

**STUDY OF  
PRANPUR  
CHANDERI (M.P.)**

**2025**

**Submitted by : II Year ( 4th sem)  
Batch 2023-2028**

**Submitted to. : Dr.S.S.Jadon  
B Dr. Akansha Soni**

# INTRODUCTION

## ABOUT PRANPUR

India's first craft handloom village is located about 4 km from weavers hub what we call Chanderi and 207 km from Gwalior, Madhya Pradesh. Awed by the architecture of the century-old houses, spruced up fresh paint and floral designs, the village has picturesque charm due to its serene topography.

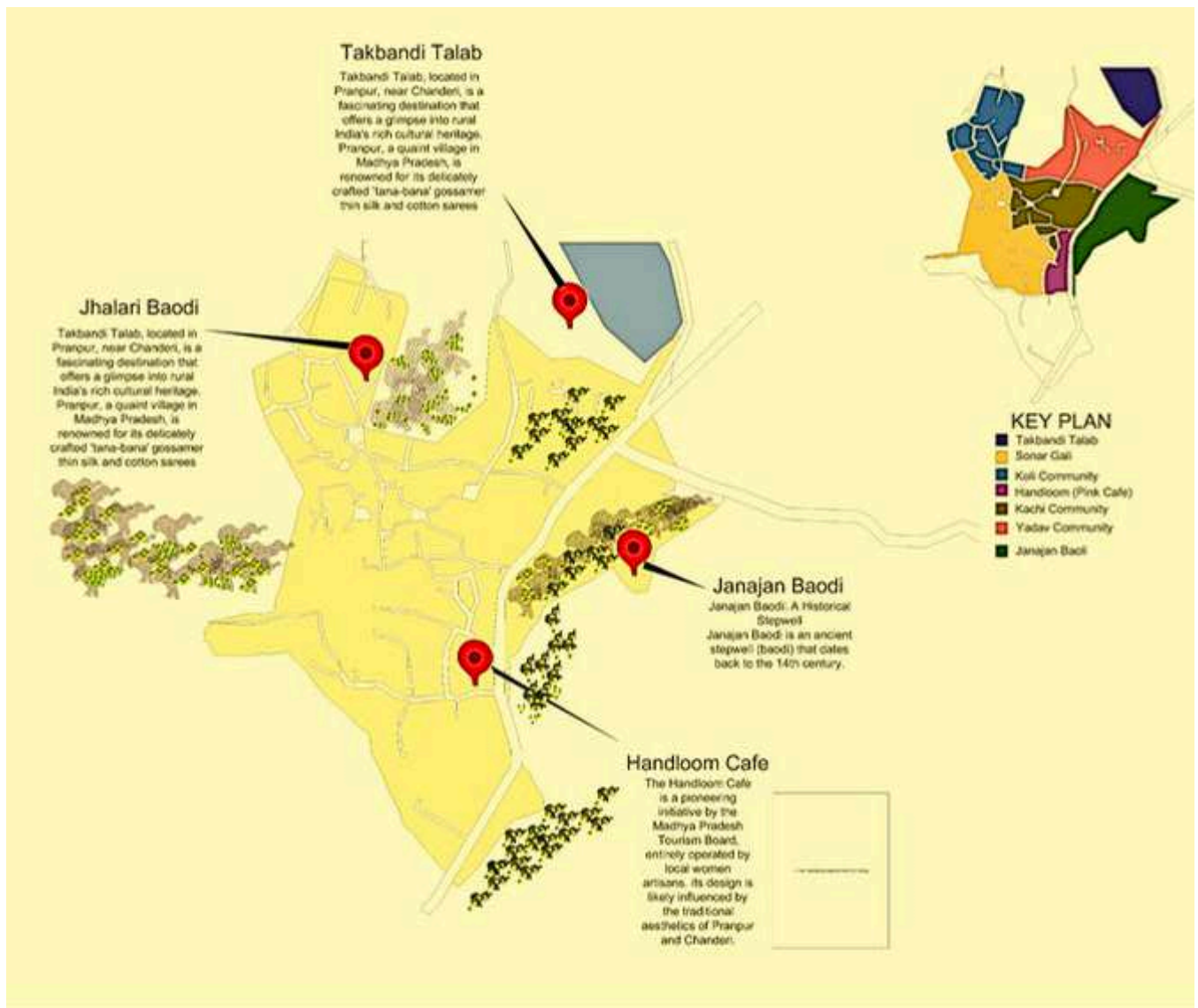
The village is known for its weavers who make the famed Chanderi saris and other textiles on their handlooms. Almost all the weavers here are from the Koli community of Dalits.

## TIMELINE OF TRIP

15 feb 2025 - 17 feb 2025



# SITE PLAN (PRANPUR), M.P.

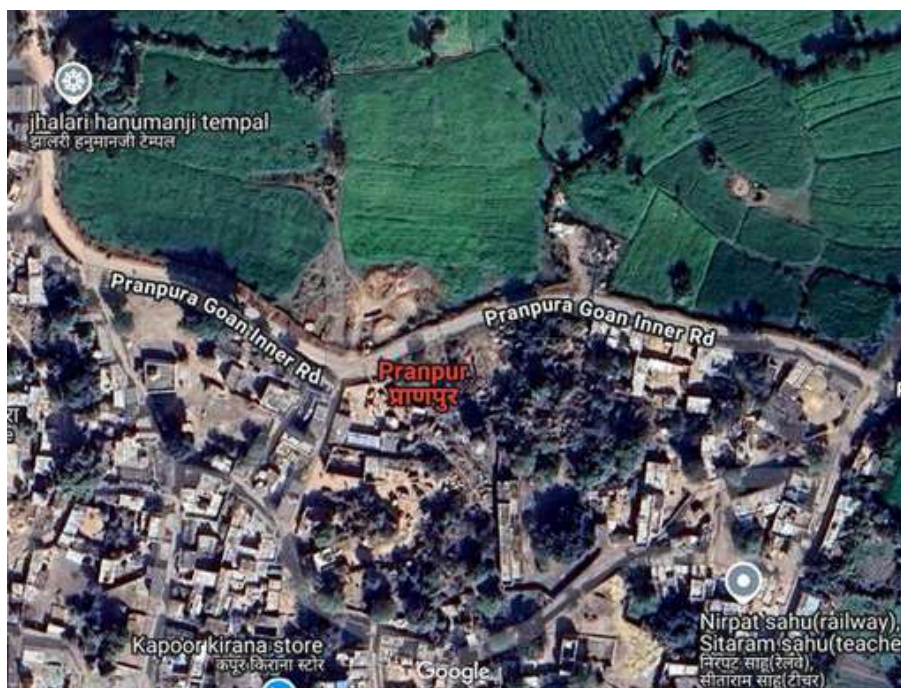


# SOCIAL (PRANPUR), M.P. DEMOGRAPHIC PROFILE

PRANPUR IS A LARGE VILLAGE LOCATED IN CHANDERI TEHSIL OF ASHOKNAGAR DISTRICT, MADHYA PRADESH WITH TOTAL 761 FAMILIES RESIDING. THE PRANPUR VILLAGE HAS POPULATION OF 3620 OF WHICH 1908 ARE MALES WHILE 1712 ARE FEMALES AS PER POPULATION CENSUS 2011.

IN PRANPUR VILLAGE POPULATION OF CHILDREN WITH AGE 0-6 IS 527 WHICH MAKES UP 14.56 % OF TOTAL POPULATION OF VILLAGE. AVERAGE SEX RATIO OF PRANPUR VILLAGE IS 897 WHICH IS LOWER THAN MADHYA PRADESH STATE AVERAGE OF 931. CHILD SEX RATIO FOR THE PRANPUR AS PER CENSUS IS 869, LOWER THAN MADHYA PRADESH AVERAGE OF 918.

PRANPUR VILLAGE HAS LOWER LITERACY RATE COMPARED TO MADHYA PRADESH. IN 2011, LITERACY RATE OF PRANPUR VILLAGE WAS 69.12 % COMPARED TO 69.32 % OF MADHYA PRADESH. IN PRANPUR MALE LITERACY STANDS AT 78.97 % WHILE FEMALE LITERACY RATE WAS 58.21 %.



# SOCIAL (PRANPUR), M.P.

## DEMOGRAPHIC PROFILE

MY NOTION THAT THIS LANDLOCKED STATE WILL BE DEVOID OF MUCH GREENERY IS DISPELLED TEN MINUTES PAST THE UTTAR PRADESH BORDER. WE CROSS LARGE PLOTS OF LAND GROWING THEIR OWN WILDERNESS, AND PRANPUR, A LITTLE VILLAGE JUST SOUTH OF JHANSI, THROWS US A COZY GREEN WELCOME. I IMMEDIATELY DELIGHT IN THE ABSENCE OF CROWDS, AND THE PACE OF PASSERS-BY. UNLIKE OTHER RURAL PARTS OF INDIA I'VE BEEN TO, HOWEVER, THE LOCALS DO NOT SEEM INQUISITIVE ABOUT SEEING US WALK THEIR STREETS. THAT IS NOT TO SAY THAT THEY ARE NOT WELCOMING; EACH TIME WE TRY TO PEEP INSIDE A VILLAGE HUT, WE GET INVITED IN AND OFFERED TEA & FOOD.

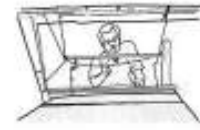
### CASTE FACTOR

IN PRANPUR VILLAGE, MOST OF THE VILLAGERS ARE FROM SCHEDULE CASTE (SC). SCHEDULE CASTE (SC) CONSTITUTES 37.29 % WHILE SCHEDULE TRIBE (ST) WERE 0.64 % OF TOTAL POPULATION IN PRANPUR VILLAGE.

### WORK PROFILE

IN PRANPUR VILLAGE OUT OF TOTAL POPULATION, 1508 WERE ENGAGED IN WORK ACTIVITIES. 85.94 % OF WORKERS DESCRIBE THEIR WORK AS MAIN WORK (EMPLOYMENT OR EARNING MORE THAN 6 MONTHS) WHILE 14.06 % WERE INVOLVED IN MARGINAL ACTIVITY PROVIDING LIVELIHOOD FOR LESS THAN 6 MONTHS. OF 1508 WORKERS ENGAGED IN MAIN WORK, 76 WERE CULTIVATORS (OWNER OR CO-OWNER) WHILE 318 WERE AGRICULTURAL LABOURER.

# TYOLOGY 1



## TIKARAM KOLI

TOTAL PERSON: 4

OCCUPATION:

FATHER: WEAVER

MOTHER: WEAVER

DAUGHTERS:

WORKED AT HANDLOOM

CAFE

MATERIAL USED:

WALLS - STONE AT BOTTOM  
WITH LIME PLASTER, CONTINUED BY  
MUD WALL

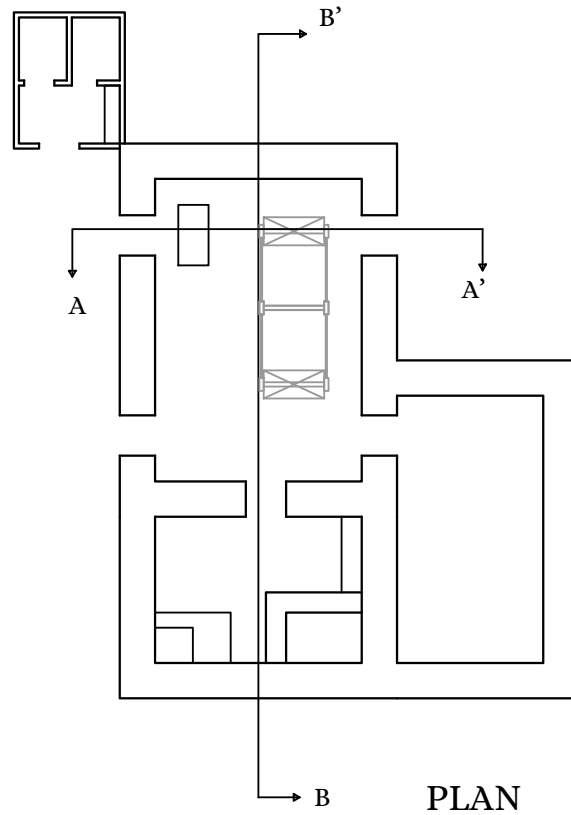
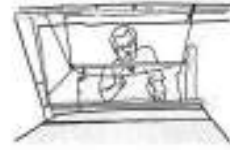
ROOF - PATHAN' STONE AND  
TERACOTTA TILE USED FOR ROOFING

