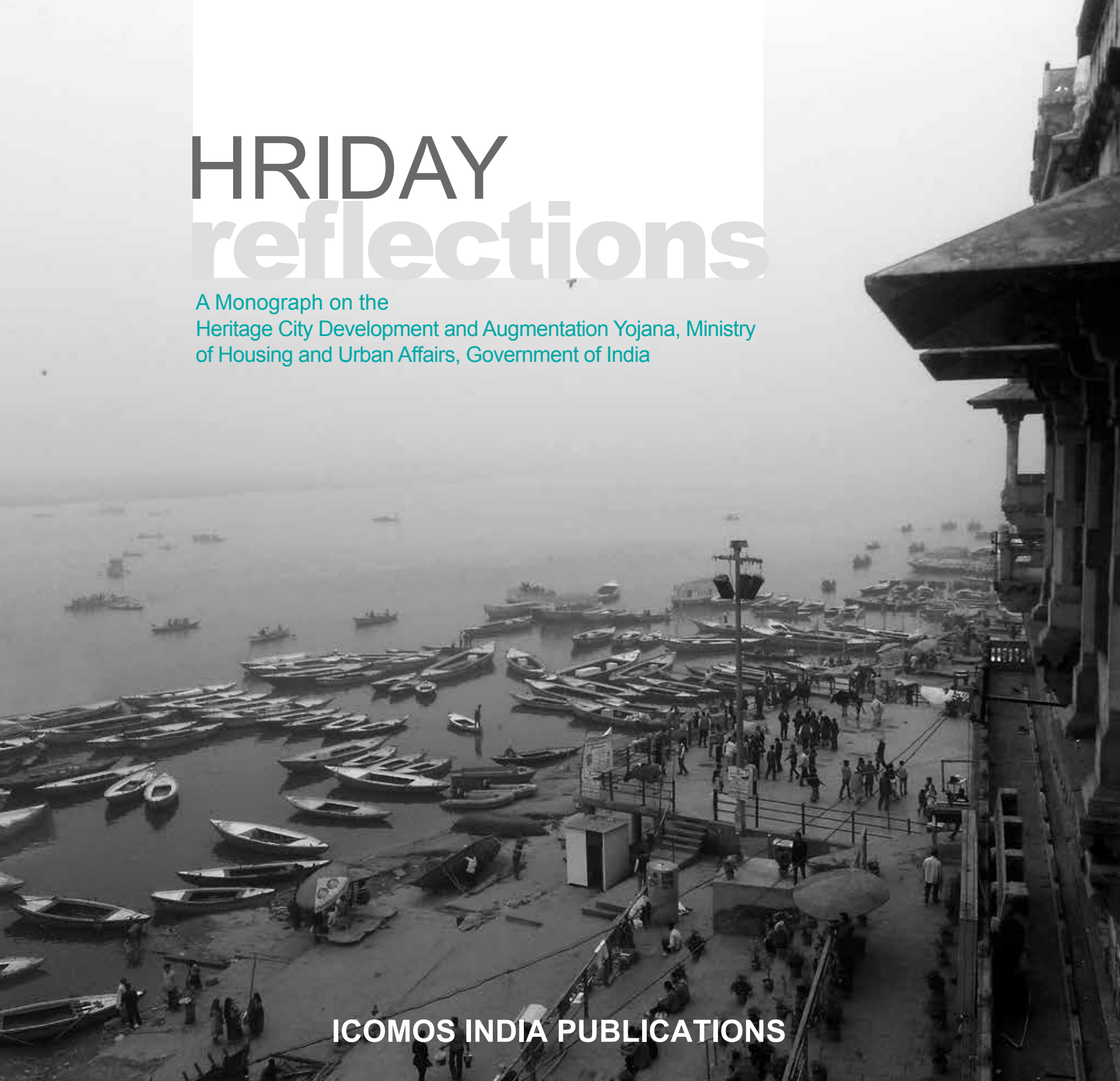ICOMOS INDIA PUBLICATIONS

HRIDAY
reflections

A Monograph on the
Heritage City Development and Augmentation Yojana, Ministry
of Housing and Urban Affairs, Government of India

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HRIDAY REFLECTIONS

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Rohit Jigyasu
President
ICOMOS India

ICOMOS-India (Council on Monuments and Sites) was established in 2010 with a mission to promote and enhance professionalism in conservation and management of India's diverse heritage. It is the Indian national committee of the International Council on Monuments and Sites (ICOMOS); a non-governmental international organization dedicated to the conservation of world's monuments and sites.

ICOMOS-India provides a forum where individuals and representatives of institutions drawn from multiple disciplines such as archaeology, architecture, planning, anthropology, sociology, art history and others concerned with conservation, protection, rehabilitation and enhancement of cultural heritage sites and places in India, exchange information and views on principles and practices in the field. The membership is drawn from across India, organised into six geographical zones to ensure adequate regional representation. The scientific work is undertaken through several National Scientific Committees such as Historic Towns and Villages, Cultural Routes, Risk Preparedness, Forts, 20th Century Heritage, Vernacular Heritage, Intangible heritage etc. Through various initiatives, ICOMOS India further helps its members connect with a worldwide network of heritage professionals to encourage interdisciplinary dialogue and build capacities.

ICOMOS India is proud to organize the 19th triennial General Assembly in Delhi, India from 11th – 15th December, 2017. The theme of Scientific Symposium is "Heritage & Democracy". Organised in the largest democracy of the world, the central idea of this Symposium is inspired by the recent, marked shift in global discourse in heritage towards a genuine people-centric policy and practice. How do we facilitate the multiplicity of perceptions that challenge, reject, renegotiate or simply ignore the dominant discourse on heritage? How can we identify, acknowledge and collaborate with caretakers, owners, stakeholders and custodians of heritage from within our diversity? And then, how do we negotiate particular

challenges to collectively safeguard our past? These would be some of the questions addressed through the four subthemes: Integrating Heritage and Sustainable Urban Development by engaging diverse communities; Role of Cultural Heritage in building Peace and Reconciliation; Protecting and interpreting Cultural Heritage in the age of digital empowerment; and Culture – Nature Journey. In this regard, the symposium explores the possibilities for cultural heritage in a world of multiple stakeholders, recognising cultural diversity and addressing challenges of equity based decision making amidst local and/or global communities.

On the event of this 19th General Assembly, and in context of this Scientific Symposium, ICOMOS India is proud to present this Monograph on HRIDAY cities which is a collaborative effort of CEPT University, also an institutional member of ICOMOS, India, and ICOMOS National Scientific Committee for Historic Towns and Villages and National Scientific Committee for Cultural Routes. The Monograph comprises contributions from ICOMOS members, CEPT university students, academia, conservation professionals and organisations involved in the urban conservation projects of the HRIDAY Scheme of Ministry of Housing and Urban Affairs, Government of India. In this regards, it is a unique document that brings together on ground practices and reflections upon them.

I thank all experts, members, students, academics, professionals and organisations who have participated and supported this endeavour. I sincerely thank the Ministry of Housing and Urban Affairs, Government of India for their support and look forward towards a continued engagement to strengthen the collaboration.

Note from CEPT University

Bimal Patel
President
CEPT University

I am pleased to present the Reflections on the HRIDAY (Heritage City Development and Augmentation Yojana) Program curated by ICOMOS India and CEPT University. I sincerely thank the Ministry of Housing and Urban Affairs (MoHUA) for their continuous support and leadership. The timing of this publication could not be more appropriate as it will be inaugurated during the first-ever ICOMOS general assembly in India.

CEPT University focuses on understanding, designing, planning, constructing and managing human habitats. Its teaching programs aim to build thoughtful professionals and its research programs deepen understanding of human settlements. CEPT University also undertakes advisory projects to further the goal of making habitats more liveable. Through its education, research and advisory activities, CEPT strives to improve the impact of habitat professions in enriching the lives of people in India's villages, towns and cities.

CEPT University has always valued collaborative practice and critical professional engagements. This monograph puts together reflections by experts, professional work by the practitioners along with the CEPT students' work. This is the apt collaboration that we would like to promote at the University – students, professionals, academicians and the government working towards improving India's historic cities. I am also glad to see that this monograph draws upon a multi-disciplinary approach where conservation architects, urban planners and social scientists have come together to reflect upon the past and the future of our historic cities. The issues of infrastructure and architectural conservation pertaining to our historic cities are complex and it is time that singular or unilineal approaches give way to a more comprehensive and plural approach to urban solutions.

Since its inception, CEPT University has continually debated the idea of 'modernity and continuity' of the built heritage and historic cities. The Conservation Area at Faculty of Architecture at CEPT, along with the area of History Theory Criticism, collaborated with various programs to deliberate on challenges of lived heritage monuments and cities. How do we conserve, what do we conserve and why – these questions need to be engaged with while intervening in the historic cities. As a University, we will continue to challenge the traditional narrative of modernism and mummification of heritage at the same time. HRIDAY intends to bring a paradigm shift in the development processes by taking a position that historic cities need a vision of development that is centred on its heritage. At the same time, incorporating modern facilities in historical structure or dealing with urban infrastructure issues in historic cities is a major challenge today.

This monograph charts into this familiar yet challenging territory of 'modernity and continuity' and hopefully, contributes towards the deepening the nation-wide dialogue on historic cities. I wish all the best to the contributing authors, students, professionals and the curators of this monograph.

Foreword

K.T.Ravindran
Member of National Advisory
Committee, HRIDAY

Prof K.T. Ravindran is Dean Emeritus at the RICS School of Built Environment. He was earlier a Dean and Professor and Head of the Department of Urban Design at School of Planning and Architecture, New Delhi for over two decades. He is also the Founder and President of the Institute of Urban Designers - India, a professional association of qualified urban designers. Prof. Ravindran is a member of the academic boards of a number of universities in India and teaches classes such as "Urban Morphology" and "Humanizing Cities". His work focuses on the development of cities, and more specifically on the inclusion and conservation of heritage buildings in modern urban spaces. He is also significantly involved in public decision-making sphere. He was the Vice Chairman of the Environmental Impact Assessment Committee of the Government of India for the last five years where he oversaw the scrutiny of the environmental sustainability of national-scale architectural projects. As the former Chairman of the Delhi Urban Art Commission, KT Ravindran found himself at the intersection of the aesthetical, environmental and sociological ends of architectural endeavours. He is now nominated as Member of the Advisory Board for the United Nations Capital Master Plan, a five member committee drawn from around the world, advising the Secretary General of the United Nations on the ongoing UN project in New York.

The focus of Urban Development in India for the last seven decades has been on large cities and areas peripheral to the city centres which in most cases are historic cores. Most development plans till date show the historic core with no specific guidelines for their change and growth. Furthermore, many historic cities are categorised as Small and Medium Towns based on their population size with industrialisation as the sole direction for economic growth. Banaras, Kanchipuram, Ajmer and may other culturally significant towns have also been placed in the same category. Many master plans made for these towns as well as national and international funding allocated to them focused towards developing infrastructure to support industrial growth. Mainstream planning process continues to have the same attitude towards these heritage cities. While not intrinsically problematic, this represented a very limited and partial view of the needs of the historic Indian cities. An approach that protects the cultural value, both tangible and intangible has been completely missing from these plans.

Heritage Cities Development and Augmentation Yojna (HRIDAY) is the first attempt by the Central Government to correct this course, and to view these cities from their essential historic character point of view as sites of experience of culture, space and time. The unique aspect of this scheme is that while it is located in a Ministry that routinely looks at developmental aspects, it has a clear focus towards development that is centred on cultural heritage and conservation, which is otherwise a domain of a different Ministry. The Ministry of Housing and Urban Poverty Alleviation has provided funds for the chosen historic cities with specific thrust around cultural heritage in the historic fabric. Though the fund allocations for the HRIDAY projects are small, it opens up the possibility for the first time, for integrated planning and development of historic cities. This scheme is also unique in its procedural

aspects where it aims at complete transparency of process with an open transparent process for the appointment of experts, fund allocation, capacity building at local level, etc. It is one of the very few schemes within the large ambitious agenda of the Central Government to reach the ground as many plans are being implemented onsite within finance and time bound targets with a well-defined strategy for delivery. Many of the HRIDAY schemes have seen the completion of cycles of activity which are opened up for feedback and reflection.

Another interesting dimension of the HRIDAY scheme is the allocation of finance, the structure of expenditure and review mechanisms are all designed in small manageable components within the handling capacity of the local bodies. An important question about funding of our Urban Development projects arise here. It is often the scale, structure and time cycles built into the financial package that creates the big texture of development, which often dehumanises the Built Environment. If we are sensitive to the issue of protection of heritage combined with development, we need to revisit the quantum and structure of our finances to be able to enter the heritage area gently to create congruent urban transformations. Diversity of approaches which automatically result from the multiple stakeholders are carefully matched by the advisors and the Government with HRIDAY city size and character which had paved the way to differentiated strategies in Heritage area developments. It was for the first time that the larger professional community of conservation architects and heritage site managers was brought together to be involved in national level mission aimed at historic cities. The scheme allowed for a closer relationship with people and place, that potentially leads to an understanding of place beyond the normal understanding of plurality of city character and the social fabric.

Undoubtedly, the HRIDAY scheme packages indicated a major paradigm shift in our larger approach to urbanisation. This monograph on HRIDAY is meant to be a reflection on HRIDAY and its processes. While much of the content is a direct reflection on the processes unveiled on the work on ground, the articles presented here are a result of deliberations that were triggered by HRIDAY and are intended to provide an insight on these potential shifts in the discourse of urban development of historic cities in India.

Curatorial Notes

This monograph is a curation of reflections on the Heritage City Development and Augmentation Yojana (HRIDAY) program conceptualised, funded and regulated by the Ministry of Housing and Urban Affairs (MoHUA), Government of India and further discourses that are triggered by it. HRIDAY is a unique infrastructure development program that not only places cultural heritage at its centre, but also acknowledges the need to involve local and grounded issues of community, infrastructure and governance. As a pilot, this flagship scheme of the government selected twelve heritage cities that are geographically spread over the country and culturally diverse. It supports development of physical, social, economic and institutional infrastructures in these cities. The scheme is being considered to be taken to more cities in the future, in the same form or another, and from that point of view, this monograph provides for material that can inform the future trajectories of development of historic cities.

This engagement has provided an opportunity to initiate a dialogue on heritage, historic settlements and conservation practice in India by leading thinkers on the subject. It has also provided a platform to showcase the leading conservation practices in India, provide academic reflections and deliberate on the future directions. The 19th General Assembly of ICOMOS, with the theme of Heritage and Democracy for the Scientific Symposium, provides an opportunity for these critical deliberations. Questions of expanse or limits of the heritage discourse, the transformative nature of conservation processes, issues of equity and inclusivity, critiques for sustainable development, aspects of human rights and diversity, ethics of engagement, have been raised in the thematic groups of the Scientific Symposium. Keeping these questions as underlying themes, the content of the monograph is a result of a year-long process of deliberation upon the HRIDAY program, through on ground studies, workshops with experts and dialogue with the City Anchors.

The content of the monograph is divided in three parts. The first part delivers experts' voices that elaborate upon positions that have been triggered from the questions embedded within HRIDAY. These voices are a call to expand and deepen history, heritage and conservation discourses beyond the divides of 'tangible' and 'intangible', beyond the boundaries of a particular professional expertise and beyond the limits of roles, rules and regulations. These areas of discussions and opinions in the monograph are a result of a two day workshop that called upon experts, academics, practitioners and students to look at the processes of continuity and change examined in historic cities through HRIDAY or otherwise

and reflect upon it as a matter of principle. Key topics discussed in the workshop were: a) the need to expand and deepen the heritage and conservation discourse, b) concerns for sustainable development, equity and inclusivity in all aspects of planning, design, implementation and monitoring of processes in historic cities, c) procedural access of all people involved in the making and the governance of the city and d) tools and methods that facilitate the concerns of inclusivity and accessibility.

In order to present opinions on this discourse, the articles presented here have recalled certain positions from another time or place through case studies and in some cases have dwelled upon some specific processes/ attitudes of the City Hriday Plans. Some articles suggest an alternative imagination or vision of historic cities to trigger thoughts for the way these cities are understood by bringing in experience from elsewhere. This has been possible due to the intent of the HRIDAY program of seeking a paradigm shift in the way historic cities are developed, designed and governed. In many ways, these articles mirror the gaps between the objectives laid out in the HRIDAY program linking conservation and development, tourism and local economies, tangible built environment and local knowledge, basic quality of life and the soul of the city and the ground conditions. The scheme, in many ways, is path breaking in its thinking as it attempts to bring together aspects of development discourse that are conventionally not part of the conservation discourse of historic cities.

The second part of the monograph include selected aspects of the City Hriday Plans (CHP) prepared by the Anchor agencies and the studies undertaken by the students on HRIDAY Cities at the graduate level of Conservation, Urban Design and Planning at Faculty of Architecture and Faculty of Planning at CEPT University. The content of the CHP presented here is curated by the Anchors themselves in order to present their vision for the city and to highlight a select number of projects that according to them characterise that vision. While the monograph provides a platform for bringing together this professional work, it has also, very interestingly, brought out the similarities and differences of approaches taken by the Anchors for the cities they are envisioning a future for. This indeed provides a very good feedback to the guidelines that were provided in the HRIDAY scheme , in terms of how much do they enable or limit and further what are the underlying aspects of the guidelines that come across as a an accepted position of the scheme.

This part also gives an outline of the on ground studies conducted by the students of CEPT University under the Directed Research Programme, which was the first leg of the collaboration between ICOMOS, India and the University. The seven on ground studies have been undertaken in the cities that have seen significant

utilisation of funds, implying a greater impact of the schemes on ground. The studies focused on various aspects such as tourism infrastructure needs and assessment, approaches to conservation, incorporation of intangible, inclusion through methods of participation, stakeholder perceptions, tools of design and the resultant sense of place. In many ways, the discussions brought to the foreground meanings of heritage as interpreted by various stakeholders, methodical frameworks of the scheme and the concerns for sustainable development and public participation. These ideas were carried forward in subsequent workshop with experts and practitioners. The data collected through these studies also provided the base material for certain reflections and are integral and invaluable part of the monograph.

The last part of the monograph provides a critical feedback and way forward from multiple perspectives. It has a feedback from the perspective of a city Anchor that brings forth the challenges faced by professionals at the time of implementation of such ideas and highlights the large gaps in capacities on ground, necessary negotiations, absence of understanding of cultural spaces and assets as public goods and as a human right. There is a critical reflection by the ICOMOS India National Scientific Committees of Historic Towns and Villages and Cultural Routes, members who participated in the discussion in various capacities. The intention of this critical feedback is to integrate the discourses that have emerged from HRIDAY to the larger concerns of improved quality of life, creation of public spaces and place making in historic settlements as they form a part of a greater socio-economic and cultural landscape. In the end, the editors jointly bring together various threads of the discourse triggered by this scheme and impacts not only these settlements which are part of the HRIDAY scheme, but also other initiatives to conserve historic settlements and urban historic landscapes in this rich and diverse country. In this regard, the varied backgrounds of the editors have enabled an interdisciplinary reflection on the scheme and its processes and hence in essence, is an interdisciplinary collaboration.

PART- I
INSIGHTS AND POSITIONS

Geddes and the City

Shiv Visvanathan

Professor and Vice Dean
(Institution Building)
Jindal Global Law School

Dr. Shiv Visvanathan is currently Professor at Jindal Global Law School, Sonipat and Director, Centre for the Study of Knowledge Systems, O.P Jindal Global University. He is a trained social anthropologist with a PhD from the University of Delhi. He is an Indian public intellectual and social scientist best known for his contributions to Science and Technology Studies, and for the concept of cognitive justice, a term he coined. He holds an Adjunct Professorship at Raman Research Institute, Bangalore. He was Professor at Dhirubhai Ambani Institute of Information and Communication Technology (DA-IICT), Gandhinagar. He was Henry Luce Professor at Smith College Massachusetts. He was also Visiting Professor at Stanford University and Center for Cultural Studies, Goldsmiths College, University of London; Center for Science Policy, Arizona State University; University of Maastricht, Holland; National Institute of Design, Ahmedabad, Indian Institute of Technology, Madras and Mudra Institute of Communication (MICA), Ahmedabad. He has also taught at the Delhi School of Economics and was Senior Fellow at Centre for Study of Developing Societies. His wide interests range from cognitive justice, urban studies, the sociology of corruption and ethics, the sociology and philosophy of science, history of technology and traditional knowledge, social movements, globalization to the culture and politics of ecology.

A wise man once described heritage as a gift which needs a ritual of acknowledgment. Such rituals become complex and even ambivalent, if trapped within a wider discourse of hegemony. For instance, 19th century colonialism was exploitative and barbarous, yet the British gifted us a fascinating range of ideas of alternative dreams and societies. This gift has been dubbed the other colonialism, where within the idea of hegemony and exploitation, one received a dream of alternative utopias. The British gave us the Theosophist movement as an alternative to Orientalism. Alan Octavian Hume, often called the father of the Congress, produced the first agricultural report which assembled a collection of local proverbs as an omnibus of agricultural wisdom. Annie Besant who pioneered the Home Rule movement challenged Baden Powell's idea of the Boy scout as a racist figure and recreated it as a child responsive to nature and kind to animals. The nineteenth century also gave us two great biologists who re-read the entire discourse of evolutionary theory. The first was Alfred Wallace who was one great theorists of diversity which challenged the Darwinian idea of the survival of the fittest. Wallace was also one of the first advocates of Indian independence. The other was Patrick Geddes who gave us one of the great interdisciplinary versions of the city. These dissenting English men and women not only argued for diversity but embodied it creating *"an availability of eccentricity".* Geddes in fact embodied the creativity of this world.

Patrick Geddes was a polymath founder of town planning, a biologist who contributed to education, peace, and the dreams of childhood. Geddes was once seen as a potential successor to Darwin but he refused to acquire any formal degrees. In fact, the only degree he ever had was one in mining and metallurgy, which he earned to win a bet when he claimed that he could pass any exam with

a minimum of effort. Geddes was Professor of Sociology at Bombay University between 1919 and 1925. He wrote over 30 major town plans of modern India, none of which were accepted. But as a surviving discourse, they constitute one of the great archives of urban thought. What was impressive was not just the scholarship but the sheer passion he brought to the subject. Geddes's little story about Darwin was as emblematic of his vision of biology.

Darwin was a recluse in his later years but he would still invite young scientists and converse with them. For no man was more eager to learn. After drawing each one out and listening to them, Darwin sat back in his chair and said, *"I am always feeling my ignorance but never have I had it more strongly driven to me than tonight. You have surprised me-again and again- with what you know about bacteriology, and you about embryology and you about fishes... It is something astonishing".* Darwin paused, then jumping up from his chair, and with a thump on the table said, *"But-damn you-there's not one Naturalist in the whole lot of you."*

-Boardman, 1978, 120

Geddes had a similar vision of the city. He sought a holism, a cosmic unity, an interdisciplinarity around the knowledge of the city. In fact, what Geddes created was an isomorphy between his vision of knowledge and his theory of the city. His was one of the first interdisciplinary ideas of the city and it is this vision one hopes to capture.

Patrick Geddes always dreamt of any subject as part invention, part-pedagogy. His sense of holism was not simplistic but constituted a variety of holistic points, all of which began with what he called a theory of sympathy. The more appropriate word is empathy, an act of knowledge which began with a search for understanding the other. An empathetic scientist then sought to create a sense of the whole which was synthetic as a summation of parts, synergistic as a fluid interaction of parts leading to new insights into the whole and a knowledge which was essentially synoptic, capturing an essence

through a creative sense of genius. In creating a sense of city, he always visualized it as a reciprocity between a vision of architecture (the material built up city) and an architectonic (a theory about connectivity, the interconnections between various clusters of knowledge). A city was an interdisciplinary compact between different knowledge systems, each offering an insight into its multifarious aspects. One way to illustrate it is by using the various graphic forms that Geddes was famous for. The city as a knowledge system as a multidisciplinary act went back to different subjects. Consider just a cross section of two examples. A city had to go back to its roots in Geography.

Geddes in fact was a deep popularizer of the work of anarchist geographers like Peter Kropotkin and Elise Reclus. Both Kropotkin and Reclus felt that geography was one of the first subjects a child encountered and in liberating geography one liberated childhood. Geography demanded exploration and Geddes, like Reclus, believes that the act of walking was the imagination of such an adventure. Each subject is a special walk through the cosmos, each a search for cosmic knowledge.

Botany too created a similar impetus. As a professor of Botany, Geddes was almost prophetic about the leaf. Geddes visualized a world where the economics of leaf and the economics of the mine clashed. To him a society based on the leaf would survive.
"Some people have strange ideas that they live by money. They think energy is generated by the circulation of coins. How many people think twice about a leaf? Yet the leaf is the chief product and phenomenon of Life: this is a green world, with animals comparatively few and small, and all dependent upon the leaves. By leaves we live. But the world is mainly a vast leaf colony, growing on and forming a leafy soil, not a mere mineral mass: and we live not by the jingling of our coins, but by the fullness of our harvests."

--Murdo Macdonald, 2009

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Botany and the wisdom of botany becomes a pretext to criticize a mechanical economics and a mechanical city. Once again he reaches out to childhood.

He said one must recall *'how as children we first heard of the Stone age'* and how the stone age encompassed the old and new stone age, the Paleolithic and the Neolithic. The former was characterized by the use of rough stone elements and the latter by the use of more polished materials. Substituting technic for Lithic, Geddes distinguished between Neotechnic and Paleotechnic cities. To the former class belonged the mine and the steam engine with its monotonous industrial town and to the latter belonged an organic ecological view of the city. To the first, belonged the infinitude of mean streets, mean backyards and to latter a garden city, where nature and man created new reciprocities of wealth beyond money. In a Paleotechnic order, work was pursued to earn wages, but in Neotechnic city, wealth was based on Vital Budget directed to life. Paleotechnic and neotechnic were among the neologisms Geddes created to understand the city.

Geddes idea of a neotechnic city was built on the use of electricity, the decline of utilitarian economics and the development of the idea of planning. Paleotechnic city develops through a continuous deterioration of the environment as environments decline the city becomes slum, semi-slum or super slum.

For Geddes a city had to be visualized as an act of pedagogy. A city had to be located graphically as an evolutionary movement through space. To develop a pedagogic idea of the city, Geddes outlined both a system of graphics he called the thinking machines and what people dub the first sociological laboratory for the city- Outlook tower. Both in a way were based on an evolutionary sense of the city.
Geddes developed the idea of thinking machines when he had gone temporarily blind while on an expedition to Mexico. Sitting in a room in darkness, he suddenly had a mystical moment where he visualized a window, with grids. As he held on to them tactilely he realized the sense of sight and touch went together. More critically, he realized that

the window was a grid, a system of classifications where relations of contiguity and distance could be visualized. Geddes called these thinking machines a chart of life, a pictorial shorthand.
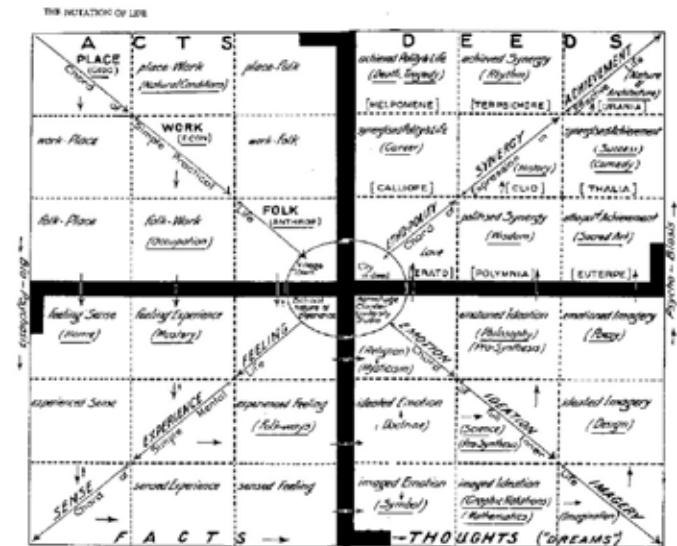
Figure 1 : 'The Notation of Life' by Patrick Geddes, a thinking machine devised as a way of studying human interaction with its environment. Source: Retrieved from https://goo.gl/LnyeZz

As Amelia Defries, in one of the first biographies put it *"Geddes played with graphs as delightedly as a child with dolls."* The thinking machines as classificatory devices were to help rethink the university as babel of tongues and specialisms. The thinking machines were Origamis for a mind where by playing around with classifications one explored new corrections. Lewis Mumford and others have criticized these systems of notation as futile and static and mechanical. But by seeing them as arid machines, one thinks Mumford misreads his master. The Geddesian machines were more like the occult memory machines Francis Yates talks about in her Art of Memory. They needed a magician's hand, an alchemical or semiotic touch to come alive.

Geddes ever the biologist argued that life has two aspects. It is a process and it is a relationship; that is the two-fold relationship visualizes a mutual interaction

where organism and environment shape each other. He connects them to different life processes. 'On one side, we see life as being determined by circumstances, on the other side we see the prospect of chance. These two oppositions have been caught in the nature-nurture debate between biology and education. Geddes argues that the thinking machines provided a kind of intellectual book keeping, an interdisciplinary accountancy between *"long contrasted theories and philosophies of life".'*

(Defries, 1927, 126)

The playfulness of the thinking machines as geographies of the intellectual imagination unfold in his lectures. One cannot ignore the performative access they give to the geography of cities. Paper folding and classification become a way of conceptualizing the world. It is best to quote him. *"Before attempting the mapping of life, which is not familiar to anybody, begin first with what is familiar, the mapping of the world. If you try to draw the continents from memory you won't be nearly correct. Why? Because you have no guiding lines. Fold the paper then across the middle, for the equator; and now the top and bottom of our sheet are the (stretched-out) poles. Parallel folds to these give you the arctic and Antarctic circles, and another pair the tropics, and between these, you can put in the parallels of the latitudes like the big map on the wall. But these are not enough. We must also fold down the middle of our sheet, for Greenwich mid-day, by which the railways and clocks of all the world are now timed, hour by hour, so that you can put in the whole twenty-four meridians of longitude like the map, if you will."* (Defries, 1927, 127) One becomes an Odysseus of conceptual wanderings.

To the thinking machines Geddes added the Outlook Tower. For Geddes the outlook tower was the future university for neo-technic thinking. The outlook tower was a pedagogic reading of the city. In 1892 Geddes purchased a six story building which became the basis of outlook tower. The word outlook itself is a visual one and every act of visuality is specialized. One isolates one aspect of an environment as a specialist science. Yet Geddes argues that their separation as sciences is illusory.

Geddes argues that sciences and cities have to be read as wholes and the outlook tower was an effort to locate Scotland in the world.
Each floor of the tower was a spatial unit ranging from Edinburgh to Scotland through Europe and the world. One enters from the top floor of a building.
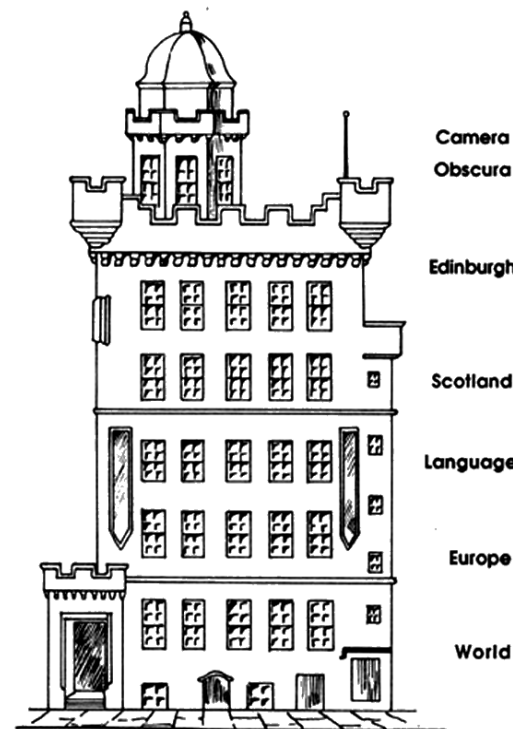
Figure 2 : Diagrammatic Elevation of the Outlook Tower, Edinburgh from Patrick Geddes' Cities in Evolution (London: Williams and Norgate 1915)
Source: Retrieved from https://goo.gl/Jd5EAV

The top floor provides a synoptic view of Edinburgh. One views the world through a Camera Obscura where the world is seen *"through transmuted colors refined and purified into those of art"*. Geddes felt the Camera Obsucra was an artistic instrument providing an impressionist idea of knowledge. As one descends the tower, one sees not only a reworking of space but a reclassification of social studies. Instead of old lines of union, we have new lines of union reaching to a higher unity of the body politic." One moves from the locality to being a citizen of the world.
To this synoptic vision of the world Geddes added the idea

of the valley section. Geddes's idea of the city has to be rooted back into Botany, into the morphology of Goethe. Goethe visualized a master plant as an archetype, a combination of all species into a common ancestor. An evolutionary view of biology anchors an evolutionary view of the city. Morphology is a recognition of the varieties of unity in a single form. Geddes creates a morphology of cities as a basis for urban planning.

Inspired by the thinking of Friedrick Le play. Geddes develops Graphic model of a valley section. It borrows from Reclus idea of a river where Reclus develops a geographical narrative of a river following it from mountain to sea. Geddes traced a cross section of occupations, showing how a contiguity to nature still anchors most occupations.

It is out of this biological pedagogy that Geddes developed his idea of *"Conservative surgery"*, once a genius or the essence of a city been grasped intellectually, Geddes moves from city planning as a noun to a verb.
Conservative surgery does not demand a demolition of cities or a Haussmanic act of introducing linear grids through a city. It does not demand an erasure of the city but an act of calculated preservation, more the act of a housewife than an engineer.

Conservative surgery seeks a minimum destruction of buildings and Geddes applied it with great impact as an alternative world view against the work of municipal engineers in India. The latter designed a city as an act of demolition. Unnecessary demolition for Geddes was a misreading of the city. It involves an unnecessary expulsion of inhabitants. Geddes worked in small ways widening a narrow street, retaining as many houses as possible. The most broken of houses were taken away to enable him to create open spaces which could be planted with trees, a temple. Trees for Geddes were a symbolic statement that further encroachment was not possible. Geddes worked thus on the polis of Baroda, allowing density to reflect a sense of solidarity. The language was always one of renewal rather than demolition. Not only was conservative surgery more tuned to the language of local culture, it was cheaper.

It created a non-hegemonic idea of planning providing an alternative to an imperialist colonial framework that was haunting British planning in India.

Yet conservative surgery does not make a fetish of presentationism. It tunes buildings to the life of the present. In fact, Geddes sought to preserve both the individual building regardless of its historicity and the city is an idea. In that sense Geddes was different from William Morres and the art and craft movement who focused not on the organicity of the city but on particular building. One was a defence of particulars, the other a more holistic vision of the city. Geddes remarked,
"Town-planning is not mere place-planning, nor even work-planning. If it is to be successful it must be folk-planning. This means that [the task of town-planning] is not to coerce people into new places against their associations, wishes and interest - as we find bad schemes trying to do. Instead its task is to find the right places for each sort of people; places where they will really flourish. To give people in fact the same care that we give when transplanting flowers, instead of harsh evictions and arbitrary instructions to "move on", delivered in the manner of officious amateur policemen."
-Murdo Macdonald, 2009

Geddes's planning was always linked to an idea of pedagogy. In that sense the museum, the garden, the globe was attempts at education. The emphasis was on the visual. Between walking and visuality one was initiated into the rites of citizenship. In fact, Geddes's sense of pedagogy and civics often highlighted his sense of citizenship as a rite of curiosity and learning. Geddes, once writing about a museum, likened it to a window display in a curiosity shop, which he compared to the simplest form of museum experience. It is beginning of citizenship as a civic experience. Geddes claimed that it awakened something of a sense of wonder. Wonder deepens into curiosity and such an amalgamation as the beginning of science. Citizenship and knowledge acquisition are coterminous in the Geddesian theory of the city.

Geddes's idea of science had a deeper sense of spirituality. There is a mystical side to Geddes not only in his thinking machines but in the very way he planned cities. For him a city without a mythical impetus was inconceivable. Without myth and muse, the creativity of a city became arid. One sees it in his vision of temple cities of Madurai. One also witnesses it in his conception of the Baha'i. In fact, one wishes one would compare the current Baha'i temple in New Delhi with Geddes's unrealized plan for a Baha'i Temple in 1922. Geddes came in touch with the movement which had its then headquarters at Haifa. Geddes creates according to Volker Welter a central dome surrounded by cloisters for meditation. To the Temple as a central idea, Geddes adds libraries, a school of comparative religion. It was clear that for Geddes unlike the more secular scientists, a temple was a meeting point of science and religion. A unity of vision requires a unity of all knowledges as harmony and holism go together. The temple as a conversation of science and religion becomes an experiment in creating a new civilization. In this sense Geddes's temple had the same dialogic and experimental quality as a Gandhian ashram. Only the architecture was more impressive. In fact, in a fundamental way, it goes back to the Athenian ideal and to the centrality of the Cathedral in the middle ages. A Cathedral is a synthesis, a synergy between science and religion, an orchestration of all the forms of knowledge. Geddes's city in that sense was more than interdisciplinary. It was a search for new experiences in the civilizational.

Yet there was an everydayness to the city, based as it was on the dreams of childhood. Central to the city was the idea of survey. The rudiments of the survey as the idea of the naturalist and the ritual of walking. A naturalist is an observer, who walks through a wood and as he acquires a map, he becomes a geographer. Geddes's sense of Geography as the original science and the perfect pedagogic entry into childhood and science ought to be emphasized out of this elemental sense of wonder and curiosity develops both science and civics, with the city becoming an ode to diversity and playfulness.

The sadness is Patrick Geddes has been forgotten. Social Science in India was too preoccupied with the village and the mechanical city. It ignored what Geddes called the realm of the possible. If heritage is more than preservation but an active attempt to reclaim the past through rereading, a reclamation of Geddes will be a critical part of a recovery of heritage. His was the greatest vision of urban life and its diversity.

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What is Worthy of Conservation?

ICOMOS India Publications
2022, Vol. 01, pp. 27-30

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The Indian landscape is littered with a vast variety of buildings and artifacts. About these residues from the bygone social life there is very little information from oral accounts and/or written documents. Some of these building and artifacts are associated with discriminatory practices. Others belong to the less privileged and minority groups and for this reason are under threat from majority groups. Several have elements from two or more religious communities, perpetually under threat of becoming subjects of contention.

These buildings from different contexts and times are placed in a 21st century social setting. The singular feature of this setting is the annihilation and negations of the relation between man and nature. Here with unprecedented rapidity differences between human beings can generate conflicts; conflicts can degenerate into violence; and violence can escalate into war and terrorism. When ever and where ever this happens human beings are wronged and ill-treated. They become like their oppressors and reproduce the social and material conditions that were responsible for their oppression. This vicious cycle of violence continually reproduces itself.

All this lowers self-esteem.

The mandate for conservation in this context comes from a yearning for the dignity and freedom for all- not just for living beings but for all of planet earth and beyond. It has to contend with the enormous momentum of the history of survival and continuity, which has been legitimized by the destruction of the weak by the powerful. The brick and mortar of conservation thus cannot overlook questions of social inequalities and injustice.

In this regard two basic questions need discussion. What is conservation? And what is worth conserving?

