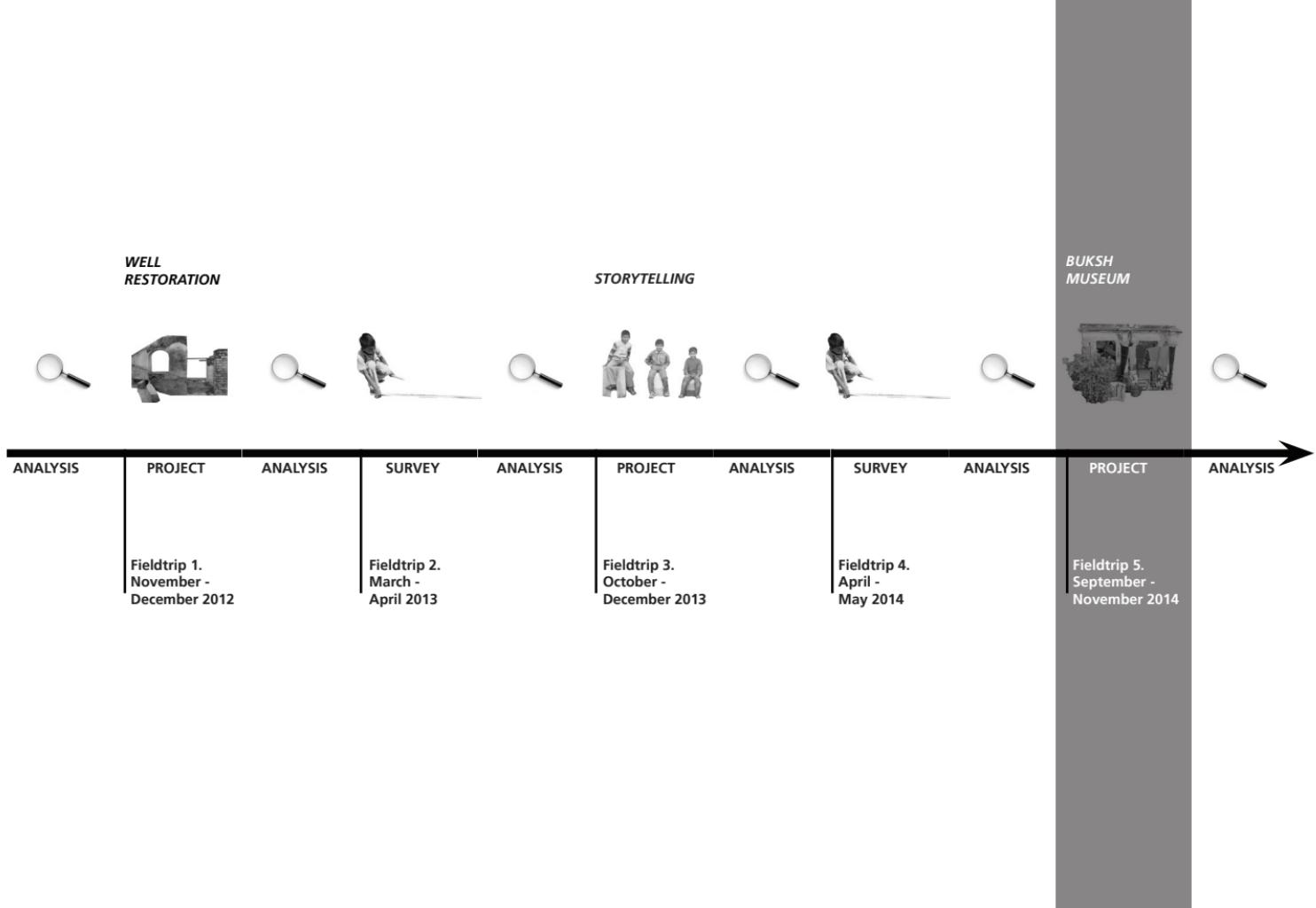


A5 - 13.09.2014





Contents

Research Intentions prior to the fieldtrip	7
Surveys and Interviews:	
Actions, Resistance and Accommodation	14
Reflections on Method	18
Buksh Museum:	
Actions, Resistance and Accommodation	20
Reflections on Method	40
Discoveries about the Urban Order	
Reflection on Fieldtrips 1-5: Questions Asked, Changed Objectives	48
Photographs and Drawings	56
Planning Permission	86

KEY

Red text

= indicates changes made to the research intentions after the previous fieldtrip

Strikethrough text

= indicates items completed during previous fieldtrip (most objectives are never considered 'complete' and can always be improved upon. However, a few are not considered worth repeating / refining and this is indicated by the strikethrough text).

Intentions for Fieldtrip 5

These intentions were modified during each field trip: refer to the front of each field trip diary to see the progression of ideas.

Question 1. What are the relationships between architectural remains and culture at the scale of building, neighbourhood, Tajganj? (consider construction, maintenance, use over time and cyclical time, symbolic value, archive of understanding).

1a. How does this build up depth in the urban order?

Intention formed from desktop study and reflection on previous fieldwork:

Through conducting collaborative surveys and

interviews and making exercises (Taking time, building up slowly, building trust, starting with many informal on the spot conversations) (with core interest group - mainly guides, concentrating on the two identified chowk sites in the study area) Need live participatory (explain) project to open up opportunities for participation of different groups, counteract the bias of interview and mapping:

1. Record the ways that the existence of a listed 'monument' affects its surrounding area.
2. Record the ways that the existence of an unlisted 'monument' affects its surrounding area.
Note if celebrated or uncelebrated.