FLOORING - FINISH OF COW  
DUNG USED

PLASTER - LIME PLASTER  
AND MIXTURE OF MUD AND THATCH



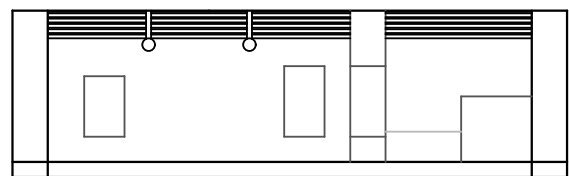
# TIKARAM KOLI



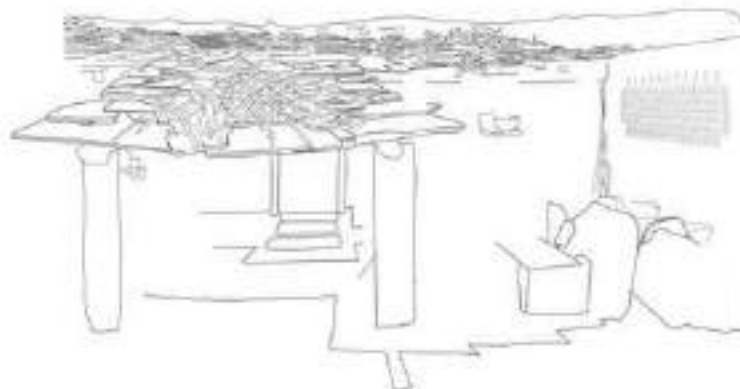
PLAN



SECTION AA'



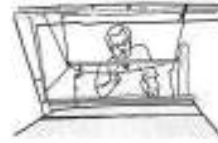
SECTION BB'



ELEVATIONAL VIEW

# TYOLOGY 2

## AARTI KOLI



**MATERIAL USED:**

**WOOD:** USED AS SUPPORTING MEMBER FOR ROOF

**MUD:** USED AS BINDING MATERIAL WITH STONE

**STONE:** USED FOR WALLS AND ROOF

**THATCH:** USED FOR COVERING ROOF



**TOTAL PERSON:** 6

**OCCUPATION:**

**WEAVERS**

**FATHER:** LOOM

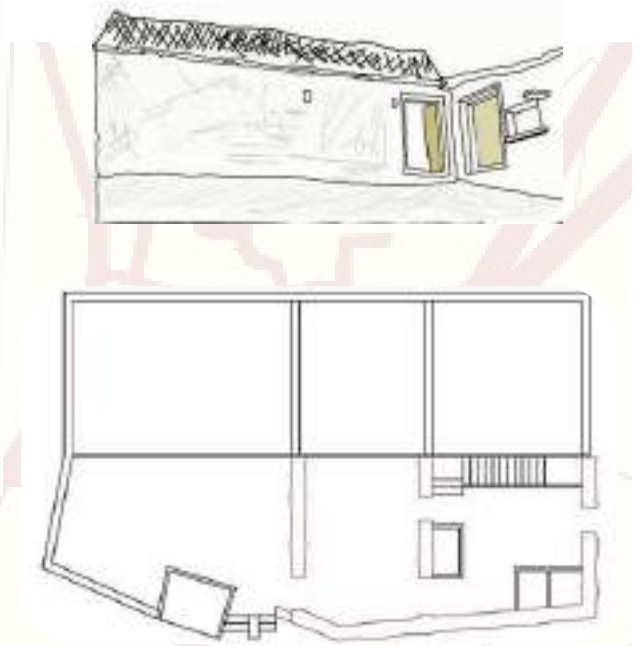
**MOTHER:** LOOM



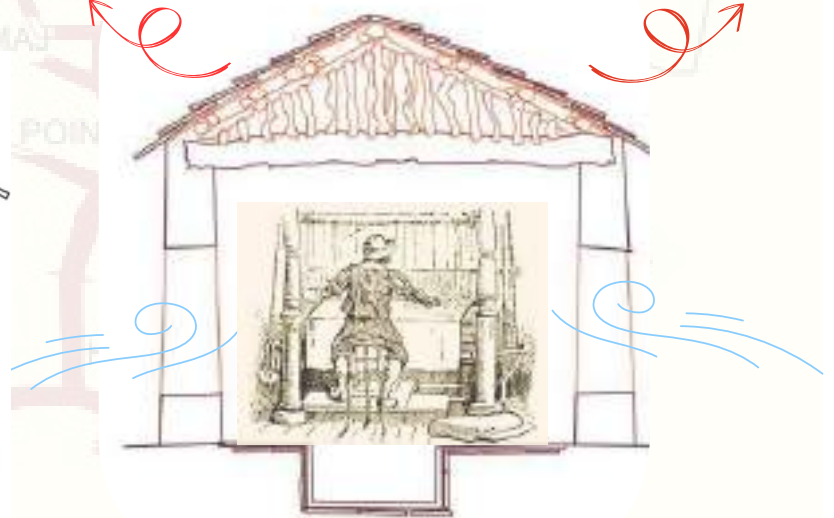
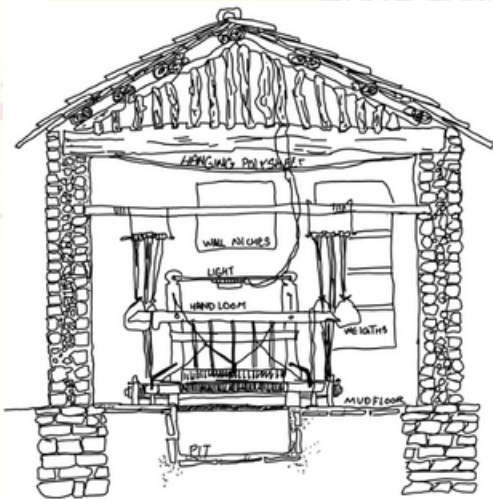
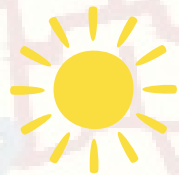
**SAHAJ AND SHIVANI**

# TYOLOGY 2

## AARTI KOLI



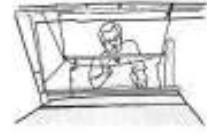
PLAN



SECTION

# TYOLOGY 3

## MUNNIBAI CHIDDAR



THERE ARE 17 MEMBERS IN THE HOUSE IN WHICH THREE OF THEM ARE WEAVER. FOUR MEMBERS OF THE FAMILY ARE ENGAGED IN MAKING BEEDI. THERE WERE FOUR ROOMS IN TOTAL.



### MATERIAL USED:

WOOD: USED AS SUPPORTING MEMBER FOR ROOF

MUD: USED AS BINDING MATERIAL WITH STONE

STONE: USED FOR WALLS AND ROOF

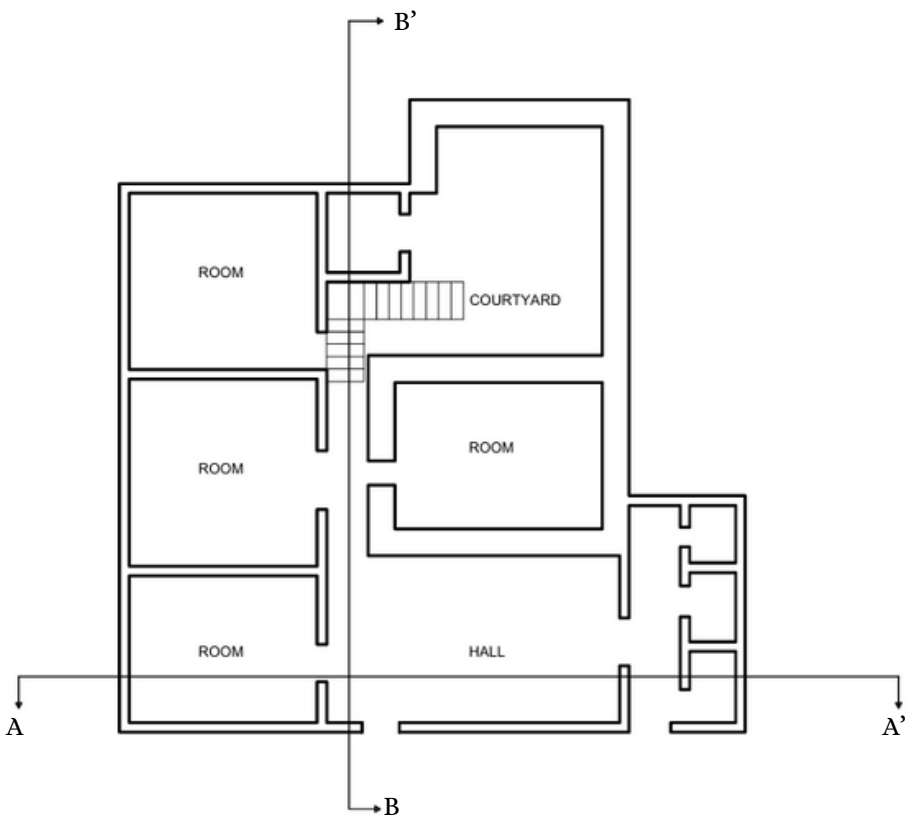
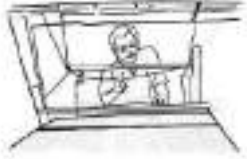
THATCH: USED FOR COVERING ROOF

BRICKS WERE ALSO USED IN SOME PART OF THE ROOMS

CEMENT PLASTER ON WALL AND RCC SLABS. WERE THERE



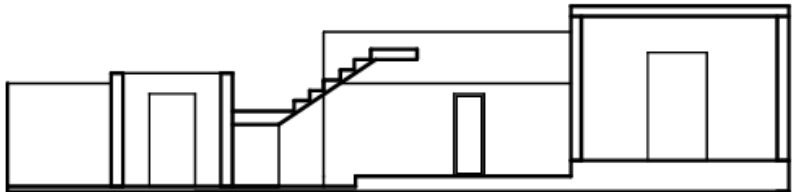
# MUNNIBAI CHIDDAR



PLAN



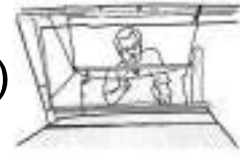
SECTION AA'



SECTION BB'

# TPOLOGY 4

## BHAIYA LAL (BABU DADA)



BABU DADA WITH HIS 11 FAMILY MEMBERS LIVES IN A KACHHA HOUSE MADE OF (MATERIALS); WALLS - STONE AT BOTTOM WITH LIME PLASTER , CONTINUED BY MUD WALL ROOF - PATHAN' STONE AND TERACOTTA TILE USED FOR ROOFING FLOORING - FINISH OF COW DUNG USED PLASTER - LIME PLASTER AND MIXTURE OF MUD AND THATCH PLASTER

BABU-DADA, A 60-SOMETHING FRAIL MAN REPRESENTS THE POTTERS; THEIR WOMEN MAKE MUD UTENSILS (WHICH THEY USE FOR COOKING) AND SMALL FIGURINES OF GODS & GODDESSES, WHILE THE MEN MAKE BIGGER FESTIVE MURALS. WHEN I ASK HIM WHY MEN DON'T MAKE UTENSILS, HE SMILES BROADLY TO REVEAL HIS THREE TEETH, AND SHYLY SAYS IT'S THE WOMEN'S FORTE.

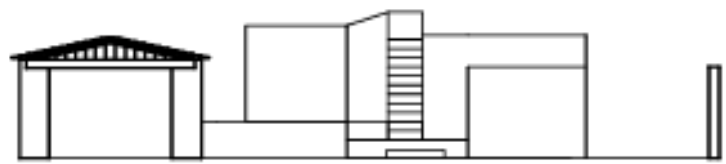
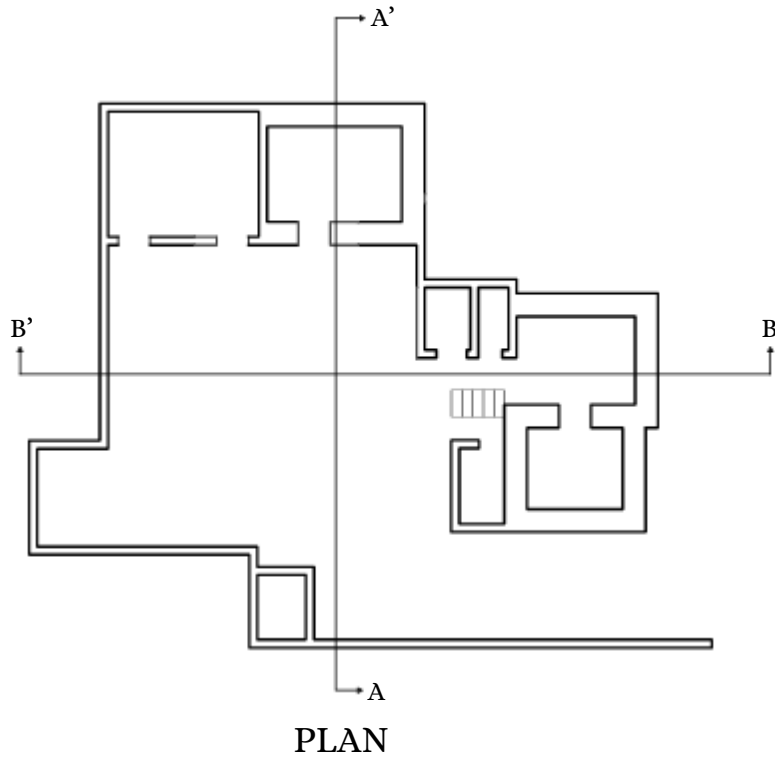
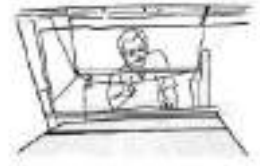


POTTER BHAIYA LAL DISPLAYS THE MUD MURAL HE HAS MADE FOR THE UPCOMING DUSHERRA CELEBRATION



BABU-DA'S WIFE DISPLAYS HER MUD UTENSIL AND GANESHA FIGURINE. SHE PROUDLY CLAIMS THAT THE FOOD MADE ON MUD UTENSILS TASTES MUCH BETTER!

