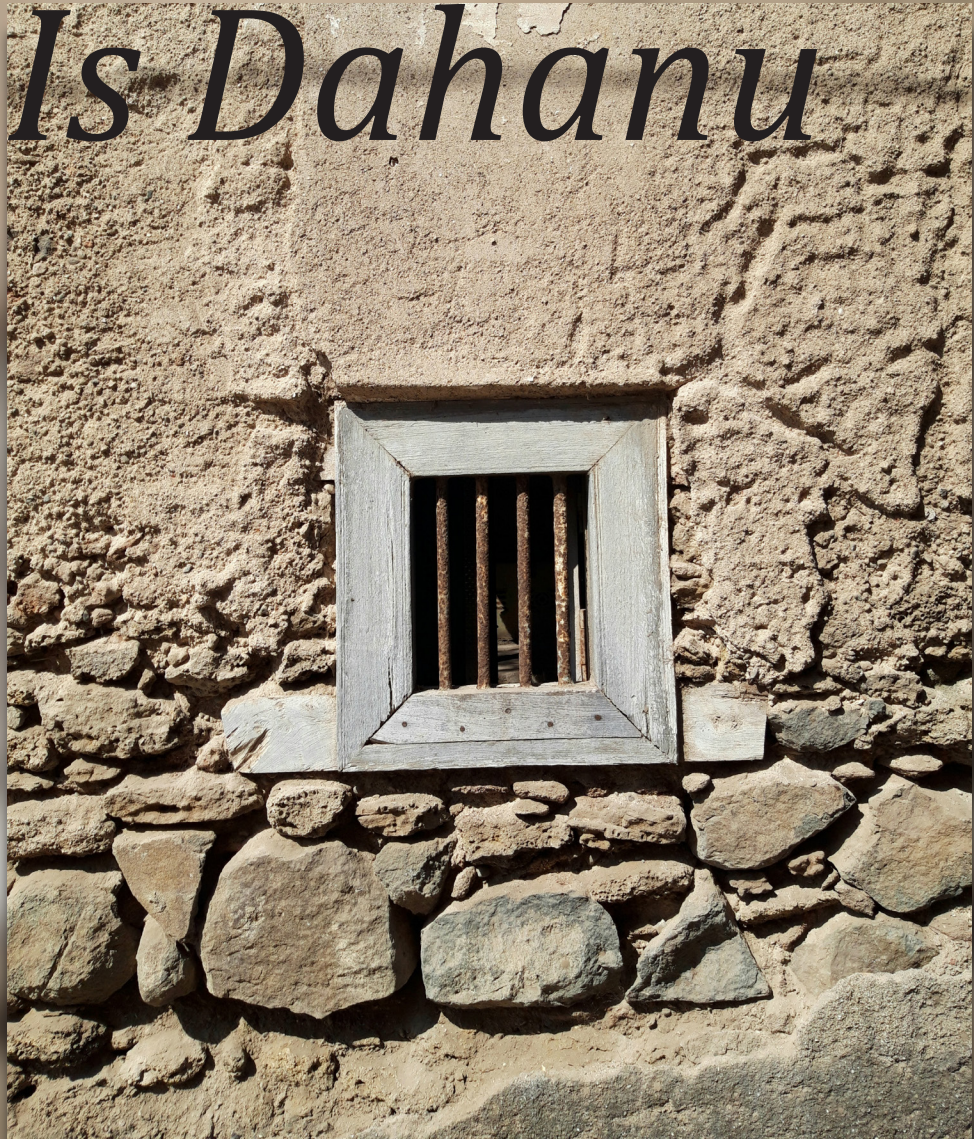




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This Is Dahanu

ISSUE 2021



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Wavering Mind**

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'A Window to the Soul of Dahanu'

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Published June 2021

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**Indian National Trust for Art
and Cultural Heritage**
DAHANU REGIONAL CHAPTER



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Acknowledgement

"Courage is not the absence of fear... Courage is grace under pressure.."
~ Ernest Hemingway

This issue is dedicated to all those beautiful people of Dahanu who we have lost during this Covid-19 pandemic. Dahanu will always remember you and will forever miss your presence in our community. This issue is also dedicated to all the families and friends that have been affected by personal losses and are going through this pain. If only love was enough, it would have conquered these difficult times. However, love chooses its own path. We can only hope to walk on it.

We, as the INTACH Dahanu Chapter offer our sincere condolences to you... wherever you are, and whoever you are... Through this issue, we hope and pray for lighter and brighter times.

Thank you all.

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Convenor's Note



Phiroza Tafti

WHY HERITAGE?

It is our legacy.
It is our history.
It is our culture.
It is our traditions.
It is our lifestyle.
It is our community.

Why heritage is important:

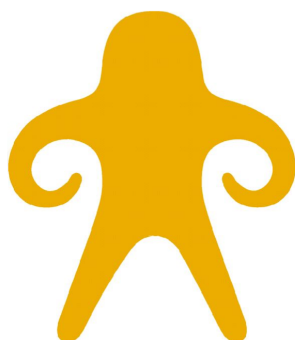
It is important to understand who we are.
It gives us an idea where we have come from; what legacy we have inherited.
Heritage makes us proud of what we are.
Heritage helps us to get in touch with our roots.

Is it only something you inherit from the earlier generation?

I think it is about who you are. It is your story. You should be proud of your heritage whether it is your family, your town or your surroundings.
We need to understand our heritage.
By understanding our heritage people will value it.
By valuing it we hope people will want to care for it.

This is what we do at INTACH.

Phiroza Tafti



INTACH

Indian National Trust for Art and
Cultural Heritage

Dahanu Chapter

भविष्य,

मी आणि

विचलित मन

- साहिल लाहांगे



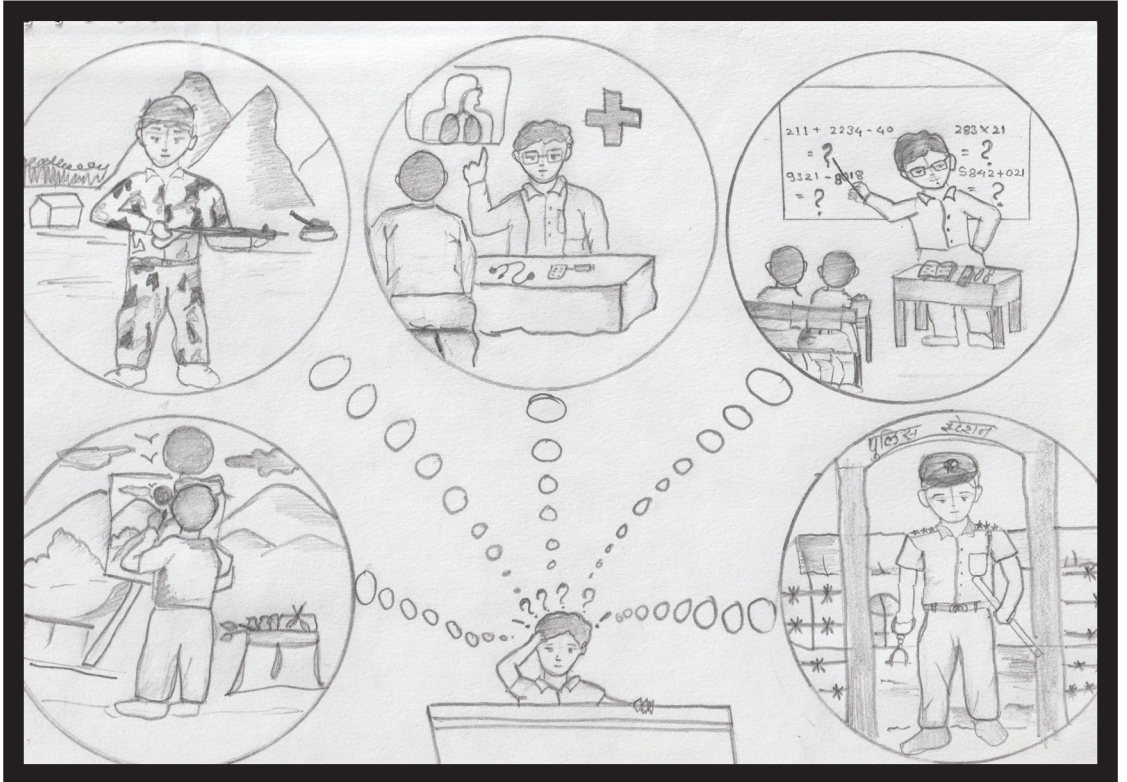
कोणी विचारलं की तू मोठा होऊन काय बनणार? हे मला स्वतःला नाही कलत की मी काय बनू? बहिणीला वाटतं कि मी दहावी नंतर विज्ञान शाखा म्हणजे सायन्स मध्ये एडमिशन घ्यावे. आणि त्याच्यानंतर एखादा जॉब करावा. आईला वाटते की मी शिक्षक व्हावे. बाबांना वाटते की मी पोलिस व्हावे. पाचवीमध्ये असताना मला वाटायचे की मी पोलिस व्हावे. आणि इतरांची सेवा करावी. सहावीमध्ये असताना मला डॉक्टर व्हावे. आणि विविध आजारांवर औषध बनवून ती गरजू व्यक्तीपर्यंत पुरवावी किंवा विविध आजारांवर उपचार करावे. सातवीमध्ये असताना मला असे वाटायचं की मी सैन्य व्हावे. आणि आपल्या मादभुमीची सेवा करावी. तर कधी चित्रकार व्हावे तर कधी स्वतःची संस्कृती जपण्यासाठी प्रयत्न करावे. मी जर काही बनणार असेल तर त्याची पूर्ततयाची मी आधीच करतो. तसेच यासाठी सुद्धा मी प्रयत्न करत आहे. की मी जे काम करीन ते निटनेटके असावे. मग ते अभ्यासाविषयी असो किंवा माझ्या भविष्याविषयी असो. मी भविष्यात काही पण बनेन. पण मी सर्व विषयांचा अभ्यास चालूच ठेवतो. आणि पुढे ही ठेवेन. काही बनण्यासाठी त्या-त्या विषयाच्या संबंधीत अभ्यास करावा लागतो. पोलिस बनायचं असेल तर मी बहिणीचं मत घेईन. शिक्षक बनण्यासाठी दुसरी

