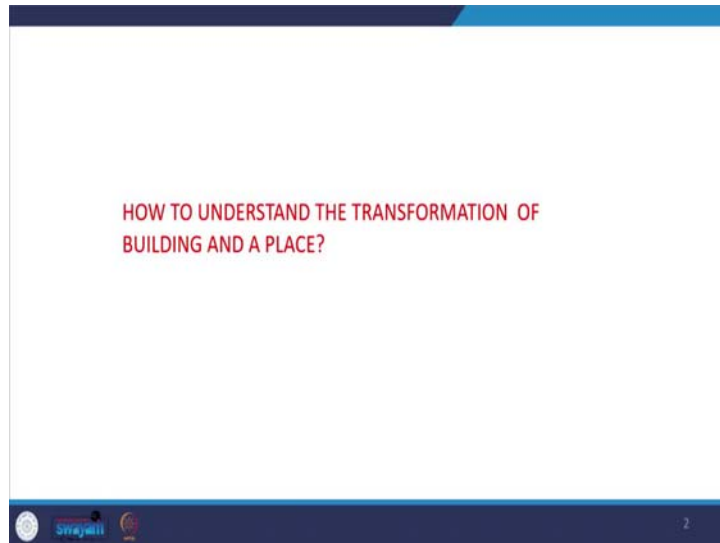


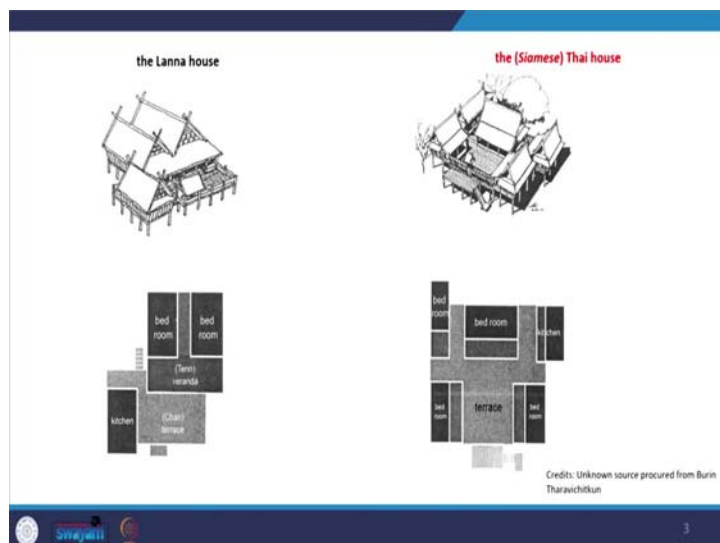
International Studies in Vernacular Architecture
Professor Ram Sateesh Pasupuleti
Department of Architecture and Planning
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Lecture 15
Transmission in Vernacular Context

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Welcome to the course international studies in vernacular architecture. Today, we are going to talk about the transformations that take place in vernacular context. In all these lectures, we have come across various aspects of how change happens, and how people and places evolve together and how all these changes can be seen in their places. So, how do we really understand this transformation of either a building or a landscape or a particular place?

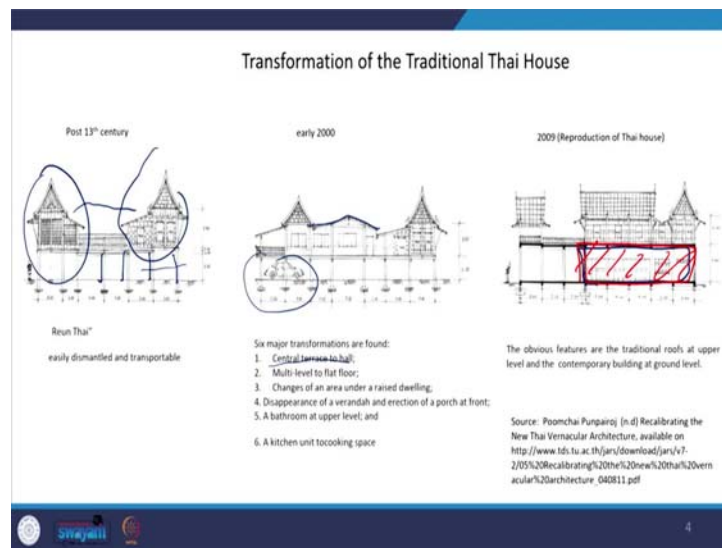
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Let me give you a simple examples of starting from a building scale. So, in the Thai cultures, especially, the 13th century, you can find the Lanna house and how their characters and how their special characteristics have evolved in time, especially with the modern demands and the westernization process and how their spatial orientations have gradually changed.

In the Lanna house you have these the traditional typical format is the kitchen and there is a small terrace to do their domestic activities and a veranda and you have these two rooms with a simple corridor. But whereas, in the Thai house you have the central terrace here and all the rooms and the kitchen are oriented around it.

