

# Diversity of Users and Activities with respect to spaces in Hindu Temple Precincts of Pune

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## Abstract

Temples are located in significant locations within the landscapes. They are built on mountains, along rivers, in forests, inside the cave and next to gardens places that are already connected to gods. Landscape elements in temple precinct can be natural elements as well as manmade elements. Visiting a temple plays a crucial role in Hindu belief system. Depending on the ceremonies or activities taking place inside the temple, various people, including both religious and non-religious individuals, visit the temple at various times during the day. Sitting on the floor of a temple and engaging in spiritual activities like meditation, reading scriptures, and participating in worship rites such as puja and congregational chanting is a common practice for many individuals. The diversity of users and activities in Hindu temple precincts in Pune reflects the multifaceted role these places play in the cultural, religious, and social life of the community. Temples serve as important hubs for spirituality, culture, education, and community engagement, catering to the needs and interests of a wide range of people. This paper aims to study the diversity of people visiting the Hindu temple in Pune at various times of the day. To understand the use of architectural, built and landscape features in the temple precinct by people of varied age groups. To observe people's behaviour with respect to spaces and the associated rituals that draw them to temples, as well as the motivations behind their visits. The research methodology was combination of qualitative research in the form of in-depth interviews and a physical survey. The primary data collection was done by field survey and visual observation method. Through analysis, activity mapping reflects that the location and spatial characteristics of a temple precinct plays a significant role in shaping the demographics of its visitors.

Keywords— Religious, landscape elements, age groups, culture, community.

## I. Introduction

The concept of temples in Hindu religion is

understood as the 'House of God'. The temples have gradually become the centre of learning, performances and social institution. Every temple has a special day in a week which is allotted to the deity and people visit temple on that specific day of week, people uses the outdoor spaces of temple for many different activities which contribute towards the need for the interactive space. Hindu temples comprise a major part of Indian religious architecture which is marked as vibrant space for multiple activities (Banerjee, 2014). The term "temple precinct" typically refers to the area surrounding a religious temple or shrine. In many cultures, temple precincts are designed with various landscape elements to create a sacred and serene atmosphere. Temple Precincts of India are unique to its region. Its significance of cultural and religious influences is noteworthy that there are both religious and commercial activities associated with them (Satpathy, 2010). Temple precincts as public spaces serve important roles for the community. These public spaces are used for various activities for various periods of time. They are particularly used for physical, social, and commercial purposes, fostering relationships between the temples and the communities (Noisangiam, 2022). Temple precincts as public spaces are about more than just seeing the deity, it's about getting in association with people, interacting with surrounding environments, exchanging ideas with people, and silent environment in the temple precincts can actually benefit one to increase power of concentration.

## II. Literature Review

Religious heritage can act as a transmitter of the age-old values linked to the identity of a territory, while reflecting on the relationship between the religious value and the monumental value of a place. It is undeniable that sacred places are visited by different people and for very different reasons, ranging from the faithful and those who seek to have a spiritual experience to those who are drawn there by factors as diverse as nature or art (Aulet & Vidal, 2018). Where religious people have created a space of interaction with sacred powers, tourist practices can establish a place that is worth visiting (Bremer, 2006).

## A. Religious Precinct

A religious or sacred precinct is the area around a religious site, such as a temple, that is dedicated to religious purposes. A religious precinct may be defined by a physical enclosure, although this is not always the case (Gharipour, 2015). Religious precincts in urban settings often serve a mixture of religious and non-religious purposes (Jeon, 2014). Religious precincts can be found in various religious traditions and typically encompass one or more sacred sites, structures, or locations where worship, ceremonies, and religious practices take place. These precincts are often considered sacred and hold great religious and cultural significance.

B. Hindu temples Hindu temples come in many styles, are situated in diverse locations, deploy different construction methods and are adapted to different deities and regional beliefs, yet almost all of them share certain core ideas, symbolism and themes (Boner, 1990). Hindu temple complexes are often organized as religious precincts. These precincts include the main temple structure, surrounding courtyards, and various other buildings and spaces for rituals, meditation, and communal activities. Hindu temples are not just sacred spaces; they are also secular spaces. Their meaning and purpose have extended beyond spiritual life to social rituals and daily life, offering thus a social meaning. Some temples have served as a venue to mark festivals, to celebrate arts through dance and music, to get married or commemorate marriages, the birth of a child, other significant life events or the death of a loved one. (Min, 2010). They serve as both a place of worship for many people and a landmark around which traditional arts, community festivals, and an economy have flourished (Michell, 1988).

