

SOCIAL SPACES IN OLD NASHIK

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Abstract -Nashik has undergone many reforms in the recent years. It is on the verge of becoming a smart city. Modern day Nashik is expanding and developing. During such reforms, the city is experiencing the dynamic change in the social lifestyle. The society and culture are the true identity of the city, especially of Old Nashik. It reflects the image of the city builds its character. These spaces are meant by the people, for the people and to the people. They lie deep inside the core and are being used by the people to gather, express and celebrate regardless of ethnicities and religious groups. During the occasions these spaces becomes even more special and gains new dimension. Social life is the pillar of any city which supports the growth of the neighborhood. However, over a period of time, the spaces in the old Nashik have undergone many changes and to a certain extent which are even unrecognizable. This paper shows the blend of the social spaces with the lifestyle of the people and extent to which they keep importance in the public realm.

Key Words: Socialization, Public realm, Social identity, Urban spaces, Quality of life

1. INTRODUCTION

Nashik is among those top cities which are rapidly developing. The city offers a conducive environment to live, work and play. Nashik has successfully preserved its culture by balancing between tradition and modernism. There is a special relation that the citizens share with these social spaces. These spaces are at the epicenter and life of the citizens revolve around it. There are no special carved out spaces in the city. The spectrum of the spaces encapsulates the streets and chowks to religious places to eateries and joints to Gathering spaces and many more. These different spaces are spread across the old city which are being used for different activities during different occasions. For example – ‘Tiwandha Chowk’ has a century old ‘Rahad’ which comes into use specially during Rangpanchami which in case otherwise is being filled up during rest of the year, ‘PimpalPaar’ located at the Nehru Chowk which is the central gathering space for people living around gets even more glorified during the ‘PahatPadwa’, etc. People till date share a special bonding with these social spaces. However, these spaces are used otherwise for different activities during rest of the year. The most often activity include parking of vehicles, or open markets, etc. The unorganized way leads to the exploitation of these public spaces. It can be seen that how humans are social animals and their

emotions can be seen through their behavior. If there are no spaces available, human tends to create them for their own. Sir Patrick Geddes has rightly said that ‘A city is more than a place in space, it is a drama in time’. This can be very well seen and felt through the spaces carved in the old Nashik.

2. SOCIAL SPACES

A social space is a physical or virtual space where people gather, meet and interact. It provides with a visual or physical experience. These are the public places where people meet and greet and convert them into socio-cultural spaces.^[1] However, spaces are no longer regarded as the absolute entity, nor can they be considered as being absolutely relative (Kessel/ Reutlinger 2007,27). Public places have the ability to lean human more towards socialization. It helps in building a strong relationship between humans and the built forms. Socialization helps to understand how the space is being used by the people for the special occasions against how and what it offers otherwise. People develop a sense of mutual understanding and cultural exchanges and is being depicted through resolving the needs of every individual. The overall structure of social spaces can be acknowledged by acquiring the data that throws more light upon the habitats, their socio- cultural ties, economic situations, style of living, education and literacy, use of the public places, their connection and attachment with such places as well as the problem identification regarding the same. A quality of a space depends on how people relate and connect with it.^[2]

3. RELATION OF PEOPLE AND SPACES

Public spaces have the power to connect people. City gets its identity by the quality of public spaces it has. If it is not preserved properly, it loses its character. These spaces connect the city with the people at different levels. Public spaces fill the urban gaps with life and are directly associated with built forms and flourishes the relationship that are being created. Lara Caccia, Urban Development specialist says “When we refer to the streets and other public spaces of a city, we are actually talking about the city’s own identity. It is in these spaces that human exchanges and relationships, the diversity of use and the vocation of each place and the conflicts and contradictions of society are

manifested.” Public spaces are living room of the city – the place where people come together to enjoy the city life. Public spaces make high quality life in the city possible – they form the stage and backdrop to the drama of life.^[1]

