

## ETHNIC SOLIDARITIES AND THE CULTURE OF COMMONS

### Hypothesis :

This thesis examines the emergence of 'commons' within a community through the social networks and self-organisation of its residents, aiming to establish a thriving, self-reliant ecosystem. The main aim was to analyse and study different typologies of these existing institutions from various aspects of building type, social contexts that have transformed over time and also try to understand how these institutions function.

### Research question

It asks the question, "How does a community organise itself through social networks to structure a thriving, self-reliant ecosystem? What are the spaces that can provide affordances for this welfare?"

This project emphasises tactile and sensory experiences of space using sustainable materials and designs that engage touch, sound, and light. The approach is not about romanticizing the past but critically engaging with it to reinterpret and inform a relevant and forward-looking architecture. By adapting to the local environment, integrating green spaces, employing sustainable design practices it becomes a continuation of the region's history rather than a disruption.



# INTRODUCTION AND SITE ANALYSIS

## Timeline - The transforming neighbourhood fabric and building typology of Bhendi Bazaar

### Site Analysis and foundation for design

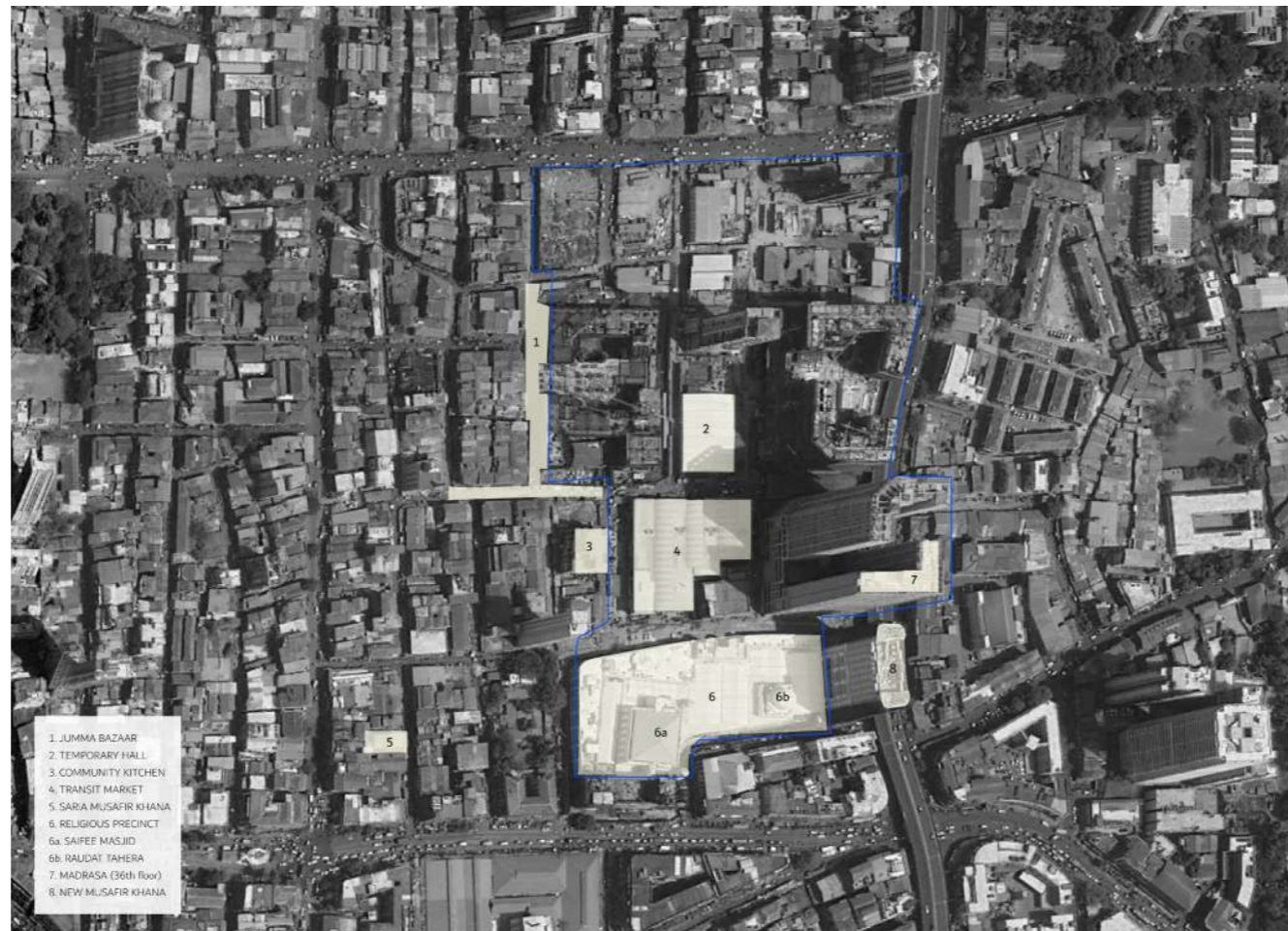
I come from a trading merchant family that settled into the densely packed chawls of **Bhendi Bazar** approximately 150 years ago. Over the years, the community grew, as did the bonds of kinship. As these social connections developed, the need for **common shared spaces** arose within the community.

The case studies are situated in the native town of Bhendi Bazar, an inner city enclave near JJ flyover which was originally planned by the British during the early 1800s.

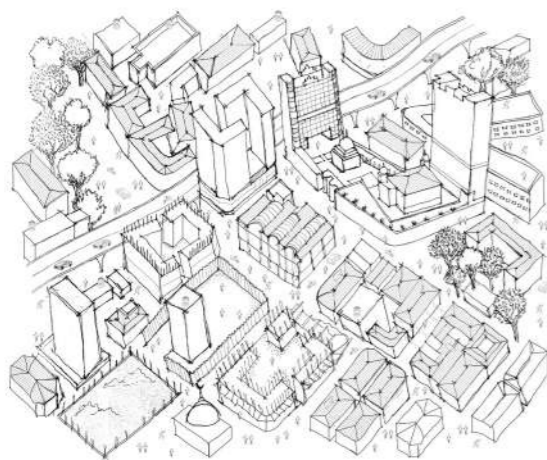
In the last decade, patterns of inhabitation have undergone major changes as the area is being **redeveloped**. The redevelopment project is an urban renewal initiative spanning across 16.5 acres. Yet, beneath these layers of urbanisation lies a culture of spacemaking, deeply embedded in the mohalla, that has ensured its survival over the past century.

This redevelopment has wiped away many of the older social networks and incremental space making logics. There was a complete disruption in routines and lives of the residents due to relocation.

The thesis attempts to challenge the conventional ideas of **urban redevelopment** by opening up how communities create their own distinctive worlds through a mix of homegrown processes, while navigating both local conditions and global influences to claim space in the city. They are spaces of constant reinvention as the architecture of the place grows **incrementally**, based on the requirements and availability of funds reflecting a form of city-making that is **flexible and resilient**.



