Living Heritage: Investigating the case of Sarkhej Roza precinct as living heritage precinct

Bachelor of Architecture Research Thesis dissertation
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Submitted By

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People are trapped in history and history is
trapped in people
- James Baldwin

Declaration

I, **Tanveera Shaikh, 15BAR33**, give an undertaking that this research thesis entitled "**Living heritage : Investigating the case of Sarkhej Roza precinct as living heritage precinct**" submitted by me, towards partial fulfilment for the Degree of Bachelor of Architecture at Institute of Architecture and Planning, Nirma University, Ahmedabad, contains no material that has been submitted or awarded for any degree or diploma in any university/school/institution to the best of my knowledge.

It is a primary work carried out by me and I give assurance that no attempt of plagiarism has been made. It contains no material that is previously published or written except where reference has been made. I understand that in the event of any similarity found subsequently with any published work or any dissertation work elsewhere, I would be responsible.

This research thesis includes findings based on literature review, study of existing scientific papers, other research works, expert interviews, documentation, surveys, discussions and my own interpretations.

Date: 20th July, 2020

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A people without the knowledge of their past
history, origin and culture is like a tree
without roots
- Marcus Garvey

Institute of Architecture & Planning, Nirma University

Approval

The following study is hereby approved as a creditable work on the subject carried out and presented in the manner, sufficiently satisfactory to warrant its acceptance as a pre-requisite towards the degree of Bachelor of Architecture for which it has been submitted.

It is to be understood that by this approval, the undersigned does not endorse or approve the statements made, opinions expressed or conclusion drawn therein, but approves the study only for the purpose for which it has been submitted and satisfies him/her to the requirements laid down in the academic program.

Thesis Title   : Living Heritage – Investigating the Sarkhej Roza precinct as living heritage precinct

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*"Maintaining once's culture, values and
traditions is beyond price".
-Getano Lui*

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Table of content

Part 1

Part 2

List of Acronyms

ASI	Archeological Survey of India
ACF	Ahmedabad Community Foundation
AMC	Ahmedabad Municipal Corporation
AUDA	Ahmedabad urban development authority
AKHP	The Aga Khan Historic Cities Program
ICCROM	The international Centre for the study of the preservation and restoration of cultural property
ICH	Intangible cultural heritage
ICOMOS	International council on Monuments and sites
INTACH	Indian national trust for Art and cultural Heritage
NMA	National monument Authority
SRC	Sarkhej roza committee
SWOT	Strength Weakness Opportunities Threats
TP	Town planning
UNESCO	United nations educational, scientific and cultural organization
UMC	Urban Management Centre

Abstract

There is an abundant appreciation of culture and heritage which holds rich array of meaning and significance. The places where we live are marked by distinctive characteristics. These are tangible, as in the physical patterns and components of our surroundings and intangibles as in the symbolic meanings and values attached to a place. Ahmedabad has been given the title of UNESCO-World heritage city in the year 2017 for its vibrant culture and its living heritage. The legacy of beholding the heritage has been constant in the city throughout the times since it came into existence. The credit to continue this legacy entirely goes to the communities who have been actively taking care of the rich heritage and culture which makes it a living heritage. Living heritage is not something that belongs to past but something which makes the present living and relevant than it was in the past. It becomes necessary to study the aspects that give the heritage the quality of living. The research investigates the values and characteristics of a living heritage and understand the criteria which makes a precinct or a site a living heritage and have an understanding of the concept holistically. The understanding is developed based on the idea and concept of a living heritage trough literature review and also reviewing the relevant examples of existing living heritage and the parameters that make them one. The study then aims to investigate the Sarkhej Roza precinct as living heritage or not, by deriving framework of investigation based on the literature .

Key word – Living heritage, continuity, Heritage precinct, community, characteristics and values

Aim

The research is about finding the Living Heritage characteristics and values in the Historical precinct and to evaluate the same.

Objectives

- To gather holistic understanding of living heritage precinct in present urban context.
- To derive the framework to investigate living heritage precinct.
- To find out the characteristic and values of living heritage.
- To find out the connection between the heritage and local community.

Research question

1. What are the definite set of characteristics and values of Living heritage?
2. What are the similarities and difference between Heritage and living heritage?
3. Is Sarkhej roza precinct is a Living heritage and why?

Scope and limitation

- The research is only focuses on urban living heritage in the present context and is only look into the immediate context of the precinct of the precinct.
- The people questioned for the survey were also chosen from this area.
- The research is only look into the four values – Historical, social, environmental and cultural value.
- The community's perception of the monument is of main focus and the area taken for the investigation is under 1 km radius.
- The research is fully qualitative based and does not look into the quantitative aspect of it.
- Time is also of a crucial factor which act as a limitation. Since the context is vast, there was not sufficient time period available for doing a full on site analysis.
- The whole research is in form of a descriptive research and the approach of the research is narrative based.

Research Methodology

The Research is conducted in mainly two parts.

1. Literature review

2. Case study

Both parts have been studied via the different process, which can be understand via following diagram.

The first part of the research includes the theory, which clarifying the important terms and definition. This part includes the literature review which helps to derive the framework to analysis the case study.

The second part of the research includes the overview of Case study and case study analysis which further extend till the investigation.

Research Hypothesis

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Literature review

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Case study

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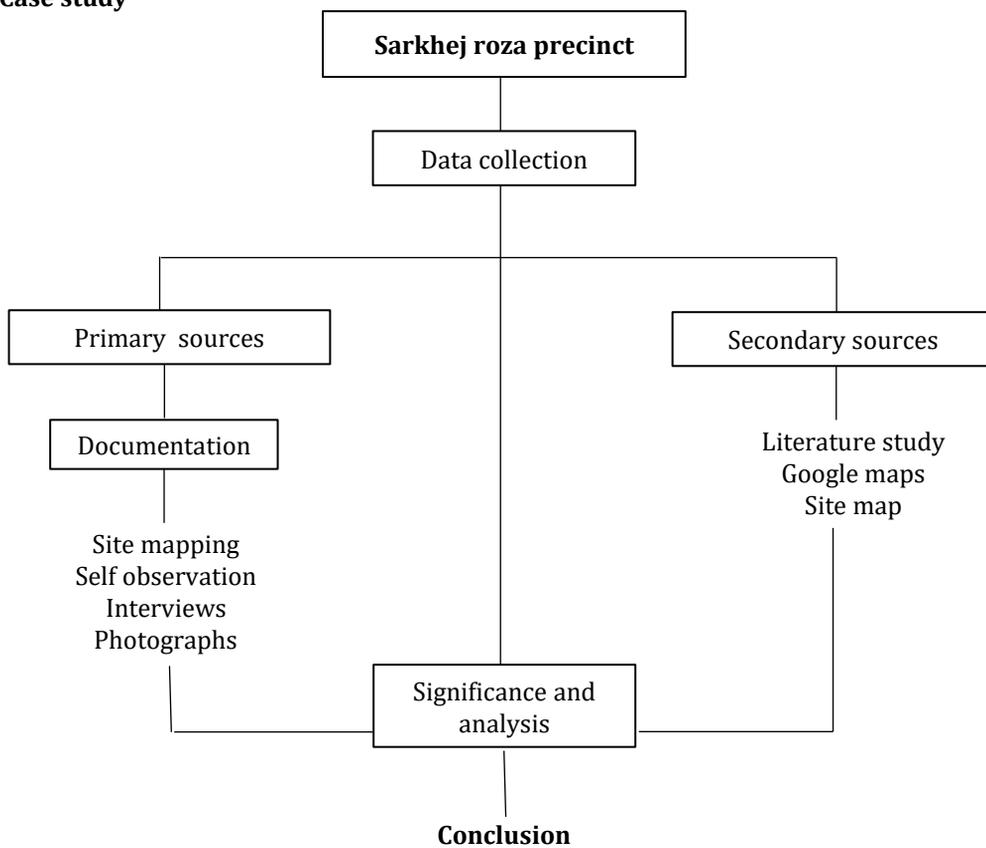
We share cultural expressions that have
been passed from one generation to another,
have evolved in response to their
environments and contribute to giving us a
sense of identity and continuity...
- Unknown

PART 1

Chapter – 1   Understanding the Heritage

"It's not the honor that you take with you, but the heritage you leave behind".
Branch Ricke

1.1. Defining the Heritage

Heritage is something that adjust the phase of change and provides us the time to absorb the sock of change.

As stated by the oxford dictionary, the word heritage means a property that is or may be inherited. This is further clarified, on three crucial characteristics. Firstly, the property or possession should be passed down its values such a historic building or culture and tradition to the next generation from the previous generation. Secondly, the possession or property should have some special architecture characteristics as well as historical and natural values, which can be preserved for national identity. Thirdly, it is denoted as a traditional brand or product regarded as emblematic of fine craftmanship.

As per web definitions, the word heritage consist, numerous definitions with the various explanation. These explanations very due to a diverse range of heritage resources. Its been argued by many researchers that there is no international standard to define heritage because the term is viewed differently by each society. For example, some of the researchers identified the heritage as the living museum, hosted by the communities, which create living environments. Some researchers see it as artistic and literary heritage. Some define it as institutions and practices and it is been also associated with belief, religion and worship. The different views on heritage often link heritage with time, place and human society.

With the increasing growth of heritage definition in societies, at the early stage, heritage is been associated with the man-made environment, such as historical building and cityscape. Therefore, it is been connected with the religious beliefs and traditions.

Heritage and culture is a wide subject and it is difficult to describe it in precise words. Heritage is subject of experience, it is a way of living and it is a process of evolution, which is specified by culture. Heritage is mainly divided into two broad categories.
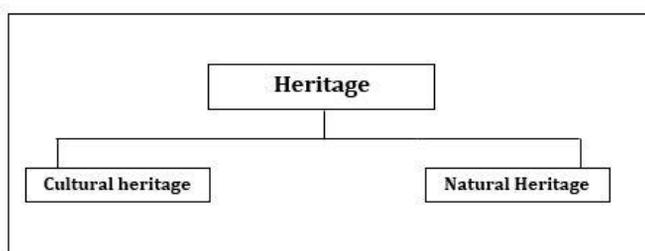
1.1.1 Natural heritage

Natural features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view; geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation; natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty can be identified as natural heritage. (World heritage convention, 1972)

The Australian Natural Heritage Charter Described the Natural heritage as, Natural features comprising physical and biological formation, which show the natural significance. Natural heritage sites are something which delineated natural area which inherits the habitat of indigenous animals, plants and species. Natural heritage also includes all components of our surroundings, which have not been created by man and which includes cultural, aesthetic, spiritual, biotic, or ecological value.

1.1.2 Cultural heritage

Cultural heritage something associated with the way of living and something which is executed by the community. It is something that is passed on from the past generation to the next generation. Heritage is the only an expression of culture that survive the test of the time and reaches from one era to another era as living verification of people's journey in the action of the evolution of human. Heritage extends the space of culture and joins all the measurements that have molded its establishment.

When narrows down, Heritage is classified by two terms, named as 'tangible heritage' and 'intangible heritage'. Tangible heritage explained as the things which can be touched and can be seen. It involves ruins, monuments, natural landscapes, sculptures, coins, manuscripts, paintings, murals, etc. Intangible heritage incorporates customs, conventions, connections, performing art such as dance form, music, drama, craft, etc. These tools come down from era to era and are found within the expression of communities in their bunch and social behavior.

Further, cultural heritage can be a divide in two categories –

1.Tangible cultural heritage
2. Intangible cultural heritage

Tangible cultural heritage

Built heritage – One of the foremost recognized form of Heritage is built heritage which incorporates historically buildings, townscape, archeological remains. Built heritage considered as those buildings, structures, site and precinct, which contains historic, aesthetic, architectural and cultural significant and should include natural features within such area or precincts of environmental significance or scenic beauty such as sacred groves, hills, water bodies, and the areas adjoining the same. Daily we are reminded of historic events and past lives through the built legacy around us. Examples include Monuments, Institutions of a bygone era, man-made water bodies etc.

Artifacts – Artifacts are the objects made by humans, such as an instrument of craftmanship or an art form, which becomes the object of archeological interest. An artifact is an object recovered by the archeological endeavor, which may have a cultural interest. Examples include dance forms, food, documents, scriptures, painting, jewelry, clothing, etc.

Intangible cultural heritage

Intangible cultural heritage is an important factor in maintaining cultural diversity in the face of growing globalization. An understanding of the intangible cultural heritage of different communities helps with intercultural dialogue, and encourages mutual respect for other ways of life. (UNESCO, Intangible cultural heritage)

The importance of intangible cultural heritage is not the cultural manifestation itself but rather the wealth of knowledge and skills that is transmitted through it from one generation to the next. The social and economic value of this transmission of knowledge is relevant for minority groups and for mainstream social groups within a State, and is as important for developing States as for developed ones.

Examples of intangible cultural heritage are –

Traditions, Rituals, Social behaviors, social practices, Festivals, Dance form, which create a sense of continuity in the present time and also represent the past.

Comprehensive understanding of cultural heritage

There are four primary aspects to understand the importance of cultural heritage sites. These aspects offer assistance to decide the administration policies and methods compatible with the specific site. In the way, it is exceptionally critical to get it and decide the significance setting on the heritage project.

Every heritage monuments and cultural expression is derived from space, geographical location and times architecture associated with it. (ICOMOS, 2013). As per discussed earlier, Heritage is classified as tangible and intangible, in which intangible part adds aesthetics, values, and ambiance realms to it.

Monument or any built heritage is not built in isolation but it's always associates with rituals and cultural traditions. Heritage is the countenance of the human mind and its ability to express its innovation in space and time. Every place in the world is devoid of culture that has local significance in terms of the ways of life of the people, their religion, traditions, rituals, and social customs. This shapes the aesthetics and environment paving the way for specific behaviors. (ICOMOS, 2013).

Definition of heritage has turned out to be dynamic and thus, its interpretation is finding value addition with every passing year. As many new facets of culture are revealed with more exploration and technical expertise (lows.E).

ICH Convention 2003, the intangible cultural heritage, or living heritage, is the the mainspring of our cultural diversity and its maintenance a guarantee for continuing creativity that is part of a network and interlinking system. UNESCO has broadly classified ICH into five categories:

(1) oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;

(2) performing arts;

(3) social practices, rituals, and festive events;

(4) knowledge and practices concerning nature and the universe; and

 (5) traditional craftsmanship (Singh 2015; UNESCO 2003).

Furthermore, the combination of tangible and intangible heritage leads to a fresh term of heritage, which is known as the Living heritage.

