

EDITORIAL

COVID 19 pandemic has introduced us the phase: "New Normal". Not only in terms of how we are living, behaving, thinking (or not thinking in some cases), but a major paradigm shift of global scale is being experienced by humanity. We are setting newer standards of living, practicing newer ways of working and exploring novel platforms for experiencing the unknown relationship with the built environment. The people, due to the pandemic have started realizing the value of home, family, culture, context and sense of place and belongingness. The ISVS e journal 8.3 arrives in this context.

The first paper by Roopal Deshpande of Manoramabai Mundle College of Architecture, Nagpur, India, studies the role of customs and practices during epidemics, Nagpur, India. She analyses the spatial configuration of vernacular houses through the lenses of health and hygiene. The study focuses on understanding hygiene practices, and food habits as socio-cultural attributes using the 'historical interpretative method'. This is indeed a timely investigation.

On the other hand, Yulia Nurliani Lukito and Rifandi Septiawan Nugroho of Universitas Indonesia, discuss the Rampak Genteng Festival as a fabrication of culture by analyzing the intersection of spatial practices in the former sugar and roof tile factories in Jatiwangi. The study analyzes the intersection among historical narratives, and changes in the built environment and spatial practice.

Surekha Ramineni and Monalisa Bharadwaj of Ramaiah Institute of Technology, India explores the Integrated Water Systems in Vernacular Settlements of a temple city of Melukote in a Sothern state of Karnataka, India. This paper enhances our understanding while documenting the traditional water wisdom of the vernacular settlements and management of the water resource distribution at the settlement scale. The study also focuses on the impact of socio-cultural practices and on distribution and management of water.

Vernacular metamorphosis takes place in the vernacular built form at many points of time. In this regard, Indah Widiastuti of Institut Teknologi Bandung, Indonesia and Nurhijrah of Universitas Andi Djemma, Indonesia analyze the transformations and re-domestications of vernacular architecture of Karampuang, Indonesia. By using the framework of re-domestication, they discuss the transformations of Karampuang's dwelling culture that led to the segmentation of rumah besar and a bola neighborhood.

Regeneration and revitalization is consistently related to vernacular architecture. Maria Kinanthi, Mohammad Muqoffa and Titis Srimuda Pitana of Universitas Sebelas Maret, Indonesia, investigates the revival of Traditional Javanese Architecture of Brayut Tourist Village, Yogyakarta with reference to Tourism. They have studied how the local community is engaged in reviving the traditional Javanese houses in this village. They conclude that the locals revive the traditional houses as capital in tourism development in three continuous steps, namely: preserving heritage, living within heritage, and marketing heritage.

Finally, Richa Jagatramka of Manipl University, Jaipur and Ashwani Kumar & Satish Pipralia of MNIT, Jaipur, India present the transformations of stone dwellings in Khudargad, in central India. The paper examines the reasons for the transformations of vernacular stone architecture with reference to planning, construction materials, and techniques along with the available infrastructure. They conclude that the influence of the surrounding cities and the need for a more stable structure have dictated the transformations in the built environment and it had made a difference in the lifestyles of the dwellers and have created job opportunities.

Overall, this issue of the ISVS e-journal presents interesting, enriching and insightful viewpoints on a variety of aspects and traits of vernacular built environments, including the pandemics.

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