



Smart Villages and ‘Cities with Souls’: Key to Conservation of Cultural Heritage

Juthika Biswakarma

Assistant Professor, Department of English, Jogamaya Devi College

Juthika Biswakarma has been teaching English Literature at Jogamaya Devi College as an Assistant Professor for more than five years. She has interest in diverse areas ranging from American English literature, Indian English literature and postcolonial literature to Human Resource Management, e-governance, disaster management and public policy analysis. She did her M.A. in English Literature from Visva Bharati University and M.A. in Public Administration from IGNOU.

Abstract

Cultural heritage of a community strengthens the social fabric, leads to the complete realisation of the self, and unifies the self with the society. So, conservation of both the tangible and the intangible cultural heritage becomes indispensable. Closely linked with this conservation of cultural heritage is the role of memory. Our memories- individual and collective- mould our understanding of cultural heritage, forge our value system and sculpt our identity. But this construction of the self has to be re-negotiated and re-defined every time one is moving from one cultural space to another, all the more so when this movement is from a rural or semi-urban area to an urban area. Rapid and unplanned urbanisation with its corollary disadvantages is creating a huge pressure on cultural heritage. The need of the hour is not smart cities, we rather need smart villages and ‘cities of wisdom and happiness’, that is, ‘cities with souls’. This paper seeks to explore the damages caused to cultural heritage in the Indian context due to urbanisation and highlight a smart sustainable solution provided by Dr APJ Abdul Kalam - PURA (Providing Urban Amenities in Rural Areas) and its successful implementation in some parts of India.

Keywords

Urbanisation, heritage, sustainable solutions

Introduction

An 80-year old Manipuri woman wearing a worn handloom shawl was asked whether she was cold and why she did not buy a warm synthetic mill-made sweater that was inexpensive and easily available in the market.

Her reply reminds us of so many intangible things we disregard: I've spun this with my own hands; my mother and sisters have woven it. The warmth of so many fingers has gone into this. How can a machine make anything warmer? (*Living Craft* 89)

Today's modern world, however, has the scarcity of people like this Manipuri woman who values her tradition. The changing trends in the era of globalisation are homogenising people in the name of modernising them. These trends lead people to question the necessity to preserve their own culture and often to view their way of life as backward. But forgetting their culture when people embark on the journey to imitate the culture of the so-called modern world with a near-perfect accuracy, they, in their attempt to become a part of the manufactured cultural space of the urban societies, lose their own identity as they continue to be recognised as the 'other'. This happens because people no longer take pride in their cultural traditions, especially those which are not recognised nationally or internationally. To salvage society from this critical state, it is crucial that we focus on empowering 'the Other Half of Mankind' residing in rural regions as Dr APJ Abdul Kalam pointed out in *Target 3 Billion-PURA: Innovative Solutions towards Sustainable Development* (1). The untapped potential of the rural population is crucial for preserving cultural heritage. The rural population is migrating to urban areas to cater to their basic needs of education, health care and better income. Dislocated from their cultural spaces, their struggle often ends in despair, contributing to urban poverty, stress and societal turbulence. Urbanisation, like a double-edged sword, is annihilating the heritage of both the rural and urban cultural spaces. Before discussing the sustainable solutions to counter this menace of urbanisation, let us see what cultural heritage is and how it has been influenced by urbanisation in India.

Cultural Heritage and its Relevance

According to UNESCO, "heritage is our legacy from the past, what we live with today, and what we pass on to future generations" (World Heritage Centre). However, all legacies of the past are not to be considered heritage, it is rather selected and developed by a community or society depending on the value and respect attached to it. So cultural heritage is much more than historical monuments, architectural marvels and collections of objects kept in museums. As per UNESCO,

It also includes traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts (Intangible Heritage).