## C. Temples of Pune

Pune city started out on the right bank of the Mula River that formed its western boundary. Subsequently of course, it jumped across this natural barrier on to the left bank and far beyond, where previously there were jungles and wild beasts. The Mula River meets the Mutha at the north-east tip of the city (the place known as "Sangam") (Gupta & Diddee, 2000). The city of Pune and the surrounding district it jumped across this natural barrier on to the left bank and far beyond, where there were previously have been at the centre of the history of Maharashtra for more than eight hundred years. A number of places revered by Marathi Hindu people are there, including five of the eight Ashtavinayak Ganesh temples. The samadhi (resting) places of the two most revered Marathi Bhakti saints, Dnyaneshwar and Tukaram, are at Alandi and Dehu

respectively (Sohoni, 1988). The city's oldest temple is the Pataleshwar rock-cut temple complex built in the 8th century. (Kantak, 1991–92). The patronage of the 18th century Peshwas resulted in construction of around 250 temples in the city, including those on Parvati Hill (Preston, 2002). Many of the Maruti, Vithoba, Vishnu, Mahadeo, Rama, Krishna and Ganesh temples were built in this era. (Kumar, 2004). Pune city, though it has experienced tremendous growth in the past two decades, still remains a place where the past meets the present. (Gupta & Diddee, 2000). Pune has always been known as a city of rich culture and heritage with magnificent historical structures and ancient temples. Many temples in Pune were built during Peshwa rule for religious and social purposes. (Jadhav, 2021).

## D. Landscape elements in temple precinct

Hindu temples often blend natural and manmade landscape features to create a spiritually significant and aesthetically pleasing environment. These features are integral to the temple's design and purpose. Natural and manmade landscape features commonly found in Hindu temples. According to literature review authors have listed few natural as well as manmade Landscape elements in the temple precincts which are as follows:-

### Natural Landscape Features

- a) Water Bodies: Many Hindu temples are located near rivers, lakes, or ponds. These natural water bodies are considered sacred and are used for ritual purification, bathing, and conducting religious ceremonies.
- b) Hills and Mountains: Some temples are situated on or near hills and mountains, harnessing the natural topography to enhance their aesthetic appeal and spiritual significance. Climbing hills or ascending steps to reach the temple can be part of a pilgrimage experience.
- c) Caves: Certain temples are built within natural caves, utilizing the cave's unique geological formations. The natural cave may serve as the sanctum sanctorum or house deity sculptures and shrines.
- d) Trees and Gardens: Sacred trees like the Banyan, Peepal, and Neem are often preserved within the temple precinct. Landscaped gardens with flowers, shrubs, and trees create aesthetic ambiance.
- e) Riverside Ghats: Temples located along the banks of rivers often have steps or ghats leading to the water, facilitating ritual bathing and offerings in the river.

### Manmade Landscape Feature

- a) Main Temple Structure: The central manmade feature is the temple itself, with its distinctive architectural style and design. This includes the sanctum sanctorum (garbhagriha) and other parts of the temple complex.

- b) Entrance Gate: Hindu temples are often marked by grand entrance gates known as Gopurams, which are elaborately decorated with sculptures and serve as symbolic thresholds to the temple precinct.
- c) Mandapas (Halls): Pillared halls or mandapas are commonly found in temple complexes. They are used for congregational activities, ceremonies, and gatherings.
- d) Shrines and Altars: Manmade shrines and altars are central to temple architecture, providing spaces for worship, offerings, and rituals dedicated to various deities.
- e) Sculptures and Carvings: Elaborate sculptures and intricate carvings of deities, mythological figures, and religious motifs adorn the temple's walls, pillars, and ceilings.
- f) Decorative Elements: Temples feature decorative elements such as frescoes, paintings, and ornate jewellery for deities and sculptures.
- g) Inscriptions: Historical and religious inscriptions in ancient scripts and languages may be found on temple walls, providing valuable information about the temple's history and significance.
- h) Lighting Fixtures: Manmade lighting fixtures, including oil lamps (deepmala) candles, and electric lights, are used to illuminate the temple, creating a spiritually evocative atmosphere, especially during evening and night time ceremonies.
- i) Offering Platforms: Platforms are provided for devotees to make offerings of flowers, fruits, and other items to deities.
- j) Sacred Pools and Ritual Tanks: Some temples have manmade pools or ritual tanks (pushkarnis) within their precincts for devotees to take ritual baths.

E.Diversity of Users Hindu temple precincts in Pune, are diverse in terms of users and the activities that take place within their spaces.

families who visit the temple regularly for daily prayers, rituals, and worship.

- b) Pilgrims: People from other regions or distant places visit Pune's temples as part of their pilgrimage journeys.
- c) Special Occasion Worshipers: Many devotees visit temples during festivals, auspicious days, and significant life events such as weddings, births, and ceremonies.
- d) Tourists: Temples attract tourists interested in exploring the city's religious and cultural heritage.
- e) History and Art Enthusiasts: Many visitors are drawn to the temple precincts to admire the architectural and artistic elements.