Site Delineation - Identifying existing commons on site



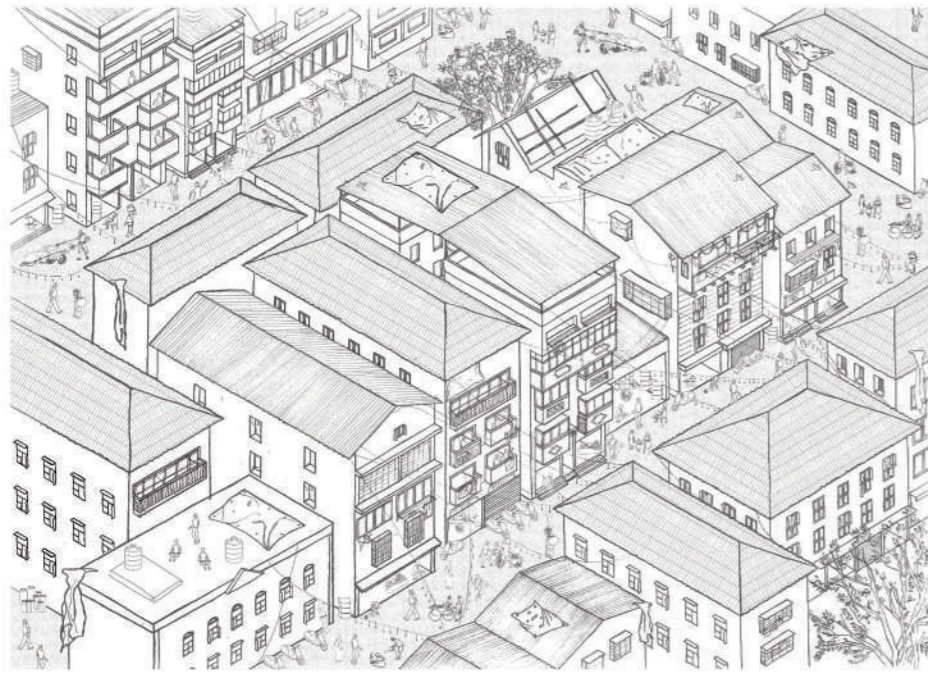
Existing Site Conditions



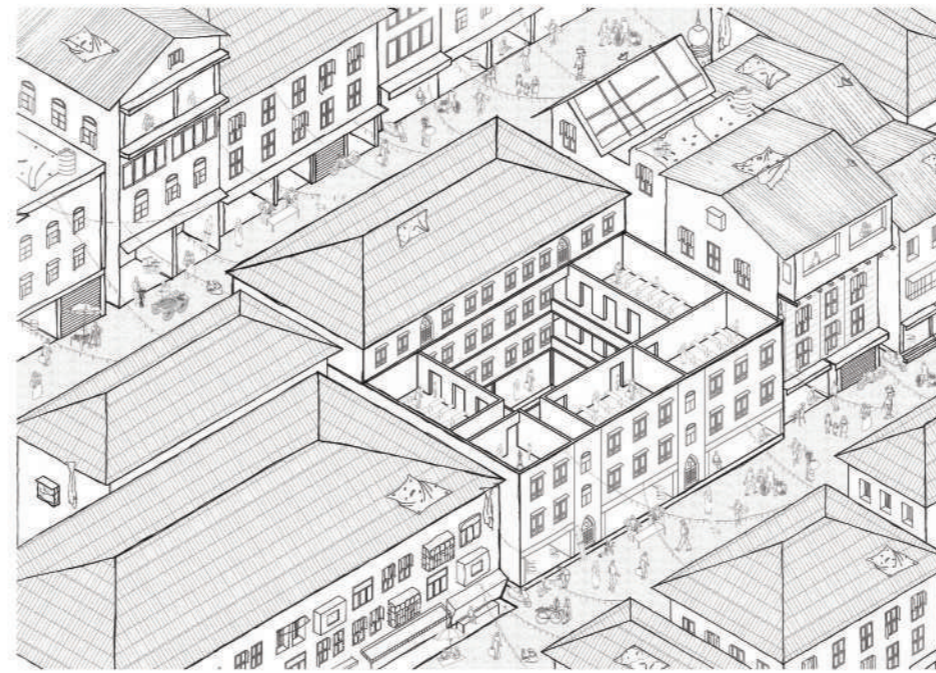
Common infrastructure like Musafir khana and community kitchen