Heritage, thus, comprises both the tangible and the intangible aspects of culture. It is easier to preserve the tangible cultural heritage as there are numerous organisations working at the national and international levels for their conservation. However, many of the intangible cultural heritages (ICH) and their tangible forms are recognised and protected by various

institutions and museums. But ICH can never be preserved as ‘living heritage’ in its original essence merely by documenting it in different books or journals or by using various recording means and formats. ICH needs to be transmitted from generation to generation and has to be continuously performed, infused with the sense of pride enjoyed by the community, and not simply catalogued as it is not static, it continues to grow and evolve as a result of its interaction with the environment, with people and cultures. Recording of a performance or ritual or transcription of an oral text may make these intangible resources tangible, but can never capture its essence in its entirety. Ongoing research projects for archiving different forms of ICH can better be termed as elitist study of the art form as the researchers are far removed from the personal experiences of the artist. If ICH remains only in the archives, then soon it will become a thing of the past. Since ICH is a living heritage transmitted from generation to generation, it gives people a sense of identity, belongingness and continuity, nurtures their creativity and promotes respect for one’s own as well as other’s cultures, thereby advancing cultural diversity, social harmony and global peace.

Urbanisation and its Impact on ICH in India

India is home to a rich and diverse collection of ICH. India ratified the UNESCO 2003 Convention for the Safeguarding of ICH on 9th September, 2005. To fulfil its obligations under this convention, the Ministry of Culture, Government of India, initially assigned this task to the Indira Gandhi National Centre for Arts and later to the Sangeet Natak Akademi which now work as the nodal centre for coordinating India’s nominations for various lists and other actions such as developing and maintaining the National Inventory of ICH. Such initiatives by various national institutions and UNESCO to inventorise ICH lend institutional weight to the often neglected forms of ICH, demonstrate the diversity of this heritage, raise people’s awareness about its importance and infuse the young generation with the sense of pride. But out of the thousands of ICH of India, only a few are recognised institutionally and others are gradually reaching the verge of extinction. Even the ones, recognised institutionally, find it hard to survive the onslaught of urbanisation and globalisation.

In 2014, United Nations Department of Economic and Social Affairs (UNDESA) analysed the global trends in urbanisation and came up with the following projected change in the urban and rural population of the world 1950-2050 (see fig. 1):

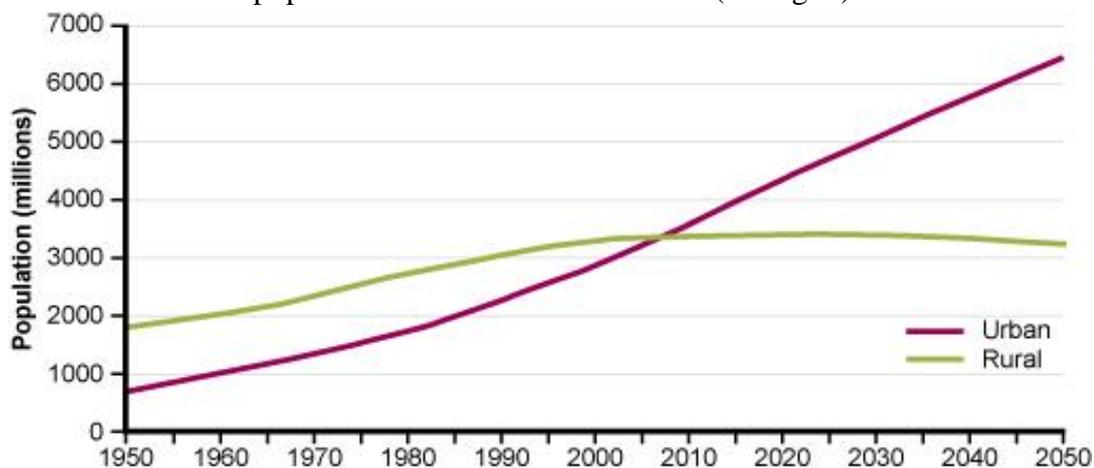


Figure 1: Urban and rural population of the world, 1950-2050 (Open.edu)

This figure shows that in 1960, the global urban population was 34% of the total; by 2014 the urban population accounted for 54% of the total and it continues to grow. By 2050 the urban population is expected to reach 66%. This trend of migration is influenced by various pull factors that attract people to urban areas and push factors that drive people away from rural areas.

