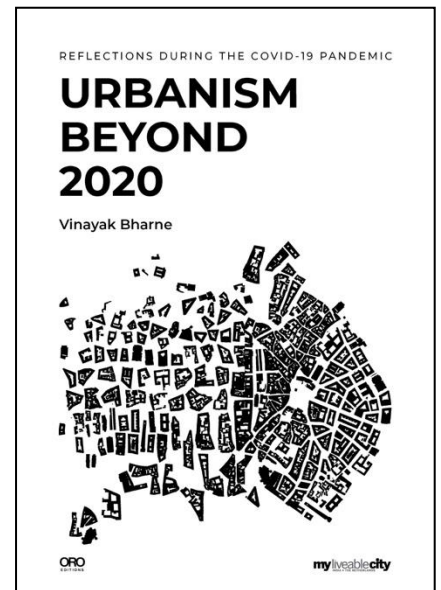
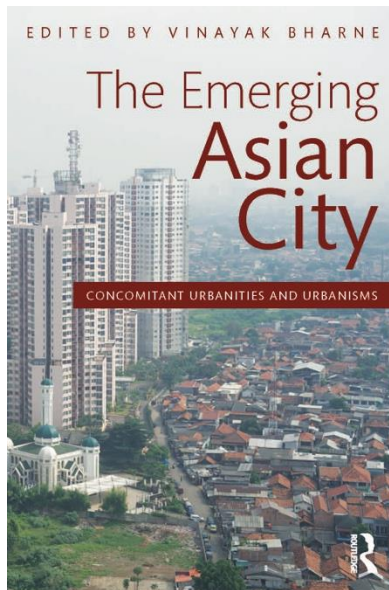
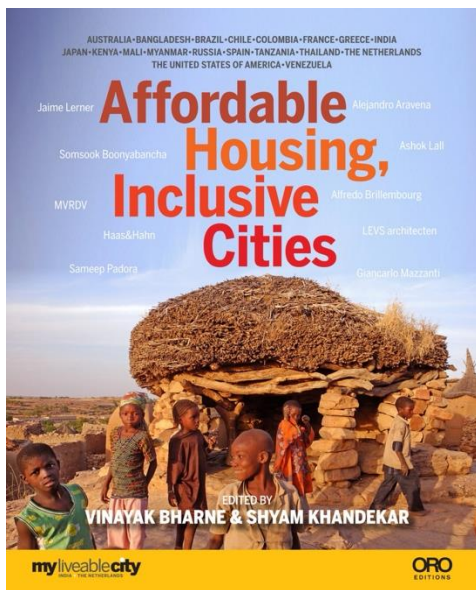




VINAYAK **BHARNE**

Urban Designer & City Planner, Los Angeles, USA

Adjunct Professor of Urbanism, University of Southern California

SELECTED WORK

Vinayak Bharne, AICP, is an urban designer and city planner based in Los Angeles, whose distinguished 25-year career has spanned practice, research, education and advocacy. He is the **2024 recipient of the John Chase Visionary Award** for excellence in urban design and planning from the American Planning Association Los Angeles Section, and the 2023 recipient of the **Allied Professional Appreciation Award** from the Indian Society of Landscape Architects - the highest national award bestowed on a non-landscape architect for significant contributions to the field. He is the Co-Director of the global urbanism think-tank and knowledge platform, **My Liveable City**, and an **Adjunct Professor of urbanism** in the School of Architecture at the **University of Southern California** and the College of Urban Planning & Public Affairs at the **University of Illinois Chicago**.

Bharne's includes projects in the **United States, Canada, India, Australia, China, United Arab Emirates, Panama, Kenya and Mauritius**. His professional experience ranges from master plans and designs for satellite cities, new towns, neighborhoods, districts, resort-villages, campuses, streets and housing for corporate, private and institutional clients; to urban regulations, policies and strategic advising for government and non-government agencies. His career has included leadership positions in reputed planning firms in the United States where his projects received numerous local and national awards. These include the 2013 National Award for Smart Growth Achievement – Overall Excellence by the United States Environmental Protection Agency, the 2013 Pinnacle Award from the International Downtown Association, six national Charter Awards from the Congress for the New Urbanism; and the Excellence in Planning Implementation Award from the California Chapter of the American Planning Association.

His academic research explores the interface of ecology, climate change and urbanism; the conservation of indigenous habitats and communities; the impact of water crisis on cities; and the intersection of urban informality and sacredness. His recent research projects include **“Saving the Guna Yala”** – a study on how sea-level rise and ocean acidification is threatening indigenous island villages in the Caribbean Sea; **“Empowering the “Widows of Varanasi”** – a strategy for enhancing the lives of a marginalized community through small-scale urban farming and craft-making; and **“Reinventing the Qanat”** – a strategy for repurposing abandoned historic subterranean hydro-infrastructure in the deserts of Central Asia into contemporary grey-water harvesting and recycling systems.

A respected figure in the planning profession, Bharne is the author/editor of nine books. They include **“Affordable Housing, Inclusive Cities”**, **“Urbanism Beyond 2020: Reflections During the COVID-19 Pandemic”**, **“Urban Sustainability Through Brownfield Development: Learning from the Nirlon Knowledge Park”** and **“Streets for All: 50 Ideas for Shaping Resilient Cities.”** His interviews, essays and opinions have been published by the Journal of Architectural Education, Council on Tall Buildings & Urban Habitat, Monocle, The Times of India, Indian Express, Landscape Journal, Urban Design Quarterly, China Architectural Heritage, Japan Foundation etc.

Bharne served on the jury of the **A + D Design Awards** in 2023, and the Indian Society of Landscape Architects National Awards in 2022. In 2026, he was appointed by the **American Institute of Architects** (California) on their **Urban Design Awards Committee** as one of three professionals from the state to help direct the awards and select the jury. In 2013, he was featured as an emerging thought-leader by **World Architecture News** and in 2015 honored as one of nine international trans-disciplinary urban thinkers at the **Urban Edge Award Seminar** at the University of Wisconsin-Milwaukee School of Architecture & Urban Planning. A former Jaycee Traveling Scholar to Japan, and recipient of the Presidential Fellowship at the USC Marshall School of Business, he currently serves on the Advisory Board of the Indian Education Society College of Architecture (Mumbai), and as a Studio Mentor at the BMS College of Architecture (Bangaluru) in India. He also serves on the Advisory Council of the Los Angeles Regional Planning History Group in the United States and on the International Speakers Bureau of the **Intelligent Communities Forum** in Canada.

Vinayak Bharne bags John Chase Visionary Award



PANJIM: Goan-born, Los Angeles-based urban designer and city planner, Vinayak Bharne, was bestowed the John Chase Visionary Award by the American Planning Association, Los Angeles Section.

The award, given in memory of noted Los Angeles planner John Chase, honours 'an individual affiliated with the field of planning for a significant contribution in urban design, writing, architecture, planning, or any other related area of practice where creativity, critical thinking, mentorship, or a combination thereof, demonstrate a passion for planning as a true visionary'.

"I am deeply honoured because I admired John Chase as both a planner and individual. I would also be remiss if I did not say that this award is a tribute to three great mentors - the late Robert Harris (former Dean of the USC School of Architecture), who taught me urbanism and subsequently invited me to teach it; Tridib Banerjee (former Professor at the USC Price School of Public Policy), my idol when it comes to urban research; and Stefanos Polyzoides (co-founder of the Congress for the New Urbanism), who took me into the depths of professional practice" Bharne said.

"With half of the world's population living in urban areas, and with more than a billion people living in poverty, city planning has never been more crucial than today. But in the time we live in, it is also important to remember that cities are not meant for humans alone. We share our cities with dandelions, honey bees, sparrows and numerous other denizens. Urbanism, at its best, is an empathetic discipline; it is as much about ecological stewardship as it is about human habitation," he said.

Bharne's twenty-five-year career has included practice, research, teaching and activism. He is the Principal and Director of Design of the noted Los Angeles firm, Moule&Polyzoides Architects and Urbanists, where he has been involved in several award-winning projects such as Del Mar Station in Pasadena, 'The Boulevard' in Lancaster, and the new town of Civano in Tucson. He is an Adjunct Professor in the School of Architecture at the University of Southern California (USC), and Director of the global knowledge platform, My Liveable City. His books include 'Affordable Housing, Inclusive Cities'; 'Streets for All: 50 Ideas for Shaping Resilient Cities', 'Urbanism Beyond 2020', and 'Conservation & the Indian City: Bridging the Gap'.

This award is part of a continuing series of recognitions for Bharne, who in 2023, was invited to deliver the keynote address at the national conference of the Institute of Urban Designers India (IUDI) in Goa, and bestowed the Allied Professional Appreciation Award by the Indian Society of Landscape Architects for significant contributions to landscape architecture.

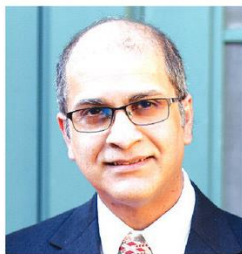
Goan-born urban designer receives national honour from the Indian Society of Landscape Architects

Team Herald

PANJIM: Goan-born, Los Angeles-based, urban designer and city planner, **Vinayak Bharne**, was bestowed the 2023 Allied Professional Appreciation Award by the Indian Society of Landscape Architects (ISOLA). This is the highest national honor ISOLA bestows on a non-member and non-landscape architect "in recognition of significant work done towards the profession of landscape architecture in India."

The awardee for this honour is identified through a process of nomination followed by jury selection.

In the annual ISOLA Awards ceremony held in Ahmedabad on September



16, 2023, Bharne was recognized for the "consistency, quality, and relevance" of his work, and for his "multifarious contributions" to the field of landscape architecture in India.

"He has helped expand and deepen its intellectual content through his books and writings. He has helped diffuse its boundaries with the fields of urban design, city planning and heritage

conservation through his design proposals and by bringing professionals from allied fields to common platforms. He has simultaneously served as an intellectual ambassador spreading knowledge about Indian landscapes - cultural, ecological, social, urban - to other parts of the world," the nomination statement noted.

Bharne is an internationally respected figure in the field of urbanism, whose 25-year career includes several award-winning projects ranging from new towns and campus plans, to street transformations and urban regulations in the United States, Panama, and Kenya. His notable efforts in India include the planning of the

country's first implemented Public Bicycle Share Plan in Mysuru, and numerous studies for heritage towns such as Udupi, Badami, and Varanasi. He is the editor/author of 9 books. He is an Adjunct Professor in the School of Architecture at the University of Southern California, and Director of the India-Netherlands-based knowledge-platform, My Liveable City.

"As an urbanist, I am an environmentalist of sorts. If one side of tackling the climate crisis involves conserving our forests and rivers, then the other side involves transforming the dogmas of toxic urbanization. This is the mindset with which I have approached my work. To have

this body of work recognized by India's landscape architecture fraternity is a mighty encouragement to me. I do not take this recognition lightly," Bharne said.

This is Bharne's second professional award in 2023. Earlier this year, he was bestowed the Academic Leadership & Impact Award for Urbanism by the USC Pacific Asia Museum in Los Angeles, USA, recognizing his efforts towards inclusion and social justice.

Born in Mapusa, and raised in Panaji, Bharne studied at Sharada Mandir and the Goa College of Architecture, before leaving for graduate studies at the University of Southern California as the John Parkinson Memorial Scholar in 1996.

VINAYAK BHARNE RECEIVES THE 2023 ACADEMIC LEADERSHIP & IMPACT AWARD FROM USC PACIFIC ASIA MUSEUM



USC School of Architecture Adjunct Professor, Vinayak Bharne, was recently bestowed the Academic Leadership & Impact Award from the USC Pacific Asia Museum. “Bharne’s body of work building inclusive communities, resilient cities, conservation plans for sacred territories, and affordable housing, have a ripple effect here in our community and abroad,” stated Museum Director Bethany Montagano.

Bharne was honored alongside two other awardees for their emphasis on inclusion and social justice in their respective fields: Japanese-American ceramicist Keiko Fukazawa, who received the Artist Awareness & Impact Award, and United States Congressman Judy Chu who received the Community Leadership & Impact Award.

A former urbanism faculty at the USC Price School of Public Policy, Bharne is also an Affiliated Faculty at the USC East Asian Studies Center, the USC US-China Institute, and the USC Shinso Ito Center for Japanese Religions and Culture. Additional roles included serving as the Co-Director of the Indian-Netherlands-based urbanism think tank, My Liveable City, and serving on the Board of Directors of the Pasadena non-profit organization, Union Station Homeless Services; the International Speakers Bureau of the Intelligence Community Forum in Canada; and on the Advisory Board of the urban regeneration platform, U for Urban Impact, in Egypt. He also is Principal & Director of Design at the architecture and planning firm, Moule & Polyzoides, in Pasadena.

In an interview with Bharne, we learn more about his two decades of work using urban design, planning, and housing as agencies of social and cultural change.

Q. What drew you to the work you are doing on inclusion and social justice?

I was born and raised in post-colonial India, where a vast majority of the population earns their living in the informal sector. Members of this informal economy – from village migrants and domestic helpers to vendors and rag pickers – play a crucial role in the daily life of the city by doing jobs that organized labor evades. But the city is inept in accommodating them, and consequently, they live in inadequate conditions with no access to clean water or safe housing. As a young architect educated in India and the U.S., I began to realize that my concern for such issues outweighed my interest in designing wonderful individual buildings. I therefore refocused my efforts on urban design, planning, and housing – as agencies of social and cultural change. This has been the root of my work over the past two decades.

Q. How can architecture and urban design impact inclusion and social justice?

Growing up in the Global South, I have witnessed first-hand how contemporary architecture can be apathetic to the socio-economic and cultural realities of the everyday city. Architectural innovation and newness, while wonderful on the one hand, obliterate centuries of cultural identity on the other. Indigenous communities and vernacular habitats remain voiceless amidst rapid urbanization and climate change. New architectural landmarks are accessible only to a select few. If one definition of architecture and urban design is about the physical end products we create – from buildings to streets to entire towns – then the other definition is about the processes and aspirations through which we create them, to what means, for whom, and to what ends. The moment you expand the sphere of your concern – the purpose of, and approach to architecture and urban design changes – it becomes a catalyst for social and cultural inclusion. They become efforts in shaping equitable and just cities, not just beautiful buildings, and places.

Vinayak Bharne recognized for creating positive public change through urban design scholarship, practice

On Oct. 30, USC Price School of Public Policy Adjunct Associate Professor Vinayak Bharne was among nine international trans-disciplinary urban thinkers and invited speakers who were honored at the prestigious Urban Edge Award Seminar at the University of Wisconsin-Milwaukee School of Architecture & Urban Planning (SARUP).

Introduced in 2006, the biennial award – now in its fifth iteration – recognizes “excellence in the broad field of urban design and the ability of individuals to create major, positive change within the public realm through engaging research, critical practice and urban activism.” It is modeled after SARUP’s Marcus Prize for emerging architects and urbanists, and generously supported by the Wisconsin Preservation Fund and the law firm of Reinhart Boerner Van Deuren.

Bharne is a noted practitioner and educator in the fields of urban design and city planning. In addition to his faculty role at the USC Price School, Bharne is Director of Design at Moule & Polyzoides Architects and Urbanists in Pasadena, and also serves as the urban design and planning adviser to the Government of Karnataka’s Directorate of Urban Land Transport in India.

Past recipients of the Urban Edge Award include Julie Bargmann, DIRT (2007), Elizabeth Diller, Scofidio + Renfro (2009), Herbert Dreiseitl, Atelier Dreiseitl (2011) & Weiss/Manfredi Architecture/Landscape/Urbanism (2013).

The 2015 list of honorees included:

- . Manzoor Ahtesham (Writer, Bhopal, India)
- . Sean Anderson (Senior Lecturer of Architecture, University of Sydney, Australia)
- . Sangeeta Bagga-Mehta (Associate Professor of Architecture, Chandigarh College of Architecture, India)
- . Vinayak Bharne (Adjunct Associate Professor of Urban Design & Planning, University of Southern California, USA)
- . Ameen Farooq (Professor of Architecture & Urban Design, Kennesaw State University, USA)
- . Luis Feduchi (Dean, School of Architecture, Camilo Jose Sela University, Spain)
- . Arpan Johari (Architect, Ahmedabad, India)
- . Dongsei Kim (Assistant Professor of Architecture, Korea University, Korea)
- . Peter Scriver (Senior Lecturer of History, Theory & Architectural Design, University of Adelaide, Australia)





IN CONVERSATION WITH VINAYAK BHARNE

*Urbanist Vinayak Bharne is Adjunct Associate Professor of Urbanism at the University of Southern California and a practicing urban designer. His three most recent books - *The Emerging Asian City: Concomitant Urbanities & Urbanisms*; *Rediscovering the Hindu Temple: The Sacred Architecture and Urbanism of India*; and the forthcoming *Zen Spaces and Neon Places: Reflections on Japanese Architecture and Urbanism* - provide provocative dialogue on understanding cities within specific contexts across cultures, nations and historical periods. WAN's Mumbai Correspondent Pallavi Shrivastava spoke to Bharne about the ideas, agendas and inspirations behind these efforts.*

Tell us a little bit about your three books and motivation behind each of them.

My forthcoming book *Zen Spaces & Neon Places* brings two decades of writing and reflecting on Japan, since my first trip in 1993 as an exchange student from India. With the emergence of China and India, Japan has now dropped below the intellectual radar, when, in fact, it continues to remain a very relevant reference for our times. So this book offers a critical reinterpretation of Japan's complex built environment across history - the import of Tang Dynasty prototypes, entry of European influences, insinuation of Western democracy, rise and collapse of the economic bubble, the Fukushima Daiichi nuclear disaster - and their transformative effects in shaping and re-shaping the Japanese built landscape we see today. The intention is to provoke deeper reflections on why and how what we see today has come to be, and learn from it.

The Emerging Asian City was born out of a frustration. There are a lot of books with the title *Asian Cities* but they are really focused on select regions of Asia, missing the larger point. So this book brought together multi-national, multi-disciplinary scholars who were doing great work on different parts of Asia, to capture - however imperfectly - the sheer breadth and complexity of the various forces shaping cities across Asia today. This book is an argument to notice how regions across Asia, despite their differences, also have numerous overlaps - thereby offering another reading of where Asian cities are heading.

Rediscovering the Hindu Temple makes the point that the Hindu temple today is a lot more than just a historic, classical, sacred artifact. In this book, we explore the controversies behind the treatises that have shaped them and also examine their traditional architectural canons. But more importantly we look into several other dimensions of temples that are typically missed - such as their rudimentary and populist forms as wayside shrines, their presence as larger habitats, or ritualscape devoted to prescribed and choreographed activity. We simultaneously notice them as contemporary elements, having a profound influence on the Indian metropolitan landscape. So this book provokes a dialog on the nexus and potential of religion and other populist forces as agents and catalysts for urban transformation in India and beyond.

Through your books, specifically *The Emerging Asian City*, did you encounter a deeper understanding of the subject matter and how does this understanding reflect on your practice as an urban designer?

I think the deeper understanding that emerged from this book was where exactly different Asian cities overlap and separate and why. The Indian sub-continent, for instance, is historically entwined with the cultures of the Persian and Gulf region through the Islamic trajectory, as it is with China and Japan through the Buddhist one. Colonialism; post-independence nation-building; the entry and assimilation of Western democracy; informal urbanisms; sudden cities; the embrace of Modernism - these are phenomena scattered throughout urban Asia in space and time, even though their specific guises may be different. We all know how several Asian nations built brandnew Modern cities as emblems of sovereignty after independence.

But six decades later, how and why are Chandigarh, Islamabad, Jakarta and Tehran different? Rapidurbanisation has been a cyclical phenomenon in Asia - Japan in the 70s, Hong Kong in the 80s, Kuala Lumpur in the 90's and now Shenzhen. The forces shaping different Asian cities have been different but they are not necessarily isolated or regionally unique. This may seem like a pretty obvious point, but very few books have really sunk their teeth into what exactly this means.

Most of my recent professional work outside the United States - mainly the United Arab Emirates, Panama, Mauritius, Kenya....

TALKING URBANISM

IN CONVERSATION WITH VINAYAK BHARNE

Urban design and city planning practitioner **Vinayak Bharne** is also an inter-disciplinary faculty member at the University of South California, teaching simultaneously in the graduate architecture, landscape architecture, and heritage conservation programs. He is the Principal and Director of Design of the noted Los Angeles firm, *Moule & Polyzoides*, Director of the India-Netherlands-based knowledge platform, *My Liveable City*, and the author/editor of numerous books including the forthcoming *Urbanism Legend 2020*. In a conversation, Vinayak shares his experiences and thoughts on some aspects of urbanism.



The Journey

My career path as an urbanist was defined through the presence of four individuals. In my third year of architecture school in Goa, I met the eminent architect Bruno Dias Souza, a former student of Josep Lluís Sert at Harvard in the 50s, who had worked as a UNESCO consultant in Africa and Europe. I worked in his office for three years, and he was the first person who encouraged me to understand the link between architecture and urban design. Then, in graduate school in the US, one of my professors was Robert Harris, former Dean of the architecture school at the University of Oregon Eugene, where he had collaborated with Christopher Alexander on the famous Oregon Experiment project. He solidified my intellectual foundations on urbanism and later invited me to teach. Another of my professors, Tridib Banerjee, a protégé of Kevin Lynch at MIT, encouraged me to take on research and writing on non-Western cities. And finally, yet another professor, the noted urbanist Stefanos Polyzoides, one of the founders of the New Urbanism movement, invited me to join his influential firm, where I am Principal today. Through these four very different mentors, my aspirations of becoming an architect focused on buildings, morphed into those of an urbanist focused on cities. Just being in their presence helped me realize that designing, teaching, lecturing, writing were different facets of the same thing.

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How is Heritage Conservation Undergoing a Radical Rethinking Globally?

My Liveable City converses with **Vinayak Bharne** and **Trudi Sandmeier**, professors at the University of Southern California (USC), and editors of the new 30-chapter volume, *Routledge Companion to Global Heritage Conservation*

How did you come up with the idea for the book?

