

ETHNICITY AND MODERNIZATION

By

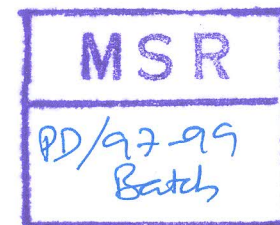
KULKARNI ANAND A.

Guide

PROF: M. BHANDARI

Industrial Design Center
Indian Institute Of Technology , Powai , Bombay 76.

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APPROVAL SHEET

The special project entitled "Ethnicity and modernization : Gorai village" by Anand Kulkarni is approved in partial fulfillment for the Masters Degree in Industrial Design (M.Des.) course at Industrial Design Centre, Indian Institute of Technology, Bombay.

Guide

: *M. Bhandari*

External Examiner :

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ANAND A. Kulkarni

Mumbai

As the day starts people start moving towards their work places. The chase starts between the clock and the person people are moving in numbers of billions with zero space in between, still they are alone inspite being so close physically. They are a part of chaos called Mumbai. Pace is the want of city. Each one is bounded to this willingly or unwillingly. The best example of this pace is the LOCAL. Here one realizes the importance of minute in person's life. One can portray life in Mumbai as pace where smallest unit of time counts, so the image of Mumbai is developed as pace.

But still there is a pocket along the fringe of the city; life runs by its own pace. Each individual can choose his own pace of life and work with it. It is place called 'Gorai'. Separated from main land by Manori creek. Take a creek and cross the creek. The difference is evidantcent. On the bank towards Mumbai, there are tall structures with big road number of two, three and four wheelers. The same pace of Mumbai. But on the other side we can see some rickshaws and Bullock carts and horse driven carts as a primary means of transport symbolizing the pace of life. Thus this pocket still runs by speed of bullock carts and horse driven carts.

Historical background

Mumbai is a recent development. History of Mumbai can be traced up to 400 years. The residents in Gorai are migrated from Katch around 500 years ago. They came here and settled here. Since they migrated form Katch, they have a strong base of culture of Katch. The culture is related to their profession fishing. Since their background is Hindu we can see some traces of Hindu culture and traditions in the life of these people.

Image of Gorai

When one thinks about Gorai the image comes to mind is a beach with rural look place to freak on a weekend picnic and favorite spot of couples to enjoy freedom. But this is the image of 'Gorai Beach'. The image of village is different from this image; it is a very caring and self-contained image.

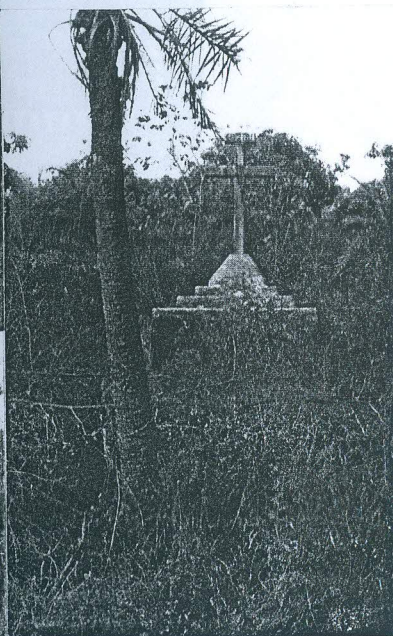
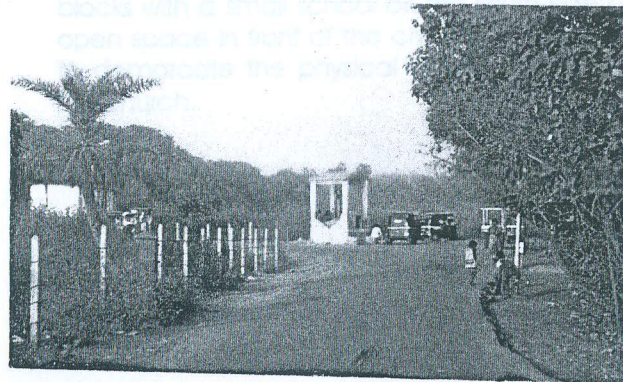


