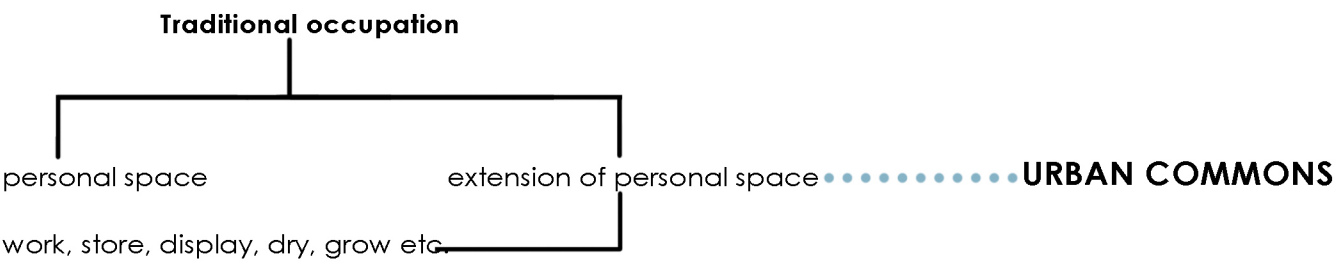


RE-IMAGINING TRADITIONAL OCCUPATIONS IN CURRENT URBAN INFLUX



Traditional occupations have been described as occupations practised by successive generations, rooted in customs and practices and focused on subsistence economies, pre-dating colonisation and the industrial revolution. The communities practising traditional occupations function is a specific way where they are dependent on spaces outside their habitable area for doing their occupation. These public spaces collectively cater to needs of various traditional communities and hosts their activities.

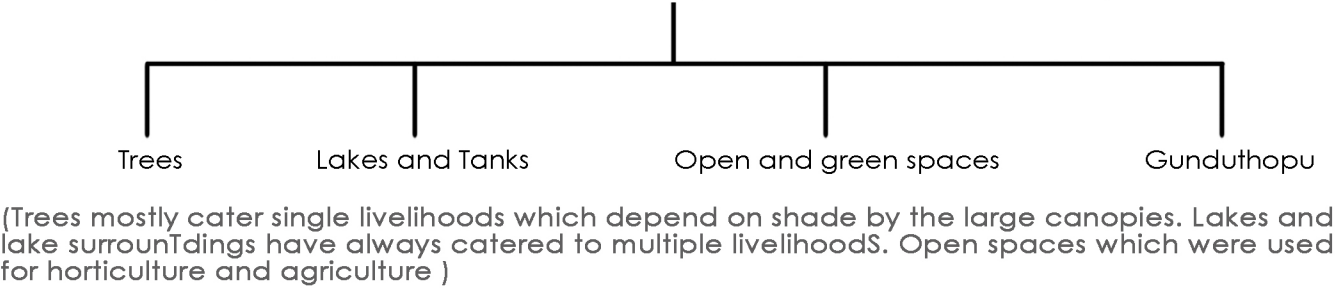
But urbanization has drastically taken over these spaces which are closely associated with the traditional occupation, in the name of development. This has led to dis - function of entire community in many cases. Traditional occupations in growing urban cities have not found their right areas or spaces that been dedicated to them to function because they seem to be falling outside the parameters of formal planning area. How does one integrate and introduce these spaces within formal planned areas of cities which have been regularly used by everybody and specifically needed for these traditional occupants is the main intension of the thesis.

A case of Kempambudhi lake environs is taken as case to study here. How the encroachments and development around the lake premises has changed the nature of public spaces and has broken their connection with traditional communities identified around the lake surroundings.

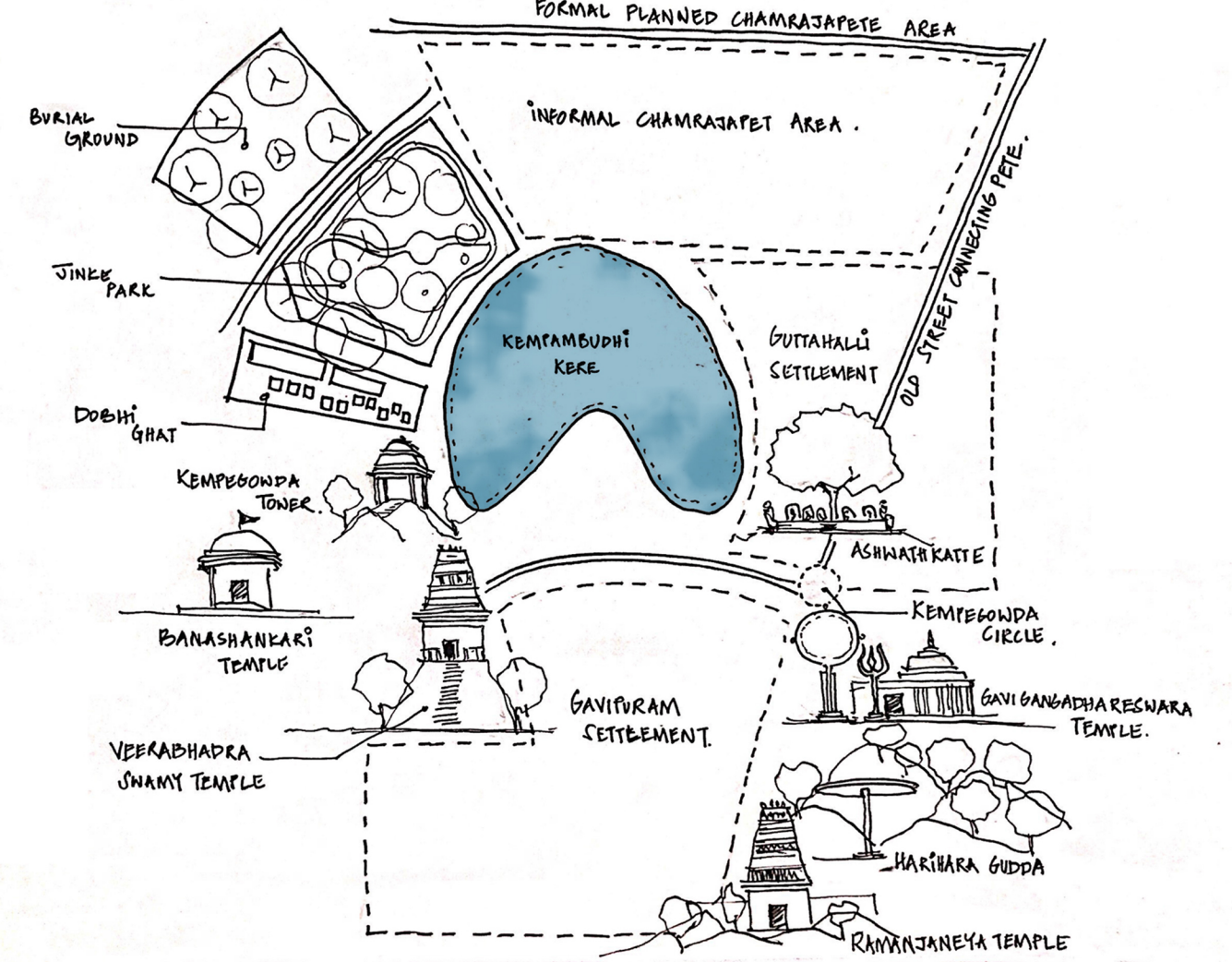
Commons are **shared resources** by various communities. They are places **open to all**. They are maintained and managed by community or people who live around them.