Pull factors	Push factors
Employment opportunities	Lack of paid employment opportunities
High urban wages	Low wages
Good educational institutions	Poor educational institutions
Availability of various skill enhancement courses	Lack of means to counter environmental challenges like droughts, floods etc.
Better health care facilities	Poor health care facilities
Urban lifestyle	Poor living conditions and lack of connectivity

India's heart resides in its villages, and when people from these rural areas migrate to cities, they bring with them their tradition and cultural ethos. But in their struggle to become part of the mainstream, they often mimic the urban culture and end up losing their own identity. As per sources, the asymmetry which has been created due to migration has also taken its toll on cities around the world, as about 37 per cent of their inhabitants live in slum areas. This figure is expected to reach a staggering number of 2 billion urban slum dwellers by 2030 (*Target 16*).

Let us here consider the case of Delhi's Kathputli Colony, home to nearly 3000 puppeteers.

...the slum is surrounded by a flourishing vision of modernity- there is a Metro rail station nearby, a milk dairy plant and a super speciality hospital. But now a private real estate developer has won the bid to make an upscale residential complex and a shopping mall on this land worth billions of rupees and the puppet makers have been told they will have to move (Saxena).

Under this plan, launched in 2014, the slum dwellers were to spend two years in the transit camp, while residential one bedroom flats would be built for them. However, even after five years this process of relocation is not complete and one can understand their inhuman living conditions through Akshita Nagpal's report, published on May 13, 2019, titled 'Living in hell: Sewage, garbage and contaminated water leave 2800 families struggling in Delhi transit camp'. The water of this sewage runs into the Yamuna river, destroying the natural heritage of the city. In such a poor living condition, they find it hard to practice their art and depend solely on puppetry to make ends meet. Especially in a city like Delhi, the digital revolution and the plethora of entertainment opportunities have decreased the popularity of puppetry much earlier. Many of them work as day wage labours and practice the art of puppetry occasionally.

Even in Bengal, the age-old art of puppetry, known as *putul naach*, has lost its appeal to the present generation. Many of the puppeteers have to take up other forms of occupation, for example, agriculture, weaving, fishing, selling vegetables etc. to supplement their

income. The puppeteers themselves don't want their children to practise this art because of the meagre earning associated with it.

The puppeteers, living in a snug settlement behind the Amroodo ka Bagh fairground, Kathputli Nagar in Jaipur, also share the same lot. Mohini Chandola in her report titled 'The lost art of Kathputli', dated April 05, 2019, wrote-

Struggling to make ends meet, many have started to sell kathputlis on roadsides or have found jobs in other fields. The rapid decline of a performing art pushes the community to poverty. Some persist, waiting for a festival or a wedding, some have given up altogether. Dilip Bhaat finds that he can support his family better as a vegetable vendor.

Another rich heritage of Bengal- Baul song, passed orally from generation to generation through the *guru-shishya parampara* (master-disciple tradition) - is also facing similar threats of extinction. The fast moving city life does not value the deep spirituality and mysticism associated with baul songs, instead it finds its rhythm in the rock music of mushrooming *Bangla* bands. Moreover, the monetary gain is too less to survive, so the next generation of Baul singers are opting for other professions.

Patan Patola of Gujarat has woven a rich heritage in fabric since the twelfth century when King Kumarpal of Solanki dynasty invited 700 families of *patola* weavers from Maharashtra to settle down in Gujarat. But now only three Salvi families are continuing this traditional art with all its distinctiveness in terms of using organic colour, intricate technique of tie dyeing or knot dyeing, weaving in handlooms, intricate designs and durability. Five to six months have to be spent on preparing one saree alone and that is why it is too costly. But nowadays people opt for machine made *patolas* which are available at a cheaper rate. However, facing tough competition from the modern textile industry is not the only reason for its decline. Since it requires intensive and dedicated labour and it does not have a handsome number of buyers, it does not hold any value to the young generation of these weaving families. Traditional practitioners of this art form started moving towards more developed urban areas and acquired new skills of survival. In an interview Kanaiyalal M. Salvi said that he was the last member in his family to know this art form, his son was an advocate and daughter a fashion designer (Sahapedia).