1.2 Heritage in Indian context

In the Indian tradition, heritage is called 'Dharohara', which is a combination of two words, i.e. Dhara (the earth) and ihara (endeavor of identity through time) This is further explained as an ethical code of life. Taking in view UNESCO's guidelines on the Intangible Cultural Heritage (ICH), the Indian concept of ICH is defined in terms of continuity of tradition, inclusiveness in making people's social identity, cultural representation, and the fellowship of community.

Indian Heritage, mainly pronounce as Virasat, was one thing, or tradition or legacy passing from generation to generation. Heritage has become part of Day to day life in many Indian cities. Living Heritage and living Monuments are becoming an important part of their neighborhood.
One can observe the exchange happening, between the built heritage and the local community. In some parts of the Indian cities, built heritage become a very important part of the local community. Built heritage and Local community are creating a Relationship, which makes Heritage, alive and vibrant. Like the conservation of the cultural heritage, the Relationship of Built Heritage and the community should also be conserved to keep it alive.

This exchange or interaction between the community and heritage creates a vibrant environment, we perceive it as living heritage. Many historical cities share such interaction with heritage. For example, the Ghats of Banaras is one of the most identifying examples. In that heritage site, the community shares certain values with the built heritage, which transformed into the traditions, and in the present context also it is continued, and which creates one of the characteristics of the living heritage.

Living Heritage in western context vs Indian context

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                                    Heritage
                                       |
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      Tangible Heritage                                  Intangible Heritage
      (built heritage)                                    (living Heritage)
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 Western context  Indian context                  Western context      Indian context
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         Monuments                                    Languages          Social Behavior
         Artifacts                                    Performing art      Beliefs
         Historical sites                             Rituals             Connections
         Natural landscape                            Traditions          Relations
         Etc.                                         Legacy              Occasions
                                                                          Festivals
                                                                          Living hood
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Chapter – 2   Understanding of Living heritage

2.1 Defining the living heritage

Living Heritage are those values, beliefs, and way of living we inherit from past generations that we still use to understand the present and make choice for the future.

 "The practices, representation, expressions, knowledge, skills as well as instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.
This intangible cultural heritage, transmitted from generation to generation is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity." (UNESCO, 2013)

Utilization of word 'Living heritage' has ended up progressively well within the heritage discourse in recent times. Living appears to have been connected to the use of historical sites and mainly for use as the function which they were originally intended.

The concept of Heritage in North America has been intricately woven with a sense of loss or the threat of loss. (Massey, 2012). It further discussed as you don't know what you've got till it's gone. Recognizing that change is indeed the only constant does not lessen its impact on individuals and communities. As the pace of change increases exponentially, finding a balance with continuity and maintaining a sense of identity, belonging and the place has become an urgent challenge.
Robert Archibald, a heritage professor, and historian, in his book, A Place to remember using heritage to build community have mentioned that,
"public history practitioners must ensure that change does not overwhelm continuity. Through remembering we construct an identity for ourselves and our communities. Through re-remembering, we construct new narratives that underscore mutual obligations, insist upon broad principle of sustainability, requires the creation and preservation of those places and experiences that inspire and provide spiritual sustenance, and recognize the importance of memory itself." (Archibald, 2000)

In the present context, the concept of living heritage moves away from a focus on the preservation of the past to a focus on how the past is used in the present context. (Massey, 2012)

Lately, since the 2005 convention, the word 'living heritage' has been linked to communities and continuity of faith and practice over time.

The International center for the study of the preservation and restoration of cultural property (ICCROM) discussed living heritage is characterized by the concept of 'continuity' in the specific progression of heritage site's unique work or reason for which they were initially built and coherence of community involvement. In guard to the changing situation of the core community, heritage places proceed to advance or alter with included substantial and intangible expressions. The essential community is additionally capable of the proceed care of heritage through conventional or built up implies. As per this sense, change is embraced as a part of the continuity of the living nature of the heritage precinct. Based on research and field activities of ICCROM, living heritage characterized as continuity and change as primary concepts.

Continuity explains the continuation of heritage withing time and still functioning. The function of the living monument can be changed with time but the monument still plays a significant role in the present time. Living heritage adapts changes over time and changes their role and relation with the surrounding. Continuity of community connections, beliefs, traditions, cultural expression is part of living heritage. While narrows down living heritage, it is a combination of tangible and intangible heritage.

2.2 Continuity as Living heritage

Continuity is the key to characterizing living heritage and since at that point, all of the work carried out in the living heritage program has fortified this conclusion. The intangible heritage convention also identifies continuity as a key element of living heritage. Continuity is related to the continuation of traditions, rituals, practices of the specific place related to history. Continuity brings out the past in the present and creates the living past. Indeed, all the historic places have been continued and changed over time. Some places change with adjusting to the time and need of the society with performing the function and some places are deserted by the individuals. Some functions are the same for which heritage places were created and such places are characterized as living heritage.

In numerous ways, a heritage which continues to perform a function, hasn't faced the cut out from the present society. Some of the built heritage is performing the functions, which they are not built for and which things make is isolated from its surroundings and which is losing its connection with its neighborhood.

In the western context, present doesn't have to look like past to call it as living present, but in the Indian context, the past is something, which continues with time and with its traditions and rituals makes it a 'living present', past seen as a living thing, which indicates the concept of living heritage in Indian context. All these bring out the conclusion that there is a historical continuity between the past and the present and therefore heritage has to be understood from this point of view as well. Historical continuity has been recognized at a worldwide level inside the intangible heritage convention. It says that intangible heritage is passed by past generation to the next generation, and is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provide them with a sense of identity and continuity. This is indeed characteristics of living heritage.

(a)Continuity of the function
(b)Continuity of community connection (Heritage and community)
(c)Continuity of cultural expression
(d)Continuity of care

2.2.1 Continuity of function

As per discourse, the continuity is the main component that helps to characterize the living heritage, which leads to surmised that function for which it was initially intended. The function of the place, building, or site can be different than the past function. Function or use is the main theme within the heritage discourse. The function of the monument divide it into two major category -

1.Dead monuments

 Monuments which do not serve any function and act as the fossil of the bygone era are known as the dead monument. Mainly these types of monuments lose their identity with the changing time.

2.Living monuments

Monuments which continue their original use or function as it was initially built are known as the living monuments. The function of the monument can be change as per society's need.

The implication of conservation of such monuments was discussed in Madrid conference in 1904, which is as below -

1.Living monuments should be restored so, the use of the monuments can continue and its sense of identity can not be lost. (ICCROM, 2013)
2.Such restoration should follow the original style of the monument, so it continues to give the sense of the past time where it was built.

Charles peers, Chief Inspector of Ancient Monuments wrote in 1913 (Emerick.K, 2003)

'There is a great distinction between a building which is still occupied and buildings which are in ruins. The building which is in use are still adding to their history, they are alive. A building which is ruins are dead, their history is ended. There is all the difference in the world in their treatment. When a building is a ruin, you must do your best to preserve all that is left of it by every means in your power. When you come to a building that is being used as a dwelling house or a church, you have a different set of problems. You have to perpetuate it as a living building, one adapted to the use of the present generation, but which has a history to be preserved'.

However, in the present context, the term 'dead heritage' is not being used. While, some historical places are being used as the function, for which it was originally built, while other's function and use have been changed. The new function can be economic, social, or touristic such as converting those buildings into the museums or art galleries. But arguments suggest that, if the original function for which places are built is maintained, it can be called living heritage, which is one of the most effective ways of conservation.

2.2.2 Continuity of community connection (Heritage and community)

To understand the relation, first understanding of the term community should be clear.
Heritage and Community

As per oxford Dictionary, Community is defined as a group of people living together in one place or having a religion, race, profession or other particular characteristics in common. The group of people can also be identified as the people of a district or considered collectively, especially in the context of social values and responsibilities or still a body of nations or states by common economic interests.

As per sociological literature, three meanings can clarify the concept of the community.

The first one is described as 'community as locality', Which exists within a fixed and bounded local territory. Generally, this community plays the main role in the socio-cultural realm of the site. Most of the time living heritage site has been referred with the local community.

Secondly, community is also used to indicate a 'network'. This type of community is connected with the common network or system. These types of communities don't need to share the fixed geographical boundary. In this type, community relationships can be characterized by conflicts as well as mutuality and reciprocity.

In the third usage, the community can be referred to as a particular type of social relationship, which possesses certain qualities. This is known as the 'community spirit' or community feeling. This type of community shares a common area of interest and cultural values. This is community do not necessarily imply the existence of a local neighborhood.

If the use or original function of the building or site continues until the present time, there can be a reason that it is connected with the community for which it was originally built. This community can be mentioned as a 'core community'. This type of community relations with heritage is recognized as a very important objective. The relationship between the community and heritage is also a part of the living heritage. Communities, groups, legacy are also a part of intangible heritage. The core community can play an important role in conservation and the development of such heritage places.

2.2.3 Continuity of Cultural expression

As discussed before, the historical places or sites which continue and maintains their original function and are connected with the community can recognize as living heritage. The status of the living does not only belongs to the tangible form, but it also includes the intangible expressions and change can occur into the intangible expression also. These intangible expressions include rituals, beliefs, practices, relationships, social behavior, festival and celebrations, and lifestyles. The function of the place doesn't change but the intangible aspects such as rituals, pilgrimage, a celebration may change or even add new aspects. It can be known as the constant evolution of tangible and intangible expression.

2.2.4 Continuity of care

The continuity of the care guarantees the long term care of the place or building. The involvement of different communities and authorities in the heritage site brings out a various solution for the existing problem of the site. With the help of this process, the site 's environment evolves and the quality of life improves. Involvement for the maintenance, extension, intervention, and restoration of the place or building brings out the better outcome.

2.3 Characterizing the living heritage

From the understanding of the characteristic of the continuity in living heritage, we can try to conclude the characteristics of the living heritage:
Living heritage can be identified by the continuity of the original function or the purpose for which it was built in the past. Such type of heritage can maintains the continuity of community relations and continues to evolve in the form of tangible and intangible expressions. It means that living heritage sites are strongly linked with the community, which embraces the change with time.

  This suggests the significance of the living heritage site in the conservation and the decision making process.
Community, relate with the heritage places can take the responsibility to maintain the historical traditions and cultural expression. Furthermore, such type of heritage is also linked to the modern life of the community who endeavor to draw different benefits.

These are essential components to take in consideration while assessing the vales and identify the attributes which manifest them. Value assessment should go beyond the known frameworks as introducing the scientific and historic significance.

The importance of the character of the historic sites/monuments can be classified into those of religious importance, scenic importance, and historical importance. This categorization helps in distinguishing them. The importance of these historical sites/monuments is also strongly related to their surrounding in which they have developed and functioned.

2.4 Hazrat Nizamuddin Basti as a case of Living heritage in the present context

Nizamuddin is a significant area of Delhi. It is best known for the Dargah of Sufi saint Hazrat Nizamuddin Aaliyah and the world heritage site of Humayun's tomb. The area is inhabited since the 13th century and has seen a profusion of tomb building close to the dargah complex. Apart from Humayun's tomb, Chausanth Chamba and agha khan's tomb in the Basti and Sunderwala Burj and Lakkadwala Burj in Sunder Nursery are some of the identical monuments in the area. Sunder Nursery, formerly known as Azim Bagh, located along the historic Grand trunk road, was later developed by the British as a nursery for new plantation at Lutyens's Delhi in 1929.
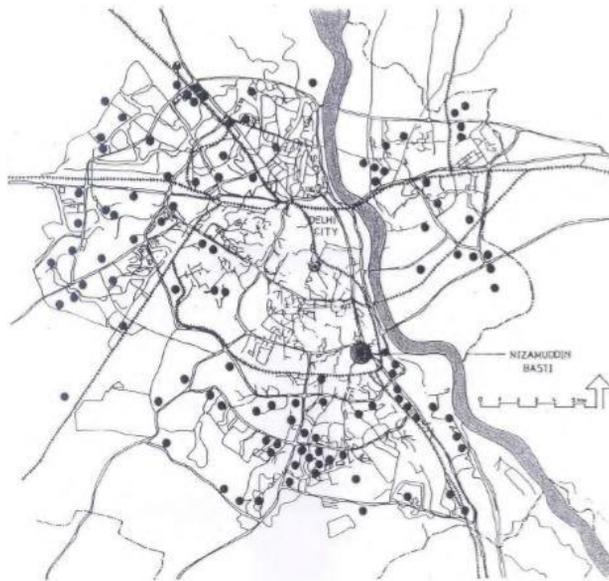
CITY MAP · Showing Nizamuddin Basti and other original settlements (urban villages)

Figure – 2.1 City map of Old Delhi
Source – Basti Hazrat Nazimuddin Conservation programme summary

The Hazrat Nizamuddin Basti is a Custodian of 700 years of a living heritage. The secular and inter-faith cultural traditions make it even more valuable in today's context. To maintain the identity of living traditions and culture, several conservation efforts in the area had been made in which restoration of tangible assets and preservation of traditional art, craft and festivals are included.

Context

Hazrat Nizamuddin Basti is located in urban neighborhood of new Delhi. It is a final resting place of Sufi Saint Hazrat Nizamuddin. The tomb of Saint, known as Dargah within basti remained an important source of the Sufi tradition and had always attracted large numbers of pilgrims from all faiths and all parts of the world.