Commons are strongly **associated with traditions and traditional community practises**. They are **multifunctional resources** which communities can use – gives space for provisioning and traditional cultural services for old and new uses.

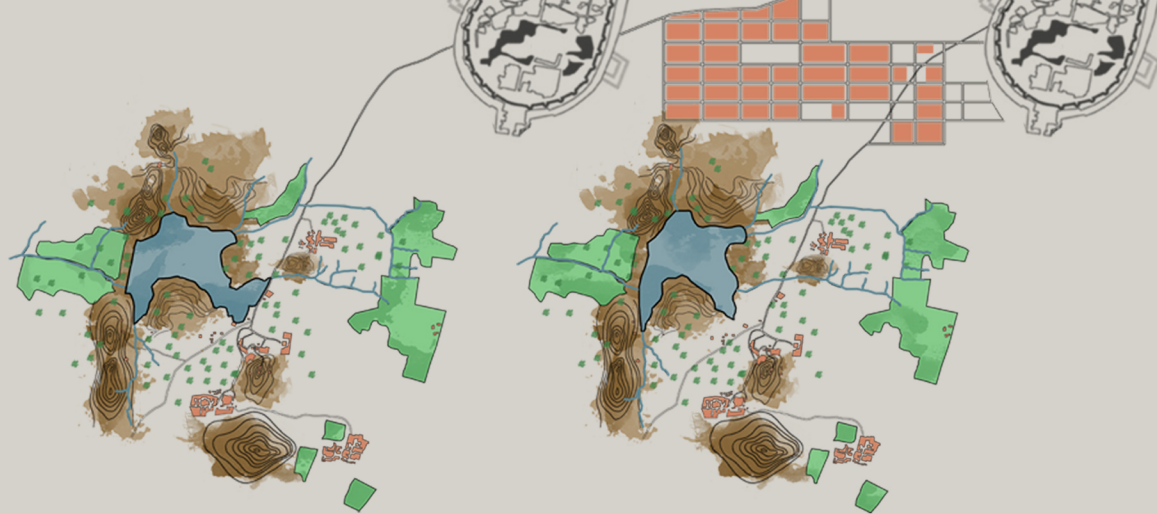
Nature in the city acts as the urban commons. It isn't privatised and it is a community resource.



Defining the Study area: The study area is defined considering kempambudhi kere as the primary anchor and also the other anchors identified around thr primary anchor within the close proximity which helps in shaping the intent of the study. These also include the 4 levels of natural system elements studied with respect to Bangalore.

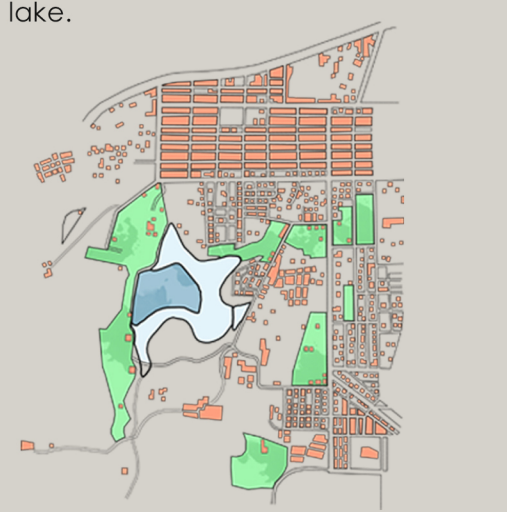


Morphology of the region

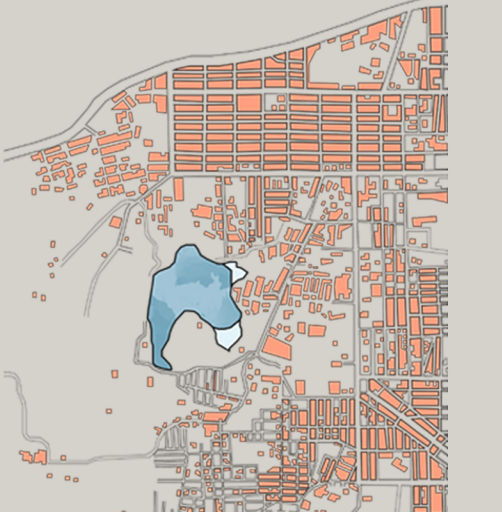


1885: The area is largely covered by cave like rocky outcrop. Agriculture practise and fishing seen around the lake.

