



KASBA PETH

URBAN ECOLOGICAL PLANNING

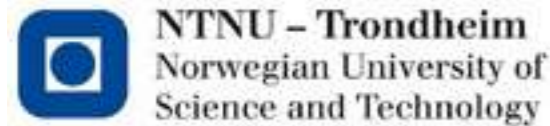
NTNU

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PREFACE

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This report is the outcome of a one-semester fieldwork in Pune and New Delhi (India), conducted by students at the Faculty of Architecture and Design at the Norwegian University of Science and Technology (NTNU) in collaboration with the School of Planning and Architecture (SPA) New Delhi. The fieldwork was part of a research project “Smart Sustainable City Regions in India” (SSCRI) financed by the Norwegian Centre for International Cooperation in Education (SIU). The one-semester fieldwork is an integral part of the 2-year International Master of Science Program in Urban Ecological Planning (UEP) at NTNU established in 1997. Similar fieldtrips have been undertaken previously in Nepal, Uganda and India.

Students participating in the UEP fieldworks have always been very diverse in terms of their nationalities and professional backgrounds. This group is no exception; among the 22 participants of the 2017 fieldwork are architects, urban planners, engineers, geographers, environmentalists, psychologists as well as experts in communication, business and sustainability. They come from Belarus, Brazil, China, Ghana, India, Indonesia, Lebanon, Mexico, Nepal, Norway and the USA.

The semester started with an intensive two-week period with introductory lectures and preparatory activities at the NTNU premises in Trondheim, Norway. After arriving in Pune, NTNU students joined the SPA New Delhi students from the Regional Planning and Environmental Planning Master programs to investigate planning issues at the regional, metropolitan and city scales. After the joint NTNU-SPA field research, NTNU students have been divided into six smaller groups and were

given the task to focus their further investigation on three different settlements in central Pune: one being a notified slum known as Shirole Vasti and two being old-city residential and marketplace areas: Kasba Peth and Raviwar Peth. In all three settlements, interesting dynamics of formalizing-informal and informalizing-formal can be observed. This theme will be further elaborated in the report.

In their project work, students practiced what we call the “Urban Ecological Planning” approach, which focuses on integrated area-based (as opposed to sectorial) situation analysis and proposal making using participatory and strategic planning methods. By spending one month in the assigned areas and engaging with local communities as well as relevant stakeholders, students gained an in-depth understanding of the local context, which allowed them to discover strengths and weaknesses and identify opportunities and challenges in each of the areas, something that would be impossible to achieve by applying more traditional technocratic and purely quantitative planning methods.

A particular focus of this fieldwork was on issues related to land, housing, water, sanitation and livelihoods. Students were also tasked to put their areas and proposals in the perspective of the Smart Cities Mission, which is the largest urban development fund and initiative currently implemented by the Government of India.

Students prepared a total of three situational analysis reports with proposals – one for each of the studied area. This report sums up the work of two groups working in Kasba Peth

ACKNOWLEDGMENTS



There are many people and organizations who contributed to this work and we would like to express our immense appreciation for their support. First and foremost, we would like to thank the Norwegian Centre for International Cooperation in Education (SIU) for providing financial support for this project.

We are particularly thankful for the assistance given by the faculty at the School of Planning and Architecture (SPA) New Delhi: Prof. N. Sridharan, Ass. Prof. Arunava Dasgupta, Prof. Vinita Yadav and Prof. Meenakshi Dhote; as well as the students from the Urban Design, Regional Planning and Environmental Planning Master's programs. We would like to give our special thanks to Prof. Pratap Rawal from the Dept. of Town Planning at the College of Engineering, Pune (COEP) for his hospitality, logistic support, and in-depth knowledge in the field. Our field investigation would not be possible without the assistance in translation by the COEP students involved in the project.

We would like to express our gratitude to Mr. Sharad Mahajan from the Maharashtra Social Housing and Action League (MASHAL), Arch. Jui Tawade and Arch. Sharvey Dhongde from the Indian National Trust for Art and Cultural Heritage (INTACH) Pune Chapter, as well as Dr. Meera Bapat and Arch. Prasanna Desai for sharing with us their local expertise and relevant information.

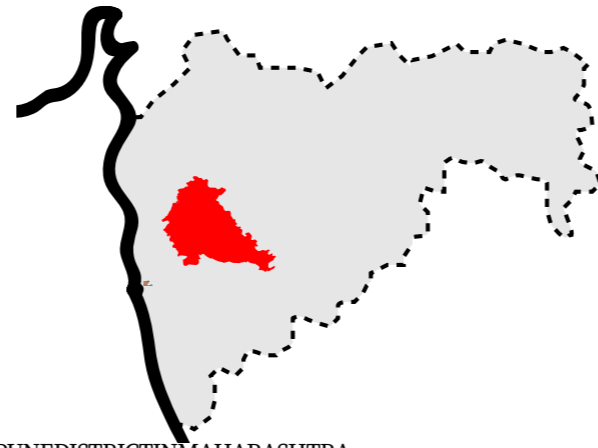
Last but not least, we would like to thank all the local communities in Pune for taking their time to participate in our project and welcoming us in their homes and neighbourhoods.

PUNE

Around 120 kilometers to the east of Mumbai on the banks of the Mula Mutha River, the city of Pune rests. As the second largest city in the Indian state Maharashtra, Pune holds host to 3,124,458 people within its city limits. The whole metropolitan region, which is spread over 243.84 Sq.Km and resting 560 metres (1,837 feet) above sea level on the Deccan plateau, has a population of 5,057,709 (census). Considered the cultural capital of Maharashtra, this historic city has grown from the river banks into the Pensioners Paradise, and--within the last decade--redefined itself as the a center for industry--specifically IT-- and education. Despite this development Pune has managed to maintain its historic roots and its historic areas, like Parvati Hill and Temples, Shaniwar Wada Lal Dewal Western Ghats, Lal Mahal Sinhagad Fort, and Rajgad Fort, are renowned tourist attractions. Identified as one of India's 100 Smart Cities Pune is still an evolving and vibrant metropolis.



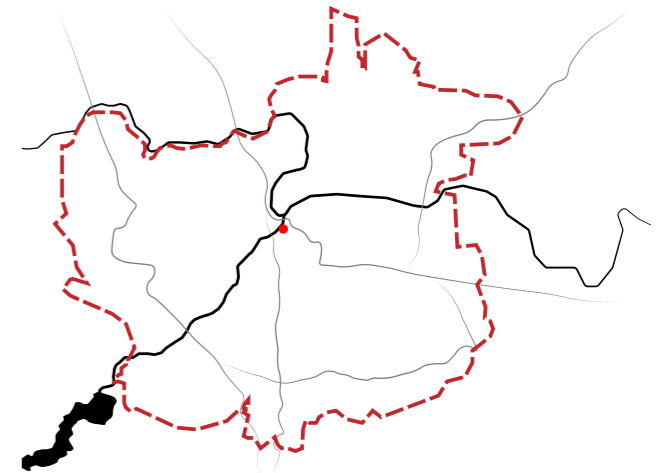
MAHARASHTRA IN INDIA



PUNE DISTRICT IN MAHARASHTRA



PUNE MUNICIPAL CORPORATION



PUNE CITY

Historic Pune and Kasba Peth

Pune city started from a small agricultural settlement called "Punnakka". Later the settlement had grown to a small village called as Kasbe Pune or Punavadi. This region had been ruled by many rulers of different dynasties. The evidence found in copper plates dated back to 758 AD and of 768 AD shows that it was ruled by Rashtrakootas. After them it was ruled by the Yadava dynasty and Mugal has also ruled the city till the middle of the 17th century.

There is no precise record where the original settlement began. According to common belief, there were three original villages- Kasarli, Kumbhar and Punewadi which combined to form the town. In present day also this places are known from the same name in Kasba Peth. The boundary of this area are said to be marked by temples like Puneswar, Kedareshwar, Narayaneshwar and Ganapati. During Yadava period it believed that they have built a small fort and stationed a garrison in Pune for safety purpose. The three original villages of were unified within the wall known as Pandhari Kot which was named as Kasba Pune.

But Pune became popular with the rise of great king of Marathas, Chhatrapati Shivaji. He and his mother Jijabai built a palace called Lal Mahal in Kasba Peth. In this Marathas period (1600-1818) Kasba Pune was growing in two ways, first by natural increase due to migration

of people from surrounding areas and another resettling of people after every natural disaster. After the death of Shivaji, Mugal attack on the Deccan increased in intensity. During this time new wards were settled around the Kasba Pune and merged to form a single ward of the city. Although it merged with other settlement it became successful to preserve its identity and known from the same name. This core area was getting more and more crowded with the passing time, agricultural lands were used to form settlement and gets urbanized. The old core area has its own life which is not affected by the city development in present day too. (Queen of Deccan)

Pune again gained importance in the Peshwa period of the second Peshwa Thorala Bajirao who ruled from 1720 to 1740. Peshwa Thorala Bajirao constructed Saniwar wada in 1736 which is one of the important monuments of Pune near to Kasba Peth. Nanasaheb Peshwa encouraged setting up of peths or wards and gives more priority in urbanization of the Pune city. However, the core area of Pune city was too crowded for further development and it was becoming a down market area.

British defeated the Marathas in 1818 and established the administration in Pune region. They developed new areas to the north of the old city, on the opposite bank of the river. The city was known as Poona during British rule. Many development activities happened in this

After independence in 1947 from Britain, Pune saw a lot of development, national defense academy at Khadakwasla and the national chemical laboratory at Pashan were established. Industrial development started in the 1950s and '60s in Hadapsar, Bhosari, Pimpri and Parvati. Telco started operations in 1961, which gave boost to the automobile sector. The flood that happened on 12th July 1961, due to the collapsing of the Panshet dam submerged nearly half of Pune and left hundreds homeless as well as altered the geography of the city. Government resettled half of the homeless people in new areas and raised the land level of Kasba Peth from the river. Consequently, by 1966, the city had expanded in all directions. Some people who were resettled shifted to the core city areas as since their businesses were booming there and this further compounding the congestion levels.

In 1990, Pune began to attract foreign capital, particularly in the information technology and engineering industries. Pune is known as "Oxford of the East" due to the presence of several well-known educational institutions in the city. The city has emerged as a major educational hub in recent decades, with nearly half of the total international students in the country studying in Pune. Pune has become an important industrial city and besides its large car factories it has become home to numerous software companies.

Pune the Smart City

In 2015 India unveiled the 100 Smart Cities Mission. This massive ₹48,000 crore (US\$7.5 billion) 5 year initiative is intended to create cities “that provide core infrastructure and give a decent quality of life to its citizens, a clean and sustainable environment and application of ‘Smart’ Solutions” (smartcities.gov, What is Smart City). This core infrastructure includes:

- Adequate water supply
 - Assured electricity supply
 - Sanitation, including solid waste management
 - Efficient urban mobility and public transport
 - Affordable housing, especially for the poor
 - Robust IT connectivity and digitalization
 - Good governance, especially e-Governance and citizen participation,
 - Sustainable environment
 - Safety and security of citizens particularly women, children and the elderly
 - Health and education
- (smartcities.gov, What is Smart City)

Pune’s smart city plan focuses on both immediate needs and planning for a future population growth up to four times the current five million. With the plan the Pune of the future has more efficient public transportation and is slum free.

Kasba Peth Today

Kasba Peth is the oldest residential part of Pune which currently exists as an almost frozen-in-time Indian town despite the onslaught of development. Caste and profession based names of neighborhoods have been preserved as street names and despite modern town planning “the Kasba, in its general layout, has remained pretty much the same as it was in the seventeenth century” (Diddee, 2013). Though it was even then considered to be too packed for further development large houses and wadas pressed up against small ones as every possible space was used. By the dawn of the 20th century Kasba Peth was densely packed with low living standards and a lack of sanitation. Some of the mansions were in the stages of decay, wadas were divided, sold or rented out. Since the flood in 1961 PMC has made efforts to improve Kasba Peth. This has included the creation of high-rise buildings in place of slums, public water taps, and wider roads.

Stakeholders

Pune Municipal Corporation (PMC) was established in 1950 under Bombay Provisional Municipal Corporation Act (BMPC) Act, 1949 which manages the pune city. The major responsibility of PMC is to look after the civic and infrastructural needs of the citizens of the Pune. The corporation consists of directly elected corporators headed by a mayor. Pune is divided into forty-eight municipal wards, each represented by 3 members and overseen by an assistant municipal commissioner for administrative purposes. The corporators of the administration are elected by the people through a popular vote, and almost all the state political parties participate in the election.

Nagar Sewak is the person elected by local people for solving & presenting their issues in Municipal Corporation. Per the Indian Constitution the duties of a negar sewak include:
Urban planning including town planning
Regulation of land-use and construction of buildings
Planning for economic and social development
provide facilities like Roads and bridges, Water supply, Public health, sanitation conservancy, Fire services and solid waste management
Urban forestry, protection of the environment and promotion of ecological aspects
Slum improvement and up-gradation

- Provision of urban amenities and facilities such as parks, gardens, playgrounds
- Promotion of cultural, educational and aesthetic aspects
- Vital statistics including registration of births and deaths
- Public amenities including street lighting, parking lots, bus stops and public conveniences

Article 243W – The Constitution Of India, 1949

The 2017 election for the negar sewak positions saw three new officials elected, Yogesh Dattatray Samel, Sujata Sadanand Shettee, and Pallavi Chandreshkha Jawale, and one re-election, Ravindra Dhangekar. They will be responsible for the area for the next five year, after which another election will take place. Ravindra Dhangekar was mentioned by many of the residents. He has served as negar sewak for several terms already and Kasba Peth is very happy with him. Many residents told us how Dhangekar visits every 15 days and has his own app for them to register complaints with. The other nagar sewaks--Samel, Shettee, and Jawale--were recently elected and the residents we spoke to could not talk about their effectiveness but were hopeful they would work as well as Dhangekar has.

INTACH was founded in 1984 in New Delhi with the vision to create a membership organization to stimulate and spearhead heritage awareness and conservation in India. This is a non-profit charitable organization registered under the Societies Registration Act, 1860. They play a vital role in the listing, documentation and conservation of historic structures and precincts of architectural, historical and cultural value. Their mission to conserve heritage is based on the belief that living in harmony with heritage enhances the quality of life.

In Pune also this organization has been actively involved in the conservation and restoration of various city monuments. INTACH, in its endeavor to maintain the heritage character of the city, surveyed the entire city and drew up a list of heritage structures, which has been largely adopted by the city corporation. They aim to follow through on the heritage list and see that it is notified and the structure protected (INTACH Pune).

They have also taken initiative for the conservation of the art and craft of the Pune city. Warsaa- the Heritage Shop at Shaniwar wada is a project initiated by INTACH which is trying to promote and create awareness about Pune, local craft and its heritage. Other activities carried by INTACH are the heritage walk through crafts lane, baseline survey of crafts and undertaking presentations at various gatherings and forums. They also have been able to register Tambat craft as a

“recognized handicraft” with DC handicraft, GOI (INTACH Pune).

Religious organizations

There are many religious organizations established by the communities in Kasba Peth. In such organization, local themselves elect the leader who look after all the activities done by it. The members in these types of communities varies and any age group active and interested people can be a member. They are mainly active during festivals. They conduct group programs for celebrating festivals with the society and looks after their community temples.



KASBA PETH WEST

The study area is located in the western part of Kasba Peth along the Mutha river and Veer Santaji Ghorpade Road from the North, Dagadi Pool Road from the west and its southern side borders with Gate road (Agarwal road). The settlement is about 41,300 sq meters. It is the oldest residential area of Pune with narrow roads leading to wadas and other residential buildings. The valuable heritage of historic settlements can be readily sensed while walking in this area. Regarding land ownership, only two plots, the butcher market and the PMC-office, are governmental while the rest are private.



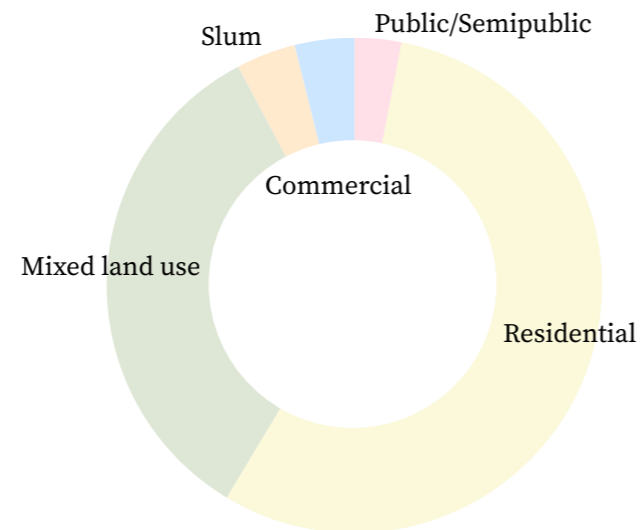
SITUATION ANALYSIS





LANDUSE

Being historically developed the old city has primarily mixed land use areas, where city's major trade-commerce activities take place, along with residential use. (PMC development plan, 2041, vol.1, page 81).



In the absence of documented information of the exact population of the studied area we approximated the population density based on the assumptions made in the PMC Development Plan 2041 and calculated area in Ha (hectares): $1797 * (4.13 \text{Hec}) = 7412$

Besides, we should take into account that part of our area which is called Kumber wada* is considered to be the most dense in comparison with the whole Kasba. Therefore, the real population number might be much higher.





HOUSING TYPOLOGY

Traditional building

Wadas and row houses are the predominant typology of the area. Wada is a large, two or more storey, building typically with groups of rooms arranged around an open courtyard. These traditional buildings were built with local materials such as bricks, limestone and timber. They have thick walls which aid in insulation and reduce the effects of noise pollution. Wadas are inhabited by one or two families with shared washing facilities in a common area. Originally, the ground floor of the front facade had commercial purposes, today however most wadas are entirely residential. The wadas, many of which are over 80 years old, have been neglected and are in bad condition.

The row houses around the fish market in the core of Kasba Peth are mixed-use buildings. Mixed-use refers to buildings that serve both residential and commercial purposes. They are typically no more than two storeys and made of bricks, concrete, timber and stones in the plinth level. Some of them have temporary structures made by CGI (put what CGI is in these parenthesis) sheet on

the ground floor. Most residents of these houses are landowners, only a few inhabitants are tenants.

Modern buildings

Some residents have demolished their old structured buildings and constructed modern ones featuring new architectural designs. These modern buildings are concentrated in the Bhoi community where most residents own their houses and can finance the new construction by themselves.

Apartments

Five to seven storey apartment buildings are found mainly in the mixed residential community. Landowners who, due to rent control, were not receiving enough income demolished their old wadas. Rather than renovate the wada, the land was given to builders who would construct an apartment building creating space for the owner and current tenants.

These builders then profited by selling the remaining flats. This practice is continuing with many wadas being demolished, or considered for demolition. Though it is counterintuitive, because of bylaws regulating how far new construction must be from the road, new apartments tend to have more open space which is used for parking.

