Culturally Responsive Built Environments
Dr. Ram Sateesh Pasupuleti
Department of Architecture and Planning
Indian Institute Of Technology, Roorkee

Lecture-38
Social Changes in India (Modernization – Globalization)

Welcome to the course Culturally Responsive Built Environments. Today we are going to discuss in continuation with our previous lectures on social change in India.

So, the first component of social change in India we have discussed about sanskritization and where we have discussed briefly about professor MN Srinivas work on how he described the shift of this brahminization to sanskritization, how he coined the term sanskritization and especially the evolution of the caste and how the transformations and how the shifts within the caste systems have occurred. And that lecture we have actually ended with kind of how our society has been framed starting from Indus valley civilization and till the Gupta period.

And that is where the form has been given to the built form especially the temple architecture has started. And in the second lecture series we did discuss about the westernization aspect which Professor MN Srinivas also have that talked about it. So, here we westernization it is not only from the European aspect with the colonial aspect. We talk from starting from 11 12 centuries on wards how the Islamic rulers have invaded India and how different influences have taken place in with the in Islamic inventions starting from the Delhi sultanates, and we briefly discuss about the Qutub Shahi complex Alai Darwaza and how does a blend of Indian motive for cultural motives and how does a blend of both Indian origin architectural styles as well as with Islamic what they have known and what they brought here and what they merged here.

So, this is one thing and then later on we discuss about different stages of colonial elevations starting from Portuguese, the Dutch, Danish and the French and the Late British. So, till 1947 till the independent India, we did discuss about what kinds of transformation process especially the major infrastructural network how the whole country especially with the ongoing industrialization processes, improve trade and economical routes, sea routes administrative systems and at the same time how the irrigation network has been developed.

So, in that way how education has bought the medium of instruction as in English and that has actually also gradually reversed the role of the caste system especially the order of the caste system. Earlier the traditional Brahmins who are more valued for their knowledge and traditional wisdom and many of the traditional schools, they are not they were not even allowing the other caste people. So, whereas this uniform way of education system have actually given a scope for everyone to get educated. And in that process the whole habits have changed, whole dress have changed, how the way the man has conducted his life has changed and it has reversed the whole orders within the society.

So, now in fact, the economically it has changed the economical positions from various classes came forward and they have been part of various development processes, in that way this westernization process specially with the both Islamic and the colonial influences and at the towards and the industrialization process is added as a changing factor. And with that a lot of cultural changes happened? And now, in the post independent aspect, this lecture which I will try to conclude the social change in India, especially giving a overview of the modernization. So, this has the as I discussed with you in the earlier two lectures on the sanskritization then the westernization, and gradually how this modernistic ideologies have come forward and today we are talking about the globalization.

So, I will briefly discuss about the modernization and to globalization. So, good example to start with especially from the architecture and planning perspective is to discuss the case of Chandigarh. After the independence that time Pandit Jawaharlal Nehru the Prime minister of India have thought about because you know when the Punjab was splitted from east and west the capital of Punjab Lahore went on to the Pakistan side and here the Punjab and Haryana which was not having any unique capital.

And that is where of those times political authorities like especially Pandit Jawaharlal Nehru vision to have to create a capital city, which can actually serve this Punjab state. And his visionary ideas towards the modernistic you know how we can address the existing vulnerabilities and how we can because of their education in European education and their awareness of the global cultures, they were perceiving the Indian to be more of a how we can bring social equality and democratic ideologies through the city planning approaches.

And this is where initially mayors was appointed was commissioned for developing this plan and then, he develop the kind of fan shaped layout and later on; I think because of some accident it was discontinued, and that is where again the team went in search of some architect and that is where the space architect of Le Corbusier as commissioned to design.

(Refer Slide Time: 06:50).
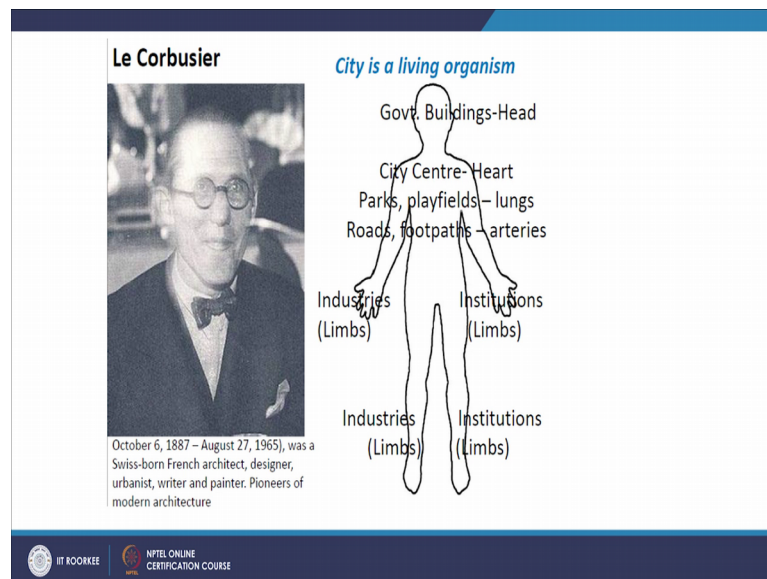
And he along with his cousins they co they came forward and they started looking at how we can design the city and he considered the city as a living organism. You know and basically its a kind of human anatomy the way he positioned the government buildings as a head administrator question, which things over and the sector17 which have the heart, which is the life of the city and you have the parks and playfields which are the open areas of the lungs breathing spaces especially the leisure values, the gardens, the rose gardens. So, all this things are lungs and the roads footpaths which are the connecting parts of it the arteries and that is how the industries place both in the limbs.

So, this is a kind of layout and the le Corbusier's idea is about making a kind of spacious layout as well as and what he did was divided the whole city into kind of sector pattern.