There are several features of this ancient settlement which make it unique. Its current status cannot be compared with its earlier glory when it was frequented by emperors, kings, poets, ordinary people as well as the elite society. The habitation around the Dargah initially having established itself with the physical presence of the Sufi saint in the 13th century AD, continues to grow in response to the spiritual presence of Hazrat Nizamuddin.
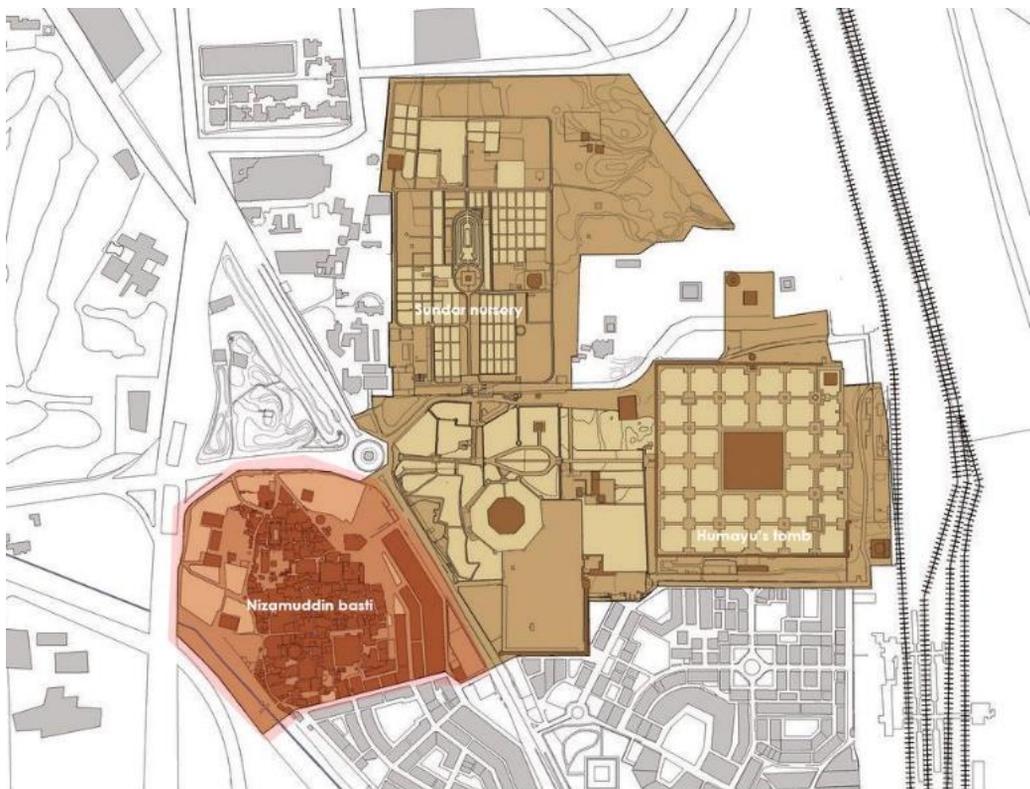
Figure – 2.2 Contextual map of Nizamuddin basti
Source – 2015_Annual report_Nizamuddin basti urban renewal initiative

2.4.1 Conservation and development objectives of the Nizamuddin Basti – which make it living heritage

<u>Culture led Urban Development</u>
Urban development is synonymous with planned interventions and policy framework designed to tackle urban growth.

In India, the cultural context of resident communities has rarely played pivotal role in city development through it has significant potential in improving the quality of life.

The Humayun's tomb – Nizamuddin area in Delhi has continuously evolved over the time. Over the past 700 years a profusion of monumental tomb building occurred in close proximity to the Dargah of Hazrat Nizamuddin Auliya.

In year 2007, The Aga khan trust for culture commenced a major urban renewal initiative spread across 224 acres with ASI, Central public works department and Municipal corporation.

Many of the monuments that stand within the World Heritage Site and its setting were in a poor state of preservation. The open space comprising of Sundar Nursery and neighborhood parks were in a state of neglect and the historic neighborhood of Nizamuddin was counted amongst many of the 'slums' of Delhi that had outgrown available resources; its living culture and historic past struggling for space, sanitation and opportunity.

To address the needs of a distinctive urban area, the Nizamuddin Urban Renewal Initiative commenced with the triple objectives of conservation of built urban heritage, environmental development of water features and open spaces and improving the quality of life for the resident communities – whose most significant asset remained their built and living cultural heritage.

Since 2007, a multi-disciplinary team has worked with local communities to fulfil these objectives. Work is underway on the development of a 90 acre city park, conservation of over 30 monuments dating from the 14th century onwards but the project's principal focus remains leveraging cultural assets for the communities benefit. With a density of 70,000/ sq. km. this was to be achieved by providing health and education infrastructure, creation of economic opportunities, improved urban setting, neighborhood parks landscaped for community needs, improved sanitation infrastructure , creating performance venues, holding festivals to promote seven centuries of food, music, craft traditions and the restoration of significant monuments.

Stakeholder engagement

Since 2007, dialogue with several government agencies coupled with sustained community engagement with local leaders, religious heads, men & women, youth, vendors & commercial establishments has ensured that many facilities have been created and today, many of these are managed by residents themselves- after receiving required training.

At the onset, a group of local youth was trained to undertake the cultural mapping of tangible and intangible resources of the entire project area. In addition to the monumental heritage, the mapping exercise listed out some of unique yet neglected built heritage, significant Sufi shrines and also brought out the intangible cultural resources of music, local crafts, and pluralistic cultural practices such as the celebration of Basant and Urs, amongst others. This exercise led to an improved understanding of neighborhoods and the sociological parameters that govern their growth.

The cultural mapping exercise led to several project components, principal amongst which were the conservation of Nizamuddin's built heritage, documentation and dissemination of musical traditions, creating performance venues, institutionalizing annual festivals, training of youth to become heritage guides and interpret their heritage for others – especially school children amongst others. Women's self help groups were created and strengthened to produce and market products inspired from the built-heritage of the area.

Reclaiming community place

Though densely populated and built up, the Nizamuddin Basti still retained segregated open spaces along the periphery. These were however, poorly kept and neglected becoming unusable. A baseline survey conducted by the project in 2009 revealed that less than 2% of the local population accessed parks. A prolonged dialogue with community groups led to design inputs for the parks that have since been landscaped for specific functions ranging from a 'pardah Bagh' for exclusive use by women to spaces for sports and community gatherings.

The landscaped parks are today the pride of the community with 35% residents actively using them. Furthermore, since 2010, each year the 'Apni Basti Mela', an annual fair is held here which is an opportunity for the community to showcase the unique art, crafts, theatre, music and food of the area.

Coupled with conservation and landscaping works in 2010, Mirza Ghalib's tomb has now become a cultural venue hosting mushairas and poetry recitals. Similarly, the forecourt of the 16th century Chausath Khamba, which remains one of the largest open spaces in the Basti, has been landscaped to serve as a performance venue for the Jashn E Khusrau, an annual festival celebrating the legacy of Hazrat Amir Khusrau, who created Qawwali music traditions. Other events such as Dastangoi, exhibitions, theatre performances, workshops, book fairs have also been held here. These cultural events and melas attract many first time visitors to the Basti.

Other urban design interventions in the basti have been led by active partnerships with the community. Street corners, intersections and roundabouts that had become garbage dumps, have benefited from wall art by children, youth and street artists. Some as platforms for street theatre led by children of the community, have made a big impact in their lives. Interventions such as installing street computers have transformed abandoned spaces into learning spaces for children.

Street Improvement

The historic character of the Basti had been severely undermined both by tarmac roads and an overwhelming presence of litter on the streets. In partnership with the Municipal Corporation, major street improvement and waste management programs were initiated, preceded by a community supported physical survey of streets, and infrastructure mapping of water, electricity and sewerage systems. 100% of the street network has been suitably re-paved and a majority of the sewerage network replaced. The task required significant co-ordination between the Municipal Corporation undertaking the street improvements and the Delhi Jal Board replacing sewerage lines.

The revival of these 'common spaces' including streets and open spaces directly enhanced the cultural experience of the residents and visitors of the basti.

Urban Conservation

In addition to the Dargah complex, several major monuments stand within Hazrat Nizamuddin Basti including the Baoli and Chausath Khamba – both of which have been the focus of a significant urban conservation effort. Portions of the Baoli collapsed in 2008 following which relocation of 18 families was undertaken to newly built houses.

Through a cost sharing arrangement major housing improvement along the nallah, Baoli, Chausath Khambha are being undertaken. Forty homes in the basti have been upgraded in addition to which, several training programs on good and safe construction practices using modern and traditional materials have also been received well by the community.

With almost 25% of the local residents lacking in-house toilet facilities and millions of pilgrims visiting the Basti annually, two community toilet complexes have been built and as with the parks, health and education facilities, the toilets are now community managed.

Improving Quality of life

Improving quality of life includes the urban improvement, cultural revival, building and upgrading health, education and sanitation infrastructure, creating a quality built environment.

Main objective of the conservation is this, in which the built environment of the Nizamuddin Basti has been improved by providing the infrastructure and conserving the relationship between built heritage and community.

Education outreach

Education outreach is the objective which determines the awareness within community about their living heritage and its opportunities. By focusing on the education, the awareness about environment, culture, social and history of Basti can be understood and the community becomes the source to provide the information to tourist and other people.

Community participation

Community participation is one of the main objective, in with participation of community is must for the conservation of culture and social values. In community participation, team of the community are formed and they have been provided by the different job opportunity and training, so they can sustain their livelihood and also be part in the conservation process.

2.4.2 Finding Living heritage component in the Basti

Connecting quality of life issues such as health and wellbeing, citizenship and social cohesion, and education and employment to living heritage recognizes the power of the past to shape present experience and inform our choice for the future. This framework also connects to cultural, social, environmental and economic values as they permeate all aspects of life. Our sense of identity, belonging and place provide continuity with the distance from the past as we build relationships and meaning in our lives. (Massey, 2012)

Quality of life of a living heritage comprise the component such as wellbeing and health, citizenship, social relationships, awareness, education, job and employment opportunities. Which can recognize the control of the past to shape the present and educate our choice for long term. This system too interfaces to social, cultural, environmental and economical values as they penetrate all viewpoints of life.

It been observed during the study that under the AHCP, the revival of the Nizamuddin area, adds the specific value which increases the quality of life of the site. The conservation and development objectives gives the understanding of the values which has been added in the Nizamuddin basti to connect it with the city and to make it vibrant and sustainable.

In the objective the community living in the basti
The characteristics of Living heritage can be seen in the Nizamuddin basti. Continuity, evolution and connectivity can be easily identifying based on the conservation and development objective, as per figure.
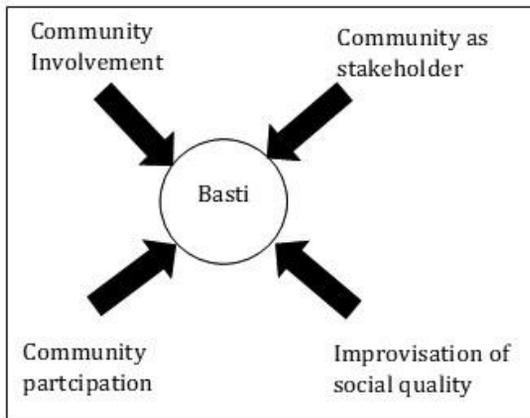
Figure – 2.3 Understanding the social value
Source – Author

Living heritage is all about the connection and continuity of relationship. The objectives, of community participation encouraging the improvement of social realm of basti.

The conservation objectives, involves the education outreach and employment opportunity leads to the evolution of social realm.
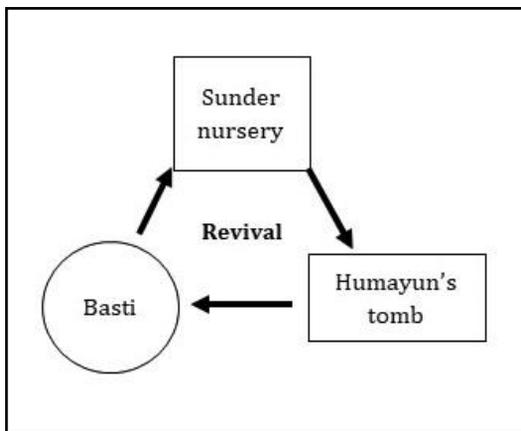
Figure – 2.4 Integrate relationship the living heritage values
Source – Author

The objectives of revival of the Nazimuddin area are integrated with each other. While Restoration of Humayun's tomb leads to improving the quality of life, therefore restoration of sunder nursery increases the environmental values, which encourage the tourism, and the tourism helps the Basti's economical realm.
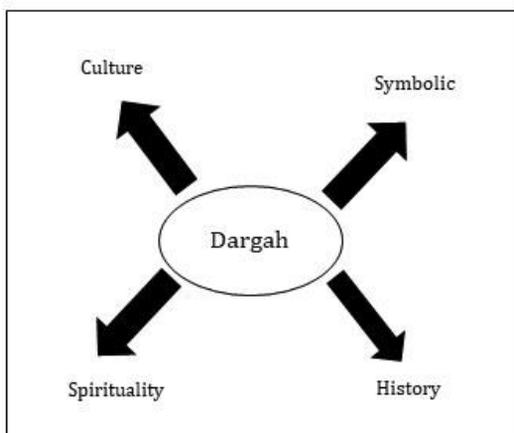
Figure – 2.5 Dargah as source of historical and cultural value
Source – Author

The Nizamuddin Dargah remain the center of attraction due to its spiritual and symbolic value.

The dargah represents the culture of the past which has been continued till today and been followed by the community. The historical art and craft has been promoted, which connect the local community with the tourist and which creates the vibrant environment in the precinct.

2.5 Living heritage characteristics and values
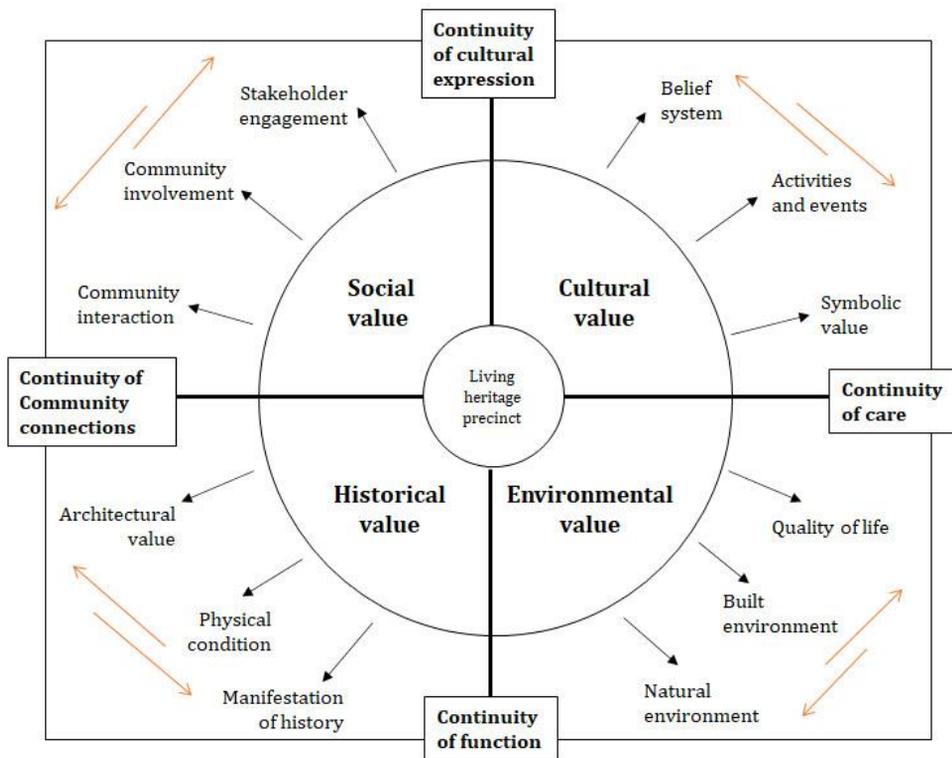
Figure – 2.6 Living heritage characteristics and values
Source – Author

In the finding of living heritage characteristics and values, the most important factor to consider is the interdependency of the four factors – Historical aspect, social aspect, environmental aspect and the cultural aspect of the heritage.