# BHAIYA LAL {BABU DADA}



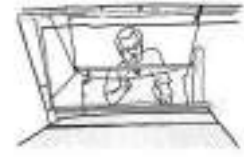
SECTION AA'



SECTION BB'

# TYOLOGY 5

## KUSUM KUSHWAH



KUSUM KUSHWAH AND HER FAMILY LIVES IN A SEMI KACHAA HOUSE ALSO CALLED ATTARI ( TWO STOREY KACHHA HOUSE).

THIS HOUSE HAS A CENTRAL COURTYARD (ANGAN) USED FOR MANY OF THERE ACTIVITY AND CONNECT MOST OF THE SPACES.

A SEPARATE THATCH ROOFED SPACE IS MADE FOR CATTLE .

THEIR KITCHEN (RASOI GHAR) IS A SEPARATE PART OF ANGAN HAVING ROOF OF BAMBOO AND TERACOTTA TILES



KITCHEN (RASAI GHAR)

### MATERIALS ;

FLOORING - CRUSHED STONE , MUD AND COW DUNG PLASTER  
WALLS - SANDSTONE , MUD  
ROOFING - THATCH , PATHAN'S STONE , TERACOTTA TILE , TIMBER



ATTARI TIMBER ROOFING

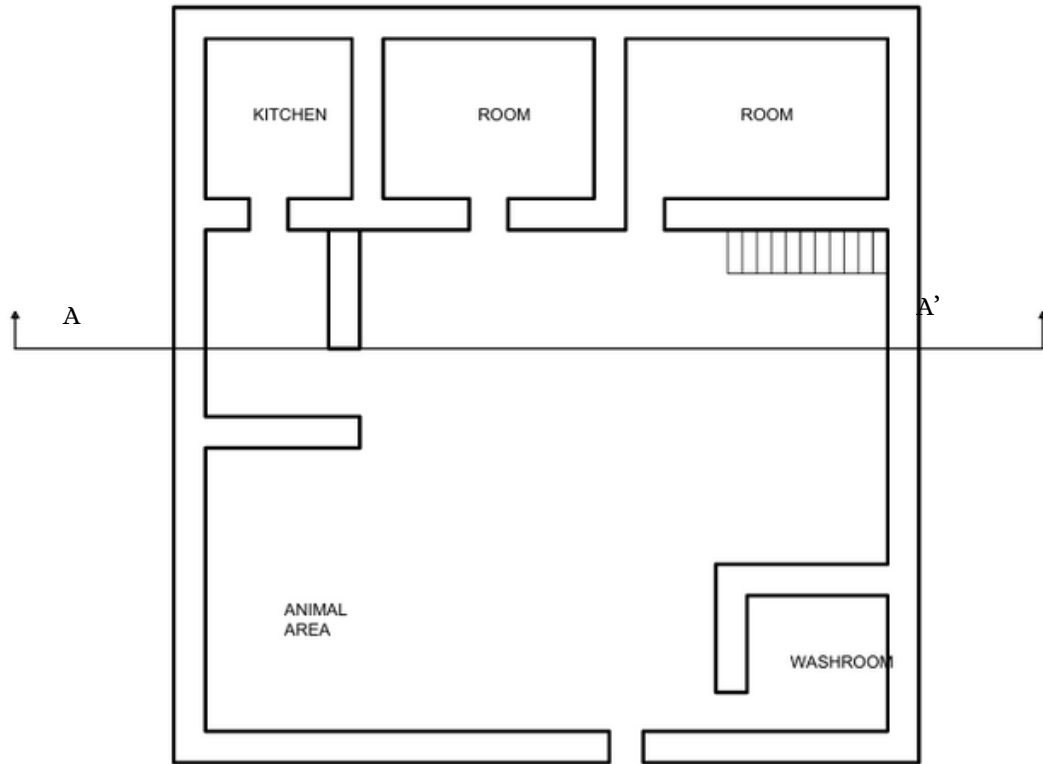
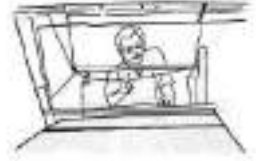


CATTLE SPACE

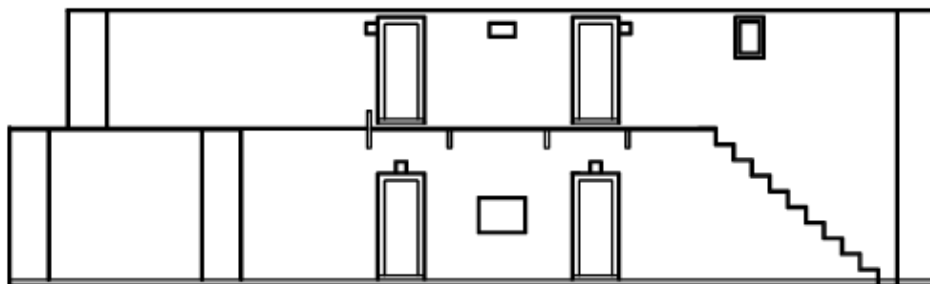


KUSUM JI WEAVING A DUPATTA

# KUSUM KUSHWAH



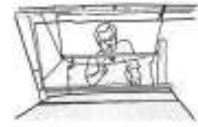
PLAN



SECTION AA'

# TPOLOGY 6

ANKIT KOLI



ANKIT KOLI & HIS FAMILY LIVES IN A  
KACCHA HOUSE  
HIS FAMILY CONSISTS OF 12 MEMBERS,  
IN WHICH ONLY 3 MEMBERS ARE THE  
EARNING MEMBER OF THE FAMILY, THEY  
ARE INTO WEAVING ONLY & NO OTHER  
SOURCE OF INCOME  
THEY HAVE 3 PAKKA TOILET'S IN THEIR  
HOUSE



FRONT ELEVATION



ROOF DESIGN

MATERIAL USED:

WOOD: USED AS SUPPORTING  
MEMBER FOR ROOF

MUD: USED AS BINDING MATERIAL  
WITH STONE

STONE: USED FOR WALLS AND ROOF

THATCH: USED FOR COVERING ROOF

BRICKS: WERE ALSO USED IN SOME  
PART OF THE HOUSE

FLOORING: IT WAS OF STONE IN  
COURTYARD AND IN THE INNER ROOM

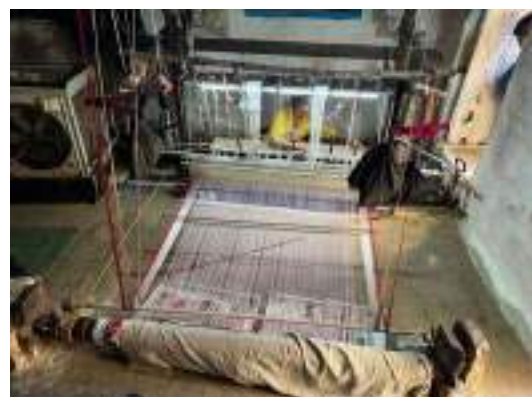
IT WAS OF MUD, COW DUNG,  
PLASTER, & CRUSHED STONE



BATHROOM'S



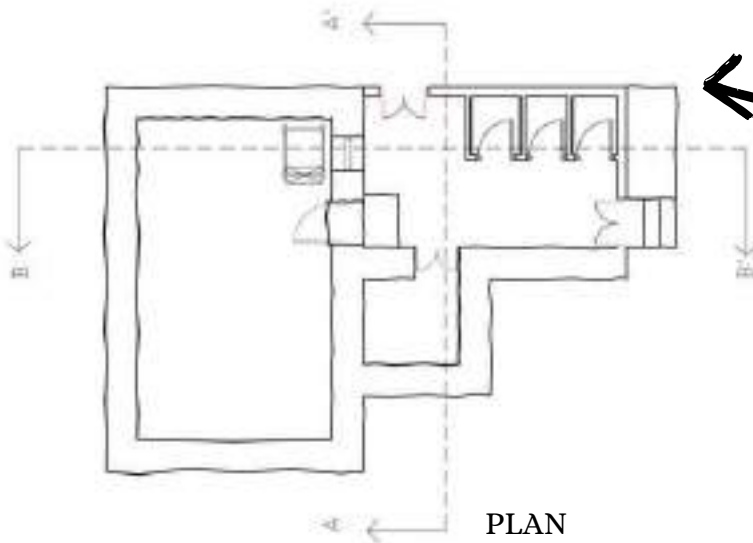
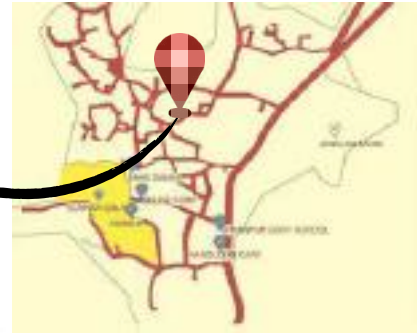
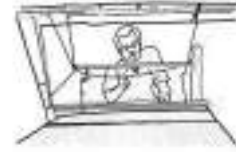
DOOR & WINDOW DESIGN



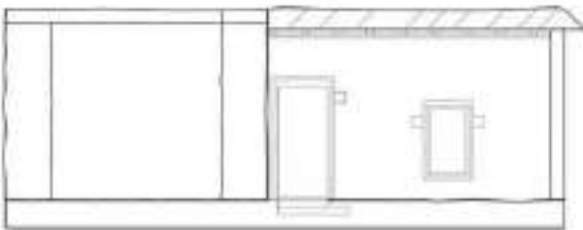
SUSHMA JI WEAVING DUPATTA

# TYOLOGY 6

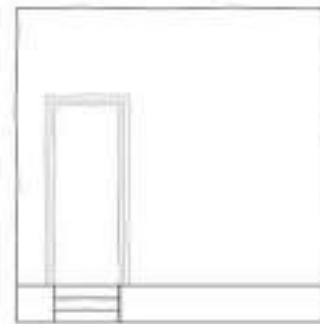
ANKIT KOLI



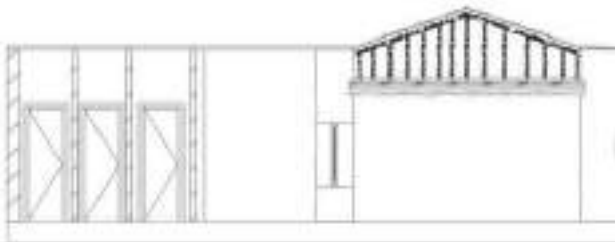
PLAN



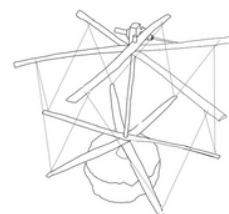
SECTION A-A'



ELEVATION



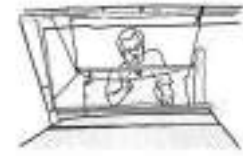
SECTION B-B'



# TYOLOGY 7

## JAGDISH AHIRWAR

THE HOUSE IS A SEMI PAKKA HOUSE WITH MAJOR PORTION OF THE HOUSE BUILT AS A KUTCHHA HOUSE. THE HOUSE IS A DOUBLE STOREY HOUSE WITH 2 ROOMS AT EACH FLOOR AND IT WAS BUILT AROUND 15 YEARS



BACK.