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If one has to really understand the traditional house, how it has changed gradually over generations. So, one is looking at the time factor for example, we have this post 13th century Thais , which is referred as Reun Thai, which is actually built with a portable processes because of the flood nature, nature of the condition, flood conditions there and how they raise these houses with this terrace and which could be easily dismantled and which could be easily transportable to some other place and the even the materiality how they use is mostly of the either the timber or any other lightweight materials which they used to use.

But whereas in the recent centuries whereas early 19th and 20th centuries, there are you can observe actually there are 6 major transformations have formed. So, earlier you can see that this was two dwellings and there is a central court, but now, the central terrace it has converted into the hall and there is a multilevel to the flat floors.

And earlier this was meant only for the kind of floodwater to come over and there are other domestic purposes, but now with the invention of the automobile and people started using the automobiles, so, that is where they started using for the parking purpose and there are certain changes of an area under a raised dwelling because they are getting these modern equipments or the modern automobiles which they need to park somewhere.

So, similarly in this process, there is a disappearance of the veranda and erection of a porch in front so, that is how. And a bathroom at upper level and a kitchen unit too, so cooking space. So, these are the some few modifications which has happened. So, and similarly, in the last decades, you can see that these the obvious features of these traditional roofs at the upper level and the contemporary building at the ground floor. So, they started using this particular raise level and they started making this as a kind of permanent structure that is how the changes have been made to these traditional Thai houses.

So, this is one process, one can really understand how a typical dwelling unit have been transformed in various phases and what are the driving factors associated to it whether it is a technology, whether it is a climate, whether it is a demographics, so population size or the household sizes have increased or their needs, the day to day needs have changed. So, this is how but it is all depicted in the built form compositions.

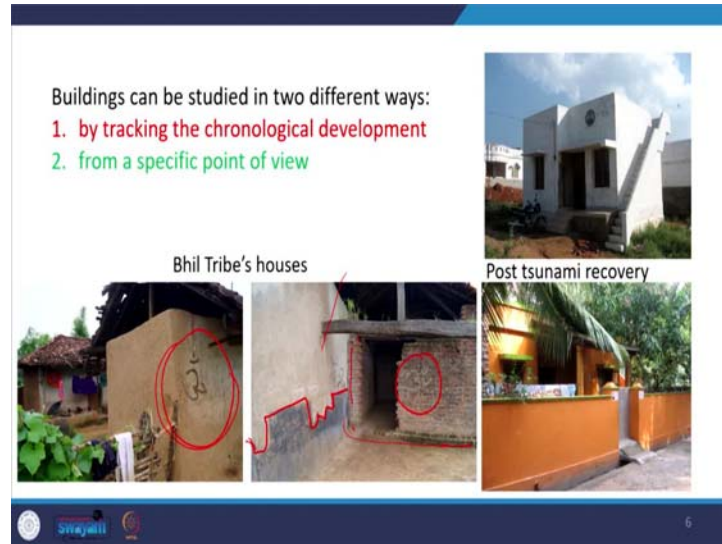
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So today, whatever we are seeing here in these so it is almost like any other house any modern house. What you see in any part of the Asian country, so you have the whole there is no stilt have completely disappeared and now it is mostly meant with the regular house of

course with the conical structure. So, this is how the reproduction of the sky house which was done by a local villagers.

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And when we talk about the buildings, these buildings can be studied in two different ways. One is as discussed earlier in the Thai house by tracking the chronological development, so, how in the 13th century, how it was in the late 2000 how it was, and in the last decade how, so, there are various drivers which are associated to it. But let me also show you certain examples of when in our interaction with various studies. So, for example, we were conducting some study with some students in Madhya Pradesh and near Amarkanthak area, the Chhattisgarh in Amarkanthak ranges, we visited some villages, Keonchi and other places.

So, here we can see there is a bhil tribe, who lives there and is one of the dominant tribe in that particular area. And you can see these traditional patterns, they are all built with rammed earth constructions, they all used, the local techniques, and their house forms are designed in such a way which actually suits to their climatic needs, and their forest livelihoods. So, and even, we can see notice that, there is a kind of color black color which they apply to their dwellings.

And let me tell you, what kind of associations they have interacted with, with the upcoming development agencies. So, now the some with some government initiatives, they have given certain schemes, how we can renovate these houses, or how we can expand these houses with certain investment on it or certain partnership orientation. So in that way, maybe, so some of them they have given certain support in constructing an extension part of it.

So, for instance, this building here, what you are actually seeing is a kind of toilet which they have provided, but till now, you will not notice that there is they are not used, they are not using it as a toilet. And also, there various reasons associated with it, maybe they are not still accepting that process or because they are getting something as a support, they built it, but they are not sure what to do, so in that way.

And you can see in many of these houses they were all whichever the house we went, there is a small unit, which was made like that, and either it is just used as a store or just lying there. And this is where I think the development agencies have to rethink about the cultural background, and how they really adapt to the situation, how you can actually make them encourage and understand, what is the purpose of the hygiene situations, and so there is always some gap we can really notice.

