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Samantha Hentosh

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FROM THE EDITOR

Dear Friends,

It has been two years since our team took over in October 2019. In a few months, the world experienced the largest pandemic in recent history. With lockdowns, life came to a halt and nations faced unprecedented economic distress. Architecture as a profession suffers the worst in such situations as it is not considered an essential service. The devastation of this situation became a boon when we communicated with you via online platforms and social media. Never before has the Council been so accessible and never before has an attempt been made to unite our fraternity on such a large scale.

Our profession is going through tumultuous times with radical changes. High standards of deliverance, technical and creative competency, and adaptability to changes will have to be ingrained in all of us. We will need to rise to the challenges thrown at us from various quarters. In this regard, in an attempt to re-unite the fraternity, we are pleased to announce the return of the Council of Architecture's magazine 'Architecture Time Space and People'. In the first issue, we have focused on the effects of the pandemic on architectural production, education, culture, professions, the environment, and technology. We share stories of success and learning of a time when hope was scarce. 'Architecture, Time, Space & People' is open to all sects of the architectural community and we look forward to your valued contributions to upcoming issues.

We extend deep condolences to all our fellow citizens who have lost loved ones to the pandemic in the last two years. Our nation will become stronger and healthier as the future unfolds!

With best wishes

Habeeb Khan

The goals of the Council's Executive Team are threefold: inclusiveness, accessibility, and transparency. Our team has achieved these goals through outreach programmes—until the Covid-19 pandemic struck.

In the wake of this disaster, we switched to a new online platform, COA Social, to continue to reach out to people across communities to raise awareness about the role of architecture and architects in enriching lives. Amidst all the changes and chaos, we saw scope for new beginnings and reliving memories.

The thought of reviving 'Architecture, Time, Space & People' fit like a glove. With the first issue, themed 'reacquaint', we have gathered thoughts from aspiring and established architects all over the country to know more about their journey through the pandemic. In the process, we unveiled countless stories and gained perspective of a plethora of public and private spaces all over India.

True to the nature of the former 'Architecture, Time, Space & People', we hope that this issue will make you feel connected to the fraternity, inspire you through stories of unexplored territories and leave you positively charged on contributing to the future of Architecture.

Ar Sapna
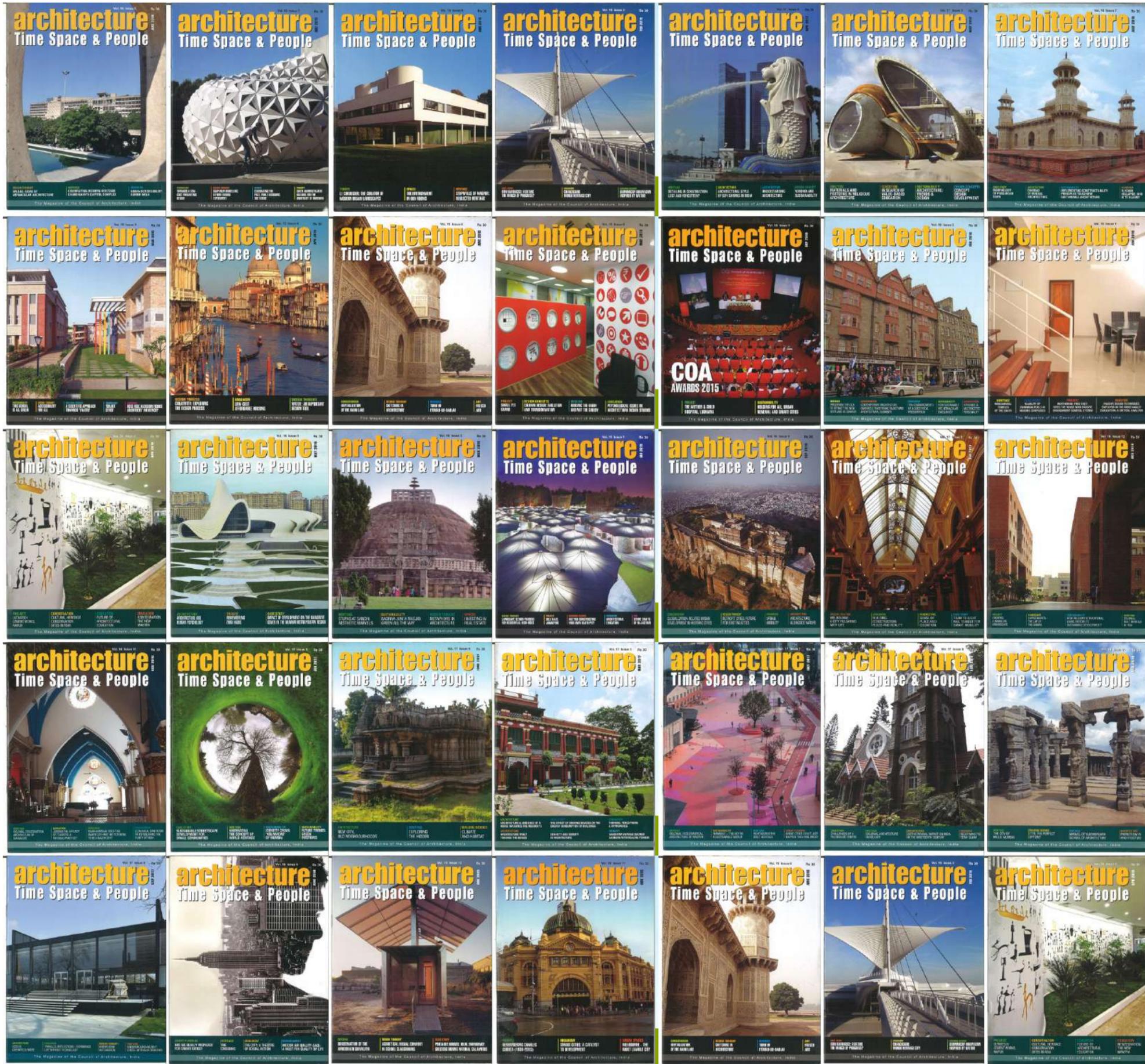
reacquaint

Architecture Time Space & People' has been a platform for the architectural fraternity to collaborate, converse and exchange innovative, offbeat and revolutionary ideas, stories and projects since time immemorial.

Revival of the magazine is seen as an opportunity to 'reacquaint' and reestablish a dialogue between architects across the country.

Curated in the aftermath of the pandemic, the intent of this issue is to also 'reacquaint' ourselves to the history and the contemporary with a vision for the future.

INSIDE

Photograph: Annie Spratt

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Source: Author

THE FUTURE OF LIVING

DESIGNING HOMES FOR SELF-SUFFICIENCY

Akshat Bhatt

Changing patterns of consumption with Net-Zero Homes

The pandemic has forced us to rethink our patterns of consumption as a civilisation. The only way for architecture to remain relevant longer than its period of conception is by creating buildings that are self-reliant. I believe that treating our own waste and generating our own energy is the miracle we need to save our planet. For the post-pandemic age, I envision modular, flexible, off-the-grid buildings that reimagine the way our homes interact with the outside world. These homes reduce functional dependency on the city grid and minimise resource consumption.

In the last few decades, development has largely been governed by economic criteria. The global pandemic is a welcome change in that it might just catalyse more considered paradigms of development. It is time we seriously rethink our patterns of consumption as a civilisation –– alter the way we live, work, commute, and consume resources.

Over the past two years, since the advent of the pandemic, we have been forced to stay indoors under lockdown with our homes being re-emerging as sanctuaries –– places of safe and 'socially-distanced' work, leisure, and engagement –– and our verandahs, balconies, and terraces as thresholds from which we've stayed connected with the world.

The fundamental way we live, how we interact with our families or move within our homes, hasn't changed much (apart from repurposing rooms for quarantine or creating a dedicated quiet zone for work) and I don't believe it will. I think that what was always important has been reaffirmed— the need for space, natural light, air, access to clean and inspiring surroundings, and proximity to loved ones. I do hope, however, that this pandemic and the current human condition become markers in our collective history as the forbearers of change –– of a push towards minimal resource consumption and sustainable living.

Our value systems and design sensibilities need an urgent re-evaluation and architecture has the power of affecting and controlling the behaviour of people who engage with it. This must start with an understanding of what is essential for sustenance and how our homes connect to the outside world for the delivery of these products or public services. Where does our food, water, and power come from? Where does our waste go? What if our homes could be completely off this grid?

Where does our food, water, and power come from?

Where does our waste go?

What if our homes could be completely off this grid?

For the COVID-19 age, I envision low-rise residential developments that would be three to four storeys tall and navigable by foot. When compared to high-rise apartment buildings with high densities and large numbers of elevator banks and common spaces, this scheme would allow for easier and more efficient isolation and as a result, control the spread of the contagion. Each dwelling unit (or a sector with 3-4 dwelling units) would have independent administrative control and access points serviced by small, autonomous public travel capsules, which would frequently ply with flexible routes right to the traveller's destination limiting physical interaction with others. These vehicles would also reduce our current dependence on the high-density public transport model, providing a more efficient transit solution while ensuring social distancing.

Zooming in, the architecture of the units would be based on modularity and create open-ended frameworks for flexible dwelling systems. An adaptable framework with well-serviced and well-lit spaces that can be used for multiple activities in the short term also offers the possibility of a longer life span for a building and a variety of possible long-term uses. As work, leisure, and domestic activities become increasingly interchangeable, these buildings will act like evolving landscapes. Open plan studio apartments with collapsible partition walls and roofs and flexible storage systems will allow residents to reconfigure their homes, enclosing and combining spaces or lending them to the greens, as needed. Within the unit, distinct zones would be created based on the degree of sterility –– from community spaces such as arrival courtyards, foyers, and formal living rooms to host guests, to spaces for the family to engage, to private rooms for individual inhabitants –– which could be easily sealed off with movable partitions when needed. Isolation wards could be housed in the basement with direct access to the outdoors via sunken green courtyards for fresh air and light.

The only way for architecture to remain relevant longer than its period of conception is by creating buildings that are self-reliant -- buildings that can function with minimum resource consumption. Hence, these homes would be entirely self-sufficient and off the grid. They will rely on groundwater to meet their potable water needs and generate their own power with solar panels or PV arrays. Thermal massing will reduce heat gain and light wells will double up as wind tunnels and enhance passive cooling; the reduced mechanical cooling requirements could be met with geothermal energy through earth air tunnels and displacement ventilation (conditioned air supply with diffusers near the floor and exhaust from ceiling height level to reduce mixing as opposed to conventional ACs that supply air from the side). Individual pockets of greens and open spaces on multiple levels will not just aid ingress of natural light and fresh air but also house grow-rooms for farming food through techniques such as hydroponics and aeroponics. All dry and wet waste generated will be treated on-site, with the compost being utilised as feed for farming, while all outgoing waste to the grid will be taxed to incentivise responsible resource consumption.

Let's not destroy forests and consume more water. Treating our own waste and generating our own energy, and reducing consumption is the miracle we need to save our planet.

I think this time has taught us to be more critical; we must be more appropriate in what we build and not just build for the sake of it. It also makes us realise how little we really need to coexist happily. Design is about reduction and optimisation; we need to be more appropriate in what we build and not just build for the sake of building. There is a strong need to revisit the essence of design and start removing all the unnecessary embellishments that result in waste and clutter. We need to champion the cause of the built environment, and we must do so in an appropriate manner. This is going to be the century of recuperation.

So, let's not destroy forests and consume more water. Treating our own waste and generating our own energy, and reducing consumption is the miracle we need to save our planet.

Bibliography:

- All opinions are of the author.
- All drawings and images are produced by Architecture Discipline.

Akshat Bhatt

Akshat Bhatt is the Principal Architect at Architecture Discipline, a New Delhi-based multi-disciplinary architecture practice he founded in 2007. Architecture Discipline aspires to create environments that foster happiness and a sense of optimism for the future, bringing value to the lives and work of people. Its work is centred around a context-driven, rational approach of ideation, which is then defined and developed by a highly technical outlook with a focus on longevity and flexibility. Bhatt's notable projects include the hotel Mana (Ranakpur, 2013), the Discovery Centre town hall at Bhartiya City (Bengaluru, 2014), the India Pavilion at Hannover Messe (Hanover, 2015), and the Corporate Headquarters for The Oberoi Group, Gurugram (2019).
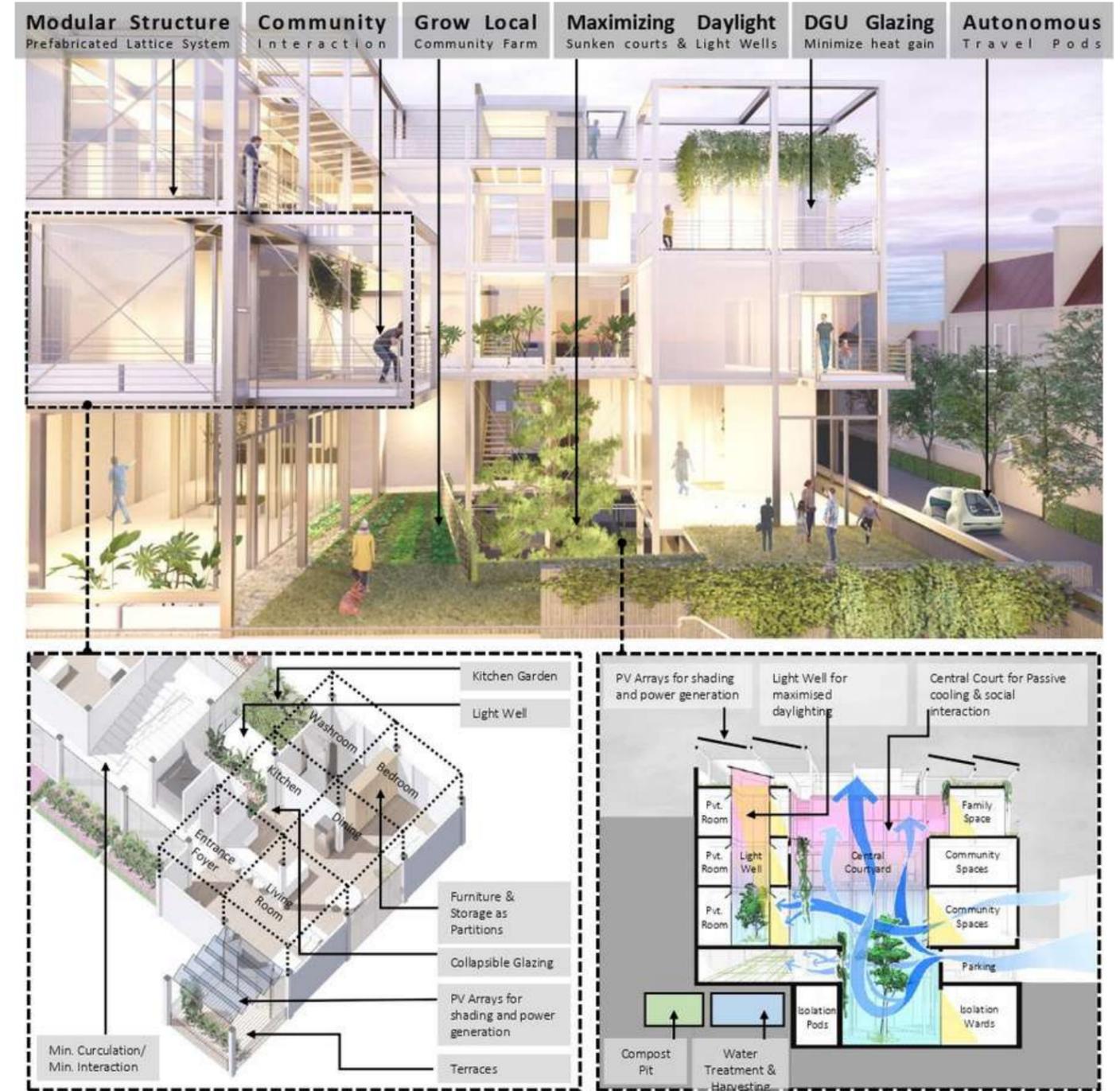
Credit: Amit Spratt

FORMALISING THE INFORMAL

THE POTENTIAL OF SELF-DEVELOPMENT OF SLUM COMMUNITIES

Rahul Kadiri

The coronavirus outbreak has shined a spotlight on the often overlooked underbelly of India's 'City of Dreams' –– the slums and other informal settlements where about 49 percent of its population resides. While the number of infections seems to be in control at the moment (Dharavi, one of Asia's largest slums, was a COVID-19 hotspot a few weeks ago but has under 100 active cases currently) the risk of spread continues to remain high within these neighbourhoods where unusually high population densities (up to 350 families per hectare against the city average of 38 as per data from the 2011 Census) and poor, communal drinking water and sanitation facilities mean that social distancing is virtually impossible.