Trudi Sandmeier (TS): In 2013, after an exciting and wide-ranging conversation over lunch, we decided to create a new seminar titled 'Global Perspectives in Heritage Conservation' in the graduate heritage conservation programme at the USC School of Architecture, LA. We were both convinced that inasmuch as the guise of heritage conservation across societies, cultures and cities are complex and different, its pedagogy remains relatively linear and Western-centric. The intent of this class was to expand the conservative discourse, through geographic breadth, multi-disciplinary intersections and practice diversity.

Vinayak Bharne (VB): Routledge Press noticed the course syllabus on the Internet and, convinced that its narrative filled an important gap in heritage conservation pedagogy, approached us to consider expanding the syllabus into a book. By the end of a long conversation, it was clear that a book with a global outlook could only be justified as an edited volume; the sheer complexity and breadth of this subject warranted a multiplicity of voices and visions, precisely to capture numerous overlaps, contrasts and conflicts. We received an overwhelming amount of proposals from academic friends, colleagues and scholars from across the world, who were keen to be part of this project. Several years and 30 chapters later, our book arrived.

What is the overarching goal of this collection?

VB: Heritage conservation today has expanded far beyond its traditional boundaries involving the rehabilitation and reuse of architectural, artistic and archaeological artifacts. Heritage conservation now also grapples with justice: environmental, economic and social. The act of identifying, protecting, re-naming and reusing built heritage, be it buildings, districts, landscapes or entire towns and regions with historic or cultural significance, is being increasingly recognised as

a far more reflective, immersive and strategic endeavour.

While such evolving aspirations might have universal appeal, their trans-national reality is contradictory and complex. In nations facing economic and political turmoil, heritage conservation is superseded by other priorities. Urban growth and decline, residual colonialism, population growth, governance structures, as well as the rise and fall of industrialisation differ globally, and the actual processes and products that bring about bigger and deeper change, are themselves significantly different.

How then are the aspirations surrounding heritage conservation playing out across nations and societies? What are the multiple definitions and guises of heritage conservation emerging across different social, political and cultural geographies? The goal of this volume is to offer a glimpse into this complex landscape through the lens of both theory and practice – not to provide definitive answers, but to engage the questions and showcase a wide array of global approaches.

TS: The 30 chapters of this volume span a broad cultural and geopolitical spectrum.

Case studies span more than 25 countries from Australia, Africa, Asia, Europe and the Americas. They raise critical questions on numerous issues – environmental degradation, social oppression, economic inequity, poverty, colonialism,

Heritage conservation now also grapples with justice: environmental, economic and social

Left: Vinayak Bharne
Right: Trudi Sandmeier



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PROFESSIONAL DOSSIER

VINAYAK BHARNE ARCHITECT

"I am more interested in challenges of urban poverty and environmental degradation"

Vinayak Bharne is Principal and Director of Design at the influential Los Angeles architecture and planning firm, Moule & Polyzoides. He is also Adjunct Associate Professor of urbanism at the University of Southern California. Director of the India-Netherlands-based knowledge platform, *My Liveable City*, and the author/editor of five books on architecture and urbanism.



Vinayak Bharne, (below) Books authored or edited by Bharne

My education
I studied at Sharada Mandir, and T.B Cunha Govt. Higher Secondary, before joining Goa College of Architecture. In my third year, I won a national public speaking contest, got a scholarship to go to Japan, and this trip was an education in itself. I applied to graduate schools in the US and Canada, and was lucky enough to get a scholarship from the University of Southern California (USC). I finished my Master's degree, and received a year-long fellowship at the Marshall School of Business to train in leadership and this changed my outlook towards how to practice and why.

Why I chose architecture for higher learning
I actually studied urban design and city planning during my graduate school. By the time I finished my B Arch, I had developed an intrigue for cities. My stay in Tokyo had a lot to do with this. Why are cities so different? What do they mean for the future of our planet? How is architecture related to city making? The challenges of urban poverty and environmental degradation began to bother me. I was more interested in these questions, than creating cool buildings, though I was

unclear what I was looking for.

Important influences on my career

My father has been my public speaking coach, so his influence on my career goes without saying. On the architectural side, there are two individuals: Bruno Dias Souza (94) was one of India's foreign-educated, post-independence era architects, like Achut Kavarinde and Charles Correa. Bruno studied architecture at Harvard in the 50s, had an illustrious global career, and retired in Goa. In my four years with him, you can say that my eyes were opened to the highest standards of architecture. Then at USC, one of my professors was the noted urbanist Stefanos Polyzoides. He opened my eyes to the world of urbanism and invited me to join his distinguished practice, where I am Principal today. Whatever little I am, it is because of these giants.

Some projects that make me happy

I have learnt to gauge my work less through what I have accomplished, and more through what impact it has made to the life of others. In this regard, a few projects that stand out. Lancaster Boulevard was a

low-budget redesign for a mile-long dilapidated street in California, which transformed the economic destiny of an entire city. Last year, I helped design a neighborhood for one of the poorest African-American communities in the US. When we finished the master plan, there were literally tears of joy and hope in the community, something that I had never experienced before. At Del Mar Station, we brought high density housing around a train station for the first time in Los Angeles, to incentivize dependence on public transit rather than cars. In Panama, we are in the process of changing the entire country's street standards to make them more pedestrian- and environmentally friendly. In the US, we have rewritten FSI zoning rules to reform development trends. This may all sound banal and boring, but for me, it is far more consequential than any single cool looking building I have designed.

My recent trip to Goa

My most recent trip in May was very special because it was centered on two back-to-back public lectures. One was at the Sunparanta Center for the Arts, where I spoke about my two recent books. The other was at Ravindra Bhavan in Margao, where I was invited to give a keynote



"CITIES ARE NOT MADE BY ARCHITECTS"

Posted by: Navhind Times August 13, 2014 in Buzz

"Cities are not made by architects, but by its citizens and other stake holders", says architect Vinayak Bharne, a Los Angeles-based practicing urbanist, professor and author. He is in Goa to deliver a public lecture on urbanisation on August 13 at ICG, Dona Paula.

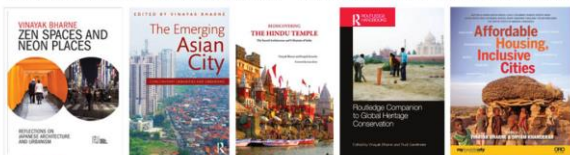
Urbanisation is a burning topic in today's times. It is estimated that by the year 2030, six out of ten people will live in a city, and by 2050 this will increase to seven out of ten people. Thus, we need to plan our cities in relation to its socio-economic scenario.

Bharne specialises in urbanisation and is a part of urban reforms in various parts of the world like USA, China, Panama, Iran, United Arab Emirates, Japan and India. Thus, it is quite natural to question him about 'Imagine Panjim'.

He says, "We need to acknowledge good planning efforts happening in Goa, but, simultaneously, we need to understand that planning is not always done top to bottom; it can be the other way or even sideways. The most important part in such planning is the involvement of citizens. Foreign planners will come, present their ideas, and then pack their bags and leave. It is the people here who need to take it forward for which they should be involved right from start."

Elaborating the plan, he states, "There is nothing like a perfect plan. Plans are based on trial and error. Planning cities should be an evolving process. It should be flexible and malleable. Additionally, the plan should give various alternatives. If one doesn't work you can try the next option. It may not give you guaranteed result, but it will help you further work on the plan."

Bharne also points out that citizen participation is key to such initiatives. "I see active participation and initiative taken by the citizens of Panaji, be it starting Nomoz, reviving the Campal creek, or the garbage cleaning efforts. These are steps taken by citizens as they have realised that they cannot rely on the government only. These practices are in a way like bandages on a wound, which is a good sign. We need to encourage such people and at the same time we need to look at big ideas like zoning reforms or by-laws."



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ISOLA

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ALPA NAWHE
NANDITA PARICH
SATISH KANNA
VINAYAK BHARNE
VINA BHUSM

AWARDS CONVENOR
SUJATA KOHLI

AWARDS COORDINATOR
PRASHANTA BHAT
SHILPA BAKSHI CHANDAWARKAR

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ANNOUNCEMENT/CALL FOR ENTRIES
JUN 02, 2022
START DATE FOR PAYMENTS AND UPLOADING AWARD SUBMISSION
JULY 03, 2022
LAST DATE FOR RECEIVING REGISTRATION, PAYMENTS
AUGUST 08, 2022
LAST DATE FOR RECEIVING ENTRIES
AUGUST 09, 2022
AWARDS JURY
First week of September 2022
DECLARATION OF RESULTS
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FACULTY OF MEDICINE, UNIVERSITY OF CALICUT

Panel Discussion.



Dr. **ARINI CHALIMBAR**
Head, Design, Digital, EDUCATOR



Dr. **DEBATESH BANJI**
Epidemiologist, EDUCATOR



Dr. **VINAYAK SHASTRI**
Public Health Specialist, Educator



Dr. **SAMEER PADORIA**
SpR, Paediatric

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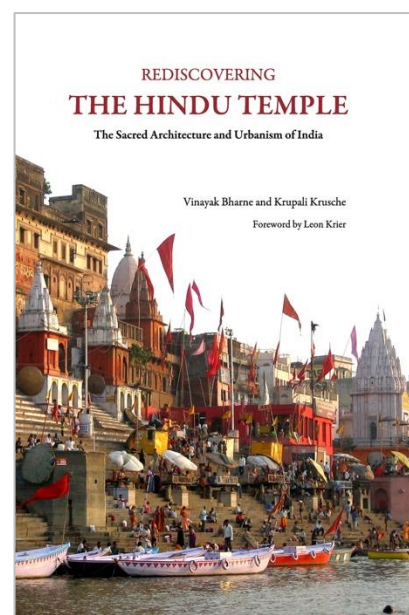
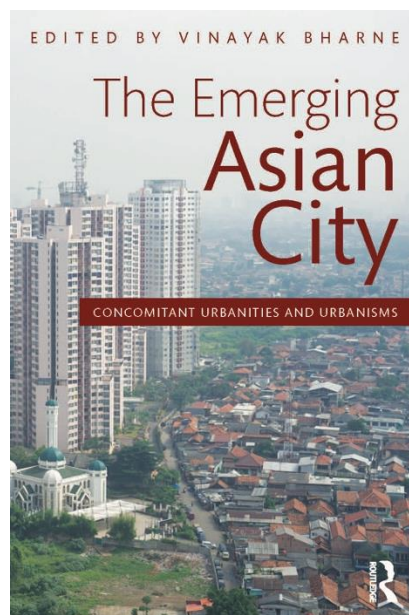
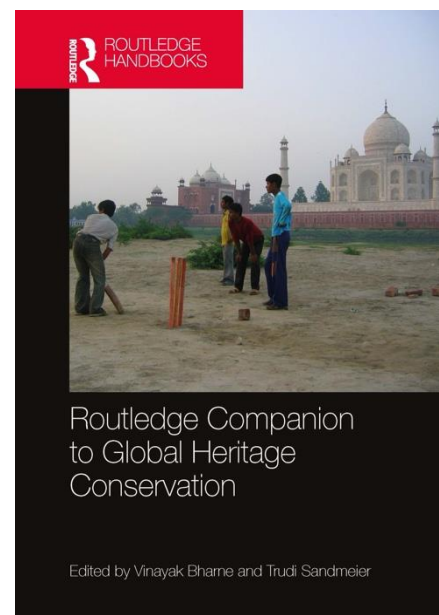
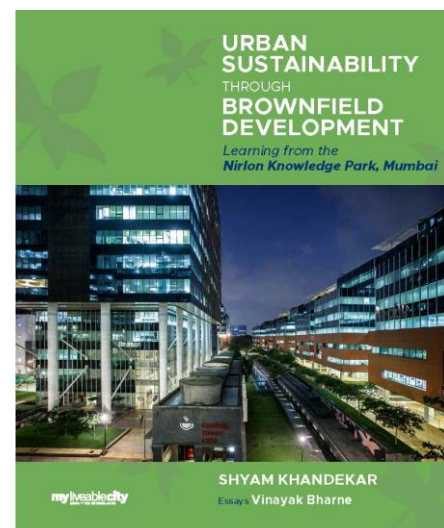
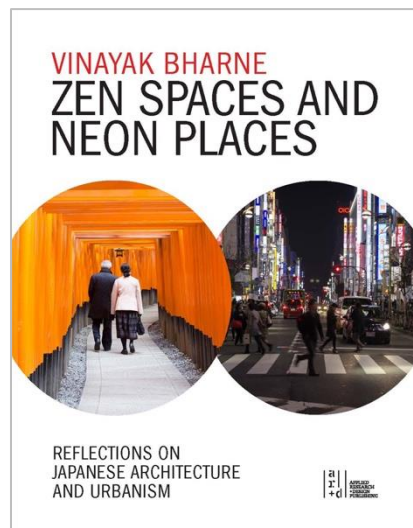
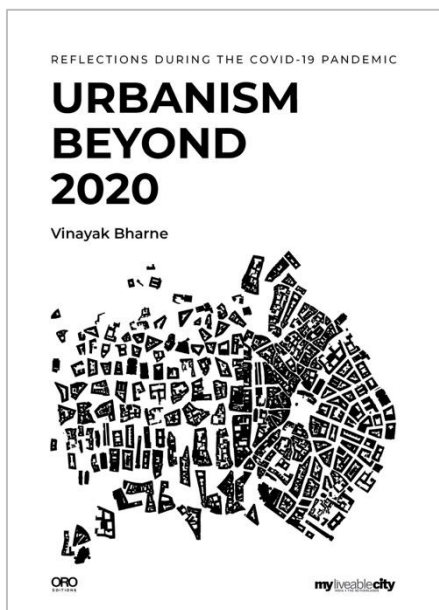
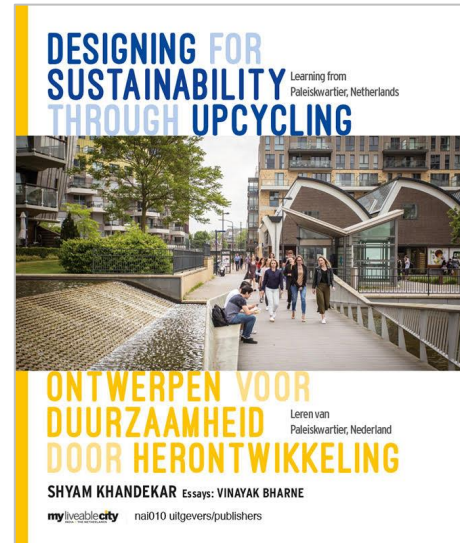
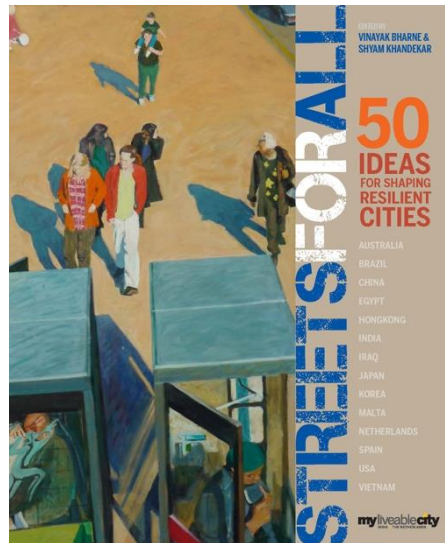
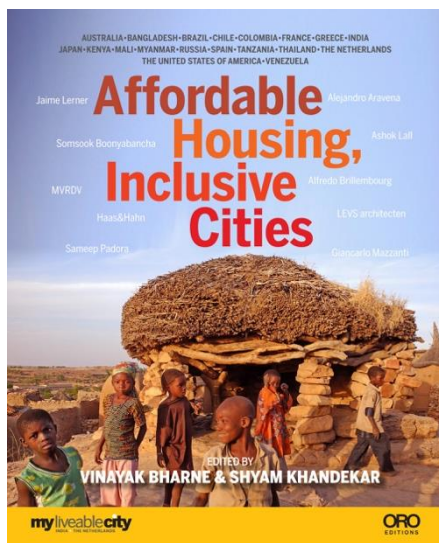
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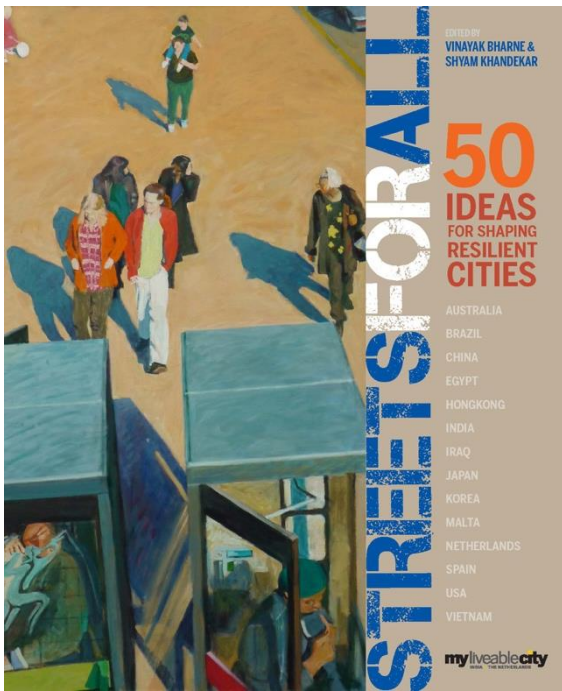
Health and The City: Re-thinking Urbanism
an interaction with Vinayak Bharne

17 June 2020

zoom live at 11.30 am IST
registration required:
<https://bit.ly/2XQ4os1>

BOOKS





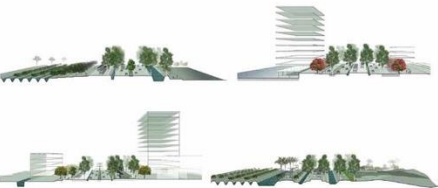
Published by Ironman Media Press, India, 2022

This volume explores the evolving potential of the most ubiquitous public space in our cities. It offers ideas, tactics and strategies on how our streets can be recast, repurposed and redesigned towards greater resilience and resourcefulness. Authored by a variety of individuals – from citizen activists to photographers, artists to urban designers, sociologists to engineers, professors to practitioners – it embraces the pluralism surrounding the notion of who our streets are for, who in turn shapes them, by what means, and to what ends.

This book reveals why the pointers to our future will not emerge exclusively from affluent nations, or less developed societies alone. In turn, it shows how citizens from all walks of life, individually and collectively, can chart multifaceted paths towards a more inclusive, sustainable and healthier urban future.

C5 THE STREET ISLANDS OF ANDERSON

Proposed to the street profile for the city.



models, such as the Singapore app-based ride-hailing Grab (for both cars and motorbikes) is becoming more prevalent not only as a complement to the first/last mile for public transport, but as well as for food delivery service. As a go-to platform for ride-hailing, it translates to a certain degree of flexible and informal motorbike taxi system, while expanding its reach and increasing efficiency.

In Vietnam – which for the past few decades has engaged in a conventional speed-of-traffic game with modernisation and globalisation after its relative degree of political and economic isolation, stagnation and destruction caused by decades of war and its political aftermath – there remains a closing window of opportunity to liberally leapfrog over the obsessive fury of investment in traditional road-based infrastructure and building. Due to the massive air pollution brought on by a surge in vehicular use, the government is making major investments in public transportation. At the same time, in recent years, electric bikes and electric motorbikes have become increasingly popular in Vietnam. Already in 2012, the government showed

interest in promoting electric vehicles (EV) in its national policy and in 2012, a bike accounted for 14% motorcycle sales. The large group of users include primarily students and the elderly, an additional advantage to their clean emissions is the fact that they cost less than their petrol-guzzling cousins. A brand new Vietnamese model sells for around 325 US dollars. It is becoming an important infrastructure that allows a fundamental shift in thinking about mobility as is already emerging in practices.

Today, one can already readily jump from a Grab to a motor and vice versa – either a Grab just in time when leaving the subway, bus, restaurant or office. A new degree of balance between self-interest and demand-driven forms of IT-supported sharing services will surely revolutionise the mobility of the 21st century cities in the making in Vietnam. In turn, the mobility revolution will greatly impact the built environment and its use, to begin with the opportunity afforded by the re-purposing of over-sized roads, roads for 'stopping lanes' and transforming use.



36,000 of every 1000 children do not even survive a month and children under 5 years are more prone to suffer from diarrhoea according to UNICEF estimates (UNICEF, State of the World's Children, 2018). What is more ironic is that the children who survive these threats are prone to become victims to crime such as trafficking, kidnapping, rape, drugs and sexual abuse and become part of organised crime markets, due to their social, physical and economic conditions. These factors contribute negatively to the development of a child, affecting a substantial rise in juvenile delinquency as per the National Crime Research Bureau.

