

DOI: [10.38027/ICCAUA2021118N2](https://doi.org/10.38027/ICCAUA2021118N2)

Study of urban shadows of Kasba Peth, Pune, India with respect to the urban dimensions and timeline study

Ar. Ninad Katdare

Architect and Urban Designer, Pune, India.

E-mail : naadarch@gmail.com

Abstract

This paper studies urban dimensions with respect to the old city of Pune, India to analyse effect of psychological concept of Shadows by Carl Jung. This interdisciplinary research focuses on understanding timeline of the city with respect to the characteristic events happened in the city. The study starts with understanding the hamlet named Puneshwar and continues with current scenarios with respect to hidden characters of the core city. This new perspective discusses the intimate scenarios where urban dimensions got changed with respect to the incidences making a significant change in the image of Pune. Study of epicentre deals with the hidden characters and qualities of the area hidden in shadows for years. It challenges us to study hidden characters which can bring a fulfilment to the selected area with respect to current timeline. The hypothesis discusses possibilities of important socio-cultural, functional, morphological and temporal aspects.

Keywords: Urban Design; Psychology; Shadows; Urban Dimensions; Pune.

1. Introduction

Any city, town or village has their own story of development and they always carry memories. The upbringing of any place happens over years and it can be seen through the study of its timeline. The documentation of historical events give opportunity to study and analyse the origins of any place in depth. There are many methods to study a place on an urban level. The right documentation can lead to the apt findings of the surroundings. One can find traces of events, memories of that place by visiting it or by interviewing people who are native to it. People make memories and places are cherished with those. As quoted by Mr. Jaggi Vasudev a.k.a. Sadhguru¹ "Past is past because we remember it!", a place can be studied through the memories documented by people who has experienced it.

Psychology is one of the second main aspect of this paper as it is related to human mind and mechanics of it. Any city / town is created by people & the study goes deeper into the concept of collective consciousness of human mind. This introduces to the psychology in urban dimension and how it reflects in the common language of cities. There are various aspects one can study while researching in the vast field of psychology. The concept of Shadows relates much more to the development of any specific area / place as it can be related to the historical influences of that specific location. Mr. Carl Jung², a famous psychologist and psychiatrist was the mastermind behind introducing the concept of Shadows in psychology.

Human being has been a herd animal. This behavioural aspect was derived from basic instinct of security from wild animals and survival in the crucial situations. Since ancient times, human mind is trained to protect itself from all sorts of dangers and has derived a way by living in a community. This reflects on the broader aspects of rules and regulations implemented by the community on the people living in it. As evolution happened throughout the timeline and one can observe the implementation of these factors on society, time plays an important factor while considering the community character. The study of shadows begins with the concept of collective consciousness. It is significant to study how a human mind can function on a collective level. Since stone age humans have stayed in groups and traces can be found of societies, herds in the history. It becomes interesting to see how humans have created rules for any societies they have formed & how people used to follow those restrictions to stay in the community. This concept will be discussed in deeper aspects in this paper relating to the urban dimensions of an area called as Kasba Peth, Pune, India. Pune, India is an extremely popular yet prestigious city in India which is called as Oxford of the East as it possesses a vibrant educational sector throughout the city. It is not only famous for its education but also well known for the huge Silicon Valley development on the outskirts of the main city. These recent

developments in a decade have given the city new identity. The city has gone through several character changes throughout the timeline and this research paper will focus on specific timeline events to study collective consciousness in terms of shadows.

This research studies and throws light on the development of Kasba Peth, Pune, India with respect to time and urban dimensions. The paper is limited to the dimensional analysis for morphology, function and socio-cultural aspects of the same area. The timeline studies will be limited to from 1150 AD till 2020 AD with respect to prominent and significant rules / impacts over the area. The process can be seen in Figure 1.