(Refer Slide Time: 07:58)
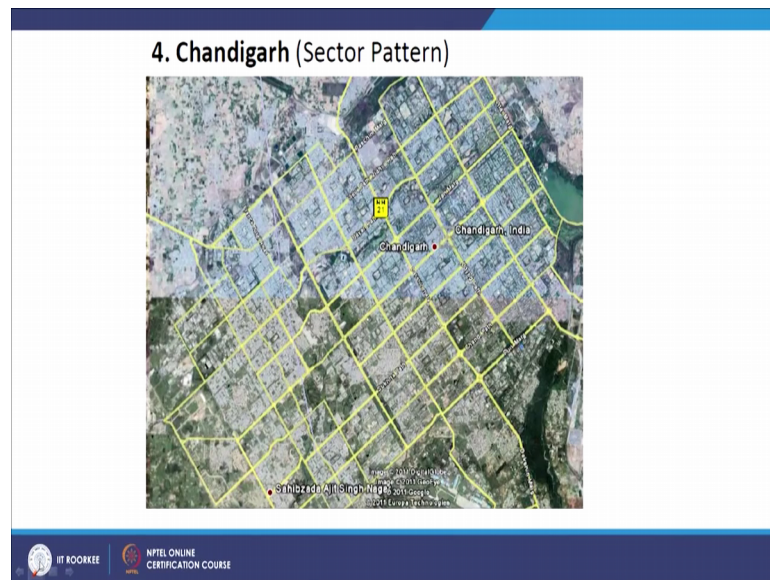
And each sector is about I mean less than 80 metres by 900 something on metres and each sector has its own neighborhood qualities, especially if you talk form the Levis Mangford's neighbourhood units. So, each sector has its own shopping area its own park, its own schools you know this kind of sectoral approach has been adopted. And I will just show you a small film on how Le Corbusier's approach.

(Refer Slide Time: 08:45)
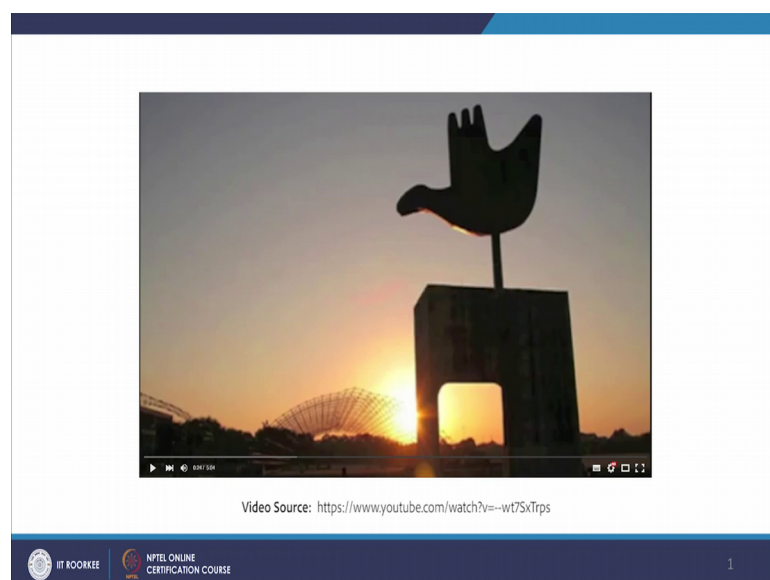
Welcome to Chandigarh.

(Refer Slide Time: 08:45)

Video Source: https://www.youtube.com/watch?v=--wt7SxTrps

A union territory in northern India that serves as a joint capital of the Indian states of Punjab and Haryana Chandigarh was a grand social experiment started in 1952 by former Prime Minister Jawaharlal Nehru and Swiss architect jean Pierre Le Corbusier.

(Refer Slide Time: 09:05)

Video Source: https://www.youtube.com/watch?v=--wt7SxTrps
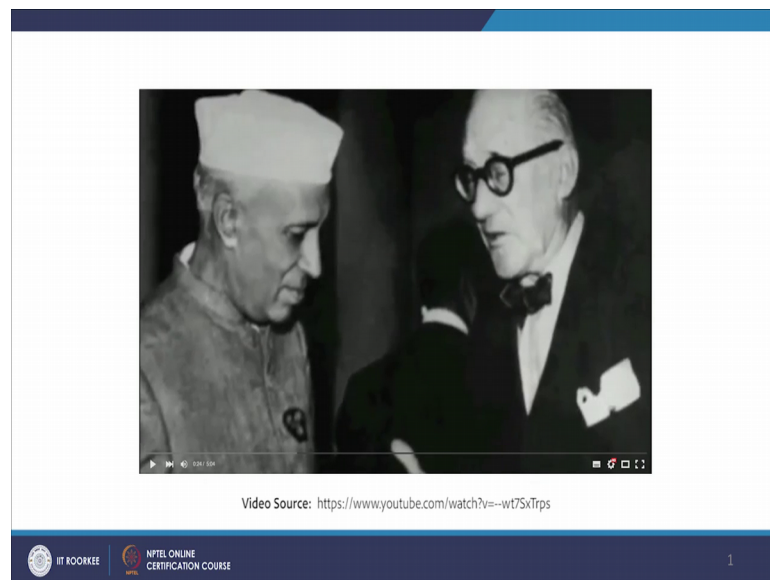
Who wished to create a city where democratic socialism gave individual rights and increased living standards to all its inhabitants when viewed statistically Chandigarh may appear to be fulfilling its goals. It possesses the highest per capita income rate and including human development index in India.

A country known for its problems regarding poverty and proliferation of slums while Chandigarh has achieved prosperity on average, there is a sharp social divide that exists today over one third of its population lives in slums.