### F. Diversity of Activities Religious Activities

- a) Pooja (Ritual Worship): The primary religious activity in temple precincts involves performing various rituals and prayers to the temple deity.
- b) Abhisheka: Ceremonial bathing of the deity with water, milk, and other substances.
- c) Aarti: Offering of light to the deity, often accompanied by singing devotional songs.
- d) Yagna: Fire rituals performed by priests.
- e) Scriptural Recitation: Chanting of religious texts and scriptures.
- f) Bhajans and Kirtans: Devotional songs and music dedicated to the deity.

### Cultural and Educational Activities

- a) Dance and Music Performances: Temples often host cultural events, including classical dance and music performances.
- b) Lectures and Discourses: Scholars and spiritual leaders may deliver talks on religious and philosophical topics.
- c) Religious Education: Some temples offer classes and workshops on Hindu scriptures and philosophy.

### Festivals and Celebrations

- a) Temple Festivals: Temples in Pune celebrate various annual festivals with grand processions, decorations, and cultural events.
- b) Community Celebrations: Temples also host events that bring the community together, such as anniversaries, cultural festivals, and social gatherings.

### G. Temple zoning

As per one research done in Thailand, temples are community centres and serve as one important unit in Thai society and links to people's relationships in communities. Space in temples is divided into three zones: a semi-public zone (ritual zone), a private zone (monk zone), and a public zone. The public zone can be located on the left or right side, or at the back of the temple, allowing for relaxation, education or its rental for commercial purposes. These roles indicate that apart from its utilization for multi-purpose activities, a public space in a temple can also be used to hold social activities and commercial activities when there are some occasions or events in a temple. (Jirathadsanakul, 2002).

### III. Research methodology

The research methodology was combination of qualitative research in the form of in-depth interviews and a physical survey. The primary data collection was done by field survey and visual observation method.

**A. Tools used**

In the Field survey physical data for Five temples were gathered using Google Earth pro as a tool for identifying temple locations, topography and surrounding context. AutoCAD software was used for generating drawings, graphics and base maps depicting, plan and activities with variation in time in a day.

Case study-based and observation-based research was done and case selection was based on location, topography, scale of temple precinct, geographic context, urban context, etc. The temple zoning was done based on the literature review, the temple precinct was divided into three zones namely the worship, transitional and public zones for each of the four temples. Each zone was defined with a separate colour.

- Research method of activity mapping and visual observations by photographs is used in this research. Diversity of people visiting temples. The activity mapping is made at three times in a day that is morning, afternoon evening and also according to the varied age groups in order to study the diversity of people visiting the temple and associated activities.

**B. Sampling and case selection**

Time sampling – Sampling was be done at three times in a day.

- a) Morning at 10 AM
- b) Afternoon at 1 PM
- c) Evening at 5 PM

User sampling – Sampling was be done according to varied age group.

- a) Children and Adolescents (00-14 years)
- b) Young Adults (15- 30 years)
- c) Middle-Aged Adults (30 – 50 years)
- d) Seniors (50 and Above)



Case selection was based on Classification and selection will be based on topography, scale of temple, area of precinct, setting, location, neighbourhood, deity, geographic context, orientation, urban context by stratified selection.



**C. Unit of Analysis, Independent and Dependent Variables**

- a) Unit of analysis – Temple precincts in Pune.
- b) Independent variable- Architectural, built and landscape features in the temple precinct and associated activities.
- c) Dependent variable –

**IV. OBSERVATIONS**

TABLE I. DESCRIPTION OF CONTEXT AND TEMPLE CASES

Map of the Location of Temple	Location and Deity	Context
 <p>Fig 1. Case 1: - Tulshibaug Ram Temple. Source: Satellite Image.</p>	<p>The Temple is located in the busy shopping market of Tulshibaugh. It is a small temple complex, housing deities of Lord <i>Ram</i>, <i>Sita</i> and <i>Lakshman</i>. Other deities such as Vishnu and Garuda sit nearby, with Hanuman located opposite in a separate shrine.</p>	<p>The Ram <i>Mandir</i> precinct is largely intact. It is relatively free of noise pollution. Today, a trade in sculpture, paintings and craftwork is carried on. Number of smaller subsidiary shrines surrounding the Ram <i>Mandir</i> in the Tulshibaugh courtyard. Courtyard is also lined with interesting brass and copperware shops.</p>
 <p>Fig 2. Case 2: - Shree Omkareshwar temple Source: Satellite Image.</p>	<p>The temple is located on the banks of Mutha river of Pune mainly accessed through the <i>Balgandharva</i> bridge. The temple's main deity is an important God of Hindus, Lord Shiva. Apart from Lord Shiva, the temple houses small shrines of Lord Ganesha, Goddess <i>Durga</i>, Lord Vishnu, Lord <i>Shani</i>, and Lord <i>Hanuman</i>.</p>	<p>Shree Omkareshwar temple has sat on the bank of river <i>Mutha</i> since the 17th century. The main temple is surrounded by the residential houses around the courtyard and <i>Nandimandap</i> which is used by the <i>Pujari</i> and his family.</p>