Towards Gorai

We proceed with the pace of Gorai in bullock cart or horse driven cart. On the way we can see on the either side of road there are small bushes in marshy land, Essel world on the left-hand side. There are some coconut trees and toddy trees symbolizing the presence of sea nearby. There are some huts and some houses in ruined stage giving sign of civilization. With these houses we can see some houses some crosses on a raised plinth or a temple of Jesus or merry which are like shivar devata along the road and in thew fields to protect village from external calamities.

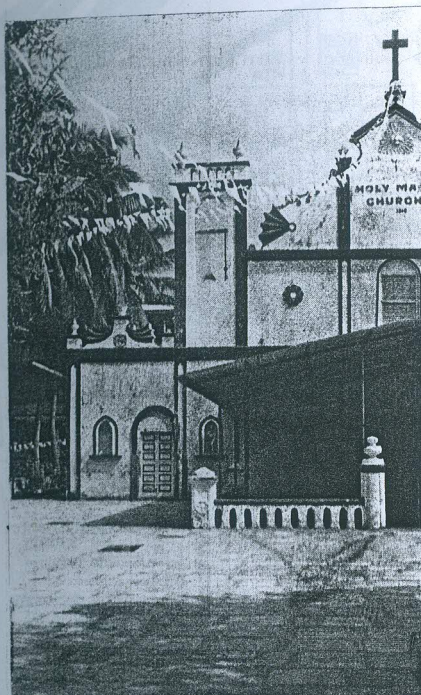


The village starts at a 'T' junction on eastern side of village, which separates the village area, and on the left side and the tourist area on right hand side.



Gorai

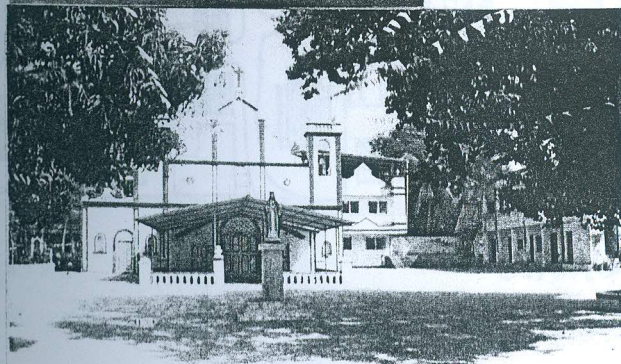
Gorai is a small village on western side of Mumbai. The village population is 5000 divided in to two settlements, Gorai village proper and a new settlement pada. The separation is due to cast difference. The residents of Gorai village are of East Indian community i.e. catholic. The residents of pada are Hindus the scope of village is limited to Gorai village.