Most of the kids dwellers live in slums or pigeon-hole sized houses of 22 Sq. Ft. or less, with limited space for children within the house. Open spaces, if any, within the settlement, pose a risk

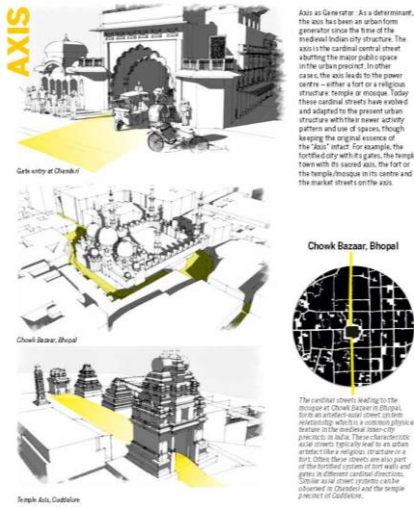
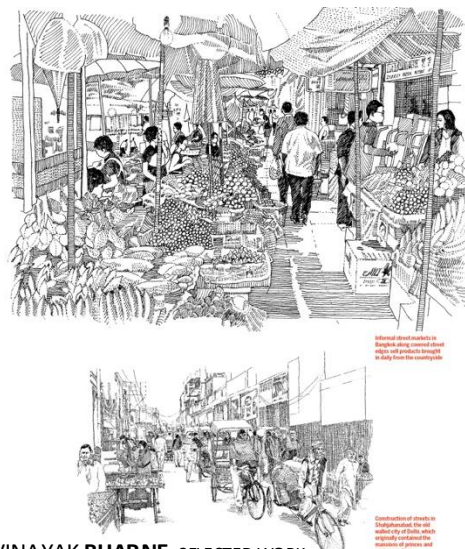
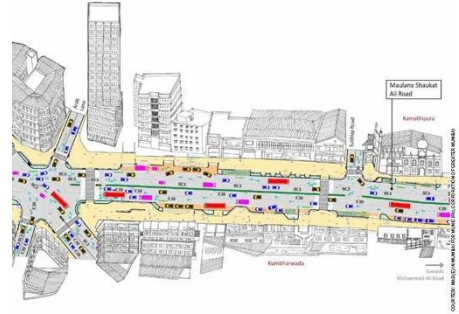
for the children if they are being used as a repository of garbage or are backdrops for open defecation, catchment of grey water or spaces for crime. Streets and sidewalks are the only open spaces available that can act as a shelter and safe haven for the children who have no crowded and peaceful neighbourhoods. Most have no open space on the street, which act as spill-over spaces of household activities, varying from washing, cooking, sleeping and social interaction. The recent trend of street-cleaning, the first connection they make with their immediate environment is the street, within their accessible limits. During their growing years, children spend most of their time outdoors, playing, working and interacting with their surroundings such as the streets as they juggle through different roles to support their family. The slow-but functionality of

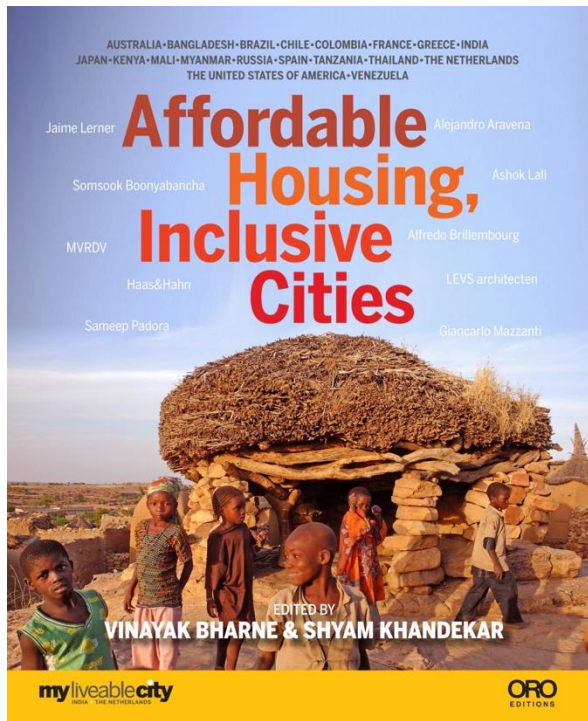
Furthermore, the use of urban information systems may be effective for an array of integrated and dynamic street functions as well as urban service delivery. As a first step, projects that are models for energy and environmental benefits (reducing pollution and congestion) in cities, are worthy of mention. Based on the success of the SURE (Specifications for Urban Roads) Executive Phase 1 by Jans Urban Space Foundation, 30 kilometers of roads were included in the Bangalore Smart Cities Proposal in 2017. Meanwhile, the Thane Self-Mobility Project in Greater Mumbai, leveraged the agenda of the Smart Cities Mission in India (2022-23) with a focus on 'sustainable, equity, environment and engagement'. Both projects are emblematic of 'smart' outcomes due to collaboration across public and private sectors.

Integrated planning and construction of road works
Design guidelines for streets enhance an integrated planning process that addresses the diverse right-of-way with related sub-surface works, such as utility services. The common unvarnished, smooth functioning of activities above the street surface. The SURE design guidelines in Bangalore address a variety of street typologies with a right-of-way that varied between 30 and 50 metres. Safe and continuous thoroughfares, integrated with tracks, uniform lane widths, safe junctions and intersections, improved but not connecting, avoid non-routine accessibility, proposed landscape strategies for the thoroughfares as well as organised winding, parking and public space prioritised pedestrian, cyclist and motorist users.

The resulting SURE street space standards were strategic in planning the technological upgrades to underground utility

The use of urban information systems may be effective for an array of integrated and dynamic street functions as well as urban service delivery





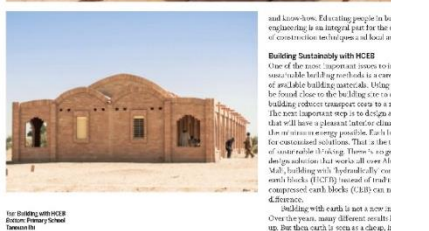
Published by ORO Editions, San Francisco, USA, 2018

In a time when an estimated 1.2 billion people across the world lack access to secure housing, how are cities working to empower and promote the inclusion of all, irrespective of age, gender, ethnicity, disability and economic status? How is affordable housing bridging economic gaps across different social, political and cultural geographies, particularly for the 900 million individuals who live in slums? This volume explores the interface of social justice and city making through comparative discussions from Asia, Africa, Australia, and Europe, as well as North, Central and South America.

The thirty-six essays in this collection include conversations with influential administrators and civic leaders such as Somsook Boonyabancha, and Jaime Lerner. Commentaries on transformative initiatives such as “Child Friendly Cities,” and “Women for the World.” And case studies of exemplary projects by globally known architects and planners such as Alejandro Aravena and MVRDV. The multifaceted narrative of this volume is a call for expanding the narrow focus on urban equitability, towards a more integral outlook on the myriad ways through which affordable housing and inclusive cities are being generated globally.

“..... a must-read for policy makers and practitioners working in the field of housing and sustainable urbanization.....”

Claudio Acioly
Head of Capacity Building,
United Nations Human Settlements Programme



For Building with HBCE
Rajiv Gandhi School
Dharampur

Quinta Monroy, Iquique - Chile, 2001-2004
In the case of Quinta Monroy in Iquique, Chile, the equation was challenging. How do you provide social housing on a \$2500 government subsidy (cost of land + house) per family for 100 families who were squatting on half a hectare of land in the centre of the city for 30 years? To make houses that budget meant providing a 40-sq-m dwelling unit after reducing the cost expended on buying the land. Such a size was inadequate for growth. However, looking at the problem from an incremental standpoint of providing the essentials and designing for the growth is what made Quinta Monroy the first successful prototype of the 'half of a good house' philosophy. It has provided 93

dwelling units in two typologies. Rather than provide separate houses on lots which would not achieve the desired density on the land, or a high rise typology which would provide land efficiency but no possible flexibility for the future, Elemental proposed a prototype that provides horizontally interconnected units at two levels (a duplex unit sitting over a ground floor unit) with equal amounts of built and open voids in the middle for future expansion without overcrowding and providing the same quality of light and air in the expanded unit. Units provided on the ground floor have potential for lateral expansion on the ground on two sides and duplex units on the upper two floors have potential for lateral expansion on one side at two levels.



Left: Details of Quinta Monroy before 2011



The Artistic Rebirth of a Neglected Community

Levi Wighgers tells us about the colourful artworks of the Dutch artists Haas&Hahn and their vision

Artists Jeroen Koolhaas and Dier Uytendaele are known as Haas&Hahn. Their worldwide reputation comes nowadays from their appearances on CNN, in the New York Times, the Washington Post, and their talks at TEDGlobal. But 10 years ago, it was a different story. It all started when the duo were making a movie about the hip-hop culture in Rio de Janeiro. During their research, they discovered the social problems in the favelas and the profound lack of interest in those districts and their inhabitants. In parallel they came up with the idea of initiating artistic projects together with the local community. That's how the Favela Painting Project started. Not just for the artistic pleasure of painting, but because of a higher social purpose. As they describe it: To turn public urban spaces in deprived places into communal artworks, to offer local youth education and job opportunities and, in the long run, make their community a nicer place to live in.

In 2007 they started their first project, Roy with Kite, a 150 m² painting, followed by Rio Cruzin, a 2,000 m² painting in the Japanese style, depicting a river with colourful fish. However, their third project, Praça Cantão has probably become their most famous work. Praça Cantão is 7,000 m². This artistic expression is comprehensive. The painting not only embellishes the favela and the city, but the colours used in the project are representative of the people and their identity. Therefore, Praça Cantão can be seen as a powerful social catalyst. To lead the project on track, the principle and concept of the painting were coordinated with the crew so that the workers themselves could complete it once Haas&Hahn left. They worked with a range of colours from which other colours could be derived. Initially, identical colour bands were painted, between which, house after house, new colours were applied. Haas&Hahn kept in touch with the crew to help

Praça Cantão

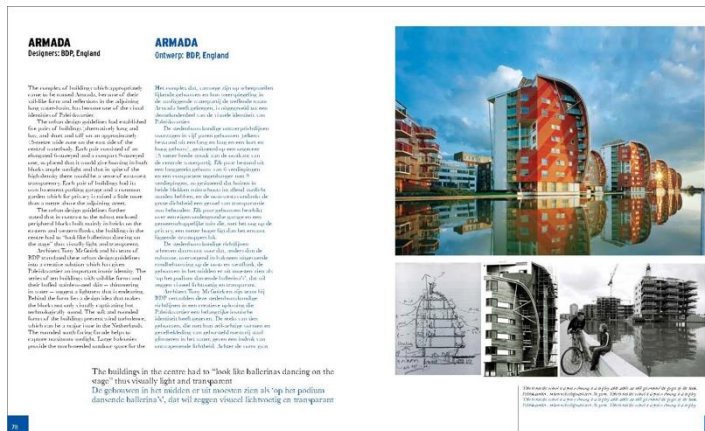
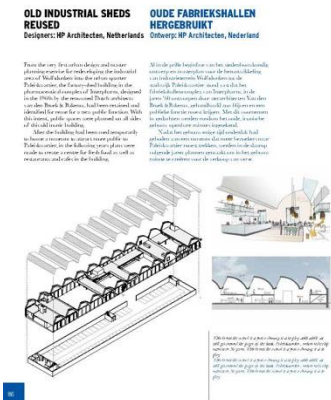




Published by 010Publishers, The Netherlands, 2020

This volume is a focused case-study of the award-winning 150-acre brownfield redevelopment project, Paleiskwartier, in the Netherlands.

Tracing the project's history and evolution over three decades and extracting behind-the-scenes insights through conversations with its key players, this book shows how an incremental brownfield upcycling effort, coupled with a compact development footprint and proximity to a major transit node, can become a paradigm of urban sustainability. It also demonstrates how new infill in underused industrial areas our cities can accommodate significant urban growth, thereby reducing the need for expansion at the urban edge.



REFLECTIONS DURING THE COVID-19 PANDEMIC

URBANISM BEYOND 2020

Vinayak Bharne



ORO
EDITIONS

myliveablecity
THE CITY REIMAGINED

Published by ORO Editions, San Francisco, USA, 2022

Urbanism Beyond 2020 explores numerous questions triggered by the COVID-19 pandemic: Why is city making a health project? How are ecological and human wellbeing interrelated? How can leadership and governance help bridge gaps in our unjust cities? How can we renew our relationship with dwellings and neighborhoods? How resilient and adaptable are our cities during uncertain times? Amidst climate change and global warming, is the pandemic a prelude to the challenges to come?

Going across nations and geo-political terrains, the essays in this volume span a wide range of topics—ecology, wildlife, social justice, vernacular habitats, the water crisis, public space, urban density, informal economies, governance, religion, and urban art. They remind us why we live in an interconnected world, and why this pandemic is a crucial period to reexamine the impact of our cities on our planet's future.



Figure 51 Street in Shahjahanabad, India. Source: Author

05

The Informal City

As of 2020, per the International Labor Organization, over two billion people, constituting more than 60% of the world's employed population, are earning their livelihoods in the informal economy - that is, commercial activities occurring outside a governing body's observation and regulation. The informal economy supplies our cities with a vast labor pool - from housemaids to street vendors to rag pickers - for the many "unpleasant" jobs that organized labor continues to evade. Because these denizens need to work on a daily basis to earn their livelihood, lockdowns and other containment measures stemming from this pandemic are exacerbating their vulnerabilities. On the one hand, they are susceptible to greater health and safety risks due to inappropriate protection measures. On the other, they have no guaranteed access to medical care, employment benefits or income security were they to fall sick. For members of our informal economy, the pandemic is a double-edged sword.

The relationship between the informal economy and our cities is a dominant subject in urbanism today. Aspects such as slums, squat bazaars, street food, roadside vending being increasingly recognized for the newness and economic resourcefulness, and also as counterpoints to the

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VINAYAK BHARNE

ZEN SPACES AND NEON PLACES



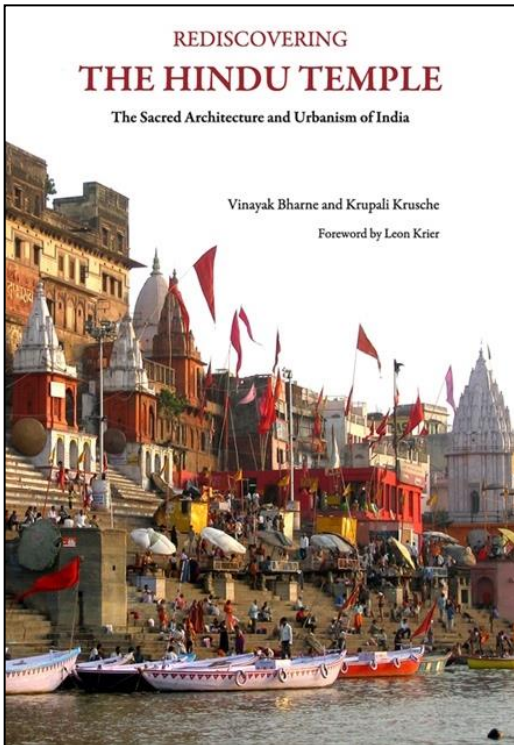
REFLECTIONS ON
JAPANESE ARCHITECTURE
AND URBANISM

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ARTS
RESEARCH
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PUBLISHING

Christian Dimmer, Ph.D.
Assistant Professor of Urban Design & Urban Studies
University of Tokyo





Published by Cambridge Scholars Publishers, London, UK, 2013

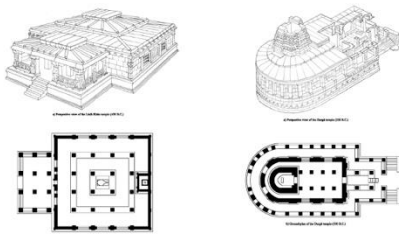
This volume examines the multifarious dimensions that constitute the workings of the Hindu temple as an architectural and urban built form.

Eleven chapters reflect on Hindu temples from multiple standpoints tracing their elusive evolution from wayside shrines as well as canonization into classical objects; questioning the role of treatises containing their building rules; analyzing their prescribed proportions and orders; examining their presence in, and as, larger sacred habitats and ritualistic settings; and affirming their influential role in the contemporary Indian metropolis.

Going beyond stereotypical presentations of Hindu temples dominated by chronological and stylistic themes, this study, addressed to architects, urbanists, and builders, combines historic scholarship, documentation, personal observations and fieldwork to expand the idea of the Hindu temple as a complex and contradictory cultural entity, that is both formal and informal, monumental and modest, historic and modern, and deserving of a far broader and deeper understanding.

“...a masterful study on the evolution, existence, continuity, transformation, and contemporary networking systems of Hindu temples...”

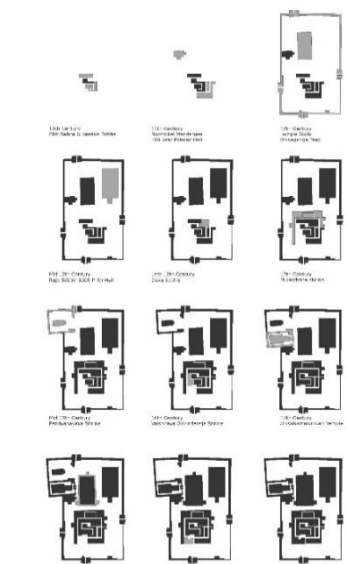
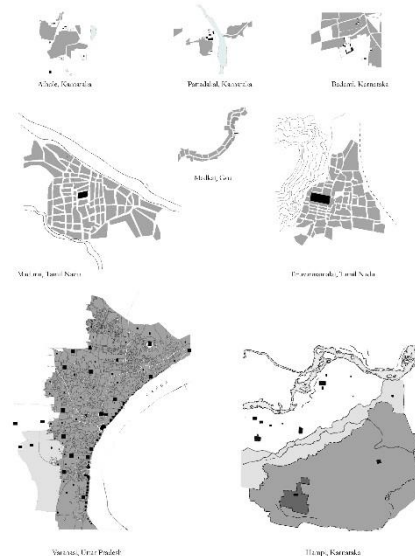
Rana P. B. Singh
Professor & Head, Department of Geography
Banaras Hindu University, India



Figures 6.5, plan and 6.6, section. The Durga Temple in Aihole, 7th CE, has many unique attributes. It connects to the spiral form seen in the Buddhist chaitya halls and has a pradakshina path outside. Here the deity is placed in its own sanctum and has the form of a shikhara lead to its top. Source: Krusche; Drawing by Jil Kapadia.

Figure 6.7: The Lad Khan Temple, built in late-seventh to early-eighth century, Aihole, has a symmetrical division of the plan into four bays. This square plan still maintaining the deity location attached to the exterior wall. Drawing by Jil Kapadia.

Figure 6.8: Temple of Mahadev at the same scale. Drawing by Bhimendra Chola Kulkarni.



6.27 Plan view of 'Sri Venkateswara Temple, Chidambaram. Drawings by Bhimendra Chola Kulkarni, based on original research and sketches by Naidu.

The act of identifying, protecting, restoring and reusing buildings, districts and built landscapes of historic and cultural significance is, at its best, a far more reflective and consequential process of urban and socio-economic reform. But how and where do such aspirations overlap and differ across nations and societies across the world? Who are the specific players, and what are the actual processes and possibilities that bring about bigger and deeper change beyond just the preservation of an architectural or urban entity of perceived value?

This collection of 30 essays explores the global complexity, guises and potential of heritage conservation. Going from Tokyo to Cairo, Shenzhen to Rome, and Delhi to Moscow, this volume examines a vast range of topics – indigenous habitats, urban cores, vernacular infrastructure, colonial towns, squatters, burial sites, war zones, and modern landmarks. It surfaces numerous inherent issues – from water stress, deforestation, and social oppression, to poverty, religion, immigration, and polity.

This books expands the definitions of heritage conservation as both an attitude and professional discipline. It seeks to reveal how the scope of Heritage Conservation can be expansive, that is, bigger than a specific object; plural, that is, enmeshed with multiple expertise and specializations; and empathetic, that is, born from the actual socio-political realities of a place.

Routledge Companion on Global Heritage Conservation

Edited by Vinayak Bhame and Trudi Sandmeier

Sheth, Rama P.B. 2017. 'W1 villages of Shirakawa-go and Gokayama, Japan', in: Bhame et al. *Global Heritage Companion*.

6

Sheth, Rama P.B. 2017. 'W1 villages of Shirakawa-go and Gokayama, Japan', in: Bhame et al. *Global Heritage Companion*.

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Sheth, Rama P.B. 2017. 'W1 villages of Shirakawa-go and Gokayama, Japan', in: Bhame et al. *Global Heritage Companion*.

7

Fig. 4. Oginachi, the nucleus of heritage sites of Shirakawa-go; bird's eye view.



Fig. 5. The Wada Gassho-zukuri farm house, the example of maintenance and richness.

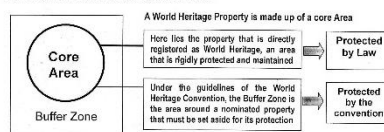


only have a meaning if they are considered together with their socio-cultural environment and manifest values therein by the resident people. The maintenance and preservation of this ethos and values are important issues for sustainability of heritage sites along with their human uses.

On the line of critical appraisal and viability in the present era of globalisation, at least three layers of globalisation are noted that has direct impact on the 'existence-maintenance-continuity' path of the heritage sites, i.e. (i) globalisation of economy; (ii) globalisation of cultural industries; and (iii) globalisation of lifestyle. It is alarming that these three aspects are not only extremely entangling, but they also pose certain dangers and anxiety. Yet in the context of the existing legal framework, such interests could be mediated through the interaction of nation states. This further implies the need to define the custodianship of a particular community to be attached to a particular heritage. As for the globalisation of the economy, it is to be noted that it not only brings benefits but also creates danger in terms of heritage management (e.g. cheap tourism may increase the number of tourists, but the situation could become hardly manageable). Additionally, the lifestyle and heritage interfaces are subject of global impact; in fact, transformation is inevitable and heritage is no longer indigenous (see Van Lynd and Jureys 2012, p. 315). Psychology of residents to their heritage and culture will be the vital force for sustainable existence. The role of Shirakawa Junior School opened in 1947, and Toyooka Shirakawa-go Eco-Institute, opened in 2005, is noteworthy in mass awakening and nature-based education among children. [Details of these programmes are discussed in the sequel].

Based on the historical analyses of heritage concerns, it is observed that 'Japan's involvement in heritage conservation has been intimately linked to its sense of national identity and that Japan's national interest was reflected in its use of cultural heritage has been an important element in its self-portrayal as a responsible global and regional citizen. Building on its historically significant and distinctive approach to conservation and the rich scope of its national heritage protection system, Japan has developed a heritage-based strategy, which it has used as part of its cultural diplomacy, designed to increase its 'soft power' both globally and within the Asian region' (see Akagawa 2015). Two-layer frame (core and buffer zone) is used to preserve, conserve and maintenance of sustainability and these programmes are protected by the state law and the convention operated by the institutions involved there (see Fig. 1). Same is the case of Shirakawa-go.