So what is the future of slums in a post-COVID-19 world? Can we formalise the informal?

City Dreams
Cities are envisaged as the hub of economic, social, and technological advancements and opportunities, which brings in an incessant flow of migrants to them. This 'urban pull' is driven by the perception that the expanse of the material infrastructure of a city narrates the improved quality of social life that one may attain on relocating from smaller towns or rural areas. However, widening gaps between growing city populations and physical and social infrastructure required to accommodate them is leading to a lopsided pattern of urban development accompanied by an increasing number of urban poor.

For instance, while Mumbai grew spectacularly as an urban centre in the years following India's independence, the geographical constraints of the island city have caused serious problems today. With a premium attached to limited land and space, land and building stock prices have skyrocketed. This pushes incoming migrants, who make up the majority of the city's population, to seek housing within low-cost, poorly designed shanties and tenements in informal settlements with extremely poor living conditions.

49.38 percent of Mumbai's population, accounting to around 4.6 million people, lives in slums that occupy barely 7.5 percent of the city's area.

Slum Rehabilitation Authority (SRA) city survey data

Evolving Perspectives
If one looks at the chronological framework of government policies implemented to alleviate the plight of people living in slums, a model of clearing the 'encroachments' and rehousing slum dwellers in subsidized rental housing can be observed. The 'Subsidized Housing Program' of 1952 was the first nationwide program that provided subsidies and introduced loan schemes for economically weaker sections of the society to purchase land for construction of houses. The archaic 'Slum Clearance Scheme' introduced in 1956 targeted the removal of sprawls and slums to 'clean' the city but failed owing to shortage of resources to build and maintain housing stock for the relocated occupants. In 1970, the 'Housing and Urban Development Corporation' (HUDCO) was created as the government's nodal agency for promotion of 'sustainable habitat development' by providing home loans to lower income groups (LIG) with longer repayment periods.

With the initiation of more novel programs such as the 'Bombay Urban Development Program' (BUDP) of 1984 and the 'Prime Minister's Grant Program' (PMGP) conceived in 1985, there was a shift in the policy paradigm from slum demolition to slum up-gradation. In the 1970s and '80s, through various acts and programs and with aid from The World Bank, the government assured provision of basic services such as water, public toilets, electricity, pathways, street furniture, conservancy, primary healthcare and educational facilities. During this time, the leasehold tenure of land was also transferred to the cooperative housing societies of slum dwellers.

The Birth of Vertical Slums
With the admission of private sector players, however, lured by the
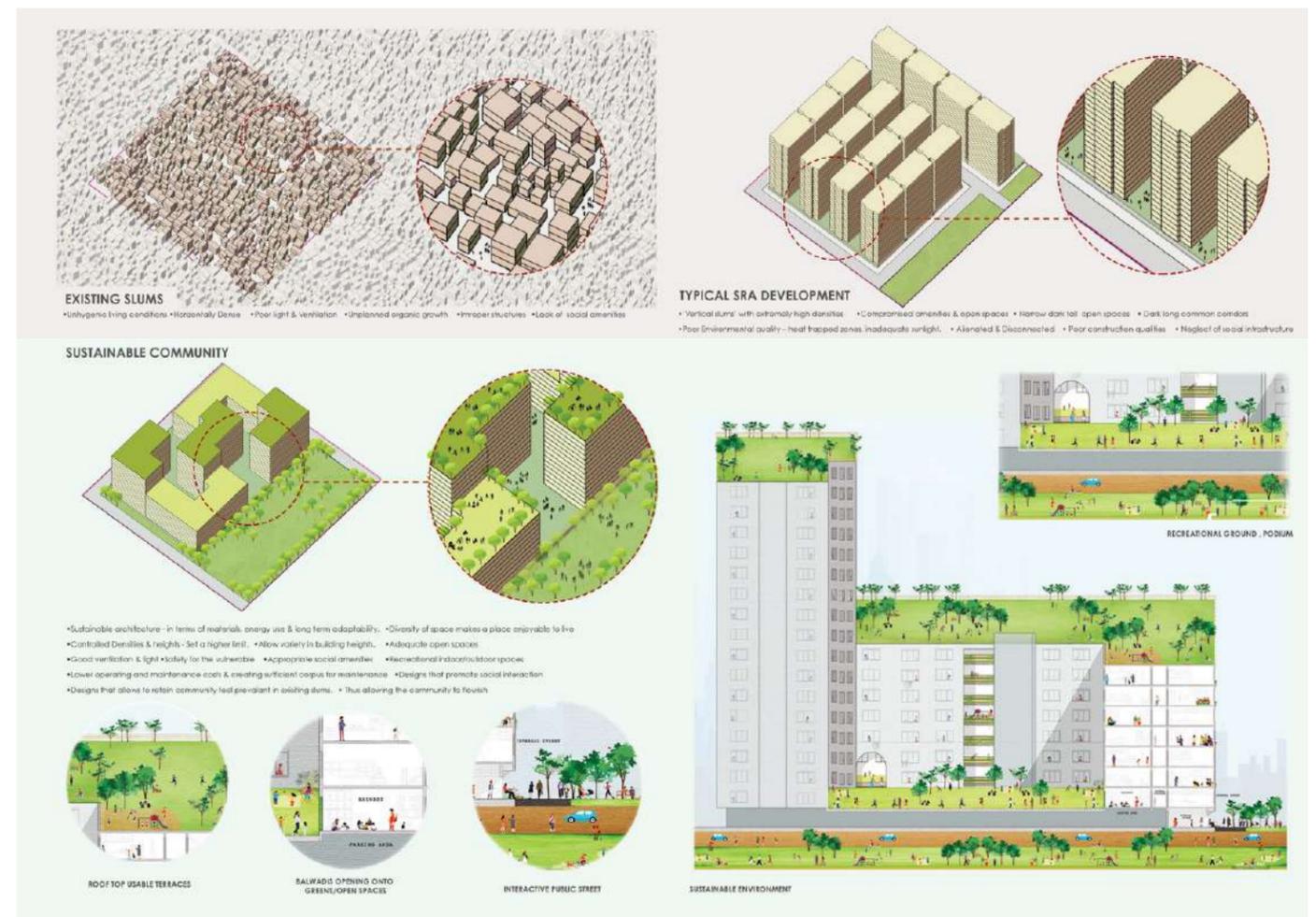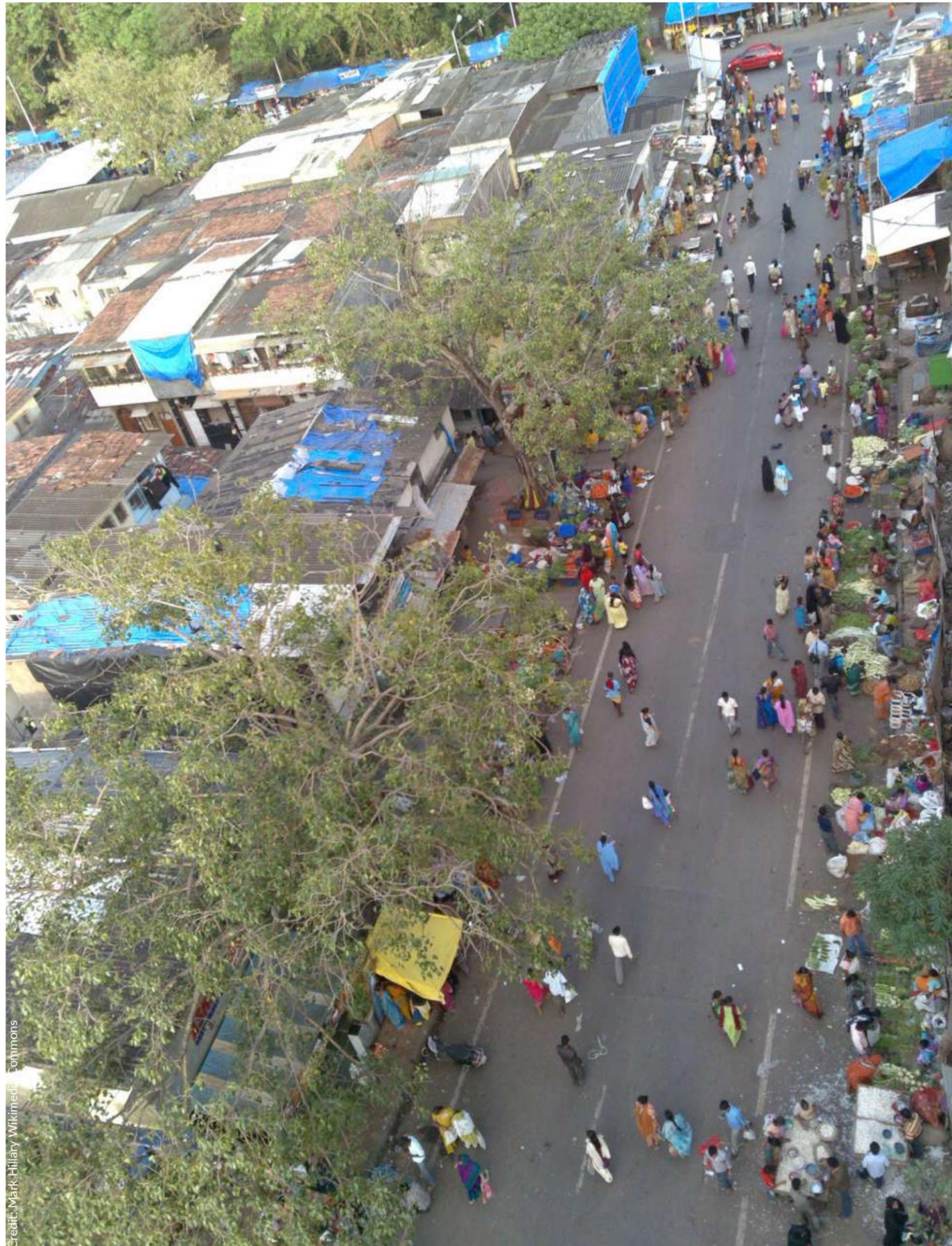
Credit: Mark Hillary Wikimedia Commons

assurance of FSI (Floor Space Index) and TDR (Transferable Development Rights) incentives in 1995's 'Slum Rehabilitation Scheme' (SRS), the needs of slum dwellers were shelved to prioritise profits to builders and developers.

SRS facilitates the redevelopment of slums through the concept of land-sharing where open sale of housing units in the market allows the cross-subsidising of free units for the slum dwellers. However, the full authority and discretion on decisions concerning the quality of construction lies in the hands of private developers, which has turned this scheme into a crooked and ineffective mission. Driven by profit margins, developers use up to 75 percent of the available land to build units that they can sell, while forcing the existing slum dwellers into the remaining 25 percent, transforming horizontal slums to vertical ones in the name of high-rise development. 3.4 lakh families have been rehabilitated already –– registered slum dwellers, sometimes multiple families who lived within single tenements, have been allotted one flat each in newly constructed buildings, which tower to as high as twenty floors. Within these matchboxes in the sky, occupant discomfort and health issues are rife, aggravated by the poor quality of housing units, an abrupt shift to vertical living, cramped living spaces, lack of daylight, thermal discomfort on upper floors, high levels of noise pollution, and inadequate fresh air exchange and ventilation leading to poor indoor air quality. These buildings also neglect how 'life on the street' is inherently tied to the socio-economic fabric of informal settlements; the lack of recreational and community spaces restricts occupants from engaging in community or livelihood activities that were an integral part of their life in the slums. Instead, close proximity of adjacent high-rise buildings results in open spaces being treated as garbage dumps, resulting in public health challenges.

This incompatibility between low income and the high cost of living in the city, as well as the dissatisfaction

with the new rehabilitation buildings, forces distressed residents to move back to slums or to look for new squatter settlements, ultimately failing to solve the humanitarian crisis of informality and merely accomplishing the capitalist objective of increasing density and optimising land resources.

So are there better alternatives?

How can slums be redeveloped in a manner that ensures affordability, inclusivity in decision making, improved quality of life and socio-economic wellbeing of the community?

Power to the People

So are there better alternatives? How can slums be redeveloped in a manner that ensures affordability, inclusivity in decision making, improved quality of life and socio-economic wellbeing of the community?

Self-Development of Slum Communities (SDSC), a process where slum occupants take on the mantle of redevelopment themselves supported by the expertise of appropriate professionals, might provide the solution. SDSC is aimed at accelerating the entire process of redevelopment with the self-intent of the community. With the association of residents as stakeholders in the process, a transparent and inclusive design process could be enabled that directly and efficiently addresses the needs and concerns of the residents, fulfilling their expectations of better living conditions. Such a proposal could be easily incorporated within city development plans by transferring the development rights of land parcels marked as slums to the association of the current

inhabitants of that neighbourhood. Permissible FSI will need to be reduced to ensure that 'vertical slums' do not take form again. Instead, the government could discontinue levying the charges that it does to reduce project costs significantly. This would allow residents to fund the construction through personal loans along with liquid capital raised by the sale of new units from the development. The loans could be repaid with monthly EMI instalments with appropriate subsidies, which would be far lower than the unusually high rents that occupants pay for remarkably low square footage.

Envisioning a Slum-Free City

It's important to understand that the vision of a slum-free city needs to be viewed through the lens of inclusive development. Elimination and clearance of slums has to be substituted for up-gradation of living conditions, provision of access to basic services, and participation of the current slum dwellers in policy conception. Only with a multi-faceted approach to redevelopment that incorporates economic, environmental and cultural sustainability, could we conceive self-contained sustainable communities of the future.