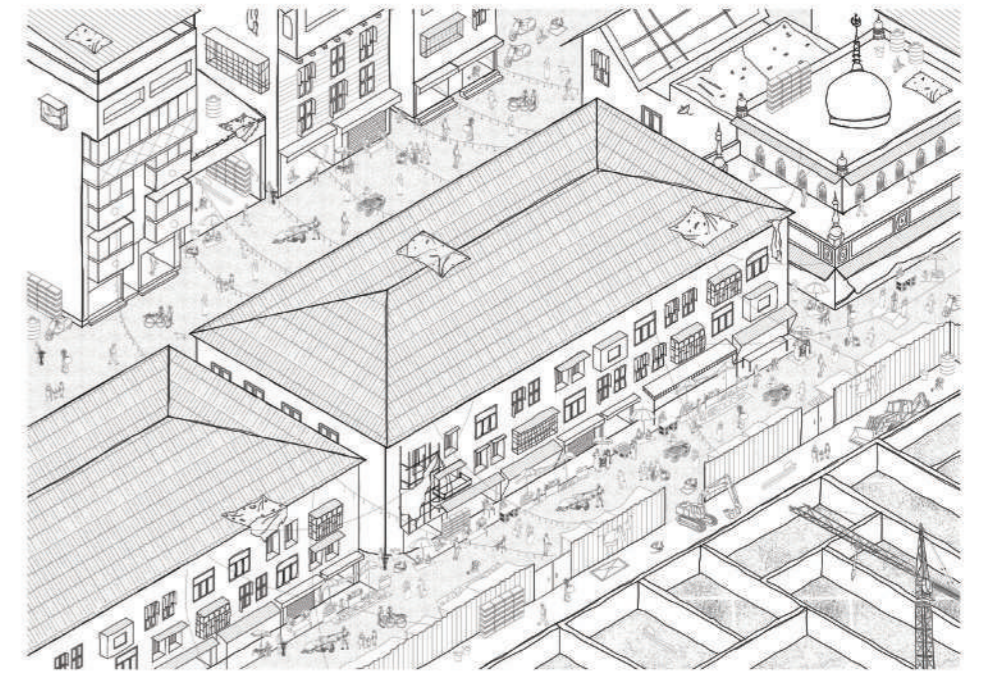




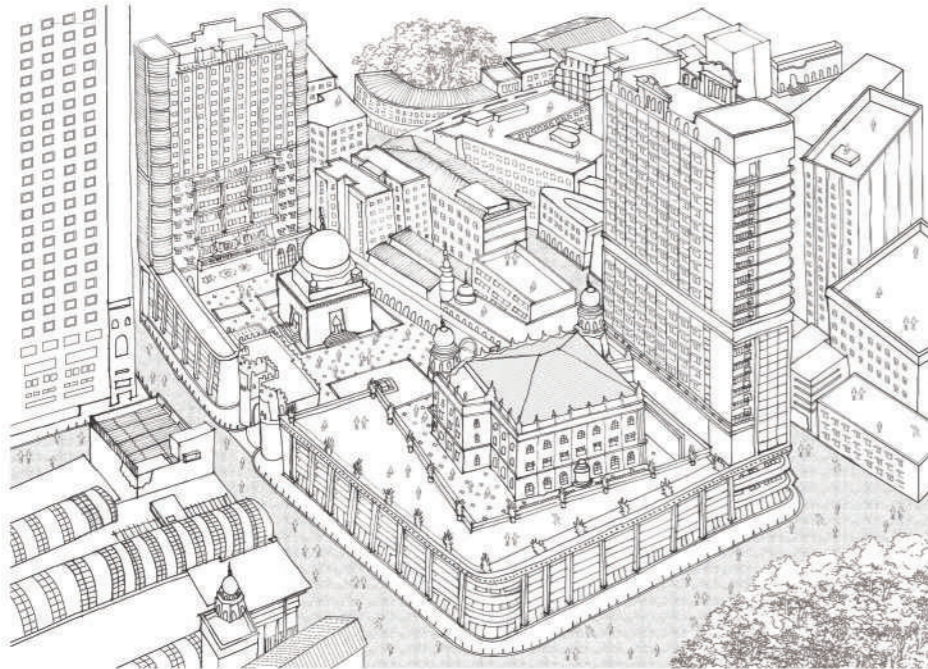
OLD MUSAFIR KHANA



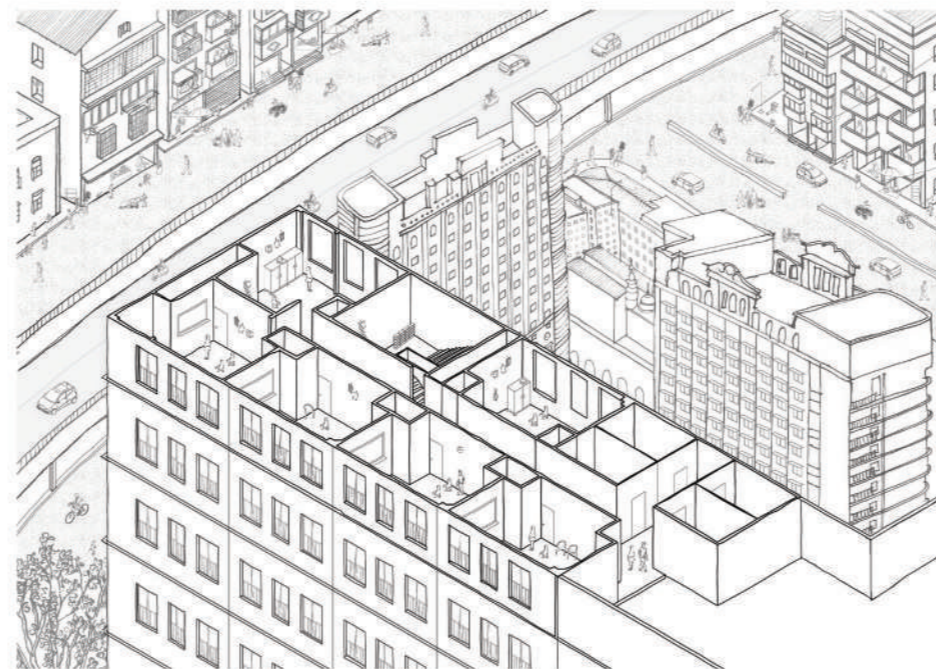
OLD MADRASA



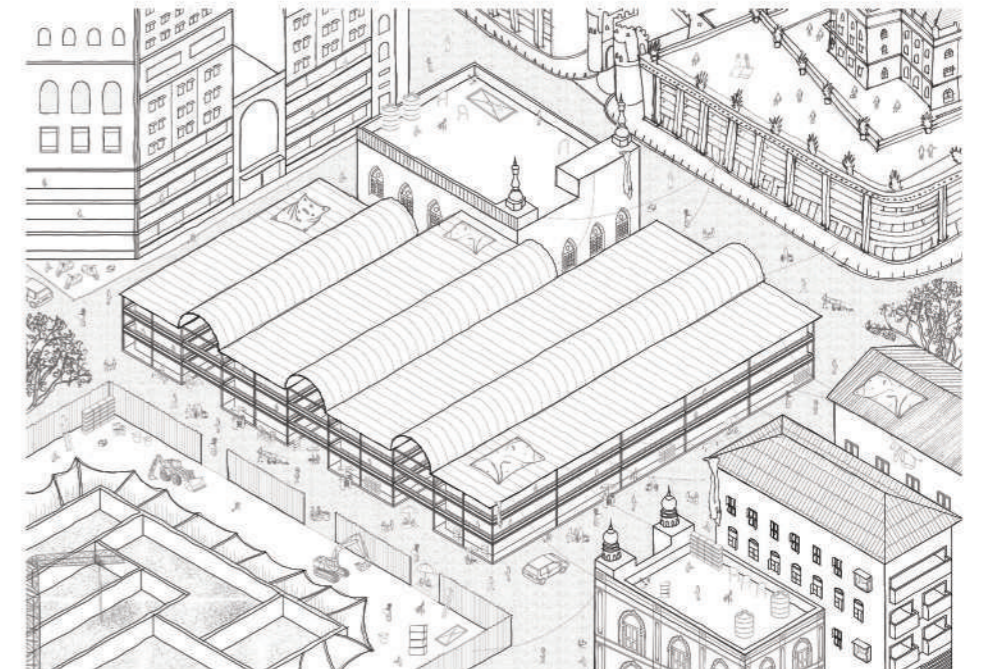
OLD STREET MARKET



NEW MUSAFIR KHANA

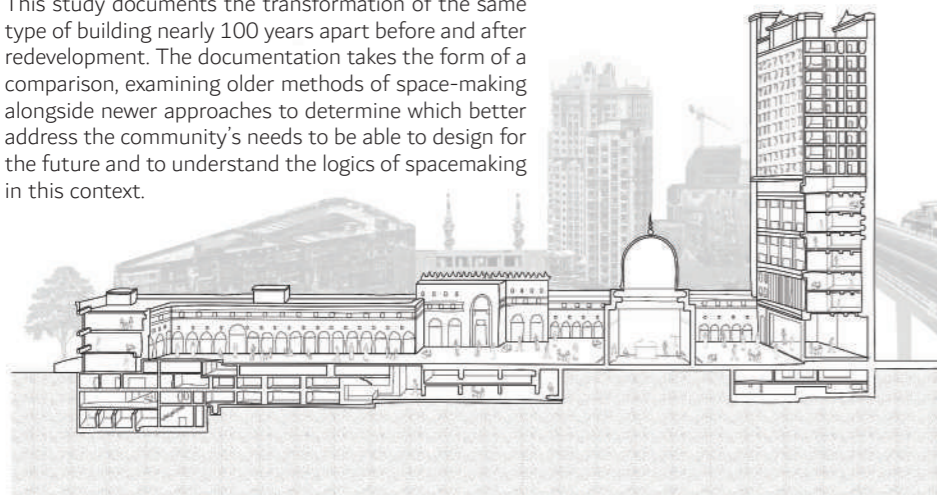


NEW MADRASA

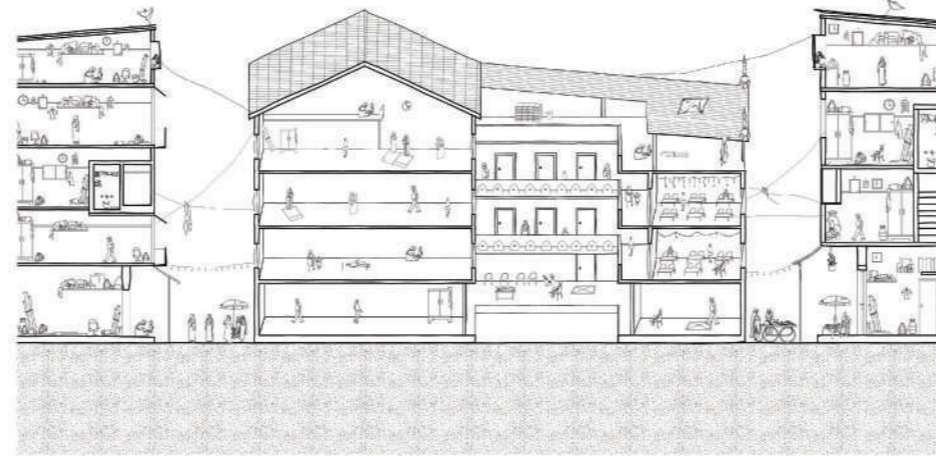


NEW TRANSIT MARKET

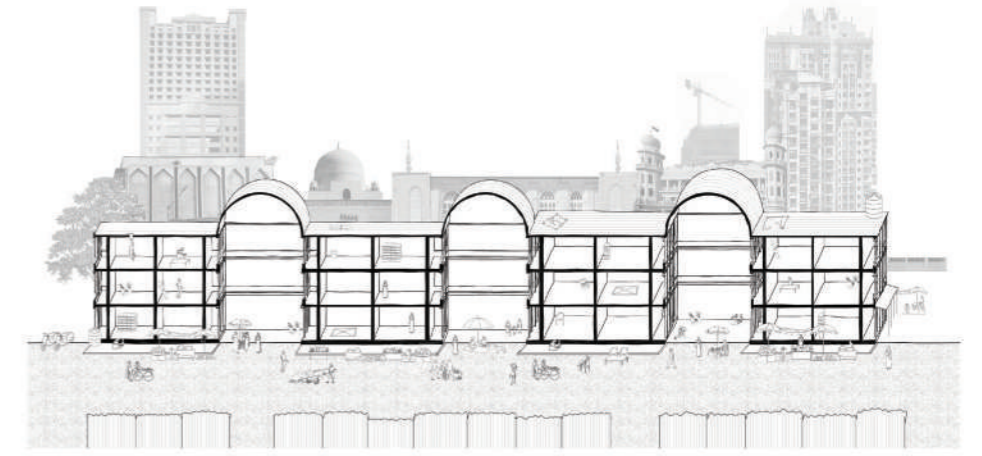
This study documents the transformation of the same type of building nearly 100 years apart before and after redevelopment. The documentation takes the form of a comparison, examining