The reason for the loss of cultural heritage, especially intangible, can be traced back to the era of colonisation when we were programmed to regard our culture as inferior, and to the American consumerism which drilled into our consciousness that we would become modern and civilised only if we used certain things/products. Anything foreign or approved by the western world is considered modern, scientific and rational by us. Sadhguru Jaggi Vasudev summed up this tendency as: "If it goes from the East, it is superstition; if it comes from the West, it becomes science." Take for example, the long tradition of fasting practised by our ancestors on different religious occasions. But we looked down upon this practice and discarded it terming it as superstitious and a sign of backwardness until recently when in 2016 the western world gave approval to the Japanese researcher Yoshinori Ohsumi by crowning him with the Nobel Prize for his work on autophagy. A 33-year old Tamang woman was asked about Dhido or Dhindo, which is a traditional Nepali food, she replied that she had not ever tasted it as only the have-nots of the community take this food. So Dhindo, once a traditional food, has now become a sign of poverty, but interestingly enough

some restaurants offer it as a part of traditional Nepali thali. Another young Bhutia woman, who now resides in Kolkata for her job, prefers to introduce herself as a Muslim, if someone wants to know about her community. Some women of the Gawda community perform their traditional Gawda dance in the famous cruise ships of Goa, but when asked about their community they said that they belonged to the Christian community. They don't even speak the language of their community in public in fear of being labelled as tribal and speak mostly in English. Many of the Bengali families today celebrate birthdays with cakes and not with *payes* (a kind of pudding made of milk, rice and sugar or jaggery). We now take pride in using milky white thermocol plates, which is very harmful for the environment, instead of using eco-friendly *salpata*. Chinese tealights and decorative lights have replaced the earthen lamps of Diwali much earlier. We now revel in the culture of the other, thinking of ourselves as modern and global. This systematic and deliberate dissociation from one's own culture leads to identity crisis, and therefore, it carries the seeds of a new cultural space where no one finds solace and content. We did not even realise that all these waves of urbanisation and globalisation were gradually erasing our collective memory, aesthetic, moral and ethical values and the sense of pride associated with our rich culture. Now, to counter this force of urbanisation, the world needs to find sustainable solutions that will be beneficial for both the rural and urban population.

Sustainable Solutions

Creation of Smart Villages

Dr Kalam thinks that to grapple with the pressure of excessive migration, nations should focus on “the creation of facilities and income assets in rural areas in a sustainable manner.... Then, every village in the nation would have the productivity and the opportunities of an urban setting with the rural ambience and environment preserved” (*Target 16*). The underutilised vast rural potential needs to be tapped in order for the world to grow sustainably. Villages should be evolved into financially sustainable and eco-friendly entities; they should be the drivers of the nation's growth. Today professionals like doctors, engineers and teachers don't want to live in the rural regions, merely because of the lack of urban amenities. So, it is time to realise “a new way of urbanisation- where urban jobs, urban income levels and urban amenities reach and expand into the clustered rural areas” (17). As Dr Kalam believes,

The work of craftspeople and artisans is the result of creativity. This creativity comes from traditional knowledge. The crafts products from this traditional knowledge are under constant attack from urban industrial and multinational products. This traditional knowledge is in isolation in rural environment. This traditional knowledge has to be integrated with technology with value addition and pro-active co-operative societies to empower craftspeople and artisans, making avenues for direct marketing/selling. Instead of craftspeople coming to urban marketing centres, the reverse phenomenon has to take place (*Selected Speeches* 491).

According to sources, rural India has 638,588 villages in its 612 districts. India has the largest rural population in the world with about 750 million rural Indians.