If any one of the values is lacking or not in coherence with the heritage, the result can trigger a chain reaction.

A living heritage is always in sync with all these factors. Any slight neglect or ignorance can result in deteriorating the value of the overall heritage precinct.

2.5.1 conceptual framework to analysis the living heritage precinct
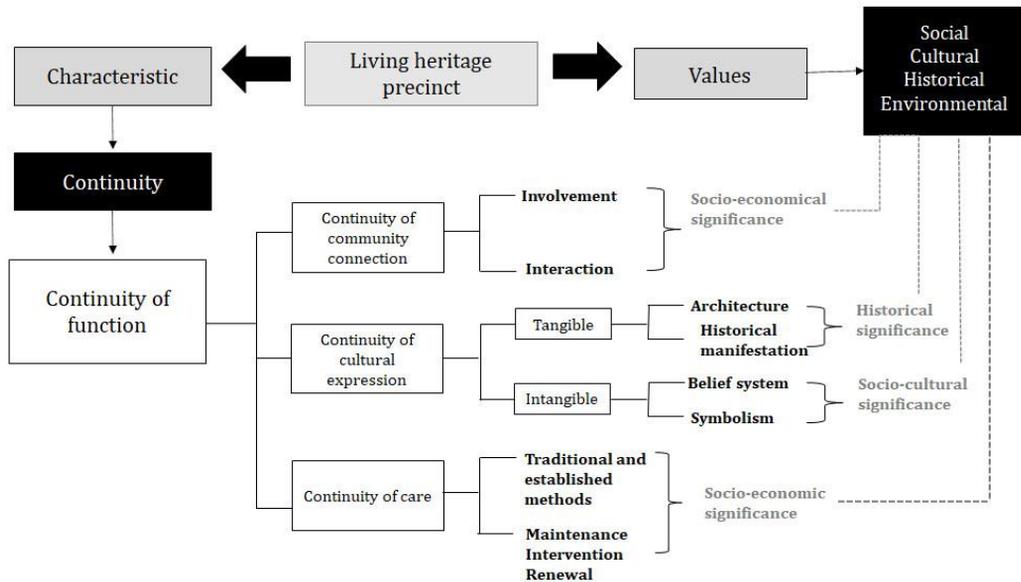
Figure – 2.7 Conceptual framework and understanding of living heritage
Source – Author

Based on the case of living heritage as literature study, it can be identify that living heritage site posses certain values which are described below.

1. Historical value

Historical values is something, in which the building or site provides a connection with the past in the present time and gives a sense of continuity.

In the living heritage, historical values not only connects the present with the past, but it creates the 'living past'.

2. Social value

Social values are something which connects the heritage with its surrounding and with the people. In the living heritage site social values includes the intangible factors such as education, awareness, learning, which helps the community to evolve with the changing the time. This values are also associates with the people's experience of changes in their lives.

The building or site contributes to social sustainability and cohesion in the community, helping to identify the group values that make the community a desirable place in which to live and work. (SGS economics and planning, 2018)

3.Cultral value

Culture is defined as group's guiding values. Cultural values are the core beliefs and ideals, based on which the entire community exists. Often cultural values are related with the faith and customs followed by the focused or core community.
The building or site contributes to social sustainability and cohesion in the community, helping to identify the group values that make the community a desirable place in which to live and work.

4.Environmental value

In living heritage Environmental value associates with the present condition of the neighborhood, which includes the tangible and intangible characters.

*For intangible to be kept alive, it
must remain relevant to a culture
and be regularly practiced and
learned within communities and
between generations.
- unknown*

PART 2

<u>Chapter – 3 Case-study : Sarkhej roza precinct</u>

3.1 Background study – understanding the context of Ahmedabad

The cultural symbolism of Ahmedabad has been known to the nation, primarily in the architectural fraternity since the city houses works of all major contemporary architects that the nation has witnessed.

The architecture of Ahmedabad ranges from the ancient to the very modern. Early in the city's history, under Ahmed shah, builder fused Hindu craftmanship with Persian architecture giving rise to the Indo-Saracenic style.

Ahmedabad, has the strength to co-exist in a synergy of the past and present. It welcomes outsider and outside influence without letting its cultural landscape change. A few influences here and there but otherwise, Ahmedabad sanctimoniously protect its space, culture, traditions.

Where Ahmedabad was declared as India's first world heritage city, Questions were raised such why not Banaras, Ujjain, Kolkata or other historical cities. Maybe Ahmedabad does not offer the continuity that Banaras offers or a history that Patna or pushkar offers, but when looked at holistically, Ahmedabad fits the criteria of heritage city on account of multiple reasons that a pushkar or an Ujjain could not. The mills, the mahatma, the Mahajan be credited for the city being crowned as India's first world heritage city.

To quote world heritage city list criteria, <u>Ahmedabad bears testimony to a cultural tradition on civilization genius and exhibiting an important interchange of human values over a span of time, or within a cultural area of the world.</u>

The traders and business community of city shaped and significantly contributed to the economy of those who ruled. Ahmedabad even before sultan Ahmed Shah decided to establish it in 1411 AD was known as an outstanding trading hub of the continent with a very strong local population that prided in welcoming all nationalities, but successfully resisted all attempts by foreign or domestic rulers to intrude into its sociological framework. If we glance into history and heritage of the city, we realize how meticulously Ahmedabad has guarded itself gains origin cultural impositions

As per ICOMOS, living Heritage is something which change and continue, which characteristics can be seen in old city of Ahmedabad

3.3 Sarkhej roza overview

3.2.1 Context

Sarkhej Roza includes the religious complex housing the tomb of the Sufi saint Ahmed Khattu Ganj Baksh. He was the spiritual leader of Sultan Ahmed Shah – founder of Ahmedabad. The saint is revered even today and the complex receives huge number of pilgrims on days of religious importance. The complex also houses other tombs, a mosque, a huge water tank, harem and palace.

3.2.2 Location

The Sarkhej Roza complex located in the village of Makarba about seven kms southwest of Ahmedabad. The village of Sarkhej from which the name of the complex is derived is less than kilometers to the south of the complex, on the south bound state highway. The complex is about 2kms from the bank of river.

Figure – 3.1 Contextual map
Source – Google map

3.3.3 Connectivity

The Area of Sarkhej Roza is connected to the city by the Major Roads from the three sides. Sg highway on the west side, Makabara road from the east side and Jawaharlal Nehru road on the south side.

Area

The area of village Makarba is 1093.98 hectors in which study area is about 768000 sq.mt. The other areas are residential, commercial, industrial, open plots and road.
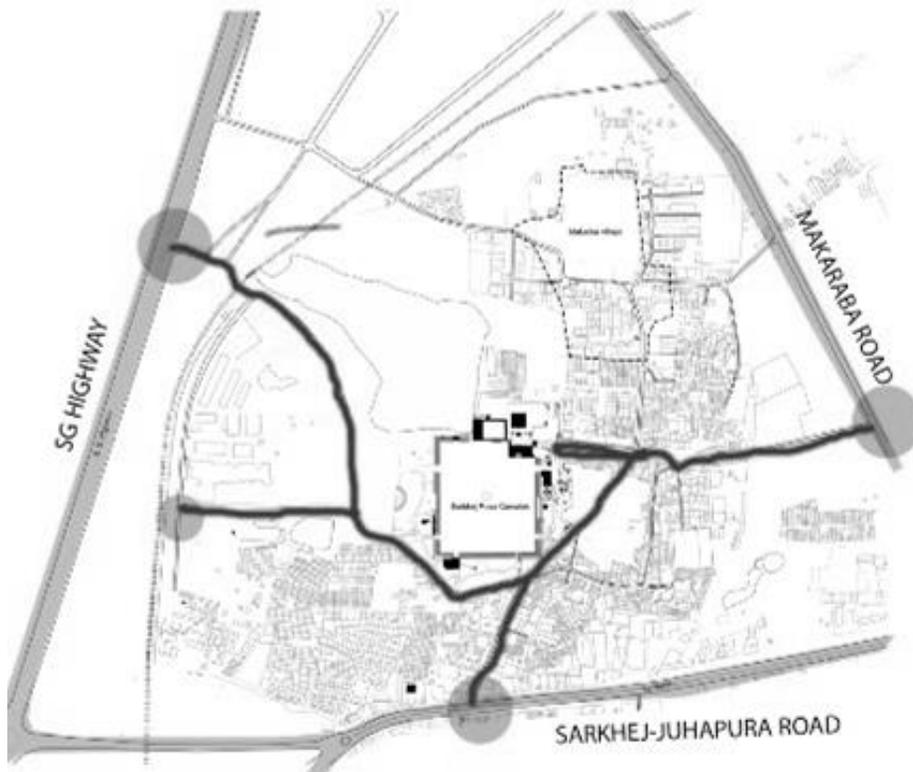
Figure – 3.2 Connectivity map

3.3.4 Geological features

The complex is situated on the elevated land. The natural waterway that follows the topography of the site is consisting of the catchment area, that natural waterbody and the roza tank and the waterway from the tank to river Sabarmati. The most dominant structure is the tank.

The natural slope of the catchment area is from northwest to southwest. The rainwater from the catchment area runs through open channel and gets collected in natural depression at site known as Singoda Talav feeds the water to the roza tank through inlet-sluice situated on the north of roza tank. Through the outlet located at the southeast corner of the tank excess water drains into natural gullies leading towards river Sabarmati.

3.4 Historical Background – Evolution of monuments

Before 15th century

Existing natural
water body

Mid-15th century

Construction of Mausoleum
and mosque by Ahmed shah

Later half of 15th century

Construction of Tank and
other palaces and gate
around the tank by
Mahemud Begada

After 15th century

Garden and Ghumati
were added in the
complex.
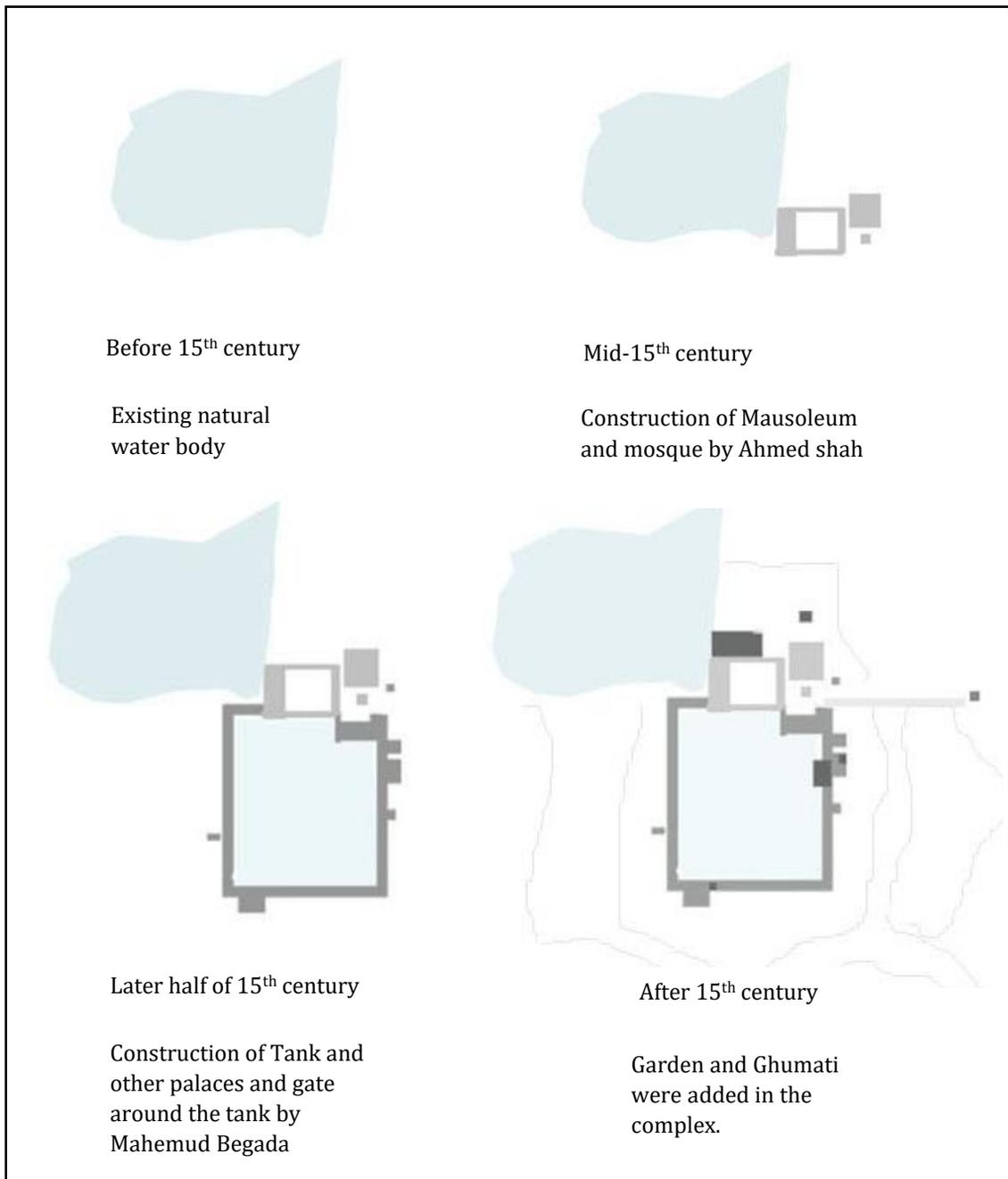
Figure – 3.3 Evolution map of Sarkhej Roza

14th century

Construction of
Sarkhej roza
complex

16th century

Sarkhej became
famous for indigo
trade

18th century

Negligence phase of
Sarkhej roza

Beginning of
Sultanate era in
Ahmedabad

15th century

Battles and
visits of Mughal
emperor

17th century

Ahmedabad under
Maratha rule

Negligence phase of
Sarkhej roza

19th century

Ahmedabad under
British rule

Timeline
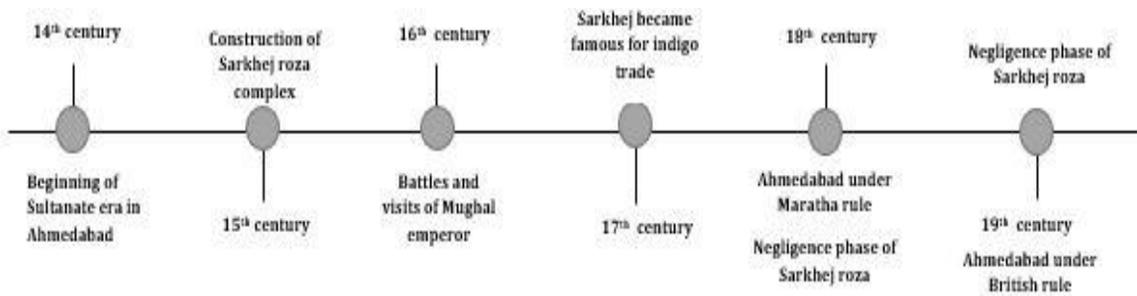
At the time when Ahmedabad city was built under the rule of Sultan Ahmed Shah, Sarkhej was the village popular for its indigo-dyers. Shaikh Ahmed Ganj Baksh R.A was a saint, known for his wisdom and miraculous power had selected a place near village of Sarkhej to live in the natural surroundings, He was the also an advisor of Sultan Ahmed Shah, king of the Ahmedabad city.

