

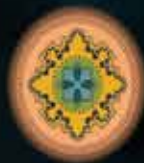
ICBE

International Conference
on the Built Environment

BOOK OF
EXTENDED
ABSTRACTS

SEPTEMBER 17-19, 2021

Undergraduate Student
Research Conference 2021



JINDAL SCHOOL OF
ART & ARCHITECTURE

India's First Interdisciplinary School of Built Environment



INTERNATIONAL CONFERENCE ON
THE BUILT ENVIRONMENT

Undergraduate Student Research Conference 2021
Organized by Jindal School of Art and Architecture

ABOUT JINDAL SCHOOL OF ART AND ARCHITECTURE

Jindal School of Art and Architecture is a unique multidisciplinary school that promotes the best of global pedagogy in the fields of planning, architecture, development, design and sustainability. Run by academics trained at some of the best universities around the world, the school is focussed on its most vital assets – the students. It aims to revolutionize the philosophy, methods and processes of teaching available in the field and offered in the country today. Architects, historians, engineers, geographers, lawyers, artists, conservationists work in unison here, providing a nuanced but rigorous grounding to students which opens frontiers of their imagination. Project-based learning prepares the students for real-life problems and makes them industry-ready. This is achieved by allowing them to design their own curriculum, helping them to learn by doing, using cities and villages as their classrooms. The school further nurtures a deep reading of key discourse texts, in its commitment to develop students as critical thinkers.

The Jindal School of Art and Architecture is a part of O.P. Jindal Global University (JGU), a non-profit global university established in 2009 by the Government of Haryana and recognised by the University Grants Commission (UGC). The National Accreditation & Assessment Council (NAAC) has awarded an 'A' (highest) grade to JGU following which in 2019, JGU was conferred the status an 'Institution of Eminence' by the Government of India, a prestige and honour shared by only 20 universities across the country. The school was launched in 2018 as part of the O.P. Jindal Global University, the #1 private university in India according to the QS University Ranking System. JGU is already recognized as an Institution of Eminence by the Government of India.

A Comparative Study of the Shaivite Temples of
the Western Chalukyas: A case at Sankeshwar,
District Belagavi - Karnataka
Parwati Patil, Goa College of Architecture, Goa, India

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Research Posters

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ICBE Team

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ABOUT ICBE 2021

International Conference on the Built Environment - ICBE 2021

Does our built environment tell stories of the past? Or does it point to everchanging futures? Can everyday practices be markers of identity for communities and places? Are these questions important for developing our knowledge of materials and forms? How does local governance influence the quality of services, amenities, and the functioning of neighbourhoods? Is architectural representation limited to technical drawings? How does gender influence architectural thought and building practices?

A complex mix of actors and institutions together shape the logic of our contemporary built environment. To engage with this logic means a bringing together of disciplines, narratives, and themes for a critical investigation of both theory and practice. While broader theoretical frames may remain same or similar, places with their socio-cultural and economic imperatives produce opportunity for in-depth understanding of existing and emerging concerns about the built. Cross-disciplinary dialogues are important for unpacking practices related to themes such as representation, urban services and building practices, accounts of habitation and adaptive comfort, heritage, and many more.

While research conferences related to the built environment are many, there are very few which provide an exclusive space for undergraduate students to present their ideas. The International Conference on the Built Environment, ICBE 2021, provides a platform for students to engage with research early in their careers.

The ICBE 2021 received around 75 student research paper submissions from across the world, from a range of disciplines. 32 papers were shortlisted and have been invited for a presentation at the conference, scheduled for September 17 - 19, 2021. Additionally, 17 papers were invited for poster submissions, that have been included in this Book of Extended Abstracts, which has been published as part of the JSAA student newsletter 'Etcetera'.

PANEL 6

CITY NETWORKS AND ECOSYSTEMS

MODERATOR: ANAMIKA SARKER

The cities that we live in are complex places consisting of various actors and agents that are deeply intertwined with the built environment. Performing as a network of networks, cities are ecosystems in their own right. What processes and events lead to the formation of the relationships between the various actors involved? Are these networks static? Or are they in flux, driven by factors of change?

In this session, we will look at how the urban realm is not only shaped by events within the social, political, cultural, and economic domains, but also act as the driving forces around them.