Total recall as well as total forgetting is problematic? Memory and forgetting, each without the other annihilates differences, generates conflicts and breeds violence. Memories of ideas, events, material culture and social processes can be a curse and as well as a blessing. Memories can cause illness as much as they can heal. Imagine the condition of being in the world where there is nothing from the times gone by. To forget or to not forget all that went into making us what is today destroys the shelter necessary for civil social life.

Then, the important conservation question is-what is worthy of remembering (to hold on) and what is worthy of forgetting (to let go)?

Today, those who are persuaded by the worldview from Right of the political Center hold that the mandate of conservation is to protect long duration traditions from the onslaught of modernity. In this worldview there is inadequate and inappropriate uneasiness with those aspects of these traditions that are discriminatory. Those persuaded by the worldview from the Liberal Centre hold that the best of traditions and modernity can be conserved and, those persuaded by the world view Left of the political Center hold that all discriminatory retrogressive elements of traditions are to be abandoned. In contemporary times differences between these positions has often rapidly escalated into conflicts followed by violence.

The mandate for conservation in this situation cannot be determined by aligning with either of these positions. It will emerge in the course of constructing a 'social field' over and above these positions. For this it is necessary to recogonise the distinction between heritage and tradition. In everyday usage these words are interchangeable. A close look shows subtle differences that correspond to dissimilar notions of the 'social field'.

The difference between '*parampara*' and '*virasat*' corresponds to the difference between 'tradition' and 'heritage'.

Parampara (traditions) are the residues of our ancestors. These are a body of rules for modes of thinking, for codes of conduct and for classification of material artifacts for a group of people who share at least one or more of the following social attributes-language, religion, culture, class, status and power. It tends towards exclusive-ness.

Virasat (heritage) is a clear field accessible to a diversity of people-across differences in language, religion, class, status and power. The rules that define it tend towards inclusive-ness. Every tradition can contribute to the making of heritage. This happens when people of one tradition engage reciprocally with people from another traditions. In the frame of time heritage is what a group of people leave behind for the coming generations.

Corresponding to *parampara* and *virasat* there are different notions of the 'social'.
Very briefly, the social is the field determined by the relation between the individual and the collective. We know from experience, what is good for the individual is not always good for the collective and what is good for the collective is not always good for the individual. Remembering and forgetting have an important role here.

Parampara is founded on memory. It is uncomfortable with forgetting. The good for the individual is in the complete compliance with the collective. Here the possibility of negotiation (between the individual and the collective) is restricted: customary/legal regimes insulate the residues of ancestors from interacting with the contemporary wider social context. A significant attribute of these regimes is the habit 'to not let go' (and consign to the realm of forgetting) any materials and/or idea that are part of an individual as well as collective biography. These regimes are based on and perpetuate the separation of non-human nature and culture. Historical

experience over two hundred years has demonstrated that this brings disaster, generates violence and damages life processes irrecoverably. Here injustices (addressed and/or unaddressed) cannot be consigned to the realm forgetting, over generations, this wears out and exhausts the human social structures, culture and the spirit, which precipitates 'irreverence for life'.

These regimes are not oriented to be representative. They are designed to protect, maintain and, safely keep the physical structures.

For instance, the Hague convention makes provision for the protection of monuments and sites. These sites are distributed over two distinct categories of nature and culture. There are different conservation programs for each. For instance, the conservation of forests and conservation of tribal culture are two different conservation program in distinct places-the forest and outside the forest. This is insensitive to their mutual embedded-ness. This separation is the basis of the contemporary political and economic systems as these are designed to over- power nature. These sites, for these reasons get assimilated into political economies of unmitigated waste reproduction.

This is a typical instance of 'protection frames' and 'procedure regimes' that deprive a substantial number of people of their livelihoods, and make these sites exotic parts of consumerism. The separation of nature and culture is an excess-as it is a violation of the integrity of the exchanges between them. These frames and regimes of protection do not measure up to the outstanding value of the sites. At best these are procedures within a larger set of State administrative procedures.

Virasat begins to take shape when the interplay between memory and forgetting begins to open up space and time for negotiation and build-up reciprocal relations between the individual and the collective. There is anxiety to ensure what is good for the individual is not in conflict with the collective and vice versa. This negotiability is the foundation of fair mindedness.

Fair mindedness measures potentiality with the parameters of worthiness, adequateness and appropriateness of the limits of the relations individual and collective; how far can it be extended to explore the potentiality of the 'yet to come'. Fair mindedness is a particular instance of 'potentiality'. Its meaning and significance emerges when limits are extended from being in the here and now to the being yet to come, the yet to be realized.

Potentiality has 'outstanding value' inclusive of nature and culture.

The outstanding value of heritage sites emerges from the togetherness of nature and culture. There are four attributes of outstanding value: time; foundational position; steadfastness and inclusive transcendental presence

The heritage of the togetherness of nature and culture unfolds long duration time rhythms ranging from a few hundred years to a few thousand years. This brings a sense of dignity, of steadfastness, and freshness shaped by having withstood the wear and tear of time. This illuminates the value and meaningfulness of every other thing in the world. In its absence, lives of millions are likely to get affected adversely. In the world view, they are in a foundational position. The particular geography and contexts where they are situated highlights their creative energies. These belong to no one, but all can belong here, everyone can draw from it the energy to rejuvenate. All this makes their presence inclusive and transcendental. This holds potentiality.

The togetherness of these attributes is the potentiality of 'life processes'; understood as the limits 'yet to come', 'not yet framed'.

Conservation is a political intervention that contributes to the making of *virasat*. It allow for the negotiation between individual and the collective.

Protection becomes conservation when it is concerned

with the worthiness of the outstanding value-how mindful it is of the potential of the reciprocal relation between human beings and nature. The significant conservation is not determined by whether practices can generate livelihoods, or can save people from poverty and extinction, but by upholding the worthiness of the outstanding value integral to not just human cultures but to life as such.

Conservation practices thus negotiate the place for outstanding value of heritage in a world of wasteful consumption, create for it an appropriate position in people's worldview and prepare the ground for the making of conservation a habit which goes beyond not wasting, not generating waste, recycling, economic use of resources, cost effectiveness. Conservation habits are based on 'reverence for life'; uphold the reciprocity between the world of nature and culture in our social lives across the spectrum extending from our daily activities to collective public works.

Today, to make conservation a totally commercial activity destroys its core and to not be able to generate sufficient funds makes its impossible to undertake it. This is because conservation habits in everyday are not seen as an edifice for conservation practices.

Nature Systems, Processes, Resources and Cultural Heritage
Case Study Kashmir Region

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Akshay Kaul and Associates was formed in 1995 with the aim of understanding environmental concerns, culture and aesthetics through ecological planning and landscape design in India. Akshay Kaul and Associates is one of the only landscape archtecture firms that has been practicing sustainable landscape for more than 15 years in India. The team at Akshay Kaul and Associates works on a variety of projects including design of new towns, heritage sites, urban design, campuses, resorts, parks, spiritual retreats and private gardens all over the country. Akshay Kaul and Associates has experience of working in Europe, Asia and North America on planning, landscape and architectural design.

Nature may be understood as "the phenomena of the physical world collectively, including plants, animals, the landscape, and other features and products of the earth, as opposed to humans or human creations." However, in the realm of spatial design it is extremely important to understand nature as a set of interrelated systems. These systems in a simplistic manner may be understood as geological, soil, water, vegetation and wildlife. Each system is influenced by another and in turn impacts other natural processes at various scales, ranging from regional to immediate. It is important to understand that as human beings our existence is completely dependent on the health and vitality of these ecological units. These ecological units like lakes, water bodies, forests, meadows, birds or animals are living entities much like human beings. How we impact the air, water, vegetation and wildlife with our planning and design has a direct impact on our habitat, our own existence and wellbeing.

Regional Planning and its impact

At a regional or even sub-regional level it is relatively easier to see the existence of these natural systems and processes. Its most visible impact may be felt as floods or dry spells, rising or sinking of land masses, wild fires, landslides or earthquakes. These subtle processes and resulting phenomenon have direct bearing on our built heritage whether they are buildings that may get submerged or Baolis that may run dry. It is important to understand that the floods often labelled as 'natural disasters' are directly influenced by our planning decisions. The impact and severity of these phenomena can often be reduced or mitigated if we understand the co-relationship between built and natural heritage. It is essential to make it part of our conscious planning and design strategies and approach.

The recent floods in various Indian cities only demonstrated the impact of floods on our cultural heritage and was most severely experienced in the fragile ecology of the valley of Kashmir in 2014. The Kashmir region of the State of Jammu and Kashmir forms a unique landscape, a valley that was once understood to be a lake. This oval shaped bowl has three distinct spatial forms: the mountains at the periphery, fan shaped plateaus, and the floor along the river Jhelum. River Jhelum which starts in Verinag area of Southern Kashmir, literally bifurcates, the entire valley as east and west bank, before it enters Wular lake in Northern Kashmir. The valley has many lakes and other wetlands that act as sponges. These lakes detain as well as retain much of the surface runoff, delay the peak flow of water and reduce its velocity. The entire Kashmir valley 144 km long and approximately 44 km wide drains into the river Jhelum which eventually leaves Kashmir region a narrow gorge after the town of Uri.

The magnitude and severity of the floods in 2014 was a result of change in landuse, over many years, both for built and open spaces. The severity of the floods was influenced by loss of vegetative cover, erosion, overgrazing in the watershed of each of the tributaries of river Jhelum amongst other issues. The floods of 2014 impacted the natural systems severely leading to siltation of the river Jhelum and lakes and further increasing the vulnerability of tangible and intangible heritage.

The floods of 2014 in Kashmir destroyed many natural and cultural assets of the valley. There was unrecoverable damage and loss of precious artefacts, buildings and open space in the floods. The floods even destroyed the unique floating gardens in the Dal lake. It takes years to re-establish these floating gardens gainfully and for the gardeners to recover the livelihood especially when the tourism is already on a low. Many of these people or their families are directly engaged in the fields of arts and crafts that were severely affected through this disruption.

Watershed as an intervention unit for conservation
In context of water as a system, it is important to understand the term 'watershed' with it overt physical boundaries and how it affects all our built heritage. Each watershed might be connected to another in not so visible ways, below the surface much like the various lakes around Nainital in Uttarakhad. Impact on one watershed will have a direct or indirect bearing on another depending on geology, topography, soil structure or even vegetation. Whatever happens to the air, water, vegetation and the habitat of the wildlife in the watershed has a direct bearing on the surface and below surface water at regional and immediate scale.

For instance, any planning or design intervention like construction of highways that are raised with respect to adjoining landscape or railroads that are built on elevated earth embankments fragments the watershed above ground and below the surface. It has direct bearing on the surface runoff and the delicate hydrology of watershed thus making our lakes, ponds, wetlands vulnerable and in turn impacting our cultural assets both tangible and intangible that are associated with water. The ponds, lakes, wetland begin to shrink in size and its water quality is impacted, which disrupts the delicate balance and life of aquatic flora and fauna. It adversely affects the livelihood of the people who are dependent on aquatic flora and fauna directly or indirectly.

The fragmentation of the watershed through highways, rail roads and change in landuse leads to reduction and disruption in surface and sub surface water. Many of these lakes have springs that are also source of its water. Over a period of time, these springs dry up due to the disruption in the hydrological system and results in its slow death. This phenomenon is further aggravated by discharge of waste water into the shallow aquifers by leaching or through direct discharge into the lakes and water bodies from our buildings and settlements. As much as 70% of the mixed sewage enters into our water bodies. The algae bloom and other aggressive aquatic plants thrive

in nutrient rich aquatic environment and slowly impact survival of other flora and fauna of our water bodies. Even if we clean up the water of our step wells, lakes or ponds and restore our other cultural assets associated with it, is unlikely to be a permanent solution. We need to have an integrated waste water management system, within micro and macro watershed, for a permanent solution.

Natural Systems - Tangible and Intangible Heritage
There is a close relationship between natural systems and cultural heritage both tangible and intangible. The natural habitat provides resources for conservation of cultural heritage for the building material and artefact. Loss or disruption in natural habitat and processes directly or indirectly affects the conservation efforts associated with intangible assets like rituals, crafts, pilgrimage, festivals or continuity of traditional knowledge associated with folk medicine, cuisine, musical instruments, textiles amongst others.

Natural and Tangible Heritage
The landscape of Kashmir, its forests, meadows, and wetlands were an integral part of the expression of its art, crafts, architecture, and life style. Forests provide deodar, spruce, alder as timber. The roofs of the buildings were earlier made with the bark of birch trees. Birch tree was found in abundance in the valley and along the rivers. The birch bark was used because of its water-proofing qualities as a roofing material. Clay was the topmost layer with bulbs added as green roofs. The birch tree has a property that the bark could be sustainably harvested if managed carefully. Birch bark as a roofing material was found during restoration of an 800-year-old monastery at Nako in Himachal Pradesh in 2005 and reused after restoring the roof.

Settlement pattern, construction technology and use of material in Kashmir valley was a direct response to natural processes like earthquake. The built form was most often square, lower floors were in masonry and upper floors were lighter in timber especially the attic.

There were predominantly two types of construction typologies in Kashmir, Dhajji Diwari and Taq House with its variations across the valley. In the Dajji Diwari construction technique, the timber frame and typically brick masonry are integrated and each storey is framed over one another. A combination of vertical, horizontal and diagonal timber studs creates the frame. This framing helps to break down masonry walls into smaller panels that act as independent members during the earthquake thus minimizing damage to the structure. The use of clay or mud in many ways in a building provided the much-required thermal comfort. Handmade sun-dried bricks were often used as infill material for the Dajji Diwari. Mud was extensively used in non-flooding areas as a binder for the stone masonry plinth or for lower floors. The floors were of mud screed over timber.

Timber was abundantly used as cribbage walls and can be clearly seen in the construction of the Shah Hamdan shrine in old Srinagar city. The full cribbage walls with timber members so closely interlaced, probably, gave way to simpler versions of corner cribbage as can be seen today in parts of North Western Frontiers of Pakistan. Infill for cribbage walls construction in Kashmir was done with sundried bricks. Clay was readily available in the whole valley to make bricks as the valley once was understood to be a lake bed. In smaller valleys in Kashmir, especially lthe Lolab and Gurez, it is not uncommon to see a complete timber house. In these areas, where saw mills might not have been easily available, even the two storey houses were made with timber logs with corners at right angles. The roofing was done with timber planks often more than a foot wide.

Nature and Intangible Heritage
Intricate relationship existed between use of natural and even mundane activities of life. It was mandatory during the earlier Dogra regime to plant hemp or bhang on each bank of the tributaries of Jhelum river for fibre, medicinal usage, or wattle fences for protection of crops or gardens. Hemp as plant also purifies water. Superior

paper for religious texts like Holy Quran was made from pulp of bhang or hemp. In the winter months, hemp was used to close the gaps in the masonry and the roof line.

Other wetland fibrous plants Abutilion Avicennae and Indigofera heterantha were used for making mats, beds and kiltas as baskets for apples or superior ones tied with leather were better than the typical jute. The plastic sheet roofing of the present day shikaras and boats were earlier made with the cattails or typha so abundantly found in Anchar Lake. This industry also provided employment to a large cross section of the society. The best mat weavers were earlier found in the areas of Lasjan, south Srinagar, which was a wetland area and it was completely inundated in the September 2014 floods.

The bark of Deodar, spruce and alder trees was used as tanning material, along with fruit trees like, apricot, walnut and rind of pomegranate. Dyes for the flourishing shawl industry were made from Datisca cannabina, for yellows. Rubia cordiflora and Geranium nepalensis were mixed with rose, gold and cream, wild rubarb, kamela, pomegranate, ruhile were used as natural dyes. Dyes for carpet industry were often derived from plant and mineral extracts until the introduction of aniline dyes in the 19th century and the chrome dyes in the 20th century. The walnut root is almost black; the wood of the trunk is lighter in colour. The branches have the lightest colour, almost blonde in colour. The intrinsic worth of the wood from each part of the tree differs that from the root being the most expensive, and the branches having the lowest value.

The green shells of the walnut were used to derive the beige and brown and so was the bark of Oak trees. Blues were derived from indigo and the reds from the root of the madder, kermes (chermes) and cochineal (dried lice). Ochre, a kind of iron ore, also called limonite that is an earth mineral oxide. It is used for yellow, brown and red nuances. Malachite, an intense green mineral, actually copper carbonate mixed with copper hydroxide. Breaks

from time to time as copper ore. Used for green nuances. Similarly, manganese, cinnabar, azurite, lead, aragonite and lapis lazuli were extensively used as colour dyes. Being on the silk trade route and connectivity to China and Afghanistan through Ladakh region made availability of these materials possible. As late as post-independence many of these traders would come to Srinagar for trade in the old city.

Gujjars and Bakarwals are transhumance and move from one place to another with their livestock. In Kashmir region, they are believed to be a part of the tribe that migrated towards the state of Jammu & Kashmir after the outbreak of a serious famine in Rajasthan and Gujarat. The Gujjars now living in the state are part of two sepa-rate migrations, one direct from the Gujjar tribe of Rajasthan and Gujarat, and the other who migrated later from the Gujjar tribe settled in the plains of Punjab.

The folk medicine and culinary delicacies associated with Gujjars and Bakarwals in Kashmir was dependant of the large forest and meadow land. The rich bio-diversity of the region supported varieties of plants that became part of the medicine ranging from cold, fever, rheumatism, skin disorders, wounds and cuts cardiac tonics and other ailments. Many plant leaves, fruits that we often label as wild due to our ignorance, were part of the local diet. Cydonia oblonga produced fruits that were eaten at maturity, the rhizome of Fragaria nubicola was used as a substitute for tea, nuts from Juglans regia is used as a fruit. Similarly, the spiny branches of the plant are used in hedges and fencing for crop protection against animals. Robinia pseudoacaci is extensively lopped for fodder and fuel.

Production of silk and weaving was another important aspect of the crafts of Kashmir. It was possible to raise large numbers of cocoons in Kashmir valley primarily due to plantation of mulberry tree. With the change in landuse and loss of habitat for production of cocoon, silk as an industry has slowly died and the artisans and crafts

person have suffered tremendously. Mysore silk became famous all over the country due to increase in production of silk sarees through the introduction of power loom in 1912 in India. This large volume of production of silk sarees could only be managed due to availability of large quantity of mulberry leaves required for production of the silk cocoon.

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Disruption in natural processes has a direct bearing on conservation of natural and cultural heritage. It is imperative to understand the co-relationship between the two at all scales ranging from regional to immediate. Disruption or fragmentation of natural systems leads to loss of habitat. It affects the delicate balance between plants, animals, birds and insects and have direct and indirect impact on livelihood of the people. In order to preserve the tangible and intangible heritage it is essential to re-establish this co-relationship to preserve and restore our heritage. Often, we focus on restoring the built without planning to restore the natural context in which the built functions. Restoring the Baolis, step wells without restoring the watershed would be an impermanent and contextually inadequate response. It is essential to see the interdependence between nature, culture and livelihood, as an integrated and interdependent process in our conservation efforts as a sustainable model for development.

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Image by Devika Ganesan, Faculty of Planning, CEPT

'HRIDAY' for those within
Need for recognition and integration

Sushma Iyengar
President
Khamir

Sushma Iyengar is an educator and works on social advocacy programmes. She did her Masters in Literature from MS University, Baroda and a Master of Professional Studies programme in the USA at Cornell University. She has founded and led a range of civil society institutions and organizations- Kutch Mahila Vikas Sangathan, a mass based rural women's organization being the first, in 1989. Thereafter she has been instrumental in setting up and leading the Kutch Nav Nirman Abhiyan, a network of civil society organizations. She played a lead role in the community led rehabilitation of Kutch post the 2001 earthquake, when she also initiated the SETU – a network of grass root, facilitation centres across the district of Kutch - and Khamir, which is a craft resource platform and revives the value chain of crafts. She is currently the Chairperson of Khamir. Sushma is the lead curator of 'Living Lightly'- a national travelling exhibition on nomadic pastoralists. She is engaged with mentoring organizations and programmes in the area of gender justice, cultural identity, traditional livelihoods, and local governance. She received the Young Gandhian Gondhia award in 1996 and the CNN-IBN Indian hero award in 2008.

"The object of your quest is within you, as the oil is in the sesame seed."

Kabir - weaver, poet Saint from the city of Varanasi.

All our religious texts, mystic songs, revered saints, and spiritual practices have, for centuries, urged us to look inward and explore the inner world to find our true essence. Our identity lies within the seed, not in the shell 'outside'. Ostensibly, it is this heritage that one celebrates, conserves and revitalises through initiatives like HRIDAY. And it is this truism that lies embedded within the sanctified iconic places of worship which attracts seekers from across geographies to throng the cities of Gaya, Amritsar, Dwarka, Ajmer, Varanasi, Velankanni, Badami, Mathura, Puri, Amaravathi, Warangal and Kanchipuram. It would be a travesty of faith then, of this spiritual truth, if the heritage conservation process in these cities responds only to the 'outside'- embellishing only the external and visible face of the city, or make it better only for those who live 'outside' the city - in this case pilgrims and tourists. There is no doubt that tourists and pilgrims breathe new life into these cities and enliven its culture, economy, and historicity through their presence. However, can we forget that these cities live and breathe everyday through their inner life - generations of inhabitants, communities and citizens who have shaped these cities, and whose presence throbs within the streets, shops, slums, bazaars, and layered relationships.

How then does a city conservation 'plan' truly and sincerely respond to a heritage of organically evolved, unplanned cultural and economic landscapes in a historic city - all of which have lent the city its historicity? How must a process of planning respond to this network of social, cultural and economic relationships that

quietly, efficiently - and somewhat messily - service the heritage-ness of these sites? How does a project with a vision to redefine the sense of place and space within historic landscapes choose well and wisely between the 'aesthetics' of the endeavour and the 'authenticity' of the city's character?

These cities have a web of inter woven economies within the informal sector. And they go well beyond the more celebrated and globalised handicrafts of the region. Given the historicity of these sites, the local identity and expression of communities here are always located in a thriving cultural industry, with the production, consumption and movement of a range of economic and social goods and services - both, within the city and its surrounding villages. HRIDAY's success will lie in recognising these relationships as essential living heritage of the sites and through a range of partnerships, create opportunities for some of these practices, livelihoods and settlements to serve as a beacon in its conservation effort, rather than a speck of dust in the dark.

If I can draw an example from a historic settlement of Agra, located across from Taj Mahal on the banks of the river Yamuna; The residents of Kachhpura are descendants of families which were closely associated with the construction of the Taj Mahal. For four generations, this community has primarily been making shoe-fronts - keeping alive a traditional skill on which Agra's renowned footwear industry thrives. Other families are makers of the 'ik-tara' , the musical instrument. Even as Taj Mahal grew as a thriving tourist destination, Kachhpura continued to languish in neglect, bereft of basic services. More recently, through the initiative of an NGO, the Centre for Urban and Regional Excellence (CURE), this habitation has found dignity in the revival of its community spaces, it's historicity, has improved access to basic infrastructure, seen a revival of its traditional livelihoods, especially with women, and also found a place in the tourist map.

All the HRIDAY cities and heritage precincts are similarly held together by a network of settlements and habitats which constitute the city's underbelly. These historic urban landscapes are anchored within many lived experiences, struggles, inter dependencies, street ethics, and rich practices of cooperation and collaborations based on years of living together. The planning and implementation of HRIDAY would do well to recognize these as irreplaceable resources, integrate these settlements in the planning by improving their infrastructure and services, and invest in dignifying these settlements rather than instinctively sanitising the city, beautifying it for the visitors, and in the process, run the risk of ghettoising these communities and habitations.

The twelve cities selected here have all had traditional building practices, material and skills which continue to be robust- be they the stone artisans, stone carvers, brick makers and builders, lime, thatch and bamboo artisans. They carry with them the knowledge, skill and building perspectives which have sustained these cities for centuries. And while contemporary societies struggle to find solutions to the destructive building practices of high energy use and carbon emissions, these very heritage sites should become the torch bearers for more resilient building practices by revitalising indigenous material and skills in the heritage restoration and building activities within the project.

This necessitates a comprehensive plan to revive the livelihood of traditional building artisans in the region - most of whom also belong to the most unserved and marginalised castes, class and communities,   This is fundamental to the conservation of historic urban scapes where the built heritage becomes central to the discourse.

This is, of course, easier said than done. Unless the project issues clear guidelines and protocols on how to integrate, institute and legitimise traditional building practices or the use of traditional building materials, the project can only submit to the demands of mainstream construction activities and private interests.

The ethics of building infrastructure or restoration of heritage sites and precincts must address both ecological consequences as well as the labour condition of the building artisans and workers. A recent study in Pune threw out some interesting statistics, relevant to this discussion. Out of the building artisans and workers surveyed in Pune, only 3.6% were paid the minimum wage; 64% were paid only ₹50-100/- per day, which is one third of their prescribed wages. On an average they work 10-11 hours. 66% of them do not have housing. 80% do not have access to water, 71% do not have electricity and 74% do not have basic sanitation. They, of course, do not have access to creches and the building industry ensures that 74% of their children are not even literate! Far from developing a relationship with our city builders, all our mainstream projects- public or private- have done little to empower the citizenship of these city builders. HRIDAY carries immense potential to shift the paradigm, and ensure that the 'plan' safeguards the fundamental rights of the building workers and artisans in the project in these cities, especially the ones which look far into the past and now into the future.

HRIDAY's vision is too significant to be trapped within the confines of a set of predictable infrastructure (roads, lighting, sanitation etc) projects hugging the heritage sites and its surroundings; Or its execution left to contractual transactions with private vendors who may not carry either the vision, skills or the socio cultural and environmental perspectives with which these schemes need to unfold within the city. The project would have to envisage and create multiple partnerships with a range of institutions, civil society organizations, and professionals - not only engineers and architects!- It will have to also orchestrate the near impossible task of converging and coordinating with relevant ministries and line departments within the State. Above all, the scheme holds a unique opportunity to empower the local governance institutions in the 12 cities. There have been numerous instances of special urban initiatives been vested with institutional mechanism outside the municipal bodies, leaving projects and the

municipal bodies weaker, and more vulnerable after the project. Municipal bodies must be recognised as the primary duty bearers and decision makers for schemes such as these. The scheme should enable them to access and invest in professional resources (such as the anchors of the project) for the long term, support them to develop exhaustive 'city gazettes' which regularly identify and document all the cultural assets, traditional professions and professionals, as well as the creative industries that have been inspired by, and inspire, these heritage cities.

Revitalization of Intangible Cultural Heritage in HRIDAY Cities

Challenges & Prospects

Sudha Gopalkrishnan
Founder and Vice president
Sahapedia

Dr. Sudha Gopalkrishnan is one of the founders of Sahapedia, as well as Vice President of Sahapedia's governing body. She has over thirty years of experience in areas relating to policy, management, documentation and research pertaining to multiple aspects of Indian arts and heritage. She received her PhD in Comparative Drama and Masters degree in English Language and Literature. She has prepared three successful nomination dossiers for the recognition of three heritage expressions—Kutiyattam, Vedic Chanting and Ramlila—as UNESCO Masterpieces of the Oral and Intangible Heritage of Humanity'. Sudha was Mission Director, National Mission for Manuscripts, from 2003-2007. She has published 8 books (including original writing, translation and edited volumes) and contributed papers in national and international publications.

The word "heritage" refers to an inheritance from the past, which bears a historical or cultural significance to a society. It is a dynamic process by which a community transmits its culture, a composite of historical and living tradition, beliefs and practices through generations. While heritage represents the crystallised experience from the past, it is also an on-going dialogue with the present, connecting them through the bond of shared cultural values. Heritage of a nation is reflected at the tangible and intangible levels. At a concrete level, it signifies such expressions of creativity as monuments, archaeological sites and landscapes. There are also forms of cultural expression, which get manifest as part of lived and sustained knowledge, such as those concerning nature and lifestyles, mythology and folklore, worship patterns and festivals, and the arts. These aspects of heritage are in the form of ideas, practices, beliefs and values that are shared by groups or communities over long stretches of time, which is part of the shared memory of the human race.

There is renewed interest worldwide in the intangible aspects of cultural heritage, in the context of a growing awareness of the risk of their dilution and gradual disappearance due to the flattening forces of globalisation. To safeguard and promote intangible cultural heritage world-wide, UNESCO drew up a standard-setting instrument, the Convention of Intangible Cultural Heritage, in 2003. Intangible cultural heritage is defined by UNESCO as "the practices, representations, expressions, knowledge, skills- as well as the instruments, objects, artifacts and cultural spaces associated therewith - that communities, groups and, in some cases, individuals recognize as part of their culture." The major domains include oral traditions and expressions;

social practices, rituals and festive events; knowledge and practices concerning nature and the universe; and traditional craftsmanship. UNESCO has put in place the 'listing' of expressions of intangible heritage from across the world—a representative list, and also a list containing those in need of urgent safeguarding. India ratified the Convention in September 2005. Later, in 2005, the General Conference of UNESCO recognised another linked concept, and adopted the Convention on the Protection and Promotion of the Diversity of Cultural Expressions. Its main objectives are to strengthen the creation, production, distribution/dissemination, access and enjoyment of expressions transmitted by cultural activities, goods and services. India ratified the Convention in December 2006.

Importance of Intangible Cultural Heritage for HRIDAY Cities

The National Heritage City Development and Augmentation Yojana (HRIDAY) Scheme on Ajmer, Amaravati, Amritsar, Badami, Dwarka, Gaya, Kanchipuram,Mathura, Puri, Varanasi, Velankanni and Warangal have the potential to become the torchbearers of a new ecosystem of cohesive management and revitalisation of their intangible heritage. Taking up this onus raises important challenges such as, for example, how does a site designated as heritage city maintains and revitalises itself, when re-development, re-designing, revising existing schemes are not always practical?

One step towards safeguarding the intangible heritage across the HRIDAY cities would be to understand the specificities involved in their sites, oral traditions, worship patterns, folklore, music, dance and drama, crafts. It leads to an awareness of the history of these heritages, their transitions across time and patronage systems, influence of royal courts, evolution of popular cultural expressions, development of cultural movements and counter-movements, impact of migrations as well as the current practices of diverse communities and sects. Since intangible heritage is the collective inheritance of ideas, knowledge and values across time, a crucial aspect of its revitalisation that everyone needs to reckon with, is through community participation and decision-making. Let us look at some steps to achieve this common goal.

Creating a Stakeholder Network for the Promotion of Intangible Cultural Heritage

Planning, governance and establishment of legal frameworks for the revitalization of the heritage of a city is a complex exercise. For the success of such an initiative, connections would have to be forged between the central, state and the local institutions and individuals in an effort to rejuvenate the intangible elements of culture specific to the area. The formation of a steering group—a committee with government representatives, members of a wider civic society and heritage experts—is the first step towards mapping out the objectives and ensuring wide participation. Government institutions include the Departments of Culture, Education, Public Relations, Social Welfare, Tourism, as well as the district administration such as Collector, Sub- Divisional Magistrate (SDM)), Public Relations and Tourism Officers, municipal and local level agencies, among others. They need to work in active collaboration with non-governmental institutions, scholars and practitioners, heritage networks, university and school teachers, media and members of the civil society. For implementation of programmes and projects, everyone could share responsibilities and be part of the initiative.

Community Involvement in Revitalization of Heritage

As heritage is a dynamic process, the definition and recognition of intangible cultural heritage needs to be flexible and open-ended rather than conclusive. It contributes to the fostering of shared values within community, promotes a sense of belonging and bonding between communities and thereby contributes to an appreciation of cultural plurality. Intangible culture is a state of constant evolution and therefore should not be viewed merely as expressions/products (or items produced) that need to be safeguarded. It is in symbiotic

relation with the environment, a cultural ecology which provides a link to our past, continues through the present and extends into the future. Moreover, the safeguarding of social process does not entail merely their documentation or display, but includes sustaining the creativity of its practitioners and experts, recognizing their values and granting legal protection to the rights of communities so that it may result in their re-creation, revitalization and transmission to the next generation.

What constitutes 'community'? The term here is used in its most extensive sense, as consisting of all the stakeholders of varying levels of participatory interests. These include the government and its ancillary institutions, non-governmental institutions, academics and practitioners of different aspects of heritage, representatives of different sections of the society including older persons, women and the younger persons including representatives of the student community.

Safeguarding Sites and Practices relating to Religion and Spirituality

The twelve cities selected under the HRIDAY scheme present diverse scenarios in terms of region, geography, ethnicity, language and infrastructural facilities—such as physical, social, institutional. One of the striking features of the selection is that most of them, such as Ajmer, Amaravati, Amritsar, Dwarka, Gaya, Kanchipuram, Mathura, Puri, Varanasi, Velankanni have an intrinsic connection to a template of heritage: they are either sacred sites or have an intrinsic connection to a historic past, and are primarily known by these identities.

The protection of sacred geographies would include the planning for the sustenance and revitalisation of the premises and their usage systems. However, the ecosystem around the site includes those who perform the social and religious ceremonies, performing artists, craftspersons and many others. It is good to understand that the wholeness of the narrative was an integral part of lifestyle or livelihood of dedicated communities, which has

met a setback due to technology, urbanization, migration, loss of skill and waning of youth's interest in pursuing and safeguarding the cultural heritage. For example, one-time events like grand annual festivals or community-based celebratory events need both government and non-government networks to be involved in its implementation. Tourism brings immense possibilities for sustenance, but the terms of responsibility would need to be enforced, so that both the sacredness of the site and public interest of upkeep/cleanliness are respected.

Strengthening Pluralism and Social Inclusion

A socially just method of urban planning for HRIDAY will stem from an understanding that forms and expressions that represent intangible cultural heritage are created by people—those belonging to different castes, classes, age, gender and social hierarchies. Inclusiveness here means the creation of an enabling atmosphere for the participation of all groups that constitute society.

A country or its government can choose an "authorised" version, or in other terms, the heritage it seeks to highlight, which could lead to a situation where certain forms and expressions, often belonging to the underserved or minority sections, are neglected or side-lined. It is vital to acknowledge that cultural heritage is often linked to prevailing power structures, and a lack of recognition, respect and dwindling opportunities to sustain intangible heritage is thwarting the youth from many marginalised communities in nurturing their traditions. Effective planning has to consciously take into account the existence and articulation of diversities other than the dominant ones, and reach out to a wider and more complex community network. Needless to say, one size cannot fit all, when it comes to the revitalization of heritage. An awareness of hegemonic tendencies is essential for addressing these anomalies and bringing in inclusive approaches to revitalise all heritages. It is important that multiple voices are heard, recognised and applied in relevant contexts.

Through field visits and direct communication methods, experts in cultural heritage could be approached and their knowledge documented for heritage preservation. A digital database of heritage expressions, practitioners is an essential step towards documentation. The use of digital technology for documentation, appropriate archiving and preservation of knowledge are of great importance. Creating a pool of oral histories drawing on the life and work of experts and practitioners in the area, building a 'people's archives' as voluntary effort by people to record their own special knowledge, making public spaces available for encouraging performances and conversations, ensuring preservation through setting up local museums, libraries and archives, creating open digital platforms for wider dissemination of information are ways to ensure that existing knowledges and practices would be preserved and made accessible to all, and for the future.

To prevent India's multi-faceted knowledge from being erased from our memory, we must revitalize the system from within. One way is to revitalize diverse aspects of its knowledge is through education. We would need to engage with India's intellectual heritage as not something that is frozen in time but as something that is open to constant engagement and re-interpretation. Education in Latin is derived from the idea of "bringing forth", which signifies a critical engagement with life and society. For the diffusion of essential values vital to the transmission of a civilization from one generation to the next, we need to bring India's indigenous knowledge to "mainstream" education. Heritage education is not limited to just a history of thought and expression but also includes the methods of educational enquiry or pedagogic practices. A study of Indian thought and practice becomes globally relevant in such a context and therefore must find a place in India's premier cities selected under HRIDAY scheme, mainly for their historical and heritage significance.

It also has vocational relevance. Educational efforts all over the world are including heritage and conservation related elements into the curriculum. This has called for skills in interpretation and transmission of culture and heritage. The demands of conservation, tourism and intercultural communication call for new professionalism to be created through education. Attracting younger and more dynamic people to traditional skills and tapping the experience of the older generations is vital to the sustenance of intangible heritage. Using heritage resources in educational planning as teaching modules for the teacher to incorporate local histories, creating heritage education networks, developing research in areas of heritage documentation, conservation and application of knowledge on actual situations, initiating workshops, lectures, programmes and projects relating to heritage education, as well as supporting the young to pursue the study of heritage education through award of fellowships could be some of the initiatives in the area of education.

Material arts have an opportunity to scale through interaction with a larger market. Performing arts, crafts and textile traditions which have the potential for generating wealth and employment need focused support. Some of the ways for achieving this goal could include:

- Assessing the economic, social and cultural conditions of potential beneficiary communities including their social status, gender position, education, physical and environmental conditions
- Promoting creativity pertaining to intangible cultural heritage, fostering its enjoyment by organising public events, fairs and festivals, instituting and giving awards to master craftspersons, and encouraging research and skill development
- Building capacities for self-employment/entrepreneurship
- Assessing opportunities and market potential for developing cultural industries and identifying support and safeguarding needs for sustenance of

heritage

- Creating heritage 'clusters' on the basis of their significance, potential for socio- economic development, potential for engaging private sector in culture, tourism and development, interface with nature and other parameters
- Linking with promoters, patrons and support institutions (both government and non- government)
- Creating cultural itineraries for theme-based tourism, e.g. faith-oriented visits, medicinal or architectural experiences, heritage walks
- Ensuring the intellectual property rights of heritage specialists are protected

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Safeguarding intangible heritage is a complex task. It needs the support and participation of multiple agencies, individuals and interest groups to come together through a spirit of shared ideals, and as a collaborative effort. The HRIDAY programme needs to recognise that intangible cultural heritage while being specific and community-based, is also an expression of the collective identity of the people who create and sustain them through generations. While taking decisions of prioritising or highlighting certain expressions for recognition or revitalisation, disagreements and conflict of interests could arise, and it may not always be easy to manage dissonant voices, inter-sectoral/inter-community differences and identity issues. Such situations could lead to resistance, disagreement and discord, but it is important to realise that as a management issue, negotiation and re-negotiation are perhaps the best strategies to be adopted in such cases. The understanding that 'truth' has many sides would be the right way forward in such cases. Providing open platforms for discussions and democratic dialogues would ultimately lead to building an environment of peace and reconciliation.

Image by Shikha Patel, Faculty of Planning, CEPT

Historic ity is a 'slow city', Slow is beautiful!

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Dr. Rutul Joshi is an Associate Professor at Faculty of Planning and the Head of Doctoral Office for CEPT University. Rutul is associated with academics and research activities for more than 14 years now. He teaches core urban planning components like land use and transport planning along with urban history. His studio teaching includes the foundation studio (earlier Area Planning Lab) for the first semester MURP students. As the Head of Doctoral Office, he is tasked with expanding the doctoral programs and promoting a culture of research at CEPT. Rutul has a PhD in transportation studies from the Centre for Transport and Society, University of the West of England, Bristol (UK). His doctoral research focused on accessibility and mobility issues for the poor in the Indian cities. Rutul is interested in developing critical understanding of urbanization in Asian cities; informalities, contestations over space and resources, and sustainability dialogues. His published research focuses on debates of Transit Oriented Development (TOD), challenges of non-motorized transport planning and mobility of the urban poor in Indian cities. He is currently leading a two-year research project on 'Planning Principles of Transit Oriented Development for Indian cities' with focus on low-carbon development and affordable housing. Rutul is also a 'sustainable mobility' enthusiast and aspires to build advocacy campaigns around safer streets design and effective parking policies for Indian cities.

