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REINTERPRETING THE SITE AND SURROUNDINGS OF THE ANCIENT UNIVERSITY OF NALANDA

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ABSTRACT

It is a well-known fact that Nalanda Mahavihara was an acclaimed Buddhist monastic institution, established in the ancient kingdom of Magadha. However, the institution was not only limited as an organization for learning but the whole form and structure of the institution advanced to become a large urban centre, self-sustainable in all forms. Technological innovations in water, land resource management and traditional agricultural and building practices created the pre-conditions leading to significant advances in planning and building construction, resulting in the creation of an urban prototype that was only meant for scholarly activities. This paper aims at a holistic understanding of the Mahavihara, through situating the complex within its wider archaeological landscape, relating changes during 2nd BC to 7th CE to key processes such as form and structure of the Mahavihara, the agricultural practices, their socio-economic linkages, site planning principles and how these merged together to form the complex suburban magnet. The paper also makes recommendations for a landscape regeneration zone and suggests proposals for future development in the area.

Keywords: *Nalanda Mahavihara, regeneration, archaeologically significant zone, riparian corridor.*

Introduction

Nalanda, situated at 25°30'N and 85°16'E, has been identified with *Badagaon, Nalo, Nalakagrama, Nalagrama, Nalandagrama, Kalapinaka* etc. in the past, by the historians and archaeologists. Nalanda was an acclaimed *Mahāvihāra*, a large Buddhist monastery in ancient Magadha (modern-day Bihar), India. It is supposed to have been established by early Gupta Kings in the 5th century AD though the region is supposed to be inhabited even before Buddha hailed through this place in the 2nd century BC.



CULTURAL PLURALITY AND INNOVATION IN DESIGN OF TEMPLES IN BENGAL – TRADITION AND CONTINUITY

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ABSTRACT

Historic temples in Bengal represent several architectural innovations. Addressing the idea of the transient and the permanent, the genesis of these monuments can be traced from humble vernacular origins. Furthermore, with the advent of Islamic sovereignty in South Asia, synthesis of the building type has occurred by imbibing the then prevalent construction techniques and design. This paper highlights the various methodical, cultural and technical aspects in the cultural landscape of Bengal temples through salient examples. The discussion is approached from the disciplinary perspective of architecture, with emphasis on design innovations and departures, within select examples. Rather than an exhaustive discussion on all possible temple types, representative cases are chosen. Most importantly, popular examples of pilgrimage today demonstrate the historic temples' impact on the design of 'modern' temples as well, and not the least, the journey of its forms across cultures and geographies all over India.

Keywords: *Regional temples, Bangla roof, Bishnupur, vernacular architecture, continuity*

Introduction

The appearance of temples in the cultural region of Bengal appears to be intermittent in its medieval history. This historic region presently includes both Bangladesh and West Bengal, parts of Assam, Bihar and Jharkhand. Surviving edifices datable earlier than the seventeenth century AD, with very few exceptions, are rare. This can partly be attributed to the physical geography of the region, which is prone to heavy rainfall and frequent flooding. The ephemeral nature of the available building materials – alluvial clay that is dried or baked into workable hardness, could also be the other likely reason. Nonetheless,



SUFISM AND TOURISM INTERFACE

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ABSTRACT

Sufism is the mystical aspect of Islam. It began at the inception of Islam as an integrated internalized part of the religion but later, by the 12th Common Era (C.E.) developed into a sect. During the 13th-16th C.E. it flourished and spread leaving behind various physical structures including dervish (Sufi monks) lodges and large complexes such as the one surrounding the Suleymaniya Mosque in Istanbul which consists of a lodge, kitchen, library and other structures. These symbols of Sufism have become important parts of the cultural heritage of the cities to which they belong. Many of them are witnessing a steep addition in visitor numbers caused by the significant growth in the number of people that are turning their attention towards the theory and practice of spirituality.

Countries worldwide, especially India are capitalizing on this rising preference by specifically marketing destinations that are linked to Sufism. The paper aims to explore how the increase in Sufism-Tourism interface can benefit both the tourist and the heritage structure. Case studies of three Sufi shrines at Ajmer (India), Konya (Turkey) and Fes (Morocco) have been considered.