SHADE AT STREET WORKS AS OPEN SPACE FOR FUTHUR ACTIVITIES DURING DAY TIME

ELEVATION WITH PATTERNS ON ITS FRONT WALL



STREETS MADE UP OF ROCKS WITH SPACING TO PREPARE FREMWORK FOR CHANDERI SAREE

MATERIALS:

STREET VIEW OF JUGDISH JI'S HOUSE

THE FOLLOWING MATERIALS ARE USED AT THE RESPECTIVE PLACES IN THE HOUSE:

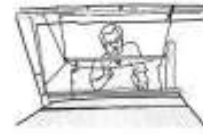
1. WALLS- 750 CM THICK WALLS BUILT USING LOCALLY AVAILABLE PATHAN STONE. AT SUBSEQUENT HEIGHT; A HORIZONTAL WOODEN LOG IS PLACED TO ACHIEVE LEVELLED SURFACE.
2. STAIRCASE- BUILT USING STONE AND THEN PLASTERED WITH MUD.
3. SLAB- BUILT USING SANDSTONE AND THEN PLASTERED WITH MUD.
4. DOOR AND WINDOW- DOORS ARE BUILT WITH WOODEN LEDGE AND BATTENS. WINDOWS HAVE JALI PATTERNS AND GRILLS WHICH IS MADE USING WROUGHT IRON.
5. ROOF- MADE OUT OF PATHAN STONE AND THATCH.
6. FLOOR- MADE USING STONE AND THEN COATED WITH MUD AND COW DUNG.
7. FOUNDATION- IT IS MADE OUT OF CRUSHED STONE.



DOUBLE STOREY VIEW OF JUGDISH JI'S HOUSE

# TYOLOGY 7

## JAGDISH AHIRWAR



IRON WINDOW FRAME WITH PATTERNS

### ABOUT THE OWNER:

OWNER'S NAME: JAGDISH AHIRWAR

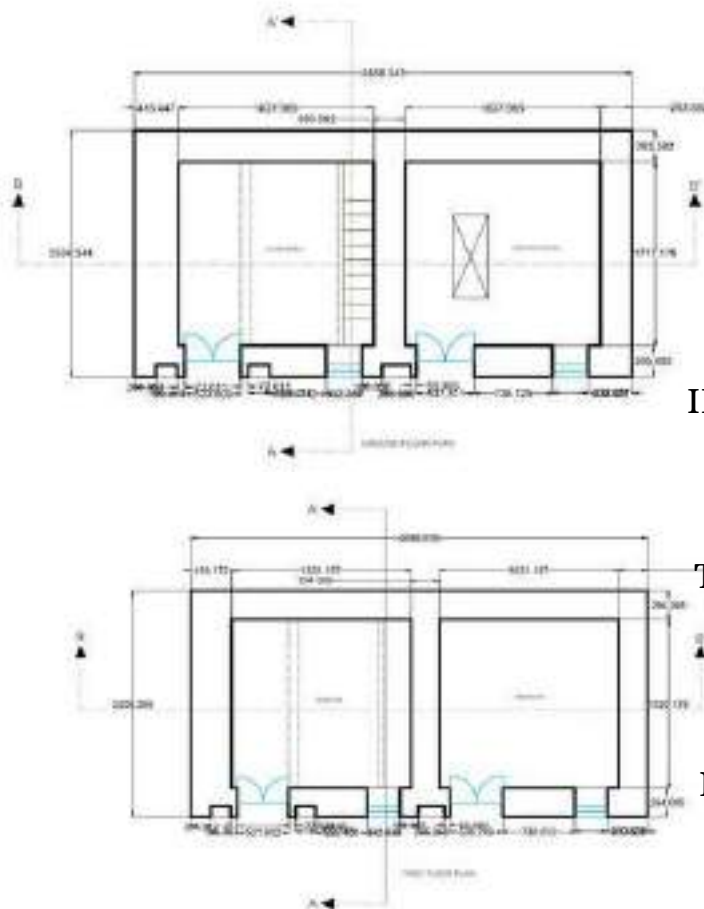
TOTAL NO. OF PEOPLE: 4 ADULTS AND 1 CHILD

CHILD

OCCUPATION:

\* SAREE WEAVING- EVERY FAMILY MEMBER KNOWS WEAVING AND HAVE A SINGLE OPERATING LOOM IN THE HOUSE.

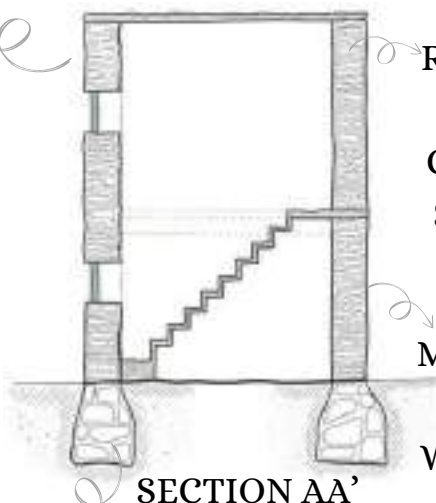
\* FARMING- FARMING IS DONE ON THE 1 BEGHA LAND



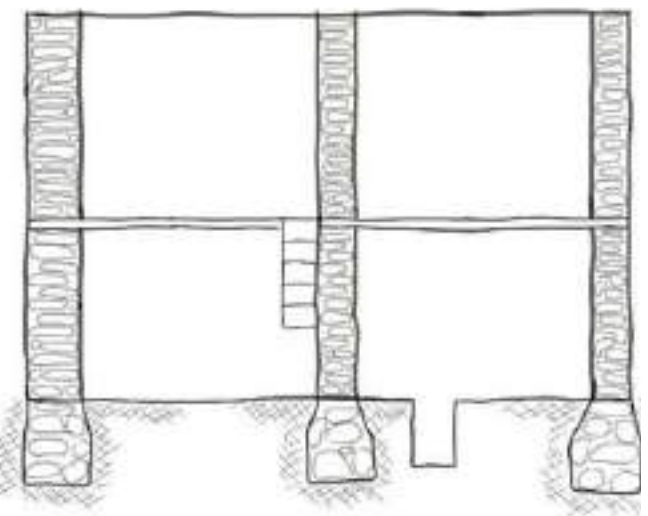
ALLE OR WINDOWS

PATHAN'S  
STONE  
ROOFING  
WITH  
GURTER  
SYSTEM

STONE  
MASONARY  
WALL  
WITH LIME  
PLASTER



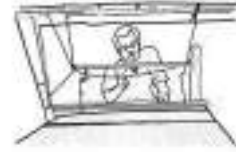
SECTION AA'  
STONE FOUNDATION  
SUPPORTING DOUBLE STOREY  
SEMI KACHAA HOUSE



SECTION BB'

# TYOLOGY 8

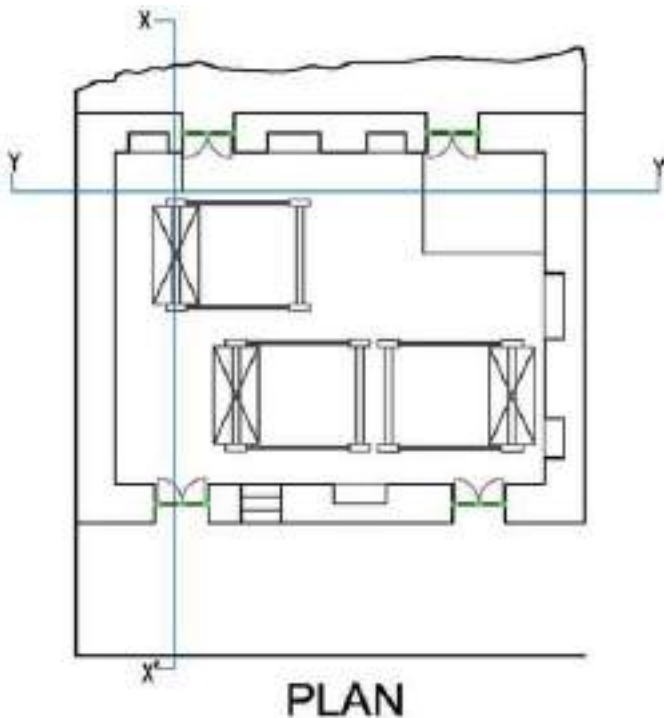
## RAMPRASAD



RAMPRASAD HAVE A FAMILY OF 5 PEOPLE. ALL THE PEOPLE WERE ENGAGE IN WEAVING. THEY HAVE A THREE LOOMS IN THE HOUSE.



THEY HAVE A SINGLE ROOM KACCHA HOUSE WHERE MAJOR AREA WAS COVER WITH LOOMS, KITCHEN BEING IN ONE OF THE CORNERS. THE SIZE OF THE ROOM WAS 6.5\*5 M.



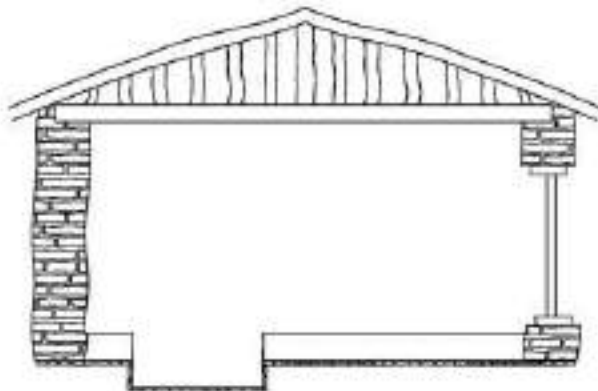
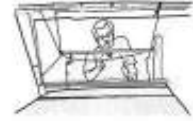
IRON WINDOW

ROOF DESIGN

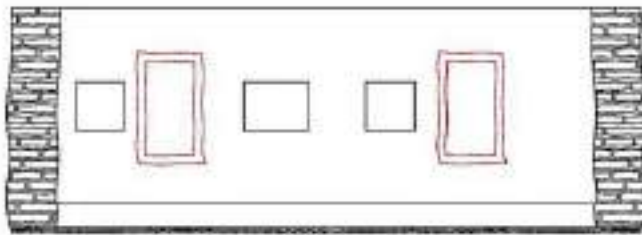


# TYOLOGY 8

## RAMPRASAD



SECTION X-X'



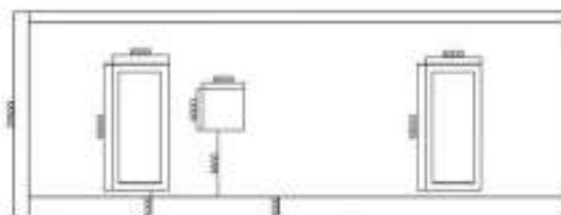
SECTION Y-Y'

THE ROOFING WAS DONE WITH THE WOOD LOG ARRANGE TO PROVIDE THE SUPPORT TO THE THATCH ROOF WITH ROOF TILES.

STONE WAS USED AS FOR THE LINTEL BELOW THE WOOD LOGS.

STONE WAS USED IN A WALL WITH THE MUD PLASTER. THEY HAVE THE THICK WALLS WITH THE THICKNESS OF 60 CM.

THE HEIGHT OF DOORS WERE SMALL TO PREVENT THE HOT AIR TO COME INSIDE AND THE DOORS WERE GIVEN IN THE OPPOSITE WALLS FOR THE BETTER VENTILATION OF HOUSE. THE SIZE OF THE DOOR WAS 180\*80 CM.



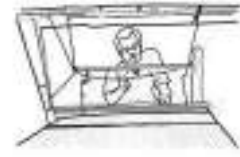
FRONT ELEVATION



BACK ELEVATION

# TPOLOGY 9

SHANKAR YADAV



TOTAL PERSON IN FAMILY : 6

3 MALES & 3 FEMALES

OCCUPATION : 4 WEAVERS, 1  
FARMER & 1 JOURNALIST

MATERIALS USED :

WOOD: BEAMS AND ROOF  
SUPPORTS.

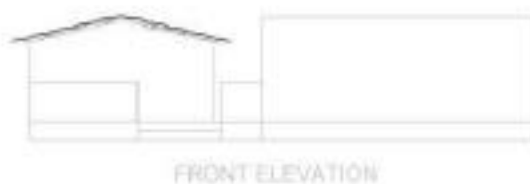
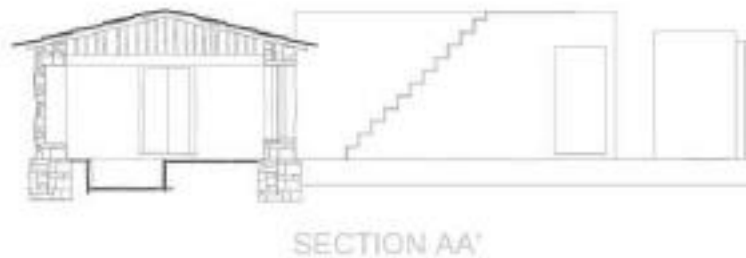
MUD: BINDING MATERIAL WITH  
STONE.