(Refer Slide Time: 09:31)

Video Source: https://www.youtube.com/watch?v=--wt7SxTrps
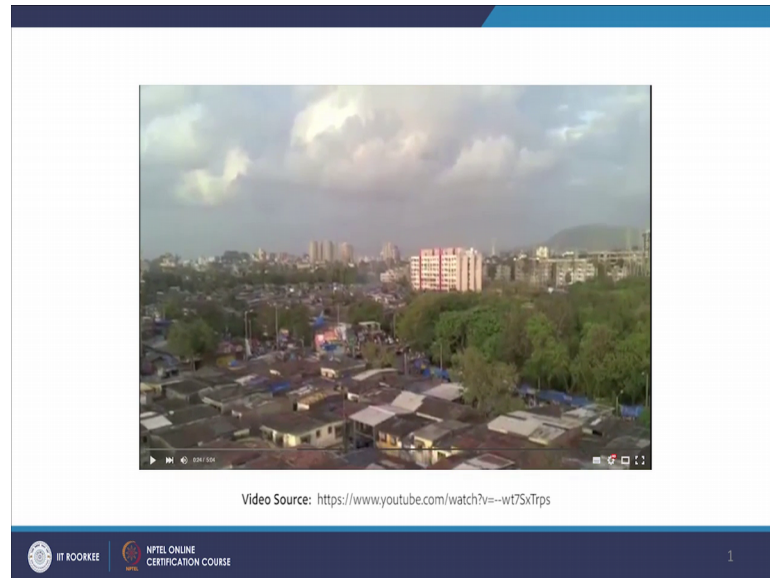
On the outskirts of the planned city unable to find proper housing within the official city, limits due to overpopulation Chandigarh because of its inflexible planning, has developed class divisions due to unexpected overpopulation thus failing to stay true to its founders original purpose of social equality an examination of Chandigarh's historical development, provides an insight into why it failed to reach its intended goals.
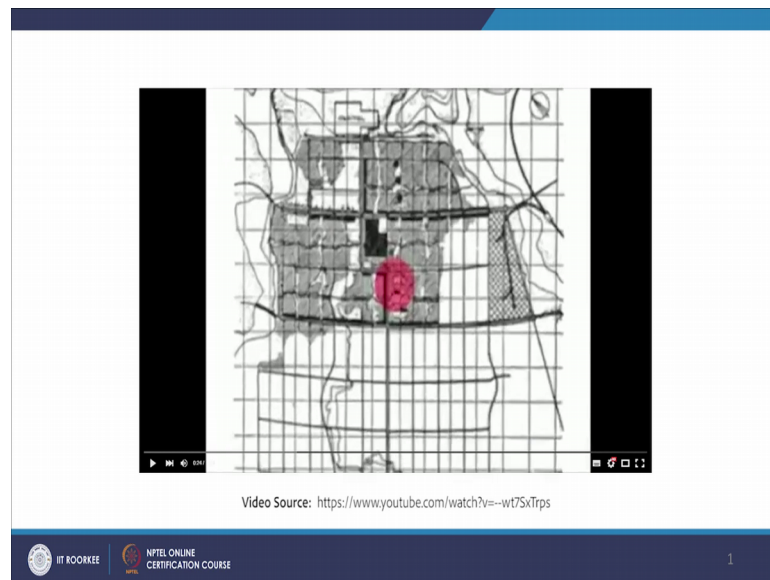
(Refer Slide Time: 09:49)

When Nehru envisioned his new city he desired the following for its inhabitants.
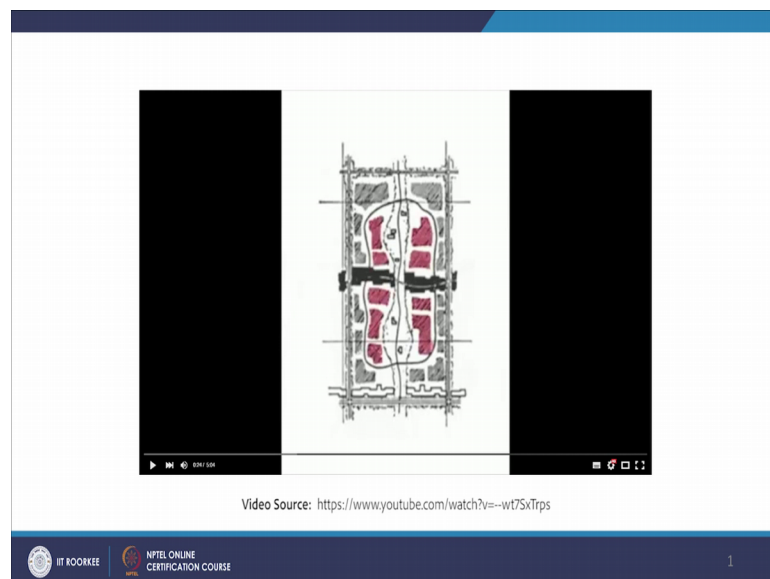
(Refer Slide Time: 10:01)
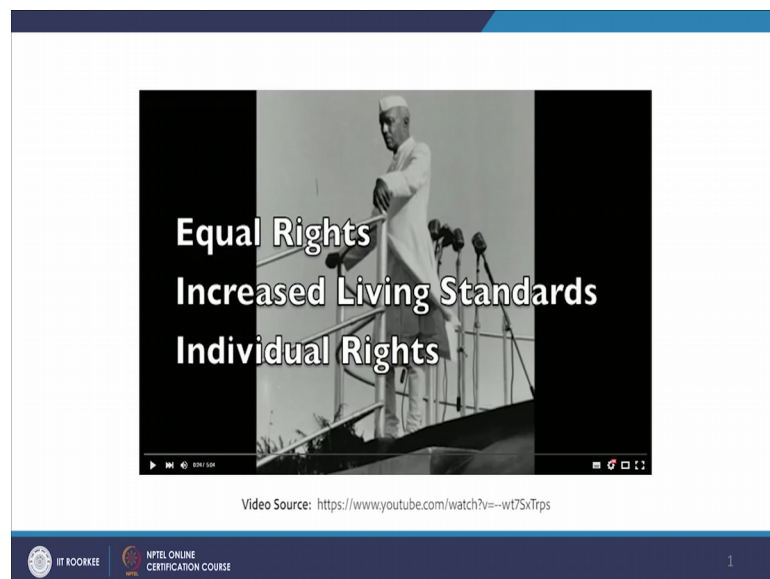
Equal rights for all communities in the Indian family; rising standards of living for the masses and the preservation of individual rights to achieve these goals Le Corbusier originally designed the residential areas to promote social justice.
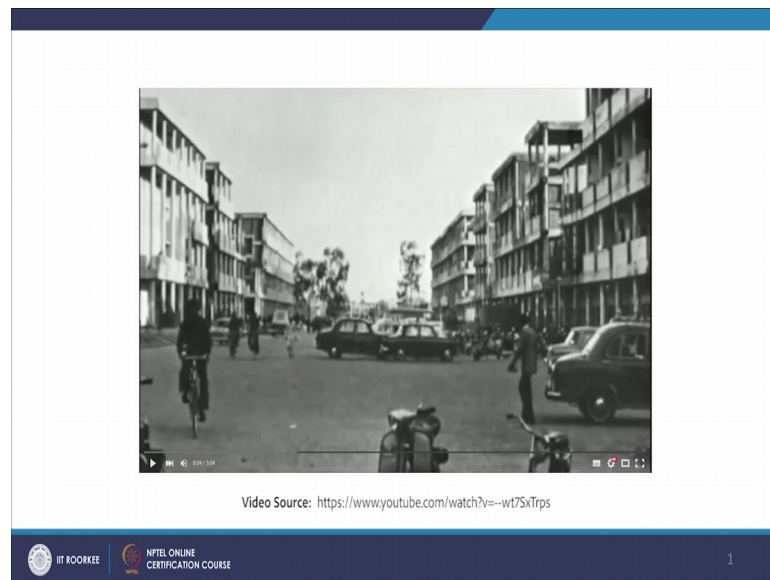
(Refer Slide Time: 10:14).