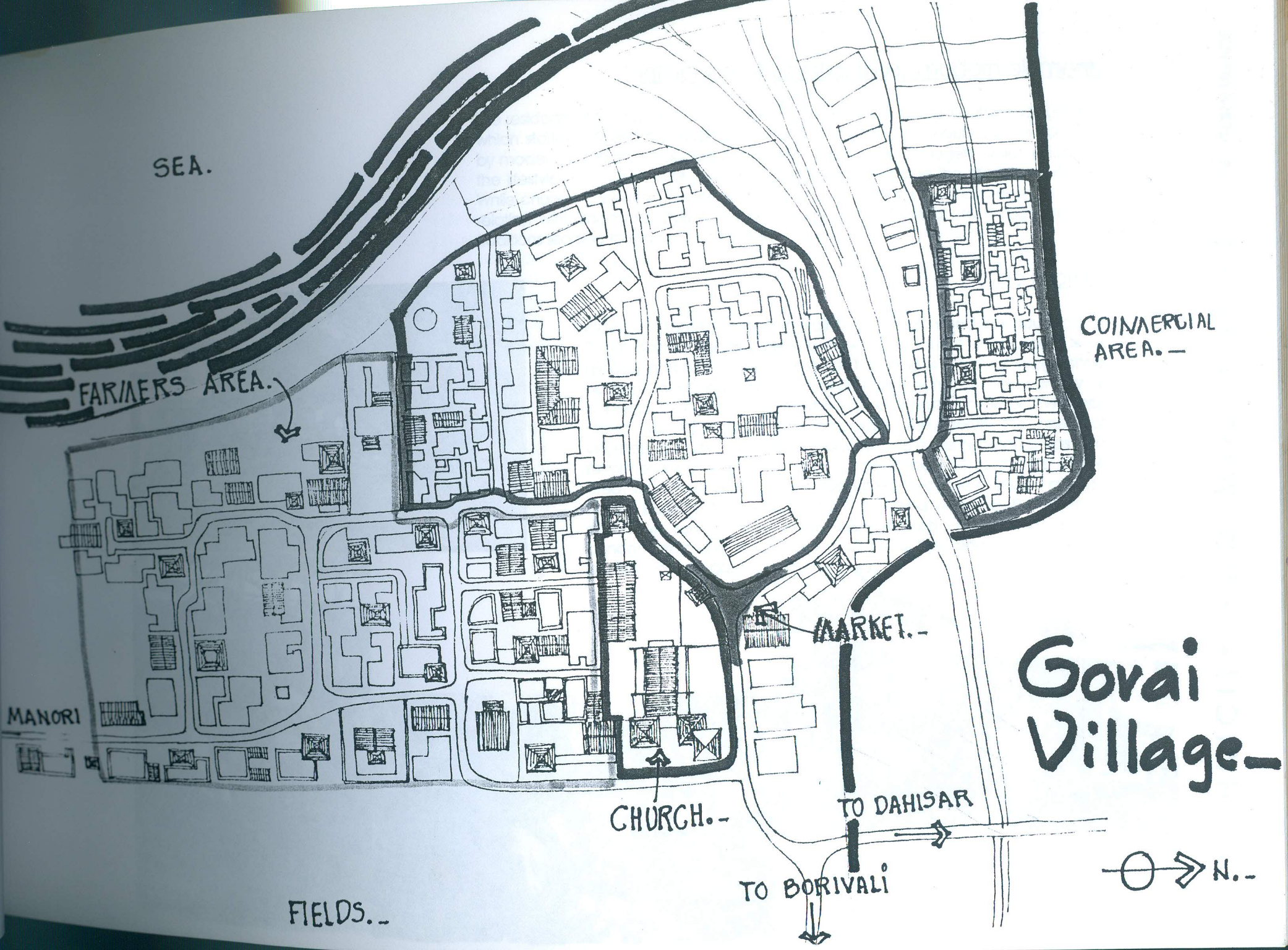


The village can be seen as a good example of medieval development. In medieval time the pattern of development was a church or a temple will be constructed at one place. Due to this development market will come up around the structure which will be surrounded by settlement then beyond that there will be fields. Thus this village developed as a medieval village but the difference was the village was existent and church came up in the outskirts of the village. Thus the focal point of the village changed and shifted to the church thus the church is the prime important thing in the village.

The church:

It was built around 1890. The architecture is influenced by Roman style of architecture with arches, key stone details and carvings. The planning is as usual with a prayer hall facing west on eastern side al supporting residential blocks with a small school on the south side of open space in front of the church. Its own wall to demarcate the physical domain surrounds the church.





SEA.

FARMERS AREA.