STONE: WALLS AND PART OF THE  
ROOF.

THATCH: PITCHED ROOF COVERING.

BRICKS: USED IN SOME ROOMS.

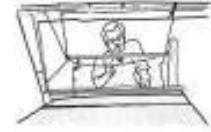
CEMENT PLASTER: WALL FINISHING  
FOR DURABILITY.



BHAVYA &  
SHRUTI

# TYOLOGY 10

## RAMSWAROOP PRAJAPATI



TOTAL PERSON IN FAMILY : 7

4 MALES & 3 FEMALES

OCCUPATION : WEAVERS

\*EVERYONE IN THE FAMILY KNOWS HOW TO USE  
HANDLOOM EXCEPT KIDS.

\*THE HOUSE IS 40 YEARS OLD



MATERIALS USED : -

WOOD - USED AS  
BEAMS AND SUPPORTS  
FOR THE ROOF.

MUD - SERVED AS  
BINDING MATERIAL  
WITH STONE FOR THE  
WALLS.

STONE - USED FOR THE  
WALLS AND PART OF  
THE ROOF.

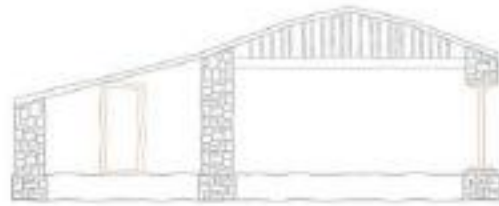
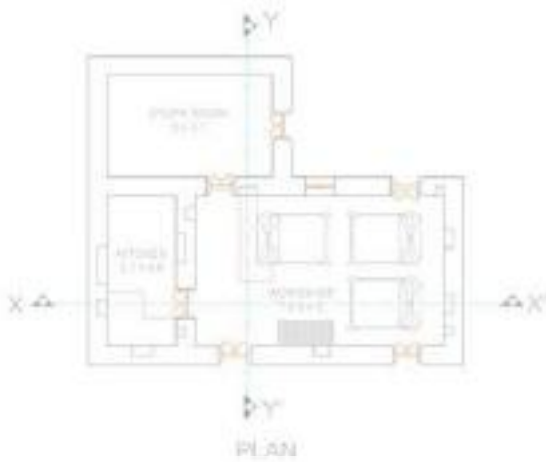
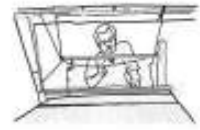
THATCH - PITCHED  
ROOF COVERED WITH  
THATCH FOR  
INSULATION AND RAIN  
PROTECTION.

BRICKS - USED IN  
SOME PARTS OF  
ROOMS



BHAVYA & SHRUTI

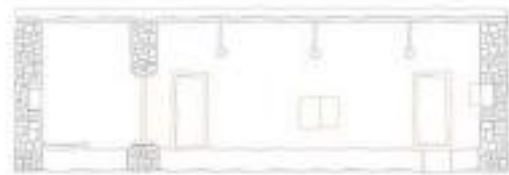
# RAMSWAROOP PRAJAPATI



SECTION YY'



FRONT ELEVATION



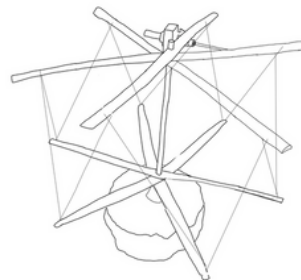
SECTION XX'



KITCHEN



WORKSHOP



BHAVYA & SHRUTI

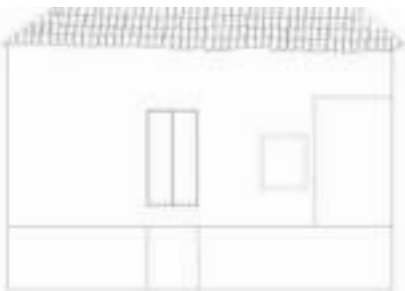
# TYOLOGY 11

## RAM DAS

TOTAL PERSON: 5

4 FEMALES 1 MALE ONE  
ELDERLY WOMAN 3  
ADULTS. AND ONE  
TODDLER/INFANT  
OCCUPATION:

ALL THE MEMBERS OF  
THE FAMILY DO WEAVING  
FOR THEIR LIVELIHOOD.  
AND THE WHOLE FAMILY  
LIVES IN A KUTCHA HOUSE



MATERIALS USED : -

TYPICALLY

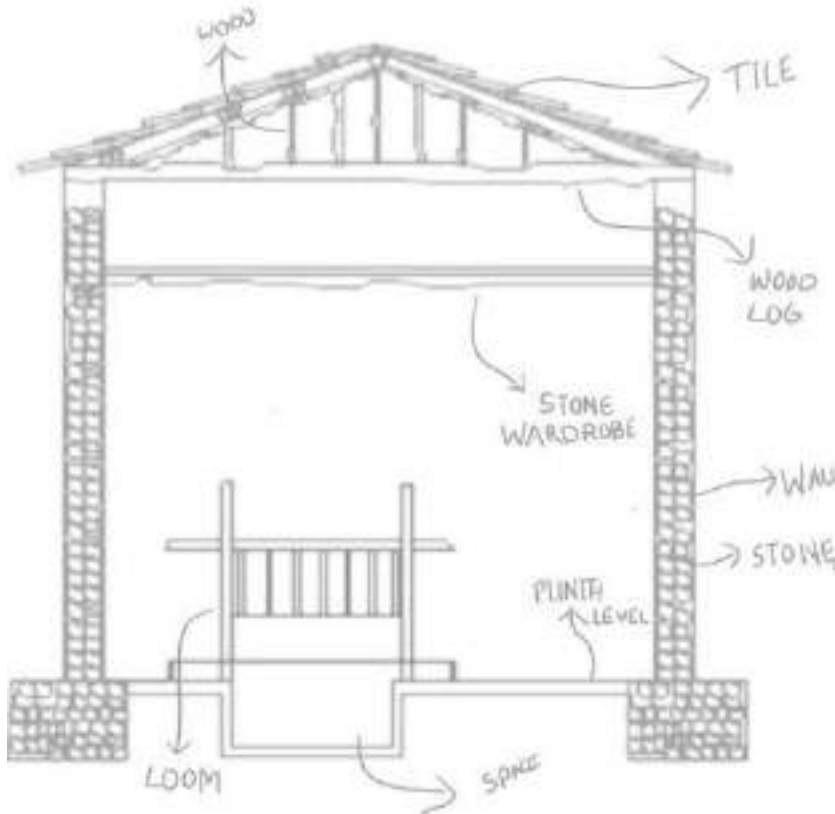
CONSTRUCTED USING  
READILY AVAILABLE,  
NATURAL MATERIALS  
LIKE MUD, STRAW,  
BAMBOO, GRASS, AND  
THATC.

ROOF-GRASS, LEAVES,  
OR WOOD,THATC  
WALL-MUD,STONE

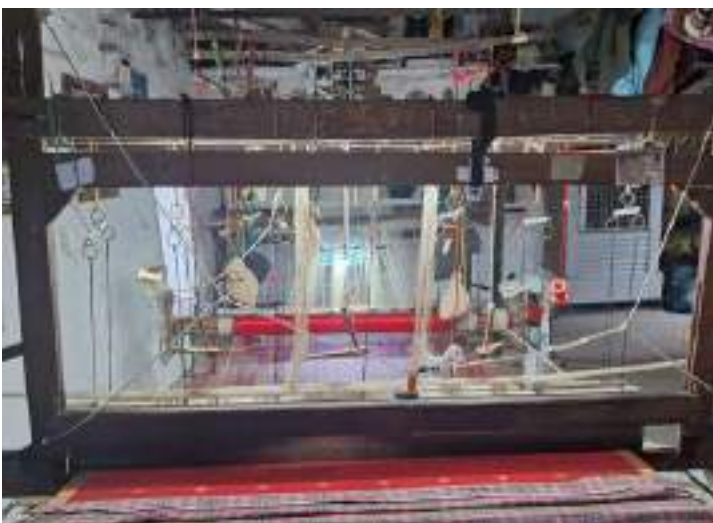
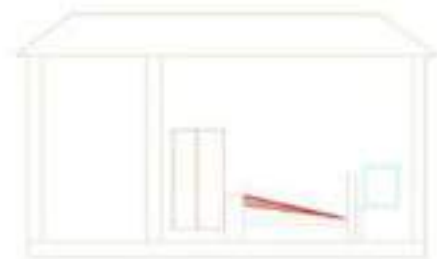
THERE WERE ONLY ONE  
FLOOR HOUSES AND IT HAD  
TWO ROOMS AND A KITCHEN  
AND A COMMON ROOM IN  
WHICH EVERYONE DID  
WEAVING WORK.THERE'S A  
BATHROOM ALL OVER THE  
PLACE



# RAM DAS



SECTION



# TYOLOGY 12

TOTAL PERSONS - 7

WHICH INCLUDES 2 FAMILIES  
ONE WITH MOTHER, FATHER AND TWO  
YOUNG DAUGHTERS  
OTHER WITH MOTHER, FATHER AND A SON

OCCUPATION - EVERYONE IS A WEAVER



MATERIAL USED

FOR WALLS - BRICK, CEMENT PLASTER

FOR FLOORING - STONE COATED WITH  
COW DUNG

STAIRCASE - STONE PLASTERED WITH  
MUD

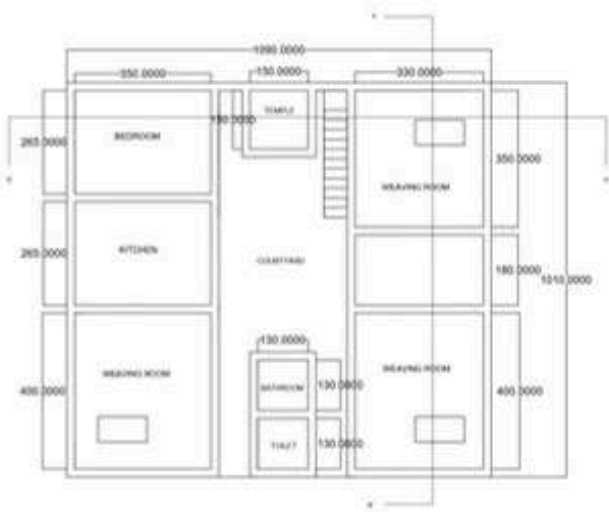
DOORS AND WINDOWS - DOORS AND  
WINDOWS ARE MADE OF LOCAL WOOD  
AVAILABLE THERE WHICH IS  
SUITABLE FOR SUCH PURPOSES

THEY HAVE A PAKKA HOUSE

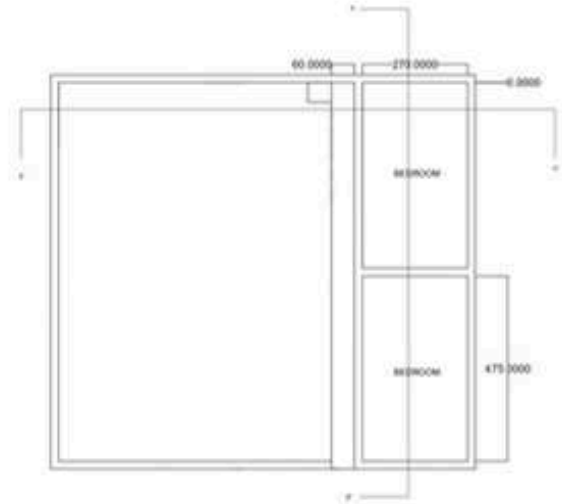
THEY ALSO HAVE OPEN COURTYARD  
AT THE CENTRE OF THE HOUSE WHICH  
ALSO INCLUDES A SMALL MANDIR

THEY HAVE 3 ROOMS FOR WEAVING IN  
THEIR HOUSE

# TYOLOGY 12



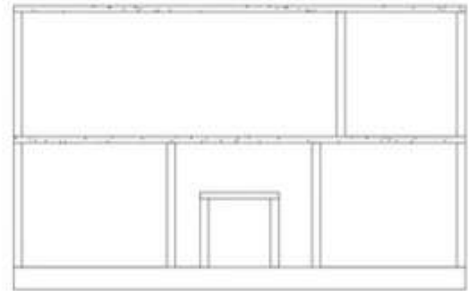
ground floor



first floor



SECTION XX'



SECTION YY'



# TYOLOGY 13

TOTAL MEMBERS: 5

OCCUPATION:

FATHER : WEAVER

MOTHER : WEAVER

ELDER DAUGHTER : WORKS IN HANDLOOM CAFE .

