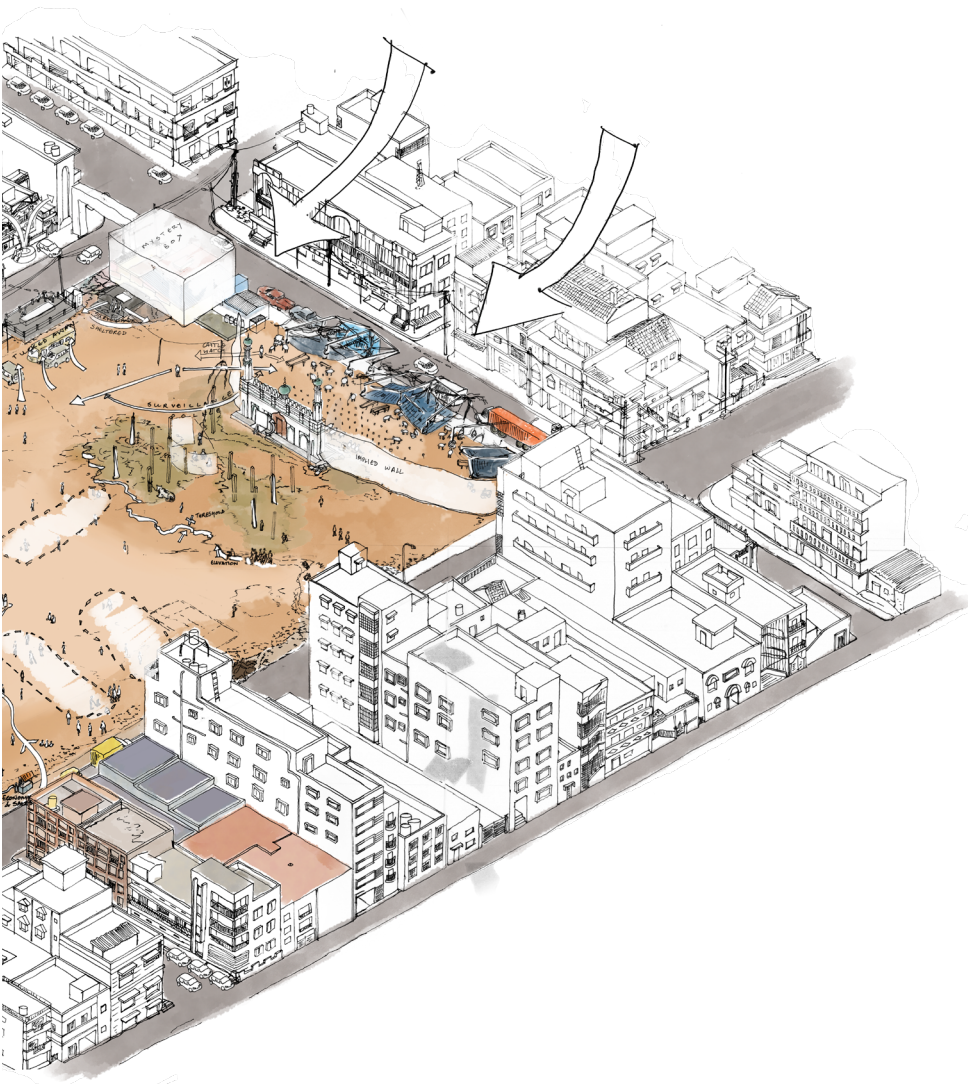


Appendix to Research Report
A Trifle Strife?
Public Space, Rituals and Communalism



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Appendix A:

Decolonising Pedagogy

Thursday, 17 November 2022

Today I read about Hindu circumambulation (Pradakshina). I saw a diagram illustrating the energy flows between deity and worshipper and it felt weird looking at it because a) as a Muslim, I was predisposed to immediately thinking: 'this is wrong' purely by virtue of the fact that this was Hindu - non-Islamic - practice and b) my inner logician (a product of postcolonial pedagogy) seemed to think that the way the website was trying to justify the practice as 'scientific' was complete nonsense.

So I need to deconstruct my own notions of Hinduism, or of non-Islamic religions, and read about Hindu rituals from a more culturally embedded position. Otherwise, I would simply be playing a Western Muslim coloniser as the architect of my proposal.

Friday, 18 November 2022

Today, we had a lecture in the Crossovers Chair about 'Experiencing Architecture' by Gregory Beck. It was a good lecture and I knew it was because the oratory skills of the lecturer gave me a positive goosebump-y feeling. But part of me wondered if the lecture was that good because the lecturer was an American male (and that, having Hollywood as the main media consumption, this is our predisposition).

To that end, his version of 'experience' in architecture is incredibly predicated on some (neo-colonial) neoliberal logic. All his examples were about the photographic, social media wow-factors in architecture which excluded experiences which would not be captured in (digital) photographs or videos. Luisa seems to agree with me on this.

Also, he said that as architects, we need to design story-telling. From a post-colonial point of view, it begs the following questions:

- who is the story for?
- what is the story about?
- how does the story's meaning change over time and with different demographics?

Beck was almost proposing that architects take a top-down approach but in terms of decoloniality, I'm not sure.

Monday, 21 November 2022

Over the weekend, I took some time to study the various rituals that occur in Bengaluru. I feel that the 'colonised' mindset was somewhat useful because I didn't do too much deep-diving into the theological meanings of the rituals yet. But I hope to do so later. That said, I found Ganesh Chaturthi to be of particular relevance to the Chamarajpet Eidgah controversy. It turns out that the Hindu outfits wanted to celebrate Ganesh Chaturthi on/ near the Eidgah in the form of a procession which would end in an immersion in Ulsoor Immersion Tank. Now, the question is: what, if anything, in Muslim social/ ritual discourse, prevents the use of the Eidgah for this

purpose? And, does the Hindu ritual require the use of the ground in this manner? And how is this quagmire explained by postcoloniality?

Anyway, I had a moment again today where, while I was researching all the different names for Lord Ganesha, I felt like 'this is so strange to have so many different deities with so many different names; monotheism is superior'. It is admittedly rather colonial to approach this, even if subconsciously, from this one-sided and opinionated way. But surely, this is simply a factor of my Muslim positionality which I ought to accept?

Sunday, 27 November 2022

I got back from our studio's Lisbon excursion. And there were some interesting matters of relevance there, both in terms of coloniality and communalism.

Firstly, we were staying near Mouraria, which was the Moorish Quarter historically. Today, it is home to a lot of immigrants - Angolans, Indians, Bengalis, Nepalese and I don't remember who else. I was surprised that my basic Hindi skills were actually useful as the language to speak to a driver and a shopkeeper. The way we assigned this neighbourhood as 'unsafe' so tacitly... I couldn't help but wonder whether this was a subconscious, (post)colonial bias against people-of-colour (POC). Funnily enough, as a POC myself, I was ascribing this notion of 'unsafeenss' to the neighbourhood because of my cultural situatedness (I can speak Hindi and wear a hijab). Anyway, is this a coloniality thing, or an economic privilege thing, or both? For now, I am not sure, but they are no doubt related. Moving on: Portugal's coloniality. Portugal colonised Brazil, India, Angola and Mozambique, to name but a few places. I visited the Lisbon Story Centre to get a rough (precisely 60-minute) overview of the city's history with Luisa, Paul and Renee. Luisa and I were struck by the subtle glorification of coloniality, and the lack of mention of any colonial subjects who would have been a part of Lisbon's history. For example, they never mentioned the Moorish Quarter, or the slaves or the expulsion/ genocide of Muslims and Jews at the hands of the Christian Inquisition. We only learned of this through the walking tour. It begs the questions: what do locals know of Lisbon's colonial past? What does the city want visitors to know?

An unexpected education was had about Jewish-Christian communalism and the 1506 Jewish Massacre (4,000 killed by Christians in 3 days).

A number of temples - the Se do Lissboa included - are architectural palimpsests of the various (colonising) religions (Phoenecians, Greeks, Muslim Moors, Spanish Jews, European Christians).

The dominant coloniality of Christianity pervades architectural typology and praxeology but some ornaments of part cultures exist in the built fabric still. It was

It was only in 2007 that the Church in the Vatican 'unearthed' the Jewish Massacre of 1506 and then Lisbon decided to architecturally memorialise. The colonial logic of withholding information and then memorialising it when it is convenient is almost laughable to me. I wonder what those murdered Jewish souls would think. I wonder what God would think of this somewhat pathetic apology. But I also

wonder why I think it is pathetic. Perhaps it is because coloniality always failed to accept the 'other' and now a memorial and Jewish Portuguese citizenship should heal the scars of the other.

Anyway, I will stop rambling.

Monday, 28 November 2022

Today, I went to a workshop titled 'Decolonising Pedagogy and Research' (or something like that) organised by Studium Generale. It was surprisingly galvanising. It opened with a lecture by West Papuan activist Raki Ap, who explained how Dutch and Indonesian colonialism and exploitative developmentalism were threatening the people of West Papua. His father, an anthropologist and a musician, was assassinated by the regime because his work uncovered these harsh truths about West Papua. It is interesting how the Indonesians - formerly colonised themselves - are turning on their countrymen rather than trying to seek unity despite ethno-racial differences. And all this is happening in the name of the Western developmentalism. The irony, as explained by Anne-Linn (a recent graduate of Industrial Ecology from TU Delft), is that extractivist practices of deforestation, eviction occur in the name of tech-driven sustainability; nickel mined from West Papua is used to make solar panels, for instance.

They had also prepared a workshop for us to briefly consider how we can i) undo colonial ways of thinking and ii) rethink ways of doing (colonial) things.

Extractivist politics is not directly related to my thesis about Hindu-Muslim communalism. But, if I consider the Chamarajpet Eidgah as a piece of 'land' - a commodity - which holds symbolic, rather than purely economic, power, then the current scramble for ownership makes sense. What is still not clear to me is how historical coloniality and a postcolonial theoretical framework can explain this phenomenon in a way that it helped Anne-Linn.

At the workshop, they provided a neat table of questions about coloniality to respond to so I will hopefully do that soon.

Tuesday, 29 November 2022

Today, I spent some time trying to understand Bengaluru's native placemaking/ social space production practices. Though this is an attempt to decolonise the design framework through cultural situatedness, I am having to heavily consult pre-colonial maps of the Fort and Pettah areas drawn by British colonisers. I guess this is some serious meta-Worlding. It is very difficult to circumvent this colonial aspect from a historiographic point-of-view. From where would I find records of native placemaking when the native mode of knowledge dissemination likely did not involve the use of tangible, physical records? I will possibly end up using clues from colonial maps to identify hints in the current urban/architectural makeup when I visit.

That said, I found a great article by Sukanya Krishnamurthy about urbanisms of the Karaga festival in Bengaluru. She also ended up using colonial-era maps. But she also had local knowledge of urban place categorisations. Her mention of 'taluk' and 'hobli' (i.e. rough equivalents of districts, neighbourhoods) suggest this. I tried to use this to find government maps of Bengaluru on the Karnataka Revenue

Board's website but to no avail yet.

Going back to colonial sources, one map I am heavily consulting to study the Pettah area is a map drawn by a British Lord Cornwallis in 1792 specifically for military/ reconnaissance purposes against Tipu Sultan, then Ruler of Mysore. Firstly, there was a notable absence, or rather, lack of labelling, of the keres in Cornwallis' map. Secondly, it was interesting which place typologies the map mentioned: in the Pettah, it identified civic spaces like temples and mosques. In the fort, which was their target, they identified barracks and magazines but no social/ ritual spaces - except for the flag-hoisting podium. I will need to study this more closely later. It is curious how neatly the map is drawn with demarcated boundaries for places of worship. I wonder if it really was so clear cut. Thirdly, that the map is devoid of social spaces inside the fort is probably because they were not of importance to the military strategy. I need to study Bangalore Fort and other Indian forts to know whether this was a deliberate oversight from Cornwallis.

How is all of this related to my research question? I am not sure...

Saturday, 3 December 2022

I am now writing retrospectively to reflect on my brief reading of *Understanding Postcolonialism* by Jane Hiddleston. I happened to read it while I was en route to India for my research so I am now exploring the (de)coloniality of travelling abroad for fieldwork. I suppose that the trip will also allow me to explore decoloniality in-situ.

Firstly, Hiddleston. I only read about 60% of the introduction chapter after which I got incredibly bogged down by its philosophical and semantic technicalities. Plus, I was weary from travel. Nonetheless, Hiddleston explained the two facets from which postcolonialism - which is different from postcoloniality, but I forget how - has been studied: through politics (Marx) and ethics (Levinas). In her exploration of Marx's interaction with colonialism, she refers to Althusser and his commentary impressed me because it is the exact gripe I have with the dominance of Western ethics over, say, Islamic or Hindu ethics. Althusser posits that the state is a machine which has apparatuses to enforce a particular ideology in favour of the bourgeoisie:

- repressive: army; police
- political: head of state; government; administrative body
- ideological: education in schools, colleges, religious institutions; legal system, communications, family, cultural expectations.

Althusser argued that these apparatuses (subliminally) caused workers/ subjects to submit to the ruling ideology. I felt that this was so relevant to the way the world - particularly Western-aligned countries - consumes and accepts Western ideologies such as individualism, freedom of speech, etc. as absolute givens and rights. By extension, our favouring of Western education and research institutions is done through the beginnings of education and consumption of Western media (e.g. Disney) which perpetuate the notion that what is Western is the normal and the superior. For example, saying that your dictionary of architectural vocabulary is

from Oxford, rather than Mysuru is more credible. Why? Althusser's theory helps to explain.

If I take this reflection to the meta-level, then my entire education and this thesis - studying Bengaluru from a Western institution and then applying teachings from there, proclaiming that this project is within the framework of decoloniality, is hypocrisy. But what can I do to change that?

Sunday, 4 December 2022

In an attempt to engage with Bengaluru locals, particularly professionals in creative fields, I went to a Creative Mornings Bengaluru lecture by Anjali Karol Mohan, an Indian urban planner, researcher and academic. She made some great points in her lecture which are not in the mainstream of architectural/ urban education in the West. I suggest that this is because i) they are contextually and geographically not relevant to projects based in the West and ii) the problematisation of neocolonial/ neoliberal developmentalism in India would defeat the pursuit of tech-driven career developments in the West.

What struck me was that a bachelors student from Chennai speaking to Anjali Ma'am¹ mentioned that her case studies were mostly Western precedents which were simply not applicable to the South Indian context.

On a separate note, I noticed that Anjali mentioned much more about rituals and their relationship to infrastructure than I have ever seen at TU Delft/ University of Bath. For example, she had these lovely section diagrams of a temple in Bengaluru demonstrating how the use of the space around it changed during the day. I think discourse in the West does this but fails to link it to religiosity, erasing spiritual reality from architectural ontology.

I also visited relatives and was very optimistic about decolonising my pedagogy simply by asking my uncles and aunts² about their experience of Bengaluru. But I have no idea what to ask them.

Lastly, I had an epiphany. It is more of a theory which I will hopefully elaborate on further as this research progresses. The theory is that my family is bifurcated along a colonial line. Essentially, I feel like classism - and the apparent upper-class-ness of my paternal side - is an outcome of the colonial influences of teaching and studying in postcolonial English-language/ Christian institutions, and living in the formerly British-administered zone of Bengaluru. Perhaps this led to their absurd celebration of the 1970s colonial legacy. This epiphany was triggered because my father kept suggesting that I see Vidhana Soudha, Cantonment, and basically any landmark which was in the British side of Bengaluru in a way that I felt undermined my goal to see the Pettah side. I should stress the word 'theory' these. After all, my father's suggestions could merely be what he is familiar with from his upbringing in Shivajinagar and Frazer Town. But anyway, my thoughts are getting foggy now so I will resume another day.

1

2 Raki Ap

Friday, 9 December 2022

I must admit, I am very much an outsider in Bengaluru. I am struggling to even strike a conversation with the shopkeepers or anyone in the public as part of my ethnographic research. In St Mary's Basilica and at KR Market, I tried to speak to some shopkeepers to get information from them but in both locations they said that they were too busy trying to sell their goods. I suppose that, at the basilica, it didn't help that I am very clearly not Christian. Why would they entertain me? Luckily, in KR Market, the guy from whom my mother bought some cooking vessels was alright to quickly answer some questions. But I think I need to be less shy and be sharper with what I ask. I just need to strike a good quick conversation but how on earth do I slide a 'I am doing this in the name of research' in a casual setting?

Because of this, I cannot help feel like I am an awkward coloniser of information here. I have nothing to give back to the people who help me out. I have no way of building trust with them for now. And this was made all the most apparent when I tried to ask a couple of people at Chamarajpet Eidgah more about their relationship to the maidan. They don't want to talk to begin with because of the controversy about the maidan and because they don't have the time but it also doesn't help for me to bring such a loaded question out of nowhere. I need to assimilate a bit better...

Sunday, 23 January 2023

I stopped writing this log shortly after I commenced visits to sites around Bengaluru. Practical excursions made the active pedagogical appraisal somewhat obsolete since it was difficult to reconcile a lofty subject such as decoloniality with the down-to-earth reality of the situations I experienced and observed. Activities were almost entirely focused on day-to-day struggles; no one seemed to care about the legacy of British rule too much. But that is precisely one of the reasons why I have not excluded this log from the research outcomes. As Homi Bhabha suggests, it is possible that the colonial psyche is part of the contemporary Indian psyche. And this needs addressing.

On a separate note, this log is relevant as it situates my personal biases as a researcher, thereby allowing me to address them in the analysis of my primary findings. I would go so far as to encourage anyone with apprehensions about cultural-situatedness to reflect on decoloniality.

I will, however, stop to reflect on two things through the lens of decoloniality: firstly, the treatment of lower-class citizens by people like me: privileged, middle-class NRIs, and secondly, the relationship between the Hindu/ Muslim binary and colonial categorisations.

Wealth inequality in India is not particularly new, nor is it particularly jarring to anyone living in a big metropolis like Bengaluru. It is a matter of fact. However, having lived in the West for a few years, I have begun to find it jarring that almost every middle-class family (mine included) feels that a housemaid is absolutely necessary for a household to function properly. Related household staff essentials include a driver, a cook, a gardener or a security guard. These household staff almost always from a lower economic class,

the 'subaltern, as Gayathri Spivak puts it (though I don't like either phrase). What strikes me further is the way that these household staff are viewed with a level of suspicion and/ or scorn by the middle-class. It can be as simple a microaggression as saying hello: I found myself failing to say hello to some of these hired helps, deciding that it was better just to walk away quickly to avoid the social interaction. I apprehended myself later but it seems to be socially acceptable to do this. And it feels unfair. Why should I talk or not talk to people based purely on my perception of their socioeconomic status? But on the other hand, why should I?

I think that the middle-class is highly suspicious of the lower-class and of their mentality ('the lower-class just want our money'.) While I was in India, my father and I often discussed an informal settlement near my grandmother's house which was recently converted into a brick-and-mortar apartment block by the municipality for these slum-dwellers. Our gripe was with the fact that, despite such a provision by the government, the dwellers continued to spill out their activities - religious rituals, drying laundry, socialising - out on public pavements and roads. The middle class tends to think that this is a problem with the mentality of the lower class: that they are not using the facilities provided to them within the walls of their compound for these activities. But I think this is a (neo)colonial way of looking at things, to think that the middle/ upper classes know what is right and that the lower classes don't, in the same way that the moral frameworks of the West have been subjugating Indian native moral frameworks. And secondly, how do we know that the apartment blocks have been designed to account for the praxeological patterns of these people? If they were, surely, they wouldn't be impinging on the public realm like a nuisance. In terms of the relevance to my thesis about Chamarajpet, what I noticed was that a lot of the boys playing on the ground were playing barefoot and I would assume that this was because they are unable to afford sports shoes. It would be colonial thinking to problematise this insofar as they might be quite happy playing without shoes. So I feel like this really needs to be sensibly accommodated for in the design. Perhaps, for example, the floor finish specified should be something that is friendly to shoes or no-shoes.

Next, the Hindu/ Muslim binary of colonial categorisations. I came across a talk by historian Romila Thapar the other day and she was arguing that the categorisation of the Indian population into 'Hindu' and 'Muslim' was strongly propagated by the British colonial administration. Her talk was incredibly relevant to communalism because communalism tries to use the 'nationalism' ideology to enforce Hindu-only nationalism, excluding Muslims, Christians and other minorities from this. The irony, of course, is that whilst this Hindutva nationalism is propagated as a home-grown idea, it is actually a propagation of a British-colonial simplification. This is relevant to the thesis in a wider pedagogical, historiographical sense as I have already identified so I am glad that Thapar is supporting my claims from afar.

Anyway, if I have anything further to add to this log, I might. But for now, I will bid farewell to this log.

Hey everyone!

***I thought it'd be fun to
log + share my research
excursion so I'll be
posting updates about
Bengaluru here.***

***Feel free to reply/
comment/ roast :)***

Day 1

221202 16.40



- these are castor plants, not weed***
- almost all windows here have grilles as a security measure***

Day 2

221203



Here it is, up close

Day 2

221203



Compared to churches in Europe, I was struck by how much smaller this was. A few other differences include: the lit up altar (!), Brighter stained glass windows, way more colourful interiors.

I'll admit, I felt very invasive entering as a non-Christian so I didn't wander much inside.

Day 2

221203



People were just chilling, sitting on the floor, chatting and eating meals.

My mum noticed that people were looking at us funny because we were the only two wearing hijabs in there LOL

Day 2

221203



Stall structure at the market: steel/ aluminium channel sections with either tarp or corrugated iron sides

Day 2

221203



A shop selling Muslim ritual merch

Day 2

221203



A shopkeeper at Russell Market, a covered market area

She had a small shrine to Sri Sai Baba (a 19th century Indian saint/ spiritual master) at her shop

Day 3

221204



An unused plot of land inside a roundabout-flyover thing

Day 4

221205



This is a 'dargah', a (Muslim Sufi) shrine/tomb to an important person who has passed away.

I don't know much about the dargah typology so it's something I have to research further.