COMMERCIAL AREA. —

MARKET. —

Gorai Village. —

CHURCH. —

TO DAHISAR

TO BORIVALI

⊙ → N. —

FIELDS. —

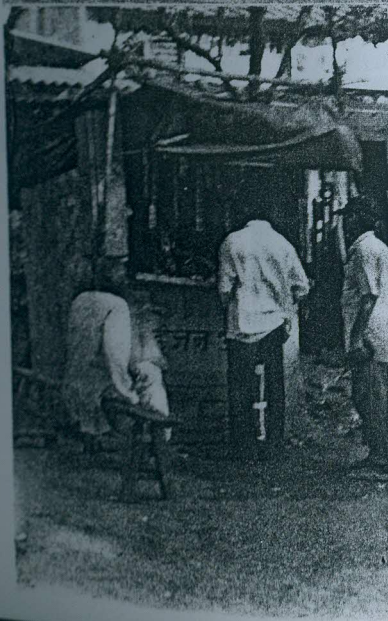
MANORI

Influence of Christianity as modern element.

The residents of this village were Hindus. A church is constructed outside village and which started influencing village peoples. Thus the ethnic Hinduism is bombarded by modern Christianity thus dual forces start acting on the villagers, which changed the lifestyle and the way of worship. This adds to changing the identity of village. While chugging identity people also want to continue their traditions and the retain relation with ancestors. Due to both influences they started practicing both the traditions leading to a cross cultural mix.

The market

Market is situated along the wall of the church and the boundary of 'T' junction of roads. There are two permanent shops, one is of grocery and other is barbers shop. The shop is a typical village shop having house on backside and front room or the canopy is converted into shop. This shows traces of ethnicity in Gorai. The shops along wall of church are temporary. They serve the need of vegetables, fruits, and bakery products. There are two-pan shops and fishermen's co-operative society. These things add to the life of the area. This is the maximum crowded area because a person can go to any place from this point and it is the area where all the essential amenities serving the village are situated. All the shops are concentrated only in this area. Thus this is the village center and a place of congregation.



Residences

Location and design of residences are developed based on profession of the family. In Goral there are two main professions.

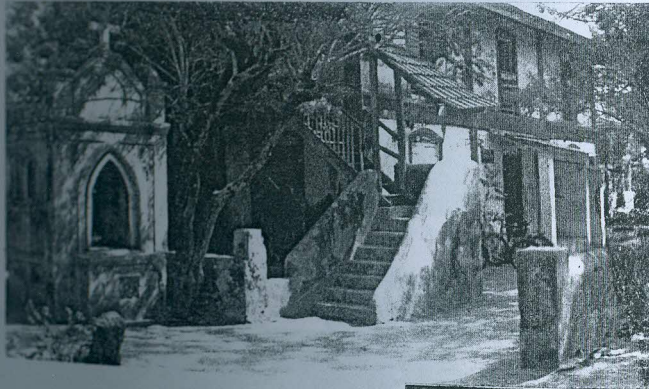
- 1) Farmers 2) fishermen's.

Since the farmers are more attached to fields and fishermen have the same feeling about sea their houses are located in close vicinity of those areas. Since there is a clear distinction between the areas the road character also developed in same way.

When we consider any village the character of the village is governed by the street scopes. The village is said live if the street life is healthy, this street life adds the life to the city. In hot climate like Mumbai most of the activities are carried out outside house like cooking, sleeping etc. the street also gives an idea about the occupation of the people living in on the street.

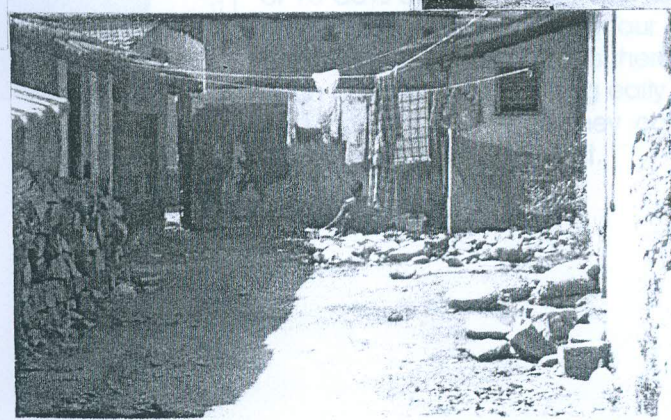
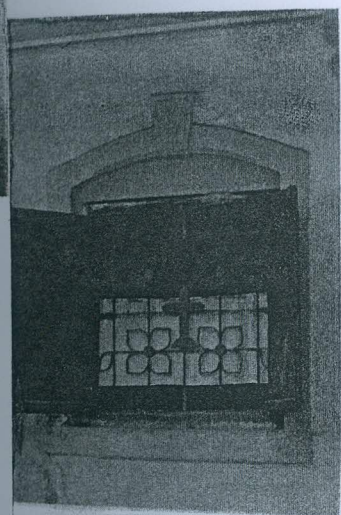
Farmers area

