



Landscape Journal Students' Design Competition 2009 is a search for visible interpretation of the past in Landscape Architecture today, seen as a reference point for inspiration or rejection, for continuity and linkage or for contradiction, and change.

JURY



Ashok B Lall
Architect



Dr Shishir Raval
Landscape Architect



Nikhil Dhar
Landscape Architect



Dr Shikha Jain
Conservation Architect

CALL FOR ENTRIES!

DESIGN

TRADITION | MODERNITY | IDENTITY

LANDSCAPE JOURNAL STUDENTS' DESIGN COMPETITION 2009

Landscape Journal Students' Design Competition 2009 is organized for students to conceive, explore, and visualize new ideas in landscape design. This year, the competition encourages undergraduate and postgraduate students from all spatial design disciplines to propose new approaches and design vocabularies, supported by innovative presentations, to explore Tradition, Modernity, and Identity in the designed landscape.

WHO CAN PARTICIPATE?

- If you are studying in one of the following courses anywhere in India:
 - 2 Years Full Time Post Graduate Course in Landscape Architecture, Masters in Landscape Architecture / M. Arch (Landscape) from institutions as recognized by the competent authorities.
 - 5 years Full time Graduate Courses in Architecture and Planning, Bachelor of Architecture, B. Arch / D. Arch / B. Planning from institutions as recognized by the competent authorities.
 - 2 Years Full Time Post Graduate Courses, M. Arch with / without specializations in any discipline from institutions as recognized by the competent authorities.
 - 4 Years Graduate Diploma in design with/without specialization in any discipline from institutions as recognized by the competent authorities.
 - 2 - 2 1/2 years Full Time Post Graduate Diploma in design with/without specialization in any discipline from institutions as recognized by the competent authorities.
- OR
- You have recently graduated from one of the courses noted above in May - July 2009

JURY

- Ashok B. Lall Architect, New Delhi
- Dr Shishir Raval Landscape Architect, Vadodara
- Nikhil Dhar Landscape Architect, New Delhi
- Dr Shikha Jain Conservation Architect, Gurgaon

AWARDS

- FIRST PRIZE | RS 50,000/- with certificate
- SECOND PRIZE | RS 30,000/- with certificate
- THIRD PRIZE | RS 15,000/- with certificate
- SHRIYA ANAND MERIT AWARD | RS 21,000/- with certificate

THEME

DESIGN: Tradition, Modernity, and Identity
The vocabulary of design in architecture and landscape occurs in the context of a region and time. This is addressed today by designers in diverse ways. For some, past traditions provide inspiration and are a strong point of reference, while for others they may have less relevance, and might even be seen as a potentially limiting factor. Should the language of spatial design in the 21st century be inspired by traditions and culture? How meaningful is it to adopt traditional or vernacular approaches when we are surrounded by a fast changing world with new and complex problems whose solutions may not be found in past practice, or traditional modes of thought? Current trends suggest that the modern generation looks for more innovative spatial and urban forms expressive of dynamism, flexibility and change. Can we do this, and at the same time carry forward traditional values and systems and address the emerging resource and cultural challenges, to create models of inhabitation that have affinity with our past and present aspirations? And again, how do we, as the world becomes smaller and smaller, adopt the beneficial influences of other cultures and societies while attempting to retain our identity? Landscape Journal Students' Design Competition 2009 is a search for a viable interpretation of the past in landscape architecture today, seen as a reference point for inspiration or rejection, for continuity and linkage or for contradiction, and change.

SITE

You may select a specific site anywhere in India as noted below, which you think has a potential for an exploration of ideas. The site needs to be real, not imaginary, and be accessible to the community / public in general.
OR
You may select a site of an ongoing Design Studio or live project that is an open space for community use.
OR
You may select one of your last year's Studio Exercises (Aug. 08 till date), which fulfills the competition site and theme criteria.
The site may include but is not limited to: Spaces for Gathering, Travel, Recreation, Commerce, Historical Conservation or Preservation Precincts, Cultural Open Spaces, City Parks, Sacred places, Riverfronts, Institutional, Spaces having an existing ecological and heritage component or any other outdoor area which is open to community use in India.

The intent of the competition is to visualize ideas, develop themes, concepts, theories, and evolve designs which you think respond to the theme. The emphasis is on a clear understanding of idea generation, rather than the practical details.

SUBMISSION REQUIREMENTS

All the submissions are to be made in no less than TWO A2 size sheets (594mm x 420mm) and no more than FOUR A2. Registration form (to be submitted along with the submissions only, not before), and further details of submission formats are available as .PDF file on www.lajournal.in
Students may also work in groups provided the number of persons per group is limited to a maximum of three. Each participant in a group must individually fulfil one of the eligibility requirements.
Any studio work may also be submitted as an entry provided that it is accompanied by a signed letter in original by the overseeing faculty member confirming the authorship of the work.

TIMELINES

- 15th Oct. 09 Last date for Entries to reach the Foundation office
- 20th Oct. 09 Jury Meet
Venue | School of Planning and Architecture, New Delhi
- 21st Oct. 09 Inauguration of Exhibition
- 21st-24th Oct. 09 Exhibition of Entries
Venue | School of Planning and Architecture, New Delhi

Landscape Foundation, India is a non-profitable trust formed with the objectives of information dissemination, promoting education and research in the field of landscape architecture in India.

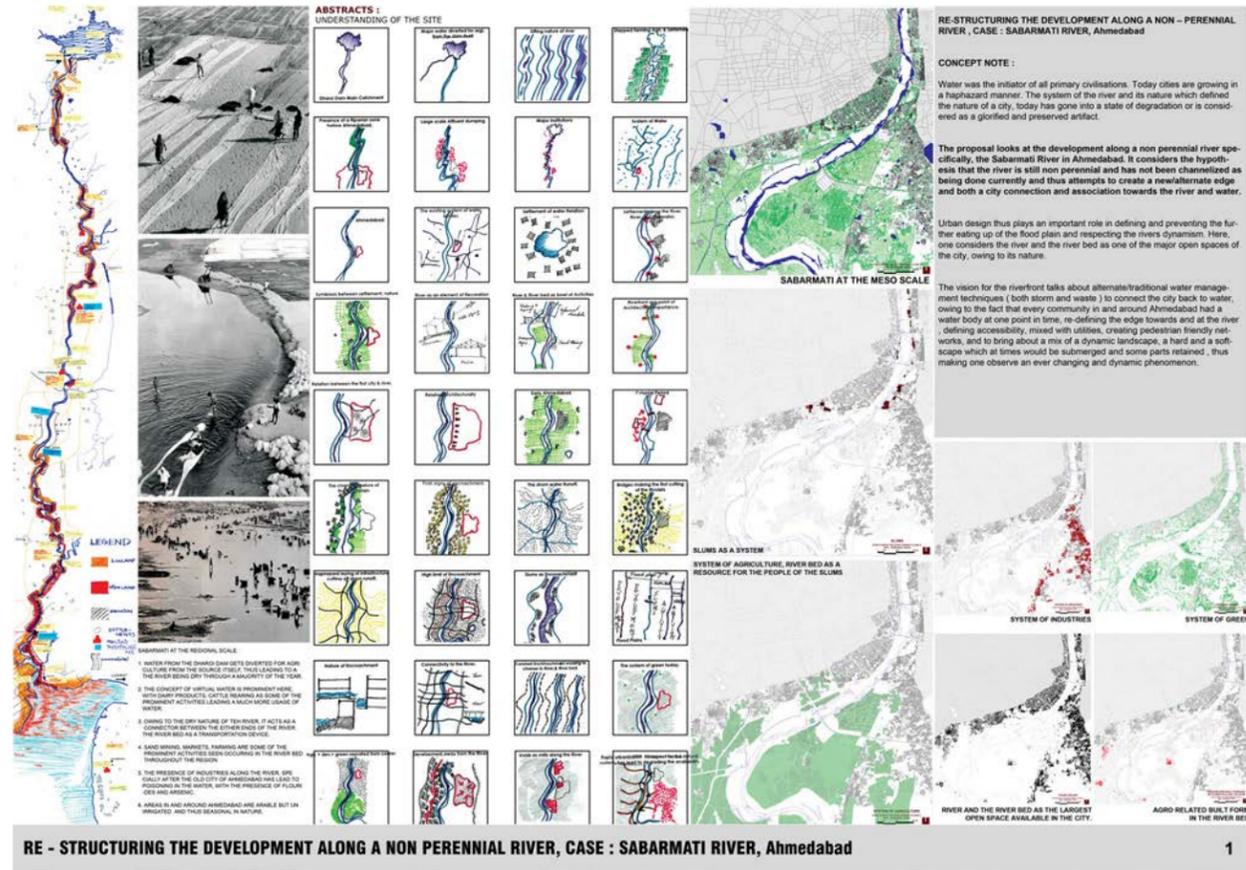


FIRST PRIZE Rs. 50,000.00 and certificate

Piyas Choudhuri | Masters Program in Urban Design, CEPT University, Ahmedabad

RESTRUCTURING THE DEVELOPMENT ALONG A NON-PERENNIAL RIVER

CASE: SABARMATI RIVER, AHMEDABAD



Water was the initiator of all primary civilisations in the river valley civilisation. Urban settlements in the world show a very distinct relation to water-fronts. This relation varies from culture to culture.

Today cities are growing in a haphazard manner. The system of the river, its nature which further defined the nature of a city, today has gone into a state of degradation or is considered as a glorified and preserved artifact. There is a need to understand the nature and the dynamics of the river. The nature of the river governs everything around it, way the built form should be, the nature of the activities which it can accommodate, the kind of agriculture, green corridors etc.

The proposal looks at the development along a non perennial river specifically, the Sabarmati River in Ahmedabad, a city which has turned its back to the river. A city which is slowly moving towards a vision where in the nature of the river itself has nothing to do with the pattern of urbanization. Though the river forms an integral part of the system, it is still considered invisible. The project considers the hypothesis that the river is still non perennial and has not been channelized as being done in the current riverfront and thus attempts to create a new/alternate edge and both a city connection and condition towards the river and water.

A non perennial river, commands a built environment which is flexible enough to accommodate itself as its nature changes. There are times when the river floods large parts of the city and at time, there is no water at all making it the big-

gest open space available in the city, which is of even greater importance in Ahmedabad owing to the fact that there is only 4% of open space for some 55,00,000 people.

The river and the river bed are looked at as grounds for encroachments, (due to the large availability of space) both temporary and permanent. Temporary in the form of the slums and the socio economics which shift with the shifting river levels and permanent in the form of the built form which has slowly encroached upon the flood plain destroying the further dynamic nature of the river to an extent.

A non-perennial river is a bowl of activities. These activities work in simultaneity with the flooding pattern. The flood plains of such a river system house the informal sector of society ie. the slums, which are also in direct relation with activities which happen in the bed. Thus one sees that the river system owing to its particular nature has a complex system of activities and developments.

The bridges present at the culmination points, apart from being the intense activity spines of the city also act as a stage for the people of the city and as potential connectors between the river and its bed, the process which are carried out in it, activity in the slums, the spill over of city level institutions along it and the transaction which happens there.

The concern expressed here is thus that how this system of a non perennial river can be incorporated into the current milieu of functioning and growing urban systems. Where in one attempts to consider the river and the river bed as one of the major open spaces of the city and its flood plain, its shifting water levels, its interaction with the different existing systems as some of the major components which would govern the urban form.

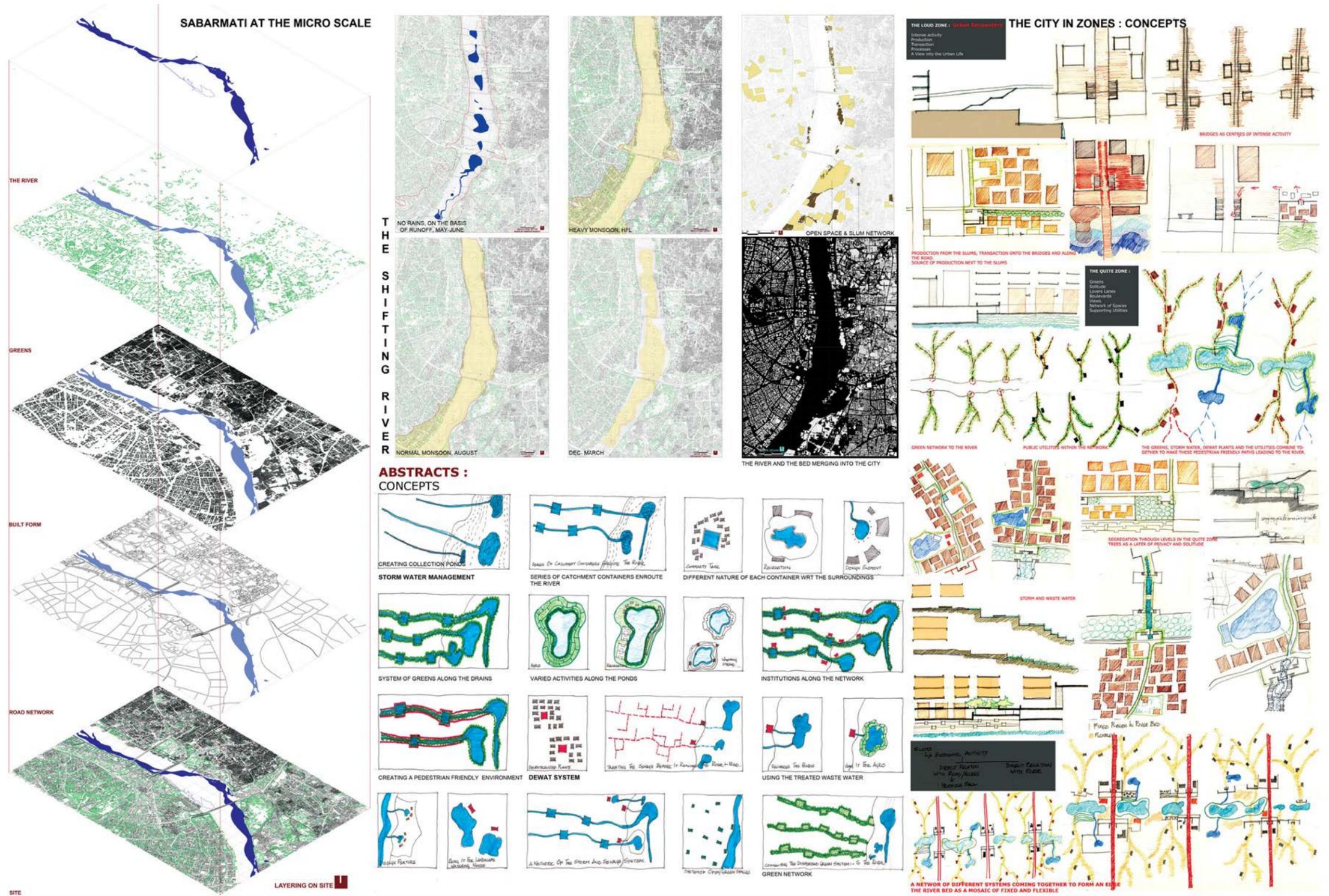
jury's comments

The proposal addresses one of the most crucial urban issues currently plaguing majority of the Indian cities that is of waterfront development. Since the growth of Indian cities in recent times has been in complete disregard to the natural resources and traditional statutes of town planning such as riverfront development; this proposal brings forth a significant message for future planning of Indian cities, rooted in tradition and heritage resources. It treats the river in a very realistic manner without relying on outside sources and resources. The proposal is for a stretch of the river that has already been embanked by concrete walls, but shows the more ecologically sensitive approach that could have been taken, and can be taken in other areas on the Sabarmati and other non-perennial rivers. The design focuses on the seasonal changes in the river and how they can be dealt with by landscape designers; the broad solution offers great scope for appropriate detailed design strategies. It offers interesting resolutions towards treating the natural river edge. The proposal has a pan Indian approach which can be adopted in other such areas.