MIDDLE DAUGHTER :

YOUNGER DAUGHTER : WEAVER

MATERIAL USED :

ROOF : TIMBER, LOCAL GRASS, SLATE

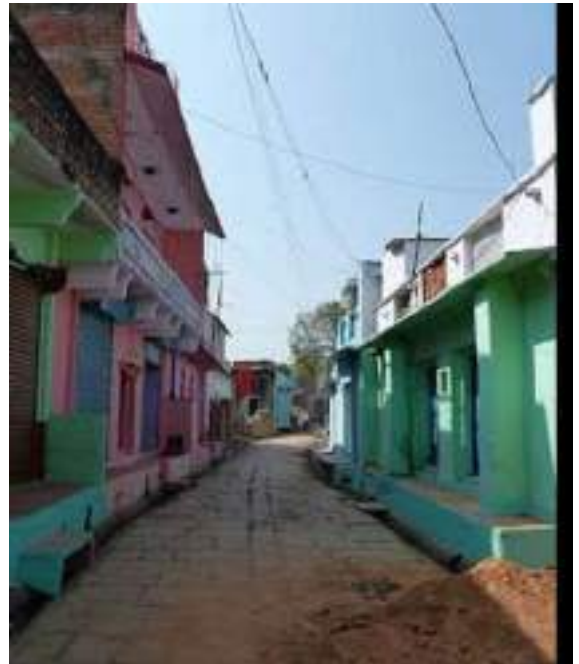
STONES, PATHAN STONE, TERACOTA TILES

WALLS : STONE, MUD, COW DUNG PLASTER

FLOOR : DONE WITH A LAYER OF COW DUNG

THE USE OF LIME FOR THE PLASTER AND MUD CAN BE SEEN.

THE ROOF OF THIS HOUSE WAS THATCHED, WHICH WAS DONE BY THE LOCAL DRY GRASS, WHICH WAS SUPPORTED WITH RAW AND UNFINISHED TIMBER MEMBERS



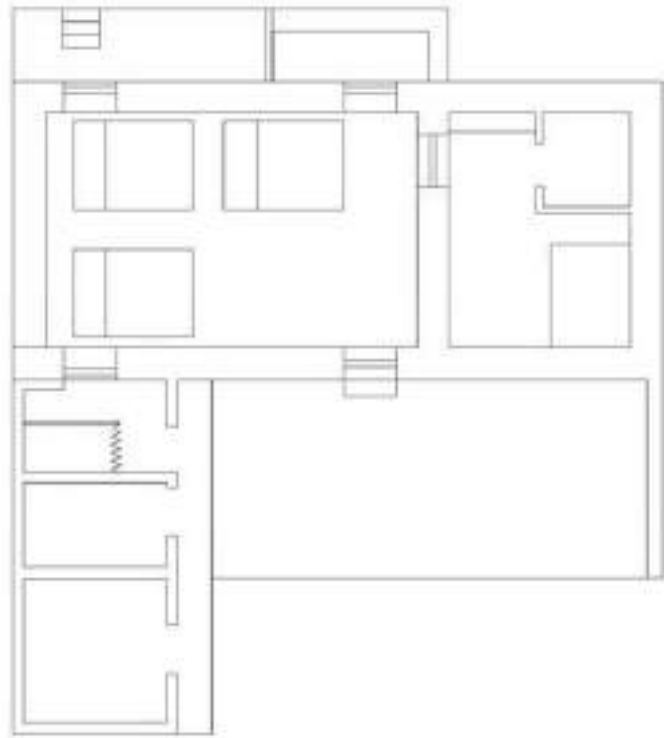
THE ROOF IS ALSO COVERED WITH A PLASTIC SHEET TO PREVENT THE LEAKAGE.

ON TALKING WITH THE FAMILY MEMBERS , THEY TOLD US THAT THEY USE TO WEAVE ALL DAY LONG AND IN NIGHT THEY SPREAD MATTRESS NEAR THE LOOM PIT . ALL THEIR PURPOSES ARE DONE IN A SINGLE ROOM USUALLY.

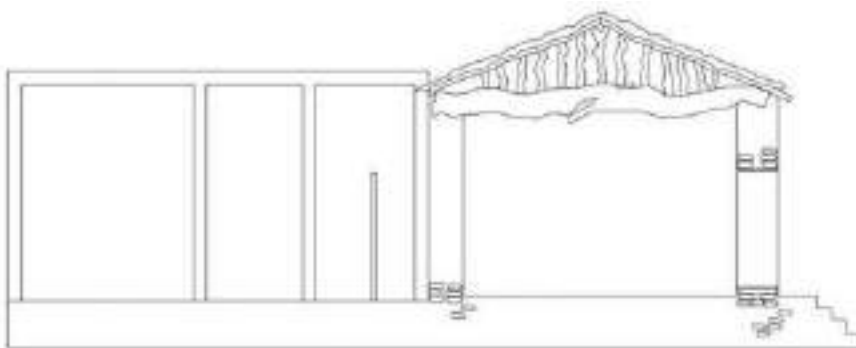
# TYOLOGY 13

BUILT EARLIER (OLD MATERIALS USED)

NEWLY BUILT (NEW BUILDING MATERIALS LIKE CONCRETE CEMENT BRICKS)

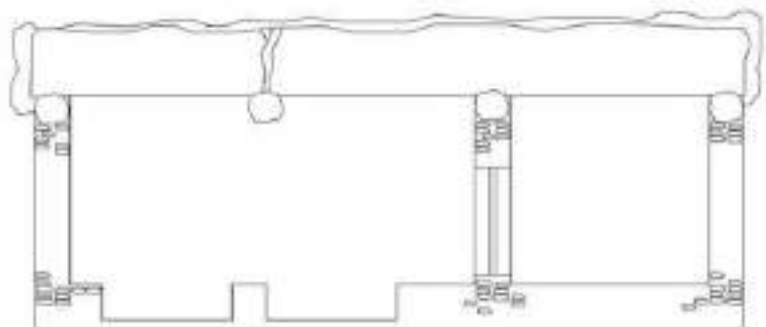


Plan



Section XX'

Section YY'



# ECONOMIC (PRANPUR), M.P.

## DATA BASED ON THE

### QUESTIONNAIRE:

THE DIGITAL CONNECTIVITY PERSENTAGE IS VERY LESS WHICH RESULTS IN "ONLY 5% DIGITAL ADVERTISING."

\* ONE PUMP IS DISTRIBUTED AMONGST 60 TO 70 HOUSES. AND THE WELLS THERE ARE NOT IN USE.

\* TO INTERACT WITH OTHERS AND TO SPEND TIME, THERE ARE BETHAK AREA WITHIN THE VILLAGE UNDER BIG TREES.

\* WATER LINES ARE THERE WITH NO WATER SUPPLY THROUGH THEM.

\* MANGO FARMS CAN BE SEEN AS ANOTHER SOURCE OF INCOME FOR SOME VILLAGERS.

\* THE ONLY SCHOOLS WHICH WERE THERE ARE THE SCHOOLS WHICH ARE TILL 10TH CLASS. (3 PRIVATE SCHOOLS AND 2 GOVERNMENT SCHOOLS.

\* ANOTHER REASON OF INCREASE IN ECONOMY ARE MORE AND MORE MOVIES BEING FILMED IN THE CHANDERI AREA.

\* TRIBAL COMMUNITY OF CHANDERI KORI/KOLI.

\* TOURISM THERE IS ALSO SEASONAL, MOST OF THE TOURISTS VISIT IN THE COLD MONTHS.

\* BAMBOO IS WIDELY USED AS A MATERIAL

\* DUE TO DEMAND THROUGHOUT THE WORLD, THE WEAVER COMMUNITY IS GROWING.

\* CHANDERI IS THE NEAREST TOWN TO PRANPUR VILLAGE FOR ALL MAJOR ECONOMIC ACTIVITIES, WHICH IS APPROXIMATELY 5KM FROM PRANPUR.

\* 80% OF THE TOTAL POPULATION ENGAGED IN SAREE MAKING OR BEEDI MAKING.

\* FEW FAMILIES ARE INVOLVED IN POTTERY MAKING TOO.

\* STONE WHICH ARE USED AS A BUILDING MATERIAL IN HOUSES OF CHANDERI ARE BOUGHT FROM VIKRAMPUR

# ECONOMIC (PRANPUR), M.P.

## CASE STUDIES:

HOUSE 1: THE MACHINE COSTS BETWEEN ₹30,000 TO ₹70,000. IT TAKES APPROXIMATELY 4 DAYS TO COMPLETE ONE SAREE. 30 METERS OF CLOTH CAN PRODUCE UP TO 4 SAREES.



HOUSE 2: OUT OF THE FOUR FAMILY MEMBERS, ONE IS ENGAGED IN FARMING, ANOTHER IS INVOLVED IN SAREE MAKING, AND THE REMAINING TWO ARE CHILDREN.



HOUSE 3: AMONG ALL THE FAMILY MEMBERS, ONE IS INVOLVED IN SAREE MAKING, WHILE THE OTHER TWO ARE ENGAGED IN BEEDI MAKING.



HOUSE 4: BOTH THE MOTHER AND FATHER ARE ENGAGED IN BEEDI MAKING. IN A SINGLE DAY, THEY PRODUCE UP TO 1,000 BEEDIS, WHICH GENERATE AN INCOME OF 100 RUPEES.



HOUSE 5: THIS HOUSEHOLD BELONGS TO THE POTTER COMMUNITY. THE RED MUD USED FOR POTTERY IS SOURCED FROM A NEARBY MOUNTAIN.



# ECONOMIC (PRANPUR), M.P.

## GOVERNMENT RELATED

### DATA:

GOVERNMENT YOJANAS:

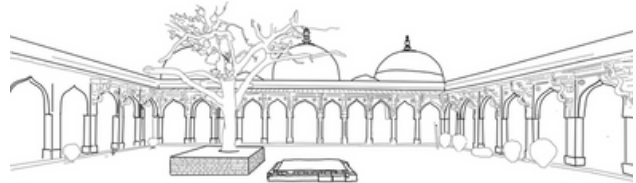
UNDER THE PM AWAS YOJANA:

\* THE NAGAR PALIKA PROVIDES 3 LAKHS AND GRAM PANCHAYAT PROVIDES 1.2 LAKH TO THEM.

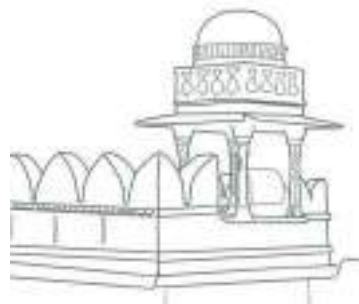
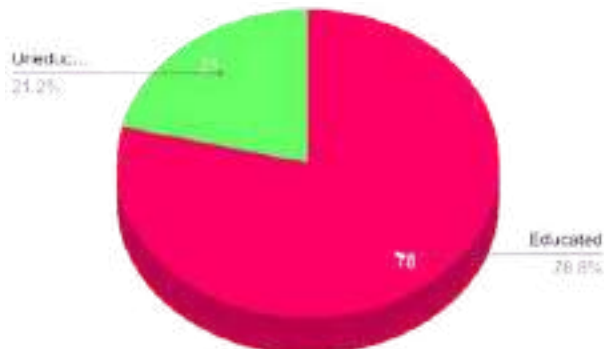
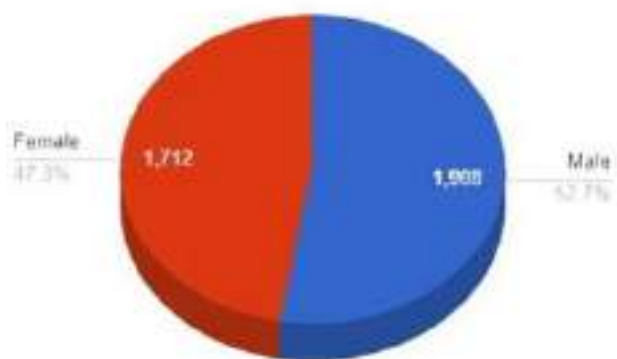
\* THE POPULATION OF PRANPUR IS 3620 AND OUT OF WHICH 1908 ARE MALES AND 1712 ARE FEMALES.

\* LITERACY RATES  
: 78.90% FOR MALES  
: 58.21% FOR FEMALES

\* THE TOTAL LITERATE POPULATION OF PRANPUR IS 2138 AND ILLITERATE POPULATION IS 1482.