Rahul Kadri

Rahul Kadri is a Partner & Principal Architect at IMK Architects, an architecture and urban design practice founded in 1957 with offices in Mumbai and Bengaluru. Kadri took over the reins of the practice from his father I. M. Kadri in the 1990s after completing a graduate diploma in architecture from the Academy of Architecture, Mumbai, and a Masters in Urban and Regional Planning from the University of Michigan, USA.

Credit: Marcus Wander / Unsplash

MULTIFUNCTIONAL HOME DESIGN

PANDEMIC GIVES RISE TO A NEW TYPOLOGY

Gauri Gore

The pandemic has completely transformed our perception of personal and collective spaces. The drastic transformation in the way we design, the spaces we create, and the values we incorporate in our work is evident as we strive towards sustaining ourselves and our communities. Community health and spatial flexibility have now become immovable components of these value systems. Another important change is the functional transformation of open spaces in built environments. Open spaces are valuable luxuries in cities where, with people spending more time indoors, a new perspective of appreciating the beauty and need of small courtyards, balconies or gardens in their homes and workplaces has evolved. Architects and users together are keen about biophilia – a strong connection to the outdoors.
The pandemic as we all know has ensured people spent all their time in their homes and the key challenges faced were lack of space and privacy and there were stop gap arrangements and innovations that people employed to address their immediate concerns. However, as we move through the pandemic and live with the uncertainty of another wave hitting us and keeping us home bound, the trend seen is people investing in buying homes, buying or renting larger homes, etc. Taking cognisance of the multi-functional role that a home going forward will play, it is important to create home typologies that are sized as per this need and allow for flexibility in the layouts to transform, also accommodating possible amenities that cater to the daily needs of a small office space, a grocery, a laundry, a day care, etc. The mixed-use typology may also take centre stage rather than standalone residential complexes to

allow for the different typologies to function operate independently yet ensure proximity to the end users and provides convenience.

Importantly, real estate investing is existential. The uncertainty with the pandemic continues to keep us home bound mostly and the current trend seen is investing in buying homes, buying, or renting larger homes, etc. More homes are being bought in tier II cities because of the migration away from metro cities and changing work styles. Lasting hours at home and the new hybrid work strategies employed at offices – the work-from-anywhere concept demands comfortable homes over simple functional ones. With the pandemic keeping us home bound in many ways, home design needed reformation. Today, homes must accommodate different typologies of spaces within – commercial, recreational, institutional, etc., in addition to their conventional requirements.

Flexibility is the approach to the new reformation. After the pandemic, the multifunctional role of a home has led to the concept of flexibility in residence design, resulting in establishment of spaces for daily needs such as a small office space, a grocery, a laundry, a day care, etc. The mixed-use typology will attract more focus than standalone residential complexes to operate independently and assure proximity. a laundry, a day care, etc. The mixed-use typology will attract more focus than standalone residential complexes to operate independently and assure proximity.

Design Approach

Multifunctional homes are homes/apartments that provide flexibility to inhabitants uncomplicatedly. The design approach revolves around enabling flexibility of multiple furniture layouts in the same space or transforming furniture pieces to allow for diverse functions in the same space. This may also constitute larger flexibility with movable partition walls between rooms that alters the areas of the spaces accordingly to the needs, usage, and function. The transformation includes options of 2 key homes that are modified to allow for 1-2 rooms to be accessed separately to function as office/studio spaces, etc. and further be merged with the house or rented separately. Another trend seen is the Jodi flats (as termed in some regions) that involves merging of two adjacent apartments to become one

Architects and users together are keen about biophilia – a strong connection to the outdoors.

larger apartment. In Jodi flats, the duplicated spaces such as kitchens are further transformed into multifunctional rooms, etc.

Biophilia and access to open/semi open spaces is a default approach in the design of homes and other typologies as well. Through the pandemic, the demand for spaces such as balcony, terrace, bay window spaces have soared due to the indoor life. Interestingly, balconies and terraces have a multifunctional angle – they can transform into a garden, breakfast zone, yoga and meditation, workspaces and many more.

Therefore, flexibility and multifunctional flexibility is key to creating office or home school spaces within homes without disrupting the regular functionality of a home.

Multifuntional Homes
Edifice Consultants Pvt. Ltd.
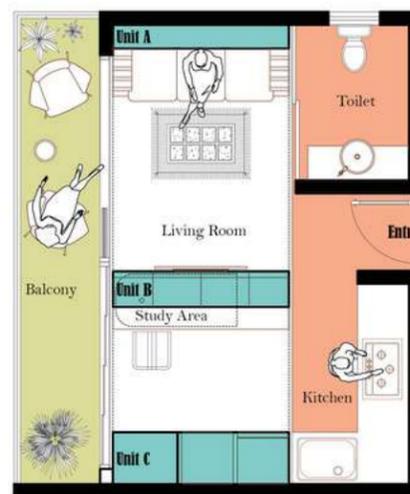
Movable Units -
Unit A - Sofa + Bed
Unit B - Wardrobe + TV Unit + Study table + Dining Table
Unit C - Refrigerator + Washing Machine + Storage
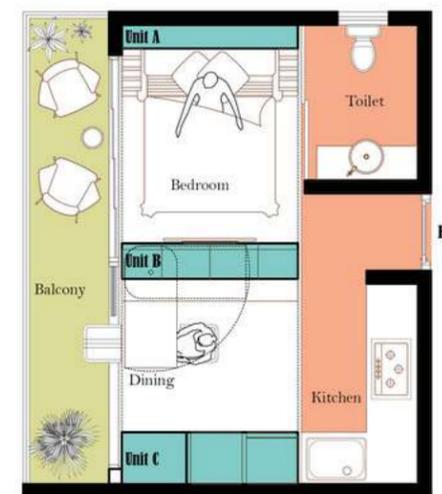
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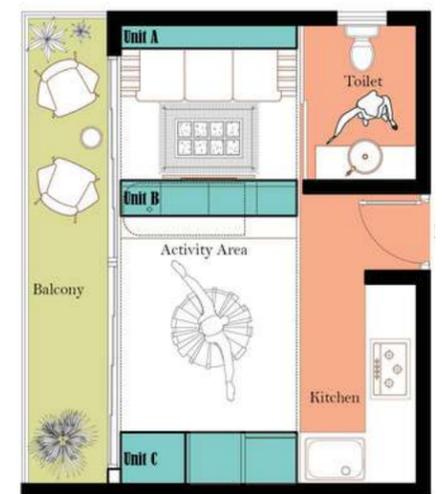
Movable Units -
Unit A - Sofa + Bed
Unit B - Wardrobe + TV Unit + Study table + Dining Table
Unit C - Refrigerator + Washing Machine + Storage

Market

Even before the pandemic, the concept of multifunctional homes was witnessing a little trend. The developers were still gauging the market reaction to the new typology and were in their internal processes of providing customization to homeowners. However, after the pandemic, multifunctional homes are in demand and therefore newer launches will involve flexibility as part of the home layouts.

There is variety that large residential complexes usually offer to buyers in terms of number of bedrooms, size of apartments, views, diverse layouts, etc. In this scenario, flexible homes or multifunctional homes can easily become a part of the market trend and cover a major percentage of the entire available apartments, also based on the location of the project. The home buying trend is influenced by the lower interest rates in home loans provided by banks, pushing the home buying decisions positively.

At Edifice Consultants, we observe the developer market maturing and updating over the years with bye laws becoming more stringent. Agencies like RERA have come into implementation, streamlining the project process, and providing incentives to large developers and transparency to home buyers. Today, most of the developers follow standardisations in design, thereby ensuring timely deliveries and quality outputs. But it acts disadvantageous putting the context of the project in the backseat because only the masterplan and landscape designs largely correspond to the climatic and cultural contexts, etc.

Our collaboration with large developers in the country help us set the upcoming trend of multifunctional and flexible homes in the market. We are extensively exploring some of the above-mentioned apartment layout trends in our upcoming projects.

The mixed-use typology will attract more focus than standalone residential complexes to operate independently and assure proximity.

Bibliography:
All opinions are of the author.
All drawings are produced by Edifice Consultants.

Gauri Gore

Project Head – Developer Spaces, Edifice Consultants

Credit: Annie Spratt

WHO IS THE 'PUBLIC'?

THE MODIFIED PUBLIC REALM: A STUDY OF CONTEMPORARY PUBLIC SPACES OF DELHI

Ruchi Saxena

We talk about the 3 Es that govern good city design, the 3 Es of sustainability: Economy, Environment and Equity. These three pillars are informally referred to as people, planet and profits. But a study of the contemporary public spaces like the newer district centres of New Delhi; Saket or Vasant Kunj, present a rather disappointing picture where the third E, Equity is almost non-existent.

Staeheli (1997) defines public space as 'a setting for debate, the exercise of rights as citizens, and a place where people of diverse backgrounds can meet as a community.' Historically, the public realms were forums of 'interactive' practice – the agoras of Greece, forum Romanum of Rome, chaupals of Jaipur or the squares or plazas of Britain. The public sphere was shaped for public assembly, community gatherings and social discourses. Technological advancements and the electronics revolution introduced concepts like 'spaces of flow' vs. 'spaces of places'.

Decentralisation was made possible and the idea of a central interactive forum seemed obsolete in the world of media and the internet. Today, social media has played a decisive role in the emergence of a networked public sphere where the easy possibility of communicating effectively allows individuals to reorient themselves from passive readers and listeners to potential speakers and participants in a conversation (Benkler 2006). Political and social discussions, dissent, cultural communications are taking place on Facebook, Twitter and Whatsapp. The 'physical' public space has turned 'virtual'.

As a result, the new generation of public spaces has also seen a major shift from spaces of socio-cultural exchanges and community interactions to 'spaces of consumption'; from politics to entertainment and commerce.

The new generation of public spaces has also seen a major shift from spaces of socio-cultural exchanges and community interactions to 'spaces of consumption'; from politics to entertainment and commerce.

This new realm has been at times, accused of being reduced to an active shopping realm; newer solutions include multiplexes, cinema halls, food joints, malls, cafes, theme parks, ticketed lifestyle centres and the likes: one-stop centres with adequate automobile parking.

While the very definition of the public space has changed, there is also a swing in the way the public realm is shaped. In the globalising economy, the government no longer plays the role of the sole provider; private players have progressively had a more important say in these matters. The increased involvement of the private players in public space provisions, led by PPPs, large scale business interests and subsequent restrictions on the social accessibility of the public realm has transformed the way public spaces were shaped. This, coupled with the city's ambitions of using public space as a visual component of its image-led strategies has given rise to a new urban typology that has begun to define our public realm. This typology, unfortunately, seems to favour private interests, is designed for a 'few' and successfully excludes a large segment of the society.

The mall culture is an 'excluding' typology. Shopping malls are the all-encompassing units that concentrate activity in and on themselves, without the need to respond to the context they are placed in. They are a world in themselves, privately owned but open to the public entities, where the owners have the right to 'exclude'. Though this is not done explicitly, codes of conduct, a list of forbidden activities, constructing people's perception of the place and such invisible markers help keep out the unwanted. Exclusiveness is often achieved through indirect mechanisms. It should also be documented here that the rise of the shopping mall and the private gated communities is attributed to a degrading public realm, which had become too unpleasant with its growing extremes of poverty and wealth. Those who could, have happily disengaged themselves from the 'true' public spaces that cannot exclude the disenfranchised for a safer, cleaner alternative that happened to be a 'privatised' alternative.

A comparison of Connaught Place and the Saket District Centre is an apt example of this. With similar building typologies of a shaded colonnade running around the building; Connaught Place allows appropriation of the semi-open corridor, wherein these passive building edges have successfully transformed into public places. These become popular locations for temporary activities, street vendors selling books, the paan shop or artists displaying their artwork for sale. They also sustain temporary everyday activities in public spaces like waiting, making a call or watching others. This possibility of socio-cultural appropriation of space is forbidden in privatised public spaces like Select City walk or DLF Avenue at Saket District Centre. The urban plaza in front of Select Citywalk and DLF Promenade, though conceived as an open public place, is nevertheless owned by the Select group and DLF respectively. Have you seen a hawker in that plaza, as you would in the plazas of Nehru Place or Janakpuri district centres? What is the composition of visitors like? Why is a particular segment of the society eliminated from the district centre, which by definition is to serve a 'district', and a district can never be regular w.r.t income levels?

The complete expurgation of the informal sectors in the urban plazas in our newer district centres and a more homogeneous 'public' being served is increasingly enhancing gentrification, social exclusion and stratification. Increasing preferences for privacy and security diminishes social interaction and diversity, if only because strangers of differing ages, classes, ethnicities, genders and religions have less opportunity to mingle in the same physical space (Leckie and Hopkins, 2002). This alienates and discourages a sense of belonging and community for large segments of society.

When the government has conveniently drawn away from its responsibility and has placed entire district centres into private hands, the fallouts are not unexpected.

Public spaces in the Indian cities, the bazaars, maidans, Ghats, chowks and chaupals, have time immemorial, been the hubs of social, recreational and cultural activities as well as economic exchanges. A good urban public space, in the Indian context, has always been a mix of formality and informality. Most of our public spaces may seem chaotic, overcrowded or maybe even dirty and unsafe, but these are also the most vibrant and inclusive, exuding colour and life. The interplay of the informal as an overlay above the formal design leads to evolution and democratisation of the space; their common ownership and easy accessibility mark their success as sites of democracy and inclusivity (Gupta, 2019). When dealing with informality, it should be acknowledged that informal economy is the people's spontaneous and creative

Aesthetic urban plazas at Select Citywalk, Saket District Centre, New Delhi ensure they are kept pristine by excluding the possibility of space appropriations by the underprivileged.

Alive inside, dead outside! The forecourt of DLF Promenade, in spite of being well maintained and landscaped find few takers. Vasant Kunj District Centre, New Delhi

response to the state's incapacity to satisfy the basic needs of the impoverished masses (Soto, 1998). Possibilities of socio-cultural appropriations of space is an important factor in designing cities.

Public spaces, by nature, are socially inclusive and pluralist (Tiesdall & Oc, 1998). The urban environment is a composition of inclusive and exclusive public and private spaces. Accepting that the relation between inclusive public space and exclusive private space is a continuum, rather than a dichotomy, it is perhaps possible to

define a public space with various degrees of inclusivity (Akkar, 2004). In this scenario, where the public realm has taken a gigantic leap from the fluid to exclusive, where the very function of the public space has changed and where external forces determine 'the public' in the contemporary public spaces, is the vision of truly democratic space, 'a mere utopia'? Or is it possible to establish the extent to which the co-existence of both the privileged and the disenfranchised is possible in the same spatial setting? Will this require a change in the typologies used or is there a need to develop a new

typology that will best fit the contemporary nature of public taste and the definition of public space as socially inclusive? Or does the arrangement of spaces/ functions require rethinking?