 <p>Fig 3: Case 3: - Pataleshwar Caves Temple. Source: Satellite Image.</p>	<p>The rock -cut temple is located on the <i>Jangali Maharaj</i> Road. Temple is dedicated to Lord Shiva, it was a monumental monolithic excavation with a notable circular <i>Nandi mandapa</i> and a large pillared <i>mandapa</i>.</p>	<p>The Pataleshwar Caves temple is located in the northern side of Pune, on a rocky hill immediately west of the Sangam (confluence) of the <i>Mula</i> and <i>Mutha</i> rivers. A garden now surrounds the site, new idols have been placed elsewhere in the complex.</p>
 <p>Fig 4: Case 4: - Siddeshwar Vriddheshwar Mandir Source: Satellite Image.</p>	<p>The temple is located on the left bank of the <i>Mutha</i> River, this complex of Vriddheshwar-Siddheshwar is home to two temples, and both dedicated to Lord Shiva.</p>	<p>Ghats right next to this temple had very much significance during Peshwa era. A large part of the original stone ghat that connects to the river still exists. There is metro development near the temple.</p>

**A. Temple zoning**

In Hindu temple architecture and design, different areas within the temple precincts are often categorized into worship, transitional and public zones. These zones serve specific purposes and are designated to accommodate various activities and user groups.

**Worship Zone:-**

- a) Sanctum Sanctorum (Garbhagriha): The sanctum sanctorum is the most sacred and private area within a Hindu temple. It houses the main deity's idol or sacred symbol. Access to this innermost chamber is usually restricted to temple priests.
- b) Antarala (Vestibule): The antarala is a transitional space between the sanctum and the rest of the temple. In some temples, only priests and select temple authorities are allowed in this area.

**Transitional Zone:-**

- a) Vimana (Tower): The vimana is the towering structure above the sanctum sanctorum. While the inner sanctum is private, the vimana is visible to the public, and its ornate architecture often serves as a focal point for devotees to admire and pay their respects.
- b) Entrance Tower: Grand entrance tower that marks the boundary of the temple precinct. While it is a public-facing structure, it also symbolizes the transition from the secular world to the sacred space of the temple.
- c) Halls and Pavilions: Some temples have semi-public halls and pavilions within the temple

precincts where cultural and religious activities, ceremonies, and community events are held.

**Public Zone:**

- a) Mandapa (Hall): The mandapa is a spacious hall located just outside the sanctum sanctorum. It serves as a congregation area for devotees and is often used for group prayers, bhajans (devotional songs), and religious discourses. The mandapa is open to the general public.
- b) Outer Courtyards: Beyond the mandapa, there are usually one or more outer courtyards where devotees can gather, rest, and participate in various temple activities.

**TABLE II. MAPS OF TEMPLE PRECINCT DIVIDED INTO THREE ZONES (SOURCE: AUTHOR)**

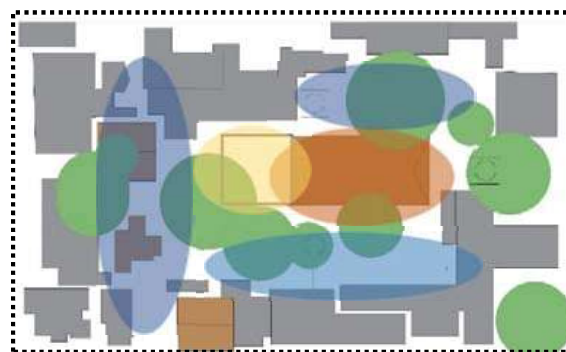


Fig 5. Case 1: - Tulshibaug Ram Temple.