Day 4

221205



A temples with an unusual façade where the ornate top is sided by apartments? Usually that's not the case...

Day 4

221205



Here's how it usually goes...

Day 4

221205



A Hindu shrine cart. I presume it is used in processions but any insights are welcome!

Day 5

221206



Street vendors beneath a concrete flyover. Not sure what it says on the pylon yet.

Day 6

221207



Today I visited an Eidgah (i.e. Muslim Eid prayer ground) which is used twice a year for big communal prayers.

This Eidgah is currently surrounded by controversy in Hindu-Muslim tensions.

Basically, right-wing Hindu groups and local citizen groups wanted to use the ground for Hindu festivities, to which a Muslim group said 'no'. This was followed by questions of ownership and usage. Now, it is in the hands of the State's Revenue Board.

It's a pretty sensitive topic here...

Day 6

22/207



I was surprised by how unclean the space was considering its supposedly sanctified status.

Maybe there's a statement to a pollution, rather than a spiritualization, of religion, whereby the maintenance of the space is less important than a final goal.

Big words sorry I'd stop

Day 6

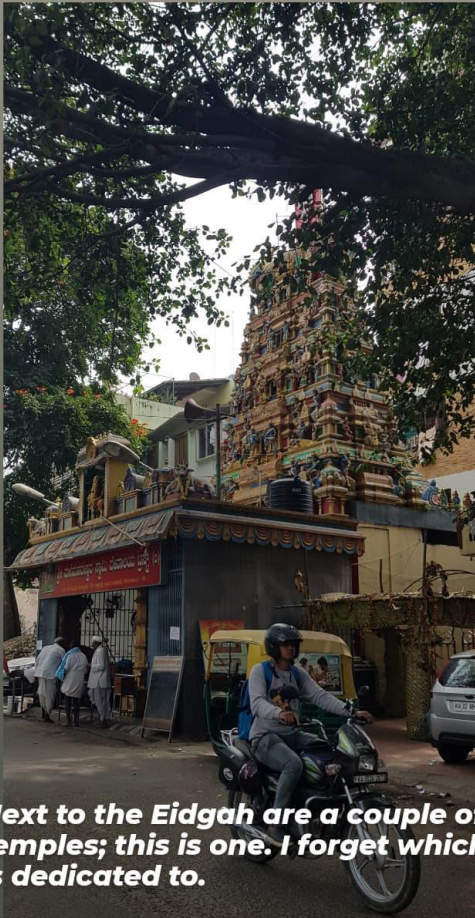
22/207



They also sell goats on this ground!

Day 6

221207



Next to the Eidgah are a couple of small Hindu temples; this is one. I forget which Hindu deity it is dedicated to.

Not sure what the relationship between this and the Eidgah ground is yet and not sure if I'll get to figure it out.

Ideas are welcome.

Day 6

221207



Not much was happening on the ground's perimeter save for a couple of these stalls selling snacks.

Day 6

221207



I approached only two people to ask them about the ground but both were hesitant and refused to give their details. This is fair, given the sensitivity of the situation.

If anyone's got any ideas on how to build trust with them, hmu

Day 6

221207



A footpath...

Day 6

221207

Victoria Hospital



I think this is a colonial structure and of course, the (wooden) scaffolding implies restoration/preservation.

Day 6

221207

**Tipu Sultan's Summer
Palace**



The 18th century palace, which is nearly open air, is built on a stone plinth, with these double-storey teakwood columns. Arches and beams are also teakwood.

Day 6

221207



***This is what remains of Bangalore Fort today.
The massive stone walls offer quiet respite from
the bustling city outside.***

They also block signal as it turns out.

Day 6

221207



Stone smiley for my stone enthusiasts.

Day 7

221208



*Open sewer ground or France Plane New
Caledonia precedence?*

Day 7

221208



@APALOGY_GALLERY

**Art by Paul Fernandez, famous Bangalorean
illustrator**

Day 10

221211



Blossom's Book House

One of my favourite bookstores ever is in the 3rd floor of this very unassuming building

Day 10

221211



I forgot to take a photo of that particular shop (was too busy browsing) but I got one in their other shop down the road.

Day 10

221211



Church Street

Church Street is a popular socialising spot with a lot of shops and eateries nearby.

From 2017 onwards, it was paved with granite cobblestones, being the first Street in the state of Karnataka to have cobblestone pavement.

I also recall this area being pedestrianised at some point but not today(!) That said, it's still easier to walk here than in most other parts of Bengaluru.

Day 13

221213



This is the gate to another Eidgah (Eid prayer ground) closer to my neighbourhood.

It happens to be located in the part of Bengaluru which was administered by the British during colonial rule; there were some parts of the city administered by the native Princely State of Mysore. I mention this because this part of town seems somehow posher? I mean they have a massive gate for the Eidgah and everything.

Day 12

221213



Sadly I was told that women are not allowed beyond these gates into the prayer area.

I was very disappointed but unsurprised.

Nonetheless, it made the rest of my visit to the Eidgah very uncomfortable as I felt conscious of being the only woman inside the complex.

Day 12

221213



They had some more interesting rules.

Day 12

221213



**More rules, with more Urdu-Muslim vocabulary.
DM if confused tbh**

Day 12

221213



I only lasted about 30 minutes in there before I decided that I wanted to leave a place where women were unjustly not welcome.

I say 'unjustly' because I did a whole project a couple of years ago about women in mosques and learned that the practice of barring women entry was unfounded in Islamic history.

Patriarchy prevents a woman from praying in public, what can I say... But I was meant to come at this from a decolonial perspective so I just had to accept this cultural practice.

Day 12

221213



The only other women were these women sitting at the entrance. I think they were begging for money.

Day 12

221213



This is Albert Bakery and the establishment is more than 100 years old.

It's run by Muslims but they chose the name Albert because it was fashionable as the name of Queen Victoria's Prince Albert I think.

Day 13

221214



Ulsoor Immersion Tank is used for Hindu ritual immersions for two Hindu festivals in the year: Ganesh Chaturthi and Durga Puja.

From what I know, on Ganesh Chaturthi, a number of street processions of Ganesh idols end here. And then the idols are put into the water tank.

But honestly if anyone knows more, I'm keen to hear!! My knowledge came from YouTube and a security guard at the tank.

Day 13

221214



This is a water tank which was part of the city's water supply network back in the day. We don't have a river or other freshwater source so rainwater was collected in these tanks and used.

Since the advent of water pipelines, our water infrastructure has taken a turn for the worse...

Day 13

221214



...but for now, parts of the tank are clean where the view needs to be good. Such as in front of two high-rise and expensive hotels.

Day 13

221214



The walking path by the lake was this rough. I think they do it to improve circulation in the feet or something.

Day 14

221215



I visited a nearby neighborhood park.

Cool map here is only for a small segment of it.

Day 14

221215



A child playing on the ziggurat-like stone slide. The ziggurat has been around since my father's childhood atleast so I wonder how old it is.

Day 14

221215



This is a building where toddlers can play undisturbed by the older kids.

Day 14

221215



I guess this compensates for all the mosques where women aren't allowed, right?

All jokes aside, I do personally appreciate this because it can be difficult for Indian women, particularly housewives, to have a social life and exercise because they're mostly at home cooking/cleaning and it's the men that generally undertake tasks outside the house. Plus I imagine that the concern over women's safety in India makes this type of initiative very welcome.

Day 14

221215



This is the park's horticulture inspector's office.

Day 14

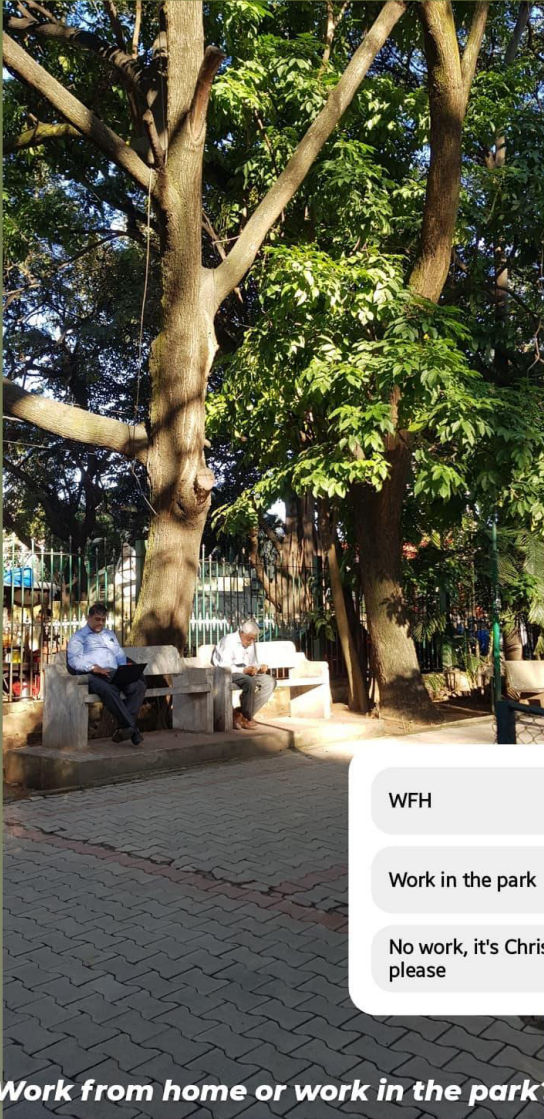
221215



This is one of a few shallow pools in the park made of clay bricks and then covered with concrete all over. There should be water in them but root damage and general neglect have caused this mess...

Day 14

221215



WFH

Work in the park

No work, it's Christmas
please

Work from home or work in the park?

Day 15

221216



On the western side of the ground, there are several goat sellers who sell to customers who come from all over Bengaluru. The goat sellers have apparently been around for ~15 years.



Day 15

221216

The goat sellers were super friendly and gave us very nice coffee.

They told us about how the ground was used mostly by neighbourhood children because they hardly had any other space to play in the dense residential neighborhood. Often it was also used as a hangout space until late at night too.

But apparently the crowds have reduced since the Eidgah ground's communalist controversy in August, which has resulted in an increased police presence.

In fact, there had even been a shoot-on-sight order sometime in August, which has probably scared off people.

Day 15

221216



The goat seller was from the northern state of Bihar and had been living in the neighborhood for 6 years. His family is in Bihar. Here's his pet rat.

Day 15

221216



Some interesting residential architecture from Chamarajpet.

Day 15

221216



Demolition works in a residential plot.

All the plots in Chamarajpet are apparently 30x108 ft.

Day 15

221216



An old residential building.

Day 15

221216



A road-spanning arch designed with Indian and Hindu ornamental motifs, on the street next to the Chamarajpet Eidgah.

Day 15

221216



On the Eidgah was a mobile canteen subsidised by the Karnataka state government.

Breakfast for Rs. 5 (6 eurocents) and lunch for Rs. 10 (11 eurocents)!

Day 16

221217

Went out into Karnataka countryside. I reckon this is wood harvested to become urban scaffolding.



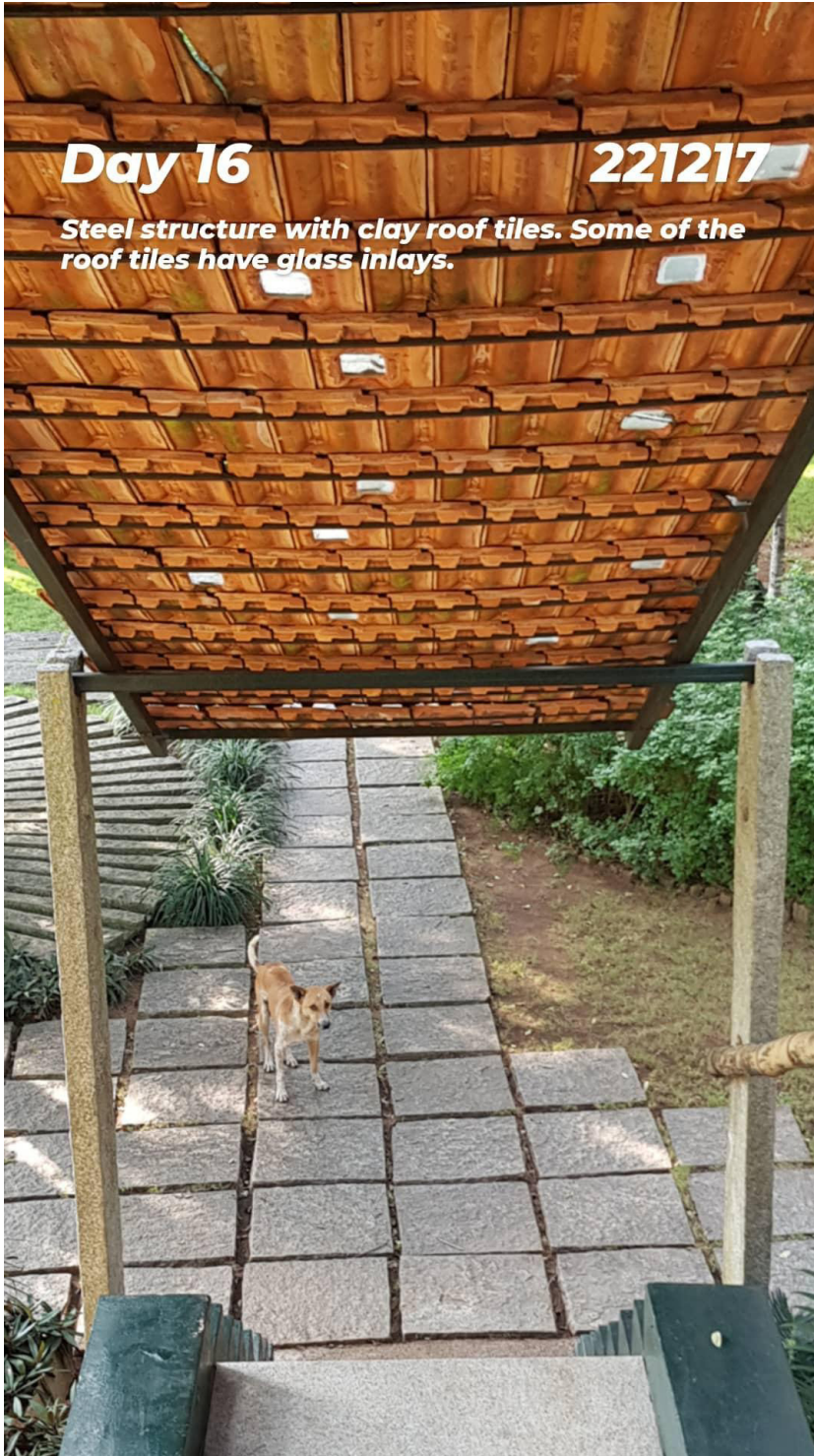
Day 16

221217



A food market in a small town's centre.





Day 16

221217

Steel structure with clay roof tiles. Some of the roof tiles have glass inlays.

Day 16

221217

Rice fields which were likely roughed up by the cyclone a few days ago.





Day 17

Stone paving and grass

221218



Day 17

221218

Underside of exposed clay tile roof



Day 17

221218

*I presume that these are slate tiles but not 100%
so any suggestions welcome*

Day 18

221219

Visited a cool architecture/ urbanism/ research practice to understand the architect's role in Bengaluru.



Venkataramanan
Associates

ARCHITECTURE
INTERIOR DESIGN
URBANISM



Day 18

221219

Peak hour traffic scenes on MG (Mahatma Gandhi) Road





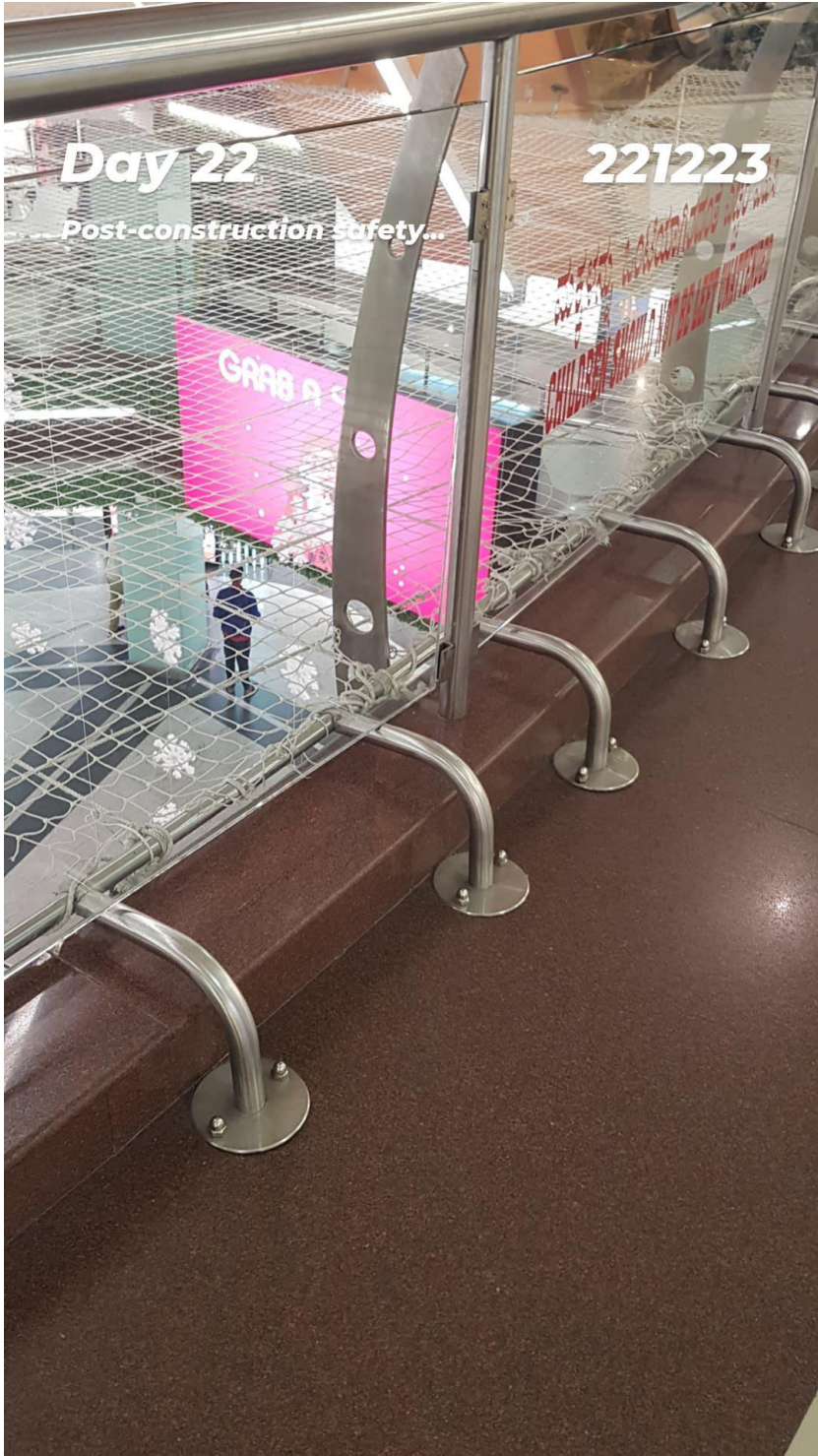
These are digestive snacks which my mum might give me if I have a bad stomach or something. I can't think of a Western equivalent to explain further but I will ask my mum upon request for detailed info lol



Day 22

221223

This is a mall's atrium. The net is there to prevent people from falling over higher-level balustrades (yes, it has happened before).



Day 24

221225

This is a housing block next to the ground. It looks like it may had a courtyard at the end of the corridor.





Day 24

221225

The wall on the ground as a neat seating spot.





Day 24 **airtel** **221225**

Typical neighborhood shop selling candy, chips, store biscuits, and other goods.

Day 24

221225

The 'South Indian Famous Astrologer' was closed, sadly.



Day 24

221225

A very quiet, residential back alley right off the Eidgah.

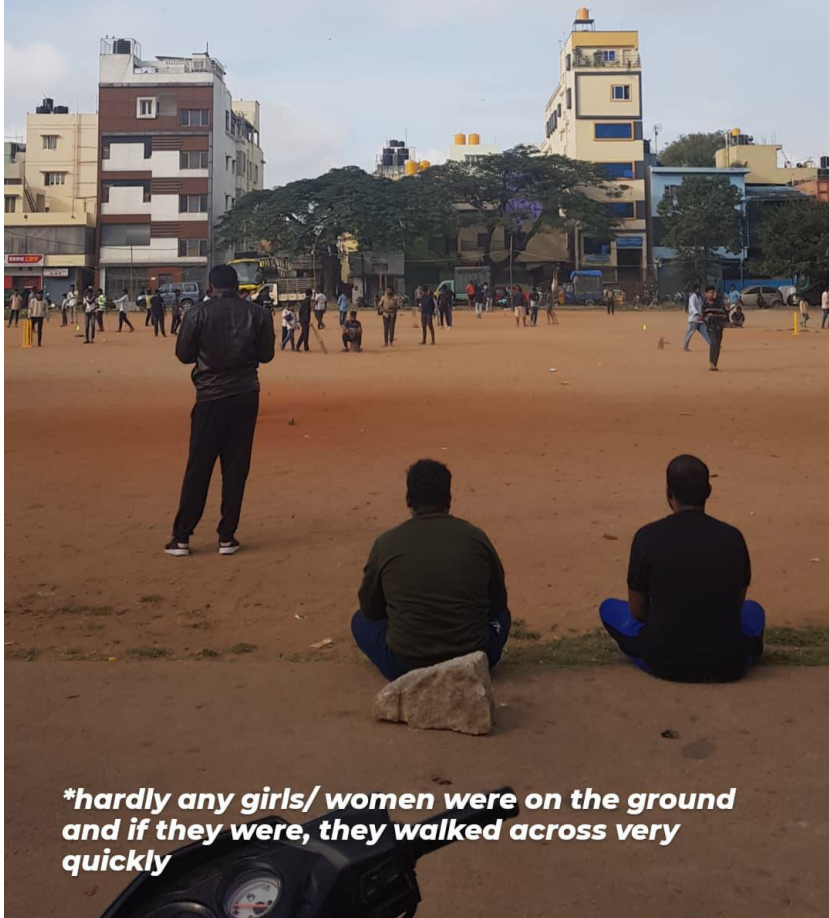


Day 24

221225

Though it is tempting to scoff at the lack of formal seating arrangement, the beauty of such a ground is arguably in its flexibility, which wouldn't be possible if it was a rationally designed space.

