which is the mathematical and diagrammatic basis for generating design. It is the metaphysical plan of a building that incorporates the course of the heavenly bodies and supernatural forces. These forces are represented by eight directions. Each direction is depicted graphically with portions allocated hierarchically to each deity based on their contributions and positions. The function of the rooms placed in each area of the house is in accordance with the nature of the deity ruling that particular area.

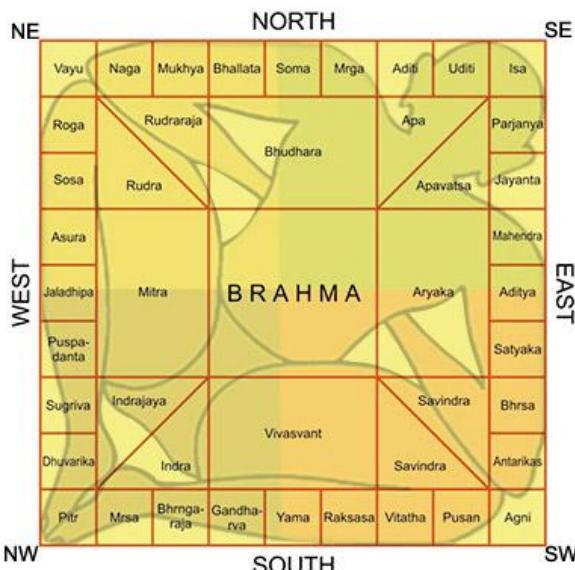


Figure20 : Vastu Purush Mandala



Figure21 : Rooms according to Mandala

Kund

The central square is ruled by Brahma, the creator, the supreme one. It is to be kept open in the form of a central courtyard. The courtyard is the primary element of the house around which all the rooms are built providing connection between inside and outside of the house. It's this place in the house where the earth, sky and space meets giving the energy to house. This central courtyard is likened to the lungs of the human body. It is not for living purposes. Religious and cultural events such as yajna (fire rituals), music and dance performances and marriage are held here. It is a fine example of climate control and resulted in the peculiar urban form of narrow shaded streets and public courtyards.

Wada: Housing Unit

A Wada is typically a large building of two or more storey with groups of rooms arranged around open courtyards. It was traditional residential form of Maratha architecture, evolved under the reign of Peshwas.



Figure 22 : Central Courtyard

Types of Wadas

1. Houses many families or tenants like an apartment building
2. A single family resides, mostly owned by richer class.

Characteristics of Wadas

The Design of a Wada was influenced by the climatic and socio cultural factors. Distinct Zoning can be seen in such housing types. Separate entrances are provided for particular people. Privacy for the women is given a priority. Main courtyards or chowks are a major characteristic in wadas. The entrance is designed mostly in the southern side. The spaces are inward looking and are ventilated from the courtyards. It has underground water supply from Katraj dam and water used to be stored in tanks

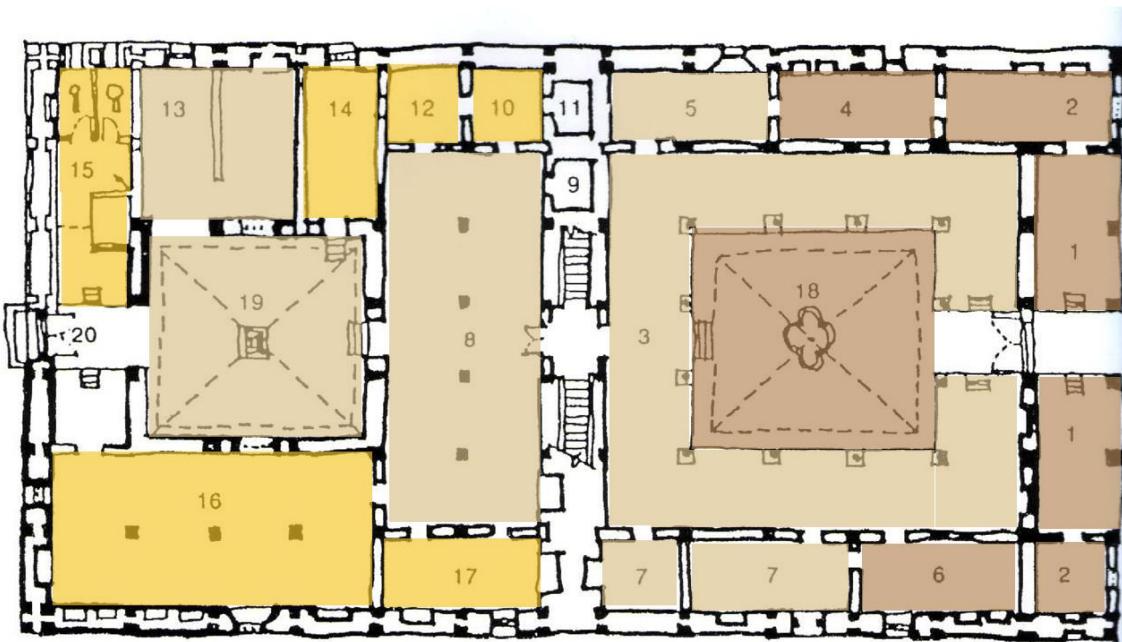
in courtyards. The Rooms have very few openings on the sides and are ventilated from the courtyards. The most significant feature of the wada is the way it's zoning of public private and semi-private spaces was done. This can be seen very distinctly in the plan.



Figure 23 : Wooden Balconies



Figure 24 : Intricate Details



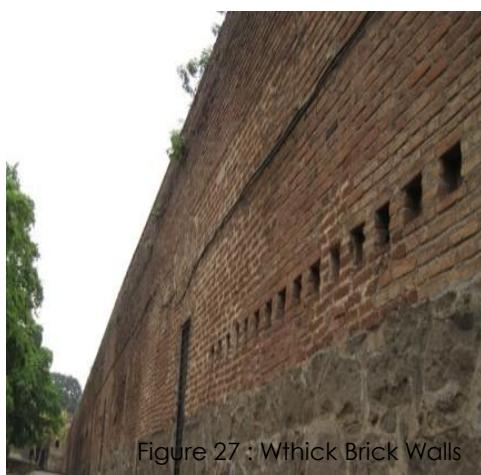
- 1 Osari (Verandah)
- 2 Dewadi (Guard Room)
- 3 Sadrecha Sopa (Formal Verandah)
- 4 Kacheri (Office)
- 5 Khalbatkhana (Negotiation Room)
- 6 Baithak (Reception)
- 7 Dalan (Living Room)
- 8 Majghar (Middle Room)
- 9 Balad (Grain Store)
- 10 Devghar (Prayer Room)

- 11 Tijori (Treasury)
- 12 Pothichi Kholi (Manuscript Room)
- 13 Gotha (Cow Shed)
- 14 Balantinichi Kholi (Delivery Room)
- 15 Nahani/Sandas (Bath/Toilet)
- 16 Swayampakghar (Kitchen)
- 17 Kothar (Store)
- 18 Karanja (Fountain)
- 19 Tulshi Vrindavan (Shrine)
- 20 Rear Entry

Figure 25 : Typical Plan of Wada

Construction

The external walls are 4 feet thick brick masonry. This helped to keep the interiors cool in summers. The staircases were also placed in 4 feet thick walls. This was done so that when women moved around in the house they wouldn't be seen from outside. This way the privacy of the house was maintained. Beautifully carved wooden columns and arches supporting the lo



Social Morphology

The uniqueness of Indian culture lies in its strong social system and family values. The most widely desired residential unit is the joint family, ideally consisting of three or four patrilineally related generations, all living under one roof, working, eating, worshiping, and cooperating together in mutually beneficial social and economic activities.

The family business is continued tradition for generations. It has undergone change in the late twentieth century. As joint families grow ever larger, they inevitably divide into smaller units, passing through a predictable cycle over time. These changes can be seen in the planning of new residential development where privacy is the most important concern.

All the family activities revolve around courtyard. It is a place for interaction, ceremonies, cooking, festivals, playing, family gathering and many occasions.