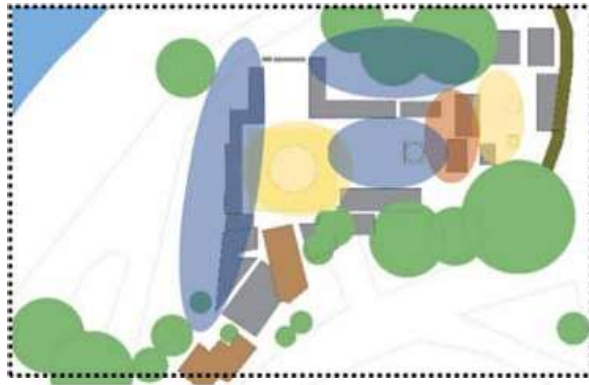


Fig 6. Case 2: - Shree Omkareshwar Temple



Fig 7. Case 3: - Pataleshwar Caves Temple

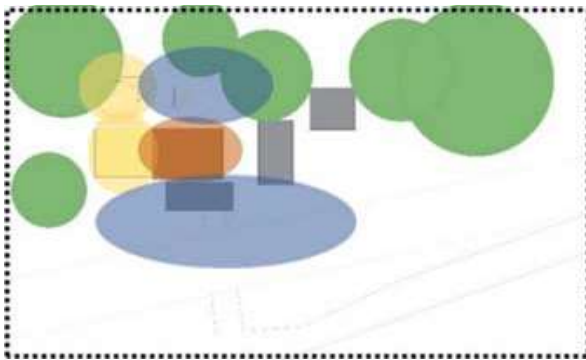


Fig 8. Case 4: - Siddeshwar Vrddheshwar Mandir

Legend ● Worship Zone ● Transitional Zone ● Public zone

According to a literature review, different areas within the temple precincts were categorized into Worship, Public, and Transitional zones. Activity mapping was done three times a day. The following diagrams depict how individuals of different ages interact with temples and the places they occupy in each of the four cases. Four categories were used to categorise the age group:-

- a) Children and Adolescents (00-14 years)
- b) Young Adults (15- 30 years)
- c) Middle-Aged Adults (30 – 50 years)
- d) Seniors (50 and Above)

**V. Analysis**

The study's selected temples were actually mapped by tracing the path of people of varied age groups when they visit a temple precinct, the spaces in the precinct that they mostly visited to sit, relax, where meditate or spaces meditate they interact with one another.

Based on Activity mapping and visual observations following diagrams depict how individuals of different ages interact with temples and the places they occupy in each of the four cases.

ACTIVITY MAPS DEPICTING THE USE OF SPACES BY DIFFERENT AGE GROUPS. (SOURCE: AUTHOR)  
TABLE III. CASE 1. TULSHIBAUG RAM TEMPLE

Legend -

■ Children ■ Young Adults ■ Middle Aged Adults ■ Seniors

Sr.No.	Activity Map Layouts	Pie charts	Analysis
1.	<p style="text-align: center;">Fig 9: Morning 10 am</p>	<p style="text-align: center;">Fig. 12</p>	<p>Number of seniors (28%) are seen more in the morning as compared to afternoon (21%) and evening. (18%) Middle aged adults are dominant here (47%)</p>

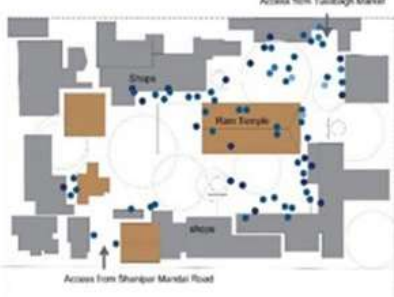
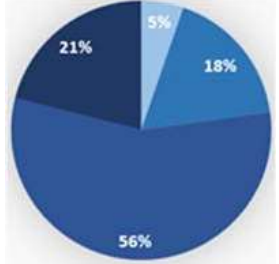
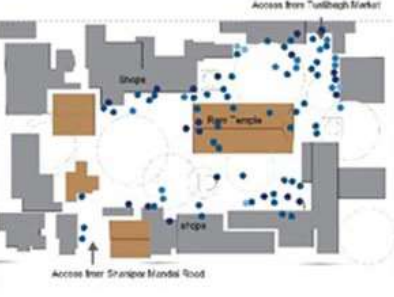
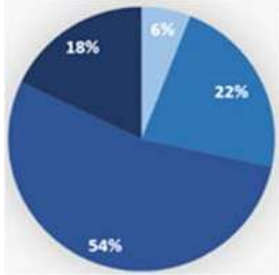

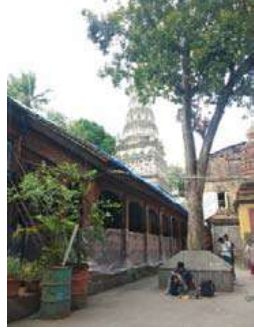

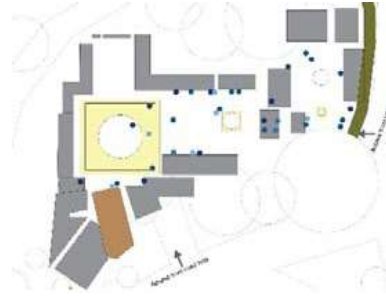
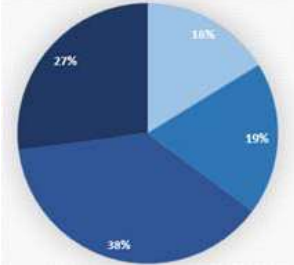
<p>2.</p>	 <p>Fig 10: Afternoon 1 pm</p>	 <p>Fig. 13</p>	<p>Number of middle-aged adults (56%) are more dominant in the afternoon as compared to other age groups.</p>
<p>3.</p>	 <p>Fig 11: Evening 5 pm</p>	 <p>Fig .14</p>	<p>Number young adults (22%) are seen more in evening as compared to seniors (18%) and children (5%).</p>
<p>4.</p>	 <p>Fig. 15. Case 1 Courtyard space used by people of varied age group.</p>	 <p>Fig. 16. Case 1 Natural Landscape elements in the precinct.</p>	 <p>Fig .17. Case 1. Senior citizen sitting inside one of the shrines.</p>