In the similar context, you can see that, there are some OM symbols. So we asked, almost every house even here, you can see that there is a OM symbol, which was painted, and the villagers asked are you Hindus, why every house has a OM symbol? They said, No, our God is different, we pray different gods, but then there was some myth, which has been spread out in the community saying that, there is some evil spirits were going around in the village, and then the next day, what they said some agency have come up, and they painted this particular thing in front of every house. So, was it really an evil spirit or people that is to do with the belief systems, what they believed, and then some have a different agency have come up, and they try to put these symbols on each and every house.

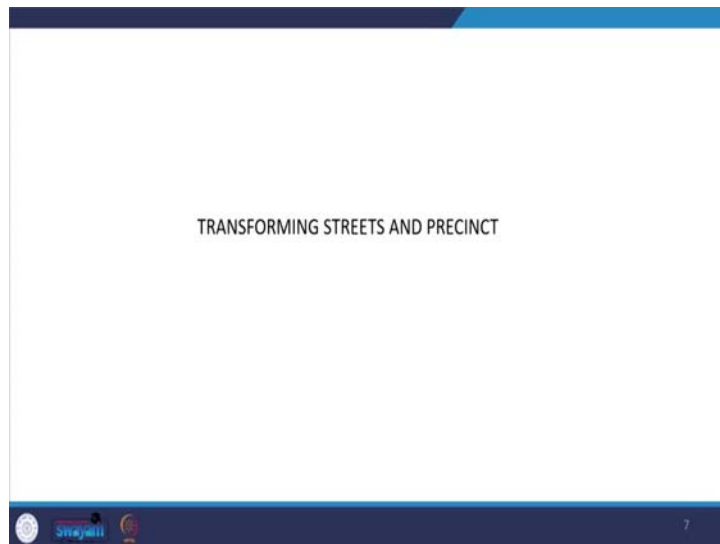
So in a way, it is a kind of manipulation of certain things, there is could be a story which has been or a rumor, which has been spread out, before this decoration has been done and people started afraid of and, this is one way of convincing, you have just marked these things in front of it. So, in that way, we can really see what is something not acceptable and what is acceptable to these communities, and how there are certain things which are forced with them and there are certain things which they resist to it, so these are a few examples.

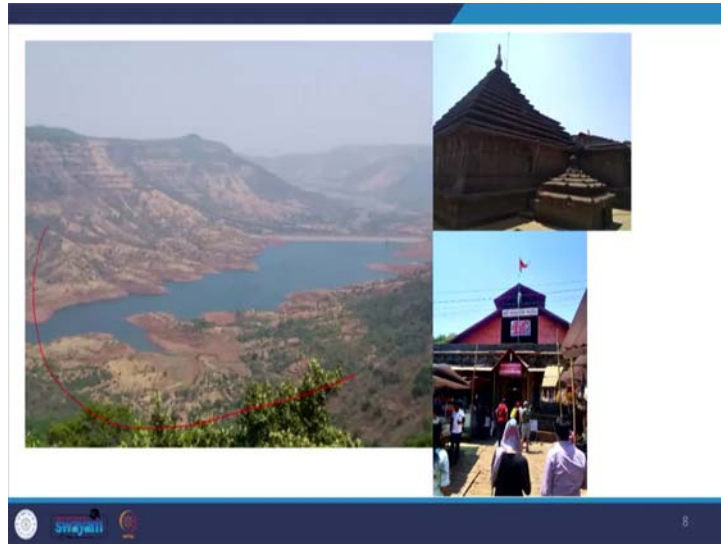
And similarly, I think, in the next unit, we will be also discussing about some examples of, especially during the disaster, how core dwelling units are provided by the beneficiaries and when the NGO's or the development agencies when they provide for the disaster victims, so, in a span of 8 to 10 years, one can actually see that how they brought back into their traditional formats, how they respond to this and how they modify it, having a porch in front of it, and putting their bright colors and again looking at growing the tree surrounded.

In the next 10 years, when I visited the same place, I could see the certain traditions which were brought back after the disasters, their forms which were brought back. And at the same time, they started adapting to certain concrete forms, brick and concrete forms. So, in that way, there is always a process of how they can adapt slowly, and how there are processes, which they have resisted also. When we look about to study how these buildings, how these dwellings have been transformed, we can also look at from whose point of view from a specific point of view, how we are able to study these buildings.

If you look at it, an agency which have done these markings, they had a different perception and a development approach, which looked at the toilets and extensions, they had a different approach and the communities how they responded, they have different perceptions, there is always different opinions and different reactions to the development process. Till now, we talked about dwelling aspects. I mean, these are only few examples, but there are many we can bring into the discussions.