Cities are often associated with fast pace, rapid growth and speeding up in daily life. The lexicon of 'speeding up' is used, not only to describe the cities, but also to imagine them, plan or design them. 'You have to run just to stand still in bigger cities' says Michael Batty, a professor at University College London who specializes in urban simulations. 'Running to stand still in bigger cities' is a metaphor that describes the real or the imagined fast-paced urban life in cities. But can this lexicon of 'speed' work for all cities or for all parts of the cities? Five thousand years of known urban history is dominated by 'walking cities'. Elites and transporters used animals or animal-pulled carts while the majority of the city dwellers walked everywhere. Only a hundred years back, automobiles were begun to be mass-produced, which significantly changed the cities (and how they were imagined and planned). The North American cities are notorious for sprawling with automobile-dependent infrastructure and services. The rise of automobiles further strengthened the imagination of cities as fast paced, rapidly changing places.

Source: Burtynsky

Transport planners and engineers around the world built automobile-friendly infrastructure that is designed to keep the cities 'fast paced'. One popular approach is

'predict and provide' – predict the future demand for the rising numbers of automobiles and provide flyovers and freeways to satiate the demand of ever growing vehicles. When these transport models predict the demand, they design road infrastructure by assuming a certain speed that will be maintained while driving the automobiles. The assumed speed for road infrastructure varies from model to model and country to country, but let us safely assume this speed to be fifty kilometres per hour. When you plan a city based on the assumption of driving at fifty kilometres per hour, you get Atlanta – a low density sprawling city with a thousand kilometres of freeways and services that are exclusively accessed by cars.

of fifteen kilometres per hour, not fifty. Planning solutions of the 'fifty kilometres per hour cities' are being applied to these 'fifteen kilometres per hour cities'- flyovers, multi-level car parks and road widening. Some of these solutions seriously hamper heritage structures and cultural life. Historic cities in India need a paradigm of mobility planning which is developed around accessibility concerns for all, and not only for the motor vehicles. This paradigm of mobility planning should not be mired in high speed auto-mobility but one that embraces the slowness of the pedestrians, the cyclists, the rickshaws and the other shared modes of transport.

Source: Hyderabad City Lab

Source: WRI

Source: Mumbai WRI

Source: Rutul Joshi

Amritsar, Ahmedabad, Ajmer or Aurangabad are not Atlanta – especially the historic part of these cities. Historic core of these cities were planned for the speed

Historic cities are slow cities. They were designed to be slow – walking cities. This slowness of historic cities needs to be celebrated. What is a good speed to travel

in the city – the speed at which the city could be enjoyed, understood and lived in, the speed that does not harm that mobility of the others, the speed that is not fatal to others, the speed at which one learns about the city and its monuments. Do we need people to move faster than fifteen kilometres per hour in historic cities? Do we need to force automobiles into the historic cities and privilege them over other needs? Do we need to make multi-level car parks, flyovers or regulations for the motor vehicles to move freely around historic cities?

The automobiles dominate our cities and minds. 'Traffic congestion' is a popular discourse and flyover-building is widely used politically to claim 'development' in cities. The space occupied by automobiles—while moving or while parked—is viewed as inevitable and legitimate over other urban activities such as play areas for children or street trading. A car or a motorbike is not only 'utility vehicles' but are fast becoming personalized objects of cultural consumption. Popular media and automobile advertisements continue to portray automobiles as symbols of greater freedom and higher social status. Ownership of an automobile brings a great sense of entitlement for consuming more and more of road space. We have fallaciously linked automobiles and the change from a motorbike to a car as the only possible curve of social and economic progress. Similarly, growth in private automobile is viewed as pathway for economic growth.

Source: Slow Food Colombo

The mindless penetration of automobiles in the historic cities has made the quality of life worse over the years. The experience of walking around the historic cities and monuments has been spoilt by noise pollution of motorised traffic. The worsening air quality affects the heritage monuments and the people likewise. Like fast food has an adverse impact on health, similarly planning historic cities for high speed infrastructure has an adverse impact on the health of the cities. Yet road building and multi-level car parks are popular projects under government schemes and programs. It is time that such projects are de-funded, making way for other approaches for mobility planning.

Source: Banksy

The paradigm of mobility planning that embraces the 'slowness' of historic cities will focus on accessibility of people and goods. The question to be asked here is – 'how to let people access their desired destinations' and not 'how to make vehicles reach wherever they like'. The 'slow' paradigm of mobility planning of historic cities will create spaces for people to walk freely into bazaars, chowks and around monuments without being constantly threatened by motor vehicles.It will create a network of shared transport modes – rickshaws, mini-buses and other modes that facilitate the movement of locals and tourists. This would mean pricing and regularising any activity that uses public spaces for private gains such

as, on-street parking and street vending. This would also mean that transport planners and conservation architects will work together to understand and celebrate the 'slowness' of the historic cities.

It is said that slow cooked food is much more delicious and nutritious. Historic cities could use this analogy – they have simmered on the organic processes of evolving through time. Through these processes the historic cities have retained the human character that inspire us and enrich us. The historic cities are threatened by relentless use of automobiles. The conventional, governmental approaches have led to privileging them rather than regulating them. It is time that we appreciate the slow process of evolution that has shaped the historic cities and learn from it to plan for beautiful slowness.

Linking Local Political Economy of Historicity to Planning Process
Reflections on Impact of Privatization on Outcomes of the HRIDAY Scheme Process

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She was Head, Urban Development, at Egis India Consulting Engineering and Groupe SCE India Pvt. Ltd between 2004 and 2016. During this time, she developed and expanded the domain of urban planning and development in these firms and gained intensive experience in comprehending state-firm relationships in the context of public contracting. She has worked on and co-led large public projects such as the Revised Master Plan 2015, for Bangalore, for the Bangalore Development Authority and Draft Development Plan for Greater Mumbai 2034, for the Municipal Corporation of Greater Mumbai. In her work that cuts across cities in the global North and the South, she has actively sought to advocate place based planning and design mechanisms. She is presently advisor to City Governments in the developing world, on enabling sustainable processes for data governance and planning.

The preservation of historical cores of cities in India bears an intrinsic connection with the evolution of urban policy and programmes in India. Urban policies in India have evolved to accommodate a State where post-independence, the State played the role of a provider, to post liberalization of the Indian economy, when the State played the role of a facilitator, and more recently, to that of a partner with non-state agencies, through its engagement in public private partnerships[1] . The practice of public contracting has prevailed in the urban policy and development context for several decades, in particular, in the engineering sectors, i.e., physical infrastructure including water and sanitation and design and development of roads. In alignment with deficits for basic services, the HRIDAY Scheme similarly, lays emphasis on the need to augment physical infrastructure in urban areas identified as national heritage.

This chapter attempts to briefly lay out the traditional context within which decision making actually occurs in historical cores in Indian cities and examines the extent to which these are reflected in the planning process mandated in the HRIDAY Scheme and the governance of the Scheme. The first section lays the background on understanding the semi-autonomy which governs most historical cities in India. The second section examines the framework of HRIDAY Scheme and its mandates for juxtaposition of public contracting on an inherently traditional context and its implications. The final section includes recommendations.

The Understanding of Congestion as Perilous
Pre-independence, in the late 19th Century and early 19th Century, cities in India (Allahabad, Surat, Lucknow, Bangalore) were affected by the epidemic, plague. The British government regime at that time analyzed that the

origins of the pandemic were rooted within congested old city precincts. As institutional remedial, the government at that time instituted the City Improvement Trust Boards (CITB) as organizations that would spearhead planning and execution of new residential developments in these cities, in turn catalyzing outwardly movement of people from these congested and rather blighted core areas occupied by the natives. These planned residential developments promised a new quality of life that was hinged upon strict segregation of zones. Places of living were segregated which were in contradiction to the native social order, where the work-place relationships were intertwined.

Dual Cities

Till date, post-colonial cities comprise of these dual realities: the native/ traditional historical core and planned expansions. Remarkably, historical cores of our cities even now are structured as clusters of traditional economic activities. Social identities of the inhabitants of these clusters are intrinsicallydeeply linked with their occupations. Cultural, social, economic and legal geographies of these places are deeply embedded in their spatial morphologies. However, the social, demographic and economic characteristics in these historical cores are as much in flux as transitions that the newer developments have evolved. Economic development, both trade and manufacturing, in these traditional cores are infact not divorced from modern economic activities that States have promoted. In such a context of flux, traditional local places not only exert thrust for improved social and physical infrastructure, but also bear significant demands on transformations to the built form itself. Characterized by complex land tenures, mostly based on histories of deeply embedded social obligations, negotiations, informal bonds and contracts these localities have often found semi-autonomous trajectories of development. Strong local politics, informal transactions and oligopolies actually control the functioning of many of these historical cores. Some communities have preferred to adapt themselves to newer occupations that liberalization of the Indian economy has offered. Others continue to claim territorial

occupancy. Old City's tightly knit built form as a result may have witnessed transformations, both in the form of bifurcation of property as well as amalgamation, depending on local forces, led by market/ non-market relations between affected groups [Rajagopal, 2015].

Unsurprisingly, these areas have engaged selectively and tenuously, with State agencies, in particular, the Municipality or the Municipal Corporation. Formal statutory plans and policies formulated by State and local governments in Indian cities, have, till recently addressed traditional cores either as congested areas that need complete morphological transformation or quadroned them off as semi-autonomous zones that are difficult to deal with. In the former case, utopian regulatory conditions (including strict segregation of zones, equal building setbacks) are generally imposed on the built fabric, making plan enforcement almost impossible. Tradesman and inhabitants of these traditional settlements have for long, informally negotiated with the State agencies, unrealistic policies thrust upon them, resulting in 'complicit enforcement', deviant from the regulatory conditions (Rajagopal, 2015).

On the other hand, informal economies have often been exoticised as places of tourist attraction, within a paradoxically indigenous yet orientalist perspective, by professionals and academicians alike, rending historical places and their inhabitants mere commodities of tourist consumption.

In what ways then must policy practice encompass these intertwined relations between the State and the society while treating these locales as places with real demand for infrastructure?

Governance of Historicity

It is noteworthy that for the first time since Independence, the Ministry of Housing and Urban Affairs, Government of India, has launched a scheme that pays particular attention to historical cores of Indian Cities as 'national

heritage'. The National Heritage City Development and Augmentation Yojana (HRIDAY) scheme aims to preserve and revitalize the soul of the heritage city. It aims to introduce interventions that reflect the city's unique character by encouraging aesthetically appealing, accessible, informative & secured environment.

Given that the framework and process for the preparation of Heritage Plans and projects are conceived and elaborated through high professional engagement it is well positioned to contribute to the advancement of the urban planning discipline and design discipline and practice. At the same time it is imperative to assess challenges embedded in the plan preparation process. The sections below have briefly elucidated gaps concerning measurable outcomes and risk reduction that need to be addressed.

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The historic city is a context of deeply embedded relations between the State and the society. Perception of the problem of historic preservation varies substantively across the different stakeholder groups. Tensions and symbiotic relations between stakeholder groups, public sector (municipal workers, police, service providers, communities, real estate groups, activists, residential inhabitants, shop owners and traders etc) generally characterize the ways in which they appropriate land and infrastructure, in formal but often also, informal and illegal ways.

Through the period preceding liberalization of the Indian economy in 1991, and post this period, most schemes undertaken by the Central government have focused on provision of physical and social infrastructure. These are in alignment with the Constitutional provisions/ recommendations (12th Schedule of the Constitution) for functions of urban local governments. The HRIDAY scheme predominantly focuses on provision of better infrastructure in areas identified as National Heritage[2] (HRIDAY Guidelines, 2015). Focus on engineering projects

and constructions of buildings for social infrastructure serve favourably, as tangible measurable outcomes of grants received by the local governments, from the Central and State level governments.

However, this paradigm and practice, when applied directly to projects that aim for preservation of historicity bears significantly different connotations and implications. The extent to which the governance and planning process in the HRIDAY Scheme reflects intertwining of the state and non-state actors and the embedding of these relations in appropriation of infrastructure is limited[3]. In the further elaboration of the conceptual orientations, this paper recommends that guidelines for development in areas embedded in historicity be devised based on empirical evidence and knowledge of local social practices.

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Post liberalization of the Indian economy, the State in India privatized several functions of public institutions, including urban planning. The last decade has witnessed greater involvement of not only the private sector in the domain of planning and urban design but also several new forms of coalition between the State and non-state entities through a diverse range of contractual arrangements. The Hriday scheme incorporates these partnerships through the three stage procurement process, i.e., the selection of the Anchor, followed by appointment of private consultancy/ engineering forms for preparation of Detailed Project Reports for specific engineering sectors and finally, subsequent to approvals from State and Central government, execution of these projects through an open tender[4].

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The Scheme makes it mandatory for the Heritage Plan to dovetail with other concurrent plans and proposals in the City. These may include the Statutory Land Use Master Plans, sectoral projects, housing projects etc). However, at the macro level, the planning legislation and process itself needs to be amended in most states (except

Kerala and Bihar) for enabling integration of various plans and projects. Since institutional reform to support fiscal devolution to the ULB still remains incomplete at the State government level, ULBs have not prepared spatio-economic and spatio-investment plans for physical infrastructure, that reflects changing demand at local levels. Interventions thus conceived often remain partially in disjuncture with projections (population, traffic, employment, etc), often resulting in project proposals that are politically contestable and incongruent with real local needs.

Planning and urban design proposals mandated in the scope of work also are restricted to the public domain, with inadequate attention to interstitial spaces in the built fabric and relations between the public and the private realms of heritage sites.

A supply led planning process
Each stage of procurement and the project cycle includes involvement of different agencies. Convergence of conceptual orientations between these agencies, their understanding of the problem associated with the specific conservation site and its people varies, often quite widely. The threat is design and implementation of engineering interventions that remain far removed from local socio-cultural practices. Urban engineering interventions in such a context do not shape sensitive transformations. Instead, they manifest as supply led infrastructure provision, catering often to external population (commuters/ tourists etc).

Private sector participation
With privatization of planning, tenuous relations between State agencies (the Client) and private firms (the Consultant) characterize the planning process in significant ways. While the State has multiple goals to address, the firm focuses mainly on assuming greater market capture and monopoly. In their attempt to maximize profits, it is likely that private firms, working on DPRs of the HRIDAY scheme may have interpreted infrastructure needs of historic precincts within narrowly defined motives. These

seem to cut short deeper social, economic, cultural analyses required on their part to make locally relevant interventions. Most importantly, with private sector's involvement the question of accountability on risk facing these projects over a medium term period becomes critical. Pre-conditions for sustenance and sustainability of these projects are not an integral part of the terms of reference that the firms have to deliver. As a result, criteria for due diligence and quality control across the project cycle and post project execution remains ambiguously crafted in the consultancy terms of reference. As a result, enforcing defect liability for poor execution of engineering infrastructure projects that impact heritage sites adversely, becomes tedious. On the other hand, a counterpoint is a context where the State agency on account of due diligence does not remit payments due to the private firm/ non-state agency. Ridden with fiscal burdens, private firms do not render complete services, resulting in incomplete projects. Losses thus incurred by the State and the private sector are ultimately transferred to the general public, as they bear the brunt of not only public inconvenience and inefficiency but also lack of effective use of taxes remitted by them to the ULB/ State and Central government.

Expertise
Given the focus on infrastructure engineering, the levels of expertise required in the Scheme bears greater emphasis on involvement of engineers, as opposed to professionals and experts in the domain of social, economic development, cultural geography, social anthropology and law, policy and urban governance as a whole.

Approval processes and weak engagement of the Urban Local Body
Adherence to Constitutional provisions, for empowering urban local governance would mandate that any intervention made at the local level (here, in each of the HRIDAY cities) would be anchored primarily by the Municipal Corporation. This would imply that the

planning process, from inception to final approvals – cradle to grave – would be managed by the Municipal Corporation, involving elected representatives, administrative and technical wings of the ULB.

In the planning process here, there are some anomalies. First, the list of firms/ agencies applying for anchoring the process and executing the plans are empaneled by agencies at the Central government level; often these firms are unfamiliar with local social needs and technical pre-conditions.

Further, while the Municipal Corporation is central to the plan preparation, projects formulated are approved by committees constituted at multiple levels of governance, viz., the Central and City government levels. While this ensure distribution of power across levels of government, it weakens the power of the City government. At the Central government level, the National Technical Committee comprises of representatives from the Archeological Survey of India, Ministry of Culture, Ministry of Tourism, Indian National Trust for Art and Cultural Heritage (INTACH) and Central Public Works Department (CPWD). The Technical Committee plays an important role in evaluating implementation plans, detailed project reports, and City HRIDAY Plans. Engagement of representation from the Town and Country Planning Organization is not mandatory at this stage, potentially overseeing or widening the gap between City wide planning concerns and infrastructure projects proposed under the HRIDAY scheme. Further, at the City level, in the City Level Advisory and Monitoring Committee (CLAMC), representation of Members of the Parliament, Members of the Legislative Assembly and District level officials hold greater strength than representatives at the City level (Municipal Commissioner and the Mayor). Reflections on approval processes from other Central government schemes reveal that approvals for DPRs are finally accorded by the CPWD, with limited engagement from planning authorities at the Centre or City government level. The constitution of the City Mission Directorate is not clearly delineated in the Institutional Framework and Governance Structure of the HRIDAY

Scheme[5]. Therefore, to what extent the ULB is part of implementation of the projects may vary from city to city, in turn diminishing accountability on part of all agencies involved, the ULB, the PWD and the private firm/ non-government agency. HRIDAY Guidelines do not mandate a final due diligence from the City government and its technical agencies[6]. As a result, several projects face delays on account of lack of final convergence of project approvals accorded at Central Government levels and political prerogatives the local government levels. These tensions emerge from fierce local contestations that also translate into the value chain of infrastructure project execution. For example, material specifications followed routinely by contractors and sub-contractors to whom projects are tendered may be substantially different from the Consultancy firms proposals and approvals accorded at the central government levels. The political strength local level stakeholders are capable of de-railing the plan execution process. The plan approval process needs to be cognizant of the political economy of plan execution at local levels and loop back finally at City government (Municipal Commissioner, Co-convener) and concerned line departments to ensure last mile success.

Prioritization of the Scope of Work
The breadth and depth of factors considered in the main components and sub-components of the scope of intervention are elaborate. However, they could be prioritized and bundled into larger clusters of activities for more effective implementation, in conjunction with local characteristics of the Heritage sites.

Finally, a monitoring and evaluation framework to facilitate tracking of project implementation by the local communities, stakeholders and the concerned municipal and allied departments would help more usher effective project outcomes.

The HRIDAY Scheme is impressive in setting a precedent in foregrounding the importance of heritage in cities in India. Nuanced attention to the relationship between

local social-economic and cultural processes and their embedding in urban policy, regulatory conditions and the planning process itself promises more effective outcomes.

Footnotes:

[1] https://www.pppinindia.gov.in/overview

[2] Preparation of City HRIDAY Plan, Infrastructure Gap Analysis, Preparation of Civic Infrastructure Development Plan for Heritage Zone, Creation of Prioritized Shelf of projects, Heritage Revitalization linked to Service Provision; revitalization of civic infrastructure around heritage / cultural / tourist areas, ghat areas, temple/mosque/basilica areas, kunds and façade improvement of surrounding areas for safety/ stability etc. Provision of basic services such as improved sanitation, drinking water facilities, parking, solid waste management, traffic management and pedestrianiation of heritage / cultural / tourist areas.

[3] Preparation of City HRIDAY Plan, Infrastructure Gap Analysis, Preparation of Civic Infrastructure Development Plan for Heritage Zone, Creation of Prioritized Shelf of projects.

[4] Study of select documents pertaining to procurement process in HRIDAY scheme.

[5] HRIDAY, Institutional Framework and Governance Structure: http://hridayindia.in/institutional-framework-and-governance-structure/

[6] HRIDAY Guidelines state: Final review and approval of DPRs shall then be provided by the HRIDAY National Empowered Committee. This, however, shall not obviate the need for due diligence and vetting at city level by its own technical agencies.

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Recognizing 'Place' for Effective Heritage Management and Urban Governance

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Jagan Shah has 20 years of professional work experience in various aspects of urban development in India. He studied Architectural Design from School of Planning & Architecture (SPA), New Delhi and Architectural History & Theory from the University of Cincinnati and Columbia University, USA. He has served as the Director of Sushant School of Architecture, Gurgaon and has taught at the School of Planning & Architecture (SPA) from 1998 till 2006. From 2007 to 2010, he was the Chief Executive of Urban Space Consultants, providing consultancy in policy formulation, spatial planning, heritage conservation, transportation and livelihoods development, for clients such as Infrastructure Development Finance Company, Delhi Integrated Multi-Modal Transport System, Jaipur Virasat Foundation, Sir Ratan Tata Trust, India Foundation for the Arts and others. He has a comprehensive list of publications to his name. He is the author of 'Contemporary Indian Architecture', 2008; co-author of 'Building Beyond Borders', 1995, and co-editor of 'Round', a collection of seminal Asian texts on architecture. He is also a founding member of the Modern Asian Architecture Network (MAAN).

Indian cities continue to suffer the legacy of Modernism in architecture and town planning, in which the generic and universal aspects of the city were more preponderant than the place-specific. While Modernism was in spirit a resurgence of the humanism that has permeated enlightenment thought in the Western world, laying emphasis on 'the human being' as a centre of all concerns, it created a peculiar blindness to the specificities of human society. Modernism itself assumed a colonial attitude by positing a cosmopolitan imagination of the modern subject as different from the culturally specific 'other' that was encountered in the ancient landscapes of the Oriental world. As a result of the colonizing instinct and the civilizing impulse, modern town planning became the vehicle for territorial expansion of a kind that replaced the semiotic nuances and spatial textures of place with the universal idiom of spaces for living, working and recreating the self. Segregation of land uses, assumed to be separable and self-evidently different, became the sole purpose of city planning, resulting in insular lifestyles that removed the individual from the 'socius' that s/he requires for sustenance. Historical urban landscapes – old villages engulfed by the city, inner city bazaars littered with historical fragments, vibrant streets combining multiple types of buildings and activities – became a problem for the modern town planner. Such places were resistant to the modernizing force of Cartesian order and functional separation and thus resistant to the very 'planning' that the town planners had assumed to be their calling.

It can be argued that in the 20th century city, 'place' had become a conceptual as well as a practical problem. As concept, it could not be reconciled with the Modernist universalism of 'space', and as physical reality, the place

was difficult to accommodate within the segregated Master Plan that had become the purported city. However, during the post-modern era that brought the previous century to a close, the disciplines concerned with the city had discovered the limits of Modernism and rejected its fundamental tenets, a reflection of the widespread dissatisfaction with the messianic tone and the purist ethos that had informed high Modernism and that consorted regrettably with Fascism and heroic capitalism in the pre- and post-WW2 eras. Place became the means of recovering the collective, personal and corporeal experiences and meanings that were associated with and embedded in the city. The widespread destruction of large swathes of European cities during the Second World War had depleted the vast corpus of places that served as crucibles for Western civilization. It was this profound loss of historical reference and the need to preserve and rebuild the buildings and places that had survived for centuries that triggered the post-War reconstruction effort and the subsequent development of intellectual tools for valuing and valorizing heritage.

The high value ascribed to cultural heritage in the latter half of the 20th century was not new; indeed, the tracing of the roots of European civilization to ancient Greece and Rome had been a preoccupation of artists and architects since at least the Middle Ages. What came as a new impulse was the creation of cultural identities that could form the basis for modern nation-states and these identities were more difficult to define than was previously possible in the age of monarchies and empires. In the course of defining modern identities, two crucial aspects of 'place' had to be recovered. Firstly, the psychological aspect, that established the link between the human subject and the places with which the individual associated a sense of origin and selfhood. Secondly, the cultural aspect, that related the subject with his/her antecedents and provided the location where the cultural experience could be recovered and restored. The two aspects of place, the psychological and the cultural, had to combine with the physical reality of place for the subject to experience wholeness and the fulsome experience of identity. These aspects of place were examined by

three key intellectual figures of the late 20th century. The turn away from 'space' to 'place' is evident in the cognitive and associational urban psychology posited by Kevin Lynch in the 'Image of the City' (1960) through the notions of 'legibility' and 'imageability' as well as the celebration of the 'quality without a name' in the richly textured and history-laden landscapes described poetically by Christopher Alexander in 'The Timeless Way of Building' (1979). Emerging from the same intellectual milieu, Christian Norberg-Schulz gave the idea of place a strong theoretical foundation in 'Genius Loci: Towards a Phenomenology of Architecture' (1980) by describing the 'genius loci' as the unique 'spirit of place' that is experienced as a combination of symbols, associated practices of daily life and the ineffable qualities that bind the sensate human being with the manmade and natural environment.

While the psychological aspect of 'place' was too subjective to be addressed through public policy, the cultural and physical aspects were enshrined in the various conventions and protocols that were adopted by UNESCO, ICOMOS and other global agencies that dedicated themselves to the pursuit of preserving and revitalizing cultural heritage in the late 20th and early 21st century. Whereas the 'Venice Charter for the Conservation and Restoration of Monuments and Sites' (1964) was the precursor to global efforts in defining 'place'-led governance systems and was followed with various conventions and protocols that addressed the urban context of heritage, the Indian response has been recently articulated through INTACH's 'Charter for Conservation of Unprotected Architectural Heritage and Sites in India' (2004), which has aligned with global practices by adopting the vital concepts of 'authenticity' and 'integrity' of heritage sites. The next stage of evolution for the Indian context would be in the form of an appropriate Indian interpretation of UNESCO's 'Recommendation on the Historic Urban Landscape' (2011), which would place the issue of cultural heritage squarely in the urban context. The places that provide

a physical setting to the genius of a civilization and its manifestations in cultural artifacts, traditions and practices are deemed worthy of protection because they are authentic and thus 'irreplaceable'. This needs to be a basic premise for urban policy in India. However, appropriate political support and legal provisions are yet to be fully developed.

The concept of 'place' does not have a substantive or explicit presence in the policies, frameworks, approaches and procedures that have been adopted for urban governance in India. It is a cruel irony that when the traditional built environments were being celebrated by writers such as Gordon Cullen in 'The Concise Townscape' (1961) to critique the prevailing Modernist dogmas of town planning in England, Indian town planners were adopting the very same dogmas through the segregated land-use planning propagated by American town planners in the Master Plan for Delhi (1962). Due to the emphasis on segregation rather than assimilation, 'location' became a significant aspect of state urban policy. This aspect has now assumed a much greater significance than it had in the past because it has become the primary basis for the implementation of government schemes. Thus, the Swacch Bharat Mission is being implemented in all 4041 statutory towns of the country and the AMRUT (Atal Mission for Rejuvenation & Urban Transformation) scheme is being implemented in 500 Class-1 towns. The Smart City Mission is being implemented in 100 cities of various types and the HRIDAY scheme in 12 cities selected on the basis of their significance in the various spiritual traditions of our country. In contrast with these schemes, the Pradhan Mantri Awas Yojana-Shahari (PMAY-U) is being implemented without reference to any type of city as such, but with reference to wherever the state governments detect any urban housing shortages. While in the past only a few urban programmes have been location specific, such as the Mega-Cities scheme or the North-East Region Urban Development Programme, the first substantial urban scheme that was articulated in terms of specific locations was the Jawaharlal Nehru National Urban Renewal Mission, which was designed for implementation in 63 cities.

It is now commonplace that the targeting of government schemes in the urban sector is done through geographical location, whereas social sector schemes tend to be targeted to particular sections of society or socio-economic categories. Targeting is a fundamental aspect of delivering government schemes, but in the context of cultural heritage, the targeting of specific locations or sites acquires added complexities that might result in the loss of heritage assets or the destruction of the 'integrity' of assets and sites. Even when the value of an artifact may be recognized, it is difficult to determine the spatial extents of the physical context from which it might acquire the significance. While the recognition of 'place', in addition to location and site, is an essential aspect of dealing with cultural heritage, it can be argued that there is inherent value in recognizing the concept of 'place' in urban governance as such. This is particularly highlighted in the context of the smart city mission, wherein the Government of India has advanced the "principles of place-making" as the basis for area-based development in smart cities[1]. However, the place-making impulse that has been registered in the Smart City Mission and, to a limited extent, in the HRIDAY scheme, has not found wider acceptance because of its seeming bias toward specific locations in the city.

The acceptance of 'place' as the basis for urban intervention needs the development of planning and management frameworks that can conflate the subjectivity that naturally adheres to the choice of a specific 'place' with the objectivity of targeting a specific 'location' for implementation. While the differences seem hairsplitting, they are not. The choice of a location for implementing a scheme is a mere outcome of conditions precedent that are objectively established. Because they are endorsed by extensive public engagement, there is no insinuation of bias in the identification of 'Swachh Iconic Places' in Madurai and Amritsar under the Swachh Bharat Mission

and the selection of the area-based development in a Smart City. The very same choices, if established through research and expert advice, would have been considered a result of bias. The targeting of the scheme has to be either completely dispassionate or, if it is discriminatory in any manner, must be the result of public choice. This kind of transparency is necessary for governments to intervene in the city.

Age value, as opposed to cultural value, has been accepted as a basis for delineation of 'place' in Indian cities. The development plans of several cities recognize the difference from the normal that exists in the walled inner cities or historical precincts. The Development Control Regulation 67 in Mumbai's plan recognizes listed historical sites and precincts and the plan for Ahmedabad stipulates the preparation of a Local Area Plan for the ancient Walled City. The Delhi Master Plan delineates the 17th century walled city as a 'special area' and represents it as an exception to the land use segregation that prevails in the rest of the city. As opposed to age value, cultural value poses an intractable problem because it is associational in nature and thus specific to society, culture and history. It is therefore a significance that can be contested. While this argument seems to be succumbing to the fractious nature of the Indian polity, there is a kernel of an alternative approach that lies beneath the surface of this banal discovery.

How can urban governance contribute in recognizing 'place' in a historic city in India? By allowing a thousand subjectivities to bloom at once. What has been till now a restricted exercise of public consultation and citizen engagement must be converted into a continuous process of identification and deliberation about the cultural significances that abound in the city and are associated with different social groups and communities. Just as the Government of India is involving local communities in the Swacch Bharat Mission to maintain the cleanliness of their neighborhoods, so too must the local governments engage with cultural sites, artifacts and practices as the settings for the daily lives of their citizens. The intervention of highly

qualified experts need no longer be the precondition for this participatory process to take place, although their role is essential in public education. The process of 'place-making' results from vigorous community and civil society discourse about collective histories, shared heritage and common cause. This discourse can be initiated in schools, colleges and universities and can be encouraged in social and cultural institutions of all kinds. Only when the safeguarding of place and culture becomes a manifest municipal function, as intended in the "promotion of cultural, educational and aesthetic aspects" under the 74th Amendment of the Indian Constitution, can we truly believe that we are safeguarding cultural heritage. Place-based governance recognizes that human societies assert their identity and culture through the places they inhabit, that place is an essential part of the greater common good.

Footnotes:

[1] Sameer Sharma, 'The Idea and Practice of Smart Cities in India', Blog posted on 22 April 2016, https://blog.mygov.in/editorial/the-idea-and-practice-of-smart-cities-in-india/, accessed on November 26, 2017 at 8:44PM.

Another way of making public places in old cities

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Dr. Jigna Desai is an Associate Professor and the Area Chair for Conservation at the Faculty of Architecture, CEPT University, Ahmedabad. Her doctoral research was in the area of conservation with the specific focus on issues of sustainability in the historic cities and villages. Her current area of focus is to arrive at frameworks, tools and methods where theoretical ideas of conservation in lived environments can be translated into practice, while addressing the challenges of (co)production of space and commodification of heritage. This area of interest was triggered through her involvement with preparing the World Heritage Dossier for the Historic City of Ahmedabad where she has closely observed the transformations within the historic city. She is also a director at a small, award winning practice - JMA Design Co that she co-founded with Mehul Bhatt in 1999. She has worked extensively on architecture projects and conservation research in different parts of India, carried out advocacy for community-based conservation in partnership with national and international institutions. She was invited to be a part of the Gyeongju Declaration for World Heritage Cities in the Asia Pacific region in September 2015, is an Associate member of the International Scientific Committee for Historic Towns and Villages, International Council for Monuments and Sites (ICOMOS) and is an active member of ICOMOS, India.

Patrick Geddes, while writing his reports for Indian cities and towns between 1915 and 1918, observed that the Indian town folks are *"still very largely villagers"* whose true meeting grounds are the squares. He believed that planning in a town without this in mind would diminish the ways of village life, alienating the villager and that is a main cause of the decline and degeneration of life in cities everywhere (Tyrwhitt, 1947, p. 83, 84). If we extend that view a full hundred years later, it is still not misplaced in case of the historic cities and towns. Old towns of India, historic or not, even when surrounded by mega cities of the future are places where rural migration is an ongoing phenomenon. Mostly because these towns provide affordable houses due to their deteriorated conditions, they are old and do not serve the purposes of modern life.

Designs for Public Places in historic cities

Most common responses to deteriorated conditions are to create opportunities of economic 'revival' that are induced by giving a new 'modern image' to the old city. Take the case of the Bhadra Plaza Project (2011 – 2014) or the Manek Chowk Initiative (2015) of Ahmedabad

A futuristic view of Bhadra Plaza from Teen Darwaza.
Source: http://images.indianexpress.com/2011/10/m_id_242694_a_futuristic_view_of_plaza_from_teen_darwaja-end.jpg?w=300?w=65.

Both done with clearly articulated aspirations of making the scale of the open space visible to the city and its visitors by de-cluttering activities, making pedestrian friendly – walkable areas. Both are compared to their European counter parts for establishing the need for enriching human experience of public places. Implicit to these utopian images, transposed from another place, is a promise of a uniform, clean, ordered urban space where citizens are either consumers of the visual experience or as 'local people' who provide this experience.

In many cases, architecture and urban place making too, becomes a performer in this visual frame of 'historic' city. This is a paradigm where old cities are renewed in order to economically benefit from their 'historicity'. Take the example of the proposed up gradation of the Heritage Walk of Ahmedabad. The new lamp, signage, seat, buildings of streets and chowks have to be 'styled' to become a part of the historic ambiance so that the visitor can rejoice in the charm of an old town. In these cases, invariably the residents end up becoming 'framed' as a part of the historic narrative that is enjoyed by the tourists and many play the part well to gain from the stage created around them. Many, however, want to carry on with their lives, once again inducing the cycle of outmigration – in migration – gentrification.

This is not to say that any of these 'designs' of public places are done lightly, or with a complete lack of consideration of quality of life of the residents. Both these processes of 'designing' public places have a significant amount of history and ideological discourse behind them. While one has its roots in the modernist history of architecture and urbanism, the other in the neo-urbanism theories. However, the fact that most such projects are not well received and in many cases they are either subverted to function as before or end up de-familiarizing/ alienating the citizens demand a serious look into the subject of thinking, designing and making of public places of old cities of India.

To begin with, the common assumptions between both these processes are:
- The towns and the cities of the country have within them citizenry that are fully 'urbanised' and have a 'civic sense' that is common to all.
- The historic roots of these citizenry are common, uniform and the sense of history is universal. Their aspirations of the future of these histories are common as well.
- Both processes assume that Indian cities have 'a culture' (of a given time) that can be understood, abstracted and symbolised for all. `
- There is an assumption about how the instruments of change will pan out on the ground with a sense of urgency of affecting the place.

HRIDAY and attitude to Public Places
While the main purpose of preparing a City HRIDAY Plan (CHP) was to create a sustainable civic infrastructure development plan for areas around tangible heritage assets, with the focus to augment demands of tourism, for identified cities, an entire section (no.14) of these CHPs were to be devoted on a city specific toolkit. These toolkits were to be made with the intention of providing basic guidelines for arriving at strategies for protection of the heritage assets and conservation, future development of the heritage areas. This was to be done in form of an area wide urban guideline, guidelines for public streetscape, plazas and open spaces guidelines, building guidelines and material pallet creation. The template of preparation of the CHP does not go beyond this and leaves the interpretation of the toolkit to the City Anchors and their vision. In doing so, the template has provided a platform for the Anchors to imagine the nature of public places and determine the level of controls of design of these places. However, by laying out the sequence of template that focuses first on the tourist infrastructure and amenities, it makes explicit a visitor centric imagination of the design of public places. Apart from that, certain terms used in the template implicitly suggest an imagination of the

place. For example a 'plaza' would trigger an imagination of an open, largely pedestrian gathering space that has to be visualised as one singular entity and with edges that are of homogenous scale. The term 'pallet creation' suggests a uniform design language or a uniform texture throughout the city. A list of elements that are outlined by the template, such as lighting, signage, street furniture, etc., have determined the way public spaces of these cities are imagined.

CHPs have interpreted this aspect of the template with a uniform response, baring a few exceptions. Most of the CHPs, in their description of the 'character' or 'characteristics' of public places outlined the elements of the façade. Some with a more analytical rigour of having identified scales, proportions, materials and design attributes and others with images of traditional architecture picked from the historic city. Most of them articulate their imaginations of public places (plazas, chowks, streets) as de-cluttered, pedestrian friendly spaces that are also aesthetically legible (read homogenous). Each of these imaginations are reactions to the perceived functional and aesthetic clutter that public places in Indian cities have (images from the toolkit). An investigation in what really makes the public places what they are (chaotic, cluttered) – the activities within, the elements that are generated through these activities, the overlap of activities, the temporality of elements, the 'richness' of aesthetics and the dynamic sense, which we otherwise celebrate as the 'soul' of Indian cities seem to be missing.

City is a Village
Scholarship on study of Indian cities have since a long time demanded a way of studying the dynamic sense of Indian public places that respect its diversity, its heterogeneity and its temporality. For the purpose of this understanding, reverting back to Patrick Geddes's position, that an Indian city is a village, seems to open a direction. Indian villages are made of small groups of inhabitants, where each group follows its own trajectory of life and belief. Each group, while it belongs to a larger hierarchical structure of the village, has its own social system that determines behaviour of individuals within. Each group has its own history, with reference to how they arrived in that village, whom do they worship, how do they understand rights and freedom, how do they deliver justice. Public places in villages are thus a sum of small parts. There is usually a tree, with a plinth, that forms a centre of one set of interaction. There is also a water body (or a maidan), with various parts of its edges appropriated differently based on who is using it and where do they belong within the structure of the village. Mostly, there are some shops, some permanent, some meant for events and thus are temporary. Every little part, when appropriated, also gets marked with symbols of appropriation. Sometimes shrines, epitaphs, sacred trees, marked stones and many small elements become significant to the historic narratives of various groups living in the village. There is also usually one story, one structure, one monument that binds the village, but that narrative of history is not what forms part of the everyday life. It is invoked generally once in a year, usually in form of a festival.

The Bhadra Maidan of Ahmedabad, in place of which the Bhadra Plaza Project was proposed, can also be seen as a sum of many such narratives. There is of course the Bhadra Kali Temple and that has its own alternative oral history that contradicts that main narrative of Ahmedshah having established the city. There are narratives of Dargahs, shrines, tajias, rath yatras and many such rituals that are specific to the groups that follow them. There is a political narrative of Gandhi's meetings, independence processions and economical and cultural histories of many groups associated with the place. The streets, pols and chowks of the city have many such layers of narratives; of how different groups appropriate these places, how gendered hierarchies of the social structure get subverted through movements that cut across from one street to another from within, behind, under the houses.