Slums

Besides traditional housing and apartments built within the last 15 years, there are so-called slums in the area. There are several plots that can be defined as slums according to the definition of slum* provided by Maharashtra Slum Areas Act, 1971. These areas have families of four or five people sharing a small space (for instance 4.5 m²) and sharing public toilets. Despite meeting the requirements of the Slum Areas Act, the slum is not declared and the residents do not call this area a slum. As these areas meet the criteria of slum defined by the Slum Areas Act but are not declared by PMC it is an undeclared slum area. .

a slum is defined as:

(a) any area is or may be a source of danger to the health, safety or convenience of the public of that area or of its neighborhood, by reason of the area having inadequate or no basic amenities, or being insanitary, squalid, overcrowded or otherwise; or

(b) The buildings in any area, used or intended to be used for human habitation are

(i) in any respect, unfit for human habitation; or

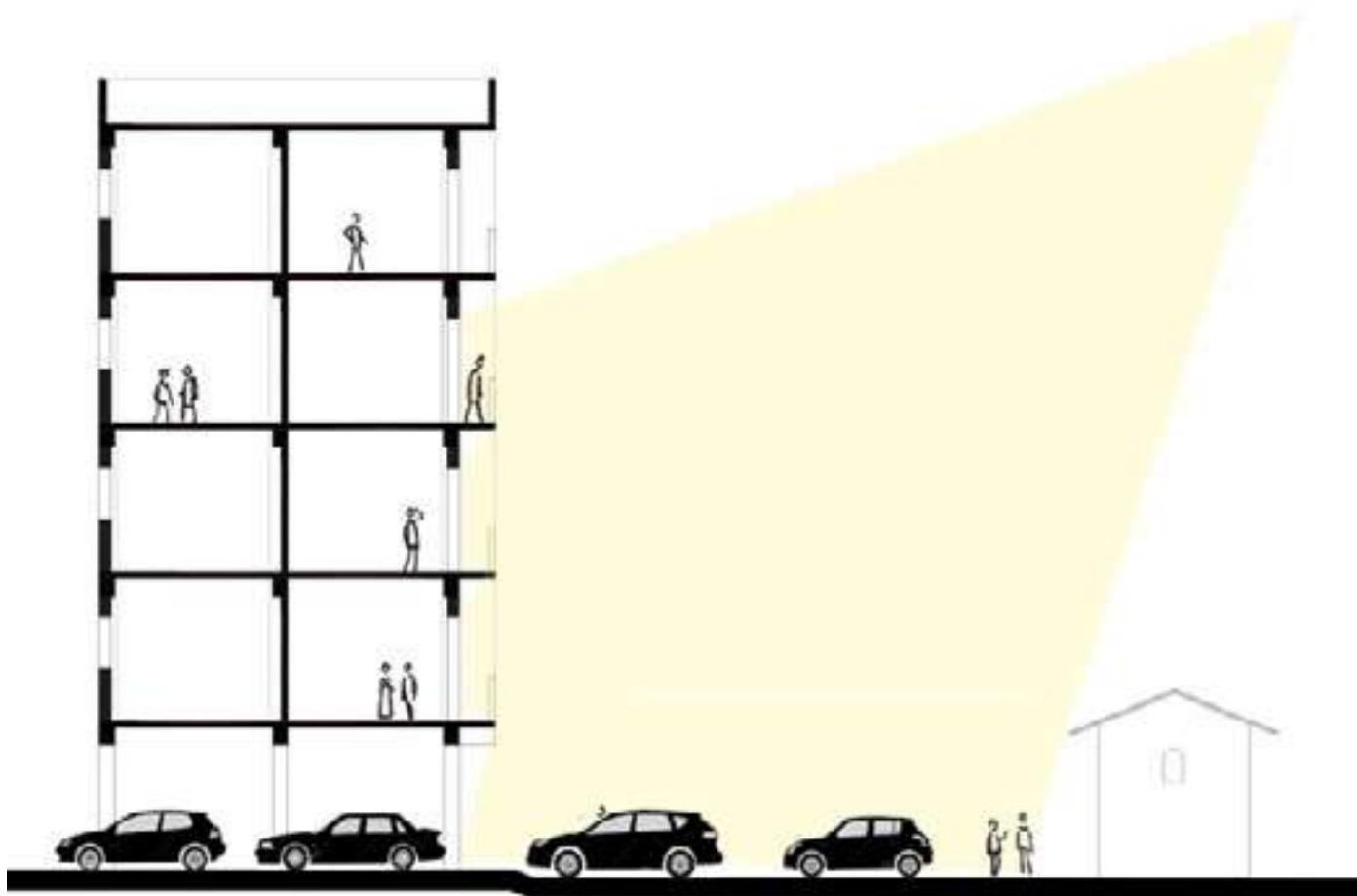
(ii) by reasons of dilapidation, overcrowding, faulty arrangement and design of such buildings, narrowness or faulty arrangement of streets, lack of ventilation, light or sanitation facilities or any combination of these factors, detrimental to the health, safety or convenience of the public of that area, the Competent Authority may, by notification in the Official Gazette, declare such area to be a slum area. When a settlement is recognized by the local municipality as one where living conditions are below a specified standard, it is 'declared' under the Maharashtra Slum Improvement Act (1971) as 'slum dwelling'.



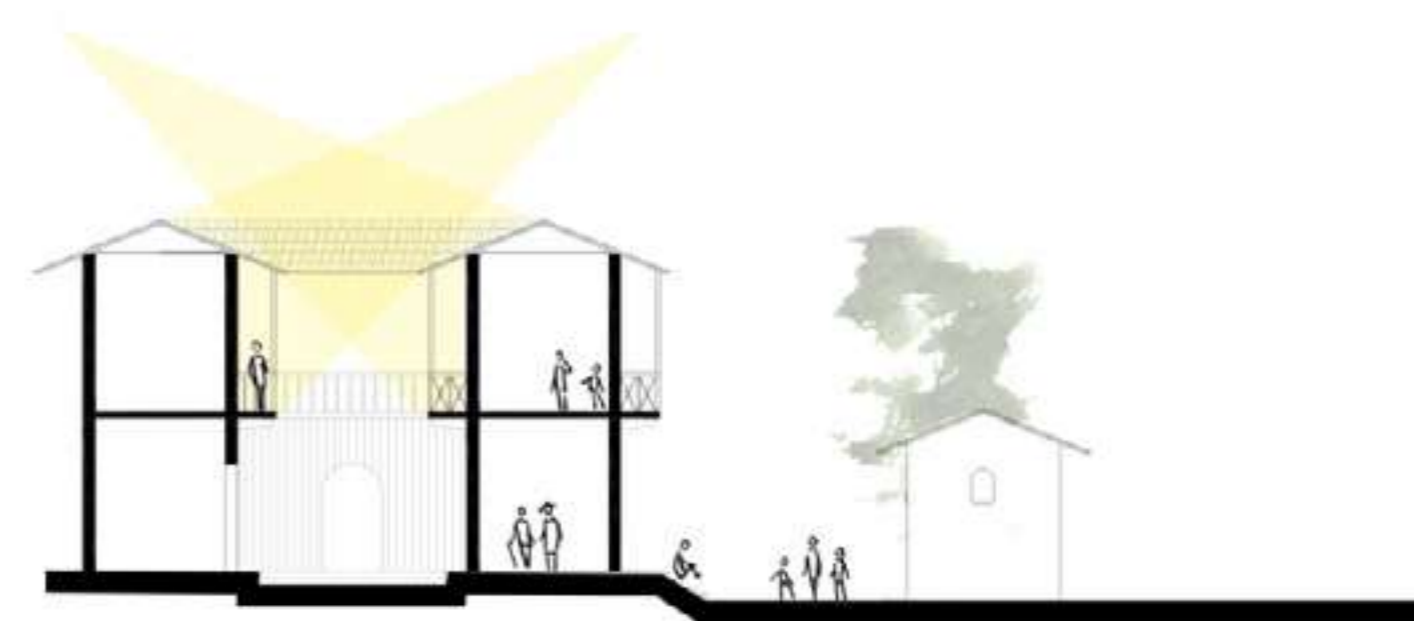
Apartment building



Row house



Street/Ground floor situation in Apartments building



Street/Ground floor situation in a Traditional Wada

The living situations is very different from the apartments to the traditional Wadas in several aspects. Wadas and it's courtyard creates semipublic areas for recreation and common activities. In the other hand new apartment building prioritizes parking spaces than common areas.

In terms of climate and comfort, wadas provides shading for the common areas in the ground floor and in the courtyard.

This type of building promote a street level interaction. Contrary with the situation in the apartments where the street level is disconnected from the living spaces.

It is important to understand that the big changes that occur in the social sphere after moving people from traditional houses to modern apartments. As we can see from the pictures, in row types of housing people have social space both on the parapets of their houses and on the part of the road, where the water tap is situated.

Having moved to apartments people lost this space and each living unit become more closed, thus losing the social asset of a community.





SOCIAL STRUCTURE

Executive bodies

Nagar Sewak

There are four Nagar Sewaks elected for ward 16 (Kasba Peth) who are responsible for solving issues for local residents. These leaders are elected for five years terms, and there are no term limits. All four members represent different political parties and therefore have competitive relationships. Even though all four leaders are equally responsible for the area, local people are only familiar with two of them: Ravindra Dhangekar and Yogesh Dattatray Samel. Since Ravindra Dhangekar has served four consecutive terms for Raviwar Peth, he is very well known in the entire Kasba area for his good works in that community. Though it is his first time elected for our study area, he is aware of the problems and issues of the





community. He also has some visions for the development of this area and locals also have positive attitude towards him. Yogesh Dattatray Samel belongs to the ruling party so he has more privileges in the allocation of budget for the development of this area.

PMC Office

There is a small PMC department that looks after the cleanliness of the streets and public toilets in the study area. The 35 workers do their duties from 6:00 to 10:30 and from 11:30 to 13:00. Their responsibilities include: cleanliness of public toilets, street sweeping, and garbage collection. The garbage is then placed in a large container at the corner of Veer Santaji Ghorpade Road, and PMC's sanitary department collects it.

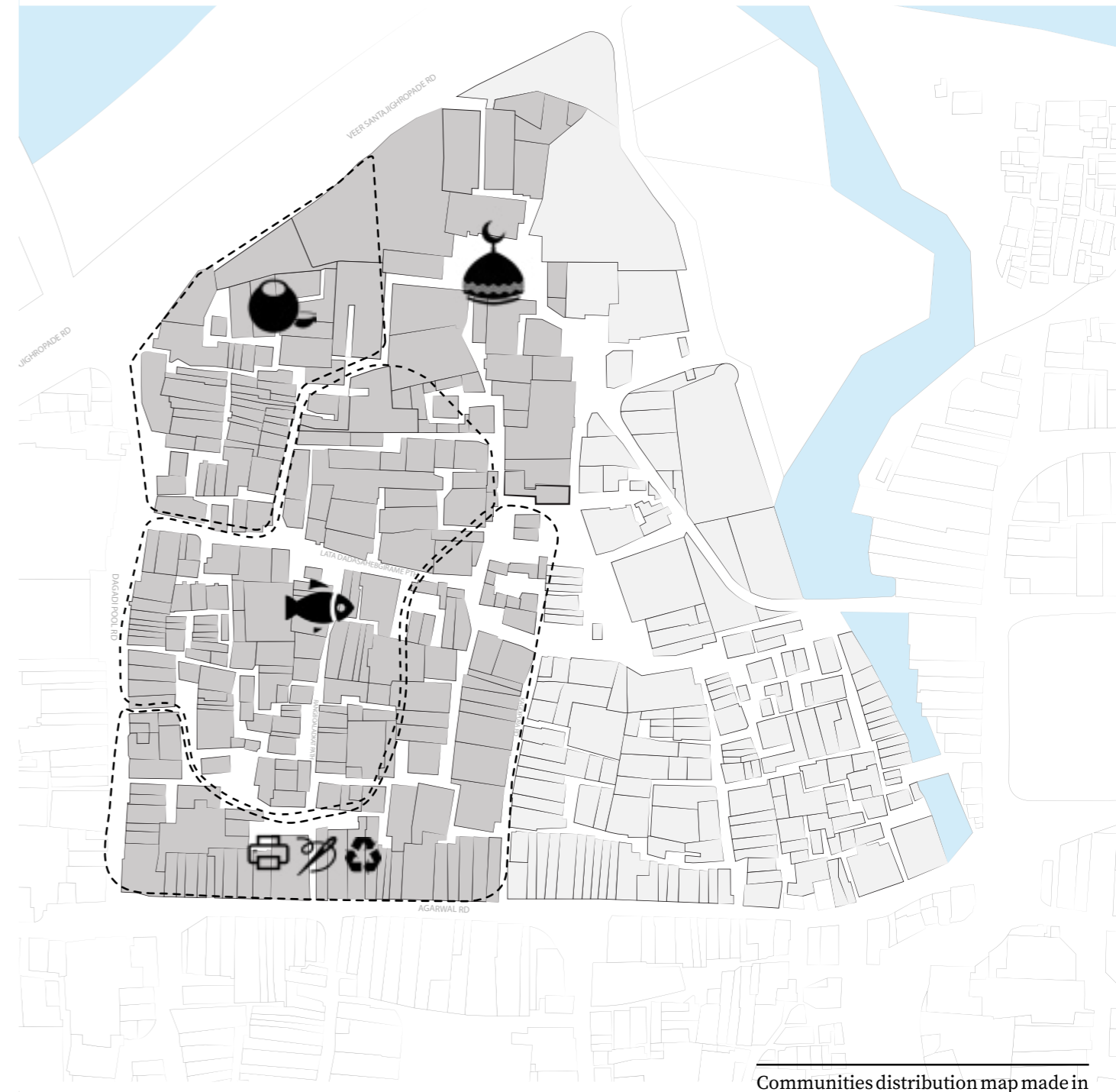
Communities

Many of the families in Kasba Peth West have lived in the area for generations. Historically the area was organized by the caste system and occupation creating distinct and separate communities. Though much of this organization remains, the different communities live in harmony and cooperation. There are two notable communities in our area the Kumbhar and the Bhoi which are defined by residents' profession, or that of their ancestors'.

-  Kumbhar
-  Bhoi
-  Muslim
-  Diverse



Bhoi community residents



Communities distribution map made in collaboration with the residents.



Khumbar

In this community, people work with clay or a clay-gypsum mixture. Kumbar have kept their traditional craftsmanship alive in Pune since Maratha reign (1674-1818). They make clay items like earthen pots, idols, hanging bells, lamps, diyas etc. Kumbar used to collect their clay from the nearby Mutha River, but when the road was raised after the flood in 1961 they lost the river as a source of material. Nowadays the clay comes from a factory behind Kamala Neru Hospital, Mangalwar Peth, and some even import their clays from Gujarat. Kumbar produce their pottery items throughout the year, but they become busier during festivals like Ganesh Utsav, Navratri



Pottery Market in Veer Santaji Rd



Bhoi

This community is connected or used to be connected to the fishing industry. Kasba Peth's fish is known for its quality throughout Pune. Many residents left the fishing business and now work in private sectors. When compared to Kumbar, Bhoi residents have more space. The streets in this area are wider, most residents own their home and very few rent. This area is characterised by its traditional buildings and social structure. This area has the oldest Wada in Kasba Peth, Sundrabai Pardeshi Wada which is named after the first owner. This area also has modern buildings which were constructed by the government grants after the flood in 1961. Older buildings are timber framed houses with brick infill whereas those from the late 1960's are concrete structures. One such building is a four storey community house which was built by local authorities in 1968, together with two small temples (Pune

city). The Bhoi community has a hindu temple which was built by their collected money.

The fish market is one of the most important social spaces in this community. Based on the interviews we found out that people used to catch fish from the nearby river in Pune, but due to the encroachment on the river and pollution they are unable to still fish there. Nowadays, people go to Mumbai in the evening and get fresh fish from there. They come back early in the morning and sell them in the fish market area. In fish market area streets are the main social space where fish traders work, children play, and local residents meet. A building near the fish market has a porch which is considered as a semi-private area and is used as a social space.





Muslim & Mixed

We also noticed the community which does not have common field of activity and mostly connected by religion. **Muslim** residents are mostly located around the Mosque Kagdi Pura.

There is an open area attached to the Mosque where children play and adults gather in the evenings for socialization. Near this mosque there is a undeclared slum area home to many Muslim community members. Twelve families are living in a rented house along with the landowner. As they have less space, they use public toilets and public water taps built by PMC.

In some parts of area it is impossible to define the certain community due to diversity of profession and religion. We defined such area as **“mixed”**. This area has modern apartments constructed by demolishing

old wadas. This area has wider road and parking space but lack playing space for children. They have a religious organization which looks after the religious activities like taking care of temples and conducting religious activities. Several families moved to Pune and settled in Kasba Peth from nearby villages and cities a long time ago. There are also more immigrant families in this area. Interviews revealed that the main reason of moving to Pune was the pursuit of new opportunities. We interviewed with Jitendra, a resident of Kumbar Wada who lives in a rented place with his wife in one small room which acts as kitchen, living room and bedroom. A big part of the room is allotted for a holy corner. Everything looked very simple and time-worn, but also very cozy and clean. There was no indoor washroom, so they used common

toilets and showers to wash. He claimed that his mother moved from Rajasthan to Pune for a better life. His mother is no longer with them but they continue to live in the same area. This family is from the sweet-makers caste, so they run a sweet shop nearby. Perhaps most importantly, we learned that they also have their own house in the outskirts of Pune, but because of the good location of Kasba Peth and its proximity to the workplace they prefer to rent this small place.





COMMUNITY ASPECTS

Social

The study area has a strong sense of community, whenever we visited the area we saw some social activities going on regardless of the time of day. Residents are often seen socializing in the evening time by sitting on the benches near to their house, children playing in streets, and elderly gathering in a temple area. One of the most socializing spaces in our area is the fish market, which opens in the morning till mid day. Nowadays the younger generation--mainly the boys--are going to a gym for relaxation which was designed for public use by community above one of the public toilets.

The fish market area used to have a community house but it never has been used for its purpose. This building has four storeys where the ground floor is a gym, the first floor used to be a community office but now is empty, the second floor is residential and the third floor is a high school for girls aged from eight to ten.

Economic

The most vibrant place in this area is the fish market. This market is the oldest in Pune. The marketplace is open from 10 am to 2:30 pm on weekdays, the whole day on Sunday and it is closed on Saturday. There is a fish market, a vegetable market and a butcher shop in the area. There is another street which is used as a fruit market in the early morning.

The vegetables and fruit sellers bring their goods from the cheap market near Swargate while fish sellers go to Mumbai every day to get fresh fish. The attractively low prices in Kasba Peth attract residents in the surrounding areas to the markets. According to the interview of one of the shop owners from the mutton market, due to good location they have a successful business. It is important to understand that the big changes that occur in the social sphere after moving people from traditional houses to modern apartments. As we can see from the pictures, in row types of housing people have social space both on the parapets of their houses and on the part of the road, where the water tap is situated. Having moved to apartments people

lost this space and each living unit become more closed, thus losing the social asset of a community.

The north-west part of Kumbar Wada represents pot and statues making. Walking around the area it is almost impossible to find any free space which is not cluttered with clay products. Their work can be called seasoned since they have the most loaded schedule before the main

Indian holiday - Diwali. After this holiday Kumbar residents have two months of holiday and then again start to prepare for Diwali and other Hindu holidays.

Majority of women in the area work as homemakers, whereas men are autorickshaws drivers. Apart from that, there are some small scale businesses in this area run by families.

In one of the row houses on fish market street, there is a small business of Rangoli*. The family has run this business for 20 years. They make different Rangoli designs using different colours in a sieve. They receive orders from the dealer who sells their products all over the India. In addition to the

family there is a staff of five women. Due to competition the business is not doing as well as it once was.

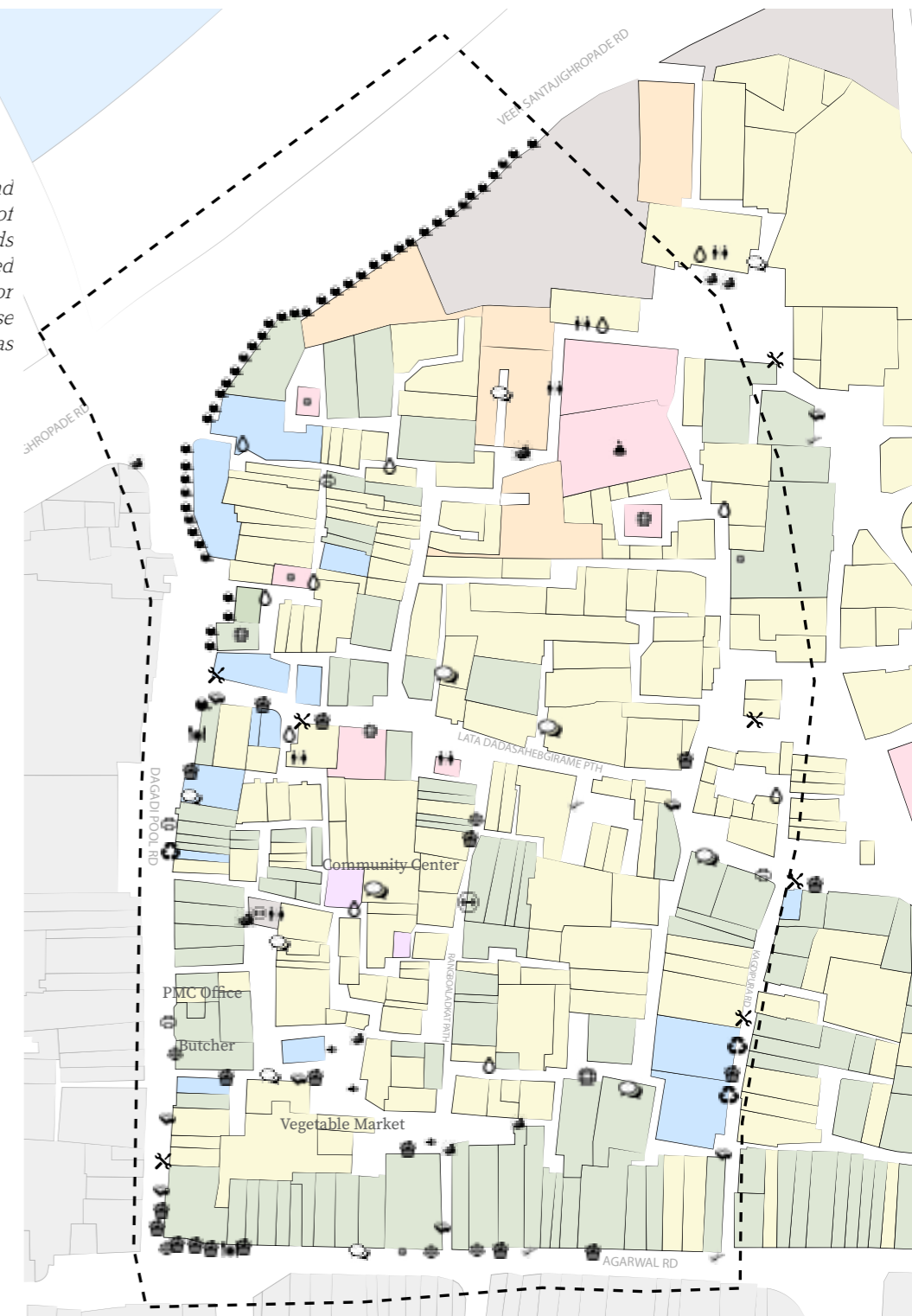
On the South, where we temporarily named it a "mixed" area there is a very big range of businesses. Here you can find hairdressers, tailors, and shopkeepers. Also there is a small recycle center run by a man who does not live in Kasba Peth. People from the whole area come to this center to trade garbage and they will receive a small amount of money in return. Further the recycle center will deliver this garbage to bigger recycling points and will receive money for it. Even production of copper dishes comes from the large Tambar community big community which is mainly situated on the west from the study area. Six people work in this small copper industry. Special machines are installed to make copper pots, plates etc.