3. Investigate how and why specific buildings have been repaired and modified over time.

Record ownership + role of owner. **Has the topic remained the same?**

4. Find out which local buildings are important to residents.

5. Engage in conversations about history of the area generally, how people imagine that history and in what ways it is important (progress, renewal or fate?).

6. Engage in conversations about Mughal and Colonial times - do these feature in current

identity stories?

7. Record the decision making structures that come into play when focussing on different places - institutions of commitment.

8. Look at institutional horizons (conditions for living collectively) as a way of thinking about community. Explore relationship (various exchanges) with rest of city based on new comparisons between bazaar street, highway - Tajganj as a whole.

9. Branch out further into new groups of people (more thoroughness)/ discover new institutions of commitment such as the mosque committee that

look after places and explore this in relation to 'heritage value'.

10. Look more at bazaar street as the place where exchange between villages happens - a unique spatial institution.

11. Look at the claims of habit, power, material that come into focus during acts of 'city-making'

Produce:

1. Conservation "vocabulary" - set of available materials and techniques in area. Come at this 'sideways' - more openly how and why do people make particular things out of particular materials?

2. Maps of Tajganj at different scales, picking out 'historic' fragments of importance.

3. Building studies (plan, section) of listed and unlisted buildings relating to community activity

4. Map out **in more detail** institutions of commitment to place, like the mosque committee. **What is protected? from where do committee members come? where does the committee meet?**

5. Map out spatial institutions - road, highway, chowk etc. **How are they made up and made recognisable to a constituency of people? what architectural order?**

Through desktop survey and looking at records from this trip:

1. Create historic timeline of Tajganj and Agra
Explore the concept of 'community'
2. Research 'indian village' in relation to mughal city. Research history of construction materials being used in Tajganj

Question 2. Compare ASI, CURE/RAY, local opinions about important culture and the architecture underpinning it, or vice versa.

Intention formed from desktop study and reflection on previous fieldwork:

Through conducting collaborative surveys and interviews and making exercises:

1. Engage with the ASI and ADA by embarking on a making project that requires their permission (as well as embarking on a plan B).
2. Investigate conflicts between the slum-upgrading programme and Agra's heritage protection programme for Tajganj.
3. Find out important memories and stories of local residents and compare these to what the 'official' heritage protection policies endeavour to protect.
4. Explore maintenance (and history of maintenance) of places, its relationship to civic

commitment and political participation (add to building studies). Theme: **relate to institutions of commitment.**

5. Explore, through active involvement, the process of 'self curation' with residents. How would tourists be guided through the area if residents were totally in charge?

6. Why are fragments relevant NOW to residents and different groups?

7. Take the idea of self curation further, bringing in the recognised ideas of spatial institutions, recognised architectural order to create meaning.

Produce:

1. Comparative drawings of instances where architecture has perceived 'heritage' value at area/building scale.

2. Guidance repair documents for types of unlisted sites with perceived 'heritage value'.

3. First of all, study a 'type' of place in detail, spend time in it, compare meaning for different residents.

Through desktop research:

Look further into area's history and why it is/could-

be valued by external 'experts' eg Mughal water technology.

Drawings exploring 'citymaking' - building up meaning in the town through making exercises, recording language, material - institutions used.

Question 3. What is the local/collective understanding of the conflicts between various interpretations of 'heritage value'?

Intention formed from desktop study and reflection on previous fieldwork:

Through holding activities relating to the topic which engage people with different interests and enthusiasms - provide multiple ways to get

involved:

- Build collective involvement/understanding in relation to sites of contention due to conflicting 'heritage' values.
- Hold open ended activities where residents can bring in information they feel is relevant.
- Aim for truthful (less polite) discussion, which will need some trust-building first.
- Ask about previous encounters with ASI - what is the opinion of the ways they protect buildings?
- With residents, compare the 'self-curation' activity with other tourism and heritage plans for Tajganj.
- Try to nurture a setting for truthful discussion about the topics through the making

exercise - giving the making exercise a civic programme this time.

- Set up making exercise as a tool for residents to engage with ASI and other organisations for a better understanding (but with less risk as handled by the NGO and myself). Also set up the making exercise as a way for city residents outside to engage with Tajganj and better understand their heritage values and ways of creating meaning in the urban order.

Produce:

Records of event: both material outcome of making and interviews/discussions with participants.

Surveys and Interviews: Actions, Resistance and Accommodation

With Buksh family: discussed how the house was used in the past and how it looked at that time; how the house is used now; how the family would ideally (if no planning or financial constraints) change their house.

This information's accuracy was checked by discussing three possible scenarios (how was the house used for weddings in the past; how would the house be used for weddings in the future and what if the wedding was that of a stranger renting the location?)

2. With Diwan-ji Mistries: conducted walk around the house with and without the Buksh family, drawing plans of design suggestions that occurred

to them

3. With Sikawar Mistries: conducted walk around the house with and without the Buksh family, drawing plans of their design suggestions.

4. With Bilochpura/Diwan ji young people: conducted walk around the house with and without the Buksh family, talking about changes, possible uses.

5. Decision made to host an event in the house

6. Talking about the past: interviews conducted with residents about the history of the house and the area.



Conversation with homeowners
in Bilochpura

Interviews with Mistries walking around the house were much more successful than those not in the building itself: 'talking to' the object in question helped clarify imagined intentions.

The Buksh family's ideas for reinterpreting the building were still quite vague, clarified slightly when imagining a familiar scenario within the building, but strong opinions regarding material choices were not apparent.