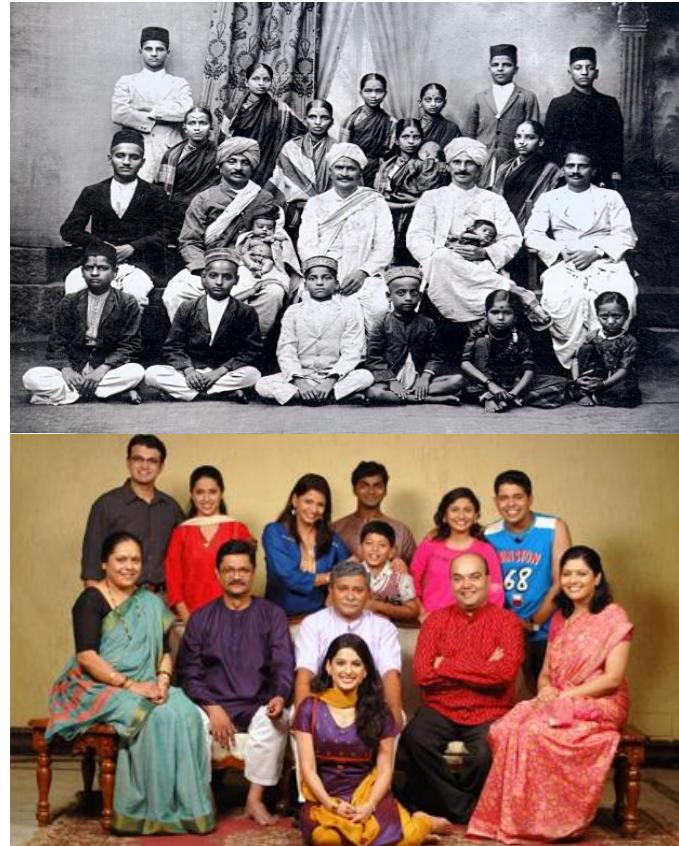


Figure 29 : Joint Family then & now



Figure 31 : Women Making Rangoli in Courtyard



Figure 30 : Marriage in Courtyard

Tulsibaug

TULSIBAUG...IT LIVES TO SEE

With more concrete structures coming up each day, Pune has been losing its Puneri character in its myriad peths, wadas, huge banayan trees and temples. The ones that remain still stand testimony to the city's glorious past.

Tulsibaug is an important part of Budhwar Peth which is a commercial locality in the core city. As the name suggests, once upon a time the site was basil garden. In 1761, it was developed as a temple complex by a Maratha nobleman. Few shops were set up in and around the complex in order to generate revenue for the temple. These shops were popular among women in those days as the temple was a popular interaction space for them. With the development of Mandai, the largest fruit and vegetable market in the city by the British this area gained importance. The market started developing during 1900's.

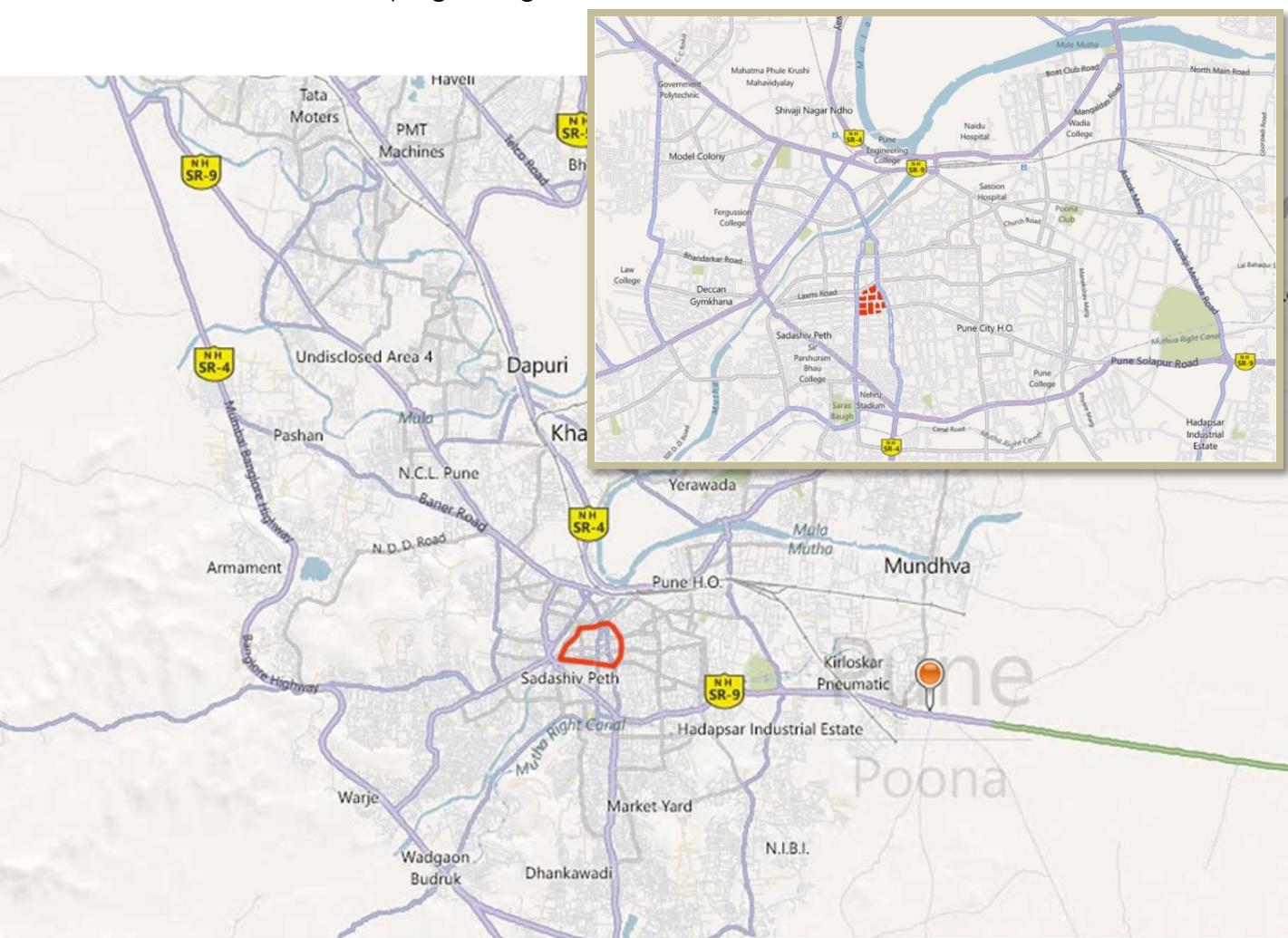


Figure 32 : Location of Tulsibaug



Figure 33: Dense Urban Fabric of Tulsibaug

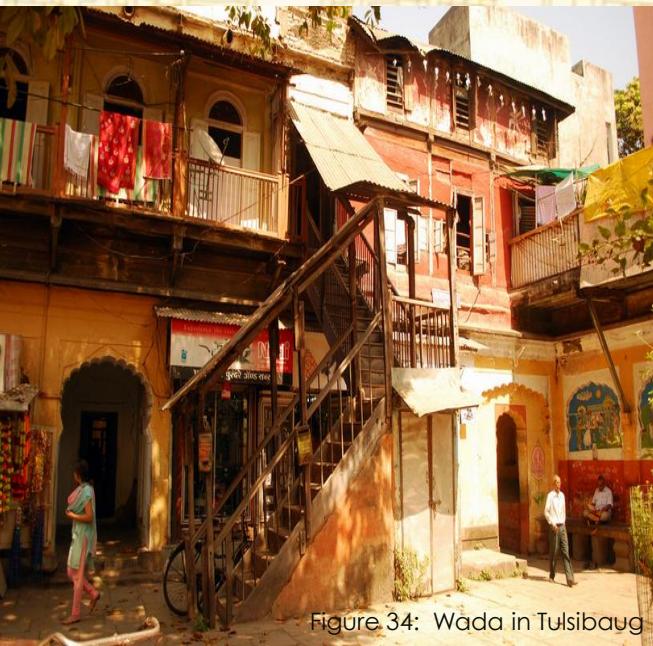


Figure 34: Wāda in Tulsibaug



Figure 35: British Era building in Tulsibaug

Evolution of Tulsibaug

The name Tulsi is derived from the sacred Tulsi or Basil herb which grew in abundance at this place. A temple dedicated to God Ram is situated here. It dates back to the 18th century and was constructed by Naro Appaji Tulshibaugwale, surrounded by a beautiful garden containing flowers and Tulsi.

In those days women had to travel a fair distance to shop and thus to make it easier for them a few shops were set up in the vicinity of the wada. Shops started springing up in Tulshibaug in the early 1900s, but the market started developing around 1960.

With the development of Mahatma Phule Mandai, the largest fruit and vegetable market to the south end of Tulshibaug, the street gained more importance as it evolved from ritual shopping to daily household shopping.

This garden has gradually shrank in size to make place for rapidly increasing population until disappearing completely. Today the small courtyard within has grown into a traditional and popular shopping center selling all types of copper and brass utensils. In fact the whole precinct wears a festive look with the loud sounds and smells of an old fashioned bazaar.