Urban design thus plays an important role in defining and preventing the further eating up of the flood plain and the rivers dynamism. It talks about alternate water management techniques (both storm and waste) to connect the city back to water, owing to the fact that every settlement/ community in and around Ahmedabad had a water body/*talav* at one point in time, redefining an edge towards and at the river , defining accessibility towards the river mixed with utilities and to bring about a mix of a dynamic landscape and a hardscape which at times would be submerged and some parts retained , thus making one observe an ever changing and dynamic phenomenon.

The project at the larger scale would consider a site where the river system interacts with a number of different systems, the derelict mills land and the industrial area which are along the river and are the major polluters of the river, the system of the agriculture which is a cyclic process in the case of a non perennial river and finally the new urban form which would slowly creeps in.

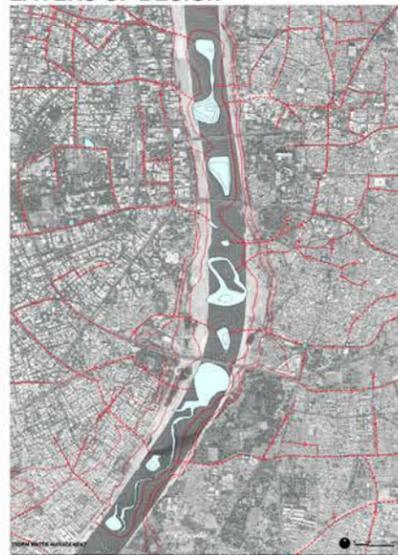
At the detailed scale, the project would consider one of the intensely urbanized parts of the city. This is an area which would always remain under extreme pressure due to the current financial and commercial hub of the city, the major city level institutions along the river, the western part of the old city with the large scale markets almost touching the river, the presence of mills along the river though abandoned now and finally the temporal and economic activities which happen in the river bed.



RE - STRUCTURING THE DEVELOPMENT ALONG A NON PERENNIAL RIVER, CASE : SABARMATI RIVER, Ahmedabad



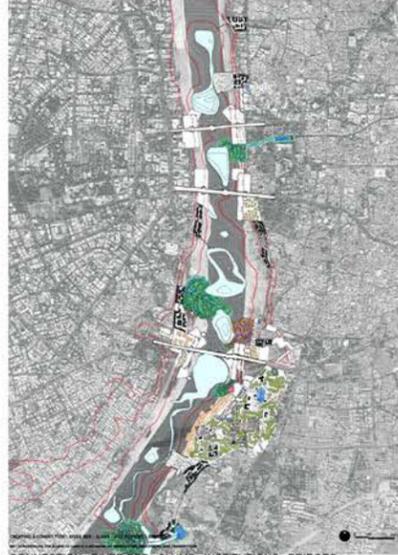
LAYERS OF DESIGN



CONNECTION : RIVER BED : SLUMS : INSTITUTIONS : BRIDGES



STORM WATER MANAGEMENT



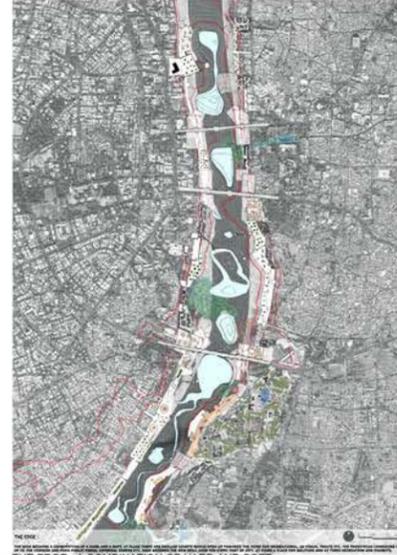
INSTITUTIONS AND UTILITIES ALONG THE GREENS



DE-WAT SYSTEM USING IT FOR AGRICULTURE AND FLORICULTURE



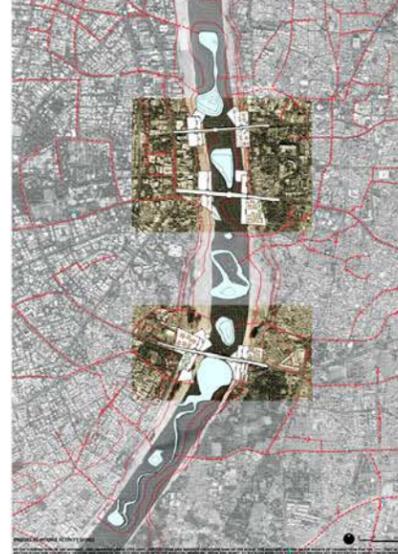
OVERLAPPING THE THREE SYSTEMS : RE-DEFINE THE IDEA OF ACCESS



THE EDGE : A COMBINATION OF HARD AND SOFT



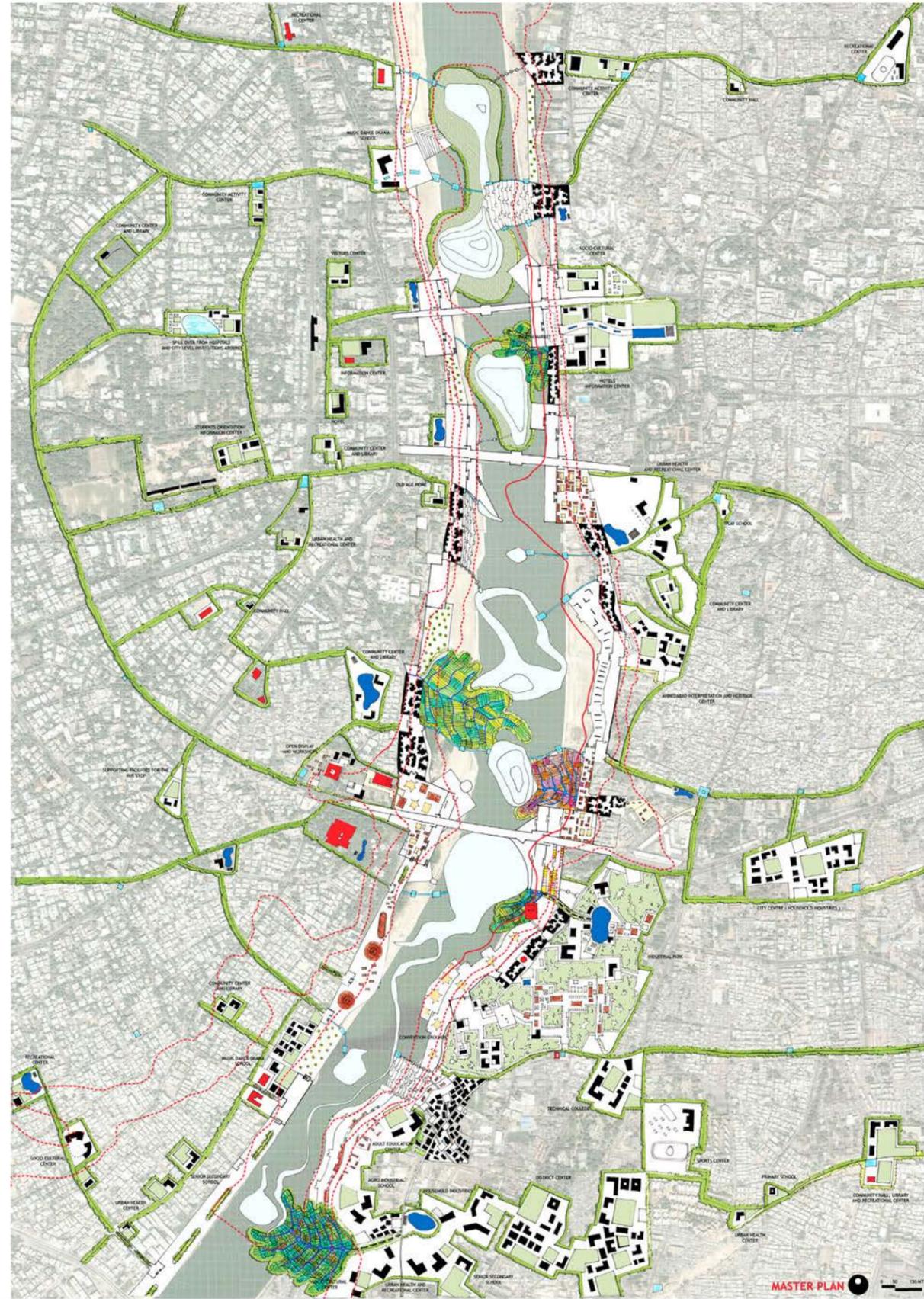
GREEN NETWORK - CONNECTING THE AVAILABLE OPEN/RESIDUAL SPACES



BRIDGES AS INTENSE ACTIVITY SPINES : POTENTIAL CONNECTORS



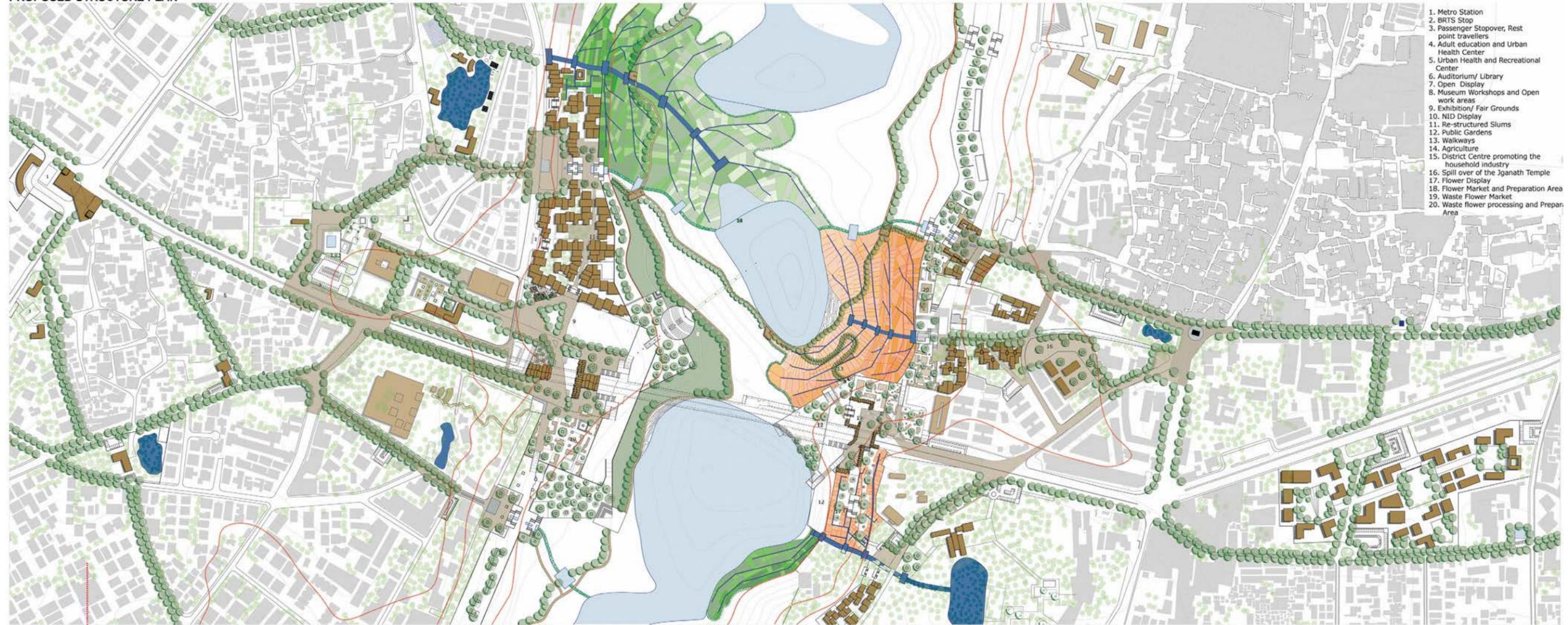
SHIFTING WATER LEVELS



MASTER PLAN

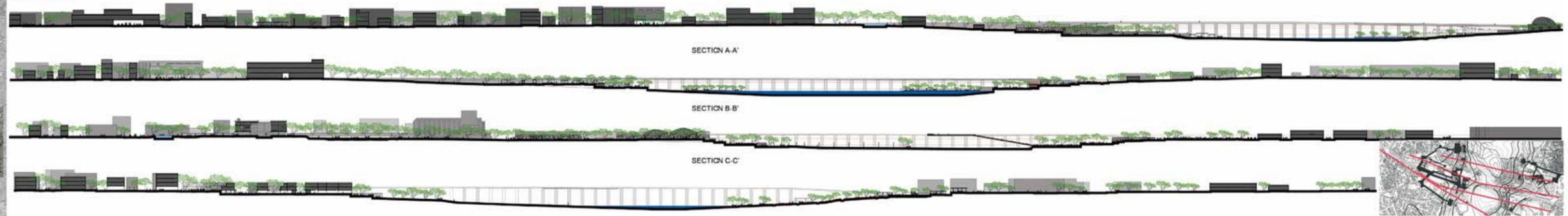


PROPOSED STRUCTURE PLAN



- 1. Metro Station
- 2. BRTS Stop
- 3. Passenger Stopover, Rest point travellers
- 4. Adult education and Urban Health Center
- 5. Urban Health and Recreational Center
- 6. Auditorium/ Library
- 7. Open Display
- 8. Museum Workshops and Open work areas
- 9. Exhibition/ Fair Grounds
- 10. NID Display
- 11. Re-structured Slums
- 12. Public Gardens
- 13. Walkways
- 14. Agriculture
- 15. District Centre promoting the household industry
- 16. Spill over of the Jaganath Temple
- 17. Flower Display
- 18. Flower Market and Preparation Area
- 19. Waste Flower Market
- 20. Waste flower processing and Preparation Area

URBAN SECTIONS



SHIFTING WATER LEVELS



VIEWS OF THE MODEL





SECOND PRIZE Rs. 30,000.00 and certificate

Tejas Sanjeev Joshi & Neha Ravikiran Ghugari | Sinhgad College of Architecture, Pune
Sneha Jagdish Thakur | BKPS College of Architecture, Pune

REINFORCING THE SPINE

History of Pune
Pune formerly known as Panvela or Poonza, is the eighth largest city in India. It is situated on the Deccan plateau at the confluence of the Mula and Mutha rivers. Pune has undergone many rules that have developed peculiar characteristics. The Peth area - core city was developed during the reign of the Peshwas. They constructed the temples, ghats along the river and bridges in the city, which formed the gathering and community spaces of the city. These structures trace the religious importance and relationship between the river and the temples. The Britishers seized the city of Pune in the nineteenth century giving rise to the Cantonment Area on the eastern side of the city. The river formed the link between the two centers of the city. There is a vernacular landscape with the traditional buildings and the modern developments and urban infrastructure. This blend produced the unique landscape in the city and beyond the city.