As Ela Bhatt points out, "The challenge is to convince the policymakers to promote and encourage hybrid economies in which micro-businesses can co-exist alongside small, medium, and large businesses: in which street vendors can co-exist alongside kiosks, retail shops, and large malls. Just as the policymakers encourage biodiversity,

they should encourage economic diversity. Also, they should try to promote a level playing field in which all sizes of businesses and all categories of workers can compete on equal and fair terms".

The challenge is to realise that EQUITY is one of the important pillars of the 3Es of sustainability, not only in books, but in reality, and our contemporary public spaces are not a respectable illustration of that!

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Fig 3: An urban plaza meant for all. The informal sector finds 'inclusion' at the Janakpuri District Centre, New Delhi

Fig 4: Equity at its best! Street vendors and hawkers create a lively shopping environment at Nehru Place District Centre, New Delhi

MARKETPLACES IN THE POST PANDEMIC ERA

A STUDY OF THE VIABILITY OF LOCAL MARKETPLACES IN PRESENT TIMES

Medha Kulkarni

Case Example of Appa Balwant Chowk, Pune

Local marketplaces play an important role in establishing the character of a city. They are centres for commerce as well as sociability and highlight the culture and heritage of a locality. In this article, I have tried to explore the economic and social impact of the recent pandemic and general modernization over the years, on these old local marketplaces. I have specifically focused on a local book market in the Indian city of Pune, called Appa Balwant Chowk. This marketplace correlates with both the heritage as well as the educational legacy of Pune, which has contributed to its proliferation and popularity over the last 60 years. It is vital to study the tendencies of these marketplaces and the relevance of such a model in current times while ensuring that they continue to be relevant in the future.

India is a country where shopping at a local marketplace is a standard feature of life. Given the market's role in ensuring food supply for a population, markets are often highly regulated by a central authority. In many places around the country, designated market places have become listed sites of historic and architectural significance and represent part of the town or nation's cultural assets. For these reasons, they are often popular tourist destinations.

Traditional public spaces like market squares and streets offer more publicness and accessibility to a diverse population of the city. A marketplace is more than merely a location where one obtains a particular necessity but also embodies the community's unique sense of place. The 'third place' is the social surroundings separate from the two usual social environments of home (first place) and the workplace (second place).

A marketplace essentially acts as a 'third place' in a community that forms the 'core settings of informal public life' and is host to 'the regular, voluntary, informal, and happily anticipated gatherings' of people 'beyond the realms of home and work'

Oldenburg, 1989

Appa Balwant Chowk (ABC) in Pune can be considered such a place. ABC is an example of a 'specialized market' - the kind where only one type of good is sold - in this case, books. It is a crossroads at Budhwar Peth, located in the core of Pune, which is one of the many commercial localities in the city. In the 1950s, the Appa Balwant Chowk area had a concentration of schools and higher education institutions. Being close to the well-known historical landmark of Shaniwar Wada (a historical fortification in the city of Pune which was built in 1732, and was the great seat of the Peshwas of the Maratha Empire until 1818), the area became quite popular.

Initially, it was a communal space with newspaper stalls where people would come, read and have discussions. Later, they started selling books as an open library- a system where people could exchange books and knowledge. Eventually, a few bookshops emerged in the area, which over the years grew into a full-fledged book market, with over 100 small and large book shops. Other than these, there are innumerable street vendors and second-hand bookstalls on footpaths along the main road.

The core of Pune city is densely populated and as a result, is overcrowded. The lanes are narrow, old, and difficult to widen, and vertical expansion is impossible due to the old buildings, which cannot support higher stories. A major National Highway (NH-60) passes through Appa Balwant Chowk, the main radial road with extremely high vehicular traffic. The high vehicular usage of this road and other radials results in issues like pollution and congestion, lack of safety for the elderly and children to walk, more time spent in travel, no parking space, a decline in bus transport due to lack of space, and so on. Pune city grew in the nineteenth and late twentieth centuries when concerns like traffic, overcrowding, and congestion were negligible, in contrast to the situation today.

An observation and general interaction-based evaluation were carried out for Appa Balwant Chowk, along with the following criteria, leading to the findings mentioned below:

- **Accessibility:** For a place to be public and have a high level of publicness, accessibility is the most important aspect. ABC is not nearby or easily accessible to a majority of the developing areas of the city. This results in many of the visitors being locals even though it is a public marketplace and a valuable resource for the entire population of the city.

- **Public experience:** Wayfinding is the use of spatial and environmental cues to move from one place to another. Numerous shops look similar, and it often gets difficult for customers, especially first-timers, to find their way around. A few of the bigger shops stand out and act as landmarks and help in wayfinding, but there are no signages for navigation. Furthermore, the marketplace is not pedestrian-friendly. Two-wheelers take up large parking spaces, and the roads are not cycle-friendly. Bookstalls occupy most of

Encroachment on both sides of the road due to parking as well as bookstalls

the footpath, affecting the walkability of people.

- **Sociability:** Sociability is the intractability that public spaces should offer known people and strangers to create a community culture in the space. This aspect is lacking since the physical environment is not ideal for gathering and socialising due to the complete lack of open spaces.

Thus, we can say, Appa Balwant Chowk is not the convenient, easily accessible, and sociable public place it used to be. Based on a survey among a few Pune residents, a mix of opinions surfaced about the marketplace.

The impact of Covid-19 cannot be ignored. The inhibitions of gathering at a public open place like ABC might sustain and hamper its growth for the next few years, especially when safer alternatives are available. This seemed to be of concern in both the older and younger survey respondents. Alternatives include e-commerce websites or other stores as they do not involve travelling long distances (or travelling at all, in the case of online websites). Taking their health and safety into consideration, customers prefer not to go to locations that are perceived to be overcrowded, not well managed, and informal.

The most important reason for the decrease in popularity is the transformed lifestyle of today's generation. Through the Internet, people can purchase products with a single click, and compare them with several hundreds of other products at once. Traditional markets like ABC lag in such modern demands, convenience, and effectiveness. In addition, it lacks parking spaces and has a major traffic problem, since during its period of construction, owning cars were uncommon.

Despite the above facts, people do not intend to stop going to ABC altogether, since it has been a trusted and well-known place to residents of the city for many decades. The older generation

especially has an emotional attachment to the place.

Appa Balwant Chowk has a 70-year-old legacy that thus needs to be conserved and propagated to future generations. Local marketplaces are important even today because they provide opportunities for social cohesion. They provide personal and pleasant shopping experiences missing in other commercial models.

In conclusion, Appa Balwant Chowk has the potential to continue to be in business for many years to come. It is a marketplace that caters to people of all age groups and walks of life and has in many ways impacted the city. Such local marketplaces may seem outdated but have the potential to be transformed into areas relevant for the communities of tomorrow. By spreading out the shops and creating pockets of open spaces to reduce overcrowding, these places can thrive. Residents of the city need a place that brings together the history and heritage of the city along with having a
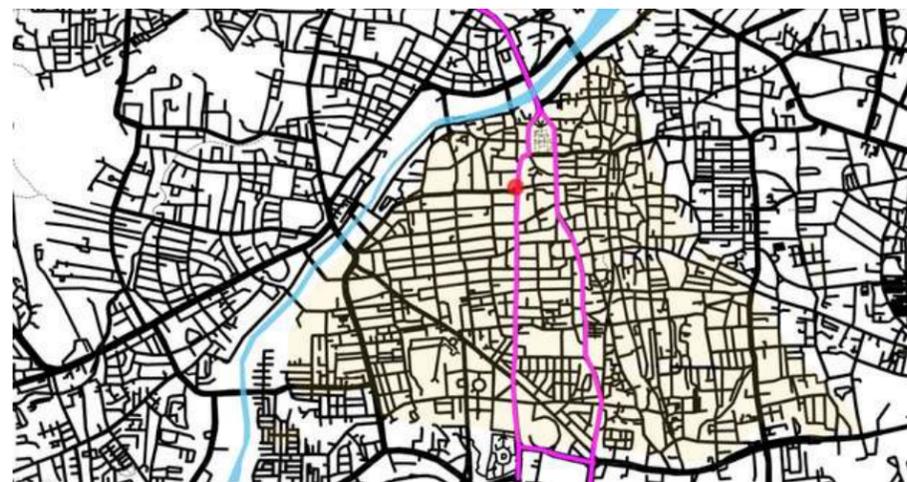
Road network of central Pune- NH60 and ABC are highlighted, Source: author

purpose to visit. They believe it can flourish if some key enhancements were made to make it more practical.

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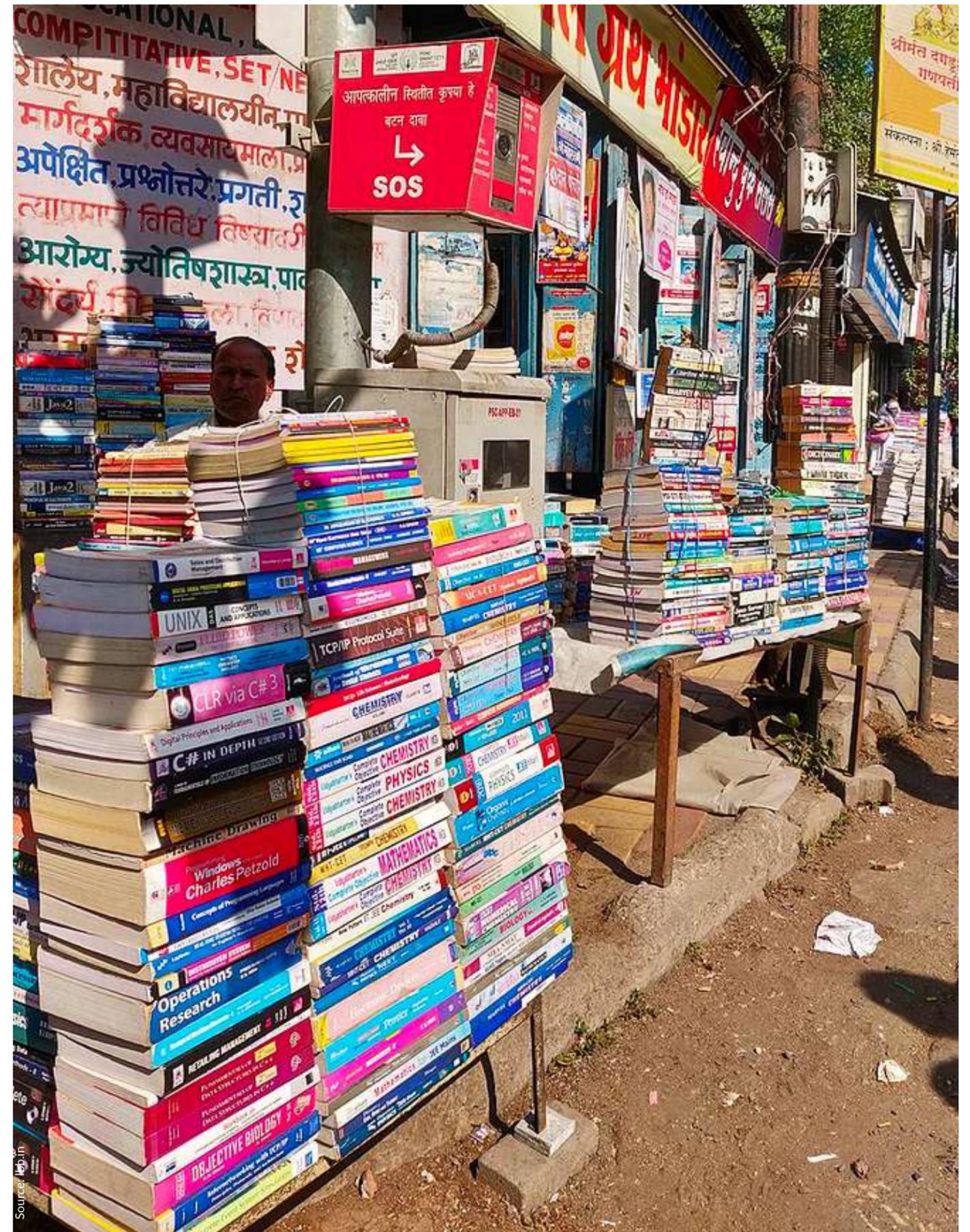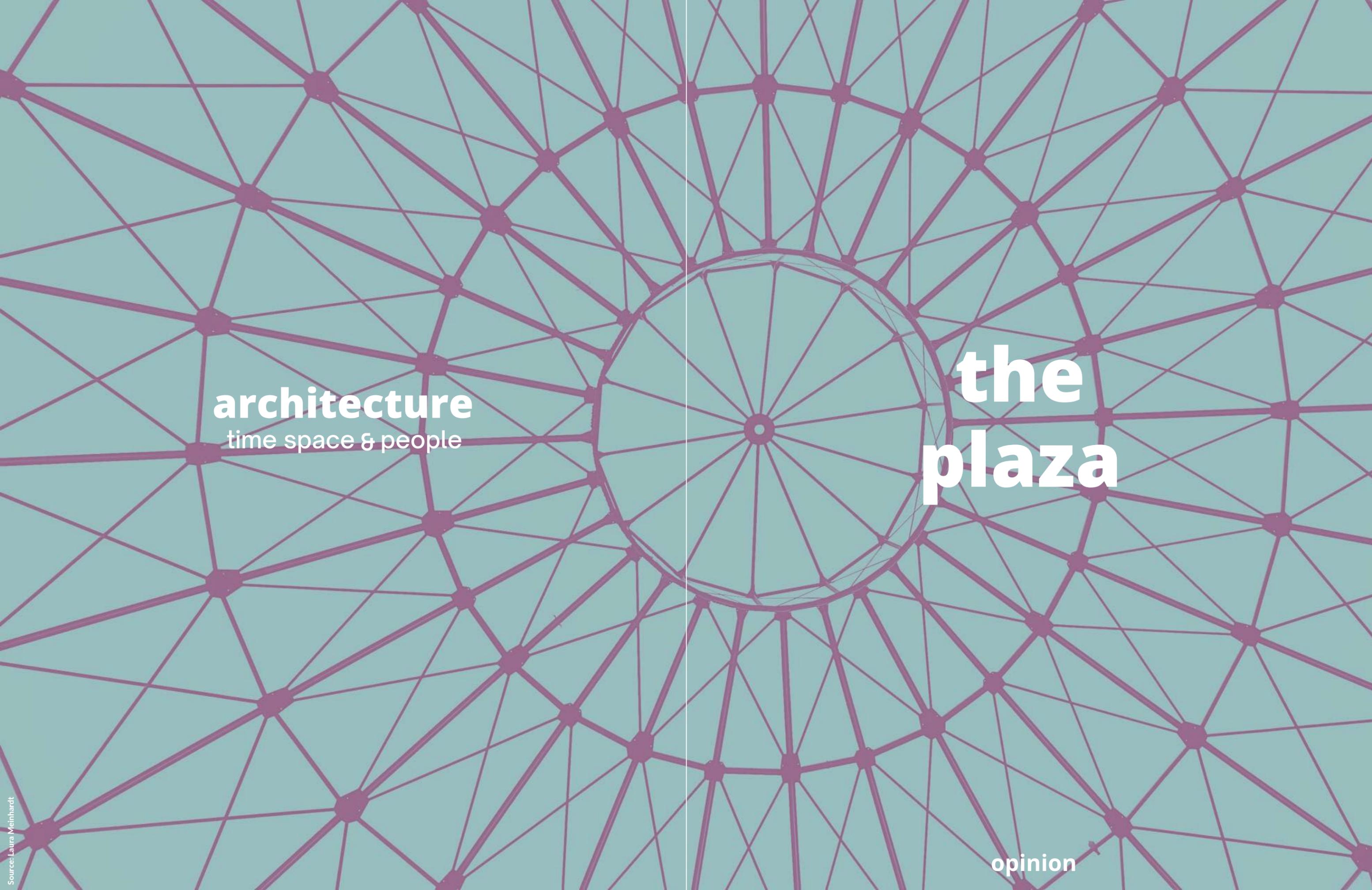
architecture
time space & people

the
plaza

Source: Author

WASTE CITY, FOOD CITY

Ayadi Mishra

"Earlier I thought cleaning was just about dusting the place up...Everyone would only call out for our 56 Dukaan, assuming the root of the problem was only here...we made up our minds to flip this – to make an example and a solution of this place."