Surprisingly, in the area there are not many street vendors or hawkers.

There are three main streets around the area, which are constantly full of traffic. In contrast, the inside roads are more calm and not really used for through traffic - it is mainly for the residents and eventually those who have a specific purpose such as going to the gym or to the market.

Commercial use

- Pottery
- Workshop
- Store
- Tailor
- Recycling Station
- Conversation Point
- Fish Market
- Printing Services
- Beauty Salon
- Restaurant
- Poultry
- Mosque
- Gym
- Public toilets
- Water basins
- Garbage dumpster





Cultural aspects

Kasba Peth West has its own culture, tradition, and social practices which have been preserved from generations. Kumbar Wada is a unique place where an ancient expression of art and culture has not only survived, but remained a viable profession. In Bhoi community, one can find their presiding deity. They are constructed either from scratch or renovating the old temple with the help of community. In our area we have seen two such temples Bhoi Raj Vittal Mandir and Veer Mitra Mandal which are being looked after by the Bhoi Samaj. Every house has their own small sacred space where they put the idol of god and worship daily. Kasba

Ganapati is the gramadevata of Pune. People in this area first go to this temple for a blessing before starting any ceremonies. The study area in Kasba Peth has different temples for example Kal Bhairab, Omkareshwar, Sai Mandir, Dhakta Sheikh Salla Masjid and Dargas.

Ganesh Utsab, Navaratri and Diwali are the main festivals celebrated in this area. Different

society organize a special program in their community to celebrate the festivals in a group.

For this purpose many religious communities had been established where every age group of people can be a member of the community.

People of different religions respect their religions and celebrate each other's festivals. Muslim residents can be seen celebrating Diwali and Navaratri festival, Hindi residents also go to Dargas to worship over there.

Also locals celebrate Muslim holiday which is called Moharam in a very special way, they carry a box with a man inside across the street and in the end drown the box (without the man) in the river.

Defined informality in the area

Residing in unsafe buildings

Many old buildings in the area are in ruined stage and are losing structural stability. For safety purposes PMC has sent notice to occupants of such buildings to leave the house.

However, some people do not want to leave the area due to either emotional attachment to the building or due to their poor financial status. The other reason people do not want to leave this place is the central location which provides easy access nearby facilities for instance education, health and marketplace. It says in the development plan that after receiving notice if people do not take action they will be charged or punished for residing in same building, but people are not following the rule and still living in unsafe buildings.

Giving more rent to the owner by tenant

As per Maharashtra rent control act, 1999, which freezes house rents at pre-1965 levels, tenant can pay such little rent that it is not enough for the owner to buy even a meal. In other words the Maharashtra Rent Control Act protects tenants of all buildings constructed before 1965. At the same time a landowner does not have a right to evict tenants. On the one hand, this law is supposed to give housing to the poor, but on the other hand due to this law most of the older building in the area are in ruined condition, as the

owners do not have any profit from buildings to maintain it and they do not even allow tenants to renovate it.

Informal business

The fish and vegetable market of Western Kasba has a social importance. In the mutton market all shop owners need to have a license and they pay tax annually to PMC. But the sellers in the fish market run their business without any licence or legal documents and do not pay a tax. As it is illegal itself and PMC can take any action against that but these activities has been carried out for so long in the same place, it has become an important social activity so government does not bother. These activities show informal activities done in a formal way.

Illegal floor increment

In some areas we saw an illegal floor increment. This happens due to lack of space and increase in family number. In muslim area we saw such increment in the form of third floor with temporary material of CGI sheet. In this case the landowner allowed the addition as a "wedding gift".





METHODS

One of the main goals when the fieldwork started was to build trust within the residents of the area. Kasba Peth is a big and diverse area, but still people know each other very well so our presence was easily noticed when we started visiting the area. The response was mostly positive, people were happy to chat and share smiles but no deep interaction was achieved in the first visit. On the other hand some few residents were not happy to see us and asked us to leave immediately. The situation improved after the first week and residents started to recognize us and continued to do so as communication became better every week.

It was very important for the analysis that both quantitative and qualitative aspects were investigated. Traditional urban planning focuses on the physical aspects of the area such as infrastructure, formal economy, housing, demography, etc. In our research we focused more on the qualitative and informal structures.

Observation

Observation and area recognition was a process that evolved during the fieldwork. It started with visiting without a specific route or schedule just to get familiar with the area. The visits were made both as a group and individually, but in the beginning we found it very useful to walk around in group. Then individual visits helped us to see, analyze, and pay more attention to details that each one found more interesting.

We took walks with local residents and they showed us their local temples, which the community built for themselves. It helped us to see which places and buildings are important to them.

Area Mapping

Due to the lack of formal and accurate information about the amount of commercial areas in the settlement, area mapping was done using GPS tools. This task was done by one student with a GPS device. The student walked around the area and marked on the map every store/shop or commercial oriented place. Even though that this process was made in several sessions, we can not say for sure that we have covered 100% of the commercial activities. This is because of the complexity and informality of the stores. Some of them do not have a sign or seemed abandoned. The Area mapping output can be found in the Community aspects section.



Participatory mapping

The main purpose of this activity was to define the area borders of community. We arranged a simple but useful workshop in which we invited people from the Muslim area and together with them, a schematic map of the community was developed. This activity was very helpful in different ways. First, we had opportunity to gather a representative group with very different roles in social structure. Children,

women, and men worked together with us to explain their thoughts and knowledge of their living environment and daily lives. Something important to notice is that the interaction with kids in the community was an important factor for engaging the adults in the activities. As experienced in this workshop, kids are more open to share their thoughts and experiences without filters, and this was very helpful.







Interviews

First it is important to acknowledge that the language barrier was a big challenge when talking to the residents. The English level of the majority we spoke with was not enough to conduct a fluid conversation. Thankfully we received help from a translator from CoEP for a couple of days, and Nitu could communicate with local residents as well. Interviews were done both formally and informally. Formal in the sense that we prepared a questionnaire that covered specific topics to discuss. These types of interviews

were made in the settlement, PMC officers and elected leaders responsible for Kasba Peth. It was very important for us to analyse the different perspectives of parties involved.

Informal interviews were done when visiting the area, these were not planned nor prepared for. We wanted to have the opportunity to be spontaneous and talk with different people about different subjects. This kind of interviews gave us more personal experiences and qualitative opinions.



Interview elective leader Yogesh Samel

Some of the questions we worked with:

Do they have form of communities? Do they gather in some places in the evening or mostly they do not interact with each other.

With whom do they speak to if they have any facility problems? Do they have representative of the community?

Do they do community savings? If yes, who collects the money? How do they spend the community savings? (for personal purposes or for common needs)

What do they like and do not like in the area they live? What would they like to improve in their area? Playground? Library? Sport facilities?

Do you prefer to live in old house or new apartment? Do you think you need tall buildings?

Family history, Religion, Occupation

Locations and name of places where people go in everyday life.

Relation among community people. How is your relation with other community nearby your locality?

What do you like in the place where you live? What you don't like?

Is there any problem or lack of facilities in your locality?

What are the facilities provided by government? Are these facilities enough for all of you?

Is there any community leader who looks after local problems?

With whom do you usually communicate to solve local problems?

What do you think about public water facilities? Do you have a public water tap instead of having your water pipe in your house?

What do you think about public toilets? Are there any problems related to that?

What do you think about waste collection? Are there any problems related to that?

Do you think your children have safe space to play?





Grading activities

The main purpose of such approach is to give people opportunity to estimate by themselves their satisfaction with different key-points, such as facilities, opportunities and availabilities.

For this activity there was prepared a list of certain points and the scale of grading from 1 to 5 were given.

We first gave this list to a randomly selected sample of study area residents.. After that we gave the same list to two elective leaders, PMC assistant

who is responsible for garbage collection and sanitation and to an officer of the heritage department in PMC. This provided the data to make comparisons between and defined the difference in opinions of the various stakeholders. In total 53 residents were given grading lists, predominantly middle age group (30-60 years old). Approximately 60% of all questions were answered by women and, accordingly, 40% by men.

We had a plan to give this list of points first to residents of Kasba. After that we gave the same list to two elective leaders, PMC assistant who is responsible for garbage collection and sanitation and to officer of heritage department in PMC. After that we could make a comparison and define the mismatches in opinions of different stakeholders.

		PMC	Nagar Seba	Residents
1	Roads condition (quality, width) रात रस्तो (गुणवत्ता, रुंदी)	3	4	3
2	Access to public transportation सुविधासुलभ सार्वजनिक वाहतूक	3	4	3.5
3	Water quality पानी गुणवत्ता	4	5	4
4	Water access पानी उपलब्धता	4.5	5	4
5	Toilets (quality/accessibility) शौचालय गुणवत्ता आणि सुविधा	2.5	3	4
6	Garbage collection कचरा गोळा करणेची सुविधा	3	4	3.5
7	Parking space पार्किंग जागा	3.5	3	3
8	Place for playground बालवाडीसाठी जागा	2.5	3	3
9	Safety सुरक्षा	3.5	4	3.5
10	Quality of health services स्वास्थ्य सेवांची गुणवत्ता	4	5	3.5
11	Education access शिक्षण सुविधा	4	5	4.5
12	Ability(right) to maintain the house घराची दुरुवारी करणेची सुविधा	3	3	4
13	Affordability to renovate the house घराची दुरुवारी करणेची सुविधा	3	3	3.5
14	Tenure security संपत्तीची सुविधा	3.5	4	4
15	Access to the info about development plan विकास योजनाबाबतची माहितीची सुविधा	4	4	3
16	Communication access to PMC PMC सहाय्यकालाशी संपर्कासाठी सुविधा	4.5	5	3.5
17	Internet availability (info access) इंटरनेट सुविधा	5	4	3
18	Protection from flood			

Grading scheme used

Results of applied methods

As the area is situated in the core center of Pune, residents have easy access to hospitals (the two nearest hospitals - Kamala Neru, which is under PMC, and private Surya hospital) and educational institutions. Numerous children speak English because of attending English schools. Because of good transport system around the area, such as school buses, public buses and autorickshaws children have opportunities to attend to any school in Pune city. There is one girl's secondary school in the area and one kindergarten. Besides that, Kasba Peth does not have any critical issues with water supply and toilet facilities. There are three types of toilets in the area. Firstly, there are governmental public toilets which are under PMC. Cleaning of such toilets is carried out by PMC workers whose office is located in the area. There are also private toilets built by several families (around 7-10). Families who have such toilets clean it according to their own schedule. And finally, certain families have individual toilets which can be attached to the house or located inside. As for water supply, the area has a lot of public water basins, built by PMC. Also PMC installed separate water taps outside houses as well as conducted water supply inside individual homes.

According to the residents' opinion, the biggest issues in the study area are road condition, lack of parking, lack of playground and garbage collection: the average grade is 2-2.5, which is interpreted as "bad".

A majority of men in the area argue that there is no problem concerning safety. Their average grade is 4 (good). Whereas women pointed out that the area is not safe for them in the evenings. They are usually subjected to teasing (i.e catcalling or eve-teasing) by the men. Therefore, the average grade from women side is estimated as 3(average).

It was also interesting to notice the mismatches between locals' opinion and the opinions' of government representatives. For example, where locals estimated the level of garbage collection as very low (average grade is 2.5, lower than average), PMC office, which is responsible for sanitation and garbage collection in particularly this area "modestly" estimated their work for 4 (good).

It was possible as well to see the mismatches in points of view of residents and elected leaders who are responsible for the area. The Nagar Sewak was quite aware about the general situation of the area: he estimated almost all points as high as residents. However, the estimation of his work again got a highest grade from his point of view. Points, called "Communication access to PMC" and "Access to the information about the development plan" got grade 5 (very good) from the Nagar Sewak whereas locals estimated these points around 3 (average). The new elected leader mainly estimated points higher than residents except space problems, such as lack of parking and playground.

It is also important to note that the level of tenure security is quite high in the area. Although some residents, who live in houses as tenants complained about inability to maintain the house, the average residents' grade 4 (good) means, that almost nobody can evict them from their houses.





CHALLENGES

Considering all the facts which were found out during the acting in the fieldwork, we can identify the main issues of Western Kasba. Below we will take a closer look at the problems of garbage collection, unsafe buildings issues, lack of open space and heritage issues. Further we will consider some issues connected with tenure security and will point out gaps in government system.

Solid waste management

People throw waste in the streets, the corners of the building, public spaces and even on to private land making solid waste management one of the biggest issues we saw in the study area. This area does have a few dustbins provided by PMC but they are rarely used by residents. Instead of the dustbins, people use plastic bags for collecting waste and throw them in the streets. During the observation we identified six places in the area with problems of garbage collection. In some places waste is thrown outside the dustbin on the ground which mostly happen due to the filling of it or it is public habit who just throw waste on the ground. Residents who live close to the

fish market complained about the foul smell that came from the market area. Everyday municipal workers come to collect the garbage at one time but the market is open later than when PMC workers finish collecting garbage, after that the leftovers of market production accumulates and generates a foul smell. In the Bhoi area there is a corner space near public toilet where a big dustbin has been placed but municipal worker sometime neglect it and do not usually take the waste from there. PMC workers do not respond to this issue until locals complain about it. This is not only the problem in our study area or Kasba Peth, every city of India is facing the challenges of solid waste management. Pune city itself generates waste in the range of 1600-3500 MT per day (PMC, 2014). According to Municipal Waste Management Rules (2000), it is the responsibility of municipalities to prohibit littering of solid waste in cities, towns and in urban areas notified by governments.

In Pune, 52% of waste is collected from households and rest of them are collected from the community bins and containers. There are 7 garbage collection centers, 412

compactor buckets and 936 containers placed in various parts of the city. The average spacing of dust bins is 500 m. (Source: PMC)

Process of solid waste management

PMC has done some initiative to solve the issues but it's not the effective one and locals are still facing the problem.

Door-to-door Waste Collection

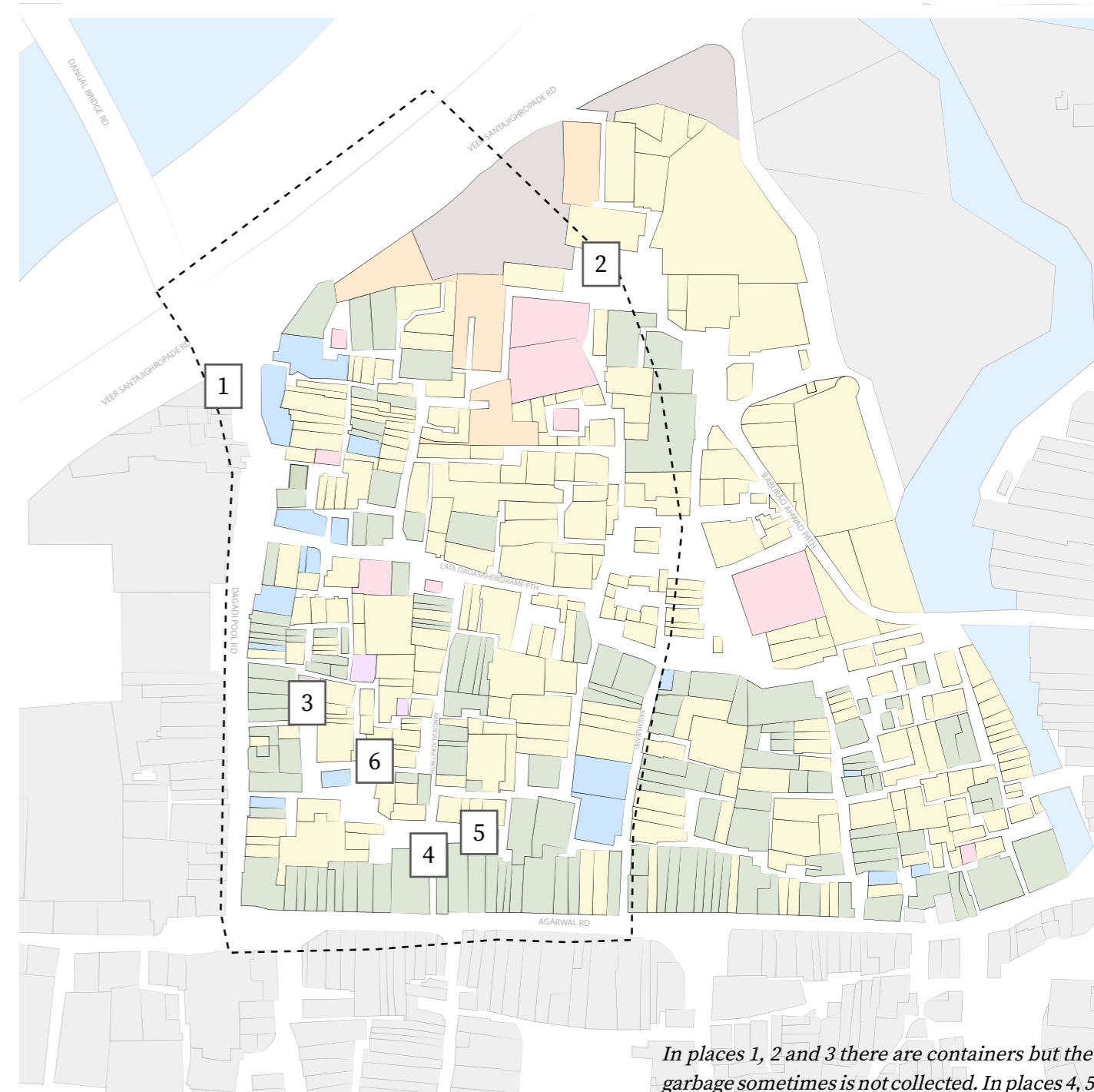
To solve the problem of garbage problem in our study area, PMC has provided two dustbins in each house so they would not throw the garbage in the streets and for the separating wet and dry waste. Every day the Ghanta Trucks go to the area to collect the garbage door to door. They have made new practice in fish market area that make sellers partly responsible for their garbage. Everyday they have to collect all their waste and give it to the Ghanta Trucks.

There is a PMC office near the butcher house of fish market area that looks after the cleanliness of streets and public toilets. Every morning the staff sweep the ground and collect the garbage from the streets. Waste is segregated either at source or by the staff

sweepers from that office. They have put dustbins in the streets in order to solve this problem, but instead of using them some residents just throw waste outside and some even take the dustbin away. For workers it is easy to collect garbage from the floor as they have to sweep the floor and collect the garbage, so they also do not necessarily prefer the dustbins. They are also against putting extra dustbins due to the nature of the people. Nobody wants dustbins placed near to their houses and there are less open space where local authority can put them.

Containers and Compactor Buckets

PMC has put four big containers in western Kasba Peth, one is in the main road which is full of garbage most of the time. The worker just collect all the waste from this area and deposit in that container. From that container municipal vehicle collect the waste and disposes it in a landfill. It is the duty of PMC to collect from that place but sometimes they come late for the collection and sometimes they don't come for many days, if they have conflict in the landfill area waste get accumulated.



In places 1, 2 and 3 there are containers but the garbage sometimes is not collected. In places 4, 5 and 6 there are no containers at all.



श्री गुरुदेव नमो
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॥ श्री गुरुदेव नमो ॥

कांना अबाहल
कावना उबाहल

Unsafe buildings

Several old buildings were built around 80 years ago are in critical structural condition. The main reason is poor quality of maintenance which mainly happened due to the negligence of landowner and lack of investment. From a public safety, hygiene and sanitation point of view, it's not safe to live in such buildings, unfortunately locals are still residing in them.

For the safety purpose PMC has sent notice to occupants of such buildings to leave the house, however, some people do not want to leave the area because their emotional attachment to the building, central location of the area or due to their poor financial conditions.