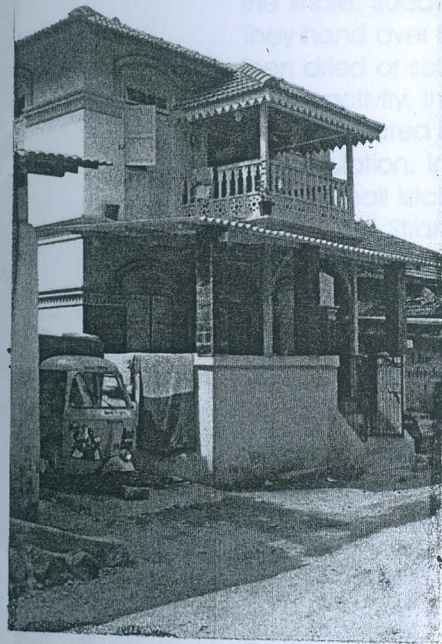
The streetscape in that area is such that that shows the cleanliness and the richness of people living in that area. All houses are G+1 or G+2 along a small road which is less than the height of the houses and all roads run north south hence the road is always in shade. This is the resultant of declaring this area as non-development zone. This helps to change the character of the street through day due to play of light and shadows. The side lanes are not paved but people use them as outdoor activities with small privacy like cooking and predominantly outdoor activities like sleeping casual seating. Children use this area as their play area because this area is secluded from main road.



Houses in this area are predominantly bungalows having sloping roofs with manglor tile roof or galvanized sheet roof. The houses are influenced by the architecture style of church. There are some typical + -and cornices. Houses are simple with three main rooms one kitchen, one living room and one bedroom. In big houses number of bedroom increase. These peoples use semi open spaces very effectively for outdoor activities like siting reading. This area is called as farmer's area but most of them have changed their professions and now work in suburbs or run a private restaurant on beach.

In any predominantly Christian village there will be a church, there will not be any other place of worship. This is a Hindu community dominated village there will be a small temple at every 50 m. distance. In Goral there are crosses temple of Jesus or Mary at every 50m. Distance, that symbolizes the relation with Hindu past of those peoples. Thus we find that two cultures inter mixed in this area and results in to cross cultural mix.