The dominant imagination of the city as a homogenous entity with a common history, a uniform sense of citizenry and a particular image that symbolises public place has led to marginalisation, in some cases erasure, of many such narratives. Among them is the narrative of the Muslim League House. The building, as the name suggests used to be an office of the Muslim League and when the discussions on Partition were going on, many Muslims of Ahmedabad were opposed to the call to create Pakistan. A local Nationalist leader, who was also named Mohammad Ali, had called for a series of public meetings on the street in front of the Muslim League Office, and protested against the creation of a separate Nation. This narrative, though held by a small group of Muslims of the city, is important to bring about a sense of political belonging. The Karanjawala no Bangalow, that belonged to the third Parsi family that settled in Ahmedabad, is now demolished as the structure was in the centre of the plaza. There is Himabhai Library is an important symbol of the reformist movement in the city since 1850. It was a movement that gave agency to the literate and enlightened individuals of the city over the rich and powerful to be able to inform the social norms and political governance. Narratives of Khasbazaar, pathernawalas, that is at the core of the vendors of this place. Loss of these narratives here are through the design process that focuses on making a clean, ordered space that is referenced on a singular idea of a plaza that recalls simultaneously its European counterpart and a 17th century description by Mendelso that described tree-aligned large rectangular space.

Another way
One of the pioneering thoughts on how public places of cities with such diversities must be designed, came from Patrick Geddes. He suggested collaborative practices for arriving at the programs of open spaces in the city. Recognising the local rituals that are associated with places were a key to how he piloted these collaborative processes. John Turner and N. J. Habraken have suggested that the key to designing of streets and open spaces is to limit the amount of control exercised by one single author

of that space and facilitate life that can take over the design. Manuel Castells (ed. Cuthbert, 2003, p. 23) likens cities as 'social realities' and places in cities are given meanings through the conflicts over 'values' (functionality, symbolic expressions) of these places. 'Sense of place' as understood from this point of view would go beyond the standard aesthetic or phenomenological concept of personality and feeling and must be looked at as a social and political sense of place. Dolores Hayden (1995, 0.16) emphasis that place also carried a *"sense of right of a person to own a piece of land, or to be a part of social world"* or exercising one's right to change a place or to demand continuity. Henry Lefebvre (1974) argues that every historic society has a distinct social space that meets the interrelated requirement for economic production and social reproduction. Thus places in cities are shaped by many forces that have acted upon them and meanings of those places are produced.

Culture of design production in the historic towns of the country continues to be collaborative and involves individuals, collective groups with specific spatial skills, social place and economic aspirations as co-producers of a space (at whatever scale). Discourse on urban design and practices in the last decade have recognised urban public spaces as sites of coproduction, of meanings and of aesthetics and have acknowledged participation as a key element of all design processes. The process of coproduction of such a space is inherently complex, adding to it the reality that most actors would themselves be a part networks, local and global. Awant, Schneider and Till (2011) suggest that architects and designers in such a context act with a 'spatial agency' that is informed by their own networks. They neither act with complete freedom nor are entirely trapped within the existing structure but are negotiators of existing conditions in order to primarily reform them.

HRIDAY scheme, in its intentions, has explained the notion of infrastructure into social, physical, economic and institutional infrastructure. It has also suggested a

possibility of proposal that could have been process based, and suggestive of transformations in infrastructure. This intention, along with the lens of coproduction of space can potentially lead to a drastic shift in the way processes of design of public places go on ground, leading to public places that are not sanitised of the complexity, chaos and diversity.

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WELCOME

Image by Prasanth Narayanan, Research Associate, CEPT- CRDF

Reducing Disaster Risks to Urban Cultural Heritage
Challenges and Opportunities

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Introduction

In the built environment, monuments of almost every culture have captured the imagination and awe of their people. They mean much more than the physical object itself, as imposing and beautiful as it may be, and convey a sense of identity, strength, beauty, know how, technical skills, social structure and economic prowess, among others. Committees are formed to defend, maintain and in some cases, rebuild them; funds are donated and allocated locally, collected internationally and expended critically when it works well and, otherwise when not. Institutions are set up to identify and create awareness about monuments and various international organizations and national governments are supporting conferences and seminars around the world to discuss them, establish policies regarding them, and dissuade anyone from destroying them - Machu Pichu in Peru, The Taj Mahal in India, Borobudur in Indonesia, the Washington Monument in United States, the Bamiyan Buddhas in Afghanistan, the Pyramids in Egypt, Taxila in Pakistan, the Eiffel Tower in France, and so on.

However, what has not happened is that the context in which these monuments reside, or historic urban areas in general, have not received the attention or support they deserve to maintain their vitality and quality, protect their structural integrity and heritage values, and stimulate their local economies as their populations, occupancy and economies undergo various transformation processes.

These historic urban areas are still-ignored cultural resources defined through their distinct morphology, urban fabric, architecture, community structure and boundaries, which have carefully evolved through

sensitive understanding of the local communities about their environment in which they have co-existed harmoniously, sustaining various inter-relationships and built environment over generations.

However, these historic urban areas that have withstood the test of time are becoming increasingly vulnerable to natural as well as man-made hazards. Their vulnerability is not only physical but social and economic as well. The earthquakes of Gujarat, India (2001) and Bam, Iran (2003) and recent one in Nepal (2015), Mumbai and Surat floods in India in 2005 and 2006 and the recent floods in the historic cities of Beverley in UK (June 2008) and Rome in Italy (December 2008) are tragedies that need not have happened as they did, had there been recognition of the vulnerabilities of these historic places and actions could have been taken beforehand to save lives, property and the local culture. Unfortunately rapidly urbanizing areas with rich cultural heritage such as Istanbul in Turkey, Kyoto in Japan or Cairo in Egypt that are located in seismically active zone and expecting big earthquake in the near future are highly vulnerable to disasters (Figure 1)

Figure 1 : Historic city of Cairo is located in seismically active region and is highly vulnerable due to fast pace of urbanisation and change during last two decades.

Besides the adverse impact of natural hazards, one also cannot underestimate risks to cultural heritage from chemicals, war and terrorism. The destruction of historic urban areas in Syria, Iraq, Afghanistan and Palestine and terror strikes such as the one in the historic district of Mumbai (26 November 2008) are significant cases to illustrate the point.

In the absence of any comprehensive legal framework for protection, historic urban areas are vulnerable not only to impending disasters but also during emergency and post disaster recovery phases. In fact, there are several instances where post earthquake reconstruction measures have served to destroy significant components of the cultural heritage rather than to protect it. This is exemplified in the case of post earthquake reconstruction following the Gujarat earthquake of January 2001, due to which many historic towns, traditional villages and cultural artifacts of various kinds including museum objects and collections suffered extensive damage with some completely destroyed. Ironically, during the relief and reconstruction phase in Bhuj, even more damage was inflicted on cultural property through demolition and neglect. In some cases, the fabric of many historic towns was completely replaced with 'modern' urban layouts, insensitive to the local way of life and artifacts from the historic museum in Bhuj were looted or destroyed for lack of a proper disaster preparedness plan in place to deal with the eventualities disasters create.

How many more historic urban areas do we need to lose before national and local governments and the international community provide support to their continued existence? How many more unique places will disappear and with them their examples of past skills, building details and neighborhood configurations that have lessons for the future?

Therefore, the local governments responsible for managing historic urban areas need to build an awareness of their vulnerabilities and establish social and financial programs to address them. The first step is to build an awareness of the value of this vanishing cultural resource to realize the multifold benefits these areas and settlements may offer most importantly for the local inhabitants.

Underlying Reasons for increasing disaster vulnerability:
Historic Urban areas especially in developing countries like India are increasingly vulnerable to various kinds of natural as well as man-made hazards thereby exposing them to increasing risk. The major underlying causes for this increasing vulnerability are population growth, urbanization and poverty. With increasing urbanization, many cultural heritage sites are now located within dense urban areas with huge concentrations of people and restricted access. As a result, heritage structures are often engulfed by new poorly constructed structures posing challenge to accessibility during a disaster situation. The historic cities of Kyoto in Japan and Kathmandu in Nepal illustrate this very well (Figure 2).

Figure 2 : A heritage structure in Nizamuddin settlement of Delhi is engulfed by new development thereby restricting its accessibility.

Moreover, due to uncontrolled and unplanned (and sometimes planned) urbanization traditional urban boundaries are breaking up, disturbing delicate ecological relationships and exposing historic urban areas to increasing risks from external hazards. Local communities are losing control of both public and private resources as traditional community management systems are eroded and increasingly replaced by alien systems of management, which in many cases serve to increase vulnerability rather than decreasing them as responsibilities are diluted. Coupled with these problems is the issue of failing infrastructure, which is unable to cope with increasing pressure and changing needs of the city's inhabitants. This is very much seen in rapidly urbanizing Indian cities such as Bangalore, where the traditional planning of canals and lakes designed in response to local ecology have been damaged due to urbanization is ecologically sensitive zones, thereby increasing vulnerability to floods, droughts as well as serious chemical hazards due to pollution.

The donor community has yet to recognize historic urban areas as resources for local economic growth. Coupled with this are general misperceptions due to which heritage is associated with underdevelopment. Loss of traditional knowledge and capacity has certainly contributed to the increasing vulnerability and physical condition of the historic urban areas. This has led to a usually uncontrolled and incremental process of transformation in the occupancy and economic base of the historic area as well as its physical fabric.

Climate Change is another underlying reason for increase in the number of disasters and their devastating impacts. From 1988 to 2007, 76 percent of all disaster events were hydrological, meteorological or climatological in nature. These hazards are adversely impacting cultural heritage. Take for example the case of forest fires in Eastern Europe in 2008, which posed a high risk to the archaeological site of Olympia in Greece. Flash floods due to unprecedented heavy rains in India's Uttarahand State in 2013 destroyed many heritage structures in the region, while storms in Western Europe in 2010 flooded many historic town centres. In last few years, many Indian historic cities such as Chennai, Srinagar, Ujjain and Ahmedabad have been facing regular issues of urban flooding. The likelihood of increased weather extremes in future therefore gives great concern that the number or scale of weather-related disasters will also increase thereby dramatically increasing their impact on cultural heritage.

Contribution of Urban Heritage to Resilience

Although urban cultural heritage is increasingly vulnerable to disasters, it should not be seen merely as a passive victim of disaster. In the face of disasters, traditional communities in historic cities often develop a vocabulary of resilient features in the urban environment that intentionally or unintentionally contribute towards prevention and mitigation, emergency response and recovery.

Many traditional buildings located in urban areas performed well during the earthquakes in Gujarat (2001), Kashmir (2005) and Haiti (2010) demonstrating traditional knowledge for earthquake mitigation that has been accrued over generations through successive trials and errors.

There are several cases where historic urban fabric characterised by series of interconnected courtyards has helped in emergency escape of residents from densely inhabited areas such as historic settlements in Kathmandu which were recently struck by devastating earthquakes (Figure 3).

Moreover these traditional settlements have well established networks of rest places (Patis/Sattals) and water sources, wells, stone water spouts (hitis), water tanks and ponds that are strategically located at open squares and at street junctions and village entrances. These serve as places for settlers and visitors to carry out daily activities. In the event of a disaster, these resting places can also be used for sheltering the injured, while water sources used for drinking can double as a local fire hydrant.

These public places typically used for community gatherings, playing traditional music or just chatting can also help maintain a rapport among the local people facing catastrophe. In this way the tangible attributes carrying intangible/social values have the potential to enhance cooperation among residents during a crisis and may well serve as sites for disaster preparedness training.

Last but not the least, traditional management systems also have tremendous potential in securing collective action for

post disaster recovery. The rich expression of heritage is also a powerful means to help victims recover from the

Figure 3 : Traditional interconnected courtyards in the historic town of Patan in Kathmandu valley, Nepal provide safe refuge to people during emergency situations.

psychological impact of the disaster. In such situations, people search desperately for identity and self esteem. Traditional social and religious networks that provide mutual support and access to collective assets often represented by urban heritage are an extremely effective coping mechanism for community members (UNISDR 2013) (Figure 4).

Cultural dimension in general and heritage in particular also plays an important role in sustainable recovery and rehabilitation of communities following a disaster. There are many examples to show that successful reconstruction projects have taken into consideration local building traditions and way of life through deeper engagement with communities. While we appreciate the positive role of heritage, we should not discount the fact that many cultural beliefs and practices result in fatalistic approach of interpreting disasters as 'Gods will' and undertaking no proactive measures to reduce disaster risks. Many heritage structures and urban areas are also vulnerable due to inherent defects in their design and construction or additions/alternations done over time.

Figure 4 : Sufi Shrine of Nizamuddin Auliya located in the centre of Delhi is a hub of collective religious and social networks that are important for community action following a disaster.

Challenges and Priorities

Disaster risk reduction for historic cities and urban areas presents us with some unique challenges, which are briefly elaborated below:

How can we reduce disaster vulnerability of historic cities and urban areas, while retaining their tangible and intangible heritage values that are embedded in their morphology, rituals and community structures? This is indeed a challenge for historic areas since we can not simply widen the roads to improve accessibility during emergency situations.

How can we integrate heritage needs in the existing urban planning and management systems? Urban heritage issues cannot be seen in isolation since they are inherently linked to various sectors of urban management such as land use, transportation, infrastructure, environment etc. The challenge is how to address heritage aspects in various sectors, while recognizing heritage as an important sector itself.

Local communities and their urban social structure are inherent part of historic cities and urban areas. The challenge is how to engage them effectively for sustainable disaster reduction initiatives. A related challenge is the appropriate

scale/ level for their engagement. For example, 'Disaster Imagination Game' is a very useful tool by which local communities and other stakeholders can identify all the risks in their surroundings and can devise effective mitigation measures through discussions.

Many important heritage sites and monuments are located within historic cities/urban areas. Therefore an important challenge is how to protect these sites during emergency situations both in terms of evacuation of trapped inhabitants and visitors as well as access for rescue and relief.

Last but not the least, is the challenge for recovering traditional knowledge systems in urban planning and management and identifying their potential role in disaster risk reduction.

The Approach

The pressures on historic urban areas will surely continue to grow as land values continue to rise and land use controls are modified. If these areas are to survive, these must continue to play important roles in urban development process by improving the quality of life of local inhabitants through increasing their livelihood opportunities and addressing their basic needs, and at the same time finding out viable roles for these areas within overall economic development and at the same time ensuring that these areas continue to play crucial role in maintaining historical continuity as they should. This will require support to demonstrate their capacity to positively contribute to the future. Their heritage values, their indigenous knowledge systems, their economic potential and their social structure can only be identified, elaborated and disseminated if the structural integrity of these historic areas is improved in a holistic manner.

All these issues certainly reinforce the need to initiate a concerted effort aimed at reducing risks to historic urban areas and sensitize city managers, architects, planners, conservation professionals, and emergency managers

towards these issues and also train them for the effective ways and means of coping with these issues at the national as well as local level.

Therefore the main goal is to reduce risks to the population and physical fabric in historic urban areas through use of sustainable conservation and development practices.
It should be clear from the outset that we are dealing with living entities. It is not really desirable to "freeze" these places in time and pretend that they are still "alive", rather what is more important is that these historic urban areas are seen as evolving. As they change, adaptation is to be encouraged within a set of performance guidelines that will recognize historic urban areas as assets and resources for the sustainable future of local inhabitants.

Agenda for Action
Following activities are envisioned to achieve the purpose :
To create an information base to identify and assess risks to historic urban areas and to document assets and liabilities of communities inhabiting these areas and their traditional knowledge systems for coping with urban disasters,

To present viable options to up grade, retrofit and manage physical growth of historic urban areas in a way that vulnerability of these areas is reduced. This will essentially involve introducing improved building materials and methods in a way that structural integrity and heritage values of these areas are maintained. In this process, the program will strive to address urban transformation processes through guided change that maintains a scale and set of urban functions in a traditional community, which has evolved through experience over generations.

To develop appropriate performance and structural safety standards for improving the resilience of infrastructure and the built fabric of historic urban areas. The program will operate on the premise that urban infrastructure needs to and will include "mitigation furniture" – dykes and levees, windbreaks, raised walkways, and platforms that will protect vulnerable areas and offer safe haven as required

for the future and at the same time do not distort the heritage values of these areas.

To formulate principles / considerations, which can help the governments as well as NGOs to develop policies for emergency management and rehabilitation of historic urban areas in addition to the mitigation efforts that can limit losses to the heritage values. This will involve emergency escape, access routes and other preparedness plans for emergency and reconstruction. Decision makers, aware of the resource their historic urban areas represent, will help in preventing post-disaster loss to historic urban areas through measures such as insensitive demolition after a disaster, as well as, aim to maintain populations and limit displacement and eviction in existing community structures.

Last but not the least, it is paramount to find ways and means to regenerate traditional livelihoods. To this end, it will specifically address opportunities for supporting small local industries. It is hoped that these will primarily be result of local initiatives and will specifically create jobs through the integration of disaster mitigation methods and devices with home improvement and community structure programs. Towards this end, these industries can design and manufacture alternative home furnishings by producing building materials, windows and doors, and structural elements which are not only compatible to the heritage values embedded in the historic areas but also build upon local skills and capacities, which can be utilized to improve their performance against disasters.

Therefore, the local economy should be the basis for rehabilitation of the area and creates tools and systems, financial, technical and social, to support local economic development in the area and also reduce their vulnerability to disasters and build resilience through opportunities for livelihood regeneration.
It is important to recognize that "Tourism" is not the only solution to historic urban areas' viability or utility

to future development. Indeed, it is to look at the local skill sets as a basis to create opportunities for existing crafts communities to apply their technologies that have evolved over time and evolve new products and designs for the future.

International and National Initiatives

Since 2010, UNISDR and partners have mobilized political commitment to building resilience through the Making Cities Resilient Campaign and have so far engaged over 2,500 cities that have committed to implement the Ten Essentials for Building Resilience. These ten essentials have been outlined in the following figure (Figure 5).

The fourth essential calls for resilient urban development and design. Cultural heritage is recognised as a source of urban resilience and a system for the risk sensitive protection of cultural heritage assets in the city is strongly recommended as part of this essential. This would necessitate the following measures:

- Legislation and/or policies for the risk-sensitive protection of cultural heritage assets in a city (regional/national territory).
- Guidelines for the protection and retrofitting of cultural heritage assets (for all relevant hazards and climate change)
- Preparation of disaster risk maps for cultural heritage assets.
- Risk monitoring system especially tailored for cultural heritage assets.
- Legal and financial instruments and incentives that facilitate the protection/retrofitting/maintenance of cultural assets.
- Allocation of budget provided for maintaining and protecting cultural heritage.

Handbook for Local Government Leaders developed as part of the campaign makes specific reference to the importance of protecting cultural heritage as part of the campaign. The handbook gives an example of the work being carried out by the city of Venice to protect it from flood inundation. A flood defence system is being developed that comprises a system of barriers that can be raised from the bottom of the lagoon to protect the city during storm surges (UNISDR 2012).

Figure 5 : Outline of Ten Essentials for making the cities resilient as part of ongoing campaign of UNISDR.

Recently adopted Sendai Framework on Disaster Risk Reduction clearly recognizes culture as a key dimension of DRR and the need to protect and draw on heritage as an asset for resilience through a number of important references. The challenge is to implement this policy, which requires considerable building of capacities at international, national and local levels and the setting up of the necessary institutional mechanisms, complemented by data collection and monitoring (Dean and Boccardi 2015). It needs to be emphasized that heritage concerns need to be included in existing urban vulnerability reduction programs at national level. Here I would like to cite example of India where thirty eight cities including many historic ones have been taken up as part of the nationwide Urban Earthquake Vulnerability Reduction Project (UEVRP) initiated by UNDP and Ministry of Home Affairs, Government of India. The programme is aimed at sustainable reduction in earthquake risk in the most earthquake-prone urban areas across the country, creating awareness among government civil servants, technical institutions, NGOs, community-based organisations (CBOs) and communities about earthquake vulnerability and possible preventive actions, developing and institutionalising earthquake preparedness and response plans, and practise these through mock drills; developing a technical-legal regulatory framework to promote safe construction and systems to ensure compliance; providing capacity building for certification by government civil servants and professionals (engineers and architects) and promote information-sharing on best practices and tools for effective earthquake risk management, including the creation of information systems containing inventory of resources for emergency operations (UNDP 2003). Heritage concerns can be included in each of the above-mentioned goals of the programme. India has also taken a giant leap in this area with the launch of the national guidelines for disaster risk management for museums and cultural heritage sites and precincts. (http://ndma.gov.in/images/guidelines/Guidelines-museum.pdf ; http://ndma.gov.in/images/guidelines/Guidelines-Cultural-Heritage.pdf) These were developed following series of capacity building workshops in various museums and heritage sites in India.

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PART- II
INTENT & PRACTICE

About HRIDAY

City HRIDAY Plan

On Ground Studies

About HRIDAY

Scheme Background

India is endowed with rich and diverse natural, historic and cultural resources. However, it is yet to explore the full potential of such resources to its full advantages. Past efforts of conserving historic and cultural resources in Indian cities and towns have often been carried out in isolation from the needs and aspirations of the local communities as well as the main urban development issues, such as local economy, urban planning, livelihoods, service delivery, and infrastructure provision. The development of heritage cities is not about development and conservation of few monuments, but development of the entire city. Such development includes its planning , its basic services, the quality of life to its communities, its economy and livelihoods, cleanliness and security in sum, the reinvigoration of the soul of that city and the explicit manifestation of its unique character.

Since 2006, Ministry of Urban Development, Government of India has initiated various capacity building initiatives with a focus on development of Indian heritage cities. Conservation of urban heritage has been often carried out without linkages with the city urban planning processes/ tools, local economy and service delivery aspects. The proposed scheme Heritage City Development and Augmentation Yojana (HRIDAY) offers tremendous opportunity towards an integrated, inclusive and sustainable development of some of the heritage cities/ towns in India. Owing to its focus on livelihoods, skills, accessibility and service delivery, the HRIDAY scheme is a paradigm shift towards inclusive and integrated approaches to city development, bringing together urban planning/ economic growth and heritage conservation.

The scheme will support infrastructure projects which link heritage facilities with trunk infrastructure of the city. The broad approach for implementation will be program based rather than project based.

Scheme Statement

"Preserve and revitalize the soul of the heritage city to reflect the city's unique Character by encouraging the development of an aesthetically appealing, accessible, informative and secured environment. To undertake strategic and planned development of heritage cities with the aim of improving the overall quality of life with a specific focus on sanitation, security, tourism, heritage revitalization, livelihoods, and retaining the city;s cultural identity."

Scheme Objectives

- Planning, development and implementation of heritage sensitive infrastructure
- Service delivery and infrastructure provision in the core areas of historic city.
- Preserve and revitalize heritage wherein tourists can connect directly with city's unique character.
- Develop and document a heritage asset inventory of cities- natural, cultural, living and built heritage as a basis for urban planning, growth, service provision and delivery
- Implementation and enhancement of basic services delivery with focus on sanitation services like public conveniences, toilets, water taps, street lights, with use of latest technologies in improving tourist facilities/amenities.

Keywords

Conservation- Urban Planning- Tourism

Development focused on Heritage

Civic Infrastructure Plan

Physical Infrastructure

Institutional Infrastructure

Social Infrastructure

Economic Infrastructure

Mechanics of HRIDAY

Institutional Framework

Hriday has been planned, developed and implemented under the aegis of the MoHCC, with the National Institute of Urban Affairs playing the role of National Project Management Unit (NPMU). A robust and interactive mechanism for coordination with ministries like culture, tourism, water resources, housing & urban poverty alleviation, and with State governments, Urban Local bodies, would ensure convergence of activities such that the development is properly planned. For this purpose, a HRIDAY National Empowered Committee (HNEC) will be constituted at the central level.

Roles and Responsibilities

National Advisory Committee (NAC)

The National Advisory Committee is the apex advisory body for the HRIDAY Scheme. The NAC assists in creating the implementation and governance framework under which heritage development shall take place along with advice and guidance on all components of the Scheme.

HRIDAY National Empowered Committee

A committee co-chaired by Secretary, MoHUA and Chief Secretary of respective state, HNEC provides overall sanction, approval, guidance and advice to the Scheme. The HNEC will have representation from all line departments & agencies and will involve the expertise of technical, research, academic institutions & organizations at various levels.

Institutional Framework

National Mission Directorate:

The National Mission Directorate is supported by the National Institute of Urban Affairs which is the designated National Project Management Unit for the Scheme. The responsibilities of the National Mission Directorate include the following:

- Preparation of HRIDAY Guidelines, model RFPs and Toolkits for implementing various components
- Overall Program Monitoring, Governance and Fund Management of HRIDAY Scheme
- Facilitate selection of HRIDAY City Anchors and setting up of City Mission Directorates
- Empanelment of Agencies for DPR preparation, Execution and Third Party Monitoring & Evaluation
- Knowledge Transfer on Innovative Ideas and Best Practices across Cities
- Capacity Building of HRIDAY stakeholders

National Technical Committee:

The main purpose of the Technical Committee is to technically review and evaluate implementation frameworks, Detailed Project Reports, City HRIDAY Plans and other such agendas, before it is put forth at the HNEC Meeting.

City Level Advisory and Monitoring Committee (CLAMC):

At the city level the City level advisory committee will act as the decision making body which is constituted of representatives from the Urban local body officials, Development Authorities, Political representatives, NGO's etc.
The roles of the CLAMC include:

- Approval of City HRIDAY Plan
- Review of DPRs before forwarding it to the NMD.
- Monitoring and review of timely progress of the Project.

City Mission Directorate:

A City Mission Directorate is the nodal agency for implementation at the City level.
The responsibility of the City Mission Directorate is as follows:

- Selection of agencies for DPR, Execution and M&E from the empanelled lists
- Evaluation of City HRIDAY Plans, DPRs and Execution Works
- Vetting of M&E Certificates and release of payments to Executing Agencies
- Overall Coordination, Execution and Monitoring of HRIDAY Scheme at City level

HRIDAY City Anchors:

For each of the 12 Cities, agencies with significant expertise in the field of heritage have been selected to act as the HRIDAY City Anchor. The primary objective of HRIDAY City Anchors is to handhold the cities in successful implementation of the Scheme.
Roles of the City Anchors:

- Provide technical advisory and guidance to the City Mission Directorate
- Prepare the City HRIDAY Plans along with prioritization of Projects
- Provide quality control for all selected projects starting from preparation of Detailed Project Reports to execution of works
- Engage in Capacity Building of City officials

Further more to ensure a coordination a city mission directorate and Project monitoring unit has also been formed.

HRIDAY Cities

Budget and Funding Mechanism

The funds are to be released to executing agencies by MoUD. The total annual allocation with HRIDAY is utilized as per the table given hereunder (Table 1).
The funds are released on performance basis.
- 20% on approval of project 1st Installment.
- 60% on 20% physical and financial progress of the project.
- 20% on 60% physical and financial progress of the project.

Sr. No.	Components	% of total funds
1	HRIDAY Pilot Cities Project Implementation	85%
2	NPMU/ City PMU Establishment and operationalization at MoUD/ City	3%
3	Capacity Development for Heritage Cities	3%
4	DPRs and Development/ Management Plans	4%
5	IEC	4%
6	A & OE	1%

Table 1: Fund allocation organised according to Components outlined in the framework of the Scheme

City	Budget (in Rs)
Amravati	22 Crore
Ajmer	40 Crore
Warangal	40 Crore
Varanasi	89 Crore
Velankanni	22 Crore
Puri	22 Crore
Gaya	40 Crore
Badami	22 Crore
Amritsar	69 Crore
Dwarka	22 Crore
Kanchipuram	23 Crore
Mathura	40 Crore

Table 2: City- wise fund distribution

Events, Meetings and Workshops

- National Exposure Visit under HRIDAY for 6 HRIDAY City Officials to learn from the Mumbai experiences held from the 28th-to- 30th September 2016.
- HRIDAY Stakeholder Workshop for Badami held on 1st September, 2016 at Badami with extensive stakeholder participation.
- HRIDAY- Stakeholder Workshop for Amritsar held on 1st July 2016 at Amritsar.
- HRIDAY - Stakeholder consultation workshop for Ajmer was held on 3rd June 2016 at Ajmer-Pushkar.
- Socio- economic sustainability of HRIDAY City Projects: A capacity building workshop under HRIDAY, Ministry of Housing and Urban affairs, organised by NIUA, MoHUA in association with Cardiff University, UK, SPA Bhopal and DRONAH Foundation, supported by Arts Humanities Research Council (AHRC, UK) and ICHR (Indian Council of Historic Research) on 15th March 2017.
- Video Conference held with the City Officials HRIDAY City Anchors on 4th June 2015.

Stakeholder Consultation Workshop held in Ajmer

HRIDAY Anchors

INTACH
www.intach.org
Active in - Varanasi, Gaya & Warangal
The Indian National Trust for Art and Cultural Heritage (INTACH) was founded in 1984 in New Delhi with the vision to spearhead heritage awareness and conservation in India. INTACH has over 190 chapters across the country. In the past 31 years INTACH has pioneered the conservation and preservation of not just our natural and built heritage but intangible heritage as well. Headquartered in New Delhi, it operates through various divisions such as Architectural Heritage, Natural Heritage, Material Heritage, Intangible Cultural Heritage, Heritage Education and Communication Services (HECS), Crafts and Community Cell, Chapters, INTACH Heritage Academy, Heritage Tourism, Listing Cell and Library, Archives and Documentation Centre

CRCI
www.crci.co.in
Active in - Amritsar and Puri
Cultural Resource Conservation Initiative (CRCI) was founded in 1996 by conservation architect Gurmeet S. Rai with a vision to preserve and promote India's cultural heritage with active community participation. CRCI follows an interdisciplinary method and works in close association with environmental, financial and urban planners, as well as social scientists to bridge the gap between heritage conservation and development concerns. CRCI has extensive experience working in partnership with local, national and global institutions ranging from panchayats, district administrations and municipal corporations, to national and international bodies like ASI, INTACH, UNESCO & UNDP

DARASHAW
www.darashaw.com
Active in - Velankanni
Darashaw was established in 1926 and focused on Corporate and Infrastructure Advisory. Infrastructure advisory services and fund raising for large infrastructure projects are another facet of multifarious financial solutions of DARASHAW. In tackling many challenging core sector projects, DARASHAW has acquired critical experience, especially in City Developmental Projects, Roads, Urban Infrastructure, specialized projects, ESOP Advisory, Pre-IPO Advisory and business restructuring. In a short span of 5 years the division has been successful in carving out a niche in the field of Financial Advisory among its clients both in Private and Public Sector.

IHCN-F
www.ihcn.in
Active in - Amaravathi & Badami with lead partner ICLEI South Asia
The Indian Heritage Cities Network (IHCNF) was founded as a programme by UNESCO New Delhi Office at an international conference on Indian Cities of Living Heritage in September 2006 at Jaipur, Rajasthan. Established with the endorsement of the Ministry of Urban Development, Government of India, together with 10 Indian cities, several institutions and non-governmental organizations (NGOs) and seven French cities as well as the French heritage cities association Association Nationale des Villes et Pays d'Art et d'Histoire (ANVPAH), IHCNF has since grown to encompass more than 32 cities, and has gained the support of major Indian and international institutions, NGOs and individuals.

ICLEI, South Asia
southasia.iclei.org
Active in - Amaravathi
ICLEI - Local Governments for Sustainability is the world's leading association of more than 1000 metropolises, cities, urban regions and towns. ICLEI South Asia aims to build and serve a regional network of local governments to achieve tangible improvements in regional and global sustainability through local initiatives. Over 10 years, ICLEI South Asia has emerged a strong and vibrant local government association with a membership base of over 60 cities. ICLEI, South Aisa promotes local action for global sustainability and support cities to become sustainable, resilient, resource-efficient, biodiverse, low-carbon, productive, ecomobile; to build a smart infrastructure; and to develop an inclusive, green urban economy with sustainable procurement with the ultimate aim of achieving healthy and happy communities. ICLEI also strengthens North-South and South-South cooperation to advance sustainability at the local regional and sub-national level.

UMC

www.umcasia.org
Active in - Dwarka

The Urban Management Center (UMC) group of organizations works towards professionalizing urban management in India and South Asia. Since 1997, the UMC has worked with urban local governments across India, Sri Lanka, Afghanistan, Nepal, Indonesia and several other countries, successfully delivering results across the spectrum of urban management contexts— from urban water and sanitation, heritage management, urban planning, municipal finance, climate change mitigation and adaptation to urban health system improvements. They are an urban-biased organization with focus on management and improvement of systems of urban local bodies. UMC provides technical assistance and support to city governments and facilitate change through peer-to-peer learning processes.

ANL Associates

www.anlassociates.com
Active in - Kanchipuram

Abha Narain Lambah (ANL) Associates is a leading firm in India, specializing in Architectural Conservation, Building Restoration & Retrofit, Museum Design, Historic Interiors, Preparation of Urban and Regional Level Conservation Management Plans, Conservation Assessment Studies, Urban signage and Street furniture.
The firm has won 8 UNESCO Asia Pacific Awards for conservation projects (the largest number won globally) including the Award of Excellence for the 15th Century Maitreya Buddha Temple at Basgo, Ladakh and Award of Distinction for Mumbai University's Convocation Hall in 2007.

The Braj Foundation

www.brajfoundation.org
Active in - Mathura

The Braj Foundation is a non-profit organization, established in December 2005 to restore and revitalize the environmental and cultural heritage of Braj Bhoomi (land of Braj)- the land of Shri Radha Krishna, which falls within the Golden Triangle of Delhi, Jaipur & Agra, most parts of which are lying in various stages of neglect for centuries despite its immense historical, cultural and tourism significance. The Braj Foundation works through a combined strategy of collaborating with local communities,

governments and local authorities as well as creating solutions using professional expertise, appropriate technology empowered by financial support from corporates, public sector, government and individuals.

DRONAH

www.dronah.org
Active in - Ajmer- Pushkar

Development and Research Organisation for Nature, Arts and Heritage (DRONAH) is an interdisciplinary organisation with a vision for a better quality of life - one that is sustainable, environmentally- sensitive and draws on the contemporary without foregoing the strength of the Traditional. The missions outlined by DRONAH include research, documentation and conservation of historic structures and technological features of Build Heritage; Ecology And Environment, and concerns of related to Community, facilitating participation of stakeholders and communities in conservation of natural, built and intangible heritage.

City HRIDAY Plans

Varanasi
Population   15,97,051 (2011)

Gaya
Population : Gaya   4,70,839 (2011)
Bodhgaya   45,349 (2011)

Warangal
Population   0.83 million (2011)

Ajmer- Pushkar
Population   5,42,580 (2011)

Puri
Population   201206 (2011)

Amritsar
Population   1,132,761 (2011)

Velankanni
Population   11,077 (2011)

Amaravathi
Population   13,391 (2011)

Badami
Population   30,943 (2011)

Dwarka
Population   40,000 (approx)

Kancheepuram
Population   1,64,265 (2011)

Mathura
Population   0.44 million (2011)
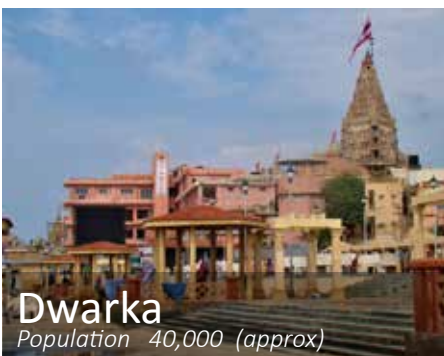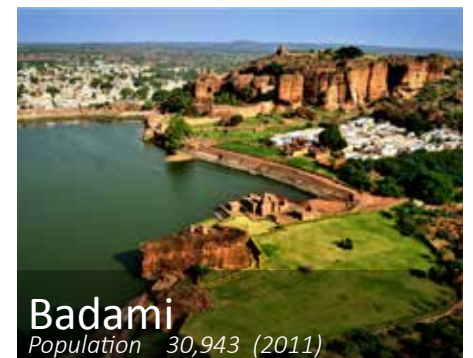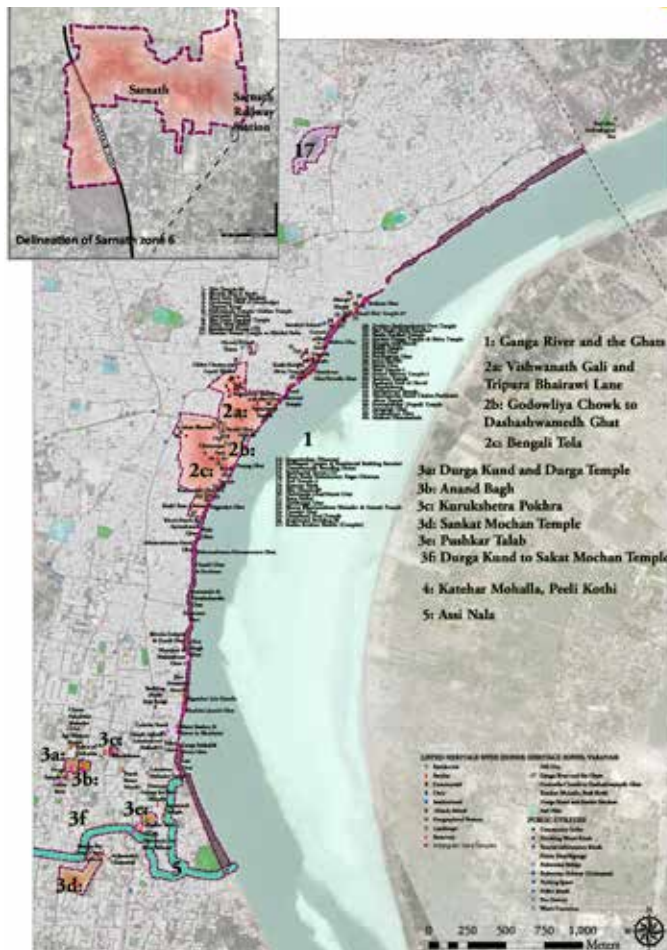
Varanasi

Heritage zone map- Varanasi

About

Varanasi, also known as Benares or Kashi, is situated on the banks of the river Ganga in Uttar Pradesh. It is said to be the oldest living city in the world and is heterogeneous with multiple layers of religion, culture, art forms, profiles and individual qualities. It is sacred and holy to Hindu, Buddhist, Jain and Muslim religions. It is home to numerous religious monuments (4000 temples, 300 mosques) and is famous as a center of music, arts, crafts and education. Varanasi's intangible heritage comprises a variety of evolving arts, expressions and traditions such as music, silk weaving, wooden craft, cuisine, folklore, fairs and festivals, etc.

Vision

Anchor's Vision is to develop a comprehensive urban development plan keeping Heritage as the point of focus. The development of the city is looked at holistically including all urban concerns such as connectivity, infrastructure, street scape, signages, heritage conservation, open space augmentation, visitor amenities, etc. which will strengthen the heritage and the soul of the city.