older methods of space-making alongside newer approaches to determine which better address the community's needs to be able to design for the future and to understand the logics of spacemaking in this context.



NEW MUSAFIR KHANA



OLD MADRASA

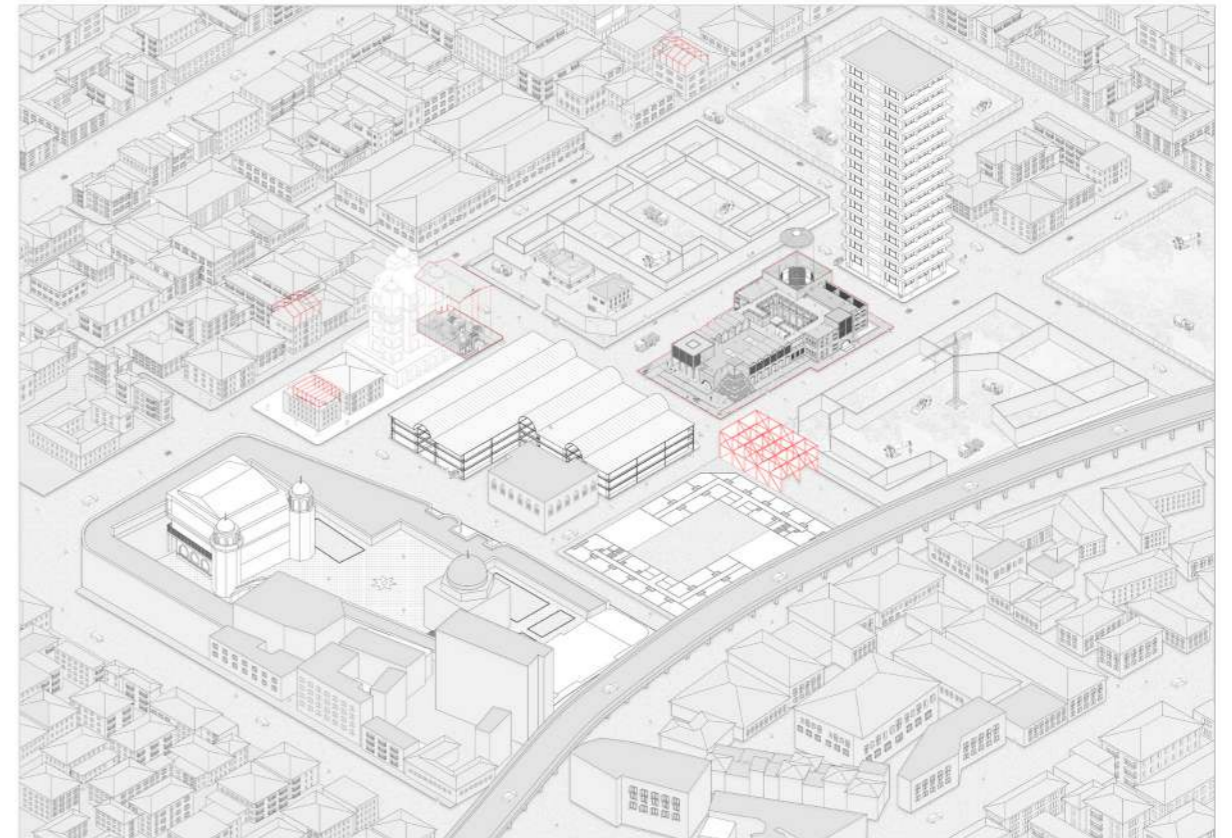


NEW TRANSIT MARKET

## DESIGN CONCEPT

The site analysis helped me understand that these are spaces of constant reinvention as the architecture of the place grows incrementally, based on the requirements and availability of funds reflecting a form of city-making that is flexible and resilient.