Journey from Past to Present
Post independence Pune saw a lot of development in various fields from the industrial sector to education. The city expanded in all directions after the 1961 flood which destroyed most of the older part of the city. Inspiring by the rapid trend of urbanization like the other cities, Pune has also transformed from its historical and cultural background to the so called globalization. With the emerging I.T. sector, industries, education, etc., many employment and educational opportunities are offered within the city, resulting in large influx of floating population. This attracted the new age malls and multiplexes for their recreational requirements, which the historical and contemporary open spaces fail to fulfill due to lack of maintenance. The people use the bridges over the river for this purpose. The bridges act as gathering spaces for the youth in the evenings as well as exercising corridors for the aged during early mornings. Thus at many times obstructs the main thoroughfare of the vehicles. The city is crying out for help and attention for well designed recreational open spaces where people of every age group can utilize it. The need of the day is to attract the city dwellers to the city's natural environment. One such potential space for such purpose is the river and its vicinity. Thus there is a need of waterfront development which recognizes the past as well as accommodate the future functions.

Design Approach
The 'Peth' area of Pune exhibits the vernacular heritage of the city. This core area speaks of the traditional past and spatial character depicting its aspirations at one time. On the other hand the other part of the city demonstrates the aspiration of the present way of life. The appearance is more of random influenced by contemporary style. Each part of both designates a strong identity and uniqueness in its character. The confluence of these distinct city areas can explore a splendid breathing space to get people of all lifestyle to come together. One such element bringing the traditional past (core city) and the contemporary present (new city area) is its physical interface - the river spine. Pune with its fast rate of globalization is growing in all directions leaving minority of breathing spaces for recreation. These places are scattered, unorganized and inadequate to accommodate the ever increasing city population. There is a need for organized, assorted recreational areas grafting the city needs thus making it a vibrant heart of urban city fabric. The selected area demonstrates this amalgamation of the past to the present thus forms the connecting path from the vernacular city area to the contemporary city area, retaining its respective fabric. The design caters the need keeping in mind the time fabric from morning to evening and from season to season. The challenge lies in the retaining the current physical needs at the same time adding functions multifold.

The need...
Today, everyone recognizes the value of public access to the waterfront. A renewed waterfront offers to unite residents and visitors in a shared experience of the city. The area taken under for development has many characteristics and functions. Each one of these are in substance and form excluded identity. The lack of maintenance and awareness has destroyed the potential of creating a medium, thus connecting the old and the new city areas physically and not socially. The attempt is to create a physical and visual connection between the different activity areas. This would enhance the space of living and the added ingredients of courts for various purposes would use its potential. It is in that daily exchange of ideas and points of view that a city finds the energy and desire to continually improve and remake itself. The political connection mainly lies between the Chhatrapati - Shivaji Maharaj - Sambhaji Park. Also the heritage structures along the river at the wada, ghats, temples, need to be maintained. This can attract the tourists at the same time giving rise to employment and growth. A renewed waterfront offers investors a promising return on capital.

Reinforcing the Spine
LA Journal Competition 09



Photo Credit: Neeraja Dharwadkar

Post independence Pune saw a lot of development in various fields from the industrial sector to education. The city expanded in all directions after the 1961 floods, which destroyed most of the older part of the city. Inspiring by the rapid trend of urbanization like the other cities, Pune has also transformed from its historical and cultural background to the so called globalization. With the emerging I.T. sector, industries, education, etc., many employment as well as educational opportunities are offered within the city, resulting in large influx of floating population. This attracted the new age malls and multiplexes for recreational requirements, which the historical and contemporary open spaces fail to fulfil due to lack of maintenance. The people use the bridges over the river for this purpose. The bridges act as gathering spaces for the youth in the evenings as well as exercising corridors for the aged during early mornings, at many times obstructs the main thoroughfare of the vehicles.

The city is in need of well designed recreational open spaces which people of every age group can use. The need of the day is to attract the city dwellers to the city's natural environment. One such potential space for such purpose is the river and its vicinity. There is a need of riverfront development which recognizes the past as well as accommodate the future functions.

The Mutha river bank has a religious significance, due to the presence of the temples and sacred spaces like the cremation rituals on the ghats. These spaces have lost sanctity with the increasing modernity in expression of lifestyle and thus only draw the elderly. Due to improper maintenance of the waterfront in the city these long stretches of riverfront lie abandoned, under utilized and polluted. Over the period of time due to enormous development of the city the river is becoming a drain where the city's waste, chemicals, excreta etc. are let out, leaving it unhygienic. Also the slum settlements have been developed along the river banks resulting in daily bathing and washing activities which are harmful for the state of the river. Thus it is necessary to span across all these concerns and to form a unique set of opportunities to generate quality urban spaces for the people along the river.

The Concept

The 'Peth' area of Pune exhibits the vernacular heritage of the city. This core area speaks of the traditional past and spatial character depicting its aspirations at one time. On the other hand the other part of the city demonstrates the aspiration of the present way of life. The appearance is more of random influenced by contemporary style. Each part of both designates a strong identity and uniqueness in its character. The confluence of these distinct city areas can explore a splendid breathing space to get people of all lifestyle to come together.

One such element bringing the traditional past (core city) and the contemporary present (new city area) is its physical interface, the river or the spine. Pune with its fast rate of globalization is growing in all directions leaving minority of breathing spaces for recreation. These

jury's comments

It is a small, significant gesture for being interactive with the river and putting the face towards it. The proposal interestingly exhibits the dynamics of tradition and modernity through the range of design possibilities of public spaces along the small stretch of river. Even when it connects two different settings of a public park and temple, it manages to look cohesive and well-suited to both. The presentation is extremely strong graphically and the drawings show an even-handed distribution between analysis and design solution.

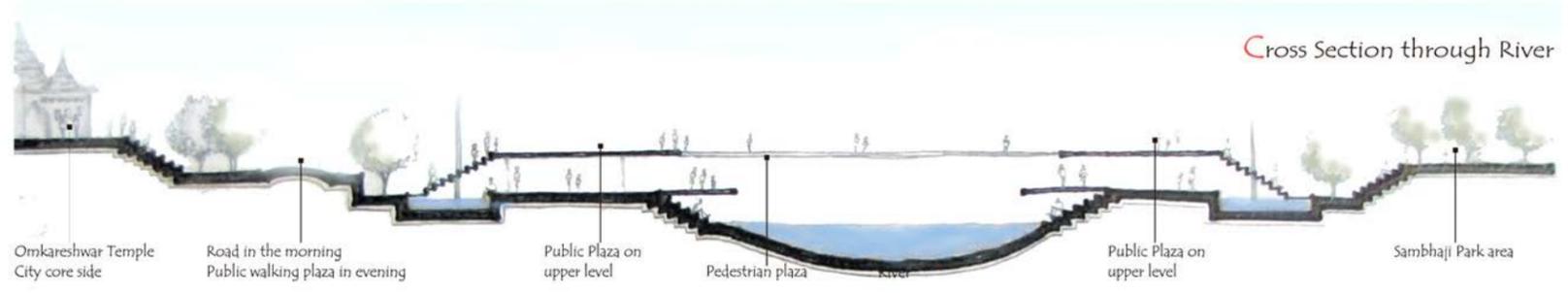
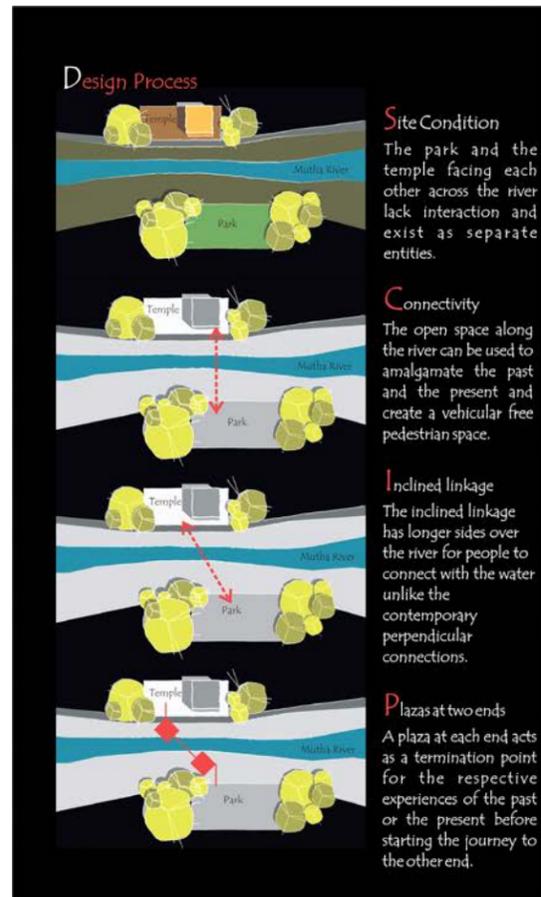
places are scattered, unorganized and inadequate to accommodate the ever increasing city population. There is a need for organized, assorted recreational area gratifying the city needs thus making it a vibrant heart of urban city fabric.

The selected area demonstrates this amalgamation of the past to the present, thus forms the connecting path from the vernacular city area to the contemporary city area, retaining its respective fabric. The design caters the need keeping in mind the time fabric from morning to evening and from season to season. The challenge lies in the retaining the current physical needs at the same time adding functions multifold.

The Need

Today, everyone recognizes the value of public access to the waterfronts. A renewed waterfront offers to unite residents and visitors in a shared experience of the city. The area taken for development has many characteristics and functions. Each one of these are in isolation and has secluded identity. The lack of maintenance and awareness has destroyed the potential of creating a nucleus, thus connecting the old and the new city areas physically and not socially.

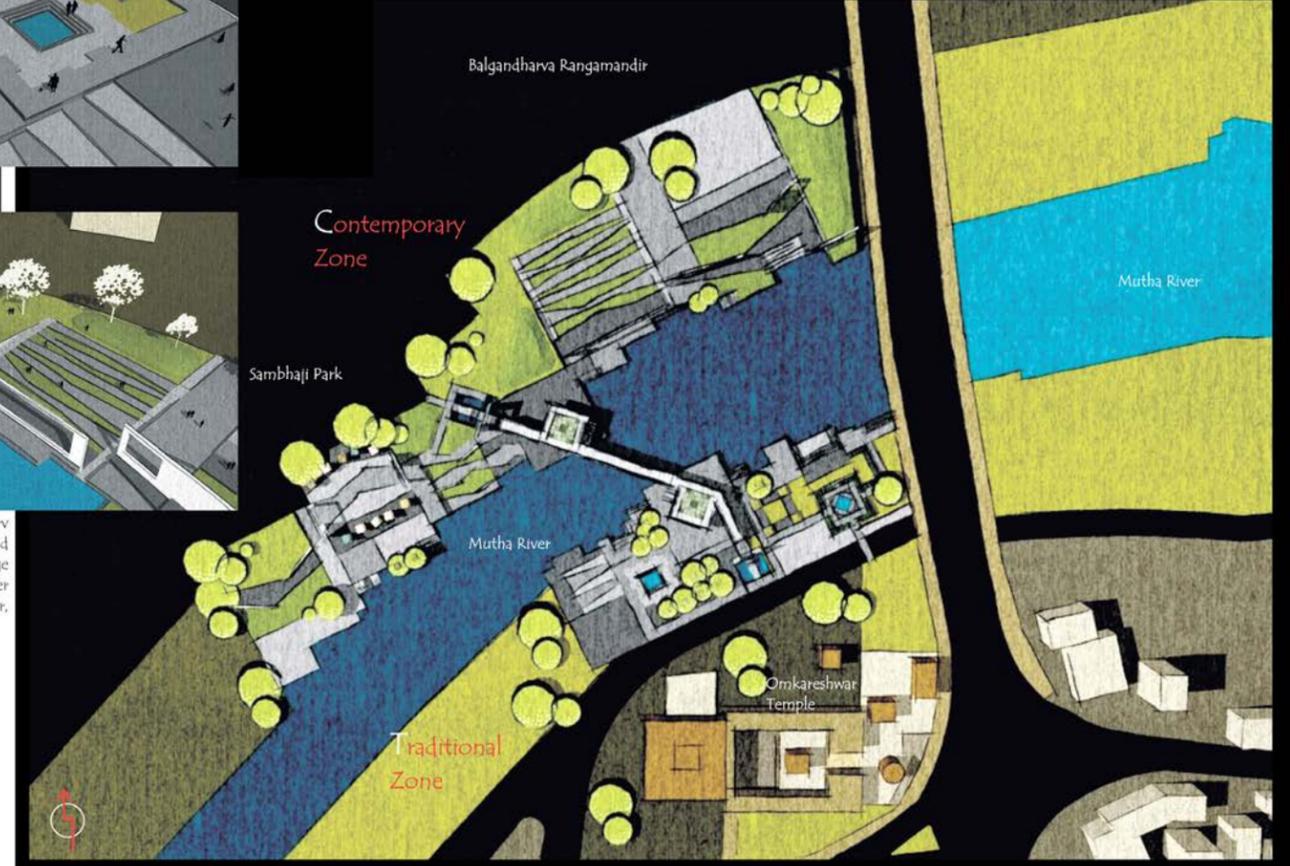
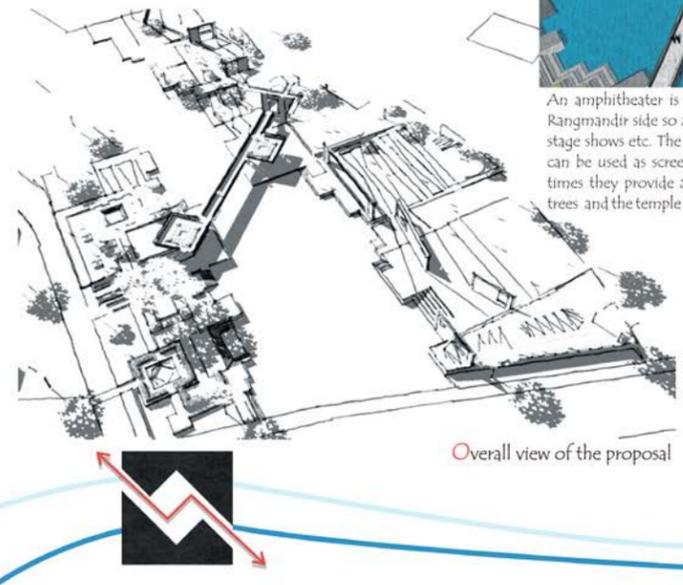
The attempt is to create a physical and visual connection, between the different activity areas. This would enhance the space of living and the added ingredients of courts for various purposes would reap its potential. It is in that daily exchange of ideas and points of view that a city finds the energy and desire to continually improve and remake itself. The pedestrian connection mainly lies between the Chaupati- Omkareshwar- Sambhaji Park. Also, the heritage structures along the river – wadas, ghats, temples, etc. need to be maintained. This can attract the tourists at the same time give rise to employment and growth. Additionally, a renewed waterfront offers investors a promising return on capital.