Study case

During one of interviews, we talked with a family which owns the old building close to PMC office is in a critical structural condition. Three years ago, they received notice from PMC to leave the building or to maintain it, as they do not have enough expenses to invest in constructing new building or live in other place, they are still residing in the building despite

the risk. When we asked them about the role of PMC in such issue, they said that they only come once to give notice and record the state of the building but they do not care about the residents or try to help them with the situation. There are many such unsafe buildings in this area, in some buildings people have moved out of there but the ruined building still exist which can fall apart anytime which creates a safety concern for neighbors.

The BPMC Act has identified a list of mandatory functions/ services under Section 63 of Development Plan 2041 for which the PMC has to make reasonable and adequate provision. One of these obligatory functions/services is the securing or removal of dangerous buildings and places(number 22 in list of PMC development plan). In reality "securing and removal" is limited by giving notice to the residents to take proper action. Some of then unsafe buildings in the area can have heritage value, though not preserved.



Lack of open space

Kasba Peth is densely populated with small congested houses and narrow roads, it is a compact settlement without enough open recreational or service spaces. In traditional buildings they have a porch in front facade which is used as semi private space and street is the main social space. Streets are the most versatile space, sometimes being used as market, children playground and interaction space in Bhoi area, they are also used as a work place especially in Kumbar wada during festival time.

Nowadays people are using streets as parking space due to lack of parking in their buildings. This reduces the space available for

socializing. This has mainly affected the children in the study area as they do not have proper space to use as a playground.

In Kumbar area people were complaining about lack of playground for children as they are not even allowed to play in the street by the neighbors for fear of causing a disturbance to the neighbors.

In other area, children usually play in the streets which is very dangerous due to frequent flow of vehicles. We saw children playing at the junction of the roads. There is a park in the other side of this area in Kasba Peth. Teenagers usually go to that park to play during evening time and holidays. But this is again a problem to small children as it is a bit far from the area and they have to cross the main road line to reach the park. So, small children are often found playing in streets which is not a safe option.



A very popular transportable carrousel among kids..



Potential recreational areas used as garbage dumpsters. A diversity of animals like goats, dogs, cats and chickens get food from the trash bins. In this same spots, kids play and run.

Heritage

The study area is located in the proximity of the historical fortification Shaniwarwada.

According to The Ancient Monuments and Archaeological Sites and Remains (Amendment and Validation) Act, 2010, the limits of prohibited and regulate monuments surroundings. Archaeological sites and remains declared by the Central Government as protected have been specified in the principal Act as 100m and 200m, respectively. Henceforth, no permission for construction of any public projects or any other nature shall be granted in the prohibited areas of the protected monument and protected area (Handbook of Conservation of Heritage Building). The constructions carried out by any person in the regulated area without obtaining prior permission from the Director General is illegal and not valid.

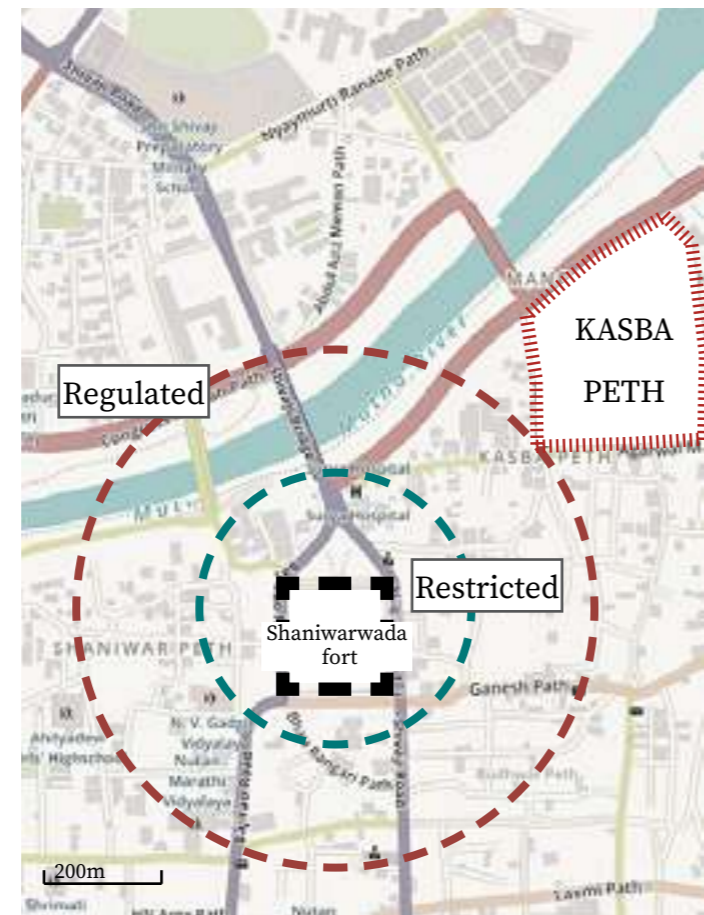
The regulated area ends exactly in the place where the studied area is situated.

Consequently, as the restrictions and permissions surrounding heritage sites of high importance ends, our plot becomes highly tempting for developers.

There are two bodies which deal with Heritage affairs in Pune city - Indian National Trust for Art and Cultural Heritage (INTACH) Pune Chapter and Heritage Department in PMC. Heritage Department in PMC mostly responsible for the monitoring of law discipline in respect of heritage and issuing permits for construction in the areas of their responsibility. INTACH Pune Chapter's main mission is to stimulate and spearhead heritage awareness and conservation in India.

“Prohibited Area” means area of the protected monuments declared as of national importance and extending to a distance of 100 meters in all direction.

“Regulated Area” means area in respect of every ancient monuments and archaeological sites and remains declared as of national importance and extending to a distance of 200 meters in all direction.}



Present situation

Here we will consider the main issues in the area.

Case 1

In the picture 1.1 you can see a 3-storey building built in 1959 where a 60 years old woman live. Only her family lives there. Her mother-in-law built this house in 1959. She had seven sons and two daughters. Until now only one household lives in this house consisting of only 4 families. The building itself though looks impressive and beautiful from the street, but is in very bad condition. They want to demolish this house by themselves and build a new one. They do not want to sell this house to real estate because they have a very big family living together. As they argued, their family is financially sustainable to construct a new building by themselves. They have their own architect and civil engineer in their house so they decided to design a modern building and demolish the existing one.

Case 2

In the territory of Bhoi community there is the oldest Wada of the study area. This Bhoi family has been living there for generations. The father works in fish industry and sells fish at another fish market. The family also makes powder from fishbones to sell as a medicine against kidney stones. Around 75 years ago the great-grandmother of the young girl we interviewed bought this wada and named it with her name - Sundrabai Pardeshi. Presumably, the wada was built much earlier than the year of Ms. Pardeshi's purchase. For now the wada has 19 rooms, but only 10 tenant families live there. There is tension between the tenants and the family because of the extremely low rent frozen by the government. Part of the wada has been destroyed due to dilapidation

and nobody lives there. Inside the building in the courtyard they have Muslim corner and the altar with Hindu Gods. The family received a notification from government to take action concerning the dilapidating house. Instead of restoring the house with their own money, the family is planning to sign the contract with builders for demolishing the house and build a new high storey building, where half of building will still belong to the family. The owner family confessed they would rather live in the same type of building like they live now, unfortunately they do not have such opportunity.

Case 3

In September of 2017 representatives of one construction company talked to the landowners of several houses along the fishmarket street regarding demolishing their houses and giving them apartments on the ground floor of the new building in the future. Thus, builders are going to destroy 4 houses on the street which has social value, though they were constructed after the flood. The construction will also touch part of so-called wada behind, which mostly seems like a slum. Now everything is on the stage of negotiation. However, nobody has spoke with residents of the "wada" In all these cases buildings of the area in one or another way have a historical intangible value.

According to SWOT analysis in PMC development plan* it can be seen awareness of the heritage problem.

But according to strategies of Development plan* all these cases somehow must have been conserved. Apart from that it was also written in "Goals" and "Strategies and priority action" of development plan about conservation of the core areas and all tangible and intangible heritage. Yet, all these strategies and actions do not seem like they are going to be implemented. One of the main reason for this problem is that being under heritage protection is absolutely not profitable for house owners. In other words, relation of the building to certain grade (1,2 or 3) can bring only restrictions where it should have probably been funding or giving incentives for people to preserve the area. Thus, nobody is willing to have the "tag" of heritage building and would rather make a beneficial contract with the builder not caring about consequence of "losing a historical face".

{ * S T R A T E G I E S RECOMMENDATIONS

The Corporation can look at the option of declaring the city core area as special planning area and try to conserve the existing heritage by placing a limit on density pressures, land use change, increase in F.S.I/FAR and parking on streets. The authority can also formulate an independent traffic management plan for it. (PMC 2041 vol.1, page 79)

8.11 GOALS:

Restore and conserve the tangible and intangible heritage

8.12 STRATEGIES & PRIORITY ACTION

Conservation and restoration of all tangible and intangible heritage

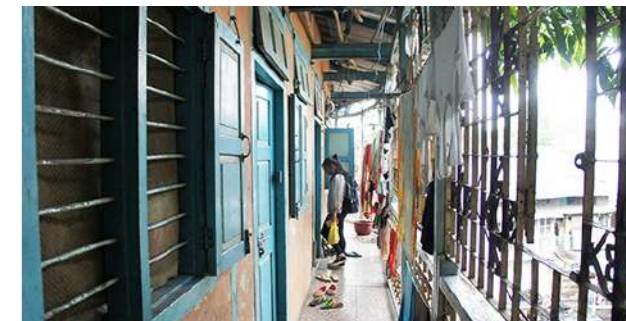
Conservation of the Core areas (PMC 2041 vol.1, page 237)}

Sector Wise Issues and Strategies - Housing

3.1.12 STRENGTH	WEAKNESS	OPPORTUNITIES	THREATS
<p>—</p> <p>§ Pune's core city has a good traditional character which has a potential to be conserved and re-stored.</p> <p>—</p>	<p>—</p> <p>§ Importance of traditional housing is decreasing.</p> <p>—</p>	<p>—</p> <p>§ Due to the growth of IT industries, there is lot of investment.</p> <p>—</p>	<p>—</p> <p>§ Most of the traditional houses are losing their structural stability.</p> <p>—</p>

SWOT analysis , PMC 2041 vol.1, page 91

ISSUES/ KEY FINDINGS	STRATEGIES AND POTENTIALS
<p>§ Importance of traditional housing is decreasing</p> <p>§ Traditional housing is losing structural stability.</p>	<p>§ Development Plan prepared for the core city area shall be implemented for the old city which shall give guidelines for the new buildings to be in harmony with the traditional buildings.</p> <p>§ Traditional housing should be repaired and its structural stability shall be enhanced.</p>



Looking again at the Development plan it is clear that good strategies have been already planned to tackle heritage issues. However, during the interview with PMC officer of Heritage department it was mentioned that the department does not have enough funding to implement strategies mentioned in the development plan, for example enhancing the structural stability of traditional housing. As we can see from the interviews there are active negotiations going on in the area from the side of developers. That means, that sooner or later traditional houses will be replaced with modern buildings. Moreover, the officer did not tell us about consequences of violation the law concerning the construction of the new building in prohibited or regulated area because of heritage building's location. It was only specified that the process of construction will be stopped. But according to the Ancient Monuments and Archaeological Sites and Remains Act - 2010:

{38. In respect of unauthorized constructions in the prohibited and regulated area of the protected monument and protected area, the penalty has been incorporated now by the Amendment Act. The penalty provision is as under -

(i) Whoever raises, on and after the date on which the Ancient Monuments and Archaeological Sites and Remains (Amendment and Validation) Act 2010, any construction in the prohibited area, shall be punishable with imprisonment not exceeding two years or with fine which may extend to one lakh rupees or with both. [Section 30A]

(ii) Whoever raises, on and after the date on which the Ancient Monuments and Archaeological Sites and Remains (Amendment and Validation) Act, 2010, any construction in the regulated area without previous permission of the competent authority or in contravention of the permission granted by the competent authority, shall be punishable with imprisonment

not exceeding two years or with fine which may extend to one lakh rupees or with both. [Section 30B]

(iii) If any officer of the central Government enters into or acquiesces in any agreement to do, abstains from doing, permits, conceals or connives at any act or thing whereby any construction or reconstruction takes place in a prohibited area or regulated area, shall be punishable with imprisonment for a term which may extend to three years or with fine, or both [Section 30C]

39. The penalty has been enhanced to ensure that it acts a deterrent and none dares to indulge in unauthorized and illegal activities as per the Act. Provision for severe punishment has also been made for the officers of the Central Government who are found indulged in any act which is illegal or unauthorized as per the Act. This will make sure that the Central Government officers discharge their functions with utmost sincerity and as per the Act.}



Tenure security

One of the main factor which contributes to tenure insecurity in the study area is high demand for land. Having a property in Kasba Peth can generate big benefits for the landowner. As per The Maharashtra Rent Control Act, 1999 tenants have a right not to be evicted from the rental houses and pay fixed rental price which is set by court. As usual this rental price is extremely low. Thus, many landowners do not hasten to give full freedom to tenants to improve their living conditions. However, according to results of grading participation, it is appeared that most residents are confident with tenure security.

In the area we talked with one person living in a rented place in a small space near to the fish market. The house is in a ruined condition so the owner of the land has given the land to the builder for new construction. At first the tenant also agreed on this proposal as they can get a flat in the same building but now the builders want to evict the tenant from the building itself to sell the flat to a new tenant. But it's the

right of tenant to live in the same house until he wants to mov. So now they are having a conflict in it and both sides filed the case in court.

In Kumbar Wada, local shop owners do not have any legal document which shows the shop belongs to them. They are worried that they might be evicted anytime because of this. We talked with one person who worries that if any development works happen in the road line of Veer Santaji Ghorpade Road then he will lose his shop and will not be compensated for it.

Gaps in government system

We wanted to highlight that the work of all four elective leaders is not cooperative. They have competition during the elections whereas the competition should be in getting funds for improving the area. Moreover, having the same task and the same responsibilities in the same area, they ignore existence of each other whereas working cooperatively would be both easier for them and beneficial to the community.

PROPOSAL





PLAY GREEN

PLAY GREEN ?

WORK

LIVE



Considering the previous analysis of the area, we found out the most effective way of approaching the issues

We designed a visionary project which will raise the interest among public through an easy and clear message. "Lets have fun and make our neighborhood better and happier"

The project aims to motivate children to take ownership of neglected areas and buildings through visual stimulation, physic/recreational activities and social awareness.

Based on our analysis isolated physical solutions will definately not work as strategic plan for an evolving/organic urban situation as in Kasba Peth.

Therefore the project integrates different ideas, solutions

and designs from different stakeholders.

"PLAY GREEN" will include designing and construction of creative, vertically developed playgrounds with minimal footprints and a colorful and cultural representative urban art gallery.

As we defined, that problem of solid waste lies not only on the PMC side, but on the residents themselves. The whole process of the project should be combined with building awareness in culture of garbage treatment, followed with the installation of more effective sosial-friendly trash containers.

Kasba Peth will be a experimental arena for this initiative which could be implemented in other similts settlements.

Kesba Peth is rich in human resources and cultural diversity, let's use that!



"Lets have fun and make our neighborhood happier and better"





GOALS

- Facilitating an internal solving mechanism for communal issues. The residents participated actively in the problem exploration and this project attend to integrate them in the develop process too.
- Work with proposals that attend directly the urban/social issues in Kasba Peth adressed by their own residents.
- Develop neglected areas into urban playgrounds for children and youngs using local resources (materials and human).
- Promoting donation campaigns both inside and outside Kasba Peth in order to obtain resources for the community.
- “PlayGreen” aim to integrate different actors, such as NGOs, universities, government, CBO etc.



THE URBAN GALLERY

A new urban art gallery in Pune!
A colorful proposal that represents the diversity and cultural richness of Kasba Peth.
An invitation for local artists to represent and explore history and Daily life of the oldest settlement in Pune.
A proposal that is self-financed by residents or in collaboration with the government and NGO's.
A low cost project with huge impact in the urban image.
Something to be proud of being a Kasba Peth resident.



Abandoned passageways, will come to life with colorful murals made by local artists.

Let's make Kasba Peth a urban canvas!



The fish market will come to alive with graffitis related to Bhoi daily lives and culture.



It is important that the murals can be seen from both inside and outside the neighborhood.

To be seen from the outside could attract more visitors and potential customers for Khumbar shops.

GREEN.PLAY.GREEN



Let's reclaim abandoned areas and convert them into playgrounds!, playgrounds where everyone is invited and welcome to have fun. Let's gather and build this place together!

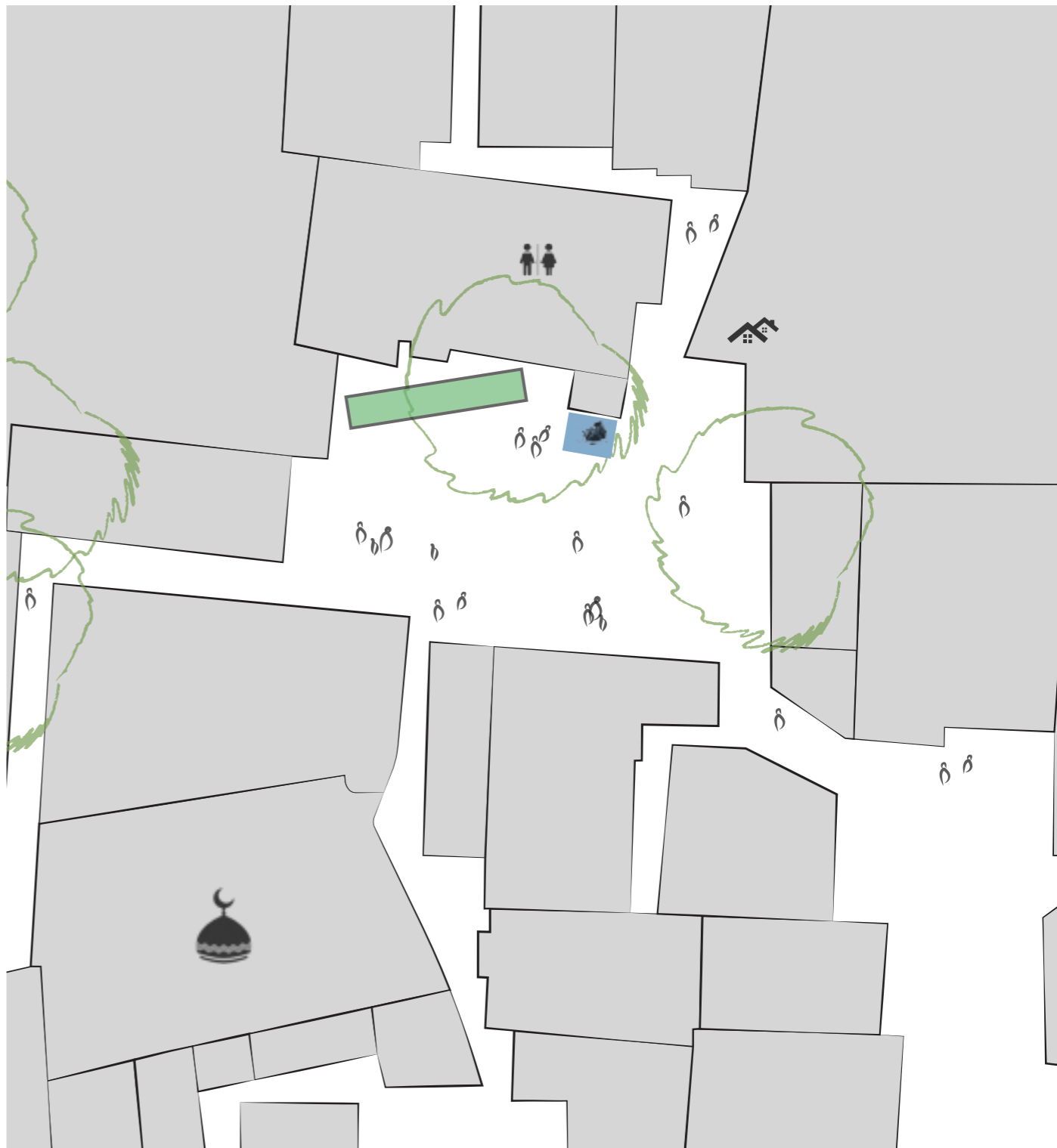
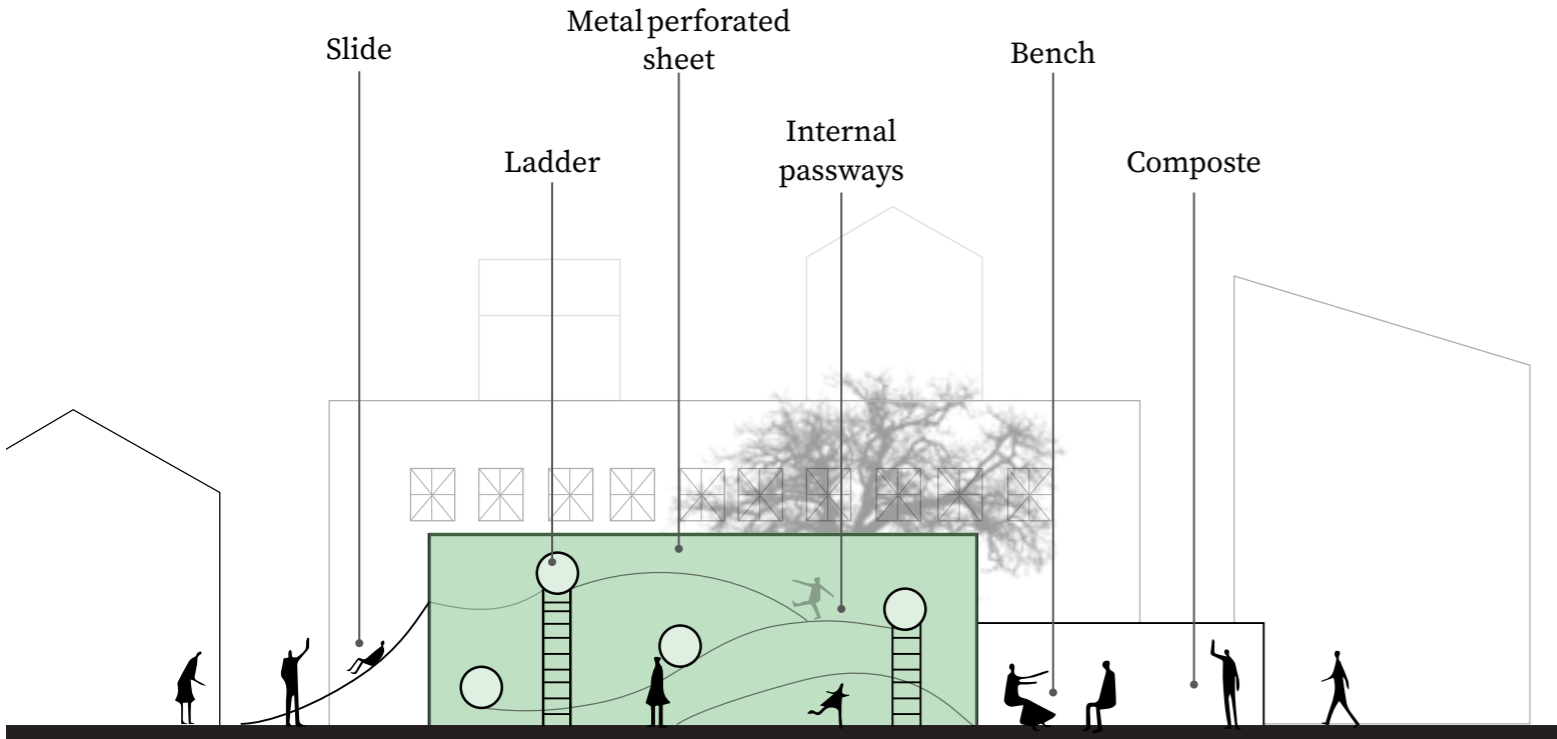
The game is simple, less place for waste and more place to play and run.