The 600,000+ villages of India have:

- 94.8 per cent of land area;
- 70 per cent of population;
- 50 per cent of National Domestic Product (NDP) of India;
- 42 per cent of services and industrial sectors;
- 40 per cent target for rural consumers in the mobile user segment;
- 20 per cent of all the professional colleges in the nation;
- More than 500 million youths below thirty-five years (*Target 20-21*).

With the proper capacity-building and skill development initiatives and technology interface, the huge potential of rural India can be harnessed, and for this Dr Kalam, on the eve of 54th Republic Day of India in 2003, unveiled the model of PURA (Providing Urban Amenities in Rural Areas) before the nation. PURA is a socio-economic system for sustainable growth...it is meant to ensure a better life for millions of Indians who live in deprivation- often a generation behind in basic human facilities- especially in the rural regions (31). The PURA model is as follows:

1. Individual village household level: The participation of all households has to be ensured based on their skills and needs, with an opportunity for capacity-building and access to basic education.
2. Village level: This level carefully analyses the available resources and prioritise the needs of the local population.
3. Village Cluster: It comprises a group of villages that share basic economic and social assets.

The aim of PURA involves identifying rural clusters with growth potential and develop the following types of connectivities:

- Physical Connectivity: Road, rail and electricity
- Electronic Connectivity: Reliable telecom, internet and IT services
- Knowledge Connectivity: Good educational and training institutions
- Economic Connectivity: Small scale industries, agro-industries, warehouse, village markets, employment opportunities, renewable energy, tourism, services like retail, health, education, transport etc.

Thus, PURA aims to uplift the rural poor not by giving subsidies but through entrepreneurship with community participation. Villages, thus empowered, could be termed as smart villages that can ensure good and smart governance and contribute to the all-round development of the nation. In such smart villages, native intelligence, traditional crafts and other forms of intangible heritage could be preserved and enhanced with the latest technology, training and research.

Such a large-scale project requires the active and productive engagement of a variety of entities like academic institutions, the private sector, non-government organisations, entrepreneurs, financial institutions and the government at both the Centre and the state levels. So the Government of India's PURA mission is pursued under a public-private-panchayat partnership. Professor P. V. Indiresan has summed up the basic features of PURA as:

...suppose we take a cluster of villages and establish there a secondary care hospital and a secondary school of acceptable quality as a public-private partnership on the 80-20 principle. That is, the top half of the population pays 80 per cent of the costs and the bottom half (as certified by the state) pays 20 per cent. That will make the hospital and the school self-supporting. The state may support the enterprise by offering interest-free loans – so long as half the patients and students are from the bottom half... the state may support rural bus services – once again by offering interest-free loans for buying the buses – on the condition they operate strictly among the villages only (*Target* viii-ix).

The success story of Magarpatta, a 430-acre area on the outskirts of Pune in Maharashtra, can substantiate this argument. Though it does not come under the PURA scheme, it follows a similar model. The Magarpatta land was owned by the Magar clan, a community of about 123 villagers. In the 1990s, they organised themselves and set up the Magarpatta Township Development and Construction Company first, and thereafter, the Magarpatta city which is now home to over 35,000 residents and a working population of 65,000, and boasts of an IT park.



Image 1: Magarpatta City

Designed in an eco-friendly way, the city has one-third of its area reserved for parks, one of which is Aditi Park, the largest in Pune.

The city is designed in such a way that residents can walk to their offices, schools or markets. The 170 tons of biodegradable waste from the city is used for vermiculture and compost. With about 7,000 solar energy collectors installed, there is a saving of about 15 million units of electricity every year. It is the first settlement in India to receive the ISO 9001 certification” (*Target* 194).

The involvement of the community as shareholder and partner in development eliminated the need for the 123 villagers to move to urban spaces in search of employment opportunities and they could also preserve their own cultural and natural heritage as they valued it.

The Chitrakoot PURA in Madhya Pradesh focuses specifically on promoting value-based learning and value-driven societies through its *gurukuls* (a traditional Indian education system where the students live with the teachers). Each *gurukul* is self-reliant in

terms of producing vegetables for their consumption, each *gurukul* also has a cow. Besides academic studies, the schools give training for entrepreneurship development.