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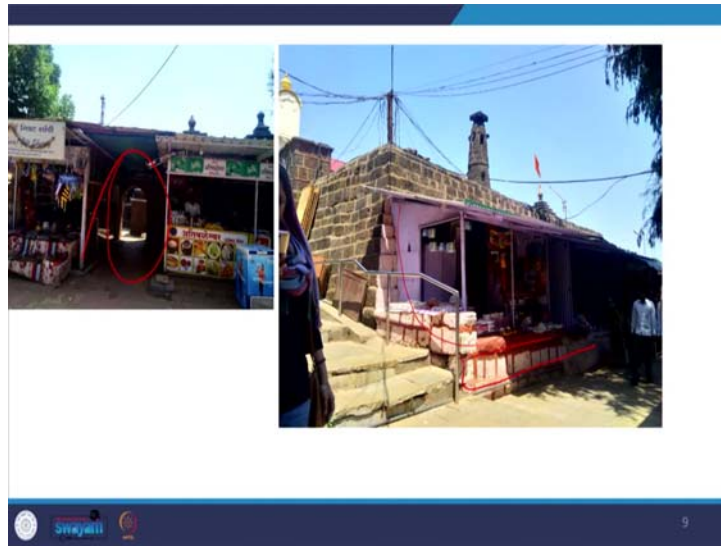




And now we come to the transforming streets and precinct. So, I am going to talk to you about a case in from Mahabaleshwar in near Pune, Maharashtra, and this is a place where which is it is a kind of sacred place, which is referred to the birthplace of river Krishna. And, of course, there is the hills, all the mountain regions and we can actually notice that there is Panch Ganga Mandir, and which inside you have these people believe that this is where the birth point of the Krishna lies with.

And since historically, this particular place is known as Kshetra Mahabaleshwar, and because that is where the birthplace of the Krishna has been originated. And they have these historic temples, archaeological temples, which are still in ruined conditions, and some of them are living temples, which people do visit each and every day. So, many of them, until the British have arrived to this place, so, this particular place is known for this kind of sacred processes.

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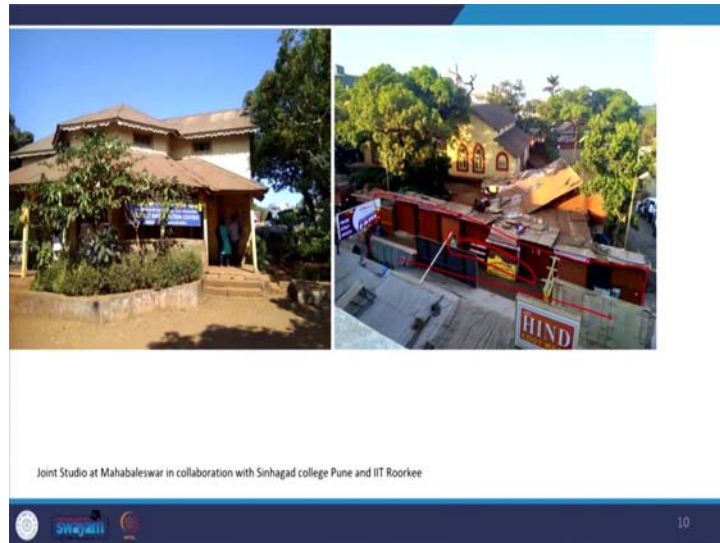
And today, what to actually see with the advent of tourism coming to visit these sacred places, and you can see that the shops, whether it is selling the goods for the worship or any other items, or any other juice centers, or any fancy shops, you can see that, all of course, there were earlier also you can see some evidences, there was some there is a raised plinth along the walls, so that, people used to sell coconuts and other things, but today, you can see that many of these shops, they hinder the whole religious context of this particular place.

Besides this, you have these religious temples, but no one can even see from this small space, there is a behind is a big temple, but the whole facade is covered with the, with these, either encroachments or some of them, they have legally taken certain permission to keep the stalls for on a lease or for some time.

So now, with this, the, the modern tourists coming in, and then their needs, their wants, then, it has nothing to do with much of the religion, but that whole character has been addressed to a tourist needs. And similarly, the newer Mahabaleshwar town, where you actually see the colonial impressions and the Britishers have set up this place, and just about 4 to 5 kilometers from the Kshetra Mahabaleshwar.

And even till today, there are still some of these colonial buildings which are evident in this particular town. And especially the Malcolm peth street, where the whole bazar, the Malcolm peth bazar, so that time, the British officer Malcolm the governor, who actually ruled this place and who have administered this place and it was named after him.

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And this particular high street is also referred as one of the heritage precinct. And this particular study has been done in collaboration with the Sinhgad College of Architecture Pune and IIT Roorkee with the cooperation from the faculty, Dr. Vaishali Latkar, and Poorva and others. So, we team of students from here and they supported with all the contacts and the context of that particular place and it was a study which we have conducted there to study how the heritage character and how these colonial characters are now dominant with these newer setups.