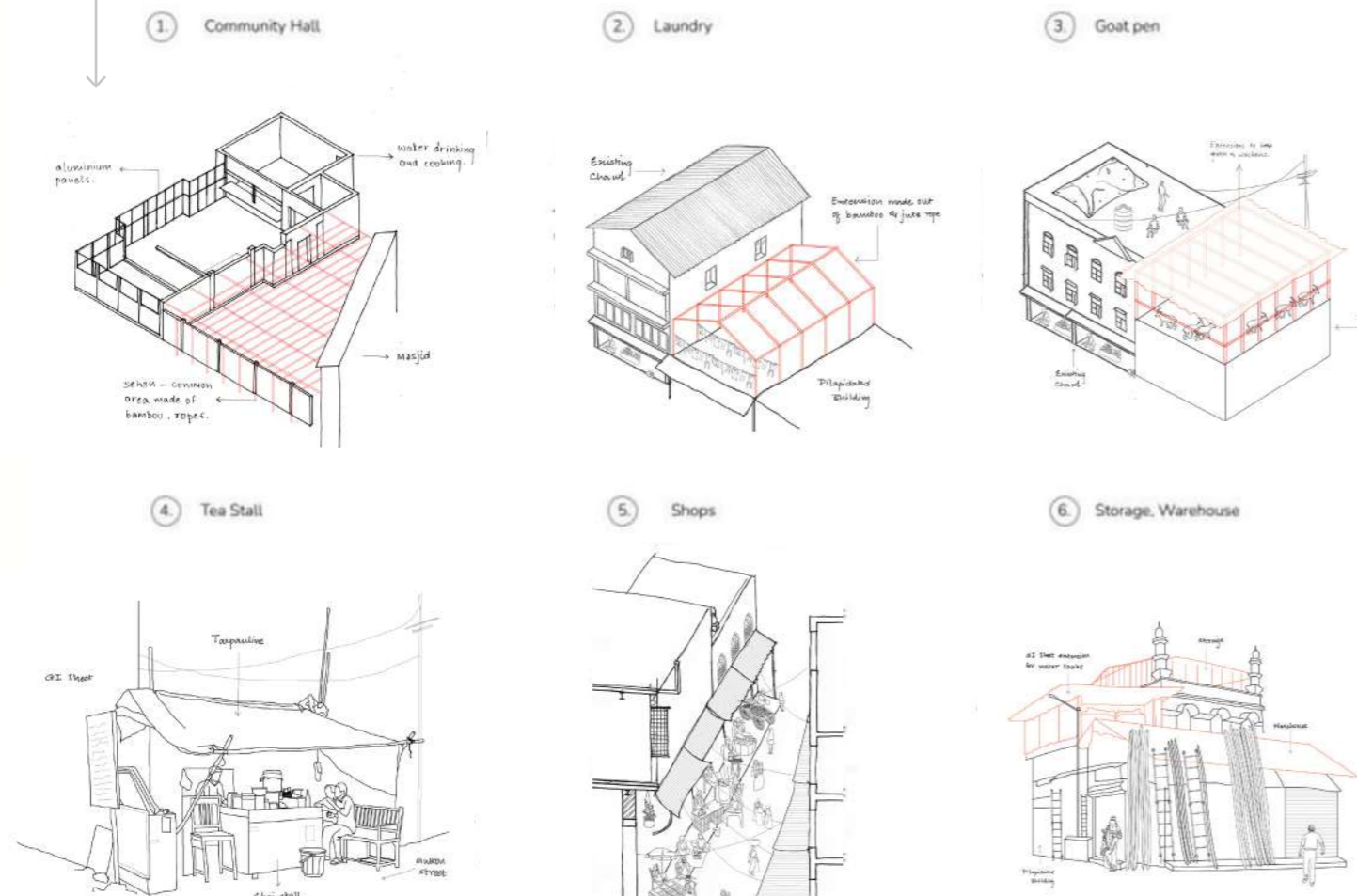
The design aim is to rework the logics of **common spaces** to develop newer aesthetics in continuation of the older type and cultural habitations of the community. Since the design is located in a **densely populated** area where open spaces are disappearing, it aims to function as a space of communal refuge. It consists of three major programs, **the madrasa, the jamaat khana and a prayer hall, and a community kitchen** that are hybridised multifunctional spaces. For the design, I conducted a genealogical study of mosques and community spaces to be able to rethink conventional typologies and understand their relevance in the contemporary.



Existing Extensions and temporary structures on site and their usage

Initial Design Sketches and concept diagrams

Entire site 3d with design - temporary pavilions, community kitchen and madrasa(multipurpose)



Site plan with design - temporary pavilions, community kitchen and madrasa(multipurpose)