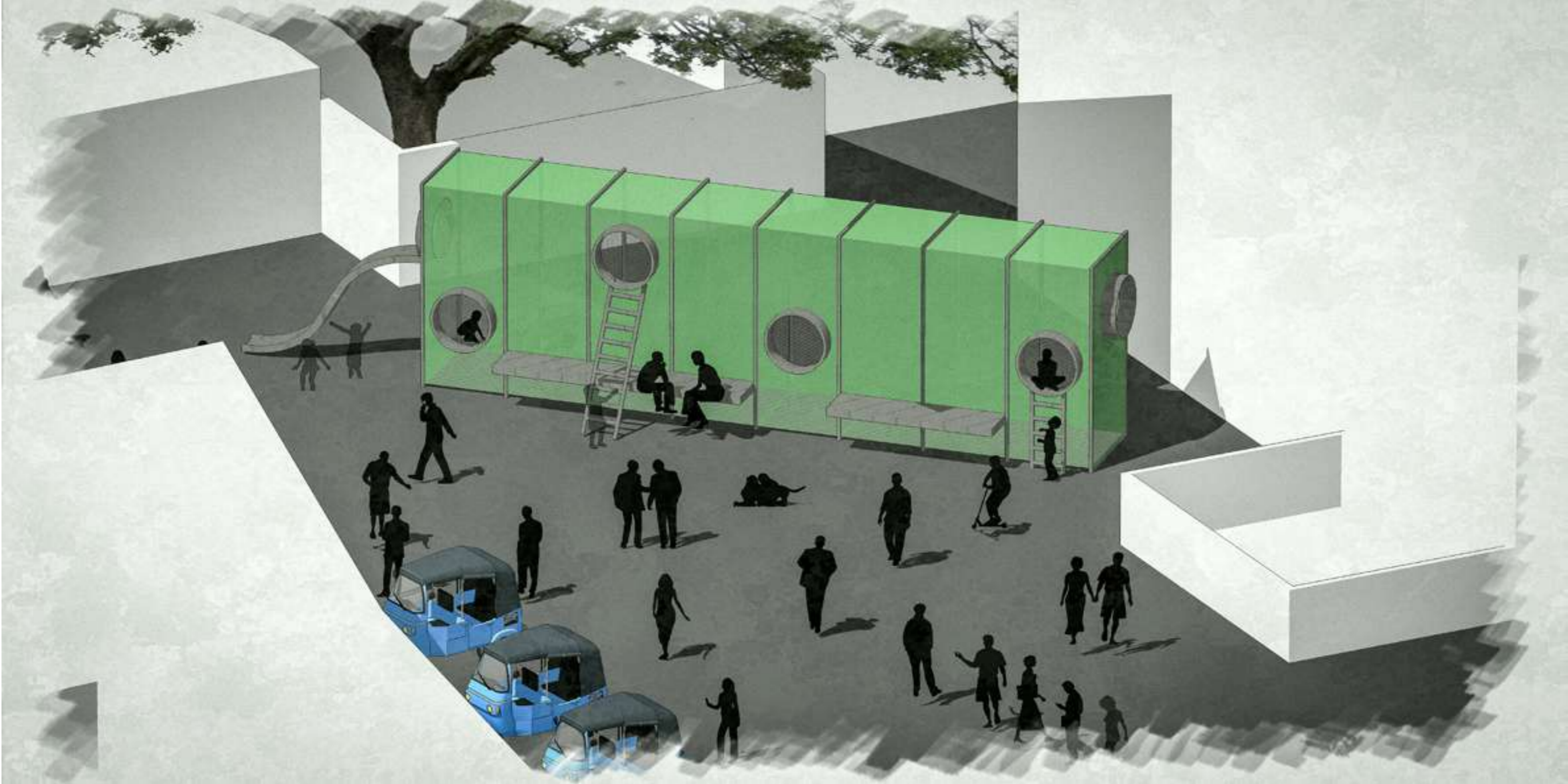


Based on the principle of low footprint playgrounds used by ELEMENTAL architects in the project “Children’s Bicentennial Park” (Archdaily, 2013), we can apply similar ideas to our area. As an example we can make better use of the open space in Muslim area, where we found a lot of children playing in the area which is partly occupied by parked vehicles and the rest space is covered with construction waste and garbage around the big container. Before

providing the proposal and designing the similar playground we need to take into account the space needed for moving of garbage truck which comes to the area to pick up the garbage.

In this area we also noticed, that animals, for example goats, are actively consuming trash in the huge container. In this case we assumed that why not to install the separate container with compost, which goats can use for eating?

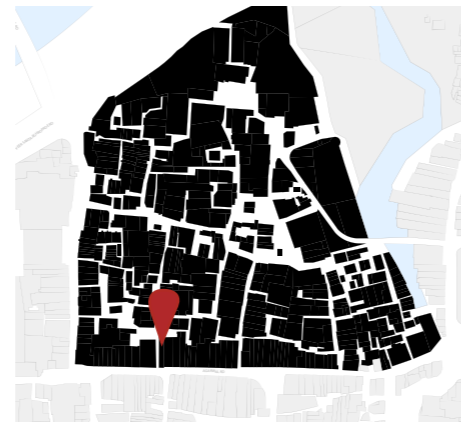




Playground and waste collection

Paint the ground of garbage collection spot into blue and white or any other colors which is a good reminder of a better sanitation for the settlement. Draw some interesting graphics on the ground, for instance a waste guiding maze. As a result, the garbage collection spot can be

used as another playground for children, where young residents are able to learn the proper way to deal with garbage in a fun way. In order to have a tidy garbage collection spot, DIY metal containers with caps, the residents of Tambat Ali in Kasba Peth might also offer some help.



Playground Proposal

It is the only kindergarten in the research area, as a common area for local children it looks like a temporary storage shed. The kindergarten is facing directly onto a by-pass road with no front gardens and abutting party walls. There is no space nearby for any new construction. The

only entrance space might be occupied by vehicles. Children jump up and down on a half wall of next resident building to have fun.



KASBA PETH EAST

The east side of Kasba Peth is hard to briefly describe as there is no overarching theme to the area. It has both wide roads surrounded by high-rise building, and narrow winding lanes lined with old wadas and low-rise building. There is no dominant religious group, or profession. It is not purely residential but exists as both a highly residential and fairly commercial community. There are young children, working professionals like engineers, skilled laborers, and older residents. It is diverse. A small sampling of everything you would find within a much larger city exists in the small area of Kasba Peth East.



SITUATION ANALYSIS





METHODOLOGY

Participatory Learning and Action (PLA) is an approach for learning about and engaging with communities. It combines an ever-growing toolkit of participatory and visual methods with natural interviewing techniques and is intended to facilitate a process of collective analysis and learning. Whilst a powerful consultation tool, it offers the opportunity to go beyond mere consultation and promote the active participation of communities in the issues and interventions that shape their lives.

(Sarah Thomas)

The day after we learned that the east side of Kasba Peth would be our study area we went to see it. We did not have a plan for how to get participants for the participatory methods we were planning on using and so this trip was to “try and get a feel” for the area. We planned on using participatory methods such as mapping, interviews, and drawings, as well as mapping the area ourselves. Ultimately we ended up using all of those methods but, at first we did not know where to start so we wandered aimlessly and lucked into people wanting to talk with us. Though several of these people thought we were lost tourist and led us out onto Veer Shantaji Ghorpade Road, we still had some enlightening interviews.

After the first few days of this effective but inefficient strategy we armed ourselves

with laminated maps of the area. These maps piqued the residents’ interest and gave us an air of legitimacy so we no



Picture 1: Painting with children

longer looked like lost tourists in need of directions to an exit. Even without a translator we found people willing to talk to us and they would often try to provide their own translator via the use of a nearby child. Sons, daughters, nieces, nephews, and sometimes even school aged children who just happened to be walking by were called upon to help the adults communicate with us.

During these sessions with the residents we asked about the community, their home, how long they had lived in Kasba Peth, their livelihoods, and what they thought about the new development. With our young translators when asking about the history of the area we often got the story of Kasba Peth from the beginning of time, but on the occasions we used the volunteer translators from the College of Engineering Pune (COEP) the answers we got were more concise. That is not to say our grade school aged translators were unhelpful. In many instances they were the driving force in getting adults to talk to us. Most days we had



Picture 2: Listening to the children story

a band of cheerful children dragging us from house to house, introducing us to their parents and proudly showing us their school work.

As much as we hoped having an adult translator would help--and it did--it was not without challenges. Our translators were immensely helpful when we interviewed people, but because they were not trained as translator some of the responses were lost in translation. A five minute conversation between the resident we were interviewing and our translator would result in a brief summation in English for us. The translators were also students with other priorities and time restrictions this limited our access to them. Sometimes it felt like the people we wanted to talk to the most were only available when our translator was not.

We did not use questionnaires, surveys, or have a list of questions preferring to see where the conversation took us. There were moments where we fumbled for things to ask, but ultimately this strategy played to our favor. The communities



Picture 3: Participatory mapping community

we spoke to were skeptical of surveys and those conducting them. In one area, with both COEP translator and a merry band of children, we struggled to get people to talk to us. They, quite literally, hid in their houses. With much coaxing by our COEP translator we learned they had feared we were from PMC, or a developer, and we're going to tear down their homes to build highrises.

Luckily some participatory methods do not require strong language skills, asking a child to draw for instance. Not only was this exercise a useful tool to help manage our herd of happy children, but they helped us see the problems they wanted addressed in their neighborhood. Asking the children to draw their dream Kasba Peth resulted in areas with lots of places to play and few cars.



Picture 4: Drawing with children



Picture 5: Painting with children



Describing The Area

Though in some areas high-rise buildings sit jammed in between big and small traditional buildings, the contrast between areas dominated by high-rise structures and those that has majority low-rise are shockingly obvious. You do not just see the differences when you leave the narrow streets of Kasba Peth and enter the wider more developed ones, though visually the differences in the built environment are striking. You hear it, you smell it, and you feel it both literally and metaphorically. When you cross the imaginary, but no less real border, it is no longer the noise of people--children playing, meals being cooked, laundry being done, and women talking--instead it is the deafening noise of traffic echoing off the building. Engines rumbling, scooters and rickshaws beeping at each other all punctuated with deeper car horns.

The narrow streets smell like food and laundry. Around the public taps and occasional trees it smells like soil and fresh. The wider roads of the developed area smell like pollution only broken up by the sweet smell of garbage where it collects in piles. The cool shade in the narrow streets give way to wide shadeless areas where there is no escaping the sun and something in the energy changes.

Given this stark contrast we felt it was important to more closely examined how high-rise and low-rise

AREA UNDERSTANDING

buildings affect the residents of Kasba Peth. Throughout our area we saw complexity and intricacies that made it unique and difficult to define. We choose to further explore the communities, sanitation, development, and heritage within Kasba Peth. In doing so we realized that the building typology had effects on these sectors. In the following pages we delve further into the sectors and how high-rise and low-rise buildings affect each.

Infrastructure

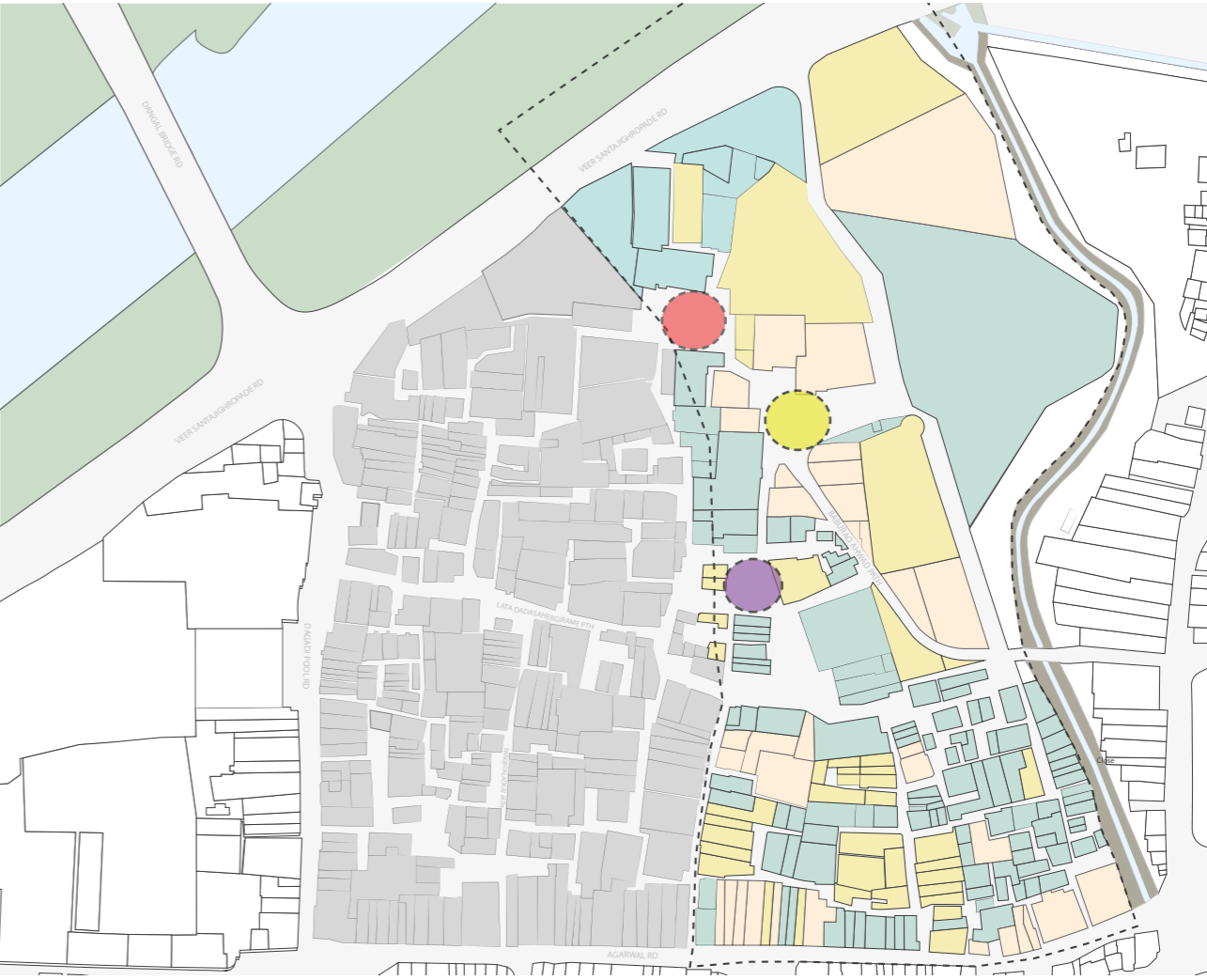
Infrastructure in Kasba Peth is not perfect but could be much worse, and shows signs that someone is aware of the community disconnect that we noticed. The east of Kasba Peth is mainly residential, with some spread around small shops. However, the junction in the north part of the area, and the streets connecting to it are characterized by having mix-used buildings, with different shops, as clothing and groceries and some eateries, in the first floor. There are also some different workshops, rickshaw repairing, paper fabric and a buffalo butcher.

The area characterized by having small companies on the first floor, is also the most trafficked. Especially Baburao Ahwad Path which serves as a shortcut between the north-east area outside Kasba Peth to Veer Santaji Ghorpade Road, are heavily trafficked for being a quite small road in a residential area, which also affects the living conditions of the people living there. The traffic elsewhere in the area, which is shown in map 1 (area 2) , is more spread out and better suited.

While the south area is more or less defined into two blocks, divided by bigger streets for vehicles, and smaller streets within the blocks for pedestrians, the buildings in the north is more spread out and less defined, with open areas which are characterized by not being taken care of and no clear vision for its use. Area 1 is the most lively of them, as this is the main spot for the children to meet and play. There are also placed out some benches, which are always in use by the elder living nearby. However, it also serves as a dump spot and parking space, making it look.

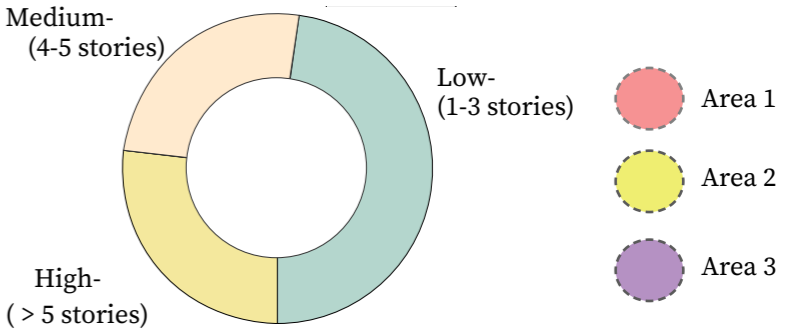
Area 3 is filled up with parked vehicles, giving no space for recreation, and area 2 is noisy and trafficked. These areas are also being characterized by having new developed high-rise buildings close to them.

Though not every resident has it 24 hours a day, everyone we spoke to had access to water and electricity. There were a few public toilets and water taps provided by PMC. In the south most of those we interviewed had water access within their family, especially those who owned their own property. For those who rented traditional buildings, their tenant had in most cases provided them with shared toilets and water supply. In the northern area, where also most of the small slum pockets are located, public toilets and water taps are more frequently in use. In the new developed high-rise buildings, all we talked with had these facilities in their apartment. Even though everyone had access in the low-rise buildings, they often were 10 to 20 people sharing one toilet. Having a private for their own family were one of their highest wishes to improve their living.



Map 1: Building typology

LEGEND



Picture 6: Situation in Area 1



Picture 7: Situation in Area 2



Picture 8: Situation in Area 3



COMMUNITY

Heterogenous Community

When asking what is the best about living in Kasba Peth we got the same answers over and over again: “the people”. There is no doubt that the community feeling has an extremely important role to a lot of the people living in Kasba Peth, in a social aspect and as a safety net.