TABLE IV CASE 2.SHREE OMKARESHWAR TEMPLE

Legend-

■ Children   ■ Young Adults   ■ Middle Aged Adults   ■ Seniors

Sr.No.	Activity Map Layouts	Pie charts	Analysis
<p>1.</p>	 <p>Fig .18: Morning 10 am</p>	 <p>Fig .21</p>	<p>Number of seniors (27%) and middle-aged adults (38%) are seen more in the morning as compared to afternoon and evening.</p>

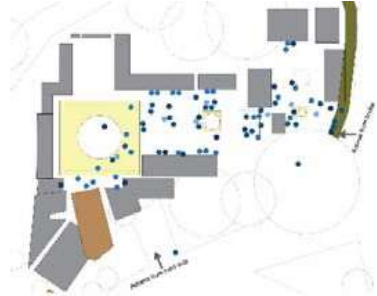
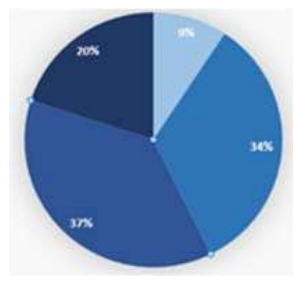
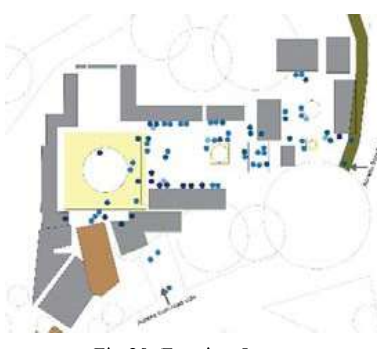
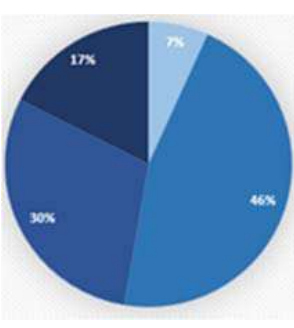



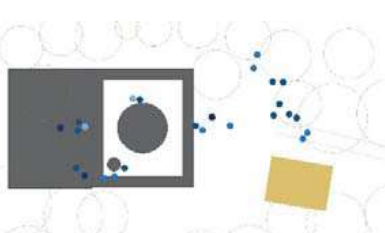
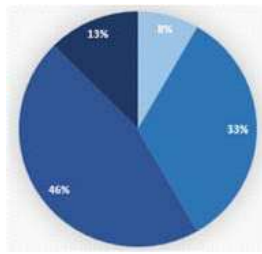
<p>2.</p>	 <p>Fig .19: Afternoon 1pm</p>	 <p>Fig .22</p>	<p>Number of middle-aged adults (37%) and young adults (34%) are more dominant in the afternoon as compared to other age groups.</p>
<p>3.</p>	 <p>Fig 20: Evening 5 pm</p>	 <p>Fig .23</p>	<p>Number young adults (46%) are seen more in evening as compared to seniors, children and middle-aged adults.</p>
<p>4.</p>	 <p>Fig. 24. Case 2 Arcade used by students for studying.</p>	 <p>Fig .25. Case 2 Outer Courtyard where people interact with each other.</p>	 <p>Fig. 26. Case 2 Mandapa of temple used for mediation by people</p>

TABLE V CASE 3. PATALESHWAR CAVES TEMPLE

Legend-

■ Children ■ Young Adults ■ Middle Aged Adults ■ Seniors

Sr.No.	Activity Map Layouts	Pie charts	Analysis
<p>1.</p>	 <p>Fig .27. Morning 10 am</p>	 <p>Fig .31</p>	<p>Number of middle-aged adults (46%) are seen more in the morning as compared to other age groups.</p>