The plan is mainly divided in **two parts**. One representing the traditional part and other with the modern developed part which are linked through the pedestrian bridge.

Courtyards are the common concept on either the sides but are depicted differently according to the respective approach.

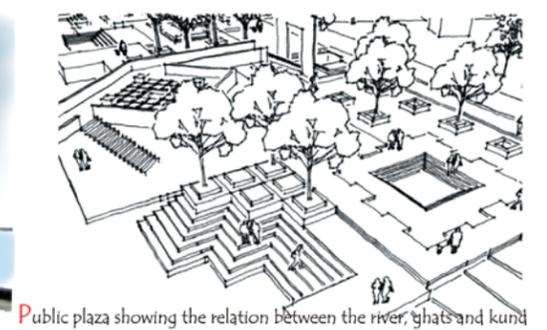
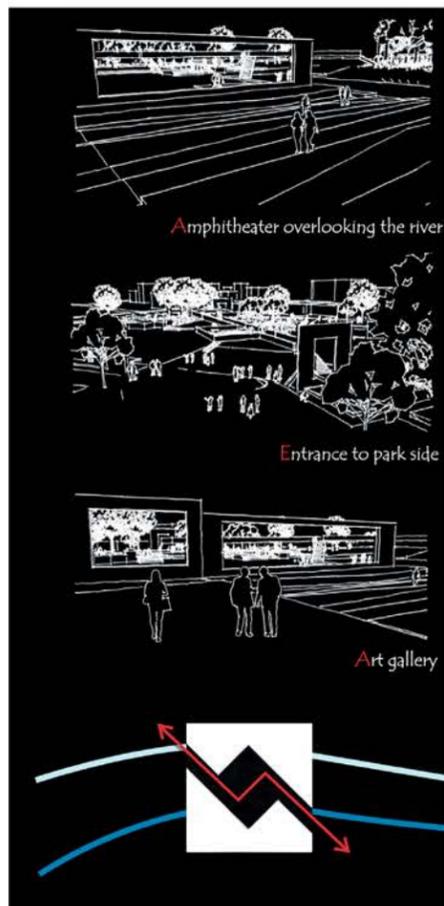
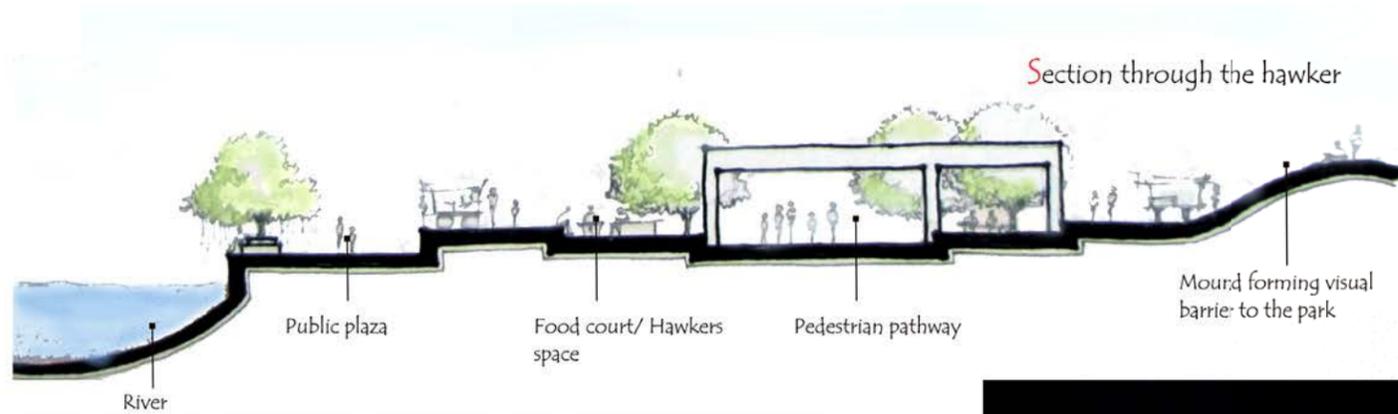
Public spaces like food courts, art galleries with open to sky display area, amphitheater are designed on Balgandharv and Sambhaji park area where as the courts having traditional motifs, tree avenues are designed on the temple side to retain sanctity and serenity in that area.



Reinforcing the Spine

LA Journal Competition 09



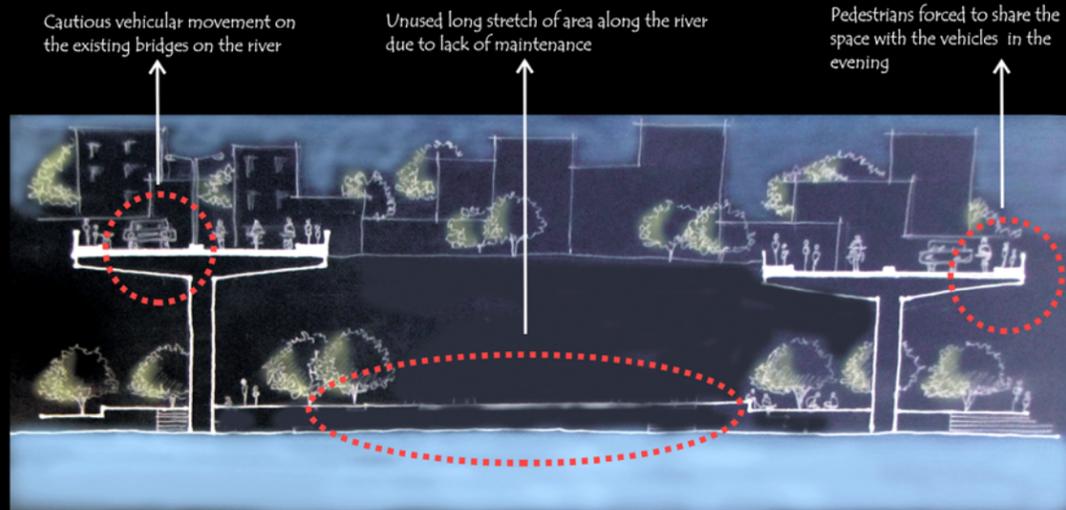


Reinforcing the Spine



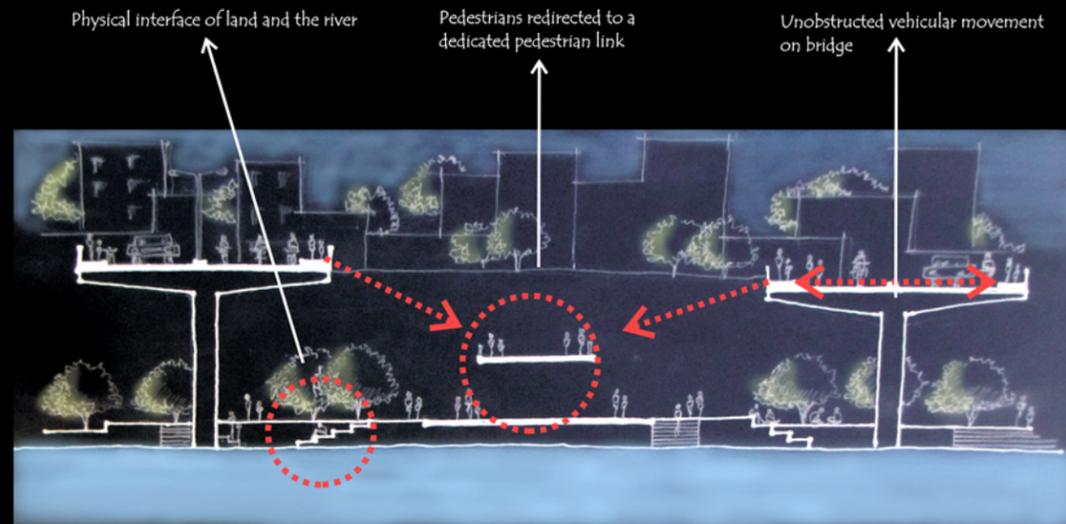
Longitudinal section of the river through the bridges

In the existing situation, many bridges dedicated to only vehicles are constructed on the river. There are no organized places along the river for the people activities. Therefore in the evening time, people tend to get together on bridges obstructing the thorough vehicular movement.



Existing Section

There is a need to create dedicated pedestrian corridors on river so that the vehicular movement on the existing bridges are segregated from the pedestrian interference. Also the river edges need to be organized and designed for public activities. Thus the design solution is in such a way that both the banks of river are connected with the pedestrian bridge and plazas.



Proposed Section

Issues handled in the Design

Traffic Movement

The bridges across the river span for vehicular movement. These bridges also form the pedestrian links creating it unsafe to walk. At the same time these bridges act as breathers and attract the citizens for leisure. This obstructs easy movement of vehicles. The design caters to these issues and propose similar pedestrian linkages across the river.

Hawkes space

The public sprawl along the bridges invites the hawkers adding the commotion. The proposal of the public hub dedicates a space of these hawkers adding to the attraction of the public interests.



Heritage

There are many picturesque religious and historical structures such as the temples, wadas and the ghats along the river. If well maintained and conserved this pedestrian corridor would reap benefits through tourism too. Though there are open grounds and green areas covered with dense scrub along the river these are not integrated with the public realm and thus need to be well utilized.

Existing traffic plan



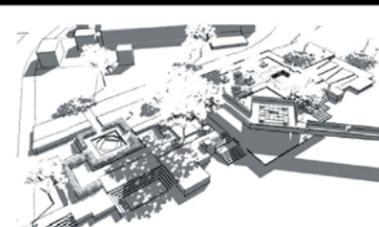
Proposed traffic plan



- Existing riverside road
- Main city roads
- Proposed Pedestrian stretch (for a particular time of the day)
- Existing drainage outlets in the river
- Proposed drainage line connected to the treatment plant

The river is continuously getting polluted due drainage outlets connecting directly to the river at regular intervals.

To avoid it from getting polluted and toxic, these outlets will get connected to a separate line which will terminate to a treatment plant. This would help in improving the river ecology, at the same time making it a beautiful experience to live with.

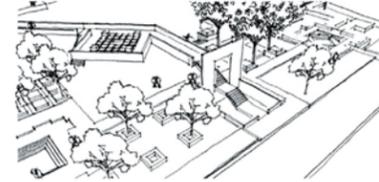


Pedestrian Movement

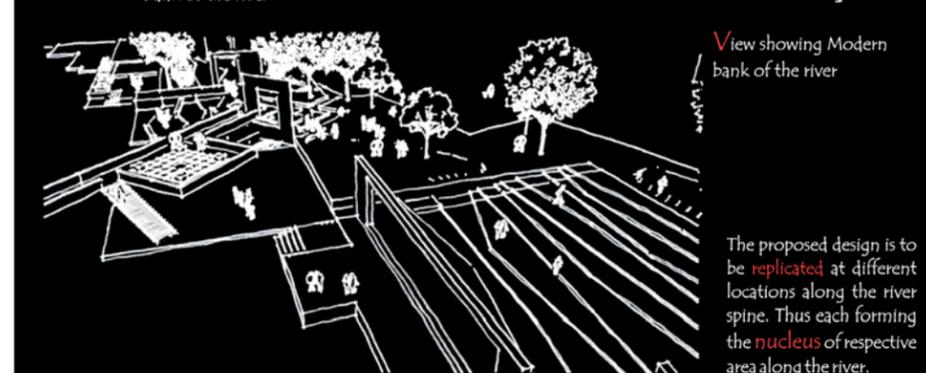
The existing road along the riverfront is proposed to be pedestrianised for a particular time during early mornings and late evenings. This vehicular free pedestrian street generates a hassle free environment.

Sanctity

The design proposes connection of the temple to the public park. This would help to regain the lost sanctity of the religious structures. The public interface with the river may result in maintaining the river condition and over the period of time the ecology around it.



View showing traditional bank of the river



View showing Modern bank of the river

The proposed design is to be replicated at different locations along the river spine. Thus each forming the nucleus of respective area along the river.

Reinforcing the Spine





THIRD PRIZE Rs. 15,000.00 and certificate

Priyal R. Mote | MCE Society's Allana College of Architecture, Pune

Alok A. Kothari | Marathwada Mitra Mandal's College of Architecture, Pune

MELOVA – A GATHERING PLACE

LOCATION:
Site is located 6 kms. off NH-47.
District: Baramba
Town: Salundor-da-Mando
Village: Kitlawadi
State: Goa

Shri Ewalnath Temple, Kitlawadi.

Backwaters of River Mandovi

Paddy Fields

Divine Tree Marking the entrance to the Temple

Ill maintained Stage making the Space look Dead.

Tulsi Vindavan Which is of a Great Significance in Hindu Culture sits perfectly in the Ambience.

Shri Ewalnath Temple

Shrine

Divine Tree

Shikhar (Holy Fire)

Stage

Well

Office

Pigari Room

Tulsi Vindavan

Mango Tree

Abandoned Piece of Land

Bath used by the locals

Approach to the Temple.

TEMPLE COMPLEX WITH THE NEIGHBOURHOOD IN BACKGROUND.

Adjacent Structures Housing the Pigari Room & the Office - Lack the Architectural Character of the Neighbourhood.

The Well next to the Temple - A Source of Drinking Water for the Neighbouring Houses.

Shrine near the Temple - In a neglected state.