A lot of opposing or differing views about how the house could be altered by the different groups consulted come out during the walk-around interviews. Certainly these intentions were also very different to the ADA's. These intentions

reveal a great deal about local aspiration, current practice in building adaption, current ideas of meaningfulness. How these ideas could come together to create something meaningful to more than just one group is impossible to imagine - needed to be worked out in practice.

Drawing created during a conversation with homeowners, Bilochpura



Surveys and Interviews: Reflections on Method

Theme: Role of objects in building understanding

Talking to the fragments

Theme: Active Involvement

Vague, unininvolved answers in interview

Theme: Heritage Value and Contentious Space

Lots of different ideas come up, which tell more
about different sets of values



Creating tiles (left) and using
made objects to reimagine a ruin
(right)

Buksh Museum: Actions, Resistance and Accommodation

List of Actions:

- Designing Event #1
- Prep for Event #1
- Event #1
- Prep for Event #2
- Event #2
- Re-decorating the house, and final discussions with family

the mistry groups had suggested certain objects and materials (designs in marble, terrazzo etc) so the 'event' was merely a suggestion to bring all these things together on one day to discuss them. It was decided to hold a practice event and a final event, to give people a chance to learn from their mistakes and successes and modify/ improve the event (this is an important ingredient in my process – giving people time to reflect and improve).

Resistance and Accommodation

At first this event is kept intentionally loose: because many girls in the conversations with young people were suggesting making objects for the house (pots, fountains, decorations) and also

Once the past use of the house started to be discussed with the family they started showing us some old artifacts, and were surprised about how interesting these were to us. As the idea of an event took hold, the family started thinking of other community members with old things, and



Buksh Event #1 (left) and Event #2 (right)

inviting them to display them at the event. It is possible that the family were more open to linking us to other families because they knew they were hosting the event, and would not be forgotten in place of another family even if the artifacts elsewhere were more interesting than theirs.

Designing Event #1

As more and more people start to be invited to the gathering, the idea of an audience becomes real to the host family, and they start to think not only about the objects displayed but about hospitality: where will people be positioned? Will they need tea? How many people can safely stand on the terrace before it becomes dangerous?

The family make a lot of their own enquiries in the local area about who has craft skills or old artifacts or photographs and invites them to the event: they have become invested in the event's success.

A lot of the young men in Bilochnpura thought that there should be a male/female separation in the event itself. They thought that the men would occupy the street level rooms, making them into a live craft display and shop. Meanwhile, they imagined that women would occupy the terrace upstairs which could be more relaxed and more private.

It was decided that Fridays were the best day to hold events, because that is the day off work



Creating tiles in Sikawar basti (left) and creating a jhuma (windchime).

for Bilochpura men. Implications: 1. The day and time of day is very important for inclusiveness 2. Even though in Diwan ji and other bastis Friday is not a day off, because the event was hosted by Bilochpura, it was suited primarily to those people.

Preparing for Event #1

People started preparations almost entirely on the day itself, in the morning. Some of the products were not finished or the paint was still wet, and some people were disappointed about that.

Certain problems only became apparent too late, such as lack of shade on the terrace, because preparation had not been done in advance. There

was no time to fix this quickly on the day.

The main preparation is to put up the sari decoration. Many women get together to sew it and then a large group gather to help/watch it get put up high – even people are watching from the other rooftops, which is a good tool for raising profile. This preparation was exciting enough to draw other people at the start of the event (the preparation can become part of the event, so would be a mistake to see it as separate in a project this participatory).

Event #1



Onlookers from adjacent
balconies during Event #1

Despite the setbacks, the number of guests that came to the event and enjoyed it surprised everybody – the event lasted until after dark, and most people who came stayed for most of the afternoon. It became a party.

The men/women separation does not happen as planned. In fact, because of the time (Friday) and the way invitations were made, (word of mouth, mainly from host family) the event was almost entirely Bilochpura residents. Because of this, all of the men wanted to socialize on the terrace of the family home, because they knew the Buksh family. Because of this also, there was no buying/selling but just celebration. However, because of

this, no younger women stayed long at the event and there was no comfortable place for them – the young women's craft group in Diwan ji ka Mohalla did not stay they just left their products and went home. The few men from other bastis displaying products were not properly socially included. Remember/identify groups that might be shy and create a place for them, or maybe even a separate event if they are too uncomfortable. Make sure there are lots of people invited from these groups so that they do not feel outnumbered.

At the event, the kacha floors became a problem. Tables had to be hired to display the objects, as nobody wanted to sit on the floor, even with rugs. Nobody wanted to go downstairs in the street



Creating a canopy out of recycled sari fabric

level rooms because the floor was damp from the drain outside. There was not enough shade on the terrace. People did not have anywhere to sit to drink their chai.

Even though in preparation it was the idea of live craft displays and buying/selling that people were excited about, in the event itself, the biggest crowds and most excitement was around the stall with old photographs of people's grandfathers, because a lot of people had never seen this, and most people do not have any such photographs. This is why having a practice and final event are so important: because people surprise themselves. Sometimes the location contradicts cultural tradition. In this case, the kacha floor stopped

people doing what they would normally do: sit on the floor on carpet – and this was an obstacle to social integration. Secondly no provision of a slightly private area was culturally insensitive to many women who felt too uncomfortable.

There is no toilet for the use of people who have come from further away who do not know the family.

Prep for event 2

People start to prepare their products and the hosts start to prepare for the event further in advance this time. People are making more things, and the family are preparing more things



There was a lot of interest in an old photograph of Bilochnura residents during Events #1 and #2

such as display boards and the "Buksh Museum" sign. A lot of women become involved in these preparations, and so the work happens in two places where they feel more comfortable: the house itself has a courtyard inside where a lot of work is done with the Buksh family women. Also some work is done in the Hajjupura site office which a lot of women from outside Bilochnura know. Remembering not only the comfort of people at the event but also in the preparations makes it much more successful. The location of the event and preparations will shape how the event turns out, especially in the levels of participation.