The place of his choice for living was an elevated land on the bank of a natural waterbody. As the water is the essence of the life, availability of the water in the lake (presently known as Shinoda lake/makraba lake) throughout the year was an important factor. The waterbody was situated on the way of natural storm water movement. S during the monsoon the lake used to receive fresh rain water and excess water was draining.

 In the memory of the Saint, Ahmed Shah stated building of mausoleum and mosque in 1446 AD, which was later completed by Mahemud begada, grandson of Ahmed Shah. He also further developed this with addition of the water tank and a mausoleum in 1451 AD.

In 1584 AD a battle was fought at Sarkhej, in which Akbar's forces won the battle against Muzaffar III. A country house and garden were constructed near the complex to commemorate the event. Since than the site has been regarded as a holy place and a burial ground. The ritual importance of the place was such that Mughal emperor Jahangir visited the mausoleum of Shaikh Ahmed Khattu Ganj Baksh in 1618 AD. The site saw negligence phase from the time the Marathas came in the power until the site came under the protection of the Archaeological Survey of India.

The area was used to be a burial ground, meaning Makaraba, based on which the area is now known as Makarba village

3.5 Development around of Sarkhej Roza precinct

Sarkhej Roza being in urban growth has seen development transformation in the past ten years. Large mass of land has been built upon around Sarkhej Roza in the past decade as it faces the pressure of Ahmedabad's urban growth. Area around Sarkhej Roza is being developed under 'town planning scheme'

The rapid growth of Sarkhej roza precinct can be seen in satellite images below

Year - 2000

The area used to be under develop and surrounded by plantation from all sides.

The Roza used to visit only few nos of visitors and had some environmental value.

Year – 2003

After the communal riot in 2002, settlement increased

People from surrounding used the tank for washing clothes and used to take bath and Became favorite spot for picnic

Year - 2006

Gained attention from the ASI and started developing Garden and restoration of monument started.

Year – 2011

Urban growth in surrounding area.

AMC started lying stormwater drains in Sarkhej village and connected drain to Singoda lake.

The tank became dry and receives the water in monsoon only.

Year –2014

Starting point for Cultural activities such Sufi music festival, heritage week etc.

Year –2018

Increase of tourism and pilgrims.

Dargah became main attraction point

Present condition

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Figure – 3.4 Aerial view of Sarkhej roza precinct
Source – Photographer Rishubh Gandhi_flicker
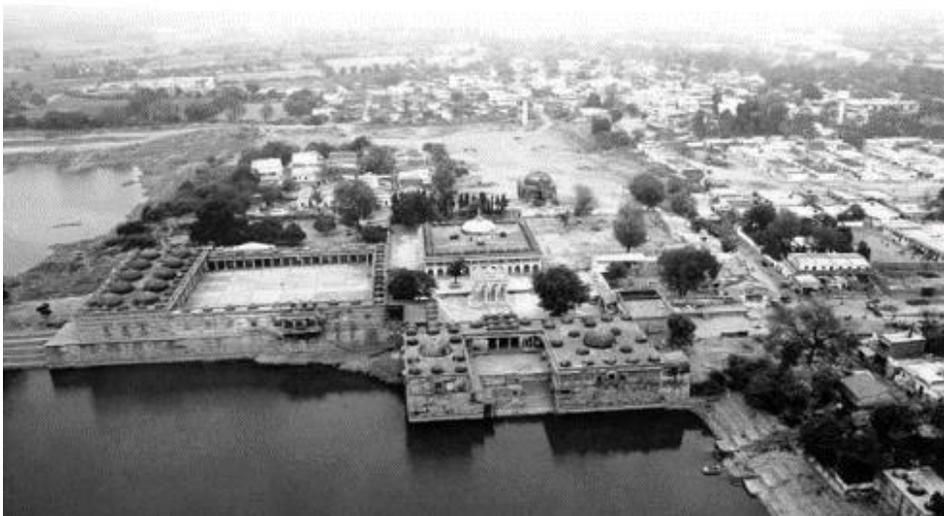
Figure – 3.5 Aerial view of Sarkhej roza precinct
Source – Unknown

Figure – 3.6 Aerial view of Sarkhej roza precinct
Source – Photographer Rishubh Gandhi_flicker

Map – 3.1 Figure ground

Not to scale
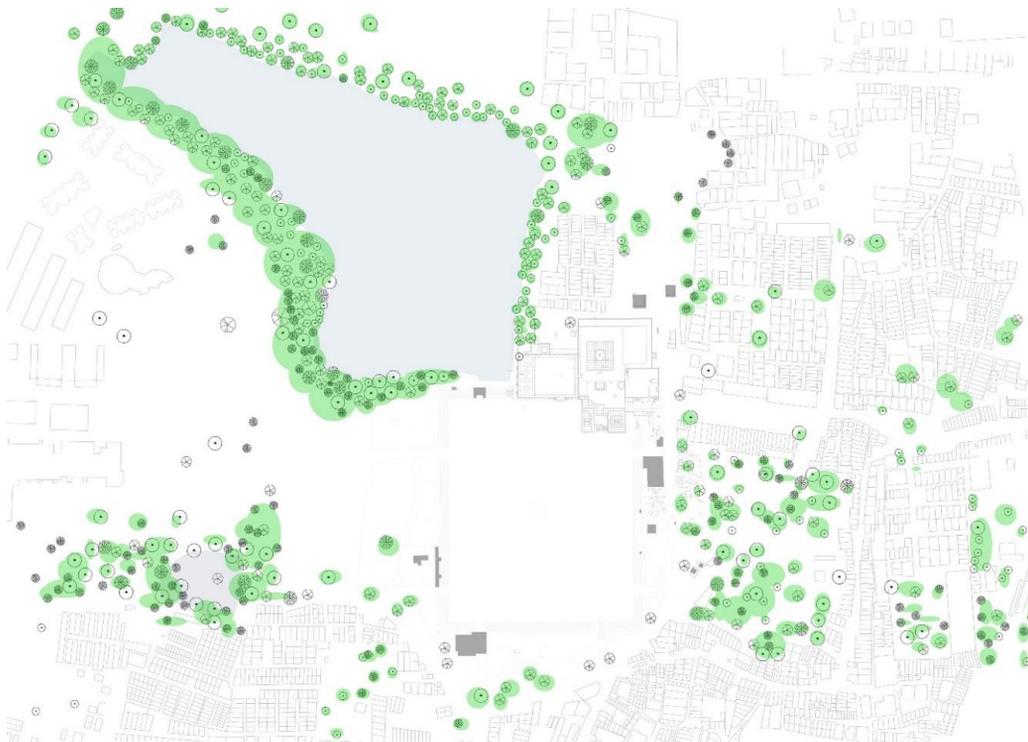
Map – 3.2 Environmental map

Not to scale

Public open space (used as playground)   Recreational space   Semi public space   Water tank
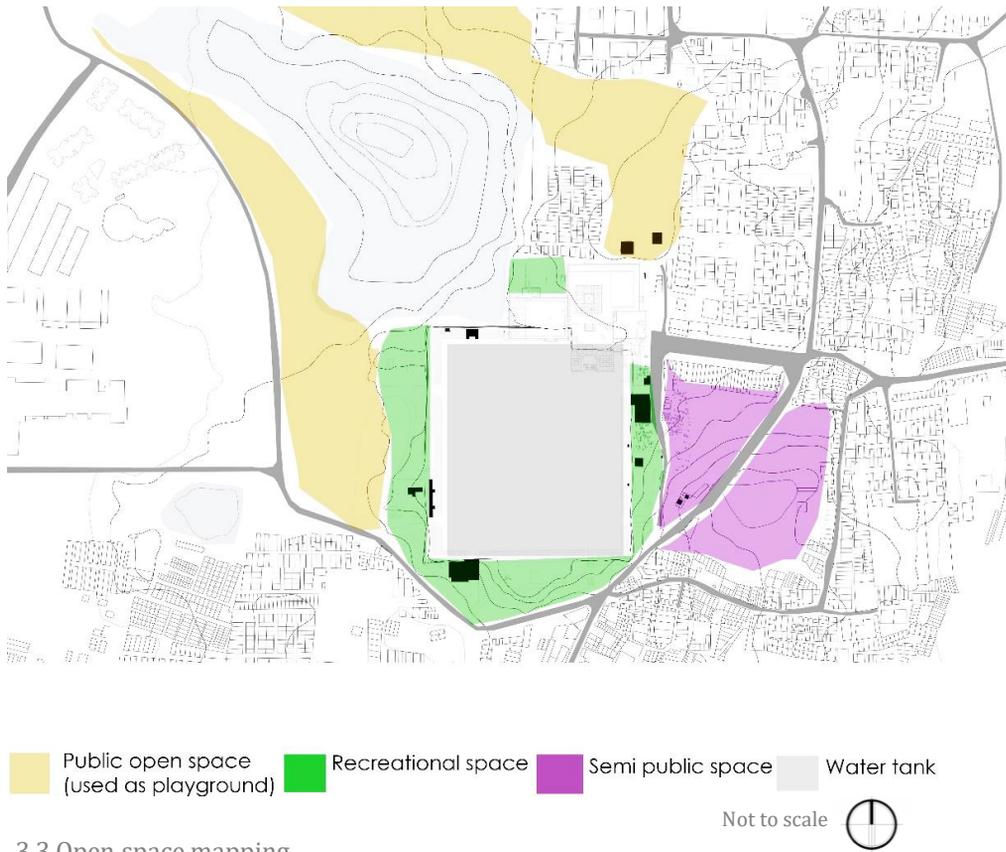
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Map – 3.3 Open space mapping
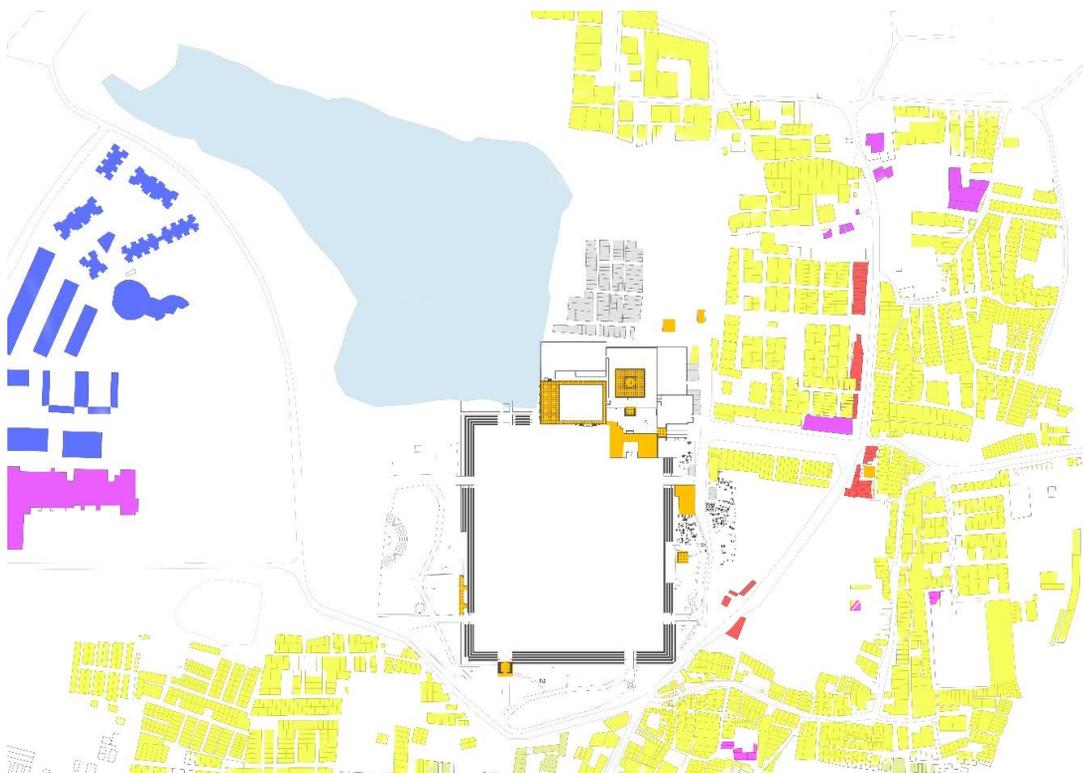
Map – 3.4 Land use map of precinct
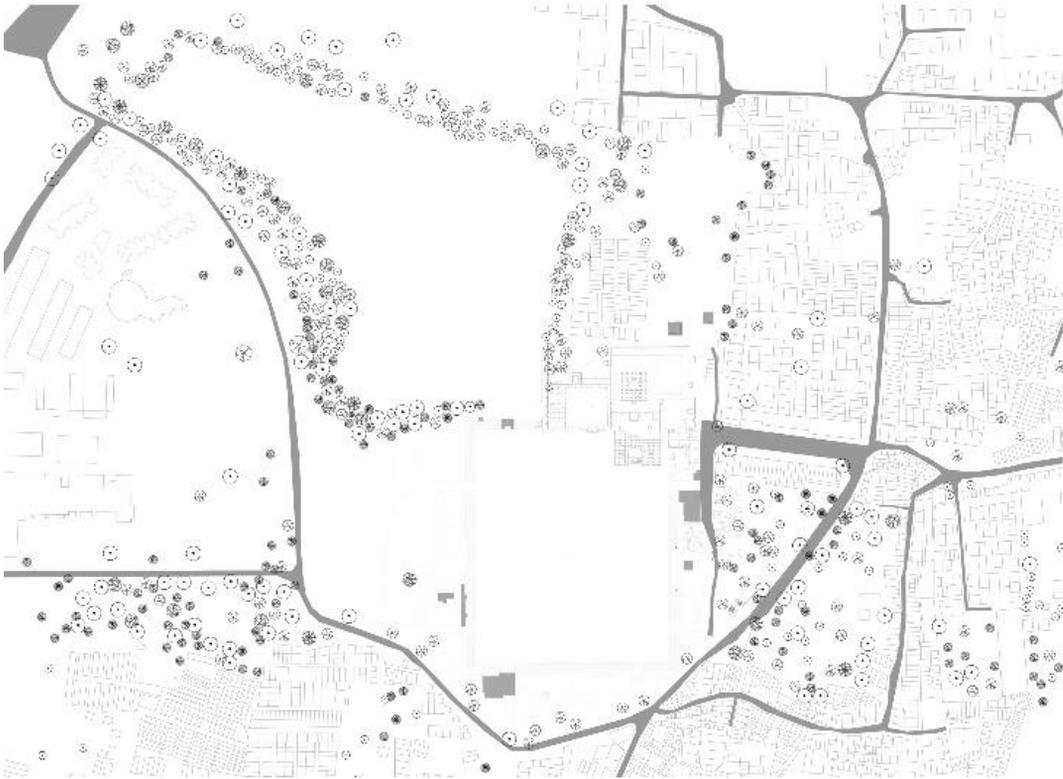
Not to scale