Daily Activities: Thoroughfare (Above) & Fetching Water from the Well (Right) Need to be taken care of while Designing.

EXISTING LAYOUT OF THE SITE AT KITLAWADI

CONCEPT...

This lazy neighbourhood of Kitlawadi has a simple lifestyle where people work in the surrounding paddy fields, some have jobs in Panym. Children, most of them are studying in nearby government school. The women folk are engaged in their daily chores. All these activities are pivoted about that one open space housing the temple of community.

This space is in continuous use, though subconsciously sometimes, right from dawn to dusk. After a hard day's work, the folks gather around the temple for their routine prayers - a form of meditation and recreation. The women fetching water from the temple well, the toddlers playing around in the premises, the teenagers meeting up under a widespread mango is a common sight. An occasional parade of buffaloes cutting through the grounds gives the space a rustic feel of a typical village.

However, the life seems stagnant, refusing to budge, accept change. And yet some speak about future that will make them at par with more developed neighbourhoods, with cities. But nobody speaks of combining both the domains and creating a different identity for themselves. While being attracted towards the glittery city life, many fail to recognize the benefits of the current lifestyle and blindly adopt the so called 'modern' lifestyle, only to regret the same as time passes. To avoid this and to orient people towards a true development (through inclusiveness of people) 'Melova' (a gathering place) assimilates the traditional values by addressing the emerging resource & cultural challenges.

melova



A casual walk along the Mandovi backwaters on a pleasant evening is a reason enough to distress the mind. With company of friends and serene surroundings, the whole air is filled with a calmness of a sort. A distant hymn seemingly coming from beyond the thicket made us pause the conversation. This *dhun* gave the silence around us a meaning and a depth just like how a small niche in the wall gives it a third dimension. The eyes followed the ears and one look at the *shikhara* rising from the thicket compelled us to visit the place. Upon reaching the Kitlawadi neighbourhood, a humble settlement near the paddy, did we realize how intricately the Rawalnath temple and its space was woven into the fabric of the neighbourhood; a binding force among the people. Thus, 'Melova' was perceived as a contemporary gathering place having its roots in the past while being hand in glove with the present.

During the initial site visits it was observed that the whole place and not just the temple followed a specific pattern of activities that set a certain rhythm, though obscured by some undesired qualities. Apart from being the place of religious importance the temple is also a transition space, a place for children to play, for adults to have a chat, a source of drinking water (from a well near the temple). This was where the design intervention was needed. The elements of design are carefully arranged about the

existing circulation path that was left untouched. Also, the space in front of the holy fire is used for various cultural and religious activities like *dandiya-garbha*, etc. and had to be retained.

The particular axes were identified keeping in mind the positions of some major existing components like the trees, the holy fire, the *Tulsivindavan* and the shrines. This helped in orienting the amphitheatre, set below the surrounding ground further bringing in the play of volumes within the site. The backdrop for this stage would be the retaining wall itself, acting as a feature further enhancing the spatial quality.

Initially the temple and the houses in the neighbourhood with its traditional architectural character were quite alienated from the immediate structures that were supposed to be a part of the whole complex. The priest's accommodation, the office, the shrine, the well, all remained scattered around the main temple making one lose focus on one particular thing or the site as a whole. The overgrowth on the site dominated certain spaces that had potential to bind together the whole complex and offer openness and transparency. There was a strong desire to remodel the overall skyline by only conceptually working out the built character of the place. The introduction of the cloister helps in defining the extent of the site while allowing an easy, open interflow of the spaces it divided. It also visually connects the secondary structures to the temple making up a composition of built-unbuilt spaces. The resultant character of the landscape has a unity with respect to the scale, proportion and material. In a way the built and unbuilt spaces complement each other. The cloister also offers an interaction place for people; a reading or studying place, a place for exchanging ideas, casual words, for discussing daily matters, for occasional ar-

jury's comments

Various design elements create cohesiveness in a disintegrated site, transforming it in a unified place. The proposal also attempts to address the present issues in a very subtle way. The whimsical touch of the "tunnel" and the intriguingly formed "amphitheatre" ensure that the design is grounded in the present and does not become an exercise in nostalgia. The strength of this proposal lies in its simplicity. It clearly shows that the best possible design solution is often arrived at with a deeper understanding of the site and context and minimal intervention that simply enhances the existing site significance.

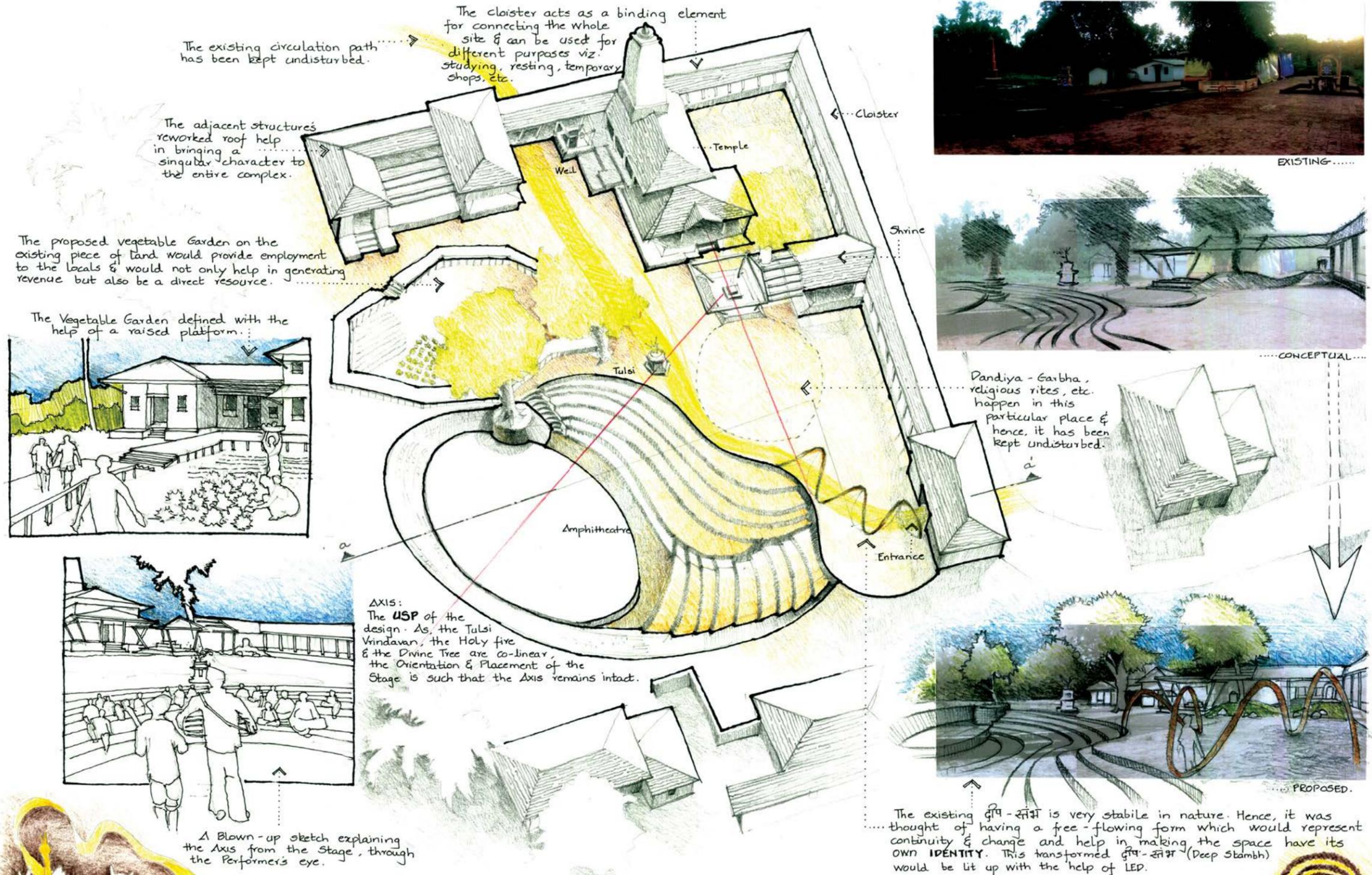
guments or for just relaxing. Even near the well where the cloister is continued, seating is extended from the plinth of the temple, as a pause, for those who come to fetch the water everyday, as a reason to trigger off casual conversations.

A step beyond the cloister, from underneath the *deep mala* brings one in the wide foreground presenting a panorama of the place. This new transformed *deep mala* helps in giving the space an IDENTITY of its own along with being a symbol of continuity and change. The existing *deep stambh* (which is very stable in nature) transformed into a free flowing *deep mala* is placed near the entrance which helps in making the entrance more inviting.

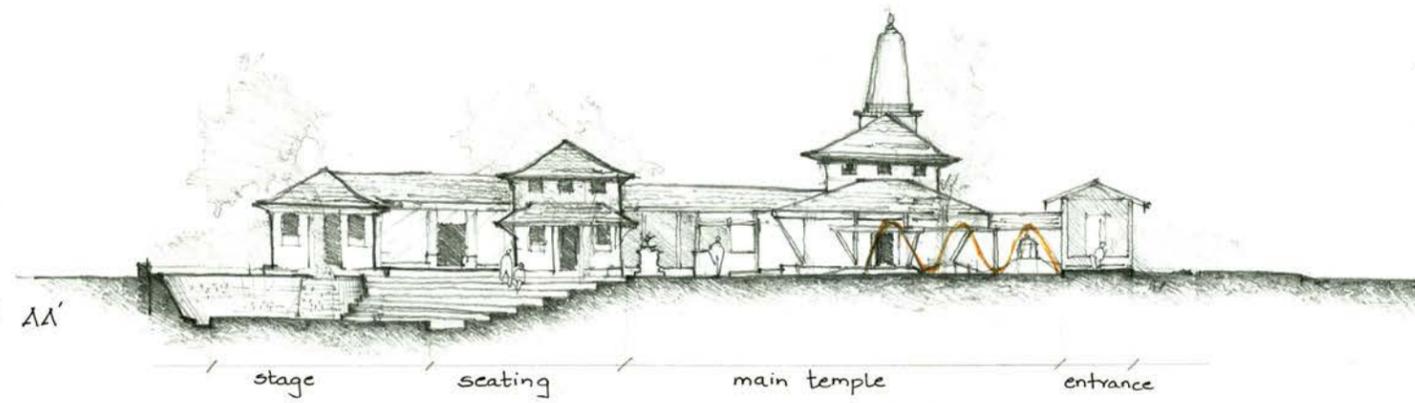
The holy tree and the sub shrine just in front of the main temple though of a great religious importance, looked out of place with no visual connectivity with each other or the complex. By extending the cloister over the shrine and using undulating earth berms this linkage was made prominent without losing the character of that place.

During the entire design process, the life and the day to day routine of the locals has been the focal point. To symbolize this, a vegetable garden has been proposed within the complex which would help generate employment (reduce the dependency on the city markets) and would also be a direct resource.

'Melova' in a true sense assimilates the traditional values by addressing the emerging resource and cultural challenges and also contributes in orienting people towards a true development.



SECTION AA'

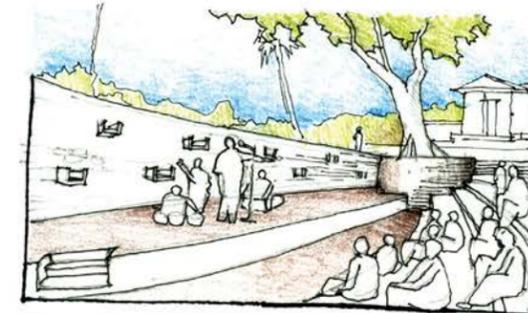


stage seating main temple entrance



The entrance now becomes more defined and inviting.

The reworked adjacent structures & well where fetching water is a routine.



The retaining wall behind would act as a feature enhancing the spatial quality.



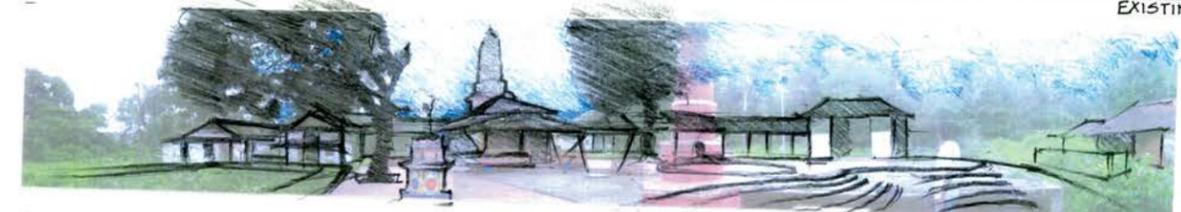
The berms & the cloister help in connecting the spaces within.



The remodelled roof of the temple & a pavillion around the 'Holy Fire' giving an overview of the space.



EXISTING.....



.... CONCEPTUAL



.... PROPOSED.

The panorama of a unified skyline.

melova





SHRIYA ANAND MERIT AWARD Rs. 21,000.00 and certificate
Divya SG | Masters Program in Landscape Architecture, CEPT University, Ahmedabad

The award has been constituted in the memory of late Shriya Anand, landscape architect by her family Capt. J. K. Anand and Mrs. Reena Anand

REVIVAL OF A CULTURAL LANDSCAPE THROUGH TRADITIONAL VALUES AND CUSTOMS PALAKKAD GAP, KERALA

INTRODUCTION - Cultural landscape
When ever man intrudes and modifies both himself and the hither to virgin natural landscape there starts the evolution of a cultural landscape. in other words *By Cultural landscape, we assign an intangible value to Nature, which cannot be frozen in time as historic structures often are...*

Context
Let us take the story of 'a Gap'... a very interesting gap in the otherwise continuous stretch of Western Ghats which resulted in the creation of a complex cultural fabric to Natural landscape where various civilizations migrated and merged into one culture molded by the landscape behold-ing them as a single community rich in traditional values and systems. Natural resources delineated the very nature of that cultural fabric. Hence the very understanding of the values associated both social and cultural starts with understanding of Nature.

HOW is this relevant here????
Because the following study is an attempt to bring forth the values of a splintering civilization through understanding of the natural forces and the age old traditional systems and hence find means to conserve the value of indigenous landscapes which in turn serves as means for up-gradation of living standards of a community, which still urges to treas-ure their very own culture and customs. But due to various economic, social and political forces are compelled to migrate to other destina-tions.