The *gurukul* system is an excellent example of how value-based learning can be facilitated and how the retired and elderly population of the nation can be meaningfully, and with respect, utilized in the task of building the nation and generating enlightened citizens (120).

Deendayal Research Institute (DRI) initiated this PURA and established such *gurukuls*. A shining example of it is Udyamita Vidyapeeth, which identified the skills and core-competencies of the villagers and imparted enterprise training to them through various courses and demonstrated how economic returns can be gained using their skills. The villagers are encouraged to go back to their villages, start their own enterprise and emerge as employment generators (214). This PURA provides quality health care to the local population across 500 villages through *Arogyadham*, a health-care centre based on Ayurveda, yoga and traditional healing sciences, and spread over an area of 43 acres situated on the banks of the Mandakini. According to sources, it is a medical tourism spot where patients suffering from chronic diseases come from various parts of the nation and the world to receive well-researched traditional Indian treatment from experts. It further extends health-care services with its unique first-aid kit of thirty-five herbal medicines called '*Dadima ka Batua*' (grandmother's purse). *Arogyadham* also runs a *go-sadan* (cow shelter), which is a state-of-the-art research and production facility for producing cow's milk and milk products, linking it to a traditional health-care (206).

The Periyar PURA of Vallam, initiated by the Periyar Maniammai University (PMU), Tamil Nadu covers sixty-five villages and benefits a population of about 100,000 people, and follows the one-village one-product model (218). This was implemented in 2007 through a strategic partnership with the Japan External Trade Organization (JETRO). Based on this partnership, the people of Vallam produced 123 products from which JETRO selected 40 for the international market. The students and experts were instrumental in identifying the core competencies of the villagers and facilitating the training on how technology could improve the quality of their products. They developed products like bed sheets, table runners, cushion covers, brass drums, curtains and bread baskets.

There are numerous other success stories spread across India that highlight the advantages of this type of model, ingrained into which is social entrepreneurship and 'eco-preneurship' that will generate green jobs (167). What technology, government initiative and community participation can do to preserve cultural heritage is exemplified by the two villages of Kutch, Gujarat – Nirona and Bhujodi. Nirona "was just like another Indian village - rustic, unpretentious, with narrow lanes leading to a cluster of houses with mud walls, and freshly painted, vibrant doors. But behind these colourful frames were stories of hands crafting magic. Some with nimble fingers and some aged with wrinkles, but all excelling in the art passed on by their forefathers to them over centuries" (Gupta). Three traditional art forms are practised by the three communities of the village- copper bell art by the Luhar community, Rogan art by the Khatri family and the Lacquer art by the Wada tribe. Bhujodi is a traditional crafts village inhabited by around 1200 people of the Vankar community of weavers, situated about 12 kms from Bhuj. Majority of the inhabitants are involved in textile handicraft production (Bhujodi). As per Gujarat Tourism, about a

kilometre from Bhujodi is the Ashapura Crafts Park, set up by a corporate non-profit wing to help artisans display and sell their work and organise dance and music events on weekends. Shrujan is a local non-profit set up 40 years ago to allow women to market their work better and earn a better living from it (Gujarattourism). Shilparamam, the famous crafts village in Hyderabad, Telangana, set up in 1992 is spread over an area of 65 acres of land, and rich in tradition and cultural heritage. Established by the government, this crafts village promotes and preserves Indian arts and crafts and motivates the artisans.

Shilparamam is Hyderabad's tribute to India's natural beauty, richly diverse cultural heritage and vibrant ethos. It is a place where artisans from across India showcase their individual skills in a variety of arts, crafts and culture. From Indian pottery to a plethora of weaves, woodwork, jewelry, clothes and local crafts of each region of the country, Shilparamam is a kaleidoscope of India's colour, diversity and talent. Shilparamam is conceived as an endless, year-round festival of arts and crafts showcasing ethnic art, crafts and skills of the rural folk from all parts of the country (Shilparamam).