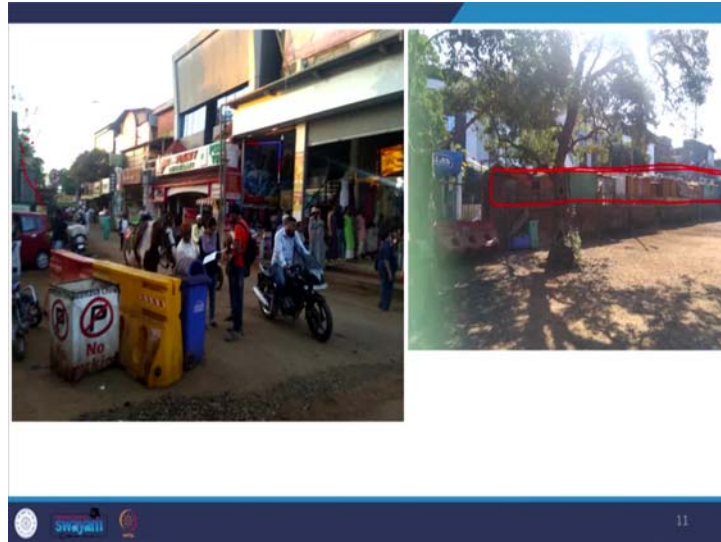
So, for example, if you see these are the same photograph of the same building, and also there is a library and the tourist information center. So, this is what you see from inside, but the moment you enter into this particular town, no one standing at this site will not be able to see anything what is there, whether it is a tourist information center, whether it is a library, colonial times, so belonging to the colonial times. So, nobody is able to see because of these encroachments.

Yes, there are other communities, which have set up and the municipality have given some provision for them to conduct certain economic activities, but you also have to understand the whole visual character to this particular place has also been obstructed. So, there is always a process that how we can interface with this, the economic feasibility's and as well as the cultural factors, how they have to interface and how these are both has to negotiate.

It is very difficult at least in Indian country is very difficult to take them out because a lot of processes involved in it, there is could be some resistance coming from the communities or

various other political authorities. So, it is always a challenging process, how we really have to negotiate to create a space for both for the economic factors and as well as for the historic and the cultural continuity to take place.

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I think this is where we are standing outside in the Malcolm peth Street and this is where exactly the building is, but no one is able to see that particular street. So, from inside if you see the eyeline from the inside of this building premises, you will actually see all these the small boxes of shops, which are aligned, so, even from outside no one will be able to see inside and from inside you do not see what is happening outside. So, there is always the urban design concerns makes an important role because how the visual permeability could be maintained.

So, similarly, earlier this when the Britishers have arrived, and they started building as a kind of summer stays and so, people migrated to these places in order to serve them, it could be a butler's, it could be people running shops for them, people running clubs for them, and also the shoe making industry have shifted because they use these shoes, especially the officers.

But today none of these exist, so they all after the post-independence many changes have happened. So, once upon a time known for this kind of colonial setup, but today what you can see is a kind of simple street with the markets what you find in any of the plain lands, for example, you have the fruit shops, we have the game zones, you have cloth stores, all what we find in any other place.

And hoardings is also one aspect because see once if you are talking in the context of traditional architecture or the vernacular architecture and how it is relevant with the tourism industry, why do people come to Mahabaleshwar? Is it not just staying in a lodge and going back, it is not only just because of the climate they are coming. So, what does this place offer to them? So, that is very important. So, is it something to do with the built environment, is it something that they cannot find in their planes where they are coming from, or their urban centers where they are coming from. So, how do we really have to negotiate these things with changing environment.

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Like there are a few cottages or the few bungalows which are abandoned, for example, this one is actually the Malcolm's house and which is in a very abandoned situations. And so like that there are many, we visited many of these traditional houses which were built during the colonial times, and many of them are in a dilapidated conditions and except their owners stay somewhere else.

Maybe many of these have actually been bought by some industrialist or maybe they are living some elsewhere and no one is taking care of certain buildings and some of them do take care of maybe visit it once in a year or so, like that, so these traditional buildings are completely overlooked. And they really deserve a proper conservation approach.

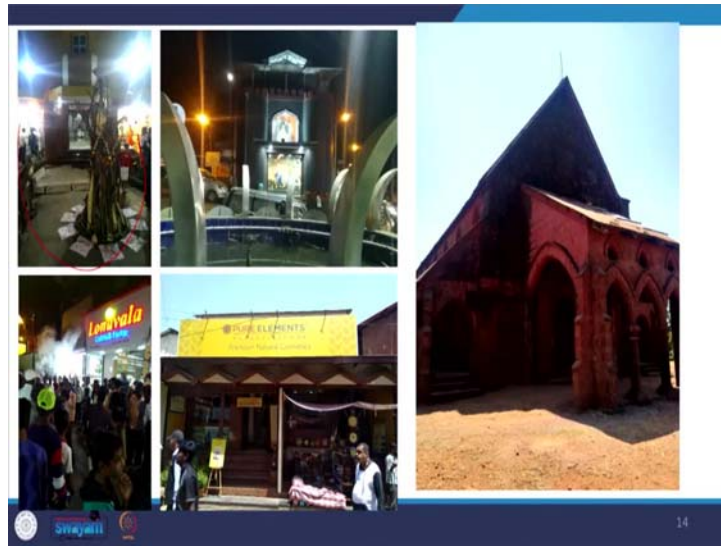
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So, some of the good examples, which we can see is that of course, there are some agencies which came forward and in order to promote tourism, they started purchasing these bungalows and started conserving those and converting the heritage resorts or any other lodges, and sometimes like, this is one of the places which was under when we went it was under the construction process. So here, the architects play an important role, choosing the local materials, choosing the existing materials and so that in that way, the heritage is maintained.