बहिण आहे तिचे मत घेईन. डॉक्टर बनण्यासाठी किंवा बनायचं असेल तर बाबांचा सल्ला घेईन. कारण बाबांना औषधी वनस्पतीविषयी माहिती आहे. म्हणून डॉक्टर बनण्यासाठी त्यांचा सल्ला घेईन. जर डॉक्टर बनेन तर लोकांची सेवा करण्याची संधी मिलेल. कारण आताच्या जगात निरनिराळे रोग येत आहेत. आणि जर पोलिस बनेन तर लोकांचे संरक्षण करण्याची संधी मिलेल. शिक्षक बनेन तर ज्या भागात लोक गरीब आहेत. त्यांच्या मुलांना शिकवू शकत नाही. अशा ठिकाणी मोफत शिक्षण देईन. हे सर्व फायदे लोकांना मिलतील. ह्या सर्वांची गरज देशाला आहे. याच बरोबर याच्या मध्ये माझा माझ्या कुटुंबाचा, माझ्या राज्याचा आणि माझ्या देशाचा विकास होईल. मित्रांनो जर आपल्याला सुचत नसेल तर ज्यांनी अनुभव घेतला आहे. किंवा जे मोठे आहेत. त्यांचे मत घेऊन काही तरी बना याच्या मध्येच आपले भविष्य आहे. कारण कुठलीही गोष्ट करण्याअगोदर आपल्याला मार्गदर्शनाची गरज असते. सगळ्यांच्या मते त्यांनी जे ठरविले आहे. तेच मी व्हावे असे त्यांना वाटते. पण खूप खोलवर विचार केल्यानंतर मी ठरविले आहे. की मी माझ्या संस्कृतीचे जतन करीन. डॉक्टर, पोलिस, शिक्षक असे सगळ्यांना व्हावे असे वाटते. पण आपली संस्कृती

जपावी. असे कुणालाही नाही वाटत का? आपल्या संस्कृतीचे जतन आणि संवर्धन करणे. यातच आपले भविष्य आहे. असे मला वाटते. माझी बहिन सुद्धा असाच एका संस्थेत काम करते. मला सुद्धा तिच्या सारखच व्हायचय आहे. आणि असाच एका संस्थेत काम करायचय आहे. जी आपली संस्कृती जपते तिचे जतन करते. मला माझ्या बहिणीचा अभिमान वाटतो. की ती असा संस्थेत काम करते. मोठा होऊ न मी आपल्या संस्कृतीचे जतन करेन. आणि बहिणीसारखा जीवापेक्षा जास्त आपल्या संस्कृतीचे रक्षण करेन.



साहित INTACH डहानूच्या कार्यालयात



Picture Courtesy – Sahil Lahange ©

Translation

Everyone asks the same question that what do you want to become when you grow up?

The problem is I myself do not know what I want to become!

My sister thinks I should take admission into the science section after my 10 standard exams. After completion of my studies I should take up a job. My mother thinks I should become a teacher. My father thinks I should join the police force. When I was in the fifth standard I used to also want to join the police force and serve others. Later when I was in the sixth standard I thought I should become a doctor and do research on different ailments or make herbal medicines and reach out to patients who would need them. When I was in the seventh standard I was thinking of joining the armed forces and serve my motherland. Sometimes I dream of becoming an artist and sometimes of doing something to preserve my own culture and heritage.

Whatever I decide to become one thing is certain that I will make all the necessary preparations and decisions in advance. I try my best that whatever I do, I do it to the best of my ability. It does not matter whether it is regarding my studies or regarding my future. Irrespective of what I may become I will keep myself updated regarding all the topics I am interested in. That is important because I must know everything there is concerning the vocation I may be pursuing. To join the police force I will ask my sister for advice. To become a teacher I will consult my cousin sister. If I decide to become a doctor I will surely ask my father for his advice. He has a lot of knowledge about ayurvedic and herbal medicines. I will also get the opportunity to serve the general public. In today's world there are new

diseases being discovered every day. If I decide to join the police force then I can contribute to the safety of people. If I decide to become a teacher I can teach the kids of very poor people who cannot afford to send their kids to school for free maybe and so be able to help them. All these vocations are needed in our country. Only in this way will there be progress and development of my family, my state and my country.

Dear friends, in case you cannot decide for yourself then you must consult elders who are more experienced and ask their advice for suggestions as to what different fields you can join. This is the best way to pursue your future possibilities. No matter whatever course of action you decide it is important to have the correct guidance to make the correct decision. Maybe the elders who gave me advice will want me to follow their suggestions but I have thought deeply again on this topic and I have finally decided that I want to preserve my culture and heritage. Generally people want to become doctors, police men or teachers but why doesn't anyone want to preserve their culture? I think it is important to want to preserve one's culture and heritage especially for future generations. My sister Anita is working for this very organization which is doing this sort of work. I am so proud of her that she is helping document and research about our culture and heritage and preserve it for the future. I also want to grow up and work in this same field and preserve our culture and heritage with all my heart and soul. I sincerely hope I will get this precious opportunity.

(Translated by Convenor, Mrs. Phiroza Tafti)



A Window to Dahanu's Soul

-Vishwatej Gade

Visual Art Intern, INTACH Dahanu Chapter

“Arey yaar ye shot perfect nahi aaya.”

I often get these kinds of comments from people. However, I feel that whatever you see through your eyes is the beauty in a shot. After all, beauty always lies in the eyes of the beholder! My ‘love story’ with photography began when I got my first mobile phone in grade 9 that had a pretty decent camera through which I used to click different pictures. It was love at first click with photography, but a long process which I enjoyed a lot. Initially, when I began clicking pictures, it was all about simple things like sunrise, sunset, different flowers, etc. but through this practice something new developed in me. I got into a habit of watching the sunset, every evening without fail. Gradually, I came across some technical concepts of photography which I began to understand due to clicking pictures. I personally feel that the field of photography is such that the more you learn & explore, the more is left to learn & explore. It’s a non- ending affair!



Now, whenever I revisit my past, I realise that it’s only because of my habit that today I have discovered an important quality i.e. exploration. It’s almost 4 years now that I’m practicing photography and since then my love for it is growing more. Initially, I didn’t have the knowledge of composition and other complicated techniques but gradually I started understanding them. Photography is a beautiful art form. One can actually freeze those special moments that are never going to appear again and keep it with us forever. One picture has so many stories hidden in it. One just has to identify them. Let me tell you frankly that I don’t have any particular inspiration when it comes to photography, though I learn a lot from the works of well- known photographers. However, I think it’s me who has inspired myself. Hope you enjoy the selection in this issue!





Rivers and Creeks zig-zag the Estuaries and the Coastline



Rice: Main Monsoon Food Crop... Paddy Fields Form A Mosaic Pattern

Roads lined by greenery - The Life Lines of Dahanu



कहानीयाँ

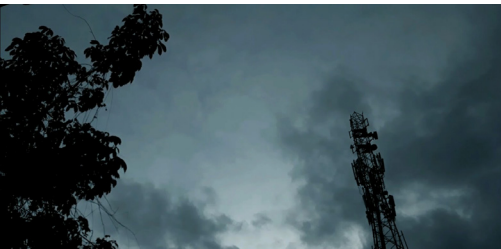
Vishwatej Gade



पहाट

Early Morning

I always wanted to make a film about the early morning; the most peaceful time of the day. This project was on my mind since a very long time and this lockdown gave me an opportunity to finally shoot it. I have released the video on YouTube <https://www.youtube.com/watch?v=M28Ww5FWmVw>

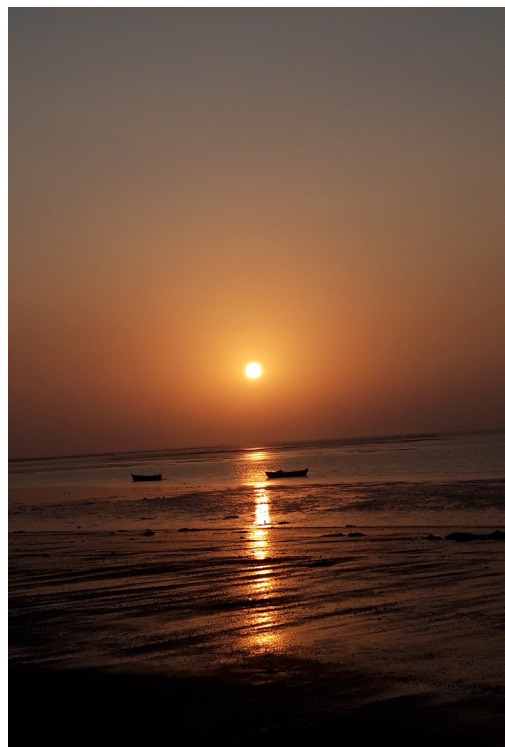






Biodiversity – fruit trees are the backbone of Dahanu’s economy –
(chikoos, mangoes, love apples, custard apples, guavas, lychees)

ना जाने ये लहरें समंदर की कहा पाहुचना चाहती हैं
क्या सिर्फ किनारे ही इनकी मंजिल है
या फिर अपनी गहराईयों में खुद को भुल
रोज़ाना की जिम्मेदारिया को निभा रही हैं