Public spaces shape the community, creates the conducive environment for social gathering, interaction and impact the urban fabric. These public spaces have strong impact on both physical and mental health of people. Urban resident or an occupant identifies himself and fits into it though the arrangement of these spaces. People tend to feel better and more connected with these spaces. The social hierarchy of any place reflect the planning of public spaces. The more diverse and lively urban spaces are, the more equal, prosperous and democratic society becomes. It is this ability of that space that attracts people. The blend of a beautiful architecture with great public space creates the most vibrant places to live – places that express a life of richness, culture and tradition and act as an epitome for life to happen.^[3]

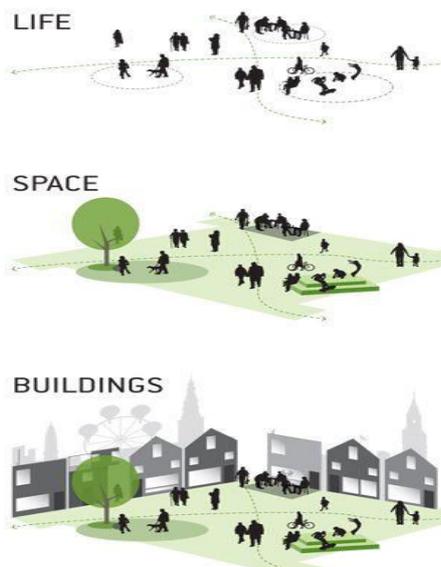


Fig -1: Relation of Life, Space and Buildings
(Source - Life, Space, Buildings by Jan Gehl)

Old Nashik through its responsive environment offers many public places which eventually have turned up into a hub of social realm. The places in the entire space are either hidden or carved out. It has been seen that the places in old Nashik are ‘Permeable’. (Example – to reach to Dahipool one can have many choices from main road or MG road or Ravivarkaranja or Bhadrakali or Somwarpeth or Panchavati). Ravivar Karanja in Old Nashik offers with a wide variety of uses. There are street vendors seated around the karanja, one corner offers with the stops and parking for public transportation, there are religious places like Chandicha Ganpati and Devi temple located around. Thus, in a true sense Ravivar Karanja offers a ‘Variety’ of activities. Old Nashik is one of the best places when it comes with

the ‘Legibility’. There are many such elements that help people to get connected with the place. People understand and tend to remember the place by the degree of choice it offers. (Example – Entry to the Somwarpeth from Dahipool is acknowledged either by taking right from Nehru Chowk or Pimpalpaar or Hanuman Mandir or from the Kondaji shop or opposite to the Delhi Darwaza; which in turn are located at the same place). Nehru chowk is one of the most ‘Robust’ places amongst the old Nashik. It is probably the most vibrant areas. There are different ongoing activities during different time periods. During day time it becomes the commercial hub offering wide variety from fruits and vegetables to clothing and day to day basic needs. At evening and night, it becomes a gathering space for the local residents. The streets of old Nashik become ‘Rich’ when it comes with the choice of people regarding sensory experiences. The streets offer with wide variety of senses- the colorful flower markets, the repair sound from the Bhandi bazaar, the aroma of missal or chiwda and the cool breeze at the Godaghat. All these factors make old Nashik a unique, vibrant and distinctive place from rest of the city.^[4]

4. PUBLIC SPACES – A CATALYST FOR SOCIAL USE

William H Whyte in his book ‘The Social Life of small Urban Spaces’ has mentioned that “Public spaces are expression of human endeavor and artefacts of the social world are the physical and metaphysical heart of the cities, thus providing channels for movement, nodes of communication and common ground for cultural activities”. The spectrum of the public spaces ranges from ‘semi- public’ to ‘public’. Public spaces thus play a vital role in uplifting the livelihood of the people which could be as a meeting place, spaces for exercise, or a place conducive for sprouting creative ideas. Public spaces around the world should have four qualities – Accessibility, Activities, Sociable and Comfortable.