WHAT is there ahead?
The presentation has to be read in four parts.
The **first part** deals with the understanding of evolution of cultural landscape and the nature of change it has under gone over centuries which lead to the present scenario.
The **second part** deals with the understanding of the elements of cultural landscape and the developmental pattern of human geography of the region.
The **third part** brings forth evolution and decline of communities and also documentation of one community - Agriculture community
Fourth part turns around proposals for socio-economic upgradation of agriculture community through values derived from cultural landscape

EVOLUTION OF CULTURAL LANDSCAPE - PALAKKAD GAP

1
REVIVAL OF A CULTURAL LANDSCAPE THROUGH TRADITIONAL VALUES AND CUSTOMS, Palakkad Gap, Kerala : UNDERSTANDING THE PROCESS OF EVOLUTION

1000 BC
Evolution of cultural landscape - palakkad gap

500 AD

1000 AD

2000 AD

MEGALITHS
THOPPICAL UMBRELLA STONE
THOPPICAL BURIAL GROUND
The Primeval Age - 1000 B.C.

VEDIC INVASION WITH TEMPLES AS NUCLEI FOR SETTLEMENTS - Sanskritization of praakrit cult - 1000 AD
OLD SETTLEMENTS WITH SACRED GROVES IN THE HIGHEST ELEVATION FOR MEDICINAL VALUE TO RUN OFF INTO WATER
The human geography developed with respect to natural factors - all settlements came on ridges with territories marked by Groves and water bodies
NEW SETTLEMENTS ENCROACHING VALLEY FLOOR AND WETLANDS

A BRIEF
HEAVY RAINFALL AND IMPENETRABLE RAINFOREST - EASY TO SURVIVE AS A NOMAD THAN BUILDING A TOWNSHIP
KINGS
TRIBALS - FACED MAJOR CULTURAL CONFLICT BETWEEN KONKAN WESTERN TRIBES, EASTERN MIGRATIONS AND POLITICAL INVASIONS
NOMADS
OTHER MIGRATIONS
NATURAL ECOLOGICAL CONDITION WITH CULTURAL ADVANTAGE DEVELOPED A PATTERN OF DEALING WITH AGRICULTURE
INFRASTRUCTURE
PARTICULAR SOCIAL DEVELOPMENT STRUCTURE CASTE SYSTEM ECONOMIC INEQUITY DEFINED SETTLEMENT PATTERN ADVANCEMENT IN CIVILIZATION
PRIESTS
TAMIL BRANNING - BUILT TEMPLES, CLEARED LANDS, MADE IRRIGATION CANAL AND WITH HIGH LOCAL LABOUR INPUT PRACTICED AGRICULTURE
THE SOCIO-POLITICAL CONDITIONS, BIFURCATION OF LAND FROM TAMILNADU AND KERALA, CHANGING OWNERSHIP PATTERN OF LAND, BETTER ECONOMIC OPPORTUNITIES DUE TO NEW DEVELOPMENTS IN EAST AND WEST COAST, CHANGED THE ENTIRE AGRICULTURE PATTERN. ADDED TO THAT EXCESSIVE GRINDING WATER, LACK OF MARKET OPPORTUNITIES, BACKWARDNESS OF COMMUNITY FROM USING INNOVATIVE AND MODERN AGRICULTURE PRACTICES GAVE WAY TO ECONOMIC DECLINE OF THE REGION

ESTABLISHMENT OF AGRICULTURE SETTLEMENT - 250 A.D - 600 A.D.
THE GRABLE - VELICHAM
Survival dependency on nature was glorified by ritualistic offering to Nature

LATER STAGE GROWTH HAPPENED IN AN UNDEFINED MANNER WITH NO SYNCHRONIZATION WITH HITHER TO DEVELOPMENTS

AN OVERVIEW OF NATURAL LAYERS - GAP PROPER, MAJOR WATERSHED

KEYPLAN
PHYSIOGRAPHY
LANDUSE
HYDROLOGY
SOCIO-ECONOMY
CROPPING PATTERN
INFRASTRUCTURE
GAP PROPER - RIVER SOKANASHANI



Whenever man intrudes and modifies both himself and the hither to virgin natural landscape there starts the evolution of a cultural landscape.. In other words by Cultural landscape, we assign an intangible value to Nature, which cannot be frozen in time as historic structures often are...

Context

Let us take the story of 'a Gap'... a very interesting 'gap' in the otherwise continuous stretch of Western Ghats which resulted in the creation of a complex cultural fabric to natural landscape where various civilizations migrated and merged into one culture moulded by the landscape behold-ing them as a single community rich in traditional values and systems. Natural resources delineated the very nature of that cultural fabric. Hence the very understanding of the values associated both social and cultural starts with understanding of Nature.

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systems and hence find means to conserve the value of indigenous landscape which in turn serves as means for upgradation of living standards of a community, which still urges to treasure their very own culture and customs, but due to various economic, social and political forces are compelled to migrate to other destinations.

WHAT is there ahead?

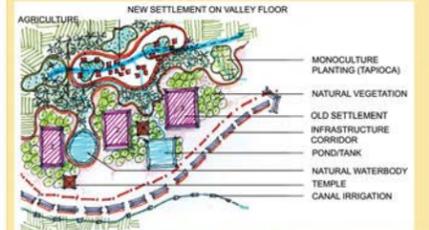
The presentation has to be read in four parts. The first part deals with the understanding of evolution of cultural landscape and the nature of change it has under gone over centuries which has lead to the present scenario. The second parts deals with the understanding of the elements of cultural landscape and the developmental pattern of human geography of the region The third part brings forth evolution and decline of communities and also documentation of one community - Agriculture community Fourth part turns around proposals for socio-economic upgradation of agriculture community through values derived from cultural landscape

jury's comments

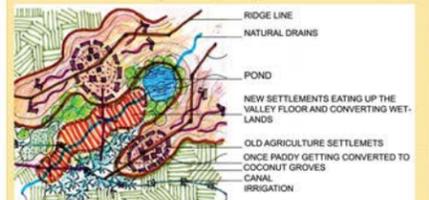
The interventions for the areas of local communities have a strong basis of traditional and cultural values. It is a good attempt to revive cultural landscapes and also integrating them ecologically with small upgraded traditional practices. A fine example of how landscape interventions can be relevant in purely rural settings, not as "beautification" exercises, but to improve the quality of lives and the agricultural practices of the inhabitants. Documentation and understanding of indigenous knowledge systems is the key to any intervention in vernacular setting - this fact is very well portrayed in this proposal. Another important message in the proposal is the conversion of wastelands into cultural resources.



Development pattern : 1 NUCLEIATIC DEVELOPMENT
 Nearest ridge to river chosen for first settlement to establish, Tranquility of nature, availability of resources being the reason
 Temple marked nuclei of noble class (Tamil Brahmin settlement)
 Natural feature (waterbody, groves) marked nuclei of agriculture settlement

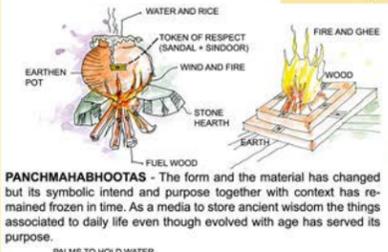


Development pattern : 1 LINEAR DEVELOPMENT
 First settlement established on a fertile land near to natural waterbody along ridge line. Waterbody was given ritualistic value and a temple was attached to it. When requirements increased more land was occupied along the ridge line on comparatively elevated portions along the water edge. To further meet the requirements temple tanks came into being. Later developments and infrastructure followed same linear development along the ridge lines.

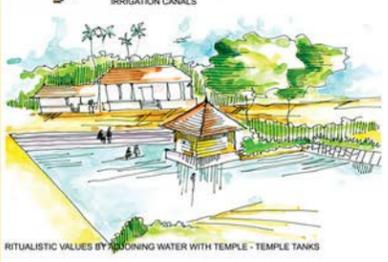
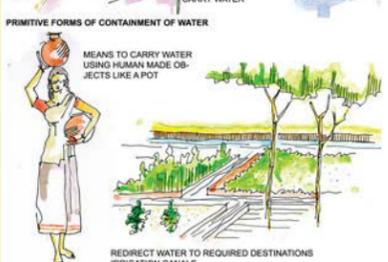


Development pattern : 3 CLUSTERED DEVELOPMENT
 Sense of territory marked by natural features like landforms waterbodies
 Nature of growth of settlements was unpredictable, even though the living style was very down to earth.

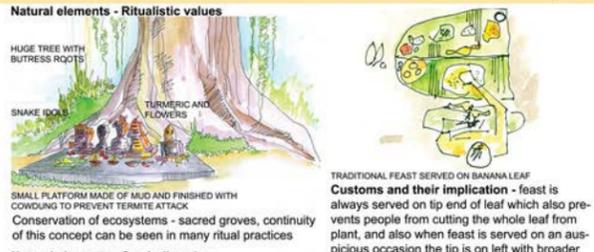
REVIVAL OF A CULTURAL LANDSCAPE THROUGH TRADITIONAL VALUES AND CUSTOMS, Palakkad Gap, Kerala : UNDERSTANDING THE ELEMENTS OF CULTURAL LANDSCAPE



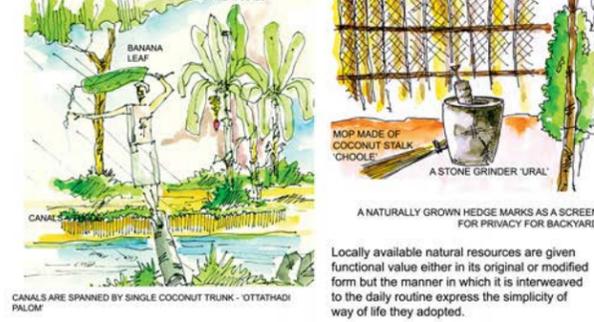
PANCHMAHABHOOTAS - The form and the material has changed but its symbolic intent and purpose together with context has remained frozen in time. As a media to store ancient wisdom the things associated to daily life even though evolved with age has served its purpose.



Dependency to resources - water : Criticality for survival
 The way the interaction with this resource evolved from primitive time to as an entity of worship reveals its significance.



Natural elements - Ritualistic values
Customs and their implication - feast is always served on tip end of leaf which also prevents people from cutting the whole leaf from plant, and also when feast is served on an auspicious occasion the tip is on left with broader end to serve food and when served on inauspicious time narrow edge is on right hand side.

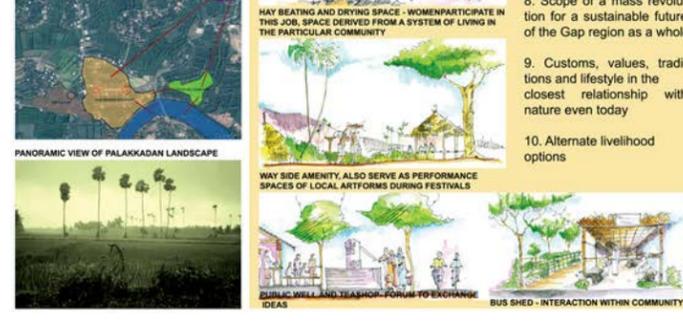
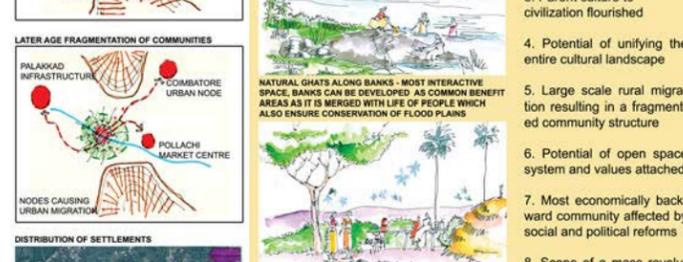


Natural elements - Symbolic values
Gauridan god
Stone - The symbol of static energy represent the immortal soul of ancestors, the red cloth express the ritualistic value
Elements and their meanings in a cultural landscape
BANANA LEAF - broad leaf interpreted as a shield from rain
Natural elements - functional value
 Locally available natural resources are given functional value either in its original or modified form but the manner in which it is interweaved to the daily routine express the simplicity of way of life they adopted.

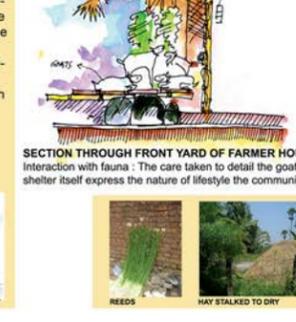
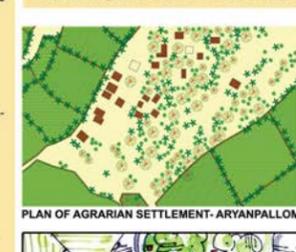
UNDERSTANDING THE NATURE OF CULTURAL DECLINE OF VARIOUS COMMUNITIES



SCHEDULE TRIBE SETTLEMENT - Primary users of natural resource (Change in relationship with nature)
TAMIL BRAHMIN SETTLEMENT - Nuclei of cultural development (Economic conditions - wealth and wisdom better occupation opportunities)
AGRICULTURE COMMUNITY - Change in life style (social and political reforms and large scale rural migration)
WEAVERS COMMUNITY - Primary need providers (Technical invasion and Trade revival affected livelihood)
Devangapuram (Migrated communities to lost traditions)
SERVICE CLASS - Interdependency between societies
Kunnathpalayam (Constant to change)



REVIVAL OF A CULTURAL LANDSCAPE THROUGH TRADITIONAL VALUES AND CUSTOMS, Palakkad Gap, Kerala : COMMUNITY LEVEL INTERVENTION



LAND	ELEMENTS		SETTLEMENT	OCCUPATION DEPENDANCY	CULTURAL ASSOCIATION RITUALISTIC / SYMBOLIC	DEFINITION OF TERRITORY
	RIVER	VALLEY				
NATURAL	●	●	●	●	●	●
MAN MODIFIED	○	○	○	○	○	○

WATER	ELEMENTS		SETTLEMENT	OCCUPATION DEPENDANCY	CULTURAL ASSOCIATION RITUALISTIC / SYMBOLIC	DEFINITION OF TERRITORY
	RIVER	POND				
NATURAL	●	●	●	●	●	●
MAN MODIFIED	○	○	○	○	○	○

FLORA	ELEMENTS		SETTLEMENT	OCCUPATION DEPENDANCY	CULTURAL ASSOCIATION RITUALISTIC / SYMBOLIC	DEFINITION OF TERRITORY
	FOREST	AGRICULTURE				
NATURAL	●	●	●	●	●	●
MAN MODIFIED	○	○	○	○	○	○

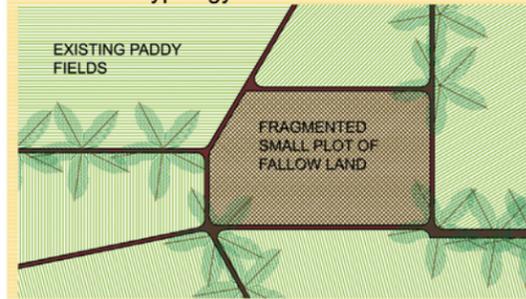
FAUNA	ELEMENTS		SETTLEMENT	OCCUPATION DEPENDANCY	CULTURAL ASSOCIATION RITUALISTIC / SYMBOLIC	DEFINITION OF TERRITORY
	AGRICULTURE	WASTELAND				
NATURAL	●	●	●	●	●	●
MAN MODIFIED	○	○	○	○	○	○