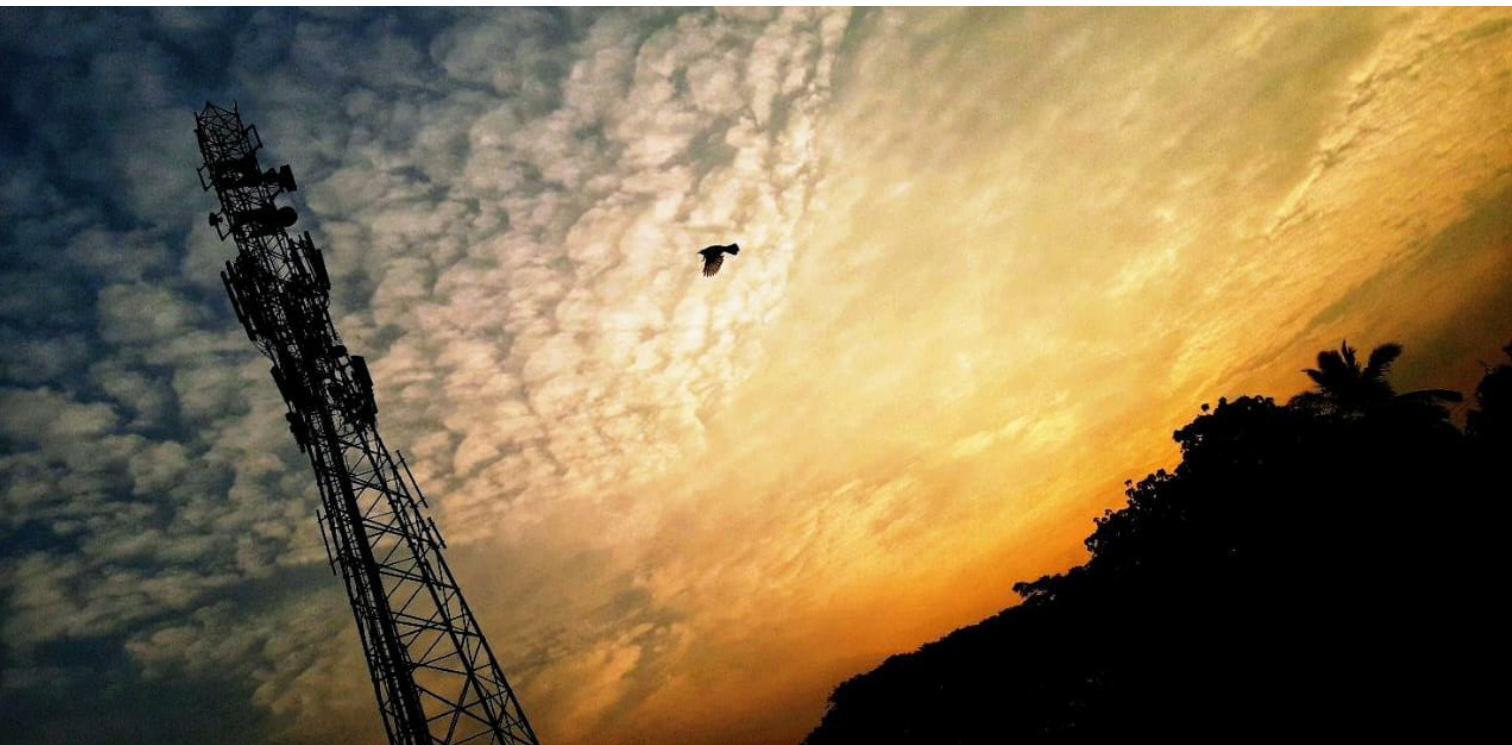




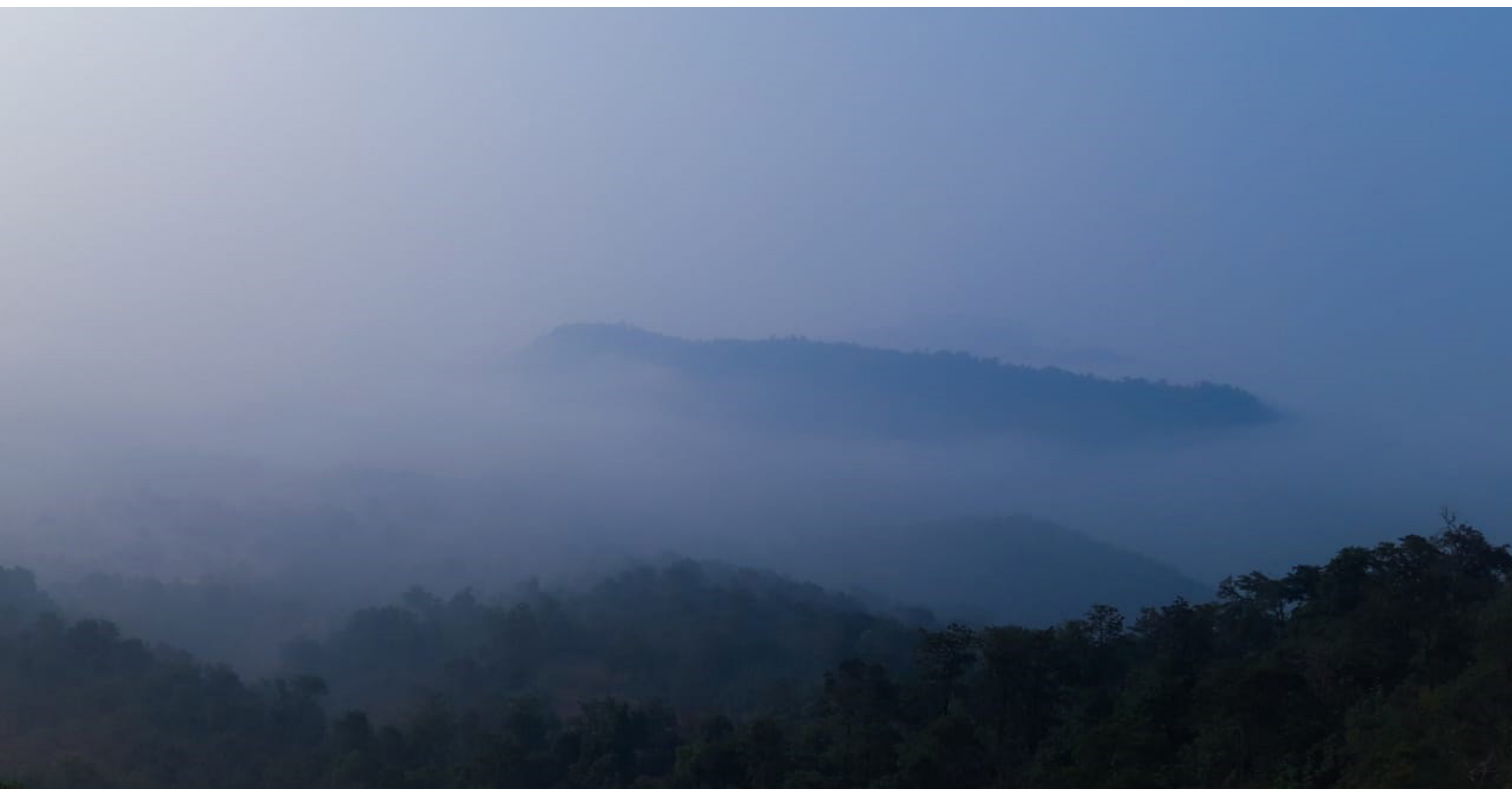
Raging Rivers and Rocky Waterfalls dot the Landscape



आजादी



Warm and Cold Colours of Dahanu





The Sea, The Surf, The Sandy Beach and The Sunset



INDIA: A Developing Nation

- Marcus Aiman
(Class 10)

A brief on how India should ideally develop -- According to World Development Reports, India is classified as a developing country and it has always been the aim of every political party that has held office and people in general that India be among the developed nations like the United States of America or England, etc. This article aims at presenting my notion of what India should do or achieve to become a developed nation. Development of a country should be seen from different lenses rather than just the per capita income and other facets like culture, IMR, birth rates, literacy rate and food security. Therefore, these must also be taken into consideration. In order for India to be developed it needs to first improve its healthcare system and its education system through productive investments by the government and its people. Education must not only be developed in schools but the education of women along with people against prejudices, stereotypes and other harmful practices like sati, child marriage, etc. Apart from healthcare and education, poverty alleviation programmes must also be put into place to help the large part of our population which is poor. We also cannot ignore the international market and its impact on people. The richer sections can benefit from the system of free markets however, the poor sections should also be able to benefit from this system which can be achieved through employment programs. There is another aspect which cannot be overlooked which is digitalization. The population should be able to function in this world where almost everything happens on a screen.

There is without doubt corruption in our system and in order for the various programmes to be implemented in a reliable way, an efficient system must be put into place otherwise it will be impossible to develop the country. Governments and its institutions should ideally function solely for the purpose of the betterment of the nation. India is a diverse country with over 1652 spoken languages. It is important to take into consideration the ancient cultures that have been preserved for centuries. Development for people belonging to these cultures like the Adivasis etc. may have a very different understanding of development. That section of the population may not want to digitalize or enter the free market and therefore, they must also be taken into consideration. Although, they must not be stopped from developing according to the popular definition of it.

Speaking of cultures, one must think about the environment. Forests and wildlife must be preserved. Along with that sustainable development, extraction and distribution of resources must also be accomplished. There must be a balance of afforestation and deforestation.

In conclusion, it is interesting to know that even after 73 years since independence today in India there are still empty stomachs, people without dignity and there is discrimination. It is important to note that the aspects that have been stated in my article are just the tip of the iceberg and that development as a process will truly never end and a perfect nation may never truly exist.



Country Roads, Take Us Home

- Monish Kapadia

(Creative Intern, INTACH Dahanu Chapter & Class 12 student)

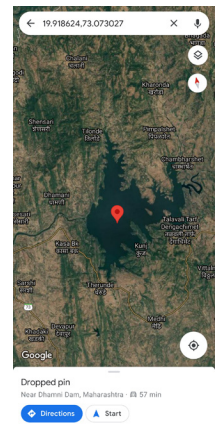
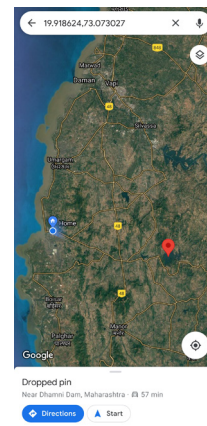
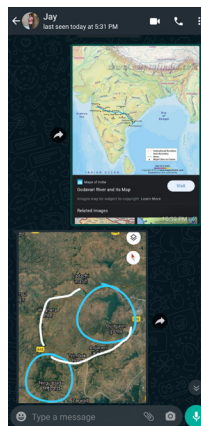


 Dhami (Surya) Dam Reservoir, Jawahar Road

Travelling is something that soothes my soul, and it runs in my family. My principle of life is that God gave us this whole big world to explore, so why not? I feel so lucky to be here in Dahanu because there are so many places to visit nearby, so many hidden treasures here which most of you do not even know of! My brothers and sisters are just like me -- globetrotters and explorers! So, we have this weird but amazing tradition. Whenever all of us gather in Dahanu, we open our Google maps and select random locations from the GPS. It can be anywhere, a giant blue spot on the satellite image; green fields anywhere and we drop a gear and disappear!