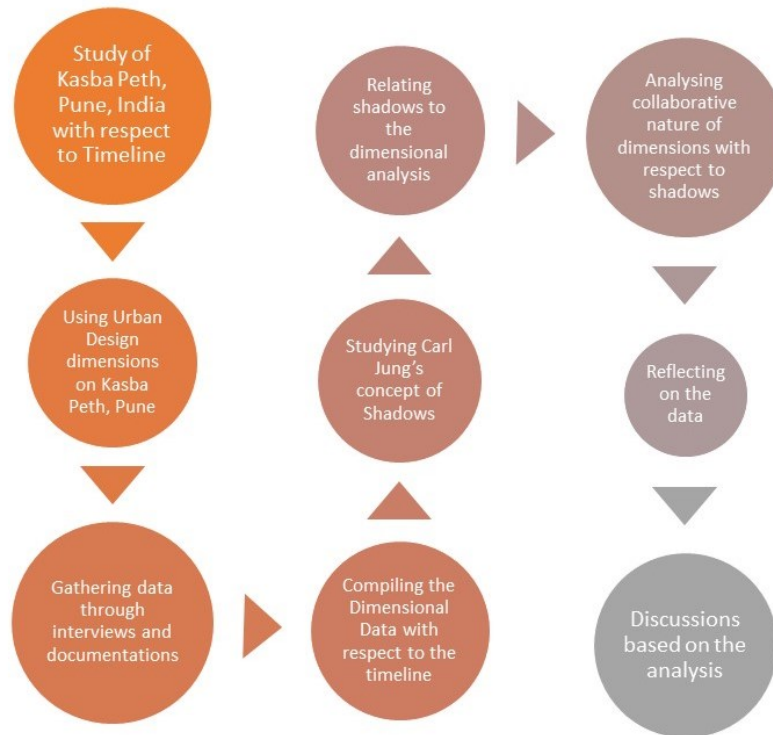


Figure 1. Structure of the Study (by Author)

2. Method and Material

Studying the context: Pune, India.

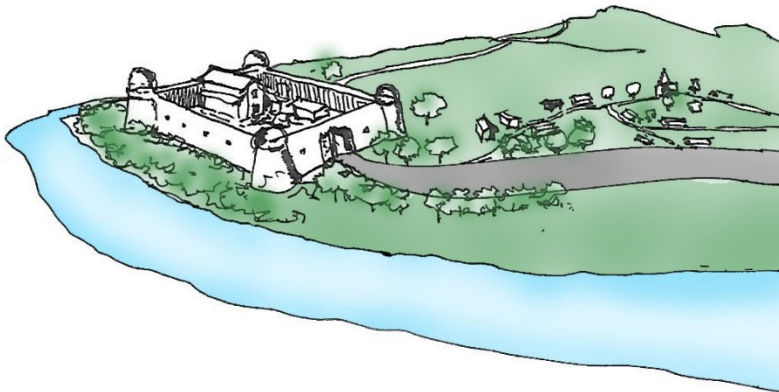


A small hamlet of 25 families settled on the banks of Mutha river was named Punyeshwar by the people.

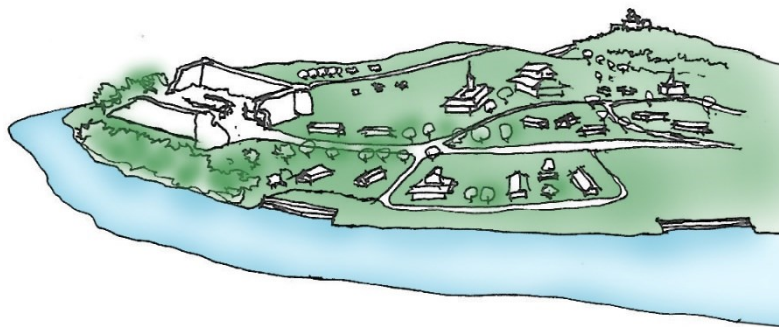


2.1. Study of Kasba Peth, Pune

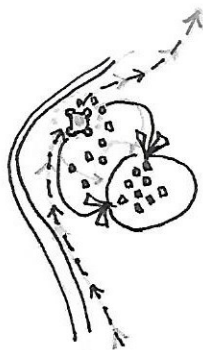
Pune is a dynamic city in Maharashtra, India. The city was originated from a small area called as Kasba Peth which carries a lot of memories as it had many changes throughout the timeline. Currently the city has developed a lot of characters but since historical times, the city was incredibly famous for its character of homeliness and warmth. Pune is known for its educational wealth and information technology richness. It is known for its progress in various sectors due to incredible educational facilities and it is also called as Oxford of the East! The city character has been changed since decades, but it carries significant charm of the ancient fragrance which it used to have in those days. Being on an elevation and surrounded by hills, the city attracted a lot of political influences which triggered the development of areas in particular ways.