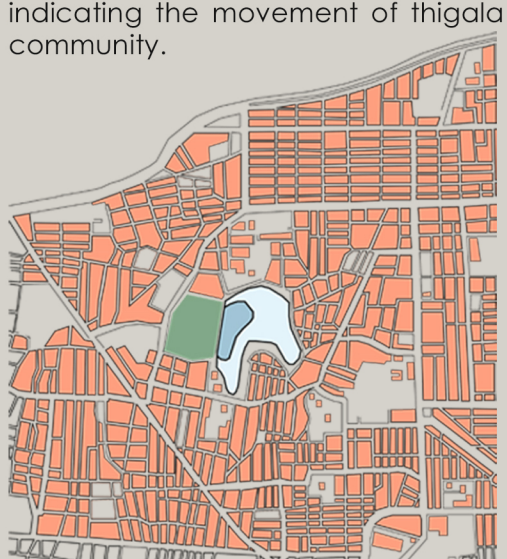
1935: Planned road network laid on the north towards Chamrajpete post plague attack in Bangalore in 1896.



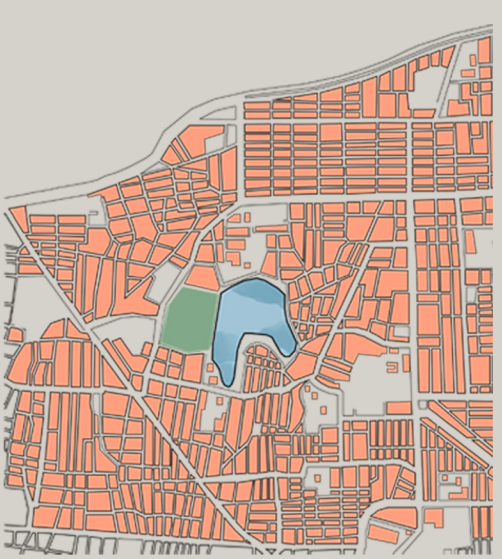
1948: Development of Chamrajpete and Basavangudi. Vegetable gardens rapidly seen around the lake indicating the movement of thigala community.



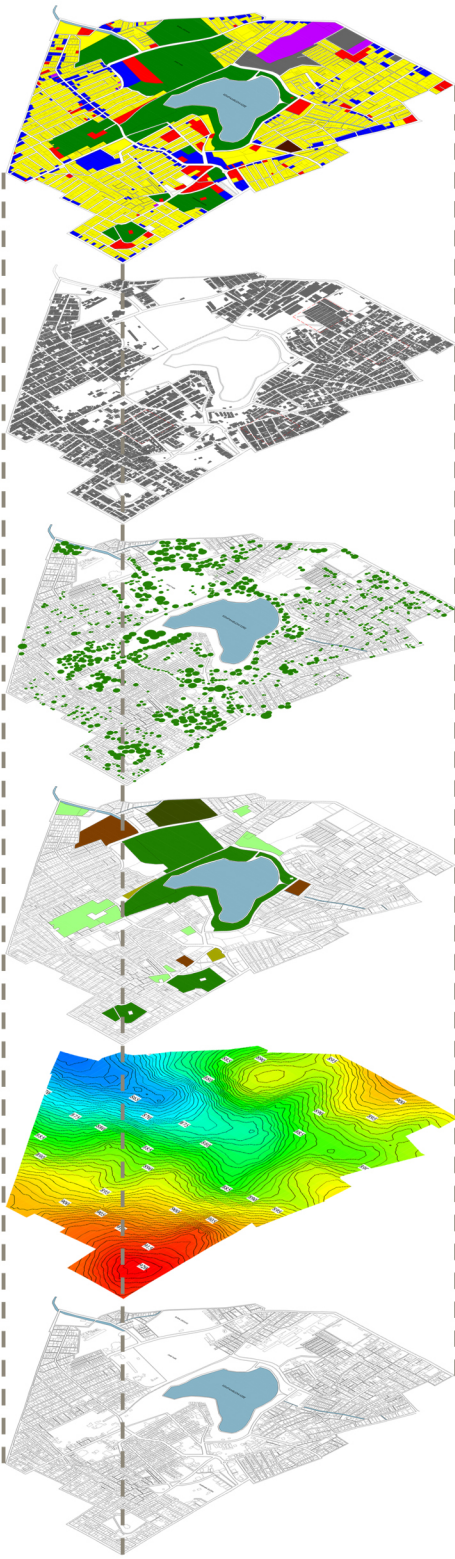
1969: The smaller Gavipuram and Guttahalli settlements area now completely expanded.



1997: The encroachment has expanded on all sides of the lake. The lake has been converted into sewage disposal spot.