Fishermen's Area

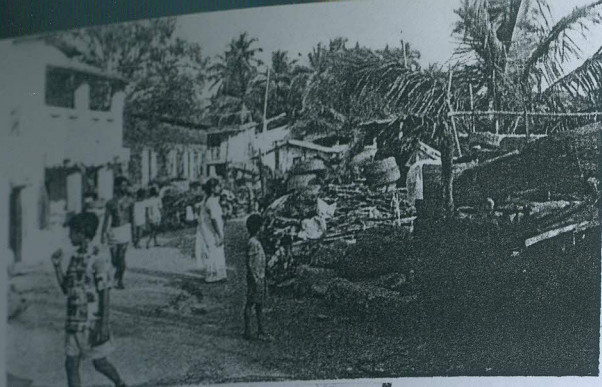
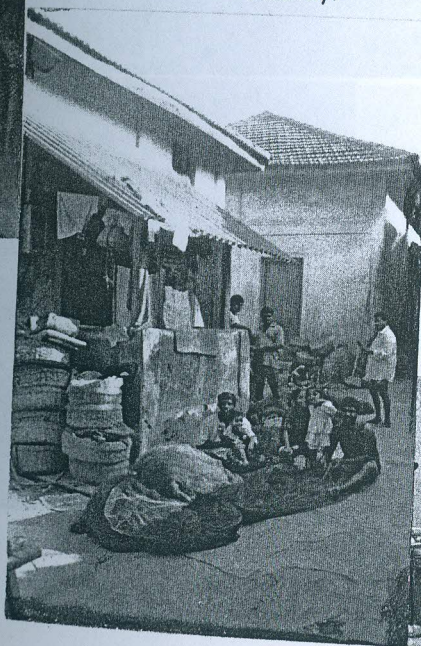
Life cycle of fishermen's is like they go for fishing for 9 days out of 15 days of month. They start fishing from four days after half moon and will continue till four days before half moon. The significance of these days is there are high tides in these days. Each day they go for fishing early in the morning around 3 am. And come back when they catch sufficient fishes or when there is no more ice in boat.

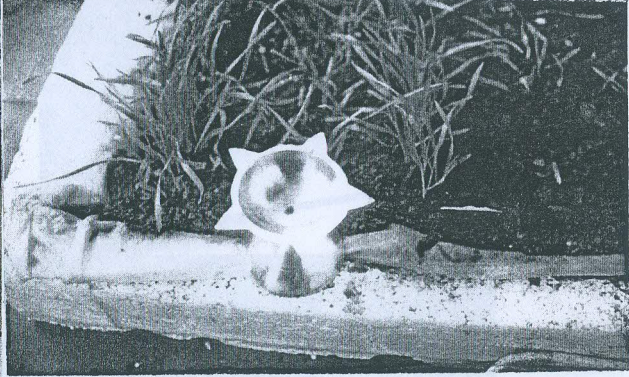
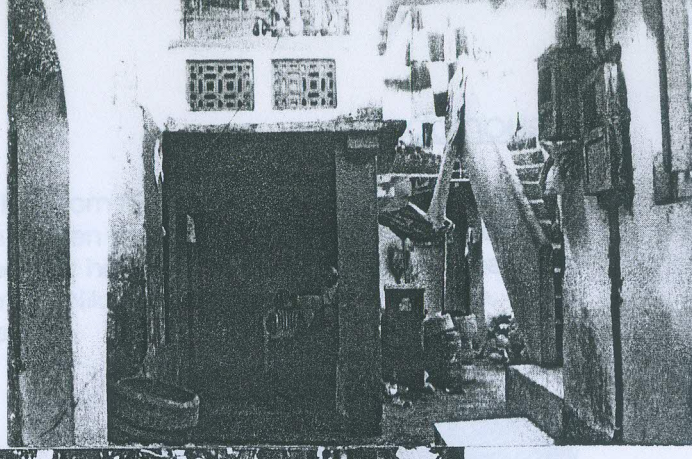


Road character

When a person starts walking towards fishermen area, he smells the typical smell of fish and can see fishing nets lying on both the sides, fiber glass balls, thermocole pieces and baskets to carry fishes and kinds of fishes kept for drying on floor and hanging on the bamboo. The only striking thing in the whole atmosphere is big black water storage tank. All the lanes are not straight. They are zigzag. Due to this character the whole vista slowly opens as one walk down the lane can see the sea and that feature keeps the viewer interested. On seashore at a glance we can see number of bamboo with fish on them, some are lying on floor nets are lying here and there, some small boats lying on the shore. Suddenly some people come out of sea with nets and fishes in their hands. They hand over this to women in their family. Then that is sorted in to different types and then dried or sold at co-operative society or in suburb. In those days where there is no fishing activity, the seashore is life less.