Zones

The City Anchor delineated 6 zones under HRIDAY.
Zone 1: the river Ganga Zone
Zone 2 : the Vishwanath Gali precinct
Zone 3 : Durga Kund and Sankat Mochan Temple
Zone 4 : Katehar Mohalla of Peeli kothi
Zone 5 : the Assi Nala
Zone 6 : Sarnath

Town hall
Heritage Revival, Reuse, Cultural interpretation center and Cultural performance

Project brief

The project's main objective is to revive the historic building and reuse it as a city heritage center which depicts the history and culture of Varanasi. The project also supports the vision of creating city level public space and community center.

Project Significance

The building was constructed and was presented as a gift to the citizens of Benaras by the Maharaja of Vizianagram to commemorate the visit of the Duke of Edinburgh to the city in January 1870. On either side of the main entrance are two large rooms in which the Honorary Magistrates held their court. The building is a unique example of Indo-Saracenic style, a fusion of Western architectural elements such as Victorian English towers with Islamic forms such as domed pavilions (chattris), stone projections (chajjas) etc. The building has a garden with a memorial statue and a large open space to it's east side, presently used for holding public meetings, functions, melas and festivals etc. The project not only aims to restore the grand heritage building but also tap its potential to create a multipurpose Urban public space both for the citizens and tourists.

Conservation and development of Town hall is expected to set an example of reviving and reusing a redundant building for the benefit of all citizens. It is an ideal case wherein the lack of urban public space issue can also be addressed through building restoration and open space development, which should be the approach to urban conservation and development of the Historic core of our Indian cities.

Town Hall 1870

Cleaning and paintwork of the facade of Town Hall- 2016

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Heritage Asset Development
Cultural Assets, Community spaces, Urban Regeneration, Restoration, Public awareness.

Project brief

HRIDAY scheme aims for developing the infrastructure in and around heritage areas in Varanasi. Eighty One heritage sites have been identified in the core city which need infrastructural development which are presently either lacking or in a poor condition. Heritage sites are part of important Yatra routes, weaving clusters, Gharanas, river front and are the most visited sites in the city. These include: Bhoot Bhairav temple, Queen's college, Matrikund, Mangala Gauri Temple, Chandan Shaheed Dargah, Birth place of Rani Lakshmibai, Aurangzeb Mosque, Balaji Temple etc.

Project Significance

The selected heritage sites are important tangible components of Varanasi. All these sites have strong historic significance belonging to different periods and various architectural styles. All these sites need basic amenities and civic infrastructure along with addressing the emergency issue of repair and maintenance. Battis Khamba is a state protected monument, associated with the Sultanate period in the city. The octagonal structure with 32 pillars houses several graves within the complex. The key concern was to integrate the site with the community in the neighborhood. Being a state protected monument it had the challenge of restricted entry. To integrate with the community, the site needs to be used by the inhabitants without endangering its values. This has been addressed by continuous dialogue with the department of archeology and the local residents.

Bhattis Khamba- Before Repair

Bhattis Khamba- After Repair

Gaya

Heritage Zone map- Gaya

About

Gaya city is both the district headquarters and the second-largest city in Bihar. Gaya is 100 kilometres south of Patna, the capital city of Bihar, and is situated on the banks of Phalgu River. It is sanctified by Hindu, Buddhist and Jain religions and is an important pilgrim centre in Bihar due to its importance for pinda-dana. The area experienced the bliss of Gautam Buddha and Bhagwan Mahavir during the reign of Bimbisara. After a short spell of Nanda dynasty, Gaya and the entire Magadha region came under the Mauryan rule with Ashoka (272 BC – 232 BC) embracing Buddhism. The city of Gaya finds mention in the great epics of Ramayana and Mahabharata.

Vision

Keeping in consideration the potential the city offers as a religious destination, the vision for the city is to re-establish Gaya as a "Spiritual Capital" of Bihar, while makeing it a sustainable model for development which caters to the needs of pilgrims as well as the local community.

Zones

Gaya city has delineated 6 zones for HRIDAY interventions

Zone 1a. Redevelopment of Vishnupad Temple Complex, the first settlement around which the city expanded. Zone 1b; Development of Ghats.
Zone 2. Akshaywat and Manglagauri
Zone 3. Civil Lines (Shree Krishna Road)
Zone 4. Five Sacred Hills of Gaya (Pretshila, Ramshila, Sitakund Hill, Bramhyoni and Murli Hill
Zone 5. Development of Sarovars
Zone 6 : Dungeshwari Hill to Mahabodhi temple

Vishnupad Complex

Heritage Revival, Reuse, Cultural interpretation center and Cultural performance

The site is located to the north-east of Brahmyoni hill-centrally on the eastern corner of the Municipal boundary of Gaya.
River Falgu flows to the east of this zone.

Project brief

Based on the analysis of the existing situation, stakeholder consultation and projected demand, the following proposals are incorporated in the project.

Augmentation of open spaces located around the temple, redesigning of the entrance gateway of Vishnupad Temple, re-installation of boundary wall at Vishnupad Temple and all open spaces/parks, Parking space at the junction on road between Vishnupad Temple and Tulsi Udyan and near Shamshan Road, physical infrastructure development in the specified area (including Karsili Hill), façade upliftment of the lane from Vishnupad temple to

Dev Ghat and Dev Ghat to Uttaradhi Math/VishnupadGhat

Project Significance

This area is the first site in Gaya associated with mythology and it is believed that this site was the first settlement around which the city expanded. The sacred premises of Vishnu Pad narrate the mythological story of the pious demon Gayasur after whom the name of Gaya or Gayaji was given to this city. The Hindu belief for moksha or salavation is associated with it. The temple is believed to have the mark of the footprint or pad of Lord Vishnu on large stone called 'Dharamsila'. The present temple was built by Maharani of Indore, Ahilyabai Holkar, in year 1787 AD.

A view of the Vishnupad Temple Complex

Vishnupad Site plan

Akshayvat Complex
Cultural Assets, Community spaces, Urban Regeneration, Restoration, Public awareness.

The site is located at the foothills of Brahmyoni hill, in south-west of Vishnupad temple, within the Municipal boundary of Gaya.

Project brief
Based on the analysis of the existing situation, stakeholder consultation and projected demand, the following points are incorporated in the project. Augmentation of open spaces located around the temple. Paving of the front open space (in the east side of the Temple), shed for Pinda Daan rituals, development of the open space in the north side of the temple (opposite Akshayvat Vedi gate), physical infrastructure development in the specified area, construction of the entrance gateway of Akshayvat Temple, providing directional and information signage, providing public convenience : toilets and drinking water stations.

Project Significance
The complex of Akshay vat temple is one of the most visited sites by pilgrims during pitra-paksha. Akshay vat is the last vedi where the pind daan is performed.

Akshayvat Complex

A montage of the Sacred Components of Gaya that form its unique identity

Warangal

About

Warangal is the second largest city of Telangana state and is referred at times as a tri-city, Warangal is a cluster of three towns—Warangal, Hanamkondaand & Kazipet, with a common civic administration i.e. Greater Warangal MunicipalCorporation (GWMC). Warangal is Known for its Kakatiyan architecture and lakes, Warangal was ruled by Hyderabadi Nizam who strongly influenced the city's Indo-Saracenic style architecture. The city with its historical and cultural significance comprise several magnificent and historic temples, forts, palaces, Jain sites. Besides this the city is rich in natural heritage with 42 water bodies and many rock formations which are unique in their nature. The city also has vibrant intangible heritage in terms of several arts, crafts, dances and festivals.

Vision

Warangal is one of the major urban centers of the Telangana region addressing the educational, medical, trading and cultural needs of the people not only from the district, but also from neighboring districts. The city has enormous potential for growth as a tourist and heritage center as well as a regional center which calls for enhancing the existing infrastructure- both quantitatively and qualitatively. In this context, it is imperative that Warangal's potential to meet world-class standards in governance, infrastructure and service delivery is augmented at par with the other cities in the state and the country.

Zones

Zone 1: the Bhadrakali temple and lake precinct
Zone 2: Fort Warangal
Zone 3: the 1000 Pillar Temple
Zone 4: Waddepally Lake and surroundings
Zone 5: Kazipet Dargah

Heritage Zone map- Warangal

Jain Sites of Hanamkonda
Heritage Integration

Project brief

As the site is presently not accessible, it is proposed to develop proper pathway through the trek and provide basic public amenities such as drinking water, toilet signages, dustbins , light poles , entry gate etc. It is also proposed to construct a boundary wall on the north side of the foothill to check the encroachment of the settlement. The interventions are to be kept minimum given the sensitive natural environment of the hill.

Project Significance

Warangal was believed to be a strong Jain center since the Rashtrakuta times, which were subsequently passed on to their successors, the Chalukyas, Kalyanas and the Kakatiyas.

Hanamkonda , a neighborhood close to the Bhadrakali Lake , was the epicenter of the Jain activities during the reign of Kakaityas. Hanamkonda can be accessed from two points- one, from the settlement at the foothills and the other, from the Padmakshi road. Both the accesses are not defined and a short yet difficult trek through the hill from the road leads to the Jain sites. The site can only be accessed by foot through rugged and broken trails. On the hill, a 35-ft. tall carving of 3rd Tirthankara Sambhavanatha in Kayotsarga pose is carved out of a large boulder. Close to Sambhavanatha figure, a 12ft tall figure of 23rd Tirthankara Parsvanatha is carved out in another boulder. There are stone steps carved out of the boulders and with reliefs of Jain symbols of tortoise, elephant, boar etc., leading to the hill top.

Relief carvings at one of the descending boulders of 7 Tirthankaras
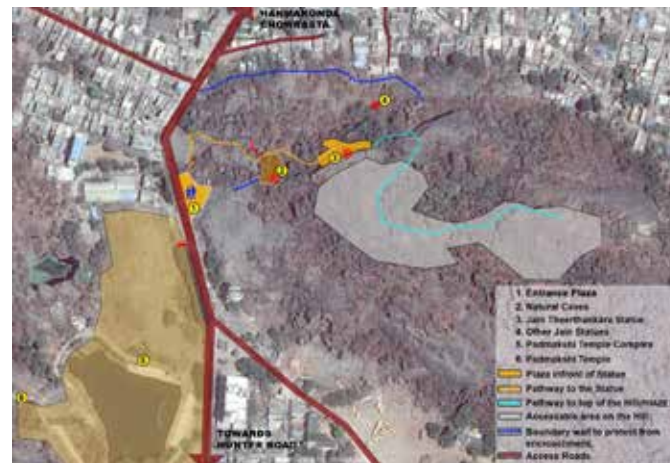
Master plan development of Jain sites

Bhadrakali lake development
Urban regeneration, Lake front development, Geo-Bio diversity park

Project brief

Being one of the natural features marked by the hills, lakes, temples, flora and fauna, the site is a rich cultural and natural asset of the city. To tap its potential of creating a large public space and also to preserve the ecology and characteristics, the project proposes to construct a Bund road around the lake so that all sides of the lake become accessible creating a large public space. For the purpose, the existing kachcha bund road is being widened to 30 metres and strengthened for a total length of 1.9 kms. Remaining Bund road will be undertaken by KUDA in future. The earthwork required to level the area and construction of stone pitching on the embankment towards the lake side to secure the water edge is being implemented.

The proposal also includes landscaping of the Bund , design of the promenade, visitor facilities such as toilets, drinking water, dustbins, illumination, cafeteria and other recreational areas, information signages; providing public conveniences like toilets and drinking water stations.

Project Significance

The lake is surrounded by many hillocks (Hanamkonda, Padmakshi Gutta etc) temples and several water bodies with marshy lands which act as breeding areas for the flora and fauna. The lake precinct has the potential to become a biodiversity zone for the city and it is proposed to delineate the area including the Bhadrakali temple, lake , surrounding hills, zoological park, science center, musical garden and museum.

Bhadrakali lake- Before Foreshore Bund

Bhadrakali lake- After Foreshore Bund

Ajmer - Pushkar
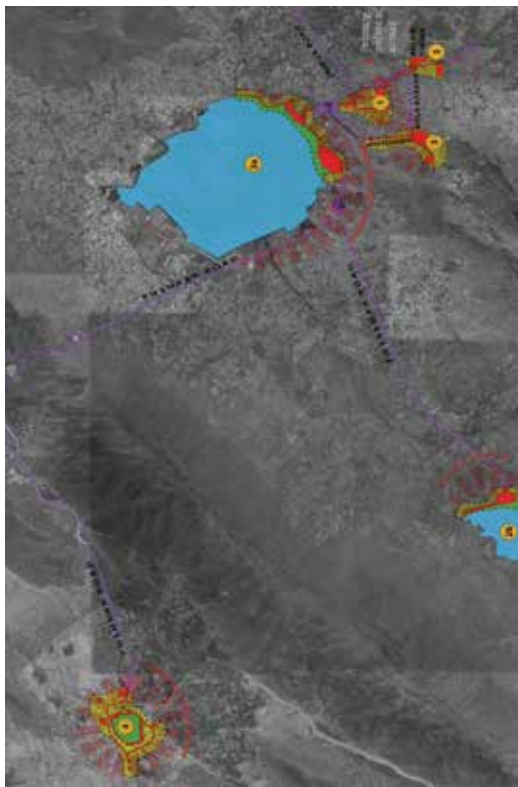
Heritage Zone map- Ajmer- Pushkar

Zones

Zone 1 : Naya Bazaar Area
Zone 2 : Anasagar and Foysagar Lakefronts
Zone 3 : Dargah Bazaar Road
Zone 4 : Brahma Temple and Pushkar Lake and Ghats
Zone 5 : the Railway Station Precinct including the Edward Memorial.

About

Ajmer is the fifth largest city in Rajasthan and is nestled within the Aravalli hills. Home to the Sufi saint Khwaja Moinuddin Chisti, Ajmer is a leading center for pilgrimage and attracts millions of visitors each year across faiths. Furthermore, located just 11km northwest of Ajmer, is the historic town of Pushkar, an ancient site for pilgrimage for Hindus since it is home to the Brahma Temple, the only one of its kind within the country. The tangible heritage assets in the city include the revered Ajmer Dargah Sharif, Akbari Kila, walled city of Ajmer , the Pushkar sarovar and ghats, Brahma temple and many other religious temples. The natural assets include Anasagar and Foysagar, both of which are man made lakes. The intangible heritage assets include fairs and festivals like the Khwaja Moinuddin Chisti Urs, International Sufi Festival and the Karthik Purnima and the Pushkar Cattle Fair, crafts and folk arts like the Kalbelia and local cuisine like malpua.

Vision

Ajmer HRIDAY plan envisages Ajmer-Pushkar twin cities as a haven for its pilgrim tourists with a sustainable – livable environment for its residents by rejuvenating their prime heritage assets namely Dargah area, Naya Bazzar, Lakefronts and Daulat Bagh, Edward Memorial zone and the Brahma Temple with Pushkar Sarovar. The HRIDAY plan intends to supplement the existing infrastructure gaps for these five culturally significant zones in terms of drainage, mobility, access, historic character legibility, tourist facilities, etc., to ensure that they transform into ambient tourist friendly areas reflecting iconic landmarks and the cultural identity of the city.

Naya Bazaar Heritage Walk
Heritage Rejuvenation, Sustainable development, Urban Regeneration, Community Participation

Project brief

A 1.8km heritage walk has been envisaged in Naya Bazaar with public facilities and streetscape designs to provide the best possible pedestrian experience, so that visitors can truly appreciate both the tangible and intangible heritage of the locale.

Project Significance

Envisioned as a market area by the Governor of Ajmer in 1797CE, the area reflects a somber blend of cultural and religious coexistence – from a Mughal period fort to Rajput havelis and temples, with those built in the more recent past showing some colonial influence and even a prominent example of a Jain temple – and intangible heritage in the form of traditional ittar (perfume), lace making, and exotic delicacies.

A research project supported by the Arts and Humanities Research Council (AHRC) and the Indian Council for Historical Research (ICHR) through a Research Networking Grant for "Cultural Heritage and Rapid Urbanisation in India", was jointly conducted by Cardiff University, DRONAH Foundation and SPA Bhopal, from January to December 2016 in the historic cities of Ajmer and Pushkar. Through the course of the research, prototypes of digital tools to contain images and information about the city, its history and heritage, were created to allow reflection, exchange and dialogue. In a direct way, the research addresses the tangible and intangible cultural heritage of Ajmer- Pushkar in the context of rapid urbanization in India. It prioritises the heritage conservation imperatives of urban planning; intended to strengthen the HRIDAY objectives and support ongoing HRIDAY works in the area.

Existing Situation around Ajmeri Quilla

Proposed view around Ajmeri Quilla

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Pushkar Heritage Walk
Heritage Integration

Project brief

A 3.17km heritage walk has been designed encompassing the significant tangible and intangible heritage assets of Pushkar like, the Mahal Badshahi, several temples and Ghats, bazaars and popular eateries which serve local cuisine, to experience Pushkar religiously, culturally and architecturally.

Project Significance

Imagined to be one of the oldest places in the collective memory of Hindu Sadhus, Rishi-munis, the tirath yatris and the common masses, Pushkar holds a sacred position amongst the five pilgrimage sites of Hindus. The town entwines around Pushkar Sarovar (holy lake), which is believed to have appeared when Lord Brahma dropped a lotus flower. Pushkar has the one and only Brahma temple in the world. Apart from the religious edifices, the town is also popular for the Pushkar-mela. The exquisite arts, crafts and scrumptious delicacies add an artistic flavour in the town of Pushkar.

The proposed area for upgradation covers 15 heritage assets, and stretches to a length of 3.17 kms. It also incorporates the social practices & rituals associated with the holy sarovar and the ghats. The other part continues into the town streets through important temples & market places that are representative of cultural & socio economic significance.

Building on previous research, a survey was conducted in Pushkar by Laurianne Le Menn, a student at the University of Sciences Po Rennes, through DRONAH Foundation, from June to August 2017. The study highlighted links between contemporary and historical communities in Pushkar. The findings of this research will be dovetailed into the ongoing HRIDAY works in Pushkar to ensure that the outcome of these efforts is more responsive to the local context.

Existing Street conditions

Proposed plan for streets

Puri

Heritage Zone map- Puri

Zones

Zone 1 : Shankha Khsetra Heritage Zone
Zone 2 : River Musa Environmental Zone

Zone 3 : Balukhanda Recreational Zone

About

The city of Puri, historically known as Purushottama Kshetra, also Sankha-kshetra (a place in the form of a conch shell), is situated on the Bay of Bengal, on the East coast of India. It is located midway between Chilika and Konark. Geographically, it is bound by the sea to the south, Musa River to the north, Mangla River to the west and the Balukhanda Reserved Forest to the east. Puri hosts millions of pilgrims and tourists around the year. Visitation by the pilgrims is at its peak during the annual Rath Yatra Festival to pay homage to Lord Jagannatha and participate in festivities, the most prominent being that of pulling of His chariot.

Vision

Planning for Puri under the HRIDAY program was anchored upon recognizing the essence of the cultural identity of this city which is centered around the coexistence of elements of both natural and cultural heritage, tangible and intangible. The plan identified three zones of heritage which demonstrate this co-existence. The interventions were for conserving, restoring and upgrading social infrastructure, physical infrastructure and institutional infrastructure with heritage as a key driver of economic growth, inclusive development and contributors to enhancement of quality of life of the citizens. It was encapsulated in the understanding that development of infrastructure must ensure protection of values and attributes of heritage and it's 'Eco –System' to enable their sustainable use by the community at large.

Athara Nallah development

Nature- culture- ecology, Restoring riparian ecosystem, Ecological development and planning

Project brief

Landscape Development and Improvement of Street scape for a stretch of active river via provision of walkways, cycle tracks (improved NMT facilities), soft scape and visitor amenities such as street furniture and signage along the riverfront, NH203 and NH 203A from Atharanala to Mangala Ghat.

Project Significance

Reviving River Musa by restoration of its natural ecology through specific interventions towards dredging and de-silting, removal of invasive weeds and implementation of a sewage management strategy to discontinue flow of sewerage into the river. Landscape development through ecologically sensitive design intervention by providing recreational facilities for a wide range of people including pilgrims, tourists, visitors and local community.
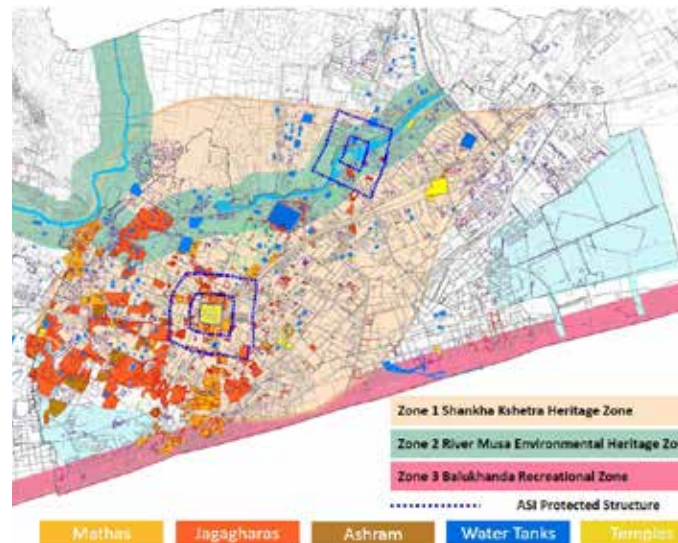
Heritage Zones with Legend

WIP for connecting sewage line to Sewage Treatment Plant near River Musa

Development of landscape garden by using treated water from waste water treatment plant at Bankimuhan, Puri

Heritage Asset Revival
Sustainable development, Place making, Urban and Social Infrastructure conservation, Revitalization

The cultural heritage of Puri comprises tangible attributes with deep intangible values that are directly or indirectly associated with living traditions of Shri Jagannatha Temple, which occupies the central position with other Shiva and Shakti temples of located amidst the sahis (neighbourhoods). This collectively forms the sacred geography of the Sankha- kshetra. Natural heritage of Puri defines the boundary of the municipal limits (between the sea and the river), the tangible heritage defines the sacred geography and the intangible heritage is the manifestation of traditional systems and the knowledge held by the local and tribal community through the practices. These living traditions hold the age old knowledge that is the linkage between the natural and built heritage. The intangible heritage such as festivals, dance forms, food, music, and living practices establish the relationship between the mathas and temple and are centered around Lord Jagannatha.

Bada Odia Matha

Project brief
Up gradation of social infrastructure through revival of water bodies i.e. ponds and pokhris connected to akhadas and jagagharas, Conservation of the Mathas and area improvement around the Parikrama Marg around Shri Jagannatha Temple.

Project Significance
Conservation of Mathas as a step towards the improvement of physical infrastructure and increasing visitors' accessibility as a step towards creating greater awareness. Up gradation of historic Social Infrastructure by increasing the source of income of individual jagagharas (historic social infrastructure)through de-silting and dredging of ponds for better pisci-culture environment, and use of the same silt to fertilize coconut trees to escalate production of fruit.

Demolished facade of Emar Matha

Amritsar

About

Amritsar is a repository of spiritual heritage for the Sikh community from across the globe. Every devout Sikh yearns to make a pilgrimage to Amritsar at least once in his or her lifetime and take a dip in the Amrit sarovar. Amritsar, further, exemplifies the soul of the Majha region of Punjab, and is the focal point of the evolution of the Punjabi language, its idiom and literary traditions. The city is rich in both tangible and intangible heritage. The walled city at its center has the Golden temple surrounded by katras, or traditional neighborhoods. Located along the edge of the walled city is the famous Rambagh garden- the fortified garden palace of Maharaja Ranjit Singh and the Gobindgarh fort- the medieval period fort built to protect the city of Amritsar. The city is also rich with vibrant craft traditions which are evident in its renowned creative industries from the making of Punjabi jutis, embroidery, kirpan making, wooden products, delectable pickles, papads and spices- this living heritage continues to survive in the specialized bazaars in the historic walled city.

Vision

Recommendations present, at their core, the prospect of recovering memory and restoring dignity of place across historic zones in the city. This has been achieved through comprehensive planning strategies within which projects were located. Proposals have been aimed to develop 'cohesive historic cultural environment' which contributes to improvement of quality of life for the citizens. A hierarchy of infrastructure was identified- from infrastructure needs within a heritage site to those within the setting of the site, further addressing interventions required towards developing linkages between sites as a cluster or circuit, and finally development to 'de-stress' heritage sites by creating "off –shore" infrastructure to service the needs and demands on sites itself. This overall understanding determined the identification of projects.

Heritage Zone map- Amritsar

Reverence
Spiritual connection and sustainable living mooted within the cultural landscape of Amritsar

Revelation
Unfolding the unique layers of urban fabric of Amritsar from its inception in the late 16th Century till contemporary times

Resonance
Celebration of cultural diversity and creativity of the people of Amritsar

Remembrance
Remembrance of the grit, valour and tenacious spirit to fight against the oppressors and acknowledgement of the sufferings and loss of the people of the land

Reconciliation
To heal the scars of the past and embrace the profoundness of Nanak's teachings that place value on 'Universal brotherhood of Man'.

Zones

Zone 1: Ramdaspur heritage zone
Zone 2: Rambagh garden recreational zone
Zone 3: Gobindgarh Fort and Durgiana Temple historic area
Zone 4: Circular Road Historic Connector

Revitalization of Rambagh
Conservation , Adaptive Re-Use, Urban Regeneration, Integrated Planning

Project brief

The scope of work is to conserve the colonial period rooms on the historic rampart and undertake adaptive re-use of the Rambagh Gate and the Printing press building into an orientation centre/ museum, along with urban regeneration of its surroundings towards creation of an image-able urban public/cultural node in the city.

Project Significance

The physical and metaphysical context of the Rambagh Gate- the only surviving gate from the Shahar-e Panah (the protected city) has presented a unique opportunity to demonstrate urban regeneration where the image-ability of the city is aimed to be enhanced through recovery of heritage, conservation and provision of infrastructure around lesser known heritage buildings, provision of amenities for the local community and creation of public space. It further seeks to demonstrate equitable approach to heritage recognition, conservation that ensures access to all members of the community. Heritage is not only those 'monuments' which are grand and merit a type of protection and conservation. Protection can be ensured through active use, processes that recognize multi-dimensional narratives which create a palimpsest with layered physical fabric and memory.

The gate would house a 'People's Museum' that would showcase the collective story of Amritsar and local community lives around the site, while also serving as a gateway -literally and figuratively- to the city for the visitors.

Current activity around the historic gate

Flooring in brick tiles as part of conservation of the interiors of the Rambagh Gate

Revitalization of 40 Khoo and Pump house
Revitalization of Industrial & Natural Heritage, Sustainability, Environmental Sense, Community spaces

Project brief

Amritsar, and the larger Punjab, was introduced to mechanized systems of water sourcing under the British rule- these form an important part of the industrial colonial heritage of the city which is integral to understanding the historical evolution of Amritsar. As an important marker of industrial heritage in the city, the project at 40 Khoo and its Pump house are aimed towards revitalization of sites of industrial and natural heritage so as to create alternate spaces for cultural/ recreational activity in the city through infrastructure development, landscape development and conservation.

Project Significance

With a prominent lack of open spaces in the city and water as well as its rapidly depleting water table, the significance of the project is also positioned within a larger vision to facilitate behavioral change towards creation of an environmental consciousness in the citizens of the city. A valuable contribution of the project has furthermore been to direct attention and proposals to an otherwise neglected part of the city. This has set a precedent towards equitable use of resources across the city to engage with and create improved public spaces and social infrastructure.

The challenge of the project has been to create a safe and vibrant environment through design responding to community aspirations for the space, while highlighting the cultural and environmental significance of its heritage. The project is aimed towards creation of an important public asset for the city and offers opportunity for the local government to develop it further as a cultural asset for recreation and economic generation.

Ongoing conservation work at the colonial period pump house at 40 Khoo

Internal view of the dismantled roof of the pump house at 40 khoo while conservation is underway

Velankanni
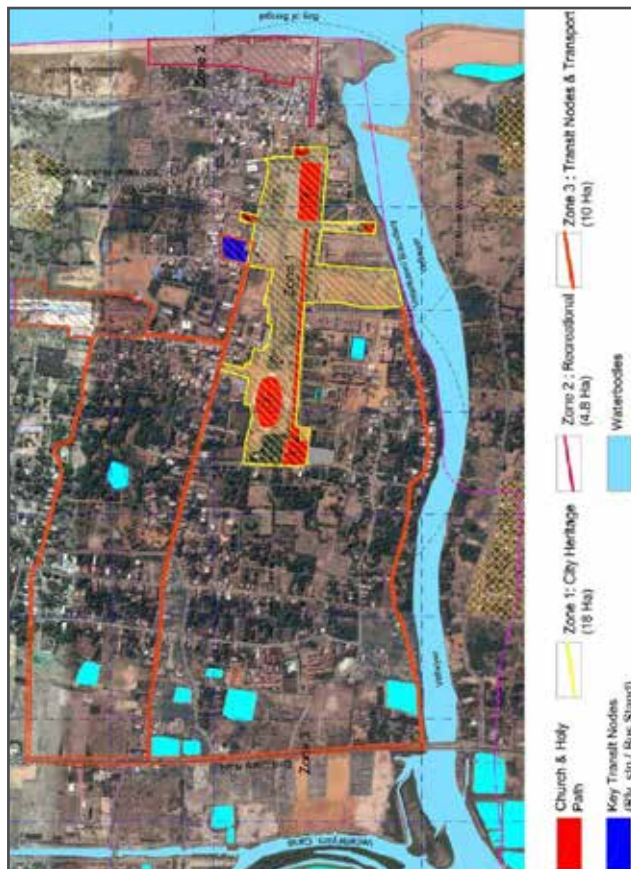
Heritage Zone map- Velankanni

Zones

Zone 1: Town Core with all Historical, Religious and Cultural significance

Zone 2 : Civic Infrastructure development for Religious beliefs and faith of the people and for Recreational purpose

Zone 3: Transit Nodes and Transportation

About

Velankanni is a small town, located at about 12 km south of Nagapattinam on the Coromandel Coast, in Tamil Nadu. It is home to a significant Roman Catholic shrine dedicated to God in the name of Our Lady of Good Health, Basilica of Our Lady of Good Health.

The Town is known for its grand churches as old as 16th century and is one of the biggest Catholic pilgrimages in India. Velankanni has been declared a "Holy city" by the Pope of Vatican considering its importance.

Deep Historical Context and Rich Heritage Fabric blended with a peculiar Serene Ambiance and Unique Architecture makes Velankanni a priority Heritage Area/Town selected under HRIDAY Scheme.

Vision

Heritage Town of Velankanni with its spectacular display of Roman Gothic Architectural Tradition is not only a big regional and national attraction - though in a confined set of community and region at present, but it has also established and reinforced itself on a World Tourism & Heritage Map.

Holy Town of Velankanni witnesses a huge footfall of visitors mostly driven by faith and religion but also attracting a large number of tourists due to tangible and intangible assets it has to offer in terms of scenic and serene ambience, unique picturesque location and majestic heritage architecture.

It's a unique phenomenon for any town which witnesses more visitors than its resident population on a day to day basis not to speak of special occasions during the year when tourist population inflates multi-fold and this is the peculiar case of Velankanni.

Heritage Street Lighting
Conservation, Adaptive Re-Use, Urban Regeneration, Integrated Planning

Project brief

The location of proposing Heritage Street Lighting was near Saparapathaili Street, where car festival happens on every annual feast. Other than Heritage pole on Saparapathai Street, the proposal also had installation of LED street lights on existing poles. The lights were installed around church and beach area.

Project Significance

The key considerations for lighting include safety & security, energy-saving & cost effectiveness and facilitating night tourism. The existing illumination levels are poor and inadequate due to old, damaged and inefficient fixtures. Good level of illumination is necessary to manage the heavy traffic, pedestrians, tourists for safety and crime reduction. The existing luminaries mounted on EB poles lack aesthetic appeal and are not uniform. Further, luminaries are missing at many places. It is therefore necessary for a well-planned and integrated installation of street lighting comprising of decorative columns with energy efficient light and fixtures and with underground cabling. This will enhance the appeal of the town, and provide safety to the people, reduce crime and boost night tourism activities.

Velankanni Town Panchayat was the Implementing agency for the project. The scope of work includes erection of new poles in Saparapathai Street and installations of LED lights on existing street light poles around church and beach area.

Saprapathai street- Before erection

Erection of Heritage Street Lighting at Saprapathai street

Provision of Signages
Industrial Heritage, Natural Heritage, Sustainability

Project brief

Network of signages and interpretation boards are required to be installed as a medium to guide and correlate visitors movement pattern in the city along with significant heritage components of the area.

Project Significance

Provision of signage on important roads connecting the transport centers like bus-stand and railway stations to the core tourist areas is a vital infrastructural need in a tourist town. The signages act as guide to the tourists visiting the town. Considering that the town has a fabric which is unique in itself, and also because the town is so small that it can be visited throughout on foot, provision of suitable signage becomes even more crucial. Clarity and aesthetic appeal of such signage makes a destination user friendly and popular. The route signage guide visitors to go in their intended tourist circuits, and to navigate to their destinations without any interruption. The basic considerations are to provide uniform retro reflective road signage with proper visibility, earmarking the street names including way dividing signs, centers/ mandatory/ warning signs, land mark signs and tourist information signs.

Following three types of the signage provision of Single arrow street direction sign boards in Velankanni, Double arrow street direction sign boards and Informatory board at Bus stand, Railway Station and Church. The design scheme will have minimum visual impact on the immediate setting and maximum clarity.

Informative Signages in Velankanni Town

Informative Signages in Velankanni Town

Amaravathi

About

Amaravathi is a Gram panchayat located in Guntur district in state of Andhra Pradesh. It is a historic town with great heritage significance. The recorded history of Amaravathi and nearby Dharanikota is from 2nd century BCE. It was the capital of Andhra Satavahanas who ruled from 2nd century BCE to 3rd century CE. The city's built heritage includes the famous Amareswara temple (dedicated to lord Shiva, present in the form of a 15 ft. high Shiva lingam), Mahachaitya (The Great Stupa, built around the 2nd century, with intricate carvings that depict the life and teachings of Lord Buddha), Buddhist sculptures and slabs with Buddhist inscriptions.

Vision

Amaravathi town and its surrounding areas encompass plenty of heritages, cultural and religious resources along with glimpses of natural resources to support its tourism activities. However, the heritage sites need to be strengthened by improving existing infrastructure facilities. The idea is to revive the significance of the heritage resources and undertake strategic and planned development of Amaravathi by improving infrastructure surrounding the heritage sites.

Zones

1 : Dharanikota Fort Site
2 : Kalachakra Museum and interpretation centre
3 : Mahachaitya Stupa & ASI Museum
4 : Amaralingeshwara Swamy Temple & Zamindhar Bungalow
5 : Dhyana Buddha
6 : Nunegundam Cheruvu (Amaravathi Pond)
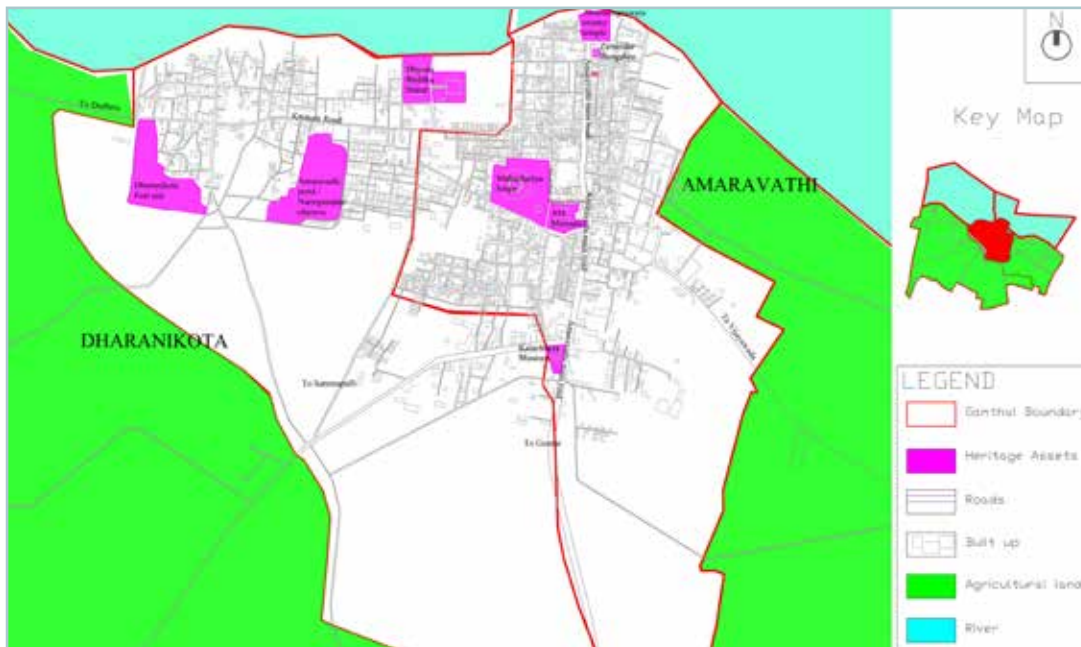
Heritage Zone map- Amaravathi

Upgradation of approach roads to Heritage sites
Strategic and Planned Development Of Amaravathi, Accessible Amaravathi,
Improved Quality Of Life

Road undertaken for upgradation to improve access to heritage sites

Project brief

The project aims to enhance accessibility and connectivity of prioritised heritage sites in town roads has been identified which will be strengthened by suitable black top creation and widening and street scaping which will enhance the heritage experience of the user. Also some of the missing links will be completed to reduce the detour for tourists.Designing sidewalks for access enhances the overall quality of the pedestrian experience and improves the accessibility of the sites .

Project Significance

Being the gram Panchayat the town was facing severe infrastructure gaps. The accessibility of heritage sites was poor due to which the potential of these assets could not be explored and they were neglected by local people. Therefore the primary intervention identified during stakeholders discussion was to improve the connectivity/ accessibility of heritage sites in Amaravathi . The project along with other proposed interventions will assist government agencies to promote the local heritage.

Before

Work in progress

Work in progress along access to Mahachaitya Stupa-
Upgradation of approach Roads to various heritage sites.

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Development of Heritage walk way in Amaravathi town

Project brief

The project intend to promote local heritage thorugh a dedicated walk of around 2.5 kms connecting more than 20 heritage assests in Amaravathi town. The walk along with heritage interpretation plan consists of creating infrastructure which promotes local architecture. The infrastructure elements along routes such as Information and Directional signage, street furniture, light poles, kiosk, water fountains, etc. are inspired by the local architecture depicted in the temples, the stupa and the traditional houses present in the Amaravathi town.

The project focuses on developing a Heritage walk connecting the Heritage sites along with Restoration and Infra development. The primary focus is to create enabling infrastructure interconnecting major heritage sites. The entire length of the walk is around 2.5 Kms starting from the Kalachakra Museum and ending at the Dharanikota Fort site.

Project Significance

The heritage walkway will help to sensitise people about ignored heritage of Amaravathi. The elements/ infrastructure along the walkway is inspired by local depictions in the temples, the stupa and the traditional houses present in the Amaravathi town. It will also increase assistance for people to appreciate and preserve the heritage of the town.