Map – 3.5 Road network of precinct   Not to scale
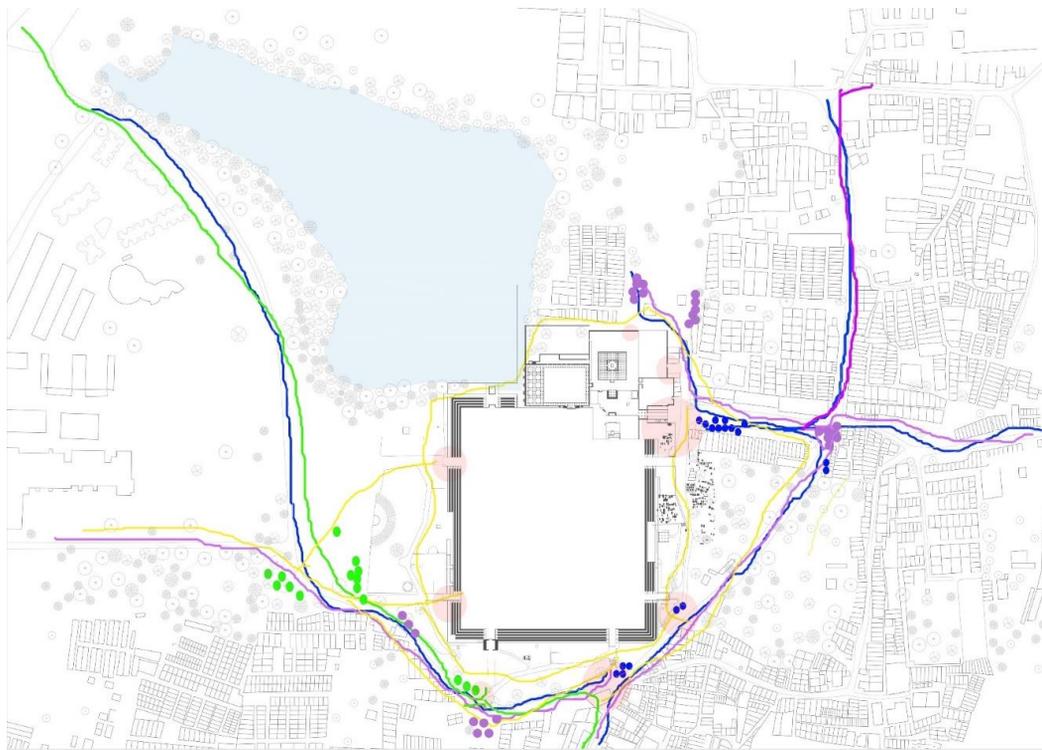
● 2 wheeler   ● 3 wheeler   ● 4 wheeler/trucks   ── pedestrial movement   ● Entry to the momument

Map – 3.6 Vehicular movement   Not to scale

3.7 Significance and Analysis

3.7.1 Architectural and Historical Significance
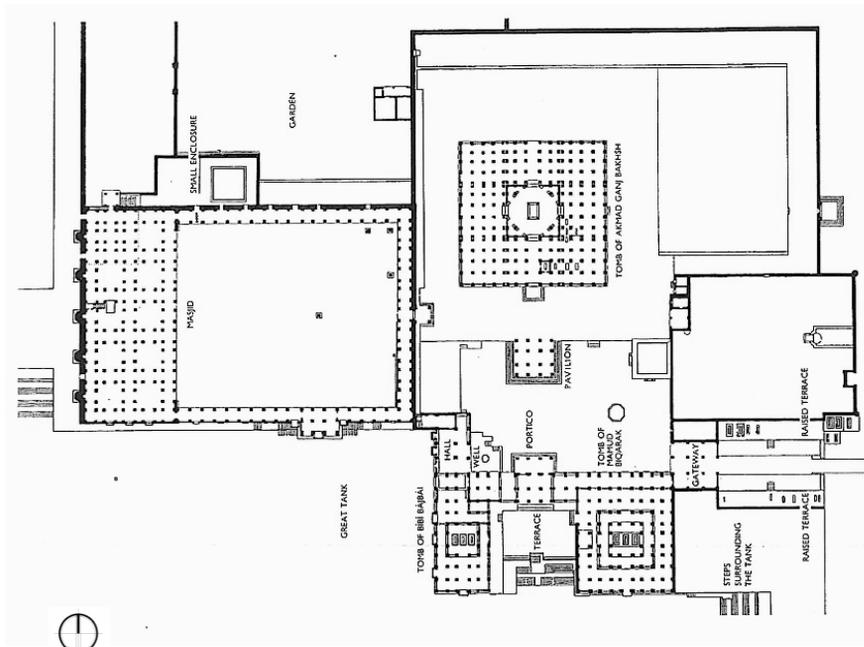
Figure – 3.7 Architectural plan of main complex

Sarkhej roza comprise one of the foremost rich and interesting architectural complex of the Ahmedabad . It is an example of early Islamic architecture. The architecture of Sarkhej roza is combination of Persian and Hindu-Jain style of architecture.

It is built using pure geometrical shapes both in plan and built form. The special architectural features of this monument are that it has no arches or minarets which are typical of Islamic monuments. The pinnacle of the dome showcasing leaf is customary of the Gujarat sultanate. The columns and thresholds of the structures are dominantly influenced by Jain architecture and so are the jaalis.

The famous French architect Le Corbusier compared the tomb complex of Sarkhej Roza to the Acropolis in Athens.

Due to its architectural and historical significance, the Sarkhej Roza has become attraction point for historian, architects, students, and for the archaeologist.

The Sarkhej roza has been divided in three reams which can be perceived in its architectural characters.

Religious realm – Religious realm includes the Dargah of Shaikh Ahmed Khattu Ganj Baksh and the Jama mosque, which are being the symbol of the Islamic religion.
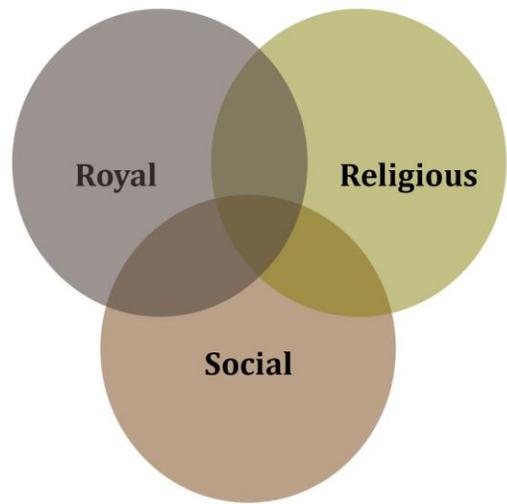
Dargah **–** This building, the earliest to be constructed , is also spatially the simplest composition. The plan is a square and is based on a grid of columns. It is organism into smaller squares which are separated structurally by the use of double columns at the junctions. The central bay contains the tomb and is defined by stone screens set on an octagonal plan, as well as a dome on the top.

Jama mosque – This is a congregational mosque, with a large internal court, surrounded by a colonnaded livan on the north, east and south. Owing to the presence of the tan to the south, the livan is punctuated by a balcony overlooking it. The major access is from the east, but two gates on either side of the balcony lead out to the tank.

The Qibla end with a three bay deep colonnaded verandah is noted for the presence of a mezzanine floor which was used by the zanana for privacy while praying.

The materials, techniques of construction and decorations are similar to those of Dargah.

The mosque is being used daily, because of that electrical installations and worship related paraphernalia have been haphazardly installed.

Figure – 3.8 View of Dargah (religious realm)
Source - Author

Figure – 3.9 View of Jama mosque (religious realm)
Source - Author

Social realm – The social realms includes the pavilions, open courtyard spaces and the lake which promoted the social gathering and the interaction in the complex.

The pavilion and open courtyard –The sixteen-pillared structure popularly known as the Baradari is situated in the central portion of the open courtyard and is seen when we enter the main gate of the Roza. A beautiful structure with nine domes upheld by slender pillars and a floor paved with colored stones, the Baradari stands in front of the Shaikh's shrine. There is folklore, which says that the excavation of the lake and the building of the Jama Masjid in its initial stages were supervised by Sheikh Ahmed Khattu himself from the Baradari. The mosque was later completed by Ahmad Shah's grandson, Sultan Qutbuddin (r. 1451-58). The lake was further excavated and made larger by Sultan Mahmud Begda (r.1458-1511), who added the palaces on the south-western corner amidst flowering and fruit trees.

The lake - Besides Jama Masjid, Hazrat Shaikh also arranged the excavation of a Hauz (pond) adjoining the Masjid for ablution, and felt elated when his guests visited it. People were of the belief that a bath in it would purify them and make them eligible for a place in the paradise into the next world. It appears that Sultan Mehmud excavated the same pond further on a grand scale. This beautiful tank touching the Jama Masjid on its south, covers about 17.5 acres of land, with steps of stone. It is rectangular in shape (800' x 700'). Its sluice (inlet of water) is at the back of Jama Masjid and is decorated and carved with all the elegance ordinarily seen in minarets and buttresses of mosques.

Figure – 3.10 View of pavilion (Social realm)
Source - Author

Figure – 3.11 View of Sarkhej tank (Social realm)
Source - Author

Royal realm – The royal realm includes the palaces and the mausoleums of the queens and kings.

Royal tombs – South of the dargah, along the edge of the tank, re the tombs of Mahmud Begada and his begum, separated by a highly articulated ghat leading down to the tank. Both are colonnaded structures with construction similar to the rest of the complex. There is a profusion of ornamentation here, mainly in the form of beautiful stone screens in the opening overlooking the tank.

Pavilion – The king's palace consists of a pavilion and a small mosque on a huge stone plinth. This is pierced by an arched tunnel through which a ramp leads down to the tank. The whole structure is asymmetrical and there are indications of additional bays around it suggesting a more complex structure that the one existing today.

Queen's palace – The queens' palace on the other hand, has a two-storeyed colonnaded façade, reaching down to the steps, behind which is a pavilion housing some tombs. As in the king's palace too there are indication of much larger structure that what survived.

Figure – 3.12 King's pavilion (Royal realm)
Source - Author

Figure – 3.13 Ghats going toward lake (Royal realm)
Source - Author
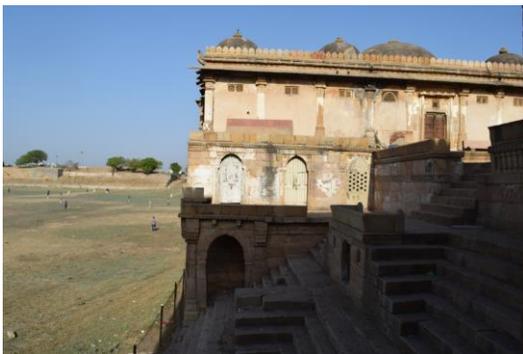
Figure – 3.14 Queen's palace (Royal realm)
Source - Author

Figure – 3.15 Mausoleum of king and queen (Royal realm)
Source - Author

There are many structures presents in the precinct which bear relationship with the complex. They hold Archaeological and Historical Value and yet are not protected and not restored. The structure that are not protected and are located out of the complex together are as following –

Structure	Observation
1. Mughal Noble Asif khan's tomb	-The tomb has lost connection with the main complex area. -Lack of maintenance. -The structure is taken care by the local community. -Lack the identity.
2. Underground meditation chamber of saint	-The structure contains the religious value as it is a meditation chamber of saint. - It does lack identity. - It is dilatated condition.
3. The tomb of Khajanchi (Ghumati)	-The Ghumati is encroached by the residential area. - In urgent need of restoration. -Taken care by community member.

These structures are archaeological assets and determine the monument's historic and archaeological value.

3.7.2 Socio-cultural significance

Sarkhej Roza is famous for its spiritual importance and receives pilgrims regularly. It is living monument receiving around 200 visitors per day and 15000 to 20000 on days of religious importance.

Sufi, Ahmed Khattu Ganj Baksh is venerated as a saint even today and therefore this memorial tomb represents both spiritual and symbolic value. The jama mosque of the complex is still in use but the congregation is seen only as Friday and on the festival days.

Figure – 3.16 Jumma prayer in Jama mosque

Figure – 3.17 People celebrating the Jumerat

When the Saint was alive Gujarati folk songs would mingle with Sufi music every day at Sarkhej. At the time of Saint, the practice of celebrating Janmashtami at Sarkhej. This tradition followed in Sarkhej Roza till 2002, before the communal riots of Gujarat, after that this tradition has been lost.

Being monument with open space, it becomes a place of religious as well as recreational activities. People after praying stay back to spent time in the gardens and monument with their families.

Informal commercial activities – like vending, temporary setting of swings, langar and many such activities are observed in and around the complex. The is also used as small scale madrasa, which attracts pupils from surrounding area. There are many other mosques and dargah are also present in the study area.

The Sarkhej roza committee, is active in the religious complex its office and library. The committee manages the administration of the religious complex. With the permission of the Authorities of Sarkhej Roza, cultural activities like musical concerts, Lighting festival and heritage festivals are organized at Sarkhej tank.