Its informality is an open invitation for everyone to use the space.*



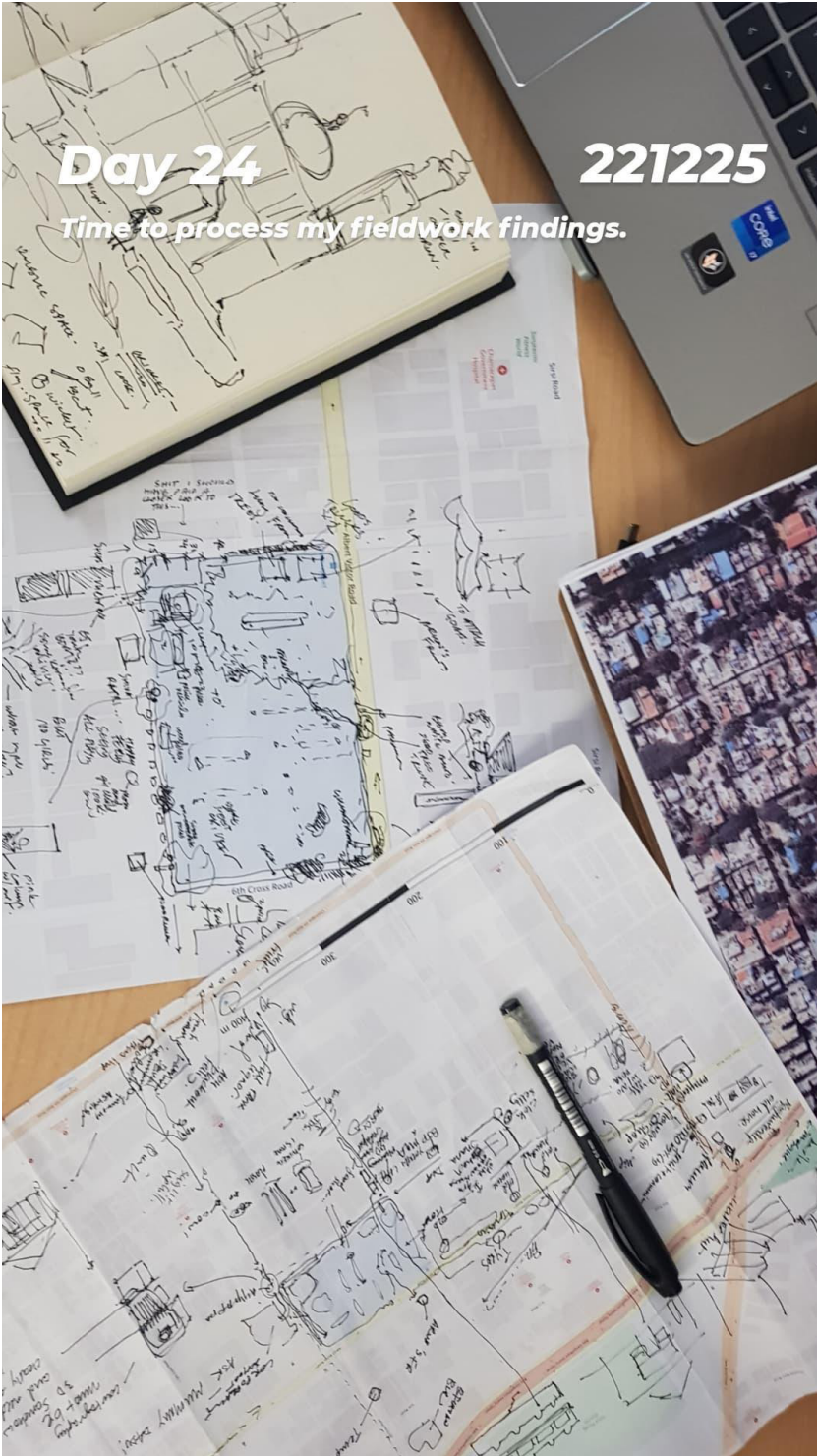
***hardly any girls/ women were on the ground and if they were, they walked across very quickly**

Day 24

221225

Fieldwork phase: complete





Day 24

221225

Time to process my fieldwork findings.

Day 25**221226**

It's been quite fascinating to look at my hometown through a researcher's lens. I used to be quick to scoff about Bengaluru, avoiding visiting because being here is not a particularly luxurious experience. But is it precisely because of this that I felt I needed to look at the city more closely.

Though my study has been about the Chamarajpet area and though I started out looking at social and ritual spaces, I found that these matters were of less relevance than the overall themes of spatial use, agency and representation.

Bengaluru no longer has many open grounds for people to use for play, exercise, relaxation or prayer. What's left is highly contested. In the example I've studied, the media has painted a picture of religious tensions.

The ground reality, however, is that people just want to enjoy a nice open space...

Day 25

221226

***If you'd like to know more about my thesis/
Bengaluru, let me know.***

Thank you for tuning into my Instagram stories!



SHIVAJINAGAR

03.12.22

MEETING HERE & SOMEWHERE

VERY BUSY JUNCTION

ST MARY'S

? what is this space...

not a reasonable

RUSSELL MARKET

VERY CLOSED OFF TO OUTSIDE

DROP OFF

TO KHAMAT

MAP NOT TO SCALE

① VISITED ST. MARY'S BASILICA

② BOUGHT ICE CREAM ₹ 30

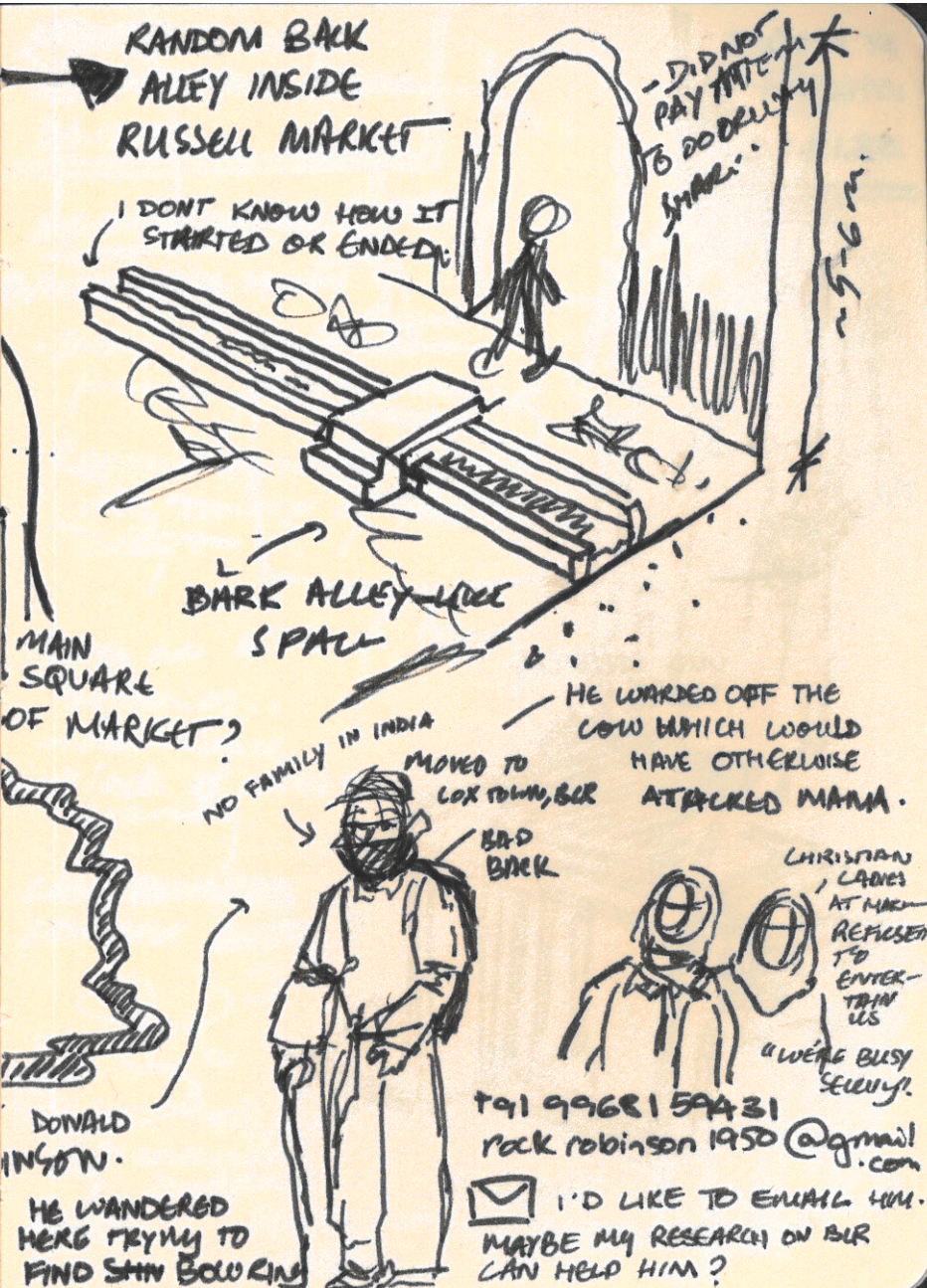
③ BOUGHT CHOUBET KI NAAN

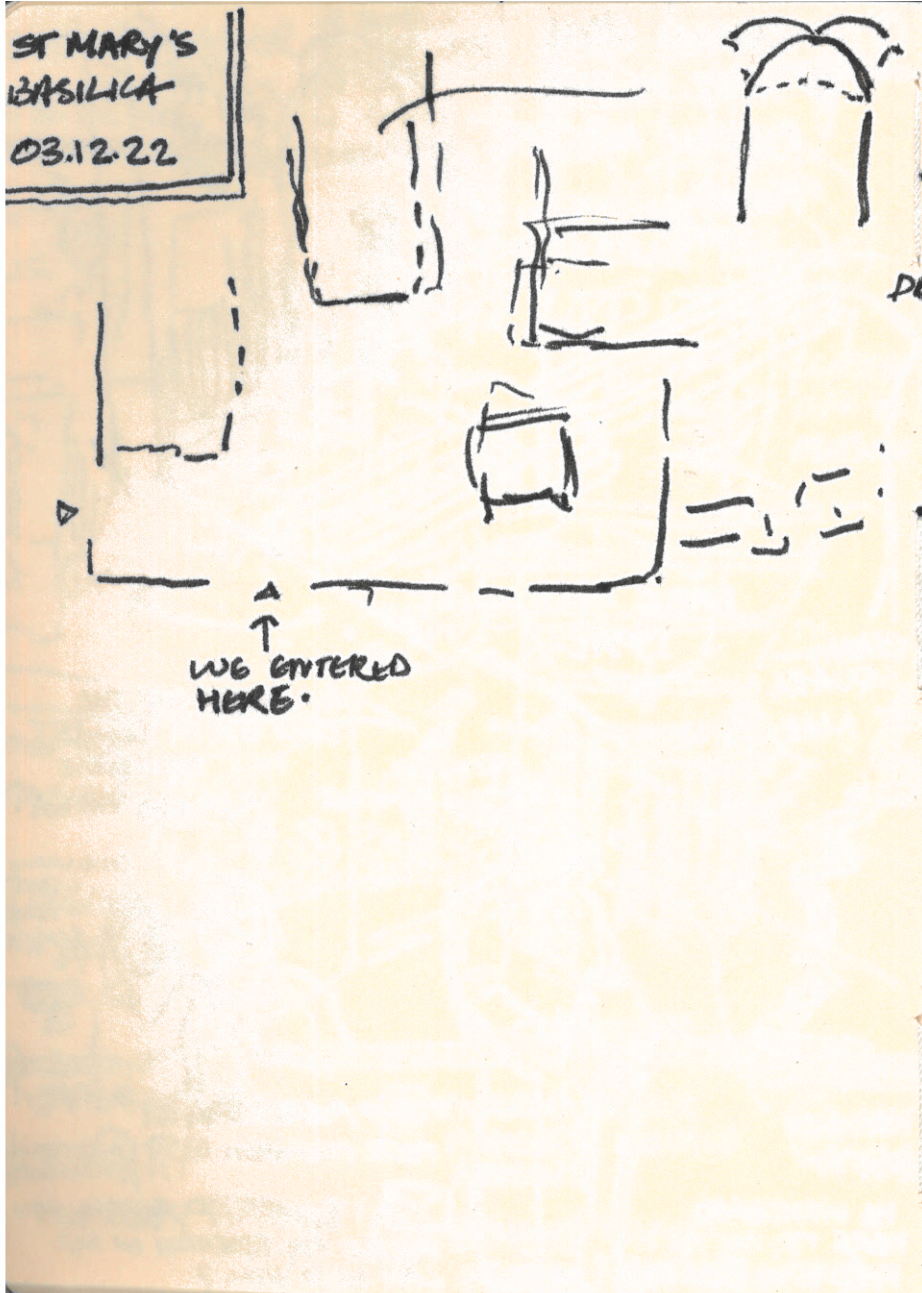
④ ENTERED RUSSELL MARKET, WALKED AROUND

⑤ BOUGHT VEGGIES FROM FRIENDLY MUM

⑥ MET KOB

The sketch map shows a street layout with several buildings. On the left, a building is labeled 'ST MARY'S'. In the center, a building has a note '? what is this space...'. To the right, a larger building is labeled 'RUSSELL MARKET' with a note 'VERY CLOSED OFF TO OUTSIDE'. A street labeled 'TO KHAMAT' runs horizontally across the middle. A 'DROP OFF' point is marked near the center. Six numbered points (1-6) are scattered across the map, corresponding to the journal entries. A note 'MEETING HERE & SOMEWHERE' is written in a box at the top. The date '03.12.22' and the location 'SHIVAJINAGAR' are written at the top left. The text 'VERY BUSY JUNCTION' is written near the top center. The text 'MAP NOT TO SCALE' is written on the left side. The text 'not a reasonable' is written vertically in the center. The text 'DROPPING HERE & SOMEWHERE' is written in a box at the top right.





CREATIVE MORNINGS
2 SHANTHI ROAD STUDIO
04.12.22

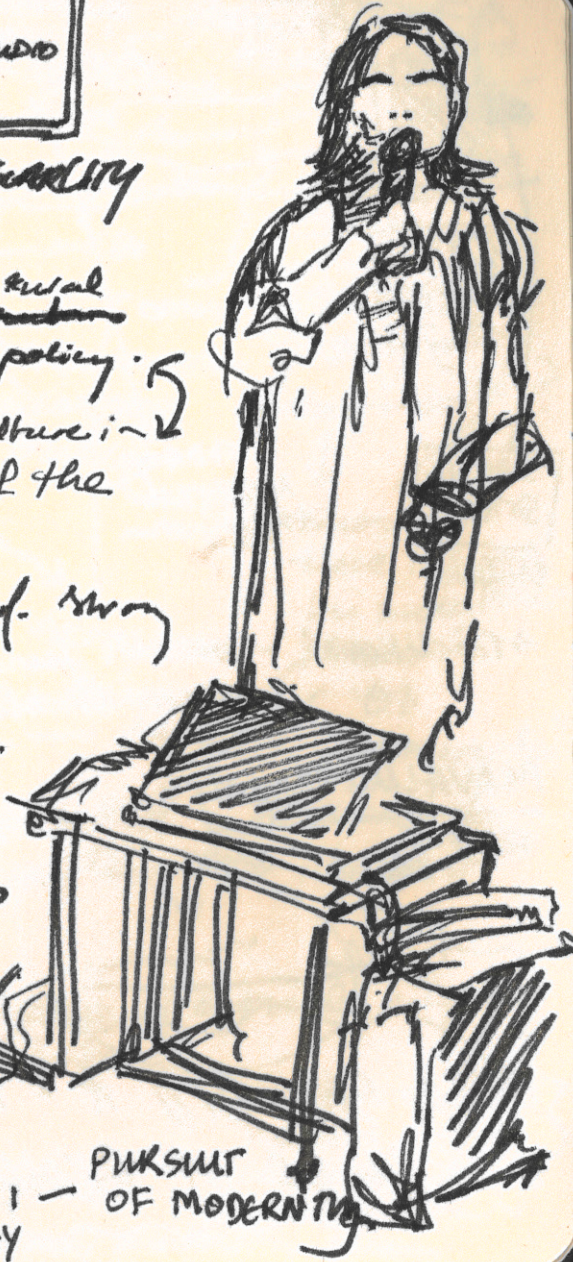
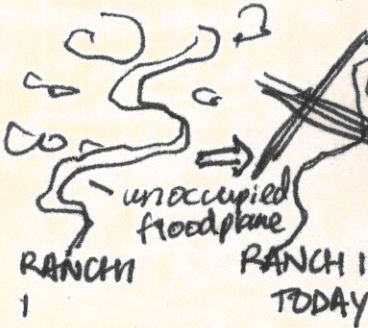
ABUNDANCE IN SCARCITY

ANUSHA TAKOL MATHAN

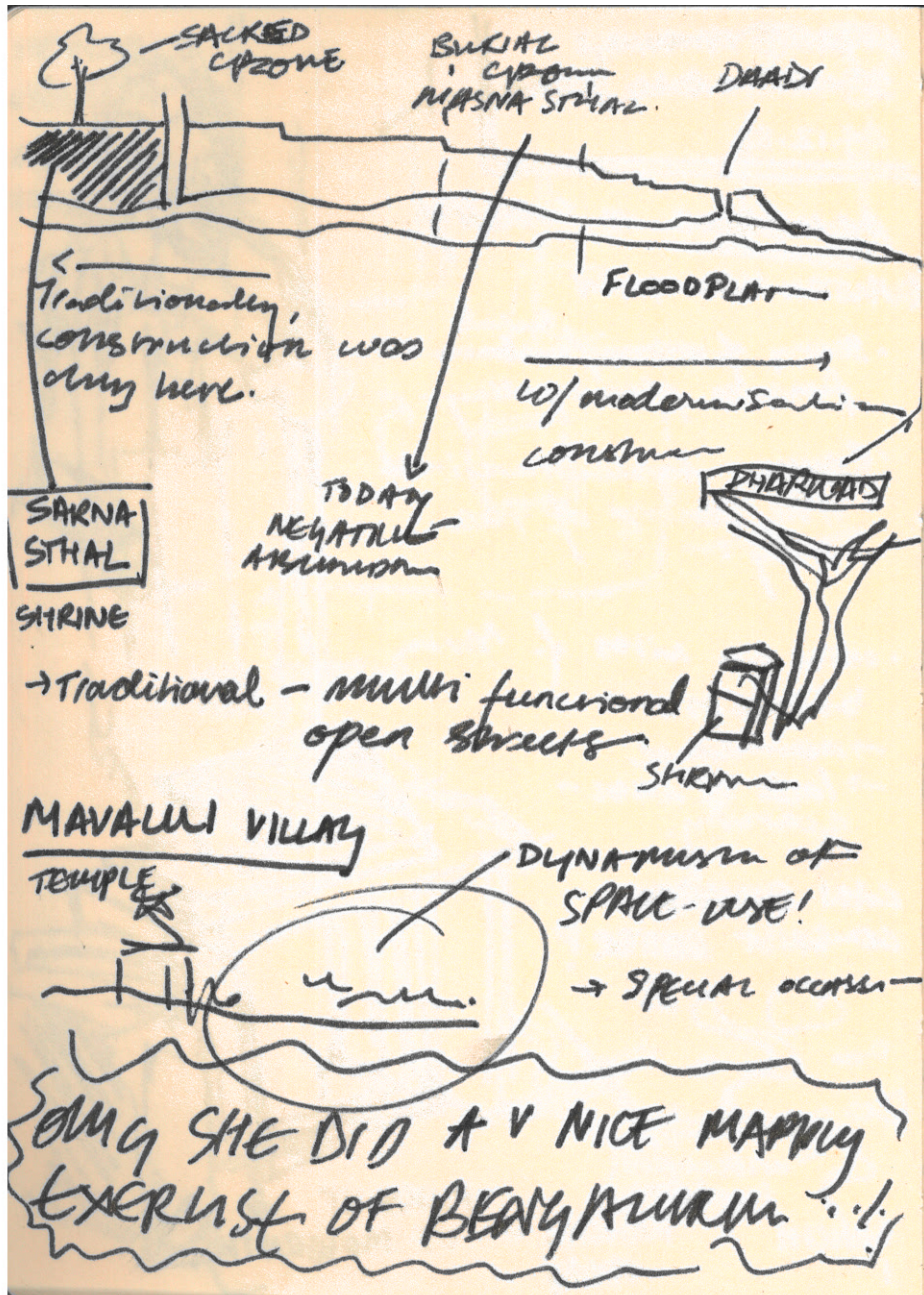
- Binary of urban/^{rural} modern/ ~~modern~~ ^{frances} plan & policy.
- RANCHI - Agriculture in the centre of the city.