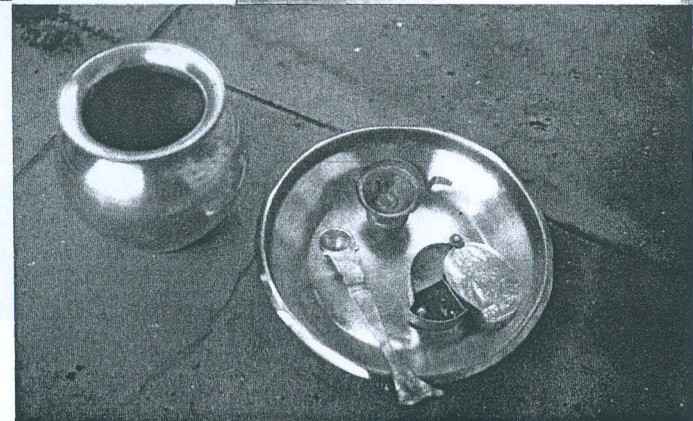
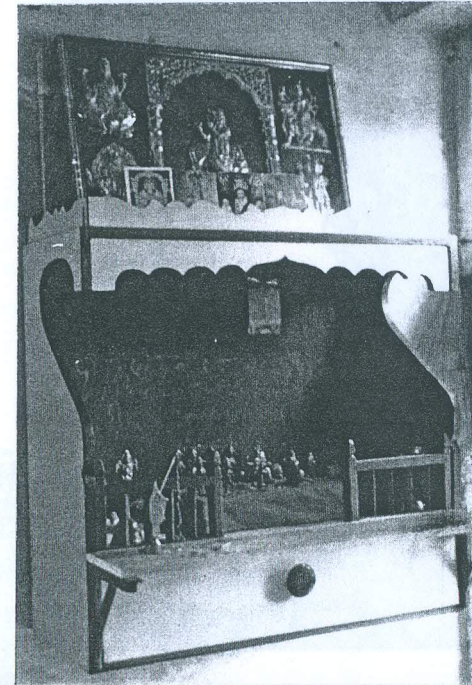
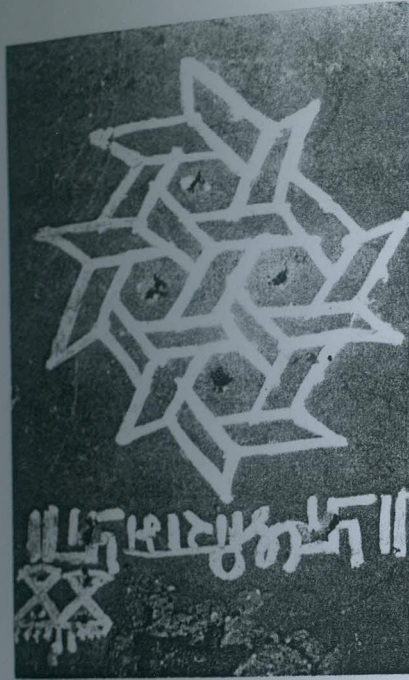
Houses situated in one area are of one family. The houses are small with space enough for circulation. Inner spaces are small mainly divided into living spaces, bathing area and a small kitchen. Normally in living room there is a small temple of merry beautifully decorated. Strange thing I found in these houses is the light oil in the temple instead of candle. For cooking they use wood as main source of energy so it is a totally exterior activity.