In 1130 AD, the settlement was known as Puneshwar when it had merely 25 dwellings. The settlement was established near river Mutha and it was on the famous silk route which used to join Southern India to European countries. Arabs used to trade and travel across the region on horses. This small settlement was one of the famous stops as it was secured by mountains and nearby a river. Arabs did establish their base in Puneshwar calling it as 'Kasba'. As they were into trades, a fort was built for the security reasons and they named it Hissar. It was the age where Mughals and Nizams were also conquering for their establishments.



This small settlement of Puneshwar had small temples (religious places as prominent caste was Hindu) where people used to gather and celebrate local festivals. Mughals and Nizams destroyed and converted most of these temples to shrines / mosques and established a new regime. Architecture of buildings was impacted by this change in rule which resulted in new structures with Islamic architectural characters and flavours. As the settlement was small, it was easily conquered and won by those leaders enhancing a different believe system on the settlement. It was under Mughal regime till 1600 when Shahaji Bhosale, attacked the city by the commands of Aadirshah destroying everything it had. In 1630 AD, the city was given a minister named Dadoji Konddev under the commands of Shahaji Bhosale.



Chhatrapati Shivaji Bhosale conquered the city and naming it Punawadi and started building up on the destroyed grounds. Shivaji Maharaj promoted building temples and restoring the old character of Puneshwar by building new

temples and rejuvenating old. Jijabai Bhosale, mother of Chhatrapati Shivaji Maharaj established a new temple named Kasba Ganapati (current main deity of Pune City) which resulted in moral boost of the settlement. 1600-1700 AD was the period where Punawadi was developed under the supervision of Dadoji Konddev and Jijabai. The famous Lal Mahal was constructed for royal family to stay in the town and establish the new settlements. After Chhatrapati Shivaji Maharaj's death, the city was governed by Peshwas.

Peshwas developed the town in a systematic way which gave it a formal identity. They made the town capital naming it to 'Pune'. The extended settlements in the city and suburbs were formed under the guidance of Peshwas. Every suburban area was given a significant name after their purpose. The function was given to every area and it was designed to benefit the people staying in Pune. Kasba was renamed as Kasba Peth and the growth of the city happened towards southern direction introducing to new Peth areas.



During this period, Peshwas built the iconic structures like Shaniwar Wada (residence of King), Parwati Hills (temple on hills), Katraj Lake (for water supply system in the city) and Mrityunjayeshwar Temple (a shrine in jungles). Shaniwar wada was at the centre of the city and Peshwas used to control entire city from it. Peshwas also gave nearby areas to Shaniwar wada to the ministers and prime soldiers for ultimate protection and ease in the ministry affairs. Peshwas promoted festivals and local ceremonies on priority level keeping the importance of culture and social life in the city. The expansion of the Peth areas gave access to immigrants to settle in the core part of the city bringing their own characters. East India Company – British Army also established their camps beyond the boundaries of Pune at that time being allies to Peshwas. After defeat of Peshwas at Paanipat war, the city was under British Rule for more than 120 years.

British rule changed the character of Pune bringing in the discipline and order. The camps settled on the boundaries expanded and brought their own character to the city. They contained the existing character which was developed during Peshwa time but introduced latest building technologies and materials which gave a new image to the city. Significant structures were built in the British Rule like Mandai and University which are still in use and are part of the heritage of Pune.

After 1947 AD, Pune was developed slowly under the rule of Indian government. While building up on new image and industry, Pune was hit by floods in 1961 AD destroying most of the central areas. Kasba Peth was one of those areas which had an impact of floods. It took several years for people to get back on the feet and build the city again. A new character was developed while regenerating the city as people used latest available materials – technology to make buildings durable. The old characters were forgotten and the city started developing on new edge.