## Mapping the activities and events
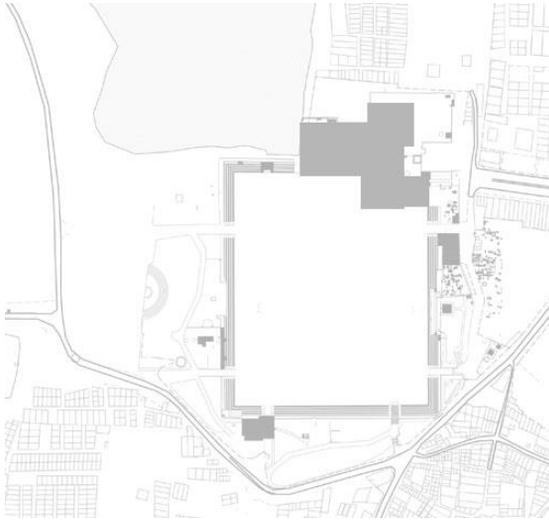
Figure – 3.18 Use of space on regular days

On Regular day

- **Daily five prayers / Namaz**

- **Daily visit to Dargah**

- **Picnic**
- Sarkhej Roza gives a nice domain to people for recreation. Hence we see a lot of people coming there for picnics and family supper
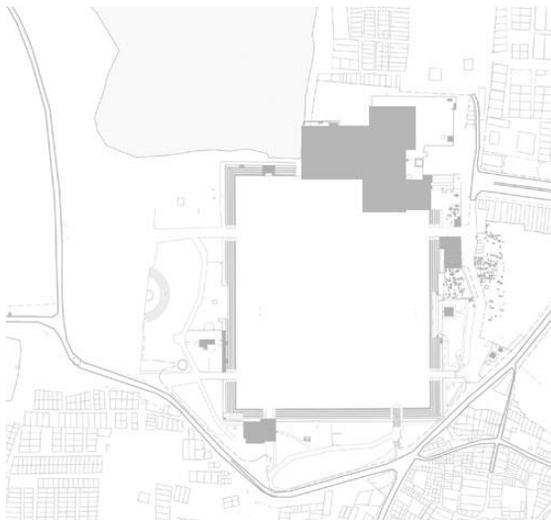

Figure – 3..19 Use of space on week-monthly says

On Weekly-monthly days

- **Tourism**
- Tourists have always been attracted to archaeological sites of historical importance, perhaps Sarkhej Roza been the center for tourist attraction in Ahmadabad occupies it with an ever green assemblage of devotees.

- **Friday prayer**
- Man from the far areas come to pray the Jumma in the jama mosque.

- **Qureshi langar**
- Every Jumerat (Thursday) the Qureshi jamaat holds the langar in which many people take participation.

Figure – 3..20 Use of space on Annual days

On Annual day

- **Samuh Lagn**
- The samuh lagn held in the complex, twice in a year.

- **Cultural performance**
- With the permission of ASI and other committee, the cultural events such Sufi festival, lighting festivals are celebrated near the tank.

- **Four Jumerat of Rajjab and Urs**
- Four jumerat of the rajjab, every year been celebrated and on the Urs days, Precinct receives numerous of visitors**.**

Mapping the user movement

Local people
pilgrims
Tourist
Children of
Madrasa
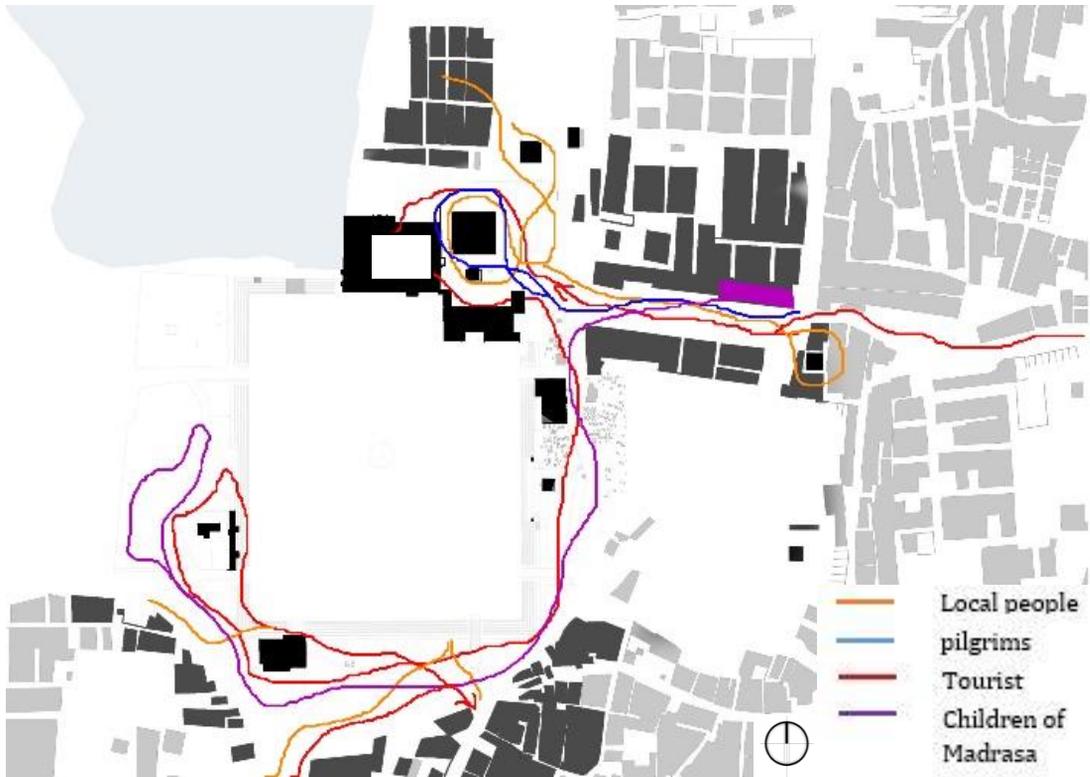
Map – 3.7 Use movement map

No.	Observation	Reasons
1.	Tourist movement is only limited to the complex	No Interaction with the local community. Due to the strong edge of the complex, the fabric doesn't integrate with the complex.
2.	Pilgrims 's and local people 's movement is limited till the Dargah.	Due to Dargah's symbolic value and dilatated conditions of other structures, Dargah became only point of attraction for pilgrimages.
3.	The space of tank is used by children of madrasa.	Due to lack of community space in the precinct.
4.	The catchment area remain the dead	Due to its dilatated condition. Lack of security. Lack of amenities

Sarkhej Roza complex play a momentary role and don't integrate with its surrounding .

Ceremonial path during the occasional days

Ceremonial path during regular days

Main Entry to the complex

Hawker's area during Festivals

Parking by visitors

Space use for bus parking of tourist

Rickshaw stand

Figure – 3.21 Ceremonial pathway on occasional day

Figure – 3.22 Ceremonial pathway on regular day

Figure – 3.23 Entrance of Roza complex on festivals

Figure – 3.24 Entrance of Roza complex on regular day

3.7.3 Socio-economic significance

Social profile

In the present context, almost the entire population near and around the precinct is Muslim. The Dargah complex is not only served as religious place but also as social institution, giving it a sense of identity and community.

Occupation

Majorities of people work on a daily wedges and the male population work as auto driver, vehicle repairer, electricians, and as labors in the gowdowns near by. Woman of the precinct are mainly housewife and does not work outside.

Relationship with the fabric

Sarkhej roza complex is becoming isolated from its neighborhood, as it does not integrate with the surrounding due to its vast scale. Its been noticed that due to its geological condition and its solid boundary wall on the edge, it is becoming less approachable for the local people. That factor making some part of the complex unsafe.

Monument and community

Community living in the precinct. Associate themselves with the monuments spiritually and religiously rather than socially and economically because of lack of awareness about the historical importance of the precinct and the lack of involvement in any event related the heritage. Its been observed that community and monument does not share integrated relationship and that factor weaken the social value of the precinct.
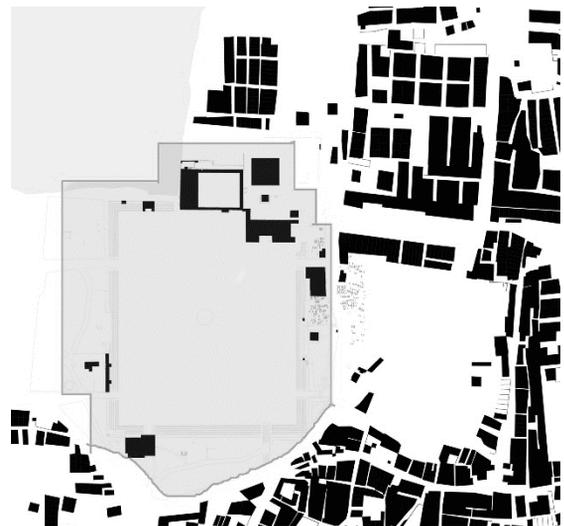
*Figure – 3.25 Relationship between monument and community*

Lifestyle

The majority of the people are belong to middle or lower income group. Most of them practice traditional life style and beliefs.

The lifestyle of the people, reflect the poor socioeconomic background, lack of education can be seen in the lifestyle. (see appendix A)

Mapping the social activities
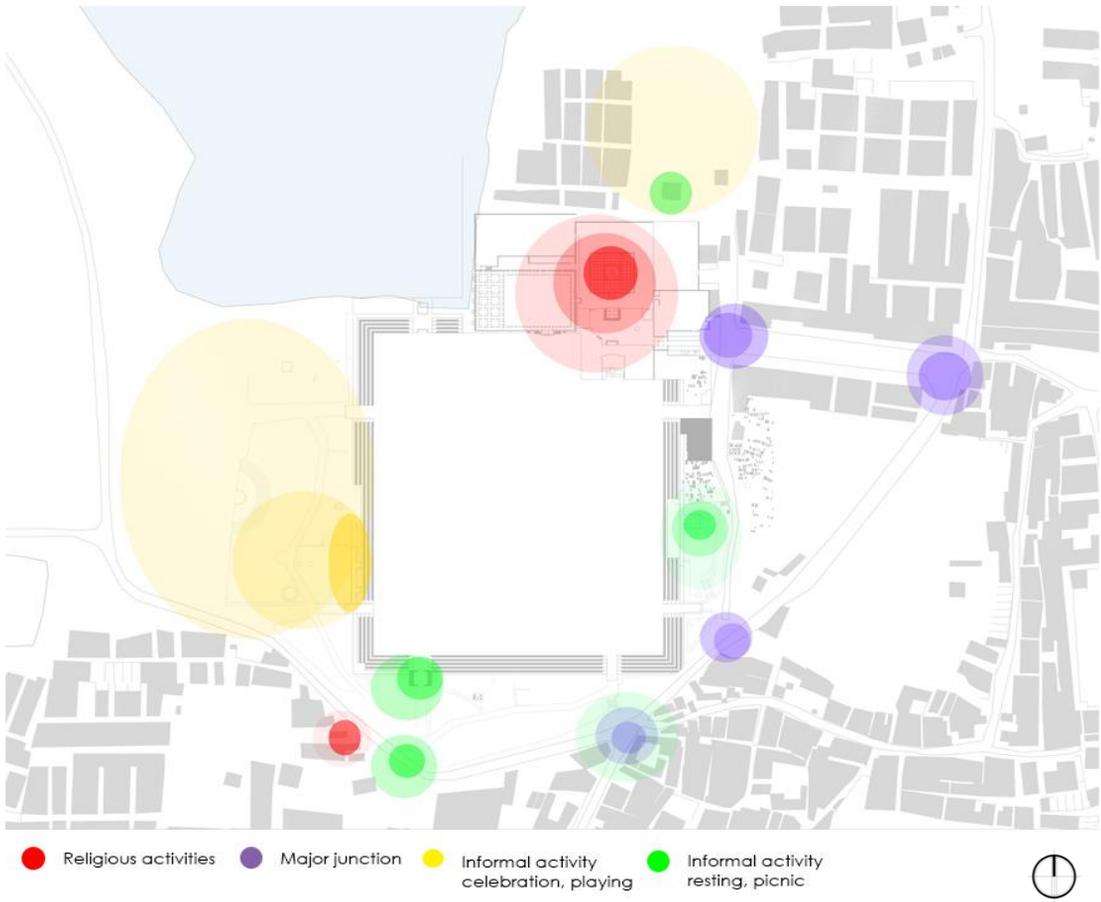
Map – 3.8 Social activity map in precinct

3.7.4 Environmental Significance

<u>Built environment</u>

The area around the complex has experienced an unprecedented growth, especially in the last decade. The city of Ahmedabad has crept from the north and east of the complex and large multistoried blocks are coming up alarmingly close to the site along the small road that connects to Ahmedabad via the Makraba village. In the south, the highway that goes through Sarkhej has led to the development of a typical highway sprawl consisting of small industrial sheds, automobile showrooms, truck-halts and automobile repair shops as well as dhabas, many of which are housed in temporary shacks. The most serious growth however, from the point of view of its repercussions on the complex itself, has been that of a number of housing colonies that have been built next to the north and east sides of the complex. These largely consist of Muslims who decided to leave the inner city of Ahmedabad after the communal riots in 1985. They have settled down mainly between the Roza and the road leading to Makraba from Sarkhej. Due to haphazard development the sense of entry in spite has losing its identity.

Figure – 3.24 Condition of houses in the precinct

Figure – 3.25 View of Road of precinct

Figure – 3.26 View of streets of precinct

Figure – 3.27 Built condition of precinct

Natural environment

The precinct consists the natural waterbody, known as Shingoda Talav. Previously the talav used to restore fresh rain water, from which the Sarkhej roza tank used to receive the water and due to that Sarkhej roza tank was a visiting place for migrant birds and the people from other part of the city. The presence of water in the tank, used to create the lively and vibrant environment. During the interview session with community, its been found that in the past the roza tank was filled with the water and due to that community people used the catchment area as resting place and used to visit it on regular basis. In the present time the condition of Shingoda lake is deteriorated because of increasing urban growth of the area. Because of the poor waste water management system, the singoda talav is being filled with the dirty water and harming the natural environment. Effect of this caused the unhealthy natural environment and decreased the use of the catchment area.

Figure – 3.28 View of Singoda lake

Figure – 3.29 View of Sarkhej tank

Figure – 3.30 Environmental condition of lake

3.7.4 Environmental Significance

Figure – 3.31 Mapping the natural environment

Sarkhej tank with water

South- west air cools down due to presence of water.

Visits of Migrant birds

Due to cool environment, presence of activity such fishing, resting, bathing.

Presence of people and activities makes environment vibrant.