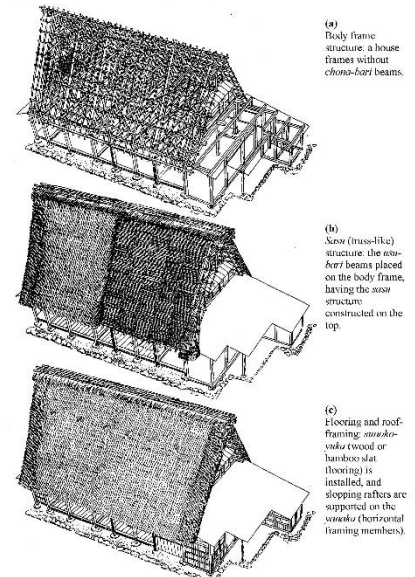
Fig. 1. Extent of the World Heritage Sites in Japan

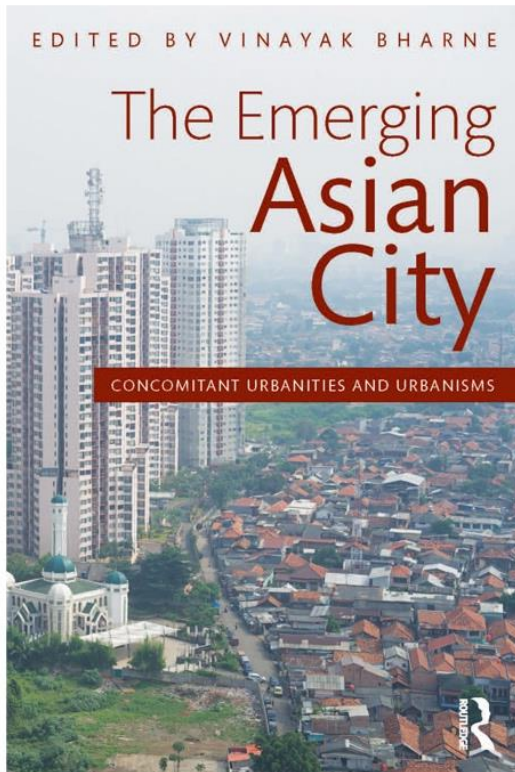


Source: World Heritage Protection - Japan, Report, 2015

The Japanese policy emphasises the maintenance of happiness and wellbeing of residents in the heritage area, and further encourages the young people to evaluate themselves for living close to the serene nature and heritage. It is recently realized that local government and local governance, policy makers and educational institutions – altogether have to share closely for the sustenance and sustainability of the heritage. The strength of the communities

Fig. 6. The structure of the Gassho-style house [cf. Saito and Inaba 1996, p. 74]





Published by Routledge Press, London, UK, 2012

This book embraces the complexity and ambiguity of the Asian urban landscape, and surveys its bewildering array of multifarious urbanities and urbanisms. Twenty-four essays offer scholarly reflections and positions on the complex forces and issues shaping Asian cities today, looking at why Asian cities are different from the West and whether they are treading a different path to their futures. Their combined narrative – spanning from Turkey to Japan and Mongolia to Indonesia – is framed around three sections: Traditions reflects on indigenous urbanisms and historic places, Tensions reflects on the legacies of Asia's East–West dialectic through both colonialism and modernism and Transformations examines Asia's new emerging utopias and urban aspirations.

Avoiding the categorization of Asian cities exclusively by geographic location (south-east, Middle East), or the convenient tagging of the term Asian on selective regional parts of the continent, it takes a broad intellectual view of the Asian urban landscape as a 'both...and' phenomenon; as a series of diverse confluences – geographic, historic and political – extending from the deserts of the Persian Gulf region to the Pearl River Delta. This book represents Asia – as a fount of extraordinary knowledge that can challenge our fundamental preconceptions of what cities are and ought to be.

“.....a major contribution to the literature on comparative urbanism and urban development, specifically in the context of emerging economies of the Asian continent.....”

Tridib Banerjee

Professor and the James Irvine Chair in Urban and Regional Planning
University of Southern California

4 Vinayak Bharne

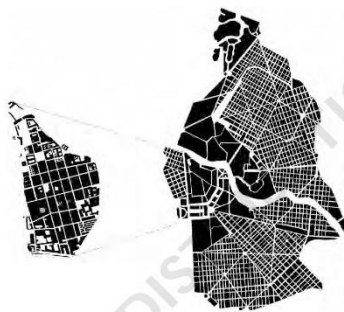


FIGURE 0.2 Manila's Intramuros (left) and Burnham's succeeding plan (right) (drawing by Christine Concepcion and Tiffany Dang)

do in Goa and Macau: the Spanish do in Manila: circa 1570, they destroy and replace the indigenous habitat with a new gridded walled city, the Intramuros. In 1915, under its succeeding American possession, planner Daniel Burnham designs a new plan for the city (partially built), creating a unique confluence of two concomitant 'western' urbanisms on a non-western landscape (Figure 0.7). Meanwhile, the British Raj in India becomes by far the largest colonial empire in Asia, proclaimed as much by large public monuments as humble utilitarian structures such as bridges, canals, coasts and canyons. The histories and legacies of these imposed or infused landscapes get into Asia's emerging identities (Figure 0.3).

The fourth landscape emerges from Asia's self-imposed westernizations. In 1868, the Tokugawa Era finds its end in the Meiji Restoration, and Japan opens its doors to western influences. In 1872, Ginza becomes Japan's first designed 'western' street, with British architect Thomas Walters replacing the fire-scarred maze of traditional wooden structures with brick buildings and wide tree-lined boulevards. In the early 1900s, Denenchofu, a Tokyo suburb is designed along

Vision and legacy of Tehran Comprehensive Plan 141

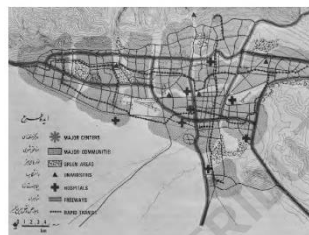


FIGURE 13.1 Distribution of major elements in the future city (image taken from the Tehran Comprehensive Plan by Vitor Green and Abdol-Aziz Farmanfarnian, courtesy of Green & Associates)

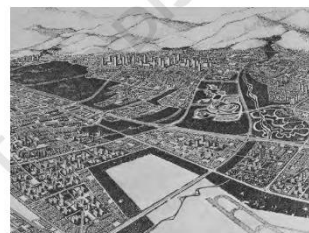


FIGURE 13.2 Rendering of the Tehran-Tehran Sar Level III community located to the west of the existing city, covering 3000 hectares (image taken from the Tehran Comprehensive Plan by Vitor Green and Abdol-Aziz Farmanfarnian, courtesy of Green & Associates)

China's emerging new town movement 229

The Eco-cities

The second type of model new town that has emerged in China's current massive urbanization is the eco-city. China has become, in many ways, not just a global factory but also a laboratory for new technologies and designs, with global talents seeking to realize their future visions, as the recent Beijing Olympics and Shanghai World Expo testified. China's economic ambition and centralized governance have stimulated tremendous investments in previously untried environmental technologies and ideas that are usually hard to implement in the West. This is one reason why China has been the focus of many recent geo-city experiments.

Two projects are exemplary in this eco-city movement: Dongtan New Town in Shanghai and Binhai New District in Tianjin (Figure 21.2). Dongtan is located on an alluvial island in the Yangtze River. When the project was initiated in 2004, it was boasted as the world's first carbon-neutral ecological city. The project was supported by the central governments of China and the UK, and the British engineering firm Arup was commissioned for its master plan. The Arup team laid out a fairly ambitious agenda: for instance, all fossil-fueled vehicles



FIGURE 21.2 Tianjin Binhai eco-city competition scheme (courtesy of Perkins Eastman)

URBAN SUSTAINABILITY THROUGH BROWNFIELD REDEVELOPMENT

Learning from the **Nirlon Knowledge Park**



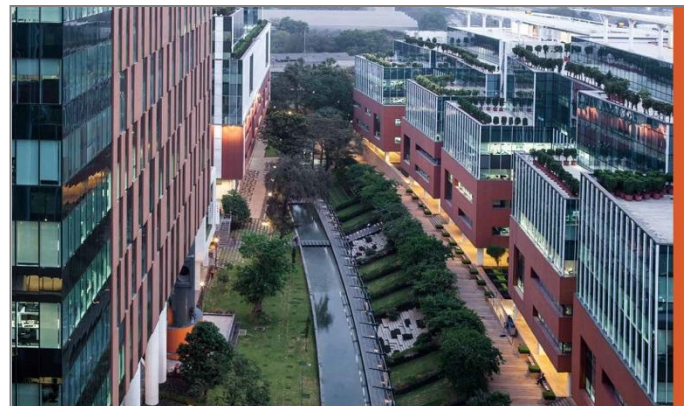
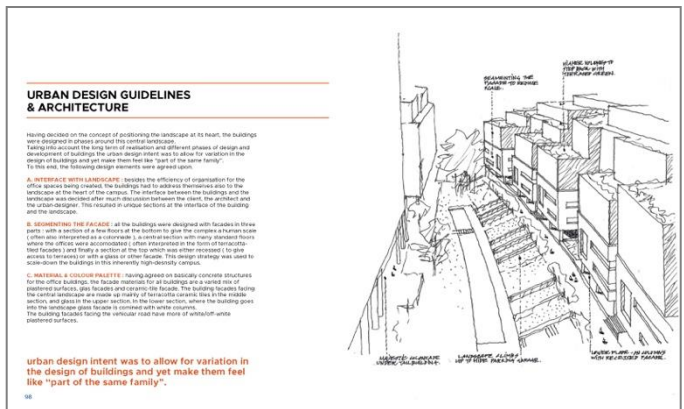
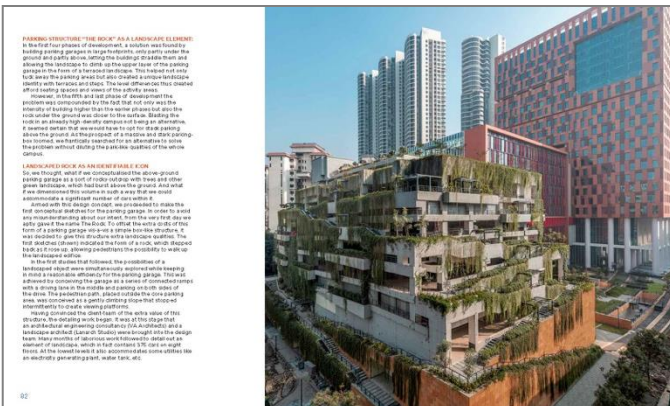
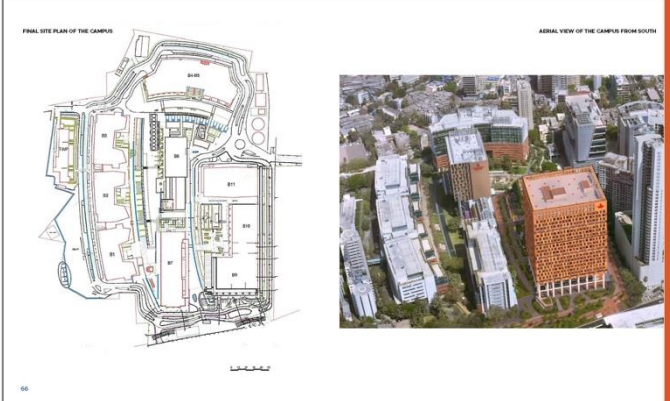
SHYAM KHANDEKAR
Essays: **Vinayak Bharne**

my liveable city
REAL ESTATE

Published by Ironman Media Press, India, 2024

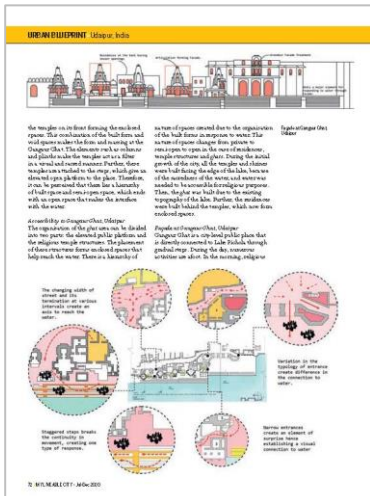
This volume is a case-study of the award-winning brownfield redevelopment project, Nirlon Knowledge Park, in Mumbai, India.

Tracing the project's history and evolution from an original nylon factory site to an urban office park, and extracting behind-the-scenes insights through conversations with its key players, this book shows how an incremental brownfield upcycling effort, can become a paradigm of urban sustainability in one of the world's densest and complex cities.



CHAPTERS, ARTICLES & ESSAYS

VINAYAK BHARNE SELECTED WORK





The Routledge Handbook on Historic Urban Landscapes in the Asia - Pacific

Edited by Kapila D. Silva

3

CONSERVING ASIA'S VERNACULAR WATER URBANISMS

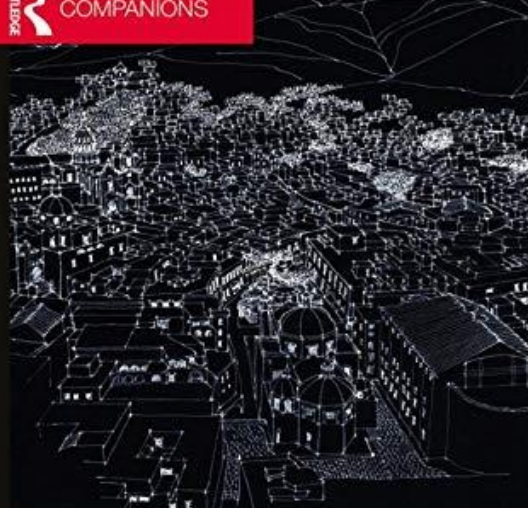
Vinayak Bharne

Introduction

Over recent decades, heritage conservation has undergone a radical rethinking due to new understandings of the environmental and ecological limitations of existing theory, policy, and practice. The disciplinary boundaries of heritage conservation have expanded through the influences of social, geographical and natural sciences to embrace numerous urgent concerns such as natural disasters, global warming and climate change. The act of identifying, protecting, restoring and reusing buildings, districts and built landscapes of historic and cultural significance is transforming into a far more reflective process of ecological reform with deep socio-economic consequences. The agency of heritage conservation is being re-thought, not just as an effort in cultural amelioration, but a strategic endeavour towards an environmentally sustainable future.

This shift has, among other things, brought vernacular urbanisms to the forefront of the contemporary conservation discourse. Numerous pre-industrial, indigenous landscapes, many tracing back to historic times, are gaining attention as didactic precedents for, and aspects of, contemporary design. Many such fragile, ecological landscapes, particularly in less developed societies, face an uncertain future due to unpredictable political forces and ambiguous management. They not only require our urgent attention, but also far subtler conservation approaches towards their future. This renewed focus on the vernacular, is evidence of an increasing moral imperative of environmental protection that seeks to prioritize ecological dimensions and their socio-cultural accompaniments over the conservation of a single built object or artefact. This imperative seeks to identify deeper concerns as the driver for engaging with what we value as built heritage.

This chapter contributes to this discussion by focusing on three vernacular 'water urbanisms' (De Meulder and Shannon 2008) in the Asia-Pacific region, whose formal, social, economic and cultural characteristics stem from the need to collect, harvest or distribute water: (1) the *hiti* water system of Nepal; (2) the Banaue Rice Terraces in the Philippines; and (3) the Polders of Bangladesh. The choice of these three examples is deliberate on a number of grounds: They are from different nations in the Asia-Pacific region, thereby offering insights into the overlaps and differences between their historic trajectories as well as their current socio-political structures – aspects crucial to any discussion on the future of these places. Additionally, the three places are from different ecological conditions, and thereby help expand the environmental aspects of this discussion in a comparative manner: The *hitis* are located in urban contexts; the Banaue Rice Terraces are exurban, rural places; and the Polders are elements of a coastal geography.



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BROADENING HERITAGE CONSERVATION THROUGH URBAN DESIGN

Perspectives from Asia

Vinayak Bharne

Introduction

Heritage conservation is often seen by the architecture *avant-garde* as a challenge or even obstacle to urban design: the perception of heritage instigates populist reactions, lengthening community outreach requirements and entitlement processes. It often calls for intervention of local, state, and national agencies, demanding negotiation and monetary investment. The presence of historic buildings within or around a site also raises difficult questions about design appropriateness of proposed schemes, and their compatibility and place character that may limit design freedom and innovation.

There are, however, alternative perspectives on the relationship between heritage conservation and urban design. One of them stems from the overarching moral and ethical imperative of sustainability and environmental protection. Going beyond extant conflicts, bureaucracies, and technocracies, this perspective seeks to identify and prioritize deeper ecological concerns as the driver for broadening the scope of heritage conservation through urban design. Prioritizing the social and ecological setting over a single object as the focus of engagement, it blurs the boundaries between heritage conservation and urban design through their disciplinary overlaps and interdependencies.

This inclusive and interdependent relationship is in part a response to the debates of urban renewal and sprawl. Over the past decades, the disciplinary boundaries of urban design have expanded through the influences of social, geographical, and natural sciences, eschewing its exclusive co-option by the architecture and urban planning professions (Banerjee & Loukaitou-Sideris 2011). Scholarship on "information society and globalization" (Castells 2010), "third space" (Soja 1996), "postcolonialism" (Spivak 1999), and environmentalism (Hawken 2010) has deepened urban design's scope to embrace numerous urgent concerns such as ethnic tensions, informality, poverty, and climate change. At the same time, new ideas such as ecological urbanism, new urbanism, and everyday urbanism are representative of the multiplicity through which architects and designers have come to redefine urban design from various standpoints. Urban design has evolved into a formal, social, or ecological remodeling of the city – an effort of negotiating what must be shed, obliterated, or replaced with new products, versus retained, revived, and reused

Humanizing High-rise Urbanism: Design Strategies and Planning Tools



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“From a global standpoint, the high-rise city remains a negotiated territory, a juggling act between private interests, political processes and public good. But while private entities might be entitled to seek their advantage in the urban fabric, the shape of the city should eventually be a collective decision.”

In his 1924 book, *The City of Tomorrow and Its Planning*, Le Corbusier juxtaposed an image of Manhattan with his alternative version of “the Contemporary City.” In contrast to New York’s compact high-rise district, this new model depicted an airy field of twenty-four cruciform towers standing in a park. The street grid had been replaced by a field of gigantic mega-blocks, the street wall obliterated by setting the buildings away from the block edge, and the tower redefined as a freestanding and replicable object rather than part of a continuous, diverse urban fabric.

The Fallacy of High-rise Urbanism

Le Corbusier went on to demonstrate this model’s application by superimposing it on the traditional Parisian grid. In response to what he saw as the congested, unhealthy traditional city, his plan laid out the intimate horizontal fabric centered on courts and yards, and imposed a new urban order that could not have been less stark.

The project was never realized, but this model and its manifesto – eventually known as the *Ville Radieuse* – marked a turning point for the future, and more dimensions of city-making. The Central Business District that has come to be identified with the monumental streetcapes of towers now became vibrant galleries for these never-high-rise models. Popularized by New York’s Lower House (1952), towers were made with their own skyscrapers linked exclusively to private interior office parks. As seen in John Portman’s hotels, ground high-rises sat on buxom pods housing parking and service uses that present dead walls to the street. Nothing was more antithetical to this street nihilism than New York’s and Chicago’s earliest twentieth-century skyscrapers that displayed their individuality on the urban skyline had

simultaneously generalized their bases to activate street life (see Figure 1).

Meanwhile, with developers vying for maximum land value, the tower also became a popular production housing prototype, and hundreds of high-rise equipped randomly within finely grained traditional



Figure 1. Midtown New York, high-density buildings forming a vibrant street life in Lower House and Polytechnic

multiple office slabs of different heights and orientations hierarchically surrounding the tallest central tower flanking a T-shaped plaza. Their towers have thin profiles, maximizing the amount of natural light into the street, with spans between the towers carefully calculated to permit the central tower to be seen in its entirety. These high-rise assemblages are exceptional and exemplary because they prioritize the city and its configurations as more important than the architectural idiosyncrasies of single buildings.

Designing the High-rise Block

At the scale of the urban block – the mediating element between the district/corridor and the building – the high-rise has a limited resolution for contextual appropriateness. The idea of “blending” density¹ in response to this syndrome, instead of accommodating a given program within a single vertical extension, advocates for a heterogeneous distribution of the program throughout the block. It thus replaces a single tower configuration with a calculated topological or mixing diversity line responds to and evolves from the character of its adjacent context. For instance, a density of 200 dwelling units per acre can be achieved



Figure 2. Midtown New York, Chicago's Access Road

¹ The term “blending” density or “blending” density has been used to describe the means to merge residential density in a contextually appropriate manner.

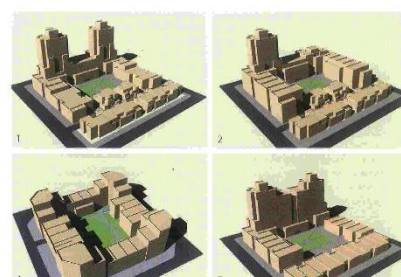


Figure 3. Midtown New York, Chicago's Access Road

through a single freestanding tower floating within the block or a combination of mid-rise and low-rise buildings that line the entire street face and establish compatibility with the adjacent urban fabric. The same density numbers can thus be achieved through the juxtaposition of diverse dwelling types whose various individual density numbers average into the eventual target.

The *Yonkers Block Study*² for a new town in Yonkers by Moskowitz & Polytechnic demonstrates how high-density can be approached in diverse building and blockscale configurations. Using a consistent block size of 51 by 51 meters (132 by 110 feet), the study developed four residential block types based on different combinations of four building types (see Figure 4):

1. Two towers – Mid-rise perimeter building + Rowhouse mixes + Corner lot building
2. One tower – Mid-rise perimeter building + Rowhouse mixes + Corner lot building
3. High-rise + Mid-rise perimeter building
4. Mid-rise perimeter building

Each block type accommodates approximately 175 units. Block types that include row houses provide an additional 12 units per block (totaling 187 units). The corner lot building occupies the corner location and acting as a bookend while providing frontages to both streets. Besides the varying configuration of a given block’s building types, the unit count is kept constant by varying the number of stories of the perimeter block. Each block type provides one level of semi-subterranean parking for one car per unit with row houses providing additional at-grade parking spaces.