This is a story from last September when my cousins were over. The tradition of course had to be followed and my brother Jay and I had already decided the co-ordinates of this time's adventure. After thorough research and planning we finally decided upon a pale blue spot on the other side of the highway on the Jawhar Road.

The twist here was that only me and Jay knew where we were headed. The other three, Shubham, Henil and



Selecting Random Locations from the GPS



 Surya Dam

Jahanvi were still unaware. We took my mum's car which Jay was driving. On our way to the dropped pin, we had an amazing view of vast green fields. It was just after the monsoon and the lush green outdoors kept our eyes busy. After about an hour's drive we reached Surya Dam." WOW!!" This was the reaction.

Hold on, this wasn't the final location. We just found it intriguing and spent some

time to click lots of pictures. We trekked our way to the walls of the dam. Now we had to see the large blue reservoir on the other side of the dam, our next destination. We tried one way to enter the dam but unfortunately the gatekeeper did not allow us. What do we do now? Certainly we wouldn't have ended our expedition this way. So, we took the GPS out and decided to find a way that would lead us to the other side without trespassing any property. We found a very small hairline of a road from the main road. We drove and we saw that it was a complete jungle. A place where any mother would say "Let's go home, no need to enter here." But we were confident young souls and not taking the chance would've been a disrespect to travelling. Jay is a great driver and we drove inside to a point after which we had to trek to our right. There my dear friends, it was a mesmerizing, enchanting, fascinating view of the reservoir! We couldn't take our eyes off of it.

I feel God wanted to give us a reward for taking the chance and not giving up. A gift for being a true explorer. There was a boat! I fall short of adjectives to describe it, see it for yourself.

This view had impressed us so much we didn't want to leave. Who would find a spot like this, completely isolated! No one from the main road would have entered that mysterious path. This was truly a treat to the eyes. My principle of life was proving itself.



A God Gifted View - Boat at the Reservoir

I am deeply inspired by the poem 'The Road Not Taken' by Robert Frost. The poet takes the road which is less travelled by and ages later says that it has made all the difference. I take it positively and personally believe in taking chances and adventures because it certainly gives you a unique experience.

Whether it's good or bad doesn't matter. You definitely learn something from it. The road we took here led us to an extremely amazing location and memories that will last for a lifetime. The world and the universe demands to be explored.

On our way back, it started raining heavily and the adventure came to an end. We showed our family the pictures and they were all in awe. Another discovery by the 'Famous Five' and then we wrapped up until next time.

I would really recommend all you Dahanu-ites to have such adventures. It gives a different outlook towards life. Being so close to nature gives you a different clarity and I give you my word it is totally worth it.



Mysterious Road that Led us to the Reservoir



'The Famous Five'
(L-R: Shubham, Monish, Jay, Henil & Jahanvi)

CITIZEN PROFILE

Manijeh Irani

When we decided to do a series on the prominent citizens of our town for the Intach Dahanu Chapter, one of the most remarkable figures that stood out was Manijeh Irani. Having run her Nursery school for over 5 decades, she has a connection with almost 5 generations of Dahanu-ites. Her students have sent their children to her school and then their grandchildren to follow in the same footsteps. Her home was an open house and the veranda would always be full of parents, teachers, needy people wanting help, ex-students, etc. Mani Aunty handled it all with aplomb. Unfortunately for us the virus beat us to it. Before we could get her story from her in person, she bid adieu to all of us and left us in a state of disbelief. Dahanu without Mani aunty!!!! Unthinkable. Who could do justice to her memory than her daughter Tannaz, who religiously keeps the good work going. Below is an interview that allows us a peek into the journey of a young Mani aunty to the grand dame she finally became. *(Introduction by Sanjay Adhiya)*



Phiroza Tafti in conversation with Tannaz Irani

Phiroza: What is your earliest memory of your mother?

Tannaz: She was my first standard teacher. There were mixed feelings as sometimes I would say 'mummy' and then correct myself and say 'sorry teacher'.

Phiroza: Was she a strict parent?

Tannaz: Yes, a strict disciplinarian who wanted all the kids to be good, loved and respectful.

Phiroza: What was your family life like when you were growing up?

Tannaz: We had a huge joint family with all my relatives living in the same compound. It was great fun but yet we all had a lot of responsibilities.

Phiroza: How did she influence you? What led you to being a teacher?

Tannaz: She was my idol and always my backbone but it was her parents who influenced her. For



St. Mary's School, 1st Standard Class
1965-1966



Mother and Daughter
(Manijeh and Tannaz)

her educating people meant a lot to her. She would encourage my friends to come home and study with me in better surroundings.

Phiroza: What or who influenced your mother?

Tannaz: Both her parents. Her father of course, was the founder of Dahanu Road and has done a lot for the town. Her mother was a silent social worker and both of them supported and encouraged my mother to pursue her Kg. Training in Mumbai and offered to look after me as a baby.

Phiroza: How did she start the Nursery? When?

Tannaz: She was a first standard teacher in 1964 when St.Mary's was being run from my grandfather's premises. In 1967 it shifted to the present grounds. At that point the nursery was being run by a relative Bakhtawar who left and then my mother along with her sister Semin took full responsibility of running it as a nursery.

Phiroza: What was she most proud of?

Tannaz: She was the perfect disciplinarian. She believed that the right action had to be taken at the right time.

Phiroza: Did she have specific goals? Do you think she accomplished them?

Tannaz: Yes. She strongly felt that along with educating the children the parents must be respected by the children along with love. She really wanted to inculcate these values in the children. She would insist parents attended all the parents-teachers meetings and was willing to explain everything to them.

Phiroza: What was her vision for the future?

Tannaz: A clean, loved and respected town with helpful people who would be there for each other.

Phiroza: Did she want her kids to be like her?

Tannaz: She wanted us to look up to our grandparents as she firmly believed that they were way better than her. She also realized she had to give her son the space he needed to develop his own personality.

Phiroza: What did she love to do in her free time?

Tannaz: She loved to go for drives, walk on the beach, admire nature and take walks in her farm. Last

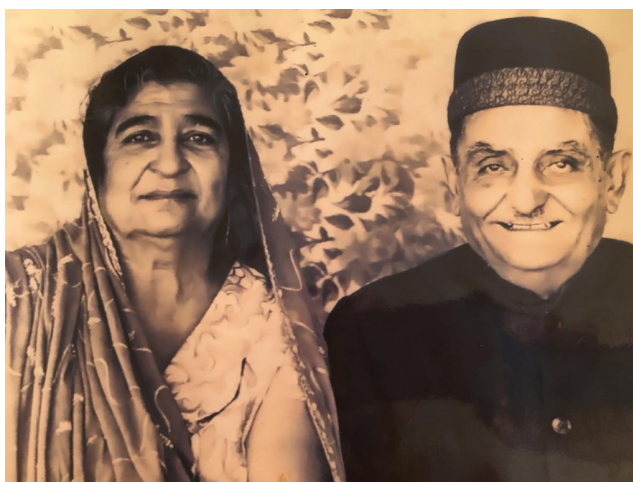
but not the least swimming was her great passion and she swam very regularly even 2 weeks before she fell ill.

Phiroza: Can you give us some insights into her lifestyle?

Tannaz: She wanted to be a mother to everyone. She wanted to take care of all the students and their mothers irrespective of their background. She sincerely believed in the upliftment of women especially the ones who were looked down upon in society like widows. She gave equal interest to all and believed in their all round development.

Phiroza: Can you tell us about her parents? Family history?

Tannaz: Her father Merwan Khodadad Irani was the founder of St.Marys High School and earnestly believed in the growth of the town. He spent a lot of money on this ideal of his and made sacrifices to do the same. Her mother Daulatbanoo was a silent social worker especially during the plague in the 1940's and helped harijan women living nearby. Their values were inculcated into my mother by observation. The importance of education she got from her father and how to be compassionate and caring from her mother.



Merwan Khodadad Irani and Daulatbanoo

Phiroza: Can you share some anecdotes/memories... best and worst!

Tannaz: She believed in the adage 'spare the rod and spoil the child' and once when I was defying the teacher at school she came the next day and in the assembly caned me on the stage to teach me a lesson. I must have been 7 years old. On the bright side all my birthdays were celebrated with all the students of the school, then numbering 70 maybe. She made them play games and have a lot of fun. She believed that life is also fun.

Another aspect of her confidence in doing the right thing was demonstrated when Sister Esuria a

called her for help to deal with some defiant senior students who did not want to cut their hair. She went and gave them a warning one day and some of them listened as they were in awe of her but there were a few stubborn students. She went the next day with a pair of scissors and cut one side of their hair. There were a few protests from parents but she stood her ground and said a warning had been duly given.

On many instances she was responsible for not allowing the unhygienic vendors outside the school grounds to jeopardize the health of the students.

Phiroza: Can you talk about the sense of her personality.

Tannaz: A strong lady but loving and highly respected by the people at large.

Phiroza: Was she aware of her professional successes?

Tannaz: She was proud of her nursery but never let the awards she was given go to her head. She looked upon them as part of doing her duty.

Phiroza: Do you think she would have done anything differently?

Tannaz: She was very clear on how she wanted to run things and did it exactly that way. A first hand example I have was when I joined her in 1982 as an assistant in the nursery and later became vice-principal. I had done Early Childhood Development and wanted to bring about some changes to which she lovingly told me to do things gradually as this system was working for Dahanu parents. It must be for the betterment of the children. I respected that.

Phiroza: Can you tell us about her attitude to life?

Tannaz: She clearly said you have this one life. Live it to the fullest. Have your fun but do your duty (job). And she lived her life by those words.