He split the living section of his plan into neighborhood sectors.
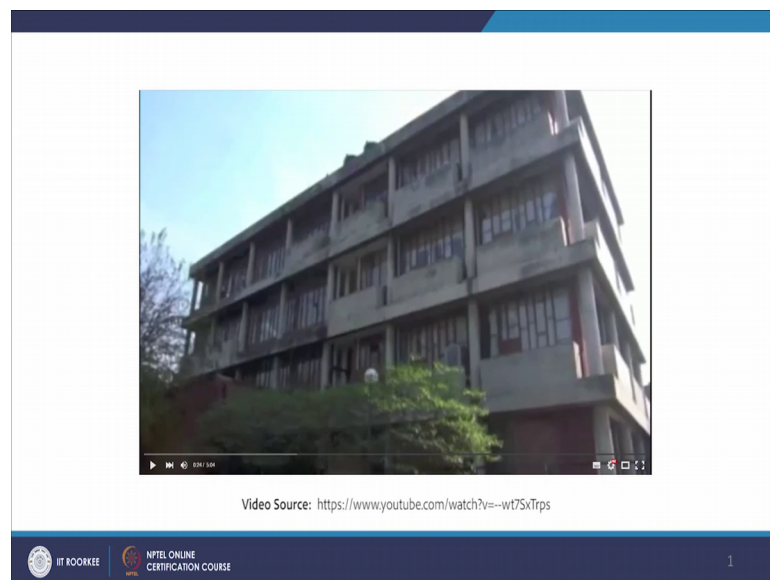
(Refer Slide Time: 10:17)

(Refer Slide Time: 10:19)

Dividing peoples of different social classes amongst them accordingly the Corbusier recognized that social classes.
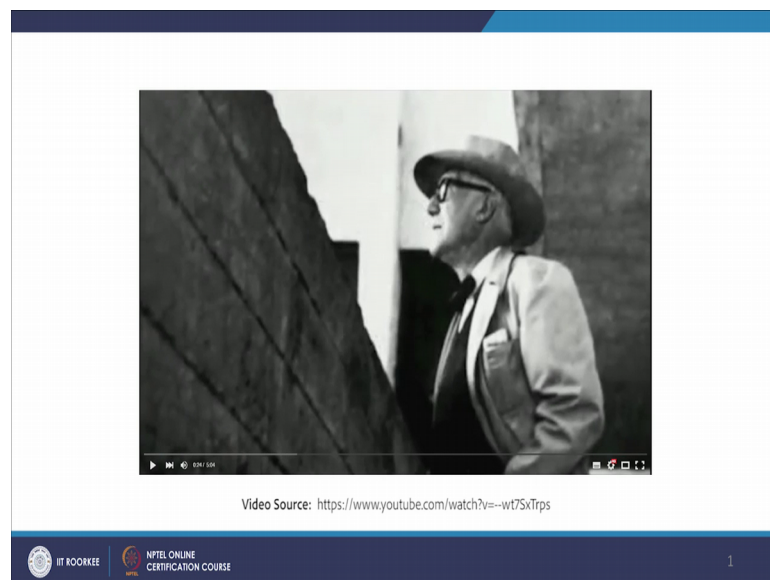
(Refer Slide Time: 10:24)

Were a reality; however, he strove to give all the inhabitants of his planned city equal core rights and resources.
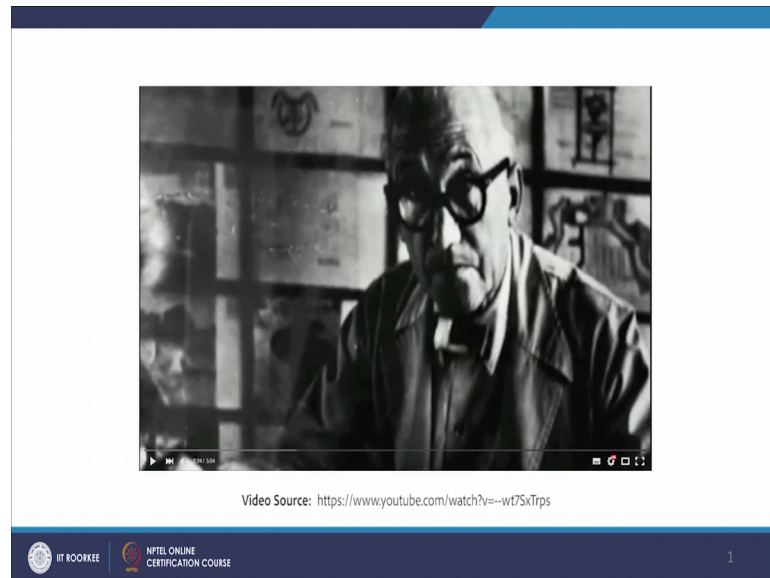
(Refer Slide Time: 10:29)

All sectors were given the same necessities a central area with commodities, such as shops health centers and places of worship.

(Refer Slide Time: 10:39)

To prevent individuals from gaining too much power, Le Corbusier introduced many regulations DND mechanisms to oversee the construction of residential buildings.

These included zoning policies to limit property area and frames control to regulate building heights making sure no house stood too high over another. It was one Le Corbusier plans were executed that problems began to arise. Due to financial issues the master plans construction was split into two phases.