If you live in Indore, you wake up every morning to the sound of Shaan singing "Indore hua hai number one" reminding us we are still and must maintain that stand out of the 471 towns and cities on the government's Swachhata Sarvekshan ranking list. Since 2016, IMC has eliminated garbage dumps, street litter, burning of waste, stray plastic feeds to a 100% household-waste segregation and converted waste to usable products – compost, granules, neoprene films, fuel! Partnering with non-governmental organisations for an

awareness campaign to change the behaviour of its citizens from the base level, working with student led initiatives, contracting schools, institutions, and private companies to run management operation; introducing new technologies and an improved capacity to ensure the implementation of its plans.

The start is the movement – the implementation is the individual. The vans that collect, the 468 vans in charge of Palasia have a designated route, with the heads knowing on every

step what is happening – sounds surreal? But this is real. The problem of mobility and waste became worse during the pandemic where collection and management systems halted all around the country as healthcare took priority. At times like those the story of this city plays an important role. Before anything began, houses dumped their garbage in a communal bin which was taken to an open dump for the cows to feed plastic from. The "command centre" breaks this off – where 100% segregation starts in your own home. Now every day, IMC vans collect the

"In 2016-17, India generated approximately 150,000 tonnes of solid waste a day--15,000 truckload at 10 tonnes a truck--according to the annual report of the ministry of housing and urban affairs, quoted in this reply to a question in the Lok Sabha on December 14, 2018. Local bodies collect 90% of this waste, out of which 80% is dumped on dumping sites untreated, the reply said.
Only 10% of 471 cities segregated household waste, 14% collected garbage from households, 20% conducted surveys to find out areas in the city which were vulnerable to becoming garbage dumps, the 2018 cleanliness survey found. Indore, with 1200 tonnes of waste produced daily, has been able to achieve all of these."

segregated waste and take them – not to dump, but to reuse and recycle.

All this waste that has been now collected (and segregated) ~ about 10 stations cater to the separate waste processing. In these facilities, 645 tonnes of "recyclable waste" are processed (Er. Anil Mishra) where further informal sorting is aided for to the various agencies and companies that work on recyclables further.

As for the organic waste, on an average of 550 tonnes of daily waste is processed and turned to compost which is sold as manure to farmers, workers, and landscape projects. Sometimes, rather than being sold it is

given free of cost to the farmers in exchange for transportation on an individual level of the same. Urban Sustainability anyone?

Out of the now hundreds of shops in Chhappan, three attractions – Young Tarang, Johnny Hotdogs, Vijay Chaat produce over 15,000 portions a day (even in the pandemic, after a week's shut-down, the number has been stable to about 9,000-12,000 portions again). On average, Chhappan itself produces 1.5 tonnes of food waste daily (Ar. Garima Sharma)

Now all this is separated on carts and cut off into a small garden (that used to be an empty dump lot!) at one end of the street. At about 10 pm when the market primarily closes, NGO Swaha manages the waste collection – from weighing, to segregation, to transportation – the workers use gloves and sanitary equipment as most of the waste is converted to compost directly - the smell isn't a problem here. (Mr Mukesh Yadav)

After this idea of a mini composting van, we move to a further processing centre. The waste that comes in is recorded, where the generator of the waste itself is recorded, where these stores pay a charge based on the weight of the garbage they produce – where one can also sell their garbage generated for recycling! (Gunjan di, Jatin Uncle – Shop owners at 56 Shops) The sellers now have certified clean food hub status – this works towards a future approach of a disposable and temporal "free market" – this contributes to providing clean water, sanitized and cheaper utensils, and a safer workstation to the vendors and customers. In the end, all this is cleaner and cheaper ~ because we all work together ~ this causes all the bulk to be managed on the spot first and the main unit later. Indore is setting a standard for all – this can be seen in the 2019 planning for Delhi to finally segregate its waste at an individual level.

"It took time for us to understand and design a machine that would be robust for Indian conditions. You can't just use a machine from abroad and expect it to

give you the same results," (Jwalan Shah, 27, one of the founders of Swaha) The single NGO talked about here collects up to 10 tonnes of daily compostable waste in its minivans! This is now being implemented in Sayaji Hotel, Effotel, Sarafa – taken from the model in chhappan. These machines are designed to specifically cater to the organic waste generated, to ensure no spillage, minimum possible human help needed easy lifting of cans and bins, and to be compact and mobile through the streets and pathways of the city.

Now from construction waste, compost, and manure, we move on to other forms of wastes – the raw food peels – vegetable mandis, flower markets and daily local grocery sellers. All of this goes to the bio methanation plant which converts this waste to usable fuel – methane! And where exactly is this? Why, yes, opposite to the markets! (Er. Anil Mishra)

Indore is the industrial capital of MP, now this certainly comes with a lot of toll. Every night, 800 km of roads, footpaths and walkways are swept by either specifically made machines, street-sweepers in small niches, and road dividers being washed by a water mist. For the water used, all the water is provided by IMC – all 400 litres of it – and all the daily use is catered to from the water recycled from the various sewage treatment plants across Khilani, Bijapur, Manali Farms – 17 major plants cater to all the main production units, each situated on the main vehicular nodes of the various precincts it focuses on.

"The central waste processing facility is built on what used to be Indore's largest dumping ground."

The internal roads – all 2,500 kms of them – are diligently swept in the morning before the market starts – where waste is side-by-side collected in bags and bins, aided by mobile vans. For numbers, 20,000 to 30,000 tonnes of dust were cleared in the initiation of

this project, and now you can see your footprints on the street you walk on.

Now all this caters to the 1,200 to 1,500 tonnes of daily waste – the future estimates hold about 2,000 tonnes. The next logical step (in motion 2021-22) is to reduce. The 2022 aim is to become completely plastic free – especially from food wastes.

To sum up the procedure, you have processing of waste, innovative approaches catered to specific site conditions, financial sustainability for the services, recovering solid waste management expenses, segregation at source and quality of service and implementation.

Indore was ranked first in 2017, up from 25 in 2016, a position it has maintained still. This is because of the idea of waste that itself has changed – a responsibility that has now become a routine – the act of segregating waste has become a habit, it's surprising how innate this has become - from garbage segregation to its collection. Cities like Mysuru, Karnataka and Panaji, Goa are following the same models.

"It took time for us to understand and design a machine that would be robust for Indian conditions. You can't just use a machine from abroad and expect it to give you the same results,"

Jwalan Shah
Co-founder of Swaha

The problem is how cities don't focus enough on waste, and the allocation of fundings show the same – the high cost has been managed by Indore with 'robust collection of user fees, high penalty charges, and makes revenue from the sale of compost and dry waste', which makes it a win-win situation.

Indore has decentralised the whole system effectively, where the user is taking charge. The next step for IMC is to reduce the cost by 10% progressively every year. Cities, with a population of more than 100,000 produce 67,000 tonnes a day or 44% of the total waste generated in the country, according to this July 18, 2019, answer in the Lok Sabha.

"It has been categorically laid down that (a) clean environment is (the) fundamental right of citizens under Article 21 and it is for the local bodies as well as the State to ensure that public health is preserved by taking all possible steps. For doing so, financial inability cannot be pleaded," 2019 order by the National Green Tribunal (NGT)

The NGT had asked the central government and states to form and implement an action plan based on the Solid Waste Management Rules, 2016. After pushing the deadline several times, the NGT announced that any state or union territory which does not comply with these statutory obligations shall be liable to be proceeded against as per the Environment (Protection) Act, 1986, the NGT said. The state would be asked to pay a fine, and the senior officer of the state or local body could also be personally liable, the order added.

The Indian mentality or the westernised idea of "free" and low responsibility that we have allowed to take hold in us needs to go – the sad fact that we don't want to pay for our waste, and we don't feel responsible for its needs to change.

In the end, Indore shows this can be easily achieved, and one can still work for more!

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"It has been categorically laid down that (a) clean environment is (the) fundamental right of citizens under Article 21 and it is for the local bodies as well as the State to ensure that public health is preserved by taking all possible steps. For doing so, financial inability cannot be pleaded," 2019 order by the National Green Tribunal (NGT)

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Source: Wikimedia Commons

WHAT WOULD A NON-HETEROSEXIST CITY LOOK LIKE?

Aishwarya Kulkarni

The 2011 census estimated that 4.8 million Indians identified as transgender. (Shivani Pathak n.d.) These 4.8 million individuals do not associate themselves as 'men' or 'women' but as a part of the LGBTQ (Lesbian, Gay, Bisexual, Trans-sexual and Queer) community. According to the National Human Rights Commission Report on the living conditions of transgender people, 92% of India's trans people are unable to participate in any economic activity. Less than half of them have access to education, and 62% of those that do,

face abuse and discrimination. Moreover, only 2% live with their families. (Dailyhunt 2018) One of the things most associated with this community in India is the much needed (and controversially infamous) ruling of Section 377 as unconstitutional. Despite that, the conversation around homosexuality is taboo to date. I remember a friend sharing how the television at her house was switched off, or the channel changed every time news about Section 377 flashed on the screen! This repelling section was formed under colonial rule and

criminalised all sexual acts 'against the order of nature. (Wikipedia n.d.)

Evolution

Today's conditions on this matter is contradicting with Rigveda, one of the 4 Vedas of Hinduism which says 'Vikriti Evam Prakriti' (what seems unnatural is also natural. Homosexuals were not considered 'weaker' until the 18th century before British rule. (However, under Islamic law of fatwa 'Alamgiri during the Mughal empire, male heterosexual intercourse was

punishable for a Muslim) But the major taboo was instilled in India through Catholic beliefs brought in by the British. Mark Tully, in his book 'India's Unending Journey, writes about his conversation with Sister Geraldine Smyth, a theologian of the Dominican order that the church had wielded a 'tyranny over people's sexuality and created a high culture of repression' (Tully 2007) She was particularly critical of the church for teaching that morality was derived from God rather than the basic need for humans to live together.

And as the Britishers colonised over 50 countries, much of this ideology spread.

Issues Faced by the Community

In a complex and diverse country like India, 'gender' further passes through the sieve of conflicts of economy, socio-cultural aspects, religion, caste, class, political beliefs and many other societal norms. With increasing awareness, the LGBTQ community, especially the gay community in India are starting to come out - but it will take a few more generations for gays from lower economic backgrounds, or from the villages to come out of the closet. In the chaotic order that our cities are, the 'culture' of a city is what bounds it together. As Yuval Harari rightly puts it "Culture tends to argue that it forbids only that is unnatural. But from a biological perspective, nothing is unnatural" – which makes us question on what parameters we generate such societal hierarchies. If biology enables and culture forbids, we need to rethink our culture.

"Physical environment cannot cause behaviour, but neither is it in any way neutral"

Franck, K. (1984)

This makes it the responsibility of our fraternity to create neutral, psychologically safer spaces in the city. Kevin Lynch talks of how all spaces are 'sexed spaces' in his seminal work in Good City Form (Lynch 1984) In a similar battle of gender and city, Dolores Hayden urged the readers to reimagine a non-sexist city (Hayden 1980) Urban Designers and planners thus have a heavy responsibility not just to create physical infrastructure that is equitable, but also that changes the mindset of people.

1. Socially Accessible Spaces – Sensitive Zoning Regulations

In the western world, gay and lesbian bars are becoming an acceptable part of the urban fabric, but India still has a long way to go. In Delhi and Bangalore, dating apps were designed so same-sex, pansexual and other members of the communities can connect, find love. As the intention started to take tangible form with few spots in the city as the common meeting points for them, they were frequently busted by right-wing and orthodox moral inspectors. Frieda, a book by Paulo Coelho romantically describes the human soul's purpose on Earth as to find its other half – its soulmate.
How is that possible for someone from the LGBTQ community in the closed quarters of their houses, and closed opportunities of their cities?

The first step towards creating equity in spaces would be to incorporate the same in our zoning :
- Our zoning currently divides the city into zones – residential, commercial, recreational etc. These do not have a connotation of gender associated with them. But to absolutely eradicate the complex, unsaid social problems, zoning

needs to be looked at with a closer lens. For example, if there are LGBTQ community spots (cafes, restaurants, centres) proposed at various points in the city, is the connecting corridor between them just as safe and inclusive as these spots themselves? Or does one have to pass through functions that will create hostile environments? Such environments can easily be identified with the mindset of users residing there.
If that happens, the designed LGBTQ spots in the city will eventually not thrive and be rendered useless.

- Urban recreational spaces like cafes, parks, gathering spaces don't usually have 'tags' – they aren't specifically for men or women. These are the same spaces where people are repelled by the LGBTQ community occasionally. And to bring a community that has been neglected for so long up to par with the rest, 'gender-free' spaces should exclusively be planned. This can be reflected in furniture design, street design, or even just putting up a board that says so. These should be everyday spaces like bus stops, katas under trees, spots in gardens, cafes etc. Calling it 'gender-free', it invites everyone – not just those from the LGBTQ community. After pilot studies, and proving the success of it, they should also be officially framed in the DCR.

- Gender-neutral washrooms as a mandate in densely visited areas will prove to be a common ground and a symbol of acceptance in the urban realm. This will primarily solve the major issue of sanitation for the community.

All tangible interventions need participation from all stakeholders (local residents, representatives of LGBTQ community, ULBs, students etc) to make such pilot projects as success.

This is a chain reaction which will result in social acceptance and eventually legal inclusion as well.

ROLE OF PLANNERS AND DESIGNERS

The exclusion of LGBTQ communities in the urban realm is essentially a social issue. This makes one wonder – do architects or urban designers have a role to play? Can they really 'solve' these social, intangible issues through policy level or tangible interventions? And the answer is YES.

2. Housing

One of the most common issues for the community is getting rental accommodation. Most queer couples hide their identities to get houses, even in metropolitan cities like Bangalore, Delhi and Mumbai. This makes one think - don't people also migrate from villages to cities to escape the casteist, oppressive and orthodox conditions? Aren't our cities then supposed to be more inclusive, egalitarian, and 'modern'?