So, certain things are restored, certain things are reconstructed, and they are modified certain elements. So, this is one more lodge, very close to the highest street. So, this is how the manufactured heritage because if you really want to bring the tourism into that small towns, why do people go to these particular towns, so they need to spend some time and how do this place really provide an opportunity for them.

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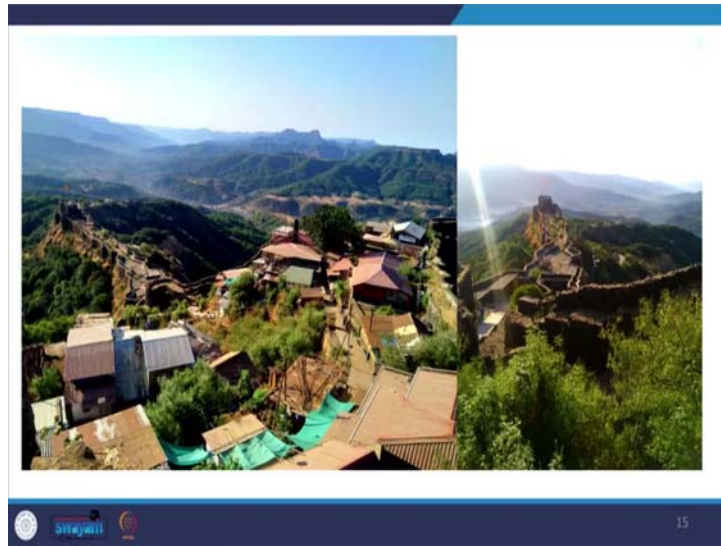


So, similarly, now, if you look at these transformations, how the streets have transformed once the whole street section itself have changed, once it has a wide street and now today, we can see there have been encroached, most of these shops have been taken over and even the. Of course, the chowks remain, but the elements have changed now earlier, the display of the elements was very different and now the usage of these roundabouts. Now, you can see earlier the local strawberry stalls or of course, they were also brought by British, but now you can see the any other ice cream shops or the cosmetics, or the game zones.

So, almost the purpose of this particular street, the commercial activities, but that is what the tourists also preferring for. But whereas once it was a Christian dominant society, today, hardly 15 to 16 families live in that particular Mahabaleshwar, who uses this old historic church. So, even surviving these old buildings is also becoming a challenge. And people were celebrating the Holika dahan it was a Holi festival. And like that you can see within these high streets, a lot of mixed cultures that take place over.

And what we can really understand from this example, the shift from once it was a dominant culture the Christianity and now today, very few people live there and even to survive these traditional buildings, it is becoming a challenge. But once upon a time, these were the places where the governors and the military officers used to live in these bungalows, but today they are all abandoned. And how the investment agencies come forward to modify them and manufacture new form for it and produce new meanings associated to it.

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On a similar context, you can see that the Pratapgarh fort, which is again, getting back to the Shivaji Maharaj period and you can see that even this historic fort, on the top of this fort, one can actually notice that people have occupied these houses, the whole settlement is there on the top of the fort. So, because it was not coming under official agencies, and also in that way, there is no control over this. So in fact, a lot of potential, especially these examples showcase that there is a lot of potential that how we can attract tourism at the same time, how we can produce the local cultural economies as well.

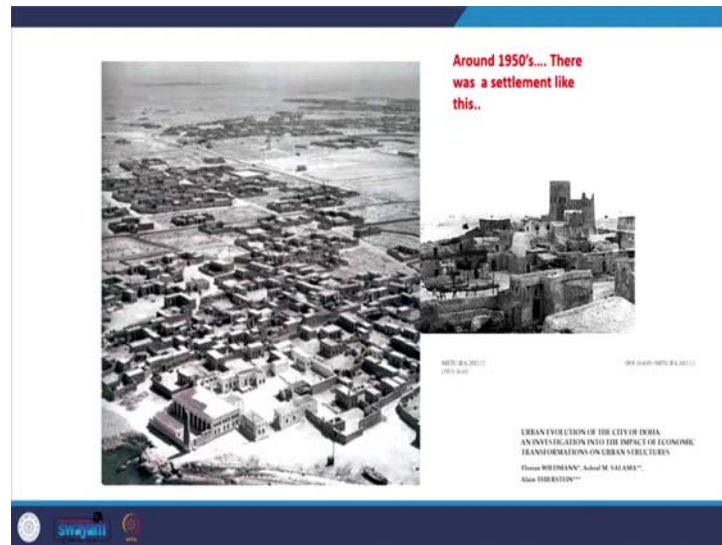
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So, all these understanding, so students have taken it to the municipal authorities and they displayed their findings as part of the Civic design processes and they really deliberated with

the local. They invited the local communities, the officials, the hoteliers, who are actually the main stakeholders of this particular place. And interestingly, many of them have participated and they really given a good inputs of yes, what we think have some relevance and they also given some serious other certain inputs which have helped our students to think further in a more realistic manner.

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So, we talked about a dwelling building level, we talked about a street, and now we talk about scope of a city, like the photographs which you are seeing from the works of Florian Wiedemann and Sherlock Salama, where is a place called Doha, in the Middle East in 1950's, it is a very small settlement. And some of the fishing communities do settle there. And you can see the Arab population, how they are settled in these traditional houses. And of course, all these desert communities, their architecture is known to respond to the climatic conditions the hot and the dry desert climatic conditions.