In phase 1 sectors 1 to 30 would be built and in phase 2 sectors 31 to 47 would be built. The construction of phase 1 which lasted from 1966 to 1968 was mostly consistent with le Corbusier's plans. Most of the important parts of the master plan were built such as the

capital complex, city center and many neighborhood sectors. However, phase twos construction side the influx of population caused by the economic growth created by phase 1.

In order to keep up with the population growth the new residential sectors densities were increased and smaller multi storeyed residential apartments were built. The population continued to grow even after construction ended in the 1990s and several neighboring villages were built to accommodate the numerous degrees. Meanwhile the housing costs were steadily increasing due to the now antiquated property regulations instilled by Le Corbusier; forcing even more people to live in the surrounding villages and slums. Chandigarh's planners including Le Corbusier poorly predicted the population growth that would result from his construction and subsequent economic prosperity.

As a result the people suffered the loss of the rights that Nehru promised that; despite the burgeoning economic growth because the planners focused on achieving economic prosperity rather than concentrating their efforts on the increasing populace as welfare. They lost sight of their original goals for the people. Chandigarh was intended to serve as a city for the people its original design by Le Corbusier aim to give its populist individual rights and increases living standards. However, because of an unexpectedly high population growth planners, compromise these original values of social justice in favor of economic prosperity.

The story of Chandigarh raises an important question. Should governments valued the individuals importance over that of society as a whole or should they value society over the individual. Chandigarh was designed for the sake of the individuals, but it has chosen to focus on its own prosperity as a whole resulting in social inequality. Some may sees Chandigarh as a great achievement, but in reality it has achieved goals different than those envisioned by its founders failing to fulfill their dreams as a city of true social equality.

So, what you have seen especially with the kind of approach how Chandigarh has been built and what the visionaries have visioned and what it has achieved, it is at that is where the social reality and how this is a cultural understanding you know. So, the one side your building the city and how the city have expanded, and how people have responded to this kind of modernistic approach. Like in fact, the one of the reason if you

look at the monotonous buildings and monotonous concretization we can say a kind of concrete jungles off.

If you look at it that was the time especially with the prefab industries and the concrete technology was upcoming, and that was a kind of opportunity for building a city with the huge mass production techniques and that is where the plazas have come so, vast plazas completely concrete bedded. And, but if you look at the other side of it and especially one of the important thing, how much waste it has also generated in building such a big city and that is where one has to look into Nek Chands rock garden, how he collected all the waste and how he developed in a kind of artistic way of through the waste, it could be with the concrete pebbles, it could be with the broken toilets you know all these things have been created as one of the reusable resources.

So, and also the symbol of Chandigarh iconic symbol of Chandigarh the open hand, which talks of also kind of open hand which means a open hand will never touch any able to touch any weapons, this is the symbol of peace and you know that is a kind of understanding throughout because each and every symbol and even the kind of program it was looked at the kind of architectural program how the building so, program.

So, in a more of a uniform nature and rather than the earlier ways of dominant culture it has been address in more of a kind of modernistic approaches. So, if we move on from little modernistic approaches and there is also one phase we have to talk about postmodernism. So, I am not saying this modernism and postmodernism they are one after another, but you know that is where when the culture interacts how the culture has embeds with the interfaces with the modernistic ideologies, that is where we talk about the postmodernism.

So, especially in the course of culturally responsive built environments, it is important to bring the spatial production and especially not only from the city planning perspective and, but also it also talks about the buildings you know how the modernistic ideologies when addressed in a cultural context, how it will be shaped. So, one another good example in the same region of Punjab one is Anandpur sahib. It is called Virasat E Khalsa it was actually a Sikh museum and it was designed by architect Moshe Safide Moshe Safdie.

(Refer Slide Time: 17:18)
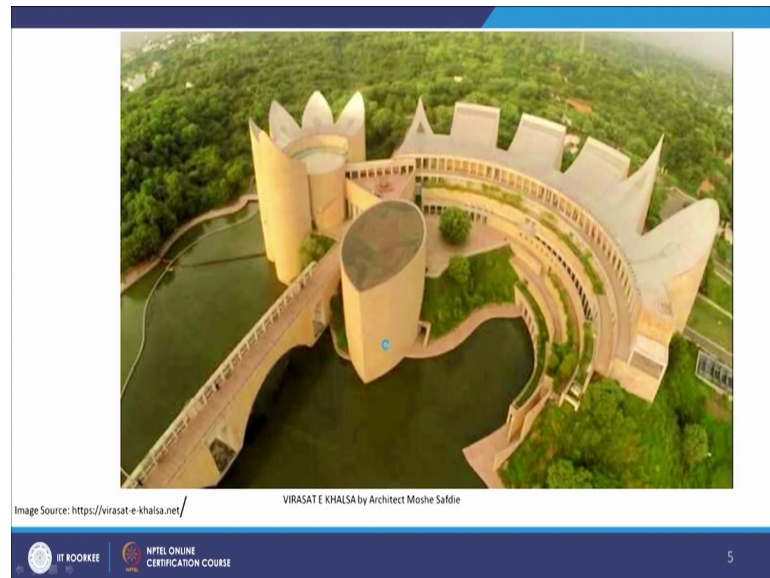
So, here what you can see here the thorough consideration of the landscape and house (Refer Time: 17:23) have considered the landscape and especially how in order to bring to build a Sikh museum and how his approach design approach have considered the local the vernacular understanding of the Sikh culture and their historical aspects of it, how the journey of 500 years journey how it has. So, because this is a museum which has to give an immersive experience of the whole history of the Sikh culture and how they are progressing and major events they have an associated with and because this is where the it is also to do contribution to the nation building.

So, what you see is kind of you see here the lotus. So, it is the whole landscape is coming up the whole idea is. So, the lotus is (Refer Time: 18:19) facing towards the sun and these are all the galleries which were made. So, unlike any other galleries unlike any other museums or any other so, what they do is they compartment lives galleries say that they put the portraits of Sikhs or any other thing. But what Moshe Safdie have looked it is kind of he collected he looked at the kind of context cultural contexts in a form of a narratives in the form of performative in the form of an experience.

