Socio - Spatial Challenges of Artisans in Udaipur: Rethinking Urban Regeneration Strategies

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SOCIO-SPATIAL CHALLENGES OF ARTISANS IN UDAIPUR: RETHINKING URBAN REGENERATION STRATEGIES

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ABSTRACT - ENGLISH

This thesis investigates the socio-spatial challenges of artisan communities in Udaipur, India, and explores how urban regeneration strategies can better support their livelihoods. Although Udaipur is internationally celebrated as a heritage and tourism destination, regeneration processes often prioritize monuments, real estate, and tourism infrastructure over the everyday practices of artisans who are vital to the city's cultural identity. Despite their role as custodians of intangible cultural heritage, artisans face precarious livelihoods, limited market access, and gendered exclusions, while their needs remain largely overlooked in planning and policy frameworks.

Adopting a mixed-methods approach, the research combines spatial mapping, household surveys, and interviews with artisans, NGOs, and government officials to examine how inadequate workspaces, infrastructural deficits, and planning exclusions affect artisans' socio-economic well-being. The findings reveal a persistent gap between policy intent and ground realities: state-led initiatives emphasize heritage tourism and aesthetic revitalization but fail to address the spatial and functional requirements of artisanal communities. Women artisans are particularly disadvantaged, as home-based production, restricted mobility, and statistical invisibility constrain their participation in urban development agendas.

By reframing artisans as central actors in cultural continuity rather than peripheral economic agents, this study argues for more inclusive regeneration strategies. Proposed measures include dedicated artisan zones, improved workspace accessibility, stronger market linkages, and participatory governance models that embed artisanal voices into urban policy. In doing so, the research contributes to wider debates on regeneration in contexts where informality, inequality, and heritage intersect, while also engaging with the United Nations Sustainable Development Goals—particularly SDG 11 (Sustainable Cities and Communities), alongside the principles of SDG 5 (Gender Inclusivity) and SDG 8 (Decent Work and Economic Growth). Together, these perspectives highlight pathways toward more culturally rooted, equitable, and socio-spatially just urban futures.

Keywords: Urban Regeneration, Udaipur, Artisans, Informality, Living Heritage, Spatial Justice, Gender Inclusivity, Inclusive Planning, SDGs

ABSTRACT – ITALIAN

Questa tesi indaga le sfide socio-spaziali affrontate dalle comunità artigiane di Udaipur, in India, ed esplora in che modo le strategie di rigenerazione urbana possano tutelare e valorizzare i loro mezzi di sostentamento. Sebbene Udaipur sia celebrata a livello internazionale come meta turistica e di rilevanza storica, i processi di rigenerazione tendono a privilegiare monumenti, immobili e infrastrutture per il turismo, trascurando le pratiche quotidiane degli artigiani, fondamentali per l'identità culturale della città. Nonostante il loro ruolo di custodi del patrimonio culturale immateriale, gli artigiani devono far fronte a mezzi di sussistenza precari, un accesso limitato al mercato e forme di esclusione di genere, mentre le loro esigenze restano ampiamente ignorate nei quadri di pianificazione e nelle politiche pubbliche.

Adottando un approccio mixed-method, la ricerca combina mappature spaziali, questionari e interviste semi-strutturate condotte con artigiani, ONG e funzionari pubblici. L'obiettivo è analizzare in che modo l'inadeguatezza degli spazi di lavoro, i deficit infrastrutturali e l'esclusione dai processi pianificatori incidano sul benessere socio-economico di queste comunità. I risultati rivelano un divario persistente tra le intenzioni politiche e la realtà concreta: le iniziative statali, sebbene orientate al turismo culturale e alla rivitalizzazione estetica, non riescono a soddisfare le esigenze spaziali e funzionali delle comunità artigianali. Le artigiane risultano particolarmente svantaggiate, poiché la produzione domestica, la mobilità limitata e l'invisibilità statistica ne ostacolano la partecipazione ai programmi di sviluppo urbano.

Interpretando gli artigiani non come meri agenti economici periferici ma come attori centrali della continuità culturale, questo studio sottolinea la necessità di strategie di rigenerazione più inclusive. Le misure proposte includono la creazione di zone dedicate all'artigianato, il potenziamento dell'accessibilità agli spazi di lavoro, il rafforzamento dei collegamenti con il mercato e l'adozione di modelli di governance partecipativa che integrino le voci degli artigiani nelle politiche urbane. In tal modo, la ricerca contribuisce al dibattito sulla rigenerazione urbana in quei contesti dove informalità, disuguaglianza e patrimonio si intersecano, allineandosi agli Obiettivi di Sviluppo Sostenibile (SDG) delle Nazioni Unite, in particolare all'Obiettivo 11 (Città e comunità sostenibili), e integrando i principi dell'Obiettivo 5 (Parità di genere) e dell'Obiettivo 8 (Lavoro dignitoso e crescita economica). Nel loro insieme, queste prospettive delineano percorsi verso futuri urbani culturalmente radicati, equi e socio-spazialmente più giusti.

Keywords: Rigenerazione urbana, Udaipur, Artigiani, Informalità, Patrimonio vivente, Giustizia spaziale, Inclusività di genere, Pianificazione inclusiva, Obiettivi di sviluppo sostenibile.

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1 INTRODUCTION

1.1 PROBLEM STATEMENT AND BACKGROUND

Rapid urbanization has positioned cities as engines of growth and modernization, but this transformation has often marginalized communities rooted in traditional livelihoods. In many contexts, urban development continues to privilege infrastructure expansion, real estate investment, and global competitiveness, while informal and cultural economies remain overlooked (UN-Habitat, 2020). Although urban regeneration is widely recognized as a comprehensive approach to addressing economic, social, and environmental challenges (Colantonio & Dixon, 2010; Roberts, 2000), its implementation frequently reproduces exclusions by failing to integrate living heritage and informal practices into planning agendas. This raises critical questions of spatial justice, inclusion, and the "right to the city" for communities whose everyday practices sustain cultural identity but remain absent in dominant regeneration frameworks (Lefebvre, 1968; Soja, 2010b).

In India, artisan communities exemplify this paradox. The handicraft sector employs over 68.86 lakh people, with women comprising a significant proportion (Textiles Ministry, 2003). Beyond its cultural significance, the sector generates substantial export earnings and supports rural and semi-urban economies. Yet artisans remain constrained by limited access to education, technology, finance, and institutional protections, leaving them vulnerable to exploitation and disconnected from evolving markets (Liebl & Roy, 2009). The informal character of artisan work exacerbates these challenges, as zoning laws, building regulations, and tourism-oriented planning often invisibilize or displace their activities (S. Patel, Anantharaman, et al., 2021).Gendered marginalization further compounds these exclusions: women artisans are largely confined to home-based production, face restricted mobility, and are underrepresented in economic data, limiting their recognition in urban policy and regeneration programs.

Rajasthan provides a critical lens for examining these dynamics. Long celebrated for its cultural heritage, the state derives both symbolic and economic value from its crafts, which in 2018 accounted for Rs. 3,343 crore, or 9% of its total exports (A. Jain & Rastogi, 2020). Yet despite this contribution, artisans across the state face precarious livelihoods, low wages, and limited visibility (S. Singh & Gupta, 2021). State policies and heritage initiatives continue to prioritize built monuments and tourism promotion, while the intangible practices of craftspeople remain insufficiently addressed in regeneration frameworks.
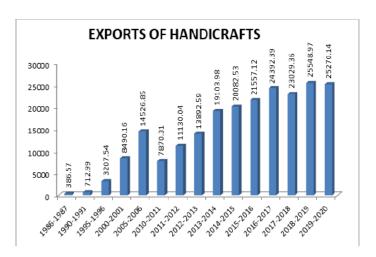
Figure 1 : The Trend of Export Pattern of Handicraft (Source: Rajasthan Tourism Department 2019)

Within Rajasthan, Udaipur presents a particularly stark case. Promoted internationally as the "City of Lakes," its development trajectory is heavily shaped by tourism-oriented planning and heritage conservation. While monumental architecture and natural landscapes are actively valorized, artisan communities—who operate in dense, often informal settlements—remain excluded from regeneration processes despite their vital role in shaping the city's identity (Kumar et al., 2019). This disconnect highlights the systemic absence of living heritage from urban planning and raises critical concerns about inclusivity and spatial justice in heritage-led development.

This thesis addresses this gap by investigating the socio-spatial challenges of artisan communities in Udaipur and evaluating how regeneration strategies can be reframed to support their everyday practices. It situates artisans not merely as economic actors but as custodians of living heritage whose presence is essential to urban identity and resilience. By examining the intersection of spatial marginalization, informality, gender, and heritage policy, the study aims to contribute to more inclusive models of urban regeneration that integrate cultural continuity with socio-economic justice.

1.2 RESEARCH QUESTION

The research question of the thesis is –

"How do spatial conditions influence the livelihoods of artisans in Udaipur, and how can urban regeneration initiatives be shaped to support their everyday needs and practices?"

This research investigates how spatial conditions influence the livelihoods of artisans in Udaipur and explores how urban regeneration initiatives can be shaped to support their everyday needs and practices. It focuses on the spatial dimensions of artisans' living and working environments—such as the

conditions of informal settlements, limited access to adequate workspaces, and infrastructural shortcomings—and examines how these directly affect their economic activities, mobility, and social well-being. By analyzing the ways spatial constraints contribute to income precarity, reduced visibility in markets, and social exclusion, the study highlights the interdependence of spatial and socio-economic factors in artisans' lives. It also critically evaluates existing urban regeneration strategies in Udaipur to identify whether and how they respond to the specific spatial and functional needs of artisan communities. The research aims to propose context-sensitive regeneration strategies that prioritize inclusive planning, improved workspace accessibility, stronger market linkages, and active participation of artisans in shaping urban policies.

The research objectives are derived from this central question and are grounded in the key themes it raises—namely, spatial influence, livelihood resilience, and regeneration strategy. By unpacking these themes, the study develops a framework to guide the analysis and formulation of actionable, locally rooted objectives.

1.3 RESEARCH OBJECTIVES

The research objectives are central to answering the primary research question, as they provide a clear framework for investigating the socio-economic and spatial conditions of artisans in Udaipur, as well as assessing the effectiveness of existing urban regeneration strategies. To achieve these objectives, a set of carefully crafted tasks has been developed. These tasks are strategically designed to collect both qualitative and quantitative data, enabling a comprehensive understanding of the current situation faced by artisans in the city.

Research objectives, and the corresponding tasks which will help in getting to the research question, are –

	Objective 1	Objective 2	Objective 3

Evaluate artisans' socio-economic and spatial conditions with attention to Gender, Infrastructure and Spatial Justice	Assess the effectiveness and limitations of government-led regeneration strategies in addressing artisans needs	Identify urban planning interventions that could enhance artisans' livelihoods
Conduct field visits to different artisan communities in Udaipur to observe and document their living and working conditions.	Review existing urban regeneration policies and programs in Udaipur, specifically those targeting artisan communities.	Analyze best practices in urban regeneration from other cities or countries that successfully supported artisan communities.
Interview artisans to gather qualitative data on their daily challenges, income levels, access to markets, and social mobility.	Analyze government reports, documents, and academic literature to evaluate the outcomes of past regeneration efforts.	Consult with urban planning experts, architects, and local stakeholders to identify potential urban planning interventions (e.g., improved workspaces, cultural hubs, market access).
Collect spatial data on artisan spaces, including workshop locations, proximity to markets, and accessibility to essential services (e.g., electricity, water, transportation).	Conduct interviews or surveys with local government officials, urban planners, and community leaders to gauge their perspectives on the effectiveness of regeneration strategies.	Develop and propose urban planning solutions that can be implemented in Udaipur, including the design of artisan-focused spaces and improvements in infrastructure.
Analyze the socio-economic status of artisans using available census data, reports, and surveys to understand income disparities, employment rates, and educational access.	Evaluate case studies from similar cities with artisan communities and compare their regeneration strategies to those in Udaipur.	Organize workshops or focus groups with artisans to gather feedback on proposed interventions and ensure that their needs are accurately represented.
Map the spatial distribution of artisan communities within Udaipur and assess how spatial factors (e.g., overcrowding, infrastructure deficits) impact their livelihoods.	Identify gaps in government-led initiatives, focusing on whether they address the specific spatial and socio-economic needs of artisans.	Create recommendations for policy changes or new initiatives that could be integrated into existing urban regeneration plans to better support artisans.

Figure 2: A framework diagram of the Objectives. Elaborated by the Author

1.4   THESIS STRUCTURE

This thesis is divided into 7 chapters, each of which contains information through which objectives are attained and solutions to the problems are achieved.

1. Introduction
   This part is divided into –
- Background and problem statement,
- Research questions,
- Research objectives and
- Thesis structure.

   This is a theoretical part, and it introduces the research question. It starts with a background and problem statement stating how and why this topic was chosen to the objectives followed in achieving the solutions. It lays the foundation for the upcoming parts.

2. Literature review
   This part is the theoretical understanding of the key topics and arguments in a general point of view such as -
   This section provides a theoretical foundation for understanding the relationship between spatial conditions, socio-economic well-being, and urban regeneration in shaping the livelihoods of artisans. It begins by examining how spatial organization, infrastructure, and market connectivity impact artisanal productivity, referencing global and Indian contexts. Key themes include spatial justice, the role of informal economies, and the integration of cultural heritage into urban planning.
   The review also explores the socio-economic challenges faced by artisans, such as income instability, competition with industrial production, and limited policy support. It highlights the significance of cultural recognition in urban development and discusses how regeneration initiatives can either empower or displace artisans. Comparative case studies provide insights into successful strategies for integrating craft communities into urban renewal efforts.
   Finally, the literature discusses governance and policy frameworks that influence artisan livelihoods, emphasizing participatory planning, public-private partnerships, and inclusive urban development. This review lays the groundwork for assessing how urban regeneration initiatives in Udaipur can better address the spatial and economic needs of artisans.

3. Methodology:
   This chapter sets out the research design adopted to investigate the socio-spatial realities of artisan communities in Udaipur and the effects of urban regeneration on their livelihoods. A convergent mixed-methods case study was employed, combining qualitative approaches (semi-structured interviews, participant observation, and policy/document review) with quantitative and spatial tools (structured surveys, demographic analysis,

and GIS mapping). This combination allows the research to balance measurable evidence with artisans' lived experiences.

The design is organized across three levels: the institutional (policies and planning frameworks affecting artisans), the spatial (neighbourhood conditions, workspace distribution, and infrastructure), and the experiential (daily practices, narratives, and perspectives of artisans). Together, these levels provide an integrated framework for analysing how governance, urban space, and everyday life intersect in shaping artisan livelihoods. The chapter also outlines the theoretical foundations—drawing on debates in spatial justice, informality and craft urbanism, gendered urban space, and postcolonial critiques of regeneration—as well as the ethical considerations and limitations guiding the study.

4. Craft contexts : India to Rajasthan

This chapter offers a foundational understanding of the handicraft sector, tracing its evolution from a national to a regional scale. It begins with an overview of India's vibrant and diverse craft traditions, highlighting their socio-cultural significance, economic contributions, and the institutional challenges artisans face—particularly due to informality and spatial marginalization. The analysis then narrows to Rajasthan, a state renowned for its rich artisanal heritage, to explore regional craft typologies, policy frameworks, and the tensions between traditional practices and contemporary urban development. This contextual background lays the groundwork for understanding the socio-spatial dynamics affecting artisans in Udaipur, the focal point of the case study.

5. Udaipur – contextual and spatial overview

This chapter positions Udaipur as the core site of investigation, using a macro-to-micro approach to unpack the socio-spatial conditions affecting artisan communities. It begins with a demographic and socio-economic overview of the district, followed by an analysis of the city's urban form, tourism dynamics, and gender disparities. Special attention is given to the historic Walled City, where dense artisan settlements face infrastructural, economic, and spatial challenges. The chapter integrates statistical data, maps, and secondary sources to frame the contextual ground for subsequent fieldwork and regeneration analysis.
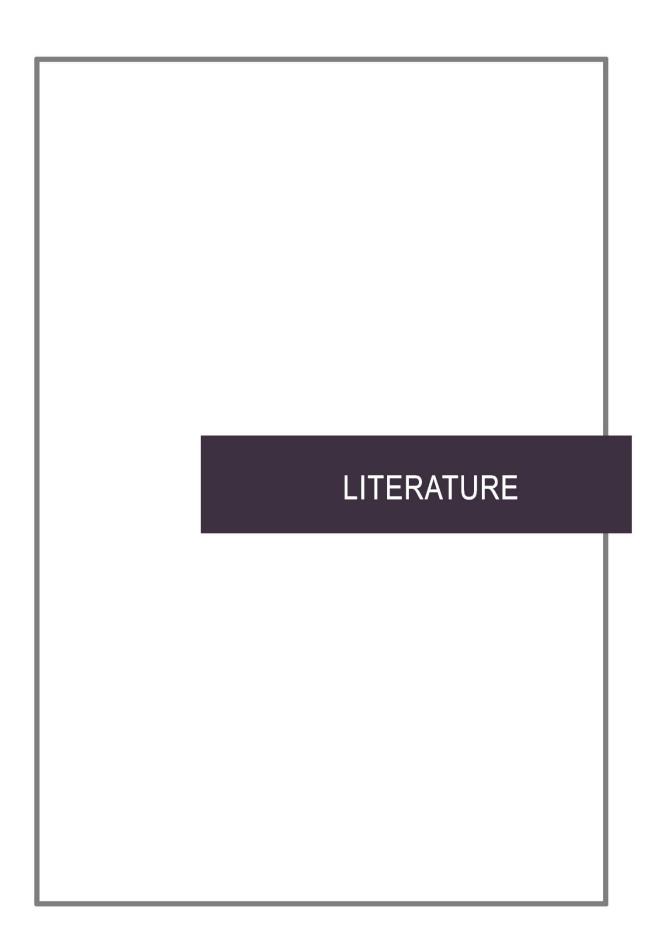
6. Analysis of the empirical material

This chapter presents findings from fieldwork conducted in Udaipur to understand the socio-spatial challenges of artisan communities and assess the relevance of urban regeneration strategies. Structured around the three research objectives, it explores the artisans' socio-economic conditions, gendered spatial dynamics, market access barriers, and infrastructural deficits. The chapter also evaluates gaps in policy implementation and institutional coordination based on interviews with artisans, NGOs, and planners. While analysis related to the third objective is still in progress, the chapter offers grounded insights into the lived realities of craft-based livelihoods and their marginal position within Udaipur's urban development.

7. Conclusions

This chapter will summarize the key findings of the research, highlighting how spatial conditions impact the socio-economic well-being of artisans in Udaipur and the extent to which existing urban regeneration initiatives address their needs. It will discuss the contributions of this study to the broader discourse on urban regeneration and artisan empowerment, emphasizing the importance of integrating socio-spatial perspectives in policy-making. Additionally, the chapter will outline the study's limitations, such as constraints in data collection or scope, and suggest potential directions for future research, including further exploration of alternative planning strategies to enhance the livelihoods of artisanal communities.

8. References

LITERATURE

2 LITERATURE

2.1 INTRODUCTION

This literature review is structured thematically to explore the socio-spatial and political dynamics of craft-based urban regeneration in the context of developing countries. It begins by tracing the evolution of urban regeneration theories in the Global South, identifying a gradual shift from neoliberal and aesthetics-driven approaches to more inclusive, community-centered models. It then turns to questions of spatial inequality and urban injustice, drawing on Lefebvre's "The right to the city" (1968) and Soja's "Seeking spatial justice" (2010) to analyze how urban space is contested, restructured, and reproduced—particularly in heritage cities undergoing renewal. Special attention is paid to how regeneration efforts intersect with tourism agendas, smart city imaginaries, and symbolic displacement, especially in historic cores.

A substantial portion of the review focuses on the intersection of cultural heritage and artisan economies, highlighting the paradox of valorization and vulnerability. While crafts are celebrated as intangible cultural heritage, artisan livelihoods remain precarious, under-recognized, and excluded from formal regeneration frameworks. The literature also critiques the design–policy disconnect: planning instruments such as zoning laws, building regulations, and tourism-focused masterplans often act as tools of spatial exclusion, displacing informal craft-based economies in favor of formalized, market-aligned uses. These exclusions are further deepened when viewed through a gendered lens, where women artisans—many working in hybrid or domestic spaces—are rendered invisible in urban policy and spatial planning.

The review then examines governance frameworks shaping regeneration outcomes, from multi-level and public–private models to grassroots and community-led initiatives. It emphasizes the uneven distribution of decision-making power, particularly in heritage zones where state and market interests often override local needs. The final section proposes a theoretical lens for craft-based urban regeneration, integrating spatial theory, cultural value, and regeneration practice. Concepts such as artisan-led models, living heritage, and spatial strategies are explored to build a conceptual base for the thesis.

2.2 URBAN REGENERATION: CONTEXT AND THEORETICAL PERPESPECTIVES

2.2.1 Introduction to urban regeneration theories

Urban regeneration theory has evolved through diverse critiques of top-down planning, neoliberal governance, and global capital's reshaping of urban life.

For artisan communities like those in Udaipur, whose spatial and economic lives are deeply rooted in traditional neighborhoods, these theoretical insights offer critical lenses for understanding and reimagining regeneration.

Jane Jacobs was among the earliest voices to challenge modernist planning paradigms. Advocating for urban vitality through diversity, density, and small-scale economies, she emphasized the role of aged buildings, mixed uses, and community-driven development in sustaining vibrant neighborhoods (Jacobs, 1961; Huang et al., 2023; Mellado et al., 2020). Her theories support the idea that artisanal economies flourish in environments characterized by organized complexity, where informal, traditional, and creative practices coexist.

Building on such critiques, Henri Lefebvre's "The Right to the City"(1968) theory foregrounds the political dimension of urban life. He argued that all citizens, including marginalized groups like artisans, should actively shape the urban environment rather than be excluded by technocratic or commercialized planning processes (Lefebvre, 1968; S. Wang et al., 2022). This participatory ideal aligns strongly with regeneration efforts that prioritize cultural rights and everyday spatial practices.

David Harvey further expands this critique by focusing on capitalism's role in urban restructuring. His analysis of cities as entrepreneurial and his critique of the financial and real estate sectors reveal how urban regeneration often leads to gentrification, displacement, and the erosion of traditional livelihoods (Harvey, 2008, 2012; Lawson & Xu, 2025; Valença, 2020). For cities like Udaipur, understanding these dynamics is vital to ensuring that regeneration does not reproduce socio-spatial inequalities.

More recently, Michael Sorkin has contributed to regeneration theory through his critical stance on the commodification of urban space. He advocates for design and planning that integrate local identities with broader goals of social and environmental justice (Sorkin, 1992, 2009; D. Chen, 2023). His emphasis on resisting homogenization resonates with the need to protect cultural economies from the pressures of globalization.

2.2.2 Setting the Context: Urban Inequalities, Informal Economies, and Shifting Regeneration Paradigms

The evolution of urban regeneration theory reflects a fundamental shift from modernist, top-down approaches to more participatory, community-centered strategies. Earlier models emphasized large-scale urban renewal, often through slum clearance and comprehensive redevelopment, which led to the

displacement of traditional communities and the erosion of established social networks (Watt, 2021). In contrast, contemporary models now value incremental improvement, citizen participation, and the preservation of existing urban fabric (Axinte et al., 2019; Marcus & Colding, 2023).

One major turning point in regeneration theory was the rise of entrepreneurial urbanism, a shift in urban governance that Harvey (1989) famously described as a transition from managerial approaches to entrepreneurial strategies. In this model, cities position themselves as competitive entities within a global economy, actively pursuing investment through public–private partnerships, place marketing, and flagship regeneration projects. Foundational work by J. R. Logan & Molotch (1987) on the growth machine concept highlighted how urban coalitions comprising political leaders, developers, and other local elites shape regeneration agendas to serve land-based economic interests. Similarly, Stone (1989) urban regime theory explained how these alliances operate through informal arrangements that link governmental capacity with private-sector resources. While entrepreneurial approaches can mobilize significant investment, they often prioritize economic growth over social equity, putting communities like artisans at risk of gentrification, displacement, and spatial marginalization (Nedučin et al., 2021; Watt, 2021).

Responding to these critiques, recent theory has advanced toward regenerative urbanism, which seeks to restore ecological balance and community well-being (Axinte et al., 2019; Roggema & Junco, 2024). This model goes beyond sustainability by focusing on the renewal of social and ecological systems. It also recognizes that traditional communities including artisans hold vital knowledge of sustainable, place-based practices. Their integration into urban regeneration is not only culturally significant but also environmentally strategic.

Scholars have also drawn attention to how spatial inequality, systemic marginalization and the undervaluation of certain urban areas intersect to endanger artisan communities. These communities often inhabit historically significant yet economically undervalued urban spaces that are simultaneously targeted for development and at risk of erasure, making regeneration a double-edged sword (Haase, 2024; Kapp, 2017a; Okten & Evren, 2013a). Artisans' work is also part of the informal economy, meaning it plays a critical role in shaping urban life and resilience but is often invisible in formal planning processes (S. Patel, Furlan, et al., 2021a; Young, 2020). Regeneration strategies that fail to recognize and accommodate these informal systems risk

displacing the very actors that make neighborhoods vibrant and culturally rich (Tucker & Anantharaman, 2020).

In contrast, community-led regeneration has emerged as a critical counter-narrative to technocratic or neoliberal approaches. This framework positions local residents including artisans as agents of change, capable of designing and implementing regeneration strategies that align with cultural continuity and economic viability (Bianchi, 2019; Okten & Evren, 2013a). By centering local knowledge and participation, bottom-up approaches offer more inclusive and equitable regeneration pathways, directly supporting the aims of craft-based urban renewal.

Urban regeneration theory thus provides frameworks for understanding how spatial marginalization affects artisan communities and how regeneration strategies can address these challenges (Luo, 2023; Okten & Evren, 2013b). This includes ensuring access to appropriate workspace, markets, and infrastructure while maintaining community cohesion (Kapp, 2017; Martinovic, 2024).

2.2.3   Defining Urban Regeneration in the developing countries

Peter Roberts defines urban regeneration as a "*comprehensive and integrated vision and action which leads to the resolution of urban problems and which seeks to bring about a lasting improvement in the economic, physical, social and environmental condition of an area that has been subject to change"(Roberts, 2017, p.17)*. This definition highlights the multidimensional nature of regeneration efforts. However, it is critical to contextualize this definition within the realities of developing countries, where rapid urbanization, limited municipal resources, widespread informal settlements, and culturally diverse populations frame unique challenges and opportunities for regeneration (Ibrahim et al., 2024).

In many developing context, early urban regeneration efforts were largely focused on physical interventions such as slum clearance and basic infrastructure upgrading (Roberts, 2000). Over time, however, these approaches evolved to incorporate broader social, economic, and cultural dimensions, recognizing that urban problems are deeply interconnected and require integrated solutions. For instance, European experiences particularly the Italian shift from the 1970s onward highlight how heritage-led regeneration models can balance urban growth with cultural preservation, offering valuable lessons for developing countries that must protect artisanal and cultural communities while pursuing modernization (Roberts, 2000; Sharghi et al., 2018).

Sharghi et al. (2018) examine Italy's culture-based regeneration strategies, showing how the systematic integration of cultural heritage into urban policy since the 1970s has created a balanced approach between economic development and preservation. Their analysis demonstrates that embedding cultural elements into regeneration processes can align economic growth with social sustainability and reinforce community identity. While rooted in a European context, these principles are directly relevant for Udaipur's artisan sector, where policies that safeguard both tangible and intangible heritage can enable inclusive urban revitalization without sacrificing cultural continuity.

Among the various models of urban regeneration, neoliberal approaches have become globally dominant. This model prioritizes market-led development strategies aimed at attracting investment through aesthetic enhancements and infrastructural improvements, with a central focus on economic growth and competitiveness (Fainstein, 2010; Harvey, 1973). While this approach can catalyze economic revitalization, it tends to prioritize the interests of capital and market actors over social equity concerns. In developing countries, where informality and socio-economic disparities are prevalent, such prioritization raises critical questions about whom regeneration ultimately benefits (Ibrahim et al., 2024).

The neoliberal model's emphasis on economic imperatives often leads to regeneration projects oriented around city branding and investment attraction, potentially sidelining deeper social and cultural needs. Nonetheless, given limited municipal resources and pressing economic challenges, governments in developing countries may find neoliberal strategies appealing as a means to stimulate growth and urban competitiveness. This makes it imperative to critically assess the social implications of these models in contexts marked by informality, inequality, and diverse cultures (Ibrahim et al., 2024).

2.2.4   Critiquing Neoliberal Models of Urban Regeneration

Despite the neoliberal model's global influence, it has faced substantial critique, particularly regarding its suitability and impacts in developing country contexts. Applying David Harvey's concept of accumulation by dispossession (2003) to urban regeneration in Sub-Saharan Africa, scholars have shown how neoliberal strategies frequently displace and marginalize vulnerable urban populations rather than empowering them (Ibrahim et al., 2024). Market-driven regeneration often privileges capital interests and formal urban development over social inclusivity, thereby dispossessing informal communities and reinforcing existing inequalities. Ibrahim et al. (2024) provide a critical

examination of these dynamics, revealing how top-down interventions in Sub-Saharan cities—particularly within informal and artisanal neighborhoods—can lead to forced removals, social exclusion, and the erosion of local livelihoods. Such approaches tend to prioritize capital accumulation and aesthetic enhancements over social equity, exacerbating spatial inequalities. In artisanal contexts like Udaipur, similar neoliberal regeneration risks commodifying cultural practices and displacing traditional artisans, underscoring the urgency of developing alternative strategies that place community well-being ahead of profit.

One significant criticism centers on the prevalence of top-down regeneration approaches within neoliberal frameworks. These approaches frequently marginalize community voices and exclude meaningful participation, undermining trust and perpetuating social exclusion. Research on a collaborative urban regeneration initiative in Cape Town illustrates, how, despite intentions to foster community engagement, the process was undermined by deep-rooted mistrust stemming from past exclusion and a lack of genuine responsiveness to local concerns (Stupar et al., 2023), examine this participatory regeneration attempt, revealing that while collaboration was central in rhetoric, in practice it remained largely superficial. The failure to meaningfully address grassroots priorities and integrate diverse forms of knowledge meant that participation functioned more as consultation than co-creation. This case exemplifies a broader challenge in neoliberal regeneration efforts, where the language of participation can mask exclusionary dynamics, especially in contexts marked by entrenched inequalities. For artisan-heavy cities like Udaipur, it underscores that effective collaborative regeneration must be built on sustained trust, authentic engagement, and genuine power-sharing—without which such initiatives risk reproducing the very top-down exclusion they aim to overcome.

Such critiques have spurred calls for new urban regeneration paradigms that transcend neoliberal limitations. Emerging frameworks emphasize inclusive, participatory approaches that prioritize social justice and contextual sensitivity. These approaches advocate for empowering local communities, integrating economic revitalization with cultural preservation, and addressing the multifaceted dimensions of urban informality and inequality (Ibrahim et al., 2024; Stupar et al., 2023). They recognize that sustainable urban regeneration in developing countries requires balancing economic objectives with social equity, heritage conservation, and active community involvement.

2.2.5   Toward Community-Centered Regeneration for Artisanal Neighborhoods

Urban regeneration in artisanal contexts must be understood as effective not solely in economic terms but through a multidimensional lens that encompasses social inclusivity, cultural sensitivity, and environmental sustainability. Such comprehensive effectiveness necessitates moving beyond neoliberal paradigms toward approaches that prioritize the well-being and empowerment of local communities. Fundamental ingredients for successful collaborative urban regeneration include trust between key stakeholders, diverse expertise and skills, and in-depth engagement processes (Boyle & Michell, 2020). Without these factors, regeneration efforts risk entrenching the very urban issues they seek to resolve.

The case of heritage-based regeneration in Luanda, Angola, examined by Amado & Rodrigues (2019), demonstrates how strategic interventions in heritage sites can trigger a domino effect of positive impacts across multiple spatial scales from individual buildings and public spaces to entire neighborhoods and, ultimately, the city as a whole. Their analysis highlights a heritage-centered, community-focused approach that prioritizes social cohesion, cultural identity, and the influence of heritage beyond its immediate boundaries. By integrating community participation and leveraging heritage assets, this model fosters inclusive, culturally rooted urban revitalization that benefits local residents rather than displacing them. In contrast to neoliberal, market-led regeneration strategies, it strengthens social bonds and supports vulnerable artisanal and informal communities. The domino effect observed in Luanda illustrates how targeted heritage investments can catalyse neighbourhood-wide improvements, offering valuable insights for contexts like Udaipur, where artisan identity and spatial continuity are central to sustainable regeneration.

Case Study	Location	Regeneration Strategy	Key Features	Relevance to Artisanal/Global South Contexts
Heritage-Based Regeneration (Amado & Rodrigues, 2019)	Luanda, Angola	Heritage-Centered, Community-Focused	Focus on social cohesion, cultural identity, and radiating influence of heritage beyond site boundaries	Illustrates how heritage can be leveraged for inclusive, culturally rooted regeneration
Neoliberal Regeneration Critique (Ibrahim et al., 2024)	Sub-Saharan Africa	Neoliberal/Market-Led Approaches	Accumulation by dispossession; top-down development; displacement of informal communities	Warns of the risks neoliberal regeneration poses to vulnerable artisanal neighborhoods
Collaborative Regeneration Pitfalls (Stupar et al., 2023)	Cape Town, South Africa	Participatory Regeneration Attempt	Mistrust due to lack of authentic engagement; failure to address grassroots concerns	Emphasizes importance of trust and deep engagement in artisanal contexts
Cultural Regeneration (Sharghi et al., 2018)	Italy (General)	Culture-Based Urban Strategies	Integration of cultural heritage since 1970s; balance between urban growth and preservation	Offers precedent for integrating heritage and craft into long-term regeneration planning

Table 1: Comparative Overview of Urban Regeneration Strategies and Lessons for Artisanal Contexts. Elaborated by the author

2.2.6   Urban regeneration as a socio-spatial process

The socio-spatial process of urban regeneration involves a complex interplay of stakeholder dynamics, community participation, and sustainable development aimed at revitalizing urban areas in ways that prioritize local residents and environmental needs. This process goes beyond mere physical redevelopment, integrating social, economic, and ecological dimensions.

Urban regeneration extends beyond physical interventions such as repairing buildings or upgrading infrastructure; it simultaneously reshapes how people live, interact, and utilize space, thereby influencing social relations and everyday experiences (Marucci, 2025). Social and spatial changes are deeply intertwined, as alterations in the built environment affect who uses space and who feels included or excluded, while broader societal transformations—shaped by migration, economic shifts, and cultural dynamics—also reconfigure spatial arrangements (Lees et al., 2008; Marucci, 2025). A central issue in this process concerns inclusion and exclusion: regeneration may enhance urban quality for some while displacing marginalized groups through mechanisms such as gentrification. Research demonstrates that gentrification often exacerbates socio-spatial inequalities, disproportionately affecting lower-income residents as well as racial and ethnic minority communities, thereby raising critical concerns about social justice and equity (Egan et al., 2018). Furthermore, cultural meaning plays a crucial role in regeneration, as renewed spaces acquire new identities, heritage values, and symbolic roles that influence community attachment and everyday place-making (Marucci, 2025). Ultimately, the success of regeneration depends on how people inhabit and use these spaces in their daily lives, underscoring the importance of preserving social networks and fostering inclusive public realms to mitigate exclusionary outcomes (Lees et al., 2008; Marucci, 2025).

Sustainable development principles are embedded throughout urban regeneration efforts, emphasizing ecological sustainability alongside economic and social revitalization. These efforts include enhancing green infrastructure, improving energy efficiency, and promoting resilient public spaces, thereby reducing the environmental footprint and addressing urban inequalities related to spatial and social divides (IEREK, 2025; Zhao et al., 2024). This approach aligns with broader ESG (Environmental, Social, Governance) frameworks and Sustainable Development Goals, integrating environmental stewardship with social inclusion and economic viability (Luciano, 2024).

Urban regeneration also shapes the material and social fabric of cities by upgrading housing, infrastructure, and public spaces to foster vibrant, inclusive

communities. Economic initiatives within regeneration projects stimulate local job creation and business opportunities, contributing to local economic vitality while nurturing community resilience (Munoz, 2019; Project, 2024)

Collaborative governance frameworks, often mediated by community organizers, play a vital role in maintaining continuous dialogue among stakeholders to ensure local needs are prioritized and social displacement minimized. These governance models promote co-production behavior, enhancing citizens' sense of ownership and community governance capacity (S. Wang et al., 2022).

2.3   SOCIO-SPATIAL INEQUALITY AND THE RIGHT TO THE CITY

This section examines the theoretical foundations that link socio-spatial inequality with the evolving idea of the right to the city. Beginning with Henri Lefebvre's seminal 1968 formulation, it explores how urban space is not merely a backdrop for social life but a contested arena where power, participation, and appropriation are negotiated. The discussion integrates Edward Soja's spatial justice theory, David Harvey's analysis of capitalist urbanization and class dynamics, and Peter Marcuse has differentiated approach to urban rights, each of which expands on Lefebvre's ideas to address contemporary urban realities. Together, these perspectives illuminate how spatial organization both reflects and reproduces social inequalities, shaping who has access to resources, opportunities, and decision-making in the city. The section concludes with global examples that reveal the varied ways the right to the city framework has been interpreted and applied—from Latin America's constitutional reforms to African informal settlement struggles—highlighting its relevance for understanding the urban experiences of marginalized groups such as artisans and informal workers.