Though the core city was getting built on new terms, people were still celebrating local festivals which was given to the city in heritage. Ganapati festival is Pune's pride and people have cherished in throughout the timeline. Like

Ganapati festival, there are several festivals people used to celebrate and continue with the social – cultural character. The style has changed still those festivals are celebrated with huge enthusiasm.

It is important to study the core part of the city as it was impacted a lot during the timeline. The urban dimensions help to understand characters on different levels which are as follows.

2.1.1. Study of Morphology

This dimension studies the relationship in between built and unbuilt spaces. This aspect was affected by many influential incidences. As per the timeline study, Kasba peth had growth and destruction many times resulting in reflections on spaces and structures. For understanding this aspect in better ways, the observations are done according to the timeline.

- a) 1100-1300 AD: The Arabic influence due to silk route reshaped the small town with different types of buildings. Hissar fort was built during this time and few housing camps were established nearby the riverside called as Kasba. The fort had Arabic character and small village of Puneshwar was dominated by its existence. The village rearranged itself keeping the fort as a central attraction and built their houses alongside the slopes for drainage and other services. Small dwelling units were created to cater to a single family. This era had around 30-35 units dwelling in the village.
- b) 1301-1600 AD: Village was took over by Mughals and Nizams and it was a battleground till Aadil Shah captured it. Everything built was destroyed by the forces of Aadil Shah while conquering the village. Only few significant structures were left which were rejuvenated in different style afterword. Under the rule of Shahaji Bhosale, Kasba was built again with newer technology, materials and character. The village grew till having 100 families staying in it by the end of this era, all structures grown with respect to the natural contour and geography of the place.
- c) 1600-1800 AD: King Peshwa renamed Kasba as a Peth (colony) building temples and contemporary residential structures. Shaniwar Wada – fort, was built during this era which catered to development of Kasba Peth and alongside areas in holistic approach. New houses were built having Peshwa style architecture and few of the structures are still conserved. Kasba Peth became the central attraction of the town because of the new developments.
- d) 1800–1947 AD: Colonial influence was much more on the outer sides of the core city still few of the architectural influences can be seen in the core part too. British government developed the planned core city into systematic manner including market places and post office buildings. The houses were designed with respect to the new service layout and architectural changes were made accordingly.

1960 was the year when the city was flooded and most of the development happened according to the British regulations and development plan given by the government. Significant changes were not seen in this era in the Kasba Peth area.

2.1.2. Study of Function

The functional aspect of Kasba Peth was studies with this dimension. The area went through several functional changes and can be observed with respect to the timeline. Significant changes can be seen through the timeline as the area went through change of rules.

- a) 1100-1300 AD: Arabs settled and formed a Kasba making the area open for market. The silk route enabled people to travel to this Kasba for marketing purposes. Preliminary function of the area was a residential hub and market place. The fort introduced few more functions like blacksmith and local skill based shops like pottery.
- b) 1300-1600 AD: Due to attacks on the core city, the area had changes in the function of it. Some particular functions were added to sustain armies of Mughals and Nizams. Due to cultural change, the core area got introduced to butchers shops, meat shops which were not existing before this era. Weaponries and stable businesses were also developed in this era.
- c) 1600-1800 AD: During Peshwa rule, the Kasba Peth was developed as an administrative area. As the core part of the city, the area functioned as a central spot for all festivals, meetings and Royal functions. The preliminary functions were residential and a small percentage of commercial existed. Old shops of butchers were shifted to the outskirts. New Peth areas were developed serving different functions to the town.

d) 1800-1947 AD: British rule brought a system in the core part developing the functional aspects of it. New commercial characters were discovered, existing were cherished. Formalising the entire area was in place. Development of infrastructure gave chance for local functions to grow too.

After floods, most of the functions remained the same as the city was growing on the outer edges than the core. The core elements are now considered into the heritage of the city and are maintained in that way.