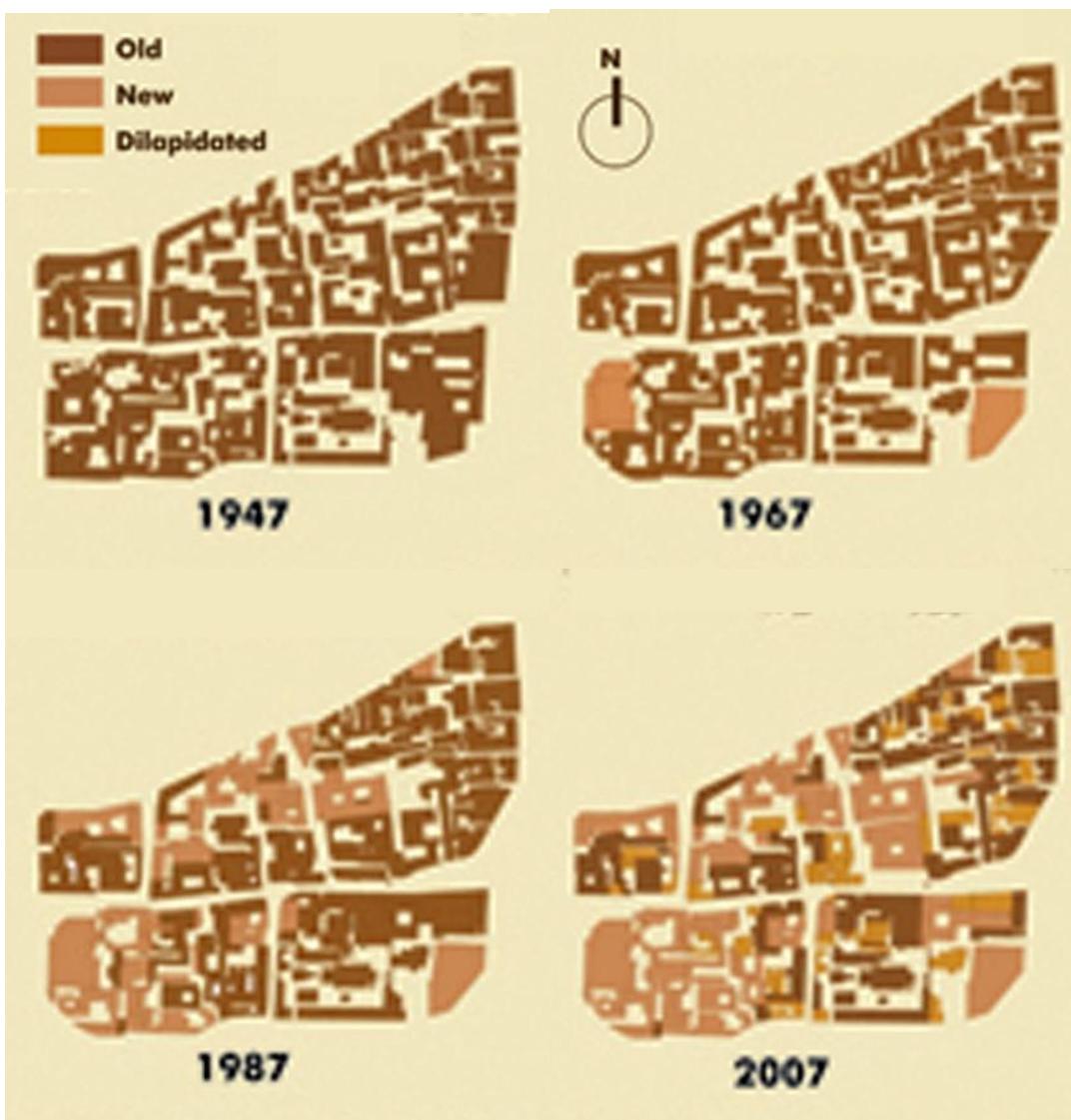


Figure 36 : Evolution of Tulsibaug in terms of old and new structure

Land Use

Just like other parts of the core city, Tulsibaug is high density mixed use precinct. The old structures are wadas and chawls till 1947. In last 40 years some of the old wadas have been torn down to construct concrete buildings predominantly mixed use.

As we trace the change in land use in past 60 years, it can be observed that the area has gradually changed itself from residential to predominantly commercial and mixed use. The increased parking demands have caused another parking building to be erected recently in the vicinity. This trend is being followed throughout the area.

The number of shops was very low by then but today there are several hundred shops and almost the same number of temporary stalls. Most of traditional apparels and ethnic ornaments are sold here. Despite its proximity to Laxmi Road which is the biggest textile and jewelry market in Pune, Tulsibaug still remains popular due to its cheap costs of goods.