2.3.1   Theoretical Foundations: Lefebvre's Right to the City

Henri Lefebvre's formulation of the "right to the city" emerged in 1968 as both a cry and demand for a transformed and renewed right to urban life (Brenner et al., 2012). This revolutionary concept transcends traditional notions of urban rights by proposing a collective right that encompasses both the right to participation and the right to appropriation within urban space (Marcuse, 2009). Lefebvre's theoretical framework fundamentally challenges the commodification of urban space under capitalism, asserting that the city should be understood as a collective work and use value rather than merely an exchange value (Harvey, 2012).

The right to the city operates through Lefebvre's triadic conception of space: conceived space (representations of space by planners and technocrats), perceived space (spatial practices of daily life), and lived space (spaces of representation experienced by inhabitants). This spatial dialectic reveals how dominant spatial practices can exclude marginalized populations from full participation in urban life, creating what Lefebvre termed differential space - spaces of resistance and alternative social relations (Goonewardena, 2008).

Central to Lefebvre's analysis is the notion of urban empowerment through spatial appropriation. This involves the capacity of urban inhabitants to engage with, occupy, and shape urban spaces while simultaneously participating in the social production of that space (Purcell, 2002). The right to the city thus becomes a framework for understanding how marginalized communities can claim agency over their urban environments, challenging exclusionary practices and asserting their presence in the urban fabric (Shaw & Graham, 2017).

2.3.2   Soja's Spatial Justice Theory

Edward Soja's contribution to spatial justice theory significantly expands the theoretical foundation established by Lefebvre. Soja emphasizes that issues of justice are deeply tied to geography, highlighting the importance of including spatial perspectives in critical social theory (Soja, 2010). His concept of spatial justice emerges from the recognition that space is not merely a neutral container for social relations but an active force in the production and reproduction of social inequalities (Bloch & Brasdefer, 2023).

Soja's theoretical framework introduces the concept of Thirdspace, a type of space that goes beyond the simple division of material and mental dimensions, offering a way to understand how marginalized communities experience and reshape urban environments (Soja, 1996). This conceptualization is particularly relevant for understanding how artisans and informal workers create spaces of resistance within exclusionary urban contexts (Culp, 2020).

The spatial justice framework emphasizes the uneven geographical development that characterizes contemporary capitalism, where certain spaces are privileged while others are systematically marginalized (Soja, 2010). This spatial dimension of inequality manifests through differential access to urban resources, services, and opportunities, creating patterns of injustice that require spatially aware responses (Macht et al., 2023).

2.3.3 Harvey's Urban Spatial Theory and Class Dynamics

David Harvey's contribution to understanding socio-spatial inequality centers on the relationship between capitalist urbanization and class formation. Harvey's theory of class structure and residential differentiation demonstrates how spatial organization reflects and reinforces social class hierarchies, creating distinct geographies of advantage and disadvantage within urban environments (Harvey, 2012).

Harvey's concept of the spatial fix explains how capitalism resolves crises of over accumulation through geographical expansion and spatial reorganization, often at the expense of marginalized communities (Harvey, 2001). This process of accumulation by dispossession involves the privatization of public space and the commodification of urban resources, systematically excluding the urban poor from accessing their right to the city (Harvey, 2008).

The Marxist geographer's analysis reveals how urban space becomes a site of class struggle, where different groups compete for access to resources, services, and opportunities. This struggle manifests through processes of gentrification, displacement, and spatial segregation that systematically marginalize working-class communities and informal workers (Harvey, 2012).

2.3.4 Marcuse's Critical Urban Theory

Peter Marcuse's elaboration of critical urban theory provides a nuanced understanding of differential rights to the city for different urban populations. Marcuse distinguishes between the rights of those who are excluded from the city entirely and those who are marginalized within it, arguing for a more differentiated approach to urban justice (Marcuse, 2009).

Marcuse's (2012) in his essay "whose right(s) to what city?" reveals how the right to the city cannot be understood as a universal claim but must account for the different needs and aspirations of diverse urban populations (Brenner et al., 2012). This theoretical insight is particularly relevant for understanding how artisans and informal workers may have different claims to urban space than other marginalized groups (Brenner et al., 2012).

The concept of gray spaces, first introduced by Marcuse and later developed by other theorists such as Yiftachel describes the liminal areas where marginalized populations exist neither fully inside nor outside formal urban systems (Yiftachel, 2009). These spaces become sites of both vulnerability and

agency, where marginalized communities develop alternative forms of urbanism and spatial practice (Brenner et al., 2012).

2.3.5   Global context and contemporary applications

The theoretical framework of socio-spatial inequality and the right to the city has found diverse applications across different global contexts, revealing both the universality of spatial injustice and the specificity of local manifestations. In Latin American cities, the right to the city has been institutionalized through constitutional provisions and urban reform movements, though with varying degrees of success in addressing fundamental inequalities (Fernandes, 2007).

European applications of the right to the city framework have focused on issues of immigrant integration, gentrification, and the privatization of public space. Cities like Amsterdam have seen the emergence of "actually existing" right to the city movements that challenge exclusionary urban development practices (Uitermark, 2009).

In African urban contexts, the right to the city framework has been applied to understand the struggles of informal settlements and the politics of urban upgrading. The concept provides a lens for analyzing how residents of informal settlements assert their claims to urban citizenship despite their exclusion from formal planning processes (Huchzermeyer, 2006).

The Asian experience reveals how rapid urbanization and economic transformation create new forms of spatial inequality, particularly affecting rural-urban migrants and informal workers. The right to the city framework helps explain how these populations navigate exclusionary urban environments while asserting their claims to urban space (Roy, 2009).

2.4   THE POLITICS OF HERITAGE FRAMING

Heritage is not a neutral category—it is shaped by institutional agendas, market forces, and political interests (Harrison, 2013; Smith, 2006). In the context of craft-based urban regeneration, the framing of artisanal practices as intangible cultural heritage (ICH) brings both visibility and vulnerability. This section critically explores how global frameworks like the UNESCO Convention influence national and local heritage policies, often sidelining the lived realities of artisan communities. It examines the challenges of implementing heritage frameworks in the developing countries. The tensions between recognition and autonomy, and the risks of commodification. By situating heritage within

broader power dynamics, this section asks how policies that aim to safeguard culture may also obscure socio-economic rights and spatial needs.

2.4.1 The UNESCO Framework: Institutionalizing Intangible Cultural Heritage

The UNESCO 2003 Convention for the Safeguarding of the Intangible Cultural Heritage established a formal international framework for recognizing and protecting living heritage practices, including traditional craftsmanship (UNESCO, 2016). This convention (UNESCO, 2016) marked a paradigm shift by recognizing that heritage encompasses not only monuments and sites but also practices, representations, expressions and the knowledge and skills linked to them as well as the instruments and artefacts through which they are manifested. This broader understanding has influenced national strategies for protecting cultural practices and traditional knowledge systems (Mahcar, 2024).

This framework includes three distinct lists aimed at recognizing and safeguarding ICH, yet it faces challenges due to its broad scope, which can hinder effective management and necessitates a more localized approach to responsibility (Bertorelli, 2018)(Lixinski, 2013). Furthermore, the Convention encourages the integration of ICH into national cultural policies, promoting community involvement in the identification and safeguarding processes, thereby fostering a holistic approach to cultural heritage management (Konach, 2016).

2.4.2 Implementation challenges in the developing countries

The implementation of UNESCO's ICH framework has faced significant challenges across different contexts. While the Convention has heightened awareness and encouraged member states to document and preserve ICH, it often lacks a community-focused approach, which is crucial for effective safeguarding (Bertorelli, 2018) (Smith, 2014) . In Tanzania, despite becoming a signatory to the convention in 2011, scholars note that the progress in identifying and safeguarding intangible cultural heritage has been limited; Tanzania has yet to develop a national inventory or inscribe any element on the UNESCO Representative List of Intangible Cultural Heritage (Chami & Kajiru, 2023). This struggle stems partly from negative perceptions about certain cultural elements and fears that emphasizing specific cultural practices might create identity conflicts or issues of tribalism (Chami & Kajiru, 2023). The flexibility allowed in inventorying practices can lead to inconsistencies and a lack of local engagement, as national policies may prioritize symbolic representations over genuine community involvement (Artese & Gagliardi, 2014)(Konach, 2016). Furthermore, the dichotomy between tangible and intangible heritage

complicates the recognition and integration of local practices within national frameworks, often sidelining the very communities that embody this heritage (Smith, 2014) (Scovazzi, 2015). Thus, for the UNESCO framework to be more effective, it must prioritize local agency and adapt to the unique cultural contexts of these regions (Blake, 2009; Kono, 2012; W. Logan, 2012).

Scholars such as Sasaki & Baba (2024) argue for a critical deconstruction of heritage concepts to foreground the lived realities of marginalized communities. Marginalized artisans often engage in processes of cultural survival, using restorative and situational resources to maintain their traditions under structural constraints (Sasaki & Baba, 2024). Their agency is shaped by limited access to resources, power, and decision-making. While the heritage framing may offer visibility, it does not always translate into autonomy or material improvement. Instead, artisans may find themselves defending their cultural practices against dominant narratives or commercial pressures (Sasaki & Baba, 2024).

2.4.3 Commodification and Extraction of Cultural Value

The designation of artisanal practices as heritage often coincides with their increasing commodification within global markets. This process bears similarities to what has been observed with other valued resources, where Roy Chowdhury (2023) notes that while artisans' labour and specialized crafts generate value, much of the profit is captured elsewhere—through marketing narratives, supply manipulation, and demand creation via advertising.

Despite their visibility, many artisans remain trapped in cycles of poverty, with limited access to markets, financial resources, or legal protections (Maharshi & Bishnoi, 2024)

Commodification, understood as the process by which goods, services, ideas, or cultural expressions are assigned economic value and transformed into marketable products (Appadurai, 1986; Harvey, 2005), can lead to exploitation and alienation, where local artisans may find their cultural expressions transformed into commercial products, often stripping them of their original significance (Schmitt, 2022). Furthermore, the representation of crafts within global production networks can obscure underlying exploitative practices, while simultaneously offering moments of resistance and agency for artisans (Morcom & Raina, 2024). Heritage designations can inadvertently facilitate this process by creating compelling narratives that enhance the market value of crafts while potentially obscuring the labour conditions and economic realities of their production. This raises questions about who ultimately benefits from the economic value generated by heritage designations.

Thus, this research treats heritage not as an unquestioned framework but as a contested political discourse. It asks: What happens when artisan communities are valued more for their symbolic capital than their socio-economic rights? How do policies that celebrate crafts simultaneously erase the spatial and economic needs of those who produce them? In doing so, the thesis aligns with critical heritage studies and urban political ecology approaches that foreground the power dynamics embedded in cultural policy and spatial transformation.

2.5 CULTURAL HERITAGE AND ARTISAN ECONOMY

The intersection of cultural heritage and the artisan economy presents both opportunities and tensions in the context of urban regeneration. Artisans are vital stewards of intangible cultural heritage (ICH), sustaining traditional skills, practices, and collective memory across generations. However, the integration of craft-based knowledge systems into development discourses is increasingly shaped by competing paradigms ranging from cultural preservation to creative industry commodification. While frameworks like UNESCO's ICH recognition aim to valorize and protect such knowledge, the growing emphasis on market-driven regeneration and cultural tourism often undermines the socio-cultural ecosystems within which artisans operate. Case studies from Venice, India, and China reveal how these tensions manifest in spatial and economic marginalization, particularly when informal and non-commercial craft practices are excluded from zoning policies or creative economy initiatives. This section critically examines these dynamics, questioning how heritage-based economies can be reframed to prioritize cultural integrity, local agency, and inclusive urban futures.

2.5.1 Artisans as Custodians of Intangible Cultural Heritage (ICH)

Artisans play a critical role as custodians of Intangible Cultural Heritage (ICH), preserving traditional skills, techniques, and knowledge passed down through generations. These craftspeople safeguard not only tangible artifacts but also the intangible know-how, practices, and cultural expressions that underpin community identity and continuity (Hernández de la Torre & Villaseñor Tinoco, 2018; Squassina, 2022a). The integration of ICH into sustainable development strategies is often promoted as a means to enhance local economies and foster social cohesion, especially in marginalized areas, by leveraging cultural assets for tourism and job creation (Zain El Shandidy, 2023). However, this relationship is complex and far from linear. While development frameworks emphasize positive economic and social outcomes, scholars critically highlight how such approaches can commodify heritage, privileging market interests over

community needs and values (Deacon & Smeets, 2018; Koch et al., 2025). In practice, these tensions frequently result in uneven benefits, cultural dilution, and even the displacement of artisan communities. Hence, realizing the potential of ICH in sustainable development requires careful balancing, participatory governance, and ongoing negotiation to protect cultural integrity while pursuing economic viability.

For example, in Venice, the decline of local craftsmanship due to urban transformation and tourism has led to the loss of traditional know-how, threatening both the tangible and intangible aspects of the city's heritage. Efforts to revitalize artisan skills underscore the importance of artisans as living repositories of cultural memory and practice, essential for the protection and ongoing vitality of heritage (Squassina, 2022b).

2.5.2 Critique of Creative Industries Framing vs. Living Heritage Understanding

Intangible Cultural Heritage (ICH) has been increasingly framed within the creative industries paradigm primarily due to its perceived economic and innovative potential. The creative industries approach, as recognized by UNESCO's 2009 Framework for Cultural Statistics, emphasizes the role of ICH as a source of creativity, innovation, and branding, and situates it as a component of cultural economic development (Gülüm, 2021). This paradigm aligns ICH with sectors such as design, multimedia, film, and arts-based industries, highlighting its capacity to generate intellectual property, attract investment, and stimulate urban and regional growth (Bakhshi et al., 2008; Pratt, 2008) (Bakhshi et al., 2008; Pratt, 2008). The creative industries framing tends to adopt a policy and economic development lens focusing on commodification, market potential, and the capitalization of cultural assets within the knowledge economy (Hesmondhalgh & Baker, 2013; Oakley, 2006).

However, a key critique of framing ICH strictly within the creative industries paradigm is that it risks overlooking or devaluing the fundamental socio-cultural dimensions that define living heritage. Hassan (2020) argues for a re-envisioning of ICH from a socio-anthropological perspective, emphasizing the dynamic intergenerational cultural processes, communal meanings, and the intangible transmission of knowledge, skills, and practices that embody living heritage—dimensions often sidelined when heritage is reduced to economic commodities. The creative industries framework often abstracts cultural expressions from their social contexts, treating heritage as a static "product" rather than recognizing it as a living, evolving cultural process (Gülüm, 2021; Smith, 2006b).

This critique is further supported by scholars who highlight that the commodification inherent in creative industries can lead to what is termed folklorism, a superficial packaging of cultural elements for consumption that may undermine their authenticity and social significance (Bessière, 1998; Kahn, 2013). Moreover, the focus on branding and innovation can marginalize community control and participation in heritage transmission (Brown & Davis, 2018). Another criticism is that the creative industries paradigm privileges economic value over cultural rights and social inclusion, thus insufficiently addressing issues of cultural sustainability, identity, and heritage stewardship (Lähdesmäki, 2017; Stevenson, 2015).

Scholars such as (Gan, 2023) have examined the *Huojing* culture of the Bashu region as a notable example of how intangible cultural heritage can be mobilized within cultural and creative industries. Rather than serving merely as static traditions, Huojing's rich symbolic and historical elements are reinterpreted through design, media, and commercial production in ways that according to this analysis can stimulate economic growth while also contributing to heritage safeguarding.

In the Bashu context, this integration occurs through multiple practical channels, including the collaboration between traditional artisans and contemporary designers, government-supported creative incubators, incorporation of Huojing motifs into consumer goods (e.g., textiles, ceramics, and packaging), and the promotion of heritage narratives in tourism marketing campaigns. These mechanisms help transform intangible cultural expressions into marketable products and experiences, linking heritage with new forms of cultural consumption.

The dynamics of this integration can be understood through the following dimensions:

- Cultural Resources as Creative Assets – (Gan, 2023) notes that Huojing's historical imagery and symbolism are systematically translated into design elements for modern cultural products. For instance, motifs derived from local folklore appear on fashion apparel, festival merchandise, and digital media branding. By embedding cultural markers into products with everyday utility, these goods appeal to both local pride and wider consumer trends.
- Economic Development through Cultural Creativity – The fusion of tradition with modern design not only generates new revenue streams for artisans and entrepreneurs but also stimulates related industries such as tourism and hospitality. In the Huojing case, heritage

festivals have become platforms for product launches, while themed retail spaces and online stores have expanded market reach beyond the region. This process illustrates how cultural production can serve as a driver of diversified local economies.

- Innovative Mechanisms for Heritage Preservation – Creative industries act as intermediaries between tradition and contemporary taste. In the Bashu region, design workshops and training programs enable younger generations to reinterpret Huojing traditions using modern materials and technologies, making the heritage relevant while retaining its core symbolic meaning (Gan, 2023).

- Challenges and Opportunities – As Gan (2023) cautions, commercial success can risk diluting the cultural integrity of heritage symbols if products are designed purely for profit. In response, Bashu's creative industry stakeholders have implemented quality certification labels and heritage advisory boards to ensure that the reinterpretation process remains faithful to cultural values.

- Global Market Potential and Lessons – The Huojing case suggests that, when strategically managed, ICH–CCI (Cultural and Creative Industries) integration can enhance a region's cultural identity while positioning it within global creative networks . For cultural economies in other contexts such as artisanal clusters in developing countries this model underlines the importance of coupling market expansion with heritage governance structures that safeguard authenticity.

Figure 3 : Figure shows the promotional design for the "Huojing" cultural and creative market (Source - Gan 2023)

2.5.3 Informality and zoning: how regeneration projects ignore or displace craft-based livelihood

Urban regeneration projects and creative city policies frequently overlook or displace informal craft economies, which are often unregistered, home-based, or embedded in specific neighborhoods (Whiting et al., 2022). The *creative city* model, while initially inclusive of diverse forms of cultural production, has increasingly favoured formalized, market-oriented activities, sidelining informal artisans whose work does not fit neatly into creative industry frameworks (Whiting et al., 2022). In Venice, for instance, the shift towards

tourism and refurbishment for economic gain has resulted in the decline of local crafts and the displacement of traditional livelihoods (Squassina, 2022b). Similarly, urban regeneration initiatives in Europe frequently utilize artists to catalyse development but fail to integrate their needs, leaving them marginalized post-project (Lavanga, 2013).

Regeneration projects often ignore or displace craft-based livelihoods due to informality and zoning issues, as heritage is frequently leveraged for economic development strategies without considering the impact on local artisans (Ashworth, 2009). In India, for instance, the artisan sector, which employs over 200 million people, faces systematic neglect from state policies, resulting in declining crafts due to raw material shortages and lack of support for innovation (Das, 2017)(Sharma, 2024). Economic disparities are evident, as rural artisans earn less than their urban counterparts, with handicraft income constituting a minor portion of total family earnings (Shah, 2023).

Contemporary urban planning operates through a structural exclusion of informal economic practices, particularly those of artisans and craftspeople who constitute a significant portion of urban economic activity (S. Patel, Furlan, et al., 2021b; Suryanto et al., 2020) . This exclusion manifests through planning tools that systematically invisibilize artisan spatial practices while prioritizing aesthetic interventions over socio-economic inclusion (S. Patel, Furlan, et al., 2021b; Suryanto et al., 2020). In developing cities, with more than 80% of GDP generated by the informal sector, planning frameworks consistently fail to recognize or accommodate the spatial requirements of artisan communities (Lund & Skinner, 2004). Traditional planning tools zoning regulations, building codes, and tourism-focused master plans operate from a formalized economic paradigm that renders informal livelihoods invisible and illegitimate (Geyer, 2025; Tallavajjula, 2023)

Planning tools function as mechanisms of spatial violence, actively excluding artisan practices through rigid zoning categories that privilege formal commercial activities over informal economic arrangements (S. Patel, Furlan, et al., 2021b; Suryanto et al., 2020). Research from multiple global contexts demonstrates how zoning regulations systematically displace artisan activities: in Hyderabad, India, street vending has been considered an intrusion into the city's urban fabric, causing stringent efforts to exclude it, despite being historically and culturally embedded (Tallavajjula, 2023). Similarly, in Brussels, "planning policies for the renewal of urban infrastructure and the resulting dynamics on the real estate market acted as the first drivers of urban de-industrialization, affecting the displacement of artisans from inner cities since at least the late nineteenth century" (Degraeve et al., 2024, p. 581). This

historical pattern continues today, as urban planning tools created zones of exclusion, displacing artisan activities to marginal spaces lacking adequate infrastructure (Gumbo et al., 2018; Suryanto et al., 2020).

Building regulations compound zoning exclusions by imposing formal construction standards that marginalize traditional artisan practices. In Ethiopia, research reveals how current urban planning policies as well as the rules and regulations in Gondar tend to favor cement – based materials over locally available construction materials, thereby limiting the use of traditional building practices (Sakyi-Adjei et al., 2024). This regulatory framework not only marginalizes lower-income communities but actively undermines the spatial practices of artisan communities who rely on traditional building techniques and materials (Sakyi-Adjei et al., 2024). The regulatory emphasis on formal construction standards creates a policy environment that doesn't enable informal livelihoods, forcing artisan communities to operate in legal gray zones where they remain vulnerable to displacement and harassment (Nayak et al., 2025; TPL OKEKE LOVINA ONYINYE et al., 2025).

Tourism-focused master plans represent perhaps the most insidious form of artisan exclusion, as they appropriate the aesthetic products of artisan culture while eliminating the spatial conditions necessary for their production (B. F. El Faouri & Sibley, 2022; Yarza Pérez & Verbakel, 2022). Heritage tourism initiatives focus on *built heritage* as consumable spectacle while ignoring the "infrastructure artisans actually need—workspace access, transport, utilities" (B. F. El Faouri & Sibley, 2022; S. Li & Qu, 2022). This dynamic creates what scholars term *touristification*—a process where certain heritage values are likely to be excluded, and urban issues like gentrification, social exclusion, and other unintended consequences arise (B. F. El Faouri & Sibley, 2022). The result is a commodified urban space that preserves the aesthetic shell of artisan culture while destroying its productive core (S. Li & Qu, 2022; Yarza Pérez & Verbakel, 2022).

Tourism planning creates a fundamental paradox: it seeks to preserve cultural heritage while destroying the social and economic conditions that produce that heritage (Degen & Rose, 2024; B. F. El Faouri & Sibley, 2022). In Jordan's As-Salt, newly inscribed on the UNESCO World Heritage List, researchers found that urban regeneration initiatives centered on tourism development actively exclude *other heritage values* and may contribute to *gentrification, touristification, social exclusion* (B. F. El Faouri & Sibley, 2022).

This represents a systematic decoupling of spatial aesthetics from socio-economic inclusion, where planning tools preserve the visual remnants of artisan culture while eliminating the spatial practices that sustain artisan

communities (Degen & Rose, 2024; B. F. El Faouri & Sibley, 2022). Gentrification, a term introduced by (Glass, 1964), refers to the process where wealthier individuals move into historically lower-income neighborhoods, causing displacement and social shifts that marginalize original residents (Marcuse, 1985). This includes exclusionary displacement, where rising housing prices and social filtering exclude less affluent locals without overt eviction. Meanwhile, touristification describes how places transform primarily for visitor consumption, often commodifying cultural assets and sidelining local community needs (S. El Faouri & Sibley, 2022). Finally, social exclusion involves systematic barriers that prevent certain groups from accessing resources and spaces, further driven by gentrification processes, leading to marginalized communities losing their social and spatial rights (Marcuse, 1985). In sum, the intersection of cultural heritage and artisan economies reveals a deep tension between valorization and vulnerability. While crafts are celebrated as intangible cultural heritage, the market-oriented logic of creative industries often undermines the social and spatial ecosystems that sustain them. This section underscores the need for regeneration strategies that move beyond economic narratives to genuinely support the cultural, spatial, and political agency of artisan communities.

2.6 GOVERNANCE AND STAKEHOLDER ROLES IN CRAFT-SENSITIVE URBAN REGENERATION: A GLOBAL PERSPECTIVE

Scholars have noted that urban regeneration processes are often shaped by governance structures and stakeholder dynamics, influencing both spatial interventions and socio-economic outcomes. In craft-sensitive regeneration, this interplay between public authorities, private actors, civil society, and local communities is particularly significant, as heritage and livelihood concerns can become closely intertwined. This section explores how multi-level governance, non-governmental organizations (NGOs), public-private partnerships (PPPs), and community-led initiatives operate across diverse contexts to support or sometimes hinder the inclusion of artisanal economies in urban transformation efforts. Through international case studies and critical literature, the chapter interrogates how collaborative governance can either enable the safeguarding of intangible cultural heritage or, conversely, contribute to its marginalization under market pressures. Emphasis is placed on the importance of integrated, participatory approaches that balance economic development with cultural continuity and social equity.

2.6.1 Multi – Level governance in Urban regeneration

Multi-level Governance (MLG) refers to the dispersion of authority and decision-making across various levels of government, particularly in the context of the European Union (Klein & Xhaferi, 2024). It refers to the distribution of authority across various jurisdictions at different government levels, highlighting their connections and interactions. It encompasses both formal and informal political processes aimed at providing public goods and establishing collectively binding rules (Lombaerde, 2024).

Multi-level governance frameworks emphasize the importance of collaboration across different administrative levels, facilitating holistic problem-solving and enhanced local democracy, particularly in marginalized neighborhoods (Schmidt, 2014). Local public entrepreneurship also plays a key role, as local actors navigate institutional structures and policy streams to advance regeneration goals, often in a contingent and path-dependent manner (Catney & Henneberry, 2016). Effective multi-level governance ensures that regeneration projects are not solely top-down but incorporate local knowledge and priorities, which is essential for preserving and revitalizing craft-based economies.

2.6.2 Role of NGOs and Advocacy groups

Non-governmental organizations (NGOs) and advocacy groups play a crucial role in urban regeneration by addressing social, economic, and environmental challenges within urban contexts. They engage in local initiatives that respond to urban change, as seen in Torino, Italy, where NGOs have become recognized actors in regeneration processes, navigating complex relationships with other stakeholders (Bolzoni, 2019). These organizations often act as intermediaries between communities and government, advocating for policies that recognize the value of intangible cultural heritage and supporting grassroots mobilization. They may facilitate participatory planning, provide technical assistance, or mediate conflicts among stakeholders. For example, NGOs can help ensure that regeneration projects do not displace craft-based livelihoods and that local voices are included in decision-making processes (Zhang et al., 2023; Zhao et al., 2024).

Beyond urban regeneration, NGOs also play an essential role in protecting artisans by providing critical support, training, and advocacy to enhance business sustainability and preserve cultural heritage. For instance, product development training facilitated by NGOs significantly improves artisans' capabilities, particularly in contexts with strong product demand and effective NGO partnerships (Davelaar & Dickson, 2021). Such initiatives not only strengthen the artisanal sector but also contribute to the broader goals of economic growth and cultural preservation.

The protection of traditional knowledge and cultural expressions is a vital aspect of these efforts, fostering economic growth and preserving heritage. This necessitates the establishment of comprehensive global policy frameworks to safeguard artisans' rights and promote sustainable practices within the handicraft sector (Ghose & Aamir Ali, 2023). Collectively, these interventions highlight the critical role NGOs and advocacy groups play in supporting artisans and promoting sustainable development within the handicraft industry (Garber, 2013).

2.6.3 Private Sector and Public-Private Partnerships (PPPs)

Private sector engagement in urban regeneration is increasingly facilitated through public-private partnerships (PPPs), which have emerged as a vital mechanism for addressing urban degradation and optimizing land use. The literature highlights that while PPPs can enhance infrastructure development and urban revitalization, they often face challenges such as high investment risks and uncertain returns, necessitating a focus on critical success factors (CSFs) for effective implementation (de Paula et al., 2023). PPPs are a common mechanism, combining public oversight with private resources and expertise. Models like Business Improvement Districts (BIDs) exemplify this approach, where local businesses collaborate with authorities to manage and revitalize commercial areas, often leading to improved infrastructure and services (Repaj, 2021). While PPPs can bring much-needed capital and innovation, there is a risk that profit motives may overshadow cultural or community priorities, potentially leading to the commodification of heritage or the marginalization of informal craft sectors (Brudell, 2014; Verdini & Xin, 2024). PPPs are increasingly recognized for their potential to blend public objectives with private sector efficiency, fostering innovative solutions that address both market and community needs (Trillo, 2014).

Furthermore, heritage-led regeneration projects illustrate the potential for private sector involvement to stimulate economic activity, although current governance issues and funding constraints hinder participation (Jones, n.d.)

2.6.4 Community-Led Governance and Grassroots Urbanism

Community-led governance emphasizes the active participation and leadership of local residents in regeneration processes. Grassroots urbanism, including self-organization and co-production, has emerged as a powerful approach to address the needs and aspirations of communities, especially in contexts where formal governance structures may be lacking or unresponsive (Lang et al., 2025; Zhao et al., 2024). Successful community-led regeneration often involves building democratic decision-making mechanisms, fostering co-

construction awareness, and mobilizing local resources. In China, for instance, self-organized initiatives have demonstrated the importance of resident participation and localized decision-making, supported by government policy and financial incentives (Lang et al., 2025). Collaborative governance models, which integrate state, professional, and community actors, can effectively resolve conflicts and produce sustainable outcomes (Zhang et al., 2023). These approaches are particularly effective in ensuring that regeneration projects are sensitive to local craft traditions and cultural heritage.

Furthermore, community-led governance models highlight the significance of grassroots activism and local knowledge in shaping sustainable urban environments, aligning with global strategies such as the UN 2030 Sustainable Development Goals (Hořická, 2019). Collectively, these elements underscore the necessity of inclusive governance structures that empower diverse stakeholders in the urban regeneration process (Xie et al., 2021).

One of the best examples for community-led regeneration initiatives and their socio-spatial impacts is the case study of CanFugarolas in Mataro (Barcelona). The study highlights how grassroots efforts contribute to urban resilience and adaptability by navigating socio-ecological challenges. It uses the adaptive cycle and panarchy frameworks to analyse interactions across social, infrastructural, and regulatory systems identifying community –led actions as key drivers of urban renewal (Saez Ujaque et al., 2021). The panarchy framework, developed by Gunderson & Holling (2002), conceptualizes systems as operating across multiple spatial, temporal, and organizational scales, with cross-scale interactions shaping system dynamics. In this way, panarchy connects adaptive cycles in a nested hierarchy, providing a lens to understand the resilience and transformation potential of urban initiatives.

The CanFugarolas project encountered several challenges across these systems, which illustrate the practical complexities of implementing grassroots urban regeneration. These challenges can be categorized into regulatory, infrastructural, social, and adaptive dimensions: The regulatory challenges were rigid urban policies and misaligned planning frameworks, which led to urban voids and stagnation. Infrastructural challenges included transforming a derelict industrial site into a multifunctional space while addressing mismanagement of existing facilities. The project also grappled with social challenges, such as dismembered community capacity due to relocations and the need for sustained engagement to maintain cohesion. Furthermore, navigating the adaptive cycle posed risks of stagnation, but the community leveraged its resilience by reflecting on past crises to overcome obstacles. These challenges underscore the role of community-driven actions in fostering

resilience and adaptability in urban regeneration (Saez Ujaque, Roca, de Balanzó Joue, Fuertes, Garcia-Almirall, 2021).

The governance of urban regeneration plays a pivotal role in determining whether craft-based economies are integrated, ignored, or displaced. Multi-level frameworks, NGO involvement, and grassroots urbanism all present potential pathways toward more inclusive regeneration—yet their outcomes depend heavily on power relations, coordination, and policy intent. Understanding these dynamics is crucial for designing regeneration models that protect artisanal livelihoods and promote cultural continuity.

2.7 GENEDERED DIMENSIONS OF INFORMALITY AND ARTISANAL LIVELIHOODS

Gender significantly shapes the everyday realities and opportunities of artisan communities, though its influence is often overlooked. Women artisans, in particular, encounter layered constraints that emerge from social norms, spatial limitations, and institutional structures. These challenges restrict not only their access to secure workspaces and markets but also their mobility, decision-making power, and representation in official economic records. Acknowledging these gendered dynamics is crucial for developing urban regeneration strategies that move beyond generic support for artisans, ensuring instead that women's contributions are made visible and their livelihoods are sustained on equal terms.

2.7.1 Gender and Workspace Access in Artisan Communities

Access to workspaces for women artisans is deeply shaped by patriarchal norms that often restrict their activities to the household or its immediate surroundings (Chowdhury & Gupta, 2025; Zulfiqar, 2022). In many artisan communities, women continue to produce their crafts within domestic spaces, guided both by social expectations and concerns about safety. This confinement reduces their opportunities to set up independent workshops or make use of better-equipped shared spaces. As a result, the scale of their work remains limited, and their economic contributions are less visible (M. A. Chen & Sinha, 2016).

A striking example is the Bandhani textile craft from western India, where women perform the delicate hand-tying process mostly at home after completing household duties, while men engage in public activities such as dyeing and market sales (CHIRRAVURU, n.d.). This division of labor renders women's contributions invisible and economically subordinate, as the control over commercial access and market interactions typically rests with men

(Europeana Foundation, 2023). Such spatial hierarchies reinforce economic dependence and constrain women's capacity for independent market participation.

Further compounding these issues, cultural and religious traditions systematically restrict women to domestic spaces, framing these limitations not as preferences but mechanisms of gendered control over economic agency and mobility (Europeana Foundation, 2023). Women must regularly negotiate respectability, family duties, and societal expectations to navigate access to productive spaces, often limiting their spatial autonomy and economic participation.

2.7.2   Home based work and Urban Planning Exclusion

Women's artisan work is predominantly home-based, yet urban planning frameworks overlook this reality, resulting in systemic exclusion of such dual-use residential-productivity spaces (M. A. Chen & Sinha, 2016; Mossavar-Rahmani Center for Business & Government, n.d.). Urban plans and zoning policies often fail to acknowledge home-based enterprises as legitimate economic activities requiring tailored infrastructure such as reliable electricity, water access, storage, and transport. This invisibility undermines women's productivity and constrains their ability to scale beyond subsistence (The University of Chicago Urbanism Lab, 2023).

As women juggle caregiving responsibilities alongside economic activities, mobility constraints amplify the reliance on home-based production. Yet, spatial planning's bias toward formal, centralized workplaces marginalizes these informal, hybrid workspaces (Royal Town Planning Institute, 2007). Consequently, women artisans' contributions remain under recognized in urban economies, reinforcing cycles of economic precarity and limiting investment in infrastructure that could support productivity.

Urban regeneration initiatives often fail to integrate gender-sensitive perspectives, leading to planning and development interventions that may displace or marginalize women's home-based enterprises (Royal Town Planning Institute, 2007). Rezoning or redevelopment of residential zones without considering productive home functions risks eradicating women's primary livelihood sources. The lack of inclusive planning perpetuates gendered spatial inequality, emphasizing the urgent need for policies that specifically accommodate women's hybrid residential-productive spaces.

2.7.3 Mobility, Decision-making, and Economic Marginalization

Women artisans face multilayered mobility restrictions deriving from safety concerns, entrenched cultural norms, family obligations, and limited access to transport infrastructure (Krishnamoorthy & Subramanyam, 2022; Royal Town Planning Institute, 2007). These constraints curtail movement to markets, training, and networks critical for economic advancement. Permission requirements from male relatives, harassment risks, and public safety fears further restrict women's engagement in public commercial spaces, diminishing opportunities to establish direct buyer relations or negotiate prices.

Compounding mobility restrictions is women's limited decision-making power within artisan communities. Despite often being the majority of skilled labor, women rarely lead pricing decisions, market participation strategies, or business expansion plans, fields frequently dominated by men (Mensah, 2024; Ofosu et al., 2024). This disempowerment reinforces economic marginalization by denying women agency over the gains of their labor.

The intersection of mobility and decision-making constraints creates compounded disadvantages: restricted movement limits access to price information and market opportunities, while limited agency prevents capitalizing on emergent possibilities, perpetuating a cycle of economic vulnerability (Gómez-Valle & Holvoet, 2022). Such dynamics underscore the importance of addressing both physical (mobility) and institutional (agency) barriers to enhance women artisans' economic participation.

2.7.4 Statistical Invisibility and Intersectional Disadvantages

Women artisans remain systematically invisible within official economic data due to gender-biased survey methodologies, narrow economic activity definitions, and informal sector undervaluation (Afridi et al., 2023; Bhagat, 2025; S. Watson & Gardner, 2022). Labor force surveys inadequately capture home-based work, seasonal fluctuations, and the multifaceted roles women perform in family enterprises, resulting in underestimation of women's participation and contribution. Frequently, women's artisanal labor is categorized as assistance or supplemental rather than independent economic activity, reflecting broader measurement biases privileging formal wage employment (Eftimie et al., 2012). These practices exacerbate women artisans' invisibility, hindering the development of targeted policies and resource allocation.

The term intersectionality was introduced by Crenshaw (1989), to describe how multiple social identities such as gender, race, class, and caste interact to

create unique experiences of oppression and privilege. Rather than treating these categories as separate, intersectionality emphasizes that they operate simultaneously and interdependently, producing forms of disadvantage that cannot be understood by examining each identity in isolation (Cho et al., 2013; Collins, 2015). Intersectionality further compounds disadvantages: caste, gender, and class intersect to intensify spatial and economic exclusion. Dalit and tribal women artisans face severe barriers stemming from caste-based discrimination layered with gendered spatial restrictions, limiting access to premium markets, credit, and business services (International Dalit Solidarity Network, 2025; Mitra, 2019). Lower socio-economic status restricts resources necessary to overcome spatial barriers, such as renting commercial spaces or investing in equipment and training, perpetuating cycles of marginalization (Nguyen, 2024).