(Refer Slide Time: 18:45)
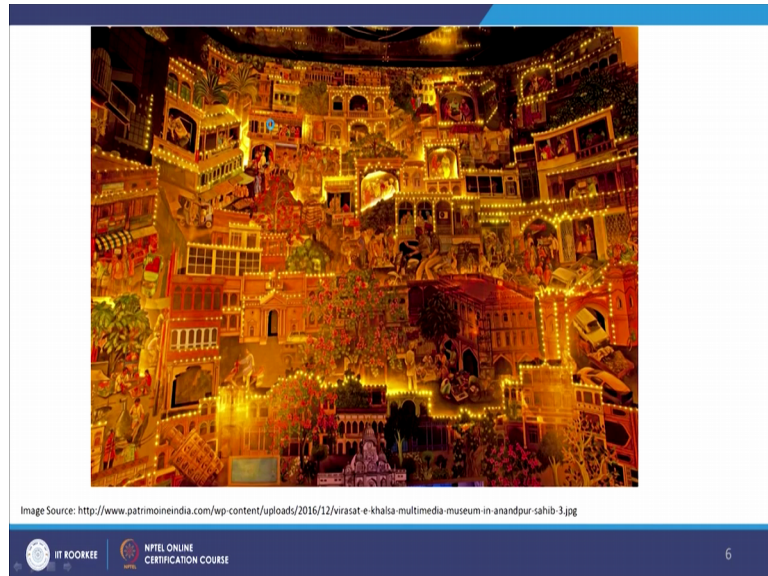
So, one the museum has to give an immerse immersive experience to the visitor and that is where he used a very innovative technological approaches where the whole galleries filled with kind of various mural sort of things various art compositions explaining the whole story with both the audio visual experiences and so, how the whole journey have started, and how various stories various narratives various per formatives have been coded into the kind of one it is a kind of revealing the significance of the culture. So, that is where as I said as I explained to you before.

(Refer Slide Time: 19:37)

The roof geometry projected in the skyline reveals the plan of the individual floors and one cluster with five flower like petals, evokes the lotus projecting skywards. So, its

based from the nature inspiration from the nature. And the second crescent shaped cluster creates a symphony of shapes against the skyline dominated by a vertical sword like triangular,   because sword is one of the important elements of the Sikhs culture, triangular spire that hovers above the roof line. So, below at the centre of historic museum is a large multi-level exhibition space shaped like a ship rising dramatically from water below.

So, basically the whole water once you can see when you are walking on the ramps you will see below there is a huge water. So, basically you will get that understanding of how the river movements, and because Punjab is known for its rivers and rich agricultural context. So, its bow faces downstream towards the sacred buildings of the town creating the allusion of dynamic movement. So, the whole environment is a kind of the whole allusions for created to create a dynamic movement and that is what Moshe Safdie talks about the timelessness is perhaps the most meaningful quality one can ascribe to a building.

(Refer Slide Time: 21:13)
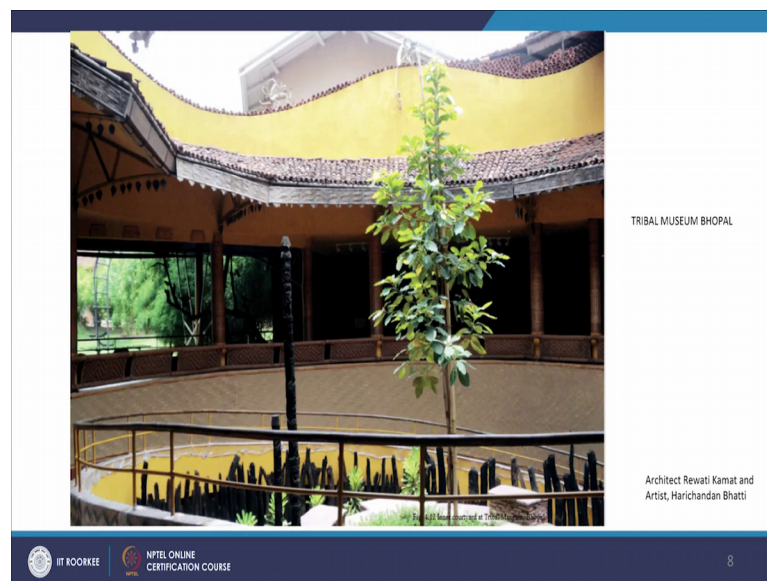
And another example I would like to give you is especially it is a very recent example in fact this is in Madhya Pradesh in Bhopal, in the capital city of Madhya Pradesh with where the tribal museum. So, here when we are talking about addressing the culture now because of the whole urbanization process, the way the people are living in urban setting it is all about a multi storey buildings or daily routine and network of travel and

everything. So, how we can address this culture and how the rural atmosphere could be brought into the on the skills in the crafts could be brought into the urban setting that is also one of the effort.

So, architect Revathi Kamath and also artist Harichandan Bhattiji were mainly involved in the setting of this tribal museum in Bhopal. And here even again the tribal museum the concept of tribal museum has been discussed and initially deserves it was initially planned, how we can classify the galleries. So, can be classified by region then with a thorough discussion of various experts and so, then they thought how we can actually come up with the concepts through the lifestyle of the themes within the lifestyle. For instance the first gallery talks about the religion the faith and second the gallery talks about their habitats you know their dwellings, and the third one the talks about their traditions you know the way they work.

The kind of livelihood traditions and also how the myths have been translated into an abstract settings of an artifacts for example.