Total Population (3620)



# ECONOMIC (PRANPUR), M.P.

## GOVERNMENT RELATED

### DATA:

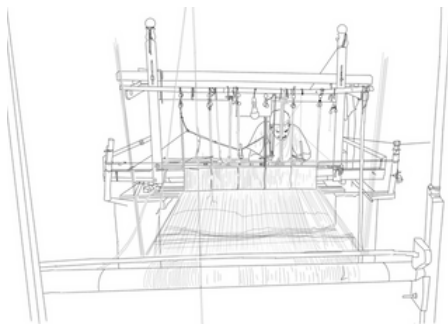
\* THERE ARE ABOUT 761 HOUSES IN THE PRANPUR VILLAGE.

\* TOTAL GEOGRAPHICAL AREA OF THE PRANPUR VILLAGE IS 145.7 HECTARE

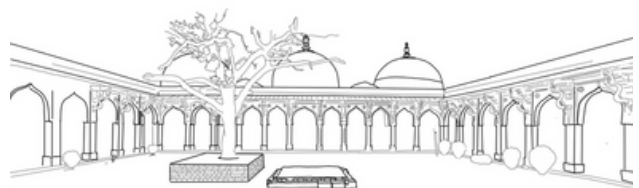
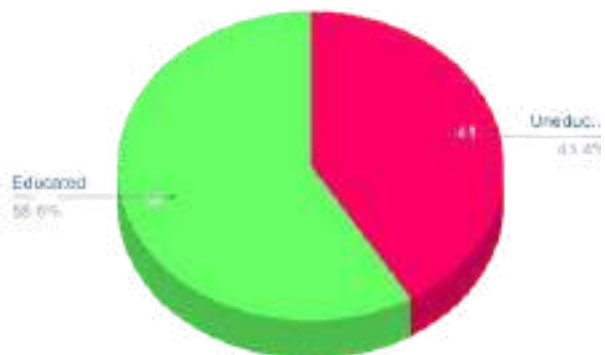
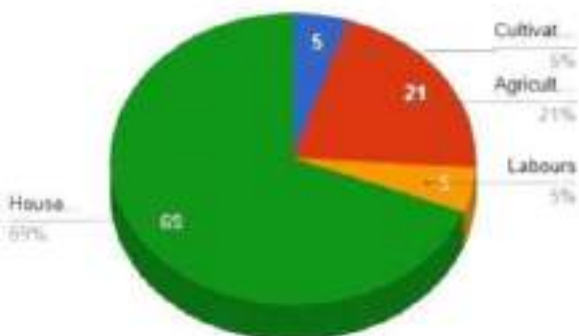
\* FOR WEAVERS, HDFC BANK STARTED A PROGRAM IN WHICH THEY INSTALLED 5-6 LOOMS FOR WOMEN.

(PRANPUR VILLAGE IS ADMINSTRATED BY A SARPANCH WHO IS THE ELECTED REPRESENTATIVE OF THE VILLAGE BY THE LOCAL ELECTIONS.

AS PER 2019 STATS, PRANPUR VILLAGE COMES UNDER CHANDERI VIDHAN SABHA CONSTITUENCY & GUNA LOK SABHA CONSTITUENCY.)



Occupation of peoples of Prampur



# CULTURAL AND HERITAGE (PRANPUR), M.P.

## JANAJAN BAODI

JANAJAN BAODI IS A HISTORIC STEPWELL LOCATED IN PRANPUR, A VILLAGE IN MADHYA PRADESH, INDIA. STEPWELLS LIKE THIS WERE TRADITIONALLY BUILT TO STORE WATER AND PROVIDE A RESTING PLACE FOR TRAVELERS. JANAJAN BAODI IS KNOWN FOR ITS ARCHITECTURAL BEAUTY AND HISTORICAL SIGNIFICANCE, REFLECTING THE TRADITIONAL WATER CONSERVATION TECHNIQUES OF THE REGION. ANCIENT STEPWELL THAT DATES BACK TO THE 14TH CENTURY



## JHALARI BAODI



JHALARI BAODI IS A HISTORIC STEPWELL LOCATED IN PRANPUR, A VILLAGE IN MADHYA PRADESH, INDIA. STEPWELLS LIKE THIS WERE TRADITIONALLY BUILT TO STORE WATER AND PROVIDE A RESTING PLACE FOR TRAVELERS. JHALARI BAODI IS KNOWN FOR ITS ARCHITECTURAL BEAUTY AND HISTORICAL SIGNIFICANCE, REFLECTING THE TRADITIONAL WATER CONSERVATION TECHNIQUES OF THE REGION. ANCIENT STEPWELL THAT DATES BACK TO THE 14TH CENTURY

# CULTURAL AND HERITAGE (PRANPUR), M.P.

## HANDLOOM CAFE



THE HANDLOOM CAFÉ IN CHANDERI, MADHYA PRADESH, IS A UNIQUE SPACE THAT BLENDS TRADITIONAL CRAFTSMANSHIP WITH MODERN HOSPITALITY. IT SERVES AS BOTH A CAFÉ AND A CULTURAL HUB WHERE VISITORS CAN ENJOY LOCAL CUISINE WHILE EXPERIENCING THE RICH HERITAGE OF CHANDERI WEAVING.

**CULTURAL AMBIENCE:** DESIGNED TO REFLECT THE ARTISTIC AND ARCHITECTURAL BEAUTY OF CHANDERI, THE CAFÉ PROVIDES AN AUTHENTIC EXPERIENCE FOR TOURISTS AND TEXTILE ENTHUSIASTS.

**ARTISAN INTERACTION:** THE SPACE OFTEN HOSTS INTERACTIVE SESSIONS WHERE VISITORS CAN ENGAGE WITH WEAVERS AND LEARN ABOUT THEIR CRAFT.

# CULTURAL AND HERITAGE (PRANPUR), M.P.

## FOLK FOOD

DAL TIKKAR IS THE POPULAR REGION DISH MADE FROM WITH A MIX OF LENTILS AND WHOLE WHEAT FLOUR, FLAVOURED WITH SPICES AND SOMETIMES VEGETABLES LIKE ONIONS, GREEN CHILLIES AND CORIANDER. IT IS WELL PAIRED WITH CHUTNEY AND A CUP OF CHAAS.



## FOLK SONG

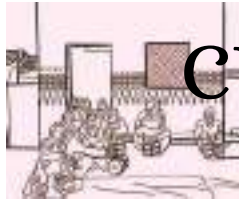
THE GWALVANSHIS ARE A COMMUNITY OF DEVOTEES WHO ORIGINATED FROM THE GWALIOR REGION IN INDIA AND ARE KNOWN FOR THEIR DEVOTION TO LORD KRISHNA. THEIR DEVOTIONAL SONGS, ALSO KNOWN AS "BHAJANS," ARE AN INTEGRAL PART OF THEIR SPIRITUAL TRADITION



## POTTERY

PRANPUR POTTERY IS A TRADITIONAL CRAFT THAT HAS BEEN PASSED DOWN THROUGH GENERATIONS. POTTERY IS AN IMPORTANT SOURCE OF INCOME FOR MANY FAMILIES IN PRANPUR.





# CULTURAL

## SCULPTURE



SCULPTURE MAKING IN PRANPUR IS AN INTEGRAL PART OF THE REGION'S CULTURAL HERITAGE, REFLECTING THE LOCAL AESTHETIC AND TRADITIONS. SCULPTURES OF HINDU DEITIES LIKE LORD KRISHNA, LORD SHIVA, AND GODDESS DURGA ARE HIGHLY REVERED AND SOUGHT AFTER.

## WEAVING

WEAVING IN PRANPUR IS A TRADITIONAL CRAFT THAT HAS BEEN PASSED DOWN THROUGH GENERATIONS. PRANPUR'S WEAVING TRADITION IS AN INTEGRAL PART OF THE REGION'S CULTURAL HERITAGE, REFLECTING THE LOCAL AESTHETIC AND TRADITIONS.



## PAINTING

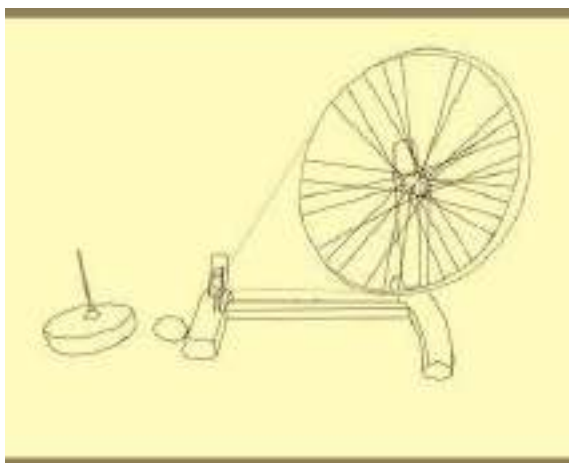
PAINTINGS IN PRANPUR ARE OFTEN CREATED USING TRADITIONAL HAND-PAINTING TECHNIQUES, WHICH INVOLVE THE USE OF NATURAL PIGMENTS AND BRUSHES.



# CULTURAL

## BEEDI

BEEDI MAKING IS A TRADITIONAL CRAFT THAT HAS BEEN PASSED DOWN THROUGH GENERATIONS. A BEEDI IS A TRADITIONAL INDIAN CIGARETTE MADE FROM TOBACCO WRAPPED IN A TENDU LEAF.



## SATI



THE PRACTICE OF SATI WAS PREVALENT AMONG THE RAJPUT COMMUNITIES IN PRANPUR, CHANDERI, AND SURROUNDING AREAS. SATI IS A NOW-ABOLISHED INDIAN FUNERAL CUSTOM WHERE A WIDOW IMMOLATES HERSELF ON HER HUSBAND'S FUNERAL PYRE.

## GROUP:-

GARGI DAS  
SHRUTI NAMDEV  
SHIVANI SENGAR

# ENVIRONMENT (PRANPUR), M.P.



## CLIMATIC CONDITIONS

The climatic conditions of Pranpur is hot semi-arid to tropical savanna with wide seasonal variation. The summers (March–June) are extremely hot with the temperature normally exceeding 40°C, with dry winds and negligible rains. The monsoons (July–September) see rains of moderate to heavy intensity, with some relief but also increasing the humidity. The winters (November–February) are dry and cool with the temperature ranging from 10°C to 25°C, making the season the most comfortable of the year. The inland location of the region makes the climatic conditions characterized by high temperature variation and reliance on monsoonal rains for agriculture and water.

**BEST TIME TO VISIT : OCTOBER  
TO MARCH IS THE BEST TIME  
TO VISIT WHEN THE WEATHER  
IS PLEASANT**



# ENVIRONMENT (PRANPUR), M.P.



## Flora and Fauna of Pranpur

Most commonly found trees-

Neem, Banyan, Custard Apple, Mahua.

- The flowers of Mahua tree (*Madhuca longifolia*) are fermented to produce an alcoholic drink also called Mahua.
- Tribal men and women in various parts of India traditionally make this liquor.
- It is found in Madhya Pradesh, West Bengal, Odisha, Chhattisgarh, Jharkhand, Bihar, in parts of northern India, in Maharashtra, Gujarat, Telangana, Tamil Nadu and Kerala.
- Mahua is considered holy amongst the tribes of India.
- It is called the 'Tree of Life'. Not just the flower, each and every part of the tree is used for something or the other. Even the shell of the fruit is used at the time of funeral rites.
- This makes it tree of importance in the region, not only culturally but also economically.
- Animals and birds such as small size monkeys, indie dogs, owls, sparrows are commonly found in the region .