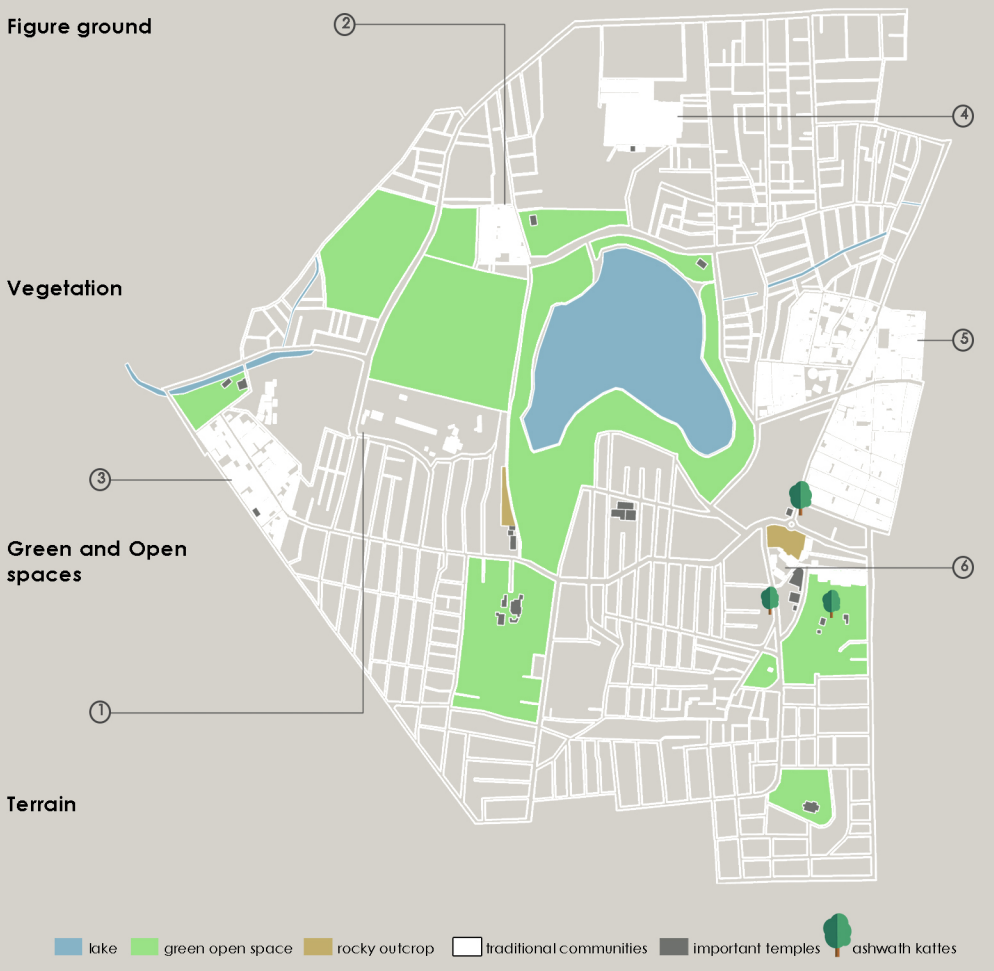
2005: The lake has been rejuvenated in 2004 due to which the lake extent has increased.



Change in socio economic value of lake environs

Activity	Past	Current
Drinking	Yes	No
Washing	Yes	No
Dobhi	At lakeside	Away from lake
Livestock management	Yes	No
Growing vegetables and flowers	Yes	No
Irrigation	Yes	No
Fishing	Yes	No
Pottery making	Yes	Not dependent
Cultural activities	Yes	No
Recreational activities	No	Yes

Mapping the traditional communities around define and open social spaces



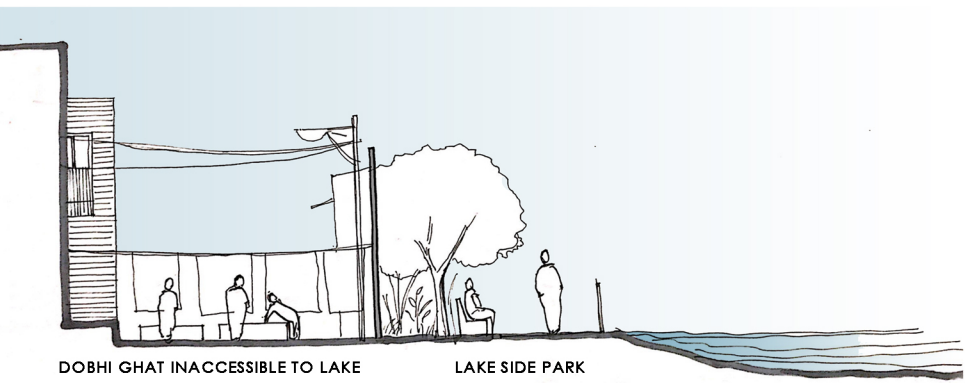
The presence of traditional communities are noticed around the open spaces and defined social spaces based on their traditional livelihood.

1. The dobhi community being located close to lake
2. The potter's community that live close to the lake
3. The weaver's community who stay near the silk factory and their community temple
4. The community occupation been observed in the unplanned Chamrajpet region
5. The traces of Thigalas community near the lake and their community temple
6. The brahmin community in the agrahara and activities near temple

Traditional communities and livelihoods

Traditional communities which are identified on the site are studied which includes the study of their occupational practise, their dependency on the urban commons present around them to practise their occupation, how these spaces were collectively used by communities before and what is the condition of these spaces at present. These are represented through sections.