Due to the surprising success of the first practice event, people feel confident to invite members of

the press. Also many community members request a facebook page for the museum. Having a practice event builds confidence – more likely that people will do these events on their own in future perhaps.

Proper invitations are prepared and spread out. Many are given to tourism agencies. Becomes apparent there is both extreme support from some tourism agencies and extreme prejudice in others (this stigmatization of slums in the city needs to be attacked by giving communities proper credit for the events in the press, and perhaps international tourism has to lead the way to using these places, but Agra-ites should not be forgotten as the ultimate goal – they have more political sway)



Women largely remained inside the building during Event #1 but before Event #2 many women participated in creating a sheltered space within the verandah which they occupied on their own terms during the event

Charpei beds were borrowed to create a “false floor” upon which people could sit in shade. Borrowing materials and tools from not just Bilochnpura but also further away in other bastis helped include more people and raise the profile of the event.

Different craft groups outside Bilochnpura were involved in workshops to create objects specifically for the event in hope that other basti members will come to the event.

Many people, both Buksh family and other interested people now put a lot of effort into clearing the place, cleaning it and decorating it: one group even resurface the terrace floor with

earth. Several men from the family do clearing/gardening work as well as helping the mistry lay the basement floor with a new brick surface.

Trying to prepare the structures one day before was rejected by community due to monkey danger. This has design implications: either a structure has to be permanent and monkey-proof, or only up for the daytime.

Event #2

Has to be held on a Tuesday due to my own programme (unfortunately) so does not get busy until much later in the afternoon. Time and day not to be underestimated.



Resurfacing the earth floor (left)
and painting the museum sign
(right)

Plans for gender separation over the two floors did not materialize (again) because people did not really wish to be downstairs (it is a bit dark for people down there in the evening). However, the porch – which the youth groups and Buksh family (but especially young women including the daughters of the Buksh family) had spent a long time decorating – became a shaded, semi-private area taken over by the young women. This time, many women and children were present at the event. People were allowed to create their own places for ownership and so they felt comfortable in the event. It will take some clever design in order to create a street level shop-front space for women.

Plans for live craft demonstrations did not happen in the house for two reasons: 1. It was not Friday so most craftspeople were working until 5pm and then they did not want to do more work. 2. Again, the event turned into a party and so people did not want to do work.

There was no buying and selling because people had not invested in buying stock – they had just brought example pieces. Also the guests were mainly local, press or in tourism industry. The few tourists there were led by self-elected local guides to see a few local sites and also some workshops, as well as a rooftop to see the view. This worked quite successfully. It is possible that in the future a more permanent event is not all in one building –



Creating a macrame hanging
for the verandah (left) and the
verandah during Event #2 (right)

why can't a museum have satellite sites? Seemed to provoke local pride, being able to take people off to see things.

Efforts to include other basti groups were moderately successful. It was mainly successful when there were preparatory workshops that mixed basti residents. So girls from different bastis had worked together on pot-making and craft preparation. They then felt comfortable to stay at the main event. The male groups had not mixed so much in advance, and so the Sikawar mistries, (for example), stayed quite separate and mainly stayed in the street level rooms. Mixed basti workshops have a strong effect if the goal is to have a cross-basti event. However, it still was a predominantly

Bilochpura event: the recommendation would be to keep doing events in each basti.

Just the minor adjustments meant that the building was a much better cultural fit. There was only one obvious mistake: a tea stall had been created: this turned out to be a wasted space because actually the family went around giving out the tea as good hosts.

A large part of the evening – and the thing that drew the most crowds and excitement – was giving thanks to all the people who had been involved. Participation makes the event: really the event is just a celebration of the participation. It became obvious during the process that gathering is



A tourist was taken from Event #2 to various nearby settings by residents attending the event

important to people, and with the loss of tradition is a loss of reasons to gather. Really this was the biggest act of 'heritage recovery' that the event achieved.

A toilet is still needed for future events.

Final Interview with family

Finally, after this event (and with the help of all the clearing and decoration) the Buksh family have much clearer and more materially specific ideas for the future of this house. They also have better connections and knowledge to do repeat events and they have the enthusiasm. They also have local trust because they did not act too selfishly in

the previous events and included many different groups. Most importantly people had fun and want to do it again.

दैनिक जागरण

आगरा, 29 अक्टूबर 2014 www.jagran.com

स्त्रों की जिंदगी में बिखेर रहीं खुशियां

लुटियन जोन बनाने वाली की हवेली हो गई जर्जर

अमेरिका की दिस्ती में लिफ्टिंग काल न सहन पाया, लुटियन जोन बनाने वाली समृद्धि दर्शक है। उन्होंने विविधताएँ वंशज और समाजों के प्रयोग के लिए छोटी बचपन से। इस अंजर हो चुकी है। इस लड़की में उनकी प्रयोग की तीव्री देखी जिससे जल भी ठीक हो गया। उन्होंने पांच सालों से बाल कलारी का प्रयोग के साथ मुख्य-कर्म यार ले रखा है। उन्होंने इस विविधता में नीति की हवेली का संरचना कर लिया।