Spaces should be easily accessible and should be connected with its surroundings, both by visually and physically. The surroundings play a vital role in creating any space into a public space. Easily accessible spaces attract more crowd and hence performance of such spaces increases. Such spaces should be neat and clean and should be sufficient enough to handle a good amount of crowd. Thus, it can offer more choices to the crowd for the utility of such spaces with large comfort and ease. Since, it is left open to the people, people can have different activities in the same space. People can either participate with the available activities or they can create their own. This will give an identity to the space. Eventually, this will lead towards socialization. People will tend to develop stronger relations with each other and make the space more vibrant.^[5]

Nashik city has undergone many changes and reforms over the period of time. During the historic development at different time periods, there was a constant change in the urban built form and open spaces. These open spaces were mostly used for social activities which later formed the part of cultural, political and economic spine of the system. As these systems changed either evolutionary or revolutionary, so do the social life also changed. In simple words, it can be seen that social life was completely dependent on culture, economy and politics. And thus, the public spaces were used for different activities during different times. Due to the expansion of the urban form, the earlier definition of public spaces also changed. The large open grounds were replaced with the built forms. And so, the leftover spaces included the narrow streets and lanes which are still being used till date. Jane Jacobs, author of 'The death and Life of great American Cities' says 'frequent streets and short blocks are valuable because of the fabric of intricate cross-use that they permit among the users of a city neighborhood.'

5. IMPORTANCE OF SOCIAL SPACES^[6]

Social spaces make people come in contact with each other and gives them the opportunity to explore something new, experience something different, learn and get inspired. Thus, public spaces play a vital role in shaping and developing the social character amongst the people at different levels. People from different backgrounds come together and exchange their cultures and habits. This enhances the public realm. Social spaces are important for developing the personality of a human. It helps in active community participation for a social cause. The thoughts and beliefs are reflected through the actions which defines the identity of the person in a society. Public spaces allow culture to thrive. The culture gets flourished in a true sense at the public spaces. People with different socio- cultural background flock together and helps in expanding the cultural ties within the society.

6. SOCIAL SPACES – A NECESSITY^[7]

Human, being a social animal require spaces which allow him to explore and celebrate. It enhances his growth, allow him to get together, interact, share and care. Thus, social spaces play a vital role in converting a biological man to a social man. This is a paradigm of socialization.

- Social spaces contribute a lot in development of an individual. In the absence of such spaces, no individual can develop his personality. Social space enriches one's identity.
- Social spaces help one to behave well in the society. It develops the learning skills by focusing upon the values, ideologies and goals of life.

- Every individual has to perform different roles in his life. Thus, exposure to such social spaces help an individual to learn the rules and develop the suitable attitude to enact them.
- Social spaces lead to the development of skills. These skills help an individual to play different roles at different stages of life. It boosts the thinking abilities, gives new vision and changes the perspective towards looking at the things.
- Social spaces bring people together, reduces the social distance and give new meaning and dimension to the life. It embraces everyone irrespective of its religion, caste, creed, gender and economic background under its fold.
- Social spaces bring social learning. Here, people can change their destiny. Improvement in the human attitude has the greatest possibilities for the change in the future of the society.

7. METHODOLOGY

The study for this research has been based on the analysis of the facts. The data required for this research is collected by means of observation. Direct observation has helped to understand the ground reality by experiencing the facts noted. It gives an overall idea of how the spaces are being used; the activities for which the space is being used, activities if at all changes with the duration of time, the users using the space, over all scale of the space, whether the space is being carved out or it is hidden. The direct observation is based on the facts recorded during different times of a day. It has helped to observe and understand how people behave in the society and how do they relate and blend with such spaces.

In the participatory method of data collection, actual meeting with the user has been done. The method of questionnaire, interviews or autobiographies of any individual who has written down about such spaces is being taken into consideration. It has helped to communicate directly with the user and understand how they feel about such spaces, how have they adapted it. Another method was adopted to throw more light upon peoples' understanding of the space. Different age groups were selected and they were asked to do the mind mapping of the space. This is how people were able to get connected with the spaces, their personal interests and what they expect from such spaces to be. Everything was analyzed accordingly.