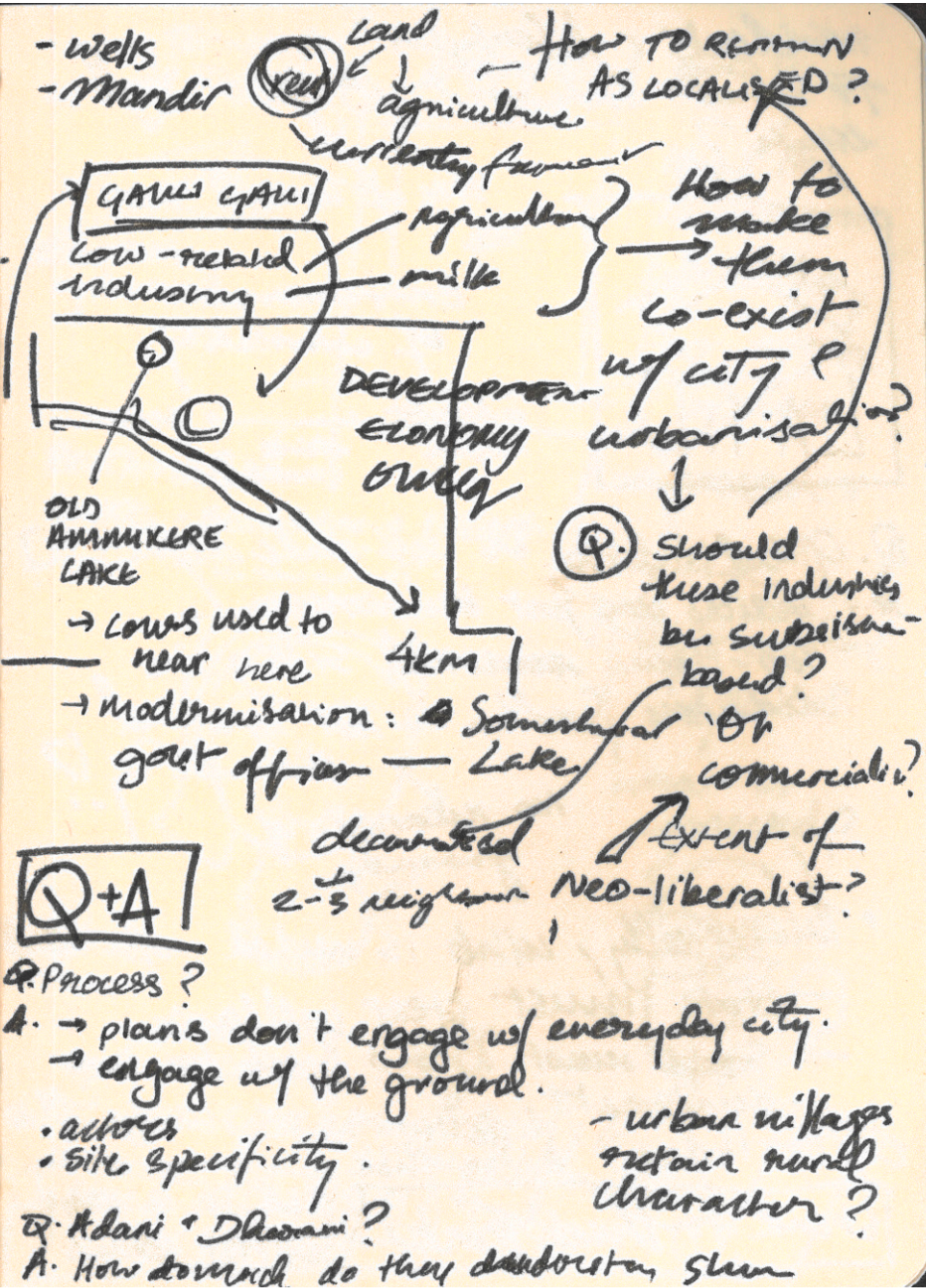
- cities are sites of many binaries..
- abundance
- lack of access - scarcity.

CAN BINARIES CO-EXIST BETTER?



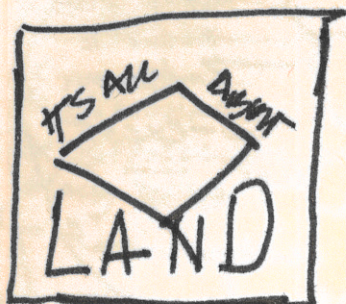
PURSUIT OF MODERNITY





residents + lifestyles?
 To what extent is it just real-estate?

size of house?



Encouragement
 of coloniality.

adhari \longleftrightarrow state
 Adhari \longleftrightarrow think tanks?

Q. Global indices vs self-made definitions?

A. Indices are just business.

Top-down numerical sitting in
 Vidhane Sabha — not ground reality!
 no nuances of ground.

• Theoretically, collab is needed w/ state

→ State must steer welfare

→ State must know how to use think tanks.

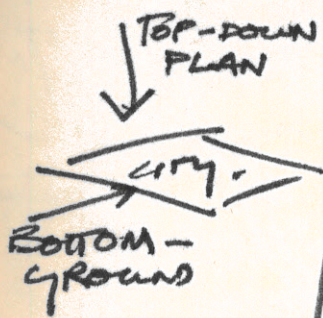
Q. Heritage A: Active

A: Invisible

• Pilgrimage — fluid

Speak to Think Tanks

BLR is a very elitist city



Philosophical society



How to
incentivise
byelaws
for open
spaces

BOTAHALLI
LAKE - SEWAGE → TREAT
rainwater.

→ green &
→ blue.
Infrastructure
space.



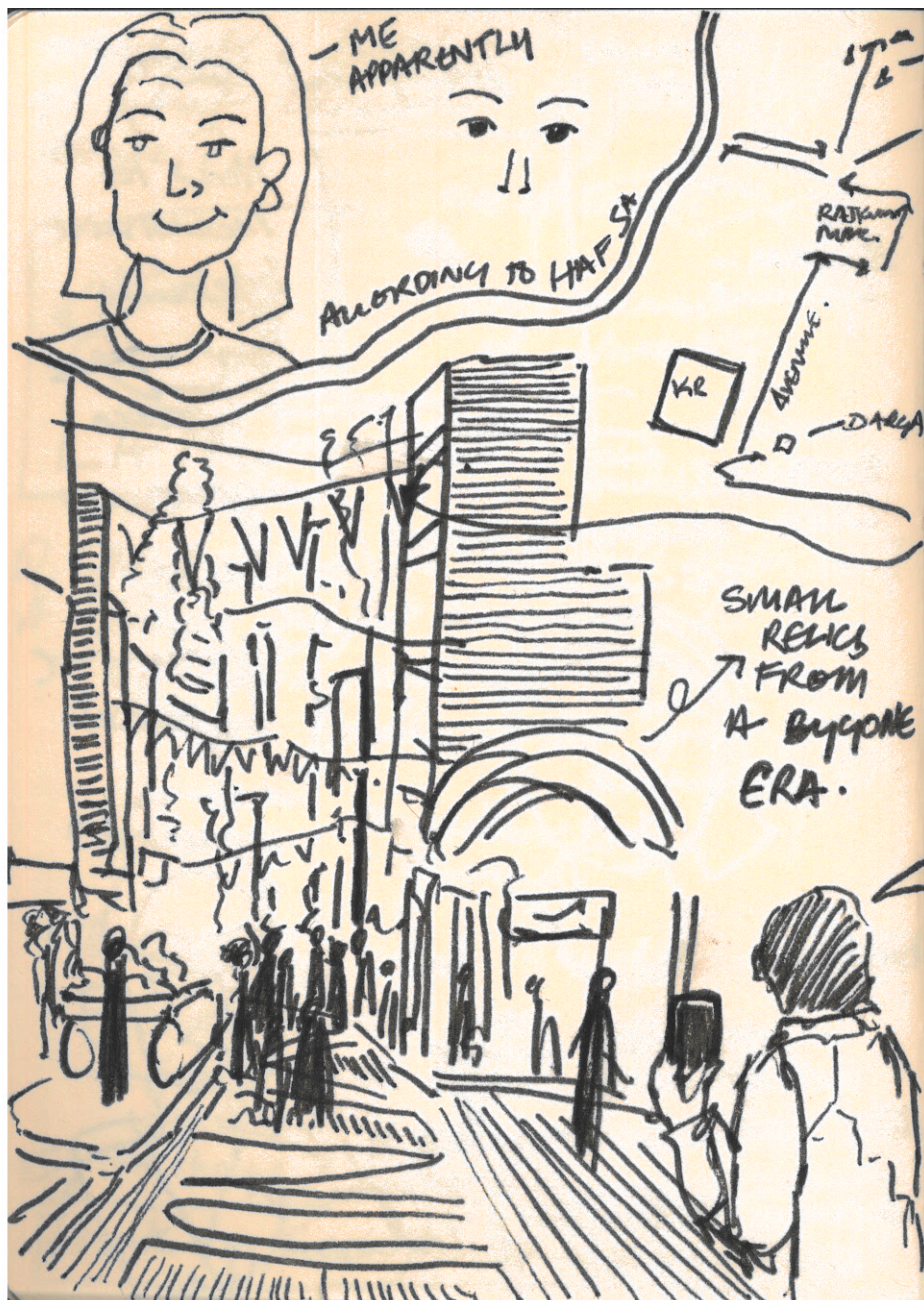
what is
connected?

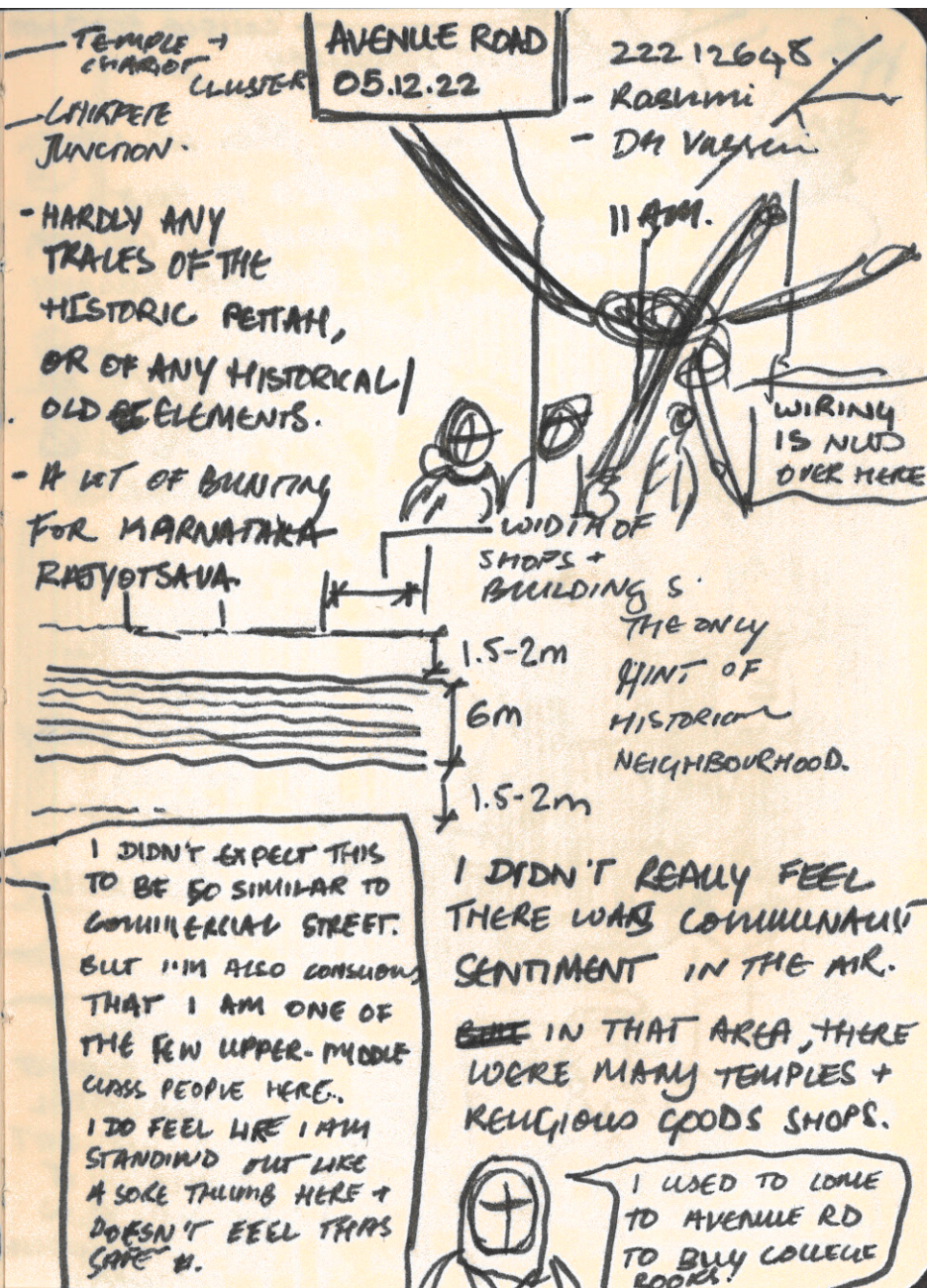


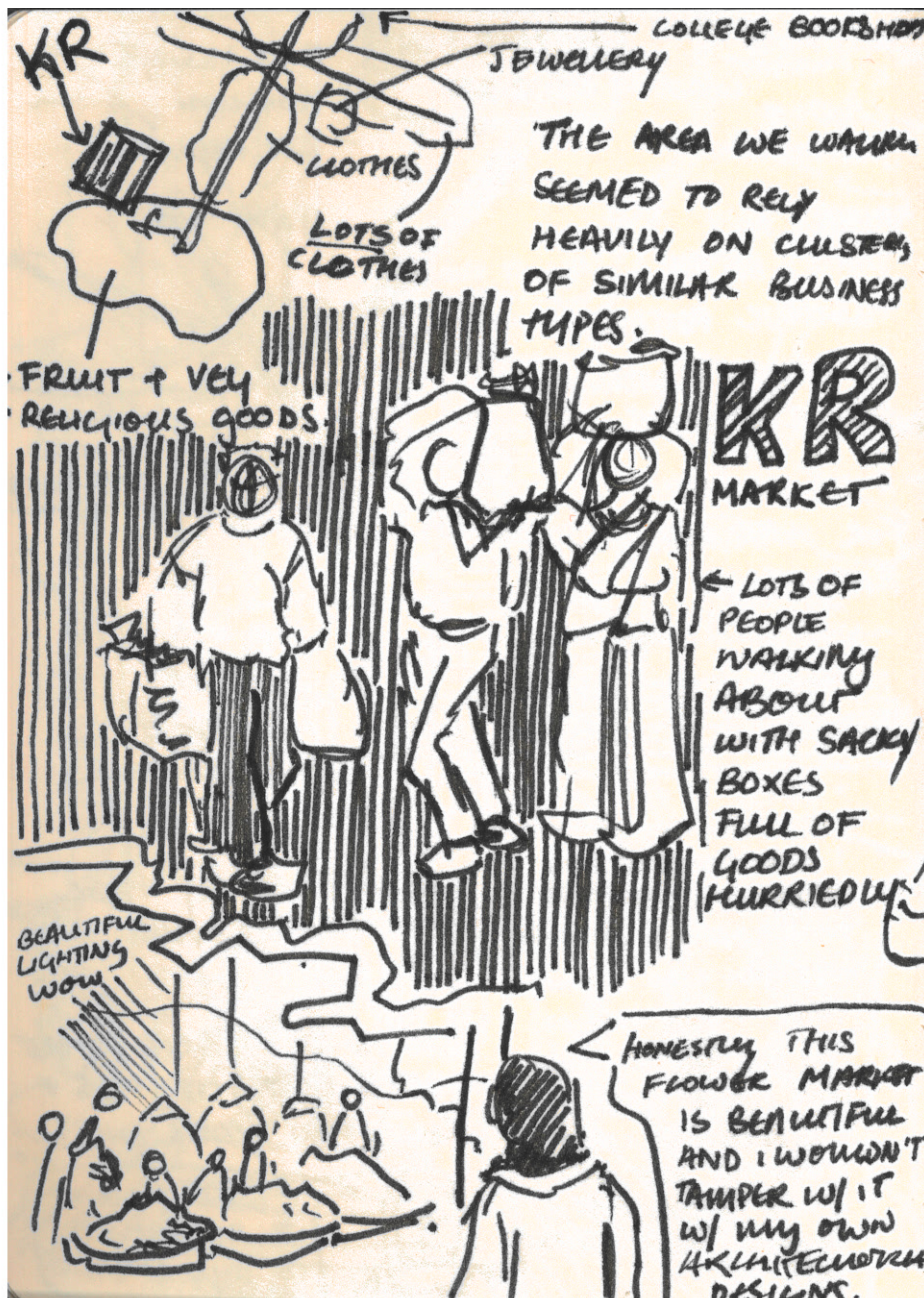
holders.

→ slowing tourist
creating inf
city → disenfranchising
platform
tradem

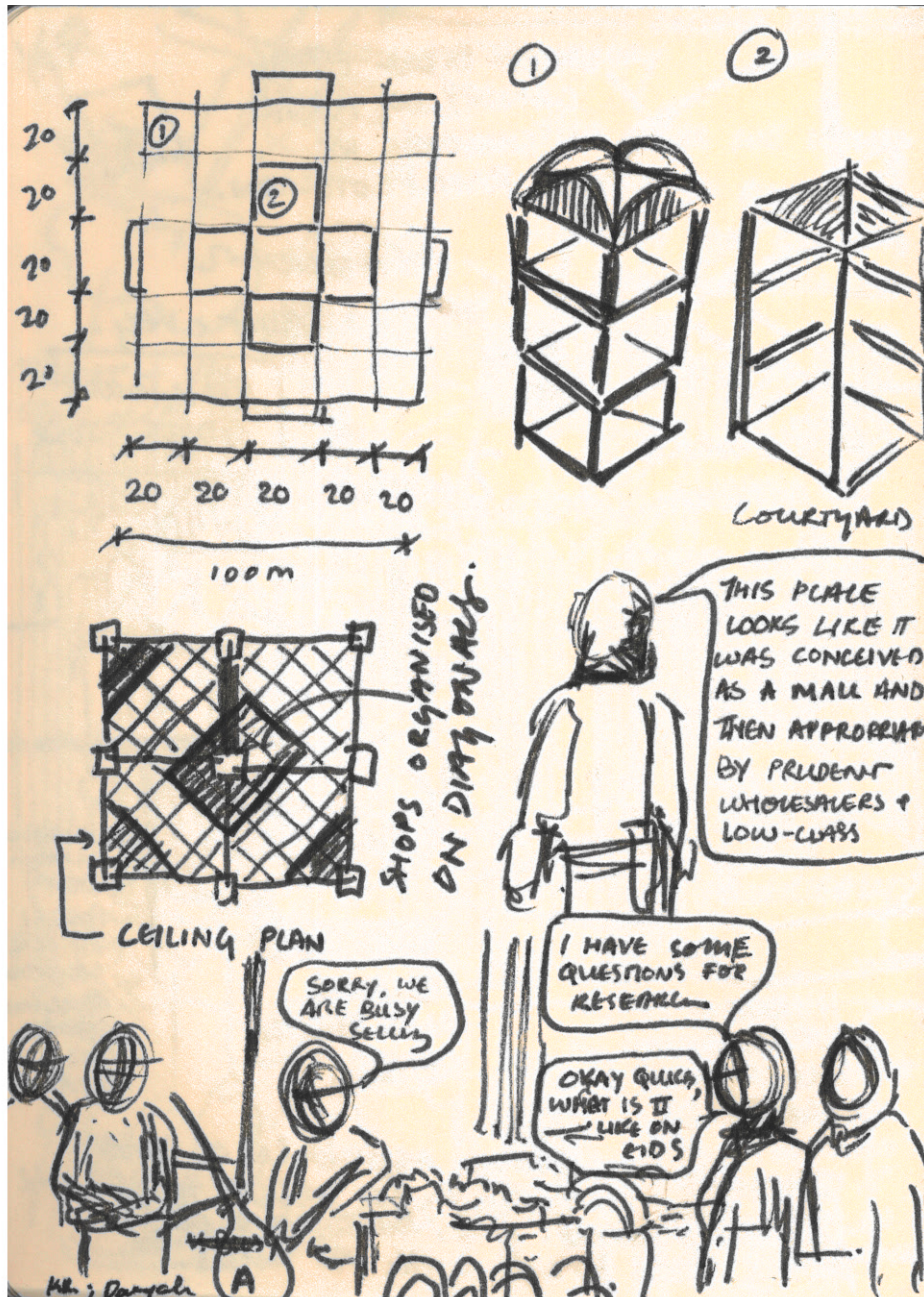
→ even activism
is utilist.







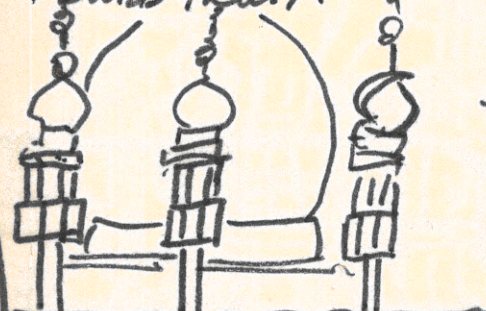




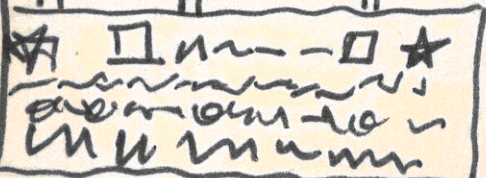
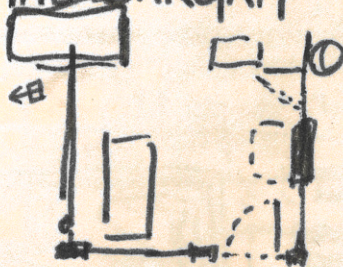
A: VERY BUSY IN ODS, GANESH CHATURTHI,
 VARMAHA LAKSHMI... RIGHT NOW (5 DEC 2022,
 ~15.30) IT IS VERY QUIET.

PIC OF ME RESEARCHING?

I OUGHT TO FORMULATE
 → MORE PRECISE Qs.
 → BUILD TRUST.