प्रदर्शन का आयोग किया गया।

प्रदर्शन में हेल्पिंग हाई ट्रेनर, निक जान वाले टाइपर, पुणे के लिए, नगरकालीन क्लाउडी प्रदर्शनी हेलेनी का जोणीदार करकरे और संसाधन के साथ एकलक करकरे देखने के लिए यात्रा आए। इसमें यात्रा यात्रने काले लोगों के लिए ऐलाकाएं के अवसर भी विस्तृत होगे।

प्रदर्शन में यात्रा के लोडेक्स, अधिकारी गजेंट कूपर, स्पन बल्ला, अंगल शुक्ला और चंद्रा पाकर, गांडा, सम्भवा, माशकूर, राधामाहन आदि भी जुड़ दे।

माशकूर वाले ताजगंग रियत दीवानजी बैगम के मकबरे के पास आयोजित प्रदर्शनी में जानकारी देती रहते।

Press after Event #2 is positive, however it would have been better if less credit was given to myself/CURE and more to residents in order to attack stigmatization and show the rest of the city that these communities are extremely capable.

On this note, developing the facebook page with community in a way that they can take control seems like a good idea.

Buksh Museum: Reflections on Method

Loose event idea, but clear tasks

'time' if there is a local host

Theme: Thoroughness / inclusion

Small and big, casual and lively gatherings

Theme: Active Involvement

Practice and reflection are very important

Theme: Hosting

'Hosts' take the event very seriously

Theme: Thoroughness / inclusion

Basti divides: there is only so far that a project can be inclusive, as it is subject to local prejudices

Theme: Authorship/leadership

When and how do you step in as architect?

Theme: Role of objects in building understanding

People realised that the building didn't support decorum/valued activity and in so doing, the way other buildings do support this was exposed.

Theme: Time

Working to the residents' sense of appropriate timeframe

Theme: Role of objects in building understanding

Created a setting where involvement and

Theme: Hosting

Much easier to have a project sensitive to local



A small, casual gathering (left) and a large, fete-like gathering (right)

discussion was finally possible.

Theme : Engaging the City

Perhaps a better direction for tourism than simply aiming for 'economic gains' is leading the way for city engagement with the area.

Theme: Time

Can't impose external timeframe on the project and get same success.

Theme: Authorship/leadership

Theme: Hosting

Creative ideas come out of hosting - different perspective.

Theme: Thoroughness / inclusion

Something you have to work up - never fully achieved, but over time, gets better.

Theme: Active Involvement

Finally created the right settings for discussion - not easy.

Theme: Time

Trust - people supportive of Buksh family rather than jealous, as people had been involved in the leadup over such a long period.

Theme: Engaging the City

Importance of having a 'spectacle' event, even though most info comes out of the process, because it engages the press, reaches further.



The large, visible gathering attracted representatives of city-level decision-making organisations, whom the house-owners could talk to face-to-face

Discoveries about Urban Order

There are tight heritage planning regulations and as open space becomes rare in Tajganj and people are becoming more aspirational and ambitious, all of that space is used to make money in some way or another (except religious spaces for the muslim residents). However, where these two pressures clash - blighted space - there are opportunities (perhaps only temporary) for praxis and building up practical wisdom.

Architectural order

- describe ways the building was altered
- the way the building looked made it easy for people outside of Tajganj to take the project seriously. People outside as well as inside saw

value in that building.

Urban order

- the way the building supported the activity, mediating difference
- the way the building mediated between the inner basti and the bazaar street
- the way that the building's position within the town made the project successful - it had to be on the bazaar street, lined up with other institutions. It had to be a unique building, easy to find.

Putting up bamboo and fabric structures before Buksh Event #2



Using external support, such as the press, to encourage the involvement of citywide organisations with local 'heritage values' as important as encouraging local engagement, as far as empowerment is concerned. For that democratic pressure to exist from basti up to state, both sides need to take the other seriously.

Heritage regulations - have been allowed to be inflexible because instead of engaging with them and pushing them, people have reportedly been bypassing them with a bribing system which has led to dangerous buildings, stigmatisation because of unregulated work.



Recent, unregulated additions to buildings over 100 years old

Reflection on Fieldtrips 1-5: Questions Asked, Changed Objectives

These intentions were modified during each field trip: refer to the front of each field trip diary to see the progression of ideas. This is the final iteration of intentions: a final record of how the methods were developed and refined.

What are the relationships between architectural remains and culture at the scale of building, neighbourhood, Tajganj? (construction, maintenance, use over time and cyclical time, symbolic value, archive of understanding). How does this build up depth in the urban order?

Through conducting collaborative surveys and interviews and making exercises (with core interest group - mainly guides, concentrating on the two identified chowk sites in the study area):

(Taking time, building up slowly, building trust, starting with many informal on the spot conversations). Need live participatory (explain) project to open up opportunities for involvement for different groups, and counteract the bias of interview and mapping.

Record the ways that the existence of a listed 'monument' affects its surrounding area (**what is its relevance, how is it meaningful, how does it support valued culture?**)

Look at the ways that the existence of an unlisted 'monument' affects its surrounding area. Note if celebrated or uncelebrated.

Look at how and why specific buildings have been repaired and modified over time record ownership + role of owner. Has the topic remained the same?

Note maintenance activities and institutions of commitment. Different institutions may become known depending on the kind of engagement with the building - making exercise might be taken more seriously and a committee leader may come forward. How do these groups perceive 'heritage value'?

Find out which local buildings are important to residents.

Engage in conversations about history of the area generally, how people imagine that history and

in what ways it is important (progress, renewal or fate?). **Is this reflected in the way it is maintained/protected?**

Engage in conversations about Mughal and Colonial times - do these feature in current identity stories? **Where are the historic gaps? Why?**

Look at institutional horizons (conditions for living collectively) as a way of thinking about community and therefore about creating a shared town.