Spatial manifestations of these intersectional exclusions are evident in residential segregation, constrained market access, and limited use of public spaces by marginalized women, reinforcing hierarchical social orders and further limiting economic mobility (International Dalit Solidarity Network, 2025). Addressing these challenges requires nuanced data collection and policy design that integrate intersectional identities to formulate inclusive, effective urban regeneration.

2.7.5   Policy Implications for Inclusive Urban Regeneration

Given these gendered spatial and economic dynamics, urban regeneration must integrate intersectional and gender-sensitive frameworks to dismantle compounded barriers (Anneroth, 2024; Cassarino et al., 2021). Recognizing homes as dual residential-productive spaces requiring tailored infrastructure investments—such as reliable electricity, water, accessible transport, and safe communal facilities is fundamental (M. A. Chen & Sinha, 2016; Mossavar-Rahmani Center for Business & Government, n.d.).

Planning processes should involve meaningful participation from women artisans and marginalized groups to ensure policies reflect lived realities and needs (Royal Town Planning Institute, 2007). Public space design must prioritize safety, accessibility, and cultural appropriateness to support women's mobility and economic participation.

Incorporating systematic gender analysis throughout regeneration project lifecycles will identify and mitigate negative impacts on women while fostering opportunities for empowerment, particularly among marginalized caste and class groups (Cassarino et al., 2021; Grichting Solder & Alfaraidy, 2024). Policies that

move beyond gender as a single axis toward comprehensive, intersectional approaches can promote spatial justice and more equitable economic inclusion for artisan women in urban contexts.

2.8 THEORETICAL FRAMEWORK FOR CRAFT BASED URBAN REGENERATION

Craft-based urban regeneration is emerging as a multidisciplinary approach that reimagines urban development by integrating traditional craft practices into spatial, economic, and cultural renewal strategies. This framework situates artisans and their knowledge systems as active agents in regeneration, challenging top-down paradigms and emphasizing the co-evolution of place and practice. Drawing from diverse global contexts, four interrelated theoretical approaches are explored: artisan-led regeneration models, which foreground community-driven agency; culture-led regeneration strategies, which leverage heritage and creativity as developmental tools; emerging craft economies, which highlight the hybridization of tradition and innovation; and spatial strategies, which anchor regeneration in physical and symbolic reconfigurations of space. These are further examined through the lens of enduring challenges and opportunities, including the balance between innovation and preservation, socio-economic sustainability, and the safeguarding of intangible cultural heritage.

2.8.1 Reimagining Regeneration: From Artisan-Led Models to Culture-Based Strategies"

Artisan-led regeneration represents a bottom-up approach where craftspeople themselves initiate and guide urban renewal efforts (Okten & Evren, 2013). This model positions traditional craftspeople as central stakeholders in the regeneration process rather than passive recipients of top-down planning. In Istanbul's historic jewellery quarter, researchers have proposed a tri-sector regeneration approach that enables artisans to safeguard both their craft and place through local social capital (Okten & Evren, 2013a). The model assumes that collaboration and solidarity can be orchestrated by a non-governmental organization such as a dedicated foundation, which implements policies that integrate social and economic development with spatial improvements (Okten & Evren, 2013a). This approach is particularly effective because it recognizes the intricate relationship between craft traditions and their historic spatial contexts. By empowering artisans as legitimate stakeholders, the regeneration process preserves not only physical spaces but also the intangible cultural knowledge embedded within craft communities. The model introduces tenant artisans as rightful stakeholders in urban regeneration, acknowledging their critical role in maintaining authentic craft traditions within their historical contexts (Okten & Evren, 2013a)

Culture-led urban regeneration utilizes cultural activities, heritage, and creative industries as catalysts for urban renewal. This approach has become increasingly prominent in European cities where traditional commercial centers face decline due to suburban development and changing consumer behaviours (Esposito de Vita & Ragozino, 2014). In Italian cities, Natural Commercial Centers (Centri Commerciali Naturali) have emerged as partnerships between municipalities, cultural operators, service providers, and shop owners to revitalize traditional retail areas (Esposito de Vita & Ragozino, 2014). These initiatives aim to counteract the decline of traditional commercial activities within the city centre, which has contributed to urban deterioration, and impoverishment of public spaces (Esposito de Vita & Ragozino, 2014).

The PLUS Hub project in Pisticci, Italy, demonstrates how culture-led regeneration can create enabling conditions to promote cultural and creative industries, supporting alternative and situated forms of governance and management of local resources (Daldonise & Cerreta, 2018). This community hub, developed within the framework of Matera European Capital of Culture 2019, exemplifies how cultural creative processes can implement inclusive regeneration strategies within a circular economy framework (Daldonise & Cerreta, 2018)

2.8.2   Blending Tradition and Innovation: Emerging Craft Economies

The integration of traditional craftsmanship with contemporary market demands represents a key regeneration strategy. Research on ash sculpture art demonstrates how traditional crafts can be revitalized through *creative regeneration* integrating rich traditional craft with contemporary creative practices (L. Wang, 2023). This approach focuses on the historical origins, technical characteristics, and cultural value of traditional crafts to promote *inheritance and innovative development* (L. Wang, 2023). The creative regeneration of traditional crafts supports cultural heritage preservation while offering a fresh perspective to the field of creative design, highlighting the possibilities of blending traditional craftsmanship with modern innovation (L. Wang, 2023).

In Thrissur, India, urban regeneration initiatives aim to "enhance the indigenous cultural and heritage values and integrate the modern developments to the traditional culture through placemaking initiatives" (Vinod, 2022, p.1).

2.8.3   Space, Practice, and Place: Spatial Strategies for Craft-Centered Urbanism

The development of dedicated areas for craft production and sales represents a significant spatial strategy for urban regeneration. These creative clusters or

craft quarters concentrate related activities to create synergies among craftspeople while establishing distinctive destinations within urban environments. The jewellery production in Istanbul's Old City demonstrates how craft characteristics become "embedded into the built environment" where "traditions of production and urban life are merged" (Okten & Evren, 2013a).

The placemaking potential of traditional crafts is particularly evident in historic city cores where craft activities are deeply embedded in the urban fabric. In Thrissur, India, urban regeneration initiatives aim to "keep up the traditional values of the city being lost" through approaches that respect indigenous cultural practices and spatial patterns (Vinod, 2022, p.1). This research focuses on "existing built structures and the indigenous spatial and cultural activities" to develop contextually appropriate regeneration strategies (Vinod, 2022, p.1).

The Thrissur case study demonstrates a placemaking-driven approach to urban regeneration that integrates traditional values through three key strategies:

1. Spatial Analysis of Indigenous Patterns
   - Heritage mapping: The study prioritizes existing built structures (temples, market streets) and spatial practices (festival processions, craft markets) that define the city's cultural identity.
   - Traffic management: Addressing modern challenges like congestion while preserving the temple-centered urban form (e.g., redesigning walkways for ritual processions like Thrissur Pooram).
2. Cultural Activity-Centered Design
   - Craft markets: Embedding traditional occupations (metalwork, mural painting) into regenerated public spaces to sustain artisanal economies.
   - Festival infrastructure: Designing plazas and pathways to accommodate large-scale cultural events, ensuring these traditions remain spatially viable.
3. Hybrid Governance Models
   - Community participation: Engaging local stakeholders (temple committees, craft guilds) in co-designing regeneration plans to ensure alignment with indigenous practices.
   - Policy integration: Proposing zoning laws that protect heritage precincts from incompatible modern developments.

Category	Istanbul's Jewellery Quarter	Thrissur, India
Type of Approach	Artisan - led regeneration	Placemaking through traditional crafts
Primary Stakeholders	Artisans, NGOs, local social capital networks	Local artisans, temple committees, craft guilds, citizens
Key Spatial Strategies	Adaptive reuse within historic urban fabric	Heritage mapping, spatial redesign around temples
Cultural Integration	Emphasis on preserving production techniques and spatial context	Integration of rituals, festivals, and craft practices
Economic Strategy	Tri-sector collaboration to preserve livelihood and craft	Strengthening craft markets, cultural tourism
Governance Model	NGO-driven + tri-sector (public-private-community)	Hybrid governance (community + policy integration)
Urban Design Focus	Maintaining embedded craft spaces in the built environment	Redesign of walkways, plazas for rituals and festivals
Challenges Addressed	Gentrification, Loss of authenticity, artisan displacement	Traffic congestion, erosion of traditional spatial patterns
Outcome Aim	Empower artisans as stakeholders; preserve spatial identity	Sustain cultural identity; enhance craft based placemaking

Table 2: Author's elaboration on Safeguarding the intangible cultural heritage through a tri-sector model: the jewellery quarter in the Old City of Istanbul by Okten & Evren, 2013 and Place making and connecting the heritage precincts in an urban area – A case of Thrissur city core by Vinod, 2022

The comparison between Istanbul's Jewellery Quarter and Thrissur, India, illustrates how culturally grounded urban regeneration strategies must be tailored to local socio-spatial contexts. In Istanbul, an artisan-led regeneration model prioritises the preservation of traditional production techniques and the adaptive reuse of the historic urban fabric, supported by a coalition of artisans, NGOs, and local social capital networks. By contrast, Thrissur adopts a placemaking approach through traditional crafts, integrating rituals, festivals, and craft practices into spatial redesign around temples, with governance rooted in hybrid community–policy structures involving artisans, temple committees, craft guilds, and citizens. Spatial strategies in both cases are closely tied to cultural heritage—whether through maintaining embedded craft spaces or redesigning public areas for cultural events—highlighting that design interventions are most effective when they reinforce living cultural practices. Economically, Istanbul's tri-sector collaboration safeguards artisan livelihoods alongside heritage preservation, while Thrissur's focus on strengthening craft markets and cultural tourism underscores the potential and risks of tourism-led models. Both contexts reveal that governance blending grassroots agency with institutional frameworks enhances long-term viability.

However, the challenges they face gentrification and displacement in Istanbul, and traffic congestion with the erosion of traditional spatial patterns in Thrissur demonstrate the importance of anticipating and mitigating socio-spatial risks early in the planning process. Ultimately, these cases affirm that successful craft-based urban regeneration depends on context-sensitive strategies, inclusive stakeholder engagement, and the integration of cultural identity into spatial and economic planning.

2.8.4 Enduring Challenges and Opportunities in Craft-Based Regeneration

A central challenge for craft-based urban regeneration is maintaining an appropriate balance between preserving traditional practices and embracing innovation. Research on ash sculpture art exemplifies this tension, focusing on how to "integrate this rich traditional craft with modern creativity" to promote both "inheritance and innovative development" (L. Wang, 2023, p.1).

The concept of *new craft* in European cities similarly navigates this balance, blending traditional high quality European craft and manufacturing with innovation and creative industries (L. Wang, 2023)(Katarzyna & Dominika, 2021). This approach recognizes that traditional crafts must evolve to remain economically viable while retaining their cultural significance and distinctive characteristics.

Craft-based regeneration must address both social and economic sustainability to achieve lasting impact. The Artisan-led Regeneration Model proposed for Istanbul's jewellery quarter recognizes that *a bottom-up regeneration policy* that prioritizes social and economic development in the area (Okten & Evren, 2013a). This approach acknowledges that physical improvements alone cannot sustain craft activities without corresponding social and economic support.

Economic sustainability requires viable business models that enable craftspeople to earn decent livelihoods while preserving traditional knowledge. In American post-industrial districts, the emergence of small enterprises producing high- quality products illustrates how craft businesses can generate sustainable economic opportunities within regenerated urban areas (Kapp, 2017).

Social sustainability involves maintaining inclusive communities where craft knowledge can be transmitted across generations. The multipurpose center proposed for Istanbul's jewelry quarter would support artistic, cultural, social, and educational activities that sustain craft communities while facilitating

knowledge transfer (Okten & Evren, 2013). These social dimensions are essential for the long-term viability of craft-based regeneration strategies.

The preservation of intangible cultural heritage represents a significant challenge and opportunity in craft-based urban regeneration. Traditional crafts embody valuable knowledge and cultural practices that can be lost through inappropriate development. Research on ash sculpture art highlights the need to examine the historical origins, technical characteristics, and cultural value of traditional crafts to enable their appropriate regeneration (L. Wang, 2023)

Urban transformations often impact traditional crafts and skills, as examined in research on Amritsar's historic core (Jigyasu, 2017) and they are -

- Destruction of Built Heritage: The rapid urbanization often leads to the destruction of the built heritage that supports traditional crafts. This loss not only affects the physical spaces where crafts are produced but also disrupts the social structures that sustain these crafts
- Neglect of Intangible Heritage: Current urban conservation efforts in India tend to focus primarily on the physical aspects of heritage, neglecting the intangible elements such as traditional crafts. This oversight can lead to the decline of skills and practices that are vital to the community's cultural identity
- Economic Pressures: The economic landscape is shifting, with policies that favor contemporary development often sidelining traditional crafts. For instance, the Master Plan for Amritsar (2010-2031) does not include crafts in its trade categories, indicating a lack of support for these traditional livelihoods
- Gentrification and Displacement: As urban areas undergo transformation, gentrification can displace artisans and craftspeople from their traditional neighborhoods. This displacement not only threatens their livelihoods but also the cultural practices associated with their crafts
- Changing Socio-Cultural Dynamics: The socio-cultural dynamics in Amritsar are evolving, with traditional crafts facing challenges from modern economic practices. Crafts that are less recognized or have less tourism potential are at a higher risk of disappearing, while those that attract tourists may receive more attention and resources
- Community Disengagement: The urban transformation processes often lead to the disengagement of communities from their crafts. As traditional skills are not integrated into the broader economic development agenda, the sustainability of these crafts is jeopardized, affecting the overall quality of life for artisans

Safeguarding these intangible assets requires specialized approaches that recognize their cultural significance beyond mere economic value. The research on ash sculpture art notes that preservation efforts contributes not only to the safeguarding and passing on this valuable cultural heritage but also offer a fresh perspective to the field of creative design(Okten & Evren, 2013a).

By explicitly addressing intangible cultural heritage, craft-based regeneration can create more culturally rich and distinctive urban environments. These approaches recognize that traditional crafts contribute to urban identity and diversity while embodying valuable knowledge that should be preserved for future generations.

While spatial theorists such as Lefebvre (1991) Soja (2010a) Purcell (2002) offer critical frameworks for understanding urban inequality, exclusion, and the right to the city, these concepts often remain underutilized in practical urban planning and regeneration processes. In contexts like Udaipur, where informal artisan economies are deeply embedded in the spatial and cultural fabric of the city, planning tools and regeneration strategies rarely reflect the lived realities that these theories illuminate. The right to the city, in particular, is frequently abstracted into participatory rhetoric without being translated into spatial entitlements such as access to secure workspaces, affordable housing, or culturally rooted infrastructure (Attoh, 2011; Purcell, 2002). Similarly, the concept of spatial justice, while rich in normative value, lacks operational integration into the design of regeneration schemes (Fainstein, 2014; Soja, 2010a). This disconnect between theory and practice results in interventions that often aestheticize heritage while displacing the very communities that sustain it. Bridging this gap requires not only theoretical critique but also methodological innovation. This thesis attempts such a bridge by grounding abstract spatial theories in the socio-spatial conditions of Udaipur's artisan communities—through a qualitative, spatially embedded methodology that centers lived experiences, spatial practices, and place-based narratives. In doing so, it contributes to emerging efforts in urban planning scholarship to realign spatial theory with grounded, inclusive regeneration practice (Friedmann, 2011; V. Watson, 2009).

2.9   CONCLUSION

This chapter has outlined the broader conceptual and institutional terrain within which craft-based urban regeneration unfolds in the context of developing countries. It has critically examined the cultural, spatial, and political significance of artisans in cities shaped by tourism, heritage, and uneven development. The literature reveals how, despite their centrality to
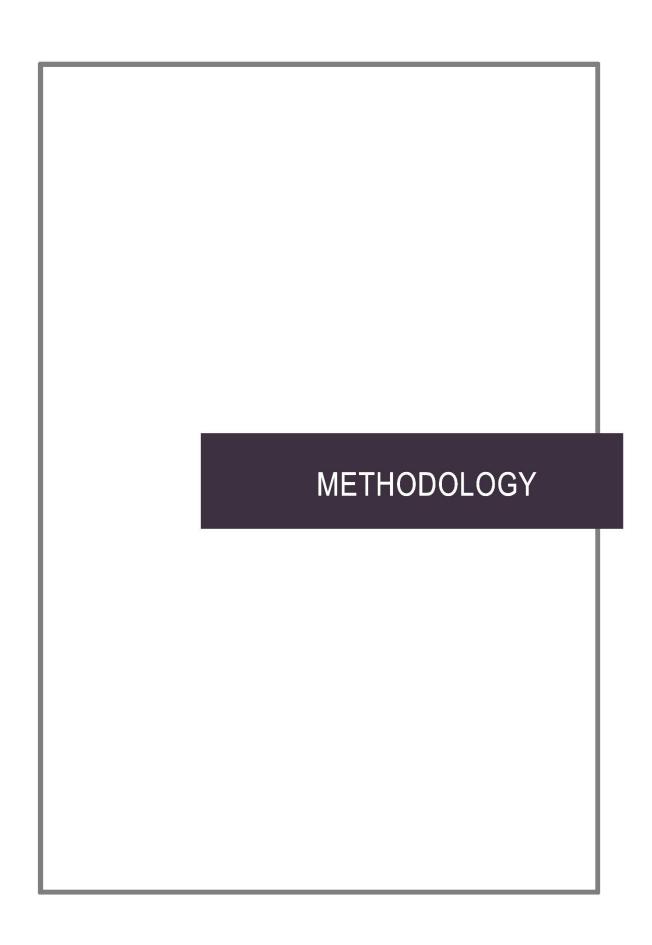
cultural identity and informal economies, artisan communities remain structurally marginalized in dominant planning and regeneration frameworks.

Across the thematic sections, key tensions were identified. Urban regeneration often framed around aesthetics, investment, and smart infrastructure frequently operates through planning tools that displace or exclude informal practices. Concepts like zoning, heritage conservation, and tourism masterplans often invisibilize the spatial needs of artisans while celebrating the commodified image of their work. This design–policy disconnect is compounded by fragmented governance and the limited integration of community knowledge in decision-making processes.

A critical gap also emerges in how regeneration literature approaches gender. Women artisans, particularly those operating in hybrid or home-based contexts, are consistently underrepresented in urban policy frameworks and regeneration schemes. Their spatial practices, labor, and mobility patterns remain largely invisible, reinforcing layered forms of exclusion. Integrating a gendered perspective into regeneration theory and practice is therefore essential for any meaningful shift toward spatial justice.

Finally, the chapter highlighted the gap between spatial theory and planning practice. While theoretical concepts like Lefebvre's "right to the city" (1968) and Soja's "spatial justice" (2010)offer powerful critiques of exclusion, they often remain abstract within real-world urban regeneration strategies. This thesis addresses that gap by embedding spatial theory within the lived experiences of artisan communities in Udaipur, offering a grounded approach to understanding regeneration as a socio-political, not just spatial, process.

Together, these strands provide the conceptual scaffolding for the thesis. They inform its methodology, guide its empirical inquiry, and shape its critique of current regeneration practices. In doing so, the chapter sets the stage for the next sections, where these theoretical insights are brought into conversation with the localized spatial dynamics of Udaipur's artisanal neighborhoods.

METHODOLOGY

3 METHODOLOGY

3.1 INTRODUCTION

This chapter articulates the methodological design adopted to investigate the socio-spatial realities shaping the lives of artisan communities in Udaipur. Central to this inquiry is an exploration of how urban regeneration strategies can be recalibrated to meet the grounded needs of artisans, rather than displace or marginalize them. In line with the interdisciplinary scope of the research, a mixed-methods approach rooted in participatory urbanism, spatial justice theory, and craft economy studies is adopted. This approach reflects a commitment to producing context-sensitive, grounded, and ethically sound knowledge by bridging qualitative narratives with quantitative evidence.

Building on this foundation, the research is guided by the following question: How do spatial conditions influence the livelihoods of artisans in Udaipur, and how can urban regeneration initiatives be shaped to support their everyday needs and practices? To address this, the study pursues three core objectives:

- To examine the socio-spatial conditions and everyday practices of artisan communities in Udaipur.
- To examine how existing and proposed urban regeneration projects affect where artisans work, how visible their crafts are in the city, and whether their livelihoods remain sustainable.
- To propose regeneration strategies that are rooted in local craft traditions, tailored to the specific context, and designed to both support artisans' economic well-being and safeguard cultural heritage.

Accordingly, this chapter outlines the methodological choices made to achieve these aims, including the rationale for a mixed-methods design, the tools of data collection (field visits, interviews, spatial mapping, and document review), the areas and communities studied, and the analytical strategies employed

3.2 RESEARCH DESIGN

This thesis adopts a convergent mixed-methods case study design, which allows for simultaneous and complementary collection of both qualitative and quantitative data streams. To answer this research question, the study is structured across three interconnected levels:

- **Institutional Level (big picture):** This focuses on government policies, planning programs, and institutions that affect artisans, such as the Smart

City Mission, tourism plans, or craft development schemes. It helps to understand what kind of support systems exist, and how they are designed.

- **Spatial Level (physical space):** This part examines the neighborhoods where artisans live and work—looking at things like access to workspaces, infrastructure, road conditions, congestion, and how public space is used. It focuses on areas such as Surajpole and Hathipole, which are important craft zones in Udaipur.

- **Experiential Level (everyday life):** This level focuses on the personal stories, daily experiences, and skills of the artisans themselves. Through interviews and informal conversations, it captures how artisans see their own work, how they deal with changes in the city, and what challenges they face in continuing their craft.

By bringing together these three layers—policy, space, and lived experience— the research builds a fuller understanding of how different factors are connected and how they impact artisans' lives. Guiding Principles behind the Design are:

- **Combining Different Methods:** Using interviews, surveys, maps, and document analysis helps confirm findings from multiple angles and makes the research more trustworthy.

- **Including Multiple Viewpoints:** The study listens to both artisans' voices and those of officials, planners, and NGOs. This helps compare how artisans experience city planning with how programs are actually designed and delivered.

- **Focusing on Specific Places:** The research is based in Udaipur and looks closely at particular neighborhoods where artisan activity is concentrated. This place-based approach helps understand how local surroundings and community dynamics influence artisan livelihoods.

3.3   METHODOLOGICAL FRAMEWORK

This research builds its methodological framework on critical urban theory, looking closely at how broader structural forces, spatial dynamics, and everyday lived experiences influence the livelihoods of artisans in heritage cities. Instead of depending only on state-defined measures of evaluation, the study uses a set of indicators and a case study site selected through both academic insights and the specific realities of the local context.

3.3.1 Literature – Informed thematic framework

Building on theoretical debates in urban studies, planning, and cultural geography, I identified a set of themes - workspace adequacy, income stability, access to services, visibility in the urban economy, and policy awareness that structured my fieldwork. These themes were not applied as fixed quantitative indicators but as interpretive categories, helping me assess how artisans themselves describe and negotiate their everyday livelihoods.

This selection was guided by four key strands of literature:

Spatial justice and the right to the city (Lefebvre, 1968; Harvey, 2008): These ideas emphasize that all urban residents, including marginalized groups like artisans, should have fair access to space, infrastructure, and opportunities. The research uses this lens to critically evaluate whether regeneration policies are inclusive or exclusionary.

Informality and craft-based urbanism (Roy, 2005; Watson, 2009): This body of work challenges conventional urban planning norms that often overlook or stigmatize informal practices. Since many artisans in Udaipur operate within informal or semi-formal systems, these insights help frame indicators that recognize their contributions beyond formal economic classifications.

Gendered urban spaces (Massey, 1994): Recognizing that gender shapes access to space, mobility, and livelihoods, this framework helps highlight how artisan women may face specific challenges or exclusions within urban environments and policy landscapes.

Postcolonial critiques of urban regeneration (Miraftab, 2004): This literature critiques how regeneration strategies often prioritize aesthetics or investment over local needs. It supports the inclusion of indicators that capture local voices, power relations, and unintended consequences of policy.

Together, these conceptual perspectives inform a more grounded and sensitive set of themes that go beyond top-down metrics to reflect the complex realities of artisan communities in Udaipur.

3.3.2 Case Study Rationale

Udaipur was selected as the main case study because it provides a rich and relevant setting to explore the research questions. It combines a deep-rooted artisanal culture with contemporary urban challenges, making it a meaningful

and instructive site for examining the socio-spatial conditions of artisan livelihoods. The rationale for selecting Udaipur includes:

Longstanding Artisanal Traditions:
The city has a well-known heritage of crafts including miniature painting, metalwork, embroidery, and handloom textiles. These crafts are not just cultural symbols but also essential sources of income and identity for many local communities.

Conflicts between Tourism and Local Livelihoods:
Udaipur's growth as a major tourist destination has created a paradox. While tourism has increased the demand for handicrafts, it has also contributed to rising property prices, congestion, and spatial restructuring, which put pressure on informal artisan settlements and workspaces. This creates a valuable context for examining how artisans negotiate space and visibility in a rapidly transforming city.

Active Urban Regeneration Projects:
Udaipur is currently undergoing multiple state-led urban regeneration efforts, including:

- HRIDAY (Heritage City Development and Augmentation Yojana) – focused on conserving and developing heritage cores;
- Smart City Mission – aimed at improving infrastructure and digital services; and
- SFURTI (Scheme of Fund for Regeneration of Traditional Industries) – intended to strengthen traditional industries through cluster-based development.

These overlapping schemes make Udaipur an ideal location for assessing how policy frameworks interact with artisanal livelihoods in practice.

3.4   DATA COLLECTION METHODS

To understand the socio-spatial challenges faced by artisan communities in Udaipur and the role of regeneration policies, this research adopts a multi-pronged data collection strategy. It combines qualitative methods that prioritize lived experiences and narratives with policy analysis that interrogates institutional frameworks. The aim is to gather rich, grounded, and diverse data that can inform a holistic understanding of the field context.

3.4.1 Qualitative methods

a) Semi-Structured Interviews

This study conducted in-depth semi-structured interviews with a purposively selected group of 18 key stakeholders intimately involved in Udaipur's traditional craft economy and its broader developmental context. The largest group comprised 10 artisans representing five prominent crafts: 2 potters, 3 artisans specializing in zari embroidery, 2 woodworkers, 2 miniature painters focusing on silver coating techniques, and 1 artisan whose practice combined miniature painting with jewelry making. Care was taken to ensure diversity in age and gender among artisan participants, with careful attention to including women and youth artisans to glean generational and gendered perspectives on craft livelihoods.

Beyond the artisan group, interviews were conducted with 2 representatives from well-established local non-governmental organizations (NGOs) — Tisser and Sadhna — who have long-standing involvement in community development and livelihood promotion within Udaipur's artisan communities. Additionally, 6 shop owners acting as crucial market intermediaries and retail outlets for handmade crafts were interviewed to understand the commercial dynamics and challenges of the local craft supply chain. A key informant from government, the district town planner, was also included to provide insight into recent urban policies, heritage conservation efforts, and governmental programs such as the Smart City Mission that impact the crafts sector.

Interview Setting and Duration: Data collection occurred during a focused period spanning late April to early May 2025. From April 30 to May 5, face-to-face interviews were held at multiple strategic field sites within Udaipur, including well-known craft market areas like Surajpole and Hathipole, the artisanal workshop cluster in the Aloo Factory neighborhood, and offices of partner NGOs such as Shipgram, Sadhna, and Tisser. In recognition of participants' varying availability and the constraints imposed by geography and ongoing events, follow-up interviews were conducted remotely via telephone calls from May 5 to May 9. Each interview session typically lasted between 30 and 45 minutes, striking a balance between depth and participant comfort.

Data Collection Process: The interviews were designed as semi-structured, guided by a flexible question framework that encouraged participants to share detailed accounts of their work, challenges, and life experiences in their own words. This open-ended approach fostered rapport and elicited rich,

nuanced narratives rather than restricting replies to predefined options. Prior to each session, informed consent was obtained, and with permission, interviews were audio-recorded to preserve the integrity and accuracy of responses. Complementing these recordings, the researcher maintained thorough field notes that captured non-verbal communication, tonal variations, and contextual information surrounding each interaction, thereby enriching the qualitative data and supporting careful interpretation.

Themes Explored: The interview guide was structured around several interrelated themes that emerged as critical to understanding the realities of artisans and associated stakeholders in Udaipur:

- Economic resilience: Discussions probed income sources, fluctuations due to seasonality, reliance on tourism-driven markets, and challenges of market access both locally and beyond. This theme illuminated the variability and precarity characteristic of craft livelihoods.
- Spatial dislocation: Participants were asked about experiences of displacement or forced relocation from traditional workshops and marketplaces resulting from urban redevelopment, gentrification, or infrastructural projects, and about implications for their work practices and social networks.
- Gendered access: The interviews examined differences in men's and women's access to essential infrastructure, training, market opportunities, finances, and support systems, highlighting socio-cultural barriers and enablers affecting women artisans' participation and empowerment.
- Intergenerational transmission: Finally, the study explored how craft knowledge and skills are transmitted across generations within families and communities, noting disruptions due to youth migration, educational aspirations, and changing perceptions of artisanal work among younger cohorts.

Participant Details: To maintain confidentiality and follow ethical guidelines, all participants were assigned pseudonyms. A detailed table in the appendix lists these aliases along with key information such as age, gender, craft specialization, or stakeholder role. This approach ensures transparency and provides context about the sample while safeguarding the privacy of individuals.

Interview with Artisans :

INTERVIEW QUESTIONS	ARTISAN 1	ARTISAN 2	ARTISAN 3	ARTISAN 4	ARTISAN 5	ARTISAN 6	ARTISAN 7	ARTISAN 8	ARTISAN 9
NAME	Prem chand	Ghazala	Nagma	Nazma	Mahima	Rajesh	Sudheer	Mohan Singh	Ekbal
GENDER	M	F	F	F	F	M	M	M	M
AGE	31	29	30	27	27	35	23	52	61
SALARY	Varies	5000/month and this too varies	5000/month and this too varies	5000/month and this too varies	(B to B)income depends on the orders, but is sufficient	Varies	(B to B)income depends on the orders	varies	varies
EDUCATION	Primary	Primary	BA	BA	Degree	Primary education	School education	School education	School education
What kind of handicrafts you do? And for how long have been doing it?	Pottery, 20 years	Zari, from childhood	Zari, from childhood	Zari, from childhood	Wood craft, 5 - 6 years	Miniature painting, pitchwari painting	wood work, silver coating upon wood	Miniature art, since 1982	paintings and jewellery
How did you start doing this work?	Ancestory	Ancestory	Ancestory	Ancestory	Out of passion	Ancestory	Ancestory	Ancestory	Ancestory
Do you work alone or not?	no with family	No with family	No with family	No with family	There are other artisans along with her, she trains those artisans	with other artisans, trains them if necessary	with helpers	with helpers	with family
Where is your workshop located? How did you find it? Do you pay rent for it ? Where they sell their handicraft, if they sell it directly or through someone else?	Shilpgram, no, directly	work from HOME, directly, they get orders and they sell their products	work from HOME, directly, they get orders and they sell their products	work from HOME, directly, they get orders and they sell their products	Workshop is near to her home, no rent	Udaipur, near ambavadi temple, rent - 10000/month, directly and also through exhibtions	Sajjangarh road, rent - 8000/ month. B to B and directly	Sajjangarh road, rent - 8000/ month. B to B and directly	Sajjangarh road, rent - 8000/ month. B to B and directly
Where do you live?	650 kms away (Alwar)	Aloo factory	Aloo factory	Aloo factory	Near celebration mall	Near to old city	8 km away	near by	near by
How do you get to your workshop every day? How do you move /transport your goods?	stay there for 3 months and then another family member takes his position, He takes his material from his village and work in shilpgram, through truck	They get their goods from Udaipur	They get their goods from Udaipur	They get their goods from Udaipur	Walk/ two wheeler/ auto	Bike/walk	car	walk	walk
Is it easy for you to get the materials you need?	In alwar yes, but ot in Udaipur	yes	yes	yes	yes	sometimes yes, sometimes no	yes, easily	yes, easily	yes, easily
What are your working conditions like?	poor, that's why he have come to Udaipur	Poor (not according to them though)	Poor (not according to them though)	Poor (not according to them though)	she owns her workshop	just okay	okay	Okay	okay
Do you receive any kind of support? By whom? Do you receive any kind of support (financial, workspace, training) from the government, NGOs, or private groups? Have you seen any changes in your area because of city development?	Yes, through shilpgram he is able to showcase his works, no financial support from govt, or any NGO, shilpgram only provides a platform for selling their products.	They don't find it necessary.	They don't find it necessary.	They don't find it necessary.	she has artisan card, but not so helpful	has artisan card, but not so helpful	have artisan card, don't find it necessary	no artisan card, don't find it necessary	_
Do you think your location affects how much you can sell?	Yes.	No, they say that they have high demand in the market	No, they say that they have high demand in the market	No, they say that they have high demand in the market	location is not afffected since its B2B	yes, if possible he prefers tourists spots rather than his place	yes, location is important and their workplaces are their in one of the prime locations	yes, location is important and their workplaces are their in one of the prime locations	yes, location is important and their workplaces are their in one of the prime locations
Are there places in Udaipur where artisans have more opportunities than you?	Near Old city, yes, not sure about the artisans but there are many tourists that come to those places	_	_	_	She don't know	yes, near city palace,	yes, near city palace (not sure about the artisans though)	yes, but don't want to relocate as there are more competitions	yes, near city palace (not sure about the artisans though)
Do you feel that people in Udaipur value the crafts you make?	No, they don't. Its mostly foreigners and people from other states of India.	yes, according to them	yes, according to them	yes, according to them	No, mostly foreigners and people from other states in india	not so much, mainly its foreigners	mainly foreigners and people from Gujarat (another indian state)	no, foreigners	mainly foreigners
Does your income change in different seasons? If yes, do you earn more during tourist seasons?	Yes, in shilpgram there is this festival that occurs during the month of December.	No,	No,	No,	yes	yes, season depended	no, their business is on almost everytime	depends on season	depends on season
Do men and women artisans have equal opportunities and earnings in your craft? If not, what challenges do women artisans face?	no. women find it difficult. Family pressure and insecurities.	Yes, men get more opportunities but usually women do these stuffs more.	Yes, men get more opportunities but usually women do these stuffs more.	Yes, men get more opportunities but usually women do these stuffs more.	women get less opportunities	men artisans get more opportunities than women, there are only a few women in this industry and they mostly work from home.	men artisans get more opportunities than women, there are only a few women in this industry	men artisans get more opportunities than women, there are only a few women in this industry	men and women artisans equally distribute their works among them, paintinga are mostly done by men and jewelleries are done by women

Table 3: Table showing the Interview with Artisans

Interview with shop owners

INTERVIEW QUESTIONS	SHOP OWNER 1	SHOP OWNER 2	SHOP OWNER 3	SHOP OWNER 4	SHOP OWNER 5	SHOP OWNER 6
GENDER	M	M	M	M	M	M
AGE	53	36	58	48	45	40
TYPE OF BUSINESS	Medical shop	Shop of all Handicrafts	leather products shop	Minature paintings and wood works	Clothes	Miniature painting with gold work
Where does he/she work? Where does he/she lives? -	Hathipole, Near celebration mall	works at pratap gourav kendra, lives in ganesh nagar - (10 km from udaipur)	works at old city	works at old city	works inside city palace	works inside city palace
Are you familiar with artisan scene of Udaipur/with the typical products of Udaipur? -	Yes, I am familiar	yes, I sell those	yes, I sell those	yes, I sell those	yes, I sell those	yes, I sell those
How important do you think they are for the city?-	They attarct tourists, people come to udaipur to buy these stuffs	they attract tourists and contribute to economy	they attract tourists and contribute to economy	they attract tourists and contribute to economy	they attract tourists and contribute to economy	they attract tourists and contribute to economy
Do you think tourists come to Udaipur because of these crafts? -	yes and also because of the architecture	for architecture - more and for crafts its less compared to architecture	crafts and also architecture	crafts, architecture and food	crafts, architecture and cloths	crafts, architecture and culture
Have you seen areas where artisans work or sell their crafts? - क्या आपने ऐसे क्षेत्र देखे हैं जहाँ कारीगर काम करते हैं या अपनी चीजें बेचते हैं?	Yes , I have seen places where they sell these crafts and in some places I have seen them work too not all though	yes, they sell their product in old city , but they don't live nearby	my workers work at their home and sell their products to me	I get products from different artisans and I sell those	our products are made by artisans, whom we train and they make it	our products are made by artisans, whom we train and they make it
Have you noticed any changes in artisan neighborhoods ? - क्या आपने कारीगरों के	No, these artisans mostly lives in gully's (a local word for poor streets)	no, the most of the artistic products are there in old city, the old city is kept as it is	no, the old city is kept as it is	no	no	no
Do you think people in Udaipur value traditional crafts? -	no, I don't think so	no, only foreigners	only foreigners	just the foreigners and people from other states	yes, as these clothes signify their culture and history	yes, as these painitngs depicts their history
MY OBSERVATIONS	a normal shop owner who is not related with the crafts industry but values it	a shop owner who sell his products in a tourist area	a shop owner who sell his products in the tourist zone	a shop owner who sell his products in the tourist zone	a shop owner who sell his products in the prime and developed area of Udaipur	a shop owner who sell his products in the prime and developed area of Udaipur
		for all of these people, they say that the craftsmen are not facing any paticular problems, and were also not willing to reveal their addresses				

Table 4: Table showing the Interview with Shop keepers/ owners

Interview with NGO representatives:

INTERVIEW QUESTIONS	NGO 1	NGO 2
NAME	Tisser	Sadhna by Seva Mandhir
What is the main purpose of your organization ?	skill based Training women livelihood	women empowerment (based on udaipur and rajsamand district), make them self dependent financially and also help their family
What do you think about the situation of Udaipur's artisans? What do you think are their problems/issues/needs?	the traditional craftsmen are depended on the shop keepers, they don't have access to the regular market, they don't know the marketing knowledge (both offline & online)	women were not willing to come out of their house and were always depended on their husbands.
What kind of support do you provide to artisans (e.g., training, funding, and workspace)?	Initially, we provide training by ouerselves, and also from govt and also from other NGOs. Since most of them believe in the concept "my house is my workspace" (mostly women)	we give them training, give payments for the work they have done, take them to places to showcase their skills.
Do you work with specific artisan communities or across Udaipur ? Which kind of activities does your organization do? Is there anything catering artisan in particular?	yes we work with tie and dye artisans, and also with people who do handicrafts and also with some gujarati community who have come here and settled	women who make traditional rajasthani clothes
Have you faced any challenges in supporting artisan communities?	these artisans don't have any self awareness, and also they don't know about the marketing techniques	the challenge we face are during their training period.. We train them for weeks and towards the end, they stop suddenly because they feel that they are able to do their house chores, they are not able to take care of their children
What impact have your programs had on the lives of artisans?	they don't have any other option, apart from getting help from us, we have coordinated with world bank to provide them with funding and also we have helped several communities to stand on their own	we help them to get noticed, we take them to exhibitions out of Rajasthan and make their craft famous.
Do you collaborate with the government or private organizations for artisan support?	yes, the govt schemes like Rajvika and CSR .. We work with them	no we work alone, the profit we get are distributed among the women
Have you noticed any changes in artisan communities due to urban development projects?	the younger generation are not willing to do the traditonal work, because they don't have the market and also are not getting any economic benefits , so they study hard and try to do other jobs even if they wanted to continue their jobs	no, they are not given any importance
What do you think is the biggest challenge for artisans in Udaipur today?	access to markets is the biggest challenge and the online markets are also one of the big challenges. They are not getting anything from the govt policies or schemes, even though the govt is demanding that they are helping them but the help is not reaching to the artisans	we face challenges among the artisans not from outside
Do you see any differences in challenges faced by male and female artisans? How do you address them?	yes, women are mostly reserved and are not willing to come out of their houses to work, we have to do lot of work to convince them. Once they start earning their mentality is also changed.	since women are facing more challenges than men, that's why we are helping them
Has tourism development changed the way artisans work or sell their crafts?	yes, where there is tourists place there are changes, but not in every places.	no, our organisation focus on their empowerment so tourism or no tourism we will continue doing our work and empower the women of rajasthan

Table 5: table showing the interview with NGO representatives

Interview with District Town Planner:

INTERVIEW QUESTIONS	URBAN PLANNER 1
DESIGNATION	District Town Planner
Can you tell me about your experience as an urban planner and your involvement in projects related to artisans in Udaipur?	Artisans, baasically it is looked by tourism department, we town planners doesn.t do much about the artisan until any specific project comes from the govt.
What are the main challenges artisans face in Udaipur from an urban planning perspective?	-
How do spatial issues like location, access to infrastructure, or workspace availability affect their livelihood?	Govt of rajasthan have done remarkebly well in imporving the Livelihood, for all the people. LIVELIHOOD MISSION.
Have you worked on any urban development or regeneration projects in Udaipur that directly involve artisans? Can you describe these?	Generally we work more on he urban development and the redevelopment projects are focused only on a small stretch like if a road is to be widen
What role do you think artisans play in shaping the identity and economy of Udaipur?	very much, not only preserving the economy, they preserve the culture too
Do you engage directly with artisan communities when planning projects? If yes, how do you gather their input?	right now, No
Are there specific government or private schemes you believe are particularly beneficial for artisans?	Livelihood Mission, Housing for LIG
How do tourism-driven development projects impact the spaces where artisans work or live?	town planners are not posted in the tourism development
Have you seen instances where urbanization has caused artisans to lose access to traditional markets?	-
What is your vision for the role of artisans in Jaipur's urban landscape in the future?	-
What additional support or changes in urban policy would you suggest to better support artisans?	-
MY OBSERVATIONS	Ideally, town planners should play a central role in shaping tourism development, yet their limited involvement remains a major challenge. The responses collected suggest that, although planners acknowledge tourism as vital for boosting the local economy and safeguarding cultural heritage, they are often missing from the actual decision-making processes connected to these sectors. In contrast, the tourism department does maintain some engagement with artisan communities—mainly through skill-building programs, training workshops, and exhibitions. However, these initiatives rarely touch upon the deeper issues of artisans' everyday living and working conditions, which largely remain the same. As a result, many younger members of artisan families who pursue formal education tend to leave craft work behind, discouraged by its limited financial returns. A more sustainable path forward could be the creation of integrated development zones that combine better housing with essential services like schools, training centers, and dedicated spaces where artisans can both practice and present their crafts. Such an approach has the potential to improve quality of life while also making artisan livelihoods more economically viable.