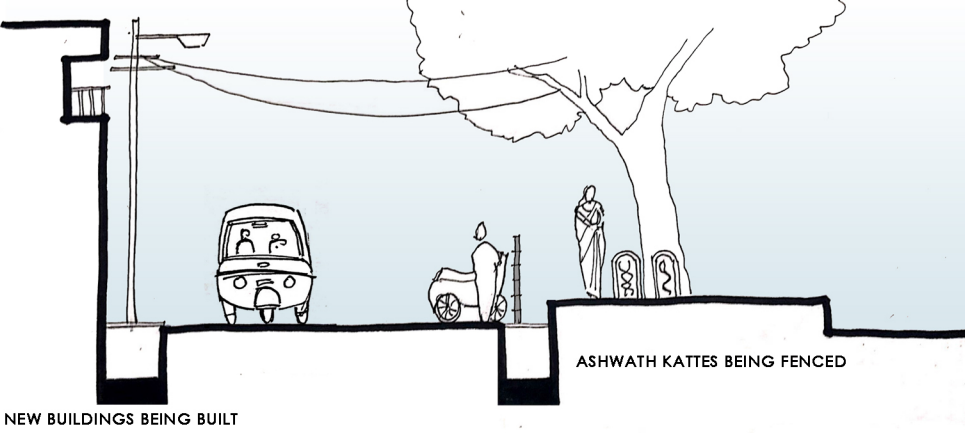
DOBHI GHAT



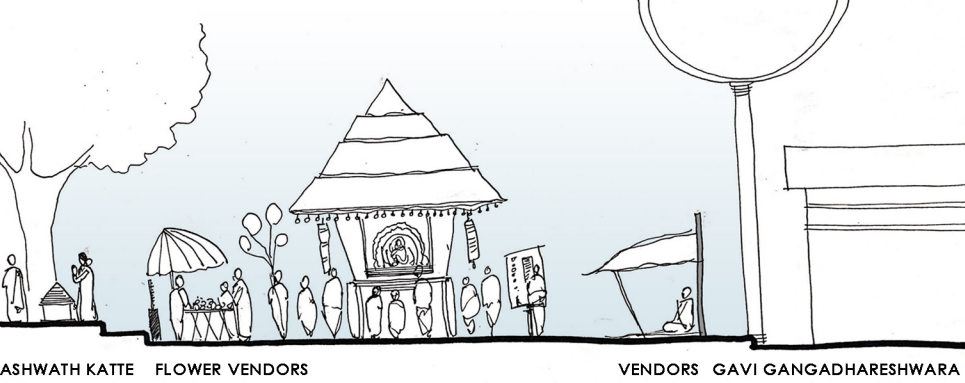
WEAVERS COLONY



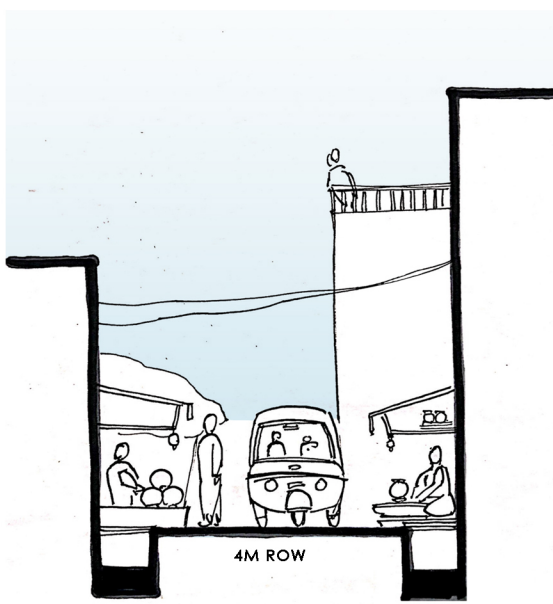
THIGALA COMMUNITY



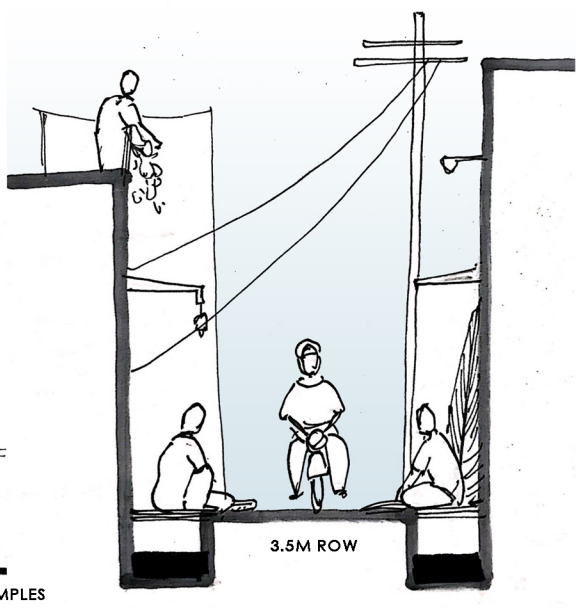
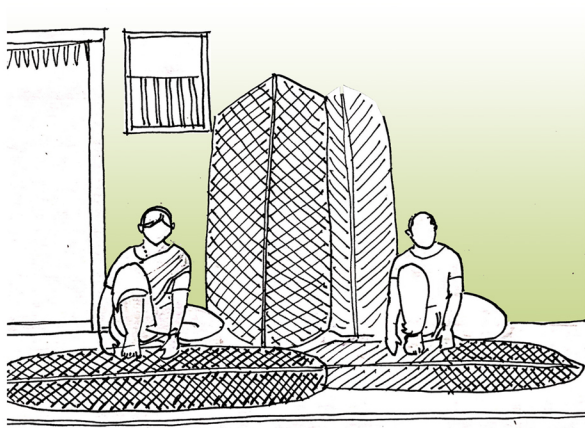
TEMPLE PREMISES