Explore relationship (various exchanges) with rest of city based on new comparisons between bazaar street, highway - Tajganj as a whole.

Look more at bazaar street as the place where exchange between villages happens - a unique

spatial institution.

Look at the claims of habit, power, material that come into focus during acts of citymaking by identifying and observing these activities. How and why do people make particular things out of particular materials?

Produce:

~~Conservation "vocabulary"~~—set of available materials and techniques in area come at this sideways, more openly

Maps of Tajganj at different scales, picking out 'historic' fragments of importance.

Building studies (plan, section) of listed and unlisted buildings relating to community activity
Map out in more detail institutions of commitment to place, like the mosque committee - what is protected? from where do committee members come? where does the committee meet?

Map out spatial institutions - road, highway, chowk etc - how are they made up and made recognisable to a constituency of people? What architectural order?

Through desktop survey and looking at records from this trip:

Create historic timeline of Tajganj and Agra
Explore the concept of 'community'
Research 'indian village' in relation to mughal city
Research history of construction materials being used in Tajganj.

Compare ASI, CURE/RAY, local, tourism department, other external city-level organisations eg press opinions about important culture and the architecture underpinning it, or vice versa.

Through conducting collaborative surveys and interviews and making exercises:

Engage with the ASI and ADA by embarking on a making project that requires their permission

(as well as embarking on a plan B that can happen alongside the application). Find conflicts between the slum-upgrading programme and Agra's heritage protection programme for Tajganj through this engagement.

Find out important memories and stories of local residents and compare these to what the local heritage protection policies endeavour to protect. Explore maintenance (and history of maintenance) of places, its relationship to civic commitment and political participation (add to building studies) relate to institutions of commitment to place.

Explore, through active involvement, the process of 'self curation' with residents. How would

tourists be guided through the area if residents were totally in charge? What would the place look like? What are the differences in priority? Take the idea of self curation further, bringing in the recognised ideas of spatial institutions, recognised architectural order to create meaning.

Why are fragments relevant to residents and different groups today? - what current values do they hold?

Produce:

Comparative drawings of 'heritage' values at area/building scale - which bits do people protect?

Where have the values clashed?

Guidance documents for types of unlisted sites with perceived 'heritage value'. First of all, study a 'type' of place in detail, spend time in it, compare meaning for different residents in different places. drawings exploring 'citymaking' - building up meaning in the town through making exercises, recording the language, material - institutions used.

Through desktop research:

Look further into area's history and why it is/ could be valued by external 'experts' eg Mughal waterworks. Is this local knowledge?

What is the local/collective understanding of the

conflicts between these views?

Through holding activities relating to the topic which engages people with different interests and enthusiasms (provide multiple ways to get involved):

Build collective involvement/understanding with sites of contention due to conflicting 'heritage' values by reinterpreting them together as something useful/meaningful.

Hold open ended activities, loosely based around the topic where residents can bring in information they feel is relevant.

Iterate activities to build trust and confidence
Ask about previous encounters with ASI and other organisations - collect local opinions on the way

buildings are protected by ASI.

With residents, compare their 'self-curation' activities with other tourism and heritage plans for Tajganj.

Give the making exercise a civic programme this time - aim not for the 'end result' of the making excercise but deep discussion in the lead-up to it. Set up making excercise as a tool for residents to engage with ASI and other organisations for a better understanding (but with less risk as handled by the NGO and myself). Also set up the making excercise as a way for city residents outside to engage with Tajganj and better understand their heritage values, ways of creating meaning in the urban order.

Produce:

Records of event: both material outcome
of making and interviews/discussions with
participants



Photographs and Drawings



Event #1



Clearing rubble



Gardening



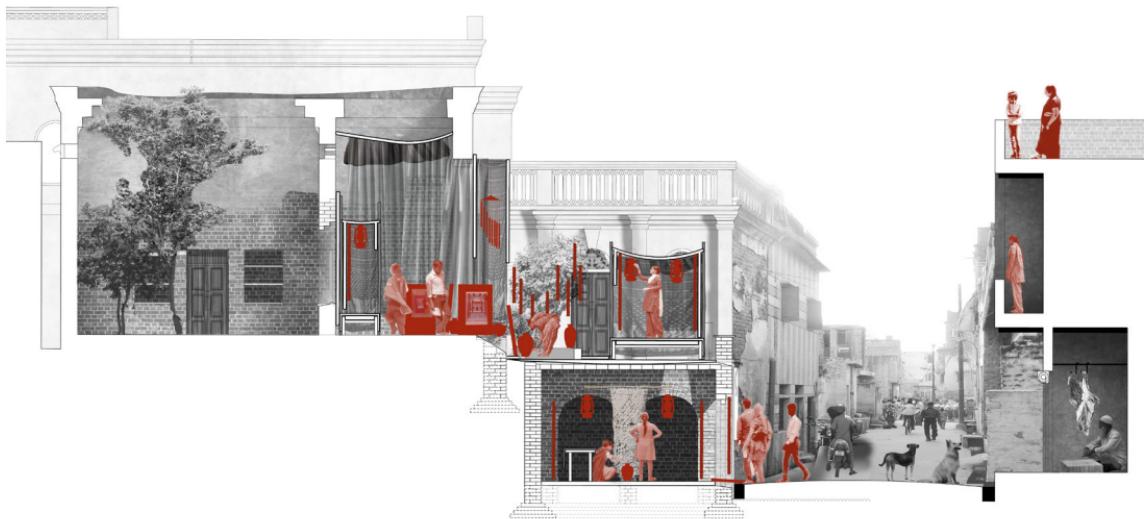
Laying the earth floor



Creating bamboo structures



Using fabric to differentiate event space



Ornament



Event #2

Residents' marble work in
Sikawar basti





Macrame, Diwanji ka Mohalla

Weaving, Bilochpura (left) and experts discuss changes to be made to the Buksh House (right)





Creating pots for the Buksh Events (left) and the unpainted Buksh Museum sign

Hobbycrafts on display at the Buks Event (left) and residents pinning comments to the comments board (right).