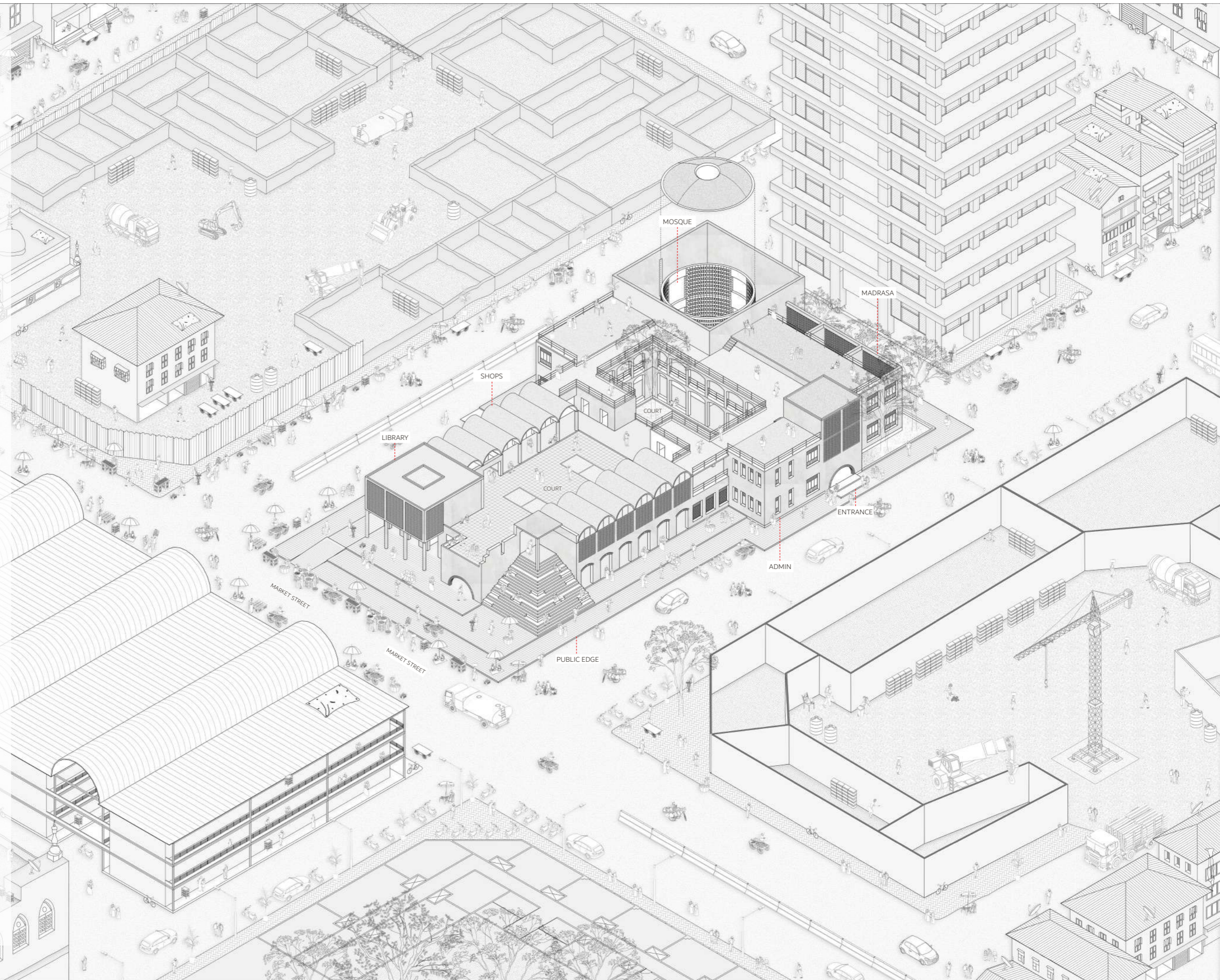
## ABOUT THE DESIGN

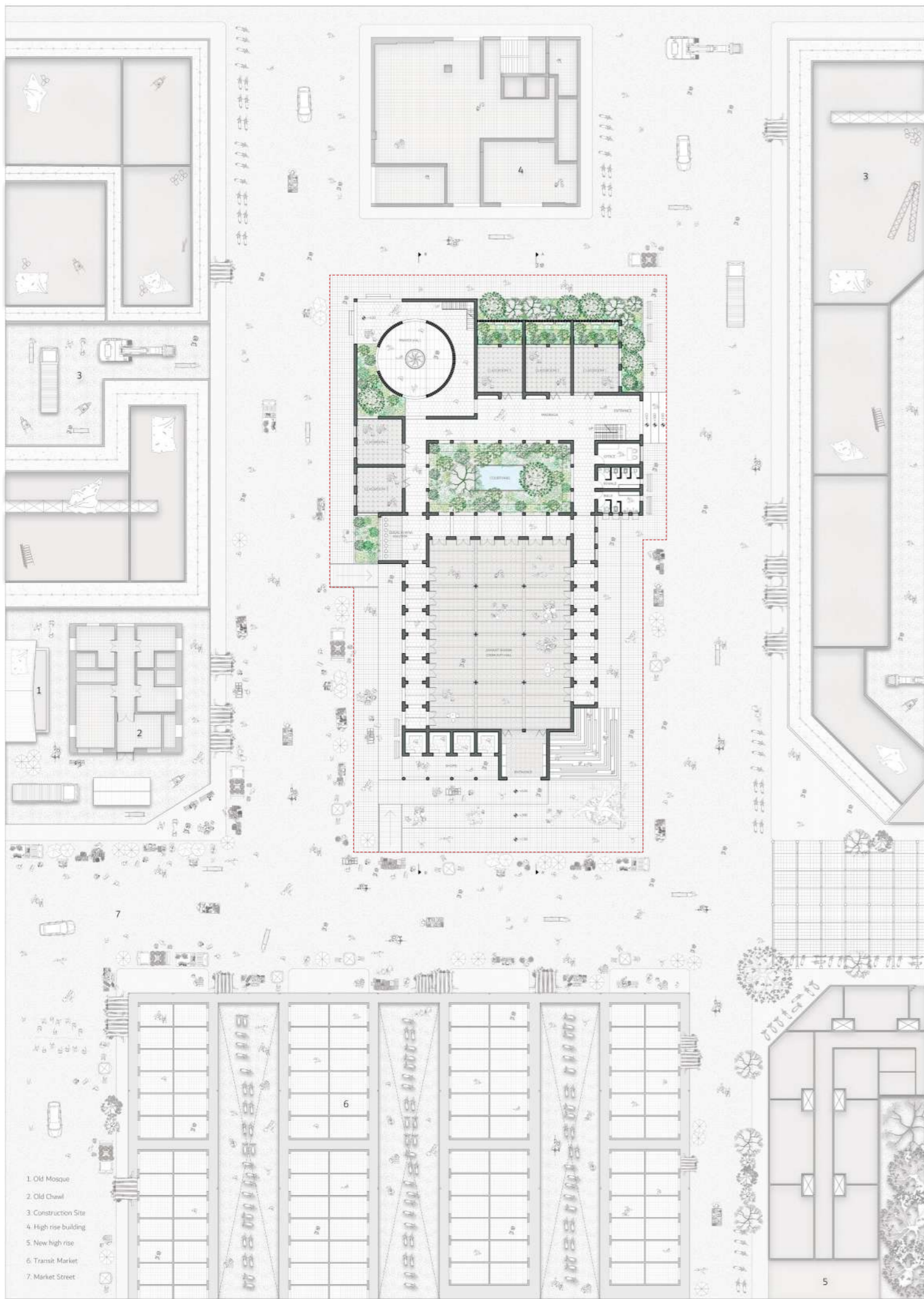
There is a busy thoroughfare and a bustling market street, namely the jumma bazaar and multiple eateries right along the south facade of the site and hence the building has been set back from the road where a 9m slice is left open providing open spaces for children to play and for community gatherings. A series of steps are introduced on the edge that not only takes you up the first floor of the structure but also acts as a public edge to invite people from the street to act as a pause space from the crowd.

There are small shop galas on this edge as well further responding to the street and context. The arcade surrounding the community hall on the west and east facades brings in light and ventilates the hall (jamaat khana) and spatially makes a porous edge corresponding to the nature of space which can be used for festivals, weddings and other needs of the community together.

As you move further behind, a courtyard in the centre separates the community hall from the madrasa. Each classroom faces a small court with small intimate gardens held inside. The outermost volume of the mosque is a square which forms the main facade parallel to the road. Within it is a cylindrical volume that rotates the prayer hall towards the qibla facing west - the direction in which prayer is offered, and creating light courts on four sides. Ancillary functions such as entrance courts, a small garden, and a staircase to access the zanana or female praying space are situated between the outer square and the cylindrical volume to keep the core empty.

Constructed with perforated brickwork, the building breathes through porous brick walls in an attempt to keep the spaces cool and ventilated even during summer. Natural light filters into the spaces through a perforated roof, providing sufficient daylight. There is an interplay of light and shadow along with the brickwork jali, skylights and fenestrations that cast patterns of light on the surfaces. As light pours into the space through the perforated skin it will constantly change the atmosphere of the space and hence its experience. The scale of the building is domesticated whereas previously the mosque was imagined as a monumental space, making it humble for people of the neighbourhood to frequent.