The study further shows how various such block types assembled in a grid can generate the specific character of streets and districts. Larger avenues and parkways can take bigger and “thicker” buildings, smaller neighborhood streets can repeat the scale of single-family dwellings. A simple DNA of four building types and their combination in a finite variety of block types can generate a rich urban fabric.



American Planning Association Making Great Communities Happen

Case Study - Practicing Planner - Fall 2011 - Vol. 9, No. 3

Designing the Urban Block: Best Practices in Los Angeles

by Vinayak Bhanu

Throughout the past six decades, the design of the urban block – the mediating element between the neighborhood/district and the individual lot/building – has remained marginalized in the urban landscape. Although individual lots and buildings are the focus of urban design and detail, their collective role as parts of blocks, streets and urban fabric is largely ignored. Additionally, the block has seen a number of mutations that have skewed its traditional scale and role: suburban retail mega-blocks with immense structures surrounded by seas of cars; insular residential super-blocks with repetitive buildings disrupting the grain of traditional neighborhoods; inner-city blocks with parking between the buildings and street-face; and urban retail and commercial mega-structures encompassing entire city blocks. Some of the most damaging incursion to traditional urban form has occurred at this intermediate block scale.

During the past two decades, however, the design of the block has regained attention. Across the U.S., regional megamalls have increasingly fallen victim to failed retail chains and changing demographics, and these large, multi-block sites have been reclaimed and restructured to meet changing market preferences toward mixing uses. Consequently, mega-block disruptions are on the decline, and numerous residential, commercial, and mixed-use projects have been undertaken by individual developers not as mega-buildings but as block-scale, street-friendly developments re-establishing the traditional relationship between the urban grid and the public realm. This article examines emerging strategies for block design and development in Los Angeles – a region notorious for its eroded “outopian” landscape. Select case studies are examined for their design methods, successes and challenges, and the policy initiatives behind them – highlighting the idea of block design as a bridge between the enduring qualities of traditional urbanism and the architecture of mainstream development.

THE EMERGENCE OF THE MEGA-BLOCK IN LOS ANGELES

The 1920s to the 1950s were transformative decades in the history of Los Angeles. Sweeping changes in retail development began to reconfigure the traditional block, prioritizing size over any pre-war urban precedent such as main streets or reuse infill. Mammoth regional complexes began to expand the scope of merchandise for specialty outlets and large department stores to serve the growing residential areas outside Los Angeles’ historic downtown. As counterparts to historic centers, they emerged as mega-blocks to evenly disperse space for buildings and cars.

In 1927, Sears opened its immense 425,000-square-foot building along Olympic Boulevard and Boyle Avenue. In 1928, Bullocks Wilshire opened a 200,000-square-foot department store with a 375-car parking lot. In 1947, after World War II, the Broadway-Crenshaw Center opened with 550,000 square feet of enclosed space with a 13-acre parking lot. In 1951, Sears, through its 26-acre, 3,500-car Valley Plaza Store, pioneered the realigning of buildings away from the street to front the car lot as the new secret to the retail precinct’s vitality. These mega-blocks were not seen as anomalies but as pioneering alternatives to main streets with ample space for parking.¹

During the late 1930s to the 1950s, Los Angeles also saw the emergence of the residential “super block.” Ten new public housing projects were built under the U.S. Housing Act of 1937 along with one market-rate rental development called Baldwin Hills Village (now “Village Green”). Baldwin Hills Village was designed in 1941 as a single, 64-acre tract that eliminated through streets and limited parking to the development periphery. One- and two-story bar-shaped buildings were clustered around 17 courtyards and three common “greens.” Every unit had a view and access to these communal spaces, along with a private outdoor patio. Motor courts alternated the landscaped courtyards with an enclosed garage for every unit.

In 1942, the public housing project Aliso Village combined several city blocks into a single 29-acre tract with a continuous tree-lined pedestrian walkway and two- and three-story C, U, and H shaped buildings enclosing yards within park-like settings.² Such projects were typically designed with community centers, playgrounds, tennis courts, child care facilities, and wading pools, and located adjacent to elementary schools and commercial strips. While they had most, if not all, of the amenities of the single-family home, they were built as large, introverted enclaves that replaced the traditional interconnected neighborhood grid. Their inward orientation essentially created a physical and social “island” from the rest of the community.

The infill sequels to these mega-block paradigms evolved with Los Angeles’ “motor-city” reputation. In the early 1980s, the Beverly Center shopping mall developed just north of the mid-Wilshire District, creating a mega-block within a single-family neighborhood. It sits above a six-story parking garage, resulting in eight stories of almost blank plaster walls along its street elevations. Meanwhile, within residential neighborhoods, increasing land values and up-zoning favored stacked flat apartment buildings as the most convenient way of packing the maximum number of units on a given lot. These buildings were typically designed as residential arms atop open parking garages facing the street, at

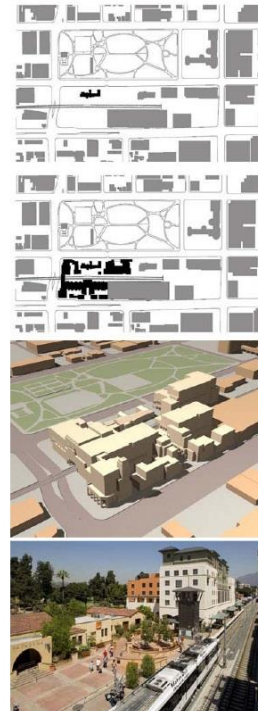


Figure 5

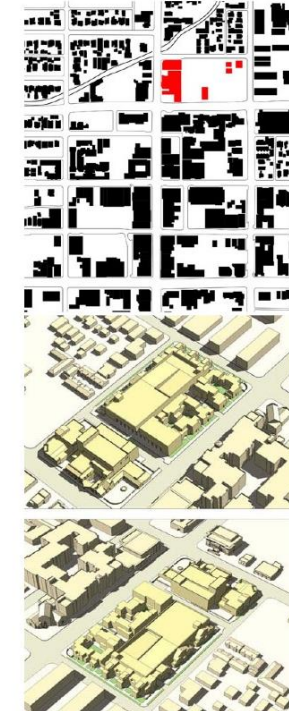


Figure 6 Fox Theater Block

Le Corbusier's Ruin The Changing Face of Chandigarh's Capitol

More than fifty years since its making, Chandigarh's Capitol Complex, designed by Le Corbusier remains a celebrated paradigm of Modern architecture and urbanism. But how has the 1950s Capitol been understood and accepted by its intended citizenry over half a century of India's sovereignty and post-colonization? This article traces the Capitol's multifarious guises—from what was originally envisioned, to what was built, to what it has become today—and speculates on its potential future identities. Through this post-occupancy review, it seeks to re-contextualize the Capitol's contemporary identity beyond its celebrated Corbusian profile, as an evolving compound trapped between its original intentions and their unforeseen consequences.

Introduction

For all his association with Chandigarh, Le Corbusier was not the first choice for its design; in fact he was not even the second. The American planner Albert Meyer in collaboration with Polish architect Mathew Nowicki had generated a plan for Punjab's new capital in 1947.¹ But with Nowicki's sudden death in 1950, their effort had come to a *freeway*, and the administrators had approached the British architects Jane Drew and Maxwell Fry who, pre-occupied with ongoing work suggested Le Corbusier as a possible lead. With his initial reluctance, leading to a carefully conditioned acceptance, Le Corbusier landed in India for the first time in February 1951.² Within six weeks he "rationalized" the curved streets of Meyer's scheme into an orthogonal grid, re-sportoned its pricy *"villages"* into "cities," thus also largely reduced the quantity of roads, and increased the overall density (Figure 1). By the time Prime Minister Nehru formally opened Chandigarh in October 1953, Le Corbusier's reputation had propelled it to instant international attention. Architects and historians from all over came to witness what would be the largest built project of the master architect.

Nehru's vision for a new modern capital had emerged amidst the traumatic partition between

India and Pakistan in August 1947. In this event, Lahore, the capital of the state of Punjab, was transferred into Pakistan, creating the need for a new one. For Nehru, Chandigarh was not simply this new capital, but an emblematic proclain of sovereign India's modernity on the world stage; an embodiment of his faith in the modern way of living, from which the future of India was to emerge. In translating that vision, not only had Le Corbusier transformed India's destiny, but he had also seemingly fulfilled Nehru's political stratagem of suppressing India's colonial consciousness and embodying her latent optimism through the Modernist ideals of this new city.

Yet, much of Chandigarh's magnetism lay less in the city, and more in its Capitol Complex that Le Corbusier had so meticulously designed. This new addition, it seems but in later but seemed to hold the intellectual gravity of the entire polis despite its physical detachment from it. Le Corbusier had located it at the "head" rather than in the middle of the city creating an isolated setting whose only visible context was the distant Siwalik range and whose only limitation was the Nehruvian behest for an architecture bearing no resemblance to India's past. With Le Corbusier's formal abstraction only reinforcing Nehru's Modernist aspirations, by the time the Assembly,

High Court and Secretariat were built, the image of Chandigarh, forgetting Drew, Fry and Jenneret's housing, was almost exclusively associated with these sculptural buildings. The Capitol was first an emblem, then an urban center; its architecture was always meant to be filled with the values and meanings of a new India, "not... the rules and regulations laid down by their ancestors."³

That was, fifty years ago when India was nascent with sovereignty and the Capitol was a monument to an entire nation. Today, the questions of what was envisioned, what was realized, and how it was accepted and nurtured over five decades of post-colonization conjure deeper, complex dialogues. They overlay the Capitol's celebrated profile with a complex evolving compound that has taken many guises over time. Such an assessment of the Capitol is particularly relevant not only since Chandigarh has itself grown and changed physically and politically, but because the Capitol in many ways appears to be little more than an abandoned relic of a bygone era.⁴ Once laden with periodic value, it stands neither complete in its envisioned form, nor replete with its founding meanings, looming beneath the Nehruvian-Corbusian vision that gave it birth and the socio-political vicissitudes of post-colonial India that nurtured it.

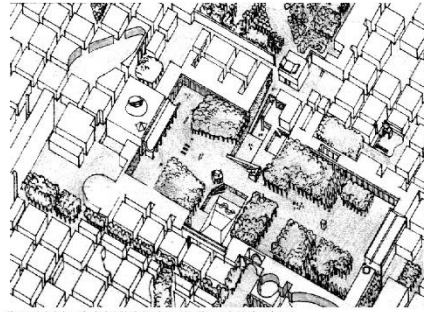


Fig. 15. Hypothetical schemes for the Capitol by Rodrigo Peres de Azevedo. (Courtesy: Rodrigo Peres de Azevedo)

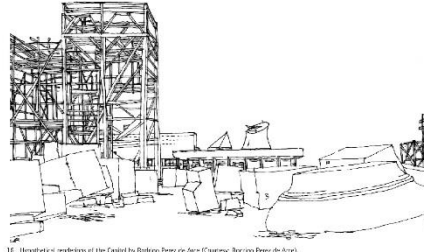


Fig. 16. Architectural rendering of the Capitol by Rodrigo Peres de Azevedo. (Courtesy: Rodrigo Peres de Azevedo)

the Governor's Palace, at the same location as initially planned.⁵

Who defines authenticity? If the construction of the Museum of Knowledge in the form of the Governor's Palace can be an acceptable

"authentication" of Le Corbusier's original vision, why can Azevedo's scheme not be read as the dramatic transformation of the village of Kangal, simultaneously reinforcing the Capitol's original and eventual destiny as a place of democracy

and participation? If the Capitol's future can be the intellectual domain of French-style elite, contemplating its potential as a UNESCO World Heritage Site, why can it not be the inhabited terrain of the people who arguably "own" it?

Perhaps this is the Capitol's missing dimension: For all its democratic intentions, it has evolved through anything but a democratic process. In fact were not its origins "non-democratic" to begin with? As Indian architect Romi Khosla suggested, the making of Chandigarh was in a sense an "Imperial Plan" not too dissimilar from that of New Delhi.⁶ Despite their protest, twenty-four villages and nine thousand residents were displaced by a French plan Nehru had the powers of the Viceroy and his dictum for an unabashed Modernity, however, well intentioned, was never subjected to the litmus test of the Indian public. Visionary yet autocratic, his conviction that an informed elite could pave the path to India's future was in this sense an echo of its colonial past, and the germ of the Capitol's continuing legacy.

Envisioned by a great leader, conceived by a great architect, and thrust upon the infant consciousness of a born-again nation, the Capitol then remains an unfinished utopia whose noble aspirations and architectural prowess have not been able to surpass the socio-political vagaries of post-colonial India. An elusive place whose emerging guises remain shrouded beneath an antiquated Corbusian veil, it affirms that architecture, however, masterful, is but a pawn in the complex social game of city-making. Monumentality and civic pride are eventually not architectural but socio-political phenomena, and the intentions of monuments can become corrupted even at their inception, and certainly during their reception—*et* *non* an artistic, political, and anthropological problem. While as visionary aspirations are important, the expectations and circumstances of those who

Manifesting Democracy Public Space and the Search for Identity in Post-War Japan

The entry of Western democracy into Asia represents one of the most significant dimensions of the East-West cultural dialectic. The transformative formal and intellectual influences of Western democratic concepts on Asian urbanity and identity formation therefore remain paramount to the discourse on Asian cities today. This document explores the search for democratic space in Japan—the first non-Western democracy in the world. By tracing the evolution and shifts of Japanese public space over the last six decades, it attempts both a re-reading of the Japanese city as a democratic construct, and of democracy itself as a culturally appropriated model.

Democracy in Japan: An Overview

Japan's defeat in World War II marked the end of a world. Tokyo, though spared the atomic destruction of Hiroshima and Nagasaki, looked just as devastated, a fourth of the city razed to the ground. With the hardships and ultimate futility of war, even as the Japanese seemed ready for newer value orientations under the foreign power, the American Occupation (1945-1952) sought to inculcate not the democratic political model more nationalist than democratic in its goals.

The idea of democracy, despite sporadic movements, had never been able to institutionalize itself in pre-war Japan. During the Tokugawa regime (1603-1868) the shogun's administrative methods had suggested some early "democratic" tendencies; local feudal lords administered their own domains just as local leaders would villages. Thus, despite an undisputed central military government, the shogunate had effectively remained a decentralized administrative system with consensual dimensions.

However, the Meiji Restoration (1867-1868) that swept away the shogunate had sought to create a centralized state with the emperor as the symbolic impetus for citizen unity and modernization.

Increasing political resistance prompted the drafting of a constitution in 1889 and the establishment of a national assembly—the Diet—elected by limited suffrage. But with the military and administrative bureaucracy remaining resolutely to the emperor, not the elected political model more nationalist than democratic in its goals.

With the death of Emperor Meiji and the accession of the young and incapable Emperor Taisho in 1912, increasing urbanization and new foreign ideas had led political intellectuals such as Yoshino Sakuzo to coin the term "minpion/huq" to express a government "for the people" (but not yet "by the people"). But within a decade, increasing political alienation had been further aggravated by Japan's invasion of Manchuria in 1931. And by 1937, with Japan's invasion of China, the army would completely take over the Japanese state, eradicating any democratic traces and ending in the disastrous war with the allies. This was the historic backdrop against which democracy would be officially introduced in Japan, not as an indigenous cultural outcome, but as an American socio-political experiment.

If Japan represents the six-decade-long legacy of this Western democratic implant, then the

Japanese city represents the setting for examining its multifarious urban manifestations. The focus of this article is an examining public space, particularly in tracing the intellectual and formal search for expressions of democratic space between the end of World War II and the beginning of Japan's 1980s economic bubble, and charting its concomitant or eventual shifts, contradictions, and transformations by complex post-democratic entities. The article seeks to explore the rhetoric of a relatively understudied period of recent Japanese history and reflect more deeply on the forces and meanings of public space as seen in the Japanese city today. Underlying this analysis is the assumption that there is such a thing as a "democratic space," a public sphere distinct from the state, for public debate, deliberation and consensus. Tracing its evolutions and mutations can both help reveal Japan's cultural cleavages, and affirm the respiration or negation of its democratic aspirations. The new forms of post-war public space in Japan can therefore be seen as the contested and negotiated terrain of socio-political renewal and cultural identity.

The idea of democracy carries many connotations. This article takes a broad and inclusive view of the term. It requires the rights of citizens to participate in determining their form of government and its constituent parts. It requires a government that is sensitive to citizen preferences, weighing all

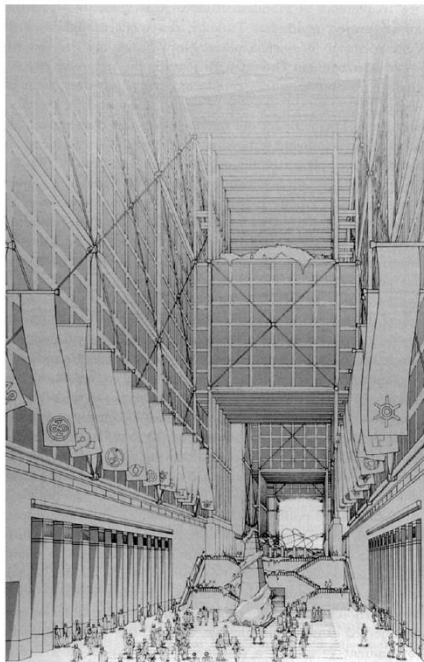


Fig. 1. Interior perspective of Tokyo Metropolitan Building—an built counterpart entry by Azevedo. (Source: Azevedo's entry in Architecture by Azevedo, MIT Press, 2006)

seven sections—Mediterranean Harbor, American Waterfront, Mysterious Land, Marmalade Lagoon, Arabian Coast, Long River Delta, and Port. Discovery—but these are geared more for romantic and gourmet pleasures. Istanbul is a four level large shopping mall resembling California and Florida's Downtown Disney shopping, dining, and entertainment area. It includes brand names such as Paul Smith, Rocco, Gap, Diesel, Benetton and Tiffany, and gourmets from Godiva, Sainsbury, Pierre Heron, Tostitos Sabalini, Segafredo and Planet Hollywood.

Interestingly, Tokyo Disneyland is not an unapologetic replica of its American original. While the overall park layout mirrors its American counterpart—from entry to Main Street to the central Cinderella Castle roundabout branching into the various "worlds"—there are differences between the two. Main Street, called "World Bazaar," is covered by a Plexiglas canopy, as is Frontierland, here called Westernland. There is no New Orleans Square and the steam train that circumambulates the Los Angeles park runs around Adventureland. But did you know, most rides are narrated in Japanese, all signs and restaurant menus are printed in Japanese (with English translation in small print), and almost all of the employees and guests are natives.

From the standpoint of Japanese democratic space, the success of the theme park affirms that by the late 1970s the placelessness of the modern Japanese city had become the provocative, intellectual context for newer dialogues and directions. Disneyland had, in fact created a new paradigm of mass gathering that had traditionally occurred only during festivals. With emerging architects such as Toyo Ito arguing in his essay "Collage and Superficiality in Architecture" for a new cultural notion of interwoven, closed domains to counteract the disorder of Japan's "Non-Place Urban Realm," the theme park was seen as an antidote to Japan's impoverished public realm, affirming a perception of the Japanese city more

The Wild(ing) City

Urbanisation and the environment are interdependent and must work together if we are to have cities that thrive and survive the dangers of climate change. **Vinayak Bhatne** tells us about how nature is adapting and why we must do the same.

Each year, I am an invited guest at the Tyler Prize for Environmental Achievement award ceremony in Los Angeles. This premier international award recognizes individuals for outstanding contributions to the knowledge and leadership of preserving and enhancing the planet's environment. Past recipients include the likes of Jane Goodall, David Attenborough and M.S. Swaminathan, and institutions like The Bardonia College and Red Latinoamericana de Botánica. Each April, I return home inspired on the one hand by the work and commitment of the laureates, and concerned on the other about how much is at stake at the intersection of environmentalism and urbanization.

Consider for instance the nexus of infrastructure and wildlife – two aspects that remain on the fringe of mainstream city-making discussions. Infrastructure still largely remains the domain of engineering professionals focused on utilitarian concerns while lacking knowledge on the subtleties of ecological behavior. Thousands of urban creeks, streams and rivers currently lie mercilessly channelled, devoid of any life. Meanwhile, wildlife remains the concern of ecologists and environmentalists, whose studies seldom find direct interface with city-making processes. For example, in their landmark 1998 article, biologists Michael Soule and Reed Noss defined the idea of *rewilding* as “restoring big wilderness based on the regulatory roles of large predators.” They posited, after patient research, that large predators are often instrumental in maintaining the integrity of ecosystems and they require extensive space and connectivity. The gap between infrastructure and wildlife is but one example of a larger intellectual fissure dominating our urban and environmental future.

There are, however, some efforts at this urban-wildlife intersection that are worthy of attention. In Canada, the Banff National Park is bisected by the Trans-Canada Highway (TCH), and to reduce the effects of this large four-lane arterial, 24 wildlife crossings (22 underpasses and two overpasses) have been built to ensure habitat connectivity while protecting motorists. Meanwhile, the Netherlands boasts the world's longest eco-duct wildlife overpass called the Natuurgang Zandery Oorloos. This massive structure, completed in 2006, is 50 metres wide

and over 800 metres long and spans a railway line, business park, river, roadway, and sports complex (Dunty 2004). The Netherlands also has over 66 wildlife crossings (including underpasses and eco-ducts) that protect populations of badgers, wild boar, and deer. As of 2012, the Veluwe, 1000 square kilometres of the region's woods, drifting south, the largest lowland nature area in North Western Europe, contains nine eco-ducts, that are used to shuttle wildlife across highways. And The Netherlands also have reflector units called “Wildspiegel” (Wildlife mirror) to keep wildlife from crossing motorways at night.