(Refer Slide Time: 23:01)
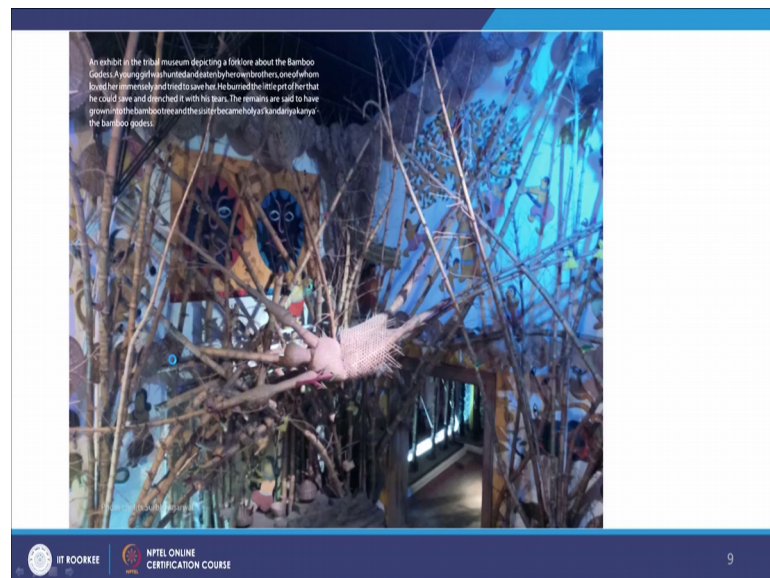
What you see is the kind of a myth which has been collected from various tribal. So, it is the story of the bamboo. So, it was basically there was four brothers and one sister, and one day when it was a kind of nomadic life. So, where that is where all the four brothers wanted to have the flesh of that girl, be though it is have their own sister. But one of them is really not happy with it and he tried to save her, but then he was helpless and

finally, he buried the little part of her that he could save and drenched with his tear. So, that is where the people believe that this has given the rise of you know bamboo grown into the bamboo and sister became holy as Kandariya Kanya and bamboo goddess.

So, this whole story is portrayed in the whole artistic setting has been exaggerated to fill the volume of the museum. So, the experience one travels within that museum, it actually talks about various myths behind these stories you know and. So, like that similarly look at this.

(Refer Slide Time: 24:24)
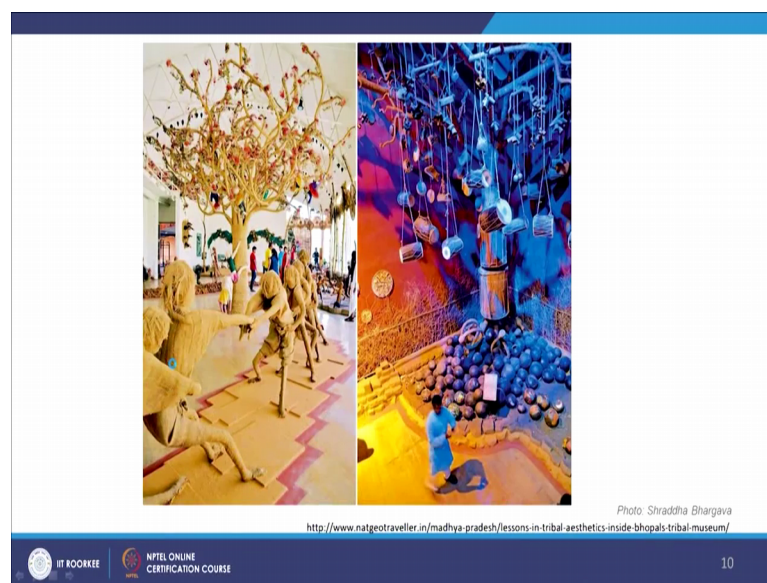
Kind of play gallery the children's play gallery. So, today if you look at when was the last time we touched a human being and played. So, this is one of the questions we have because play is an important aspect of one's life.

Because now with the digital technology with digital tools we are losing that human touch and we are losing that human eyes landscape because in that process what is happening is, we are not understanding the reality of it. So, he in fact, play is something where you touch where you share, where you know express your strengths, where you develop you know where you understand your weaknesses, where you cope up with it you know that kind of and understand it is a basically relationship between man and nature.

So, this whole process and even the music you know the arts. So, how different the arts is also a way how an human intellect could be brought out. But in today's generation with lot of digital technologies and lot of technological innovations, so, how man is man's life have changed in a very drastic way. In fact, if I have to look at it, that is where we talk about I think we are talking in the kind of how the postmodernism, how the culture plays an important role especially there is modernistic ideologies and how the culture interfaces with it and how it gives a kind of attractive meaning in a kind of local meaning the.

So, basically the modernistic approach, but very much linked with the kind of local meanings. So, these are some examples I just showed you as a kind of how an architects have tried to relate with culture, starting from a city scale to a much bigger scales of museum and to and especially Virasat E Khalsa talks about the community, a Sikh community and where as in tribal museum it talks of the region and various communities and various; so, it talks about the whole life style of it.

(Refer Slide Time: 26:44)

And this is where we are talking about the globalization and because the first phase we are talking about the interaction between man and nature, and here we are talking about the interaction between man and technology.

Especially in the early 19th century onwards that is where the technological innovations like telephones, steam engine everything has gone out and industrialization process have

come out, and especially with the, it sector has boomed and that is the one of the important aspect of exchange of trade and that is why we talk about the globalization. So, in globalization one of the important person we have to reference Anthony Giddens work on social theory on social theory. Especially he talks about how the globalization has impact on the local cultures and very in depth studies, but I am not going very much in depth, but I am just looking at to give you an idea of where we are now and where we started.

So, it is the globalization is described as a intensification of worldwide social relationships, which link distant localities. In such a way that local happenings or shaped by events occurring many miles away and vice versa. And this involves a change in the way we understand geography and experience localness. I lived in Europe for many years and then in many of the countries like for instance when I was in London, I never missed my country because whenever I have to go for a temple I have a temple there, whenever I have to go eat a food I have a local food there.

So, in that way it despite of being far away miles away and skies away, but still we are able to get that localness. So, that is the important of the globalization because it is irrespective of the distance, irrespective of the location its basically intensifies the world wide social relationships. Sometimes in order to send a post it might take a 30 days or 40 days to reach England, but now it takes a minute or a second to just get you a message or so, in that way if you look at what is shut down like recently the Indian systemential the telegraph system, because now because of usage of the internet activities.

So, in that way the traditional it has an impact on certain traditional systems, at the same time it has first end certain networks and relationships. Now here one of the important question whether globalization have produced technology or the technology have produce the globalization, this is always a two way process. So, the whole setting has promoted the technology to happen and technology has promoted the globalization. So, its always a two way process. So, one is one of the aspect we are talking is globalization and delocalization.