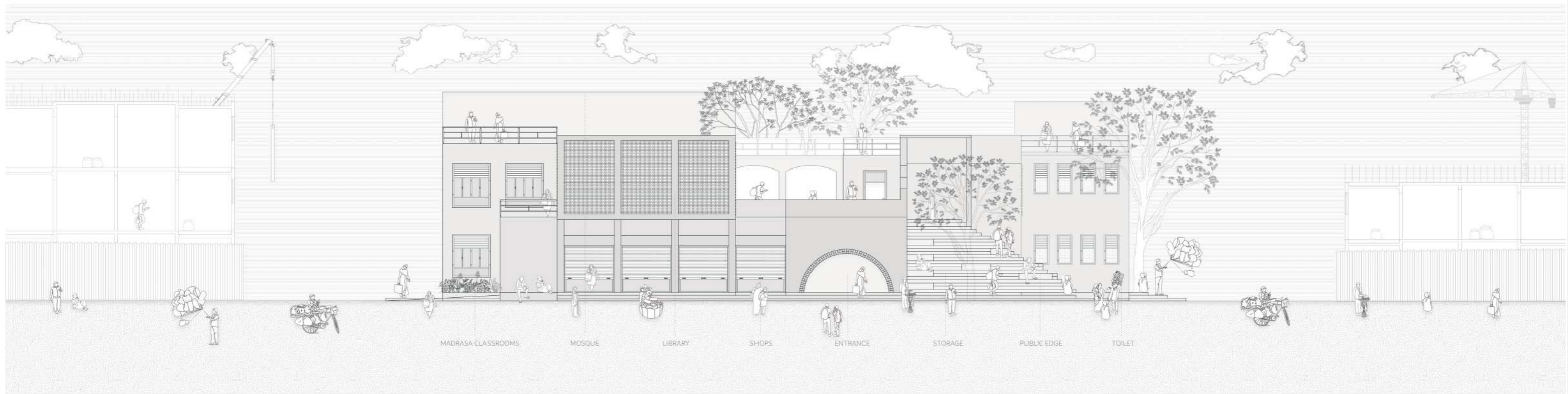




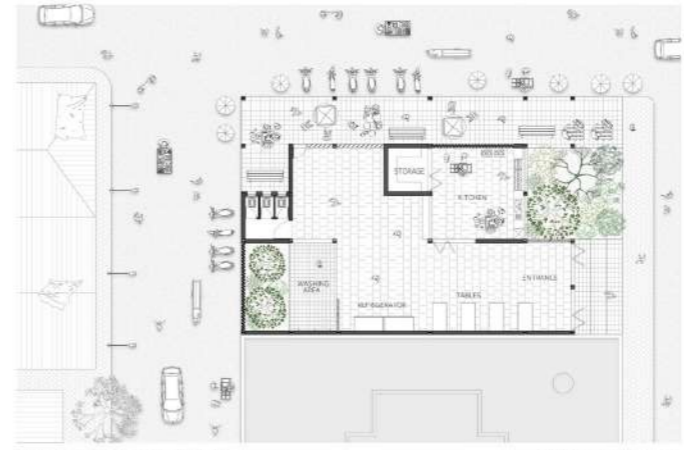
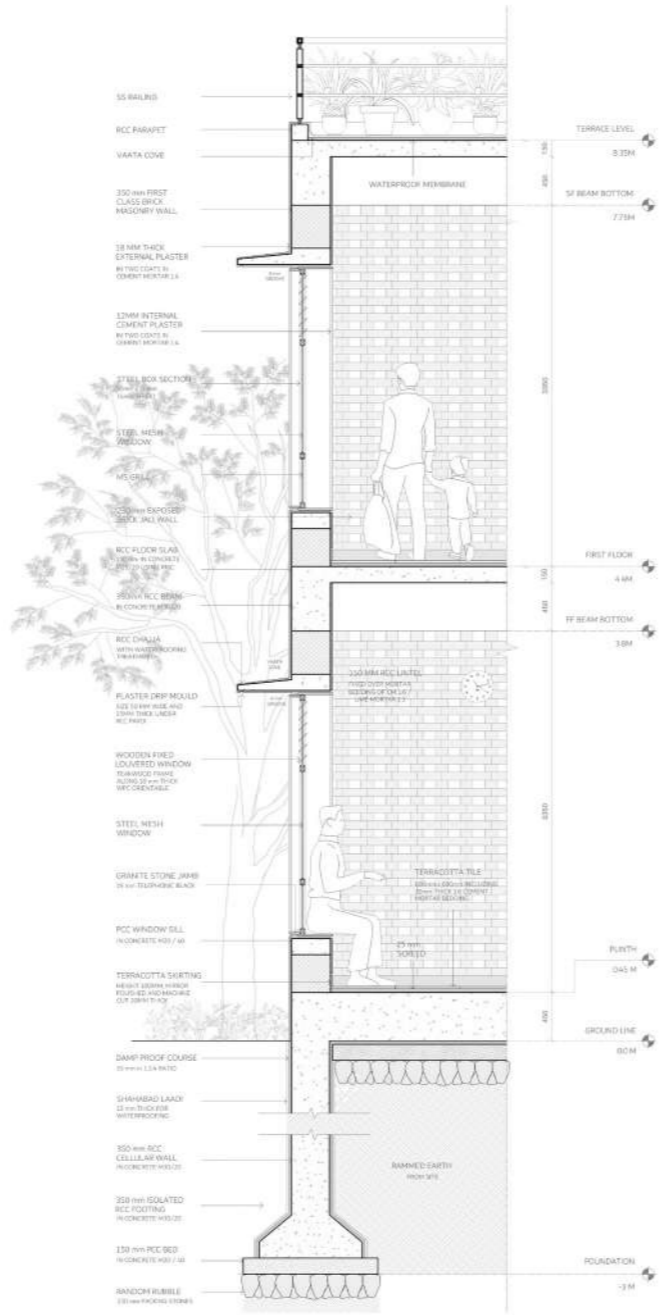
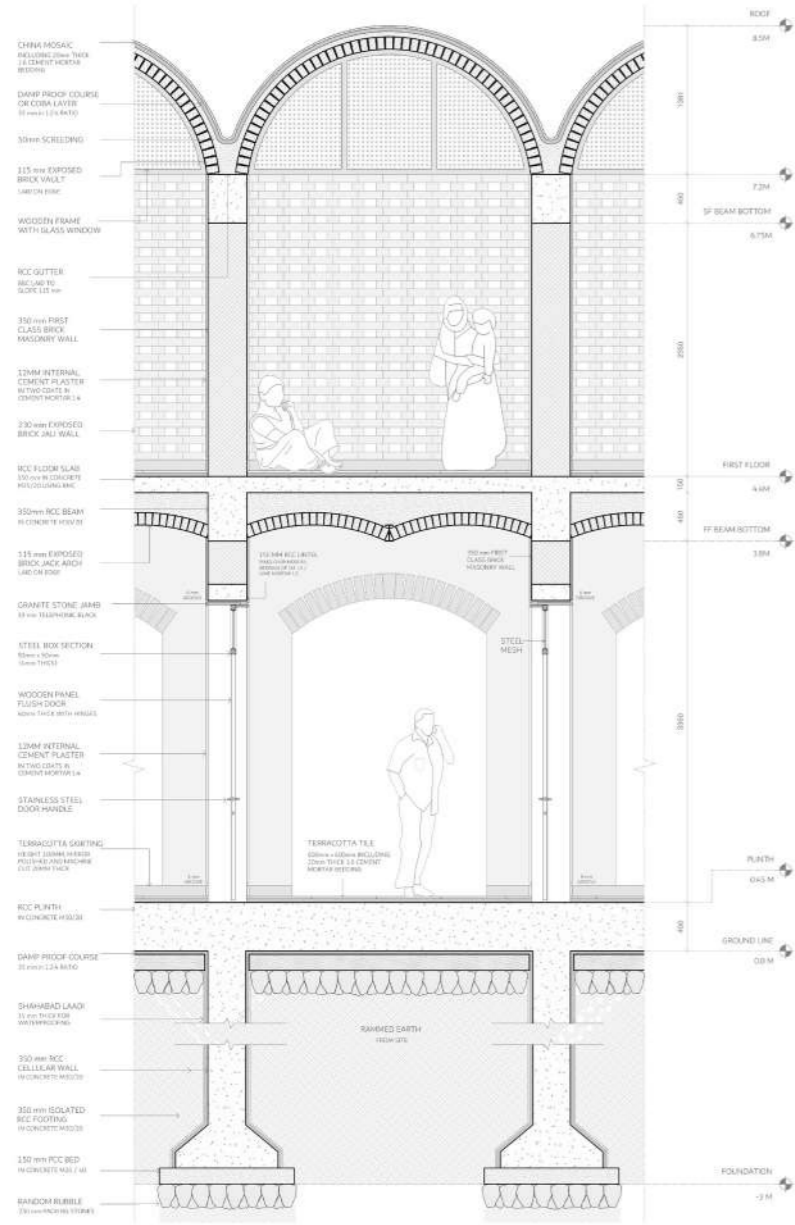
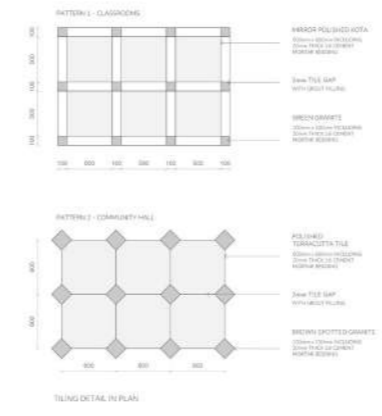
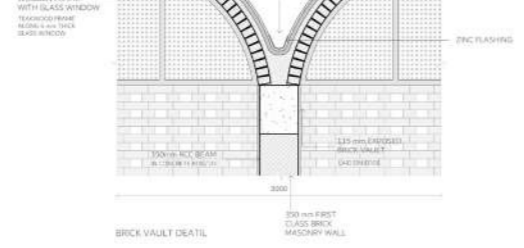
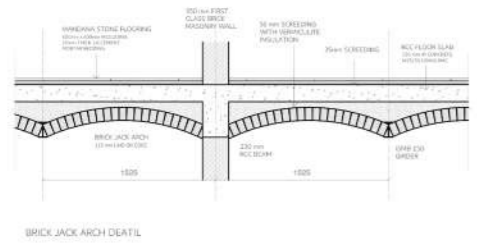
SECTION AA'