Table 6: Table showing the interview with Government officials

b) Participant Observation

Locations and participant observation: Participant observation was conducted in key artisan-rich areas of the city, including Bada Bazaar, Jagdish Chowk, and the narrow alleys of the Old City, where craft practices are deeply embedded in everyday urban life. The fieldwork took place over a one-week period, from April 28 to May 5. Each day, observations were carried out for a few hours during the mornings and evenings to capture different aspects of daily life in these areas.

The observation approach involved walking through the alleys and the Old City palace area, noting the flow of people, including both locals and

foreigners, and the conditions of the roads and buildings. Attention was also paid to the nighttime environment. During this time, informal interactions were held primarily with artisans and local residents to gather insights about their activities and everyday experiences. Audio recordings of interviews were made, and photographs were taken to document the settings and craft activities. Field notes were maintained throughout to record detailed observations. However, no direct participation in craft activities was undertaken; the focus remained on observing and engaging with the community.

Analytical Approach: Observations were interpreted through a spatial ethnography lens, focusing on how public and semi-public spaces are used, negotiated, and experienced by artisans. Attention was paid to daily rhythms, textures of space, and social interactions, helping understand how spatial and cultural dimensions are intertwined in artisan life.

c) Document and Policy Analysis

A close reading and analysis were conducted on a range of national, state, and local-level policies relevant to urban development and artisan livelihoods. These included:

- HRIDAY (Heritage City Development and Augmentation Yojana) – focusing on heritage infrastructure and cultural preservation in urban cores.
- SFURTI (Scheme of Fund for Regeneration of Traditional Industries) – aimed at strengthening traditional craft clusters through capacity-building and infrastructure.
- Rajasthan Handicrafts Policy (2022) – a relatively recent initiative that outlines state-level strategies to support artisan enterprises, innovation, and branding.
- Smart City Mission plans for Udaipur – which include proposals for digital infrastructure, urban mobility, and area-based development in heritage zones

Key Focus Areas:

The analysis emphasized identifying:

- Implementation gaps – where policy intentions diverge from on-ground outcomes.
- Coordination challenges – overlaps, contradictions, or silos among institutions involved in regeneration or artisan support.

- Spatial exclusion – instances where informal artisan neighborhoods or practices are left out of planning processes or actively displaced.

By combining these three qualitative tools—interviews, observation, and document analysis—the research generates a multi-dimensional view of how artisans experience urban change and how planning systems either support or marginalize their practices.

3.4.2 Quantitative and Spatial methods

To complement the qualitative insights and provide a grounded spatial and statistical understanding of artisan livelihoods, the study employed several quantitative and geospatial techniques. These methods help visualize patterns, verify trends observed in fieldwork, and locate artisan activities in relation to urban infrastructure and services.

a) Demographic and Workforce Data:
The study analyzed publicly available datasets to understand the broader socio-economic and demographic context of Udaipur and its surrounding regions. Key sources included:

- Census of India (2011): Provided ward-level data on population density, household composition, literacy, and workforce participation, which helped situate artisan communities within the urban structure.
- NSSO (National Sample Survey Office) workforce surveys: Offered broader trends related to informal sector employment, handloom and handicraft workers, gender participation, and income stability in craft-based occupations.
- District Statistical Handbooks (Udaipur District): Provided additional data on trade, infrastructure, housing, and employment relevant to the regional craft economy.

This analysis helped contextualize the field observations within wider patterns, such as informal employment trends, gender disparities, and urban service distribution.

b) GIS Mapping and Spatial Analysis:
Geographic Information Systems (GIS) were used to map and analyze the spatial distribution of artisan activity in relation to the city's urban infrastructure. The mapping process involved:

- Identification of artisan clusters: Using field data and local knowledge, the locations of key artisan neighborhoods (e.g., Surajpole, Hathipole, Chandpole, and Bada Bazaar) were marked and georeferenced.
- Overlay with infrastructure layers: The identified artisan clusters were mapped against key urban features, including road networks, public transport routes, water and sanitation facilities, as well as their proximity to marketplaces and tourist areas.
- Purpose: This spatial overlay allowed the research to visually assess issues like accessibility, congestion, and service gaps—helping identify areas where artisan workspaces are vulnerable to displacement or lack proper infrastructure.

The spatial analysis also helped reveal "hidden" geographies informal home-based workshops, shared courtyards, and temporary vending areas that are often missing from official land use maps and planning documents.

c) Structured Surveys

To complement the in-depth insights gathered from interviews and to gain a broader understanding of artisan livelihoods, a structured survey was conducted with 24 artisans representing different age groups, genders, and craft practices.

Sampling Approach: The survey used a stratified purposive sampling method, carefully designed to ensure balanced representation across the various segments of the artisan community, including:

- Gender: The survey included both men and women artisans, enabling an analysis sensitive to gender differences.
- Age Groups: Participants were categorized into '30 and under' and 'Over 30' groups to capture generational variations in experience and perspectives.
- Craft Typologies: Artisans practicing a range of crafts—such as pottery, woodwork, zari embroidery, miniature painting, and marble sculpture— were included. This diversity helped highlight craft-specific challenges and opportunities.

This approach made it possible to capture a wide range of experiences and perspectives across both social and professional lines within the artisan sector.

Key Aspects Covered in the Survey

The survey looked at several important dimensions of artisans' livelihoods and working conditions:

- Income Fluctuations: How earnings change month to month and across seasons, the extent to which artisans rely on tourism, and how stable their income has been in recent years.
- Workspace Location and Tenure: Whether artisans own, rent, or share their workspaces; the kinds of spaces they use — from home-based setups to rented shops, shared workshops, or even informal public areas.
- Market Access and Sales Channels: Where and how products are sold — directly to customers, through middlemen, at local markets, or increasingly via digital and online platforms.
- Government Support: Awareness and use of government programs like SFURTI (Scheme of Fund for Regeneration of Traditional Industries), Geographical Indication (GI) tagging, and other state-level craft initiatives.
- Other Challenges: Difficulties in accessing raw materials, the impact of urban development on artisan spaces, and the role of tourism in shaping customer demand.

Survey Tools and Analysis: Surveys were carried out both digitally and on paper, depending on participants' literacy levels and personal preference. The responses were carefully entered into a database and then analyzed using GIS software (QGIS) to explore spatial patterns, along with basic statistical tools such as frequency counts and cross-tabulations. This blend of methods made it possible to spot key trends, unusual cases, and location-based dynamics affecting artisan practices.

Value of the Quantitative Data: The survey data added weight to the findings from in-depth interviews. For example, it confirmed that many women artisans work from home, often facing restrictions in mobility and access to wider markets. It also revealed that awareness of government support schemes was generally low, even among artisans who might have been eligible to benefit from them.

Participants and Presentation of Data: Each survey respondent was given a unique anonymized code (e.g., A1, A2) to ensure confidentiality while allowing systematic analysis. The detailed table presents participant characteristics and responses, including age, gender, craft specialization, workspace details, sales methods, government support, and challenges faced. This table provides a clear and nuanced snapshot of the surveyed population, and helps connect the quantitative findings with the qualitative insights explored in the study.

Artisans	Age	Age groups	Gender	Type of Craft Practiced: (e.g., Pottery, Leatherwork, Miniature Painting, Lac work)	Years of Experience in this Craft	Do you own your workspace?	Do you pay rent for your workspace?	Do you receive any support from the government?	Do you sell your products directly to customers?	Do intermediaries help in selling your products?	Are online platforms helping you sell your crafts?	Do you face difficulties in accessing raw materials?	Have you noticed any changes in your area due to urban development?	Do tourists form the majority of your customers?	Do you think artisans in other areas of Udaipur have better opportunities than you?
A1	34	Over-30	M	pottery	24										
A2	27	30-and-under	F	Wood work	5										
A3	29	30-and-under	F	zari	From childhood										
A4	25	30-and-under	F	zari	From childhood										
A5	41	Over-30	M	Miniature painting	30+										
A6	35	Over-30	M	Miniature Painting	20+										
A7	24	30-and-under	M	Wood work	8										
A8	48	Over-30	M	Marble sculptures	35+										
A9	35	Over-30	M	Marble sculptures	25+										
A10	29	30-and-under	F	zari	From childhood										
A11	25	30-and-under	F	zari	From childhood										
A12	25	30-and-under	F	zari	From childhood										
A13	28	30-and-under	M	pottery	15+										
A14	40	Over-30	M	pottery	35+										
A15	36	Over-30	M	pottery	25+										
A16	33	Over-30	M	pottery	20+										
A17	30	30-and-under	M	pottery	20+										
A18	36	Over-30	M	Miniature painting	20+										
A19	33	Over-30	M	Miniature painting	20+										
A20	45	Over-30	M	zari	From childhood										
A21	39	Over-30	M	zari	From childhood										
A22	35	Over-30	M	zari	From childhood										
A23	36	Over-30	M	zari	From childhood										
A24	55	Over-30	M	zari	From childhood										
A25	50	Over-30	M	zari	From childhood										
A26	58	Over-30	M	zari	From childhood										
A27	62	Over-30	M	zari	From childhood										
A28	49	Over-30	M	zari	From childhood										
A29	21	30-and-under	F	zari	From childhood										
A30	18	30-and-under	F	zari	From childhood										
A31	22	30-and-under	F	zari	From childhood										
A30	15	30-and-under	F	zari	From childhood										
A31	16	30-and-under	F	zari	From childhood										
A32	40	Over-30	M	Miniature painting	30										
A33	45	Over-30	M	Miniature painting	30+										
A34	63	Over-30	M	Miniature painting	45+										
A35	59	Over-30	M	Miniature painting	45+										
A36	47	Over-30	M	Marble sculptures	35+										
A37	47	Over-30	M	Marble sculptures	35+										
A38	53	Over-30	M	Marble sculptures	40+										
A39	58	Over-30	M	Marble sculptures	40+										

Legend: YES (green) | NO (orange) | NEUTRAL (blue) | DON'T KNOW /NOT APPLICABLE (yellow)

Table 7: Table showing the survey details

3.5   ANALYTICAL STRATEGIES

The analysis of empirical data employed a multi-layered and interdisciplinary strategy, designed to address the research objectives through a combination of qualitative interpretation, spatial analysis, and policy critique. By integrating different forms of evidence narratives, maps, and documents the research was able to explore both individual experiences and structural dynamics affecting artisan livelihoods in Udaipur.

3.5.1   Thematic Analysis of Field Narratives

The first layer of analysis focused on qualitative data gathered through semi-structured interviews and field observations. Instead of using specialized software, the transcripts were carefully read and annotated by hand. This repeated close reading allowed for a more thoughtful and detailed understanding of the data, helping to identify important patterns, contradictions, and context-specific insights that might have been missed otherwise.

Codes were created based on what emerged naturally from the data rather than using preset categories. These codes were grouped into broad themes that reflected common issues, such as:

- Income instability and seasonal changes linked to tourism
- How access to space is different for men and women, including limited movement for women artisans or their low visibility in markets
- Loss or displacement of traditional workspaces because of urban redevelopment
- Reliance on middlemen and limited direct access to customers
- Uneven awareness of and access to government support programs

These themes were connected across different groups of participants including artisans, shopkeepers, NGO workers, and government officials to show both shared problems and different viewpoints.

The analysis included direct quotes from interviews to highlight the perspectives of the artisans themselves. This helped keep the focus on their real-life experiences, hopes, ways of coping, and thoughts on the changes happening around them.

3.5.2 Spatial mapping and Urban Morphology

The second layer of analysis focused on the spatial dimensions of artisan livelihoods, using GIS tools and urban morphological observations gathered through fieldwork.

Spatial analysis involved the preparation and interpretation of layered maps, combining:

- Artisan settlement clusters (mapped through field surveys and local knowledge)
- Built-use patterns and housing typologies in artisan-dense areas
- Proximity to key urban infrastructure, such as main roads, tourist circuits, water access, and sanitation
- Connectivity patterns (pedestrian movement corridors, alleyways, public transport access)

By comparing artisan neighborhoods like Surajpole, Hathipole, and Chandpole with other relatively better-served areas of Udaipur, the research highlighted stark differences in:

- Residential quality and infrastructure access
- Walkability and mobility constraints
- Location-based exposure to tourism markets

This mapping process uncovered patterns of spatial marginalization, where artisan zones though historically central are increasingly disconnected from urban investment and planning priorities. It also revealed opportunities for spatial integration, such as linking artisan workspaces more directly to cultural tourism circuits or improving access to public facilities through regeneration.

The urban morphology—shape, structure, and fabric of these area was also studied to understand how the built environment shapes, and is shaped by, artisan practices. For instance, shared courtyards and narrow lanes were found to be important for community-based craft work, even as they are often excluded from formal regeneration plans.

3.5.3 Policy and Institutional Review

The third analytical layer focused on the policy and institutional dimensions of urban regeneration and artisan livelihoods. A detailed document analysis was conducted on key national and state-level frameworks, including:

- HRIDAY (Heritage City Development and Augmentation Yojana)
- SFURTI (Scheme of Fund for Regeneration of Traditional Industries)
- Smart City Mission plans for Udaipur
- Rajasthan Handicrafts Policy (2022)
- Integrated Cluster Development Scheme (Rajasthan)

Each of these policies was examined in terms of its stated objectives, implementation mechanisms, spatial focus, and intended beneficiaries. The analysis looked at how well these frameworks aligned with the on-ground experiences captured through fieldwork.

Several gaps and contradictions emerged, including:
- Mismatch between policy language and implementation – where ambitious program goals were not translated into meaningful change for artisan communities
- Institutional silos – limited coordination between urban planners, tourism departments, and craft development agencies
- Reliance on NGOs – where the state has outsourced or informally delegated key responsibilities to civil society actors without sufficient resources or long-term support
- Limited community participation – most schemes lacked meaningful engagement with artisan voices in design or monitoring

To systematize this critique, a comparative policy matrix was developed, mapping:
- Policy objectives vs. field realities
- Targeted support mechanisms vs. actual access by artisans
- Infrastructure promises vs. conditions in artisan neighborhoods

This enabled the study to move beyond anecdotal critique and offer a structured evaluation of how governance arrangements impact regeneration outcomes and livelihood security.

Together, these three layers—thematic, spatial, and institutional—offer a comprehensive and grounded analysis of how artisan livelihoods are entangled with broader processes of urban transformation, exclusion, and adaptation. The multi-method strategy ensures that the research remains sensitive to both everyday lived experiences and structural forces shaping the urban landscape in heritage cities like Udaipur.

3.6   ETHICAL CONSIDERATIONS AND LIMITATIONS

Ethical considerations were carefully integrated into the research process, with participants provided informed consent forms in both Hindi and the local

Mewari dialect to ensure comprehension, and ethical approval secured from [institution name]. Sensitive information, including caste identities and undocumented land ownership, was protected through pseudonymization and secure data encryption, while cultural respect was emphasized by following principles of cultural humility and non-exploitative inquiry, including feedback sessions with artisan groups to share and validate findings. The study, however, faced several limitations: the four-month timeframe restricted the ability to capture longer-term changes, the absence of neighborhood-level (mohalla) spatial data constrained fine-grained analysis, and self-reported figures on income and employment carried potential biases due to under- or overestimation, often influenced by social desirability or concerns about government scrutiny.

3.7   CONCLUSION

This chapter has laid out the research methodology that forms the backbone of the study. It explained the rationale behind combining qualitative methods, such as interviews and participant observation, with spatial analysis tools like GIS mapping. This mixed approach allows the study to capture both the personal, everyday experiences of artisans and the broader structural factors—including urban policies and spatial arrangements—that influence their livelihoods.

By integrating detailed spatial mapping within a framework focused on social justice, the research highlights how issues of inequality, exclusion, and access play out at multiple scales—from individual neighborhoods to city-wide policies. This approach is both intersectional, considering factors like gender and age, and grounded in the real-life contexts of Udaipur's artisan communities.

Overall, the methodological design ensures a thorough and balanced investigation into the complex socio-spatial dynamics of artisan life. The following chapter builds on this foundation by presenting the empirical findings, which are organized according to the key research objectives and thematic areas uncovered through this rigorous and multi-dimensional data collection and analysis process.

The research design was implemented in line with the mixed-methods framework proposed, combining interviews, surveys, participant observation, spatial analysis, and policy review. Within this framework, the study placed particular emphasis on the everyday experiences of artisans and their spatial realities, while drawing selectively on comparative examples from other

contexts to enrich interpretation. The survey generated descriptive insights that complemented qualitative narratives, and gender perspectives were integrated into both data collection and analysis, though their spatial dimensions remain a promising direction for future research. Given the exploratory scope and time frame, the study concentrated on capturing present socio-spatial conditions rather than seasonal fluctuations. These choices ensured that the methodology remained coherent and feasible while opening avenues for further research.

CRAFT CONTEXTS: INDIA TO RAJASTHAN

4   CRAFT CONTEXTS: INDIA TO RAJASTHAN

4.1   INTRODUCTION

Figure 4 – Author's elaboration on maps of India and Rajasthan

The cultural economy of handicrafts in India constitutes a vibrant and complex tapestry of tradition, livelihoods, and spatial identity. Representing one of the oldest and most diverse sectors of the country, Indian handicrafts not only preserve millennia-old knowledge systems and community practices but also contribute significantly to rural employment and informal economies. This chapter sets the foundation for examining how India's national handicrafts framework operates, identifying its cultural, economic, and institutional dimensions, while also highlighting the challenges of informality, spatial marginalization, and policy fragmentation.

In order to build a layered understanding of how craft-based economies function across scales, this chapter examines the national landscape of India's handicraft sector before narrowing down to the regional specificities of Rajasthan, the state in which the forthcoming case study of Udaipur is situated. This dual-scalar analysis enables a contextual reading of Udaipur's socio-spatial challenges and opportunities within broader systemic patterns that shape the craft sector across India.

4.2   INDIA'S HANDICRAFT SECTOR

The handicrafts sector in India represents one of the most vibrant and culturally significant industries, embodying centuries of traditional knowledge, artistic excellence, and economic importance. This sector serves as a vital bridge between India's rich cultural heritage and its modern economic aspirations, while simultaneously facing complex challenges that threaten its sustainability and growth. The handicrafts industry encompasses a diverse range of

traditional arts, from handloom textiles and pottery to metalwork and woodcarving, each carrying deep cultural significance and providing livelihoods to millions of artisans across the country. However, the sector grapples with issues of informality, spatial marginalization, and the erosion of traditional skills in an increasingly digitized world.

4.2.1 Cultural Identity, Knowledge Systems, and Community Cohesion

The handicrafts sector also functions as a repository of the nation's cultural identity, preserving specialized traditional techniques, skills, and knowledge that have been transmitted across generations (Aounzou et al., 2024). This industry serves as a tangible manifestation of India's diverse cultural heritage, with each region contributing unique artistic traditions that reflect local customs, beliefs, and historical narratives. The handloom industry, in particular, safeguards cultural traditions while preserving ancient weaving techniques that have defined regional identities for millennia (L. B. Mahanta et al., 2024). These traditional practices represent far more than mere economic activities; they embody the collective memory and cultural DNA of communities that have sustained these arts through centuries of social and political change.

The cultural significance of Indian handicrafts extends beyond national boundaries, with traditional textile motifs and artistic expressions attracting worldwide recognition and appreciation (Varshney et al., 2024). These crafts serve as cultural ambassadors, showcasing India's rich artistic origins and demonstrating the sophistication of indigenous design philosophies. The preservation of traditional knowledge in handicrafts aligns with broader cultural heritage protection frameworks, as recognized by international conventions that aim to safeguard intangible cultural heritage including traditional performing arts, oral traditions, social practices, and handicrafts (X. Li & Romainoor, 2024). This global recognition underscores the universal value of India's traditional craft knowledge systems and their contribution to world cultural diversity.

Traditional crafting practices serve as powerful mechanisms for transferring cultural teachings and maintaining community bonds, particularly among women artisans who often serve as the primary carriers of craft knowledge (Sydora et al., 2023). The process of learning traditional handicraft techniques involves more than skill acquisition; it encompasses the transmission of cultural values, social practices, and community wisdom that strengthens intergenerational connections. This knowledge transfer system operates through informal networks within families and communities, where elder

artisans mentor younger generations, ensuring the continuity of both technical expertise and cultural understanding.

The role of handicrafts in maintaining cultural identity becomes particularly significant in the context of India's diverse tribal and rural communities, where traditional knowledge systems represent ancestral wisdom accumulated over generations (Chakrabarty & Kaur, 2021). These communities, which comprise approximately 10% of India's population, rely on their handicraft traditions not only for economic sustenance but also for maintaining their distinct cultural identities in an increasingly homogenized world. The preservation and promotion of their traditional craft knowledge represents a crucial element in achieving balanced and inclusive development that honors cultural diversity while promoting economic progress.

4.2.2   Economic Role and Employment

The handicrafts sector represents a significant economic force, contributing around 7% to India's GDP (Manufacturers Tanutra, 2025), generating foreign exchange worth approximately Rupees 31,095 crore (US$ 3.8 billion) in export revenue in FY 2023–24 ((IBEF), 2025), and employing over 7 million artisans, predominantly in rural and small-town areas (Agarwal et al., 2023). The industry's contribution to GDP reflects its capacity to generate wealth while preserving traditional skills and knowledge systems, making it a unique example of sustainable economic development that honors cultural heritage (Agarwal et al., 2023).

The handicrafts industry also serves as a major source of employment, sustaining approximately 7 million artisans, including about 688,600 (6.886 lakh) craftsmen reported in the FY 2022–23 Ministry of Textiles data—many of whom are based in rural and semi-urban areas (Agarwal et al., 2023; L. B. Mahanta et al., 2024; Ministry of Textiles, 2023). This employment generation capacity makes the sector particularly valuable for addressing unemployment challenges and promoting inclusive economic development.

4.2.3   Institutional Challenges and Spatial Marginalization

The handicrafts sector in India is characterized by high levels of informality, with most artisans and small enterprises operating outside formal regulatory and institutional frameworks (Agarwal et al., 2023). In this context, "institutional frameworks" refers to the formal systems of governance, policy, and support structures that regulate and enable economic activity. These include labor laws, taxation systems, social security provisions, access to formal credit and

banking networks, intellectual property rights, and market regulatory mechanisms (N. Mahanta et al., 2024).

This institutional gap is particularly problematic during crisis periods, such as the COVID-19 pandemic, when informal enterprises faced severe disruptions without access to formal support systems or relief measures (Agarwal et al., 2023).

Additionally, the sector faces significant challenges related to spatial recognition and urban marginalization, with traditional craft clusters often lacking adequate infrastructure, institutional support, and integration with urban development plans. Many handicraft communities operate in areas that are not formally recognized as industrial or commercial zones, limiting their access to basic amenities, transportation networks, and market linkages. This spatial marginalization perpetuates the sector's informality and constrains its growth potential.

Urban marginalization of handicraft activities reflects broader development policies that prioritize modern industries over traditional economic activities. In India, urban planning and industrial policy have historically emphasized modernization and industrial growth, often neglecting or displacing traditional crafts in the process. This bias is reflected both in academic accounts and policy frameworks: scholars highlight how planning discourses privilege modern industries while rendering artisanal economies invisible (Bhowmik, 2012; K. Jain, 2020; Roy, 2019), while programs such as Special Economic Zones and the Smart Cities Mission have further reinforced this prioritization of large-scale industrial and technological development over craft-based livelihoods. As cities expand and modernize, traditional craft quarters often face displacement or neglect, leading to the erosion of craft clusters and the dispersal of artisan communities. This spatial displacement disrupts established production networks, knowledge transfer systems, and market relationships that have evolved over generations, threatening the sustainability of traditional craft practices.

4.3   HANDICRAFTS GOVERNANCE AND INSTITUTIONAL SUPPORT IN INDIA

The governance of India's handicrafts sector represents a complex institutional ecosystem involving multiple ministries, diverse policy frameworks, and varied implementation mechanisms that collectively aim to preserve traditional artisanal knowledge while promoting economic development. India's handicrafts industry, which employs over 23 million artisans across handloom and handicraft sectors, faces significant challenges in contemporary markets

despite its substantial contribution to foreign exchange earnings and rural livelihoods (Ghosal et al., 2020). The institutional support structure encompasses the Ministry of Textiles through its Development Commissioner for Handicrafts, the Ministry of Micro, Small and Medium Enterprises (MSME), and cultural preservation agencies, all working through schemes like the Ambedkar Hastshilp Vikas Yojana and National Handicrafts Development Programme. Details on these schemes and their implementation mechanisms are elaborated in the following sections. However, this multi-layered governance approach suffers from fragmentation, inadequate attention to urban artisan needs, and short-term planning horizons that limit the sector's potential for sustainable growth and innovation.

4.3.1   Institutional Framework and Key Ministries

The **Ministry of Textiles** serves as the primary institutional anchor for handicrafts governance in India through its specialized Office of Development Commissioner for Handicrafts. The handicraft industry, encompassing a diverse range of traditional crafts, significantly contributes to rural employment and exports, with the handmade carpet sector alone generating approximately US$ 932 million in exports and providing livelihoods for millions of artisans (Bano, 2016).

The Ministry's approach emphasizes the dual nature of handicrafts as both cultural artifacts and economic commodities, necessitating policies that balance tradition with commercial viability. The institutional framework recognizes that handicrafts represent more than mere products; they embody customary aboriginal know-how and traditional practices that require protection through intellectual property rights and community-based legal shields (Rakshit et al., 2024). This understanding has led to initiatives focused on documentation and preservation of traditional techniques while simultaneously promoting market access and commercialization. The Development Commissioner's role extends beyond administrative oversight to include advocacy for artisan rights, quality standards development, and international trade promotion.

The **Ministry of Culture's** involvement in handicrafts governance reflects the recognition that many traditional crafts are integral to India's cultural heritage and require preservation beyond their commercial value. This ministry's role becomes particularly significant in the context of indigenous intellectual property rights and the protection of customary aboriginal know-how, as demonstrated in studies of traditional practices among communities like the

Galo clan in Arunachal Pradesh (Rakshit et al., 2024). The cultural dimension of governance ensures that handicrafts development does not occur at the expense of traditional knowledge systems or community cultural practices. The ministry's programs focus on documentation, preservation, and promotion of traditional crafts as living cultural traditions rather than museum artifacts.

The institutional framework recognizes that sustainable handicrafts development requires balancing modernization with cultural authenticity. The Ministry of Culture's involvement ensures that development initiatives respect traditional knowledge systems and community ownership of cultural practices. This is particularly important given the need for delicate balance between preserving traditional practices and embracing modernity, as evidenced in research on customary aboriginal know-how conservation (Rakshit et al., 2024).

4.3.2   Policy Architecture and Development Schemes

The **National Handicrafts Development Programme** (NHDP), launched in 1992–93 by the Ministry of Textiles, Government of India, serves as the cornerstone of India's policy framework for the development of the handicrafts sector. This initiative was established to support traditional artisans in sustaining their crafts while integrating them into contemporary markets. The NHDP encompasses a range of interventions across the entire handicrafts value chain, including the provision of raw materials, skill development, technology upgrades, infrastructure support, and market access initiatives. Its objective is to address structural challenges in the handicrafts sector, such as limited market exposure, declining sales, and lack of modern production facilities, by offering specialized mechanisms distinct from conventional manufacturing industries (Ghosal et al., 2020). The programme's design reflects an understanding that handicrafts require specialized support mechanisms different from conventional manufacturing industries. Under Infrastructure and technology support, they introduced a component called 'Urban Haat'. This component aims to establish permanent marketing infrastructure within urban centers, thereby providing artisans and handloom weavers with direct access to formal marketplaces. Such facilities are designed to ensure year-round sales opportunities, enabling producers to reach a broader consumer base beyond seasonal or localized markets (Office of the Development Commissioner (Handicrafts), n.d.).

The training and skill development component of handicrafts governance recognizes that traditional knowledge transmission systems require

supplementation with formal skill development programs to ensure continuity and enhancement of craft traditions. The policy framework addresses both the preservation of traditional techniques and the adaptation of these techniques to contemporary market requirements. Training programs focus on quality improvement, design development, and business skills that enable artisans to function effectively in modern market environments. The institutional approach recognizes that skill development in handicrafts requires specialized pedagogical approaches that respect traditional learning systems while introducing modern techniques and business practices.

The **Ambedkar Hastshilp Vikas Yojana** (AHVY) was launched by the Government of India in 2001–2002   is a cluster specific scheme. The scheme adopts a cluster-based approach tailored to local needs, with the aim of fostering the sustainable development of artisans within defined geographical areas. Typically, such clusters consist of a few villages or municipal zones located within a radius of approximately three kilometers, where artisans may engage in the production of either a single craft or multiple craft traditions. Each designated cluster is intended to receive targeted support—including financial assistance, technological upgrades, and social interventions—over a five-year period to strengthen its overall resilience (Office of the Development Commissioner (Handicrafts), n.d.). The scheme specifically targets marginalized artisan communities, recognizing that social and economic disadvantage often compounds the challenges faced by traditional craftspeople. This scheme's focus on comprehensive skill development, including technical skills, design capabilities, and business management, reflects an understanding that sustainable livelihoods in handicrafts require multiple competencies.

The handicrafts sector plays a significant role in both employment generation and export earnings; however, its growth has been constrained by structural challenges arising from its largely unorganized nature. Additional barriers—such as limited access to education, inadequate capital, weak exposure to new technologies, insufficient market intelligence, and a fragmented institutional framework—have further hindered its development. To address these issues, the Government of India introduced the Ambedkar Hastashilp Vikas Yojana (AHVY) as a centrally sponsored scheme in 2001–2002. The program emphasized a project-based, need-specific approach for the integrated development of handicraft clusters, ensuring active participation of artisans throughout all stages of implementation. Under this framework, clusters are provided with a comprehensive support package that combines infrastructure and basic inputs with capacity-building measures aimed at

strengthening their competitiveness in target markets (Office of the Development Commissioner (Handicrafts), n.d.).

4.3.3   Institutional Challenges and Fragmentation

The governance of India's handicrafts sector is highly fragmented, with responsibilities dispersed across several ministries and agencies, including the Ministry of Textiles, the Ministry of Micro, Small and Medium Enterprises (MSME), the Ministry of Culture, and various state-level bodies. This fragmented architecture creates challenges for coordination and undermines policy effectiveness (National Handicrafts Policy Report, 2011). The 12th Five-Year Plan explicitly acknowledged that "the administrative division between handlooms, handicrafts, khadi, coir, micro-industries and other cottage industries, prevents efficient conceptualization of programmes, budgetary allocations and promotion and branding of Indian crafts in a unified manner" (National Handicrafts Policy Report, 2011,p.4)

Such institutional compartmentalization often leads to overlapping mandates, duplicated efforts, and inconsistent implementation across regions and craft categories (National Handicrafts Policy Report, 2011). For artisans, this fragmented structure generates confusion about which agency to approach for different kinds of support, since schemes are managed by separate institutions. For example, the Ambedkar Hastshilp Vikas Yojana is under the Development Commissioner for Handicrafts (DCH) within the Ministry of Textiles, while the Prime Minister's Employment Generation Programme (PMEGP) is handled by the Khadi and Village Industries Commission (KVIC) under the MSME ministry (Development Commissioner for Handicrafts, 2023). This lack of clarity acts as a barrier to accessing benefits and services.

At a systemic level, weak inter-agency coordination also constrains the development of handicraft clusters. Studies on artisan clusters in rural India emphasize that inadequate institutional frameworks and insufficient policy responsiveness limit innovation, skill upgrading, and adoption of new technologies, which in turn weakens long-term competitiveness (Chakraborty, 2015).

The fragmentation issue is particularly acute in the context of traditional knowledge protection and intellectual property rights, where cultural preservation objectives managed by the Ministry of Culture may not always align with commercial development goals pursued by other ministries. Research on customary aboriginal know-how protection highlights the need

for integrated approaches that combine intellectual property rights with community-based legal shields and e-governance documentation systems (Rakshit et al., 2024). The current institutional structure lacks sufficient mechanisms for ensuring that different policy interventions complement rather than compete with each other. This coordination deficit becomes more problematic when dealing with issues that require inter-ministerial cooperation, such as international trade promotion or technology transfer initiatives.

The handicrafts governance framework suffers from short-term planning horizons that undermine the long-term investments required for sustainable sector development. Most government schemes operate on annual or short-term cycles that do not align with the time requirements for building artisan capabilities, developing market relationships, or establishing sustainable enterprises. The planning framework often emphasizes immediate output indicators such as the number of artisans trained or the value of products exhibited, rather than longer-term outcomes such as sustained livelihood improvement or market share growth.