MATRIX EVALUATING LEVEL OF INTERACTION OF COMMUNITY WITH NATURAL RESOURCES



AREA OF INTERVENTION : Interim value to wastelands

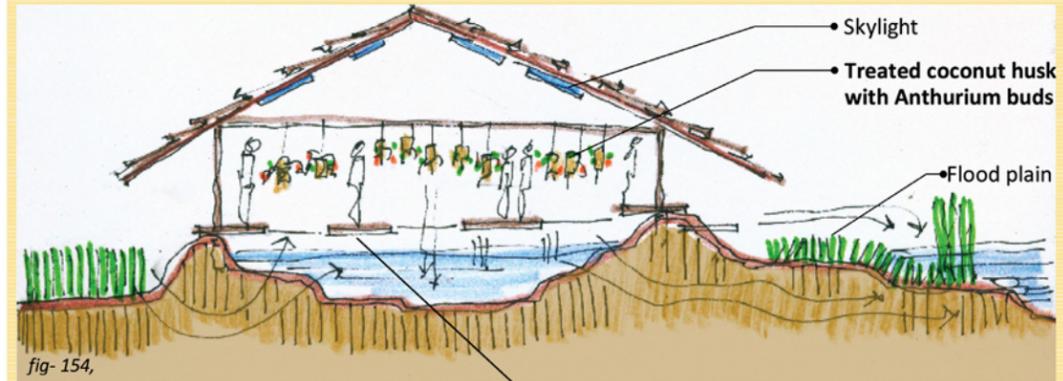
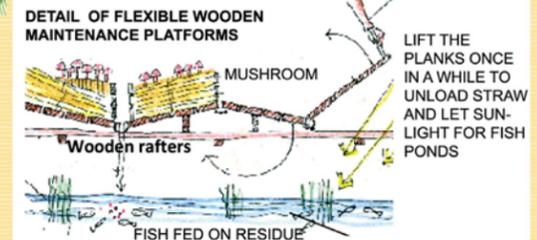
Wasteland Typology



SMALL LOW LYING WATERLOGGED LAND BETWEEN CURRENT SOWN PADDY FIELDS

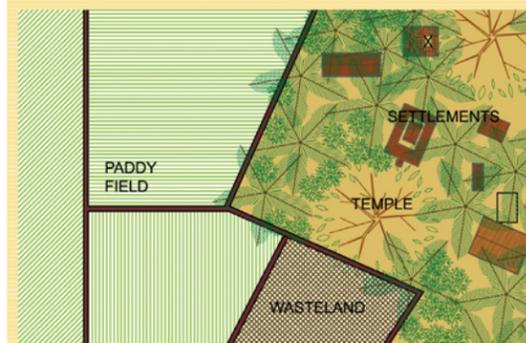
Can be developed as farm ponds for fish culture between paddy fields
Straw stored in moist condition - mulch/fodder
Aquaculture together with lotus farming will help in economy generation and add nutrients to soil

TYPE OF WASTELANDS EXISTING IN STUDY AREA :
Waterlogged marshy land - Excess water due to unscientific irrigation for paddy (illiteracy and unawareness among farmers)
Shifting cultivation practices - **fragmented land holdings non beneficial from farming** (socio- political reforms after 1964)
Top soil mining from paddy fields for brick making- **Immediate economic benefit leading to long term crop failure due to fertile topsoil loss**



WASTELANDS ADJOINING WETLANDS TO DO ANTHURIUM CULTURE - COMMUNITY USED TO BE FLORICULTURISTS

Why **FISH FARMING** - fish being part of the staple diet
Why **STRAW PROCESSING** - moist hay retains more nutrient value than dry hay as a fodder, can be used for mushroom farming, as mulch for fields
Why **LOTUS FARMING** - Economic value of lotus flowers and leaves, lotus stalks are edible



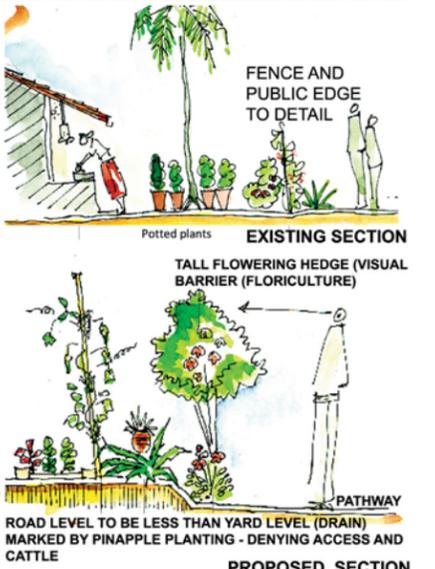
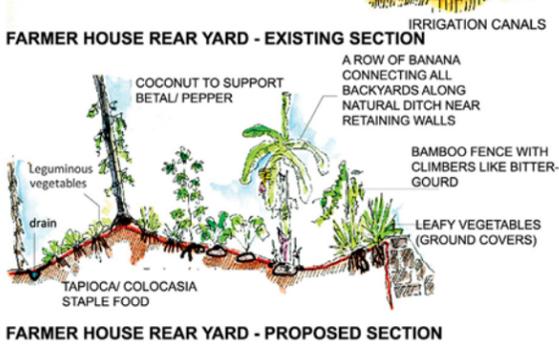
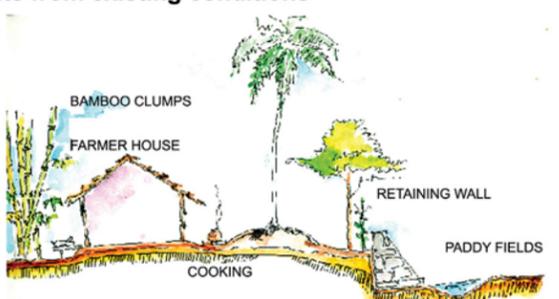
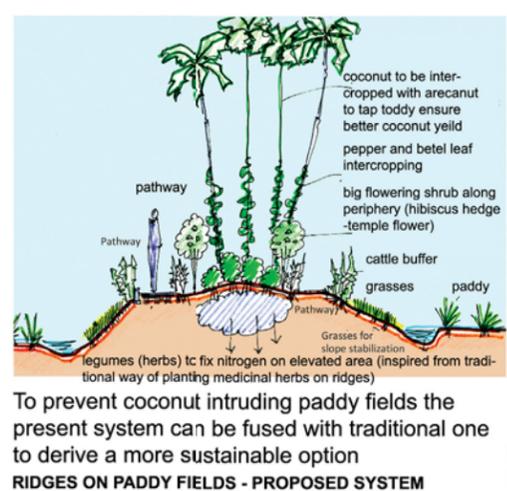
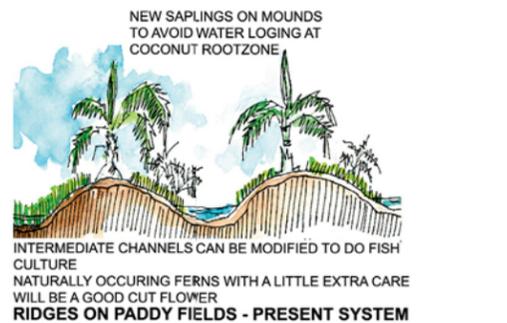
WASTELAND ADJOINED TO SETTLEMENT

This can be used as amenities sheds
Awareness camps and group farming committee
Cottage industries
Local materials - bamboo poles and Cadjan (matted coconut leaf thatch)
A community health centre (like kalari - traditional martial arts) **A FORGOTTEN TRADITIONAL HEALTH CENTRE**

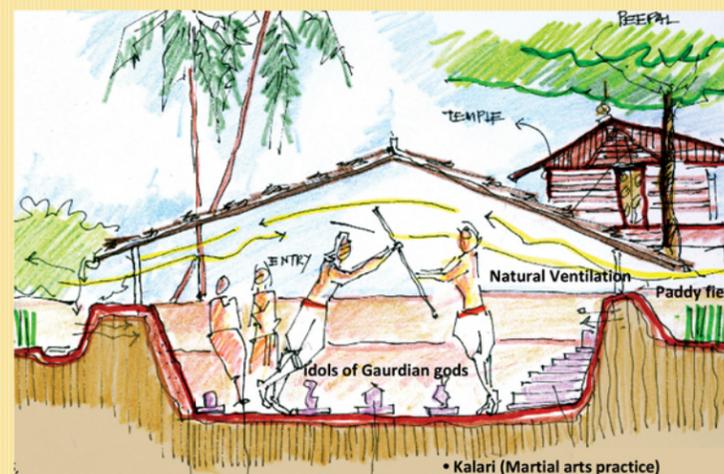
Why **PUBLIC AMENITY** - In traditional agriculture communities due to the very nature of farming practices and harvest festivals the community used to be tightly knit as a family. As the open spaces which supported such events were eaten up by demands it is important to conserve such small pockets as culturally rich interaction spaces.

REVIVAL OF A CULTURAL LANDSCAPE THROUGH TRADITIONAL VALUES AND CUSTOMS, Palakkad Gap, Kerala : AGRICULTURE COMMUNITY, ARYANPALLOM - PROPOSAL

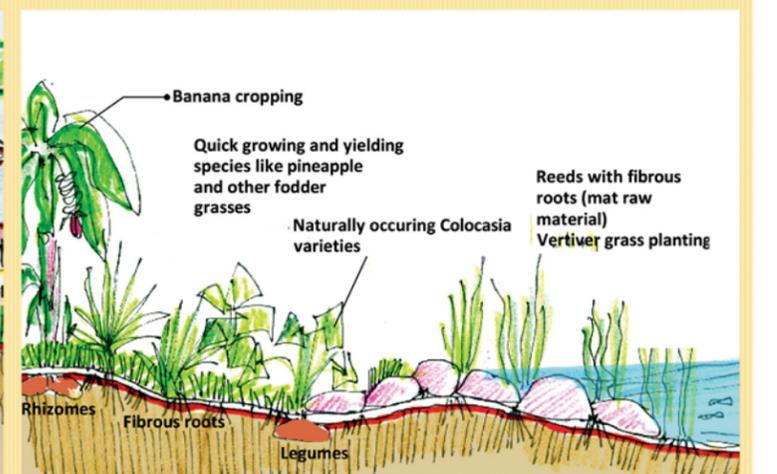
AREA OF INTERVENTION : Alternate benefits from existing conditions



To conclude :
To understand the importance of a culture one must also try to interpret its meanings
Let us take the story of a traditional harvest festival called **Maramadi**
A thrilling oxen race through the post harvest paddy fields
Practice: oxen tied to wooden plank
Purpose: The soil being clayey will get deeply cracked in summer and get weeded after summer showers. The race will help churn the soil bringing fine clay to surface compacting it for next sowing
To show the token of respect to animal a large statuette of ox is taken as a procession all over the village



KUZHII KALARI - performed in a pit in earth to regulate body temperature (solidified mud and low elevation of paddy field is apt)
Introducing such a value conserve the posterity of both the forgotten art and open space

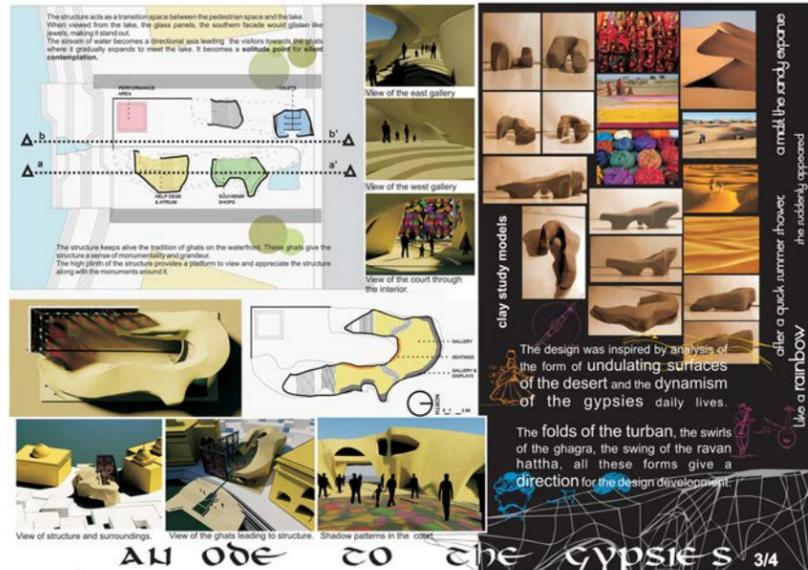


Flood plains can be conserved by introducing natural vegetation which will also serve the community
Banana, colocasia(yams) - legumes, fodder grasses - fibrous roots, Aquatic reeds - live filter for river/mat weaving, coir and crafts



AN ODE TO THE GYPSIES

Veeram Shah Marathwada Mitra Mandal's College of Architecture, Pune



A folk song of the Bopa tribe of Rajasthan talks about the ever-changing desert and the immovable will of the Bopas. It also talks about the hardships in the torrid landscape of the desert, yet how the gypsies literally, colour the desert with their vibrant lives.

Metaphorically it can also be interpreted in the present context, socially, politically, and culturally. These gypsies, considered to be the lowest cast Hindus, used for entertainment for the Rajputs in ancient times, now sell their talents in front of foreigners. Cut off from the so-called civilised world, they have retained their way of life for hundreds of years. They build the same mud houses, live nomadic lives full of hardship but yet so vibrant, effervescent, toiling their way to exist in this 'modern' society.

Ironically they are the real people of Rajasthan, not of the palaces and the temples but the desert, they are the ones giving colour and life to the torrid desert and still worshipping it.

The poem also becomes a directional foci for the design process. It creates a very strong context which addresses the issues discussed in the brief – Tradition, Modernity, Identity.

It addresses the loop holes left by tradition, which has created ignorance for a certain class of people, in this modern age, whose identity needs to be preserved by creating a public celebrating the spirit and culture of these vibrant people.



jury's comments

The design was consciously and strongly "in your face", a deliberate breaking away from the traditional architectural forms of the place. This was more an impassioned social comment than a landscape comment. It was possible to disagree with the forms used (and some members of the jury did) but difficult to disagree with the feeling and the passion behind the design. Evolution of the concept with the influence of local traditional lifestyles and forms is being presented very effectively. It demonstrates an appropriate and interesting use of modern materials in traditional context. The design intervention is extremely innovative, inspired from an understanding of the site's social, cultural and natural setting in the desert area of Rajasthan.