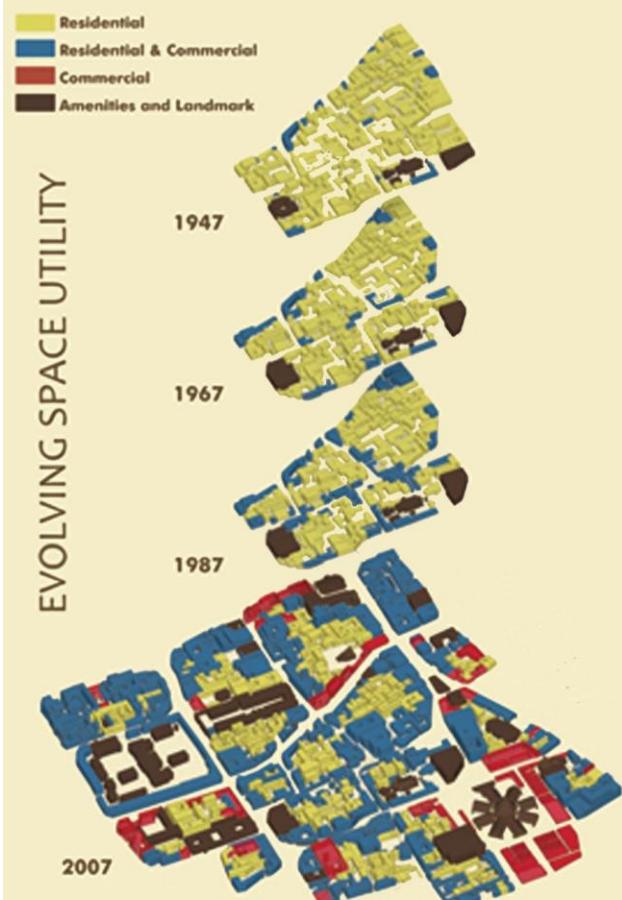


Figure 37 : Change in Land use

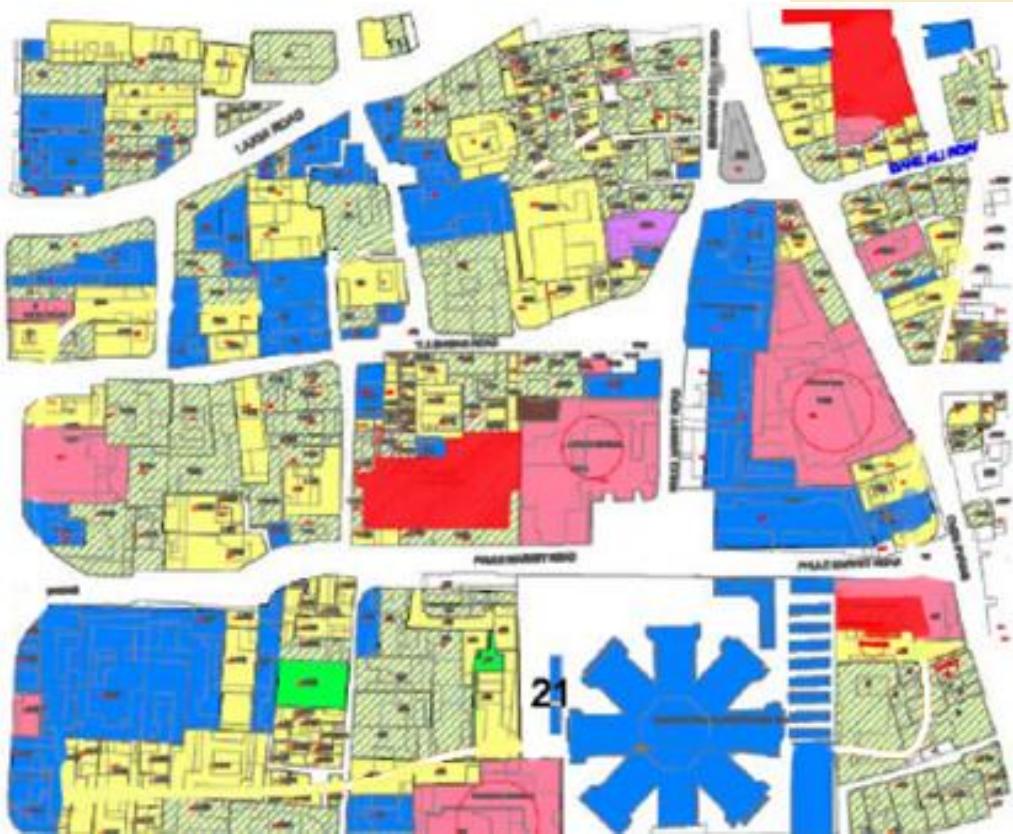


Figure 38 : Current Land use Map

Circulation

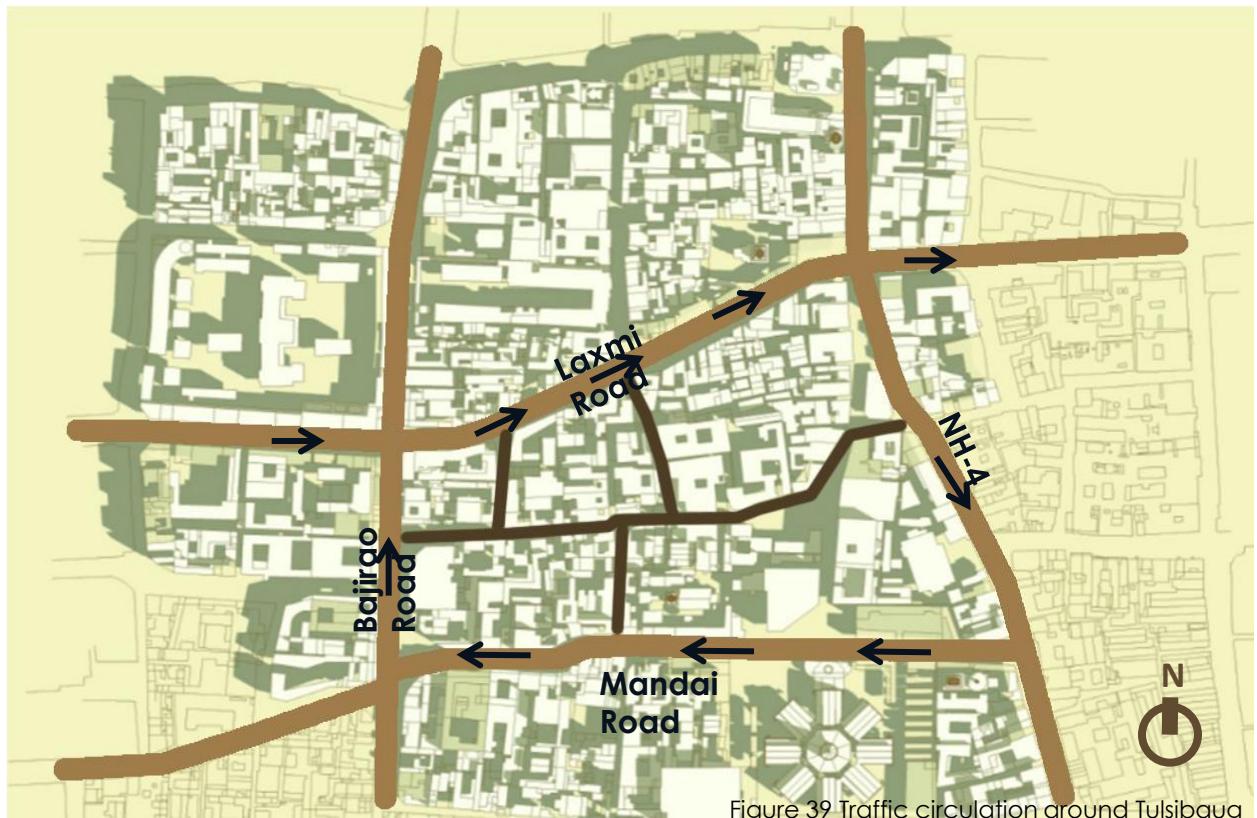


Figure 39 Traffic circulation around Tulsibaug

Landmarks

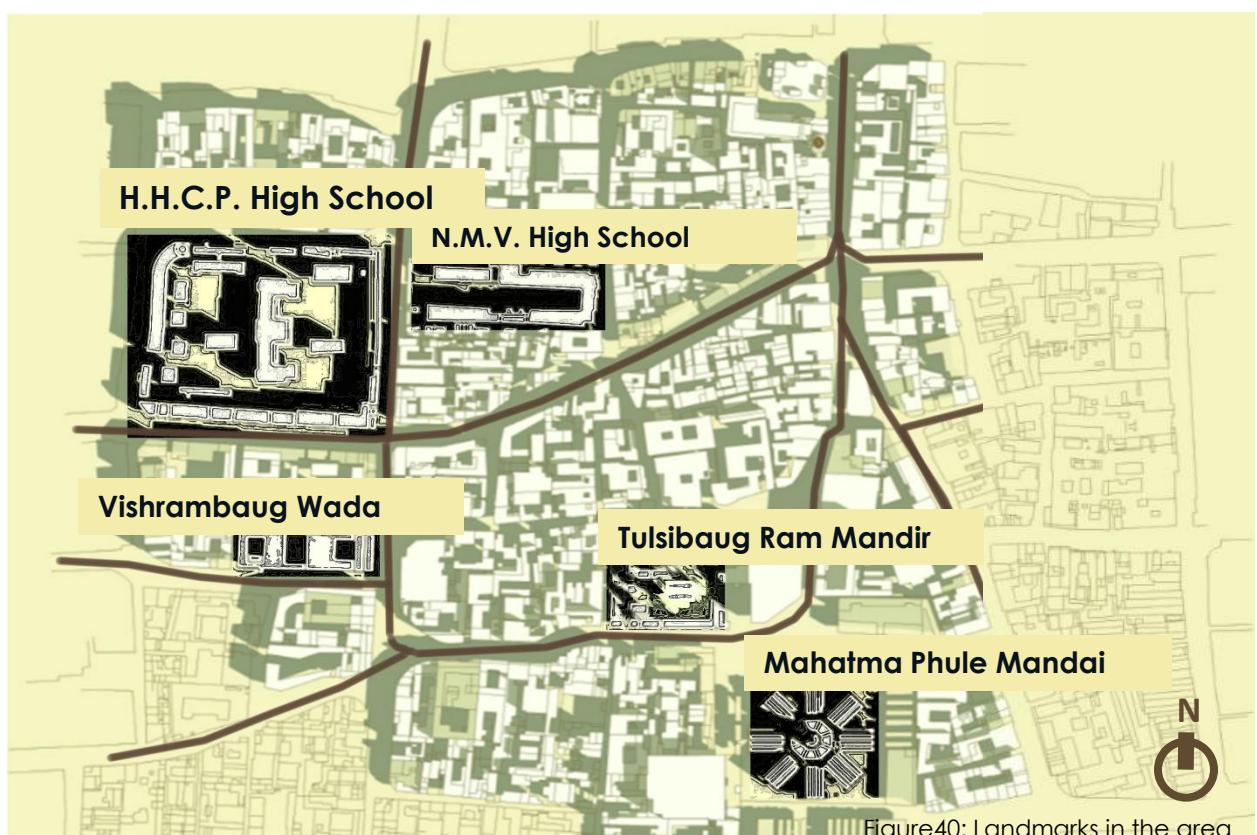


Figure 40: Landmarks in the area

Mahatma Phule Mandai

Mandai is the largest fruit and vegetable market in Pune build by the British in 1886. The land for the same was purchased by the British from the Khasgiwale family . Whereby they constructed a Gothic styled complex (estb. 1885) which rented out several fruit and vegetable shops in its premise. It was then known as the Reay market (named after Lord Reay, the governor of Bombay). But subsequently it was renamed as Mahatma Jyotiba Phule Mandai (in 1940). For some time Reay market even served as a Municipal office.

In the pre-Independence days, Mandai was a meeting spot for politicians and reformers to spread their political message among the masses. Being centrally located, it was a perfect point to initiate political campaigns and rallies.

Today after almost 130 years the market has around 1500 stalls. Today there may not be any social meetings taking place there but large numbers of people are still thronging this market to fetch their daily requirements of vegetables and fruits at wholesale rates.