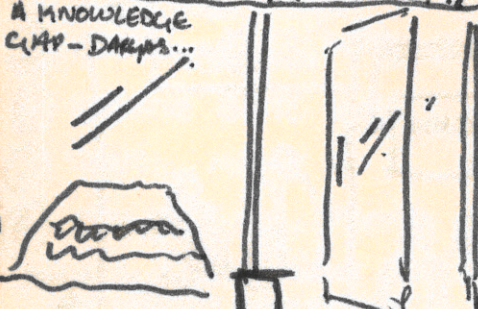


THE DARGAH

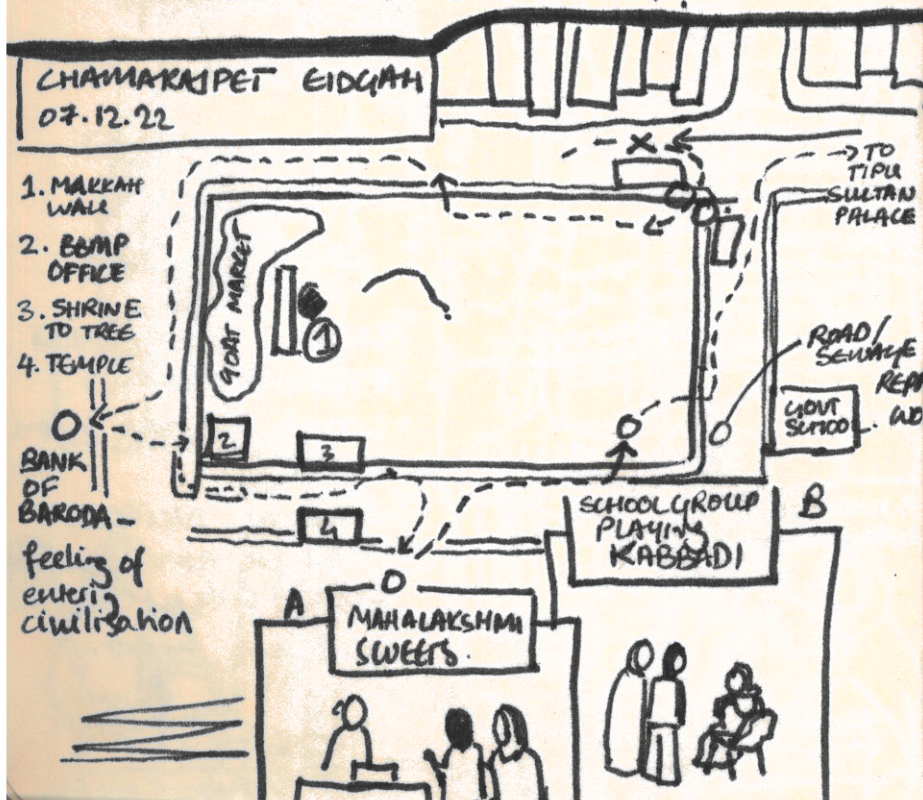


- Leave your shoes outside
- Wash hands before entering
- I'm so neither Manna nor I were sure what the sequence was...

A KNOWLEDGE
 CLAY - DARGAH...

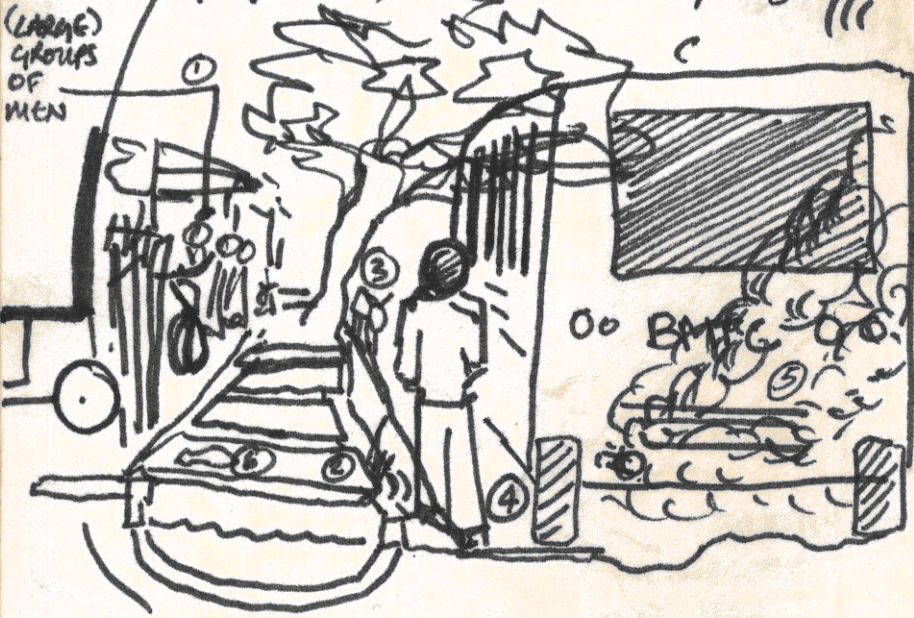


- درگاہ - shrine / tombs built over grave
 of a revered figure (sufi
 saint or dervish).
 - Sufis visit dargah for ziyarah
 - Ask Mumukshu Dadu about it.
 - Also what is the history of KR Market.
 → Kalyani
ANSWERS IN NOTEBOOK !!!



A. "Live in Vijayangar - not here" "IDK anything"
 "How often do you work here?"
 reiteration
 "Never seen prayers here!"

B. "Can't have your email?"
 "No, I don't know who you are, what this is going"
 B. "we keep ^{already} with them"



THE WALKING EXPERIENCE CAN BE STRESSFUL.

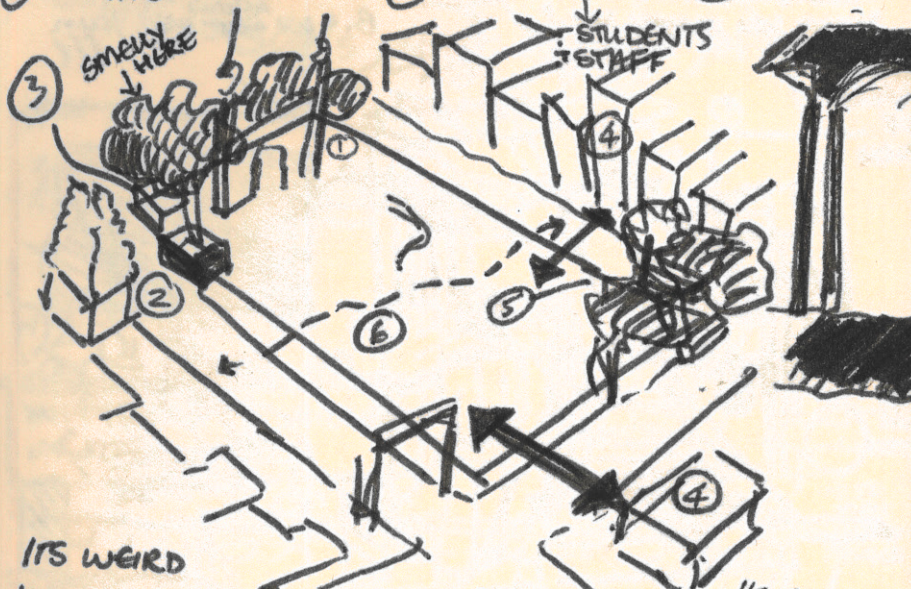
- ② CREAKING STONE PAVEMENT
- ③ APPROACHING STRAY DOG
- ④ MASSIVE BMTG BUS
- ⑤ TRAFFIC FUMES
- ⑥ DOG/COW/HORSE POOP

B. permission to put the kbo poles but no. you can see kibo play, volleyball inside school despite eidgna space.
 We can't use whole ground for any thing
 → no animal safety

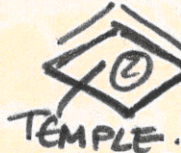
more informal comas needed for colour cartography.

LOCAL STAKEHOLDERS:

- ① COFFEE SELLERS
- ② TEMPLE ADMIN
- ③ BBMP STAFF
- ④ LOCAL SCHOOLS
- ⑤ SMALL STALL
- ⑥ PEDESTRIAN

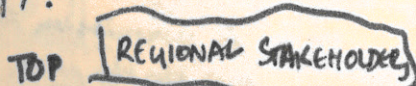


ITS WEIRD
HOW NON-DESCRIPT
THE EIDGAAH SEEMS
GIVEN THE CON-
TROVERSY AROUND
IT:

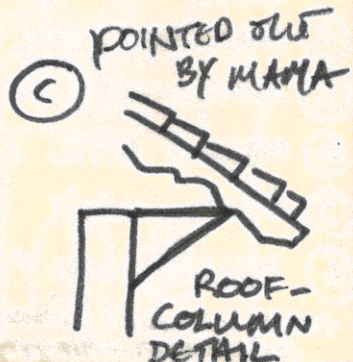
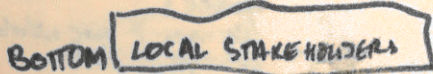


Its a
re-arranged
quiet
resi neighbourhood

IT:

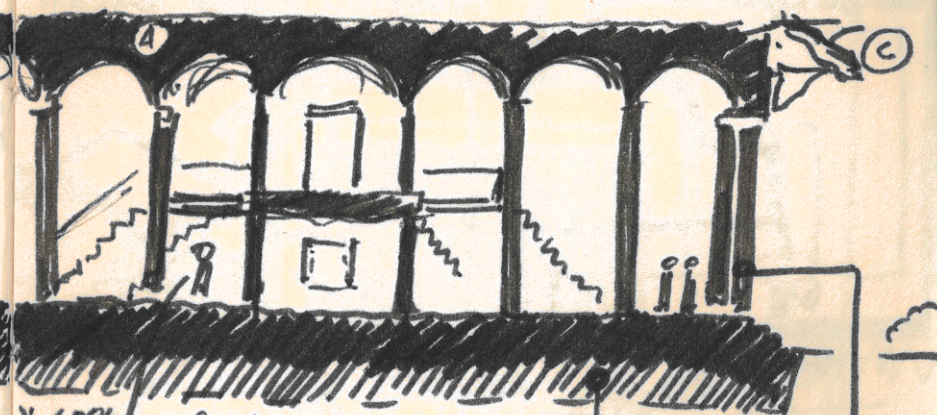


- ① How does post-colonialism explain?
- ② How to ameliorate?



TIPU SULTAN'S PALACE

07.12.22



V. COOL WEATHER (INSIDE)

TIPU'S DIMENS.



STONE PLINTH.

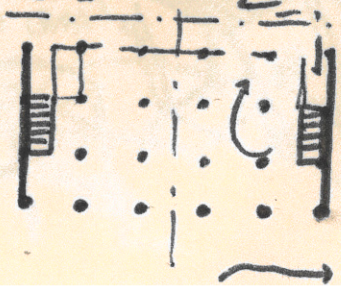
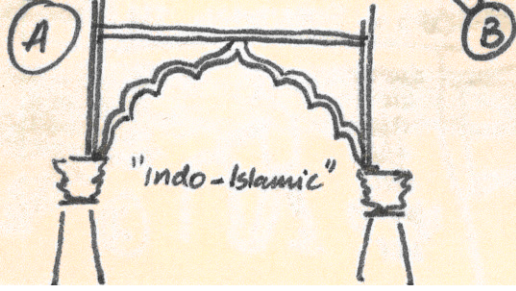
TEAKWOOD COLUMNS

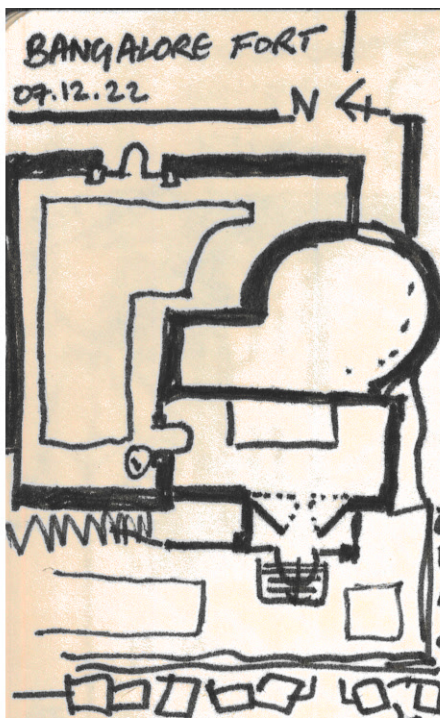
LOCAL CONSTRUCTION MATERIALS?



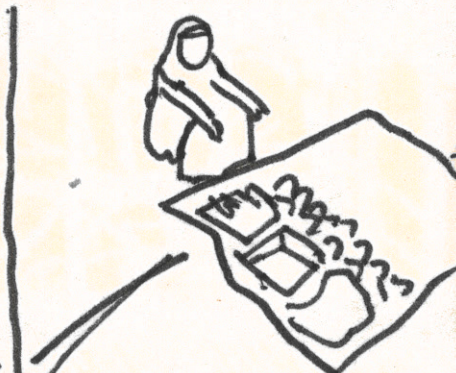
AXES 1

AXES 2





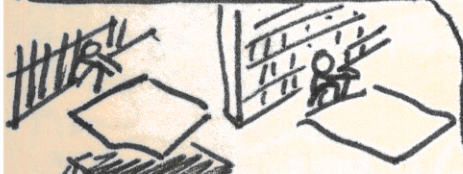
① some parts did not age well. This wall was completely covered in black fungus.
MASSIVE STRONG SPAN



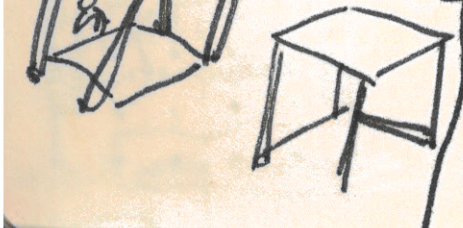
• SHOPKEEPERS ALL AROUND THE FORT.

DIFF. TYPOLOGIES OF STALLS.

08/12/22: I JUST CHECKED MAPS. THE TREE CANDLES REALLY HIDE THEM FROM VIEW



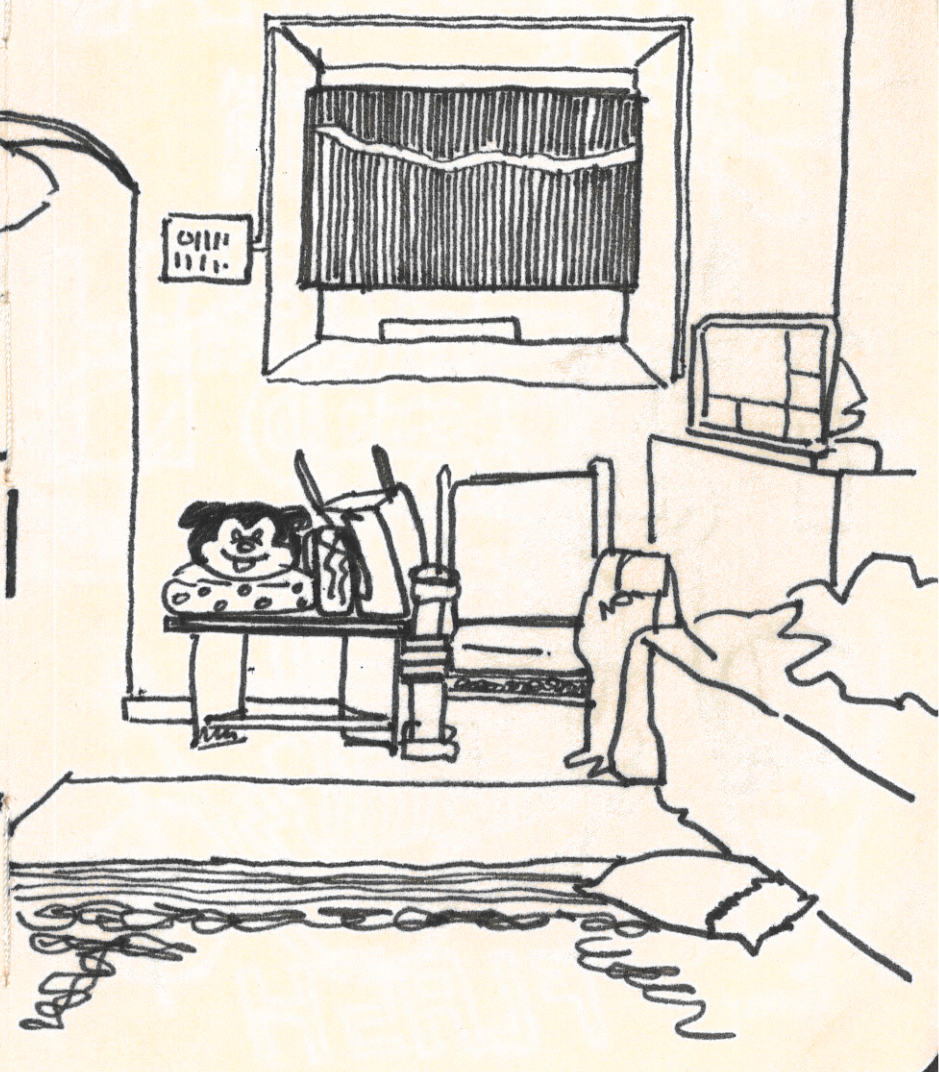
AND COMBOS + STANDING TYPOLOGIES.

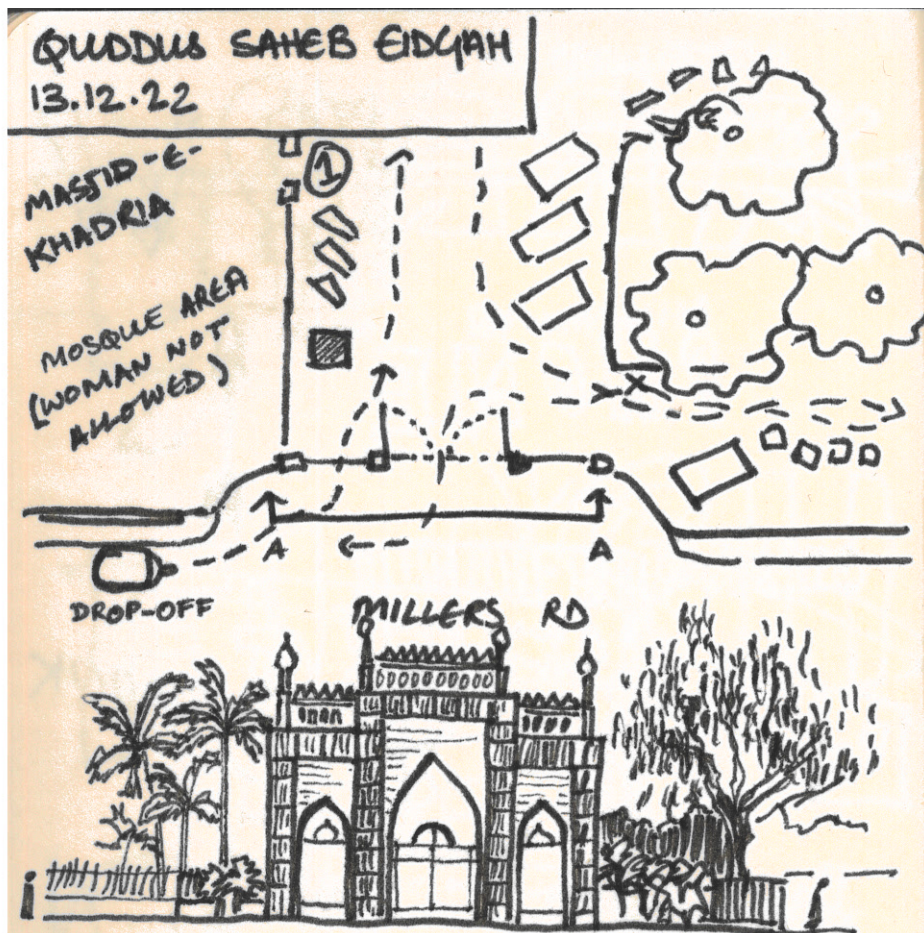


everyone went about their day ignoring her
← There was this old lady walking slowly
☹️

GARDEN STREET
10.12.22

FAN THAT
I FORGOT TO
DRAW.





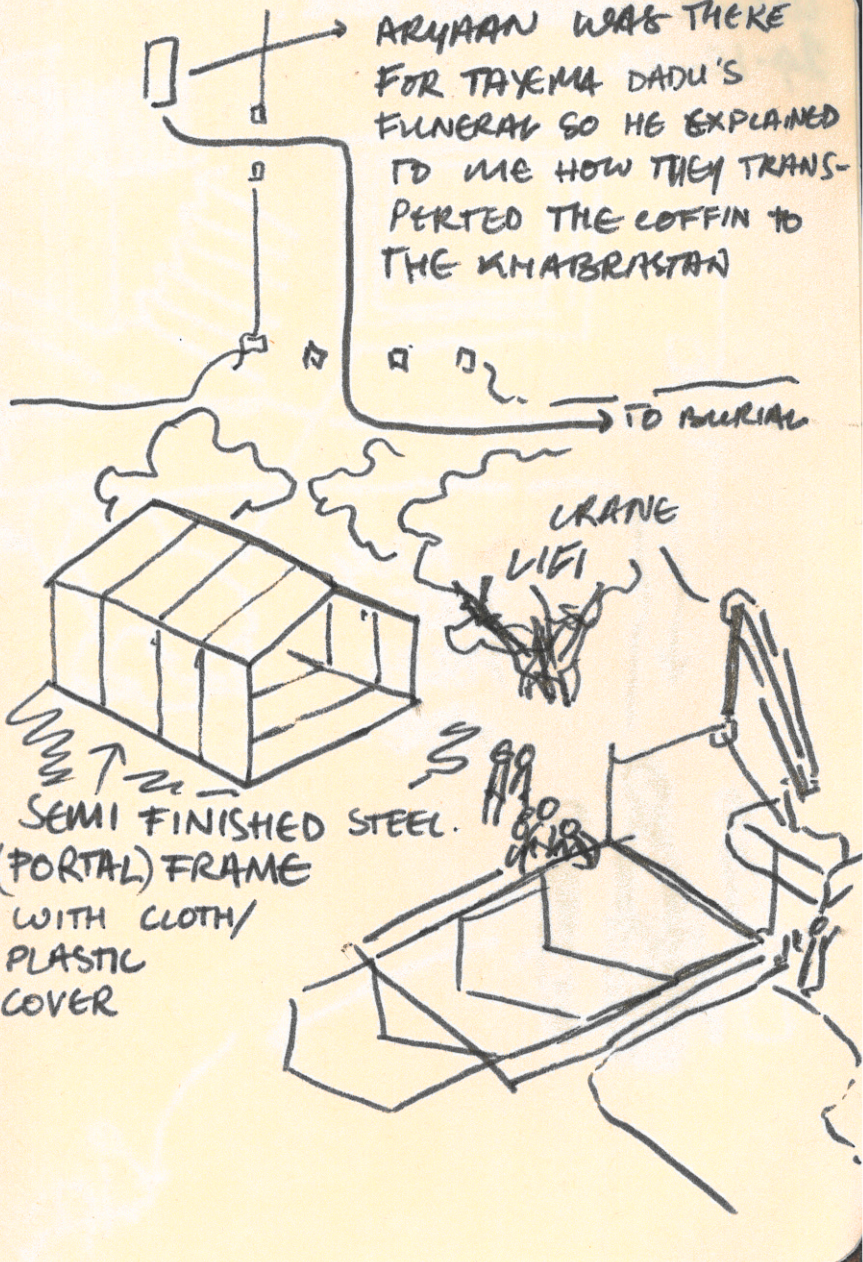
I SUPPOSE THIS CIDQAH IS NOT CONTESTED BE-
CAUSE IT IS SO WELL TERRITORIALISED WITH
A GATE, SECURITY GUARDS, COMPOUNDS WALLS,
TREES, ETC.