Work in progress as part of Heritage walkway infront of Amaravathi Heritage Centre

Routes to be developed as part of heritage walkway

Street furniture under installation

Dwarka

About

The city of Dwarka is located on the western tip of the Saurashtra peninsula in Gujarat, India. It is associated with Krishna owing to which the city is of high religious and cultural significance in the hindu faith. Dwarka is also one of the chardhams set up by Adi Shankaracharya in 8th Century CE. It houses a large number of temples dating back to 12th-15th century CE. The city has several built structures related to water bodies in the form of kunds, sarovars and ghats. Dwarka and Bet Dwarka embody the values of traditional culture – both tangible and intangible and host traditional, religious and spiritual activities practiced towards Krishna. These activities include the aartis performed throughout the day in the temple accompanied with bhogs (offerings) offered to Krishna that invites large number of pilgrims to Dwarka. The other intangibles are the spiritual paths walked by the pilgrims as a part of parikrama in the city, local handicrafts, folklores in form of music and dance associated with Lord Krishna passed on orally from the past. Another significant form of art practiced is the Rayka art by the local community.

Vision

To make Dwarka a spiritually rejuvenating tourist destination with world-class amenities which is safe, eco-responsive and financially sustainable. By achieving the above vision, Dwarka-Bet Dwarka will be able to Create a life changing experience for pilgrims, Present a pioneering model for heritage management, Serve as a role model for innovative tourism management.

Zones

Zone1: Dwarkadish Temple square
Zone 2 : Vegetable Market Square
Zone 3 : Siddheshwar Mahadev precinct
Zone 4 : Darshanpath-1
Iskon gate to Dwarkadhish Temple square
Zone 5 : Darshanpath-2
Teen Batti chowk to Dwarkadhish Temple Square

Heritage Zone map- Dwarka

Dwarkadhish Complex Redevelopment
Urban Regeneration, Public amenities, Reorganizing activities

Project brief

The scope of work of the project is redevelopment of the forecourt area surrounding the Dwarkadhish Temple complex. This also includes, establishment of a new luggage room, security block cum information kiosk, illumination and street lighting, redevelopment of the complete forecourt surrounding the Temple complex upto the 56 Sidi.

Project Significance

The forecourt surrounding the temple complex is the most prominent plaza within the city of Dwarka, as it witnesses the flow of 19 lakh people annually from across all the sectors of life and various parts of the country. In addition to the flow of such a huge population, the spiritual importance of the plaza makes it a significant place under HRIDAY. The presence of Dwarkadhish Temple as heritage and religious structure, which is a protected monument under the ASI, and based on the activities and infrastructure gaps identified during the existing situation assessment of the area, the proposals under the zone is of high priority and high significance.

The plaza has been selected as one of the zone as it is connected to all the other zones and market area, the Gomti Ghat, the Reliance entrance path, the Sudama Bridge which connects the Panchkui Island and most importantly, houses the Dwarkadhish Temple.

Proposed Plan for temple Redevelopment

Darshan Path Revitalization
Urban Regeneration, Public amenities, Reorganizing activities

Project brief

The project was conceptually selected due to its importance as one of the busiest pedestrianized path that leads to the Dwarkadhish Temple. The project focus on revitalization of the street providing layers of amenities and experiential journey that enhances the heritage value of the place and increases the spiritual connection of the pilgrim to the place. Street redevelopment, pedestrian facilities, amenity block with souvenir shops, street illumination and designated vending zones along the street.

Project Significance

The street from the Iskon gate to the Dwarkadhish temple is one of the busiest street which leads the pilgrims coming from various parts of the country through the state highway and alight by bus at the Iskon Gate. The stretch is approximately 1200 mtr in length and it culminates at the forecourt of the Dwarkadhish Temple. The project is about street revitalization which enhances the experience of the pilgrim entering the historic city of Dwarka from Iskon Gate and end his/her journey at the Dwarkadhish Temple.

This project proposes street redevelopment, that enhances aesthetics of the street, redefine the spiritual and traditional value connected to the region by provision of street furniture designed specially through a design toolkit. Renovating the Iskon Gate that serves as the landmark entry to the street also has been incorporated within the proposal.

This street design will serve as a model design for the other streets in Dwarka, and act as a ready reference for future development.
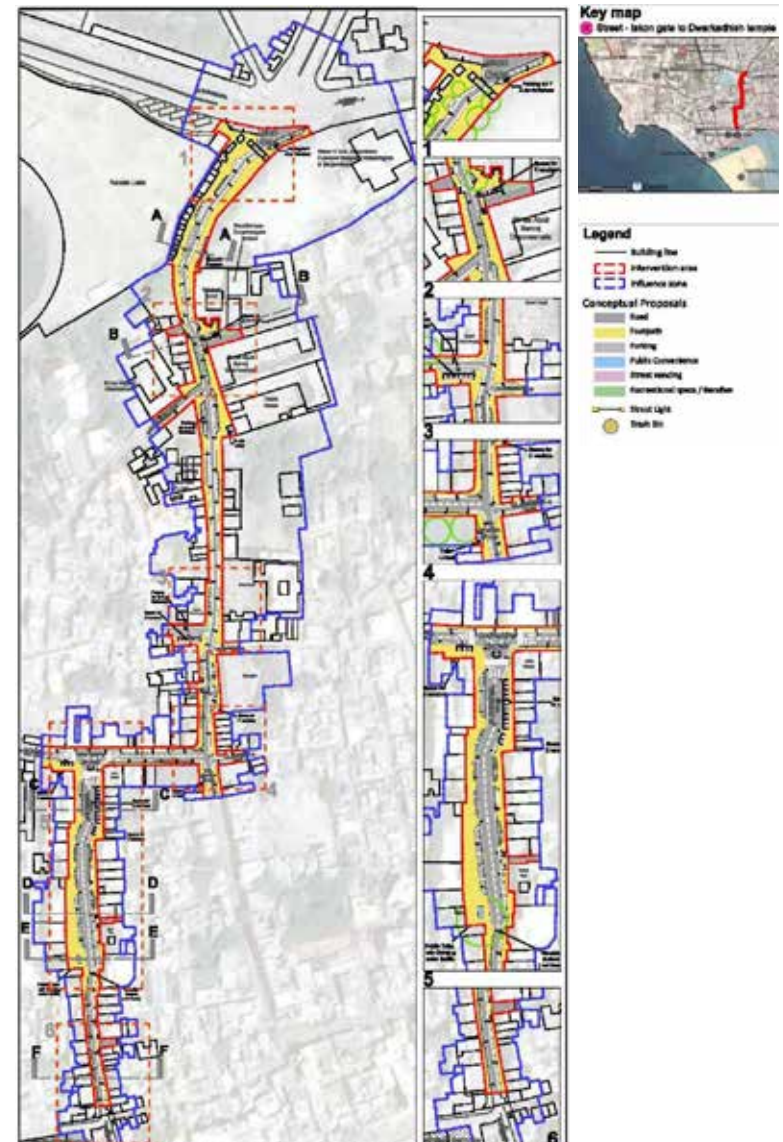
Proposed Plan for Revitalization

Badami

About

Badami, is one of the most important and historical town in Bagalkot district in Karnataka renowned for its rich architectural, natural and cultural heritage. Badami served as the second capital for early Chalukyas dynasty in the 5-7th Century AD and provides a crucial historical background to the formation of the Karnataka state. It has some of the oldest rock cut cave temples and structural temples in South India which highlights the historic confluence of north – south styles & high bred style of temple architecture of the Deccan. The most significant built heritage in Badami is of the Chalukyan period. The Chalukyas of Badami ruled for two centuries and were prolific builders of monuments throughout their empire notably at Badami, Aihole, and Pattadkal. Badami being their capital city has many monuments which were built under royal patronage. Badami town is of significant heritage value with its unique rock cut caves, structural temples of pink sandstone, an artificial water tank and vernacular architecture. The city is also associated with a rich tradition of intangible heritage and is known to produce a wide range of craft products which are mainly produced in the nearby rural areas. Some of the prominent sites are Bhuthanatha group of temples, Jaina & vaishnava caves etc.
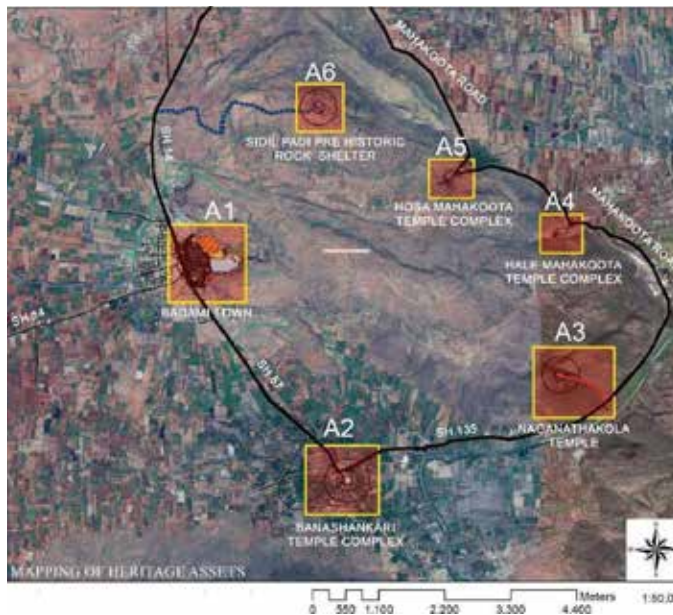
Heritage Zone map- Badami

Zones

Zone 1 : Integrated development and improvement of arterial road & transportation infrastructure in Badami town.

Zone 2 : Underground Drainage at Tattakote Village of Badami ; Zero Waste management for Badami

Zone 3 : Improvement of Historic/ Vernacular building façade and streetscape

Vision

The vision for the development of the historic town of Badami aims to prioritize safeguarding its historic character, cultural and natural resources for which it is valued most and encourage development that respects these. The approach for heritage-based development of Badami is to protect valuable historic monuments with as much of its natural and cultural context as possible including the historic fabric of the town, vernacular housing, the less valuable secondary monuments, natural environment, and the intangible heritage.

Improved Accessibility to Heritage sites
Urban Regeneration, Public amenities, Reorganizing activities

Project brief

This project aims to make the key groups of heritage structures in core heritage area easy and safe to access and improve the connectivity between key heritage sites in and around Badami in a manner that visitors are aware and can easily visit them facilitating tourism.

Project Significance

The project is significant for Badami as it provides an opportunity to improve accessibility to key heritage sites and enhance visitor experience in Badami. It will help organize traffic thereby minimizing congestion due to motorized vehicles inside the core heritage areas. The proposed interventions will help improve certain visual and aesthetic aspects of the built environment by providing stone paving, lighting, shade etc which is compatible to the historic area, and address the need of visitors and residents alike.

Concept Design of Proposed Entrance Arch Gateway

Section of Proposed Road work

Restoration of building facade and street scape
Urban Regeneration, Public amenities, Reorganizing activities

The present day settlement has some typical vernacular buildings giving it a distinct character. A compact organic grid pattern of street network with buildings along its edges are active public spines used for a diverse range of socio- economic and cultural activities that form a part of the town's intangible heritage. The objective of the project is to highlight and protect the historic character of the streets within the settlement with as much of its natural and cultural context as possible including the less valuable secondary monuments.

Project brief
The project aims to restore the vernacular houses and historic character of streets in the Old Town of Badami within as much of its natural and cultural context as possible and thereby upgrade the historic built environment of the settlement.

Project Significance
Badami town said to be built on the plinth of the original town of Vatapi which still retains a local vernacular character. However, the urban character of the historic town of Badami is undergoing rapid transformations and there is a need to identify and revitalize the traditional character of the town. It will promote walkability and different scales of activities along the important streets including organizing open spaces for visitors and residents alike which can help rejuvenate this heritage precinct. The proposals identified through this project will serve as a model project to encourage other residents in the historic town to upkeep and retain their historic properties and surroundings. The project has potential to act as a catalyst for the residents to appreciate and be proud of their heritage.

House Facade: Before

House Facade: After

Kancheepuram

About

Kancheepuram often referred to as the City of Thousand Temples, is located in the state of Tamil Nadu. The city is a major hub for silk trade and is also developing in the industrial front due to its close proximity to Chennai and its apt location linking it to other important towns. Kancheepuram has a vibrant history which is evident from its tangible and intangible heritage assets, indeed it location, community and other resources gave it its prestigious position as a Capital City, A trade/Market town etc. with a large hinterland. Today this city is slowly transforming into a modern city to meet its evolving population and thereby losing its indigenous character at an alarming rate.

Kancheepuram can broadly be classified into four zones namely Shiva Kanchi, Vishnu Kanchi, Buddha Kanchi and JainaKanchi based on the evolution of Kancheepuram through history. However in today's context this division might be irrelevant due to the absence of tangible evidence in Buddha Kanchi and JainaKanchi, similarly though Shiva Kanchi refers to Ekambareswarar and the numerous Shiva temples in the area, the Kamatchi Amman temple takes precedence here.

Vision

Being a prime cultural, craft and religious centre of South India, the 'City of a Thousand Temples', Kancheepuram needs careful attention towards its historic temple complexes and their association with the city as a whole. The vision for the city includes an enhanced pilgrim and tourist infrastructure, filling current gaps in infrastructure, to allow for better access and improvement of facilities that are in sync with its cultural heritage. The vision aims to identify and protect the historic precincts of Kancheepuram, with well developed urban toolkits and infrastructure services to enable the sustenance of a vibrant community which is proud of its association with the historic and religious sites and its living traditions.
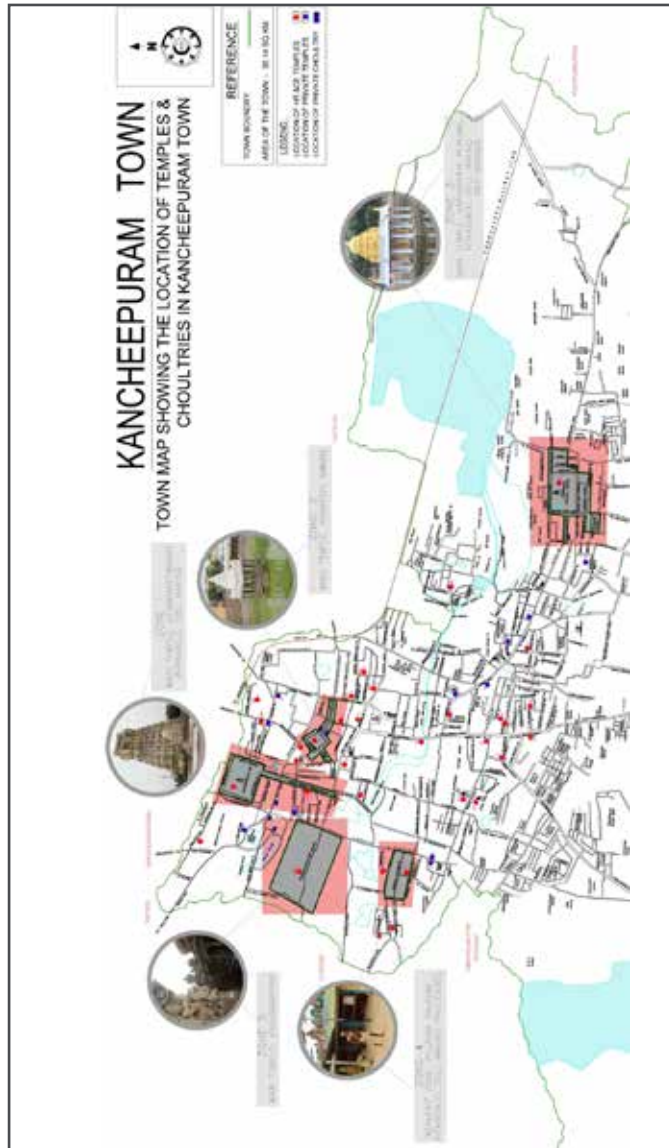
Heritage Zone map- Kanchipuram

Zones

1. Ekambareswarar temple heritage zone
2. Kamatchi Amman temple heritage zone
3. Varadharaja perumal temple heritage zone
4. Kailasanathar temple heritage zone

Development and Infrastructure Up-gradation around Ekambareswarar temple heritage zone

Sustainable development, Tourism infrastructure, Tangible heritage, intangible heritage, up-gradation

Project brief

Total Area covered by the Delineated Heritage Zone of Ekambareswarar Heritage Zone: 24.28 Ha or 0.24sq.km
Area of the Temple Core: 10.46 Ha or 0.1sq.km
The historic fabric is being extensively lost due to new development.
In this heritage zone, people are majorly involved in commerce through the shops on their building front. The shops are generally of eatery, idols and ritual entities, silk fabric and sarees, etc.

Project Significance

The Ekambareswarar Temple complex is the most visited Shiva temple in the city of Kancheepuram. The Shiva temple which is the most important temple representing the deity in the city has an average foot fall of about 10000 people every day. Apart from this during the Maha Shivarathiri festival lakhs of devotees visit the temple.
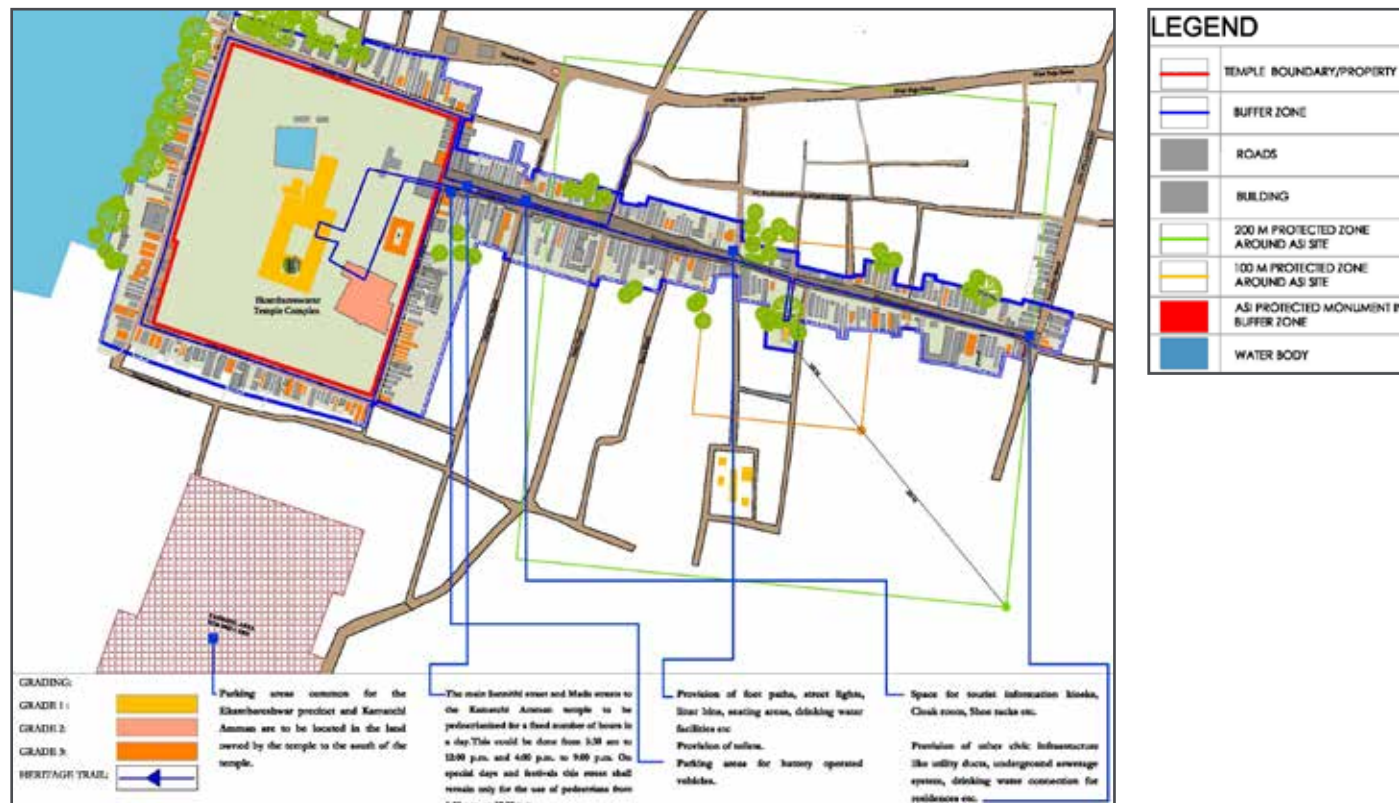
Civic Infrastructure Development : Ekambareswara Heritage Zone

Development and Infrastructure Up-gradation around Varadharaja perumal Temple Zone.

Sustainable development, Tourism infrastructure, Tangible heritage, intangible heritage, up-gradation

Project Significance

The VaradarajaPerumal Temple Precinct (Zone3) has been delineated on account of a number of considerable tangible and intangible entities and public involvement with the physical infrastructure. This precinct which has the Varadaraja Perumal temple as the protected cores surrounded by many tanks, smaller temples and mutts which are important to the people of the locality. While considering tourism as important aspect for this scheme, the importance of this precinct in terms of visitor inflow and religious importance is really immense.

Project brief

Total Area covered by the Delineated Heritage Zone of VaradarajaPerumal Temple Heritage Zone: 25.62 Ha or 0.256 sq.km.
Area of the Temple Core: 8.84 Ha or 0.08sq.km.
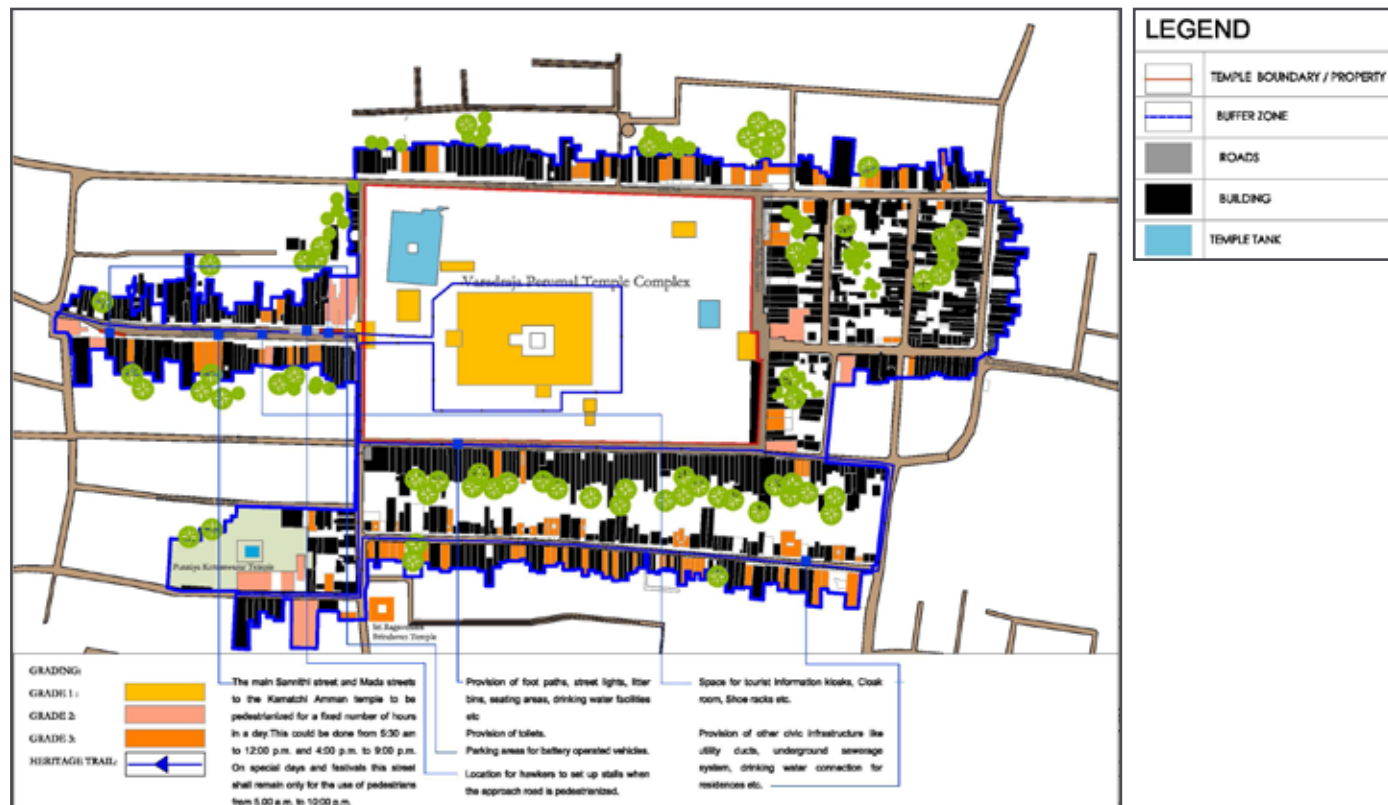
Civic Infrastructure Development : Varadharaja Perumal Temple Heritage Zone

Mathura

About

Mathura is one amongst the ancient 7 fabled cities of India,revamped by Shatrughna - the youngest brother of Ram.It is the Birthplace of Krishna - Propounder of Bhagwad Gita, The city of Mathura is very rich in both tangible and intangile cultural heritage. The city has a varied typology of tangible cultural heritage which includes Temples, Dharamshalas, Churches, Mosques, Kunds, Ghats, Gateways and numerous Havelis.

The congested walled city has century old buildings, ahatas,bagichis, akharas and galiscontrasting with the modern Mathura structures. Out of the 177 assets identified, 102 are religious – including temples like KeshavDev Temple, mosques like Idgah Mosque and churches like Sacred Heart Church – and 27 ghats along the Yamuna River such as Vishramghat. The famous Intangible assets of Mathura include festivals like Janmashtmi, Holi, Jhoolan, etc.

The famous art form of Sanjhi art originated here and needs all efforts to keep it alive. The dance and music forms such as Charkula, Raas, BrajRas poetry are very popular universally along with the world famous cuisine of mathurapedha and Thandai.

Heritage Zone map- Mathura

Zones

Zone 1 : Revitalization & Redevelopment of Krishna Janmabhoomi Precinct

Zone 2 : Revitalization of Chatta Bazaar (DwarkadheeshTemple to Holi Gate)

Zone 3 : Redevelopment & Renovation of the Ghats of Yamuna

Zone 4 : Renovation & Revitalization of Shiv Tal Kund

Zone 5 : Redevelopment of the four entry points of Mathura

Zone 6: Revitalization & Redevelopment of Vrindavan Parikrama Marg

Vision

Anchors vision for the city of Mathura is to create the city as the most pleasurable pilgrimage city in India. The idea is to strenghthen the weak links of the city, upgrade the supporting infrastucture so as to facilitate the tourists, pilgrims and the residents of the city. The City Heritage Plan envisioned to revive and rejuvinate the identified most significant culturally vibrant areas of the city namely the Krishna Janm Bhoomi, The Vishram Ghat, The Chatta bazaar, the entry chowks of the city as the 'Dwarpals' and the Parikrama Marg of the twin city of Vrindavan. The Issues of architectural complexities , Accessibility, Tourist Amenities, Physical Infrastructure and Streetscaping were addressed to create landmark Sites within the city.

Revitalization and Redevelopment of Krishna Janmbhoomi Precinct

Project brief

Krishna Janmabhoomi Precinct was chosen as the prime project as it has historically been the prime purpose of pilgrims to visit the city of Mathura and the site is associated with the birth place of Lord Krishna. Due to its immense significance, the site is to be developed in a manner such that the pilgrims and residents both could appreciate the cultural heritage of the city to the fullest and appreciate both its tangible and intangible culture.

Project Significance

The Janmabhoomi is of historical significance as it is one of the few surviving sites related to Krishna Kala. It has an identity as an indigenous adaptation of a Hindu temple and Mosque co-existing in unison. The complex is of immense cultural and associational significance because of its association with Lord Krishna and his birthplace. It also displays unique architectural significance with two ASI protected monuments within the precinct.
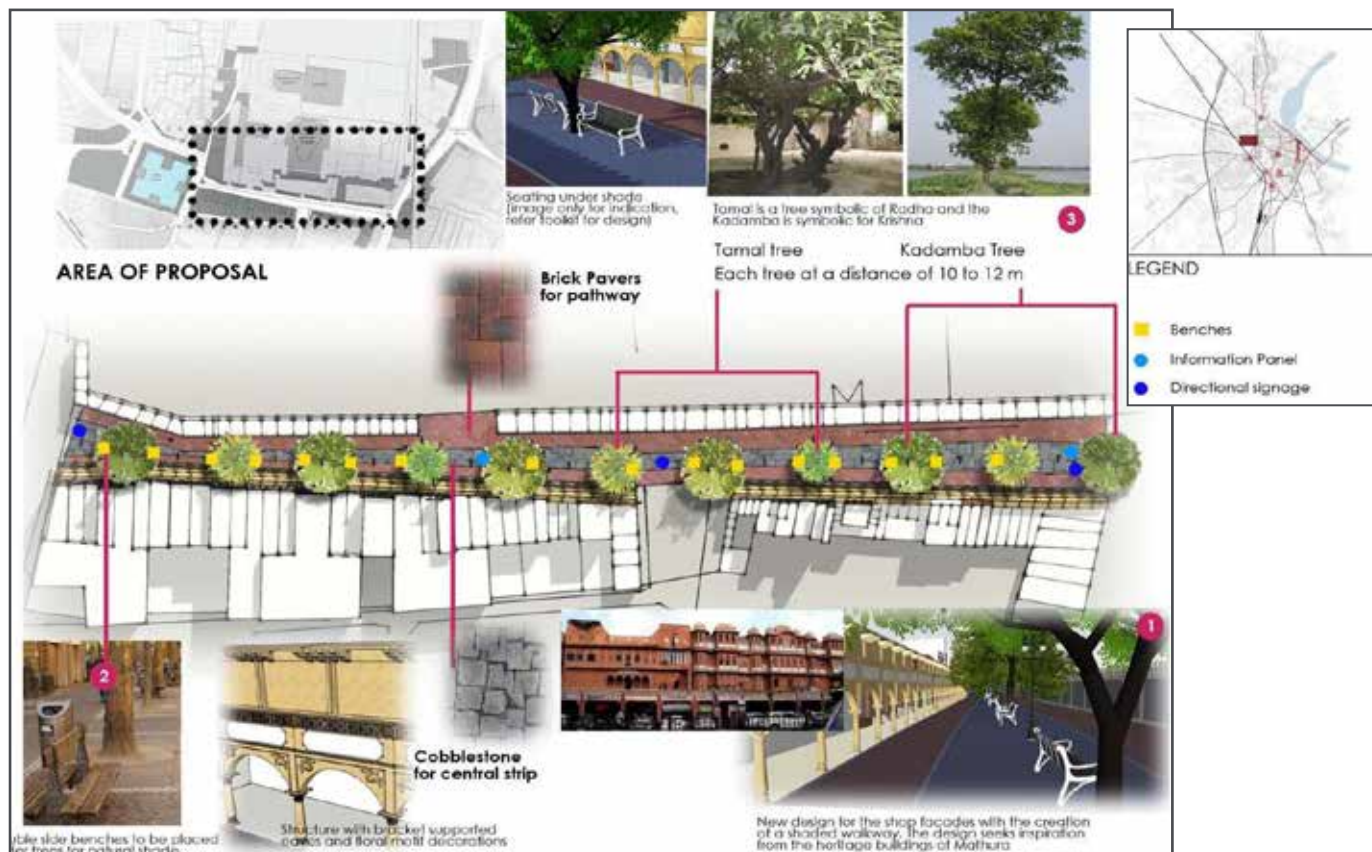
Streetscape Proposals at Krishna Janm Bhoomi

Revitalization and Redevelopment of Vrindavan Parikrama

Project brief

The Parikrama of Vrindavan is an activity that people participate in with full fervour. This requires them to walk a distance of approximately 11 kilometres around the town. As of today, this ritual path is marred with various issues that affect the local residents, the pilgrims as well as the concerned civic bodies. It has been the intention of the authorities to facilitate the pilgrims and simultaneously allow for normal activities on the road.

The stretch delineated for the proposal is 2.6kms long running along erstwhile ghats and passing through the residential section of the town.

Project Significance

In 1512, when Sri ChaitanyaMahaprabhu arrived in Vrindavan, in search for the site of Krishna's pastimes, only He could discern the exact locations of Krishna Lila amidst the thick forests of Vrindavan. He ordered his 6 principal disciples to excavate the newly discovered sites and build temples. Vrindavan has hundreds of sites associated with Krishna mythology. The Yamuna river, the sacred groves, the hillocks and all the religious landscape attracts a large no. of pilgrims throughout the year. The religious practice of 'Parikrama' was started back then and is being followed to this day by the followers of Krishna and Vaishnav devotees.

Streetscaping Plan of the Marg (Ghats)

On ground studies

Alternative Approaches?
Warangal
The Active Conservation of Urban Inheritance Project (T.A.C.U.I.P)
This thesis focused on generation of an alternative approach within HRIDAY for augmentation in the case of rapid urbanization in the vicinity of historic cores.

Inclusive agenda
Varanasi
This thesis focused on assessing the current inclusive approaches adopted by HRIDAY and subsequently proving a way forward to enhance this aspect.

Intangible heritage and its Incorporation
Kanchipuram and Puri
This thesis focused on assessing how HRIDAY has addressed intangible heritage , more specifically the local artisans.

Infrastructure Need assessment
Dwarka and Mathura
This Thesis focused on assessing the infrastructure needs of the city and draws comparison to how the scheme has identified projects.
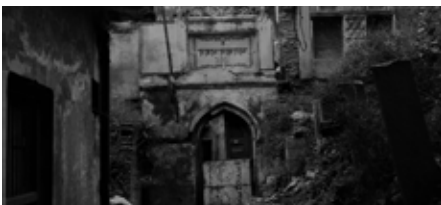
Sense of Place
Dwarka and Mathura
This thesis explores the concept of 'Sense of Place' in the various projects and tool kits that have been designed.

Water and Heritage
Ajmer
This thesis focused on augmenting and creating a renewed value based approach for the identification of heritage, primarily focused on heritage structure near and associated with water.

Public engagement and Perception
Amritsar
This thesis focused on exploring public opinion and engagement within the scheme so as to proposed way forwards on how to augment implementation and management.

Alternative Approaches?

The Active Conservation of Urban Inheritance Project (T.A.C.U.I.P)

In what manner can urban growth follow a value system that defines its growth around historic precincts?

abstract

The concern here rises out of the disparity in what is discussed in contemporary discourses on Urban Conservation and the Indian way of understanding the idea of heritage. The whole idea of Conservation is seen as a State concern that is altogether ignored by the forces of growth- making it an isolated separate process operating on a plane that never meets the realm of new urban growth. Planning and urban design, operate under pressures of such growth and become devoid of any specificity or over- arching value systems.

In this thesis, in an attempt to sensitize the growth of cities to their contexts, we look at its growth patterns in conjunction with those elements of the city which have had the highest associational value: the historic precincts. In our approaches to conservation, such precincts are conserved in their material physicality only, derelict of any contemporary life while historic precincts have the capacity to communicate with the city in an active dialogue!

Hence, the thesis aims to establish a transposable value system for growth patterns of urban extensions/ new cities that grow around historic precincts (in complete conscious measure of the historic presence) with a holistic approach to conservation by revitalizing historic precincts and integrating them into the new fabric.

The thesis effort can act as a mid-way course correction/ redressal/ recommendation for HRIDAY (Government of India's Urban Augmentation Scheme for historic environments) at an ideological level with respect to its objective of keeping heritage at the core of urban development. In this respect, the thesis shall construct a value system for the urban extension expected to flourish within the Warangal Fort (historic site at Warangal city under the HRIDAY Scheme) through derivation of a design philosophy and a design Tool that enables the HRIDAY Initiative to extend the idea of holistic development to future environment and prevents loss of intent due to counter-intuitive forces.

The TACUIP proposes an alternative approach through a design ideology based upon the concepts of Active conservation and a broader understanding of heritage: the 'Urban Inheritance'. The ideology is followed by a design tool based upon the concept of the 'Heritage-to- Urbanity' Transect, exploring unconventional instruments/ tools for designing in historic settings while realizing the axioms of the Ideology. The approach focuses on conciliatory concepts that operate in a multi-disciplinary plane in an attempt to heal the chasm between practices of conservation and urban design.

The thesis culminates with recommendations to the HRIDAY Scheme embodying the observations that establish a significant loss in intent in its various stages of conceptualization and implementation. It goes on to recommend the integration of the TACUIP into the framework of the Scheme in order to introduce integrated approaches in the process of its interventions, making the effort sustainable and relevant to future urban environments.

key words

Active Conservation

Urban Inheritance

Transect

Historicity- Urbanity

Urban growth

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structure	HISTORIC CORE	SUB-HISTORIC ZONE	SUB-URBAN ZONE	URBAN CENTRE	URBAN CORE
position of HUT	Containing designated tangible heritage	Closest to tangible heritage+embodying intangible heritage	Center of the sequence	Closest to conventional urban patterns	Extreme of conventional urbanity
intention	Protection; Democratic access; City level integration	Direct response to historicity; Introduction of a different form of urbanism	Balance of elements	Contemporary modern life; Influence of city's spatial patterns	Integration of urban fragment into existing urban patterns or future urban patterns un-influenced directly by heritage spatially
character	Naturalistic; Public domain spaces	Ephemeral quality; Temporary structure; Naturalistic	Urban form integrating significant open spaces linked to historic core; Sparse built, medium density, visibility of heritage	Introduction of urban typologies; Structured/ formal spatial planning	Modules of integration of new-fragment; Interface into urbanity
planning principles/coding	Landscape Codes	Temporal Urbanism	Form based Codes	Form based codes	Modules of form coded urban development interacting with land use based coding
allowable movement sequence	Static	Differentiation within itself (under forces of research on heritage)	Intensify to T3 Partially; Transform to T1	Intensifies to T4; Transform to T2	Intensifies to T5 in general areas while corrugations intensify to T4; static at T3

Figure 1 : Table laying down the differentiating factors of each zone along a Heritage- to-Urbanity Transect

The HUT is a transverse section that exemplifies the manner of transition from the heritage core to the urban core. It is a method to locate and understand the juxtaposition, inter- relationships of urban form and human activities in the larger sequence/ continuum of the transition under the influence of two polarized presences (historic and contemporary). The zone division shall depend upon proximity to tangible heritage and influence/ existence of intangible heritage. This shall lead to varying degrees of response by the urban form to the historic core.

the axioms

How is designing in historic contexts different from designing in other contexts?

The design needs to uphold a **definite set of responsibilities which differentiate it** significantly from urban designs that answer usual set of concerns. From the TACUIP's system of ideas, the attributes of **good design** were arrived at :

- EMBRACING INHERITANCE — Based upon a broader idea of INHERITANCES that form the thread of continuity between the past, the present and the future: aligning a strong continuum of the place in the larger time frame; refrains from embodying separate unrelated characteristics to the historic content.

- THE THEORY OF PLACE — One which is A CONTINUOUS ACTIVE PROCESS, a liberal idea of design which is directive in nature and refrains from assuming liberties of what is legitimized. Hence, the design shall never be a complete outcome but rather in continuous production.

- CONTINUOUS CONSERVATION — Based upon A COLLABORATIVE OF THE COMMONS AND THE EXPERTS: + fosters deeper territories/ stronger ownerships; + enables greater access and engagement; involves the participants/ users in socio-cultural engagement that becomes a part of the society's collective life ENABLES INHERITANCE!

- PLURALITY/ SIMULTANEITY/ BALANCE — Design beyond physical urban augmentation that Design which has INTRINSIC SELF-REGULATING AND SELF-SUSTAINING CAPACITY due to public participation.