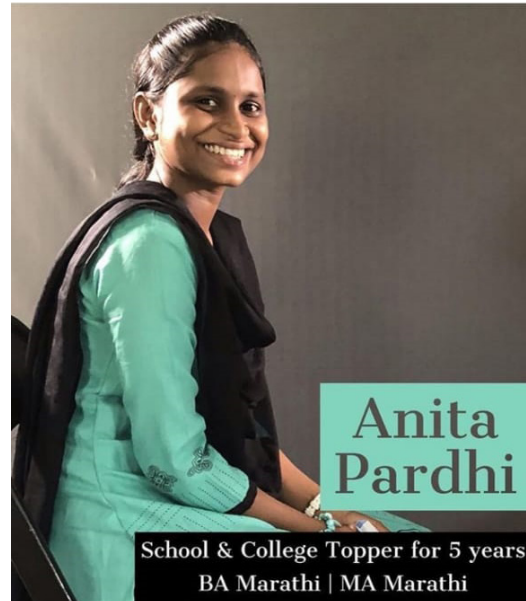
L-R Mani Teacher, grand daughter Mehernaz, son Khodadad, Tannaz, Jamshed Raisi, Minoo Irani



Mani Teacher with her tiny tots
(Shahpoor Merwan Nursery)



ARLI INDOW



**Anita
Pardhi**

School & College Topper for 5 years
BA Marathi | MA Marathi

शेतीचे बदलते रुप आणि माझा अनुभव

आपला भारत देश हा 'कृषीप्रधान देश' म्हणून ओळखला जातो. आपल्या येथे शेती सांगितली कि, आपल्या सगळ्यानाच माहिती बहुतांश 'आदिवासी समाज' हा शेतीवरच अवलंबून आहे. आणि आपला उदरनिर्वाह हा शेतीच्याच आधारावर करीत असतो. शेती करीत असताना प्रामुख्याने सेंद्रिय शेती, आधुनिक शेती केली जाते. ब-याचदा पावसाच्या पाण्याच्या आधारे शेती केली जाते.



राब करणे (मशागत करणे)

पूर्वी/आधी सेंद्रिय शेती ही मोठ्या प्रमाणात केली जात होती. कारण सेंद्रिय शेतीमध्ये विशेषतः प्रामुख्याने झाडाझुडपांचा पालापाचोला, शेण, गार्याचे मलमुत्र इ. अशा अनेक खतांचा वापर सेंद्रिय शेती मध्ये केला जात असल्याने येणारे उत्पन्न/पीक हे चांगलेच येत असे. परंतु कालांतराने लोक सेंद्रिय शेतीकडे दुर्लक्ष करू लागले. आणि आधुनिक शेतीकडे वळू लागले. सध्याच्या स्थितीमध्ये पारंपरिक शेतीच्या ऐवजी आधुनिक शेती

ही जास्त प्रमाणात केली जाते. उदा: बैलाच्या ऐवजी ट्रॅक्टरचा उपयोग करणे, रासायनिक खतांचा वापर, सुधारित यंत्रसामुग्री, रासायनिक औषध फवारणी इ. कारण यामुळे एक प्रकारे वेळेची बचत होते. परंतु नंतर कालांतराने शेतात रासायनिक खतांचा अति वापर केल्यामुळे जमिनीची सुपिकता हि नापीक होऊ शकते. यामुळे त्याचे होणारे परिणाम आपल्या सगळ्यांनाच माहित आहे. जमिनीची एकदा का सुपिकता नापीक झाल्यावर येणारे उत्पन्न/पीक हे कदाचित निकृष्ट दर्जाचे येऊ शकते. किंवा अजून सांगायचे झालं तर, एकदा का जमिनीची सुपिकता नापीक झाली की त्यातून पीक घेता येत नाही. आदिवासी लोकांचा प्रामुख्याने व्यवसाय हा शेतीच आहे. परंतु जेव्हा शेतीच्या कामाला सुरुवात केली जाते. म्हणजे एकदा का पावसाला सुरू झाला कि, प्रथम देवांची पुजा वगैरे करून नंतरच आपल्या कामाला सुरुवात करीत असतात. उदा: कोली खाणे, नवीन



कोली खाणे (कोलीचा देवांची पुजा)



भाताची आवणी (रोपणी)



आधुनिक यंत्र सामुग्रीचा उपयोग



झोलणी करणे

भात खाणे, खला करणे इ. पावसाला ऋतु आला कि, शेतीच्या कामाचा हंगाम चालू होतो.

मशागत करून नंतर पिकांची पेरणी केली जाते. त्यानंतर रोपणी करणे, नंतर पिकांची कापणी, झोलणी करणे इ. त्यांची कामे जणू ठरलेलीच आहेत. काही भागात हिवाला ऋतुच्या दरम्यान पाटाचे पाणी सोडले जाते. अशा भागात तेथील राहणारा आदिवासी समाज हा त्या सोडलेल्या पाटाच्या पाण्याने देखील शेती करतांना दिसून येतात. सध्याच्या स्थिती मध्ये जरी आधुनिक शेतीकडे वळण्याचा लोकांचा कल असला तरी, आदिवासी समाजात अजून ही शेती ही पारंपरिक पद्धतीनेच केली जाते.

त्यामुळे अवजारे वगैरेचा वापर हा पारंपरिक पद्धतीनेच केला जातो. ब-याच वेळा एकाच पद्धतीच्या बी-बियाणांचा वापर वर्षानुवर्ष केला जातो. त्यामुळे काही वेळा पीक हे चांगले येत नाही. याचे कारण म्हणजे बी-बियाणांमध्ये वेळच्या वेळी बदल न करणे. त्यामुळे बी-बियाणांचा वेळेवर बदल करणे गरजेचे आहे. हल्ली आपण सर्वजण त्वरीत होणा-या कामाकडे किंवा एखादया गोष्टीकडे लगेच आकर्षित होतो. म्हणजे सांगू आपण पारंपरिक शेती किंवा सेंद्रिय शेती करायला कंटाळा करू लागलो. आणि आधुनिक शेतीकडे वळू लागलो आहोत. आधुनिक शेती मध्ये अति रासायनिक खतांचा वापर करू लागलो. तसेच औषध फवारणीचा वापर शेतीवर किंवा पिकावर जास्त प्रमाणात करू लागलो. परंतु आपण या गोष्टीकडे दुर्लक्ष करतो की, आपण जे करतोय ते कितपत योग्य आहे. पुढे कदाचित आपल्या सगळ्यानाच याचे दुष्परिणाम पाहावे लागतील. आणि आपल्या सर्वांनाच्याच आरोग्यावर याचे परिणाम दिसून येतील. आधी लोक यंत्रसामुग्रीचा उपयोग कमी करित होते. त्यामुळे गावातील लोकांना कामे मिलत होत. त्यामुळे त्यांचा उदरनिर्वाह चालत होता. परंतु आता

तर सगलीचकडे यंत्रांचा उपयोग जास्त केला जातो. त्यामुळे लोकांना काम मिलत नाही. शेतक-यांना शेती करताना ब-याच अडचणींना सामोरे जावे लागते. कधी-कधी तर पेरणीच्या वेळी ही पावसाचे प्रमाण हे कमी असते. किंवा काही भागात तर पडतच नाही. अशा वेळी खूप अडचणींना सामोरे जावे लागते. वेळेवर बी- बियाणे उपलब्ध होत नाही. त्यामुळे शेतीची पेरणी करायला ही उशीर होतो. कधी-कधी तर एवढी मेहनत करून देखील येणारे उत्पन्न हे काहीच नसते. माझ्या आयुष्यातील मी तुम्हाला माझी आणि शेतीची आलेली जवळीक मी तुम्हाला सांगते. जेव्हा पहिल्यांदा मी शेतीची कामे करायला गेली. सगली कामे खूप अवघड जात होती. अगदी भाताच्या रोपणीपासूनच.घाई-घाई ने भात खणताच येत नव्हतं. कसं बसं ते हळू-हळू खणायला जमू लागलं. पण त्याचे मूठ काही बांधता येईना. कामाच्या पहिल्या दिवशी खूप त्रास झाला. हात पाय खूप दुखायला लागले. कारण या आधीही ही कामे केलेली परंतु कस जास्त नाही. सुट्टी असल्यावर घरी गेल्यानंतर काही दिवस राहून यायचे. त्यामुळे जास्त काही कामे करायला वेळेच मिलाला नाही. परंतु आता मोठे झालो. प्रत्येक कामे आली पाहिजेत. म्हणजे वेळ आलीच तर आपल्याला ती करता आली पाहिजेत. अस माझी आई नेहमीच आम्हाला सांगत असते. कोणत्याही कामापासून आपलं अडलं नाही पाहिजे. नंतर दरवर्षी आम्ही आता अगदी मशागतीच्या कामापासून ते भाताची झोलणी होई पर्यंत तरी म्हणजे याकारणाने गावी जातोच. त्यामुळे आता प्रत्येक कामे हळू-हळू येऊ लागली. आणि आई नेहमीच सांगत असते कि, कितीही शिकलं तरी आपली जी संस्कृती आहे ती विसरता कामा नये. शिकलं म्हणजे काम करणार नाही. अस चालणार नाही. प्रत्येक कामे ही आलीच पाहिजेत. म्हणजे वेळ आपल्यावर येतो न येतो. कामाची सवय असलेली बरं.

पण तुम्हाला सांगू म्हणजे मामा आणि आम्ही एकत्रच शेती करतो. त्यामुळे आवणीला तगैरे सगळे एकत्रच असतो. त्यामुळे तगैरे मजेत कामे करतो. त्यामुळे कामाचा कधी कंटाळा येत नाही. तर कधी कधी कलतचं नाही दिवस कसा गेला. त्याची एक वेगळीच मज्जा असते. त्यामुळे कामे करायला उत्साह वाढतो. आता जवळ-जवळ सगलीच कामे येतात. त्यामुळे कधी कधी स्वतःचाच अभिमान वाटतो. आपल्याला सगली कामे येतात.



अनिता भात वाळवताना. . .

Translation

INDIA is known as an agrarian country. When one talks about agriculture in rural India it mostly refers to the tribal or Adivasi communities' methods of agriculture. This is the cornerstone of adivasi lifestyle. They depend on their paddy fields for their annual supply of rice and crops. The traditional methods of natural and organic farming are still in practice. It is also mainly rain-fed agriculture.

In earlier times only organic farming was practiced. The main reason being that natural materials like leaves and branches, cow dung and cow urine were easily available and so were being used. These methods used to yield a good harvest. Unfortunately, nowadays people are neglecting these traditional methods and leaning towards modern methods.