SECTION BB'



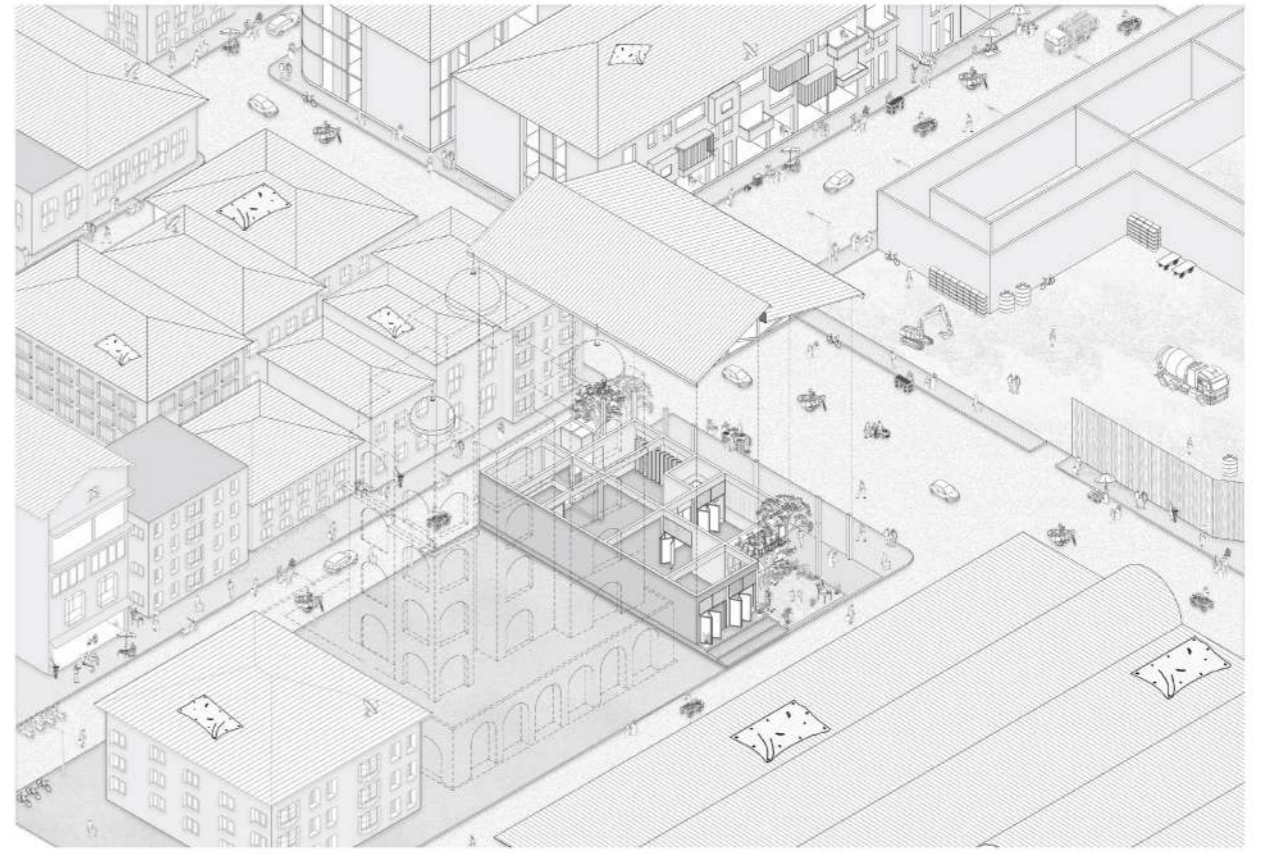
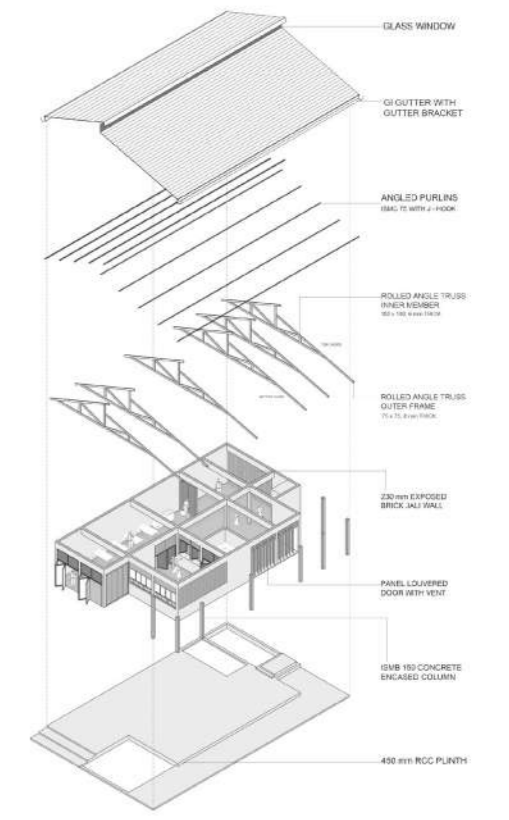
DESIGN AND CONSTRUCTIONS DETAILS



SCALE - 1:200



SCALE - 1:100



END WALL SECTION AND SEGMENTAL ARCH DETAILS

COMMUNITY KITCHEN ISOMETRIC