POTTERS COMMUNITY



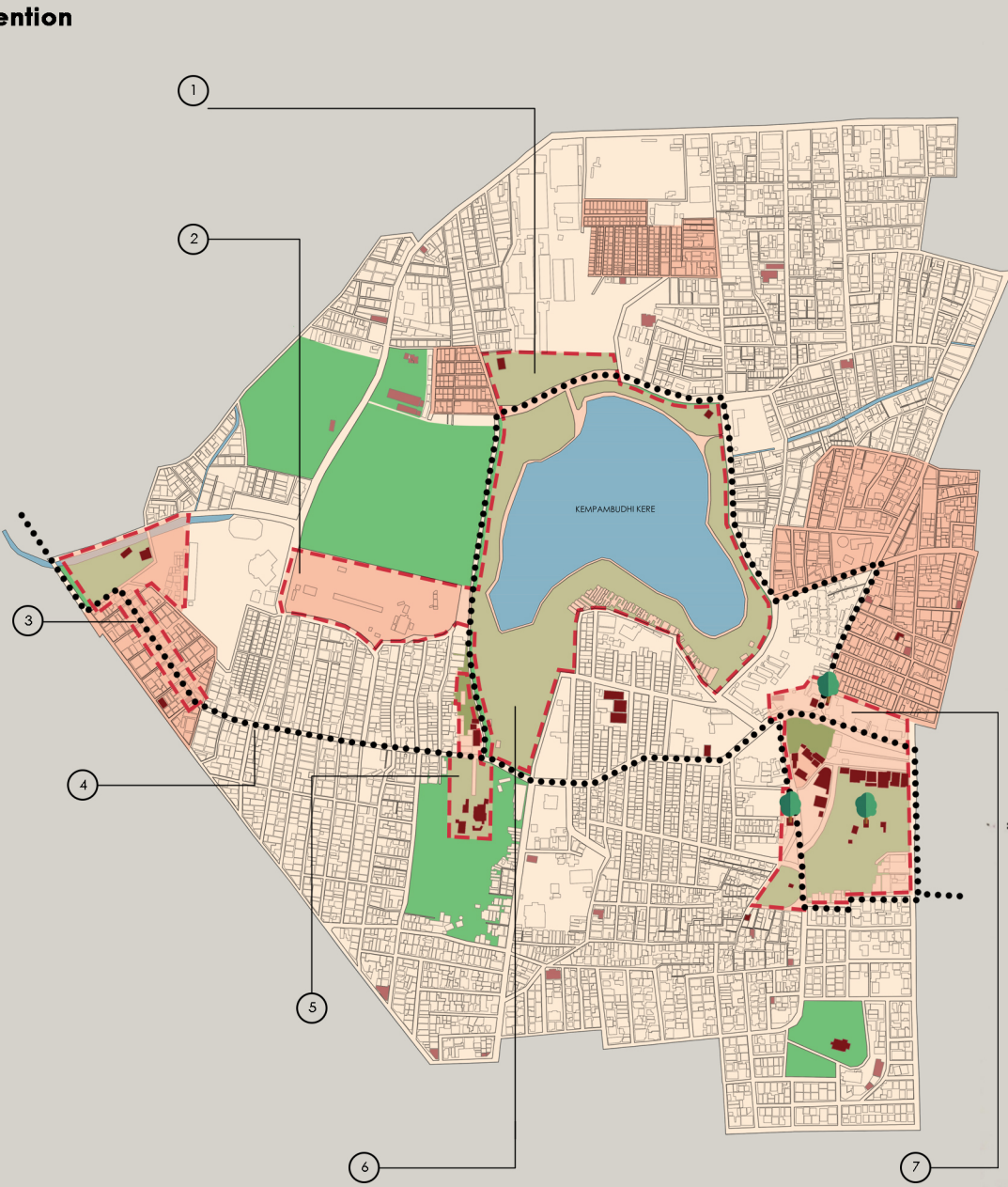
CHAPPARA WEAVERS COMMUNITY



RE-IMAGINING TRADITIONAL OCCUPATIONS IN CURRENT URBAN INFLUX

Identification of places of intervention

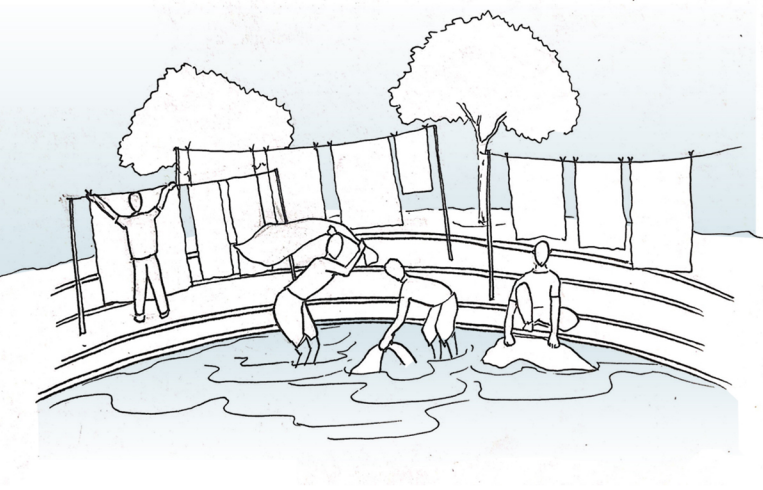
- 1. Green space around the Kala Bhairava temple can be redesigned to accommodate both pottery and chappara weaving activity within the green zone as it is at a close proximity to both the communities.
- 2. Opening up the dobhi ghat to the lake precinct and connecting back the traditional occupation to the commons. Redesigning the space in such a way that it does not hinder other activities happening around the lake.
- 3. Proposing planning level and design level interventions which includes redesigning the street and open space to accommodate activities related to weaving.
- 4. Reworking on the street only at certain levels to support the community occupation and livelihood.
- 5. Redesigning areas around Kempegowda tower and rocky outcrops and connecting it to Bandi Mahakali and Veerabhadra temple. Linking this space to the livelihood of Thigalas who can use the space for selling flowers for temples.
- 6. Redesigning the Kempambudhi lake premises and linking it to multiple communities. Allowing Thigalas to grow flowers and vegetables along the lake bed. Growing gunduthopes near the lake which can cater to the nearby communities. Redesigning spaces near the temple for social activities.
- 7. Redesigning the areas around Kempegowda circle as a major livelihood based node. There are many communities and commons around which can be connected back to Gavi Gangadhareshwara temple. Connecting livelihood with the idea of gunduthope.



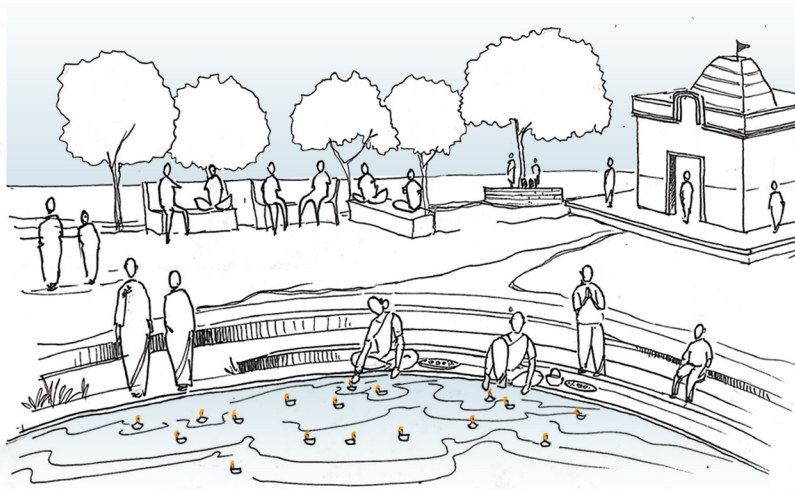
Opening up lake environs for communities