8. DIFFERENT TYPES OF SOCIAL SPACES

1. Open/ Semi open spaces –
Open spaces are generally meeting or gathering places that are located outside homes and/or workplaces which allow the people to gather, interact and flock together. People from all

social background irrespective of the religion, caste, creed, gender, culture and economic background are welcomed. Example – Parks / Open grounds

2. Religious spaces –

Religious spaces are made for the purpose and intent of spirituality and worship. Here people with same faith and religious background gather. These spaces reflect the sense of peace and satisfaction. Example – Temples / Churches / Mosques

3. Commercial spaces –

Commercial spaces are profit generating spaces. Here people come for buying and selling. This is the best place for people to interact. The spaces could be either enclosed or open. During peak hours, these spaces are filled with people. Example – Bazaars

4. Recreational spaces –

These are generally the spaces offering with amenities. These spaces are usually more crowded. People are engaged in the physical activities. People from all the age groups are attracted. Thus, these spaces help in reducing stress level and depression. Such spaces also offer night life. Example – Cinemas, Theatres, Amusement park

- M.G. Road
- Bohorpatti
- Saraswati lane
- Hundiwala lane
- Shukla lane

C. Public spaces –

- Abhinav Bharat Mandir
- Damodar theatre
- Vikas theatre
- SarvajanikVachnalay
- GulalwadiVyayamshala
- Yashwant Vyayamshala

D. Heritage spaces –

- Sarkar wada
- Godaghat
- Ram Kund
- Gandhi Talav
- Old Municipal corporation building
- Kazigadi
- Patil wada
- Rajebahaddurwada
- Delhi Darwaza

E. Religious spaces –

- Panchavati
- KalaRam Mandir
- GoraRam Mandir
- Sundarnarayan Mandir
- Naroshankar Mandir
- Kapaleshwar Mandir
- Balajikoth
- Badi Dargah

F. Eateries and joints –

- Misal joints
- Tea points
- BudhaHalwai
- Sayantarawada
- Pande Mithai
- KondajiChiwda
- Samarth juice centre
- Konkani Darbar

9. SOCIAL SPACES OF OLD NASHIK ^[8]

Old Nashik has many hidden and carved out spaces which have the potential of attracting crowd throughout the year. These are the best spaces where people gather, interact, share, care and contribute towards building a healthy society. Few of the spaces are –

A. Streets and Chowks –

- Nehru chowk
- Ravivar Karanja
- Tiwandha Chowk
- Ashok Stambh
- Dahipool
- Main Road
- M.G. Road
- Bohorpatti
- Saraswati lane
- Hundiwala lane
- Shukla lane

B. Streets and Chowks –

- Nehru chowk
- Ravivar Karanja
- Tiwandha Chowk
- Ashok Stambh
- Dahipool
- Main Road

Streets and Chowks’ of the Old Nashik. Streets and Chowks play a vital role in connecting all the spaces that are spread across the city. ^{[9][10][11]} Thus, in a true sense they play the role of nerves and veins in the transportation system of the city. The streets and chowks of Old Nashik have their own history and importance. They are the nodes and landmarks which have experienced changes and reforms over the period of time. Yet, they stand tall even today.

9.1. Nehru Chowk

In the olden days, the old Mumbai – Agra highway (NH 3) connected this place with the Panchavati and rest of the Nashik. The road to Delhi used to pass through this place and hence Mughals built the famous Darwaza, the Delhi Darwaza. In today’s context one would not find the actual Darwaza but the area between Godaghat and Nehru chowk is still known as Delhi Darwaza area. The area has kept its identity intact.