So, activities and relationships been uprooted from local origins cultures. And one important element in this has been the separation of work from the home. So in fact, today you are able to listen to my lecture sitting in somewhere in America or England is

because it is you do not need to come to for my lecture at the classroom. So, that is the technology which has brought that whatever you can do it from your home. So, you do not need to come for a class room so, but in that case how the impact it is earlier there was a [FL] and [FL] and where a disciple and a master to use to sit in a classroom under the tree and it was a two way process.

So, one is understanding the other, but here it has a multiple interpretations and in fact, even now though we have any discussion forums or any other things, but the personal contact has much beyond anything. And in that way the way it is not only the component which you are learning from a [FL], but the lifestyle the pattern the discipline everything is a part and package of the training, but now it is only a part of only that education. So, that is way that is where the holistic component is broken into different aspects.

(Refer Slide Time: 31:16).

And another important person I have to refer especially from the architectural urbanism perspective is Antony the king spaces of global cultures architecture urbanism and identity; so, especially the globalization and the decline in power of national governments. Earlier they used to be a king and the king used to have a control of his location or in the region, where he used to administer and he used to impose the rules and used to control the economy and he have certain power in controlling the local economies. But in this situation if something happens in America it will have an impact

in India when the WTC towers have been collapsed; obviously, if you look at the impact in the Indian economy it is it is a huge damage to certain industries.

If an accident happens in Middle East in oil reserves obvious it will have an impact on some the American continent and as well as in the Asian side of it. So, which means something happens somewhere it have ripples elsewhere in the world. So, this is how the globalization has brought one good thing and these are the some of the negative aspects of it. And the internationalization of financial markets of technology and some of manufacturing and services bring with them a new set of limitations upon the freedom of action of nation states.

So, today a prime minister cannot alone control the national economy, because it is completely attached with many other aspects of internationalization of the financial markets. And impact of globalization is most felt through the extent to which politics everywhere are now essentially market driven. So, it is not just the governments can no longer manage their national economies. So, as I just said to you it is not just in hands of a chief minister or prime minister who can control the nation, it because it is the ripples system something happens somewhere and it has an impact here.

Antony king talks about understanding of globality and global culture or never static because it is a dynamic process. What we think of the globalization changes from day to day according to different developments, political technological and economy.

(Refer Slide Time: 33:44)

In fact, if we talk about for example, if you look at this photograph what you see 50 years before Singapore and what you see a 50 years after what is Singapore. So, and this is where it is changing every day and fact if you in our previous lectures of Doha, how it has changed from the oil based liberalization process economies in the liberalization economy you know how things have changed every day due to various political interventions pol and policies and various other developments.

Similarly like a good example of Singapore is knowledge based economy, because now earlier we were talking about the natural resources how it has fetched of the economies, but now in knowledge based economy is especially and that is where you can sit in any corner of the world and how you are actually able to. But in this whole process yes it has it not the whole world has become a kind of consumerized society rather than a production oriented.

So, if you take any of your friends take sample of 10 to 50 and see how many of them are actually relied on their business, which is more of a production oriented how much they are producing and how much that consuming so, that tells you the scale where which kind of society we are. Globalization and risk and hazards linked to the industrial production. Especially when the globalization process is something is produced at some country and it is packed in some other country it is marked branded in some other country. So, in this whole process if because if some risk happens somewhere, it spreads all over and it has a bigger impact.

And similarly in a kind of any kind of disease occur somewhere and it spreads all over. So, it was that is a there is a potential of risks becoming globalized, and the globalization and the impact of multinationals on local communities; so, all this now coming to a kind of branding. So, the food is now getting the branded food culture is getting branded, clothes are getting branded, and the furniture is also getting branded and this is where the branding and globalization. So obviously, if you talk about the (Refer Time: 36:03) are coming to India. So, the other side yes it might bring other foreign investments, but then obviously, it will talk about in from the planning perspective the foreign investments have to be allocated in the in the planning process.

And how it can also you a we have to make sure that, how it may not affect the local economies for example, when the (Refer Time: 36:28) comes into it if even if the scale

down the prices of it, how it may not affect the local carpenters livelihoods and things like that.

So, because a huge number of local economies which may be affected because of this branding, and that I mean that one can see. In fact, in any of the city if you take especially when the it sector have come up for example, in the city like Bengaluru or in Hyderabad, 15 years before people used to able to afford you had an auto rickshaw driver used to afford a small house.

But in today's context on because of the multinationals having the investments in the Indian context, and the people who are working on you know, onsite jobs and who getting higher paid salaries rather than any other government sector. So, you can see a huge economic disparity with the it sectors and other sectors and the more the disparity is coming; obviously, the real estate market is also blending with the market, I mean raising the market expenditures and that is where today an auto rickshaw is very difficult for a person to own a house.

So, the person who is earning more; obviously, it has improved affordability on the vehicles affordability on homes and that have resulted a huge expansion of the cities sometimes in a congestion, component of it and the traffic jams today once Bangalore city was a very kind of beautifully green city, but today one can see experience how much traffic jams it is facing. Because this is where in proper growth especially on one side the sector and other side other industries are coming up and to serve these particular sectors.

So; obviously, from then architectural perspective one has to really think about how it should make an impact on the local cultures and their livelihoods in the cultural economies. I think till now we have just discussed about the social change in India. So, if I start from the sanskritization, westernization, modernization, post modernization and the globalization today where we are. So, we started with the man and nature and how he interacted with nature and how he framed a society and how he framed this administration setup, how you framed an institution as a marriage and other things and in the westernization in the westernization process how he has been influenced, how he has borrowed and how is give its a two way process

At the same time you gave something and they brought something. So, that moulding process and in the colonization; obviously, repeated encounters of variation visions and various administrative new setup new institutions and in the industrialization, which brought very drastic change in the expansion of urban centers and which has definitely have affected the local economies and produced mass productions and the whole scenario has become very drastic change. And in the globalization especially after the it and other internationalization process now it is not in one man's control it is now. So, as a ripple system something happens somewhere and it affects somewhere. So, it is not any ones control; so, now, a king or a rural or dictator who has defined territory.

Now, he does not have much role in shaping is this; so, that is how we are in the phase and the human interaction has gradually reduce. So, it is the time for us to look back into our cultures and see how we can bring both global and local that is where the global part of it and.

Thank you very much.