Master Plan

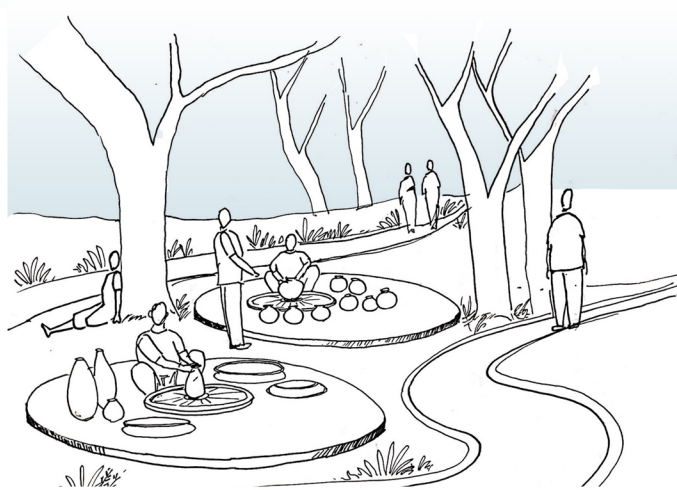
- 1. Redesigning and reclaiming the green space to accommodate pottery and chappara weaving activity. The entire space is treated as an extended green space from the lake bed having a commuting road running in between. The green area also extends its space for the temple visitors or pedestrians who want to come sit there for a while.
- 2. Platforms designed along the lake edge for performing Gange pooja - a social activity. The surrounding area is designed with seatings.
- 3. The lake bed used for growing flowers and vegetables by the thigala community by accessing water from kempambudhi.
- 4. Platform provided along the lake edge for dobhis to wash clothes.
- 5. Opening up the dobhi activity into the lake.
- 6. Gunduthope designed along the lake which can be accessed by the local communities.
- 7. Walking / jogging track running around the lake and green spaces - recreational character of lake being retained.