Keywords: *Sufism, tourism, spiritual tourism, religious tourism*

Introduction

“A religion is a belief in divine (superhuman or spiritual) being(s) and the practices (rituals) and the moral code (ethics) that result from that belief. Beliefs give religion its mind, rituals give religion its shape, and ethics give religion its heart.” - Religion for Dummies, by Gellman & Hartman (2002)



ENVIRONMENT AS A LAYER IN THE FABRIC OF THE OLD CITY TO REIGNITE THE PAST GLORY: A CASE OF PANVEL¹, MAHARASHTRA

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ABSTRACT

“Nature’s plentifulness is a heritage not to be squandered with impunity, it must be conserved for the future generations or its bankruptcy will extinguish us all” (Chitkara M.: 2012). The paper scrutinizes heritage revitalisation undertaken with environment as an objective. It weaves together the environmental and heritage aspects to examine and assess its values, impacts, benefits and the overall success. Building fancy projects is not enough but one, also, has to see its environmental and heritage viability. Industrial and technological development are hallmarks of progressive society. Nonetheless, its adverse effects are surely, though gradually, ailing the environment, and thus endangering the heritage – man’s very existence. While focussing on the role of development, in sustaining the concept of unity in diversity, everything possible must be done to promote its efficiency and environmental heritage feasibility in tune with the objectives of future planning policy. No component could be ignored; they dwell on a symbiotic relationship reflecting profound changes in the wake of modern scientific technological development. And here lies the cause for concern. In doing so, the paper illustrates through a case study on Panvel, and puts forward guidance for future policy and practice.

Keywords: *Heritage, Environment, Conservation, Cultural regeneration, Panvel, Navi Mumbai*

Introduction

It is not uncommon for some to argue that, the world in which we live, ‘development’ leads to change in land use, expediting land value, and is the prime culprit behind the degrading conditions of eco-sensitive areas. Of course, in many cases, development usually ends up

¹Based on the III year, B. Planning studio exercise, 2015-16.



Mainstreaming Environmental Planning Considerations for Integrating Solar Energy in Built Environment

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ABSTRACT

This paper is based on a Conference organised as one of the follow-up conferences from an earlier conference on Climate Change and Human Settlements in 2012, where it was realized that one of the key gap area lies in the field of solar energy efficiency that too particularly in the field of planning. Energy efficiency should be an integral component of urban planning and urban renewable initiatives which is not actually part of the planning process at the moment. This paper examines the potential for the greater deployment of renewable energy technologies in built-up environments. It also elaborates how initiatives by the Ministry of New and Renewable Energy (MNRE) like Solar City Missions and Energy Conservation Building Code (ECBC) at building level, is attempting to address solar energy at various levels in India. It also includes thoughts on policy regulatory and



AMRUT AND NUIS BASED CLIMATE CHANGE VULNERABILITY ASSESSMENT INDEX FOR COASTAL CITIES: A CASE OF COASTAL CITY OF KOZHIKODE

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ABSTRACT

In the coastal cities accumulation of population, assets, city infrastructure, economic activities aggravate the potential of natural hazards. Coastal ecosystems consist of typical dynamic, multifunctional physical and social environment In one hand it has imperative natural and ecological elements while in the other it supports wide range of activities, like urbanization, tourism and recreational activities, industrial production, energy production and delivery, port activities, shipping, and agriculture, etc. In many coastal cities, unplanned and rapid urban sprawl, pollution and environmental degradation make it vulnerable to any kind of natural disaster. In the context of climate change, highly urbanized and haphazardly developed coastal areas are in disaster threat since they can drastically limit and even impede natural adaptive processes. Coastal zones are considered key climate change hot spots worldwide.

Three sides of Indian sub-continent are bounded by coastline with approximate length of 6,100 km. Around 250 million people live within 50 km of the coastline of India. Due to climate change as per the estimation of Unnikrishnan and Shankar (2007), the sea level along the Indian coast has increased at a rate varying between 1.06 and 1.75 mm per year during the period 1969 to 2007, depending on the tide gauge recording site,