- A PLACE IN THE SEQUENCE — One that is based upon an understanding of the THEORY OF PLACE which informs the outcome. Which allows for newer design interventions, but within a frame of constraints imparted by the particularism derived from the Theory of the Place, firmed rooted in the evolutionary time line of the place.

- TRANSCENDING THE CHASM — Focused upon RETENTION OF LOCAL IDENTITIES/ regional distinctiveness and safeguarding loss of character . Design which emphasizes the 'VALUE BALANCE' OVER 'VALUE', eliminating the questionable process of judgment from creeping into the design process.

- INSTITUTIONAL INTEGRITY — One that achieves a BALANCE BETWEEN SEVERAL POLARITIES and establishes a system to this balance. Becomes a MATRIX OF OPPORTUNITIES for new and successional communities alike.

Figure 2 : The seven axioms forming the design ideology that formed the basis for development of the HUT Transect as a tool

the HUT for Fort Warangal, Telangana

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An Inclusive Agenda?

Deconstructing HRIDAY- An Inclusive Agenda?

How can HRIDAY operationalise the process of inclusion by augmenting the City HRIDAY Plan ?

abstract

All communities draw their sense of identity from collective memory or rather the shared understanding of the past. Our cities, understood as a melting pot of cultures, are creations of these parallel historical narratives which play a pivotal role in its identity. Yet due to this multifarious nature, history is contested and eventually creates a divide. India, a country which is lauded for its rich and diverse history and ironically it is plagued by the same. The way our societies are constructed there exists an inherent discrimination based on numerous historical societal and moral constructs (Religion, caste, creed, gender).

It is in such a climate, HRIDAY— Heritage- centric infrastructure augmentation Yojana, a central level scheme operating in mission mode, aims to develop civic infrastructure keeping heritage as the point of access. Currently the scheme is active across 12 cities, this study will concentrate on the city of Banaras. The paper aims to evaluate HRIDAY's planning framework using the lens of inclusive urban development from the stand point that being a centrally funded scheme there is need for it to account for all, by assuming a broader and inclusive understanding of heritage.

The investigation has followed an evidence based approach, where 4 probes where identified in regards to the process adopted by the City HRIDAY plan. The probes were formulated based on a comparative study of different policies that were active in the city. Various qualitative tools namely Stakeholder analysis matrix, network diagrams, and process maps were employed to answer the probes. During the investigation it was ascertained that at various levels across the planning process, inherent biases exist; in terms of identification of heritage, the prioritization of projects, public participation and the institutional flow.

Based on the investigation the probes are categorised into two : process & system oriented exclusion. Following which institutional and program design solutions are suggested.

key words

Inclusive development

Parallel Histories

Drivers of Exclusion

Equality

Urbanity

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Figure 1 : Probe Analysis

1) HRIDAY Anchor 2) Municpality 3) Creative Industries 4) Citizens 5) Local Tourists 6) International Tourists 7) Ministry

- Influence in Development
- Priority in Development
- Influence in Identifying Heritage
- Priority in Identifying Heritage
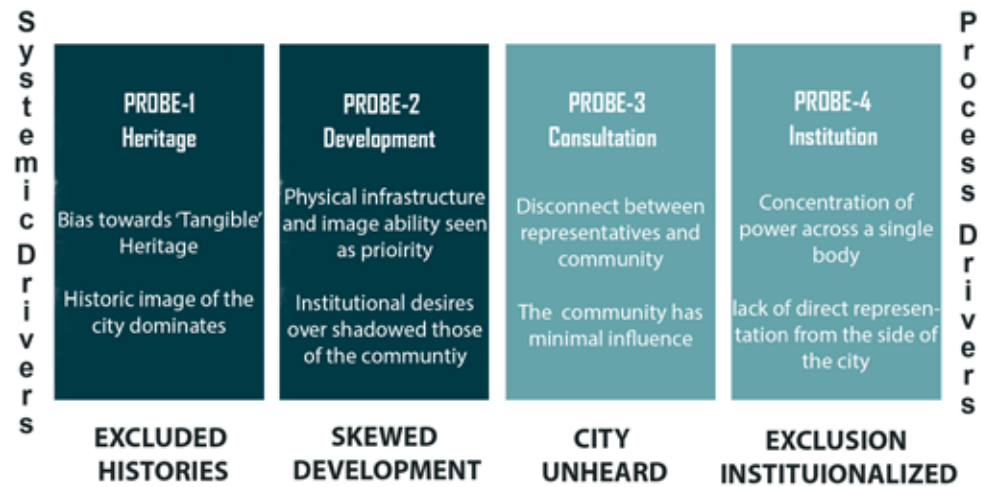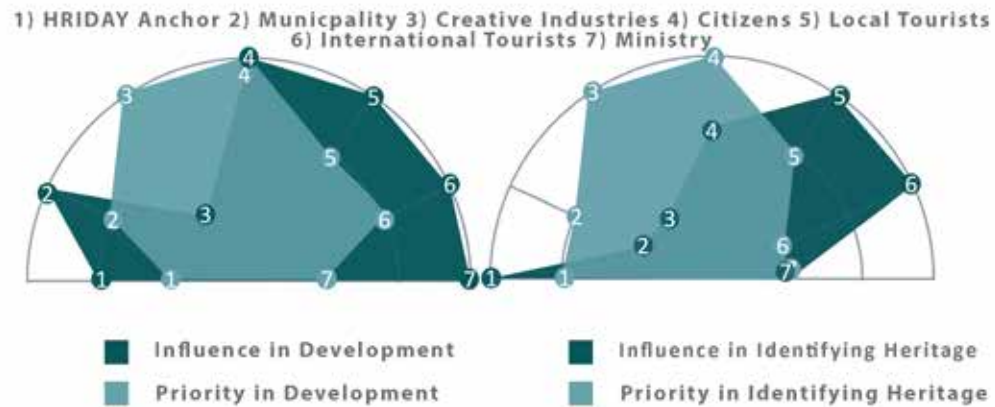
Figure 2 : Power play of different Stakeholders

Many Voices and a single story

The exclusion of historical narratives in a scheme such as HRIDAY runs the risk of reinforcing the discriminative historical constructs that prevalent in this day.

In a quagmire such as the present, where intolerance, xenophobia, historical narratives being altered and other forms of discrimination are ubiquitous; it becomes the prerogative of the state to ensure that public schemes, such as HRIDAY, full fill their role in an inclusive manner and ensure equality. To neglect the traditions or heritage of a community is to fuel its demise, its disappearance.

INSTITUTIONAL DESIGN

CITIZEN FORUM — VOICE
ACCOUNTABILITY
EFFICIENCY
EVALUATION AGENCY

OPERATIONAL GUIDELINE — SPECIFIC
IMPLEMENT
SUPPORT
BUDGETARY ALLOCATION

PROGRAM DESIGN

Figure 3 : Guidelines for future solutions

Intangible Heritage

Study Of Integration Of Artisans in the HRIDAY Scheme In The Cities Of Kanchipuram And Puri

How has the component of intangible heritage been addressed by HRIDAY w.r.t. the livelihood of artisans who contribute to the city's unique cultural identity?

abstract

This research tries to answer if the component of intangible heritage has been addressed by HRIDAY w.r.t. the livelihood of artisans who contribute to the city's unique cultural identity. The aim was to understand how the concept of ICH and traditional craftsmanship, in particular, is imbibed by the process of HRIDAY scheme, right from the vision to its implementation and assessment.

Traditional craftsmanship in India is deeply rooted into the cultural fabric and is the second main contributor to the economy after agriculture in rural areas.
But, the United Nations opines that the number of Indian artisans has dropped by 30% in the last 30 years and therefore there is a need to re-invest in artisans to safeguard history, culture and an important source of livelihood.

The research looked into ground reality, in order to help the implementation of the scheme in a better manner over the remaining course of the policy implementation and to facilitate the involvement and needs of the artisans in the scheme. As the research followed qualitative methods, the data collected was in the form of semi-structured interviews conducted in three tiers, using Snowball Sampling technique for the first two and Homogenous sampling for the last:
- City Anchors (plan designers)
- Urban Local Body & CLAMC (plan implementers)
- Artisans (study group)
Apart from the above, visual observation and stakeholder dynamics had been used to have an in-depth understanding of the translation of the project on the ground. Each stage of the process has been looked into separately from the standpoint of ICH, traditional craftsmanship and artisans. Kanchipuram and Puri had been chosen as case studies for the research.

The research helped identify the lack of a holistic understanding of cultural heritage and what it encompasses at the three tiers of policy designers, implementers, and intended beneficiaries. The DPRs in some cities were ready prior to the formation of the HCA and the CLAMC. This could possibly have led to a greater focus on tangible assets alone. The lack of adequate stakeholder consultation and capacity building were also identified during the process, which further led to the exclusion of artisans from finding a stakeholdership in the projects identified. These findings will help in the formulation of policy recommendations that can be used for the mid-way course correction of the scheme.
A key recommendation would be the addition of the definition of heritage, tangible and intangible cultural heritage in the HRIDAY scheme, along with capacity building.
The building of the officials and locals involved in the process. This could lead to selection and prioritization of holistic projects that reflect the city's unique cultural identity.

key words

intangible heritage

stakeholders

cultural identity

traditional craftsmanship

artisans

capacity building

project prioritization

local communities

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To understand the dynamics between the various stakeholders involved in the process the attributes of influence and impact, power, financial and knowledge resources were mapped.
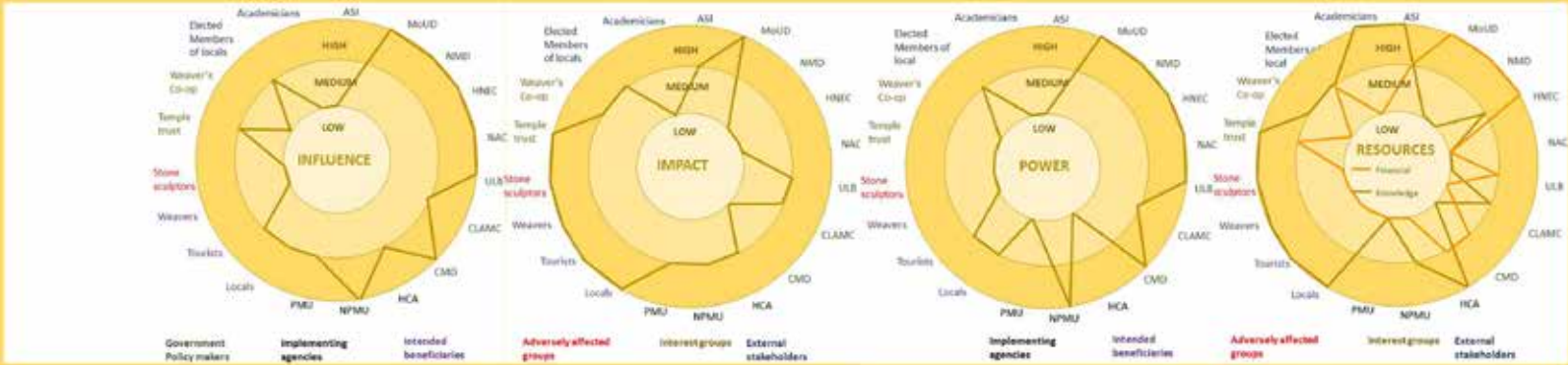
Figure 1 : Stakeholder dynamics for Kancheepuram City
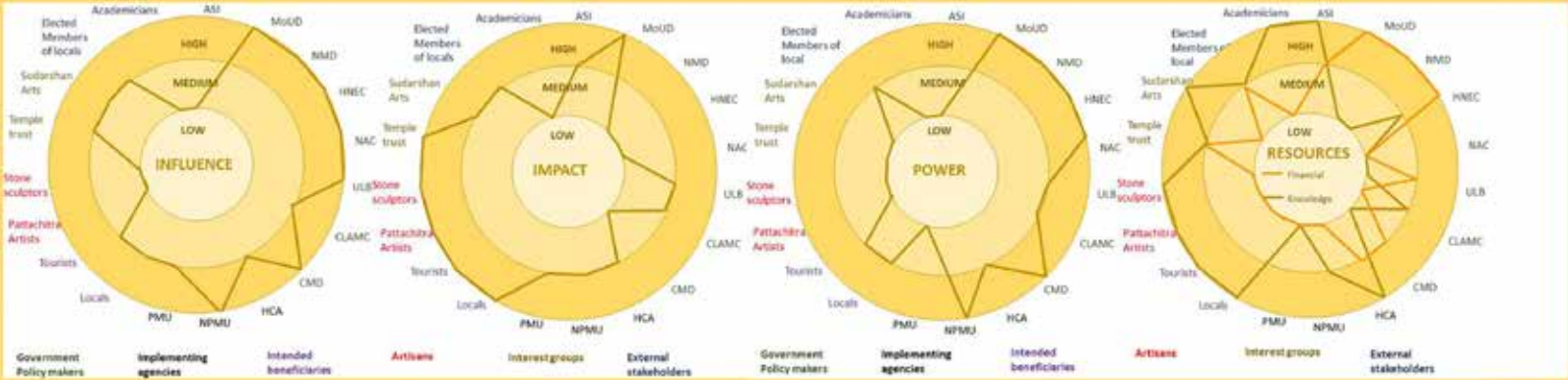
Figure 2 : Stakeholder dynamics for Puri City

From the above matrices it can be understood that the stakeholders with High Knowledge resources may not necessarily be able to utilize their power due to low influence and low financial resources. This enforces the need for the stakeholders with high power and resources to integrate these stakeholders as well so that the intent of the policy is not lost from vision to projects.

Infrastructure Need Assessment

Infrastructure Need Assessment under HRIDAY Scheme in Dwarka and Mathura

What are the infrastructure needs of a city and how should HRIDAY address it?

abstract

India is a country lauded for its rich and varied heritage and has been a platform for different religion, tradition, culture, crafts etc. Most often, these are concentrated in certain cities which eventually contribute to the identity of India. At the same time, like most cities in the present, these heritage cities too face the modern day issues of urbanization and the associated lack of strong basic infrastructure which is exacerbated by the number of tourist/visitors/pilgrims. This being the case it becomes imperative to strengthen these cities. This is where a scheme like HRIDAY, focusing on urban development centered on heritage comes into play as it claims to "preserve and revitalize soul of the heritage city".

This thesis aims to assess the infrastructure needs of the respective city and how HRIDAY has gone ahead to address this need. The cities selected for this project are Dwarka and Mathura. The investigation begins with reviewing the city HRIDAY plan (CHP) and Literature review. This was followed by review of different policies within the selected cities and finally site visit which involved interviews with stakeholders and citizen.

From the investigation it was found that in Dwarka, even though there was a vast amount of funding available there was seen to be an overlap of the projects. Whilst in Mathura the projects where aimed at aesthetic improvement of the city when there was a complete lack of basic infrastructure. It was also observed that in both the cities the Municipalities lacked the capability to handle and maintain the projects being developed within these cities. Considering that both cities have the highest inflow of tourist round the year the problems are even more amplified. To counter this issue institutional changes have been suggested, the first one being the CLAMC at the city level ensures projects across all themes are selected and implemented as there was an explicit bias towards Physical infrastructure and further still beautification. Secondly the CMD should function as the nodal and curate the projects based on a priority assessment within the city.

key words

Infrastructure

Assessment

Beautification

Institutional Changes

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Image and graphics by Shikha Patel, Faculty of Planning, CEPT

Figure 1 : Comparitive analysis of proposals between all zones - Mathura

Figure : Comparitive analysis of proposals between all zones- Dwarka

HIGH   MEDIUM   LOW

Priorities of projects

Basic infrastructure	Tourist amenities	Streetscaping
• Water supply	• Drinking water point	• Street lights
• Sewerage	• Toilets	• Façade treatment
• Solid waste management	• Tourist information desk	• Painting
• Electricity	• Signage	• Planting trees
• accessibility		
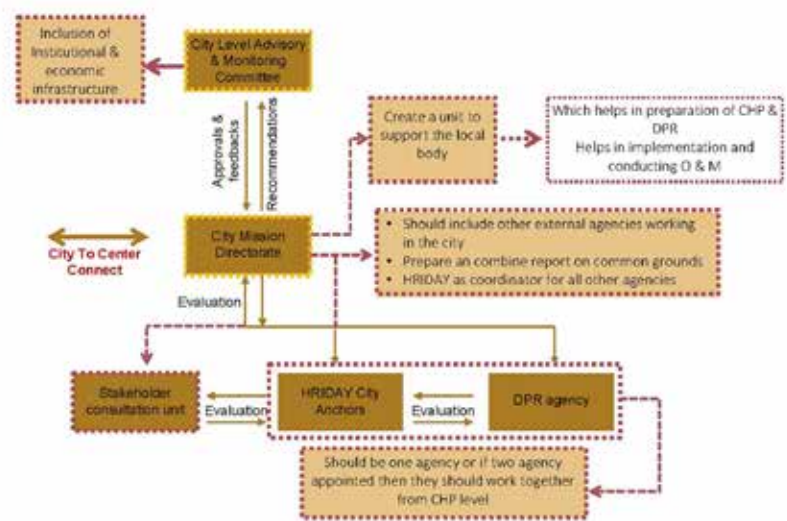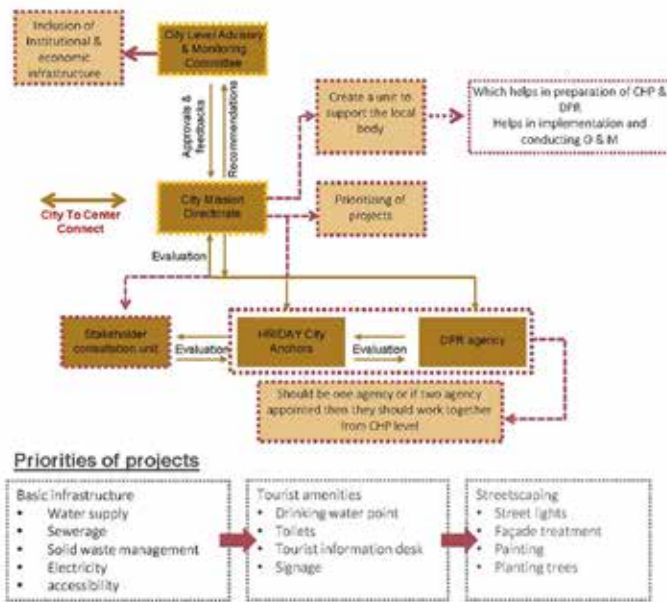
MATHURA MODEL | DWARKA MODEL

Figure 3 : Recommendations proposed through possible interventions in the innstitutional frameworks for Dwarka and Mathura.

Sense of Place?

An Enquiry: HRIDAY Scheme through the lens of Sense of Place

How is the 'Sense of Place' of the city affected by the HRIDAY Initiative?

abstract

This thesis is an enquiry into the HRIDAY Scheme through the lens of the concept of 'Sense of Place'. It analyses the approach of the Scheme to establish how it responds to the idea of 'place' in the cities it is operative in. Such research is warranted in response to HRIDAY's aim to 'Preserve and Revitalize soul of the heritage cities to reflect their unique character by encouraging aesthetically appealing, accessible, informative and secured environment'.
Most development schemes launched time and again, majorly focus on improving the quality of infrastructure facilities in selected cities for locals and tourists. On the other hand, HRIDAY Scheme advocates the importance of preserving and revitalizing 'heritage wherein tourists can connect directly with city's unique character' through planning, development, and implementation of 'heritage sensitive infrastructures.'

Most of the previously implemented development schemes in the country eventually served as beautification schemes because of approaches that focus on 'experience able settings' that are directly expected to flourish tourism in the city. It is also observed that the piece- meal, project based approaches undertaken in such schemes affect the integrity of the city's fabric/ structure and experience.

In such a climate, HRIDAY Scheme is one of its only kind, committed to 'Soul of Heritage cities and its unique character', making it imperative to understand the impact of the Scheme's approach to the 'Sense of place' and thus the character of the historic cities.

Mathura and Dwarka are two heritage cities selected for the analysis from the 12 cities under HRIDAY scheme because of their mythological and cultural linkages/ significance/ values. The research first analyses the physical and sensorial factors contributing to the sense of place characteristic of both the cities through mapping exercises, participant observation including interviews with the locals. Then, from the perspective of the Sense of Place, it analyses the gap between the HRIDAY Scheme, City Anchors and the Detailed Project Report agency's approaches through a comparative analysis, in one selected zone for the execution of the Scheme.
Finally, the research attempts to analyze the effect of HRIDAY scheme proposals on the Sense of Place of the historic cities and recommend the probable tools to be used to preserve and revitalize the authentic characters of heritage cities.These recommendations elaborate on an alternative manner of creating a toolkit, a document that should provide the design solution in the form of guidelines related to the components of the projects and vocabulary of the design. Four stages of operationalization of the toolkit are suggested:
- Area wide Toolkit, that shall be derived at the scale of the various heritage zones across the city to maintain integrity;
- Public Streetscape, Plaza and Open space Guidelines, which directs the uniform character of the city's open spaces;
- Building Guidelines Toolkit for conservation aspects of the historic city like architectural elements which are components that manifest the culture of the society of heritage cities, such as thresholds, openings, offsets, heights, proportions etc.
- Palette creation of the various components with detailed articulation on finishing material and color palettes.
The toolkit recommends stakeholder participation to ensure the sustainability of the effort.

key words

Sense of Place

Heritage City

Integrity

Authenticity

Experienceable settings

Design toolkits

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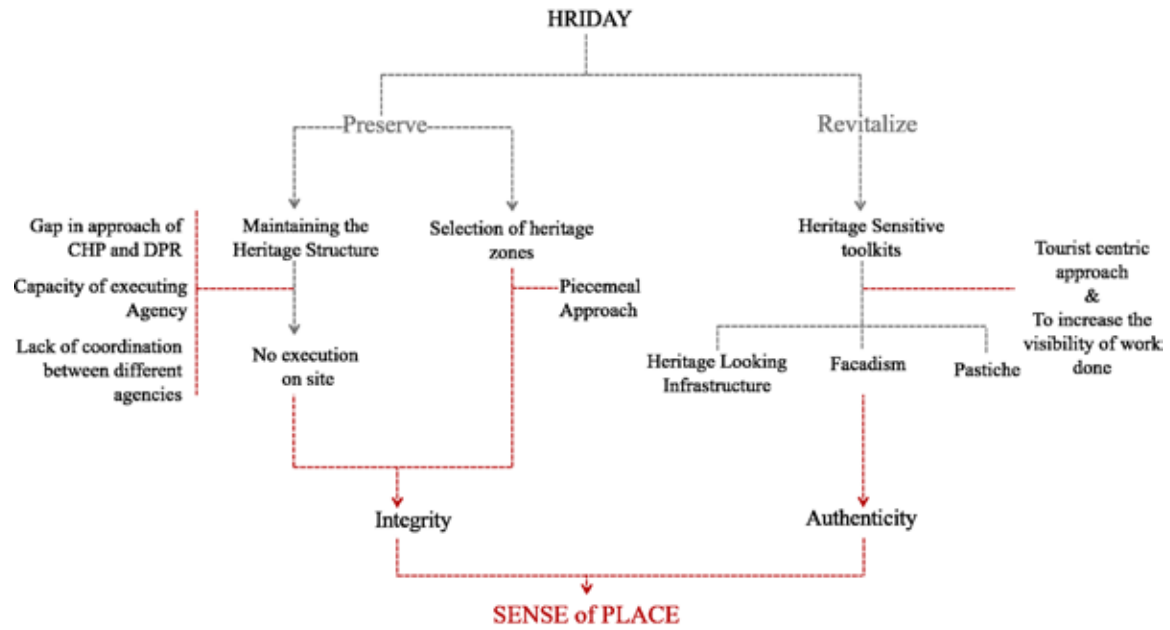
Figure 1 : Analysis : Factors affecting the 'sense of place' under hriday scheme
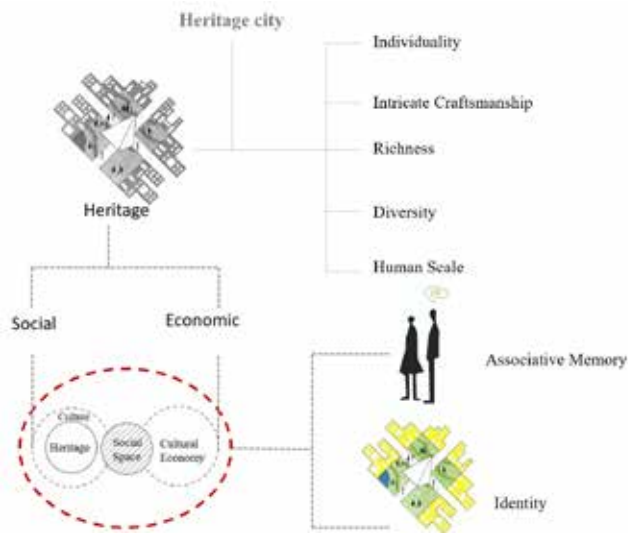
Figure 2 : Analysis : Relationship of heritage with place
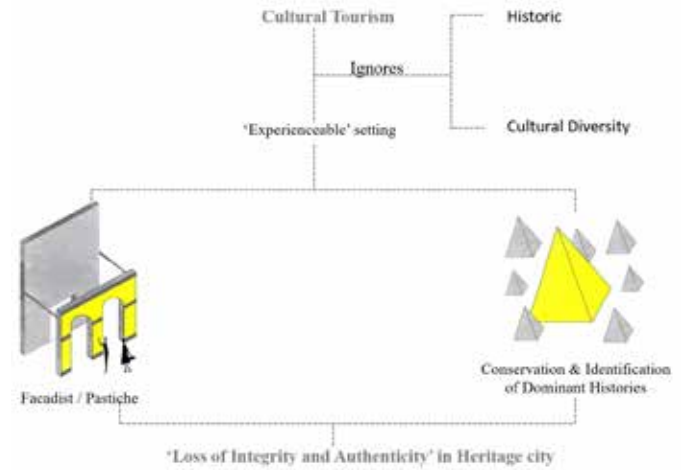
Figure 3 : Analysis : Loss of integrity and authenticity in heritage city

Figure 4 : Recommendations : Enhancing the pedestrian experience along the streets.

Figure 5 : Recommendations : Maintaining the view of landmarks, Ratio of street and New landmarks should be easily distinguishable

Figure 6 : Recommendations : Material, signagess, street lighting palatte

The Heritage of Water

An Enquiry into HRIDAY Scheme's approach towards conservation of waterfront heritage at Ajmer-Pushkar

What is heritage conservation and different approaches towards conservation of waterfront in Indian Cities?

abstract

Water has been and continues to be the prime source of sustenance of life. Different forms of water: rainwater, lakes, rivers and ponds are celebrated as integral to most cultural landscapes across the world. It is unfortunate that in the modern world where heritage is synonymous to historical monuments, highlighting just the tangible, hydrological systems associated with historic settings are reduced to limited significance overlooking water as a crucial, life sustaining resource along which civilizations have evolved.

Water bodies are manifest within the layers of heritage as traditional water systems in the form of tanks, wells, baths and aqueducts which have developed over a large period of time. This suggests that traditionally, the geographical characteristics of the place were locally tapped to provide maximum underground as well as surface recharge and accumulation of water. Hence, water cannot be understood as being independent of our heritage.

The manifestations of water are not just tangible but extend into the intangible, in the form of its spiritual relationship with people resulting in many cultural and sacred landscapes evolving around it as in the case of many Indian cities like Haridwar, Pushkar, Varanasi etc. These multiple relationships between people, water and landscapes hold the essence of civilizations.

Unfortunately, rapid urbanization and differently aligned ideas of development have affected the heritage of water through its limited means of protection and conservation, which are the only responses to it, leading to an alarming loss in a limited cultural resource. There is increasing need to recognize and respond to water as heritage resource and the cultural meanings associated with it and take measures to protect and enhance them.

This thesis aims to understand natural water heritage prevalent in the city, specifically areas near lakes, and the interventions taken to conserve these precincts. The city selected for this study was Ajmer-Pushkar. The methodology was followed by literature review of the CHP and other relevant documents to understanding water as heritage. It was followed by site survey which involved interviews, mapping and understanding the spatial configuration around water structures. The final step was analysis which involved formulating a framework (Value based) for assessing the current conservation efforts under HRIDAY. The framework developed by referring to various existing charters and assessment tools. It was further sub divided into 3 portions, Historic context, socio-cultural context and economic context. The projects which were selected for assessment were then graded from Very high to unknown. Further based on the gradings and requirements design suggestion were provided to select projects.

key words

Water front Heritage

Hydrological systems

Water Heritage

Authenticity

Resources as heritage

people- water- landscapes

Value based approaches

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Figure 1 : Value Assesment Tool developed for Cultural significance of the place.

Figure 2 : View, vistas and approaches at water

3a

Figures:
3a : Indirect use of edges; 3b : 3c : Inirect visual vistas being formed from water edges and built forms; 3d : Direct physical approach to water through Ghats; 3e : Visual accessibility from public places.
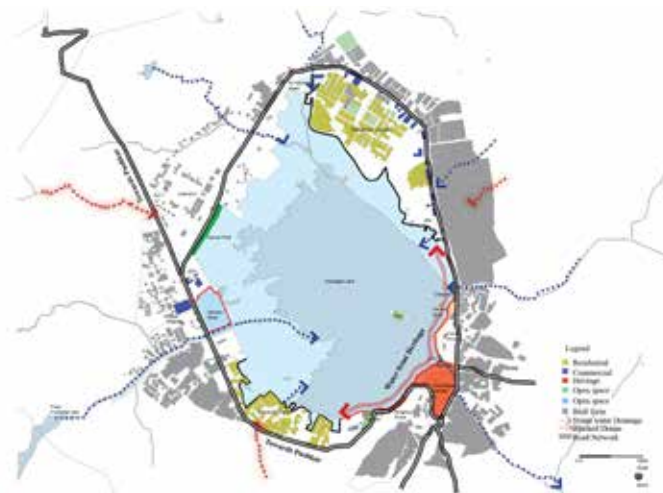
3b

3c

3d

Figure 4 : Anasagar Lake, surrounding context, land use and flow of drains in and out of the lake

Figure 3a to 3d : Types of associations evolved with water fronts

Public Opinion and Engagement

An exploration of public opinion and engagement on government schemes: Aids to better implementation andmanagement

How can implementation of projects under government schemes be improved by citizen's engagement?

key words

Public Participation

Communication

Perceptions

Heritage Management

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abstract

HRIDAY is aimed at bringing a paradigm shift in conservation efforts and urban development by combining urban planning, heritage conservation and tourism. In doing so tries to achieve an integrated and sustainable approach development to all and sensitive to its context and people. This thesis is an exploration to understand public opinion and engagement in government schemes (HRIDAY), the outcome of which is to develop strategies for better implementation of government schemes on ground. Amritsar and Ajmer Pushkar- were selected as sites for study as both these cities had seen 80% implementation. To achieve the aforementioned aim, the methodology involved constant literature study which was then followed by site visits where personal interviews, observational study and surveys formed the core tools. These studies were conducted in those zones where projects were being implemented.

In course of the investigation, common to both cities, it was found that there was a lack of trust in the government owing to varied perceptions on the scheme and the role of the municipality and associated agencies. Simultaneously, awareness amongst the citizens in regards to HRIDAY as a scheme and its role within the city seemed to be nonexistent. The aforesaid can also be attributed to lack of effective communication to the citizens. Beyond this, specific to Amritsar, a gap in implementation and planning also was observed and expressed by the citizens which can be attributed to poor management and the inconvenience thus created.

Graphics by Sugam Saini, Faculty of Planning, CEPT University
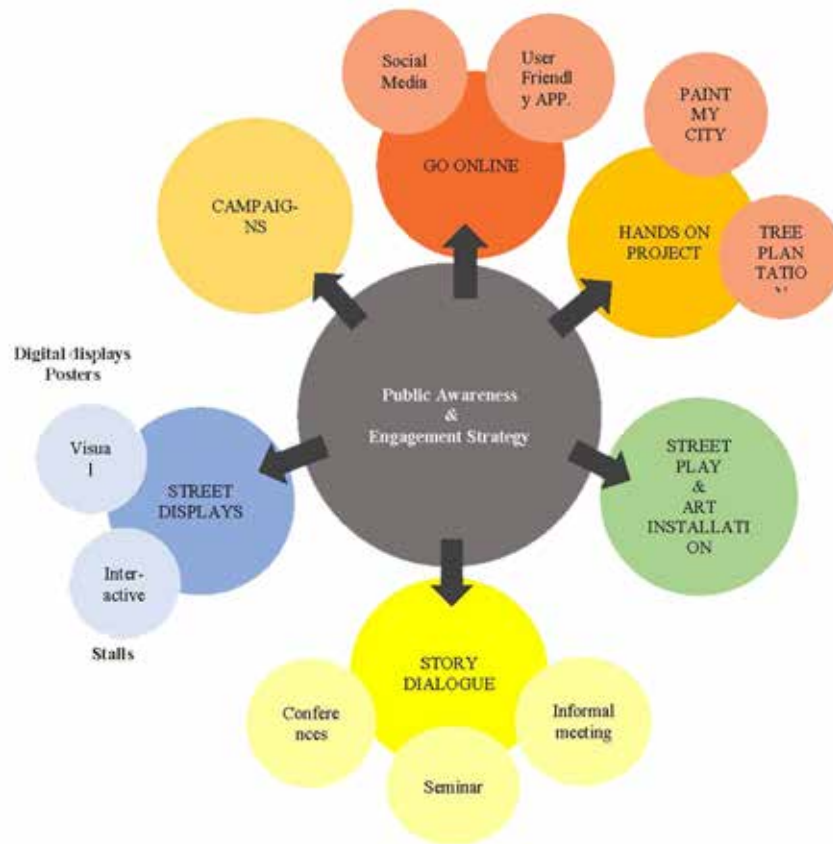
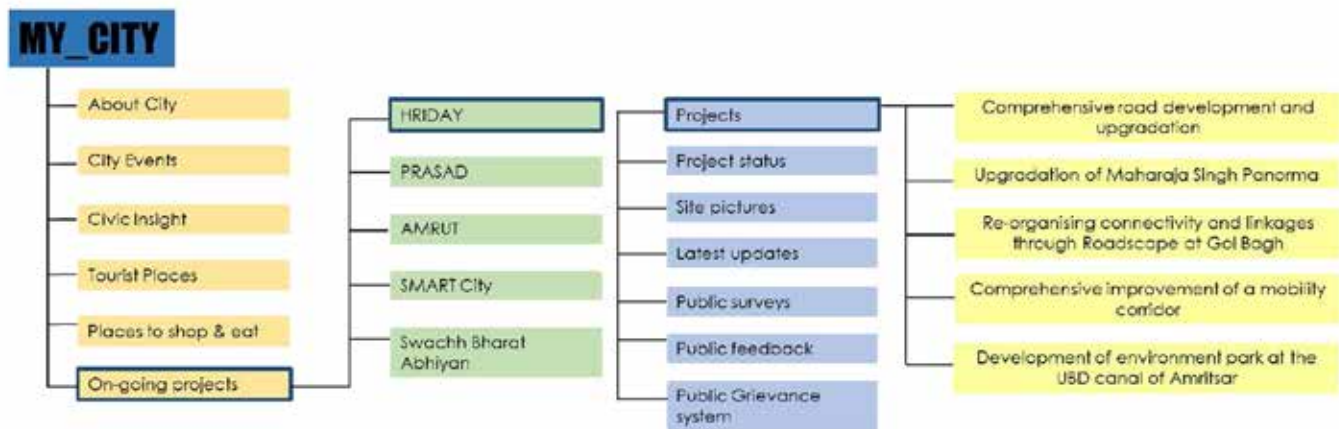Figure 1 : Some innovative techniques of public awareness and engagement strategies

Figure 2 : An exemplary hypothetical application for HRIDAY Scheme

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PART- III
REFLECTIONS AND WAY FORWARD

Memoirs of a HRIDAY Anchor

ICOMOS Perspective
Notes from the Scientific Committees

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Memoirs of a HRIDAY Anchor

Gurmeet Rai
Founder of CRCI and Vice president
ICOMOS India

Gurmeet S. Rai is a conservation architect based in New Delhi, India. She graduated with a Bachelor of Architecture from the Chandigarh College of Architecture in 1988, followed by Master's in Architectural Conservation from the School of Planning and Architecture, Delhi, in 1989-1990. In her initial years of professional practice she worked in the Architectural Heritage Department of the Indian National Trust for Art and Cultural Heritage (INTACH) in New Delhi. This gave her the opportunity to observe and understand the challenges of conservation practice in the country. In 1996 she set up the Cultural Resource Conservation Initiative (CRCI), a conservation consultancy firm.

CRCI's project on Conservation of Krishan Mandir, Kishankot, Punjab, India was awarded the UNESCO Asia-Pacific Heritage Award, 2001. In 2004, the firm was once again awarded the UNESCO Asia-Pacific Heritage Awards for the Conservation and Development of Gurudwara Darbar Guru Nanak Dev – Lakhpat, Kutch, Gujarat, India. CRCI's contribution to conservation was also acknowledged by the Government of Punjab through the Award for Excellence in the Field of Conservation Initiatives and Contributions to the State of Punjab, India, 2002.

The opportunity to work on an 'urban conservation' scenario in India was not only a distant dream but did not exist in the lexicon for conservation practitioners in India. Several of us conservation architects undertook our training studying conservation reports for urban areas prepared by senior architects in the 1980s and 90s which has very little implementation to show, and lie in the library of INTACH. These were prepared by Prof K T Ravindran, Romi Khosla, Prof Nalini Thakur and Prof A G K Menon, to name some of the pioneers. They gave our profession a reason to believe that this work may be possible in years to come. The opportunity to work on this scale came true with the call for proposals by the National Institute of Urban Affairs (NIUA), a technical body of the Ministry of Urban Development in April 2015. Proposals to participate in the bidding process were sought from professionals with considerable experience in the architectural heritage conservation. This was the HRIDAY (Heritage City Development and Augmentation Yojana) program, the first flagship program launched of Ministry of Urban Development in the term of the new national government which came into power in 2014. The focus was described to be, 'for holistic development of heritage cities'. The aim of the scheme was, 'to preserve and revitalise soul of the heritage city to reflect the city's unique character by encouraging aesthetically appealing, accessible, informative & secured environment'.

I almost missed the date …
A colleague informed me about the notice that appeared in the national dailies which called for technical proposals for professional organisations. Despite my scepticism about the possible opportunities that it may offer for conservation professionals, I looked for it…
I downloaded the RFP (Request for Proposal) document and on examining it I could not believe my eyes… the

program was seeking the engagement of conservation architects to potentially lead the team! This program was not designed on the usual template for urban infrastructure projects. Projects for urban areas in the past have required participation by large infrastructure companies and were required to be led by engineers. Someone at the policy level had recognised that this project is for 'heritage' cities and heritage needs to be central to planning framework and cannot be based on 'infrastructure' alone.

Having worked in Punjab for over two decades, and over 10 years in Amritsar, gave me considerable confidence to submit a proposal for the position of the lead consultant in the consortium (with an infrastructure/ engineering company). I felt the need to partner with an engineering firm to ensure that we had the adequate skills necessary to design and implement infrastructure at the urban scale thus fortifying our confidence to be able to ride the wave safely to the shore with a robust team!