- The sensitivity with where such zones are placed is also important. Elements like an orthodox tight-knit community, high-end residential neighbourhoods may exclude them, creating an unsafe neighbourhood and accessibility. While colleges, corporate offices and schools offer a newer age group with a more accepting mindset and could be placed around it.

- LGBTQ community societies can be seen as an opportunity and can be coupled around functions like call centres, women's colleges and hostels, schools etc. This will maintain an eyes-on-street phenomenon and maintain a symbiotic relationship of protection and acceptance.

3. Visual Connect

With the coming generations being more 'woke' than their predecessors, the change is coming. OTT platforms like Netflix have promoted and normalised the queer community to a large extent. The way we fell in love with David from Schitt's Creek is a testimony to it! Watching him eat in cafes, dress up for a party, shop and work in everyday spaces refreshed our constrained, moulded minds. In India, Goa is the most gay-friendly state in India, and tourism shares a symbiotic relationship with it. Popular travel websites and agencies are promoting 'gay-friendly holiday packages' and 'honeymoon packages'. (An

observation is the patriarchy which we are more acceptable to gays than lesbians).

As discussed above, the primary issue is the change of the orthodox mindset, after which the urban realm can truly start to celebrate the diversity in the cities. Street art / intelligent advertisements can also help create awareness and normalcy about the same. For centuries, the community has been a hidden minority and to see large hoarding or advertisements accepting them, even celebrating them, is a step towards stopping this oppressive dominance. Google, Facebook and Youtube introduced rainbow pride colours into their homepage, profile pictures and logos and tweeted about the judgement. (Malvania 2018) Some witty advertisements by well-known brands are :

Fastrack's 'Move On' advertisement, 2013

Vicks - Generations of Care #TouchOfCare, 2017

A non-heterosexist city would not strive towards being 'smart' but being embracing of change, kind to all fellow beings and metropolitan in its truest sense. It will finally realise and reflect 'love is love, and human is human'

As Architects and Urban Designers, unbiased idiosyncrasies begin with our preliminary design education. World Bank, in its handbook for gender-neutral cities, said that our cities are designed keeping in mind hetero-sexual, upper-class men - and in retrospect, I am appalled by the number of times we took a man's measurements for our ergonomic study in college – subconsciously fitting the other genders in 'his' role. I also feel like we often take something fundamentally basic, like our gender - for granted. As a large part of the community feels safer outside the four walls of their house to express themselves, we owe it our profession to create more accepting spaces, if not welcoming (yet). A non-heterosexist city would not strive towards being 'smart' but being embracing of change, kind to all fellow beings and metropolitan in its truest sense. It will finally realise and reflect 'love is love, and human is human'

Coming back to our question of what a non-heterosexist city looks like.

It would look democratic.

It would look more inclusive, and less of 'them' and 'us'.

It will have more empathy.

It will be more equitable.

And most importantly, it would look a tad bit happier.

Aishwarya Kulkarni

Student, School of Planning and Architecture, Bhopal, India.

It would look democratic.

It would look more inclusive, and less of 'them' and 'us'.

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It will be more equitable.

And most importantly, it would look a tad bit happier.

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architecture
time space & people

the courtyard

THE SITE, THE SITUATION AND SUSTAINABILITY

ARCHITECT LOVE CHAUDHARY IN CONVERSATION WITH KRITIKA JUNEJA

Kritika Juneja, architect, architecture journalist and founder of Arch Valor converses with Love Chaudhary, founder and principal architect of AND Studio in an exclusive interview for Architecture, Time, Space & People.

Could you tell us about your early brush with architecture? What aspects of your background and upbringing have shaped your design principles and philosophies?

Although architecture wasn't my first choice, I ended up here due to the creative edge that my parents had subdued in me because they wanted me to study engineering. I'm a dropout from an engineering college. My brush with architecture was when I learned about people who make these crazy buildings, something that someone might have envisioned, and then they put their hearts and souls into it, and, in a sense, it becomes an icon. So what would it mean to build something like that and what would it take? As I moved through the early part of Delhi, I realized that architecture was something to look up to. I had the opportunity to work with B.V. Doshi as my first job after college and under the master's guidance, I developed my architecture career. And now he's the Pritzker laureate. His vision, working under him, and the way he shaped me was the start and the first impression that is still ingrained in my practice and the way I think about architecture.

Your recent project F 70 unifies modern architectural language blended harmoniously with a neutral colour palette. Can you explain your design philosophy behind it?

It's always been our belief that a site has a lot to offer in terms of design, rather than an architect looking for answers. If you hear what the site needs, what the surrounding context is, then you'll get a lot of answers, and the briefing that the client gives you, if you debrief that, that's the soul and the main answer to the project. While working on F 70, we felt that the landscape around it was unattractive, and it was a south-facing plot. Therefore, the first concept was to introduce light which wasn't harsh. We went into courtyard architecture, which we have been studying throughout college and is also the basis for many temples in India, from Rajasthan to South India. Considering we had a south-facing plot, we looked into skylights rather than direct windows. We moved our massing into an inset queue. We cantilevered a mass of approximately 70 feet by 7 feet to shield from the southern sun. We also had cantilevers on the west face, which is the harshest when we have a dry humid climate and temperatures reaching 45 degrees. On this side, we ensured that the facade did not have many openings and catered to more practical ones for a kitchen, bathroom and bedroom.

We used glass bricks, which add thickness to the wall. The south and the west facade confine to the principles of vernacular architecture. We wanted to use materials that stood the test of time. We opened windows onto the balconies, built internal corridors, and clad them with beautiful green walls.

What are the criteria of choosing the building materials without resulting in environmental abuse and could be maintained easily as you had done in F 70?

For the first phase of planning, you need to concentrate on how the site behaves- the sun path diagram and the ventilation. Decide where you need to place windows to make the most of these observations. And then choose an appropriate material to layer on top. The materials should be something that the client can handle, regardless of the type. The architecture that you create could be inherently beautiful for the first year but should be built to last for at least 50 years. In materials, we must be true to the soul of architecture. People today create problems first and then find solutions, which isn't the right approach. They also incorrectly refer to sustainability.

Hyatt's reputation as an icon of luxury has already been cemented in the minds of people. Did you find it challenging to keep up with the same when designing Hyatt Dehradun?

It was quite a challenge for us. International designers usually design Hyatt Regency and we are the only Indian designers to have done so. However, we have a slight edge over them as we understand the diversity of our culture and the fusion of different languages, dialects and materials. Hyatt created manuals of how the brand functions, which is their understanding of the US brand as to how the clients will behave and what they expect from them, but I think it's almost like you can make food, but it's how you make it and how you present it to your guests. First, it has to be appealing and then functional. It was quite challenging for us to break free from what had already been implemented around the world. But, to localize the project or to localize the interiors, it had to differ from any Hyatt Regency in the world. It had to be something that speaks of the place. So we brought those architectural principles into the interiors with the woodwork, beaten brass, seats with handmade tiles and handmade artisan pots. We used materials that could speak the language of the city because people coming to the hills should experience the hills. My designers and I learned a lot before putting things on paper. The client gave us leverage and was trusting and understanding. And as always, a good client results in a good project. There have been a lot of developments in the hospitality industry where you can combine the boutique essence of a project with the five-star rating of hospitality.

What was your thought behind your recent penthouse Magnolias? The interiors of the penthouse amp up the luxury level with sophisticated use of clean lines and a neutral colour palette.

Magnolia is a penthouse, which is a part of the DLF Township-based in Gurgaon. We introduced a play of indoor and outdoor spaces. Our drawing room, dining area, and family living room became one open space. For the interiors, we extensively researched the flooring and the ceiling. We installed one flat ceiling across the whole space that seamlessly connected the drawing-room to the dining room and then to the formal lounge. As for the flooring, we stripped it and did a veiled match throughout.
We went back and learned a lot because the client was based out of London. Interiors in London are mostly eclectic, neoclassical and contemporary. We used a lot of marble everywhere, in the dining area, for tabletops and backsplashes to make it seem like an extension of his London home in India. And obviously, the luxury of the material was quite noticeable, both in the interiors and in the furniture. In terms of space planning, the bedroom sizes were quite opulent, and we created corridors like art galleries. It was a collaborative effort that ultimately led to a beautiful penthouse. I would say it's a true reflection of the client's character.

"To localize the project or to localize the interiors, it had to differ from any Hyatt Regency in the world.

It had to be something that speaks of the place."

How would you like the world to know you when you hang up your boots?

As a humble designer and a good person is more than enough for me. There are too many species entities on this planet in a collective and many of them are doing such incredible work that is helping to elevate humankind. And we as designers can only add value to some of the parts that we cater to, if I can just add some love or something different to their lives, that would be enough.

There have been several changes with Covid recently, and our industry has not been exempt. How do you think those changes will affect future practices of design.

We have learned that working hand in hand with technology is important, as we have realized its physical intimacy, or I might say its physical wellbeing, which is more important. Unfortunately, we weren't able to connect physically. Everything became very digital. In a similar sense, the whole industry that we cater to is very hands-on, you have to see the materials, and you have to be present physically. For the safety of all, these Covid times taught us that there are times when you can use technology, to be virtually present rather than physically. We have equipped ourselves through meetings conducted virtually, or by doing surveys with drones. We have been trying to go to the level of introducing VR, virtual reality into our projects and creating 360-degree views for clients to look inside spaces even before they are built.

Any closing thoughts. What are you feeling at this moment?

My mind is always spinning with deadlines, so as soon as I finish this interview, I will get back to designing, as that is what I do.

Nowadays, there is a trend that everything is titled sustainable. What does sustainability mean to you and how do your projects address this term.

What my designers and I believe is that sustainability equals affordability - in the long run. The result is a LEED rating building. But to make that LEED rating building, you spend twice as much, and then you have stars, but what are the stars doing for the clientele, except creating a hole in their pockets? So why not think about affordability first? And then work on simple principles of vernacular architecture. The point is not to construct glass buildings on the west or south facades and sell them as LEED-certified buildings or to achieve a Griha rating, but rather to study how the ancient temples were built without HVAC or glass, and how they worked just fine. Vernacular architecture in India is so significant that every architect can learn from it and evolve.

"Sustainability is also an important term to me, and as an architect, I make sure I educate my clients about it."

Kritika Juneja is an architect, architectural journalist and founder of Arch Valor.

She is also an Editorial Advisor Glitz Architecture Magazine, contributing writer for CIA Construction World Magazine, Building Data Labs, Pepper Content, Modern Green Structures Magazine, and In Awe Towards Green.

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KASHISAAR

CONVERSATIONS ON REJUVENATION OF CULTURAL AND HISTORICAL CITIES

A two-day architects meet organized by the Government of Uttar Pradesh and the Faculty of Architecture, AKTU in collaboration with the Council of Architecture.

The Government of Uttar Pradesh organized a meet for architects at BHU Varanasi, on 3 and 4 January 2022. The Faculty of Architecture and Planning, AKTU, Government of UP hosted the programme in collaboration with Council of Architecture, India.
The two-day event featured an inauguration, an academic symposium, a Ganges cruise, and tours of the new Kashi Vishwanath Corridor and Sarnath.

Dr Neelkanth Tiwari, Honorable Minister of State Tourism & Culture, addressed the inaugural session. Dr Tiwari outlined the commitment of the Uttar Pradesh Government under the leadership of Chief Minister Shri Yogi Adityanath and Prime Minister Shri Narendra Modi in rejuvenating historic cities throughout the state. An exhibition showcasing the redevelopment and design of the Kashi Corridor curated by Ar Bimal Patel's office and studio work of the students

of the Faculty of Architecture and Planning, AKTU, was also inaugurated by Dr Neelkanth Tiwari.

Dr Vineet Kansal, Vice-Chancellor of Dr A.P.J. Abdul Kalam Technical University, Lucknow, delivered the welcome address. He emphasized the importance of practical application of theoretical knowledge in technical education. Further, he added that more than 750 institutes under the umbrella of AKTU are committed to achieving

this cause.

Ar Sapna, Vice President, Council of Architecture, shared her thoughts on the significance of public awareness in heritage conservation.

Principal Secretary, Technical Education, Government of Uttar Pradesh, Mr Amrit Abhijat, highlighted that this meet is the first in the series of many to increase the involvement of stakeholders.

He reiterated the commitment of the Government to rejuvenate other historic cities like Agra, Ayodhya, Mathura and Vrindavan.

Dr Vandana Sehgal, Dean, Faculty of Architecture and Planning, AKTU, reminisced her experiences of various historical cities that she portrayed through her paintings. During the parikramas, she perceived various tangible and intangible aspects that constitute the soul of these cities.

Dr Amogh Gupta, President Vigyan Bharati Madhya Bharati, opined that daily experiences if documented, become Gyan, and when they are made public, they become Vigyan.

Shri Jitin Prasad, Cabinet Minister, Government of Uttar Pradesh, gave his greetings and best wishes through a virtual address.

Mr Sunil Chowdhary, Special Secretary, Technical Education, gave a vote of thanks to all the dignitaries and the host institutions, Faculty of Architecture and Planning, AKTU and IIT BHU for successfully organizing the event.

Prof K. T. Ravindran from the School of Planning and Architecture, Delhi, spoke at the technical session on the enigma of Indian cities and the problems involved in modernizing them.

The representatives of HCP

Consultants, the Principal Architect of the prestigious Kashi Vishwanath Corridor, discussed the details, challenges and intricacies involved in the rejuvenation.

Dr Alka Pandey talked about the representation of the concept of Ardhanarishwar in various art forms ranging from paintings to sculptures.

Ar J. M. Kartikar from Design Associates presented his works on the rejuvenation of streets leading to Sri Harmandir Sahib in Amritsar.

Prof Rana P. B. Singh enlightened the audience on the historical, cosmological and metaphysical aspects of Varanasi - from the significance of the name 'Banaras' to the relevance of the Kashi Vishwanath Corridor to the devotees and the city as a whole.

Dr Vandana Sehgal, Dean Faculty of Architecture and Planning, AKTU, concluded the event by inviting the dignitaries and delegates for a Roro cruise ride to witness Ganga Aarti, followed by a gala dinner and cultural program.

Eminent architects and academicians across the country who attended the meet and visited Kashi Vishwanath Corridor the next day, followed by a trip to the Sarnath archaeological site.

PRATYASHA

COUNCIL'S INTERNATIONAL CONFERENCE ON ARCHITECTURAL EDUCATION

To promote Indian architectural education globally, the Council has decided to organize the 'Pratyasha' International Summit.

Indian Architectural Institutions will showcase their teaching-learning methods at the summit, in turn incorporating best practices from around the world.