Using rubble from Level 01 to create a new floor at Level 00 at the Buksh House (left) and laying a new earth floor (right)

Valued objects on display at the
Buksh Event





Hobbycrafts (left) and the comments board (right) at the Buksh event

Creating the bamboo structures
with charpoy beds





Tiles created by residents of
Sikawar Basti (right)

Further differentiating the event space with fabric





Paint decorations

The painted Buksh Museum sign (left) and the Maulvi (right)





Fabric canopy (left) and henna designs on display (right)

Craft displays at the Buksh Event
#2





Differentiated space for different types of gathering at Event #2

Packing up the borrowed materials used for Event #2 and using objects to reimagine the house after the event (right)





Conversations the day after
Event #2 with the homeowners

Conversations the day after
Event #2 with the homeowners





Conversations the day after
Event #2 with the homeowners

EXTERNAL FACTORS

• 08.02.12 Submission of first two sets of heritage bylaws (for Delhi sites) by INTACH starts process of reforming heritage planning laws	• 24.10.12 Dussehra • 27.10.12 Eid • 03.11.12 Diwali	• 25.11.12 Muhamarr							• 03.10.14 Dussehra • 06.10.14 Eid • 23.10.14 Diwali	• 04.11.14 Muhamarr
			• 26.03.13 Holi	Monsoon	• 13.10.13 Dussehra • 16.10.13 Eid • 14.11.13 Muhamarr	• 03.11.13 Diesel	• 16.03.14 Holi	Monsoon	• 06.06.14 ADA reshuffle, new VC • 17.04.14-12.05.14 General + 26.05.14 Modi begins leadership Election(Agra 24 aprn)	• 06.06.14 ADA reshuffle, new VC • 17.04.14-12.05.14 Modi begins leadership Election(Agra 24 aprn)

ACTIONS

• Historic map survey • Desktop survey - Agra and Tajganj • Desktop research - CURE's work to date, and plans for Tajganj - study areas • Rough site selection • Conversations with CURE about PhD topic • Conversations with INTACH about PhD topic	• Surveys and interviews at 16 heritage sites identified by CURE • Desktop research - Agra townplanning history • Brief building and materials surveys of identified heritage houses • Direct observation of study area - walks, conversations • Well repair (conservation skills) workshop • Well repair design	• Desktop research - Mughal architecture • Desktop research - Agra townplanning history • Essay research - history of 'heritage' protection: Historicity and Progress	• 'Snowball' interviews and surveys, from informal conversations at surveyed chowks • Mapping historic wells with residents • Survey of wells and chowks • Restoration design options for wells	• Tajganj history timeline • Essay research: 'community' • Essay research: 'village' vs 'mohalla' • Craft workshops with various groups • House surveys • Storytelling workshops • Pop-up exhibitions • Furniture making with residents • Placing the seats around Diwan ji ka Mohalla - event • ASI meeting	• 'Snowball' interviews and surveys, working out from two chosen chowks • Craft workshops with various groups • Desktop research: Benignity and time - History as memory • Urban study of Tajganj in relation to the city - looking at spatial institutions such as highway, bazaar street, galli, chowk.	• Desktop research: historicity vs hermeneutics - Gadjamer's tradition • Desktop research: Benignity and time - History as memory • Transect walls of the sites • Craft and furniture project continued • Interviews with owners of identified 'heritage houses' and planning application made to one of these houses. • ASI meeting	• Closed interviews and mapping exercise of locally valued sites • Transect walls of the sites • Craft and furniture project continued • Interviews with owners of identified 'heritage houses' and planning application made to one of these houses. • ASI meeting	• Revisions to planning application • Desktop research for paper; Institutions and 'resilience' • Meeting with new District Magistrate	• Semi-formal interviews conducted during walk around Buksh House family, Diwan ji Mistries, Sikawar Mistries, young people • Interviews with residents • Craft and furniture workshops continued • Museum Event • Oral semi-formal discussions with family	• YouTube video created • Guides present work to CURE head office in Delhi • Head office installs exhibition events as an ongoing programme for building relationships with residents
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ARTIFACTS

Well Restoration	WELL REPAIR	Street Furniture and Signage	STORYTELLING	Craft Products	Museum, Craft products

DATE

07.10.12	07.11.12	03.12.12	07.03.13	00.04.13	16.10.13	02.12.13	11.04.14	05.05.14	13.09.14	01.11.14	
OCT	NOV	DEC	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP

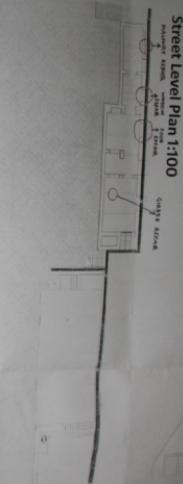
THEMES

1. Complicated topic
 - a) Building understanding
 - b) Finding direction
2. Time
3. Participation:
 - a) Inclusiveness'
 - b) Online involvement
4. Horizon
5. Contending placevalues
 - a) Contending placevalues
 - b) Involvement with City
 - c) Engaging City
6. Leadership
 - a) Delegating Authorship
 - b) Hosting
 - c) Role of Objects