Fig-2:View of Nehru Chowk at Night

During Peshwa period, the concept of weekly bazaar started. This tradition is still being followed even today on the open space near the Delhi Darwaza. The famous Kondaji, Madhavji and Makajichiwda stores are located in the Nehru chowk. In olden days, the devotees and travelers who used to visit Nashik and used to perform their duties and rituals in the Godavari, would take back the famous chiwda along with them while returning to their places. The tradition of annual ‘GarudRath’ yatra for Sri Ram NavmiUtsav which passes from this chowk is still being followed even today. The annual ‘Shobha’ yatra on the GudhiPadwa passes through this chowk. During this period, the environment is full of cultural and religious fervor, everyone with zeal and zest participate in the cultural event. The pandals for Ganpati and Navratri are being erected right in the chowk. Thus, the atmosphere is filled with ethos.



Fig-3:View of the famous PimpalPaar

Earlier, all the herders used to take away their cattle and bring back in the evening through this route only. There was no concept of lodging and boarding for the devotees coming from across the country then, however elite class Brahmin community staying in the Somwarpeth had their huge wadas which they used to give on rent for 1-2 days. Another interesting fact about Nehru chowk is that it is one of those places in Old Nashik which has centuries old ‘Rahad’ (introduced during Peshwa reign) located right next to the Delhi Darwaza. It comes under operation only during the festival of Rangapanchami.

When the history of Nashik in general and Old Nashik in particular will be written down, the famous personalities living there and the important events that Nehru chowk witnessed will have to be mentioned. During pre-independence period, all the dignitaries involved in freedom movement had shared their thoughts here. The rallies used to start and end in the very same place then. ‘SanyuktaMaharashtraChalwal’ began from the Nehru chowk.

Nehru chowk had contributed a lot in the city’s cultural domain. The decades long tradition of ‘PahatPadwa’ celebration started by Mr. ShahuKhaire is successfully being practiced even today. Performances by the Sangeet Vidwans and Vidushis at the Pimpalpaar are in a true sense feast to the ears and eyes. It is the only place in old Nashik where such cultural events are celebrated. Nehru chowk in a true sense is the epicenter of all the social activities. Nehru chowk has contributed in building the identity and character of the Old Nashik. It has contributed a lot in making the space, a social space by developing the character of an individual. Thus, Nehru chowk can rightly be called crown of all the chowks in the old Nashik.

9.2. Tiwandha Chowk

‘Godayasannidhau punya nasikanasikam’ the great Sanskrit vidwans had mentioned this about Nashik in their shlokas. The importance that nose keeps in the facial structure, likewise in the structure of Old Nashik, it can be rightly said that Tiwandha is the heart, Somwarpeth and NaavDarwaza are nostrils.



Fig -4:Tiwandha Chowk

The people who contributed in fulfilling Chhatrapati Shivaji Maharaj’s dream of ‘Swarajya’ that included YesojiKank, Netaji Palkar, HambirraoDabir, Ghorpade, Gagabhat who came from Kashi for Rajyabhishekam, SonopantDabir, AabajiChitnis, Mirza RajeJaysingh, Kavi Kalash and Dhanaji Jadhav had glorified this place with their stay. The Purohits at this place had rebelled against the ever-increasing influence of Christianity by the British Missionaries.



Fig -5:The famous BudhaHalwai

Many Purohits, Pandits and Brahmins have settled here since ages. People staying in Somwarpeth and NaavDarwaza area had contributed a lot in the field of arts, sports, Education, Freedom struggle, Film and theatre industry and business. This area has typical ‘Wada’ style of architecture. The owners were different but yet shared a common wall. There were many hidden routes which got opened outside old Nashik. These routes were mainly used during freedom struggle for the conspiracies against the Britishers. People stayed happily here.

In 1925, late Mr. Sridhar Gaidhani donated his land for the construction of Vyayamshala. It mainly served with the facilities and sports that had state and national level recognition. It offered with Kabaddi, Mallakhamb, Lezim, Yoga and Karate. Today this vyayamshala is known by the famous ‘GulalwadiVyayamshala’ and has become the important landmark of that place.