Sunday observes maximum crowd at the Mandai with several people walk in to purchase their weekly stock of vegetables and fruits. This market is flooded with people during festivals as it offers various related decoration materials and other essential things required for holy rituals.

Today an open market, Mandai has its own charm and significance. Mahatma Phule market is not only adored for its architectural beauty but also for the fact that it has several stores catering to various needs.

Its location next to Tulsibaug attracts more shopping activity in the precinct. Due to growing parking needs a 3 storied parking structure is built next to this heritage structure which is an eyesore.



Figure 41 : Mandai in British Era



Figure 42 : Mandai Today



Figure 43 : Stall in Mandai

Mahatma Phule Mandai

It is a luxurious mansion which was residence of Peshwa of Maratha empire built in 17th century. Then, it was supposed to be outside city limits, but the ever expanding Pune city has encompassed the mansion in its midst. It is currently located in what is now known as Sadashiv Peth, at an intersection of Laxmi Road and Bajirao Road. The mansion was said to have a beautifull garden around it. This garden was said to have been maintained by an gardner called Vishram after whom the mansion derived its name. 'Vishram' otherwise also means 'rest' and 'Vishrambaug wada' was aptly called the 'resting place'. Few decades ago, it was home to Pune Municipal Corporation, the governing body of Pune city.

The façade is the reconstruction by the British Government after it was burned in a fire. The portion forming the façade was used as a municipal office and was torched by Vasudeo Balwant Phadke. The second phase located in the centre was used by the Post and Telegraph department and Central Library for years. It was ill-maintained by the bureaucrats and many beautiful structural elements were destroyed by insensitive use. The third and recently renovated part is close to the original structure. This has a magnificent rectangular courtyard, paved with local stone. The courtyard called a 'Chowk' allows excellent ventilation for the surrounding halls and rooms. Vishrambaug Wada is an excellent example of Peshwa kaalin architecture. But unfortunately it has fallen a victim to the apathy of the authorities and the dust and pollution of Pune traffic.

After spending 60,000 dollars the wada is now restored with all its motifs and fountains and old woodwork housing a museum of Maratha artifacts and history of Pune. presently houses a post office on its ground floor, a few other offices of the municipal corporation and a small museum of Maratha artefacts put together by noted Maratha historian, It is now a major tourist destination along the heritage walk route.



Vishrambaghwada, Pune 2010

Figure 44 :Vishrambaug Wada from outside



Figure 45 : Fountains in courtyard



Vishrambaghwada, Pune 2010

Figure 46 : central courtyard

Ram Mandir

Tulsibaug, a basil garden was transformed into a temple complex by a Maratha nobleman. The Ram Mandir (est.1761) was constructed by Shrimant Naro Appaji Tulshibaugwale a nobleman in the Peshwa court. Naro Appaji Tulshibaugwale played an important role in the administration of Poona (post the murder of Narayanrao Peshwa). He improved on the revenue system, constructed temples, dams and carried out several irrigation projects in the kingdom. The entrance to the temple is through a narrow bylane accessed from a small wooden door in a very old nondescript building. The complex has 3 temples in the courtyard and is surrounded by shops on ground level and residences on the upper levels. The Ram mandir has this wooden sabhamandap that appears very much in need of a renovation. Some of the wooden columns have collapsed and broken tiles are cluttered around (Note.during the time of my visit, the jeernoddhar of the sabhamandap was supposedly on. But one does get an idea of its past grandeur).

The sabhamandap is itself covered by a corrugated tin roof.

The porch of the temple was constructed by one Shrimant Nandramji Naik in 1884.



Figure 47 : Ram Temple



Figure 48 : Temple Shikhara

The interiors of the sabhamandap are typically Peshwakalin in style, very similar to the wadas found in old Pune.

The temple courtyard is an important social gathering space for the Tulsibaug community to hold marriages, religious function and even to relax and gossip.

The Tulsi baug temple is one of Punes most important heritage sites desperately craves for immediate attention.



Figure 49 : Views of Ram Temple

Issues

Tulsibaug: the precinct with glorious history, distinct architectural character, dynamic economics, socio-cultural values and traditions to conserve; today in the 21st century continues its struggle for the identity it inherits. The area experiences economic forces of Globalization, urbanization, growth and development. A reality of 21st century is Globalization implies both economic globalization and cultural globalization. These two phenomena's are interrelated and not inexorably linked. While economic globalization has many positive effects, cultural globalization has few if any benefits but has significant adverse social and political consequences in the short term and negative economic consequences in the long term. Tulsibaug is no exception to this principle of growth giving rise to many issues related to social, cultural and visual problems.

The city grapples with increasing migration, and the inability of the urban governance systems to keep pace with the demand for infrastructure for fulfilling basic needs and civic amenities. This is especially manifest in the overcrowded roads, lack of a good public transport system, parking spaces, and consequently very high levels of air pollution.



Physical Issues

The area has been transformed over the generations and finding its identity which it is today.

The increased **inward migration of people** has led to increase in number of dwellings, but there has been no proportional increase in services and amenities required for this new population putting an extra pressure on the existing infrastructure.

The **dilapidated structures** are left unattended. Temporary repairs distort and hinder the **image of Tulsibaug**. Temporary additions have become permanent over the years. The access to each sub tenement was provided from the courtyard via flights of steps leading to the upper floor tenements.

The area **lacks the street furniture** such as street benches, trash receptacles, lighting, etc.

Increased economic pressure has led to haphazard growth of shops. This **encroachment** reduces the effective street width adding to the chaos. This all result in inconvenience for the emergency access.

The figures show how the open space has been encroached upon over the time and reduced the active community space into dead storage and parking space.

Tulsibaug today is falling to the builder's hammer due to a major change in the usage. built as a residential area, over the years due to the various market forces, it is now a major commercial area as well.

The shops have sprung up in a very haphazard way, thus destroying the aesthetic effect of building as well as destroying the pedestrian circulation.

The narrow street, planned to act as an access way to the wadas present is now faced with a challenge of accommodating hundreds of people at a time.

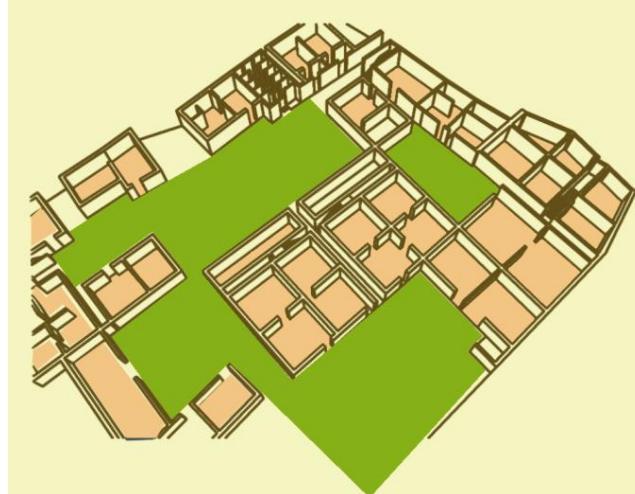


Figure 50 : Interconnected courtyards

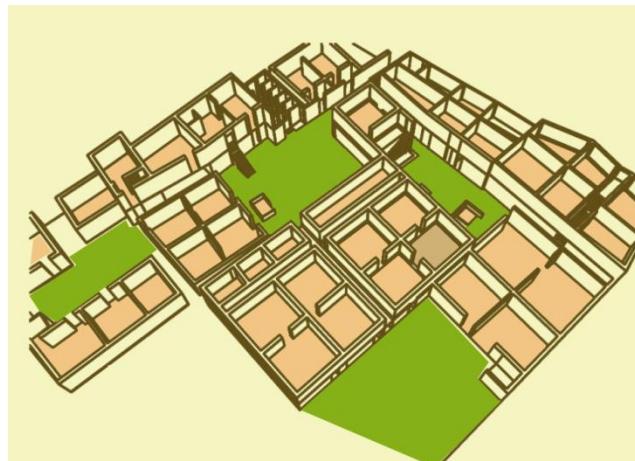


Figure 51 : Haphazard construction of add-on rooms



Figure 52 : Further Encroachment by Hawkers

Visual Issues

The changing skyline does not consider the human scale. It neither respects the past image nor does it provide a strong image itself for future reference.

The new buildings are providing for the minimum living standards required, but has neglected to cater for the social needs of the people, which identifies this core and prevents it from becoming just another mass of concrete.

The disordered placements of hoardings create a major visual hindrance and hamper the street elevations.

The architectural essence is being lost because of insensitive private initiatives of self-ownership apartment schemes.