At present, many farmers are using technical things like tractors and spray pumps instead of the wooden plough pulled by bullocks. The use of chemical fertilizer and pesticides has also started. This may be time-saving in the short term but in the long term it is harmful as the fertility of the soil decreases. The next crop will show a decrease in yield and eventually may not be sustainable at all.

Adivasis' main stay is their rice fields and agriculture. They will not start any agriculture related activities without first performing a religious ceremony for the God/Goddess's blessings. Before the onset of the monsoons a traditional practice called 'Rab' is practiced by covering the fields with dry leaves and twigs and cowdung and then burnt to produce ash as fertilizer. This is followed by sowing the seeds

to prepare the seedlings. Then these have to be transplanted at equal distance in the water logged fields after 15 days or so. Religious ceremonies like 'koli bhaji khane' and 'nava bhat khane' have a lot of significance. 'Khal karne' and 'jholni karne' are also poojas done in the fields before harvesting the paddy. The monsoon season is a very busy one for the adivasis.

In some areas where there is canal water a second crop is also undertaken. One can see adivasis busy in these irrigated areas too. In today's day and age even though some farmers are using modern methods the adivasis are still doing agriculture using their traditional methods. They used to use the same seeds year in and year out but when the crop is not upto standard then they must change the seeds. Slowly even the adivasis are being attracted to the faster modern methods. We must realize that in the long run this is not advisable and create awareness about this. We must realize that we will have to face the bad consequences on our health in the long term. Another aspect to be considered is that with the use of machines less people will get employment and so they will struggle for their survival.

There are a lot of difficulties in practicing traditional agriculture. There may not be enough rain during sowing or transplanting, or seeds may not be available at the right time. After facing all these difficulties sometimes the crop can fail due to unseasonal rain. I will now tell you about my personal experience with farming. When I first tried my hand at working in the fields I found it very difficult. Starting with the transplanting and pulling out the seedlings was a slow learning process for me. One step at a time.

The next step was to learn how to tie the bundles of the saplings. I was very tired after the first day and my hands and legs were paining as I had not done this work for long periods of time. I used to come home during the holidays and help out a bit but not have time to stay for long. Now I have grown up and my mother always told me that I must know how to do all the chores and not shirk any responsibility.

Now a days we all go to the village and help out in all the stages of the paddy growing and harvesting right from the 'rab' to the 'jholni pooja'. My mother always told me that no matter how much I may have studied, it does not mean that I can forget my cultural heritage (sanskriti) and must take part in all the work. She says we must be accustomed to do all kinds of work as no one knows what the future holds so we can be prepared for any eventuality.

I would like to add that to work with one's relatives is a totally different experience. We help each other and because of this we do not get tired of the routine as we can exchange chores. Sometimes we do not realize how fast the day has passed and this has its own charm. I feel enthusiastic about doing the farm work and am now able to do it efficiently. Because of this I am proud of my self and know I can contribute to my family and help them at all times.

(Translated by Convenor, Phiroza Tafti)



Transplanting



Threshing



Ploughing



Dahanu Fort: Rooted in History

IN SEARCH OF HISTORY

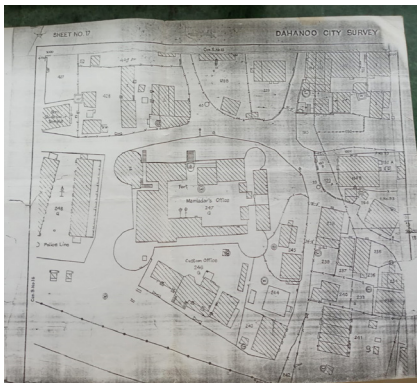
Unearthing the Secrets of Dahanu Fort

- Ankita Salian
(Writer and Researcher, INTACH)



The name 'DAHANU' for so many people is associated merely with the Warli community and the famous Mahalaxmi Temple but this town has more interesting facts to offer. The lesser-known town of Dahanu situated to the north of Mumbai and has a rich history that is reflected through the various heritage structures; some even dating back to more than 300 years. Interestingly, this historic town has witnessed the rule of Gujarat Sultans, Portuguese, Marathas and lastly the British.

One of the oldest heritage structures



Map of Dahanu Fort
(Picture Courtesy: Mr. Prakash Abhyankar)

nestled in the town is the famous Dahanu Fort that signifies the history of Dahanu. Located at a distance of only 4.4 km from the Dahanu Railway station, this is the busiest part of the town on weekdays. The reason behind this is not because

of its historical and cultural importance or being a tourist destination but since the fort has been converted into the Tehsildar Office and a jail!

The main road that leads to the fort is adorned by quaint, old houses and buildings on both sides. From a distance, one can view two bastions supporting the fort. However, the bastion, on the right needs urgent care and maintenance as it has been engulfed with thick roots of various trees and plants. One has to be a keen observer as well as a great spectator to spot two cannons placed outside the fort on either sides, since both of these are hidden through a series of motorbikes parked just in front of them. On reaching the footsteps of the fort one would be surprised to not see elaborate plaques or



Entrance of the Fort
(Spot the Canons If You Can!)

informative boards outside the structure that would tell the history and significance of the fort which is quite common at such places with historical importance around India. The only way to seek information about the fort is through the shopkeepers who are found in their shops which could be illegally built outside the fort premises.

According to the locals, the town of Dahanu was an important port since ancient



One of the Bastions Supporting the Fort as Well as Livelihood of the Locals

times. Trading and transporting of high-quality timber used to take place at the port. It was the Portuguese, who after winning Dahanu from the Sultan of Gujarat built the fort to control the smooth functioning of the trade. S. L. Mendiratta, a research scholar on Indo-Portuguese history writes in his article named 'Heritage of Portuguese Influence, Asia' that Dahanu (Danu) was one of the *Pargana* or subdivision of Daman and in 1559 it came under the dominance of the Portuguese. The most important function of the

fort was to give protection to the surrounding areas from the pirates. On the other hand, the Thane gazette website states that the Portuguese established control over Dahanu from the Sultan of Gujarat after the Treaty of December in 1533. It also mentions the different kinds of ammunition found inside the forts premises like an iron gun, bronze six pounders and four cannons. Out of these only four cannons are found at present—two outside the fort premises and two inside the Customs Office situated just besides the fort.

There is no doubt that Dahanu held an important position commercially not only during the



Cannons Resting at Customs Office

medieval period but much before that. Take for example: the name 'Dahanuka' found on one of the Nashik cave inscriptions belongs to 100 CE. However, due to the lack of authentic sources, it is still unclear whether the fort was built by the Portuguese, the Gujarat Sultan, or some preceding dynasties.



Protector of the Fort and it's People -
Chedoba/Sheloba

On entering the fort, one would observe too many small offices inside the fort premises which includes administrative offices like the jail, Talathi Office and Registration Office built during the colonial period. As mentioned previously, the Customs Office and Naval Office is built adjacent to the fort. The most interesting structure inside the fort is the small shrine dedicated to '*Chedoba/Sheloba*'. This local deity is believed to be the protector of the fort and has been associated with Lord Shiva.

There are three small shrines of this diety- inside the fort premises, inside the Custom Office premises and in the Customs Office guest-house located nearby. The staff and the locals have immense faith in the deity & every year during *Margashish*, he is worshipped followed by the feast for all the staff. The deity is believed to be protected by a snake known as a '*Rakhandar*' that resides near the temple in the fort premises. Miraculously, the snake has never harmed anyone yet! While interviewing one of the locals named Kaurnakar Amin, it was brought to notice that the area in front of the shrine of Chedoba in the fort premises which is now occupied by an office revealed some white-coloured soil

during construction works. He was told by the contractor that this place was a burial ground for the Portuguese soldiers. The soldiers who died during the naval battles were not dumped directly into the water but were brought back in the fort and buried here with lots of salt thrown over the bodies so that they would decompose quickly. The locals also alleged that there is a secret tunnel starting from one of the bastions and it has two openings-- one near the Maruti temple and another opening is unknown.



Bastion with Secret Pathways

These kinds of secret pathways are quite common in medieval forts. It was made for the safe escape of the soldiers in extreme conditions during wars. These claims, if researched properly would lead to many interesting facts and answer the mysteries of Dahanu.

The Custom Office was built in 1885 which means the Britishers constructed the building. The date is inscribed on its walls. However, according to the officers, it was the Portuguese who originally built the structure. It could be suggested that the original structure might be



Date Inscribed Near the Entrance of the
Customs Office

constructed during the Portuguese rule and later when the British arrived they might have rebuilt or renovated the entire structure. The building holds an important strategic position as the sea is very near to it.

The ownership of Dahanu went from the Portuguese to the Peshwas in the 18th century. The Palghar Tourism website reveals that Chimaji Appa had captured the fort of Dahanu in Nov 1738. A report prepared by Brahman Sabha of Dahanu in 1941 further adds an interesting tale that Ranoji Shinde, a Peshwa warrior under the leadership of Chimaji Appa was the one who fought and won the fort as well as the town. To commemorate this victory, he commissioned the construction of the Maruti temple and the Siddheshwar temple. There is also a wooden pole symbolizing the victory of the Peshwas over the Portuguese known as '*Vijayastambha*' in front of the Maruti Temple. The Peshwa rule eventually came to an end in 1817 with the 'Treaty of Poona' and the destiny of the fort was passed on to the British.



Markers of Victory - Maruti Temple and
Vijayastambha opposite Temple (Ochre in color)



Siddheshwar Temple

Unfortunately, today the condition of this great monument is worsening. It requires urgent care and attention. Just a few years back one of the bastions collapsed leaving just two bastions behind. Prakash Abhyankar, an activist from the NGO called 'Society for Fast Justice' has been fighting for 15 years over the protection and conservation of the fort from authorities however, no progress could be seen. According to him, the funds are underutilized from the total grants for the maintenance of the fort. He has

been raising his voice against the overgrowth of trees as well as their roots around the bastions



Protector of the Town's Heritage and History -
Mr. Prakash Abhyankar

that are damaging the fort and has demanded their removal as soon as possible.