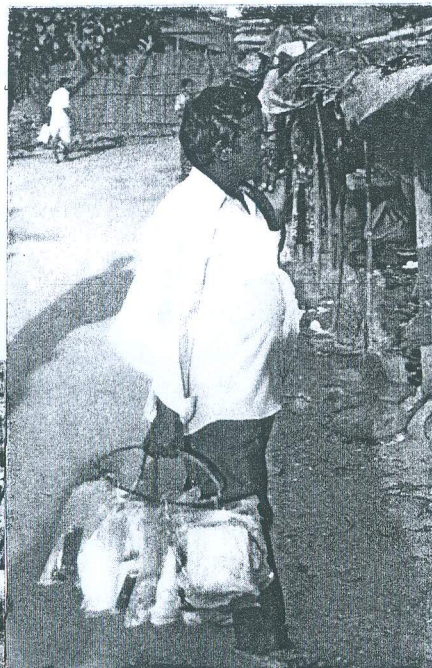
Hindu houses

Hindu houses are simple in interior in the living room there will be a showcase, If the person is rich then there will be a dining table. In kitchen there will be a rack to keep container and kitchen otta. There will be a small deoghar hanging on the wall. There will be some typical things like Taman, Tambya, Bahanda, Nilanjan, Bormal etc in the house, which distinguish that house from the other houses.



Hawkers

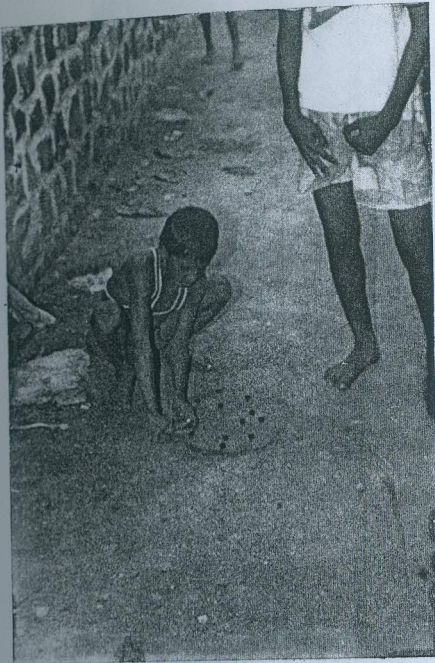
The market near the church takes the daily need of commodities but there are some needs, which are not daily, but frequent some hawkers serve those. These peoples move around in the village selling stitched cloths, which are of general use, cobbler, bakery products and collecting scrap and junk material. These are the peoples who fulfil the needs of villagers, thus supporting the community.



Recreation and interaction.

The recreation changes from age group to age group. In the evening all people gather near church in the market. Other option for them is to meet on seashore. We find people sitting on small boats and chitchatting small children play with dandoo on the seashore because that is the only open space they have on the shore. Cricket is also other popular sport in the village.

The interaction is based on the age group. Adults interact with each other in cooperative societies and in the market. Ladies interact in market and on the water tanks. Children interact on beach.



People in Gorai

When we see those people the image comes like the person can be vinod or Hari. But that is not the case he is William that is total miss match. Due to cross-cultural mix these people have a mixed dressing style. The dressing style also varies from simple rumal, to short, to Barbuda to lungi to normal trouser. The top can be shirt. The cross-cultural mix can be seen predominantly in women's. They were saris to frocks this is a large variation in dressing, but still this thing co exist in Gorai. Thus one can't make the religion of the person standing next to you.



Cross cultural mix

Since these peoples are originally Hindus and then converted to Christianity, memories of past are still there with them they have build number crosses almost at all corners. This is not a Christian culture. In Hindu villages there are number temples of different gods in village. Same concept is followed here.

For starting any work they see muhurt. They break coconut before starting any work. Haldi kumkum if the part of any holly rituals. They do pooja and arati on all holly days. They burn small oil lamps and incense sticks in front of the cross instead of candles. Haldi and kunmkum are main component of the prayer on Narali Pournima. These things show that they have their past with them in form of rituals. But modernism in form Christianity also dominates their life like they go for weekly prayer on Sunday. They follow community praying which is c Christian concept. They celebrate Easters, Christmas and baramashi etc. Christian festivals. Thus Christianity and Hinduism co exist in their life.



Conclusion

People in Gorai call themselves Christian, look like normal Hindu, names are like Christians, follow Christian and Hindu traditions. Thus from one angle these are Hindus and from other angle they are christens, thus they are perfect example of mixing of Hindu ethnicity and Christian modernism resulting in to a perfect cross-cultural mix.



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