LANDSCAPE URBANISM NEHRU PARK AND ITS PRECINCTS

Vikrant Rahi and Shivangi Agrawal School of Planning and Architecture, New Delhi



Understanding Greens in the Context of Delhi

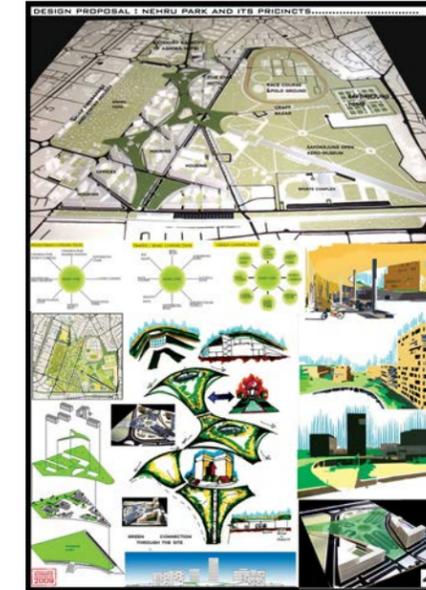
To recognize the inner city open green spaces as focal spaces in the city morphology.

- Ridge
- Along Yamuna river bed
- Around Historical Monuments
- Parks and Community Greens

These are the underutilized mega greens dotting the urban expanse of Delhi.

Concept & Design Strategies

This included integrating greens with built on an urban scale and eventually connecting all lung spaces in Delhi. The proposal involves revitalization of the mega civic space of Nehru Park and its precincts. The landmark buildings in and around the site are, Safdarjung tomb surrounded by Mughal gardens, India gate with public parks, and the Rashtrapati Bhawan with Mughal gardens which dictates building in context of the existing historical buildings with lavish but isolated greens. All these spaces need to be interconnected and integrated into the built fabric on an urban scale in order to create an environment with a deep sense of purpose and place. There is a need for more community spaces which advocate pedestrian movement. This situation calls for a grave need to find new approaches towards maximizing the green cover but not at the expense of sacrificing valuable land at such a prime location. In direct response to these issues the proposed urban landscape intervention involves dealing with the site at many levels, facilitating a panoramic



view of the surrounding city. The proposed pedestrian linkages create a loop, connecting all the key built structures and interceding voids. The design involves a sustainable development which returns the land it takes from the earth in order to include the built. The main ideology is the dual sided vertical exploration of the built masses in symbiosis with the landscape. The green connection provides an exclusive pedestrian zone in the site without interrupting the existing and proposed traffic circulation. The subterranean space constitutes adequate proposed parking, one of the major issues with the site, and commercial establishments, in an effort to increase the foot-fall. This proposal serves to connect Nehru Park to its precincts efficiently through elevated greens and yet utilizes the void below it.

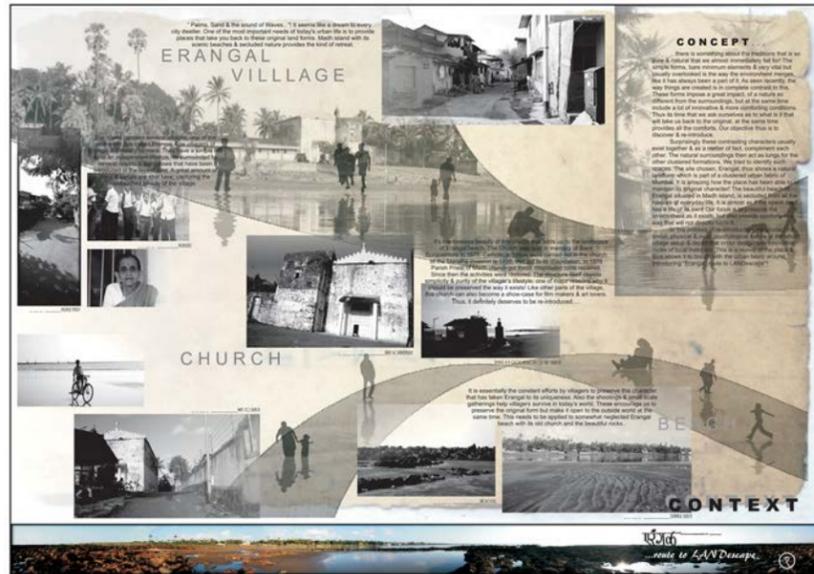
jury's comments

The solution is based on the strong and vibrant design idea of green "flyovers", elevated greens. Within the frame of urbanized development, the agenda is infrastructure development without compromising on the existing character of the site. The idea of integrating important (isolated) urban greens of a city into more meaningful continuous forms/linkages that strengthen the identity of the city is well presented in this entry. It would have been better if the team had looked at some specific repercussions of the intervention and had suggested solutions for those.

ERANGAL ROUTE TO LANDscape

Meera Vaidya, Reema Naik

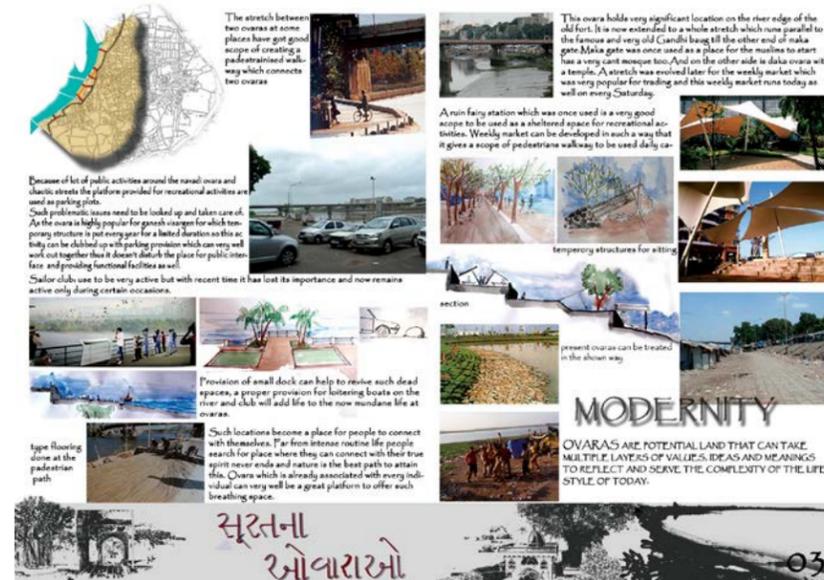
M. Arch. (Urban Design), Kamla Raheja Vidyanidhi Institute for Architecture and Environmental Studies, Mumbai



SURAT NA OVARAO

Naisargi J. Dave, Ishita C. Sharma, Arpita D. Solanki

Sarvajani College of Engineering & Technology, Surat



... there is something about the traditions that is so pure and natural that we almost immediately fall for! The simple forms, bare minimum elements and very vital but usually overlooked is the way the environment merges, like it has always been a part of it. As seen recently, the way things are created is in complete contrast to this. These forms impose a great impact, of a nature so different from the surroundings, but at the same time include a lot of innovative & more comforting conditions. Thus its time that we ask ourselves as to what is it that will take us back to the original, at the same time provides all the comforts. Our objective thus is to discover & reintroduce.

Surprisingly these contrasting characters usually exist together & as a matter of fact, compliment each other. The natural surroundings then act as lungs for the other clustered formations. We tried to identify such spaces. The site chosen,

Erangal, thus shows a natural landform which is part of a clustered urban fabric of Mumbai. It is amazing how the place has been able to maintain its original character! The beautiful beach of Erangal situated in Madh island, is secluded from all the hassles of everyday life. It is almost as if the space itself has a life of its own! Our focus is to preserve the environment as it exists, but also provide comforts in a way that will not directly harm it.

In this process of reintroduction, we studied the social, physical & even psychological nature of the whole village setup & depict that in our design with innovative reuse of local materials. This is a revival of the place & thus allows it to breath with the urban fabric around. Introducing “Erangal route to LANDscape”!

jury's comments

The design recognizes the multiple cultures of the place. Keeping in view the sensitive nature of the site, interventions are minimal which seem appropriate for the location and context of the place. Simple ideas presented subtly to communicate a proposal that is rooted in its context. It's a subtle approach to an already scenic site.

“To be modern is not a fashion, it is a state. It is necessary to understand history, and he who understands history, knows how to find continuity between that which was, that which is and that which will be...”

Le Corbusier
(on the definition of 'modern')

The strong link between tradition and modernity can never be set apart. The whole derivation out of this link itself gives us our identity. Thus, the attempt is to revive such very strong link from our past which is somehow being lost in the modern world. The challenge is to revitalize the entire stretch of ovaras on the belt of river Tapi which holds very strong reference point for the identity of the city of glory – Surat in the modern world.

The uniqueness lies in the ovaras itself as this term lays its foundation in this city and popular among the localities only. They are like a point where the city gets chance to spend some time on their own with the purest form of element that is water.

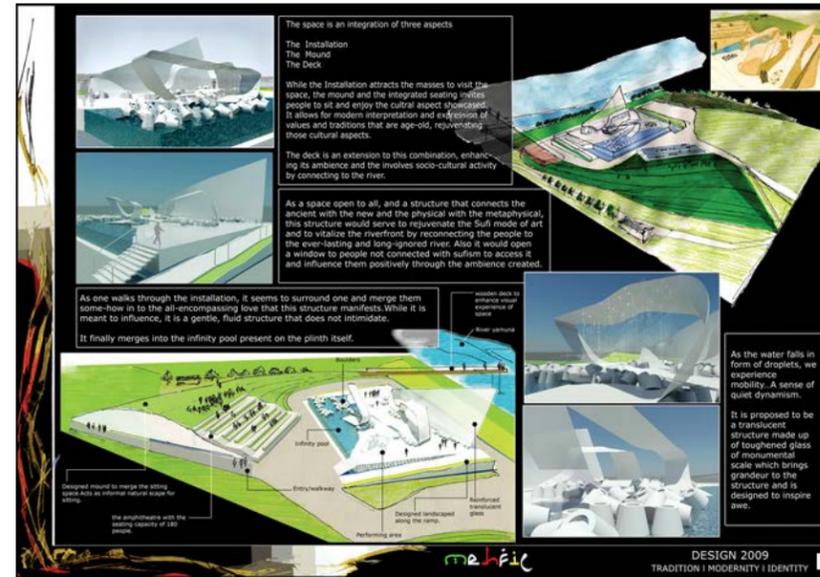
The intent has been to carve out spaces from taking relevance of the past. The spaces introduced are in response to the sociocultural lifestyle of the people keeping in mind the present context of a region and time.

jury's comments

Edges of the river have been developed as nodes of significance, each with its own character. The area is being developed as back neighborhoods with minimum interventions. The proposal links the traditional ovaras along the river thus making the spaces more meaningful at an urban level. The simple gesture of interlinking these traditional spaces helps in reviving the historic vocabulary of public urban spaces - essential to the city's identity.

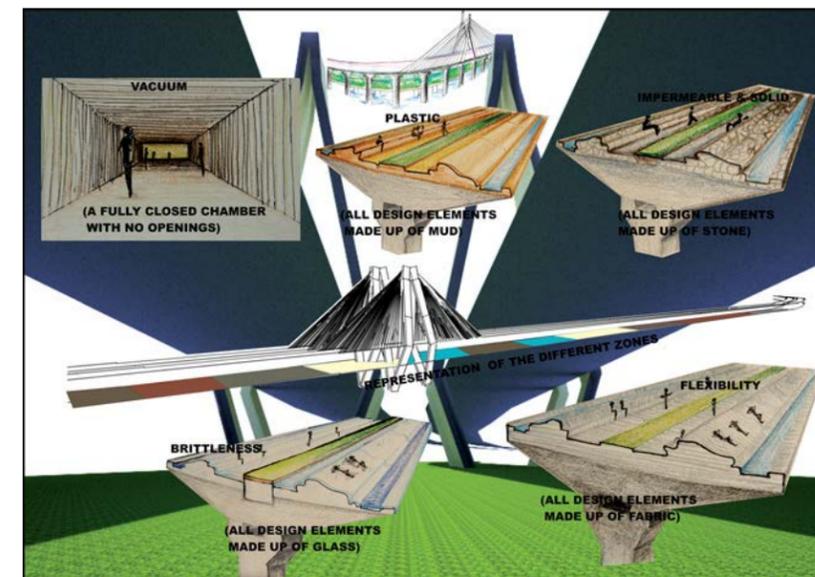
MEHFIL

Satish Kumar, Taru, Yasir Hameed Jamia Millia Islamia, New Delhi



BANDRA-WORLI SEA LINK

Shabarish S Nair, Lalit R Davate, Minit A Gandre Pillai's College of Architecture, Navi Mumbai



The intent of the design is to create a socio-culture space – that in its vocabulary, form and technology reflects this age, so that the masses today can identify with it, but which reflects the philosophies and traditions of our rich cultural past...

Sufism has been a major sociocultural force transcending barriers since the sultanate period, and yet has lost its significance in current times. The aim is to provide a public platform to these artists. By attracting visitors it creates an audience out of common masses. Also, the intent is to revive the river interface and make it a positive place for public interactions.

The major features on the site are:
The installation with the stage.
It is experiential that people can walk down.

The landscaped mound and integrated seating merged into the surrounding greens.

The deck is a place for people to interact with the river.

The installation on the site is a amorphous and translucent structure represents the *Tariqat* – the spiritual path of love through which one can reach god or truth that is represented by clear flowing water of the infinity pool. The stones placed represent the common masses that through the influence of Sufism are touched by the magnificence of *Haqiqat* (Truth of God). The ancient values of Sufism are thus translated into modern space and their dynamism is represented by the undulations of the structure. Also by designing it into a public space would correspond to the Sufi *tehzeeb* of spreading spiritualism via love to the masses.

jury's comments

The journey depicted from form to design resolution is intriguing. The design proposal is contemporary in its language yet simply seems to flow out from the design brief and context – a very well presented idea. A very striking and almost dramatic design development, this proposal had great potential and would have benefited greatly from a better resolution of the actual landscape spaces.

The Walk of Life

Adding pedestrian walkways to the the Bandra-Worli Sea Link... The experience that one can make people go through when they are walking a long stretch such as the sea link.

Suspending another layer under the sea link which would be accessible to the people.

Zero footprint of the new green area development.

jury's comments

It is a conceptualization of a strong and innovative idea, which definitely needs further resolution. The proposal carries a strong message for urban infrastructure development in Indian cities - we need to look beyond traffic, transport and cars to arrive at comprehensive mobility plans that cater to the basic needs of all modes of travel right down to the pedestrians. The "Walk of Life" was an interesting concept as was the use of materials and forms to convey the stages of life. Better presentation and further design development would have improved this entry further.