What is far more significant, however, is that these efforts are also engaged in monitoring their actual workings to understand their ongoing effectiveness. Since 1996, Parks Canada has collaborated with researchers to assess the effectiveness of the proposed crossings. The past decade has produced a number of publications (for example Cleverger & Walther, 2000, 2001 & 2007) analyzing the crossings' impact on various species and overall wildlife mortality. Evidently, 10 species of large mammals (including deer, elk, black bear, grizzly bear, mountain lion, wolf, moose, and coyote) have used the 24 Banff crossings a total of 34,000 times as of January 2007 (Cleverger 2007). The research has also identified how wild animals tend to adapt to such structures before they feel comfortable using them: grizzly bear crossings increased from seven in 1996 to more than 100 in 2006, although the number of bears using the structure remained the same. Wolf crossings increased from two to approximately 140 over the same 10-year period (Parks Canada, unpublished results). Similar monitoring is currently underway in the Netherlands as well. In short, these projects



Far from becoming extinct, these denizens of the wild have learned to adapt to our urban jungle and reinterpret the notions of height, distance, space, and texture in a forest of another kind – where streets are canyons and skyscrapers are cliffs



Left: Trans-Canada Highway Wildlife crossings between Banff and Lake Louise, Alberta
Right: Shark rook on dwelling chimney

stand out for their willingness to embrace their potential short-falls and improve on them.

While such efforts embody a sensitive attitude to urbanizing wilderness, they also draw our attention to the resilience and adaptability of the wild to everything we impose on it. They suggest that the contemporary city is getting increasingly “wild.” For example, I have seen wild coyotes lurking on the street in front of my house in Los Angeles. Such sightings are not unusual anymore. It is known that coyotes come down the mountainous hills and wander through neighborhoods to get to urban waterholes. In fact, coyotes, whose lugubrious howls have managed to reach midtown New York, have responded to decreases in their population levels with an increase in their reproductive rates. Canada now even has a new species, the Coy Wolf, a hybrid from coyote and wolf parents with the best qualities of both, lurking along Toronto's freeways and using these less travelled routes to rove the city.

Meanwhile, peregrine falcon chicks are hatching atop Brooklyn Bridge and Boston skyscrapers fulfilling the bird's natural preference for cliffs and mountain peaks. Tokyo researchers have observed crows dropping walnuts on highways to crack them open. Pigeons are roosting under Puerto Rican overpasses undisturbed by urban contamination. Gangs of Rhesus Macaques have made the historic buildings of Jaipur their home. Shark rooks hatch on London's chimneys. Feral cats are overcrowding Rome. Squab's cross Los Angeles streets on telephone cables. Manhattan summer nights are filled with choruses of insects competing with our alarms and garbage trucks. Birds in Mumbai have learned to make nests of worn-out shirt hangers amidst the paucity of twigs. Far from becoming extinct, these denizens of the wild have learned to adapt to our urban jungle and reinterpret the notions of height, distance, space, and texture in a forest of another kind – where streets are canyons and skyscrapers are cliffs. Does this suggest the limits to what the city can become “natural,” or is it evidence of how abused nature is shattering back and “un-taming” the city? What does this mean for environmentalists seeking to conserve earth's ecologies and wilderness?

What then does it mean for us urbanists invested in making our cities more livable and sustainable? When it comes to the earth's future, urbanization and climate change may well be the two most important trends that will shape us in the decades ahead, and they are inextricably related. Cities have polluted the air, destroyed living systems, paved entire communities with toxic slurrings of gravel and oil, turned millions of acres of arable land every year into desert, and introduced thousands of synthetic chemicals into the environment causing the greatest rate of species extinction in the last 65-million years. None of us can imagine living in such a dangerous system, but this is exactly what we are doing. The dilemma is clear: On the one hand, cities bear the potential to serve as engines of economic growth, particularly in the least developed countries, pulling more people out of poverty than at any other time in human history. On the other, climate change can transform all this with sea-level rise, unpredictable weather patterns and resource scarcity.

What this all boils down to is that we urban designers and city planners are in fact right at the helm of the global environmental campaign, shoulder-to-shoulder with environmentalists. There is a side of this campaign that deals with the conservation and preservation of nature, wilderness and the environment at large, then there is an equally important dimension that has to simultaneously deal with transforming the dogmas, habits and effects of contemporary urbanization. The reform has to come from both sides, and more. As professionals and activists struggling to enable more environmentally sensitive cities – by incentivizing public transit in place of cars, creating compact walkable places, bringing agriculture into the city, working with ecologists to replenish degraded ecosystems, and most importantly educating citizens on why this is so important – we urbanists have a immense and consequential role to play in this larger project. We urbanists are indeed environmentalists of sorts.

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When it comes to the earth's future, urbanisation and climate change may well be the two most important trends that will shape its destiny in the decades ahead

References: Cleverger Anthony P. and Walther Nigel, *Assessing the Effectiveness of Wildlife Underpasses in Banff National Park*, Alberta, Canada, *Conservation Biology*, Vol. 14, No. 2 (Feb., 2000), pp. 49-55
Soule Michael and Noss Reed, *Rewilding and Biodiversity: Complimentary Goals for Conservation*, *Conservation*, Wild Earth, Fall 1998, Vol. 4, No. 3, pp. 3-41

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Re-reading the Taj Mahal and its Environs

Vinayak Bhatne reassesses the linkages between the past, present and future of one of the most famous monuments in the world

For one of the most visited destinations in the world, the reading of the famous Taj Mahal remains pitifully limited. It is dominated by a white marble edifice seen primarily from its quadrangular garden. A linear fountain interrupted by a platform bisects the visual composition and the building appears perfectly symmetrical framed by four minars against the northern sky. For most visitors, this image of the Moghul mausoleum, devoid of any larger physical and intellectual backdrop, dominates its contemporary presence.

In September 2010, the Yamuna River touched the base of the Taj Mahal's 300-metre long, river-facing terrace for the first time in more than two decades. Heavy rains in north India had raised the river's water level creating a rare opportunity in recent history of the celebrated monument flouting a near-dry riverbed. The event generated much public optimism and also, more importantly, hope for the Taj Mahal's long term future. Several studies have now concluded that the strength of the wooden shafts holding together its foundation depends on being constantly moistened by the river's water. The event also forced people to re-read the Taj Mahal, revisit its idea as a riverfront monument and re-contemplate its experience as larger than the white marble-clad building.

It may not be obvious today, but the Taj Mahal was conceived as an inextricable part of a larger urban landscape, a microcosm of broader formal, aesthetic and symbolic relationships to the natural landscape, the city and other monuments. Over the past centuries, this landscape has taken many guises, some remaining conveniently shrouded to visitors, attesting to the skewed meanings and perceptions lurking behind the idea of the Taj Mahal today.

The Urban Act

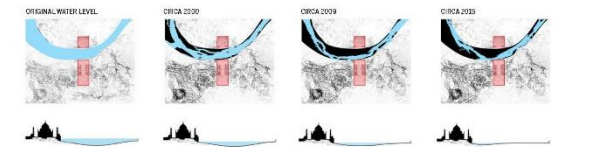
In 1631, with the decision to memorialize his deceased queen Arumand Banu Begum (Mumtaz Mahal), Shah Jahan, the fifth Moghul Emperor, would – like his predecessors – embellish the city of Agra with another



Two views of the Taj Mahal mausoleum – from the Char Bagh Garden (above) and from the Yamuna River (below)



Left: Residents from the prominent villages use the dried Yamuna as the toilet in front of the Taj Mahal as a creek bed. Right: Degradation of Yamuna River over time



monumental gesture. The flourishing capital with over half a million people along the banks of the Yamuna River was planned by Shah Jahan's great, great grandfather Babur, the founder of the Moghul Dynasty, in 1526 based on Persian precedents with public gardens lining the river. As Biba Koch notes in her book, *The Complete Taj Mahal and the Riverfront Gardens of Agra*, over four generations the city had grown around the Emperor's red sandstone palace on the western bank, with the entire riverfront lined with opulent villas, mansions and mausoleums. These buildings were themselves set within public or private gardens overlooking the water together creating a five-kilometre-long public promenade as the dominant open space of the city. This was the physical and aesthetic urban context within which the Taj Mahal would be built.

With Shah Jahan's shift of the Moghul capital from Agra to Shahjahanabad in 1648, the riverfront setting of the Taj, released from royal patronage was gradually occupied by commoners who began using the water for sacred rituals and festivities. Gradually, with several villas sold by their owners and converted into funerary

within verdant landscapes. The Taj was built close to the bank, with an 8.7 metre-high and 300-metre long river-facing terrace with steps or ghats at its base, leading to the water. The plan contained a linear sequence of seven interconnected chambers entered via stairs from two cylindrical towers at the ends; these rooms served as resting places for the visiting royal retinues, with windows and provisions for night lighting. The Emperor would look down the river from the landing below the Shah Burj (royal quarters), park at the ghats, climb to the top of the red sandstone terrace and then approach the white marble edifice. This was the royal entrance to the Taj Mahal, its urban and most public face.

With Shah Jahan's shift of the Moghul capital from Agra to Shahjahanabad in 1648, the riverfront setting of the Taj, released from royal patronage was gradually occupied by commoners who began using the water for sacred rituals and festivities. Gradually, with several villas sold by their owners and converted into funerary

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SIGNATURES OF FAITH

Religion and Public Space in Urban India

Vinayak Bhatne traces the evolution of street temples and reflects on holy festivities that take to the streets

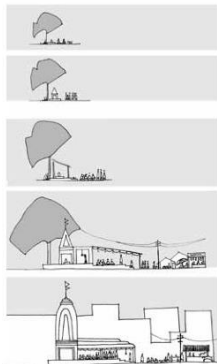
There are many obvious things that differentiate the public realm of urban India from other societies. In the United States, for example, cities are focused on transforming automobile-dominated sprawl landscapes into pedestrian-friendly domains to inspire people to walk. In Indian cities, pedestrians are ubiquitous, magically navigating moving vehicles within the right-of-way itself, along with other denizens like stray dogs and cows. Driving patterns in India are also different from other places in that there is no lane driving, cars and two-wheelers squeeze past each other like a shoal of fish. And for the colossal number of urbanites with no fundamental shelter at the serene bottom of the economic pyramid, urban streets, parks and public buildings are places to live and sleep. As a complex commons spontaneously claimed, possessed and appropriated by many cities in many different ways, the public realm of the Indian city contradicts conventional definitions and its dominant planning challenge is less about creative urban design and more about effective reinforcement and management.

One of the most intriguing forces sustaining this commons is religion, more specifically, the numerous expressions of faith such as venerated trees, wayside shrines, annual festivities and ritualistic processions that charge city streets, squares and public spaces with a sacred energy. Taken together they represent a distinct urbanism associated with a secular nation's various religions and cults. The narrative that follows elaborates on some of the workings of this urbanism with a focus on expression of the Hindu faith. The broader phenomena discussed throughout this narrative however, hold true for several other religions in India. The intent of this essay then is to provoke deeper reflections on the place and potential of this sacred urbanism to India's urban future and to call for its interface with mainstream dialogue on Indian city planning.

ANONYMOUS LANDMARKS

Wayside shrines are prototypical elements of the Indian city. They appear anonymously as smeared stones or diminutive statues under associated street trees, as miniature chambers along city streets, and even appendages to privately owned buildings. They are all illegal encroachments on the public domain blatantly violating zoning ordinances and by-laws, and it is not that they always escape their infractions. In Mumbai in October 2003, for instance, municipal authorities launched a campaign to demolish illegal street shrines. But while several shrines vanished, their locations continued to

The public realm of the Indian city contradicts conventional definitions



Typical evolution of an roadside tree to an urban temple

DOUGLAS JACKSON, VINAYAK BHARNE & VINAYAK BHARNE



Wayside shrines in urban India

be venerated as sacred ruins and many were even reborn in other forms affirming their resilience and immortality. Today, thousands of illegal wayside shrines all across India sustained through communal patronage and worship, are morphing into bigger entities and places with a significant presence in the daily life of people.

Consider for instance, the Pipalshewari Kali Mandir, located near Connaught Circus in New Delhi's central business district. In a vacant lot behind the district's wholesale flower bazaar, it serves as a quiet retreat as well as point of local communal gathering. Beneath the branches of a mature peepal tree, four adjacent shrines are unified under a metal porch, creating a shack-like temple. Between the shrines is a storage room containing the temple's worship apparatus, and a chamber housing an old lady who maintains the place.

Daily patters are predictable: Around 6:00 a.m., the lady sweeps and washes the temple grounds. A snack vendor sets up a mobile shack beside the tree. On the adjacent sidewalk, a barber sets up an open-to-day salon, with a stool, towel and shaving instruments. A couple of cycle-rickshaws park nearby waiting for customers. A wandering hermit who has made this shrine his local destination for over 20 years appears on his daily rounds. At 7:00 a.m., a priest dressed in saffron garb arrives at the premise, performs morning rituals and formally opens the temple for daily business. Devotees from around the neighbourhood begin their daily visits bringing food and money as offerings and receiving blessings in return.

How did this neighbourhood landmark of sorts come to be? A conversation with the wandering hermit revealed the following timeline: The peepal tree has been a sacred spot

Top: Pipalshewari Kali Mandir, New Delhi Bottom: Morning rituals of Pipalshewari Kali Mandir, New Delhi. Left to right: 6:00 a.m. - the maintenance lady sweeps the temple grounds; 7:00 a.m. - the priest circumambulates the shrine; 7:45 a.m. - morning worship of devotees; 7:30 a.m. - the first devotee of the day receives his offering (documentation done in 2008)



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URBAN BLUEPRINT Path to Faith

WALKING TO PANDHARPUR

Assessing the Significance of the Wari Pilgrimage

Chinar Batsarav and Vinayak Bhatne examine the social, economic and cultural potential of a sacred communal walking ritual in India

Sacred pilgrimages - with droves of individuals walking together across local or regional terrains towards a predetermined destination - are simultaneously a cultural, anthropological and urban phenomenon. Such events reverse both the journey and destination, making the process as much a multivalent subject of reverence and faith as its culmination in a place perceived to be a transcendent divine realm. Numerous such pilgrimages occur across the Indian geography. As eminent cultural geographer, Rana P. B. Singh notes, some, like the

Kumbha Mela at Prayagraj, are affiliated to "water sites usually associated with sacred immersion." Some, like the Kedarnath Yatra in Uttarakhand, are associated with "shrines dedicated to particular deities." Others, like the Panchkoshi Yatra in Varanasi, are associated with a "sacred territory... travelling along which is believed to bring special merit."

The Pandharpur Wari is a pilgrimage conducted four times a year during the months of Chaitra (March-April), Ashadh (June-July), Kartika (Oct-Nov) and Maghi (Jan-Feb).

Photo: Wari pilgrimage in Dine Ghat, near Jalgaon, Pune Facing Page: Collage representing the Wari pilgrimage. The black silhouette shows the daily of Lord Vitthal. The pilgrimage route is across the figure. The distances travelled per day is shown vertically on the left. The activities along the route are shown vertically on the right



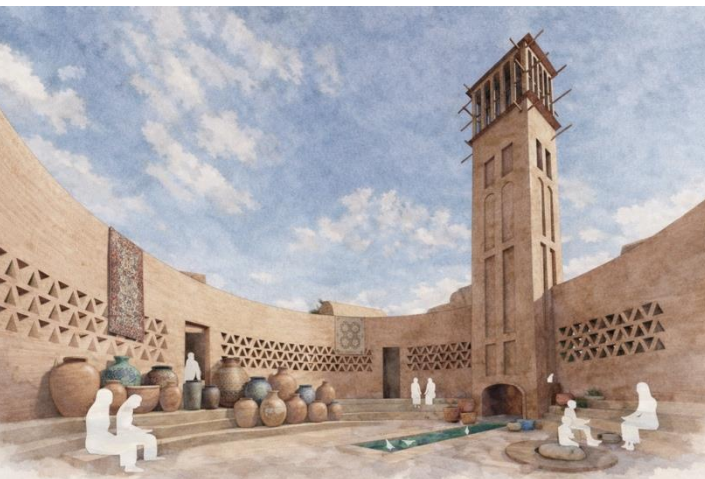
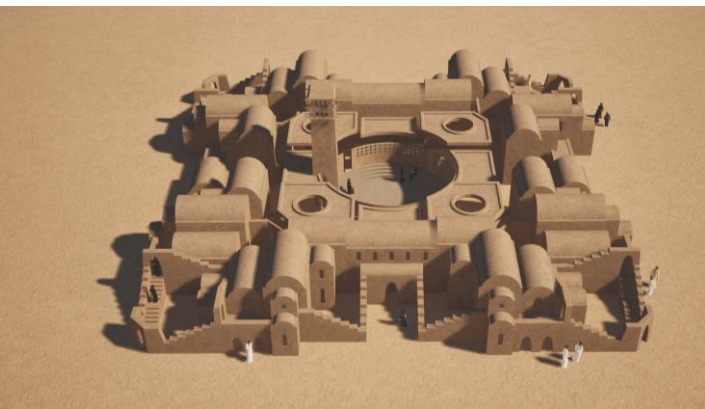
PHOTO: ANIL K. SINGH, WARRIOR PICTURES



DESIGN PROJECTS

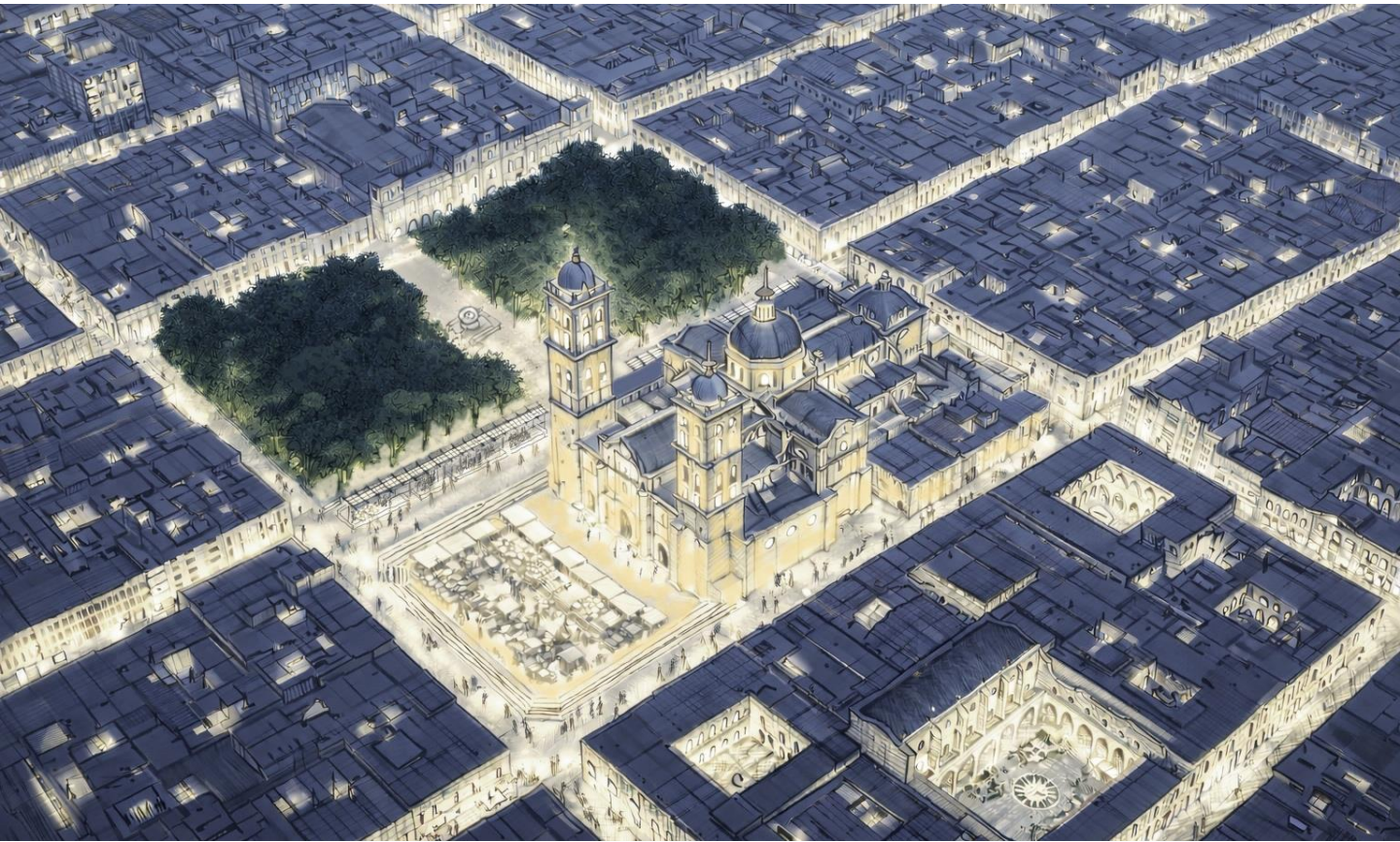
Potters Village, Fayoum, Egypt - A masterplan for a new exurban village with a mosque and school, using mud as the building material. The key organizing element is a housing cluster of 20 units around a common circular courtyard with a cooling tower.