Implementation gaps between policy intentions and ground-level realities further compound the challenges created by short-term planning. The complex bureaucratic procedures required for accessing scheme benefits often exclude the most marginalized artisans who lack the literacy and social capital necessary to navigate administrative requirements. The implementation framework frequently lacks adequate monitoring and feedback mechanisms that could identify and address emerging challenges in a timely manner. These gaps are particularly evident in the context of technology adoption and digital marketing initiatives, where the pace of technological change requires adaptive implementation approaches that current governance structures struggle to provide (Ghosal et al., 2020).

4.4   RAJASTHAN - A REGIONAL OVER VIEW

The state of Rajasthan located in north - western India, spans an area of 342,239 sq km (132,190 sq miles) making it almost the size of Germany (Khan, 2024b). Its historic towns and cities are rich in both tangible and intangible heritage, which play a vital role in sustaining the local economy and preserving community identity. However, these areas face increasing challenges due to rapid urbanization, which threatens their cultural assets and the livelihoods associated with them (National Institute of Urban Affairs, 2018)

Urbanization in Rajasthan's historic towns and cities occurs at three distinct scales. Among the state's 49 urban centers in the state, three are classified as

million –plus cities. Additionally, Thirty – two towns have populations ranging from 100,000 – 1,000,000 with 16 of them recognized as historic. Further, there are 156 smaller towns with populations below one lakh, including 30 historic towns (National Institute of Urban Affairs, 2018).

4.4.1   Rajasthan as a Craft-Rich State

Rajasthan is a vibrant center of folk art, theatre, music, dance and traditional crafts practiced across the state. Known for its cultural diversity, traditions, and customs, it is also home to several tribal communities renowned for their artistic excellence. The region's rich artistic heritage includes craftsmanship in stone, clay, leather, wood, ivory, lac, glass, brass, silver, gold and textiles. Notable crafts include block-printing, tie and dye, meenakari work, lac and glass bangles, stone carving, leatherwork, and embroidery continue to thrive in Rajasthan (National Institute of Urban Affairs, 2018).

The state has also played a crucial role in the development of Indian art, particularly through its distinctive miniature painting traditions. Decorative paintings adorned homes and household objects and from the 16th century, various schools of painting emerged, including Mewar, Bundi-Kota, Jaipur, Bikaner, Kishangarh and Marwar. Artists used natural pigments derived from minerals, vegetables, precious stones, indigo, couch shells, gold and silver to create their intricate works (National Institute of Urban Affairs, 2018).

Further exemplifying Rajasthan's artistic heritage are the embroidered shawls of the Bishnoi community, which showcase unique motifs influenced by Central Asian embroidery traditions (F. Patel & Sharma, 2023). Similarly, the pottery-making craft in Nohar highlights the socio-economic dynamics of artisans, revealing their dual engagement in agriculture and the need for enhanced awareness of government initiatives to support their livelihoods (Sharma, Deb, Manjul, 2023).

The craft traditions of Rajasthan are deeply tied to specific communities whose practices embody not only artistic excellence but also collective cultural identity. The Joshi lineage of the Chhipa caste, based in Shahpura and Bhilwara, has for centuries preserved the practice of Phad painting, a ritual scroll art depicting deities such as Pabuji and Devnarayan. These hereditary painters transmit knowledge of cloth preparation, natural pigments, and visual storytelling across generations, anchoring their work within both territorial identity and devotional practice (Gaatha, n.d.; MAP Academy, n.d.). The scrolls themselves are not passive artworks but function as mobile temples carried by Bhopas and Bhopis, often drawn from pastoral or marginalized groups such as the Rabari, Gujjar, and Nayak communities, who sing epic

narratives throughout the night while enacting ritual performances around the Phad (Hinduism Today, 2020; MAP Academy, n.d.). Such performances are accompanied by ritual purification, the lighting of oil lamps by Bhopis, and ceremonies such as the Tandakarna, wherein venerable scrolls are immersed in sacred waters to retire them from ritual use (Hinduism Today, 2020). Facing threats of decline due to its limited hereditary transmission, the tradition was revitalized in the twentieth century by Shree Lal Joshi, who in 1960 established Joshi Kala Kunj (later renamed Chitrashala) in Bhilwara. This institution opened the practice beyond the Joshi family, training over 3,000 artists and introducing adaptations such as smaller-format phads and contemporary themes, thereby ensuring both preservation and innovation within this living heritage (Choudhry & Naseem, 2020; Mahawar, 2018; Parampara Project, n.d.; The Better India, 2010).

4.4.2   Craft Typologies; Diverse artistic expressions.

According to (National Institute of Urban Affairs, 2018), in their on Inclusive revitalisation of historic towns and cities: Strategic framework for Rajasthan State Heritage Programme, Rajasthan's historic towns and cities are categorized into seven homogeneous regions- Shekhawati, Dhundhar, Braj, Hadoti, Mewar, Marwar and Merwara-Marwar based on their shared historic, cultural and social characteristics. The report assessed these regions through four key parameters: tangible heritage, intangible heritage, tourism and the role of stakeholders and the community. Within this broader evaluative framework, the present study is concerned primarily with the dimension of intangible heritage, examining its role and significance across the identified regions.
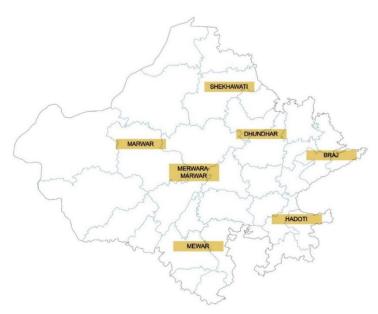
Figure 5 : Map showing the seven homogenous regions of Rajasthan (Source: National Institute of Urban Affairs; 2018, Modified by the author)

Shekhawati Region

The Shekhawati region, in northern Rajasthan, is made up of more than a hundred villages and towns. Founded by the Shekhawat Rajputs, it is especially famous for its stunning frescoes. Over the years, the sheer abundance of these intricate wall paintings has earned Shekhawati the nickname "the open art gallery of Rajasthan," with its buildings serving as canvases that showcase the region's artistic legacy.

Figure 6 : Shekhawati Region (Source: National Institute of Urban Affairs; 2018; Modified by the author)

The major intangible heritage of this region includes tie-and-dye and hand-block printing, which are predominantly practiced in the towns of Jhunjhunu, Churu, and Mandawa (National Institute of Urban Affairs, 2018).

Dhundhar Region

Dhundhar region, or Jaipur region, lies in east – central Rajasthan. Jaipur, the "Pink City" is India's first planned city. The area is renowned for its unique hand-block printing industry, employing thousands, and is also a key producer of handmade paper (National Institute of Urban Affairs, 2018)

The region's intangible heritage includes leather shoe making in Jobner and Alwar, lac bangles in Jobner, earthen pottery in Bandikui, and handmade paper in Sanganer (National Institute of Urban Affairs, 2018).

Figure 7 : Dhundhar Region (Source: National Institute of Urban Affairs; 2018; Modified by the author)

Mewar Region

This region, located in south-central Rajasthan, was historically known as the Rajput kingdom of Mewar or Udaipur, later becoming a princely state under British rule (National Institute of Urban Affairs, 2018).

Mewar is rich in intangible heritage, with traditional crafts such as stone carving, marble sculpture, terracotta work, jewellery making, woodcarving, and miniature painting in Nathdwara. The terracotta sculptures of Molela, a village in Rajsamand district, have gained national recognition through self-developed market linkages. Additionally, a few block-printing units in Akola village, Chittorgarh district, supply major fashion houses (National Institute of Urban Affairs, 2018)

Figure 8 : Mewar Region (Source: National Institute of Urban Affairs; 2018; Modified by the author)

Braj Region

The Braj region, covering eastern Rajasthan, includes the districts of Sawai Madhopur, Karauli, Bharatpur, and Dhaulpur.

Sawai Madhopur and Deeg are key centers of intangible heritage, known for hand printing, embroidery, and patchwork, which provide employment to a large workforce and support an active crafts cluster. Deeg is also renowned for its iron utensils and kitchenware,

Figure 9 : Braj Region (Source: National Institute of Urban Affairs; 2018; Modified by the author)

Hadoti Region

Hadoti region is a treasure house of art and sculpture. Kota doria, one of the most well-known textiles of Rajasthan comes from this region. Almost half of the state's handloom population are employed in this sector and is a large income source for the region with its international reach.

Figure 10 : Hadoti Region (Source: National Institute of Urban Affairs; 2018; Modified by the author)

Bundi, a place in Hadoti region is known for its miniature painting, crats like lac bangles and leather footwear.

Marwar Region

The Marwar region, one of Rajasthan's key socio-cultural areas, is located in the western part of the state (National Institute of Urban Affairs, 2018).

Barmer is renowned for its rich embroidery and patchwork, with products supplied across the state and country, employing a large number of artisans. Jaisalmer has a thriving stone craft industry, while Bikaner is known for Ustah Kala, a traditional camel leather craft used for both daily essentials and decorative objects. The city also has a small community of lac bangle makers. On the outskirts of Jodhpur, several communities are engaged in carpet weaving and pottery. (National Institute of Urban Affairs, 2018)

Figure 11 : Marwar Region (Source: National Institute of Urban Affairs; 2018; Modified by the author)

Merwara - Marwar Region

The Merwara-Marwar region, located in central Rajasthan, is known for its rich Mughal art and architecture (National Institute of Urban Affairs, 2018)

Ajmer is home to communities engaged in gota work, perfume (ittar) manufacturing, bangle making, and phad painting. Pushkar is renowned for its leatherwork and the traditional sweet malpua. Kishangarh, often called the "marble town," has a thriving community dependent on marble-related crafts and mining. Merta is known for its wooden toys, furniture, and intricate camel bone carvings (National Institute of Urban Affairs, 2018).

Figure 12 : Merwara- Marwar Region (Source: National Institute of Urban Affairs; 2018; Modified by the author)

4.4.3   Urban-Craft Tension: Contemporary Challenges

The relationship between urbanization and traditional craft practices in Rajasthan reveals fundamental tensions between heritage preservation and

contemporary development pressures that characterize much of modern India. The struggle of craft communities, particularly evident in traditions like Phad painting where artisan families face significant socio-economic challenges, illustrates how modernization processes can threaten the viability of traditional livelihoods (S. Sharma et al., 2024).

Migration patterns among artisan communities represent a critical dimension of urban-craft tensions. Younger generations often abandon traditional craft practices, which are deeply embedded both in rural settings and in certain urban locales, in favor of broader urban employment opportunities that offer greater economic security and social mobility. This demographic shift threatens the intergenerational transmission of craft knowledge that has historically sustained these traditions, creating risks of cultural discontinuity that extend beyond individual families to entire communities (S. Sharma et al., 2024). Furthermore, the concentration of economic opportunities in urban centers creates geographic disparities that exacerbate these challenges, isolating rural craft communities who remain physically and economically distant from the urban mainstream.

The tension between heritage preservation and contemporary space usage manifests particularly acutely in historical urban centers where traditional craft quarters face pressure from real estate development and changing land use patterns. The challenge of maintaining authentic cultural spaces while accommodating modern infrastructure needs requires sophisticated planning approaches that balance preservation objectives with development requirements (Singh Chandel & Kanga, 2023). The success of such efforts depends on recognition that cultural heritage constitutes not merely historical artifacts but living traditions that require active community participation and economic viability to survive.

4.4.4 State-Level Institutions and Policies

The institutional framework supporting Rajasthan's craft sector reflects the state government's recognition of traditional arts as both cultural assets and economic resources requiring systematic support and development. While specific details about institutions like RUDA (Rajasthan Urban Development Authority) and Rajasthali in relation to craft promotion are not extensively documented in available sources, the broader policy landscape demonstrates increasing attention to sustainable development approaches that incorporate cultural heritage considerations.

The integration of cultural heritage preservation with tourism development strategies, particularly evident in cities like Jodhpur, illustrates how state-level planning increasingly recognizes the economic potential of craft traditions (Singh Chandel & Kanga, 2023). The use of geographic information systems (GIS) and management planning for sustainable tourism development in Jodhpur reflects sophisticated approaches to balancing heritage preservation with economic development needs (Singh Chandel & Kanga, 2023). This technological integration suggests that state institutions are adopting modern planning tools to address the complex challenges of maintaining cultural authenticity while promoting economic growth.

State-supported initiatives have provided significant boosts to the tourism sector through proper fund allocation and emphasis on management-based plans that help achieve sustainable growth (Singh Chandel & Kanga, 2023). These efforts demonstrate recognition that craft traditions and cultural heritage constitute valuable economic assets that require systematic support and strategic development. The combination of central and state government efforts in promoting cultural tourism suggests coordinated approaches to leveraging Rajasthan's craft heritage for broader developmental objectives.

In recognition of the rich craft heritage and the evolving socio-economic needs of artisans, the Government of Rajasthan introduced the Rajasthan Handicrafts Policy – 2022. This policy articulates a comprehensive vision aimed at uplifting artisans and weavers by enhancing their socio-economic well-being and strengthening their role in the state's development. The focus lies in facilitating technical upgradation, marketing support, financial aid, social security, and infrastructure development—particularly through craft clusters and villages (Government of Rajasthan, 2022).

The key objectives of the policy reflect a strong alignment with both cultural preservation and economic revitalization. These include:
- Economic upliftment and growth of the artisans of the State
- Ensuring a better marketing system for the products of the artisans
- Making the products of the artisans suitable for export and helping them to gain recognition in the international arena as well as boosting the share of the State in Exports
- Reviving the languishing traditional arts and crafts of the State
- Empowering the artisans of the State and ensuring their contribution in the development of the State
- Creating 50,000 new opportunities for employment in the Handicrafts sector in the next 5 years. (Government of Rajasthan, 2022).

The Rajasthan Handicrafts Policy 2022 has been widely recognized as a major step to support artisans, offering marketing assistance, financial aid, technical upgrading, social security, and infrastructure development. Major features include interest-free loans for artisans, insurance schemes, establishment of design centers and handicraft parks, craft villages, e-marketplaces, and export facilitation (Agnihotri, 2022; P. SHRINIVASAN, 2022; Times of India, 2022).

Strengths Highlighted:
- Comprehensive support for 600,000 artisans covering diverse crafts (textiles, metal, wood, carpet, ceramics, leather, jewelry) (P. Shrinivasan, 2022)
- Focus on the revival and preservation of traditional crafts and endangered art forms (Agnihotri, 2022)
- Promoting eco-friendly crafts using natural resources and supporting agro-based artisans.
- Support for design innovation, skill development, and inclusion in national and international exhibitions (RajRAS, 2022; Times of India, 2022a)
- Financial inclusion steps: interest-free loans up to Rupees 300,000, reimbursement of stall rent, allowance for artisans, and government procurement without tender up to Rupees1000, 000 (RajRAS, 2022; Times of India, 2022a).

Critical Analysis / Gaps:
- While the policy provides extensive support for individual artisans and self-help groups, it may not adequately address challenges faced by entrepreneurs and exporters, which are crucial for sectoral growth (Export Promotion Council for Handicrafts, 2023).
- Larger incentives under RIPS 2024 are accessible only to enterprises with substantial investments, potentially excluding most small-scale handicraft businesses from meaningful benefits (Export Promotion Council for Handicrafts, 2023).
- There is ongoing need for further policy intervention to fill gaps for MSMEs and small-scale manufacturers (Export Promotion Council for Handicrafts, 2023).

Beyond the Rajasthan Handicrafts Policy 2022, several other government policies and initiatives aim to empower artisans and the handicraft sector in Rajasthan:

- Rajasthan MSME Policy 2022: This policy supports Micro, Small, and Medium Enterprises in the state, offering financial and technical

assistance, facilitating a favorable regulatory environment, and encouraging exports. It aims to set up 20,000 new MSME units, with a cumulative investment of Rupees10,000 crore and create 100,000 jobs. MSMEs involved in handicrafts are eligible for benefits under this policy (P. Shrinivasan, 2022)

- Rajasthan Investment Promotion Scheme (RIPS) 2024: Recognizes handicrafts as a "thrust sector," providing incentives such as capital subsidy, turnover-linked incentives, and green incentives. However, these are mainly available to larger enterprises (investment above Rupees 25-50 crore), leaving out many small manufacturing units commonly found in the handicraft industry (Export Promotion Council for Handicrafts, 2023)

- Rajasthan Startup Policy 2022: Offers incentives to businesses involved in handicrafts if registered under the state's iStart program. This is intended to encourage innovation and entrepreneurship in the sector (Export Promotion Council for Handicrafts, 2023)

- Budget Allocation for Handicrafts (2023-24): The Rajasthan government allocated Rupees 25 crore to enhance infrastructure and training in handicraft and leatherwork sectors, benefiting 25 craft clusters and supporting arts like blue pottery, bandhej, and embroidery (Export Promotion Council for Handicrafts, 2023).

4.4.5 Policies review summary

The Government of India has implemented several comprehensive policy frameworks aimed at supporting traditional artisans and heritage conservation in Udaipur and other heritage cities. These initiatives encompass heritage development; craft cluster promotion, and geographical indication protection.

a) Heritage City Development and Augmentation Yojana (HRIDAY): The HRIDAY scheme, launched on January 21, 2015, represents a flagship initiative by the Ministry of Housing and Urban Affairs with a total allocation of Rupees 500 crore (V.Vinay et al., n.d.). This central sector scheme specifically targets 12 heritage cities, with the objective of preserving and revitalizing rich cultural heritage while promoting sustainable urban development (Testbook, n.d.; V.Vinay et al., n.d.). The scheme emphasizes heritage-sensitive infrastructure development, urban planning focused on heritage conservation, and enhancement of basic service delivery including sanitation, safety, and accessibility (Ministry of Urban Development, 2015a; V.Vinay et al., n.d.).

The scheme operates through a structured institutional framework involving the HRIDAY National Empowered Committee (HNEC), co-chaired by the Secretary of MoUD and respective state Chief Secretaries (Ministry of Urban Development, 2015). Implementation occurs through various executing agencies including Public Works Organizations, Central Public Sector Units, State Para-statals, and NGOs of repute (V.Vinay et al., n.d.). The funding structure provides 100% central government support with releases at 40% (first installment), 40% (second installment at 40% progress), and 20% (final installment at 80% progress) (V.Vinay et al., n.d.).

b) Craft Cluster Development Schemes: The Ministry of MSME implements multiple cluster-based approaches to support traditional artisans through the Micro and Small Enterprises Cluster Development Programme (MSE-CDP) and the Scheme of Fund for Regeneration of Traditional Industries (SFURTI) (Press Information Bureau, 2023). These demand-driven central sector schemes aim to enhance productivity and competitiveness of traditional industries by organizing artisans into sustainable clusters (Press Information Bureau, 2023; Press Trust of India, n.d.).

SFURTI specifically targets traditional industries including handicrafts, handlooms, khadi, coir, and agro-processing sectors (Bajaj Finserv, 2025; Press Trust of India, n.d.). The scheme provides financial support up to Rupees 5 crore per cluster for establishing Common Facility Centers, procurement of machinery, raw material banks, and improved packaging (Editorial Board, 2022; Press Trust of India, n.d.). As of 2021, the ministry had approved 371 clusters nationwide with total assistance of Rupees 888 crore, though only 82 were functionally operational, indicating significant implementation challenges (Press Trust of India, n.d.).

c) Geographical Indication (GI) Tagging Initiative: The government has established a comprehensive GI tagging framework under the Geographical Indications of Goods (Registration and Protection) Act, 1999 (Press Information Bureau, 2017). This initiative specifically benefits artisans by protecting traditional craft products and ensuring authentic regional identification (Hindustan Times, 2021). In Rajasthan, 15 products have received GI status, including Bikaner Bhujiya, Kota Doriya, and Udaipur's Thewa art (Hindustan Times, 2021).

Recent developments include sensitization programs where over 100 artisans from six Rajasthani districts, including Udaipur, participated in GI awareness workshops organized by the Controller General of Patents, Designs and Trademarks (Hindustan Times, 2021). These sessions focus on registration

processes, documentation requirements, and intellectual property benefits for local artisans.

d) State level Initiatives: Rajasthan has developed an Integrated Cluster Development Scheme launched in December 2024, specifically targeting handicrafts, handlooms, and MSME sectors (Anil Sharma, 2024; Legality Simplified, 2025). This comprehensive policy includes four main components: artisan capacity building through soft interventions, Common Facility Center establishment with up to Rupees 5 crore state support, infrastructure development for existing and greenfield clusters, and market development through e-commerce platforms (Anil Sharma, 2024).
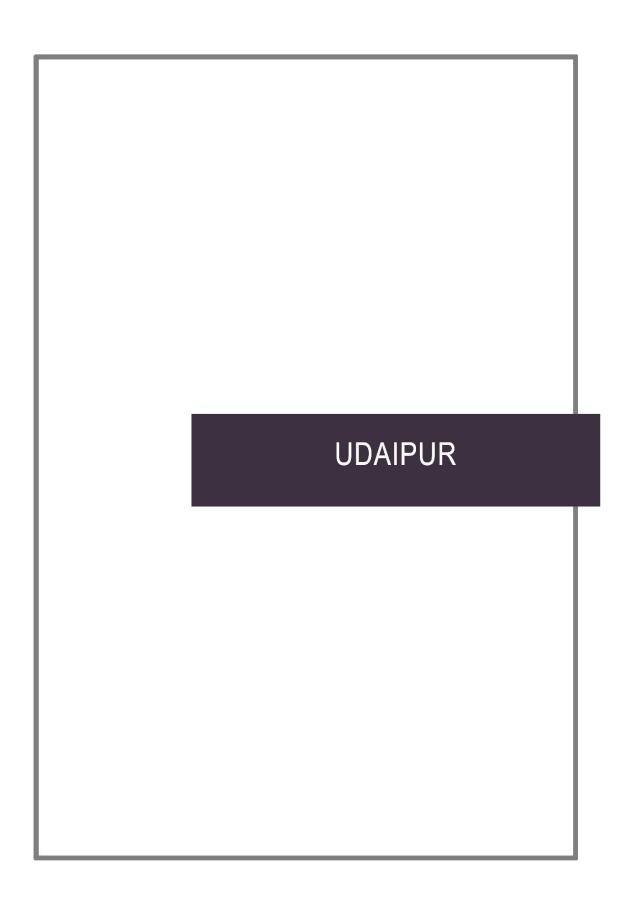
The state government has also announced plans for craft villages development, with the Centre providing grants up to Rupees10 crore (Times of India, 2022b). The concept involves promoting craft and tourism integration where artisans live and work, providing direct sales opportunities to tourists while ensuring infrastructure development including roads, sewerage, water, streetlights, and housing-cum-work sheds (Times of India, 2022b).

4.5   CONCLUSION

This chapter established the broader spatial and institutional landscape within which India's handicraft sector operates, highlighting its cultural significance, economic potential, and the persistent challenges of informality, marginalization, and fragmented governance. At the national level, handicrafts serve as vital repositories of traditional knowledge and community identity, yet remain constrained by systemic gaps in institutional support and spatial integration.

Zooming into Rajasthan, the chapter unpacked the region's diverse craft traditions and the socio-cultural ecosystems that sustain them. Rajasthan's historic towns and artisanal geographies illustrate how crafts are deeply embedded in regional identities while simultaneously being vulnerable to urban pressures, economic shifts, and generational discontinuity. The state's evolving governance efforts and cultural tourism strategies reveal both opportunities and tensions in preserving craft-based livelihoods in the face of modernization.

By situating the discussion within national and regional contexts, this chapter offers a foundational lens through which to understand the spatial and socio-economic dynamics that shape the lived realities of artisans in Udaipur— setting the stage for the localized analysis in the subsequent chapter.

UDAIPUR

5 UDAIPUR

5.1 INTRODUCTION

This chapter positions Udaipur city as the core site of analysis for understanding the socio-spatial challenges confronting artisan communities within the framework of urban regeneration. Celebrated for its palaces, lakes, and living craft traditions, Udaipur offers a layered urban context where questions of heritage, livelihoods, and development converge in complex ways.

The structure of the chapter follows a macro-to-micro approach. It begins at the district level, outlining broader demographic, tribal, and gender-based trends that shape the socio-economic landscape of southern Rajasthan. It then moves to the city scale, examining how tourism-driven urbanization, heritage conservation, and spatial inequalities interact within Udaipur's evolving urban form. The analysis finally narrows to the Walled City, the historic core that hosts dense artisan settlements and represents a critical site for regeneration debates. This progression—from district context to localized spatial realities—enables a grounded and multi-scalar understanding of the conditions under which artisan communities operate.

The chapter draws on a combination of historical, socio-economic, and spatial data—including census figures, urban development reports, and visual mappings—to highlight the challenges of informality, gendered labor, and market access. In doing so, it establishes the empirical and contextual base for the case study chapter that follows, while underscoring the need for regeneration strategies that are socially inclusive, culturally sensitive, and spatially responsive.

5.2 UDAIPUR DISTRICT: HISTORICAL AND CULTURAL OVERVIEW

Udaipur district, situated in the southern part of Rajasthan, is historically significant as the seat of the Mewar kingdom, established by the Sisodia Rajputs. The district's principal city, Udaipur, was founded in 1559 CE by Maharana Udai Singh II after abandoning Chittorgarh due to repeated attacks by the Mughal emperor Akbar. The geographical location near lakes and the surrounding Aravalli Hills provided natural defense and resources essential for the new capital's sustainability and security (Chobisa & Bedi, 2021).

During the Mughal period and later under British colonial rule, Udaipur maintained relative autonomy as a princely state, which allowed the preservation of its Rajput cultural heritage, including architecture, festivals, and arts. The Mewar rulers played a major role in safeguarding local traditions

against external influence while fostering an environment where arts and crafts could thrive (S. Jain, 2015).

The cultural identity of Udaipur district is strongly tied to its historic palaces, forts, temples, and urban landscape within the old city areas, which showcase indigenous Rajput architectural styles decorated with intricate stone carvings and frescoes. Alongside physical monuments, Udaipur has an abundant tradition of folk arts, music, dance, and crafts, such as miniature paintings and jewelry making, that reflect its rich aesthetic heritage (Chobisa & Bedi, 2021).

Udaipur is also culturally diverse, with tribal communities in the district maintaining magico-religious beliefs and social practices that contribute to the region's ethnographic richness (Kushwah et al., 2017). The district's cultural calendar features festivals like Gangaur and Mewar Festival, which are rooted in ancient traditions and continue to bind the community through ritual and celebration (S. Jain, 2015).

The district's water bodies, particularly the interconnected lakes and stepwells, are not only environmental assets but also hold cultural and historical significance, historically supporting urban life and agriculture (Chobisa & Bedi, 2021a)

5.3   SOCIO – ECONOMIC PROFILE OF THE ARTISAN COMMUNITIES

Artisan communities in Western Rajasthan—including in and around Udaipur—are often distinguished by the specific traditional crafts they practice (e.g., applique embroidery in Barmer, terracotta work in Molela by the Kumhar potters, or block-printing in Bagru by the Chhipa community) and are organized into craft clusters that are geographically distributed across the region (Maharshi & Bishnoi, 2024). These communities often exhibit low levels of formal education, limited access to financial resources, and a reliance on informal networks for both production and sales. Income levels among artisans tend to be variable and generally lower than those in other sectors, reflecting the precarious nature of artisanal livelihoods and the seasonal fluctuations in demand for crafts (Maharshi & Bishnoi, 2024).

Market access remains a significant challenge. Artisans frequently depend on middlemen or local traders to reach broader markets, which reduces their profit margins and bargaining power. The lack of direct access to national and international markets further exacerbates their economic vulnerability. Additionally, the introduction of mass-produced goods and changing

consumer preferences have intensified competition, threatening the sustainability of traditional crafts (Maharshi & Bishnoi, 2024).

Gender dynamics within artisan communities show that women play a vital yet often under-recognized role in craft production. While their contributions are significant, women artisans frequently encounter greater challenges than their male counterparts — including restricted access to markets, lower incomes, and limited decision-making power both within their households and in the wider community. These experiences reflect broader patterns in the informal economy, where women's work is consistently undervalued and under-documented (Maharshi & Bishnoi, 2024).

In heritage cities such as Udaipur, these inequalities are further compounded by the pressures of urban transformation and the precariousness of informal livelihoods. Weak institutional support, fragmented policies, and limited access to modern tools and training create additional hurdles, ultimately constraining the socio-economic development of artisan communities (Maharshi & Bishnoi, 2024).

5.4   SOCIO – SPATIAL OVERVIEW OF THE DISTRICT

Udaipur district has a total population of 26.33 lakh, representing 4.47% of Rajasthan's population (Census of India, 2011). Of this, nearly 55% belong to Scheduled Tribes (STs), placing Udaipur among the districts with the highest tribal concentration in the state (Government of Rajasthan, 2023). Administratively, the district is divided into eleven blocks, eight of which are predominantly inhabited by tribal communities. According to the 2011 Census, 1,321 families in Udaipur lived without any roof cover, accounting for 6,739 individuals or approximately 0.22% of the district's population. The district covers an area of 11,724 sq. km, with a population density that increased from 196 persons per sq. km in 2001 to 262 persons per sq. km in 2011 (Rajasthan Directorate of Census Operations, 2011).

The literacy profile of Udaipur district reveals stark gender-based inequalities that have direct implications for the empowerment and capacity of artisan communities. According to 2011 district-level data, the number of literate males (973,444) far exceeds that of literate females (609,185). In contrast, female illiteracy (892,434) significantly surpasses male illiteracy (593,357), reflecting enduring structural barriers to education for women
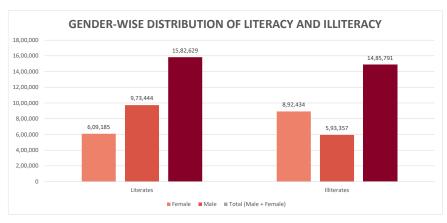
Figure 13: Gender-wise Literacy Distribution in Udaipur District. Source (India District Census 2011), Made into graphical representation by the Author
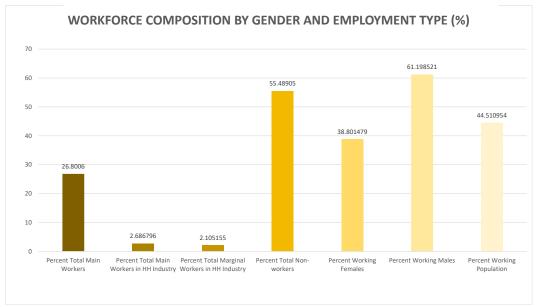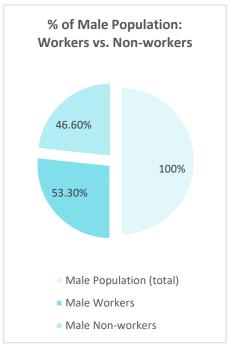
Figure 14: Workforce Composition by gender and employment type %. Source (India District Census 2011), Made into graphical representation by the Author

Workforce participation data further reinforces the socio-economic inequalities faced by artisan communities. In Udaipur, only 44.51% of the population is engaged in work, while 55.49% are categorized as non-workers. The gender divide is pronounced: 61.20% of males participate in the workforce, compared to only 38.80% of females. Despite nearly equal population proportions, the female workforce remains underrepresented due to structural, social, and cultural constraints (Esri India, 2017).

Among those employed, the majority of men are classified as main workers—individuals employed for most of the year. Conversely, a substantial portion of women are marginal workers, indicating irregular, seasonal, or part-time engagement. This distinction has direct implications for artisanship, as many female artisans rely on home-based work that remains precarious and largely invisible in official statistics (Esri India, 2017)

% of Male Population: Workers vs. Non-workers

- Male Population (total)
- Male Workers
- Male Non-workers

% Distribution of Male Workers (Main vs. Marginal and Subcategories)

100%	74.60%	1.90%	25.40%	0.50%	0.10%	0.40%
Male Workers (total)	└ Main Workers	• Main Workers in Household Industry	└ Marginal Workers	• Marginal Household Industry Workers	─ Worked 3 months or less	─ Worked 3–6 months

Figure 13: Male workforce participation and distribution at district level. Source (India District Census 2011), Made into graphical representation by the Author

% of Female Population: Workers vs. Non-workers

- Female Population (total)
- Female Workers
- Female Non-workers
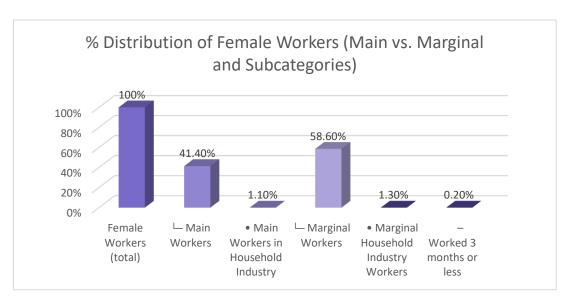
Figure 16: Female workforce participation and distribution at district level. Source (India District Census 2011), Made into graphical representation by the Author
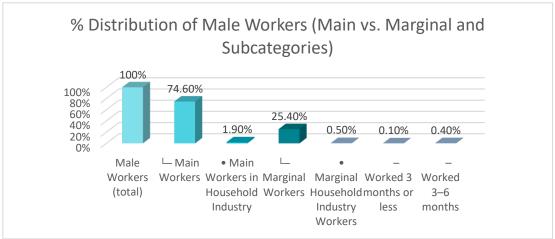
Further data underscores the vulnerability of women artisans: the number of female non-workers (9.7 million) is substantially higher than that of males (7.3 million), highlighting the disproportionate burden of unpaid domestic responsibilities and exclusion from stable employment. Additionally, employment in household industries—where many women engage in craft production—remains marginal, accounting for only 2.69% of main workers and 2.11% of marginal workers. This underrepresentation reflects a broader issue: the invisibilization of informal, home-based labor in economic planning and regeneration efforts (Esri India, 2017).

These socio-economic patterns—characterized by low literacy, gendered labor marginalization, and under recognition of household-based industries—pose significant challenges for the regeneration of craft-based communities in Udaipur. Women artisans, in particular, experience compounded disadvantages due to their dual roles as cultural bearers and economically insecure contributors.

To ensure inclusive urban regeneration, it is essential to develop gender-sensitive frameworks that acknowledge and strengthen the informal labor of women artisans. This includes investing in female education, improving access to stable income sources, formalizing home-based workspaces, and incorporating artisan-specific socio-economic data into regeneration policies. Without these targeted interventions, efforts to revitalize Udaipur's craft economies risk perpetuating existing inequalities.

5.5 UDAIPUR CITY – FOCUS AREA

5.5.1 Udaipur: historical and cultural overview

Founded in 1559 by Maharana Udai Singh II, Udaipur—often called the 'City of Lakes'—is renowned for its natural beauty, royal heritage, and vibrant cultural landscape. Anchored around artificial lakes such as Pichola, Fateh Sagar, Udai Sagar, Rajsamand, and Jaisamand, the city reflects the engineering and aesthetic sensibilities of the Mewar dynasty. Iconic architectural landmarks include the City Palace complex, Lake Palace, Sajjangarh (Monsoon) Palace, and Bagore Ki Haveli, all of which embody the grandeur of Rajputana architecture. Udaipur also houses a rich collection of museums, such as the City Palace Museum and Ahar Archaeological Museum, and cultural institutions like Shilpgram, which celebrates traditional crafts. These elements make Udaipur not only a major tourist destination but also a significant site of historical, cultural, and artisanal relevance (Government of Rajasthan, 2024).

The city's urban form developed organically around Lake Pichola, with the City Palace positioned on elevated ground, symbolizing political power and serving as a focal point for subsequent settlement patterns (Samant, 2010). Over time, residential clusters formed around the palace and religious institutions, with communities organizing themselves along lines of caste, occupation, and social status, shaping the distinctive urban fabric seen today (Samant, 2010).

Udaipur's artisanal traditions are deeply embedded in its socio-cultural landscape. Crafts such as woodwork (Kasth Kala), marble carving, miniature painting, and silverwork have been passed down through generations, reflecting both the city's historical legacy and its ongoing cultural vibrancy (Wikipedia, 2024)(Pal et al., 2022). These crafts not only contributed to the city's architectural and aesthetic character but also played a significant role in the local economy and social organization (Pal et al., 2022).

As per the City Development Plan 2031, Udaipur spans 64 sq.km with a population of over 4.5 lakhs. While the city's overall density has decreased from 10,525 to 7,048 persons per sq.km due to peri-urban growth, the Walled City remains a compact and congested 3.4 sq.km heritage core with a high residential density and narrow lanes (Government of Rajasthan, 2013).

The city's heritage and its evolution as a major tourism destination have profoundly influenced its current socio-spatial dynamics. Tourism now

accounts for a substantial portion of Udaipur's GDP and provides employment to thousands, especially in sectors linked to hospitality, handicrafts, and cultural services (Rao, 2025). However, the expansion of tourism has also brought challenges, including environmental degradation, pressure on infrastructure, and the commercialization of traditional crafts, which can marginalize artisan communities and threaten the authenticity of their practices (Pal et al., 2022)(Rao, 2025). The interplay between heritage conservation, tourism development, and artisanal livelihoods is thus central to understanding Udaipur's urban regeneration and the sustainability of its cultural identity (Samant, 2010)(Pal et al., 2022)(Rao, 2025).