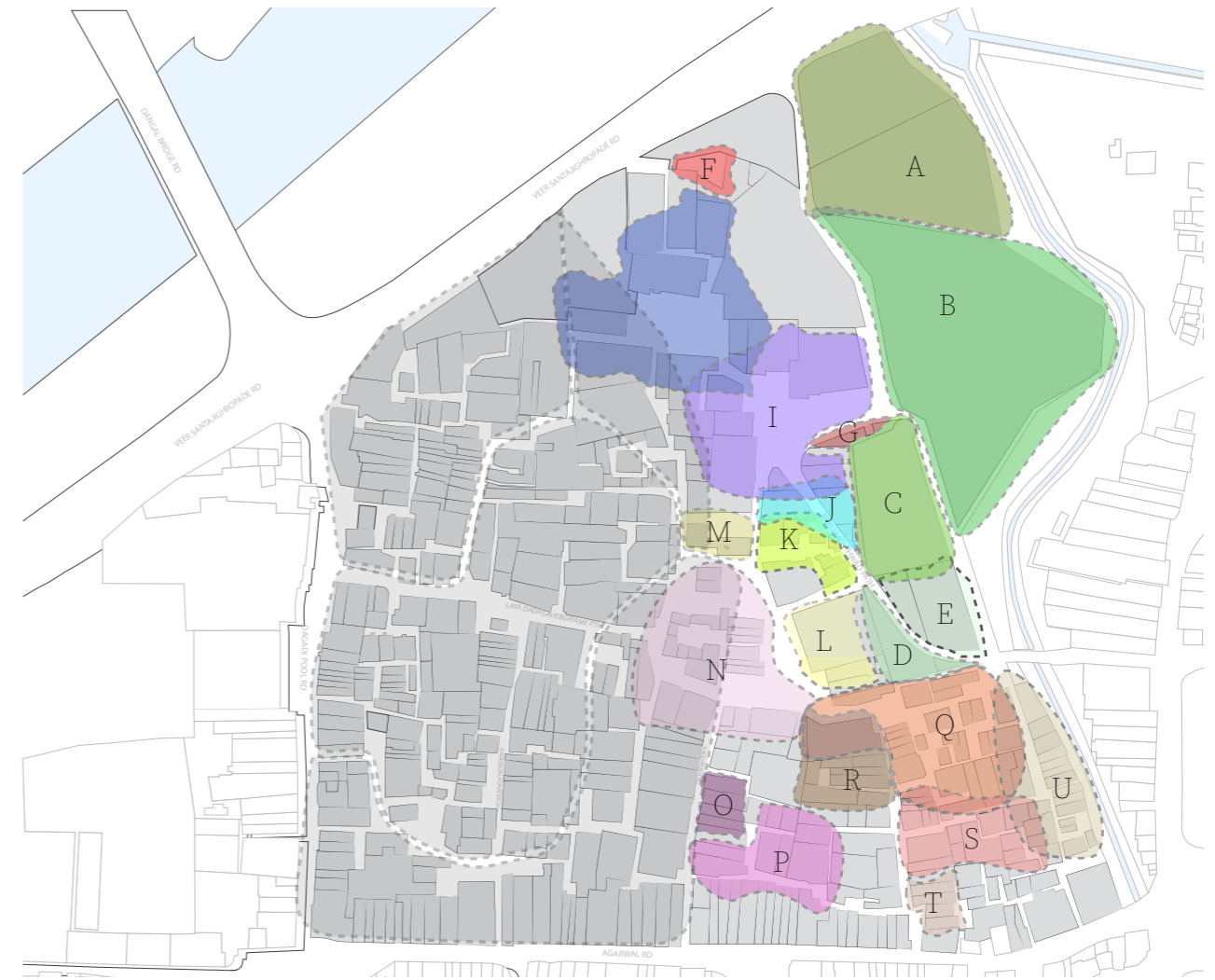
When it comes to community and social organizations the east side of Kasba Peth shows a great complexity. Our first impression was that the area mainly is divided into two communities, a muslim community in the north and a hindu community in south. However, after spending time in the area we found that the divisions are much more complex. Based on interviews and mapping with different families, we identified the different communities shown in map 2. Even with our month in Kasba Peth, we believe if we had spent more time in the area even more communities would appear.

The different communities vary. Some of the them are extremely isolated and incredibly easy to delineate, while others blend together and it is harder to tell exactly where they start and stop. The size also differs. Some of those we talked to would say that their community is within their apartment or house, while others had a broader community feeling and included a larger geographical area. Here we could see a great difference between those we talked to that live



in the new development buildings, and the ones living in the traditional houses whose families have lived in the area for generations and usually has a strong relationship with their neighbors. When asking what made someone a part of their community, it seemed like it had to do with that families had been neighbor and friends for generations. No one mentioned casts, and the professions varied a lot even within the families. Economic income could have something to do with it, as there were areas where people generally seemed better off than others, but it also seemed like within wadas different families could have different levels of income.

Based on the interviews, not one of those we were talking to had some kind of organized saving schemes or meetings outside their family. Their communities worked in a less formal way. However if they were in some kind of trouble, they could meet and find ways to help each other out. What the different communities expects from each other vary. In community 'Q' (shown in map 2), as one family pointed out, the main source to help is within the joint family in the wada.



Map 2 : Heterogenous community based on participatory mapping with community

They might ask for help outside, but that is not as usual. The community outside their wada are friends that gather and celebrate festivities together. However when asking whether they had any meetings outside the joint family houses they said no. While in community 'S' (showing in map 2) one man said “The best thing about living here is the neighbourhood, neighbours here are just like family. If they have problems, everyone will do their best to help”



Picture 9 : Mapping community



In Pune, a slum is defined by the Maharashtra Slum Areas (Improvement, Clearance and Redevelopment) Act of 1971 and slightly differs from that of UN-HABITAT

Maharashtra Slum Areas (Improvement, Clearance and Redevelopment) Act 1971	UN-HABITAT (Slum Almanac 2015)
1. Any area is or may be a source of danger to the health, safety or convenience of the public of that area or of its neighborhood, by reason of the area having inadequate or no basic amenities, or being in sanitary, squalid, overcrowded or otherwise; or 2. The buildings in any area, used or intended to be used for human habitation are (a) in any respect, unfit for human habitation; or (b) by reasons of dilapidation, overcrowding, faulty arrangement and design of such buildings, narrowness or faulty arrangement of streets, lack of ventilation, light or sanitation facilities or any combination of these factors, detrimental to the health, safety or convenience of the public of that area, the Competent Authority may, by notification in the Official Gazette, declare such area to be a slum area. Such declaration shall also be published in such other manner (as will give due publicity to the declaration in the area) as may be prescribed.	1. Durable housing of a permanent nature that protects against extreme climate conditions 2. Sufficient living space which means not more than three people sharing the same room 3. Easy access to safe water in sufficient amounts at an affordable price. 4. Access to adequate sanitation in the form of a private or public toilet shared by a reasonable number of people. 5. Security of tenure that prevents forced evictions

Table 1: Definition slums by Maharastra Slums Areas Act 1971 and UN Habitat

As cited in the City Development Plan of PMC 2012-2041, there are 564 slum areas in Pune city, 124 slums are located on public land and 440 slums on private land. To improve the living standard of those in slum areas by providing them adequate or basic amenities, PMC must declare, by official notification in an “official newspaper”,

the area as in need of improvement i.e a slum, as a slum. Regrettably “official newspaper” is a term we can not find the definition for. Only 353 areas in the Pune Metropolitan region have been officially declared as slum areas. Under the Slum Rehabilitation Scheme of The Slum Rehabilitation Association (SRA), declared

Religious Organization

Kasba Mata is the name of a religious organization working in the south area of Kasba Peth. Even though those we interviewed made it very clear that the organization only have responsibility to organize the big hindu festivals, the area it works in appears as one distinctive part of Kasba Peth.

The organization consists of three volunteers who are responsible of collecting money from the people in the neighbourhood ahead of the big festivals and arrange food, decorations and games. It is not mandatory to give, and if a family has less, they can give less.

Livelihoods

Compared to the west side of Kasba Peth, where a lot of the community’s livelihoods are based on pot making or metal workers, which has been passed on for generations, the east side of Kasba Peth does not have the same traditional professions. Even though the inhabitants have lived there for generations, the current generation does not necessarily follow in the professional path of their parents’ or that of historic Kasba Peth. Historically, the east side of Kasba Peth was home to butchers, paper makers and tailor. Today the professions of Kasba Peth vary greatly, ranging from doctor to rickshaw driver. There are policemen, tailors, business men, a wedding planner, PMC workers (third and fourth class workers) and goldsmiths, but from our interviews it felt like the most common profession was rickshaw driver and PMC workers.

It is not clear to us when the shift from the professions of historic Kasba Peth happened, and why it only happened to the east side of Kasba Peth. We know from our interviews

some families moved into the area in the early 1900’s, many buying homes that the family retains today. Even within the confine of a single home there can be a wide array of careers. In one of the homes, purchased in 1934, one brother worked as a rickshaw driver while another was a policeman. Another home, though they also moved into the area around the 1900’s, had a modernized historic Kasba Peth profession. This house of five brothers, and their families, worked as paper recyclers. We also spoke to a woman who ran her own shop as a seamstress. She and her husband had moved into the area within the last 20 years. He worked in an eyeglass shop outside of Kasba Peth. In north east area of eastern Kasba Peth are dominated with people who work in PMC as third and fourth class workers (professions such as street cleaners and drivers). Some the people said that the jobs of the parents as PMC worker will be passed to the next generation if the parents retire. However even though this is maybe how it originally was meant to be, some of residents we talked to living in this area were engineers, and a lot of the children were going to universities.

Like with much of the east side of Kasba Peth, there is so much diversity, it is impossible for us to say if there was a dominate profession within the area with any certainty. What we do know is that many of the people who lived in Kasba Peth worked outside of its boundaries in a wide array of fields.



LEGEND

- Residential
- Mix-used land
- Public / Semi public
- Commercial
- Slums
- Unidentified slums
- 158 square meters unidentified slums



Map 3 : Land use

Picture 10 : 158 square meters slum pocket

slum areas that have met the requirements will be rehabilitated. Undeclared slums will not be considered for basic amenities or to be rehabilitated under this SRA scheme (PMC, 2012).

The Unidentified Slum Area

After weeks of observing the eastern side of Kasba Peth, we found pockets of slums in the certain areas. These slum pockets seem to exist in the shadow of the high rise buildings and being hidden in this--literal and metaphorical--shadow made it hard for us to even realize what was there.

As we walked in our area, we found 9 slums pockets that have not been identified yet by Municipalities, in the context that their existence has not been documented either in Slum Atlas or CSP 2012 Pune. We noticed that these settlement conditions could be categorized as slums based on the definition of slum by UN-Habitat or Maharashtra Slum Areas (Improvement, Clearance and Redevelopment) Act, 1971. Although they have basic amenities such as electricity and water, categories of slum such as insufficient of living space, lack of access to adequate water and sanitation were easily recognizable.

In one of these unidentified slums, 17 households have been living in 158 square meters of land for almost 50 years. Households of no less than four people live in an inadequate amount of living space of less than 9 square meters. These 17 households lack access to proper sanitation facilities, though such facilities have been provided in other areas of the settlement. Within the 158 square meters there is a single toilet that has been built by residents using

their fund. Understandably there was often a long queue for the toilet, and we even witnessed a child defecating on the street next to the settlement because of the wait.

Living on a private land with the small amount of total land area is the reason why they were not recognized as slum and rehabilitated under SRA. Based on the information from the residents, their community met the PMC's criteria to be registered as a slum but they were not because their area is too small. PMC requires a minimum area of 500 square meters to be included in slum rehabilitation schemes. This slum, and the other 8 areas within our area raised some serious concerns about how PMC identifies slums.



Picture 11 : Slum pocket



SOLID WASTE MANAGEMENT

Solid waste management (SWM) remains one of the major challenges that confronts the people of Kasba Peth. As can be found in Diagram one, Kasba Peth is one of the smallest areas in Pune, but high population density and economic activities make it one of the leading producers of waste.

SWM is a problem that transcends international boundaries and affects the lives of everyone, regardless of socio-economic standing (Parvathamma, 2014). Population growth, rapid urbanization, improvement in the living standard of people, changing lifestyle and food habits, industrialization and sustained economic growth have all exacerbated the problem in many countries and India is no exception

Between 2001 and 2011, India's per capita waste generation rate ballooned from 0.44 kg per day to 0.5kg per day putting enormous pressure on the infrastructural and budgetary resources of the various municipal corporations (Mundhe, Jaybhaye & Dorik, 2014). Pune unquestionably contributes to this phenomenon; it currently generates about 1600 to 1700 metric tons of solid waste per day (CPCB, 2017).

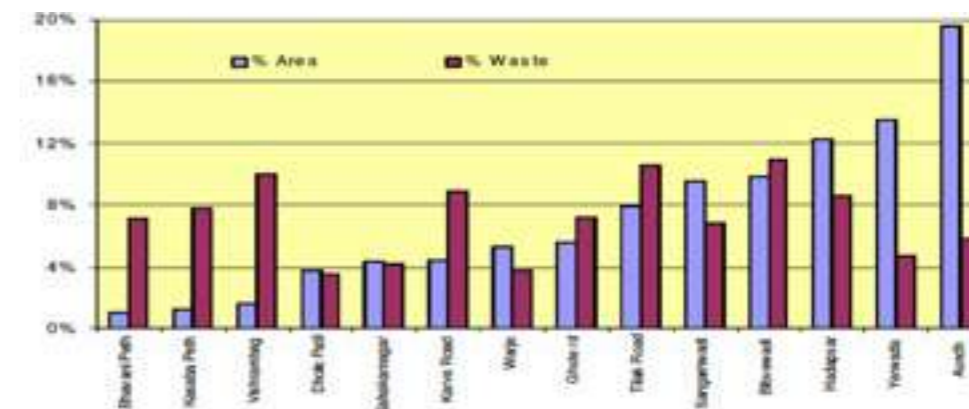


Figure 1: A diagram showing ward areas and the ward-wise solid waste generation



In our interviews with both the elected representative and the residents of Kasba Peth, we were given a number of reasons why SWM in Kasba Peth has not seen improvement. One of such reasons is inadequate refuse containers. Those we interviewed believed that more refuse containers were needed in the area; however, the municipal corporation is unable to find adequate designated collection points. From our conversation with both PMC and Kasba Peth residents, we learned that PMC is willing to bring more refuse containers to the area, but some community members are unwilling to allow the containers to be placed on their private land. Though PMC promises that the areas would be regularly sanitized and fumigated, community members are concerned about having the foul smelling containers on their property.

Residents are not wrong in their skepticism of PMC's ability to follow through on policy. The current policy on waste collection has vehicles visiting the area every day, but the residents say this is not the case. In their experience, a container will be full for three of four days before it is collected. Though full, without other options for waste disposal, the community members will continue to deposit their garbage there creating a mountain of debris. This mountain can grow onto the property surrounding it, hence the reluctance of the property owners to allow containers on, or near, their property.

Waste collection is not the first policy PMC has not followed through on. There are many laws regarding littering and the disposal of solid waste that have not been enforced effectively in

the area. The public health and sanitation by-laws of 2014, defines clearly how solid waste is to be segregated but in Kasba Peth, most of the residents hardly separate their waste into biodegradable and nonbiodegradable because the necessary facilities provided by PMC are inadequate or non-existent. In the same law, appropriate sanctions are to be applied should residents dispose of their waste indiscriminately, but one cannot say the same for Kasba Peth in all certainty because there are pockets of streets and open/public places that have been littered with waste.





HERITAGE



intangible and tangible heritage but because of biases in the grading process the graded heritage sites skew towards being tangible.

The heritage site system is deeply flawed and being declared a heritage site is an unappealing prospect for property owners. Public and private sites are declared heritage, and the owner informed after the fact. Once declared a heritage site the building has restricted development rights, often unable to

In our readings and our interviews we kept hearing about how Kasba Peth was like a village within the city of Pune. A unique area that somehow has stood against the onslaught of new development and maintained its heritage. Heritage can be defined as intangible and tangible. Intangible heritage is the cultural, artistic, traditions, and customs of a society. Tangible heritage refers to environmental or historic areas, and built structures like monuments or buildings. In India heritage sites are defined as Grade I, II, or III, and each comes with rules regarding development (Seen in Table 3: Heritage grading). A piece of heritage is graded based on four criteria: architectural value, historical value, cultural value, and archaeological value. India has a wealth of

Grade	Criteria	Brief Submission
Grade 1	This category comprises buildings and precincts of national and historic importance and under the protection of ASI or state Development of Archaeology.	Only necessary changes like plumbing and electricity can be made.
Grade 2	Exceptional national/regional importance with unique features are the prime landmarks of a city or town. These buildings need to be kept under permanent state of preservation, and can be recommended for protection. Interventions in such structures are to be closely monitored.	These buildings need to be kept under permanent state of preservation, and can be recommended for protection. Intervention in such structures are to be loosely monitored.
Grade 3	Building of local importance, possessing special architectural or historical value. From local landmarks contributing to the image and identity.	Only the façade must be maintained

Table 3: Heritage grading

build above a certain height or modify the building outside of basic necessities like electricity and plumbing. There are no incentives connected to heritage status, owners of these buildings receive no tax credit or exemption making heritage status a punitive measure in all but name. The Rent Control Act applies further burden to property owners by keeping the rents at artificially low levels. With rent frozen, or only allowed to increase at an incremental rate untied to natural inflation, owners can find themselves not receiving enough income

to maintain the property. In one of the cases we encountered rent was only 60 rupees, which was the cost of a chicken wrap at our favorite street food stall. This was not an unusual case. Several of those we interviewed told us of their shockingly low rents.

The issues that arise from The Rent Control Act do not solely affect declared heritage properties. Coupled with the Co-operative Societies Act, maintaining an old building is difficult but letting one literally fall down can be an economic opportunity with a cleverly worded lease.



Picture 17 : Wada (Indian traditional house)



The Co-operative Societies Act gives tenants with a certain length of tenure part ownership in the new building. In our interview of Sharvey Dhongde, co-convenor of Pune's INTACH chapter, we learned that leases can be worded in such a way to circumvent the Co-operative Societies Act. One family we met was trying to maintain their rented wada property because they valued the heritage of their home. They have the tenure to qualify under the Co-operative Societies Act, but instead choose to maintain the property despite the owner's wishes to have it fall down.

Heritage site status provides no incentives and the current policies are written as such that they practically incentivize the destruction of old buildings. Perhaps there is hope for the future as The Pune Smart City plan now includes heritage. Dr Rajendra Jagtap, the CEO of the Pune Smart City Mission, as of August 2017, has not allocated funds for this, but believes that Smart Heritage is part of a Smart Pune (Vidyarthi, 2017). INTACH Heritage Academy's director Naveen Piplani agrees "Smart Heritage will help promote our existing legacy with the help of technology; e-management of sites of historic importance and mobility in old areas, a matter of concern today, could be sorted to a great extent" (Vidyarthi, 2017).

Picture 18 : Wada (Indian traditional house)



BUILDING TYPOLOGY AND ITS CONNECTION TO COMMUNITY, SLUMS, HERITAGE AND WASTE MANAGEMENT

In the east side of Kasba Peth there is several different building typologies, both within the low-rises and the high-rises.

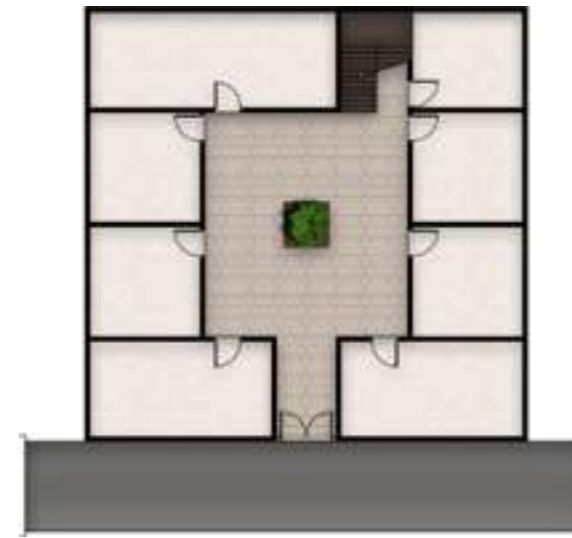
Low rise

One of the low rise in eastern Kasba Peth is called Wada which is the most common secular traditional building type of Pune. Even though it is starting to disappear from the city-picture, it is still persistent in Kasba Peth. Originally a wada was assigned to an area with group of buildings occupied by several households and with a single owner, who collected rent. Now a Wada is defined as a courtyard house. We found examples on both wadas owned by big joint families, and wadas rented by several families living closely together.