The summit will bring together eminent architects and academicians in the country to benefit the entire fraternity.
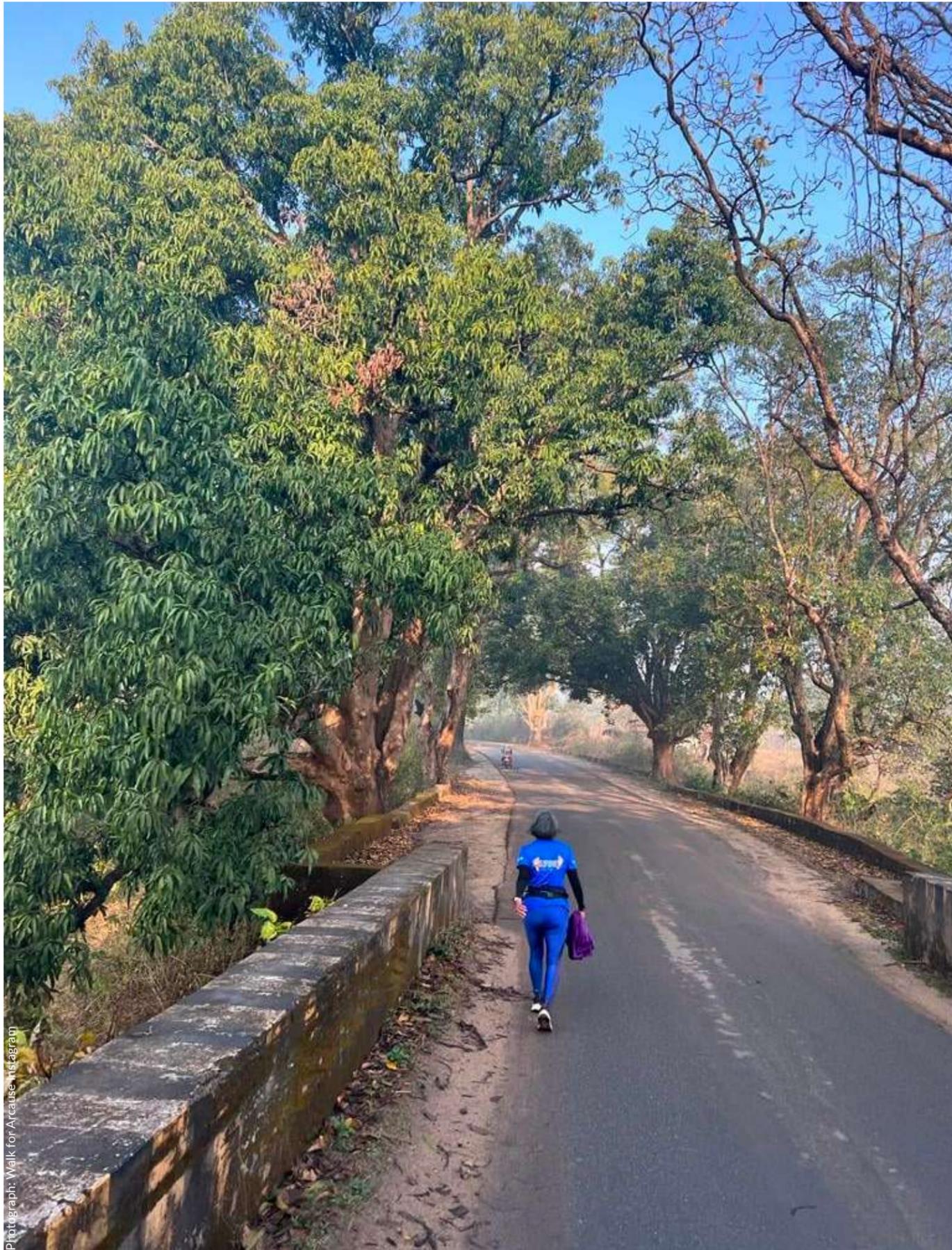
WALK FOR ARCAUSE

WALK FOR GOOD DESIGN

Walk for Arcause is designed as a campaign for awareness on the role good design can play in changing lives and how good designers can help towards nation building.

The Council in collaboration with Ethos has launched 'Walk for Arcause', aimed at raising awareness on the role of good design in enriching lives.

Ar Gita Balakrishnan, founder of Ethos, will walk the 1700 km stretch between Kolkata to Delhi from mid-February to April 2022. As part of the walk, Gita will meet people in villages, towns, and cities to understand and identify issues requiring design solutions.

The Handbook of Manual of Architectural Practice (MAP) shall be showcased and talks will be arranged to spread awareness among the target audience.

THE STORY BEHIND ARCAUSE

The thought certainly didn't come about overnight. Architect Gita Balakrishnan has spent the last 20 years of her life bringing together students, professionals and industries working in the built environment sector through her initiative, Ethos. Ethos was conceived with this vision in 2002 and will be completing 20 remarkable years in June 2022. To mark this milestone coinciding with 75 years of Independent India, She has chosen to embark upon a 1700km walk from Kolkata to New Delhi, which she believes will be a life changing journey.

"Seeing is believing, but feeling is the truth."

 Thomas Fuller

The walk will transcend geographical and cultural boundaries. Every step taken will be a new lesson learnt. Learning from communities, cities, institutions, organizations, climatic conditions, landscape, built and unbuilt environments, formal and informal settings to name a few will allow the two decade long efforts at Ethos come full circle. Through the different engagement programs along the way, this walk will shed light on the Architecture and Design fraternity, their contributions and role in society, issues that they aim to address through design and most important of them all, the role of good design in improving lives.

We invite Architects, Designers, Builders, Students and everyone who is passionate about the built environmen

 to join hands with us through our planned engagement activities on this unique initiative, one where the end will mark a new beginning, of conversations, ideas and eventually actions. If you have the eye to notice the pressing issues in this sector, then we are all ears. Please feel free to get in touch with us.
The initiative will not conclude with the walk but will only be a beginning to touch lives through design from the actions of many.

From 'Walk for Arcause' website walkforarcause.com

Follow 'Walk for Arcause' on social media Instagram: @walkforarcause Facebook: facebook.com/walkforarcause

Photograph: Madhu Kapparath

FROM THE COUNCIL
MEETINGS UPDATES AND NOTICES

76th Meeting of COA

The 76th Meeting of the Council of Architecture was successfully conducted on 26 February 2022 at India Habitat Centre, New Delhi. 29 Members attended the hybrid meeting physically and 18 attended online

Printing of the Manual of Architectural Practice

The Council of Architecture has prescribed Manual of Architectural Practice (COA-MAP) which touches upon all aspects of professional practice and guides and advises architects on various professional issues. MAP is the result of collaborative and inclusive efforts of like-minded, eminent practising architects and senior peers whose dedication is evident in the outcome. It comprises five volumes:

Volume 1 – Guidelines for Architectural Practice

Volume 2 – Guidelines for Engagement of Architects and Code for Competitions
Volume 3 – Guidelines for Architectural Contracts
Volume 4 – Guidelines for Architectural Services and Fees
Volume 5 – Guidelines for the Management of Firms

The Council has commenced printing physical copies of the Manual of Architectural Practice which will be available soon.

Films for the Future

In order to spread awareness about architecture and role of architects in society, the Council has initiated the process for preparation of short films to spread awareness on Architectural Education and Profession among masses and to inspire them not only to join architectural education but also to avail architectural services as an essential component for construction of buildings in India. The brief features of the Film shall be as under:
(1) What is Architecture,
(2) How Architecture education is undertaken and what are its rigors,
(3) Role of Architect in society and deliverables expected from an Architect.
The duration of the film shall be in three categories, i.e., (1) 20-22 minutes, (2) upto 5 minutes, and (3) Film Capsule of duration of about 1 minute.
The assignment shall be completed on or before 31st March, 2022.

Energy Conservation Building Code Programmes in February

The Council of Architecture in collaboration with the 'Bureau of Energy Efficiency' has been conducting training programs titled 'Introduction to Energy Conservation Building Code', for sensitizing and creating awareness about ECBC within practising architects and teachers in schools of architecture.
The technical sessions include live case studies of ECBC compliant projects and training on Energy Simulation software.

COA Training and Research Centers conduct these programmes free of cost.
The training programmes cover

- Introduction to Building Physics
- ECBC Scope and Administration
- Building Envelope
- Building Comfort Systems and Controls
- Lighting and Controls
- Electrical and Renewable Energy Systems
- ECBC Compliance Procedures
- Whole Building Performance Approach
- Energy Simulation

Training Programmes Scheduled in February 2022
- 'Post-Pandemic Architecture', conducted in collaboration with Symbiosis School of Planning, Architecture and Design, by Dr Nandini Kulkarni from 15 to 18 February 2022.
- 'Ecological Landscape Planning' in collaboration with BMS College of Architecture, Basavanagudi, Bangalore, by Dr Mamatha P. Raj from 22 to 25 February 2022.

Centre of Excellence Bengaluru Design Competition

Architects and architectural institutions are invited to participate in an open two-stage architectural design competition organized by the Council of Architecture. The competition involves developing design drawings and overseeing the construction of its proposed Centre of Excellence at Bengaluru, CoA-COE-B. COA guidelines will be strictly followed for the competition. For more details, please refer to the Competition Dossier. Interested participants should register themselves on the Council's website not later than 07.04.2022 to receive a Unique Identity Code.

Request to Update Communication Details

Architects are requested to update their email address as a matter of urgency, to be incorporated in records of the Council enabling the Council to send timely updates, monthly newsletter and magazine.

An option to update email is available at the website of the Council in E Services Tab " Email updation by Architects".

Digital Certificates/ ID Cards

Council of Architecture is in the process of faciliatting online reneweal/ extension of validity of registration. Architects shall be provided with certificate of registration via a password protetcted file in pdf at their email address.

For the purpose, the Council shall provide physical certificate of Registration with the photograph, signature and QR code to all the registered architects free of cost. The Council has also decided to issue new identity cards to all registered Architects.

Architects are requested to update their photographs and signatures (under Dashboard->Architect->Update Photo and Signature) by logging into the COA Portal (www.coa.gov.in), using their username and password. The communication regarding the same has been sent by the Council.

Renewal of Registration

Renewal fee of Rs. 600/- for the calendar year 2022 is due on 1 January 2022 and, the date of payment without fine is 31 March 2022 or the last working day of March 2022, whichever is earlier, failing which a restoration fee of Rs. 1000/- will be applicable w.e.f 1 April 2022.

All concerned architects are requested to renew their registration by paying the renewal fees online or offline in time to avoid penalties.

COA Thesis Awards 2021

The following award programmes were launched

- Students' Awards for Excellence in Documentation of Architectural Heritage 2021
- National Awards for Excellence in Architectural Thesis 2021 and JK AYA Best Architecture Student of the Year 2021
- National Awards for Excellence in Post Graduate Thesis in Architecture 2021

Registrations for all categories of all awards were accepted from all zones. Entries were allocated code numbers. Online evaluation of coded entries by panels of jurors is in process.

The activities related to the Awards 2021 in each zone are coordinated by the respective Zonal Centres:

Zone 1: Sushant School of Art & Architecture, Gurgaon
Zone 2: College of Architecture, Sardar Vallabhai Patel Institute of Technology, At-PO-Vasad, Gujarat
Zone 3: School of Architecture, Symbiosis Skills and Open University, Village Kiwale, Near Pune-Mumbai Expressway, Tal. Haveli, Maharashtra
Zone 4: Mysore School of Architecture, CA-01, University Layout, Lingabudi, Near Dattagalli Ring Road, Mysore
Zone 5: Asian School of Architecture and Design Innovation, Silver Sand Island, Near Vyttila, Cochin, Kerala

COA Students' Awards for
Excellence in Documentation of Architectural Heritage 2021
Winners at Zonal Jury Category A: Architectural Heritage

Title of Project	Name of Team Leader	Name of College
Heritage Documentation on Viqar-Ul-Mulk Hall	Mohd Ikhtair Alam	Department of Architecture, Zakir Hussain College of Engineering & Tech. Aligarh Muslim University, Aligarh
Water & Heritage : Baavan Kund, Kaliadeh Palace, Ujjain	Asna Siddiqui	Faculty of Architecture and Ekistics, Jamia Millia Islamia, New Delhi
VASAD	Krusha Patel	College of Architecture Sardar Vallabhai Patel Institute of Technology, Anand
Dharohar - Patrimony of Udaipur	Kekin Patel	Faculty of Architecture Sarvajanik College of Engineering & Technology, Surat
Fortified Settlement (VIJAYDURG FORT)	Omkar Shinde	Shri V. B. Patil Trust's Appasaheb Birnale College of Architecture, Sangli
Understanding the City: Banaras	Aryaeshu Deokar	Vivekanand Institute of Technology's Padmabhushan Dr.Vasantdada Patil College of Architecture, Pune
Documentation of Pavagada Fort, Tumkur District. Karnataka	Rachana T S	Siddaganga Institute of Technology, Tumkur
Sasan Gram - Orissa	Nithya Niranjan	K S School of Architecture, Bangalore
Architectural heritage documentation of T S K House	Libin babu	Nehru College of Architecture, Palakkad, Kerala
Ranjankudi Fort - Heritage Documentation	R. Narasimman	Ranganathan Architecture College, Coimbatore

COA Students' Awards for
Excellence in Documentation of Architectural Heritage 2021
Winners at Zonal Jury Category B: Arts & Crafts Related to Buildings

Title of Project	Name of Team Leader	Name of College
Udaipur - The Glittering Jewel	Nikhil Ahir	Faculty of Architecture Sarvajanik College of Engineering & Technology, Surat
Decoding Vernacular Idioms embedded in the Traditional Architecture of Lunawada region	Yash Javiya	Parul Institute of Architecture and Research, Vadodara
Khatambandh	Utkarsh Kumar Verma	L. S. Raheja School of Architecture, Mumbai
Utkarsh- Banjara community development, Washim.	Vaishnavi Sathe	Bharati Vidyapeeth College of Architecture, Navi Mumbai
ADROIT	V. Sri Vidya Reddy	Sri Venkateshwara College of Architecture, Hyderabad
Arts and crafts of Tamil Nadu	Supraja	Nitte School of Architecture Planning and Design, Bengaluru
Udaiyalur - Heritage Documentation	Akshitha R.	Ranganathan Architecture College, Coimbatore
Nallur - Heritage Documentation	V. Naveen	Ranganathan Architecture College, Coimbatore

COA Students' Awards for
Excellence in Documentation of Architectural Heritage 2021
Winners at Zonal Jury Category C: Indigenous Dwellings

Title of Project	Name of Team Leader	Name of College
Swadha - Documentation of Chandni Chowk Haveli	Rashi Sharma	Department of Architecture, Indira Gandhi Delhi Technical University for Women, Delhi
Ever Changing Phases of Maratha Architecture - Case of Raste Wada, Wai	Hiral Mistry	Raman Bhakta School Of Architecture, Surat
Documenting traditional Bohra houses of Siddhpur, Gujarat	Mayank Padaliya	Parul Institute of Architecture and Research, Vadodara

Documentation of Patil Wada, Guhagar, Maharashtra.	Srivibhu Viraj Amudalapally	L. S. Raheja School of Architecture, Mumbai
Phulera's Post production: Documenting the fictional	Sarvesh Kambli	Academy Of Architecture, Mumbai
Balachennavalase Halli Thotti Mane	Sanjana S	K. S. School Of Architecture, Bangalore
Indigenous settlement of traditional weaver's community, Tope village, Sambalpur: Weaving threads of continuity.	Shreya Singh	Department of Architecture, Veer Surendra Sai University of Technology, Sambalpur
Documentation Of The Tribal Village - Thiruchikady	Gautham Sunil	McGAN'S Ooty School of Architecture, The Nilgiris, Tamil Nadu
Athirappilly Kadar Tribes Settlement Study	Benito Abraham Joe	Thejus College Of Architecture, Vellarkkad, Thrissur