5.5.2   Udaipur City: Bridging District and Urban Contexts

Udaipur, often referred to as the "City of Lakes," has emerged as a significant urban center in southern Rajasthan, India, characterized by its unique blend of historic heritage, vibrant tourism economy, and evolving urban landscape. The city's identity is deeply intertwined with its built and intangible heritage, which has shaped both its spatial development and socio-economic dynamics (Abhimanyu Singh Sisodia, 2021).
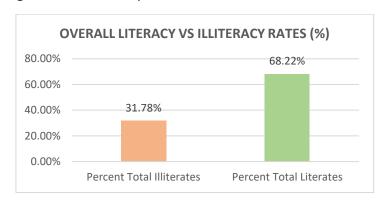
Figure 14: Overall literacy vs Illiteracy rates (%) at city level. Source (India District Census 2011), Made into graphical representation by the Author
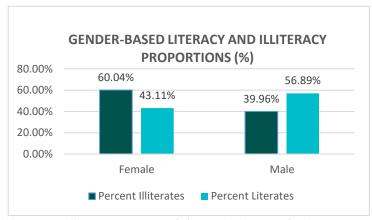
Figure 15: Gender- Based literacy and illiteracy proportions (%)at city level. Source (India District Census 2011), Made into graphical representation by the Author

An analysis of literacy and illiteracy patterns in Girwa Tehsil, where Udaipur city is situated, reveals a pronounced gender disparity in educational attainment. The number of illiterate females significantly exceeds that of males, while literate males far outnumber literate females. This imbalance is evident both in absolute numbers and proportional terms (Esri India, 2017). While the majority of the male population is literate—with a literacy rate exceeding 55 percent—over 60 percent of females remain illiterate, underscoring stark gender-based educational inequality (Esri India, 2017).

Although the overall literacy rate across the region stands at approximately 68 percent, this aggregate masks deep-seated disparities that continue to affect socio-economic inclusion. Within the context of urban regeneration in Udaipur, such inequalities in basic education directly influence the capabilities and opportunities available to different social groups, particularly women from artisan communities. The persistence of these disparities points to systemic socio-cultural and structural barriers that must be addressed to ensure inclusive and equitable regeneration strategies (Esri India, 2017).

Figure 17 : Workforce classification of female population at city level. Source (India District Census 2011), Made into graphical representation by the Author

Figure 16: Workforce classification of male population at city level. Source (India District Census 2011), Made into graphical representation by the Author

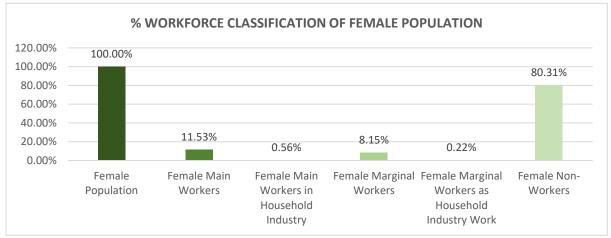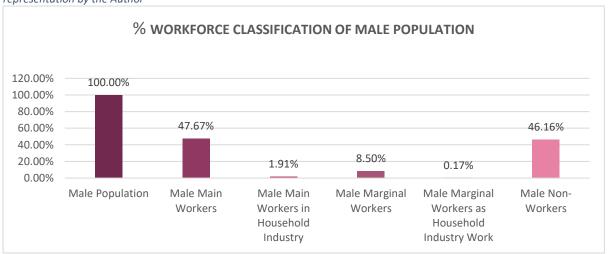The analysis of workforce classification in Girwa Tehsil highlights significant gender disparities in both participation rates and occupational categories. Despite the substantial size of the female population, a majority of women are categorized as non-workers, reflecting limited involvement in economically productive activities. Among those who are employed, only a small share are main workers, and participation in household industries is especially minimal. Marginal female workers form a minor portion of the overall female population, indicating not only restricted access to stable employment but also limited engagement in traditional or informal sectors that often support artisan livelihoods (Esri India, 2017).

In contrast, male workforce participation is markedly higher. Nearly half of the male population is engaged as main workers, with a visible—though not dominant—presence in household industry employment. Marginal work among men also appears more prominently than among women, reflecting broader access to varied economic opportunities. While male participation in household industries is still limited, it exceeds that of females in both main and marginal categories (Esri India, 2017).

The gender imbalance is most evident in the non-working population, where women are disproportionately represented. This pattern suggests enduring socio-cultural constraints, such as domestic responsibilities, mobility limitations, and restricted access to education or skill development. These barriers not only limit women's workforce participation but also constrain their role in urban economic systems (Esri India, 2017)

In the context of urban regeneration in Udaipur, especially where artisan livelihoods are central, these disparities carry critical implications. Women's marginal presence in productive labor, particularly in traditional crafts and household-based industries, points to the need for gender-responsive regeneration strategies. Enhancing women's access to education, skill training, and market networks can play a transformative role in creating inclusive urban economies that support both equity and heritage-based livelihoods.

5.5.3   Urban Development and Sustainable Growth

Rapid urbanization in Udaipur reflects broader trends observed in Indian cities, where historic cores coexist with expanding modern infrastructure. The city faces the dual challenge of fostering economic growth while ensuring the conservation of its heritage assets. Recent policy frameworks, such as the Smart City Mission, have sought to balance these priorities by investing in infrastructure, sanitation, and urban mobility, while also proposing measures for

heritage conservation (Abhimanyu Singh Sisodia, 2021). However, critiques suggest that such initiatives often prioritize beautification over comprehensive heritage management, highlighting the need for robust conservation guidelines and monitoring mechanisms for Udaipur's historic core (Abhimanyu Singh Sisodia, 2021).

Globally, the imperative for sustainable urban development is underscored by Sustainable Development Goal 11 (SDG 11), which calls for cities to be inclusive, safe, resilient, and sustainable by 2030 (Almulhim et al., 2024). Udaipur's experience exemplifies the complexities of aligning rapid urban growth with the preservation of cultural and environmental assets.

5.5.4 Tourism Economy and Spatial Dynamics

Tourism is a cornerstone of Udaipur's economy, driving growth in hospitality, transportation, and retail sectors (Dhabhai, 2023a). The city's palaces, lakes, and cultural festivals attract both domestic and international visitors, generating substantial revenue and employment opportunities. Studies indicate that tourism has contributed positively to local GDP and job creation, particularly in the hospitality industry (Dhabhai, 2023a). However, the benefits of tourism are not evenly distributed, with certain districts and social groups deriving more advantages than others (Bautès, 2007; Dhabhai, 2023a) .
Spatially, tourism has reshaped Udaipur's urban fabric, leading to the economic specialization of particular areas and reinforcing existing social and spatial disparities (Bautès, 2007). The concentration of tourism-related activities in select districts has influenced local power structures and urban planning, sometimes resulting in the exclusion or marginalization of non-tourism communities (Bautès, 2007)

5.5.5 Heritage Conservation: Tangible and Intangible Dimension

Udaipur's heritage is not limited to its iconic palaces and monuments; it also encompasses living traditions, artisanal crafts, and vibrant marketplaces (Abhimanyu Singh Sisodia, 2021). Conservation efforts have historically focused on monumental sites, with adaptive reuse of palaces and havelis to support tourism (Abhimanyu Singh Sisodia, 2021). More recently, there is growing recognition of the need to preserve intangible heritage—such as crafts, festivals, and traditional livelihoods—which faces threats from commodification and urban redevelopment (Abhimanyu Singh Sisodia, 2021; Banerjee, 2015).

Sustainable heritage management in Indian cities increasingly emphasizes community engagement, eco-friendly conservation techniques, and the

integration of heritage into urban planning (Banerjee, 2015). Yet, Udaipur still lacks a comprehensive heritage management plan for its historic core, and the absence of clear development control guidelines exacerbates pressures on its cultural fabric (Abhimanyu Singh Sisodia, 2021; Banerjee, 2015).

5.5.6   Spatial overview of the City

Udaipur, like many historic Indian cities, exhibits a pronounced spatial dichotomy between its traditional core and newer urban extensions. This duality is not merely physical but is deeply intertwined with patterns of access to resources, infrastructure, and opportunities. As noted by (Chobisa & Bedi, 2021). The city's spatial structure is characterized by a clear distinction between the historic walled core and the more modern periphery. The urban fabric of the city is characterized by two distinct zones: the historic Walled City, noted for its vibrant traditional markets, cultural richness, and architectural heritage, and the outer areas, which reflect more planned development and are equipped with modern infrastructure and amenities (Chobisa & Bedi, 2021).

Residents and artisans within the Walled City often contend with deteriorating infrastructure, congestion, and limited access to modern services, while those in the periphery enjoy the benefits of planned urban development. This duality forms the backdrop for understanding the persistent inequalities faced by traditional communities in Udaipur and frames the need for inclusive urban regeneration strategies.(Chobisa & Bedi, 2021).

In recent years, the city has witnessed a significant surge in tourism and associated activities, predominantly concentrated within the Walled City. This growth has directly contributed to the intensification of commercial activities, which in turn has exacerbated traffic congestion along the narrow streets and lanes of the Walled City area (Chobisa & Bedi, 2021).   This surge in tourism-driven commerce intensifies congestion and strains already limited infrastructure. The resulting overcrowding and environmental degradation threaten both the sustainability of artisan livelihoods and the unique socio-cultural fabric of the Walled City.
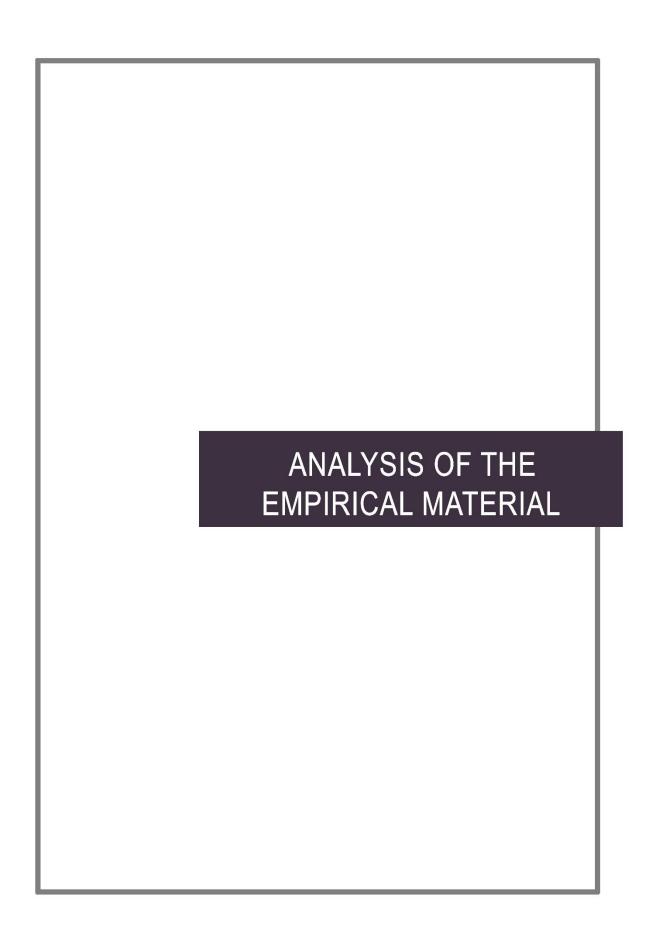
5.6   CONCLUSION

The examination of Udaipur from district to neighborhood scale reveals a city marked by both cultural richness and deep structural disparities. At the district level, widespread gender inequalities, low female literacy, and tribal marginalization provide important context for understanding broader socio-economic conditions. As the focus narrows to the city, these patterns become

more spatially articulated—particularly within the Walled City—where artisan communities face a unique set of challenges rooted in informality, congestion, tourism pressures, and inadequate infrastructure.

The chapter has shown that the intersection of heritage, tourism, and livelihoods in Udaipur creates a complex urban environment. While tourism and conservation initiatives have brought investment and visibility, they have also intensified spatial inequalities and commodified traditional crafts, often sidelining the very communities that sustain them. Women artisans, in particular, remain under-recognized in both economic and policy frameworks, despite their central role in sustaining intangible heritage.

By layering demographic data, spatial analysis, and socio-economic insights, this chapter provides a grounded understanding of Udaipur's urban dynamics and the everyday realities of its artisan communities. These insights set the stage for the following chapter, which focuses more deeply on the lived experiences of artisans through fieldwork, interviews, and case-specific observations—thereby anchoring broader urban regeneration questions in the voices and spaces of those most affected.

ANALYSIS OF THE EMPIRICAL MATERIAL

6 ANALYSIS OF THE EMPIRICAL MATERIAL

6.1 INTRODUCTION

This chapter presents the findings from fieldwork conducted to examine the socio-spatial challenges faced by artisans in Udaipur and evaluate the effectiveness of urban regeneration strategies aimed at improving their livelihoods. The research methodology combined field visits, spatial mapping, and semi-structured interviews with a range of stakeholders—including artisans, shop owners, NGOs, and government officials such as the District Town Planner and a structured survey administered among artisan households to capture socio-economic conditions and perceptions of urban change. Document analysis of policy reports and local planning materials complemented the qualitative data. Fieldwork was conducted in key artisan-rich locations such as Surajpole, Jagdish Chowk, Hathipole, the Old City, and Sajjangarh, as well as through institutional interactions with organizations like Seva Mandir (Sadhna) and Shilpagram.

The chapter is structured around the three core research objectives.
- The **first objective** investigates the socio-economic and spatial conditions of artisans, analyzing their everyday challenges, work environments, access to infrastructure, market linkages, and the role of education in sustaining their livelihoods.
- The **second objective** evaluates the impact and limitations of government-led regeneration strategies, drawing on policy documents and interviews with officials, NGOs, and artisans to assess the disconnect between program design and lived realities.
- The **third objective** identifies urban planning interventions that could enhance artisan livelihoods, based on comparative case references, expert consultations, and locally grounded suggestions from field stakeholders.

Through these three lenses, the chapter offers a detailed and grounded account of Udaipur's artisan communities and the broader planning and governance dynamics affecting them.

6.2 OBJECTIVE 1: INVESTIGATE ARTISANS' SOCIO-ECONOMIC AND SPATIAL CONDITIONS

6.2.1 Daily Challenges and Socio-Economic Realities

The daily experiences of artisans in Udaipur are marked by pronounced socio-economic precarity, as revealed through in-depth interviews and survey data. Income instability emerges as a central theme, with all respondents reporting

significant fluctuations in their earnings. Artisans' descriptions underscore the unpredictable nature of their livelihoods: for instance, several artisans, including Prem Chand (pottery) and Rajesh (miniature painting), simply state that their income "varies," while female zari workers (Ghazala, Nagma, Nazma) specify a modest monthly earning of "5000/month and this too varies." Such variability is not merely seasonal but often tied to the irregularity of orders, market demand, and the broader economic climate.

> *"We often get Rupees 3000- 5000 on a monthly basis. Its okay for us, we can look after our own expenses and not worry our husbands*
>
> - *Says Nagma, (A 30 year old zari work artist from aloo factory)*
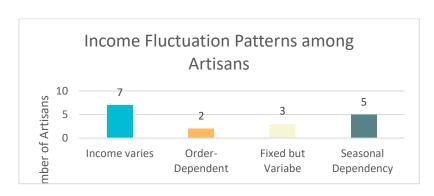
Figure 18: Income Fluctuation Patterns among Artisans Interviewed. Source (Author)

The ramifications of this income instability are multifaceted. For some, such as Prem Chand, the volatility necessitates geographic mobility and family separation. He reports residing 650 kilometres from his home in Alwar, compelled to migrate to Udaipur for work, with family members rotating in and out of the city to sustain their craft practice. This arrangement highlights how economic uncertainty disrupts not only financial security but also familial and social cohesion.

Seasonal fluctuations exacerbate these challenges. Approximately half of the interviewed artisans report that their income is highly contingent on tourist seasons and local festivals. For example, Prem Chand notes increased earnings during the December festival at Shilpagram, while others, such as Rajesh, describe their work as "season depended." In contrast, some artisans engaged in business-to-business (B2B) models, such as Mahima (wood craft) and Sudheer (wood work), report a steadier flow of orders, though their income remains order-dependent and thus inherently unstable.

Working conditions are closely linked to these economic realities. Among the artisans interviewed, women engaged in zari work present an especially complex narrative. While they uniformly reported poor living conditions and low, fluctuating wages (typically around Rupees 5000/month), most expressed

a strong sense of contentment with their craft. Contrary to what might be expected given their economic hardships, they did not perceive their working conditions as problematic enough to prompt a change in occupation. In fact, many seemed emotionally attached to their work and expressed little interest in pursuing alternatives. It is important to note, however, that this satisfaction may be shaped by social and cultural factors, including limited exposure to other opportunities and a deep-rooted community stigma around formal education. Those who do attain higher levels of education often choose to distance themselves from craftwork, perceiving it as offering insufficient financial returns, as revealed during the interview with the artisans and their families. These findings suggest that while external analyses might interpret zari work as emblematic of precarity and poor conditions, the artisans themselves may not frame their experiences in such terms, reflecting a more complex relationship between material hardship, identity, and occupational satisfaction.

Support systems intended to mitigate these vulnerabilities are largely perceived as inadequate. While some artisans possess artisan cards or benefit from platforms such as Shilpgram, these mechanisms are frequently described as "not so helpful" or limited to providing market access rather than substantive financial or social security. Government and NGO support is either absent or insufficient, leaving artisans to rely primarily on their own networks and adaptive strategies.

In the survey sample, most of the artisans were older, with 65.9% over the age of 30 and 34.1% aged 30 or younger. While these figures cannot be taken as representative of the broader artisan population given the survey's limited scope, they do offer a useful glimpse into the age profile of the participants who took part in this study.
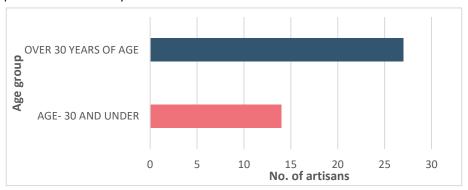

Figure 19: Survey data. Source (Author)

The survey revealed some clear generational patterns in craft participation. Among artisans aged 30 and under, zari work was by far the most common practice (10 individuals), with only a small number involved in woodwork (2) or pottery (2). Interestingly, none of the younger respondents reported working in

marble sculpture or miniature painting. In contrast, artisans over 30 showed engagement in a wider variety of crafts, including marble sculpture (6), miniature painting (8, counting both spelling variations), pottery (4), and zari work (9). Although these results cannot be taken as representative of the wider artisan community due to the limited sample size, they do point to meaningful differences in craft distribution across generations within the study group.

The socio-economic realities are further shaped by gendered dynamics. Female artisans, who predominantly work from home, report fewer opportunities compared to their male counterparts. This intersection of gender and economic precarity is evident in the narratives of the female zari artisans, who not only contend with income variability but also with social expectations and familial pressures that limit their participation and visibility in the craft sector.
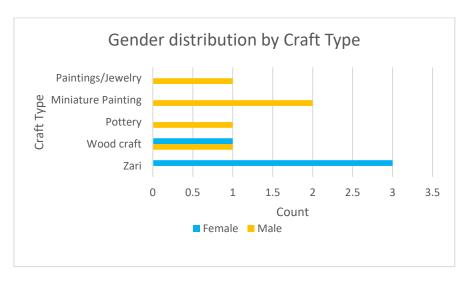
Figure 20: Gender distribution by Craft Type from the Survey. Source (Author)

Gendered disparities in workspace patterns and opportunities were evident across the artisan respondents. All the female artisans interviewed—engaged in zari work and woodcraft—operate either from home or in close proximity to it. The zari workers emphasized that they "work from home directly," receiving orders and selling products without needing to travel or maintain external workspaces. The female woodcraft artisan noted that her workshop is "near to her home" and involves "no rent," indicating that spatial convenience is shaped more by necessity than strategic preference. In contrast, male artisans—practicing miniature painting, woodwork, pottery, and metalwork—demonstrated greater spatial mobility and occupational diversification. For example, the miniature painter operates from a rented workspace in central Udaipur, paying ₹10,000 per month, while wood and metal artisans based along Sajjangarh Road share rented workshops costing approximately ₹8,000 per month.

These spatial distinctions are reinforced by broader structural constraints rooted in gender. Across the interviews, there was near-universal recognition of the limited opportunities available to women in the craft sector. A male potter attributed this to "family pressure and insecurities," while the female woodcraft artisan stated that "women get less opportunities." Male respondents also noted that there are "only a few women in this industry and they mostly work from home," highlighting the gendered concentration in domestic spaces. The zari workers themselves acknowledged this divide, stating, "Yes, men get more opportunities, but usually women do these stuffs more," reflecting both awareness and normalization of unequal access.

Key challenges faced by women artisans include limited mobility, family-imposed restrictions, and reduced access to broader markets, all of which reinforce their concentration in home-based production. These spatial and social limitations contribute to fewer opportunities for public engagement, formal visibility, and professional growth, thereby perpetuating gendered precarity within the artisanal economy.

Access to Markets and Social Mobility

The fieldwork reveals significant disparities in market accessibility across gender and spatial dimensions within Udaipur's artisan community. All of the interviewed women reported operating from home-based or near-home locations. For instance, zari workers explained that they "work from home, directly, they get orders and they sell their products," while the woman engaged in woodcraft emphasized that her workshop was "near to her home, no rent." This pattern of spatial confinement—observed in the accounts of the women interviewed—appears to limit their exposure to diverse customer bases and reduces their ability to participate in wider market networks or institutional platforms.

In contrast, male artisans display greater geographic mobility and more diversified market engagement. Those practicing miniature painting, woodwork, and metalwork typically operate from rented commercial spaces. The miniature painter works near Ambavadi Temple, paying Rs.10,000 (1Rs = 0,0099 Euro) per month in rent, while the wood and metal artisans share a workspace along Sajjangarh Road, with a rental cost of Rs. 8,000 per month. This commercial positioning enables them to engage in both business-to-business (B2B) transactions and direct sales to customers. Some also participate in exhibitions, further expanding their market reach and professional visibility. Tourist market accessibility reveals spatial inequalities within the city. Multiple artisans acknowledge that location significantly

impacts sales potential. Artisans consistently identify areas "near city palace" as offering superior opportunities, though several note increased competition in these tourist-concentrated zones.

The interview data reveals complete absence of online platform utilization among all surveyed artisans. None mention digital sales channels, e-commerce platforms, or online marketing strategies. This digital exclusion correlates with limited educational backgrounds, as most artisans possess only primary education. The fieldwork conclusions note that "a lack of education is a significant barrier affecting their livelihoods" and is "closely linked with limited self-awareness and inadequate knowledge of marketing".

Limited participation in cultural events and exhibitions emerges as a significant market access constraint among Udaipur's artisan communities. Among the artisans interviewed, those involved in miniature painting reported participating in exhibitions, despite the potential of such platforms to enhance visibility and generate sales. Artisans engaged in pottery, woodcraft, and metalwork described their income as seasonally dependent, particularly during festivals and peak tourist periods. One potter specifically highlighted increased earnings during "the festival that occurs during the month of December" at Shilpagram, suggesting that such events offer temporary financial uplift but are not consistently accessible.

Geographic and logistical barriers further inhibit participation in these cultural platforms. The spatial dispersion of artisan communities across the city, along with limited transportation infrastructure, restricts access to centrally located events. These constraints are especially pronounced for female artisans involved in zari and woodcraft, who face additional gendered barriers such as restricted mobility, safety concerns, and familial responsibilities. These overlapping spatial and social limitations significantly hinder women's ability to engage in public cultural programs, thereby limiting their exposure to broader markets and institutional recognition.

Artisans' perspectives reveal a deep sense of marginalization within Udaipur's local economy, particularly regarding visibility and recognition. Many artisans expressed that their crafts are underappreciated by local residents, with recognition largely coming from outsiders. As one potter explained, "No, they don't appreciate it. It's mostly foreigners and people from other states of India," (says Premchand from Shilpgram) a sentiment echoed by artisans engaged in woodcraft, miniature painting, and metalwork, who similarly noted that their clientele primarily consists of tourists and non-local buyers. This dependency on foreign and out-of-state customers not only reflects their peripheral status in the city's economic networks but also contributes to the instability of their

livelihoods. A woodworker described his customer base as consisting "mainly foreigners and people from Gujarat," while a metal artisan simply stated, "mainly foreigners," underscoring the limited integration of craft livelihoods into local consumption patterns.

This lack of local recognition extends to broader urban development processes. During fieldwork, several shop owners exhibited what appeared to be an indifference to the decline of traditional crafts, focusing instead on issues such as tourist volume and seasonal income variation. Their "primary challenges revolved around seasonal fluctuations in tourist traffic rather than the preservation of Udaipur's craft heritage," suggesting that artisans and their work are largely invisible to key economic stakeholders and excluded from urban planning narratives.

Artisans also demonstrated an acute awareness of spatial inequalities within the city. Several identified areas "near City Palace" as having significantly better market opportunities due to higher tourist footfall and commercial visibility. However, their ability to access such prime locations remains constrained by economic limitations. For women artisans, these constraints are compounded by gender-specific mobility restrictions, preventing relocation or active engagement in more lucrative markets. These findings highlight how spatial and social barriers intersect to undermine artisans' visibility, both economically and institutionally, within Udaipur is evolving urban landscape.

The fieldwork data reveals a widespread inadequacy of formal support systems intended to enhance market access for artisans. Some artisans possess artisan identity cards, but these are often described as "not so helpful," while others regard them as "unnecessary," reflecting a disconnect between policy mechanisms and artisans' lived realities. For instance, a potter acknowledged that although Shilpgram offers a platform for exhibiting and selling products, there is "no financial support from government or any NGO," emphasizing that "Shilpgram only provides a platform for selling their products." This highlights the limitations of such institutions in addressing deeper structural challenges like income instability, production costs, or access to broader markets.

Among women engaged in zari work, the lack of engagement with formal support systems appears even more pronounced. When asked about such provisions, several stated that they "don't find it necessary," a response that may reflect either a normalization of their constrained economic and spatial conditions or a lack of awareness about available institutional resources. These findings point to a gap not only in the design and implementation of support mechanisms but also in outreach, communication, and relevance to the everyday realities of craft-based livelihoods.

The fieldwork data suggests limited pathways for social mobility within Udaipur's artisan community. Educational barriers, income instability, and minimal asset ownership collectively constrain prospects for upward mobility. Field observations indicate that individuals from artisan backgrounds who pursue formal education often opt out of traditional crafts, primarily due to the inadequate financial returns associated with such occupations. This trend reflects a disconnection between education and the economic sustainability of artisanal livelihoods.

Gender-based mobility constraints further compound these challenges. Female artisans, particularly those engaged in home-based crafts such as zari work, experience spatial confinement that restricts their access to markets and limits their economic autonomy. The intersection of gender, education, and economic precarity creates systemic barriers to advancement, leaving many artisans—especially women—without viable pathways to improve their socio-economic standing.

The current patterns of market access appear to reinforce existing socio-economic hierarchies rather than disrupt them. These findings underscore the need for targeted interventions that address not only structural constraints—such as access to education, infrastructure, and mobility—but also focus on individual capacity building and long-term livelihood resilience within the artisan community.

6.3   SPATIAL ANALYSIS

The spatial analysis of Udaipur's artisan settlements shows how the form of neighborhoods, their density, and the surrounding ecological conditions shape everyday craft livelihoods. Artisans are concentrated in compact, organically developed areas where living and working spaces often overlap. However, narrow lanes and fragmented plots restrict accessibility and limit the visibility of their work. The high-density cores, surrounded by transitional zones, reflect both the energy of these neighborhoods and the challenges they pose. Ecological mapping also points to a lack of open and green spaces. Closer studies of clusters such as Bohrwadi and Madas Street reveal how mixed land use, inadequate infrastructure, and limited public spaces shape the daily realities of artisans. Taken together, these spatial patterns highlight not only current constraints but also potential entry points for regeneration strategies aimed at improving accessibility, visibility, and long-term sustainability for artisan communities.

6.3.1 Morphology map

The morphological analysis of artisan settlements highlights spatial patterns that reflect the unique social and economic roles of these communities. In neighborhoods where artisans are concentrated, the urban fabric often develops organically, with irregular street layouts, varied plot sizes, and building forms that serve both as homes and workshops. Compared to planned residential areas, these plots are typically smaller and more fragmented, mirroring the artisanal economy's need for affordable and easily accessible workspaces.
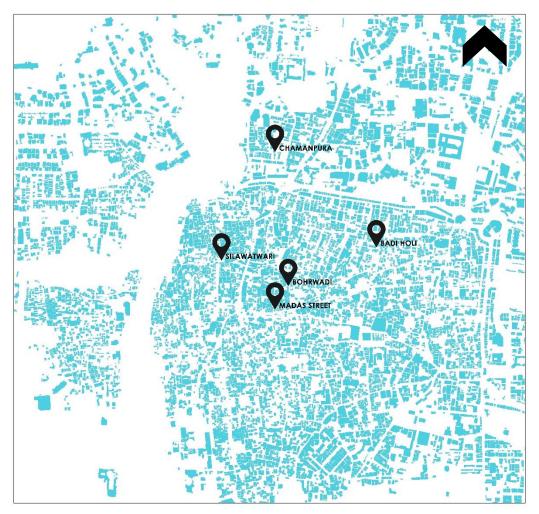
Figure 21: Morphology map. Elaborated by the Author

These areas are marked by dense street networks with narrow pathways that make it easier for people to walk and for materials to be moved around. Instead of following rigid grid plans, the streets have evolved organically over time, forming a semi-structured layout. This creates a web of interconnected courtyards and shared spaces that not only shape the neighborhood but also provide vital settings for community-based production and collaboration.

6.3.2 Urban Traces (Road, Lakes and Movement)

The map offers a clear picture of Udaipur's urban fabric, highlighting the roads, streets, and block patterns that shape the city's spatial structure. The thick black lines mark the major roads and arterial routes, which act as the main connectors between different neighborhoods. In contrast, the finer lines trace the network of local streets, lanes, and alleys, reflecting the dense and intricate layout characteristic of many Indian cities.
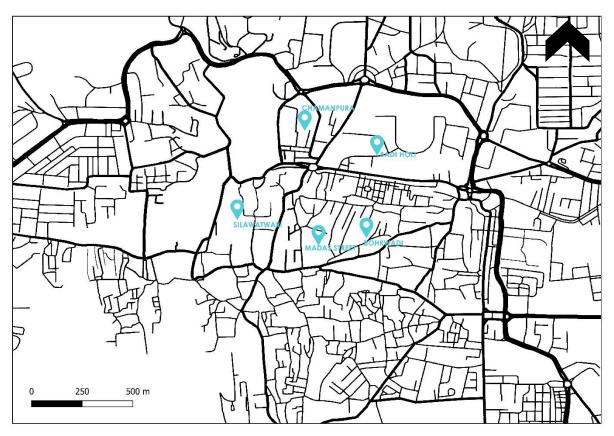
Figure 22: Map showing Urban Traces. Elaborated by the Author

Key urban features in Udaipur:

- Street Hierarchy: The city's streets tell a story about movement and access. Wide, main roads act as the city's arteries, connecting neighborhoods and supporting larger flows of traffic. In contrast, the narrower, tightly woven streets give local areas their character, guiding everyday pedestrian and neighborhood life.
- Block Patterns: Udaipur's blocks vary in size and shape, reflecting layers of its history. In areas like Silawatwari and Bohrwadi, compact, irregular blocks hint at neighborhoods that grew organically over time. Other parts of the city show larger, more regular blocks, suggesting areas shaped by planned development.

- Connectivity: The city's network of streets and intersections makes getting around flexible and convenient. Multiple route options link different parts of the city, encouraging both pedestrian activity and vehicular movement, and contributing to a lively urban rhythm.
- Boundaries and Enclosures: Neighborhoods are defined as much by the streets around them as by the buildings within. These street patterns create physical and social boundaries, shaping how communities interact, where they gather, and how they form their own unique identities.

The urban traces on the map reveal Udaipur's layered history, diverse spatial patterns, and the interactions between main roads and neighborhood-level intricacies that structure daily life in the city. This tracery is foundational to understanding urban growth, heritage conservation challenges, and modern infrastructure planning within Udaipur.

6.3.3   Urban Density Map

Figure 23: Density map with Buildings. Elaborated by the Author

High-Density Zones (81-100%):

These bright yellow areas represent core artisan districts with maximum building coverage and activity intensity. These zones typically feature:

1) Minimal open space between structures

2) Multi-story workshop buildings with shared walls
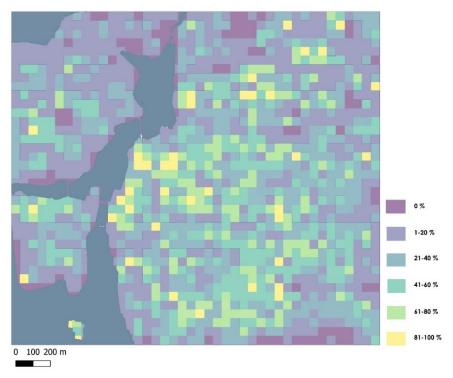
Figure 24: Density map without buildings. Elaborated by the Author

3) Intensive mixed-use patterns combining residential and production functions

4) High pedestrian and material flow concentrations

Medium-High Density (61-80%):

The green zones indicate transition areas where artisan activities blend with other urban functions. These areas show moderate building density with some courtyard spaces and wider street access.

Medium Density (41-60%): These teal areas represent peripheral artisan settlements or areas with lower-intensity craft activities. Building coverage is moderate, allowing for material storage yards and shared community facilities.

Low-Medium Density (21-40%): The dark blue areas indicate emerging artisan districts or areas where craft activities are intermixed with other and uses. These zones may represent expansion areas for artisan communities or declining craft activity zones.

Low Density (1-20%) and No Activity (0%): The purple zones represent areas with minimal artisan presence or vacant land within or adjacent to artisan settlements, potentially representing future development opportunities or environmental constraints.

Spatial Distribution Patterns:
The density mapping reveals that artisan settlements exhibit clustered high-density cores surrounded by graduated density zones. This pattern reflects:
- Economic agglomeration effects where proximity reduces transportation costs and facilitates knowledge exchange

- Infrastructure constraints that limit high-density development to areas with adequate access
- Social organization patterns where related crafts cluster together for mutual support

6.3.4   Ecological systems

The map presents the distribution of artisan clusters and public, institutional, and ecological open spaces across Udaipur. Six key artisan clusters—Aloo Factory, Badi Holi, Bohrwadi, Chamanpura, Madas Street, and Silawatwari—are identified within the city fabric. These are located in proximity to dense residential areas and transportation routes, highlighting their embeddedness in everyday urban life.

Public and institutional open spaces, such as Manik Lal Verma Park, Maharana Bhupal Stadium, and Pandit Deendayal Upadhayay Park, are dispersed across the city, alongside cemeteries and smaller recreational grounds. The ecological landscape is dominated by Udaipur's lakes, including Fateh Sagar and Pichola, as well as surrounding forests, farmland, and scrubland. Together, these elements illustrate the layered relationship between craft clusters, urban open spaces, and natural systems within the city.
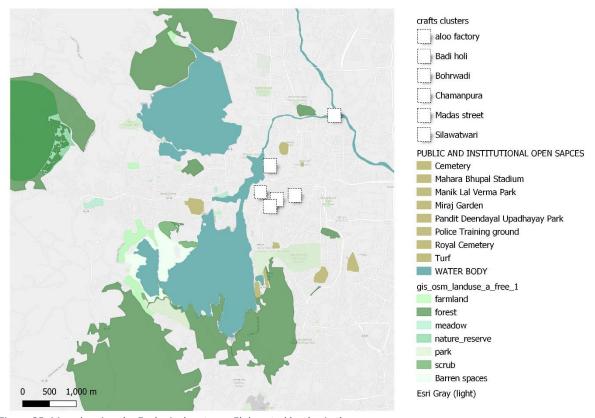
Figure 25: Map showing the Ecological systems. Elaborated by the Author

The map highlights where Udaipur's artisan clusters are located in relation to the city's network of ecological and institutional open spaces. Clusters such as Aloo Factory, Badi Holi, Bohrwadi, Chamanpura, Madas Street, and Silawatwari are mostly found in the central-eastern parts of the city, closely connected to residential neighborhoods and main circulation routes. This pattern reflects how production and domestic life are often intertwined in the livelihoods of artisans.

The city's array of public and institutional open spaces—including parks, stadiums, and cemeteries—creates a layered urban environment where cultural, recreational, and ecological functions overlap. At the same time, Udaipur's lakes and natural reserves reinforce its ecological identity, shaping the spatial context in which artisans work.