BUT REALLY, I WAS SO DIS-
APPOINTED WHEN THEY SAID
"NO WOMEN BEYOND THE GATE"

①

ARYAAN WAS THERE FOR TAXEMA DADU'S FUNERAL SO HE EXPLAINED TO ME HOW THEY TRANSPORTED THE COFFIN TO THE KHATBRASTAN



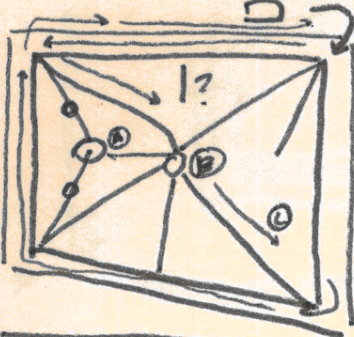
ULSOOR IMMERSION TANK.
24.12.22





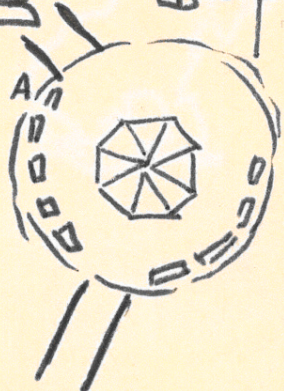
LOLES PARK
15.12.22

PARKED
HERE



ON BENCHES

- SITTING → ALONE
- SLEEPING → PAIR / COUPLE
- SITTING WORKING ON LAPTOP



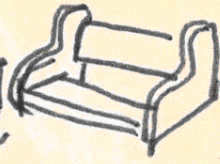
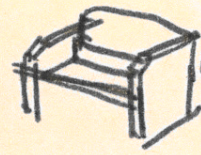
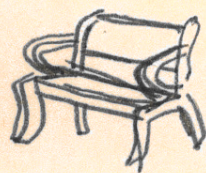
PLINTH

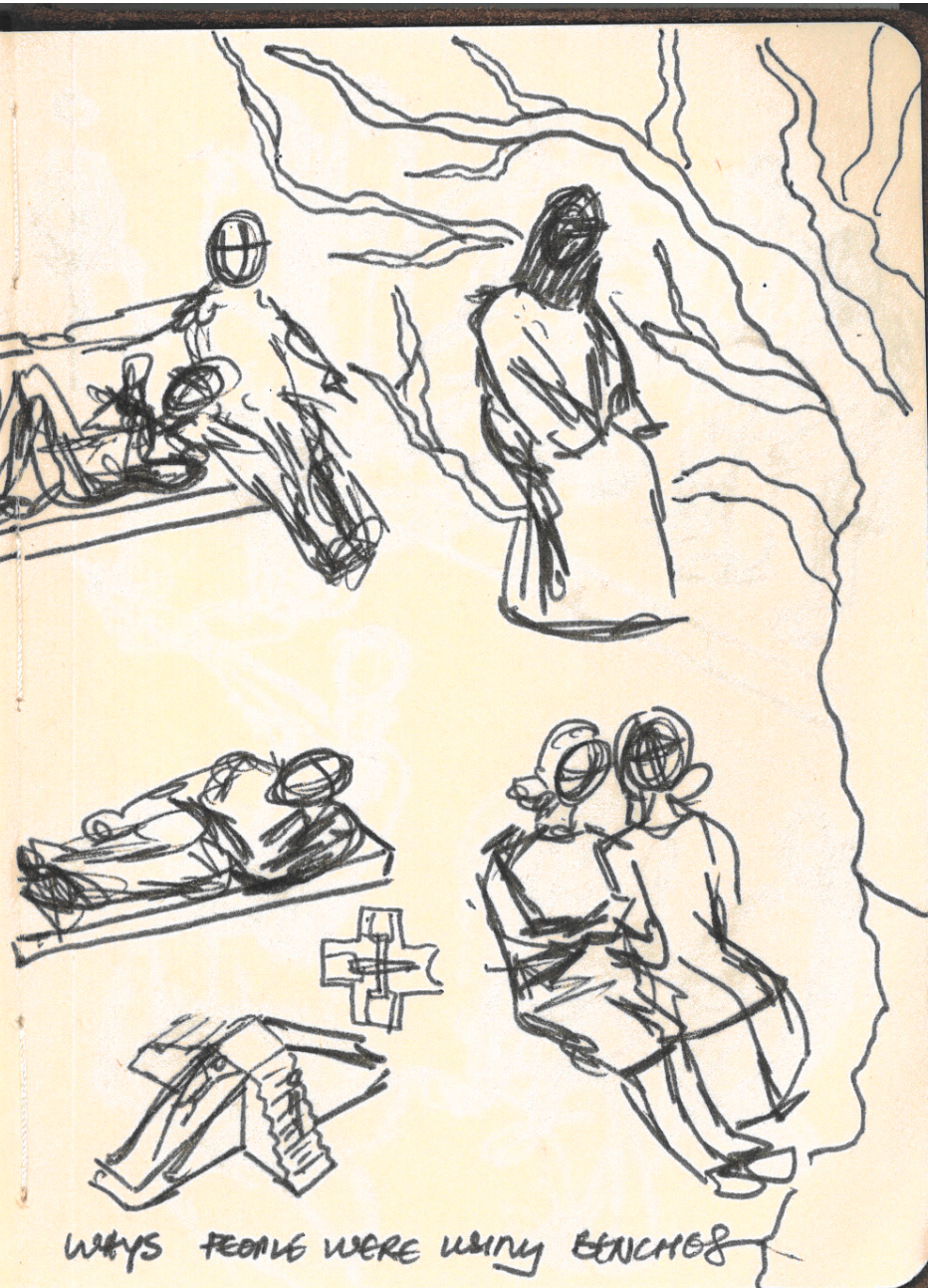


LEVEL

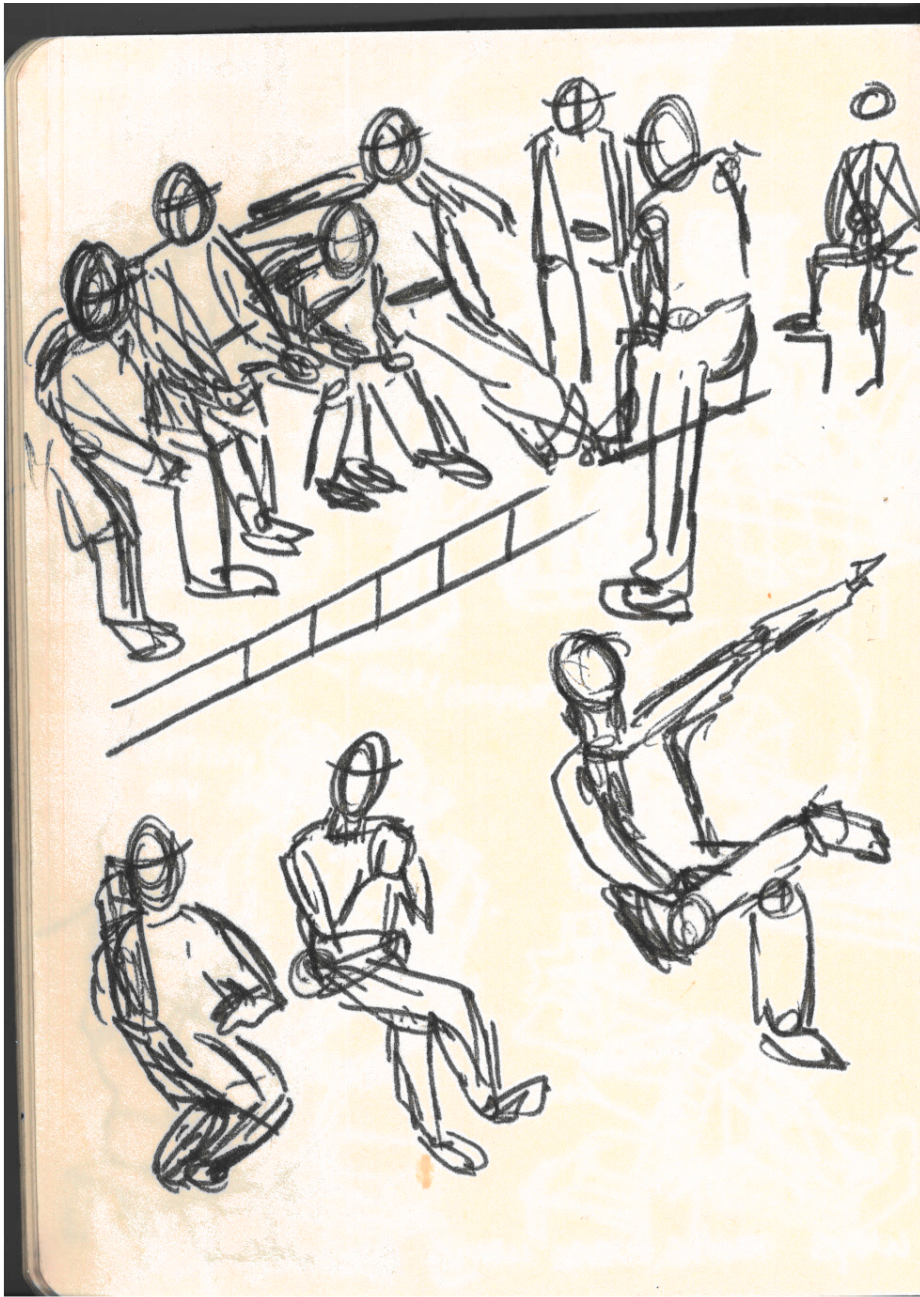


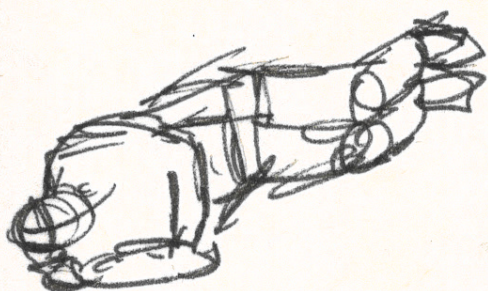
LOW

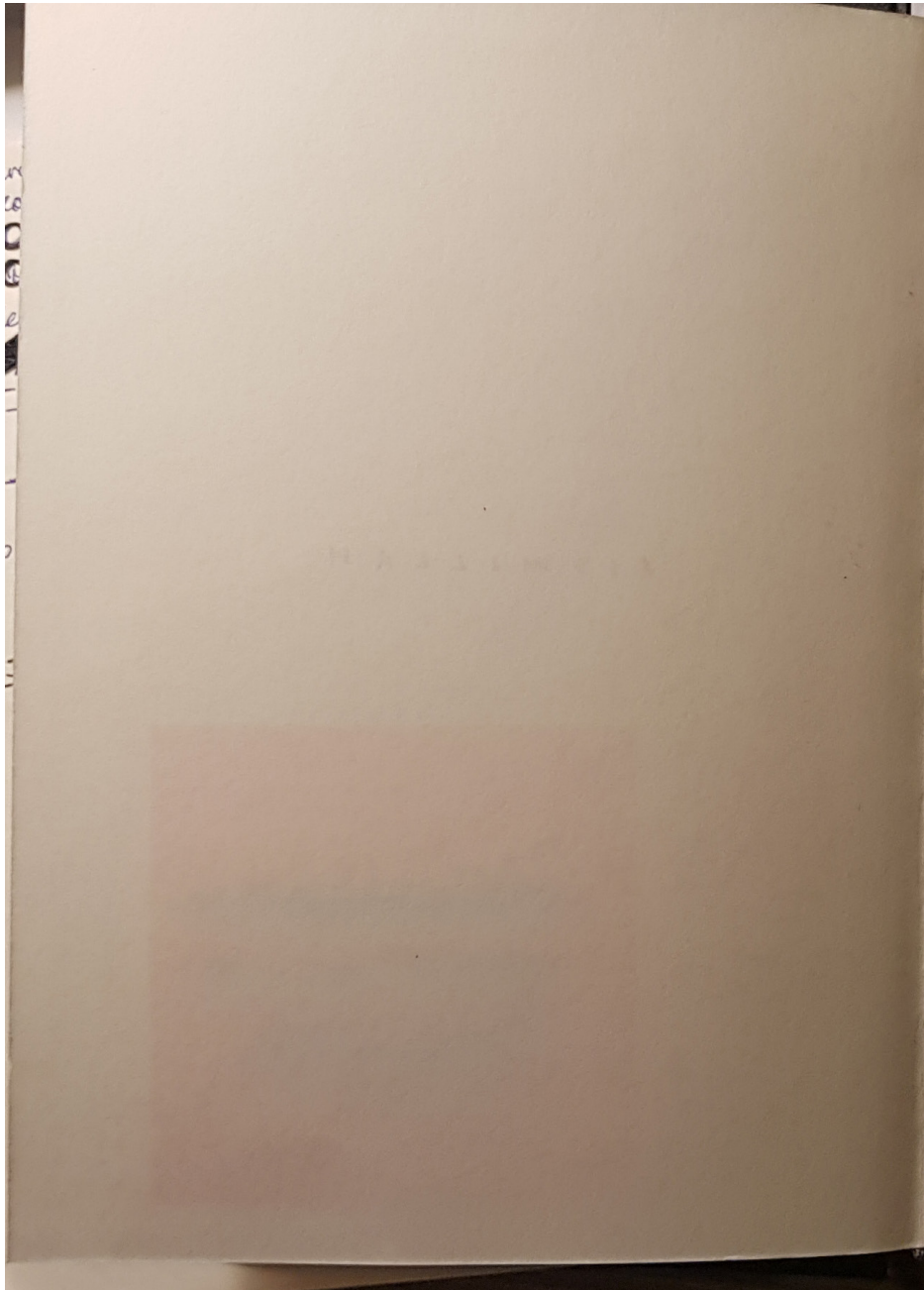




WAYS PEOPLE WERE USING BENCHES



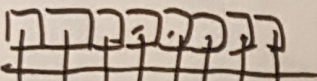








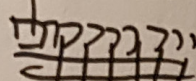
VATARAS as described by Sumitrik.



Single worker men's accommodation along a common space.

also see CHAWLS (mumbai)

I'll pay off of u to leave



Family Vataras

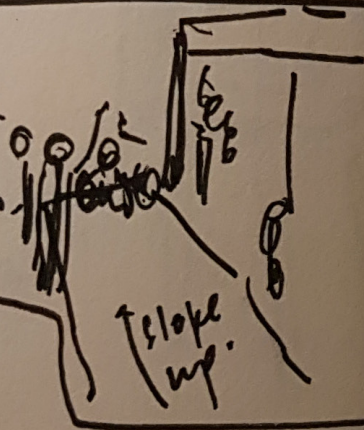
OK! → Slums

NOT 100% that this happens in Chawls but check.

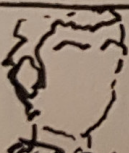


auto parts = Hindu
mechanic = Muslim

if they boycott muslim businesses, it affects Hindu business too



7



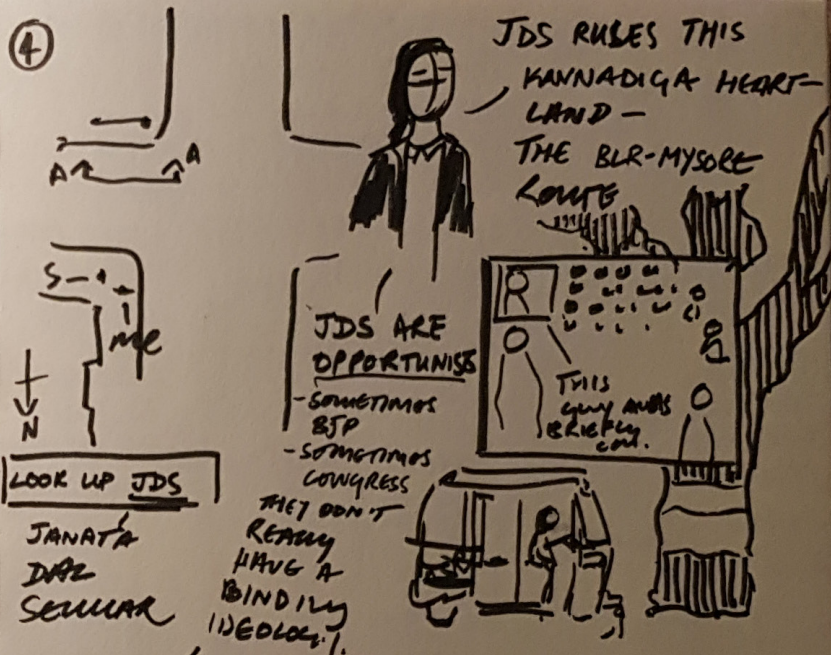
people walks

← Noorullah

7

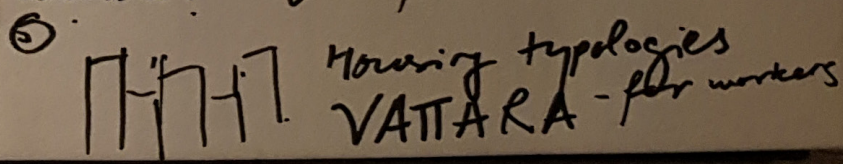
All kids (4 daughters) X Sons
but one son is has marriage

I have his business card!



In 2018, BJP won election but not enough seats to take parliament. So JDS and congress aligned to form coalition for few months which was then overthrown somehow by BJP. Who knows what will happen in 2023?

Will Chamaraajpet factor in this election?



3

↑
rck
corch
no
u
ent
- Intra
- Ine
loc
- loc
blogg



- GOATS RANGE FROM RS 400/- - RS 700/- PER KG.
- KAISER LIVING IN BUR IN CHAMARAJPET IN A ROOM - JUST HIM. FOR 6 YRS?
- GOATS MERCHANTS BEEN AROUND FOR 15 YRS.

• THEY SELL TO CUSTOMERS COMING FROM ALL OVER BUR - SHIVAJI-NAGAR

• PERMITS TO SELL GIVEN BY BBMP

• LOCAL OFFICE HERE. BIG OFFICE DOWN THE ROAD.

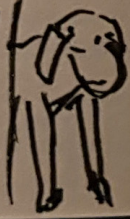
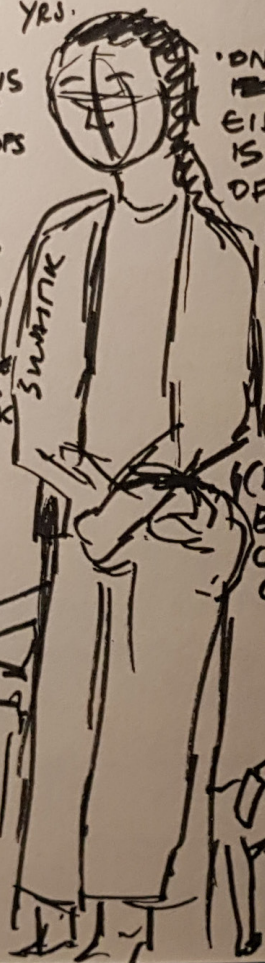
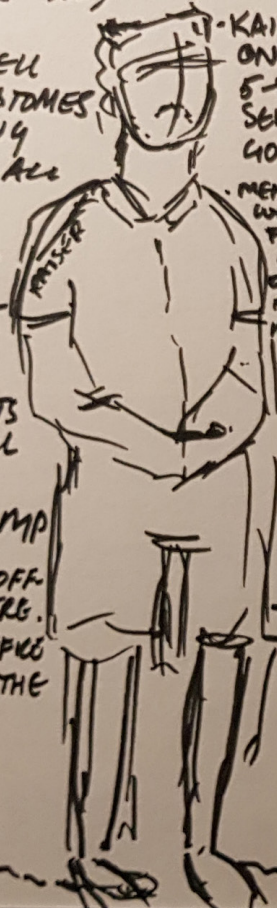
• KAISER'S IS ONE OF 5-8 SHOPS SELLING GOATS.