- Waterbody
- Greenary
- Migrant birds
- Bathing people
- Resting people
- Cold air
- Hot air

Figure – 3.32 Mapping the natural environment of precinct

Sarkhej tank without water

Hot air flow, due to absence of water.

Foul smells and presence of dirty water in Shingoda talav

Due to unhealthy environment, no of visits and activities are decreased and making the area dead and unsafe.

- Foul smells
- Dry land
- Hot air

3.8 Summary of investigation

Investigation of the case-study provides the comprehensive understanding of the Living heritage values present in Sarkhej Roza precinct. And the investigation also notice the gape between the heritage precinct and living heritage precinct.

The Analysis of case study emphasized on values like Historical, Social, Cultural and Environmental values. Based on the Analysis the investigation criteria are derived based on which the survey has done.

Historical value
Method – Secondary data analysis and observations
- **Historical importance –** The place has great historical value. It can be seen in its architectural characters and tangible objects. Thus, the intangible characters are also present in the precinct. - The Dargah and few other structures do carry large historic significance and are under ASI protected monument. - **Lack of maintenance** - Despite that, the awareness in the people about the historic importance have diminished. Along with lack of maintenance of other parts of the monument. - The small tombs are getting encroached by shops and housed due to the lack of awareness of it also being part of the complex. - **Dilemma –** Even through the place does carry historic significance, the value is getting lost through time in the community. Many people do not know about the origin and the story behind the presence of the monument. - Even the monument is not maintained regularly loosing its significance and getting dilapidated.

Cultural value

Method – Secondary data analysis and activity mapping

- **Presence of belief system and past traditions** - The monument and the community are connected through the aspect of the faith and culture. Activities such as Urs, Jumerat of Shaban, Janmashtami. So, this is a hub for celebration of different activities of culture. There is a ritual in place which help to maintain the cultural value.

- **Presence of cultural activities –** The place is attached to many cultural rituals there take place around and in this monument. There is a sort of compulsion of rituals that are only associated with this monument that no one questions the location of the place anymore. All the festivals are indirectly associated with this monument which make it of a good cultural value.

Environmental value

Method – Site mapping, observations and secondary data analysis

- **Built environment –** The quality of life, regarding the lack of landscape and green space, along with the lack of infrastructure such as parking and public toilets which results in a poor built environment.
- This is also indicates the poor hygienic quality, due to lack of cleanliness and maintenance which also reflects on the social aspect of the monument.

- **Natural environment –** A natural water body was also present in the precinct, which has translated into a waste dump for the housing around.
- Because of this the tank of Sarkhej is also getting polluted. Fungus and water is seeping into the walls of the Sarkhej.
- The intervention of human settlements is threatening the well being of the monuments around it.
- Water pollution is one of the main factors towards contributions to a lack of environmental value.

Social value
Method – Interviews through questionnaire

- **Lack of community involvement** - The community has faith in the concept of the monument. They respect it because of what it represents ' their religion', but there is a conflict of interest in between the stakeholders of the Sarkhej roza. Especially the Sarkhej roza committee does not have the interest of the community in mind.

- **Lack of awareness** -There is a lack of awareness of the historic importance of the monument. Even though familiar with the history and the story of its origin, the community doesn't value it in terms of a heritage building, but rather the basis of their faith.
- There is also a serious lack of management and interaction between the stakeholders and the community. Which results in the social value.

- **Lack of integrate relationship between heritage and community** -Due to this reasons there is also lack of vibrancy on the site. The monument does not feel part of the community, rather stands out as a building which functions as a religious platform and nothing more.
- Even through there are events happening in the monument such as cultural processions, but that does not favors the community.

- **Lack of Community places** -Even though there is a lot of open spaces, they are not well maintained, which does not welcome the community to have a open space for daily interactions and can't be used as public space. This again takes away from the social value of the place.

Chapter – 4 Conclusion

4.1 Is Sarkhej roza precinct living or non-living heritage?

4.1 Is Sarkhej roza precinct is living or non-living

From the case study, it can be observed that, while some of the values of living heritage are still continued in case of Sarkhej roza, making it living. There are also other values which make Sarkhej roza non-living heritage.

In the investigation of living heritage, the most important factor to consider is the interdependency of the four factors – Historical aspect, social aspect, environmental aspect and the cultural aspect of the heritage.

If any one of the values is lacking or not in coherence with the heritage, the result can trigger a chain reaction.

In this case the lack of environmental value also affects the social value, which in turn would affect the cultural value of the heritage.

A living heritage is always in sync with all these factors. Any slight neglect or ignorance can result in deteriorating the value of the overall heritage precinct.
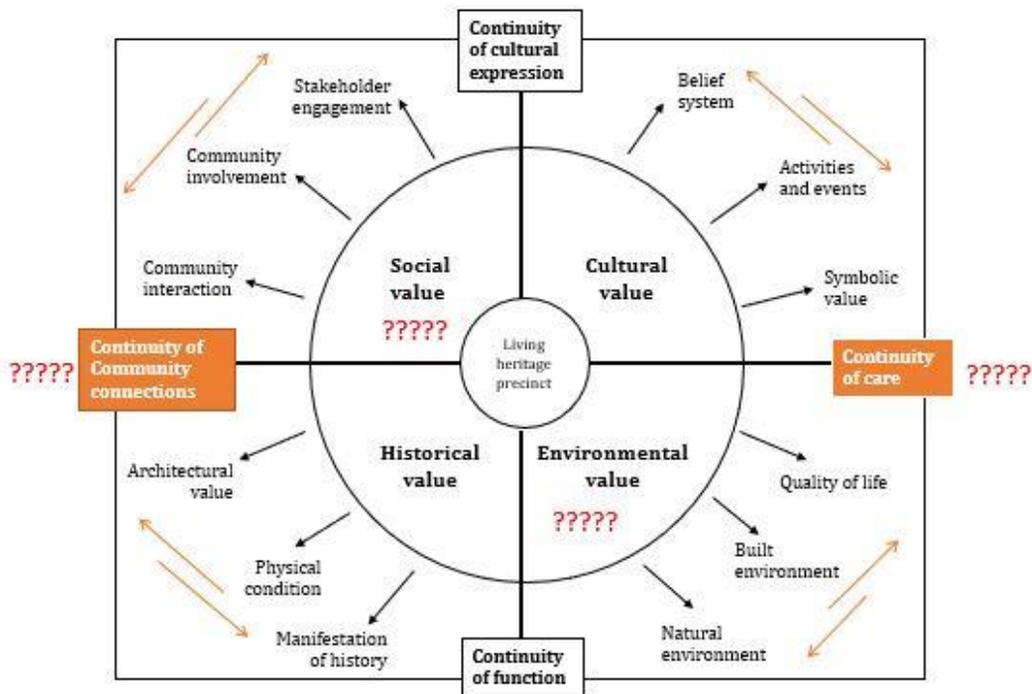
Figure – 3.32 Analyzing the characteristics and value of precinct

Values	Living heritage	Values	Non living heritage
Spiritual value	- The Dargah and the prayer hall in the Sarkhej roza complex represents the spiritual value of the precinct. - The faith in Sufi saint and the God has maintained the spirituality of Dargah	**Historical value**	- Although the Sarkhej roza complex as a whole has retained its historical value, but not all part of it has been taken care of. - There are some structures such as small tombs, prayer chamber of Sufi, roza tank, which are part of complex, despite their functions involved, their physical conditions are not taken care of.
Historical value	- The Sarkhe roza posses the strong Historical relation and architectural characters.		
Socio-cultural value	- It is also observed that the social gathering for the religious and spiritual purpose and some important traditions are being celebrated in the precinct. - These indicating the continuity of intangible cultural expressions.	**Social value**	- Based on the observations, it can be said that the community living in the precinct are not being involved in the decision process regarding the Sarkej roza. - Which creates a gape between the community and the heritage, which affects the social dimension of precinct.
Symbolic value	- The complex being the symbol of the great history and architecture fusion of the city of Ahmedabad. Its great history and spiritual value attracts the tourists and artist. - It can be said that, it still represented as symbol of past.	**Environmental value**	- The rapid urbanization and the encroachment around the Sarkhej roza complex has impacted its environmental value. - The tank which functioned as source of fresh water, is not being used now, due to its worsen condition. Which created major impact on the tourism.

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Appendix A

Perception of Community

The open-ender interviews were conducted.

The appendix contains samples of all the participant interviewer. When the researcher began the interview processed, the line of questions was concerning the perception of local community and their role and relationship with the sarkhej roza as a historical building and as Dargah. Experience soon proved the role of community and participant of community in the development and conservation of sarkhej roza precinct. The interview clarifies the social and economic dimension of precinct.

Interview protocol for the Local community

This is the guide for the interview, and since the format of the interview were open-ended so other questions arise during the process, which are transceiver.

Bio-data

Name –

Age –

Sex –

Historical background

1.   How long you are living in the precinct?
2.   What was the scenario of the precinct when you came to live here?
3.   What was the condition of Monument at that time?
4.   What type of cultural activities happened at that time?
5.   What type of relation you shared with the Dargah and other

     monuments?

Present scenario

1.   Is there any role you play in the present condition of monument?
2.   What kind of relation you share with the Dargah and monument?
3.   Is there any income opportunity provided by any stakeholder?
4.   Do you participate or are you being participated in the decision-
     making process for the Sarkhej roza?
5.   What type of relation you share with the Sarkhej roza committee?

<u>Social realm</u>

1. What is the major occupation of the community members?
2. The education status of men, women and children living in the precinct?
3. Is there any income or education opportunity for women and children?
4. Is there are any benefits of living near the Historical monuments?
5. Your role during the cultural activities as such Heritage festival, musical festival?

<u>Experiences</u>

1. What do you feel about the present condition?
2. Are you happy with the present condition of precinct?
3. What is your suggestion for the development of the precinct?
4. Your perspective about monument, stakeholder and the current living environment?

The answers of the questions were observed almost same from all participants. The answers from the participant are transcribed below –

<u>Historical background</u>

Previously the Sarkhej roza was surrounded by the wilderness and the area was not much approachable. In year 1980-85, the municipality mayor of that time bought the plot on the back side the monument and built the housing and distributed it by the draw to the unprivileged people, and from that the evolution of the Sarkhej roza started, and after the 2002 riots the Muslim community started building the settlement around the Sarkhej roza due to safety reason.

The previously the Sarkhej roza tank used to filled with fresh water and due to that reason, the people from the surrounding area use to come for bathing, washing the cloth and for relaxing, and on the weekend, people use to come from the other part of the city for picnic.

Asking about the condition about monument, they answered it was disoriented and was not as good as current situation.

Previously the festivals like urus, jumerat of saban month and Janmashtami was celebrated, which are continued till now, leaving the Janmashtami celebration.

Asking about their relation with the Dargah, they said that they have firm belief in the Saint Ahmed khattu Ganj Baksh bawa and these because of the wisdom and advices shared by the saint.

Present scenario

When the question arrived about their role and their contribution in development of the site, they answered they do whatever they can, and also take care of Ghumatis, such as tomb of noble man at the north side of the Dargah and tomb of Khajanachi of saint on south axis of the Dargah. The other structure such as prayer chamber of saint is located near noble man's tomb, but no one is taking care of it.

There is an important characteristic noticed during the interview that most of the respondent highlighted their special relationship with the saint and their strong belief in their miracles. The Sarkhej roza as living monument is isolated from the community, the interaction of local community is limited to the Dargah and Mosque, and they are not included in the any form of discussion about the development or conservation of the precinct.

Asking about the income opportunities, they answered that around 4-5 years back, ACF (one of the stakeholder of Sarkhej roza) used to provide the work to women of the precinct to encourage them, but it was limited for certain period of time and which is not active anymore and in the present time, there is no income opportunity from the management side.

Community members do not share very friendly relation with the Sarkhej roza committee (one of the caretakers of Sarkhej roza). And they are not being included in any decision-making process.

Social realm

Discussing about the major occupation of people living in the precinct, I get to know that men are mainly in labor work and are rickshaw drivers and women are mostly I housewife and do stitching work at home.

The education rate of community is average. And men and women have the basic reading and writing abilities. It has been noticed that the school dropping rate of children of precinct is high, due to lack of awareness about the education.

When asking about the absence of cultural program, one of the interviewee, who is living in the Sarkhej roza precinct since, 20 years, responded that, The saint Ahmed Khattu Ganj Baksh, likes the peaceful environment, because of that, the cultural programs or event which creates noise are not allowed in the dargah complex and nearby that, because of that the cultural programs are celebrated at king's palace side.

In further discussion, the respondent explains that due to the presence of local mosques and madrasa, the local people do not use Jama mosque for praying the Namaz.

From the interview and discussion, it's been observed that, community and Sarkhej roza lack the social, economic and cultural connection. They do not integrate with each other, and these is happening due to lack of interaction and lack of participation in the decision-making process. Sarkhej roza as historical site has no role to play in wellbeing and improvement of quality of life of community. Which is identified as a large gape for living heritage precinct.

Appendix B

Stakeholder	Role
ASI	Archaeological Survey of India, under the Ministry of Culture, is an organization which work to protect the historical monument and heritage sites. Sarkhej roza is under the care of ASI. It is their onus to develop and construct this historical monument.
AMC	Sarkhej inhabits the 2nd largest ghetto of Gujarat, Juhapura which is located at a strategic point on the city's western end, has finally come on the radar of the civic body. Sarkhej was inducted as a ward into the Ahmedabad Municipal Corporation after the debilitation process in 2009.
AUDA	AUDA was established on February 1, 1978 by the Government of Gujarat. The prime objective of the AUDA's formation was to carry out the sustained planned development of the area failing outside the periphery of Ahmedabad Municipal Corporation. AUDA is lean organization, planning and regulating development in an urbanized area of 150 sq.km. The maintenance of garden and the lake around Sarkhej Roza was under AUDA.
ACF	ACF is formed in the spirit of bringing communities together, raising resources for the long-term future, nurturing the relationships and connections that build a sense of community. It inspires people and communities to build funds and resources.
SRC	Sarkhej Roza committee has been taking care of the monument since 1980s. They manage the socio-cultural activities and the other aspect of religious activities. Mr. Abrar ali S. Sayyad, advocate by profession is the current president of SRC, since 1995.
Husseini Waqf charitable trust	Husseini waqf charitable trust is headed by Yaseen bhai Golden wale, which is completely a union of the Muslim ghetto in the Juhapura district around Sarkhej Roza. It is non-government body that runs on the funds raised by the public leader. Yaseen bhai Golden wale, 40 years old came from patan to Ahmedabad, 30 years back and settled around Sarkhej Roza.