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Doha's Pre oil settlements in 1947

In 20th century 12000 inhabitants
In 1930s population dropped from 27000 to 16000 because of invention of cultured pearls in Japan.
Albidaa into eight distinct settlements (1.23 sq.km)



The slide features two images. On the left is an aerial photograph showing a dense cluster of traditional white buildings with flat roofs, representing the pre-oil settlements. On the right is a map of the coastal area of Doha, with labels for 'shallow water', 'Al Bidaa (Doha)', 'Al Jassrah', and 'Dukhan'. The map shows the layout of the settlements along the coast.


Doha in 1947 AND 1971

From 1950's to 1970's population grew from around 14000 to 83000 inhabitants comprising with 67% of foreign migrants.

Ministry of Municipal Affairs and Agriculture (MMAA) with its town planning section established in 1974.

Ministry of Public works Department

British Consultant Llewelyn Davis was appointed to design the first master plan of Doha for 1990.

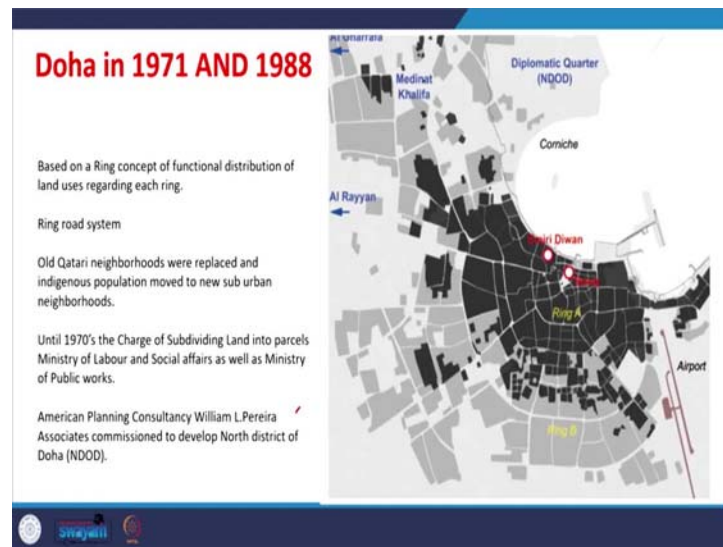


The slide includes a map of Doha showing urban expansion. The map is labeled with 'shallow water', 'Dukhan', 'Airport', and 'Doha'. It shows a grid-like street pattern and the location of the airport. The map also indicates the 'shallow water' area and the 'Dukhan' area.

So, even today, these historic souq do exist, but if you see in the 1930's, the population has dropped from 27,000 to 16,000, because of the invention of the cultured pearls in Japan. So, these are all referred to pre oil settlements, but whereas in 1947 and 1971, where the oil industry have boomed and almost 67 percent of the foreign migrants have come over here in terms of the business affairs.

So in 1974 that is the first time the ministry of Municipal Affairs and agriculture and its town planning section has been established. And similarly, to expand these cities with a regulated framework, the Ministry of Public Works Department and as a British consultant. Llewelyn Davis was appointed to design the first master plan of Doha.

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So, you can see that a small settlement has now expanded, connecting the ring roads, and especially even the shallow water body that has been now converted as a diplomatic quarters. So, once with the, here what we can actually see is the whole city has transformed small traditional settlement, which has fishermen or some traders living over there and now it has expanded in a span of 50 years in an unimaginable way. Like, so here, they started with these Qatar University, the University section, they started an airport here, so that the migration, the foreign migration has set up their own ventures in the Middle East, and a ring road connectivity systems were established.

So here, the old Qatari neighborhoods were replaced, and indigenous population, so the people who were living here, they started moving away, so that they start selling out and they started moving into the newer houses on the suburbs, and the suburban neighborhoods. So until the 1970's, the charge of the subdividing land into parcels and Ministry of Labor and Social Affairs as well as Ministry of Public Works, they were taking care of this whole process. And again, certain consultants, American consultants were there.

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CONTEMPORARY DOHA

Conflicted space: The introduction of liberalization strategies and their impact on urban structures

500,000 inhabitants in the late 1990's to 1.5 million in 2011.

Tourism was identified as crucial factor.

2020 Summer Olympics bidding

Establishment of Katara Cultural Village



The map shows Doha with several key areas highlighted in yellow and red. Labeled areas include Lusail City, Qatar University, Lagoon, The Pearl, West Bay, Education City, Grand Park, Al Wadiya, Airport City, NDIA, Al Wadih City, and Aspire Zone. A red circle highlights the central urban core.