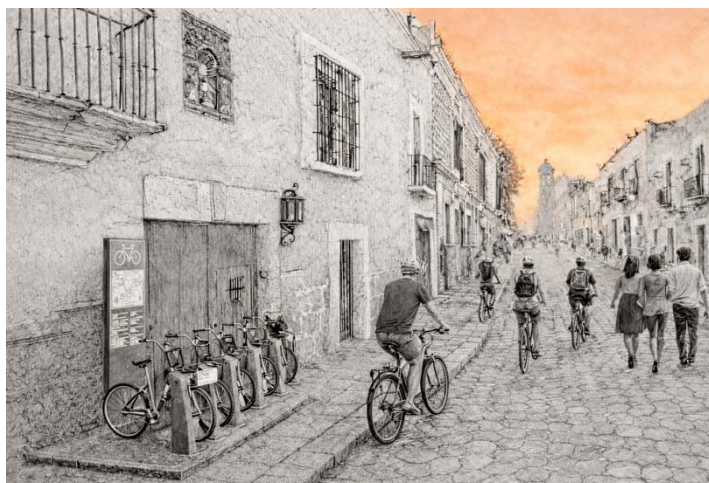
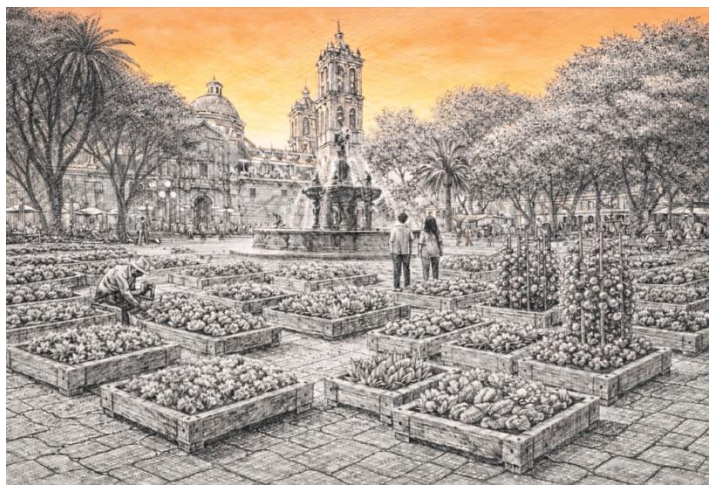
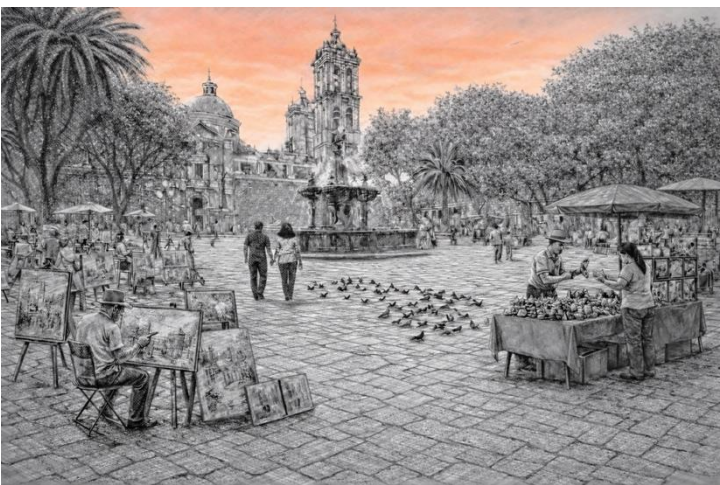
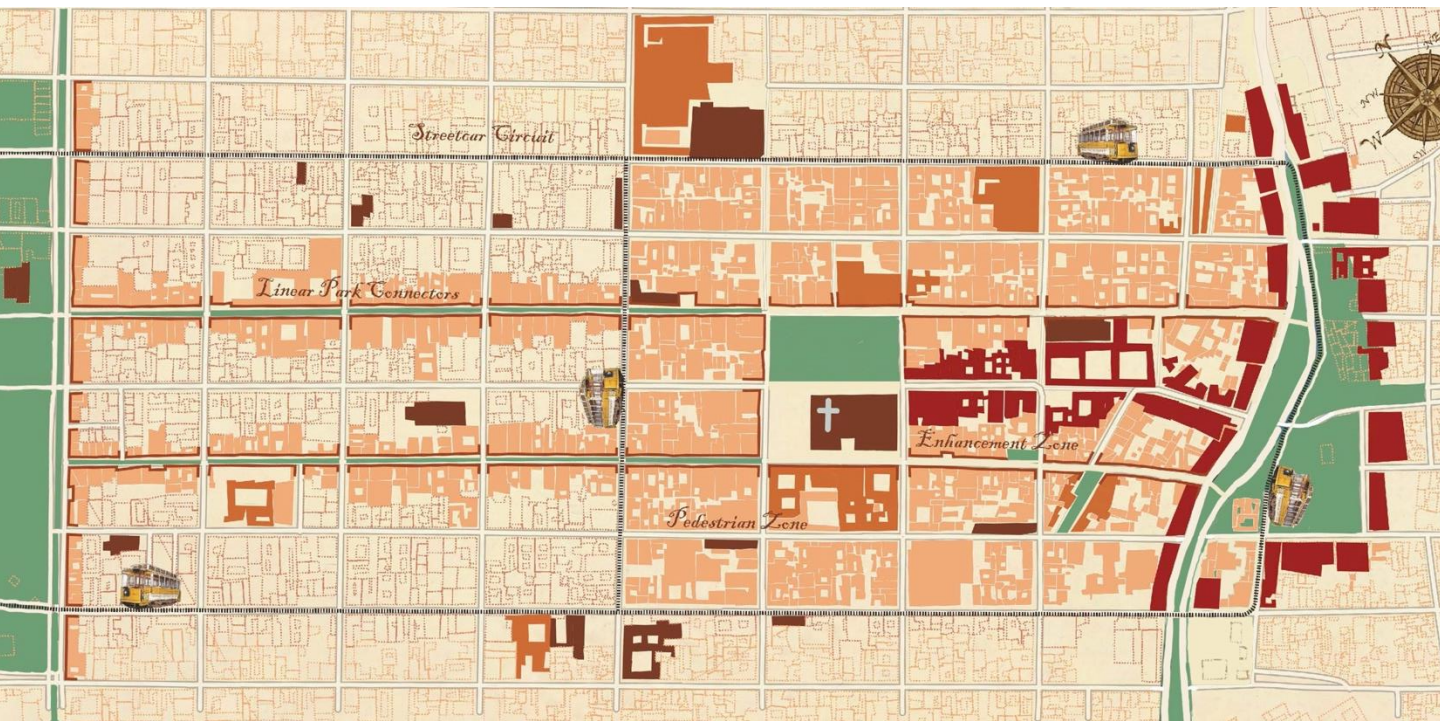




Conservation Plan, Puebla, Mexico

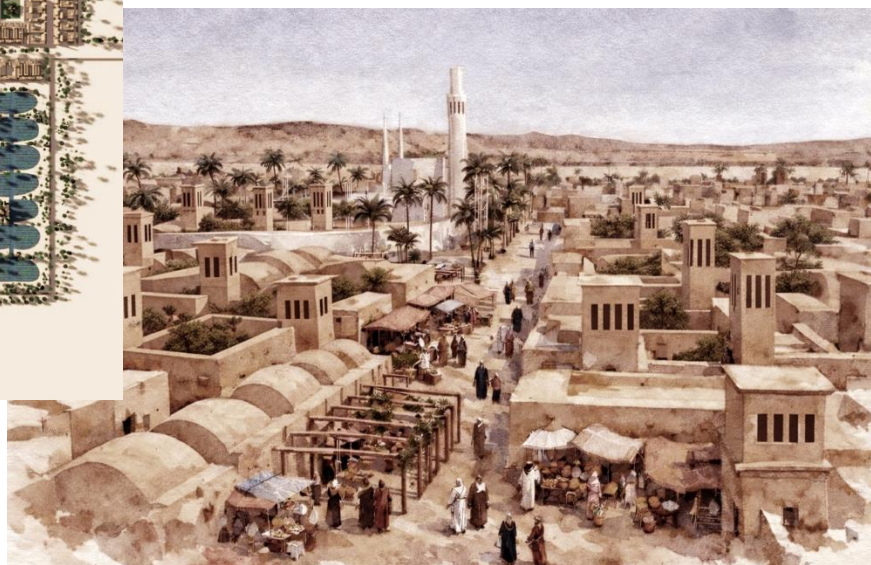
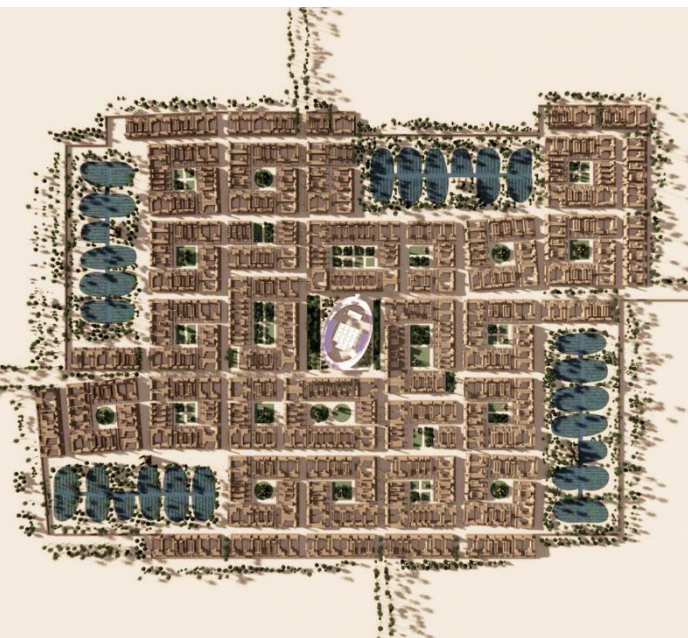
The Plan introduces a tram route and a public bicycle share system. It reprograms the area around the Puebla Cathedral as a select-vehicles-only zone. Existing public spaces are enhanced to augment pedestrian activity with farmers markets, urban farming and outdoor dining areas.





Waha New Town, Marakkech, Morocco

A masterplan for a new exurban town with low-rise multi-family courtyard and sideyard housing types arranged in blocks with local farms in the middle. The town also includes a central mosque and water harvesting fields at the edge.



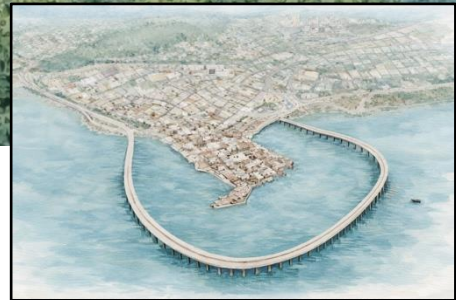
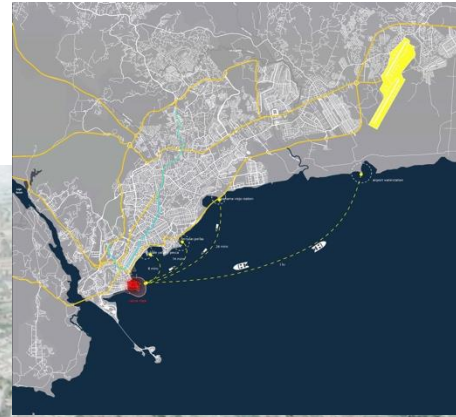
Rural Growth Study, Badami, India

An urban design plan to offer spatial direction to the existing land use plan for this sacred village. The plan proposes six new water harvesting lakes which become the armatures of directed rural growth while creating a cooling microclimate within the arid climate of the region.



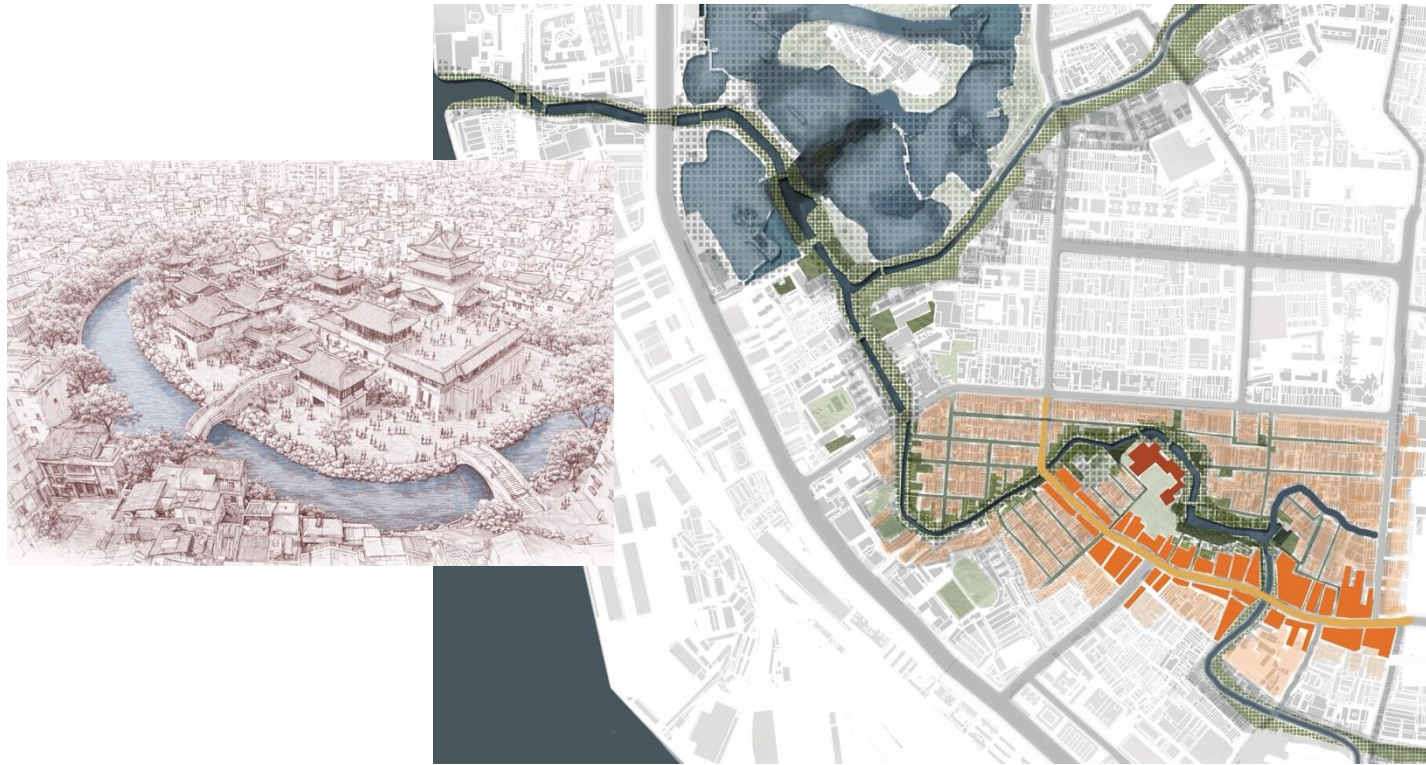
Cinta Costera Planning Study, Casco Viejo, Panama

Casco Viejo, Panama's historic core was significantly transformed with the building of the Cinta Costera highway to help bypass vehicular traffic through the settlement. This study proposes to decongest the Casco Viejo by introducing boat traffic. It simultaneously proposes a mangrove forest around the highway to transform the concrete infrastructure into a new ecological research center.



Old Guangzhou Open Space Plan, Guangzhou, China

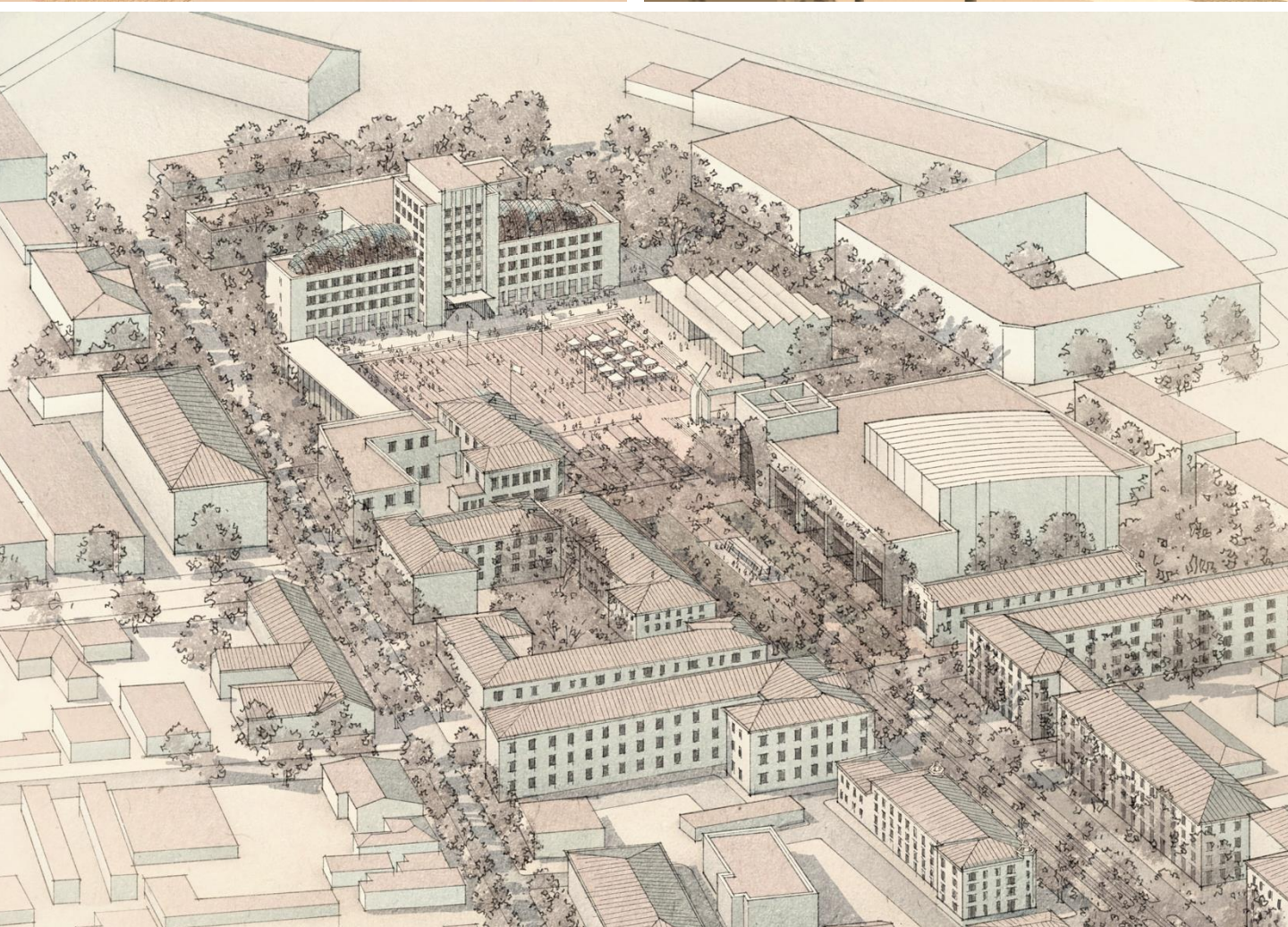
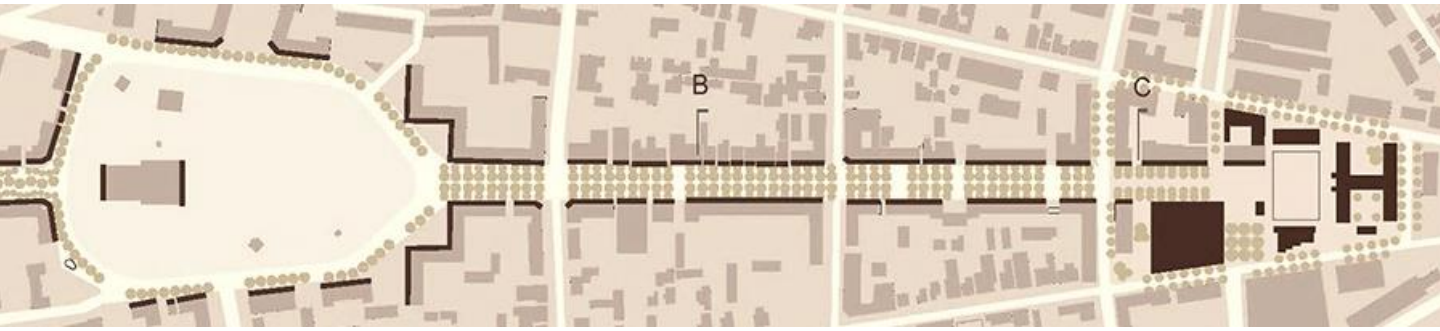
A masterplan to revitalize Old Guangzhou's historic waterways and open spaces around the new Museum of Cantonese Opera. The plan proposes the incremental cleaning of the canals and their upgradation into promenades and outdoor theater spaces. An adjacent shophouse street is transformed into a new informal market street to supplement the activity within the existing alleys of the neighborhood.



City Center Masterplan, Maripol, Ukraine

(in collaboration with Dutton Architects)

A masterplan for a new city center organized around a major arterial and historic Soviet-era building.



Panaji Church Square Masterplan, Goa, India (in collaboration with Siddha Sardesai Architects)

A masterplan to renovate a historic square into a flexible space for cars and pedestrians. The project also includes the amalgamation of the square with an adjacent park which is upgraded and repurposed to serve as a flood control space during the rainy season.



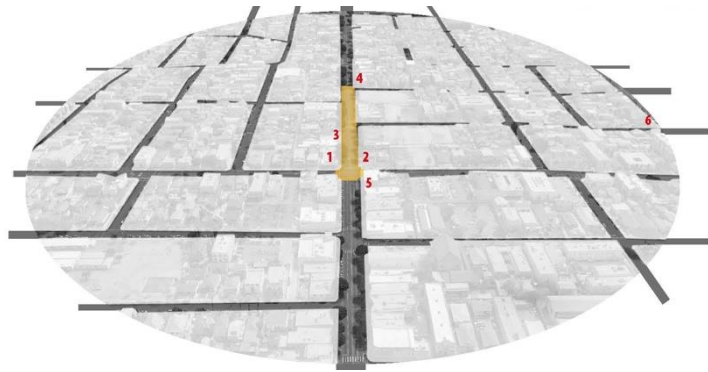
Conservation Master Plan, Xixinan, China

A planning study to conserve the village of Xixinan in the Anhui Province in China. Beyond protecting the waterbodies and agricultural assets, the plan focuses on reviving the existing artist community by transforming streets and house facades into outdoor art galleries as educational, tourism magnets and economic catalysts.



Boyle Heights Community Hub

A tactical urbanism strategy to use a two-block-long street in a low-income neighborhood as a flexible multi-activity community space. The project creates a graphic event calendar showing activity and corresponding props that can be used by community members to transform the street per the calendar on specific days.