Even though it is typical for the wadas to have a business or a craft on ground floor facing the street, in the area we worked in this was not the case, as they were only residential. The entrances to the apartments are facing the courtyard, which organizes and connects the indoor spaces. Traditionally the courtyard was utilized a lot for everyday tasks, however today, not everyone saw the same value in the courtyard. One woman, who wanted to renovate her wada into an modern apartment building called the courtyard a “waste of space”. Another family on the other hand treated their

courtyard almost as a holy place, where they placed their family altar and kept their holy tulsi plant.

Not all the low-rise buildings have a courtyard, however what we found in all of them is the gradation from fully private to public. In the wadas there is the semi-public courtyards and porches. Other houses had kattas, which are small platforms outside their doors, used for house work, selling goods or just simply to have a chat with the neighbour or watch the life of the street. While walking the smaller paths of the area, we sometimes felt uncomfortable because we could not tell whether it was private or not, especially in the areas with strong community bonds. Even though the street formally is public, the way the residents of the neighborhoods uses it gives another feeling. They are almost used the same way as the courtyards of the wada. This gradation from public to private can also be found inside the houses. One example is a home we visited where they had a room to serve guests facing the street, while the kitchen where the food was prepared was in the second floor.



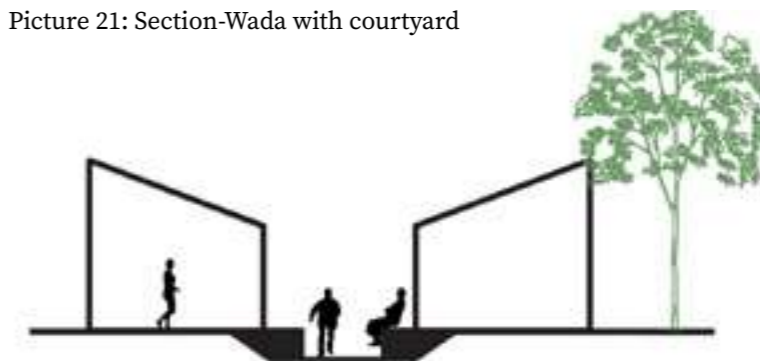
Picture 19: Floor plan-Wada with courtyard



Picture 20: Floor plan-Wada with kattas



Picture 21: Section-Wada with courtyard



Picture 22: Section-Wada with kattas

Low-rise and Community

The community and areas where there were many low-rise buildings had very obvious community ties. We did not initially realize how complex these communities were, but from the very first day we noticed a sense of community in the areas with low-rise buildings. On every street there are children playing, women washing clothes and dishes, and people stopping to talk or sit on the benches, open door policy is exist. The low-rise areas have a sense of social cohesion, though they may not identify as one community there is a sense of neighborhood. From our conversation with the community who live in low-rise building, we could see the community bond is very strong and when the low rise turning down to high rise, they said the community bond is decreased



Picture 23: Community



In community 'S', most of their families have lived in the area for 2-4 generations. In most cases their great-grandparents or grandparents bought the land between the 1920s and 1960s and built the house or moved into an existing one. Most of the families in these communities live in traditional houses with their joint family, however there are exceptions. One family in another community, gave their property to the hands of an developer, who demolished their original wada and built a new 4- story apartment building. The family got a whole floor for themselves with new, modern apartments, while the rest of the apartments were sold by the developer to other families. There are many cases like this in Kasba Peth and in other parts of Pune. In this case the new families are not considered a part of the community by those we interviewed. We could see form this case that the community bond will be decreased when they change their building typology to high-rise.



Picture 24: Community



In community "Q", many we interviewed credited the street life for how quickly the new families were included. When children use the street as a playground, and women use it as a laundry room it is hard to not interact with your neighbors. One older woman we met beleived the children were the biggest force in creating a community. Her grandchildren from out of town were instantly included in games and adventures because the activity outside their home.



Picture 25: PMC workers community



In community "B", is an area owned by Pune Municipal Corporation (PMC), with housing for PMC workers. that are from different caste and religions. It was developed in 1968 after the flood in 1964. Most of the families that moved to the area in 1968 are still living there. As we could see, PMC has built the house resemble to wada. It has courtyard in the center for woman to wash their clothes and children to play. With this building typology, the community bond could be preserved.

Low-rise Buildings and Heritage

The British were not wrong in calling Kasba Peth “an anachronism” (Diddee, 2013). It can still instill that impression over half a century later. Walking into certain areas of Kasba Peth--like section A and B--are like walking into a medieval Indian town. The streets are narrow, crowded with community activity, and named for the profession of those who used to inhabit them. Many are so narrow that a single scooter can only pass while pedestrians cling to stoops to be out of the way, but nevertheless these winding ways act as laundry room, community meeting space, kitchen, and playground. Women and children walk in and out of wadas, and other old buildings with impunity and are more than willing to take a couple of foreign strangers on a tour, drown them with chi, and smother them with Diwali treats.

We spoke to many people in the old buildings in Kasba Peth and learned of the conflicting views, some of which even existed within the same home. We heard from two men, both living in wada, about the structural advantages of buildings made of stone and wood. The man in the wooden house that he shared with his five brothers and their families, described how wood can not crack. That living with his extended family was good, it helped the children learn about the past and it made them happy and close. The way they lived extended beyond their walls and into the neighborhood which he described as a big family that is always there for each other. The second man lived in a wada with 40 other members of his extended family.

He described how the concrete buildings require too much electricity because concrete holds heat in, but stone stays cool. In the hot and humid climate of India a building that keeps itself cool without the aid of an air conditioner can help keep electrical costs down. When asked what he really wanted he said a big old house. Regrettably he is not the owner of his home his brother is. Their beautiful wada is set to be demolished and replaced with flats--that just accommodate their family--imminently

Low-rise and solid waste management

In the low-rise areas, though there are not visible containers, the waste does not accumulate on the street. From our observation, because the living space within the structures is small the street becomes an extension of everyone’s home. In an area, we witnessed a woman chastising the children for littering in the street. The extension of the home into the street by all the residents in the area made the maintenance of the street the responsibility of all.

High-rise

When entering the east side of Kasba Peth from the north road, via Veer Shantaji Ghorpade Road, high-rise and medium-rise building greet you. It is quite different than the west side of Kasba Peth that is dominated by low-rise and old traditional building, the east side of Kasba Peth is dominated by high-rise and medium-rise building. The high-rise and medium-rise buildings are predominantly located near to the main road and function as residential building or mixed-use building in which the first floor

is commercial space and upper levels are residential. With the exception of the most dense and largest high-rise buildings, the buildings are on private land.

High rise on private land Based on our observation and conversations with the residents of Kasba Peth, the high-rise residential buildings on private land are usually built by a joint family or a joint community who live for generations in traditional houses, also known as wadas, or by private developer . They hire private builders and pull down the 100 years-old traditional buildings to construct new high-rise residential buildings. Inadequate living space and a lack of sanitation in their previous old traditional house are the main reasons for pulling down their old traditional house. Albeit they are quite satisfied with the adequate living space and the proper bathroom in their recent house, they admitted the social bond that they have built over the years between the neighbors are decreased, especially to the neighborhood outside the high-rise building. The children found that they could not easily to play with their friends because their apartment door is always closed.

The center open yard that could be found in their old traditional house vanished. The using of building material that heightened the room temperature is also another obstacle they have experienced in high-rise building.

High rise on public / government land. The high-rise residential buildings that have been built on government land are provided to slum dwellers who live for years in that land. The buildings are constructed by public private partnerships between private builders, the SRA, and PMC. Similar to the arguments by the people living in private high-rise buildings, insufficient living space, lack of access to safe water and adequate sanitation were the main reasons for providing affordable housing in the form of high-rise buildings. However, contradictory with the satisfied residents in privately owned highrises the people who has been living in the high-rise building on government land are disgruntled with their dwellings. They still experience inadequate living space, lack of water for people living in upper floor, power outages and improperly maintained amenities, like elevators, in their dwellings.

	Private Land (High Rise built by joint community / joint family in Private Land or by private developer)	Public Land (High Rise built under Slum Rehabilitation Scheme)
Living Space	Adequate (could be as less than 25 square meters, depend on the floor area)	Inadequate (25 square meters, based on slum rehabilitation scheme SRA)
Tenure security & Property right	High of security tenure & Own the apartment	High of security tenure & Own the apartment
Infrastructure	Satisfied; Well maintained	Unsatisfied; Badly maintained
Community Bond	Decreased, especially to the neighborhood outside the building.	Decreased, both on the community inside and outside the building.

Table 4: Comparison High-rise built on private land and on public land



High rise and community

It is not so much that there is a community in areas with highrises, but how there is not a sense of one. Only on the edges where the streets started to narrow again, and the high-rise buildings intermingled more with low-rise structures that children started playing on the streets and people--mainly men--congregated on the street.

In the north of Kasaba Peth the people were mainly muslim. The buildings vary from old wadas to newer 3-5 storey apartment buildings with some slum-like small cottages mixed in. We found the people in this area especially near to high rise building more difficult to approach than other parts of Kasba Peth.

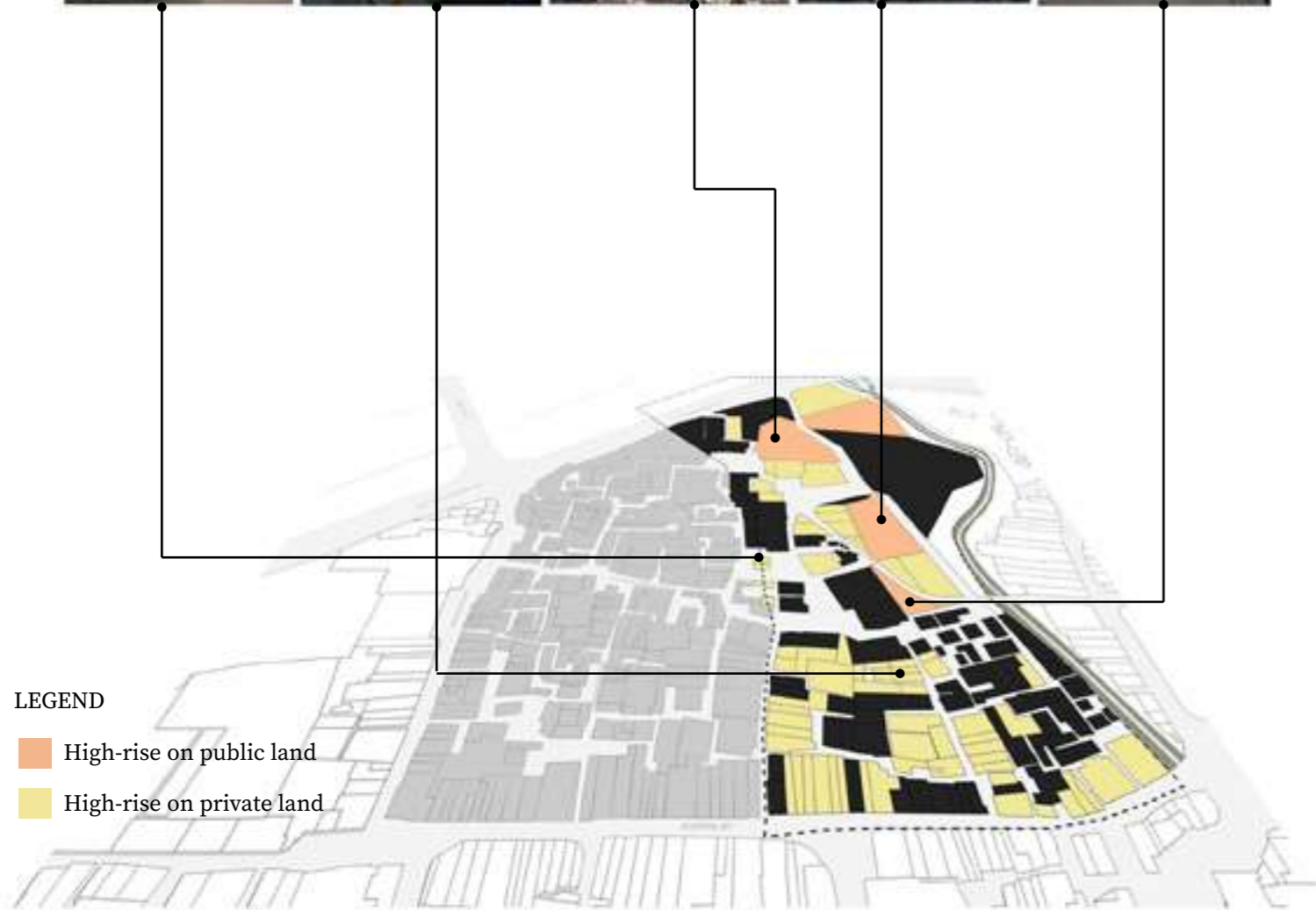
High rise and slum

Even though the minimum standard of tenement area regulated by SRA has already followed the standard of floor area for per person stated in The Challenge of Slums: Global Report on Human Settlements 2003 By UN-Habitat which is five square meters per person, occupying an average of 25 square meters per tenement mostly by household of four person or more per is still sensed inadequate by most of the dwellers. Community participation to overcome the building's problem already occurred, but it was unsuccessful. The community bond between the people and the sense of belonging the building by several residents are deficient, hence when some residents are asked to take part in collecting building maintenance fees, such as elevator maintenance, they refused it, especially for residents who live in ground floor, for the

reason that they rarely use elevators. Lack of PMC and elective representative person (Nagar Sevak) attention to the community's complaints also another situation that make the problems in the high-rise building could not be overcome. These obstacles lead several residents to rent their flats to other people, and find other space outside the building as their living space, which is illegal.

High-rise and Intangible Heritage

New development threatens the heritage of Kasba Peth. A repeated refrain through our interviews was those in new developments don't talk to anyone, we never see with them, or we never play with them. Our own data collection reflects this; for all our efforts to try and interview them we were only able to speak to a handful of people living in the new development. Promises of more parking, private bathrooms, and more living space are made and fulfilled but at the cost of the community. In speaking with a group of children about the new development buildings, they talked about a friend they don't see anymore. She moved into a new development, and despite the fact this new home was mere meters from their own, she never came down to play. When talking to the children of Kasba Peth it was easy to tell who lived in a low building, who lived in a high-rise, and who had moved into a high-rise from some other part of Pune. The children who lived in the low buildings didn't like the highrises because they never saw their friends anymore. One of the first people we talked to was an 11 year boy who acted as our translator for his uncle. While the uncle gave us some useful information it was the little boy who astutely commented on



LEGEND

- High-rise on public land
- High-rise on private land

Map 5: High-rise on private land and on public land

how the people in highrises never talk to anyone and he wouldn't want to live in one because of that. That sentiment was repeated by many of the people we talked to, though the adults seemed to deem the loss worth the extra space and other amenities high-rise living offers.

High-rise and Waste management

One sixteen year old girl we interviewed told us that she didn't like spending much time outside their home because of the way the area is maintained. This opinion was reflected in many of the conversations we had with those living near high-rise buildings. It seemed that those living in areas with new development buildings were more likely to see the public spaces as not within their realm and are unwilling to help keep it clean. Though there is bias entrenched in how we got this impression, because we were unable to speak with many living in the highrises our impression was formed by interviews with people living closer to the ground and those in official positions like the Nagar Sevak. If accurate, this view further compounds the consequences of PMC's negligent of the waste collection. The nagar sevak told us that these places become littered with waste when the inhabitants who live in the upper levels of highrises throw their waste into the street at night. In a snowballing effect, it appeared that as high-rise dwellers are disconnected from the street so did those living in low-rise buildings as the area around their homes became littered. With no one taking responsibility for the waste management the streets are not clean.

Conclusion and Way to recommendations

By the end of our fieldwork we found Kasba Peth to be more complex than we could have imagined.

Though solid waste management, development, and heritage issues seemed to affect everyone, it does so in different ways. We found people who saw the effect highrises had on community and sanitation, and some who didn't. For every person who saw sanitation as an issue, there was another who saw no problem with someone else's problem. It highlighted the importance of participatory planning. There is no simple solution, any solution will have far reaching and unintended effects.



Picture 26: Smile of children



Picture 27: Proliferation of High-rise building



PROPOSAL

Basis of four proposal instead of one that covers the whole area

By the end of our fieldwork we found Kasaba Peth to be more complex than we could have imagined. It felt like for every community we found there were smaller ones within it each with overlapping and distinct problems. Having various communities with their own unique and different problems made us unable to propose one solution for the entire area. However, based on participatory activities with the community, we have found that heritage, sanitation, new development and slum upgrading are the main issues in eastern Kasba Peth. We can not propose something that would help the whole area, but we can propose four potential ways for improvement. These could act as pilot projects and set an example or merely as a springboard for someone else's ideas. These four proposals are for specific areas of Kasba Peth, but as seen in our situational analysis the interconnectivity of the area means that if enacted, a proposal could have far reaching effects.

We created these proposals based on our interviews and observations, but no proposal born from participatory research would be complete without community participation built into the process. If these proposals were to

be taken from theory into reality we suggest that those who do so use our participatory method recommendations throughout the process.

While each project has unique stakeholders, no project in Kasba Peth would be achievable without engaging the Negar Savak or when applicable the Kasba Mata.



Slum Upgrading for 158 sqm dwellers (unidentified slum)

- Transparency regarding the slum rehabilitation process and the options available to slum dwellers in PMC.
- Create community saving

Slum upgrading for people under SRA

- Put the participatory design in deciding minimum living space area into the regulations



Heritage Policy and Promotion

- Introduce Smart Heritage tax incentives
- Promote renovation and rehabilitation of older properties



Participatory street upgrading/public space upgrading as a way to improve sanitation and social bonds in the community area lacking street activity

- Road improvement and traffic restrictions
- Implement designated sidewalks, to make a clear division between the space meant for driving and for walking
- Participation from community and stake holders in design the road

Improvement in solid waste infrastructure and enforcement of laws on sanitation

- Initiate sensitization and awareness building campaign
- Rekindle the spirit of communalism in the younger generation
- Plant the culture of cleanliness in younger generations
- Provision of more refuse container at the designated waste collection point by PMC
- Reward residents who obey the waste segregation project



Proposal 1: Slum Upgrading

Slum upgrading for 158 square meters area (unidentified slums)

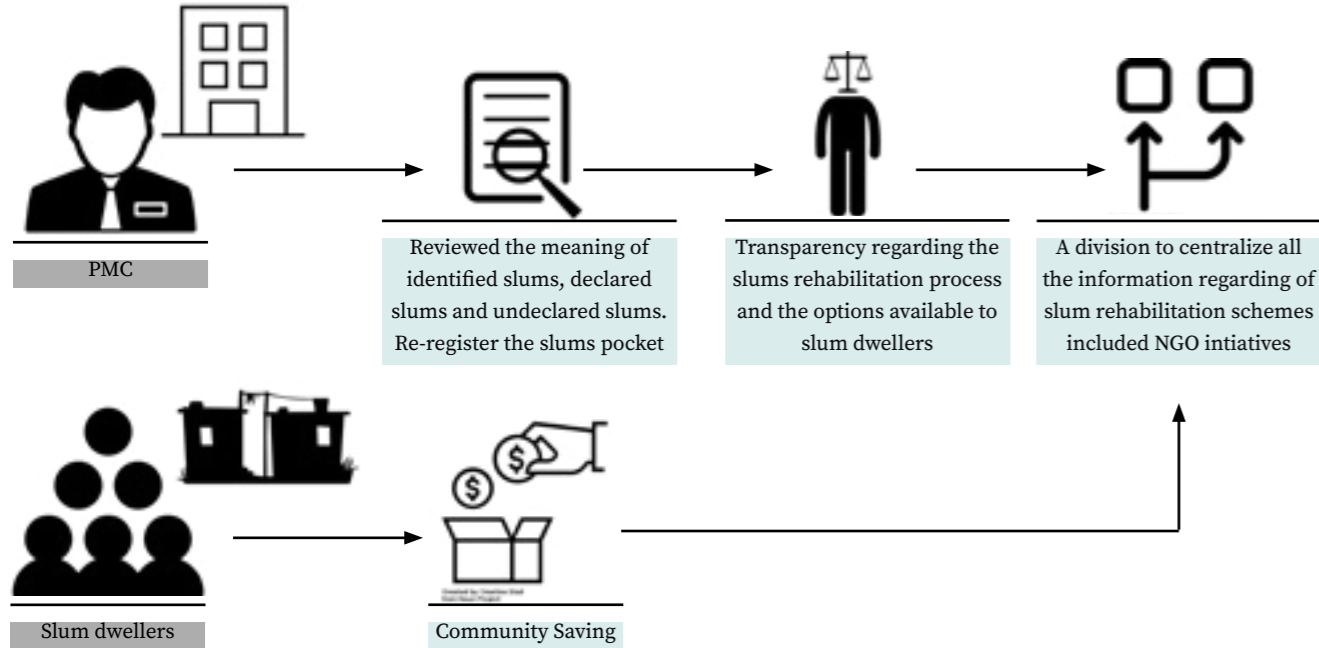
Basis of Proposal

In our conversation with several people who live in the 158 square meters unidentified slum area, they explained to us that they want a larger living space and proper sanitation inside their house, but they lacked the funds to do so. When asked what kind of living space that they want, they always pointed to the high-rise residential building that are behind their area. The large number of high-rise residential building of slum rehabilitation areas under the Slum rehabilitation scheme with PPP scheme from SRA near to their residence and their condition

which they think resembles other slum dweller conditions. According to UN Habitat and Maharashtra Act 1971, their condition can be categorized as slum area and they wish to have dwellings similar to those other slum dwellers have received. However, their unidentified slum conditions and small residential areas prevented them from receiving rehabilitation programs under SRA scheme. They have met PMC to discuss their condition and asked the possibility to be rehabilitated under SRA scheme but no good results.