• MEN AND WOMEN FIGHTING WITH OTHER BECAUSE MAN IS DRINKING

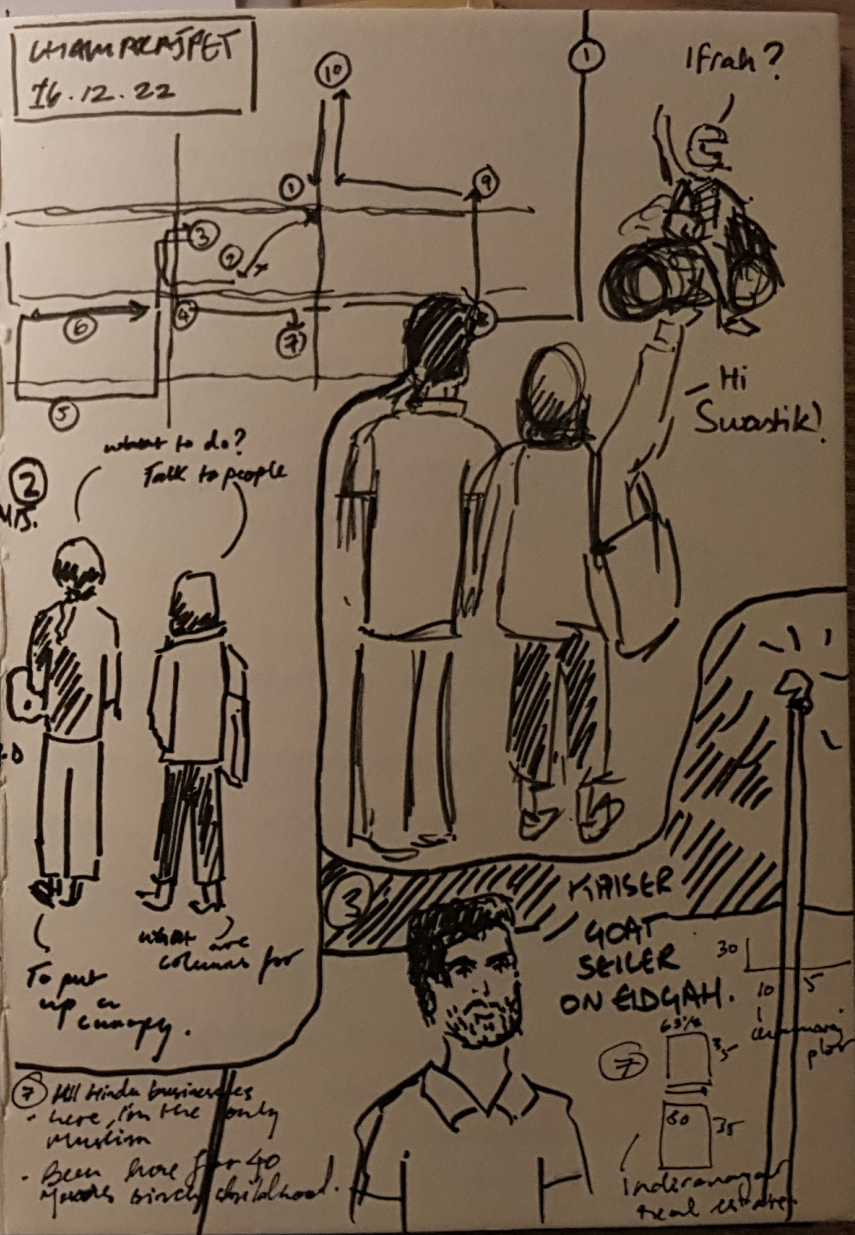
BAKED ON CHDS EIDGAM IS FULL OF GOAT MERCHANTS

• 2 DAYS BEFORE EID VANDAL CLEANERS (HE IMPLIES BBMP) COME TO CLEAN.

POOL / GOAT



UHAM RASJEPET
16.12.22



Ifrak?

Hi Suastik!

what to do?
Talk to people

Kaiser
GOAT
SELLER
ON EIDGAAH.

30	10	5
35	35	

Indiranagar
real estate.

what are
colours for
To put
up a
canopy.

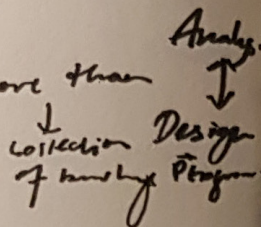
7 All Hindu businesses
- here, in the only
muslim
- Been here for 40
years since childhood.

TUTORIAL W/JORAN

- architectural interventions on all architectural scales

urban ↔ 1:5 detail

Structure that conveys a bit more than primary ways of protection.



→ market

→ flexible space.

→ park/sports field

- to sell/buy

- to prod

- to play

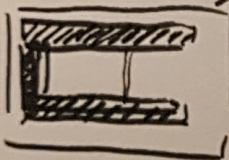
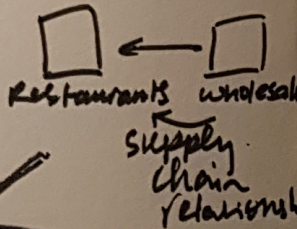
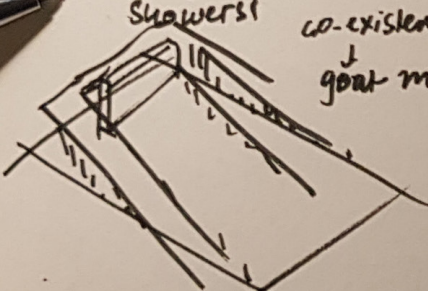
} → Ya its
Can be
a complex
hybrid

↓
showers

co-existence.

↓
goat market

↓
Lisbon Football



what is a wall?

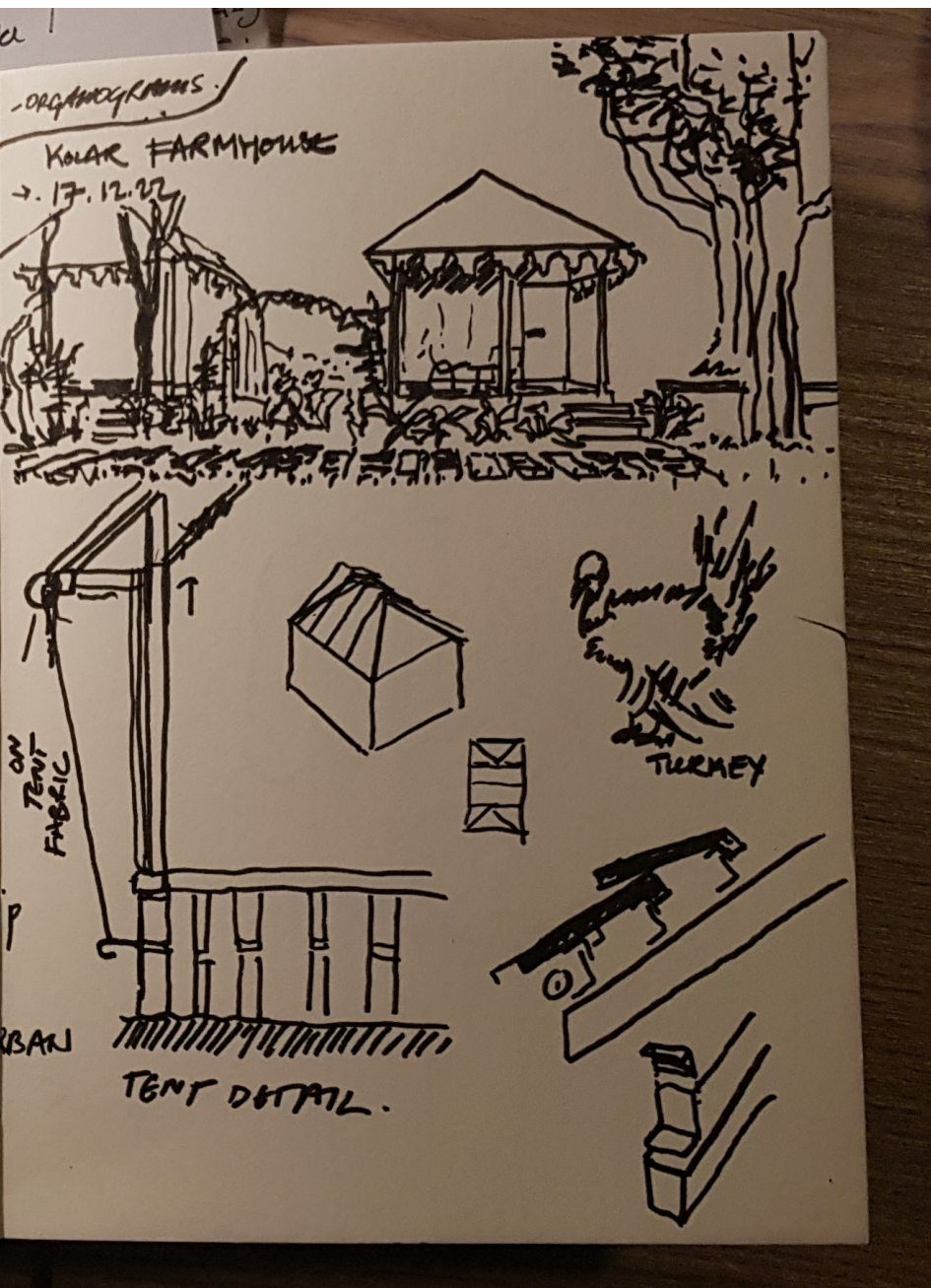
what is a slope?

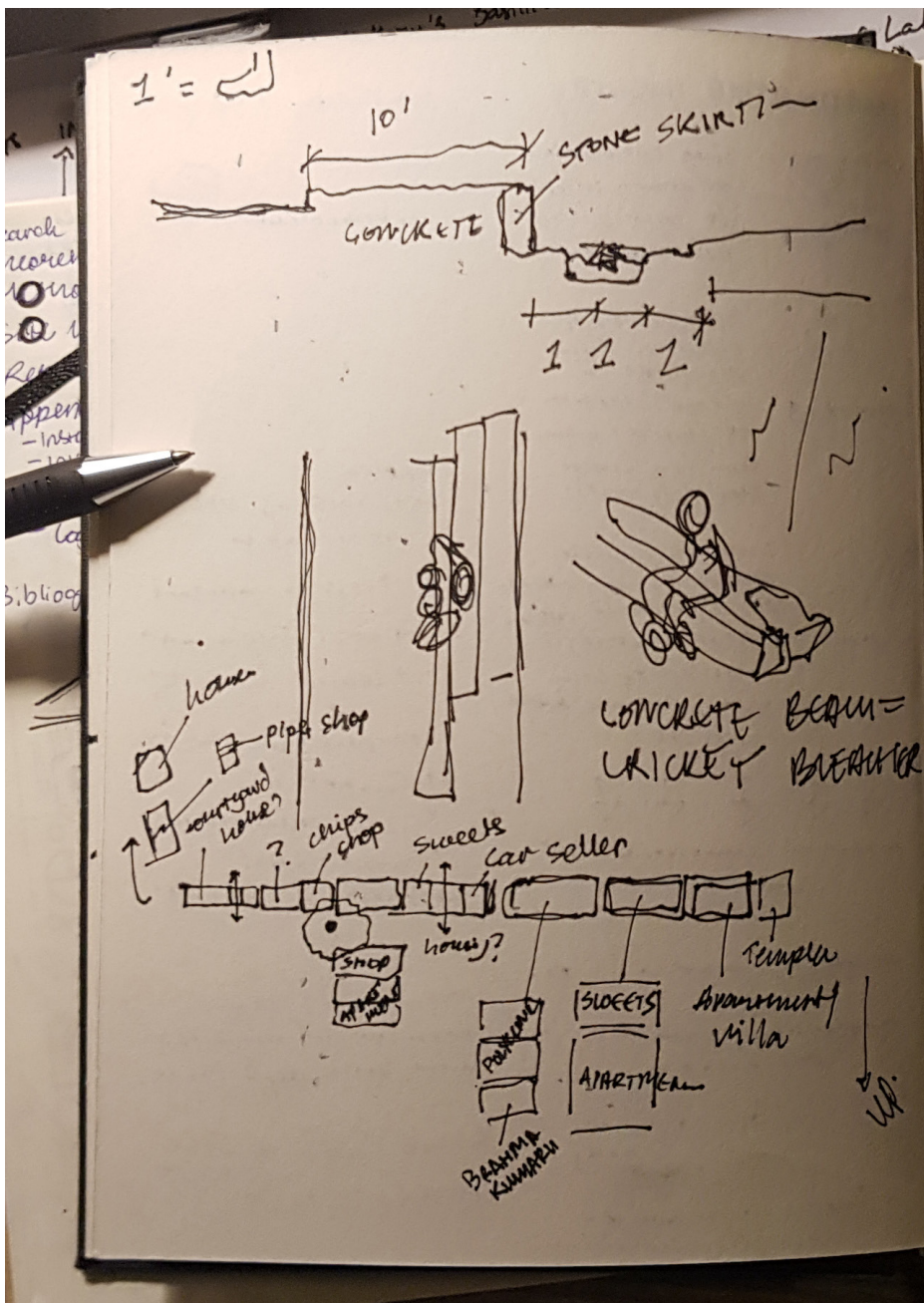
- what direction is urban tissue?

- what are transport?

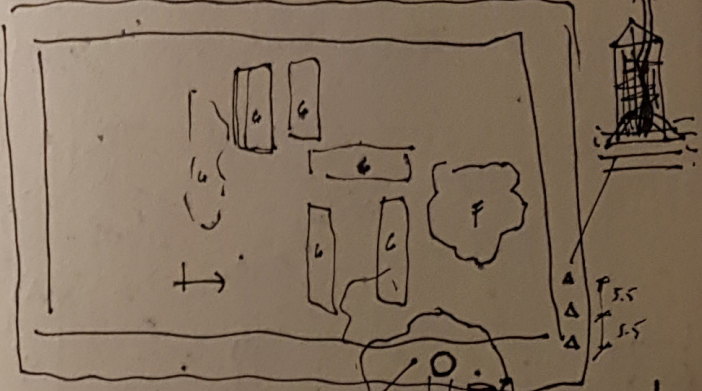
} SITE/URB
ANALYSIS

- BOUNDARY OF INTERVEN -





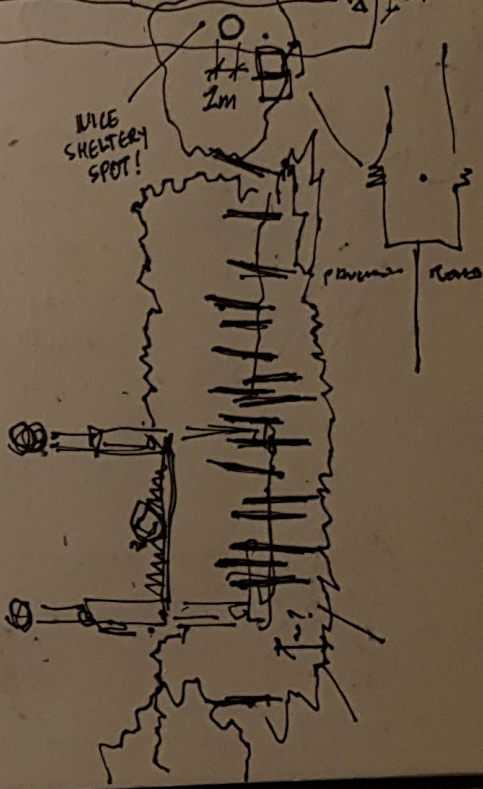
kids aged 10-20 all male.



NICE SHELTER SPOT!

2m

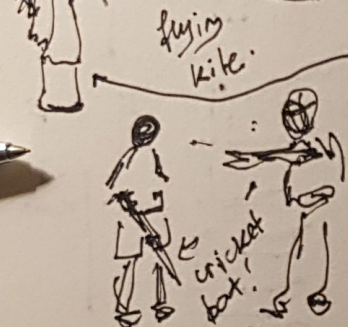
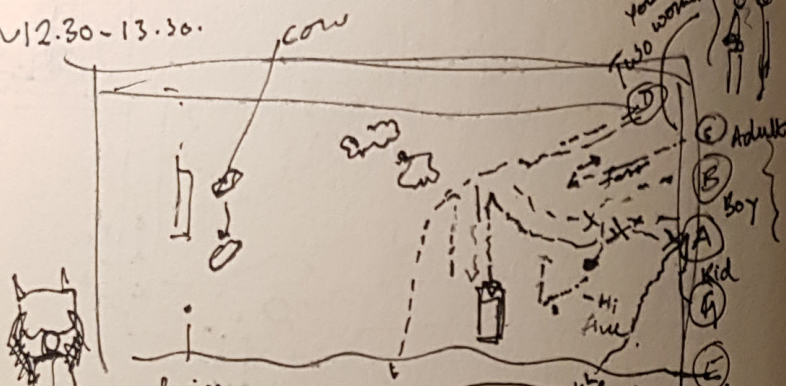
planning table



where are the balls going?
- often out of maiden

~12.30-13.30.

search
Measure
MOU
SO
R
appe
- Int
- in
li
- C
Bibli



- ANTI THEFT
- ANTI VERMIN
- ANTI DOGGY???
- CATLE OK!
- TREE PRESERV!
- CRICKET OK!

should this be formalised?
no?

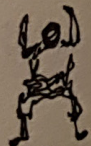
(D)

- C
no
isn't
NO!
(E)



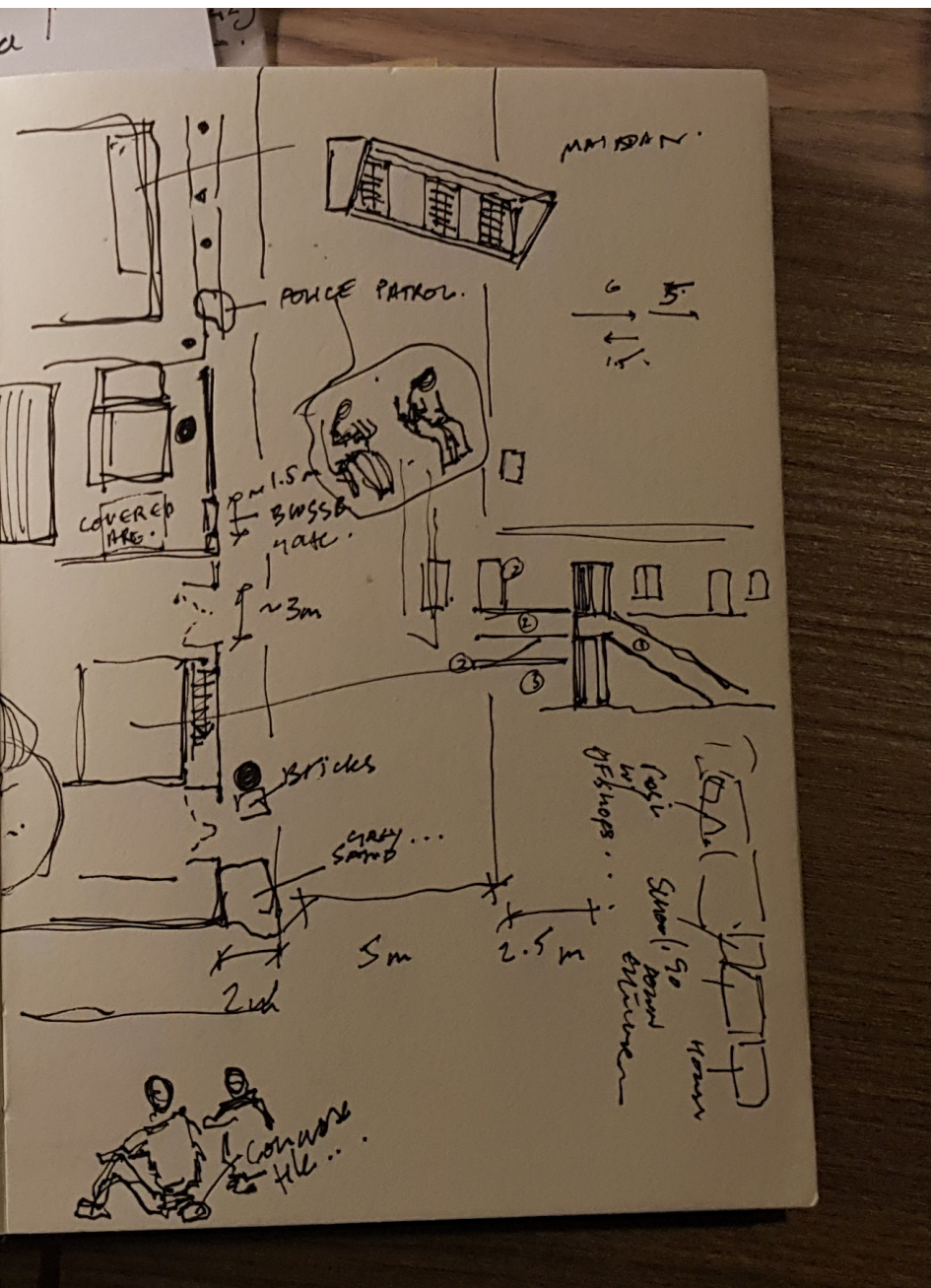
main problem:
media
Communalism

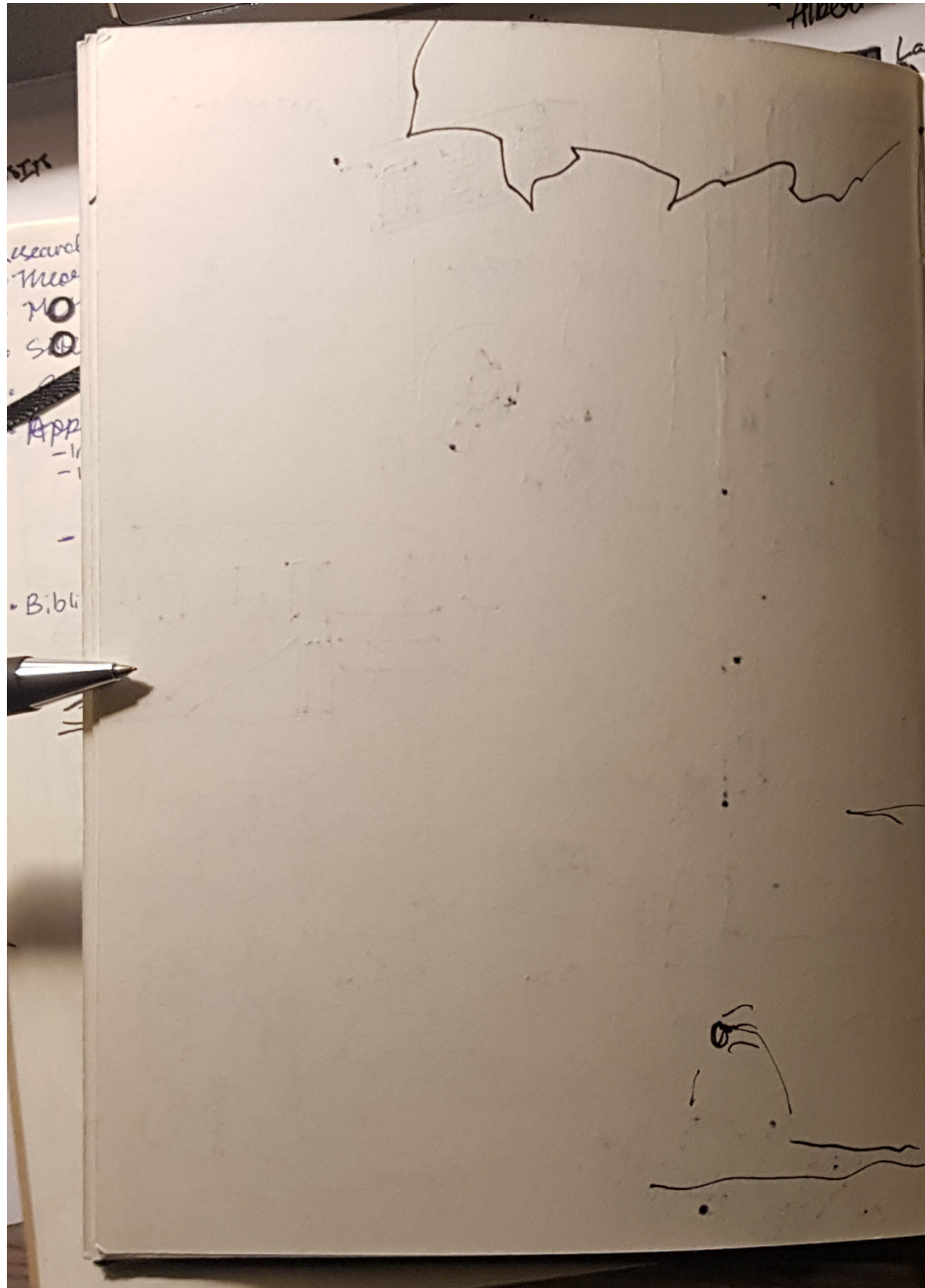
The only women
on ground



A game
of tra
ball?