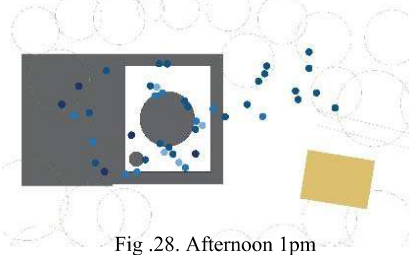
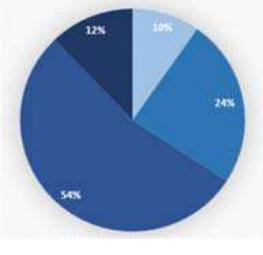
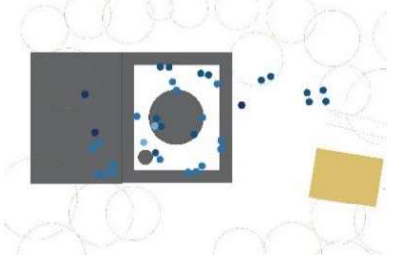
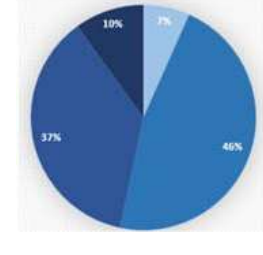



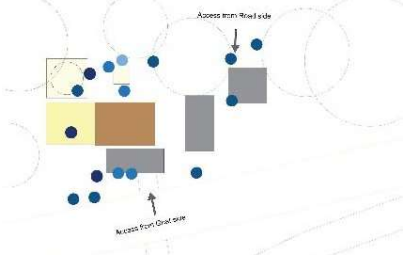
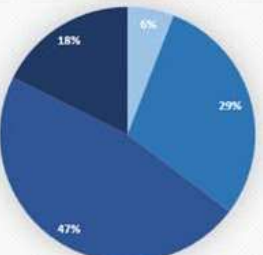
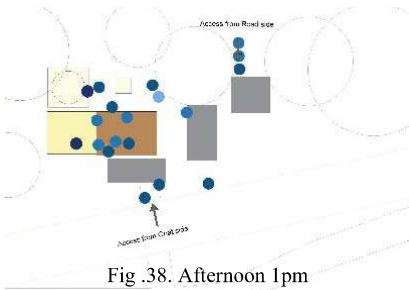
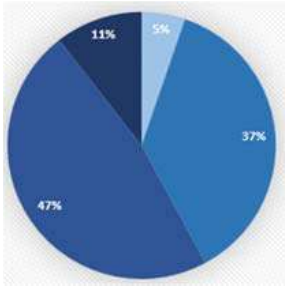
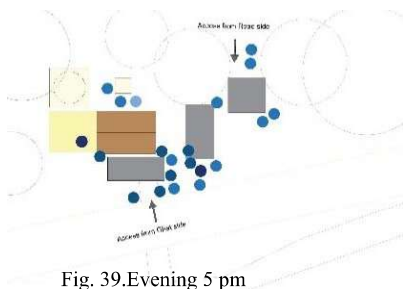
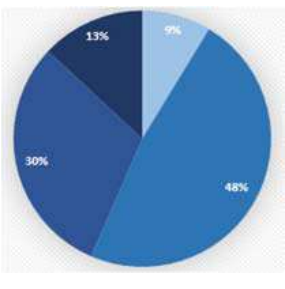



<p>2.</p>	 <p>Fig .28. Afternoon 1pm</p>	 <p>Fig .32</p>	<p>Number of middle-aged adults (54%) and young adults (24%) are more dominant in the afternoon as compared to other age groups.</p>
<p>3.</p>	 <p>Fig. 29.Evening 5 pm</p>	 <p>Fig .33</p>	<p>Number young adults (46%) and are seen more in evening as compared to middle-aged adults, seniors and children.</p>
<p>4.</p>	 <p>Fig.34. Case 3 Space Around <i>Nandimandap</i> is used for seating.</p>	 <p>Fig .35. Case 3 Space Inside the temple used by people for interaction.</p>	 <p>Fig.36. Case 3 People relaxing in the shade of a tree in the afternoon.</p>

TABLE VI CASE 4. SIDDESHWAR VRUDDHESHWAR MANDIR

Sr.no.	Activity Map Layouts	Pie charts	Analysis
<p>1.</p>	 <p>Fig. 37. Morning 10 am</p>	 <p>Fig .40</p>	<p>Number of middle- aged adults (47%) are seen more in the morning as compared to afternoon and evening. Seniors (18%) are seen more in morning as compared to evening and afternoon.</p>

<p>2.</p>	 <p>Fig. 38. Afternoon 1pm</p>	 <p>Fig. 41</p>	<p>Number of middle- aged adults (47%) and young adults(37%) are more dominant in the afternoon as compared to other age groups</p>
<p>3.</p>	 <p>Fig. 39. Evening 5 pm</p>	 <p>Fig. 42</p>	<p>Number young adults (48%) are seen more in evening as compared to seniors, children and middle-aged adults.</p>
<p>4.</p>	 <p>Fig. 43. Case 4 Steps leading to temple are used by people for seating and other activities</p>	 <p>Fig. 44. Case 4 The mandapa or hall is used by people for interaction</p>	 <p>Fig.45. Case 4 People of varied age group are seen using the spaces in the precinct.</p>

**A. Chi-square Analysis**

A chi-squared test (also chi-square or  $\chi^2$  test) is a statistical hypothesis test used in the analysis of contingency tables when the sample sizes are large. In simpler terms, this test is primarily used to examine whether two categorical variables

(two dimensions of the contingency table) are independent in influencing the test statistic (values within the table). Test of significance was carried out using Chi-square method in order to establish whether Diversity of Users visiting temples and Location of temple are dependent or not.