Preparing the plan- engaging with the local government.
As a conservation professional I had years of experience working with organisation engaged with cultural heritage, for instance the Archaeological Survey of India and State departments of archaeology. Not for a moment did I consider the difference that may exist in perceptions about cultural heritage and historic areas in local government organisations. Issues related to the need for 'place making' to achieve an improved quality of urban environment which specifically related to the needs of women and children, ecology, public art and its contribution to community engagement, equitable access to public goods etc. as questions, were to become central to our work. That the learnings along the way were going to be many was surely assured.

Positioning heritage within the paradigm of urban planning – looking at the past for the future..
I had embarked on a journey which was not going to be timid in its approach. I believed heritage management had

come of age and the first flagship project of Ministry of Urban Development had heritage sensitivities at its heart in HRIDAY. At no point did I consider HRIDAY as a lesser program than other programs which are more heavily endowed with resources such as the SMART City, AMRUT etc. To us heritage professionals, infrastructure planning responsive to the layered histories of our cities is central to improving the quality of life of a significant section of the urban population and at the same time ensuring that the characteristics of our cities, to which they owe their uniqueness, would be given a fresh lease of life. I along with my multi-disciplinary team were determined to make a success of it!

The cookie had to be held carefully with both our hands to not allow it to crumble..
The project documents called the City HRIDAY Plan (CHP) had a prescribed format given in the guidelines. This format helped to keep the conservation architects anchored to focus on heritage, both tangible and intangible, and at the same time engage with the two critical aspects of urban planning and urban development. It required the team to judiciously study the planning documents for the city such as the Master Plan, City Development Plans, Comprehensive Mobility Plans etc. The other aspect that required detailed engagement was that of collecting data from ongoing infrastructure projects as well as those for which funds were committed (and possibly tendered), but where 'ground breaking' was yet to happen. This was considered necessary to ensure convergence, prevent to overlap of projects in part or whole, as well as to understand the timelines of the projects which be running parallel with those of HRIDAY projects (to mitigate potential adverse impact).

For the HRIDAY team it was also important to understand the type of 'infrastructure' projects which typically get funding, and those which contribute to the quality of life of the community (and hence are important but are not considered as priority). This analysis gave us a nudge towards recognising project types that come under the

popular definition of 'infrastructure' and those which do not catch the imagination of mainstream government policies in spite of the fact that they do contribute meaningfully towards giving quality of life and creating happiness among people.

Missing women …

It will not be wrong to say that majority of professionals in the conservation field in India are women. The same can be said about the HRIDAY anchors, the majority are women professionals. How does this impact the working dynamics of the program at the city level?

It is also important to note here that the local governments/ the city administration is largely male dominated with men in 'high posts' of administration as well as in coveted positions such as in engineering. How often do we find superintending engineers or executive engineer positions occupied by women? Would cities look different if more women were engaged in local government (it would also be interesting to examine if the Swachh Bharat mission had more women leading from the front).

The Projects – Recognising heritage footprint; protection, conservation and enhancement of public spaces …

Infrastructure in terms of the physical, social, institutional and financial all contribute to the working of a city. Can the HRIDAY program address infrastructure upgradation on multiple levels? The projects identified for the cities were situated within 'heritage zones". Heritage zones were understood as contiguous areas with a well-defined character which are representative of a particular period of significance in history. They could also be a cluster of heritage sites which lie in close proximity and function as part of a larger whole. These could also be spatial components in the city which directly impact a heritage zone, today and are likely to play a significant role in the future as well. This is necessary to bring to the forefront for the planning authorities, to manage and plan for these areas appropriately as they directly contribute to the health of the heritage of the city- for instance, the

circular road which is an important mobility corridor which encircles the inner city of Amritsar in the heart of which lies the Golden Temple. Streamlining and thus facilitating mobility on this corridor has a direct bearing in the management of connectivity to the Golden temple and overall mobility within the inner city.

The co-existence of nature and culture, natural and cultural heritage was recognised as a fundamental attribute of heritage of Indian cities. While Amritsar has the sacred tanks the famed one being the Amrit Sarovar within which is located the Golden Temple, in the case of Puri, the water in the tanks, ponds, river Musa and the sea are closely linked with the cultural narrative of Lord Jagannatha. Protecting and possibly enhancing the sweet water (ground water) in Puri (also a unique attribute of the landscape) became as important in the planning strategy as planning for the physical fabric of built heritage.

The projects sought to enhance the experience of heritage creating public spaces in the city through interventions in parks, water fronts (river and sea), conservation of unprotected heritage buildings (for reuse for community use) as in the case of pump house, power house. Improving conditions and visual aesthetics in market places and around sites of significance as in the case of parikarma of Sri Jaganantha temple and specialised bazaars around Rambagh Gate has also been a priority.

Process of consultation and approval: a smooth and at times a bumpy road

The system for consultation at the city level was that of presentations and discussions in the city level advisory and monitoring committee (CLAMC) which comprises of elected representatives namely the Members of the Legislative Assembly, Member of Parliament, Mayor, Municipal Commissioner, Deputy Commissioner and representatives from several engineering wings of the Municipal Corporation and line departments of organisations which impact the implementation of the HRIDAY program. The relationship of the Government of

India represented by the city anchor and local government in the absence of the representation by the state government had a unique flavour of the working method. On one hand, as per the guideline of the program, the projects required to be approved by CLAMC and hence needed to be acceptable to the members of the CLAMC, on the other hand the reason this project is a 'centre sector scheme' i.e. entirely funded by Government of India gave a certain amount of intellectual and creative freedom to the city anchor. There was an unwritten code of functioning that enable the HRIDAY anchor team to press with confidence the need for inclusion of certain types of projects, and at times sub-components, within projects.

The platform is thus unique and enabled the process to press on.

'The accepted projects need to be measurable and tangible based on approved rate in the Schedule of Rate (SoR) of the Punjab Public Works Department or the Delhi Schedule of Rates (DSR) followed by the Central Public Works Department'. How would process driven programs and projects be implemented in such a scenario? All activities do not find a way in the schedule of rates! Activity-based programs with children, youth, artisans and others create possibilities for connecting people with the heritage sites, the project sites in this case. Outputs like public art, installations, social media platforms based on real time activities on the ground do not have 'government approved rates'. Education and cultural institutions in most cities do not have capacities to undertake these activities in a long term sustained manner for several reasons. The idea of culture as a dynamic process of creative expression and a need for healthy and lively communities is lost on the local government. Cultural expression is seen as a source of light entertainment and not as vital part of self-expression for a society. The idea of a Heritage and Cultural Foundation at the city level, housed in the local government, that believes in the children, youth, artist and the artisan community of the city is yet to find support in most Indian cities. Mainstreaming this idea which would recognise vernacular talent which at one point was vibrant in the pre-colonial Indian cultural landscape and which needs to be revisited and possibly resurrected. This is necessary for Indian cities to become truly vibrant. Ways and means to undertake participatory arts projects towards community building requires mainstreaming in city development programs. Can the HRIDAY program set this idea in motion?

Learnings, future challenges and recommending a way forward..

The capacity of local governments to undertake multi-sector inter-disciplinary projects has limitations. The Project Monitoring and Supervision Unit housed in the City Mission Directorate (which is housed in the local government) do not have multi-disciplinary teams. PMSU clearly needs community development specialist, urban designer/ architect, conservation architect, environment planner/ landscape architects, educationists (supported by engineers). In the current form the team is of engineers who find it a challenge to comprehend several of the project components. The team at the local government must mirror the skills that go into the making of the city HRIDAY Plan. This is necessary to ensure that the assessment and the recommendations made in the City HRIDAY plan is adequately understood and translated into action. The plan must be carefully considered while developing infrastructure projects for the city.

Place, People and Culture: Concerns for Historic Cities of India

National Scientific Committee on Historic Towns and Villages

Traditional Indian settlements, have evolved over generations undergoing innumerable transformations and in the process have accumulated a wealth of not only physical assets in the form of several layers of built fabric but also contain within them an intangible repository of traditional knowledge and skills forming an inseparable part of our vibrant, dynamic and ever evolving 'cultural heritage'. The tangible and intangible heritage resources within traditional cities, towns and villages not only lend them a unique persona but also have immense potential for sustainable development. The National Scientific Committee has over the period of past years deliberated on many aspects of historic cities, towns and villages, especially with reference to the challenges they face in terms of safe guarding its heritage. The objectives identified by the Heritage City Development and Augmentation Yojana (HRIDAY) by the Ministry of Housing and Urban Affairs (MoHUA) and the discourses that have followed hence forth have given an opportunity to the members of the Committee to reflect upon their own concerns and on the potentials raised by the scheme.

Small and Medium Towns

One of the concerns being deliberated by the Committee is of small and medium towns in India that slip through the cracks in terms of access to benefits from large government local schemes and suffer from dwindling traditional economies. These towns are in a state of transition, struggling with their urban identity and weakening rural linkages. The towns vary in terms of origin, as urban entities from the very outset or having developed from a rural setting incrementally. In most of such towns, multiple layers of history intervene to create the present context, finding expressions in the form of the built environment and more so in the personal or collective narratives. On the other hand, a number of such towns face urban expansion, witnessing interest from private developers as well as government development organisations as land banks. Tourism and development plans list the history and heritage of the place but fail to connect these with the current realities on the ground. HRIDAY scheme can be seen as a very important and significant step in the direction of addressing these concerns as it identifies small and medium towns as beneficiaries of the scheme. Its objectives and outline also suggests small steps that can be taken for better infrastructure (social, economic, physical and institutional) that can support the traditional structure of these towns and their local economies. However, the selection criteria of the towns do not overtly suggest a bias towards small and medium towns, but is purely based on the value of the historic city as a centre of a culture. While the latter as a criteria for selection of future cities is non-negotiable, privileging selection of small and medium towns may lead to a positive discrimination that favours concerns of these marginalised entities.

Local knowledge, economies and governance

Traditional cities, towns and villages that exist in India today need to be seen as part of a long standing tradition of urbanization in the Indian sub-continent forming an inseparable part of human existence and development. They are not just an aggregation of built and un-built spaces existing in isolation instead they form an intertwined and interdependent network of living environments, intimately bonded to their territorial context, sustaining the life of millions and millions of

people. The need of the hour is not only to safeguard historic cities, towns and villages but also to valorize them as models for best practices in harmonious community organization, place making, creative skill development and livelihood generation, reducing vulnerability of human habitats to disasters and sustainable use of shared local resources. Present generations have much to learn from the wealth of knowledge and wisdom embodied in traditional settlements be it cities, towns or villages that dot the historic urban landscape.

HRIDAY scheme recognises this gap by pointing out how most conservation projects carried out on ground work in isolation from the needs and aspirations of the local communities as well as the main urban development issues, such as local economy, urban planning, livelihoods, service delivery, and infrastructure provision in the areas. In its process of implementation, it has also identified clear and critical role of local government body and local stake holders by making City Level Advisory and Monitoring Committee (CLAMC) and City Mission Directorate the centre of approval, execution and monitoring. The National Committees along with the City Anchors conduct regular workshops to raise awareness and build capacities as well. Some very successful results of such stakeholder workshops are also seen in the process of implementation as the scheme has provided with a clear budgetary allocation for this engagement. However, it was observed that a greater effort needs to be made in including local stake holders who hold the traditional knowledge of resilience, of cultural economies and to a large extent of the local resources. A clearer and more detailed framework for stake holder consultation that identifies the diverse agencies of stakeholders and that allows certain on ground negotiations for decision making may address some of these issues.

People Centric Approach to Diverse Histories
Modernist architectural historiography and processes of architectural conservation have invariably subordinated the complex experiences of 'ordinary people' and their built environments. In most cases, discourses have become 'expert oriented' to the extent that the community's association to their own past is considered to be secondary to a larger narrative of history and conservation. The recognition of diverse stakeholders in conservation processes is linked to the fact that different groups of people have varying associations and values for historical sites and their everyday environment. While this may almost be self-evident, much of architectural history and conservation continue to be underpinned by singular - often monumental - narratives. This requires a truly people centric approach that path breaking schemes such as HRIDAY must look towards.

In calling for people centric-approaches, it is important to critically reflect on the intellectual foundations and core methodologies of our discipline. If monuments remain the aesthetic standard for architectural history or scientific preservation the best practice for conservation, then a people-centric approach requires not just minor adjustment, but a foundational shift. Historic built environments can no longer be documented as objects but need to be explored as dynamic relationships. An important disciplinary challenge in the case of historic built environments is the urge to idealise the past and therefore preserve the built environment in the condition in which one finds it. The process of writing history or conserving buildings, however, is vastly different from this ideal imagination. It is fraught with contingencies ranging from contestation and bureaucracy to inadequate documentation and an unskilled labour force.

Apart from these concerns, it was observed by the NSC members that many of the cities selected and that may be selected in future, under the scheme rest upon valuable archaeology. While the Archaeologically protected monuments in these cities have regulations, the underlying archaeology of these places hardly find any mention in vision statements. To build an attitude towards this is an imperative to any future development that may be planned. Having said that, there also needs to be a policy towards this at the National level.

The specific discourses mentioned above are rooted in a general acceptance of the Historic Urban Landscape Approach by the NSC and stems from the fundamental shifts it brings about in the discourse of conservation and sustainable Development of Historic Cities.

The perspective of the National Scientific Committee is drawn from multiple engagements of the NSC members outside the particular workshop for HRIDAY. Notable among those are concept notes made by Urvashi Shrivastava on the NSC position paper, workhops and symposium held at Sushant School of Arts and Architecture, Ansal University and Faculty of Architecture, CEPT University curated and recorded by Gauri Bharat, Jigna Desai, Parul Munjal, Shweta Wagh, Smriti Pant and Suruchi Shah. It is also informed from the NSC members discussion about Urban Archaeology with the National Scientific Committee on Archaeology Coordinator Radhika Dhumal.

Cultural Route: The umbilical cord of heritage cities
National Scientific Committee on Cultural Routes

The National Heritage City Development and Augmentation Yojana (HRIDAY) Scheme launched on 21st January 2015 by the Ministry of Housing and Urban Affairs (MoHUA), aims to bring together urban planning, economic growth and heritage conservation in an inclusive manner with the objective of restoring, reviving and strengthening the soul and heritage of the city. HRIDAY presents a commendable vision recognizing heritage sites, not just as monuments in isolation, but as significant "assets" within the city's fabric that demonstrate potential as key stimulus towards sustainable urban development and improving the quality of life of its citizens. Within this framework to re-imagine and re-create a value based approach to historic preservation and urban development of a historic city, lies the imperative need to recognize the umbilical cord of a historic city, that being the 'cultural route', which has shaped its identity from its birth to its evolution over many centuries. This inextricable association has helped shape the identity of the city and its people, demonstrating a rich and diverse narrative of multi-cultural expressions within an exceptional setting of

a shared heritage, a clarion call for universal peace and harmony.

History bears witness to the fact that great cities have been founded at the intersections of trade and travel routes. Their birth and eventual growth as centres of trade and travel is strongly rooted within the narrative of the process of continuous cultural exchange taking place along these routes. Cultural routes exist both at, macro level connecting two or more cities or settlements or even at micro level, that which develops within a city, with a common aim to promote and further a particular purpose to promote a collective need. It could trade, religious or spiritual exchanges, conquest towards empire/nation building; political and religious expansionism or any other. Facilitating the cultural routes as connectors are the transport routes created for people to travel in an un-interrupted and continuous form, which historically and in modern times today, are continuously shaping our inter-cultural exchange. As stated in ICOMOS charter for Cultural Routes, *"Cultural Routes represent interactive, dynamic, and evolving processes of human intercultural links that reflect the rich diversity of the contributions of different people to cultural heritage."* Hence, the understanding of cultural routes is deeply rooted in the movement of people along these transport routes, with nodal settlements mushrooming along the route, in many cases today's heritage cities, that represent the finest forms, in both tangible and intangible, the very facilitation and exchange of creativity, knowledge and power.

Cities identified under the HRIDAY Scheme demonstrate as fine examples of the inextricable link of historic cities within their cultural routes. Varanasi, Gaya, Amritsar, Ajmer, Dwarka and the others, have all been a product of the cultural routes, demonstrating both macro and micro level setting of route/s, invariably representing either the sacred/pilgrim route or the trade route. The city level plans developed under the scheme, though identify the cultural routes connected with or within the city, but do not adequately embed them within the framework of

the city level planning process, nor explore its impactful interpretive value.

As a case in point, Dwarka City Hriday Plan identifies the historic structures and other elements such as vavs (stepwells), bird feeders, obelisks, kunds (sacred water bodies), temples, residences and dharmashalas (religious rest-houses), along with the processional and cultural route to Dwarka temple. The historic procession paths/ pilgrim routes leading to the Dwarkadhish temple, connect both Kailash Kund and Rukshmani Temple. The route has historic temples, shrines and residences – many of which are of great historic significance. These routes have become the main arteries of the old core of Dwarka. Although the City Hriday Plan for Dwarka identifies this religious/pilgrim route at an intra-city level, however, the recommendations in the plan are limited to the infrastructure development and restoration of the tangible assets, rather than collectively looking at the continuous mapping and protection of the route itself, that is of significant value.

The Varanasi City Hriday Plan identifies the Uttarapath as a historic route passing through the city during Mauryan Period. However, the physical cultural route of the Uttarapath linked to the city has not been embedded within the plan for protection. Another instance being, proposal of the development of Panchkroshi Yatra Route, though addresses the gaps and issues of its tangible assets, misses out on the interpretation of the pilgrim route within the ambit of the cultural route entity as recognised in WHS document and ICOMOS Charter. The plan identifies the components of the route such as several kunds located along the route of five yatras conducted in Varanasi namely Panchkroshi Yatra, Antargrahi, Avimukta, Chardham and Saptpuri yatras, but views the elements devoid from its integrated context within of the cultural route.

Amritsar has been a flourishing and vibrant commercial centre for centuries and once also been the political headquarter of the Sikh Kingdom during the reign of Maharaja Ranjit Singh. It is due to the growth of the city as one of the most important urban centers of the region, that during the British period the historic realignment of the Grand Trunk Road was undertaken. This was to facilitate Amritsar within the historic trade route for easy access by travellers and traders from far and wide on one hand and to militarily and politically control it on the other. This can also be deduced as the cause for reduced movement related to trade on the Badshahi Sadak and a simultaneous decay of commercial cities such as Sultanpur Lodhi, Nurmahal and Nakador. However sadly, the continuous and free movement along the imperial colonial road, an off shoot of Mughal highway, was deeply dented during the partition of India and Pakistan in 1947. The importance of the layered history of Amritsar, both as a spiritual and economic nucleus, as well as its fractured history of the historic trade route, has been captured within the Amritsar City Hriday Plan with the proposal of a People's Museum and open air interpretation of the heritage city that aims to "capture the city's sacred bearings, that has openly embraced people from across religions and diverse cultural milieu evident from the practices of its people, architecture, arts and crafts, musical and literary traditions, that need to be celebrated, while solemnly acknowledging the sobering experiences of pain and loss, which forms a significant part of the fabric of its complex history". In fact, the recent opening of the first 'Partition Museum' of the sub-continent in the historic Town Hall in Amritsar, is dedicated to bringing light on the stories of partition, that saw the largest human mass exodus in history, where the abrupt rupture of the historic trade route and its inextricable link between the twin cities of Amritsar and Lahore are also explored. Indeed, the holistic approach in placing historic cities within their layered context of cultural routes, are required to be embedded within the city level developmental and interpretative plans.

As part of the workshop on HRIDAY cities while exploring the themes of the General Assembly a very interesting

discourse and discussion was initiated by Mr. K.T. Ravindran on the planning principles of Patrick Geddes which gave an insight on revisiting Geddesian lessons for a holistic and multi-disciplinary understanding of the cities. The discussion being on city planning and city augmentation, principles of Geddes are truly the key touchstones. For Geddes, the role of the designer was to both contribute to the material adaptation of people and their livelihood and specific opportunities and challenges of the places they inhabit, as well as to affect in the transformation of culture through education. Seeing 'life as whole, is to understand life as a dynamic ecological, social, and cognitive process in which humanity participates, raises awareness of the fundamental interconnection of nature and culture. Patrick Geddes understood that such a participatory worldview informed by detailed knowledge about the ecological, social, geological, cultural and hydrological conditions of the local region would be instrumental in facilitating the emergence of sustainable human societies uniquely adapted to their particular region. With HRIDAY focusing on historic city planning and ICOMOS as a platform for the network of experts that benefit from the interdisciplinary exchange of its members, among which are architects, historians, archaeologists, art historians, geographers, anthropologists, engineers, town planners, interpretation experts, it is an opportunity to revisit the city plans under the scheme and further strengthen the idea. Since the scheme aims at reviving the integrity of a historic city by bringing together and addressing components of planning, growth, and provision of adequate infrastructure it is also important to note that the component of cultural routes is an integral part of planning and evolution of these cities.

The significance of acknowledging the cultural route as a whole is deeply embedded with the ICOMOS charter on cultural routes that states, "the consideration of Cultural Routes as a new concept or category does not conflict nor overlap with other categories or types of cultural properties—monuments, cities, cultural landscapes, industrial heritage, etc.—that may exist within the orbit of a given Cultural Route. It simply includes them within a joint system which enhances their significance." The emphasis is to identify the route as historic asset beyond just its physical built heritage. In fact, one of the objectives of Charter on Cultural Route is "to establish the basic principles and methods of research specific to the category of Cultural Route as they relate to other previously established and studied categories of cultural heritage assets." Also the objective is "to define the basic guidelines, principles and criteria for correct use of Cultural Routes as resources for sustainable social and economic development, respecting their authenticity and integrity, appropriate preservation and historical significance." Needless to say, the gap in identifying routes as a cultural asset could be an irreplaceable loss to the integrity of the heritage itself, especially when the recommendations are limited to just redevelopment/beautification of the route or circuit. Also importantly, the case to recognise intra-city routes, intrinsic and inextricably linked within the larger framework of cultural routes in the context of historic cities in India, is a crucial area that requires recognition and leverage within the international community, as well as within the international Charter on cultural routes and identification criteria mentioned within the World Heritage document of UNESCO.

HRIDAY scheme states as one of its key objectives is to, "develop and document a heritage asset inventory of cities – natural, cultural, living and built heritage as a basis for urban planning, growth and service provision & delivery." To encapsulate the planning action of heritage cities within the framework of the cultural routes that serve as the umbilical cord of these cities, is to acknowledge their complex evolutionary growth trajectory and relations with cross-boundary economic, political, social and cultural contexts. Thus, helping build an informed understanding of their unique context to past, present and future, potential of their power to influence collective conscience and universal value as heritage asset for generations to come, juxtapositioning historicity of the city with its futuristic form.

Way Forward
Editors' notes

The Heritage City Development and Augmentation Yojana (HRIDAY) of the Ministry of Housing and Urban Affairs, Government of India is indeed a unique scheme that seeks to bring about paradigm shift in the way development of Indian historic cities is conceptualised and policies implemented. However, many intentions of working in historic cultural and natural environment have, on ground, translated to one dimensional projects, not distinctly different from 'beautification'. Many objectives of the scheme, to focus on the quality of life for communities, to respond to the local economies through local governance are lost in translation. The challenge here is to design institutional mechanisms that sustain the initiatives taken as part of this scheme as a continuous program rather than one-time isolated projects. HRIDAY has made a significant new beginning for the government's commitment to transform and conserve the historic cities in India. It can only be taken further by supporting the urban local bodies that govern historic cities with sufficient funds and human resources to run heritage conversation program on a sustainable basis. Based on interdisciplinary discourse and reflection on the ongoing works and in dialogue with the anchors, outlined below are some suggestions that are inputs to this scheme, and make invaluable contribution to processes envisioned to transform historic cities following an inclusive methodology.

Historic Cities are more than Heritage Sites
Historic cities are not heritage sites, with boundaries on ground and limits of relationships. They are sites of interchanging values and dynamic relationships between monumental and non-monumental built environment, diverse social economies and natural systems. Mapping these relationships is key to an understanding of heritage. For this, it is critical that the core methodologies of practice need to look beyond monuments as aesthetic and symbolic standard of heritage, and study their relationships. A vision statement for historic cities, while introducing specific changes at specific places, must include a response to these relationships and how they are to be transformed in context of human rights and concerns of equity.

Historic Cities require to be imagined differently than their modern counterparts
Most of the plans for the future of historic cities expect them to become an echo of 'modern' life, often with its infrastructure designed to fulfil all the needs of a modern traveller. This vision or imagination of the historic cities often place an undue pressure on the city that was designed for a time where movement was slower and interactions with places were immediate and intimate. Moreover, historic cities, while resilient, are fragile and thus vulnerable to natural and manmade disasters. The focus of infrastructure development needs to be more on the social, institutional and economic infrastructure that aid the re-imagination of historic cities as sites of alternative, sustainable modern life rather than on the physical infrastructure alone. As intended by the scheme statement, a program based implementation that allows for funds beyond visible infrastructure projects would go a long way in addressing this need.

Historic Cities have immense potential for inclusive governance model
Historic cities are structured as diverse clusters and even though many of the social and economic rationale of such structural arrangement have changed, they are not completely disintegrated. These cities, in terms of their infrastructure, physical, social and economic, continue to negotiate with the clustered local forces. Allowing for a greater participation of the non-public sector and non-governmental stakeholders that represent these clusters as a part of the urban local bodies would improve the potential of diverse engagement. The local bodies then can take up a greater role in monitoring and evaluation while the experts' role must focus on innovations for specific places. Political institutions such as urban local bodies play a crucial role in operationalizing local democracy and thus, in defining the current narrative about heritage and their collective future.

Historic Cities are sites of co-production
Places in historic cities have acquired a sense of place through constant engagements of diverse groups of people over the years. Design of these places, even when for infrastructure purposes require to be undertaken with participatory processes that go beyond consensus building and address negotiations on ground. In order to achieve this, experts need to engage with the process with their design agency as one of the negotiators, and more importantly, the process of participation requires to be ethically sound to ensure that the marginalised and most vulnerable groups have a say. A sound process of community engagement with checks and balances, similar to many other planning projects, needs to be institutionalised and embedded in the scheme. This would mean the residents, citizens working together with technical experts and officials. This would also mean technical experts from conservation architecture, urban planning, governance and finance working together to make heritage conservation projects technically sound and financially feasible.

All of the above shifts require reforms and innovations in governance processes that make space to establish relationships among various governing bodies- national, state and local, and ensures recognition of rights of communities, community based organisations and the marginalised. These shifts also require capacities to be developed across the board, of government officials, of experts, of implementing agencies and of local bodies that otherwise work within their own limits of agenda and identity boundaries. Going back to the scheme statement of HRIDAY that intends to "preserve and revitalise the soul of the city's unique character", a way forward is to closely understand the uniqueness of the cities from the suggested lenses and chart pathway towards a sustainable future.

Image Credits

Part I :: Positions and Reflections

Geddes and the City

Pg 21 : The Notation of Life from Source
Retrieved from https://goo.gl/LnyeZz
Pg 22 : Diagrammatic Elevation of the Outlook Tower, Edinburgh
Retrieved from https://goo.gl/Jd5EAV

Historic city is a 'slow city', Slow is beautiful!

Page 47 : *Burtynsky*
Page 48 :
- *Hyderabad City Lab*
- *WRI*
- *Mumbai WRI*
- *Rutul Joshi*
- *Slow Food Colombo*
- *Banksy*

Another way of making public places in old cities

Page 61 : *http://images.indianexpress.com/2011/10/m_id_242694_a_futuristic_view_of_plaza_from_teen_darwaja-end.jpg?w=300?w=65.*

Reducing Disaster Risks to Urban Cultural Heritage: Challenges and Opportunities

Pg 48 : Historic city of Cairo is located in seismically active region and is highly vulnerable due to fast pace of urbanisation and change during last two decades.
Source: Rohit Jigyasu
Pg 49 : A heritage structure in Nizamuddin settlement of Delhi is engulfed by new development thereby restricting its accessibility.
Source: Rohit Jigyasu
Pg 50 : Traditional interconnected courtyards in the historic town of Patan in Kathmandu valley, Nepal provide safe refuge to people during emergency situations.
Source: Rohit Jigyasu

Pg 51 : Sufi Shrine of Nizamuddin Auliya located in the centre of Delhi is a hub of collective religious and social networks that are important for community action following a disaster.
Source: Rohit Jigyasu
Pg 53 : Outline of Ten Essentials for making the cities resilient as part of ongoing campaign of UNISDR.
Source: Rohit Jigyasu from ?

Part II :: Intent and Practices

About HRIDAY

Pg 78 : Institutional Framework
Source : HRIDAY Brochure by NIUA and MoUD
Pg 80 : HRIDAY Cities Map
Source : http://hridayindia.in/map/
Pg 81 : Stakeholder Consultation Workshop held in Ajmer
Source : http://hridayindia.in/

City HRIDAY Plans

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- Heritage Zone map- *Amravati by ICLEI South Asia*
- Work in progress along access to Mahachaitya Stupa- Upgradation of approach Roads to various heritage sites by *ICLEI South Asia*
- Work in progress as part of Heritage walkway infront of Amaravati Heritage Centre by *ICLEI South Asia*
- Street furniture under installation by *ICLEI South Asia, Lakshmi Sahitya Rachapudi*

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Sabrina Khan

Inclusive agenda
Prasanth Narayanan

Intangible heritage and its Incorporation
Devika Ganesan

Public engagement and Perception
Sugam Saini

Infrastructure Need assessment
Shikha Patel

Water and Heritage
Aradhana Pandey

Sense of Place
Sana Fatma

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Part II :: Intent and Practice

About HRIDAY

Ministry of Housing and Urban affair's HRIDAY Scheme Brochure

Website links:
http://www.intach.org/
http://www.darashaw.com/default.asp Ihcnf
http://www.umcasia.org/
http://www.anlassociates.com/
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City HRIDAY Plans/ Anchor material

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Dwarka: *Urban Management Centre, Ahmedabad*
Badami: *Indian Heritage Cities Network Foundation, Bangalore*
Kancheepuram: *Abha Narain Lambah Associates, Mumbai*
Mathura: *The Braj Foundation, New Delhi*

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Shikha Patel

Water and Heritage
Aradhana Pandey

Sense of Place
Sana Fatma

Part III :: Reflections and Way Foreward

Memoirs of a HRIDAY Anchor
Gurmeet Rai

Way Forward
Jigna Desai
Gurmeet Rai
Rutul Joshi

Project Credits

Varanasi

City Anchor: *INTACH, Architectural Heritage Division*
DPR Consultant: *Planner India (P) Ltd. & INTACH AH Division.*
Implementing Organisation: *Varanasi Municipal Corporation (VMC), National Building Construction Corporation Limited (NBCC)*
Contractor: *M/s S.K.Trading, M/s Kamal Narayan Singh, M/s Anil Kumar Singh and M/s Vajrakaya construction*
Credits:
Ministry of Housing and Urban Affairs
Varanasi Municipal Corporation
Varanasi Development Authority
INTACH

Gaya

City Anchor: *Indian National Trust for Art and Cultural Heritage, (INTACH)*
DPR Consultant: *Srishti Consulting services Pvt. Ltd. Faridabad*
Implementing Organisation: *Gaya Municipal Corporation, Gaya*
Contractor:
- Development of Akshayvat Temple complex: Shri Sunil Kumar
-Development of Vaitarni and Brahmsat sarovar: M/S Shiv Vishnu Construction
Credits:
Ministry of Housing and Urban Affairs
National Institute of Urban affairs
Gaya Municipal Corporation
INTACH

Warangal

City Anchor: *INTACH Architectural Heritage division*
DPR Consultant:
Kishore Pradhan Architects- Mumbai
SanjayThorvi-Hyderabad.
Implementing Organisation: *Kakathiya Urban Development Authority.(KUDA) Warangal.*
Contractor:
VenkataRamana Reddy, Venkanna, Pendli infra structures, Eram scientific solutions, Suresh &Kiran.
Credits:
Ministry of Housing and Urban Affairs
National Institute of Urban affairs

*Kakathiya Urban Development Authority (KUDA), Warangal
INTACH*

Ajmer
City Anchor: *DRONAH*
DPR Consultant: *JMEnvironet*
Special Consultant: **Mr. P.K Jain, Dr. Rima Hooja**
Implementing Organisation: *Ajmer Municipal Corporation*
Contractor:
*-Naya Bazaar Heritage Walk and Upgradation of Jaipur Road
Precinct : M/s Rehmat Ali Contractors
- Pushkar Heritage Walk: M/s Millennium Dream Builders Pvt.
Ltd.
-Redevelopment of Subhash Udyan: M/s H.S Mehta Infra Pvt.
Ltd.
-Development of Anasagar Lakefront: M/s R.G Builders*
Credits:
*DRONAH
Dr. Shikha Jain, Rakesh Jain, P.K Jain, Sarita Jain, Vanicka Arora,
Manas Murthy, Uditi Agarwal, Dr. Rima Hooja, Somya Johri,
Deeksha Sharma, Ajay Sharma.*

Puri

City Anchor:
IPE Global in Consortium with CRCI India Pvt. Ltd.
Anchor Team:
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Saumya Tripathi – Project Co-ordinator and Conservation
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Parshati Dutta – Architect
Antara Sharma – Conservation Architect
Parul Sahni – Architect
Pradipto Ghosh- Architect
Neeharika Kushwaha, Dhiraj Jasutkar, Manso Arora – Interns
Studio POD –Urban Designers and Planners
IPE Global – Urban and Environmental Planners*
DPR Consultant: *ICT Pvt. Ltd.*
Special Consultant: *Studio POD*
Implementing Organisation: *Puri Municipality*
Contractor:
*Jagannath dham superstructure (p).Ltd,
Eureka Traders Bureau, Kolkata,
Dhaneswar Rout*
Credits:
*Indian National Trust for Art and Cultural Heritage (INTACH),
New Delhi
Indira Gandhi National Centre for the Arts (IGNCA), New Delhi*

Acknowledgments:
*Shri Naveen Patnaik, Chief Minister Odisha;
Mr. Ashok Panda, Minister, Department of Tourism and
Culture, Odisha;
Shri Gajapati Maharaja Dibyasingha Deb,Mr. Pinaki Mishra,
M.P. (LS); Mr. Maheswar Mohanty, M.L.A.;
Mr. Aravind Agrawal, District Collector;
Dr. U. C. Majhi, Additional District Magistrate;
Mr. Jayanta Kumar Sarangi, Chairman;
Mr. Manish Agarwal, Chief Executive Officer;
Mr Prabir Khilar, Additional Executive Officer; Puri Municipality;
Puri Konark Development Authority,
Water Resource Department (Drainage and Irrigation Division),
PWD,
District Planning and Management Unit,
Department of Tourism,
Shri Jagannatha Temple Management Committee and other
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Amritsar

City Anchor:
CRCI India Pvt Ltd (lead) in consortium with IPE Global Ltd
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Priyanka Singh – Project Co-ordinator and Conservation
Architect
Antara Sharma – Conservation Architect
Ruchita Belapurkar – Conservation Architect
Amandeep Singh, Chetan Lakhotra – Infrastructure planners
Richa Pandey- Architect
Francesca Micco, Neeharika Kushwaha, Dhiraj Jasutkar –
Interns*
DPR Consultant: *Intercontinental Consultants and Technocrats
Pvt. Ltd*
Special Consultant :
*Urban Design and Planning for the City HRIDAY Plan: Oasis
Designs Inc
Museum Concept and Design for the City HRIDAY Plan: Ms.
Moushumi Chatterji*
Implementing Organisation: *Municipal Corporation of
Amritsar;
One project at the Rambagh Garden is being implemented by
the Archaeological Survey of India*
Contractor:
*Deepak Builders
Construction Technique*

Velankanni

- Line departments such as Directorate of Town Panchayat, Chennai and CPWD(Kariakal)

Dwarka

City Anchor: *Urban Management Centre*
DPR Consultant:
Urban Management Consulting Pvt. Ltd. for Bet Dwarka; DPC for Dwarka
Implementing Organisation: *Dwarka Municipality*
Contractor:
Standard Buildcon.
Acknowledgements:
Ms. Poonamben Madam, MP
Mr. Pabubha Manek, MALA
PS, UDD, Govt. Of Gujarat
District Collector, Devbhumi Dwarka District
President of Dwarka Municipal Council
President of Okha Municipal Council
Chief Officer, Dwarka Municipality
Chief Officer, Okha Municipality
City Engineer, Dwarka Municipality
City Engineer, Okha Municipality
Manvita Baradi, Director, Urban Management Centre

Badami

City Anchor: *Indian Heritage Cities Network Foundation*
Anchor Team:
Kishore Raykar, Paromita Desarkar, P Abhijit
DPR Consultant:
Darashaw & Co. Pvt. Ltd.
Special Consultant:
Heritage Matters, Bangalore
 eParivarthan, Bangalore
Implementing Organisation: *Town Municipal Council, Badami*
Contractor:
- Mr. G Krishnamohan
- Mr. Maleeksab A Bagawan
Acknowledgements:
Town Municipal Council, Badami
District Administration Bagalkot
KUIDFC, Govt of Karnataka
IHCNF
Darashaw and Co. Pvt Ltd

Mathura

City Anchor: *The Braj Foundation*
Special Consultants: *HCDC Design*
Implementing Organisation: *Nagar Nigam Mathura*
Contractor:
Shivom Construction

Amaravathi

City Anchor: *ICLEI – South Asia and IHCN-F*
DPR Consultant:
Team 01 India, Pvt. Ltd.
Implementing Organisation: *Andhra Pradesh Tourism Development Corporation*
Contractor: *Mr. Kranthi Kumar*

Acknowledgements:
Mandal Revenue office
Mandal Parishad Development office
ASI museum, Amaravathi
Bapu Museum, Vijayawada
RTO office, Vijayawada
Mr. Mallikarjuna rao, Nodal officer, HRIDAY
APTDC
Prof. Amareshwar Galla

Kancheepuram

City Anchor: *ABHA NARAIN LAMBAH ASSOCIATES Conservation Architects & Historic Building Consultants, Mumbai, India.*
Anchor Team:
Abha Narain Lambah – Principal Architect
Neha Parulekar – Urban Conservation Architect
Sanaeya Vandrewala – Associate Conservation Architect
Shobana Devi- Site Conservation Architect
S.K.Aathirai-site conservation Architect
Yogendra Singh Yadav- Intern
Siddharth Jadon- Intern
Priyanka Ulaganathan- Intern
Harita Devi- Intern
Keerthana Murali- Intern
Zafar Ahmed- Intern
Hyder Bilal- Intern
DPR Consultant:
INMAAS
Special consultants: *Abha Narain Lambah Associates,Mumbai*

Implementing Organisation: *Kancheepuram municipality*
Contractor:
- *M/s Shanmugavel Constructions*
- *M. Sakthivel*
- *P. Vijayaragunathan*
- *G. Kumaresan*
- *K. Sudarmani*
- *M/s V.K. Contractors*
- *Vee Two Info Solutions*
- *G. Lakshmi*
- *Panju Panneerselvam*

Credits:
Citizens of Kancheepuram
Municipality, Kancheepuram,
Temple Authorities
INMAAS
HR & CE

Acknowledgements:
Ministry of Urban Development, Government of India
Mr. V. K Shanmugam,District Collector, Kancheepuram
Thiru. A. Sardar, Municipal Commissioner, Kancheepuram
Thiru. V.Subburaj, Municipal Engineer, Kancheepuram
Municipality
All the other officials of the Kancheepuram Municipality
Collector and the caretakers of the Government Circuit House