COA Students' Awards for
Excellence in Documentation of Architectural Heritage 2021
Winners at National Jury
Category A: Architectural Heritage

Title of Project	Name of Team Leader	Name of College
Winner Architectural heritage documentation of T S K House	Libin babu	Nehru College of Architecture, Palakkad Kerala
Runner Up Understanding the City: Banaras	Aryaeshu Deokar	Vivekanand Institute of Technology's Padmabhushan Dr.Vasantdada Patil College of Architecture, Pune

Category B: Arts & Crafts Related to Buildings

Title of Project	Name of Team Leader	Name of College
Winner Khatambandh	Utkarsh Kumar Verma	L. S. Raheja School of Architecture, Mumbai
Runner Up Udaipur - The Glittering Jewel	Nikhil Ahir	Faculty of Architecture Sarvajanik College of Engineering & Technology, Surat

Category C: Indigenous Dwellings

Title of Project	Name of Team Leader	Name of College
Winner Ever Changing Phases of Maratha Architecture - Case of Raste Wada, Wai	Hiral Mistry	Raman Bhakta School Of Architecture, Surat
Runner Up Documentation of Patil Wada, Guhagar, Maharashtra.	Srivibhu Viraj Amudalapally	L. S. Raheja School of Architecture, Mumba
Documenting traditional Bohra houses of Siddhpur, Gujarat	Mayank Padaliya	Parul Institute of Architecture and Research, Vadodara

COA National Awards for Excellence in Architectural Thesis 2021 & JK AYA Best Architecture Student of the Year Award 2021 Zonal Presenters
Category A: Architectural Project

Title of Project	Name of Participant	Name of College
Zone 1		
Mopa International Airport	Sameer Ashraf	Faculty of Architecture, Integral university, Lucknow
The Contemporary Expression of Tradition- International Convention Centre at Jodhpur	Ayushi Saxena	School of Planning & Architecture, New Delhi
Srinagar museum - Placemaking through re collective identity.	Zainab Bhat	School Of Architecture And Landscaping, College Of Engineering, Katra
Reimagining The Flow: Public Introduction to Dynamic Life of Wastewater Management	Anjum Ansari	Faculty of Architecture And Ekistics Jamia Millia Islamia, New Delhi
Rethinking architecture college - NEP 2020	Sunaina Prabhakar	Chandigarh College of Architecture, Chandigarh
Zone 2		
Rethinking factories : Adaptive reuse of Historic Industrial site of Kozhikode as a social hub	Muhammed K Abdulla	School of Planning and Architecture, Bhopal

Title of Project	Name of Participant	Name of College
The Mining Museum- Reuse of an abandoned quarry	Shalini Polra	Faculty Of Architecture M.S.University Of Baroda, Vadodara
Redevelopment of Shahgunj Market Area as a Socioeconomic and Cultural Hub (Aurangabad)	Safiya Raheman	School of Planning and Architecture, Bhopal
Multispecialty Hospital, Bhuj	Doshi Healik Vijayakumar	Institute of Architecture and Planning, Nirma University, Ahmedabad
The Interlace	Nishanth krishna	Faculty of Architecture Centre For Environmental Planning & Technology University, Ahmedabad

Zone 3

Hyper Resilience and memory	Utkarsh Kumar Verma	L.S. Raheja School of Architecture, Mumbai
Mending The Mills	Dhiraj Sachdeo	VIT's Padmabhushan Dr.Vasantdada
Deciphering Play: Exploring affordances in Social Housing	Serah Yatin	Academy of Architecture, Mumbai
Apparatus of Amusement	Aum Gohil	Academy of Architecture, Mumbai
A Self Sustaining Architecture for Disaster relief, Majuli	Fatema Khurshid	SMEF'S Brick School of Architecture, Pune

Zone 4

Entrepreneurial Development Park - A hollistic growth environment for enterprises.	Arunabh Kaushik	Piloo Mody College of Architecture, Cuttack
ARAMBHAM	Arya Arun	R.V. College Of Architecture, Bangalore
Minimalism and its emptiness: A contemplative youth centre for the students of Kota, Rajasthan.	UmmeHanny Ilkalwale	School of architecture Karnataka Law Society s Gogte Institute Of Technology Belgaum
Urban Nomad	M.G. Varshitha	BGS School of Architecture & Planning, Bangalore
Cultural Corridor	Suraj Karwasra	K.S.School of Architecture, Bangalore

Zone 5

Desert Mirage - Reminiscence of Thar Desert Vernacular- Eco- Lodge & Interpretation Centre	Santhosh Narayanan S	MEASI Academy of Architecture, Chennai
Evoking the Sense of Memory in Space	Soundarya Arumugam	C.A.R.E. School of Architecture Centre For Academic Research And Education, Tiruchirappalli
"Chimney enne nokki chirikkunnu" - Redevelopment of calicut tile company, since 1878	Mohammed Anas P	TKM School Of Architecture, Kollam
Architecture for the senses; Learning Centre for Autistic Children	Nandagopal M	SCMS School of Architecture, Ernakulam
Exploring narratives for archaeology museum at pattanam	Richa Babu Katticaren	College Of Architecture, Thiruvananthapuram

Category B: Project addressing concerns within the society

Title of Project	Name of Participant	Name of College

Zone 1

Tourist Amenity Centre and Revitalization of its Precinct, Dashashwamedh Ghat, Varanasi, Uttar Pradesh, India.	Sharan Chatterjee	Faculty of Architecture, Integral University, Lucknow
Re-Thinking for Hunger Through Architecture- An Awareness Centre	Mohammad Sadan Khan	Faculty Of Architecture And Ekistics Jamia Millia Islamia, New Delhi
A Post-Pandemic Public space	Prakriti Vasudeva	Sushant School of Art and Architecture, Gurgaon, Haryana
Architecture for Upliftment: Transformation of Ram Leela Maidan to elevate the Urban Poor Youth	Ashni Jain	Sushant School of Art and Architecture, Gurgaon, Haryana

Janpath streetscape, Bhubaneswar, Odisha	Somesh Panda	Indo Global college of Architecture, Mohali

Zone 2

Construction and Demolition Materials: A Waste or A Resource?	Abhishek Chintaman Sathe	D.C. Patel School of Architecture, Vallabh Vidyanagar
Adaptive Reuse: Converting an Industrial Site to a Public Area	Ananya Vachher	School of Planning and Architecture, Bhopal
Participatory Housing Approach for Conservation Induced Displacement: Case of Siddi community of Uttar Kannada, Karnataka	Jay Jignesh Kapadia	Faculty Of Architecture Sarvajanik College Of Engineering & Technology, Surat
Growing together - tribal empowerment through architecture	Prachi Sanjaybhai Jariwala	Faculty Of Architecture Sarvajanik College Of Engineering & Technology, Surat
REKNITTING THE RIPPED URBAN REALM BY VIRTUE OF ONTOLOGY IN ARCHITECTURE. A case of pilgrimage complex merging communal essence of Banaras along river Ganga.	Netal Subhash Chandak	Institute of Design Education and Architectural studies (IDEAS), Nagpur

Zone 3

Disaster Resistant Rural Housing	Kunal Dalvi	Mahatma Education Society's Pillai's HOC College of Architecture
Repurposing Quarries as Public spaces	Tamanna parwani	Pillai College of Architecture, NEW PANVEL
Negotiating Commons	Ashi Chordia	School of Environment and Architecture, Mumbai
An Urban Utopia- An Urban Laboratory to Revive NRC Colony.	Riya Girish Tiwari	Lokmanya Tilak Institute of Architecture & Design, Koperkhairane , Navi Mumbai
ECO-VILLE_ Self Sustainable Community	Karan Machhindra Ahire	Aayojan School of Architecture and Design, Pune

Zone 4

RECONSTRUCTING CHILDHOOD - Through Learn, Play and Connecting Memories	Ullas M	R.V. College of Architecture, Bangalore
Space for people and Identities-Resilience centre for half widows	Arghajit Mazumdar	Piloo-Mody College Of Architecture Ajay- Binay Institute Of Technology, Cuttack
TALAASH- a covid memorial that allows the community to grieve and come together in solidarity.	Mahek Jain	Mysore School of Architecture, Mysore
An Alternative Primary School, Designing for Inclusive Learning Environment	Mehul Sarkar	Sri Sri University, Cuttack
Empathy in Architecture- Achieving meaningful educational, social, and economic spaces for the Deafblind at Bangalore	Sandra Rex Shifani	School of Architecture Karnataka Law Society's Gogte Institute of Technology, Belgaum

Zone 5

Punarjeevan: Regeneration of Indigenous tribes in Wayanad.	Alan George Joseph	Avani Institute of Design
A Place to Nowhere People- Urban Nomads	Sharun Christo M	McGans Ooty School of Architecture, The Nilgiris, Tamil Nadu
KUMUDH - Flower upcycling innovation hub, Kanpur, Uttar Pradesh	Haritha B Nair	School of Architecture Rajiv-Gandhi Institute of Technology, Kottayam
Pratheeksha Bhavanâ: Attapadi Community Development Center	Jerin J Panakkel	College of Architecture Thiruvananthapuram
Redevelopment of Chengalchoola, Thiruvananthapuram	Sareena sirab	School of Architecture MES College Of Engineering, Malappuram

COA National Awards for Excellence in Architectural Thesis 2021 & JK AYA Best Architecture Student of the Year Award 2021 Winners at Zonal Jury
Category A: Architectural Project

Title of Project	Name of Participant	Name of College
Zone 1 The Contemporary Expression of Tradition- International Convention Centre at Jodhpur	Ayushi Saxena	School of Planning & Architecture, New Delhi
Zone 2 The Mining Museum- Reuse of an abandoned quarry	Shalini Polra	The Maharaja Sayajirao University, Vadodara
Zone 3 Deciphering Play: Exploring affordances in Social Housing	Serah Yatin	Academy of Architecture, Mumbai
Zone 4 Arambham	Arya Arun	R.V. College of Architecture, Bangalore
Zone 5 Exploring narratives for archaeology museum at Pattanam	Richa Babu Katticaren	College of Architecture, Thiruvananthapuram

Category B: Project addressing concerns within the society

Title of Project	Name of Team Leader	Name of College
Zone 1 Architecture for Upliftment: Transformation of Ram Leela Maidan to elevate the Urban Poor Youth	Ashni Jain	Sushant School of Art and Architecture Ansal University, Gurgaon
Zone 2 Construction and Demolition Materials: A Waste or A Resource?	Abhishek Chintaman Sathe	D.C. Patel School of Architecture, Vallabh Vidyanagar
Zone 3 Repurposing Quarries as Public spaces	Tamanna Parwani	Pillai college of Architecture, New Panvel

Zone 4 Reconstructing Childhood - Through Learn, Play and Connecting Memories	Ullas M	R.V. College of Architecture, Bangalore
Zone 5 Punarjeevan: Regeneration of Indigenous tribes in Wayanad.	Alan George Joseph	Avani Institute of Design, Calicut

COA National Awards for Excellence in Architectural Thesis 2021 & JK AYA Best Architecture Student of the Year Award 2021 Winners at National Jury
Category A: Architectural Project

Title of Project	Name of Participant	Name of College
The Mining Museum- Reuse of an abandoned quarry	Shalini Polra	The Maharaja Sayajirao University, Vadodara
Deciphering Play: Exploring affordances in Social Housing	Serah Yatin	Academy of Architecture, Mumbai

Category B: Project addressing concerns within the society

Title of Project	Name of Participant	Name of College
Construction and Demolition Materials: A Waste or A Resource?	Abhishek Chintaman Sathe	D.C. Patel School of Architecture, Vallabh Vidyanagar
Punarjeevan: Regeneration of Indigenous tribes in Wayanad.	Alan George Joseph	Avani Institute of Design, Calicut

JK AYA Best Architecture Student of the Year Award 2021 Winner

Title of Project	Name of Participant	Name of College
Punarjeevan: Regeneration of Indigenous tribes in Wayanad.	Alan George Joseph	Avani Institute of Design, Calicut

COA National Awards for Excellence in Post Graduate Thesis in Architecture 2021
Ten National Presenters

Title of Project	Name of Participant	Name of College
Reimagining the spatial narratives of the Bhavnath no melo	Surti Srushti	Faculty Of Architecture Sarvajanik College of Engineering & Technology, Surat
Sensing the Invisible: Sensory Urbanism Project	Sreethu P R	R.V. College of Architecture, Bangalore
Civic commons redux - Reactivating the urban voids of Mysore	Shashank P S	School of Planning and Architecture, University of Mysore, Mysore
Urban Regeneration in the historic core of Nashik: Case of Saraf Bazar	Pratik S. Jadhav	Kamala Raheja Vidyanidhi Institute For Architecture & Environmental Studies, Mumbai
Beyond Noise: Urban Sonic Placemaking	Fabya Thaila Chandy Mohammed	College of Architecture, Thiruvananthapuram
Commemorative Landscape At Thane Creek, Mumbai, India	Malini.C.H	School of Architecture, Ms Ramaiah Institute of Technology, Bangalore
Exploring Biophilic Approach to Forge Co-existence with Nature and Wildlife in Urban Settings	Vishweshwari Jaysingh Pardeshi	Kamla Raheja Vidyanidhi Institute for Architecture and Environmental Studies, Mumbai
Integration Of Multi Modal Transport Aiding Maha Metro Stations	Sanyukta Shaw	Smt. Manoramabai Mundle College of Architecture, Nagpur
Reinvigorating the city wall- Case of Vijayapura	Khadi Priyanka Vijaykumar	School of Planning and Architecture University of Mysore, Mysore
Analysis Of Embodied And Operational Emissions Of A Building Stock In A Neighbourhood A Case Of Ideal Colony Neighbourhood In Pune	Harshada Pranav Akolkar	Maharshi Karve Stree Shikshan Samstha`s Dr.Bhanuben Nanavati College of Architecture For Women, PUNE

COA National Awards for Excellence in Post Graduate Thesis in Architecture 2021
Winners at National Jury

Title of Project	Name of Participant	Name of College
Winner		
Reimagining the spatial narratives of the Bhavnath no melo	Surti Srushti	Faculty Of Architecture Sarvajanik College of Engineering & Technology, Surat
Sensing the Invisible: Sensory Urbanism Project	Sreethu P R	R.V. College of Architecture, Bangalore
Beyond Noise: Urban Sonic Placemaking	Fabya Thaila Chandy Mohammed	College of Architecture, Thiruvananthapuram
Runner Up		
Civic commons redux - Reactivating the urban voids of Mysore	Shashank P S	School of Planning and Architecture, University of Mysore, Mysore
Reinvigorating the city wall- Case of Vijayapura	Khadi Priyanka Vijaykumar	School of Planning and Architecture University of Mysore, Mysore
Urban Regeneration in the historic core of Nashik: Case of Saraf Bazar	Pratik S. Jadhav	Kamala Raheja Vidyanidhi Institute For Architecture & Environmental Studies, Mumbai