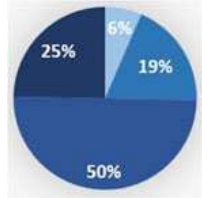
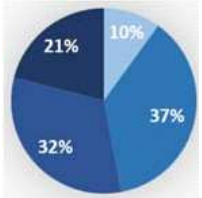
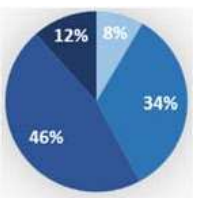
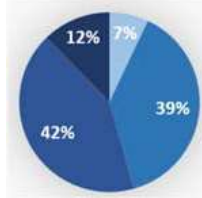
TABLE VII. CHI- SQUARE TEST.

	Case.1. Tulsibagh Ram Temple	Case 2. Shree Omkareshwar Temple.	Case 3. Pataleshwar Caves Temple	Case 4. Siddeshwar Vruddheshwar Mandir.	Total
<b>Children</b>	11 (6%)	18 (10%)	8 (8%)	4 (7%)	41
<b>Young Adults</b>	32 (19%)	67 (37%)	32 (34%)	22 (39%)	153
<b>Middle-Aged Adults</b>	85 (50%)	58 (32%)	44 (46%)	24 (42%)	211
<b>Seniors</b>	42 (25%)	38 (21%)	11 (12%)	7 (12%)	98
<b>Total</b>	170	181	95	57	503

The p-value is .001138. The result is significant at  $p < .05$ . This implies that the two factors Diversity of users visiting temple and Location of temple are dependent

which means that there is association between them since the p-values are less than 0.05.

TABLE VIII. ANALYSIS OF CHI-SQUARE TEST

	Case.1. Tulsibagh Ram Temple	Case 2. Shree Omkareshwar Temple	Case 3. Pataleshwar Caves Temple	Case 4. Siddeshwar Vruddheshwar Mandir
<b>Pie Chart</b>	 <p>Fig .46</p>	 <p>Fig .47</p>	 <p>Fig .48</p>	 <p>Fig .49</p>
<b>Analysis</b>	More number of senior citizens were there in Case. 1 as compared to other cases as Tulsibagh temple is located in the centre and is active temple.	More number of senior citizens and middle- aged adults were there in case.2 as compared to other cases as Omkareshwar temple is located in the centre and is active temple and located along the <i>mutha</i> bank of the river.	More number of young adults and middle-aged adults were there in Case. 3 as compared to other cases as Pataleshwar temple is located on the busy road and is heritage temple.	More number of young adults and middle-aged adults were there in Case. 4 as compared to other cases as Siddeshwar Vruddheshwar temple is located along river bank and seniors citizens are less in more due to accessibility issues.

### VII. Conclusion

The study was an attempt to observe the diversity of people and spaces used or preferred by them in temple precincts Pune. For this study of four temple precinct in Pune their geographical and spatial character was understood through Case Studies. Through an analysis of the four cases, activity mapping helps to reveal the ways in which the locations preferred by people of different ages depend on the precinct's location and the number of visitors each temple receives throughout the day, which varies depending on the temple. Middle-Aged individuals were more prominently visible in temples, people of all age groups visit temples for various reasons. The presence of middle-aged people in temples reflects that the location and geographical characteristics of a temple play a significant role in shaping the demographics of its visitors. Higher representation of middle-aged individuals in temples suggests a combination of personal, cultural, and generational factors that motivate them to engage in religious and spiritual practices. Test of significance was carried out using Chi-square method in order to establish whether Diversity of users and location of temple are dependent or not. It was discovered from the Chi-square test of independence that both variables are dependent. It simply means there is an association between the two variables when it comes to the visiting the temple. The observation of varied age groups using spaces in a temple can provide valuable

which means that there is association between them since the p-values are less than 0.05. insights to architects and designers, enabling them to create user-friendly temple spaces such as courtyards or communal areas, provide benches, shaded areas, and seating arrangements, safety measures such as non-slip flooring, well-lit pathways, and signages that cater to the diverse needs of people of all age groups from children to the elderly, can comfortably and meaningfully engage in spiritual, cultural, and community activities within the temple precincts.

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