Doha in 1971 AND 1988

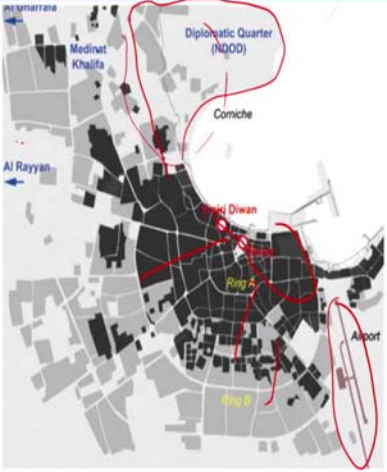
Based on a Ring concept of functional distribution of land uses regarding each ring.

Ring road system

Old Qatari neighborhoods were replaced and indigenous population moved to new sub urban neighborhoods.

Until 1970's the Charge of Subdividing Land into parcels Ministry of Labour and Social affairs as well as Ministry of Public works.

American Planning Consultancy William L.Pereira Associates commissioned to develop North district of Doha (NDOD).



The map shows Doha with a central urban core and several rings. Labeled areas include Diplomatic Quarter (NDOD), Corniche, Al Rayyan, and Airport. Two rings are highlighted in yellow and labeled Ring A and Ring B. A red circle highlights the central urban core.

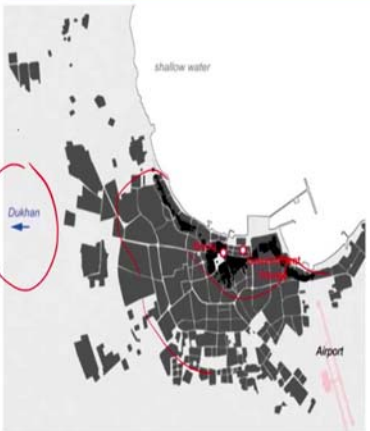
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From 1950's to 1970's population grew from around 14000 to 83000 inhabitants comprising with 67% of foreign migrants.

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British Consultant Llewelyn Davis was appointed to design the first master plan of Doha for 1990.



The map shows Doha with a central urban core and several rings. Labeled areas include shallow water, Dukhan, and Airport. A red circle highlights the central urban core.

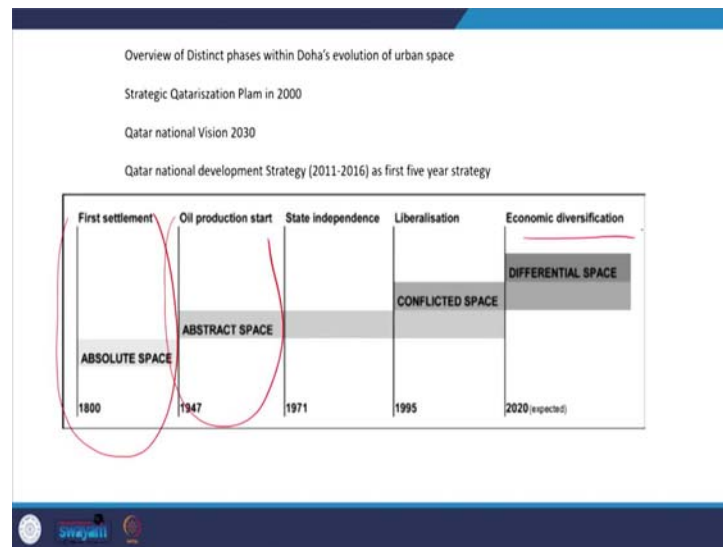
But today, what we actually see here, almost the shallow water part is completely now a new Township and you have these traditional souq you have this airport city. And the same time, if you look at it, the development of this towards Al Rayyan, and as well as towards the Dukhan, where the petroleum reserves of the conductivity of the network has been developed. And again, the education cities have been developed. And in that way, a major transformation, especially in the cities have been noticed.

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But now, the today what you see 50 years before, 70 years before was a simple city with the traditional buildings, but today what we see is the Doha is very modern and the skyscrapers living there. But now, the challenge is how to continue these cultures, so that is where now Doha is actually taking forward about how really we have to decentralize our economies, how can we rely only on the petroleum industries, oil and gas industries, but how can we decentralize whether in terms of sports industry, in terms of cultural, so, they started working on, setting up these cultural institutions, and so that, different cultures come here and how they actually collaborate these spaces. So, in that way, even at a large planning level also, culture plays an important role.

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But one with this particular case, what we really see is, the authors Florian Wiedemann how they are really related with this production of space is, the first settlement, which we will see from 1800s is referred as a very vernacular space and that is how the pre oil settlements used to be there. But when the oil production has started, so that is where the abstract space the new things have coming in. So, this is the first one is referred as an absolute space and the abstract space.

And in 1970's, the post liberalization process and the state independence, how the conflicted space and the differential space because now they need to diversify certain economies, they cannot rely only on one singular economy, but they realized that that we need to really diversify in different sectors, so that we can be self-sustained in a longer run. So, in that way, this Qatar national development strategy was the first 5 years strategy which looked at various policies that can be integrated together.

So, with this, we conclude our session on the transformations. So, I hope you all understood like how various drivers it is not only about the change in the built forms, and we can also see drastic changes in our whole planning process, and the whole cityscape will be, has been modified. And this is just a true in case of Qatar, but in any city we can see but how cultures struggle with this process and how they negotiate is a very relevant aspect. Thank you.#