The high density populace of Tulsibaug initially maintained a human scale with proportionate ratios of built versus open thus one perceived a medium density. Today the image perceived is also that of high density as the buildings dominate the scene due to increased Floor Space. Index.

Street widening and new concrete tall buildings destroys the scale and character of the street.

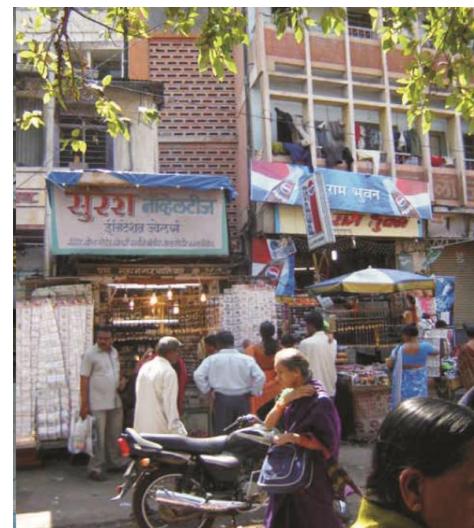


Figure 53 : Deteriorating Visual Character



Figure 54: Section through Tulsibaug before 1990's

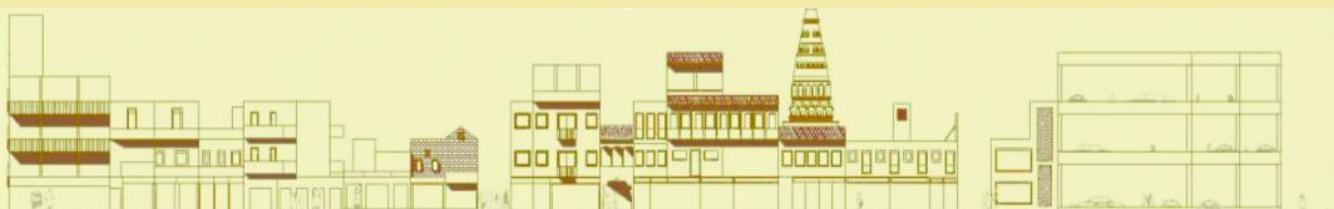


Figure 55: Section through Tulsibaug after 1990's

Social Issues

With the growing commercial development the residential character is being lost.

Due to encroachment the area lacks effective community space. No public interaction spaces which were focus of community life style.

The area being at the heart of city and focus of many religious and cultural activities has lost the space for holding these gatherings. The scale of these festivals has shrink from community level to household level losing the intension of these activities.

Social tensions and social pattern results in unauthorized and illegal activities. Economic inequality and social pressures gives rise to crime and health related problems.

With the mall culture surfacing Pune; it's only the character of the place that can help the place survive this wave of Globalization.

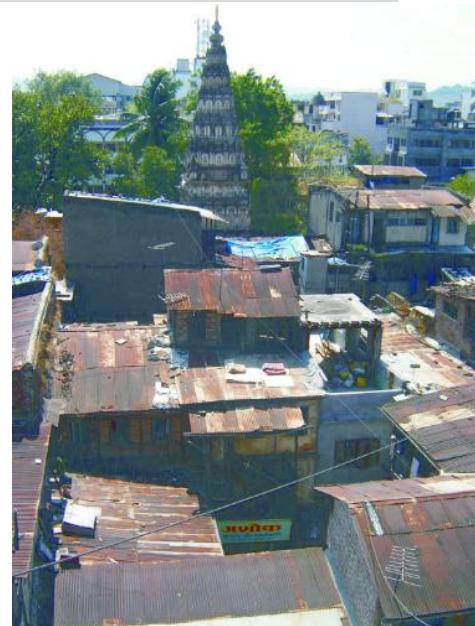


Figure 56: View of Ram Mandir Complex

Circulation Issues

The area is bounded by Laxmi Road, Shivaji Road and Bjirao road which are major one way connecting routes. These roads face heavy traffic in addition to attracting people to the markets. The congested streets, increased traffic conditions and the parking issues

In the last 50 years, the area has been trying to adjust to the traffic demands by various road widening strategies.

Aryan Theatre, one of the oldest theatres in Pune, fell victim to a new parking building for the Mandai, giving way to the increasing parking demand.

There is no segregation between the service lane and market street causing hindrance to the pedestrian flow.

Many residential structures lack vehicular access, adding to the chaotic situation and creating problems for emergency scenarios. With no proper plan for vehicular movement there are many conflict point between pedestrians and vehicles increasing the number of accidents happening in the area.



Figure 57: Hindrance to circulation

Intentions for Guided Development

- Revitalizing housing as an added socio economic resource for community sustenance. This is because the new buildings are providing for the minimum living standards required but has neglected for the social needs of the people, which identifies with Tulsibaug and prevents it from becoming just another mass of concrete.
- While shopping being essentially a pedestrian activity, adds to life to the area. Hence to reintroduce this activity to the area would add positivity and hold its inhabitants together.
- Keeping in mind the urgent need of spill over areas in Tulsibaug, the areas will be identified with groups of old dilapidated structures that could be molded to form a hierarchy of open spaces reviving vernacular concepts of Kund and Par.
- Introducing significant role of climatic factors into the guidelines for future development which is indigenous to the wada architecture.
- The variety in quality and price offered by this local market is what draws the crowd. With the mall culture surfacing in Pune, it is only the character of this place that can help Tulsibaug survive in this wave of globalization. Thus keeping the identity of this traditional bazaar place alive by providing appropriate infrastructure is very important.
- Reviving the significance of individual expressions in building up of the whole community, maintaining the appropriate scale and architectural character of the area.

Proposed Guidelines

By proposing guidelines for the development in Tulsibaug, the aim is to give examples of housing prototypes within the given framework, which can be adapted by individuals as per their preferences.

Amalgamation of land is the process of combining two or more land parcels together as a single allotment. This may reduce the rates and tax paid by individual property owners than when combined into one. In response to the small land holdings (less than 200 sq.), arbitrary amalgamation of 3-4 land holdings suggested. Amalgamation size could be established within 400-450 sq m with ground coverage not to be exceeded more than 3/5th of total property area. There are lesser possibilities for 4 distinct owners coordinating for development. Amalgamation will encourage less ground coverage and better layouts for new development.

Creation of open spaces either focused within individual properties or let loose at an overall scale. To achieve intended open space structure, properties along commercial lanes should have at least 40% mandatory open space abutting boundary to the road. This will address connectivity and enclosure simultaneously. Thus this flowing system of open spaces at intervals would retain the scale and small neighborhood character of Tulsibaug.

The design proposes to make the parking building opposite to the Mandai a basement parking while the ground area can be used as a social interaction place which acts as a transition place between the temple and Mandai. The second plaza is proposed by demolishing the dilapidated structures opposite to the Ram Mandir and carving out a small plaza which can accommodate various small social activities as well as provide the needed break in the continuous shopping activity on the street.

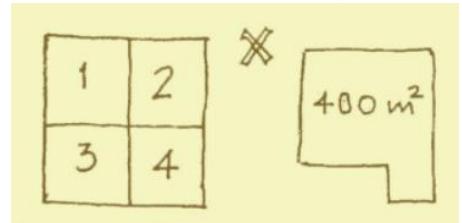


Figure 58: Land Amalgamation

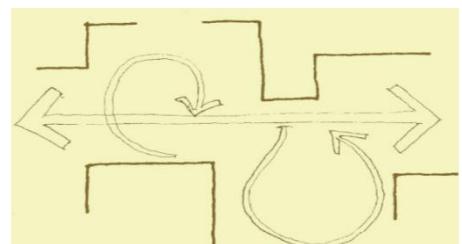


Figure 59: Interconnected Open Spaces

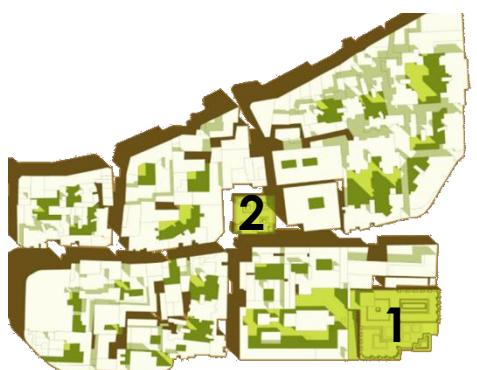


Figure 60: Proposed Plaza

Proposed Street Guidelines

While framing guidelines for the street, we have tried to carve out spaces for hawkers, retain the shop flexibility, increase walkability and preserve the character of the street while adding to the infrastructure.