Cities with Souls

A city is not merely a geographic location, having a population demography, infrastructure and civic amenities, it is something beyond that. Each city has a soul of its own which is distinguished by the social, cultural and ethical values of the city, the temperament of its people and their relationship with each other. But, this soul is now endangered as today's cities are characterised with booming population density, rising number of slums, soaring pollution levels, falling health standards, traffic, congestion and wastage of long hours in commuting to workplaces. The overcrowded trains and extremely busy and congested roads often make daily commuting risky, for example, "on an average every day, about ten people lose their lives on Mumbai's local trains and approximately five fatalities occur on Delhi roads" (*Target* 17). All these issues coupled with job stress, constant struggle for clean water and reliable supply of electricity are increasing people's tension and reducing the cities to "emotionally rudderless entities, with little to observe and admire, and becoming a breeding ground for four concerns- mistrust, fear, anxiety and aversion" (*Advantage* 170). These urban spaces are robbing people of their values, morality and aesthetic sense, and so they have little or no regard for their culture and heritage- be it tangible or intangible.

To rescue people from this quagmire of destructive urbanisation, one needs to inculcate feelings of love, compassion, hope, trust and peace into the urban people; and this cannot be achieved merely through developing smart cities. The policy-makers should keep this in mind and focus on developing liveable quality infrastructure with clean and green environment and establishing environment-friendly industries. If all these aspects are considered in urban planning, then there will emerge a 'city with soul'- "a city which offers not just amenities, but also happiness; not just economics, but also values" (170). Such cities can also be termed as 'Cities of wisdom and happiness' (169).

Auroville, an experimental township in Viluppuram district mostly in the state of Tamil Nadu with some parts in the Union Territory of Puducherry in South India, could be an example of this kind of city. Founded in 1968 by Mirra Alfassa (fondly known as "the

Mother") and designed by architect Roger Anger, this town was envisioned as a universal town where men and women from across the world would live in peace and harmony, finding solutions to their problems together. According to sources, the residents of this unique township do not use currency inside Auroville. Instead, they are given account numbers (connected to their main account) and transactions are done via an 'aurocard' (that works like a debit card). Basic healthcare facilities and electricity is free in Auroville. Schooling is also free and there are no exams — kids are encouraged to learn the subjects of their choice and at their own pace. As for the maintenance, the residents provide manpower and make contributions to the foundation on a monthly basis. Farmlands owned by Auroville produce crops consumed by the township and work as research centres for sustainable agriculture and water conservation. For instance, Buddha Garden is a farm that experiments with sensor-based precision irrigation system, and the first crop cycle saw an almost 80% drop in water consumption. Auroville's sprawling forests are counted among India's most successful afforestation project (Pal). The city is laid out in the form of a galaxy where *Matrimandir* is at the centre of the city and four zones, namely industrial, cultural, residential and international, radiate out from the centre.



Image 2: The Galaxy Model of Auroville

Conclusion

Dr. Kalam relied on a value-based education to rekindle the sense of pride into the young generation for their rich culture and heritage and said,

I believe it is essential that great teachers give lectures in schools and colleges once a week for an hour on India's civilizational heritage and place their students in a good value system. This will elevate young minds to love the country and to love other human beings (*Pathways* 68).

The conservation of heritage is intimately associated with the mental peace and emotional well-being of people which can be preserved and nurtured only in a sustainably developed society. To protect the cultural ethos of a society, both villages and cities need to be developed in a sustainable manner. Creation of smart villages would end the necessity for rural population to migrate to urban areas. Firmly rooted to their places of origin, people will gradually feel attached to their own culture and learn to respect that of the other. Education with a good value system will further ensure that.

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Fig. 1. Urban and rural population of the world, 1950-2050; "Study Session 5 Urbanisation: Trends, Causes and Effects"; www.open.edu/openlearncreate/mod/oucontent/view.php?id=79940&printable=1. Accessed 02 Jan. 2020.

Image 1. Magarpatta City, magarpattacity.com/. Accessed 02 Jan. 2020.

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