Apart from 4 other places in old Nashik, Tiwandha chowk also has the famous rahad. The famous ‘Budhahalwai’ also has his small hotel and store at the very junction of this chowk. This chowk witnessed many freedom movements. Thus, in a true sense Tiwandha chowk has carved out a niche in the old Nashik.

9.3. Dahipool

The famous Veer Savarkar path starting from Nehru chowk till Main road, earlier used to exist only till today’s Kamla Vijay hotel and Sugandhi saree centre.

The chowk after Nehru chowk is Dahipool. In earlier days, milk and curd(dahi) were sold in the earthen pots. Phool bazaar would also accompany it. Hundiwala lane coming from south and Pagadband lane coming from north meet up at this chowk. This chowk was also known as ‘Bazar peth chowk’.

Devotees and pilgrims had to pass by this chowk to enter the river. Pooja articles, flowers, milk and curd for the abhishekam, garlands, gajra – venya were all available here. this was the area that has a history over 350 years. Entire atmosphere was filled with fragrances of jasmine and roses. Overall, it had a devotional touch.



Fig -6:Busy street of Dahipool

Dahipool chowk has embraced the Hundiwala lane and Pagadband lane under its fold. These lanes are famous due its specialty, history, people and activities. These were the edges of Old Nashik during Peshwa Maratha rule. It was the major hub for commercial activities during the Peshwa rule. Nashik being an important religious center, devotees from across the country visit here to perform the customs and rituals like pindadanam, asthivisarjanam and to participate in the yatras and kubhamela. Thus, devotees then paid ‘Hundi’ to the savkars living in these lanes for their accommodation and hence the name ‘Hundiwala’ lane. During Peshwa rule, whenever Peshwas visited Nashik, there was a tradition of honoring them by offering the turbans or pagdis. The sardars of Peshwas stayed in this lane and hence the name ‘Pagadband’ lane. During British rule, the specialty of these lanes disappeared, yet the identity remained intact. Started by the Peshwas, the centuries old tradition of Sri Murlidhar yatra on Sharavnvadyaekadasi, Sri Balaji rath on Ashwin shuddhapratipada and Tilbhandeshwarpalkhi on ShrivaniSomwar are still being practiced here with great enthusiasm.



Fig -7:Savarkar path, Dahipool

In today's scenario it is one of the important commercial hubs. It offers everything right from the needle to clothing. It is one of the important chowks as it connects Saraf bazar and Bhadrakali area. Thus, Dahipool has its own distinguished identity.

9.4. RavivarKaranja

Ravivarpeth chowk or Ravivarkaranja is the most important chowk. In the history, Nashik was under Aurangzeb's rule. He destroyed all the religious places including temples and ghats. Thus, Nashik came to be known as an ordinary village. During the rule of Bajirao I Peshwa, Nashik went in the hands of Marathas. To revive the identity lost during the Mughal period, Peshwas started building new ghats and temples and thereby enhanced the beauty of Godavari. Old Nashik existed on the southern banks the Godavari river. Peshwas constructed new town by building new bridge to the west. During this time new settlements like Navapura, Kapadpeth, New Tambat lane, Nimani road came into existence. In the vicinity to the Ravivarpeth, Peshwas constructed a luxurious wada which later was known as 'Sarkar wada'.



Fig -8:Ravivar Karanja

Sardar Chandrachud constructed the famous 'Sundarnarayan' temple on the banks of the river, at the corner of this chowk in 1756. People from all over come to visit this temple. However, this temple is undergoing beautification and reconstruction. Old Mumbai – Agra

highway (NH 3) used to pass from here to Panchavati. During 1897, Victoria bridge was constructed by the Britishers.

Ravivarkaranja was vibrant even then as it is now. Britishers started operating their government from the Peshwa's Sarkar wada. Britishers started Victoria girls' high school and hostels in 1922-23. This chowk also had a jail constructed by Britishers. Participants of the 'Bharat Chhodo' regime was locked down here. Later this jail was transferred at Sharanpur. The famous Vaidya Bilwalkar donated the amount to government and got fountain constructed right in the center of the chowk.