KNOWLEDGE PRODUCTION

• Map Survey	• Interviews: 'heritage house' owners • Well repair design document used in successful DPR for RAY) • Area surveys (used in successful DPR for RAY)	• "Progress" essay	• Well restoration report (part of CURE's report to ASI) • Interviews - guides - raj mistry - youth group in Diwan ji	• History timeline • "Community: village vs mohalla" essay • "Water" essay • Interview: -ASI	• Project report • "Plaques" drawing • "Seats" drawing	• Urban study of Tajganj (article)	• Planning application (submitted to ASI) • Map of contrasting village fragments in Tajganj • Transect walls - drawing • Map of institutions of commitment	• UCL paper: The Dependence of Resilient Institutions on Depth in Urban Order	• Buksh Museum build-up - drawings • Presenting the peripheral and the existing - article for Edgecondition • ? • ?	• Buksh Sangrahalya - YouTube video • Buksh Sangrahalya - Facebook page
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Street Level plan 1:100



O/I level 1:100



DETAILED DRAWING FOR HOUSE PROPOSED FOR REPAIRS (MARKED ABOVE IN RED)

NAME OF OWNERS	ADDRESS	NAME OF ARCHITECT
Saim Baksh and Jafir Baksh	House No.: 1762, Blockpura, Tariqpur,	Shahena Khan
SIO Maroom Shri Kom Baksh	Near Shahi Masjid, Sargodha 262001	(Signature) 29/7/17

N.O.C. is issued subject to following conditions.

1. Total height, dimensions and architectural feature of the building at 17/62, Billochpura near Shahi Masjid, Tagore will be kept intact as it is.
2. No new construction will be added or made within and outside of the boundary wall of the building at 17/62, Billochpura near Shahi Masjid, Tagore, Agra.
3. No alteration or accretions will be made to the structural members of the said building under the garb and guise of carrying out repairs.
4. Except for the said repairs permitted no other repairs to the said building will be carried out.
5. This N.O.C is not a document or certificate to prove ownership of the applicant.
6. In case, permission for the proposed repairs is also required to be taken under any other Act/Rules, the same will need to be obtained separately.

Mohamed Ali

File No - 2/128/14-A
Competent Authority/Commissioner
Agra Division, Agra

Date - 19/8/15

Form IV

Grant of permission for undertaking construction/ reconstruction/ repair/ renovation in the regulated area of protected monument/ archaeological site and remains declared as of national importance under the Ancient Monuments and Archaeological Sites and

Remains Act, 1958

{see rule 12}

Whereas, Shri Salim Bux and Jalin Bux, 17/52, Billochpura Tajganj near Shahi Masjid, Agra has applied for permission for repairs and plastering of walls and pillars, parapet, water pipeline for drainage of water, stair case and roofs and replacement of doors and windows of their house at 17/52, Billochpura, Tajganj) near Shahi Masjid in the prohibited area Tomb and Mosque of Divan Begum, a centrally protected monument, Tejsil-Sadar, District-Agra, Uttar Pradesh and has undertaken to observe the provisions of the Ancient Monuments and Archaeological Sites and Remains Act, 1958 as amended by the Ancient Monuments and Archaeological Sites and Remains (Amendment and Validation) Act, 2010 and rules made there under. Pradip Bhattacharjee, Competent Authority/ Commissioner, Agra Division, Agra do hereby grant this permission under Sub-Rule-VI of Rule 6 of the Ancient Monuments and Archaeological Sites and Remains (Framing of Heritage Bye Laws and other Functions of the Competent Authority) Rule, 2011 of the said Act to the applicant Shri Salim Bux and Jalin Bux for the said repairs of the building at 17/52, Billochpura near Shahi Masjid, Tajganj, Agra indicated on the plan attached hereto.

The permission granted above shall, however, be subject to the relevant provisions of the Act and Rules and shall further be subject to the following conditions:-

- 1- Total height, dimensions and architectural feature of the building at 17/52, Billochpura near Shahi Masjid, Tajganj, Agra will be kept as it is.
- 2- No new construction will be added or made within and outside of the boundary wall of the building at 17/52, Billochpura near Shahi Masjid, Tajganj, Agra.
- 3- No alteration or accretions will be made to the structural members of the said building under the garb and guise of carrying out repairs.
- 4- Except for the said repairs permitted no other repairs to the said building will be carried out.
- 5- This NOC is not a document or certificate to prove ownership of the applicant for the property applied for.
- 6- In case, permission for the proposed repairs is also required to be taken under any other Act/Rules, the same will need to be obtained separately.

The permission is not transferable and it shall be valid for a period of three years commencing with the date of issue of this permission.

Signature of the Competent Authority

Competent Authority/Commissioner

Agra Division, Agra

Shah

Copy forwarded for information & necessary action to:-
F.No./2/126/14-CA- 974

- ✓ 1- Shri Salim Bux and Jalin Bux, 17/52, Billochpura near Shahi Masjid, Tajganj, Agra.
- 2- Member Secretary, National Monuments Authority, 24, Tilak Marg, Road New Delhi.
- 3- Director General, Archaeological Survey of India, Janpath, New Delhi-110001.
- 4- The Superintendent Archaeologist, Archaeological Survey of India, Agra Circle, 22 Mall Road, Agra along with copy of the plan bearing the permission for the said work and further with direction to monitor compliance with the conditions attaching to the permission and report to this office if any condition of the NOC is violated or breached by the applicant.
- 5- Sub Divisional Magistrate, Sadar, Agra.