How high were balls?
very.

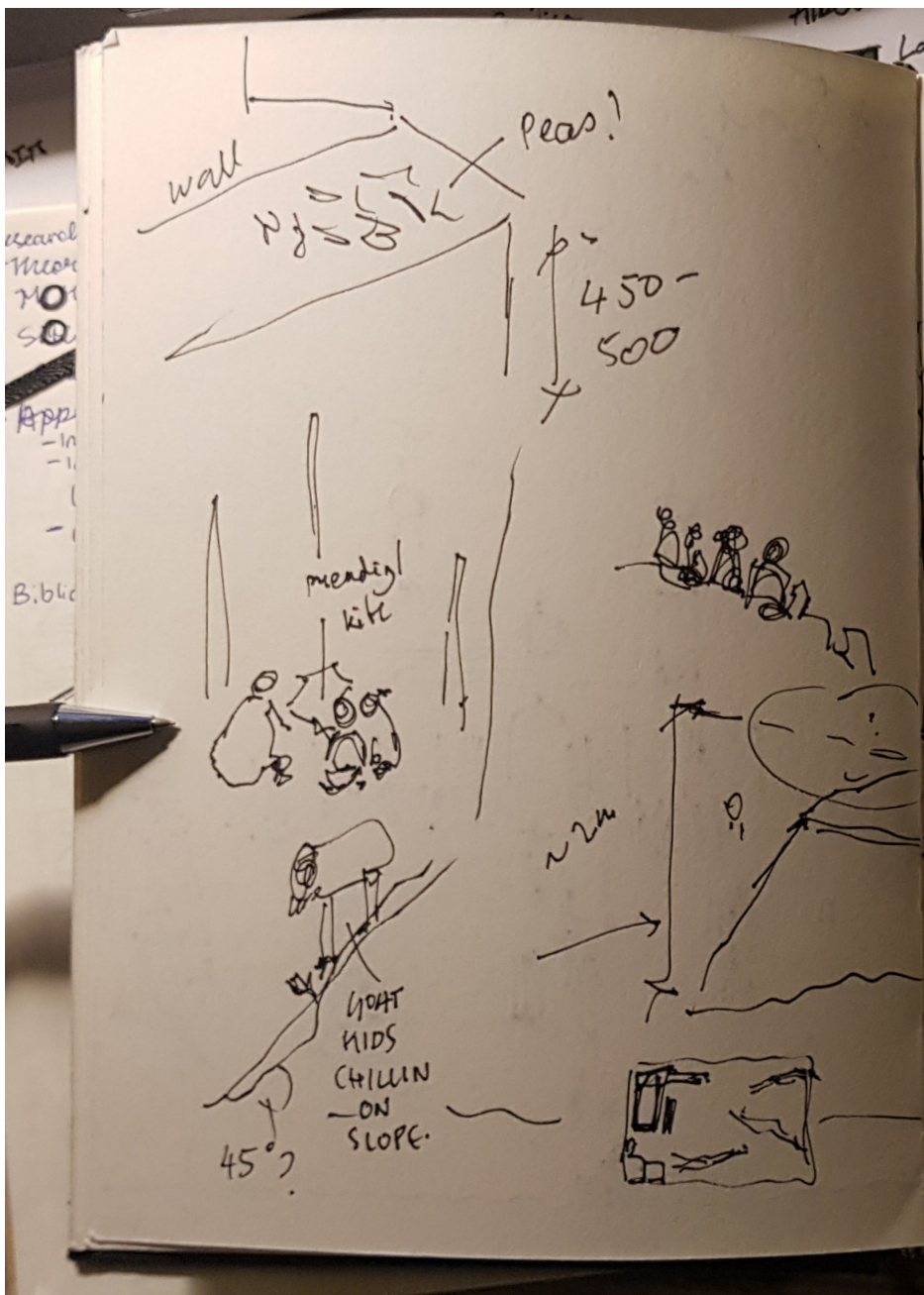


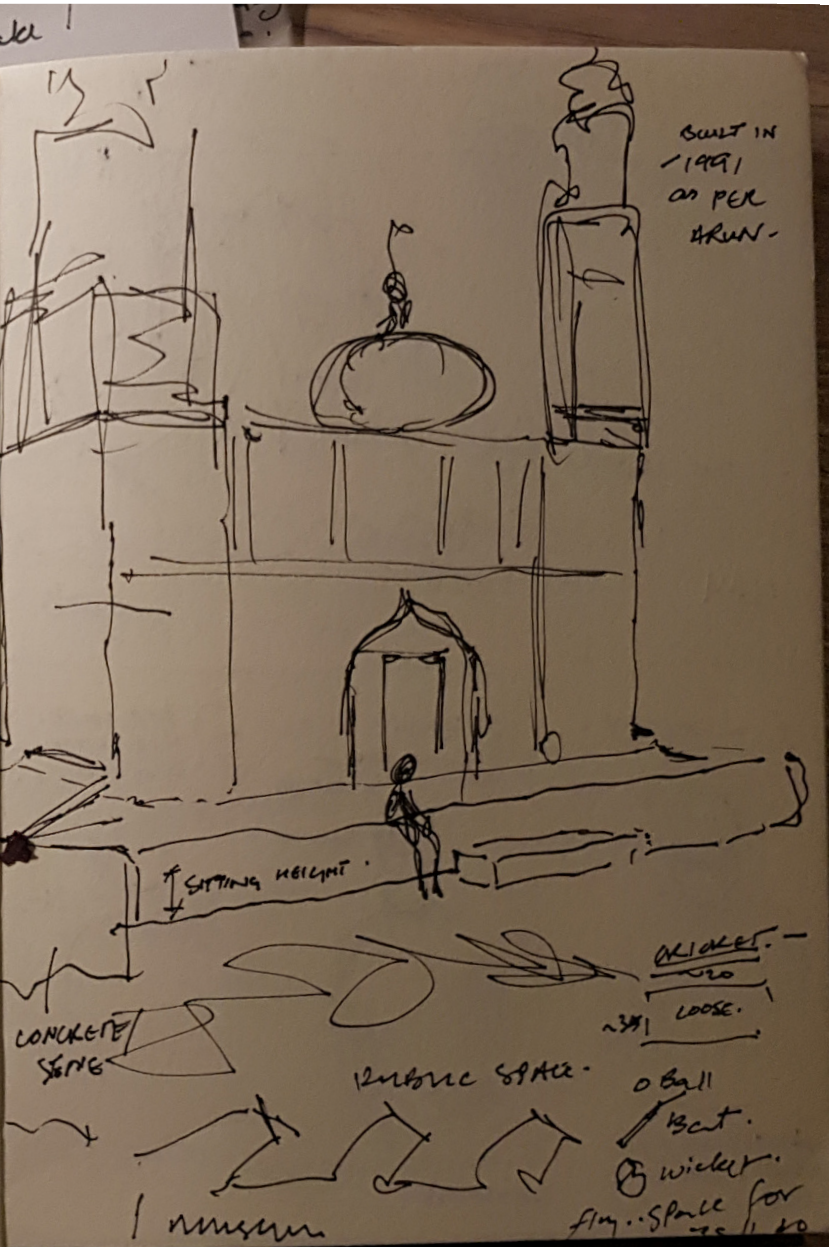


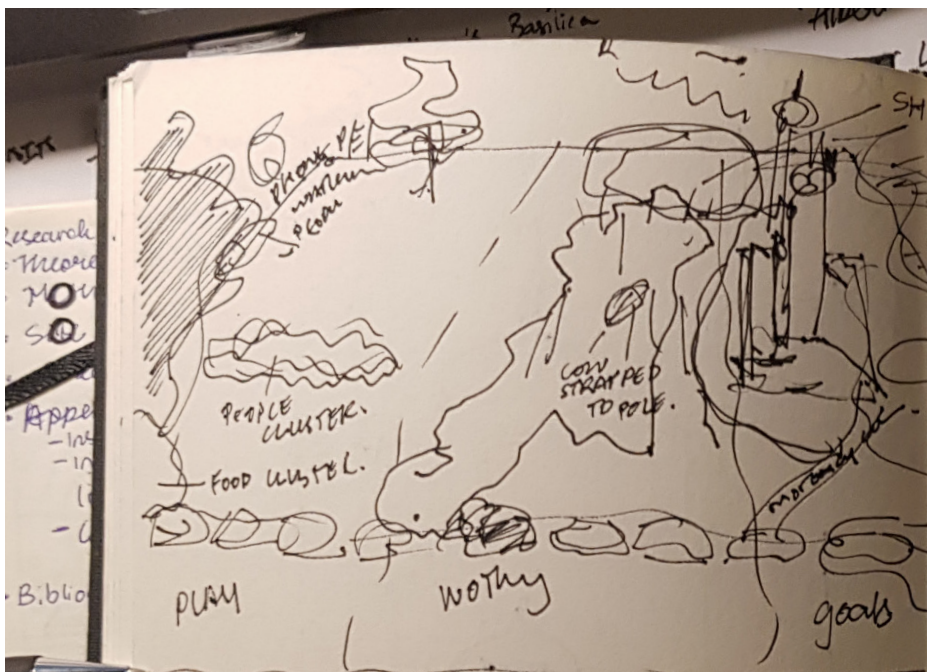


entrance
a game?

dog mill.







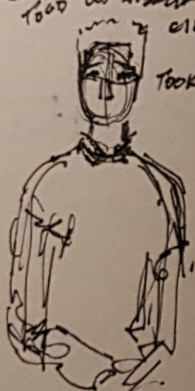
(A) POLICEMAN.



ASKED ME FIRST WHAT I WAS DOING WHILE I SKETCHED.

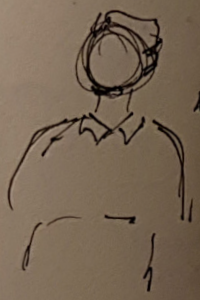
(B) 'FRUN'

TOOK US AWAY
CIVILIAN
TOOK US



V FRIENDLY (INVTAL ANNOUS)

(C) BJP YOUTH. MLH. SECRETARY. VICE CHIEF.

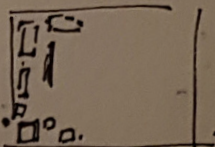


VRATRI CELEBRATIONS w/
TEMPLE.



600ft
Story

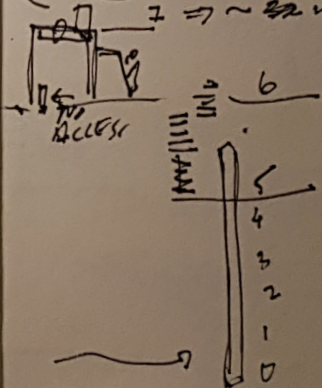
- How to TREAT
EXISTING BUILT
FABRIC?



1/2 per A runs
in the past,
EIO around
used to
stretch to
Kapurastan

adds to 25

7 ⇒ ~ 32 m up?

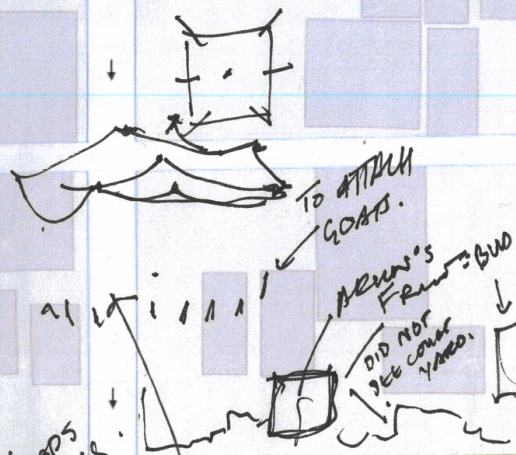


Sirsi Road

Herige Hospital

Sanjeevini Fitness World

Chamarajpet Government Hospital



↑ most buildings come very close to rd.

Albert Victor Road ←

Albert Victor Road →

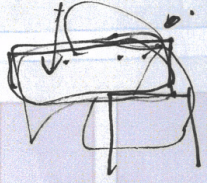
HOOPS TRUNKS

no columns hung from TREES.

SEE GOING IN MAPPY.

SHIT I SHOULD HAVE PAID A CLOSER LOOK TO THIS...

BID YOU FOR BDAY.



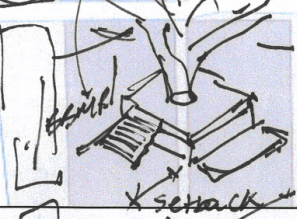
my pharmacy

sweet (local) kid w/ ₹10 bought candy + I think got some complainant

Steps

microwaves

55
Tough BDAY??
Some Kinnada
police

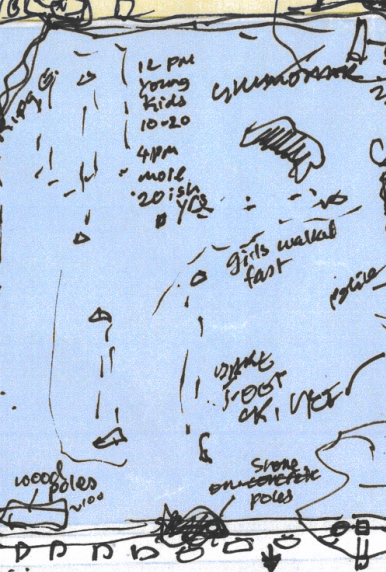


general food shops

denon
w/hom
bus
garage

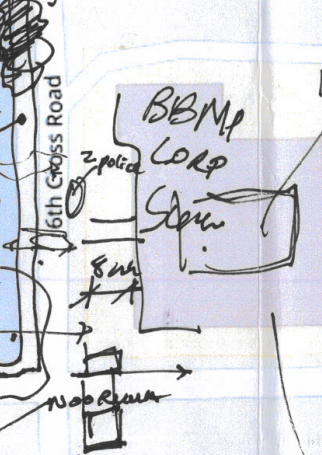


GO DOWN
MELN
SNAKE
SUGAR CANE



12 PM young kids 10-20
4PM more 20ish
girls walk fast
stone on concrete poles
wood poles
HAPPY FEELING SEEM PLAYING
girls
mom and girl child 100K on
pink column w/ art. does not depict history?

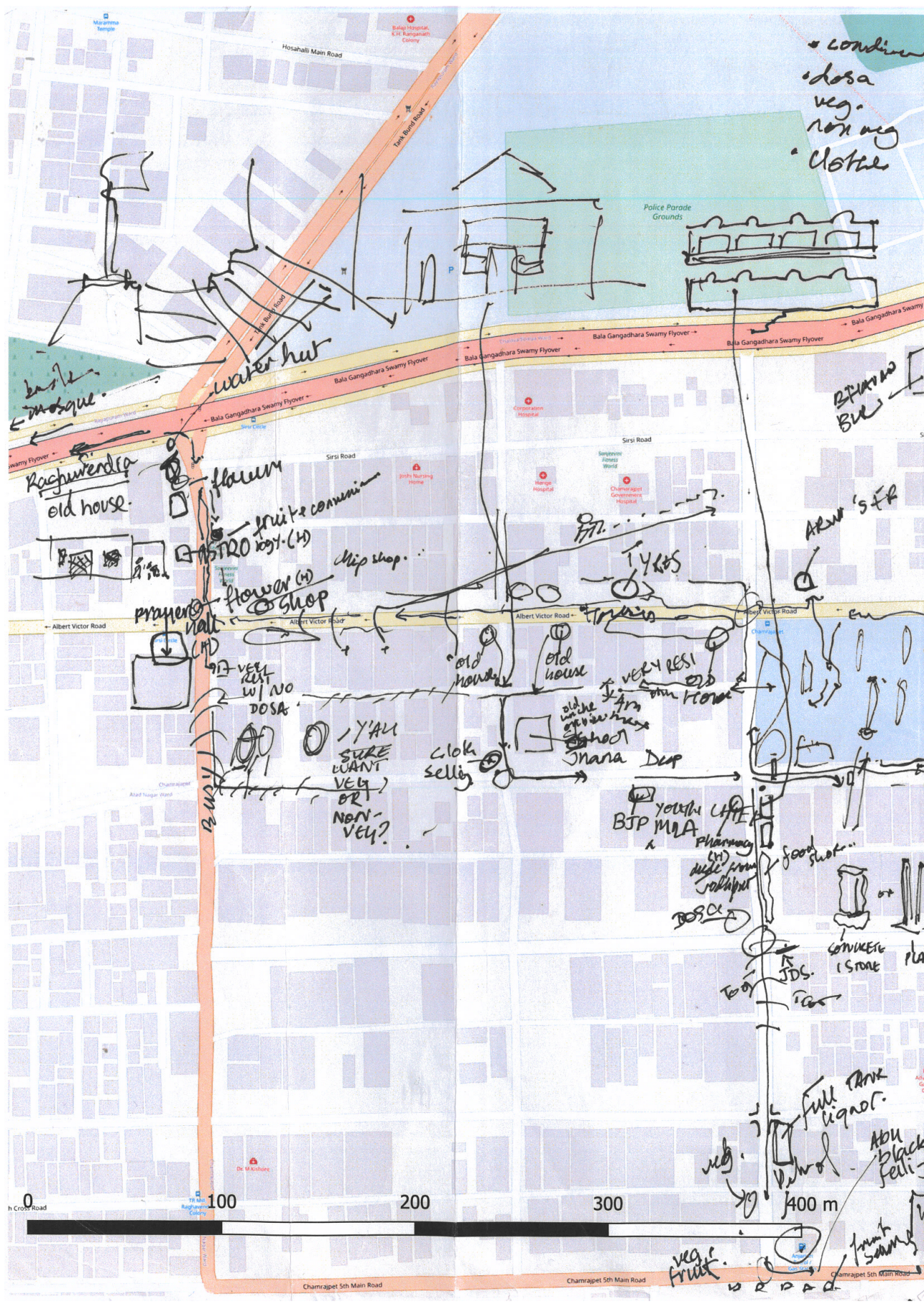
CONSTRAINTS
DEBRIS
MUSKIE
2 TRUCKS
motorbikes



looked like courtyard inside

This map shows divide, like but does it exist?

Ask Mummy Dad.



• condiment
• dosa
veg.
non veg
• clothes

water hut
Rachuvendra
old house.

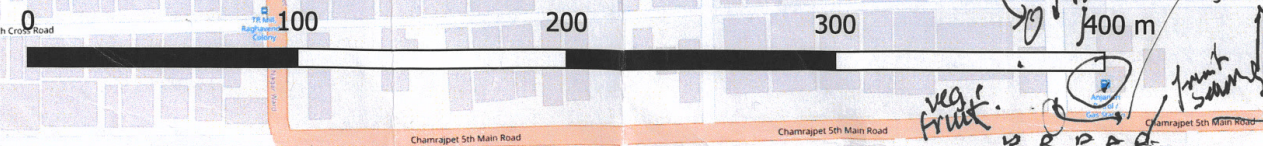
flower
fruit & confection
shop
Albert Victor Road

prayer hall
very rest w/ NO DOSA
I YALL SURE WANT VEG OR NON-VEG?

old house
old house
very rest
Inana Deep
cloth selling

BJP youth cell
Pharmacy
good shot...
JDS.

full tank liquor.
Abu black feli-
fruit



morning christmases

= Hindus & Muslims playing together happily
So why media frenzy?

= Effects of communalism

↓ fewer people playing
↓ police presence
↓ everyone a bit nervous.

Temple

CORPORATE SCHOOL

ASK MUMMY DADU!

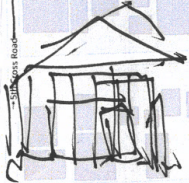
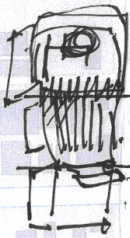
AYYAPPRA

cow!

slight uphill

Quilt

Devan
Kannan
ASW
BBS



analysis

urban-scale intervention?

- procession of rituals?
- ritual networks
- social network
- economic network

cartography must be 3D somehow... and needs to clearly explain informalities...