Ravivarkaranja chowk holds the pride position when it comes with the celebration of sarvajanikGaneshostav in the entire city. Gangaprasadhalwai took lead and initiative in the celebration and started the trust named 'Ravivarkaranjamitramandal'. Pune has the famous 'Dagdushethhalwai' Ganpati mandir, on the parallel lines this trust also built the Ganpati mandir out of 251 kg silver. This temple is known as 'Chandicha Ganpati'.



Fig -9:The famous Garuda Kumbha

In today's scenario, Ravivarkaranja has a mixed-use development. All the banks, offices, shops, hotels and residential areas are located here. This chowk has an auto rickshaw stand and bus stop. It is an important transport hub. Ravivarkaranja connects Panchavati with rest of the Nashik. It is a space where culture, society, traditions and emotions meet.

9.5. Main road



Fig -10: Busy Main Road

Main road has everything from wadas, temples, historical incidents to political activities. Main road has always been active. Main road is named after Nashik's first MLA and a leading freedom fighter Mr. G.H. Deshpande. Main road is an important commercial street. Main road is known for another reason i.e. the old municipal corporation building. It was constructed during British era. Main road and Municipal corporation have a strong bonding. Nashik municipal corporation was started on 1 May 1864. This edifice stands tall even today. The corporation building is the crown of main road.

Most of the young generation and the ones who have migrated and settled in the city apparently did not know much about the past. Nashik was among those few cities in India which has trams. The service between old Nashik and Nashikroad was started in 1891. Horses pulled the wagon. The starting point was the main road. However, the service stopped in 1925. 'Chitramandir' theatre was another landmark. If compared with today's main road, one would not believe that there was a small garden with wooden benches and decorative lamps along with the theatre. There was small outlet for snacks along with soda water and paan shop. The famous 'Sarkar wada', the heritage structure is located nearby.



Fig -11: Shops and Wadas on the Main Road

Main road connects many smaller lanes. Many theatre artists, freedom fighters, businessmen, workers had settled here. It is a shopper's paradise. Starting from RavivarKaranja till Sant Gadge Maharaj chowk, one would get everything that he/she is looking for. Garments store, tailoring, suiting and shirting, saree and blouse piece store, Sugandhi pooja items store, south Indian filter coffee store, shoes and slippers, jewelry stores, bags houses, home décor stores, electronic items and repair shops, grocery stores, food joints and small hotels are available here. Apart from this, during festivals, the road is decorated and the market is bloomed up with the seasonal items for sale. Main road

has wide variety to offer and has successfully kept its identity alive.

10. CONCLUSION

It is observed that old Nashik has many pockets which offer wide variety of experiences to the people. These are mostly the public places where people have created by their own spaces. It can be vividly seen that spaces are known by the people and people are known by the spaces. Spaces contribute a lot in developing the character of an individual and on the similar grounds people through their activities have glorified these spaces. It is seen that there are very few formal curated spaces, but despite of this people has turned the passive spaces into active ones by imposing the activities. Streets and chowks are very narrow in the old city, yet these narrow lanes become Rajpaths during the cultural and religious processions. The ordinary chowks turn special during festivals. The simple food joints become the famous gathering and meeting spaces. Commercial areas attract the crowd and weaves social fabric. Public spaces attract more crowd and becomes a gathering hub, whereby people learn, share and adopt the social values. Religious spaces allow people from the same cultural background to flock together. The belief and hope within keep the human spirit alive.

Nashik had a glorious past. Different rulers during different ages had contributed towards the socialization of the places. Mughals who built the famous Darwazas or the Peshwas, through their enormous contribution had glorified the Godavari river by developing the ghats and temples or the Britishers who built and constructed many public infrastructures. They all directly or indirectly made people to come together, explore and celebrate. This can be seen even today that many such age-old traditions are being practiced in old Nashik. The way of utilization of the spaces has changed but the purpose remains intact. The generations have faded away but the spaces recite the glorious past and stand tall even today.

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