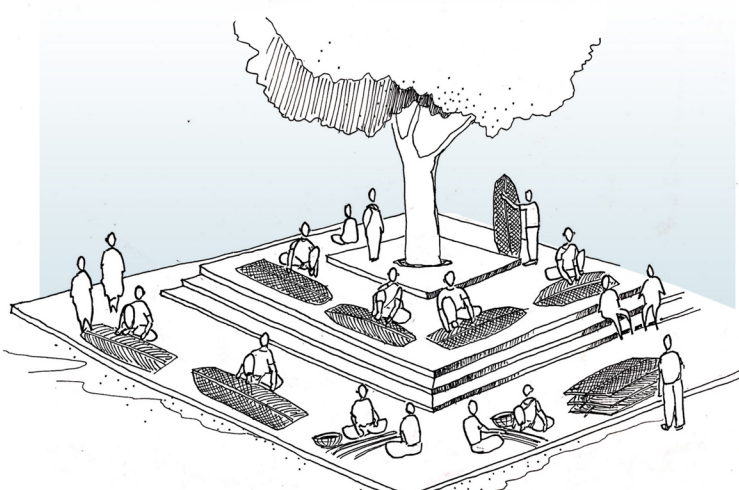
Dobhis been given access to lake



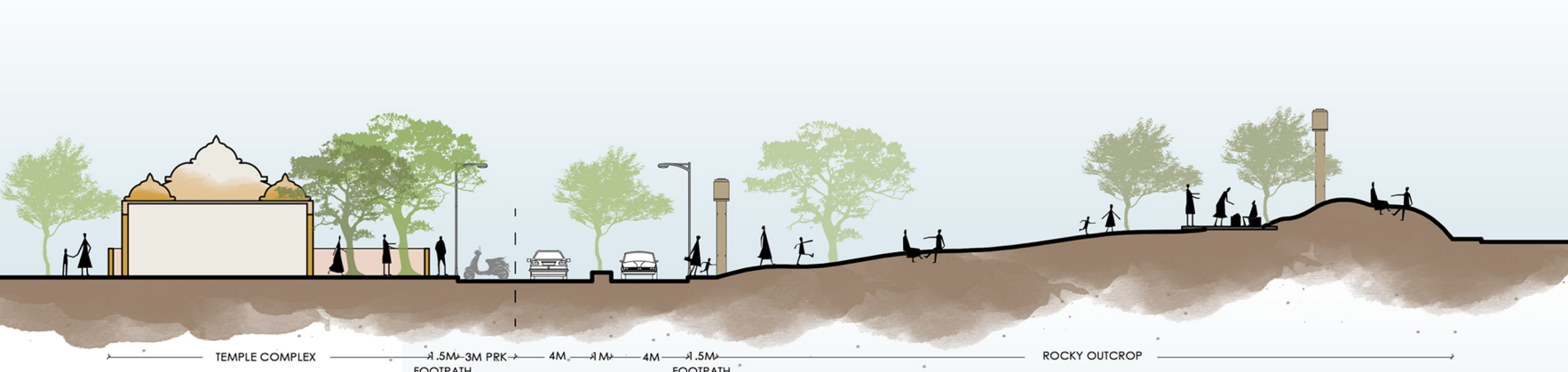
Platforms designed for Gange pooje



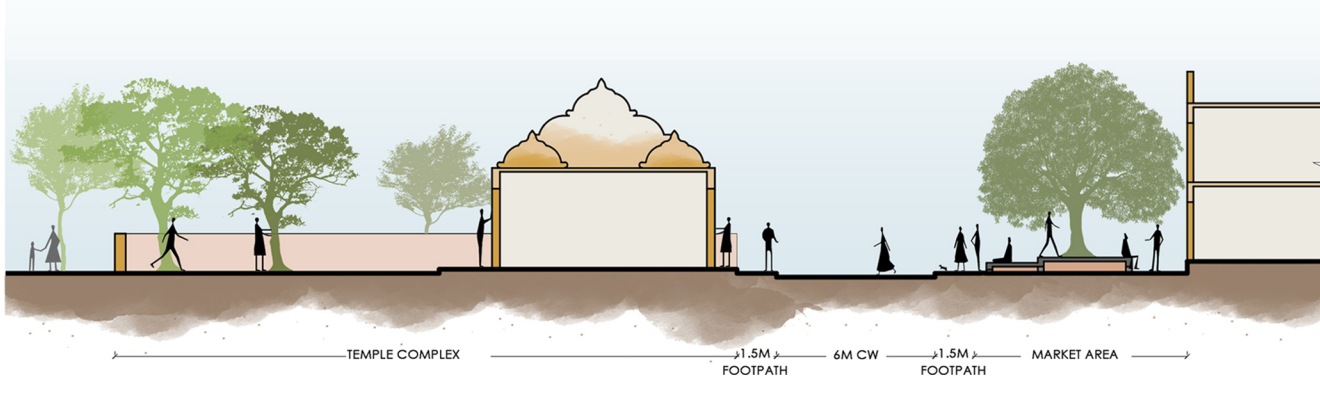
Platforms used for pottery making



Spaces provided for Chappara weaving



Section showing how historic rocky outcrops can be made socially active through local vendor activities

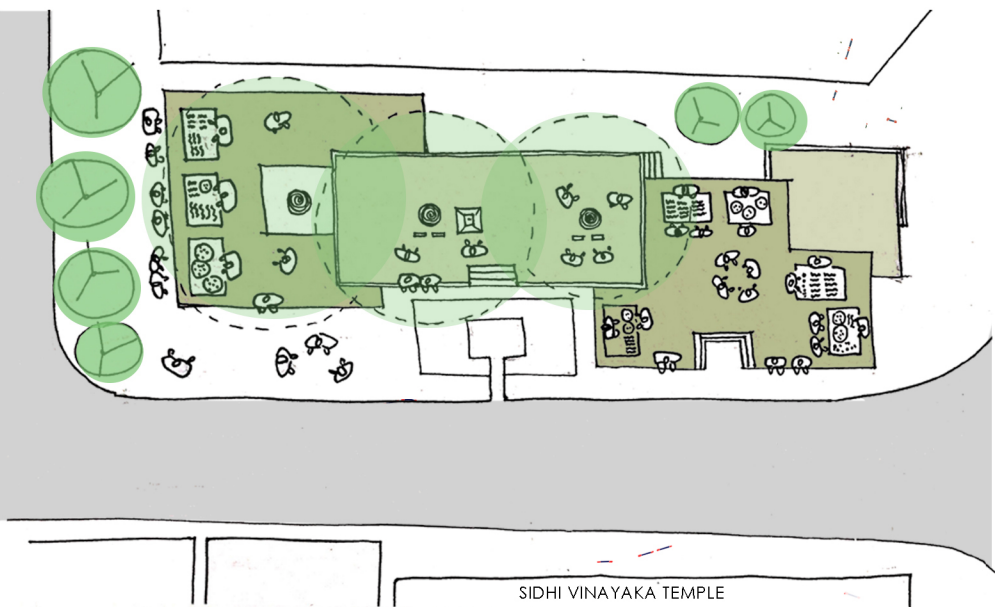


Section showing how ashwath katte becomes active by Thigalas setting up market

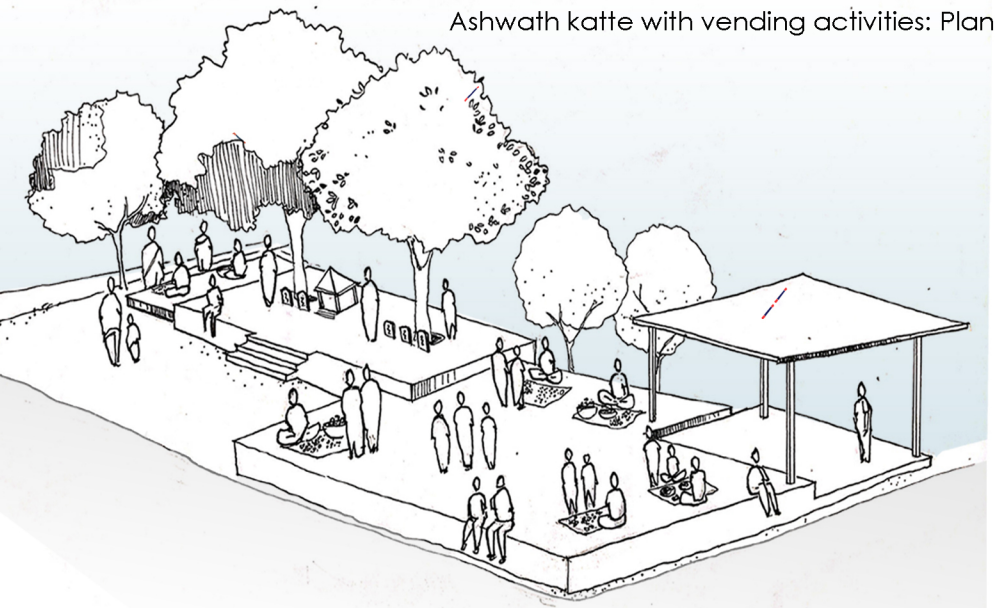
Opening up the Ashwath kattes

Once the flowers, vegetables and greens are grown around the lake, the Thigalas need area for selling them. The Ashwath kates are redesigned by opening them up and adding extra platforms.

This make the Ashwath katte serve religious, economic and social purpose. As the katte is located in front of temple, it has regular visitors in the mornings and evenings. So this is the most suitable place for Thigalas to set up their market.



Ashwath katte with vending activities: Plan



Ashwath katte with vending activities: View