- Minimum street width envisioned as 6m with 0.5m on either side for street vendors. The current pedestrian street would be made accessible to emergency vehicles to increase the safety of the area by removing bollards.
- The small by lanes would serve as service lanes and vehicular access to the residential areas.
- The shopping area would have 1m setback from the street to give space for the spillover activities such as outside display of the shops. The setback can also accommodate the street vendors. This would keep the streets free from street vendors which are the main cause of congestion and disturb the pedestrian flow.
- New installations of street furniture such as benches, trash bins, lights and planters along with signage.

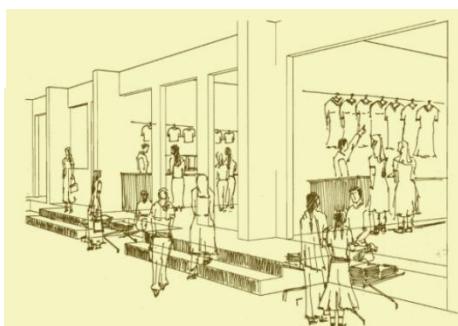


Figure 62: Space for Hawkers

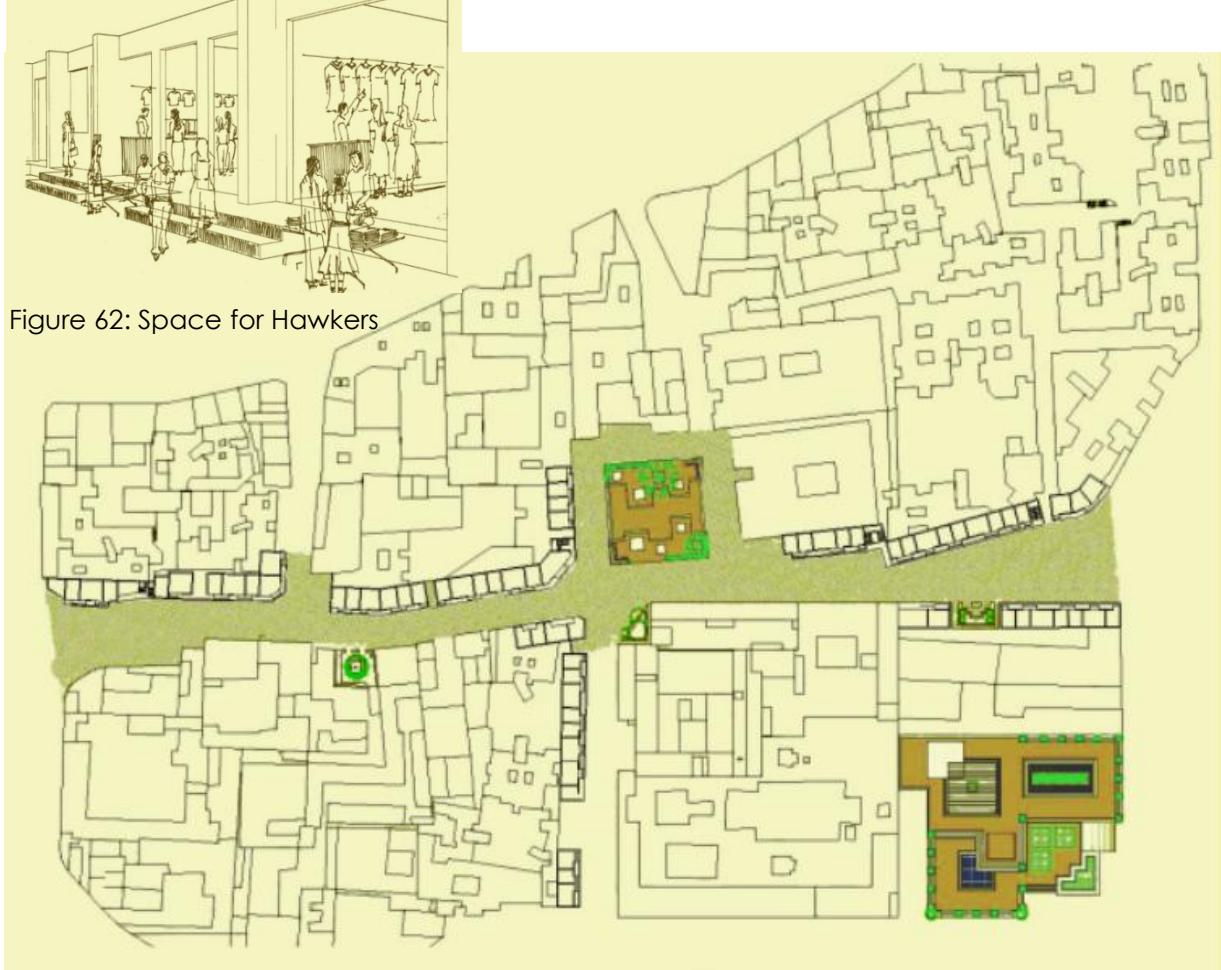
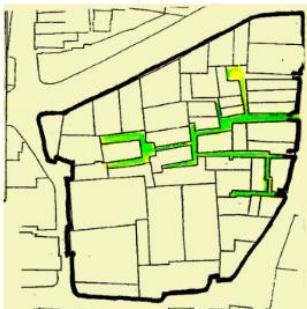


Figure 61: Proposed Street Layout

Phases for Guided Development

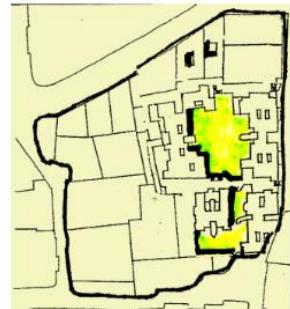
CURRENT PHASE



PHASE 1



PHASE 2



1. Small land holdings, no open spaces.
2. Transformation by land amalgamation with minimum land holdings 400 sq.m.
3. Development guided by individual initiatives.
4. Structuring through interventions - connecting open spaces, passages and institutions.

PHASE 3

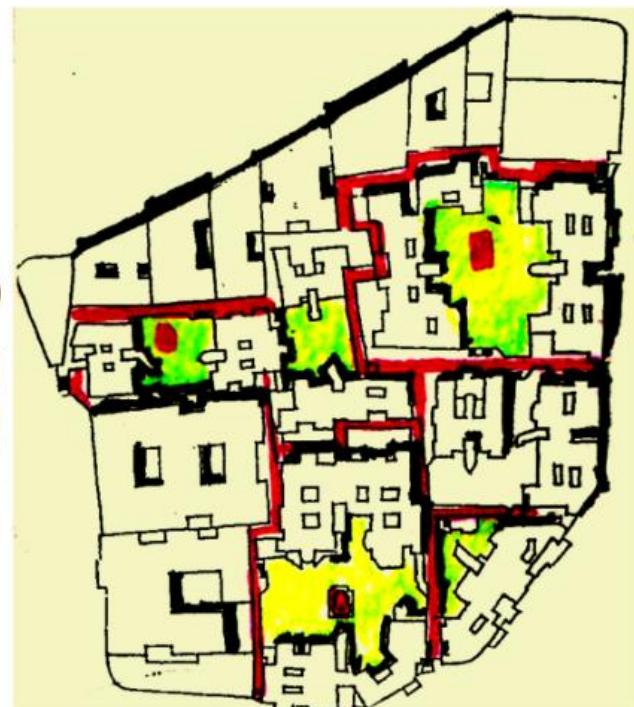
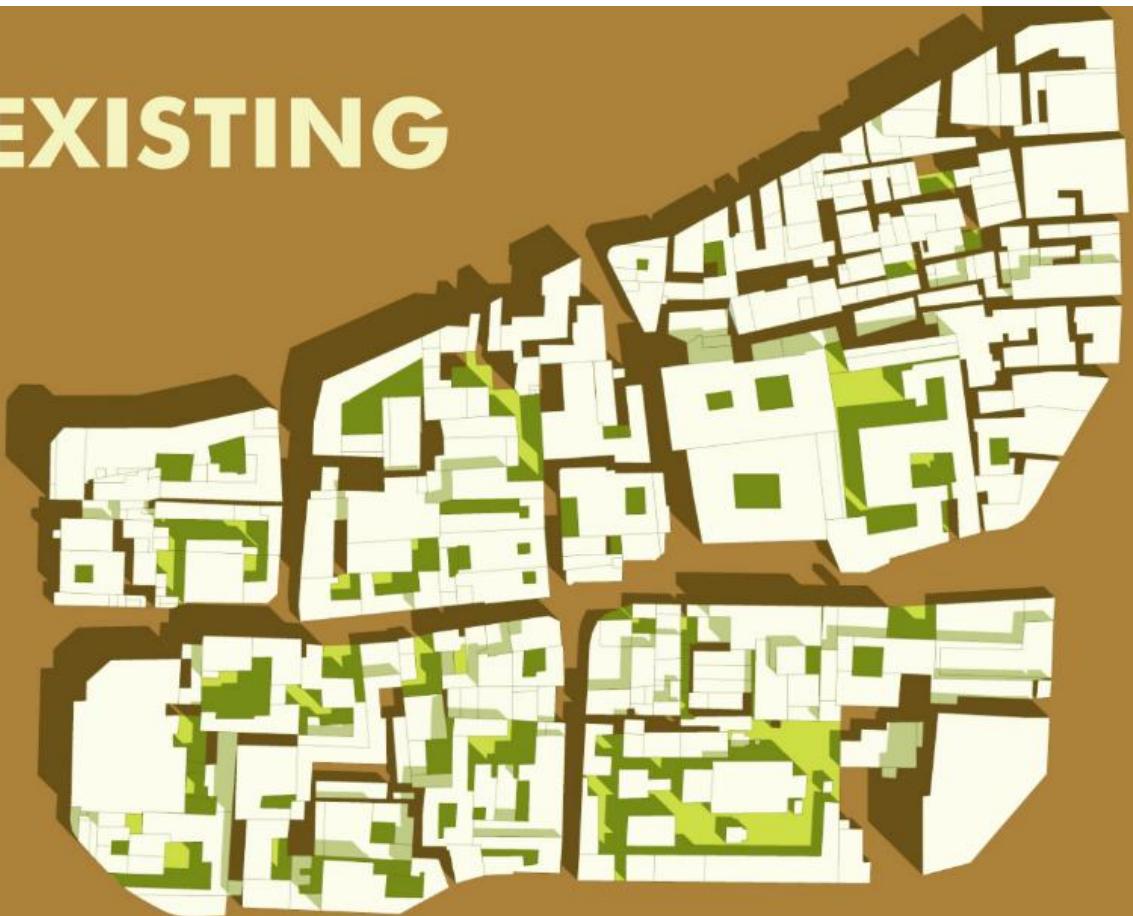