RESEARCH PROJECTS

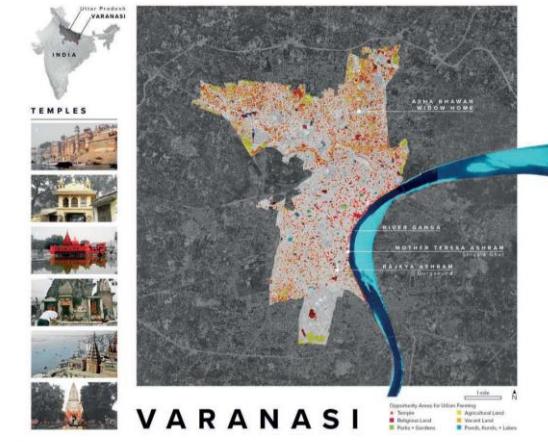
Empowering the Widows of Varanasi

Andrea Binz and Vinayak Bharne discuss their proposition to empower a marginalised women's community through small-scale urban farming

India is home to more widows – an estimated 46 million – than any other country in the world. Due to cultural beliefs, financial pressure, social exclusion and sometimes abuse, many widows, particularly those belonging to the lower caste or caste, become outcasts in their families and villages. Widows face strict social expectations that do not apply to other groups: it is traditionally taboo to wear colours other than white, to wear adornments or to eat more than a single meal a day.

Varanasi is an ancient, sacred Indian city Hindus consider to be the home of the deity Shiva, who frees devotees from karmic debts. By spending their final years in the city, the abandoned and the elderly, especially widows, come to Varanasi as a last resort in the hope of achieving moksha – a release from the cycle of birth, death and rebirth (Chand and Chatterjee 2020, 188). Today there are an estimated 38,000 widows living in Varanasi, either on the streets, or in government or privately funded ashrams or

Mapping of the city of Varanasi showing locations of some of the widow ashrams. Note the density of temples and sacred sites (some depicted in the photos to the left) that surround these ashrams



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OFFERINGS

Temples use recurring supplies of the following three entries on a daily basis:



VEGETABLES

Vegetables are bought by temples and cooked with spices into vegetarian meals that are sold to devotees or donated to the needy. Cooking of these dishes provides a local employment opportunity.



FRUIT

Fruit are daily offerings to temples brought by devotees. Priests place the fruit in a metal plate and chant to bless the offering. Then the blessed food is given out to worshippers. Certain foods are preferred by specific deities.



FLOWERS

Along the route to the temple, pilgrims buy garlands of fresh flowers made by local vendors. These gifts are offered in worship to the gods and goddesses and used to adorn their statues with rich colors and pleasing fragrances. As with fruit, deities have preferred flowers.

	Plant	Culinary	Medicinal	Religious	Significance	Harvest	Space
VEGETABLES	Aloo Potato <i>Solanum tuberosum</i>	X			Rural staple food and important cash crop; Uttar Pradesh is top producer	Winter	S, M, L
	Bengani Eggplant <i>Solanum melongena</i>	X			Grows in wild in India, used in famous Varanasi dish called baati chokha	Monsoon	M, L
	Carrot <i>Daucus carota</i> var. sativus	X			Excellent source of vitamin A and other nutrients	Monsoon, Winter	S, M, L
	Matar Green pea <i>Pisum sativum</i>	X			High concentration of vitamins, minerals, and antioxidants	Summer	S, M, L
	Hari / har methu Green / red chili pepper <i>Caposium annuum</i>	X			Important part of food culture, an affordable spice, high in vitamin C	Summer, Winter	S, M, L
	Radish <i>Raphanus sativus</i>	X			Good source of antioxidants	Winter	S, M, L
	Mooli Spinach <i>Spinacia oleracea</i>	X			Rich in vitamins and antioxidants	Winter	S, M, L
	Patta gobi Cauliflower <i>Brassica oleracea</i>	X			Contains vitamin C, fiber, folate, potassium, and magnesium	Monsoon, Winter	S, M, L
	Phool gobi Cauliflower <i>Brassica oleracea</i>	X			Rich in vitamins C and K	Monsoon, Winter	S, M, L
	Silgani Trump <i>Brassica rapa</i>	X			Hardy vegetable, good source of potassium	Monsoon, Winter	S, M, L
FRUIT	Tamatar Tomato <i>Lycopersicon esculentum</i>	X			Rich in potassium and vitamins B and E, common in many dishes	Monsoon	S, M, L
	Aam Mango <i>Mangifera indica</i>	X	X	X	Used during many religious and social ceremonies, signifies good fortune	Monsoon	L
	Akai Pomegranate <i>Punica granatum</i>	X	X		Considered in Vedas as a symbol of fertility and prosperity	Monsoon	L
	Kela Banana <i>Musa acuminata</i>	X	X	X	Considered to have health and immune benefits, ubiquitous prasad offering	Monsoon	L
	Papita Papaya <i>Carica papaya</i>	X	X		All parts of tree used in traditional medicine	Monsoon, Winter	M, L
FLOWERS	Genda French marigold <i>Tagetes patula</i>			X	Ceremonial occasions, garlands for deities, repels insect pests	Summer, Monsoon	M, L
	Genda African marigold <i>Tagetes erecta</i>	X		X	Ceremonial occasions, garlands for deities, repels insect pests	Summer, Monsoon	M, L
	Gulabdarai Crysanthemum <i>Crysanthemum indicum</i>			X	Used to make garlands and offerings	Monsoon, Winter	M, L

CROP INDEX

Urban farming of offerings could serve as a source of empowerment and sustenance for the marginalized community of widows.

SUMMER

March April May June July August September October November December January February



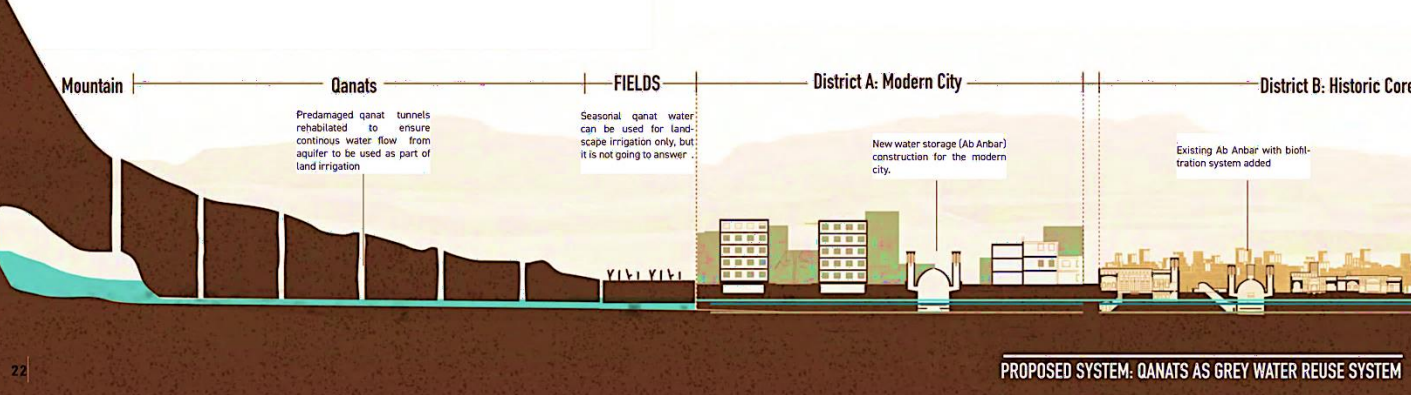
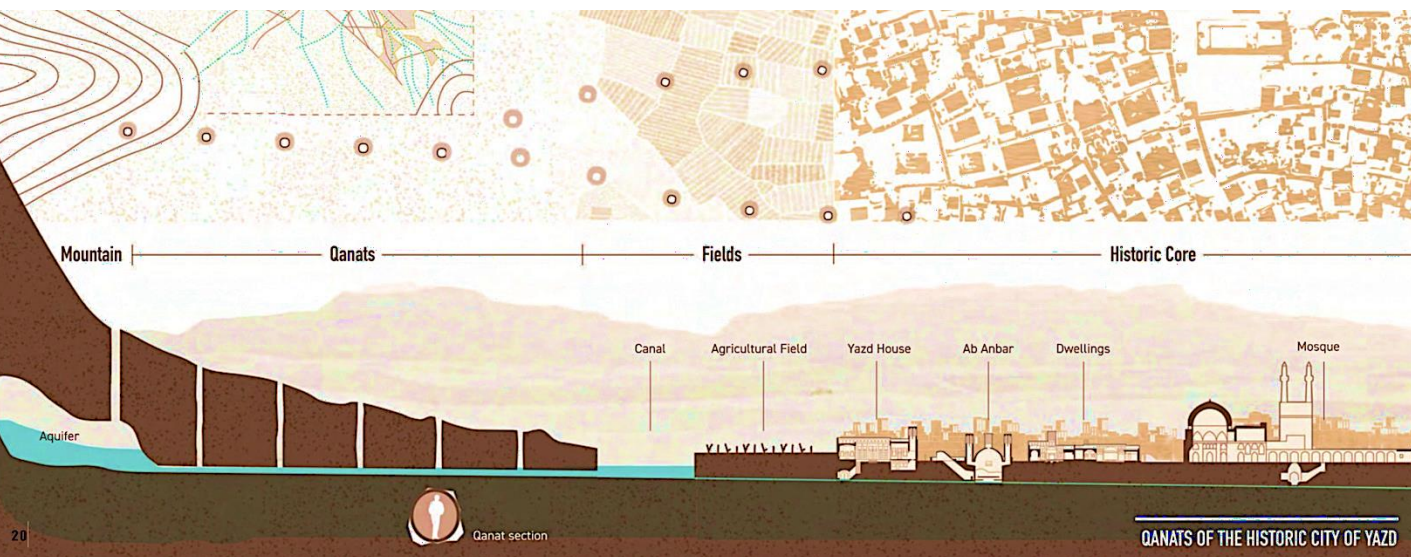
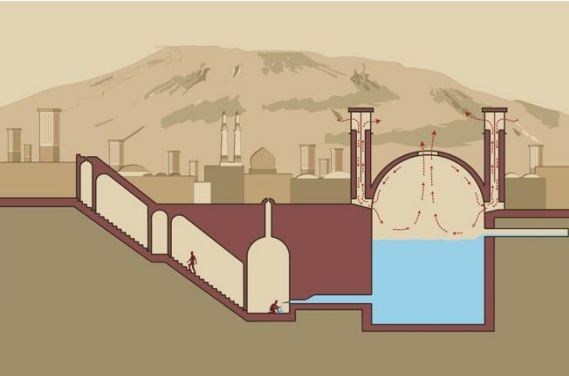
SEASONALITY + PARTNERSHIPS

A close partnership is formed between the community of widows engaged in urban farming, women-led NGOs that provide support, and temples and devotees.

Reinventing the Qanat

(in collaboration with Selin Guner, Justin Zhu & Eric Babakhani)

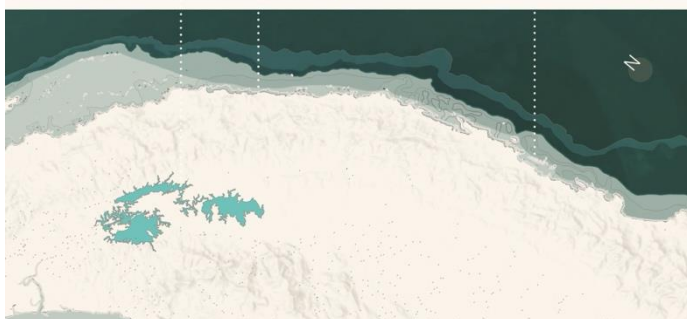
Explores how the Qanats (historic subterranean hydro-infrastructure) of Yazd, Iran, might be repurposed as contemporary grey-water harvesting systems



Saving the Guna Yala

(in collaboration with Nicole Cotes Chong & Daniela Velazco)

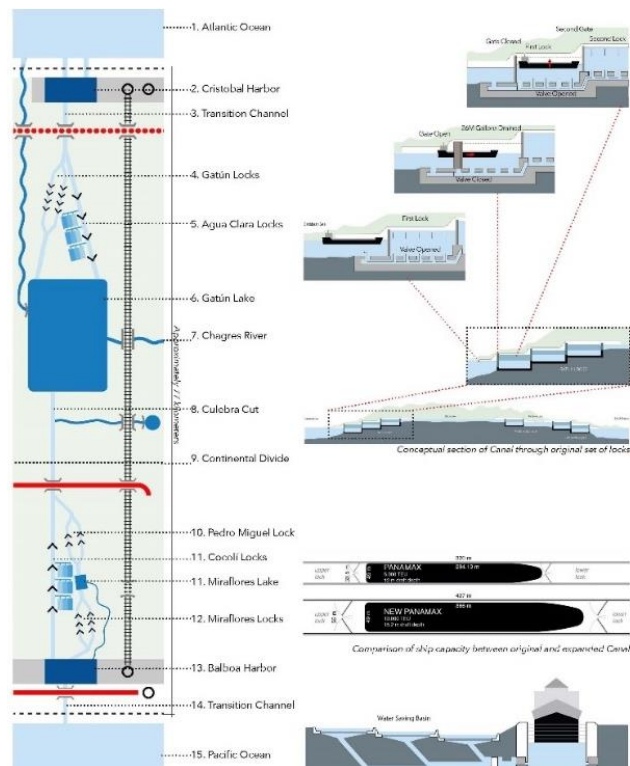
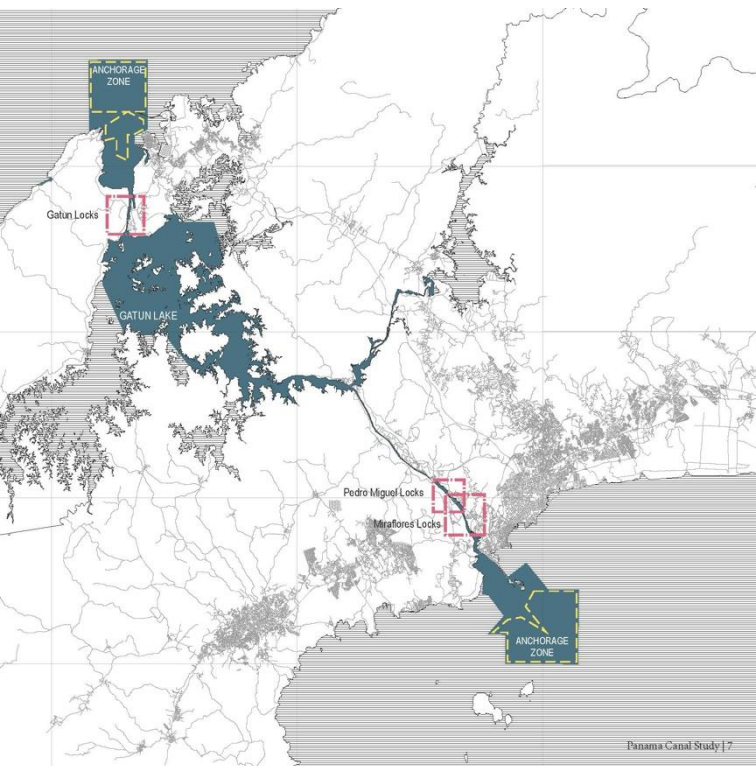
A study on how sea level rise and ocean acidification is affecting the Guna people and their island villages in the Caribbean Sea.



Mapping the Panama Canal

(in collaboration with Nicole Cotes Chong)

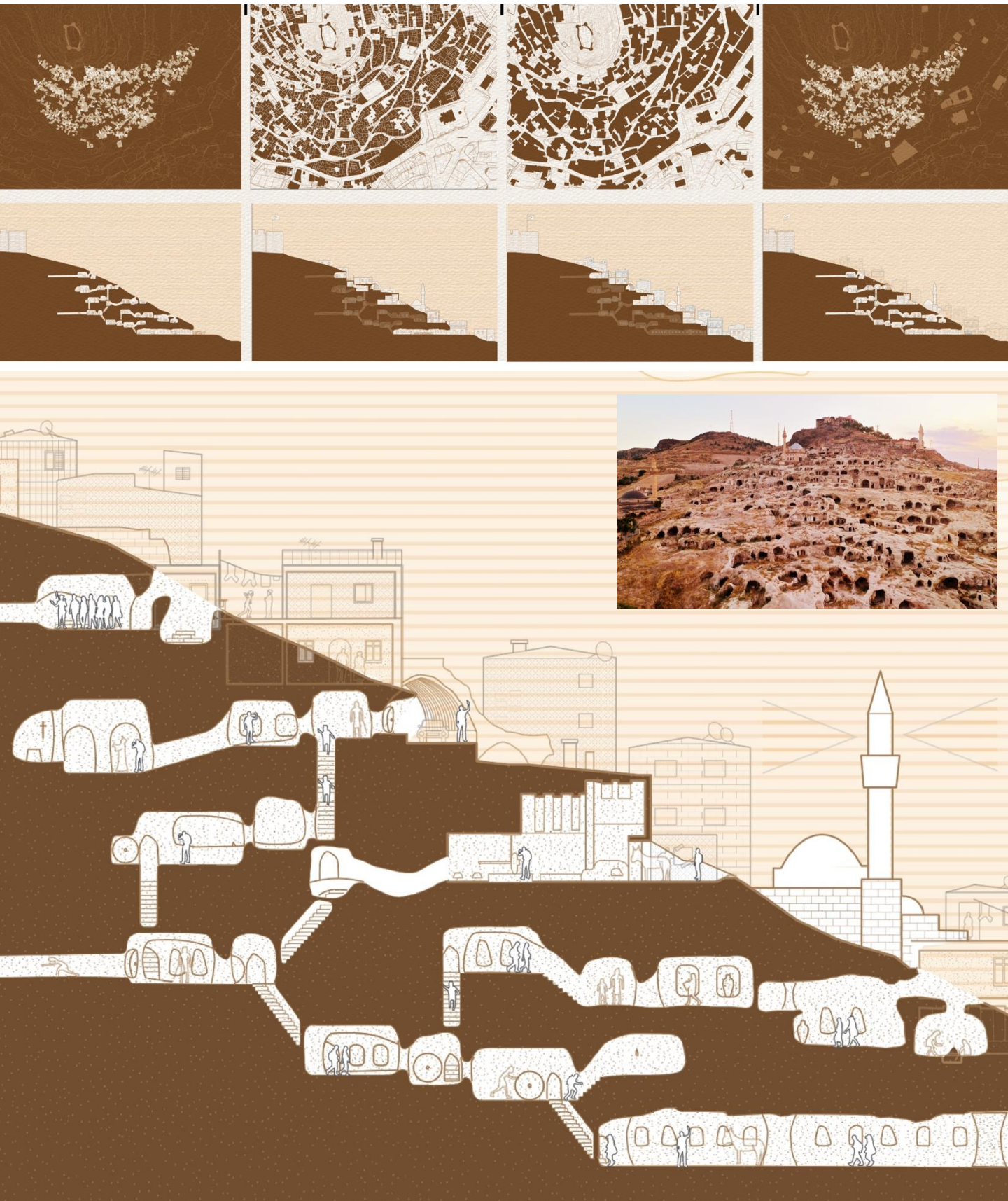
A documentation of the morphology and formal elements of one of the largest engineered landscapes on the planet.



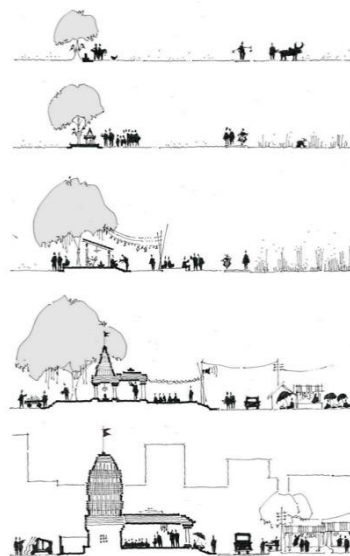
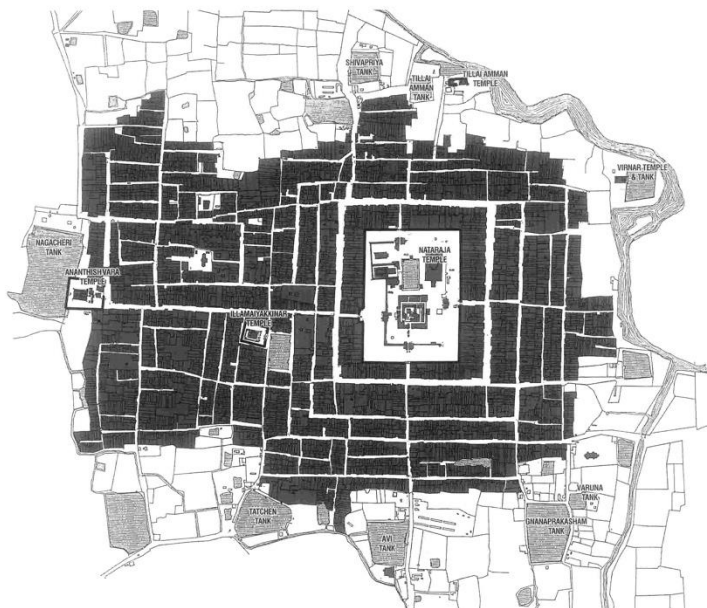
Documenting Nevsehir Rock City, Cappadocia, Turkey

(in collaboration with Selin Guner)

A documentation of the evolution and morphology of a unique subterranean habitat



A documentation of the multifarious urban manifestations of Hindu sacredness – from wayside shrines to temple towns.



Wide stone steps that are the soul of Banaras and are what we call, 'Ghats'



Spiritual aspects are the shrines that define the whole purpose of the ghat



Temporary structures like the chauki crowned by the chati are significant to the ghats as they define where the priest performs his rituals.



Various activities and usage of space cannot be forgotten as they are what adds to the whole purpose of the ghats.

(image source: Professor Vinayak Bhatne)

Urban Form in Space & Time

A study of city form as evolutionary patterns and typological variation.