"If the trees are allowed to be grown without any control over them, it will prove very dangerous to the town as the representation of town's history will be wiped off," he says. Despite the collapse of the bastion, the concerned authorities have only managed to undertake few repair works around that area. The authorities have turned a blind eye towards the issue of the fort and a deaf ear towards Mr. Abhyankar's pleas. However, he is committed to the cause of protection and conservation of the fort and thus, preserving the history of the town before it disappears like a bubble leaving no trace behind. There is a lot of potential to develop this site as a tourist destination and more research work should be undertaken to uncover the mysteries

of the town. Every stone and brick of the fort has some secrets and tales to tell. The fort is not just a physical structure but an important cultural component of the town, therefore it is the responsibility of the entire community to contribute to the cause of its protection and conservation.



Author in Action

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Ultimate guide to Dahanu's Heritage

Published in Outlook Traveller Magazine

A nature lover, a trekking enthusiast and an environmental activist, Phiroza Tafti wants people to love and look after Mother Earth. Almost 40 years ago, since she bid goodbye to Mumbai (Bombay then) and settled in a little-known village by the sea, about 120km away by road from Mumbai, along with her horticulturist husband. Gradually, Tafti realised this village had a rich natural and cultural legacy and since then it has become her life's passion to showcase Dahanu to the world.

You are Dahanu based right? When people prefer big cities, why did you choose Dahanu?

I was born and brought up as a true Bombay city girl, but grew disillusioned with the pseudo materialistic lifestyle and felt far removed from nature; and so in 1979 married a horticulturist and settled down in Dahanu and got closer to nature. It was the best decision of my life. I feel living in a city, you lose touch with what is really important to the human race's survival. Living close to nature and working with the Warlis; an Adivasi community who live on both sides of the Maharashtra-Gujarat border has taught me and continues to teach me that we are doomed unless we work with nature and not against it.



Location of Dahanu



A Fishing Platform - An engineering marvel made by the self-taught Warli Community

How did you become an environmental activist?

I joined hands with Nergish Irani and became an environmental activist protesting against the Dahanu Thermal Power Plant. It was an interesting experience but also frustrating at times and when Nergish Irani offered me her post of Convenor of INTACH Dahanu Chapter, I took it up as an opportunity to do something proactive and positive for Dahanu. This was around 2003-2004. Dahanu's ecologically fragile status has been protected by the Dahanu Notification of the Supreme Court. INTACH was one of the funding agency working to protect this status. There are only 13 areas in India that have protection of this kind and it is important that Dahanu continues to be protected.

Few people know Dahanu as you do. How did it start?

I was teaching in a local school when I realised that the local kids had very little knowledge about the cultural heritage of Dahanu. I started taking them on field trips and also became a resource person to conduct workshops to create awareness about the Warli community. Since then I have been holding many pro youth groups, such as mangrove beach cleaning.



Phiroza Tafti in a Programme with School Students

We also undertook a cultural mapping exercise, around 2015, which was appreciated by the Delhi Head Office. The study documented the intangible cultural heritage of the tribal Warli people to identify the nature of the linkage between the tribal culture and the environment, to map the folklores, dance forms and art of the community, and finally to assess the rapidly disappearing traditional knowledge in the community and the mode of transmission of the knowledge from one generation to the next. The 'NOCO' project was sponsored partly by INTACH and partly by a Japanese NGO. We decided to document a traditional Warli hut and build a model hut using the techniques of the Warli tribe to create a sustainable design for future generations to refer to when they decide to revert to the good old eco-friendly houses.

Is there any specific project that has been undertaken by the Dahanu chapter of INTACH?

INTACH Dahanu Chapter wanted to encourage the youth to take interest in the cultural heritage of Dahanu. This led to the first 'Discover Dahanu' Festival. The following World Heritage Day (2012), MTDC sponsored an event 'The Amazing Rickshaw Race'. Based on this success, 2013 saw a bigger two-day event, renamed as 'Chikoo Festival', in partnership with MTDC and other local groups, which was attended by 2,500 visitors. In 2014, this grand event was renamed as 'Chikoo Utsav' with the aim to boost tourism and make local entrepreneurs avail of the opportunities in the tourism sector.



The NOCO Cafe

So what can visitors expect at the Chikoo Utsav?

Chikoo grown in the Dahanu-Gholvad region has earned the GI tag. A wide variety of chikoo products are sold during the two day festival. Apart from Chikoo ice creams and kulfis, people set great store by the dried chikoo chips and chikoo powder (which can be used in milkshakes and ice creams). The interest shown by visitors has encouraged local women to start investing in small scale industries such as drying chikoos to cater to orders year round.

During the festival, visitors can also go on a paid conducted tour of a chikoo farm where they can watch and take part in chikoo plucking, washing, grading the fruits, etc.

Do tell us a bit about the ‘many sides’ of Dahanu.

To begin with, I realized that Dahanu had a lot to offer in terms of natural heritage – the beach, the flora, the Sahyadri hills, lakes, the sacred groves, etc. – apart from its cultural attractions. The surrounding countryside is a trekkers’ paradise – you can visit the Bahrot Caves, Mahalaxmi, Gambhirgadh, and Asherigadh.

There are instances of built heritage such as the Dahanu Fort and temples. You cannot ignore the living heritage of Dahanu. There are people from diverse communities living here, such as the fisherfolk of Dhakti Dahanu, the Kolis, Mitnas, Mangelas, toddy tappers, basket weavers, potters, Warli painters, and horticulturists. Dahanu is an interesting place to start tribal tourism -- showcase the eco-friendly rural life, art, culture and heritage, enabling interaction between visitors and the locals for an enriching experience.



Sunset at Dahanu Beach



Bahrot Caves - A Heritage Site



The Warlis live in tune with nature and worship all the Natural Elements



Phiroza Tafti Having Lunch with Her Mother

Apart from visiting the Bahrot Cave, the Asavali Dam and the beach, what else one can do in Dahanu?

Depending on how much time visitors have on their hands, there are plenty of options. During chikoo season, it is possible to visit a chikoo farm, albeit with prior permission, to watch how the delicate fruits are plucked from the tree using a 'belni, which is a bamboo pole with a metal net; it requires a lot of skill. Attending a chikoo auction (where the fruits are bid for, graded, packed and loaded into trucks) can also be fun.

A visit to Masoli will acquaint you with the Mayavanshi community who weave baskets and make bamboo artefacts used for commercial packing and transporting of fruits. The Dahanu fort, which today

houses the Tehsildar Office and the jail. Although a flyover now connects the Dhakti Dahanu fishing village - located across the creek – to the mainland, you may still visit the creek to watch the fisher folk taking their boats out to the sea. Or simply, drive through the 'gam' to get the feel of what was once a sleepy town, turn nostalgic as you glimpse the surviving old homes with their old architecture, the wooden pillars and otlas and overlooking balconies - Portuguese style. A drive along the beach road is also very interesting.

Dahanu's heritage is a living and breathing entity, encompassing its people, buildings and natural assets. However, there is a fear that the proposed port for Dahanu will likely devastate the livelihood of the indigenous fisher folk, and also bring about changes in the traditional and ecological aspects of Dahanu.



Rustic Life



Secondary Occupation - Basket Weaving



Lagna Chawk of Warli Community

Is there anything that visitors must not come away without seeing?

Everything is a must see here. But I would suggest do visit Prabhakar Save's amazing eco-agro tourism venture 'Tarpa'. You can also stay here. Take a guided farm tour, learn any of the rural life-skills (such as fishing) or crafts (such as Warli painting). Khosbad Nursery and institutions continuing with Anutai Wagh's social reforms and educational work are also interesting places to visit.

Or, visit a Warli painter's home and learn about the 'Lagna Chauk' or the square paintings on the walls which used to be made as part of wedding rituals and led to the now famous 'Warli' painting.

Are the local people being involved (like homestays, local guides, and transport operators) in the development of Dahanu as a heritage- and nature-based attraction?

The number of homestays have increased over the years especially after the Chikoo Festival drew hundreds of tourists to Bordi. The Jungle Camp at Aswali run by Suryahas Chaudhary has trained local guides to accompany travellers on hikes and share their knowledge of the flora and fauna of the area. I have trained a first generation teacher at Karbatpada to hold Warli village tours.

~~DON'T~~ Start Now!



- Neeharika Kansara, Class 9

If you truly pour your heart into something you believe in or want to learn, even if it makes you vulnerable, amazing things can and will happen!

What is learning to you? Well, for me, learning is travelling. Because I love travelling and I know that travelling can teach me many things that I deeply want to learn and know. Actually, learning has been a part of us from the very beginning. It is really about the small things in life that teach you valuable lessons. Little things that make you fall will let you learn and rise again because that is all learning is about. Learning is not only school and school studies; it is all about the small things that are part of it.

I personally think that our world is full of surprises and lessons. The more mistakes we make, the more life teaches us to improve. For example, “Nikki!!!” This is my mother’s customary high pitched call for me. Usually she chooses this pitch when I have done something wrong. I eventually learned to get used to it. I believe that mistakes can improve the flaws in a person. Of course, we all know that everyone makes mistakes and no one can be perfect. The more we start chasing perfection, the more we become a person that we are really not. So, it is better to chase learning and improving than going after being a perfectionist. Learning is all about knowing that there is a lot out there that we have not known or experienced before. Our whole life is filled with wonders therefore, we should never stop learning. No one would want to repeat their mistakes and therefore, eventually they learn to improve. Everyone’s going to fall sometime but you have to know that it will all be fine. Brighter side of falling is learning. Failures are a stepping stone to success because failures can teach us many lessons.

Recently, I started learning functional Spanish. Well, someone asked me a question about why I was learning Spanish. I was speechless because I had no answer to it. She knew the answer that I had never known. That person taught me a lesson that was really important for me to learn. According to me I am learning functional Spanish not for the world but for myself. Not because it would help me in the future but because something within me knows that I am doing this because I really want to. We are introduced to only some things in our life. Things that are really necessary for us to know. But beyond all of that, there is much that we would love to learn. Aspects of life that cheer me up are travelling and exploring new things and playing the guitar. There is no end to learning. If you are not willing to learn no one can help you but if you are strongly determined to learn no one can stop you. Therefore, take learning as a precious gift!

HEED THE WARNING

BY PHIROZA TAFTI

Today we are going to share the new abc of the earth

Please listen carefully as our future depends on this!