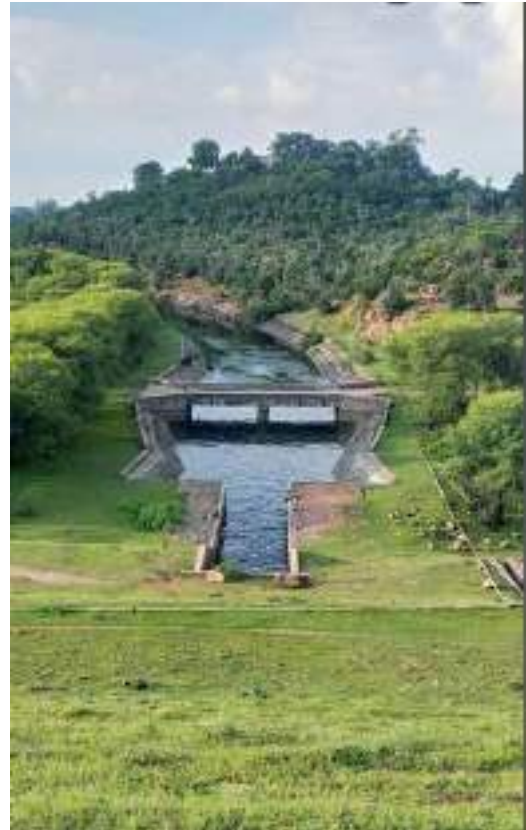
# WATER SOURCES OF PRANPUR



On site Images of  
Janajan Bawdi, Pranpur

In Pranpur, drinking water source is primarily ground water, residents rely less on municipal supplied water. handpumps and electric motors are used to procure drinking water, for other purposes such as washing and irrigation water is taken from 'Bawdies'. These age old stepwells have been source of water for hundreds of years, dependent on rain water, these bawdies keep water table from depleting. The water from these is used most commonly in farming





### RAJGHAT RESERVOIR

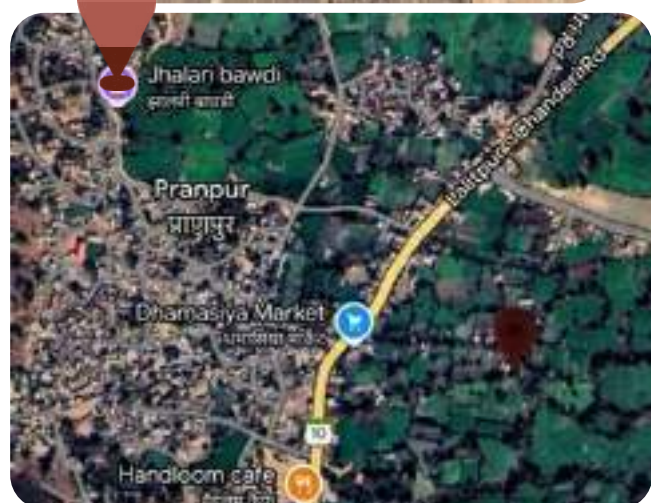
The area surrounding Rajghat Dam features parks and picturesque spots, making it a favored location for picnics and film shoots. The reservoir and the forested landscape viewed from the top of the dam present a captivating scene, especially during sunset. The best time to visit is during the monsoon season when the dam's gates are opened, showcasing the full splendour of the cascading waters.



# झलारी

Jhalari Baori is an eco-friendly water conservation system that aids groundwater recharge, climate adaptation, and biodiversity support. It naturally stores rainwater, regulates microclimates, and sustains local flora and fauna, reducing dependence on modern, energy-intensive water sources. As a traditional carbon-neutral solution, it promotes sustainable water management while preserving regional ecology.

It is a historic stepwell exemplifying traditional Indian water architecture. Constructed centuries ago, it served as a vital water source and a communal gathering place for local residents. The stepwell features a series of descending steps leading to the water reservoir, showcasing the architectural ingenuity of its time.



# ISSUES IDENTIFIED

## SOCIAL

### 1. Spaces;

new construction techniques have demolished traditional weaver's housing which was solution to many problems and activities performed by them , in the race of constructing a pakka house they are facing issues with proper spacing, and placement of looms, often seen the must needed sunlight for loom is sacrificed due insufficient spacing.

### 2. MENTAL HEALTH

Houses there were too close , also the street were narrow creating a thought of stressful living

### 3. Agriculture Insufficiency

Many family only depends on weaving and bheedi making which leads to lesser crop production and insufficient to fulfill the demand of growing population of pranpur

### 4. Infrastructural Gaps:

Lack of basic infrastructure like roads, sanitation, and electricity can hinder economic development and social progress

## ECONOMIC

### 1. Occupation:

The primary sources of income for the people are from the Saree weaving, Beedi making, Pottery and Seasonal Farming. Most of the people who are engaged as Saree weavers dont get the same benefits and Profit as that of the Contractor (Thekedars) who are the incharge of the weavers. This results in less opportunities and restricted flow of income for the families

### 2. Health and Hygiene:

The streets of Pranpur are a big concern for the villagers. Most of the waste generated from households, Pottery, etc are dumped on the streets itself. This in fact acts as a open source for air borne diseases for the poor families residing in these specific areas. Most of the houses have Sewage lines and Sewers that aren't covered which results in Degradation of Air Quality and risk in spread of Diseases.

# ISSUES IDENTIFIED

## CULTURAL AND HERITAGE

### 1. Local Transportation:

Pranpur is a known for the handloom village of madhya pradesh but the availability of transportation in the village is very low. There is no busstops in the village, they have to go chanderi for the buses. They don't even have rickshaws in the village.

### 2. Workshop's Space :

Every house in the pranpur is engage in the weaving but there is no teaching place in the village where they can conduct the workshops for weaving for the people who want to learn. So this lead to the limit for the weaving technique.

### 3. Business-to-business commerce:

They do not have the direct consumer's connection for the sale of fabrics. They have to give to the businessman and the company for the sale of the product because of this they get less wages and which lead most of them to shift to other source of income.

### 4. Tourist Attraction:

Pranpur is well known for the handloom but No cultural and heritage place in the village lead to the less known by the tourist.

# ISSUES IDENTIFIED

## ENVIRONMENTAL



PICTURE DIIPICTING DRAINAGE ISSUE OF PRANPUR VILLAGE.  
(DIRTY WATER CAN BE A HEALTH HAZARD)



# PROPOSALS

## SOCIAL

1. Government (panchayat) should work on basic frame work throughout the village pranpur.
2. There is disenchantment from agriculture in rural areas because of less profitability and uncertainty involved. A need for motivation to increase such practices by government , through schemes and helping them by providing loans for agricultural purposes.
3. Night lights are essential to move on streets during night , maximum paths should contain a street light at perticular distance.

## ECONOMIC

1. Development of Workshop Centres will provide an identity to the people of Pranpur. These centres can provide workshops related to Pottery Making, Saree Weaving, etc. These centres can also be used as Camps setups which will encompass strategies, resources, revenue, outreach, etc for the people involved in these occupations. These centres can serve as a new means of employment within the people. This will also add to the Tourism value and the Economic growth.

2. Properly covered sewers are a necessary within the households. A more accessible and efficient waste disposal system needs to be provided within the proximity of the village.

Hospitals: There are very few primary healthcare centres and Hospitals in the village. At least the primary health care centres can be built in Pranpur so that the people would not have to go to the nearby villages for basic treatment.

# PROPOSALS

## ECONOMIC

### FEW OTHER PROPOSALS:

#### 1. Schools:

There are very few schools in the village and the quality of education is also not standard. Most of the schools are upto 10th standard and lack proper infrastructure, well educated teachers, etc.

Construction of schools will add to the increased literacy rate and will also enhance the quality of life from a young age.

#### 2. Petrol Pump:

Pranpur doesn't have it's own Petrol Station and this creates a problem for the people driving vehicles as they need to go to the nearest city Chanderi.

Lack of Petrol station results in time wastage and more cost due to travelling to the nearest Petrol station.

#### 3. Recreational spaces:

##### \* Guest Houses/Motels:

Construction of Motels and Guest Houses will add Tourism value to Pranpur. It will also generate employment and add to the overall economic growth of the place.

##### \*Amrai development:

The Mango farms can serve as a reserve for various plants and even as a Mango reserve. It can also be developed further for a more useful land instead of just being a barren wasteland.

# PROPOSALS

## CULTURAL AND HERITAGE

### 1. Busstop and Rickshaw Stand:

The availability of transportation is the major issue in the village. So there should be a proper busstop and the rickshaw stand in the village. It will lead to the better transportation for the village, people don't have to wait or rent a vehicle to even travel to the chanderi.

### 2. Workshop Space :

As village don't have any teaching place, they should construct a space for the conduction of the workshop. It will help them to pass the knowledge to other people with proper guidance. This can also lead to one of the ways to earn money.

### 3. Exhibition Area:

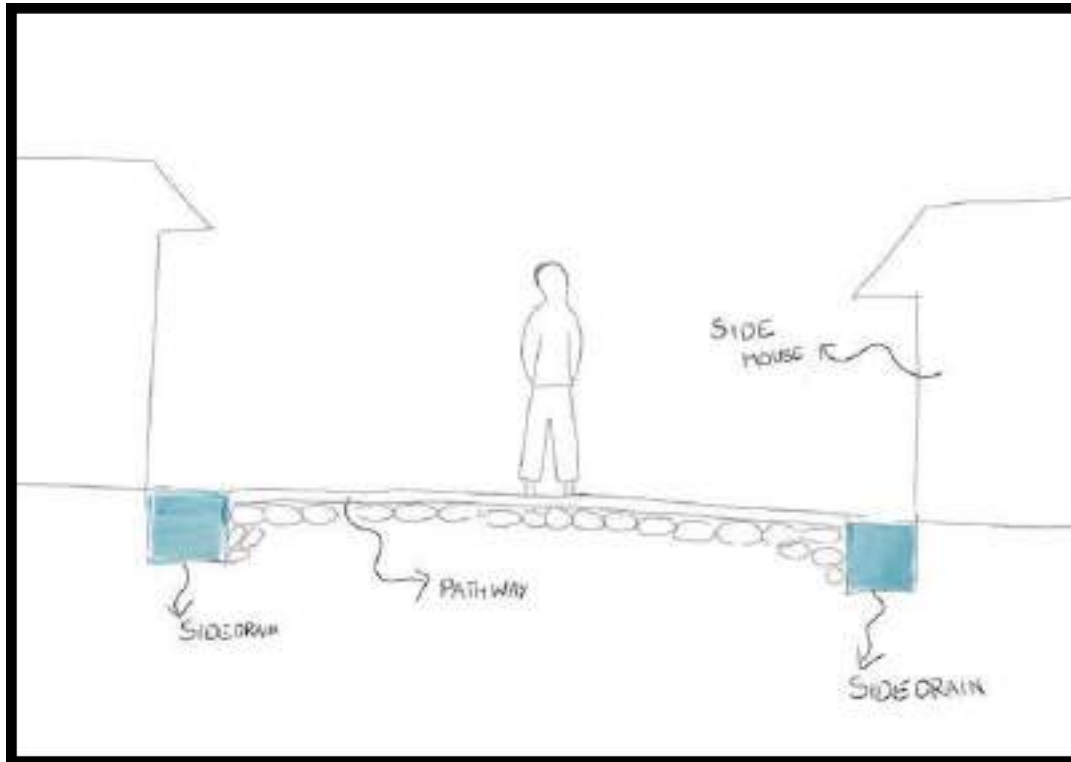
They have a B2B commerce which lead to the less wages and no connection to the consumer base. They should have time to time exhibition of the product in the village as well as in other places. So they can built direct consumer connection and don't have to depend on the businessman's for the sale of products.

### 4. Cultural and Heritage Development:

In the village as such no heritage is found, So there should be some places like parks, temples in the village that showcase the culture and heritage of the village. It will also lead to the increase in the tourism of the village.

# PROPOSALS

## ENVIRONMENTAL



A stone-paved road drainage system can be improved by adding sloped drains alongside houses and roads to ensure efficient water flow. Permeable stone paving allows water to seep into the ground, reducing runoff.

Stone-lined drainage channels and stepped drains help control flow and prevent erosion. Recharge wells and underground percolation pits aid groundwater replenishment. Integrating trees and vegetation enhances water absorption. This approach combines traditional stone architecture with effective drainage solutions, ensuring sustainability and durability.



# INTERVIEW/SURVEYS/ PHOTOS



# CONCLUSION

PRANPUR STANDS AS A TESTAMENT TO INDIA'S RICH CRAFT HERITAGE, WHERE THE ART OF WEAVING CONTINUES TO FLOURISH DESPITE THE CHALLENGES ARTISANS FACE. THE VILLAGE'S SKILLED CRAFTSMEN CREATE INTRICATE ORNAMENTS REMINISCENT OF HISTORICAL TREASURES, YET THEIR LIVELIHOODS REMAIN TETHERED TO MIDDLEMEN WHO LIMIT THEIR TRUE EARNING POTENTIAL. AS DEVELOPMENT SLOWLY MAKES ITS WAY TO THIS BEAUTIFUL LAND, PRESERVING ITS AUTHENTICITY WHILE ENSURING FAIR OPPORTUNITIES FOR ITS ARTISANS BECOMES CRUCIAL. THE WARM YET WEARY SMILE OF THE HOUSEHOLD HEAD LINGERS IN MY MIND, A SILENT PLEA FOR A FUTURE WHERE THEIR CRAFT IS VALUED IN ITS OWN TIME, NOT JUST AS RELICS OF THE PAST. PERHAPS ONE DAY, WHEN THE SETHS ARE NO LONGER GATEKEEPERS OF THEIR SUCCESS, I WILL RETURN TO A VILLAGE THAT NO LONGER JUST SURVIVES—BUT TRULY THRIVES.