2.1.3. Study of Socio-culture

Study of social life and culture cannot be done separately in case of any Indian town as these two aspects contribute a lot to the character when studied together. Culture is imbibed with the social life of Pune and with the timeline the influences can be noted down as follows:

- a) 1100-1300 AD: Before Arabs, the local culture of the small settlement was prominently Hindu and there were two main temples in the village. People used to celebrate Hindu festivals even after Arabs established their Kasba near the river. People in the village also got introduced to the Arabic culture and socialising formats were changed a bit because of this.
- b) 1300-1600 AD: Attacks of Nizam and Mughals dominated the settlement for few years implementing Islamic culture and social lives in the settlement. Mosques and other implementations changed the culture of the settlement. New settlements catered to dominate their social norms on the existing people. When the town was conquered back by Chhatrapati Shivaji Bhosale, the old character was brought in with it. Jijabai Bhosale initiated the main temple in the town called as Kasba Ganapati which became the town idol. Dominance of culture was changed and people started celebrating it in a new way. Even though Hindu culture was in charge, settlements used to celebrate events from other cultures too. The social life was drastically developed in this era.
- c) 1600-1800 AD: Peshwa rule was very influential to Kasba Peth area as it became the centre of the town. Every festival used to start from Kasba peth and was celebrated in the town afterward. The processions used to end at Shaniwar Wada which served as the King's palace. Because of this, a new cultural value was set in the Kasba Peth area which was followed by the people. The trend was set to have known people staying close to each other and people used to recognise everyone in the town which reflected in having a secured settlement.
- d) 1800-1947 AD: British government implemented strict regulations banning all social and cultural public events in their rule. This resulted in a lot of suppressed anger in people which was reflected in few attacks on the government. After many years, the government allowed Ganapati Festival to be celebrated in the town as a social event which was one of the main reasons for people to get together and fight for the freedom. The tea corner culture was developed during this phase which implemented on the social upbringing of people.

After independence, several implementations can be observed on Kasba Peth area as people went through different phases and mentalities. As people used to know each other well, it was easy for everybody to keep an eye on the neighbourhood which resulted in more security advantages. Local festivals used to get celebrated on huge scale, combined festivals of different religions were celebrated in small manners. The Kasba Peth area being central core has seen the most of these changes throughout the timeline.

2.2. Study of Shadows: Carl Jung

The shadow in this context refers to the concept derived by Carl Gustav Jung, a German psychologist and psychoanalyst who founded analytical psychology. The psychological concept which concentrates on the effect of hidden elements and characters which were suppressed by an individual due to several elements such as social conditioning, latent desires and fatigue of mind.

The human mind works in mystic ways where one can analyse the depths of it from various perspectives. The study of human mind gives us a lot of answers in terms of 'why certain things happen in certain ways' and that is where Carl Jung's theory of Shadows becomes interesting to observe. The concept goes around the conditioning of mind throughout the process of a human being and describes the exact moments where certain aspects of human behavioural patterns, habits and few other aspects were ignored or forcefully suppressed due to certain regulations. We have always seen a human interacting and socialising with a community since ages. The community building activity has started when humans trusted each other for safety and conveniences of other amenities. The cult was formed so as the rules in the cult. It started behaving in an organised way which evolved a structure into the

community to help it grow. Human mind started obeying certain protocols and conditions to become a part of the community. During this process, various aspects which were prominent in a human mind were ignored or suppressed knowingly or unknowingly. The human started to have a shadow of its own as it started wearing a mask to become part of a society.

2.2.1. Relationship of Shadows to Communities

As any community is formed by group of human beings, it started having certain shadows where aspects were forbidden or restricted for the members of that community to perform. Similarly, the cults, communities grown to become suburbs, towns, cities and started getting an identity, unique character due to their pre-conceived notion. The character or the identity defined cities for humans and people started developing those according to it. As the cities got their image by inheritance, the new generations were not able to mold the original image of city which was developed and carried forward for years. The hidden characters of the city were forgotten by the newer generations and were never addressed. Those shadow elements started showing up in the urbanisation and globalisation process where the basic images of the cities were questioned due to global migration and exchanges. As per the adaptive nature of human beings, the communities/ cities / towns built by humans also started adapting to the new versions of it and becoming beta versions of their own. The new masks were formed and older were suppressed making the shadow darker and denser. Any place in this world can be analysed with respect to shadows as it always carries a history.