Looking at the artisan clusters alongside these networks reveals both possibilities and challenges for urban regeneration. Open spaces could become hubs for cultural exchange, markets, and community interaction. Yet their scattered and often underused nature raises concerns about accessibility and integration, particularly for marginalized artisan groups. Placing craft production within this socio-ecological landscape offers a foundation for rethinking regeneration strategies that connect cultural economies with spatial resilience.
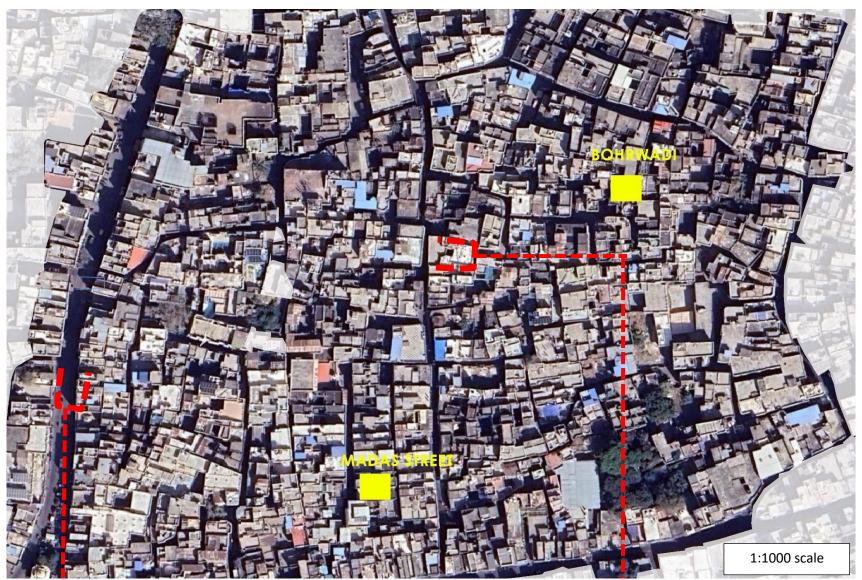
Figure 26:Figure 27: Focus area, Craft cluster Bohrwadi and Madas Street.. ELaborated by the Author

BOHRWADI

MADAS STREET

1:1000 scale
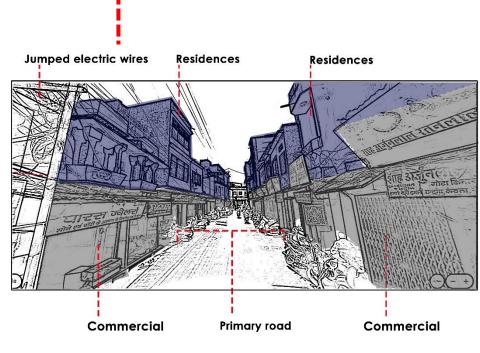
Figure 27: street view near Madas street
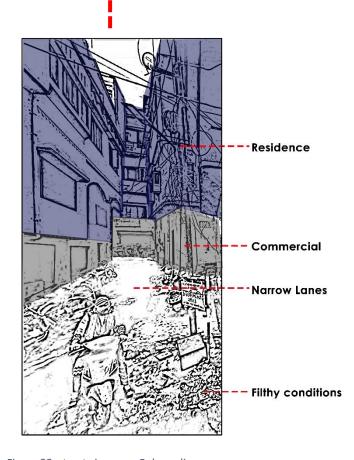
Figure 28: street view near Bohrwadi

Analysis of Street-Level Conditions from the Perspectives

1. Mixed Land Use: Both street perspectives illustrate an intimate blend of residential and commercial uses along the same lanes. This type of mixed use is common in traditional Indian urban fabrics, where:

- o Commercial establishments such as shops and small businesses line the ground floors.
  - o Residences are often located above or immediately behind these commercial frontages.
- This mix creates lively streetscapes with active street life throughout the day, but also results in spatial conflicts:
  - o Limited space is shared between people living, working, and shopping.
  - o Noise, waste, and congestion issues are common.

The visual cues show shop signboards, residential windows, and balconies densely packed with wires and utilities, indicating intensive use of vertical space.

2. Narrow Lanes: The lanes depicted are very narrow, barely wide enough for pedestrians and two-wheel vehicles.
- o This restricts easy movement, particularly for larger vehicles such as emergency or service trucks.
- o The narrowness contributes to congestion and can make navigation difficult.
- o It also limits opportunities for street furniture, greenery, or dedicated pedestrian pathways.

Narrow lanes often result from organic, unplanned development over many years, with little room for retrofitting modern infrastructure.

3. Infrastructural Conditions: Electric Wires: Tangled, overhead electric wires are visible, some of which are described as "jumped" or poorly managed. This indicates:
- o Aging or informal infrastructure.
- o Potential hazards and maintenance difficulties.

Sanitation: The streets of Bohrwadi notes "filthy conditions" with visible garbage or debris scattered along the lane.
- o This points to inadequate waste management and poor public sanitation.
- o It adds health risks and detracts from the quality of urban life.

4. Urban Form and Social Dynamics

- The building façades are closed and dense, with limited open space or setbacks from the street.
- The shading on upper floors suggests residential occupation, while the ground floors primarily serve commercial purposes.
- The confined space and mixed uses foster a strong sense of community but also present challenges for urban governance.
- The social vibrancy contrasts with physical constraints, highlighting tensions between livability and functionality.

MIXED USE
RESIDENTIAL
COMMERCIAL

1:500 scale
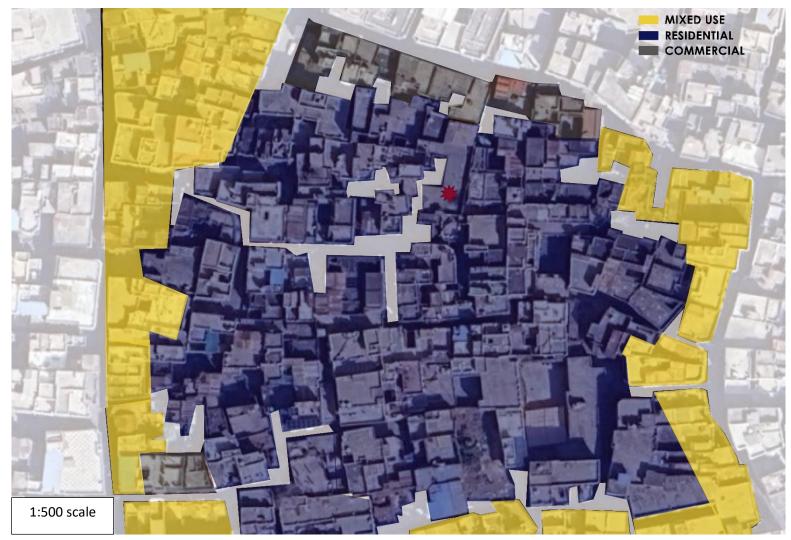
Figure 29: 1:500 Scale of Craft cluster Bohrwadi

The map indicates that the residential core of Bohrwadi, predominantly occupied by artisans, functions as both a living and working environment. The high-density morphology and compact street network reinforce close social and professional ties, with many craft practices occurring within home-based workshops. This inward-facing configuration, however, limits direct street-level visibility, particularly to non-residents, meaning that awareness of artisanal activity often relies on local networks and personal introductions.

Mixed-use zones along the periphery serve as transitional interfaces with wider city. These area provide potential platforms for artisans to extend their presence through retail outlets. Although direct evidence from field mapping suggests that only a portion of artisans actively engage in such peripheral spaces, these edges nonetheless represent critical points for market interaction.

The small commercial band on the northern edge appears to host more direct public–artisan engagement, particularly through craft retail. However, its limited extent constrains overall exposure, leaving the majority of artisanal production spatially embedded within the residential interior. This spatial arrangement—typical of many historic craft districts—balances community cohesion with a degree of economic seclusion, while also revealing potential for strategic interventions that link the residential core to the commercial and mixed-use interfaces.

6.3.5 Summary of Key challenges
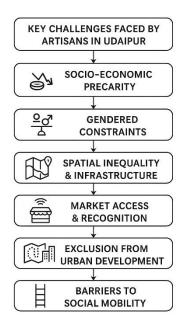
Figure 30: Flowchart showing the challenges faced by the Artisans in Udaipur. Source (Author)

Findings from interviews, surveys, and site visits reveal a multidimensional landscape of challenges confronting artisans in Udaipur, situated at the intersection of informal economies, gendered labor, and unequal spatial access. Socio-economic vulnerability is pervasive, characterized by income instability, poor working conditions, and minimal asset security—hallmarks of the informal sector, where artisans operate without stable institutional protections or formal recognition.

These issues are further compounded by gendered spatial constraints. Female artisans, especially those engaged in home-based crafts like zari work, experience spatial confinement driven by patriarchal norms, limited mobility, and lack of safe access to public workspaces. This reflects broader concerns of gendered urban precarity, wherein women's participation in economic life is spatially and socially restricted.

The spatial marginalization of artisan clusters—typically located in dense, under-serviced inner-city areas—highlights critical concerns of spatial justice. Poor road infrastructure, degraded civic amenities, and exclusion from city-wide mobility networks limit both economic opportunity and urban citizenship. These spatial disparities are not accidental, but reflective of planning biases that privilege modern, peripheral development over historically rooted, craft-based neighborhoods.

Market access remains highly uneven. Artisans are largely dependent on tourists and non-local buyers, with limited access to exhibitions and no engagement with digital platforms—further isolating them from contemporary market systems. These limitations underscore the exclusionary effects of urban economic informality, where informal producers are disconnected from formal trade channels, technology, and institutional support.

Moreover, artisans remain invisible in urban development processes. Policy mechanisms like artisan cards or platforms such as Shilpgram offer limited functional value, and planning stakeholders prioritize tourism footfall over heritage preservation. These patterns reflect the systemic neglect of informal labor and the disconnect between urban regeneration strategies and local realities.

Finally, the current structure offers limited pathways for social mobility. Formal education, while desirable, often leads individuals away from craft due to low returns. Youth participation in traditional crafts is declining, and upward mobility is constrained by a lack of support mechanisms that recognize and uplift informal skills and knowledge systems.

6.4 OBJECTIVE 2: ASSESS THE EFFECTIVENESS OF GOVERNMENT-LED REGENERATION STRATEGIES

6.4.1 Policies - Intent vs Implementation

The following section synthesizes key challenges identified through existing evaluations of HRIDAY and SFURTI schemes, drawing upon government reports, independent assessments, and academic studies, and organizes them into a framework relevant to the Udaipur context. The HRIDAY scheme demonstrates a pronounced emphasis on tourism beautification over artisan empowerment (Bharat Abhiyan et al., 2021; DRONAH, n.d.). Implementation priorities focus heavily on heritage infrastructure improvement, sanitation facilities, and tourist accessibility rather than direct artisan support mechanisms (Ministry of Urban Development, 2015). While the scheme acknowledges, tapping the potential of tourism will lead to local economic development, unleashing the power of skillful artisans, traditional

knowledge and local resources (Ministry of Urban Development, 2015), actual project selection criteria prioritize visitor convenience over artisan economic integration.

Research indicates that HRIDAY implementation suffers from institutional coordination failures and community participation deficits (P. Patel & Tayal, 2018). The decision-making process exhibits role clarity absence, ad-hoc decisions, and strained relationships between implementing agencies, resulting in limited community stakeholder consultation (P. Patel & Tayal, 2018). Most significantly, the scheme's timeline constraints prevented meaningful integration of local crafts and traditions, leading to selection of "easy-to-implement technologies" rather than culturally rooted artisan solutions (P. Patel & Tayal, 2018).

Evidence from Udaipur's tourism development reveals asymmetric benefit distribution between tourism infrastructure and artisan communities (Dhabhai, 2023b; A. Singh, 2021a, 2021b). While tourism contributes significantly to Udaipur's economy as a Rupees1000-crore industry employing over 10,000 people (A. Singh, 2021b), artisan integration remains marginal. The focus on destination weddings, luxury hospitality, and heritage tourism primarily benefits large tourism operators rather than traditional craft practitioners (A. Singh, 2021a)

Academic research demonstrates that tourism development in Udaipur has created environmental pressures on lakes and hills while generating limited direct livelihood opportunities for artisans (A. Singh, 2021a, 2021b). The tourism model emphasizes royal heritage rather than living cultural traditions, resulting in commodification of artisan products without sustainable livelihood enhancement (A. Singh, 2021b).

The SFURTI scheme evaluation reveals substantial implementation gaps affecting artisan livelihoods (Development Monitoring and Evaluation Office, 2021; Ms. Nikhitha S Thomas et al., 2024). Despite approving 371 clusters nationwide, only 82 are functionally operational, indicating systematic implementation failures (Press Trust of India, n.d.). Key challenges include:

Institutional Capacity Deficits: Limited Technical Support: Many clusters lack access to specialized agencies or professionals who can provide guidance on technology adoption, production processes, and quality standards. Implementing Agencies (IAs) often do not have the technical expertise required for upgrading traditional industries, resulting in slow or sub-optimal cluster development (Development Monitoring and Evaluation Office, 2021; Ministry of Micro Small and Medium Enterprises, 2022).

Inadequate Monitoring Mechanisms: The monitoring and evaluation systems for cluster projects are frequently under-resourced and lack robust frameworks. There is insufficient real-time tracking of project progress, leading to delays in identifying and addressing bottlenecks. The absence of a dedicated web-based Project Management System (PMS) or effective MIS tools further exacerbates these issues, making it difficult to ensure accountability and transparency at the grassroots level (Development Monitoring and Evaluation Office, 2021; Ministry of Micro Small and Medium Enterprises, 2022).

Market Linkage Failures: Weak Integration with Value Chains: Artisans often remain disconnected from mainstream markets and tourism circuits. The intended linkage between artisan production and tourism value chains is rarely achieved due to lack of coordinated marketing strategies, inadequate branding, and poor access to distribution networks (Asian Development Bank (ADB), 2016; Development Monitoring and Evaluation Office, 2021).

Limited Outreach and Promotion: There is a significant gap in market promotion initiatives, including e-commerce integration, participation in trade fairs, and product branding. As a result, artisans struggle to reach new buyers and command fair prices for their products, limiting the economic benefits of cluster development (Asian Development Bank (ADB), 2016; Development Monitoring and Evaluation Office, 2021).

Financial Access Barriers: Complex Procedures: Artisans face cumbersome documentation and clearance processes to access scheme benefits, including loans and grants. The requirement for extensive paperwork and compliance with formal banking norms discourages many from applying (Banik, 2017; Development Monitoring and Evaluation Office, 2021).

Delayed Fund Releases: Even when eligible, artisans often experience significant delays in the disbursement of funds, which disrupts production cycles and affects their ability to purchase raw materials or invest in upgradation. These financial bottlenecks undermine the sustainability of artisan livelihoods and the overall effectiveness of the scheme (Banik, 2017; Development Monitoring and Evaluation Office, 2021).

Skill Development Gaps: Mismatch with Market Demands: Training programs frequently focus on preserving traditional skills without adequately addressing contemporary design trends or market requirements. As a result, artisans may not acquire the skills necessary to innovate or adapt their products for changing consumer preferences (Chauhan, n.d.; Development Monitoring and Evaluation Office, 2021; Wani, 2023).

Limited Exposure and Capacity Building: Opportunities for exposure visits, design interventions, and advanced skill development are often insufficient or poorly targeted. This leads to a gap between the preservation of traditional crafts and the ability to compete in modern markets, especially as younger generations may not see viable career prospects in traditional artisan sectors (Chauhan, n.d.; Development Monitoring and Evaluation Office, 2021; Wani, 2023).

Challenge	Description	Impact on Artisans
Institutional Capacity Deficit	Lack of technical guidance and weak monitoring systems	Slow cluster growth, poor accountability
Market Linkage Failure	Insufficient integration with tourism and mainstream markets	Limited sales, low income, poor product visibility
Financial Access Barriers	Difficult procedures and delayed funding	Production delays, Inability to sale operations
Skill Development Gaps	Training not aligned with market needs	Outdated skills, liited innovation, youth disinterest

Table 8: Author's elaboration on these findings into a comparative framework to highlight their implications for artisans in Udaipur

While this section draws primarily from secondary sources, the following sections integrate insights from primary fieldwork interviews with officials, planners, and artisans.

6.4.2 Institutional Perspectives

Interviews with Officials and Planners: Insights from fieldwork interviews with officials and planners reveal that there is limited direct involvement or urban planning departments in artisan-focused projects. According to planners interviewed, the responsibility for artisan welfare is primarily assigned to the tourism department, and planning departments become involved when a government project explicitly requires their participation. This reflects sectoral silos, where urban planners concentrate on citywide development priorities and intersect with artisan-related issues only in cases of regeneration or redevelopment mandates.

Although planners acknowledged during the interviews the cultural and economic significance of artisans in Udaipur, they also noted the absence of mechanisms for direct engagement or systematic consultation with artisan communities during the planning or implementation of urban projects. They pointed to schemes like the Livelihood Mission and Housing for Low-Income Groups as broadly beneficial, but not specifically responsive to artisans' needs.

While the tourism department was cited as actively engaging artisans through skill development programs and exhibitions, planners agreed that these efforts rarely address the wider challenges related to artisans' living and working environments. They also expressed a vision for more sustainable and inclusive approaches- such as integrated development zones with improved housing, training centers, and dedicated workspaces for artisans- but also acknowledged that existing planning and policy frameworks do not currently support such integrated models. These reflections underscore the disjuncture between institutional roles and the lived realities of artisan communities, as captured through the fieldwork.

Discrepancies: Artisan Feedback on Access and Awareness: Fieldwork interviews with artisans in Udaipur reveal a pervasive perception of minimal governmental support in both financial and infrastructural terms. While platforms such as Shilpgram offer occasional opportunities for artisans to exhibit their work, most respondents reported the absence of more substantial forms of assistance—such as access to dedicated workspaces, formal training programs, or financial aid. A limited number of artisans possess government-issued artisan identity cards; however, these were widely perceived as ineffective, with many respondents indicating that they have not derived any tangible benefits from holding such documentation.

In the absence of adequate governmental intervention, many artisans rely on non-governmental organizations (NGOs) and private initiatives to access skill development programs and market opportunities. These entities often provide training, facilitate participation in exhibitions, and occasionally assist artisans in securing funding. Nonetheless, the overall reach and long-term impact of these efforts remain restricted.

A recurring theme in the fieldwork was the lack of awareness among artisans regarding existing government schemes. Even when schemes are known, they are frequently perceived as inaccessible or irrelevant to the specific needs of artisan communities. This disconnect between policy frameworks and grassroots realities has contributed to a general skepticism about the effectiveness of state-led interventions.

Market access challenges further compound the issue. Many artisans highlighted their dependence on intermediaries—particularly local shopkeepers—for selling their products, which often limits their profit margins and bargaining power. Moreover, the lack of formal marketing knowledge and limited familiarity with digital platforms have constrained their ability to access wider markets independently.

Finally, artisans expressed concern over the declining perceived value of their crafts within the local context. While their work tends to attract appreciation and buyers among foreign tourists or visitors from outside the state, local recognition and demand

remain minimal. This dynamic has further marginalized artisans from participating fully in local economic circuits and urban development processes.

Perspective	Officials/Planners	Artisans
Program Success	Schemes exist, but engagement is limited	Little to no benefit from government schemes
Obstacles	Lack of mandate, sectoral silos, no direct input	Lack of awareness, access, and market integration
Gaps	No systematic consultation or integrated planning	Reliance on NGOs, minimal government impact
Value Perception	Recognize artisan role, but not prioritized in plans	Local undervaluation; dependence on tourism markets

Table 9: Institutional vs. Artisan Perspectives. Elaborated by the Author

NGO Perspectives on Artisan Support and Systemic Challenges: Interviews conducted with representatives from non-governmental organizations (NGOs) working with artisan communities in Udaipur highlighted several persistent challenges that inhibit the socio-economic advancement of craftspeople. Chief among these are the lack of access to markets, limited familiarity with marketing techniques, and a general absence of self-advocacy skills among artisans. These challenges are compounded for women artisans, who often face additional social constraints and cultural barriers that restrict their mobility and participation in public or market-oriented work. Many women are reluctant—or in some cases, unable—to engage in craft activities outside the domestic sphere, thereby limiting their exposure and economic potential.

NGOs play a critical intermediary role in bridging some of these gaps. They offer training programs aimed at skill enhancement, support artisans in participating in exhibitions, and occasionally facilitate access to financial assistance. However, NGO representatives expressed concern regarding the gap between governmental rhetoric and actual implementation. While official narratives emphasize support for artisans through various schemes and initiatives, NGOs observe that these measures often fail to yield concrete benefits at the grassroots level. The disconnect between policy frameworks and lived realities is a recurring theme, with NGOs frequently stepping in to provide services that ideally should be structurally embedded in public welfare and urban development planning.

Key Discrepancies in Institutional Support Structures: Findings from the fieldwork underscore several critical discrepancies between policy intentions and the

lived experiences of artisan communities in Udaipur. A prominent concern is the evident disconnect between the existence of government schemes and their actual impact. Although multiple programs are designed to support artisans, many remain unaware of these initiatives or encounter significant barriers in accessing them. This gap between policy and practice reflects broader issues of dissemination, implementation, and inclusion.

Compounding this issue is the limited institutional coordination across departments. The absence of direct engagement between urban planners and artisan communities, alongside the sectoral division between planning and tourism departments, contributes to fragmented and inconsistent support mechanisms. Urban planners are rarely involved in initiatives that directly address artisan livelihoods, while tourism-led interventions often prioritize cultural showcasing over sustainable socio-economic integration.

In this vacuum, non-governmental organizations (NGOs) emerge as key actors attempting to bridge these institutional gaps. However, while NGOs offer valuable training, market facilitation, and limited financial support, their efforts remain insufficient to substitute for comprehensive, state-led interventions. The overreliance on NGOs further reflects the lack of an integrated and coherent policy approach toward artisan-centered urban development.

6.4.3   Case study Comparisons

Thrissur, India – Regeneration Rooted in Cultural and Spatial Continuity: In Thrissur, regeneration efforts are guided by the objective of "keeping up the traditional values of the city being lost" by grounding interventions in existing built structures and cultural activities (Vinod, 2022). Spatial strategies include heritage mapping of key structures such as temples and market streets, alongside the identification of practices like festival processions and craft markets that define the city's cultural fabric. Design measures such as traffic management and the redesign of walkways accommodate ritual movements like the Thrissur Pooram. In terms of programming, regeneration integrates traditional crafts—such as metalwork and mural painting—into public spaces through designated markets and infrastructure for large-scale festivals. These efforts are supported by hybrid governance models that engage temple committees and craft guilds in the design process, while also proposing zoning policies to prevent incompatible modern developments (Vinod, 2022).

Jaipur, India – Merging Tradition with Innovation and Market Systems: Jaipur's approach to craft-based regeneration reflects a dynamic balance between preserving tradition and encouraging innovation. The Manchaha initiative by

Jaipur Rugs empowers rural artisans by granting them creative freedom to design carpets using leftover yarn, resulting in international recognition, improved incomes, and contributions to social development goals such as gender equity and poverty reduction (Kumari et al., 2025). Similarly, Nila House functions as an institutional anchor, offering training, exhibition opportunities, and market linkages for diverse craft traditions (Jaipur, n.d.). Tourism-driven models like Chokhi Dhani use immersive cultural experiences to sustain visibility for crafts, albeit with a stronger emphasis on visitor consumption than artisan empowerment (Choudhary, 2015). These initiatives are reinforced by Jaipur's historical planning legacy, where crafts and commerce were spatially embedded in the city's form through dedicated bazaars and state-supported incentives, allowing the walled city to continue functioning as a hub of artisanal activity.

Istanbul, Turkey – Craft Preservation Through Tri-Sector Governance and Spatial Anchoring: In Istanbul's historic jewellery quarter, regeneration is shaped by a tri-sector model where NGOs facilitate collaboration and solidarity among artisans, policymakers, and urban stakeholders (Okten & Evren, 2013a). The approach emphasizes preserving both craft practices and the spaces in which they are embedded, recognizing the inseparability of cultural knowledge and spatial context. The model frames tenant artisans as rightful stakeholders in the regeneration process, advocating for comprehensive policies that prioritize social and economic development alongside spatial improvements. Central to this strategy is the formation of dedicated craft zones or creative clusters that allow artisanal production and sales to coexist within a historically rooted urban environment. Here, the traditions of production are seen as physically embedded in the built form, and the regeneration model stresses that without social and economic support, spatial interventions alone cannot ensure the continuity of craft practices (Okten & Evren, 2013a).

What Udaipur can adopt:
From Thrissur: Looking at Thrissur, we can see how cultural practices—like processions and craft markets—shape the city's spatial life. This provides a useful model for Udaipur: by observing where cultural activities naturally occur, planners can identify areas of local significance. Integrating craft activities into revitalized public spaces, and involving community actors such as temple committees or artisan guilds in the planning process, can ensure that regeneration efforts truly reflect local realities.

From Jaipur: Udaipur could also draw inspiration from initiatives like Manchaha in Jaipur, which support artisan independence while fostering sustainable livelihoods. Institutions like Nila House show how training, collaboration, and market access can work together to strengthen craft communities. Jaipur's city planning, with zones specifically designed for crafts, offers ideas for

integrating craft activities into Udaipur's old city and tourist areas, making heritage and livelihoods coexist more seamlessly.

From Istanbul: The tri-sector regeneration model is particularly relevant, highlighting how NGOs can orchestrate multi-stakeholder collaboration to support both artisans and their spatial environments. The emphasis on recognizing tenant artisans as central actors and the development of craft-specific zones reflect a transferable approach that connects cultural heritage with socio-economic sustainability.

What Udaipur may struggle to adopt:

From Thrissur: The ability to integrate ritual-based urban design—such as processional routes—may be difficult in Udaipur, where spatial fragmentation and tourist-driven redevelopment may conflict with the continuity of cultural practices.

From Jaipur: Unlike Jaipur's historically embedded planning frameworks that institutionalized craft zones, Udaipur may face challenges in retrofitting its current urban form to accommodate such structured incentives or spatial zoning for crafts.

From Istanbul: The success of Istanbul's model hinges on the presence of strong, consistent NGO involvement and coordinated governance. In Udaipur, where institutional coordination and long-term NGO engagement are often limited, replicating such a framework may require significant structural support.

6.4.4 Policy Gap Identified from the Fieldwork

The fieldwork revealed a persistent disconnect between state-led urban regeneration initiatives and the lived realities of artisan communities in Udaipur. While policies emphasize heritage preservation and economic development through tourism, their actual translation into spatial and socio-economic benefits for artisans remains fragmented and often ineffective. This section synthesizes insights from interviews with artisans, NGO representatives, planners, and shop owners, highlighting the nuanced policy gaps and spatial marginalization embedded within current governance frameworks.

Disconnect *Between* Top-Down Planning and Ground Level Realities:
Despite the proliferation of government, schemes aimed at craft promotion, including artisan identity cards, participation in fairs, and access to training, many artisans report minimal direct benefit. While institutions may highlight platforms such as Shilpgram as a means of support, artisans emphasize that these initiatives fall short of addressing fundamental challenges such as lack of workspace, financial assistance, and infrastructure support. The uneven

uptake and perceived irrelevance of government-issued artisan cards further underscore the disjuncture between policy design and community needs. As one artisan noted:

> *"Some artisans do not feel the need for government assistance, whereas others, even when they receive benefits, find them inadequate in addressing their challenges." – says Mahima (A 27 year old wood work artist)*

Such perspectives reflect a broader pattern of ineffective policy outreach and the absence of mechanisms for meaningful feedback loops between communities and institutional actors.

Educational Gaps and the Role of Self-Awareness:

A recurring theme during interviews was the critical role of education in enhancing artisans' capacity to navigate market systems and access state schemes. Those with basic education demonstrated relatively greater resilience and adaptability in sustaining traditional livelihoods. However, there also exists an internal community stigma around education, especially when it leads younger generations away from artisanal vocations due to the latter's limited economic viability.

The representative from NGO stated-

> *"There exists a stigma within their community toward education and individuals who pursue it. Those who do attain education often prefer to distance themselves from traditional craftwork."- Says the representative from the NGO 'Tisser'*

This dilemma reflects the double bind of socio-cultural expectations and market-driven disenchantment, where even educated artisans face limited pathways for dignified livelihood within their traditional occupations.

Role and Limitations of NGOs:

While NGOs play a supplementary role in bridging the gap left by formal governance—through skill development programs, exhibition facilitation, and limited financial mediation—their interventions are sporadic and insufficient to produce structural change. There is also a critical tension between enhancing artisan income through training and the deeper issue of improving quality of life holistically.

As one NGO representative reflected:

> *"Simply training already-skilled artisans may not result in substantial improvements to their overall quality of life, even if they earn better wages."*
> - *Says the representative from the NGO 'Sadhna'*

This insight points to a need for regeneration strategies that go beyond economic metrics and incorporate spatial justice, housing, infrastructure, and dignity of labor.

Commercial Interests and Market Displacement:

Interviews with shop owners illuminated a market dynamic increasingly shaped by tourism flows rather than concerns of cultural preservation. Seasonal fluctuations in demand, coupled with the influx of non-local artisans, have gradually displaced Udaipur's indigenous craft presence in favor of commodified, hybrid products targeted at tourists.

> *"Udaipur has increasingly become a hub for artisans from other cities... reflecting the diminishing presence of indigenous crafts from Udaipur itself."*
> - *Says Local people of Udaipur*

This shift underscores the need for urban policy to critically engage with the heritage-tourism nexus and its implications for authenticity, local livelihoods, and cultural continuity.

Urban Planning and Institutional Fragmentation:

Urban planners acknowledge the role of tourism and crafts in shaping the identity of Udaipur but are notably absent from policy discourses directly related to artisan welfare. The spatial and economic marginality of artisan communities often remains invisible within urban development plans. Engagement from the tourism department does exist—particularly in the form of training programs and exhibitions—but such interventions rarely translate into improvements in artisans' everyday living and working conditions.

> *"Planners recognize the importance of tourism in driving the local economy and preserving cultural heritage, but are often absent from urban development processes related to these sectors."- says District Town Planner*

This institutional fragmentation—between planning, heritage, and tourism—limits the scope of integrated regeneration strategies and results in isolated, temporary interventions.

Key Spatial and Socio-Economic Observations:

Spatial Marginalization: Artisan settlements are typically disconnected from Udaipur's primary transport and commercial networks, which restricts both visibility and access to markets and raw materials. This spatial disconnection reinforces their economic precarity.

<u>Socio-Economic Disparities</u>: High-density artisan neighborhoods are marked by informal layouts, limited public services, and poor environmental quality. In contrast, relatively affluent artisan enclaves benefit from better infrastructure and connectivity, reflecting intra-community stratification.

<u>Missed Opportunities for Integration</u>: Many artisan communities are located near heritage and tourism zones yet remain excluded from regeneration and infrastructure improvements. This reflects a failure to spatially integrate craftspeople into the larger urban narrative of cultural heritage and tourism.

Policy Objective	Field Reality (Observed)
Enhance artisan livelihoods through direct support	Minimal direct financial/infrastructural support; artisans rely more on NGOs or private initiatives
Improve access to education and skill development	Lack of education is a major barrier; stigma around education persists; training often not linked to market needs
Integrate artisan communities into urban planning	Planners rarely engage with artisan communities; artisan needs not systematically included in urban development
Provide market access and fair value for crafts	Artisans face market access challenges, depend on intermediaries, and see limited local appreciation for their work
Upgrade living and working conditions for artisans	Poorer artisan areas lack basic infrastructure, public services, and spatial connectivity
Preserve and promote local craft heritage	Shop owners focus on tourism; indigenous crafts are being replaced by products from other regions
Empower women and marginalized groups	Women artisans face social constraints; NGO support exists but does not address broader socio-economic challenges

Table 10: Policy Objectives vs Field Realities. Elaborated by the Author

6.5 OBJECTIVE 3: IDENTIFY URBAN PLANNING INTERVENTIONS THAT COULD ENHANCE ARTISANS' LIVELIHOODS.

6.5.1 Stakeholder Consultations.

Urban planning interventions intended to enhance artisan livelihoods must be informed by a nuanced understanding of both institutional priorities and on-the-ground realities. To this end, consultations were carried out with key stakeholders including artisans, NGO representatives, shop owners, and the District Town Planner. This revealed a wide range of perspectives on what constitutes meaningful support for craft-based livelihoods. While all actors recognized the importance of the artisan economy in Udaipur, their approaches and priorities varied considerably, exposing both complementarities and critical gaps.

The District Town Planner emphasized the need for long-term and spatially integrated solutions. In his view, piecemeal interventions such as exhibitions or training workshops may create temporary visibility but do little to address the structural vulnerabilities of artisan communities. Instead, he argued for the establishment of integrated development zones that combine improved housing, workspaces, schools, and training centers within the same urban fabric. According to him, such zones would ensure that artisans are not relegated to peripheral or marginalized spaces but are instead embedded within the city's cultural and economic networks. His observation reflects a planner's perspective, where spatial integration is seen as the key to sustaining cultural economies while also improving quality of life. As he stated, "There is a need for integrated zones with better housing, schools, training centers, and spaces for artisans."

In contrast, NGO representatives from Sadhna (Seva Mandir) and Tisser highlighted their ongoing efforts to empower artisans, particularly women, through skill enhancement, vocational training, and the organization of exhibitions. These interventions have undoubtedly expanded artisans' exposure to new markets and provided a sense of collective identity. However, even the NGO representatives themselves acknowledged the limitations of this model.

As one respondent noted,

> "We are training women, organizing exhibitions... but yes, it doesn't fully address livelihood security."
>
> - Says the NGO representative from Sadhna

Their programs tend to concentrate on improving what artisans already know, without addressing larger barriers such as poor infrastructure, inadequate education, or weak urban connectivity. While NGOs have succeeded in creating supportive social environments, they have not been able to resolve the structural issues that keep artisan livelihoods fragile.

The Tourism Department, though not interviewed directly, was repeatedly referenced in conversations with both planners and NGOs. It emerged as a key institution shaping the visibility of crafts, primarily through the organization of training workshops and promotional exhibitions. Yet its involvement remains superficial, focused on temporary market linkages rather than sustained livelihood improvements. For instance, exhibitions can attract short bursts of tourist attention but rarely translate into long-term recognition for artisan neighborhoods or improvements in their daily working conditions. The absence

of infrastructural interventions by the tourism sector suggests that the visibility of artisans is often treated as a cultural showcase rather than as part of a comprehensive urban economy.

Finally, the voices of the artisans themselves painted a very different picture. Their concerns were not primarily about training or exhibitions but about basic spatial and infrastructural needs. Many expressed frustration at the lack of dedicated workspaces, inadequate storage, and limited access to roads and signage that would allow customers to reach them. Several artisans noted that tourists rarely ventured into their neighborhoods due to poor connectivity, leaving their craft practices invisible within the larger city economy. For them, market integration and everyday visibility mattered far more than sporadic opportunities to showcase their work at external events. One artisan explained, "Even if we earn less, this is our identity. However, tourists don't find us. The roads are bad, and no one knows where we are." Such comments underline the centrality of urban infrastructure and spatial equity in shaping the possibilities of artisan regeneration.

Taken together, these perspectives reveal a significant disconnect between top-down interventions and grassroots realities. Planners and NGOs tend to focus on capacity-building, tourism promotion, or integrated visions that remain largely unimplemented, while artisans themselves prioritize immediate infrastructural improvements that could make their work more visible and accessible. This mismatch suggests that any future urban regeneration strategy must bridge the gap between institutional logics and everyday artisan experiences.

Stakeholder	Perceived Needs	Existing Efforts	Gaps Identified
District Town Planner	Integrated development zones with housing, workspaces, amenities	Recognition of crafts in tourism policy	Minimal planner involvement in implementation; spatial disconnect
NGOs (Sadhna, Tisser)	Skill training, women's empowerment, exhibitions	Skill workshops, vocational training, artisan events	No focus on infrastructure, education, or livelihood security
Tourism Dept. (via indirect insights)	Artisan visibility through events	Organizes training, exhibitions	Does not address work/living conditions or urban connectivity
Artisans	Basic infrastructure, workspaces, marketing support, education	Informal networks, self-initiated trade	Poor road access, lack of signage, weak integration with city economy

Table 11 : Stakeholder Perspectives on Artisan Livelihood Interventions. Elaborated by the Author

Expert and Institutional Views

Stakeholders such as planners and NGOs acknowledged the importance of the artisan economy but differed in their approach. While planners spoke of long-term spatial strategies like integrated development zones, NGOs focused more on short-term capacity-building.

> *"There is a need for integrated zones with better housing, schools, training centers, and spaces for artisans."*
> *– District Town Planner*

> *"We are training women, organizing exhibitions... but yes, it doesn't fully address livelihood security."*
> *– Sadhna NGO Representative*

Despite good intentions, most expert-led efforts remain disconnected from the daily material needs of artisan communities—like roads, signage, or waste systems, which are critical for both economic and spatial inclusion.

Artisans' Lived Experiences and Aspirations

The interviews with artisans revealed that their perspectives on livelihoods are shaped less by abstract development programs and more by the material and cultural conditions of everyday life. While institutions often frame artisan challenges in terms of training and skills, the artisans themselves repeatedly emphasized issues of education, infrastructure, market access, and cultural identity as central to their lived experiences.

A recurring theme across conversations was the role of education. Many artisans acknowledged that a lack of formal education restricts their ability to adapt to changing market demands, particularly in areas such as pricing, marketing, and product diversification. Those with even a basic level of schooling appeared better positioned to sustain themselves economically, often managing to negotiate fairer rates or diversify their income streams. However, education was also associated with an ambivalent relationship to the craft. In several neighborhoods, artisans observed that those who became educated tended to leave traditional occupations, perceiving them as financially unviable and socially stigmatized.

> "The ones who get education leave this work. People look down on us if we go to school and still do craft."
>
> - Male artisan, Bohrwadi

This reflects a tension between cultural continuity and social mobility: education enables upward movement but simultaneously distances individuals from artisanal heritage.

Infrastructure emerged as another urgent concern. Artisans consistently pointed to the poor condition of inner-city roads, inadequate signage, and the absence of dedicated workspaces as barriers to sustaining their livelihoods. Many felt that tourists were unaware of their neighborhoods or avoided them because of their inaccessibility. The spatial isolation of artisan settlements not only limited customer inflow but also complicated logistics, including the transport of raw materials and finished goods.

> "Even if we earn less, this is our identity. However, tourists do not find us. The roads are bad, and no one knows where we are."
> - Woman Artisan, Zari cluster

The lack of investment in basic urban infrastructure thus translated directly into economic marginalization.