Shutki - the "beef" of bengal

Angelica Jessica Gomes, Anjori Mukherjee, Shambhobi Bagchi, Department of Sociology, Presidency University, Kolkata, India

KEYWORDS: Shutki, desh, class/caste, capitalism, Bengal, othering

Food and food habits play a vital role in shaping the identity of people in various ways. Our food choices are led less by taste, and more by the socio-cultural and socio-economic factors surrounding our everyday. This study focuses on the infamous, pungent dried fish, Shutki, drawing a parallel between its systematic marginalization in the region of Bengal much like that of beef in the larger national space. It throws light on the factors of caste, class, geographical location, availability of resources, capitalisation and highlights how they affect our everyday understanding of what is on our plates. It also presents a broader picture of how similar pungent food items are treated throughout the world, to expand the reader's understanding of the foodscape.

It has been found that Shutki in Bengal has a distinct cultural significance. It is widely known as the food of Bengal, or people hailing from present-day Bangladesh. This often translates into the visible dissent of the Ghoti, the people hailing from present-day West Bengal. With this East-West Bengal conflict at the forefront, Shutki's association with caste is often invisibilized, much aided by the apparent absence of caste politics from the state of West Bengal.

However, as one looks deeper, a marked 'othering' related to the idea of Shutki can be observed in the state. This dislike for Shukti is led by the urban Bengali middle-class Bhadrakol who veil their disrelishes for Shutki, conveniently labelling it as the food of 'others' or blaming their dislike merely on its pungent smell. The caste and class privilege that has kept them from encountering the dish in their everyday is thus concealed through various layers of socialization.

Further probing at this foodscape has presented the dialogue of the capitalist market with this cultural understanding. Some eateries and restaurants around West Bengal have included Shutki in their menu, at a relatively high price. In these spaces, the preparation of Shukti is sanitized to suit the tastes of the upper and upper-middle class. The optimization of the available resources, by consuming a large quantity of rice with minimal amounts of Shutki, is bygone in these air-conditioned restaurants.

The ill-association of spice with poverty and sexual promiscuity is therefore highlighted as it is, either as the spicy pungent Shutki is tried to be tamed down, or exoticized and othered in its own homeland. Therefore, though Shutki finds a place in the menu, it is always a fabricated version of it, which fails to capture its social and economic struggles, and those of the people associated with it. This romanticized tale of the fermented fish thus is just an excuse to snatch the place of the marginalized, before they can get hold of it in the first place.

Mnemonic Camps of Indian Partition

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KEYWORDS : India partition, mental camps, Refugees, Foucault

The harrowing Indian partition of 1947 still echoes in the deepest fabrics of what India is today. The memories and the pain of separation lingers on several socio-political understandings of the country. "Mnemonic Camps of Indian Partition" is a subject that acknowledges the perdurable mental camps that bear the trauma of those days and recite the contemporary responses of governance. This paper addresses the existing presence of Indian partition refugee camps through memories and nostalgia which has dictated the perspective of Indian population towards Pakistan by also bringing in Foucauldian theory of power and governmentality.

It adopts Michel Foucault's theory from his lecture on Security, Territory, Population that provides an explanation on power positing one of the most important steps in the act of governance that is the creation of 'subject.' The enumeration through classification based on religion during partition created refugee subjects threaded by the territorial sovereignty of the two-nation theory. The refugee subjects migrating to India or Pakistan were under the influence of the territorial sovereignty that compartmentalized them based on their religion resulting in the rationalization of the Hindu-Muslim conflict during partition.

The rationalization of the conflict has led to a perception against a community in India which has its means to justify the creation of subjects in the past. The memories and impact of partition have created a mnemonic space that defies the cartographic separation of the nation-states. It enables the then refugee subjects to build a camp of the "other space" in their mind and live through the nostalgia for their homeland.

The paper also explains how these mnemonic camps also act as a cause for the birth of other camps when the population is seen as a threat to the government and the power is governed through legal actions to resist the potential of the crowd. The formation of these 'camps of nostalgia' and the dual existence of the subjects, living in past and present, have been normalised in the paradigm of daily life.

The existence of partition refugees is no more tangible but their rationalisation of the power of governance in both physical and psychiatric manner has been still holding them as refugees by the fear and trauma of their past. This paper thus acknowledges the liminal characters of these mnemonic maps and how they still contribute to making our nation as a camp in 21st century.