3. Results – Observations and Inferences

The study of dimensions and shadows combined gave a totally new perspective to look at the section of the city in a whole new way. Understanding of these hidden factors which were revealed in the timeline study was incredibly significant and can be categorized as follows:

3.1. Effects on Morphology

Kasba peth area has gone through a lot of changes in terms of this dimension. Mainly the changes can be observed through growth of the area, topography and change of rule. The different rules made the area go through structural and style changes which was a result of change in the relationship of built to open. The typology of the structures was changed drastically resulting in different shapes and characters. The relationship between built was changes with respect to the change in technology and old elements of informal settlement were pushed into the shadows. The generation adapted new styles but forgot the old characters. Topography was changed and accordingly services of the built structures. Built guided unbuilt to flow through it and hence the growth resulted in effects on morphology.

3.2. Effects on Function

The area was affected in this dimension by mainly three heads. Dominance of the rule, immigrants and regulations by the governors. The main function of the area was changed from potters and utensil makers to a marketplace – to various uses like meat shops, weapons and much more. It reflected on the economy as well as on the mentality of people who were staying in this area. New rule invited many immigrants which was the significant reason behind change in function. This led to implementation of new regulations and that is how the functional dimension had observed changes in its character. The new character was assigned due to change in the rule also and it was observed prominently in the timeline analysis.

3.3. Effects on Socio-cultural aspects

This dimension was affected by the religious variety which was imposed on the area. Mentality of people changed with the change of rule and people started migrating to this area. Kasba Peth was influenced by different cultures and social habits in the timeline which resulted in characters of the original area getting into shadows. Characters like an attraction point at the node where people used to hand out- chat and know everything about the surroundings was gone in the timeline. In British era, people were banned to gather which also resulted in loss of cultural aspect of the area.

4. Discussion

Kasba peth is a dynamic area which has carried a lot of historical values. These implementations, rules and dominance catered to the original character of the area and people as well. Collectively people have decided to

change the rules and eventually changes happened in the area. Houses changes, the typology changed, and it also reflected in the change of infrastructure, services and many other things. Rulers changed the functions which made a huge change in housing typologies, migration and trading of new culture in the city. People used to celebrate specific festivals, but cultural diversity introduced the community to many other forms of festivals resulting in celebration of all.

In current scenario, people gather, they celebrate local festivals, the area functions in a specific manner and everything is working but somehow it misses the spark of being the center of the city. People come to see the fort, structures which are old, but the area misses the essence of total quirky in culture, authentic functions and typical housing units which were there in the past. Future always introduces to the new technology and due to densification of the areas, it is not a wise idea to spread the community wide horizontally, but the original characters can still be obtained if we know the shadows of that region.

The mainly observed shadows were:

- Arrangement / layout of built – unbuilt spaces to maintain security and element of surprise.
- Functions / use of buildings to have multiple variety in the context rather than typical monotonous usability.
- Ignorance towards the social events from different cultures and old festivals which used to bring people close. Ignorance towards original identity of the settlement.
- Original characters and nature of helping community than functional only.
- Loss of character due to immigration and decertification of residents.

If these characters are catered with respect to the current scenario, it is a possibility that Kasba peth area can function more efficiently and productively as the area is representative of the people stay in it and these aspects can get the psychology of people to hidden dimensions of the history of Kasba Peth.

Acknowledgements

This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

Conflict of Interests

I declare that there is no conflict of interest.

References

<https://whereistand2day.com/the-walled-city/>

<https://www.pmc.gov.in/en/lalmahal>

<https://politicsforindia.com/panipat-battle-anglo-maratha-war/>

<https://thepunekar.com/kasba-ganpati-the-presiding-deity-of-pune/>

<https://www.britannica.com/biography/Carl-Jung>

Carmona, M. (2003). *Public places, urban spaces: The dimensions of urban design*. Oxford: Architectural Press

Lynch, K. (1960). *The image of the city*. MIT Press.

Mrs. Sneha Satyashray Hasabnis – Interview

Mr. Mohan Shetey – Interview

Miss Namita Joshi - Interview