Proposal

We would like PMC to have more transparency regarding the slum rehabilitation process and the options available to slum dwellers. An SRA scheme is not the only way to better housing in Pune and using government resources may



not be the only option. Creating a savings group within their own community could help facilitate being chosen for a scheme or allow for upgrading without government intervention. Essentially, PMC need to outline all the resources slum dwellers have available to them, and what steps they can take to utilize those resources effectively. It would be good if PMC has a division to centralize all the information regarding of slum rehabilitation schemes included NGO initiatives, so slum dwellers could be easier in finding which slum rehabilitation schemes is suitable for them. In other side the determination of identified slum, declared slum and undeclared slum should be reviewed, as there are still some unidentified slum pockets in Kasba Peth.

Slum upgrading for related to inadequate of living space for people who live in less maintained high-rise building under SRA scheme. (unidentified slums)

Basis of Proposal

High-rise residential buildings on private land-that are usually built by a private developer, or in collaboration with a private builder-have more adequate living space and are better maintained in comparison to high-rise buildings built under SRA schemes. Putting aside that the joint community or joint family the funds needed to build a house, they were participating in determining their needs of living space with private builder. They were also not limited to the minimum requirement of the SRS requirement, which is 25 m2, so they can get adequate living space according to their demands.

Each household needs different space depending on how many of members there are. Participation between households who will occupy the building in determining the minimum living space with the designer or builder is needed because the minimum requirement of space of each household could be different, depending on the number of family members.

Proposal

Currently the extent of the community participation required by policy is that 70% of the households must consent to rehabilitation. This not only ignores the concerns of the 30% not interested in rehabilitation, but it is hardly a participatory process. We propose additional, mandatory, participatory planning be added to the policy to give a stronger voice to those being rehomed.

By including the future residents in the planning process concerns over living space or common space would be heard and accommodated for. Having input over the design of their future home would also increase the sense of ownership. Furthermore, though through-the-grapevine feedback may not be the most accurate, everyone knows someone who lives in a high-rise and knows of their concerns. Involving the future residents of these properties would allow the plan to adjust, learn from the problems associated with older developments, and ultimately provide them with properties that suit their needs. Current practice has both private development and SRA schemes creating something and not involving those who will be occupying it.

Proposal 2: Heritage

Basis of Proposal

Within Kasba Peth there is an area illustrative of the interaction between intangible and tangible heritage. The entire area of east Kasba Peth can serve as an example for how the intangible aspects of a society can be destroyed by the built environment, but in the area there is an opportunity to preserve the built environment that allows the intangible heritage to flourish. Undoubtedly there are similar areas throughout Pune that deserve to be preserved just as much as the ones remaining in Kasba Peth. Introducing some form of incentive would give owners a reason to want heritage status and preserve their older buildings.

When Kasba Peth is described as walking back in time, it is this area they are referring to and the residents don't want it to change. In our

Proposal



Use the Smart Heritage funds to incentivize maintaining heritage buildings. There are several options including:

- Reimbursement in the form of tax exemptions for maintenance of a heritage property.
- Tax exemptions related to being declared a heritage site.



Encourage renovation and rehabilitation instead of reconstruction:

- One family we met left the exterior of their home intact while renovating the interior. They estimate they got an addition 4 square meters of living space by doing this
- This would allow the exterior to remain the same while upgrading the interior living space

interviews we heard complaints about the lack of space and light, but these people were uninterested in the flat system as a remedy because they recognized they would lose their community.

We learned that PMC prefers the high-rise buildings because they provide adequate living space, and by building vertical space is gained to accommodate more residents. This is understandable, especially when using public funds in SRA schemes, but it creates the illusion that demolition is the only way to better living. This is not the case, one family we met left the exterior of their home intact while renovating the interior. They estimate they got an addition 4 square meters of living space by doing this. Promoting the value of retaining the historic character of buildings could encourage people to not just demolish.



Picture 28: Renovated old wada by the residents



Picture 29: Renovated old wada by the residents



Picture 30: Renovated old wada by the residents

Proposal 3: Street and public space upgrading as a way to improve sanitation and social bonds in the community area lacking street activity

Basis of Proposal

Areas with low-rise buildings and narrow streets are cleaner than areas dominated by high-rise buildings and wide roads. Based on our observations, people living in low-rise buildings have a stronger sense of belonging associated with the streets in front of their homes. As the streets act as an extension of the home-- an area to gather, interact, and play together-- community members have a vested interest and feel more obligated to keep it clean and in good

condition. The sense of ownership is increased by the lack of traffic. The easier it is to be in the street without vehicles interrupting activity, the easier it becomes to use the street, and in return the sense of ownership and emotional investment in the street grow.

This lack of emotional investment and ownership, seen near the high-rise buildings can be seen in the amount of garbage that characterize the roads in these areas. From our observations, the community or local government has been trying to improve the quality of the road and open space in eastern Kasba Peth. There is an attempt to differentiate between the pedestrian

path and road by using different materials, and several benches have been placed along these attempts at sidewalks. However, this has been unsuccessful as people have difficulties walking on the street due to the excessive traffic of cars, rickshaws and trucks on the road and the number of motorcycles and cars parked on the would-be sidewalk.

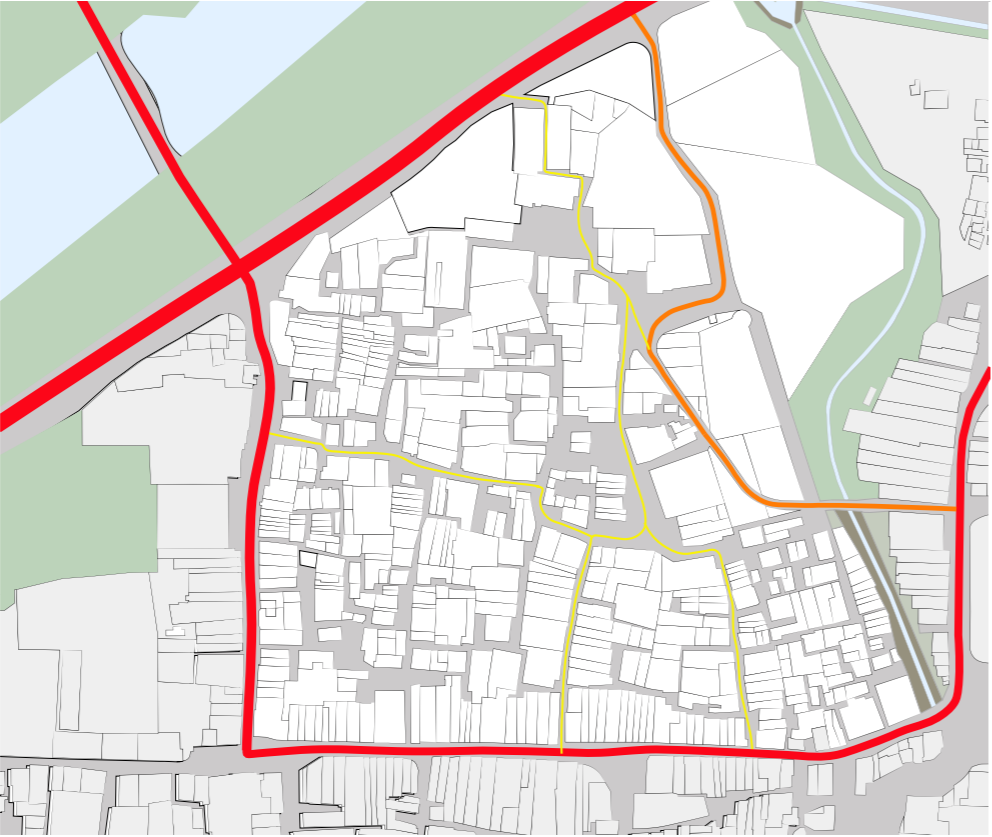
Therefore, we would like to improve values of the street as a common good and a meeting place, where social interactions happens in order to increase the sense of ownership of the road with expectation this will reduce the amount of waste disposal on the road.

Proposal: Community and stake holders participation in upgrading the road

There are many reasons why doing a participatory process and involving the local residents and stakeholders is important and will benefit the street upgrading. From experiences of projects that have been done in the past, it is shown that participatory planning approaches are much more responsive, acceptable and successful in bringing about sustainable improvements. (UN-habitat: Streets as tools for urban transformation in slums) Involving the local residents can capture what the neighborhood really wants and needs from the project, (and not only what planners think they need). Through participation of the planning nuances of everyday practices, of the street life and their aspirations will be taken into consideration and implemented.

Also the participation of the community and relevant stakeholders would be crucial for making a responsive solution, and making sure the new changes will be complied with, as participation also contributes to give the residents a sense of ownership and obligation and their commitment to manage it in the future.

One example is street participation in Citywide Slum Upgrading (CSUP) in Agra is an example on a project that aims at implementing slum upgrading on a citywide scale by engaging local stakeholders in a bottom-up planning and implementation process. The upgrading takes place in different parts of Agra. In one part, Kutchpura, the upgrading includes basic services for inhabitants as well as a heritage walk, taking advantage of monuments in the



LEGEND
 High excessive traffic — Red line
 Excessive traffic — Orange line
 Moderate traffic — Yellow line

Map 5: Traffic situation

Proposal



settlement to link slum streets with the city, generate local employment in tourism and improve the slum's image, as well as improving the streets and public spaces as a basic unit for community organisation.

Proposal: Road improvement and traffic restrictions

Baburao Ahwad Path is the most trafficked street in the East side of Kasba Peth. On one side of the road there is high-rise buildings, while the other side is characterized by low-rise, more traditional indian houses. Our observations was that this street was dominated by men, and that the people using the street were mainly on their

way to somewhere. Reducing the traffic in this street could be a big improvement for the pedestrians and the people with houses facing the street without being a huge intervention. One proposal could be to make the street one-way only as shown in map 7. The map also shows an alternative route drivers could use through streets that are already made to deal with heavier traffic.

Making the street one-way, would free space for pedestrians and could also give space for the people living in houses facing the street to use (picture 31). At the same time, not blocking the street totally for vehicles could make the transition not too big, and will might



Picture 31: Proposal street hierachy



LEGEND
 Traffic circlutaion ———
 Two ways road X

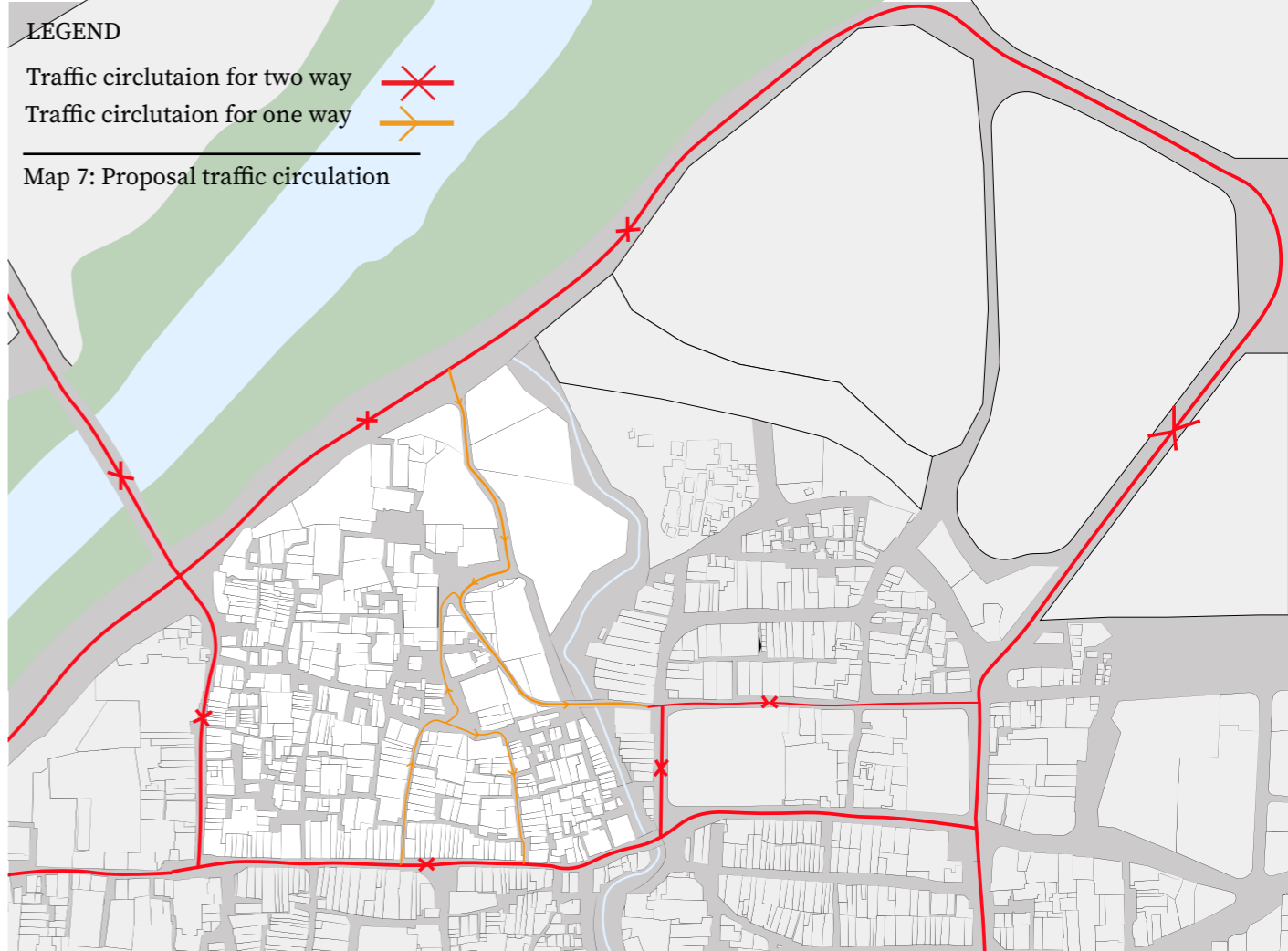
Map 6: Existing traffic circulation

make the drivers and business owners more cooperable. As one-way streets is a solution that is already used a lot of places in Pune, the idea is known, which could make it easier to implement.

There could also be introduced time restrictions for vehicles. As shown in the map, there is a port in the north-west of the street. This could be closed on special days and festivals, giving the

streets completely to be used by the people to celebrate.

As a follow-up to this we would also propose to implement designated sidewalks, to make a clear division between the space meant for driving and for walking, and making space outside the homes to be used by the residents. Further construction of street lights could also be done, to increase a sense of safety.



LEGEND
 Traffic circlutaion for two way X
 Traffic circlutaion for one way —>

Map 7: Proposal traffic circulation

Since putting up traffic restrictions will change the accessibility in some cases, some of the residents may be skeptical. Therefore having an broad agreement and acceptance from the neighborhood in the community is very important. Cooperating with the community house in the junction north of the street, which already serves as a converging point for many of the community members who normally come around to engage in daily conversation and issues that affect the community. At this point the community house is seldom used to have formal meetings, however, its use could be strengthened, and used as a starting point to set up a forum working on the problem. As the community house were mainly used by men, this could be a way of initiating and strengthen a broader use of the community house.

The maintenance and management of the public spaces often being implemented or upgraded is a challenge that often is forgotten or neglected. In this case, the cooperation with negar sevak could be a way to make sure the upgradings will be maintained.

Proposal 4: Enforcement the law of solid waste management and improve solid waste infrastructure

Massive sensitization and awareness building campaigns must be initiated by these key stakeholders, for example, the health and solid waste management departments of PMC, the elected representative of the people, the leadership of the various religious groups, community and opinion leaders to drive home the need to live in a clean environment. The stakeholders through community gatherings,

outreaches, regular meetings and symposiums, can come up with programs and activities to educate the community members on the likely benefits the community stands to gain when the environment becomes sanitized and vice versa. The expectation is that, as the community members are continuously engaged, they may become conscientize and desist from disposing off their waste indiscriminately to the disadvantage of all.

Again, the spirit of community is a virtue that must be built in the people of Kasba Peth. The leadership of the community, for example, the elected representatives, the community leaders, religious leaders and the opinion leaders must set an example by showing the way towards the cleaning of the streets and open/public spaces that have been littered with waste. These are people of high repute within the community and their subordinates also accord them the necessary courtesies it deserves and so once they take initiative to start cleaning these unhygienic places, the rest of the community members will have no choice but to follow suit. Coupled with the spirit of communalism, is the culture of cleanliness that should be planted in the younger generation. These younger ones should be made to know the sense of living and caring for the environment and the possible implications should the environment become unhygienic for human habitation so that, they will keep with it whiles they grow up in age.

Furthermore, PMC must ensure that the social contract they have with the people of Kasba Peth as far as of picking the waste daily is strictly adhered to. Additionally, PMC must provide more refuse container at the designated waste

collection point. Also, the ghantagadi (bell truck), instead of visiting the area once a day should be made to patrol the area twice a day that is morning and evening so that they can sufficiently serve the community members. Regular but effective fumigation exercise should be carried out by PMC at the designated waste collection points so as to keep the area clean at all times. Once PMC demonstrate their commitment towards this exercise and win the trust of the community members, the likelihood that some of the people will allow PMC to position the refuse containers on their private land is highly possible.

Finally, PMC should come up with an incentive package so that the community members who take the waste segregation project seriously are rewarded. By so doing, more people may be enticed to practice same and thereby reducing huge amount of money that is spent on waste segregation. Again, the relevant sanctions governing indiscriminate dumping of waste must be enforced by PMC without fear or favour so that it will serve as some form of deterrent to the members of the community who intend to violate the laws on waste management.



REFLECTIONS

Group East

When sitting down to reflect as a group Welfry jokingly said “I do not know what I have done or what I need to do”. This sums up the fieldwork quite nicely. It was overwhelming, stressful, some of the most fun we have ever had, and somehow simultaneously never ending and ending too soon. It was a whirlwind. We learned so much about the Indian bureaucratic system, participatory planning and the consequences of non-participatory planning, methods of research, and Indian society in general. The, somewhat extreme, hands-on approach to learning that we had this semester was eye-opening. Lectures can only capture so much, but being immersed in it creates a whole sensory learning experience. Our learning expanded beyond the realm of pure academics into the social and cultural things that can't be captured via secondary accounts. You can't fully capture what you learn being dragged across a settlement by children eager to show you their Diwali forts, school work, and home in words. Much of our experience was like that, amazing and fun, but hard to put into words.

Group West

It was a great luck for us to work together in the core area of Pune, which has its fascinating culture, traditions, and vibrant communities. During the fieldwork, we were not only observing and analyzing the study area but also learning how the theory works outside the classroom and how it does not.

When conducting the interviews and observing the area we tried to look at the situation independently without taking any sides in order to get the real image.

We are grateful to all people who kindly offered their help with the project. Having the participation of the residents made our work almost easy. With their cooperation we were able to gather lots of information. We hope that our report can be useful for further studies in the area and that our proposals could become a starting point for future interventions.



GLOSSARY OF TERMS

BPMC-Bombay Provincial Municipal Corporation

CBO - Community Based Organisations

DIY - Do It Yourself

Nagar Sevak - elective leader, which usually represents certain political party and serves as a mediator between people and government.

NGO - Non-Governmental Organizations

PMC - Pune Municipal Corporation.

Rangoli - an art, origin in India in which patterns are created on the floor in living rooms or courtyards using materials such as colored rice, dry flour, colored sand or flower petals.

Security - an expectation that you can use land/resources for a period of time (it's a subjective perception)*

*definitions are given by USaid.}

SRA - Slum Rehabilitation Authority

Tenure - mode by which land is held or owned, or the set of relationships among people concerning land or its product

Wada - the representation of the traditional buildings of Pune. They are massive structures can be made with stone, limestone, bricks or wood. They are mainly old structures which have constructed more than 80-100 years ago. In the area there still exist oldest Wada of Kasba Peth called "Sundharaibai Wada". Most of rooms in Wada are given for rent, except one room, where the owners resides.

Ward(Prabhag) - a division or district of a city or town, as for administrative or political purposes.

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