A is the air, the breath of life,

For every being that is alive!

A is the atmosphere, an important resource,

Of life giving gas, it is the main source,

The air that we pollute and poison,

Till even breathing becomes a difficult condition!

B is what we call our biosphere

The layer that holds all the life that is here!

It is made up of the lithosphere, atmosphere and hydrosphere!

It is also teeming with biodiversity,

That's another word for life's variety!

C cautions us not to just consume and consume!

But also to conserve and care!

For the sake of our children whose future we share!

C is the cities built since times gone by,

They rise, they fall. Now they only multiply!!

D is the danger that threatens our life!!

As we destroy! Demolish! And spread evil strife!!

Deserts are spreading everywhere,

Drought will leave us no water to spare!

Famine will leave us no food to spare!

E stands for our home, the earth!

And all that surrounds us right from birth!

Made by god and destroyed by man!!

That's what we call our environment!

Endangered! Exploited! Eroded! Exhausted!!

Can the earth escape without being wasted???

I, is for me and myself and mine!!

But I alone cannot survive!

Interdependence is the key to stay alive!

We need all the others just to survive!!

F are the forests full of life,

Flora and fauna to make us delight!

For wood and food the forests we destroy!

The result- global warming makes us cry!!

The shield that protects us is called ozone!!

But we choose oil that destroys our homes!

P is for people causing pollution!!

Let us protect the environment to find a solution!

The time has come to ensure that the right things are done

So let us all standing here take this promise

We think what we buy, and think what we use,

Save what we can, repair and reuse,

Recycle where we can, turn old into new,

Most of all we promise to reduce!

To cut down on waste, right at the roots!

This is our three 'R' promise- Recycle!! Reduce and Reuse!!

If we follow this we are taking responsibility for our day to day actions and we can leave this world a better place to live in!!



Beach Cleaning Drive

WHAT HAVE WE DONE SO FAR?

24th November, 2020 Warli Art Workshop with Vijay Vadu.

The workshop was organized by INTACH'S HERITAGE EDUCATION AND COMMUNICATION SERVICE, Delhi in collaboration with INTACH Dahanu Chapter. The students got an opportunity to interact with experts of the Chapter. The workshop was open to students of Classes 9 to 12, who had an interest for studying traditional art and design. The workshop was designed as a lecture demonstration for students who were interested in understanding traditional art motifs and designs and their significance. The Warli art is a very good example of understanding tribal societies and their cultural traditions, through the lens of art. Our Convenor Phiroza Tafti, gave an introduction about the Warli community, their sustainable lifestyle and the importance of Warli paintings as a part of their customs using slides. Vijay Vadu, an award-winning tribal artist from Dahanu then gave a live demonstration of a typical village scene showing different creatures and huts and people. 90 students from 9 Delhi Schools participated in this Webinar organised by INTACH Hecs Division, New Delhi.



2nd December, 2020 Winter Carnival

Winter Carnival was INTACH Dahanu's initiative to celebrate the end of year 2020 sportingly through social media by prioritizing the town as well as its community but also keeping the ongoing pandemic in mind. Throughout December, fun events & competitions like Poem/ Shayari on Dahanu, Selfie at favorite spot, Stories of Dahanu, Christmas tree of community gift exchange/ Dahanu's Secret Santa and school visits were organized especially for the people of Dahanu. This event was the brainchild of local cafe (Le Marcel) owner Mrs. Prachi Aiman -- baker, creative and mother.



Carnival 2020

The winner of 'Poem/Shayari on Dahanu' is Mr. Amaan M Khan. His poem is called

'My Little Dahanu'.

*Engrossed with the greenery and its culture,
Be it the warli art or the tarpa sculpture,
The Adivasi tribe gives one a rich vibe,
Teaching us the correct way to live life.*

*Here birds chirp more rather than vehicles,
The nature here is not less than a miracle!
Huge mountains, huge trees and what not?
It's black soil and the mighty Dahanu Fort!*

*The divine Mahalakshmi temple keeps my heart calm,
Where people don't differentiate between Rahim and Ram!
So is our Dahanu too safe and rich,
Tasty chikoos and its gleaming beach!*

*The great DTPS is a scientific success,
Where people work more and talk too less.
Where alliance is unity and people are allied,
Oh my little Dahanu, you are Maharashtra's pride!!!*

With the hope of more people joining our journey & mission, the sole aim of Winter Carnival was to bring the community together so that we could bid the year 2020 adieu collectively in a more positive & brightening way.

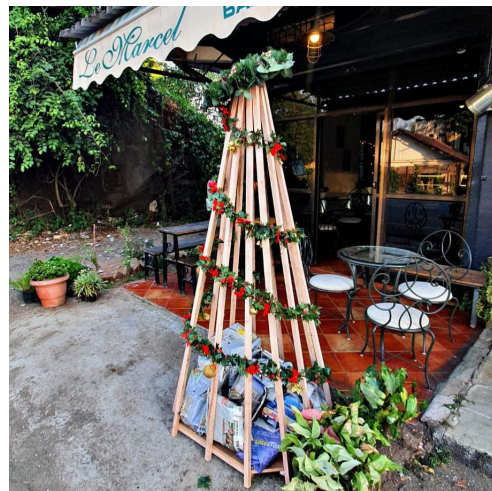
3rd December, 2020 Visit to Nareshwadi

A visit to the Nareshwadi Learning Centre, Dahanu was held on 3rd December 2020 by the INTACH Dahanu team to learn more about the school, its policies, history, opinion of students, teachers & staff, etc. The visit was initiated by our convener Phiroza Tafti as well as co-convener Dhanashree K. along with the other six team members.



15th December, 2020 Community Gift Exchange

The Dahanu's Community Gift Exchange Program, an idea which was conceptualized by Le Marcel Café & Bakery and gave us the opportunity to participate in this charitable activity. The gifts received were not 'donations' but just good old 'sharing' as the organization was clear with its guidelines of not spending money but sharing something that someone already owns. The task was very simple; anything that one doesn't use at present but is in a good condition could be wrapped in a newspaper & dropped off at Le Marcel Café & Bakery. The program was launched on 15th Dec, 2020 & the gifts were collected till 11th Jan, 2021. Awareness & information were spread mainly through social media especially Instagram. Pamphlets were also distributed around the town encouraging the local community to participate.



22nd December, 2020 Launching of the Website

INTACH Dahanu's website (www.dahanuintach.org) was launched on this day. It consists of all the necessary details related to the organization like general works carried out by us, our upcoming projects, Dahanu's history as well as general information about the team members. So check it out!



EXPERIENCE DAHANU

28th January & 7th March, 2021 Distribution of Gifts at ZP School, Khunavde

The gifts collected through Gift Exchange Program were later given to the school children of Ashram Shaalas/ Zilla Parishad Schools around Dahanu. The presents included things like clothes, bedding, shoes, stationary, books, art material, kitchen supplies, electronics, gadgets, furniture, toys, bags, etc.



5th February, 2021 Office Inauguration

One of the most important events in INTACH Dahanu's history was when our office was inaugurated. Locals also joined our celebration along with the team members. In the end, our newly inaugurated office was filled with happiness, best wishes & various gifts given to us by the locals.



7th February, 2021 Heritage Walk with Design Jatra Team

Our team collaborated with an organization called Design Jatra and helped them in cultural mapping of Dahanu. Guided tours at Dahanu Gaon and Narpad were provided to them by the team members. *(Ongoing)*



25th February, 2021 International Warli Art Workshop with Vijay Vadu

The workshop was organized by ART n EASEL, Australia in collaboration with INTACH Dahanu Chapter. The workshop was designed as a lecture demonstration for students who were interested in understanding traditional art motifs and designs and their significance. Artist Vijay Vadu gave a live demonstration of typical Warli paintings with village scene showing different creatures, huts and people. Simultaneously, our Convenor Phiroza Tafti, gave an introduction about the Warli community, their sustainable lifestyle and the importance of Warli paintings as a part of their customs



3rd March, 2021 Visit to Udhawa

Our team consisting of convenor, co- convenor and writer- researcher (Warli Representative) went to Udhawa in order to help Anuradha Chandrasekaran from 'Desi Stones & Bones' for her upcoming project. The team recorded & translated Warli songs & traditional knowledge for her. *(Ongoing)*



25th March, 2021 Distribution of certificates to the volunteers

Many youngsters along with 'The Anonymous Socialist Dahanu'- a youth volunteer group, happily contributed to the cause by volunteering for this program. This included sorting & collecting of gifts/ presents as well as promoting the program by talking with the locals & encouraging them to join the endeavor. The provision of 'Picking up of Gifts' was also provided in case of large quantities of presents. Thus, the very aims of INTACH Dahanu i.e. bringing people together & maintaining social harmony were magically manifested through this task of Winter Carnival!



Community Volunteers - Rushil Adhiya, Aditya Kavaia, Ankit Ravidas, Rushil Ghadge, Vishwa Kumbhar, Foram Mistry, Aakash Pujari and Divya Adhiya

INTACH Dahanu Chapter YouTube Channel -
<https://www.youtube.com/channel/UC2Kpx1-MHFUDeffi7maFHdw>
Ethnographic Film Project

Contact Us

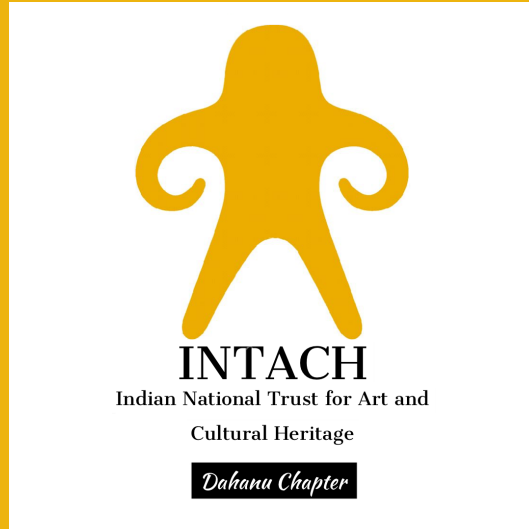
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To leave you with a smile! See you next time!
Artwork Courtesy: Noel Aiman, Class 7



Vision-Mission

"...To enhance the way we think about heritage in all its dimensional beauty..."