Closely linked to these infrastructural issues was the question of market access. Artisans repeatedly explained that their livelihoods depended on visibility and footfall. Unlike shopkeepers in central tourist districts, artisans working from inner-city clusters struggled to attract buyers. Some relied on intermediaries or shop owners to sell their products, but this further reduced their profit margins. Opportunities such as exhibitions or fairs were valued but seen as episodic, unable to substitute for the consistent visibility that improved connectivity, signage, and urban integration could provide. For most artisans, stable market access was less about global exposure and more about reliable, local circulation within Udaipur.

Despite these challenges, artisans expressed a strong sense of cultural identity and pride in their work. Particularly among women artisans engaged in crafts such as zari, there was an attachment to the occupation even in the face of low wages and poor living conditions. Many expressed reluctance to leave the craft, describing it as an inherited identity and a source of community belonging. At the same time, there was frustration over the limited recognition and economic returns that accompanied this cultural pride. The coexistence of pride and precarity illustrates the complex social fabric of artisan livelihoods: while crafts remain deeply meaningful, they are often sustained under adverse economic and infrastructural conditions.

In summary, the artisans' narratives highlight the importance of situating regeneration strategies within the realities of everyday life. Their concerns point not only to intangible cultural identity but also to the very tangible need for roads, signage, workspaces, and market visibility. While policy actors often emphasize skill-building, artisans themselves underline that without spatial integration and infrastructural equity, their craft practices will remain economically vulnerable despite their cultural significance.

Theme	Artisan Experience
Education	Lack of formal education hinders marketing and income growth; some stigmatize schooling as a path away from craft.
Infrastructure	Poor road conditions, inadequate signage, and lack of dedicated workspaces.
Market Access	Difficulty attracting customers due to low visibility and poor tourist circulation.
Cultural Identity	Pride in craft, especially among women (e.g., zari workers), but also frustration at limited recognition or income.

Table 12: Thematic Summary of Artisans' Perspectives. Elaborated by the Author

These statements reflect a complex reality: material precarity coexists with cultural pride, and interventions must respond to both dimensions.

Key Disconnects Identified

A comparison between institutional viewpoints and artisans' experiences reveals significant misalignments in how challenges and solutions are framed. While experts frequently focus on empowerment, skill enhancement, and tourism visibility, artisans emphasize immediate constraints of infrastructure, access, and everyday survival. This divergence underscores the difficulty of aligning top-down regeneration strategies with the lived realities of those they aim to support.

Education exemplifies this disconnect. Experts see literacy and skill acquisition as pathways to economic diversification and empowerment. In practice, however, artisans often view education as a reason for leaving the craft rather than improving it. As one artisan explained, "The ones who get education leave this work. People look down on us if we go to school and still do craft." Programs promoting education without addressing the social and economic value of craft risk accelerating its decline.

Infrastructure presents another critical gap. Planners and NGOs rarely prioritized roads, signage, or workspaces, focusing instead on skills and

exhibitions. Artisans, however, repeatedly stressed that poor access and inadequate facilities limit tourist visitation, restrict market reach, and reduce the visibility of their labor. This suggests that artisan clusters are often seen as cultural symbols rather than functioning urban communities in need of material investment.

Training and capacity building, while valued, are also insufficient on their own. Artisans argued that workshops and exhibitions cannot offset the precarity caused by spatial marginalization. Similarly, visibility strategies differ: experts equate it with curated events, while artisans emphasize everyday presence through walkable paths, clear signage, and integration into tourist circuits. As one artisan noted, "Tourists don't find us. The roads are bad, and no one knows where we are."

Overall, these comparisons highlight a structural imbalance: institutions emphasize symbolic, event-based interventions, while artisans stress infrastructural and spatial concerns. Yet points of partial alignment—such as shared concern for recognition and visibility—provide a foundation for participatory, co-created regeneration strategies that reconcile institutional visions with everyday realities.

Topic	Expert View	Artisan Reality
Education	Tool for empowerment and upskilling	Stigmatized; leads people away from craft due to low returns
Infrastructure	Not a priority in current programs	Critical barrier to work, mobility, and visibility
Training	Viewed as a primary intervention	Seen as insufficient without space, tools, and exposure
Visibility	Addressed via exhibitions	Needs everyday signage, access routes, and consistent market links

Table 13: Comparative Perspectives of Experts and Artisans. Elaborated by the Author

Areas of Alignment and Opportunity

Despite the evident tensions between institutional approaches and artisans' lived realities, several areas of alignment suggest opportunities for collaborative urban regeneration strategies.

A key point of convergence lies in spatial integration. Planners envision integrated development zones, while artisans emphasize the need for accessible workspaces and connectivity. This shared interest indicates that interventions such as mixed-use areas or live-work clusters could satisfy institutional objectives while addressing artisans' practical needs.

Tourism-craft linkages represent another area of mutual interest, though current efforts remain limited. Experts often organize exhibitions and promotional events, whereas artisans stress the importance of everyday visibility through proper signage, walkable pathways, and inclusion in tourist circuits. Coordinating these approaches could transform sporadic attention into sustained market access, benefiting artisans economically and culturally.

Finally, women's empowerment through craft emerges consistently across artisan and NGO narratives. Training, skill development, and cooperative structures have already fostered community support and collective identity. Building on these initiatives can reinforce gender equity, economic inclusion, and cultural continuity simultaneously.

Together, these points of convergence demonstrate that co-created strategies—rooted in local knowledge but supported by institutional resources—can bridge the gap between policy intentions and the everyday realities of artisan communities. By aligning shared priorities, interventions can move beyond symbolic recognition to tangible improvements in livelihoods, visibility, and spatial integration.

6.5.2 Suggested Interventions

This section proposes a set of interventions that respond to the socio-spatial challenges identified in the preceding analysis. Rather than presenting prescriptive blueprints, the recommendations aim to be context-sensitive, incremental, and feasible within Udaipur's governance and cultural landscape. They are organized under three broad themes—infrastructure, cultural integration, and mobility—followed by a distinction between short-term and long-term planning strategies. Finally, a set of policy and design recommendations are outlined to provide direction for institutional and planning actors.

a) Infrastructure Recommendations

Fieldwork revealed that artisans in Udaipur operate in constrained conditions, characterized by overcrowded home-based workshops, limited access to utilities, and the absence of affordable, secure spaces for production and display. These deficits not only undermine productivity but also perpetuate artisans' invisibility in the urban economy. Targeted infrastructural interventions could directly address these barriers.

- **Dedicated Artisan Zones:**

Small-scale, affordable hubs can be identified within the historic city and peri-urban areas to provide secure workspaces. Unlike large industrial clusters, these

should remain embedded within the city fabric, maintaining proximity to heritage precincts and tourism flows.

The proposed intervention focuses on the creation of dedicated artisan zones strategically embedded within Udaipur's historic core and selected peri-urban areas. Unlike large-scale industrial clusters located at the urban periphery, these hubs are envisioned as small-scale, affordable, and community-oriented spaces that remain integrated into the city's everyday life. Their placement near heritage precincts and tourist circuits ensures that artisans' presence is not marginalized but remains visible and celebrated within the urban landscape.

Rather than serving as production centers—which are already addressed through the shared facilities—these artisan zones would primarily function as spaces of exhibition, cultural exchange, and direct market access. Here, artisans could showcase their work, interact with visitors, and build stronger connections with both local residents and tourists. The exhibition-oriented approach not only elevates the visibility of artisanal traditions but also strengthens economic opportunities by reducing dependence on intermediaries and enabling artisans to capture greater value from their craft.

Each zone would integrate micro-enterprises, small vendors, and complementary recreational activities, fostering an inclusive ecosystem where diverse urban actors benefit collectively. By encouraging cross-synergies with food stalls, local shops, and cultural programming, these spaces become lively nodes of activity that enhance the attractiveness of the city for both residents and visitors.

Importantly, the artisan zones are not conceived as isolated "heritage enclaves" but as living, multifunctional public spaces that balance cultural continuity with economic opportunity. Their design and programming would highlight artisans as custodians of intangible heritage, while situating their work within broader narratives of urban regeneration, tourism, and community well-being.

By focusing on exhibition, visibility, and integration, this intervention addresses two of the core challenges identified in the research: the limited market access of artisans and their symbolic marginalization in urban space. In doing so, it offers a spatial strategy rooted in inclusive and culture-led regeneration, ensuring that artisans remain central to Udaipur's urban identity while benefiting equitably from its development trajectory.

Figure 31: Illustration on dedicated artisan zones. Source (Pinterest)

- **Shared Facilities and Skill Development Center**
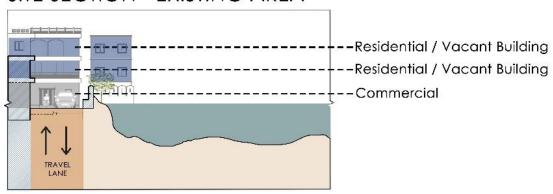
Provision of common services—such as storage, exhibition spaces, and shared equipment—would reduce costs for individual artisans while improving collective bargaining capacity.

This intervention emphasizes the establishment of shared facilities and a skill development center along the lakefront. This spatial strategy positions the lake as both a catalyst for regeneration and a symbolic anchor of Udaipur's cultural identity. By situating common facilities near the lake, the intervention not only enhances the scenic and ecological value of the area but also creates a converging point for artisans, tourists, and local residents.

The shared facilities are envisioned as multi-functional spaces that can accommodate production, exhibition, and collaborative training activities, thereby addressing artisans' chronic lack of adequate workspaces identified in field surveys. The skill development center further complements this by providing opportunities for capacity-building, design innovation, and intergenerational knowledge transfer, which are essential for sustaining craft traditions while ensuring adaptability to contemporary markets.

In aligning artisanal livelihood enhancement with ecologically sensitive development, this intervention embodies the principles of inclusive regeneration, ensuring that the lakefront becomes a site of both cultural continuity and economic opportunity.
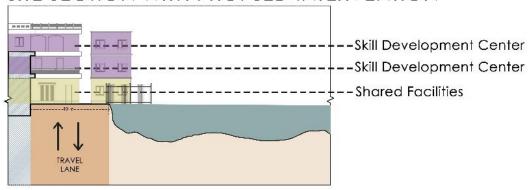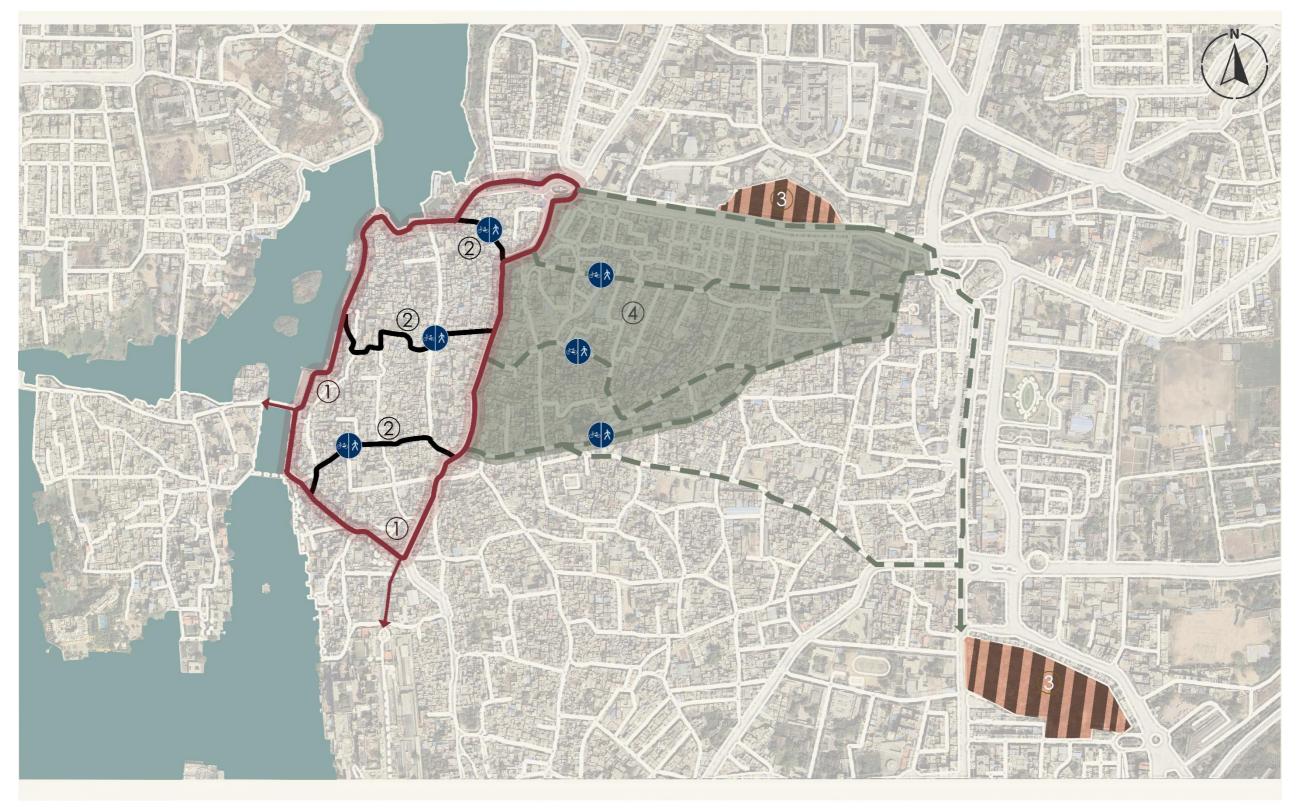
Figure 32: Illustration on shared facilities elaborated by the author

- **Basic Services:**

Upgrading of water supply, electricity, sanitation, and digital connectivity in existing artisan neighborhoods is fundamental to improving working conditions and expanding access to e-commerce platforms. Craft-related waste (e.g., textile offcuts, wood shavings, metal scraps) can be managed through localized recycling initiatives, potentially generating new creative by-products while improving neighborhood hygiene

1 Shared Facilities & Skill development centers

2 Signage and Street enhancements- strictly pedestrain and cyclepath

3 Dedicated Artisan zones

4 Future development - mainly street enhancements & wall art

Figure 33: Master Plan showing the proposed Interventions

These infrastructural provisions must be integrated into municipal planning processes rather than treated as isolated schemes, ensuring that artisan livelihoods are recognized as legitimate urban functions.

b) Culture Integration

Despite their role as custodians of intangible heritage, artisans remain marginal in Udaipur's heritage and tourism narratives, which tend to privilege built monuments and elite cultural performances. A more inclusive cultural strategy can reposition artisans as active contributors to the city's identity.

- **Narrative Inclusion and Experiential Tourism**

Craft traditions should be explicitly incorporated into heritage interpretation—whether through museums, walking tours, or signage—presenting artisans not as peripheral actors but as central to the living history of Udaipur. Interactive formats such as open workshops, craft walks, and seasonal fairs can connect visitors directly with artisan practices, enhancing cultural appreciation and generating new income streams.

- **Policy Recognition:**

Artisan representatives should be included in heritage conservation committees and municipal planning bodies, ensuring that living heritage is considered alongside architectural heritage in city development agendas.

- **Future Expansion through Storytelling Streets**

This intervention looks toward a second stage of development, focusing on transforming key streets into storytelling corridors that narrate the city's artisanal heritage and cultural history. While the earlier interventions address shared facilities, visibility, and artisan zones, this phase builds upon them by extending the regeneration framework into the very streetscape of Udaipur.

The intention is to embed cultural narratives into the physical and visual character of the streets, ensuring that each pathway becomes not only a route of movement but also an experiential journey through heritage. Streets leading to artisan hubs, shared facilities, and lakefront areas would be designed as open-air museums, where signage, murals, curated installations, and interactive elements present the stories of craft traditions, communities, and historic events associated with Udaipur's identity.

This approach recognizes streets as public cultural spaces, where everyday mobility intersects with heritage interpretation. By making the city's layered history visible and accessible in the streetscape, artisans' contributions are foregrounded as integral to the narrative of Udaipur rather than confined to isolated exhibition zones.

Such interventions could include:

- Thematic murals and pavement art created in collaboration with artisans, representing motifs from textile, pottery, metal, or miniature painting traditions.
- Street furniture and lighting elements inspired by craft aesthetics, enhancing both usability and cultural resonance.
- QR-code enabled digital interfaces linking physical signage to oral histories, archival material, or live craft demonstrations.
- Cultural trails where each street highlights a specific craft or heritage theme, guiding visitors seamlessly across the city's cultural fabric.

By positioning streets as narrative spaces, this intervention not only deepens the visibility and recognition of artisans but also creates tourism linkages and civic pride. Furthermore, enhancing the pedestrian experience reinforces earlier interventions around mobility and accessibility, ensuring that Udaipur's regeneration is felt in everyday practices of walking, encountering, and remembering.

Figure 34: Illustration on enhancing the street. Source (Pinterest)

Ultimately, the storytelling streets become a cultural infrastructure of memory and identity, extending the impact of regeneration beyond specific hubs into the wider urban fabric, thereby embedding artisans' presence into the city's lived and symbolic landscapes.

c) Mobility and access

Artisans' economic opportunities are heavily shaped by spatial accessibility. Many female artisans in particular reported working exclusively from home due to constraints in mobility, childcare responsibilities, and safety concerns. Addressing these barriers requires both physical and institutional interventions.

- **Visibility Enhancement through Signage, Wall Art, and Mobility Design**

Clear signage and pedestrian-friendly routes linking artisan neighborhoods such as Bohrwadi, Madas Street, Badi Holi, Chamanpura, Silawatwari with markets and tourist circuits would improve visibility and access.

This intervention addresses the issue of invisibility faced by artisan communities, whose settlements often remain obscured within dense urban fabric. To counter this, the proposal introduces a system of signages, wall art, and narrative pathways that highlight the history and contributions of artisans. These visual cues function both as wayfinding devices and storytelling media, guiding visitors toward shared facilities and dedicated artisan zones.

The incorporation of pedestrian- and cycle-priority pathways further reinforces the visibility agenda by creating a safe, accessible, and human-scaled environment that encourages foot traffic and experiential engagement. Wall art—produced in collaboration with artisans themselves—serves not merely as decoration but as a form of cultural expression and spatial branding, embedding artisanal identity into the very fabric of the city.

This intervention thus tackles both symbolic marginalization and functional accessibility. By making artisans' presence visible in the everyday landscape, it supports stronger tourism linkages, community pride, and market access, while simultaneously redefining public space as a medium of cultural recognition.

Figure 35: Illustration on signage and street enhancement elaborated by the author

- **Market Linkages:**

Partnerships with municipal markets, government emporiums, and digital platforms should be strengthened to ensure consistent market access beyond seasonal tourism flows.

- **Safe Mobility for Women:**

Provision of safe public spaces, collective transport options, and women-oriented market stalls would expand economic opportunities for female artisans, mitigating spatial and social exclusion.

By reconfiguring mobility networks around inclusivity, urban regeneration can bridge the current gap between artisan clusters and the wider urban economy.

d) Short-Term vs Long-Term Planning Solutions

Given Udaipur's resource constraints and complex governance structures, interventions must be phased.

- Short-Term (1–2 years):
  - Install signage to identify and celebrate artisan clusters.
  - Pilot community exhibitions and pop-up markets in heritage zones.
  - Provide targeted training in digital literacy, design, and marketing.
  - Establish micro-grant programs for tool upgrades and workspace improvements.
- Long-Term (5–10 years):
  - Integrate artisan zones formally into the city's Development Plan.
  - Create cooperative hubs that combine production, training, and sales functions.
  - Establish cross-sector partnerships between municipal bodies, NGOs, and universities for continuous research and monitoring.
  - Develop financial instruments such as revolving credit funds or cooperatives to reduce dependence on exploitative middlemen.

This phased approach allows for quick wins that build visibility and trust, while setting the stage for deeper institutional reforms.

e) Final Policy and Design Recommendations

Drawing on the analysis and international lessons reviewed in earlier chapters, the following integrated recommendations are proposed:

- Mainstream Craft in Planning: Recognize artisan clusters as socio-economic assets in statutory planning documents, ensuring protection against displacement.
- Participatory Governance: Create regular platforms for dialogue among artisans, NGOs, and government bodies, fostering collaborative regeneration.
- Flexible Zoning: Adapt zoning tools to accommodate mixed-use arrangements (residential–workshop–market), reflecting the lived realities of artisan practices.
- Gender-Sensitive Infrastructure: Provide supportive facilities for women artisans, such as safe public spaces, digital access points, and childcare centers.
- Institutional Coordination: Strengthen linkages between culture, tourism, and urban development departments to reduce fragmented interventions.
- Capacity Building: Support innovation labs and training centers that connect younger generations with traditional crafts, ensuring continuity and adaptation.

These suggested interventions highlight the need for an approach to urban regeneration in Udaipur that transcends monument-focused heritage and embraces living cultural practices. By addressing infrastructural deficits, embedding artisans in cultural narratives, and improving spatial access, regeneration strategies can contribute to both livelihood security and cultural vitality. The success of these interventions, however, depends on institutional commitment and genuine inclusion of artisans in decision-making processes. Only then can Udaipur realize a model of regeneration that is socially just, culturally rooted, and spatially inclusive.
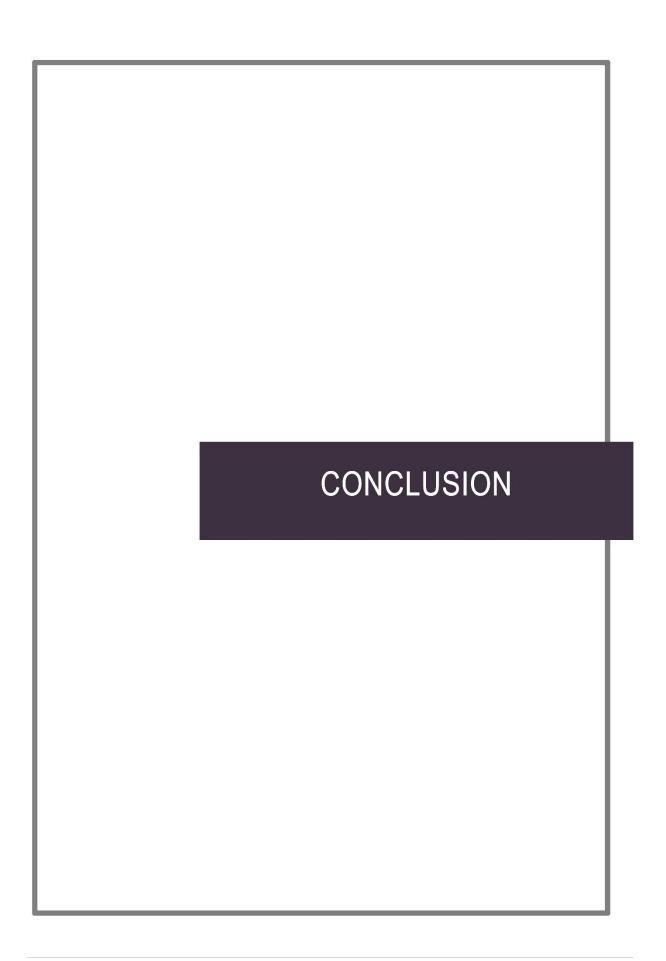
6.6 CONCLUSION

This chapter has examined the socio-spatial challenges of Udaipur's artisan communities and assessed the extent to which existing regeneration strategies respond to their lived realities. The empirical material reveals a persistent landscape of vulnerability marked by income instability, inadequate infrastructure, and limited market access, especially for women whose participation is constrained by gendered norms and spatial immobility. Artisans remain embedded in dense, organically grown neighborhoods where production and domestic life overlap, but these spaces are systematically excluded from broader planning and development frameworks.

The analysis of government-led regeneration initiatives underscores the disconnect between policy intentions and outcomes. While schemes such as HRIDAY and SFURTI highlight the cultural and economic potential of crafts, their implementation has prioritized tourism infrastructure and administrative convenience over artisans' everyday needs. Institutional silos and fragmented responsibilities have further reinforced this gap, leaving NGOs and informal networks to fill the void, albeit with limited reach and sustainability. Comparative case studies from Thrissur, Jaipur, and Istanbul suggest that more inclusive, craft-centered models of regeneration are possible when institutional coordination, spatial integration, and community participation are prioritized.

Against this backdrop, the stakeholder consultations and proposed interventions highlight pathways for rethinking regeneration in Udaipur. Dedicated artisan zones, integration of crafts into cultural narratives, and improved mobility networks could create more equitable and resilient conditions for artisans. Yet, the effectiveness of such strategies depends on overcoming structural barriers in governance and acknowledging artisans not merely as heritage custodians or beneficiaries of welfare, but as central actors in the urban economy.

Overall, the findings demonstrate that urban regeneration in Udaipur cannot be reduced to heritage beautification or tourism enhancement. Instead, it must be reframed as a socio-spatial process that addresses inequality, recognizes cultural labor, and builds participatory infrastructures for long-term livelihood security. This conclusion thus provides a basis for the following chapter, which moves from analysis to broader theoretical and policy reflections on how craft-based urban regeneration can be re-imagined in Southern contexts.

CONCLUSION

7 CONCLUSION

7.1 RESTATING THE AIM AND RATIONALE

This thesis has sought to investigate the intersection of urban regeneration and artisanal livelihoods in Udaipur, a heritage city where questions of identity, space, and economy converge in complex ways. The central research question posed was:

"How do spatial conditions influence the livelihoods of artisans in Udaipur, and how can urban regeneration initiatives be shaped to support their everyday needs and practices?"

This question emerged from recognition of a paradox. On the one hand, artisans in Udaipur are central to the city's cultural identity and global reputation as a heritage hub. Their crafts are celebrated in narratives of Rajasthan's intangible cultural wealth and in tourism promotion campaigns. On the other hand, the everyday conditions in which artisans live and work reveal a starkly different reality: precarious incomes, informal working arrangements, overcrowded neighborhoods, and invisibility in planning frameworks. This disjuncture raises critical concerns about the inclusivity of regeneration models and the sustainability of craft-based economies.

The rationale for the study was thus threefold. First, it aimed to shed light on artisans' socio-economic vulnerabilities and their spatial manifestations. Second, it examined the effectiveness of government-led regeneration strategies, which claim to integrate heritage and development but often overlook living traditions. Third, it sought to identify urban planning interventions that could better align regeneration with the everyday needs of artisan communities.

The methodological design—drawing on field visits, semi-structured interviews, surveys, spatial mapping, and policy analysis—enabled a multidimensional understanding of the problem. By combining lived experiences with institutional perspectives, the study positioned itself at the intersection of urban planning, cultural heritage studies, and socio-spatial theory.

7.2 KEY FINDINGS IN RELATION TO RESEARCH OBJECTIVES

7.2.1 Objective 1: Artisans' Socio-Economic and Spatial Conditions

The first objective was to evaluate the socio-economic and spatial realities of artisan communities in Udaipur. The fieldwork revealed conditions of entrenched precarity. Most artisans reported fluctuating and modest

incomes—typically between Rupees 5,000 and Rupees 8,000 per month—leaving little scope for savings, investment, or upward mobility. Their work remains largely informal, without social protection or institutional support, which exacerbates vulnerability in times of economic shocks.

Beyond income, working conditions are intertwined with spatial dynamics. Artisans are concentrated in dense, historic neighborhoods such as Bohrwadi, Madas Street, Silawatwari, Badi Holi, Chamanpura, where they occupy hybrid residential-workshop spaces. These environments are marked by infrastructural deficits: irregular water and electricity supply, lack of storage facilities, poor sanitation, and congestion. Such deficits directly affect productivity and wellbeing, while also restricting artisans' ability to expand or adapt their practices.

A critical finding was the gendered nature of spatial exclusion. Female artisans engaged in zari embroidery or small-scale woodwork overwhelmingly operate from home or near-home spaces. While this arrangement allows them to balance reproductive and productive responsibilities, it simultaneously isolates them from markets, networks, and regeneration initiatives. Their relative invisibility is compounded by the absence of gender-sensitive planning that accounts for home-based and informal work. This resonates strongly with literature on the statistical invisibility of women in informal economies, reinforcing how socio-economic disadvantage is reproduced through spatial arrangements.

The mapping of artisan clusters further underscored how location shapes opportunity. Despite being situated within or near tourist circuits, artisans benefit little from proximity to flows of heritage consumption. Lack of signage, walkable linkages, and integration into tourist trails means that the value generated by tourism bypasses them. In short, artisans' livelihoods are constrained not only by economic precarity but also by spatial marginalization entrenched in urban planning logics that privilege built heritage and formal economies.

7.2.2 Objective 2: Effectiveness of Government-Led Regeneration Strategies

The second objective was to assess the effectiveness of regeneration strategies in addressing artisans' needs. A review of policies and interviews with officials revealed a recurring pattern: while crafts and artisans are acknowledged rhetorically, their specific socio-spatial requirements are rarely addressed substantively.

Urban regeneration efforts in Udaipur remain dominated by tourism and heritage conservation agendas. Projects often focus on improving the aesthetics of built heritage or enhancing tourist infrastructure, while the needs of artisan communities—workspace security, infrastructure, and equitable access to markets—remain marginal. Even when artisans are included, their role is often limited to cultural performance or exhibition, rather than sustained livelihood development.

Institutional perspectives confirmed the fragmentation of governance. Responsibilities for crafts are dispersed across ministries of culture, tourism, and industry, while urban planning and municipal bodies operate in parallel silos. This lack of coordination undermines holistic responses. Policies are often designed at the state or national level, failing to account for the specificity of Udaipur's spatial and cultural dynamics.

Comparative analysis with case studies such as Istanbul's Jewellery Quarter (2013)and the heritage precinct regeneration in Thrissur (2022)demonstrated that more effective regeneration occurs where artisans are embedded as stakeholders in decision-making and benefit from integrated spatial-economic interventions. In contrast, Udaipur's strategies remain top-down and aligned with neoliberal models of urban competitiveness. This reinforces David Harvey's (Harvey, 2008) critique of cities as entrepreneurial that prioritize investment attraction over social equity, as well as Henri Lefebvre's warning that commodification of space (Harvey, 2012)often excludes marginalized groups from shaping urban futures.

7.2.3   Objective 3: Identifying Urban Planning Interventions

The third objective was to propose interventions that could enhance artisans' livelihoods. Drawing on stakeholder consultations, comparative insights, and theoretical debates, the study identified three interlinked domains of intervention:

1. **Infrastructure and Spatial Access**
   o Establishment of dedicated artisan zones within or adjacent to historic neighborhoods, equipped with shared facilities (storage, sanitation, utilities).
   o Incremental improvements in existing neighborhoods—better street lighting, walkability, and waste management—to reduce daily constraints.
   o Strengthened mobility through signage, accessible transport, and direct linkages between artisan clusters and tourist flows.

2. **Cultural Integration and Market Linkages**
    - Positioning artisans as integral to Udaipur's cultural identity by embedding their workshops and narratives into heritage trails and city branding.
    - Development of cooperative retail spaces and digital platforms to reduce reliance on middlemen and expand markets.
    - Organizing festivals, cultural hubs, and urban design interventions that celebrate artisans as living heritage rather than relegating them to symbolic roles.
3. **Participatory Governance**
    - Institutionalizing mechanisms for artisan representation in regeneration planning, ensuring that interventions reflect their needs.
    - Encouraging partnerships between municipal bodies, NGOs, and artisan collectives to design inclusive projects.
    - Moving from consultative to co-creative models of planning, where artisans act not as passive beneficiaries but as active co-planners of regeneration.

These interventions collectively underscore the importance of viewing regeneration as a socio-spatial process that addresses the material, cultural, and political dimensions of artisans' livelihoods.

7.3   THEORETICAL AND PRACTICAL CONTRIBUTIONS

This thesis makes contributions at both theoretical and practical levels.

Theoretical contributions:

1. It extends debates on socio-spatial justice by empirically demonstrating how infrastructural deficits and exclusionary zoning produce economic vulnerability for artisans. This aligns with Soja's (2010)assertion that all matters of justice are also spatial
2. It contributes to heritage studies by critiquing the commodification of intangible heritage. While artisans are celebrated symbolically, policies often obscure their material needs. The study repositions artisans' rights as central to living heritage frameworks.
3. It strengthens the case for community-centered regeneration by highlighting artisans' own aspirations. Their preference for secure workspaces, infrastructure, and recognition affirms Lefebvre's idea of the "right to the city" (1968) as both participation and appropriation.

Practical contributions:

1. The research provides evidence-based recommendations for urban planning in Udaipur, emphasizing the integration of infrastructure, cultural recognition, and governance reform.
2. It offers transferable insights for other heritage cities in India and the Global South, where similar tensions between tourism-driven regeneration and artisanal livelihoods persist.
3. By bridging urban planning, cultural policy, and socio-economic development, the study demonstrates the necessity of cross-sectoral collaboration in regeneration practice.

7.4   LIMITATIONS

As with any research, this study was bounded by certain limitations. The fieldwork sample, though diverse, was modest due to constraints of time, access, and resources. This limits the extent to which findings can be generalized. Moreover, the qualitative emphasis—while yielding rich insights—could be complemented by larger-scale quantitative studies to map artisans' economic contributions more comprehensively.

Access to institutional data and officials was uneven, restricting the ability to fully trace governance dynamics. Finally, the proposed interventions remain **conceptual**; their practical feasibility would depend on resources, political will, and stakeholder negotiation.

Acknowledging these limitations is important not as a weakness, but as a recognition that artisan livelihoods are a complex subject that requires sustained, multi-scalar research.

This study was designed as an in-depth, exploratory case of artisan communities in Udaipur. Its scope was therefore selective: comparative case studies are referenced for contextual insight rather than applied as systematic analysis; quantitative survey results were used descriptively to complement qualitative findings rather than for advanced statistical modelling; and gendered perspectives were incorporated but not mapped in detail through spatial analysis. The fieldwork period was concentrated and therefore prioritised capturing present socio-spatial realities rather than seasonal variations. These scoping decisions do not undermine the research aims but instead delineate its boundaries, while pointing to valuable directions for future inquiry.

7.5 DIRECTIONS FOR FUTURE RESEARCH

This thesis opens multiple avenues for further exploration.

- Longitudinal studies could track the impacts of regeneration initiatives over time, assessing whether interventions produce resilience or displacement.
- Digital economies and creative industries merit attention, especially in how online platforms might expand artisans' markets without undermining cultural integrity.
- Gendered analyses should be deepened to explore how urban planning can better accommodate home-based and hybrid work for women artisans.
- Comparative studies across Indian cities such as Jaipur, Varanasi, and Hyderabad—or internationally in Marrakech, Fez, and Hanoi—would enrich understanding of how different governance models shape outcomes.
- Finally, more participatory action research involving artisans as co-researchers could generate innovative strategies grounded in lived realities.
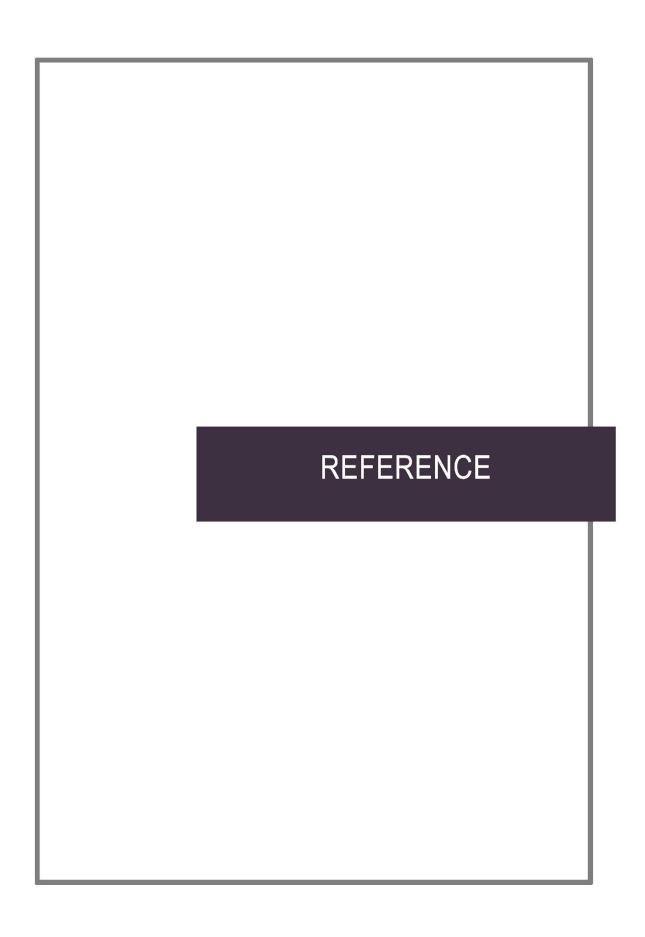
7.6 CLOSING REFLECTION

In conclusion, this study reveals that artisans in Udaipur occupy a paradoxical position within the city's transformation. They are celebrated as bearers of cultural identity, yet marginalized in socio-economic and spatial terms. Their livelihoods are precarious not merely due to market dynamics but because of systemic exclusions embedded in urban planning and regeneration frameworks.

The findings affirm that regeneration must be reimagined as a socio-spatial process. If regeneration continues to prioritize built heritage and tourism, artisans will remain excluded, and the living heritage they embody will be endangered. By contrast, regeneration that integrates artisans into its spatial, economic, and governance frameworks can produce outcomes that are both inclusive and sustainable.

This thesis calls for a paradigm shift: from neoliberal, tourism-centric strategies toward community-centered, artisan-sensitive regeneration. Such an approach would not only safeguard Udaipur's cultural identity but also ensure that the city's development trajectory is socially just and resilient.

Ultimately, the right to the city for artisans is not simply the right to remain in place but the right to thrive, innovate, and actively shape the urban future. Recognizing artisans as co-creators of Udaipur's urban fabric is essential if regeneration is to move beyond aesthetics and competitiveness toward justice, inclusivity, and cultural continuity.

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