Figure 63: Phases for Guided Development

EXISTING



PROPOSED



Figure 64: Existing vs Proposed Urban Fabric

Existing situation

The dilapidated structures of Tulshibaug are more of a hindrance than a legacy to preserve as opposed to a collage of mixed socio economic and culturally vibrant community it represents.



Figure 65: Existing Urban Fabric

Projected development following current trends

Tulshibaug is losing its legacy to current development trend due to lack of coherent and holistic planning which will result to the loss of essential communal character of the place.

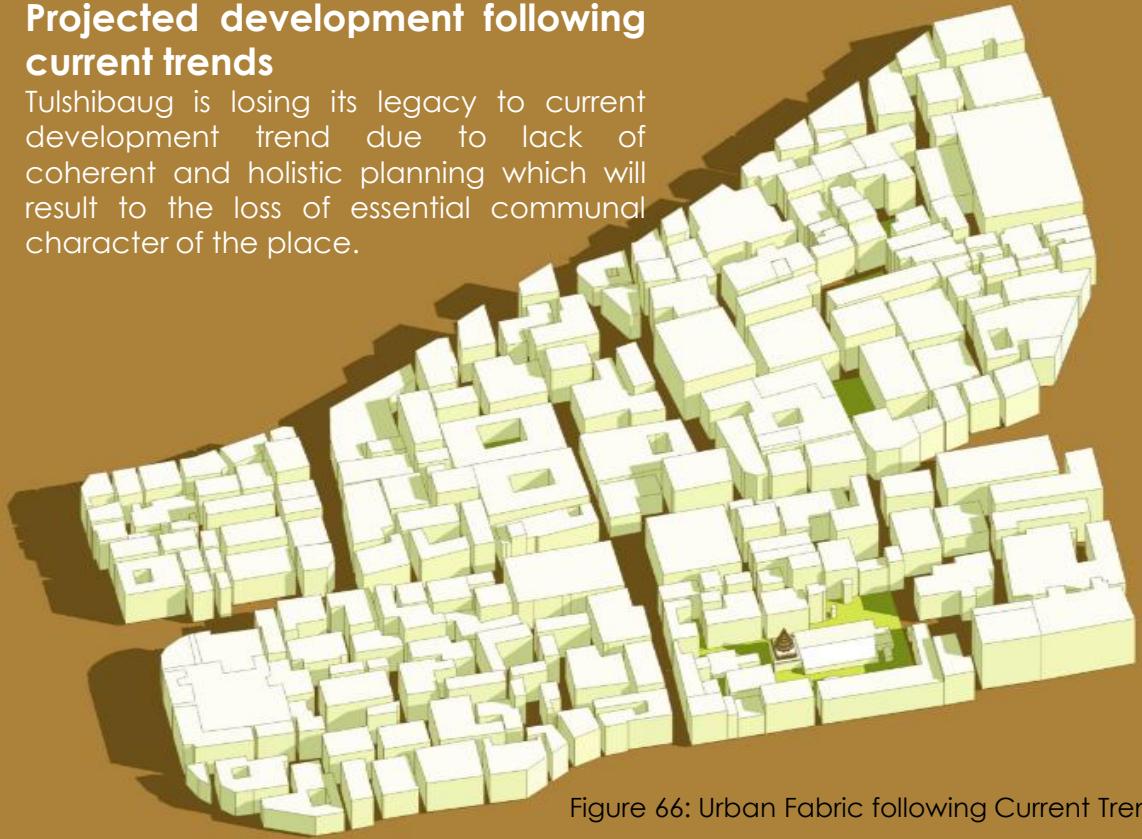


Figure 66: Urban Fabric following Current Trend



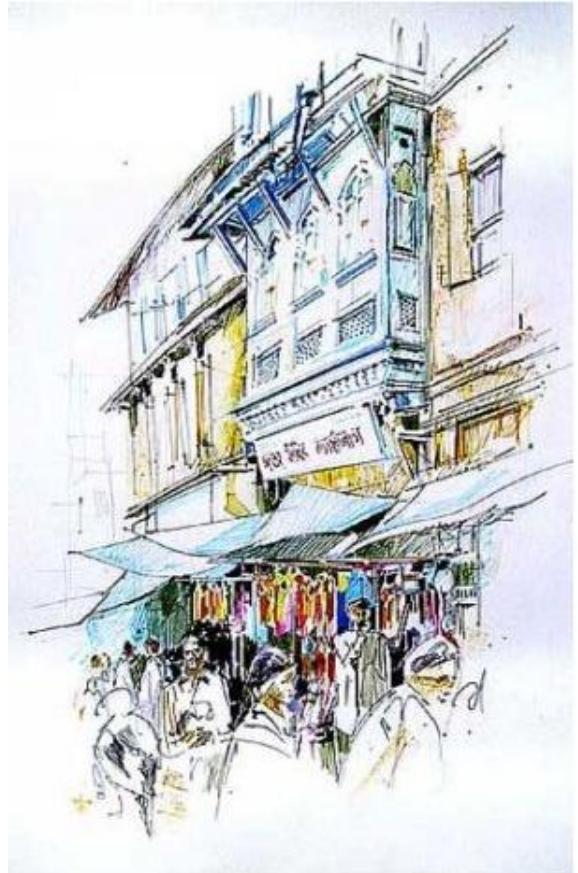
Figure 67: Urban Fabric following Guidelines

Projected development following the guidelines

The proposed design approach should be envisioned to sustain the dynamic growth of the community without overwriting its legacy. It aims to find balance between two varied contexts to ensure that the society endures and economics makes it prosper.

Conclusion

- By following today's trend of amalgamation of smaller plots into bigger ones, the guidelines would ensure better space returns to the entire community. This allows for the city cores to thrive, to grow, to decay and to regenerate.
- The design guidelines for such old urban cores should not deal with the static physical redevelopment of the area rather should allow for its organic growth maintaining plurality of expressions.
- By redeveloping the old core, one should aim to reintroduce the unique personality of the precinct and/or of the streets, which would act as amenity generators holding the inhabitants together.
- Redevelopment efforts should allow a community to participate in the positive benefits of a globalized economy while resisting the adverse impacts of a globalized culture.
- Historic preservation allows a community the opportunity to modernize without having to Westernize. More than that – historic preservation is the irreplaceable variable to achieve modernization without Westernization.
- A wise community will effectively utilize its historic built environment to meet the economic, social and cultural needs of its citizens well into the future.



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