

PUBLIC OPEN SPACES
NEPAL, JUNE 2019



KATHMANDU WORKSHOP



Pratyush Shankar Academic and Architect

The workshop is lead by Prof. Pratyush Shankar, who is an Academic and a practicing architect. He is an Adjunct Professor at CEPT University, Ahmedabad and visiting professor at TU, Darmstadt, Germany. He was the Acting Dean of Architecture and Head of the Undergraduate Office at CEPT University. He authored the book "Himalayan Cities" and recently finished a forthcoming book titled "History of Urban Form of India" for Oxford University Press. He was awarded the 22nd JK Cement Architect of the year Award in the Residential Design Category and Humboldt Fellowship in Germany. For more information visit <https://pratyushshankar.com>.



Dr Rohit Ranjitkar Conservation Architect

Dr Rohit is the Nepal Director of KVPT (Kathmandu Valley Preservation Trust). He is amongst the leading conservation architect in Nepal and has passionately pursued the conservation of variety of historic structures in Kathmandu valley. He has been leading the efforts at KVPT, with his immense experience, keen onsite knowledge and profound connection with the local community.

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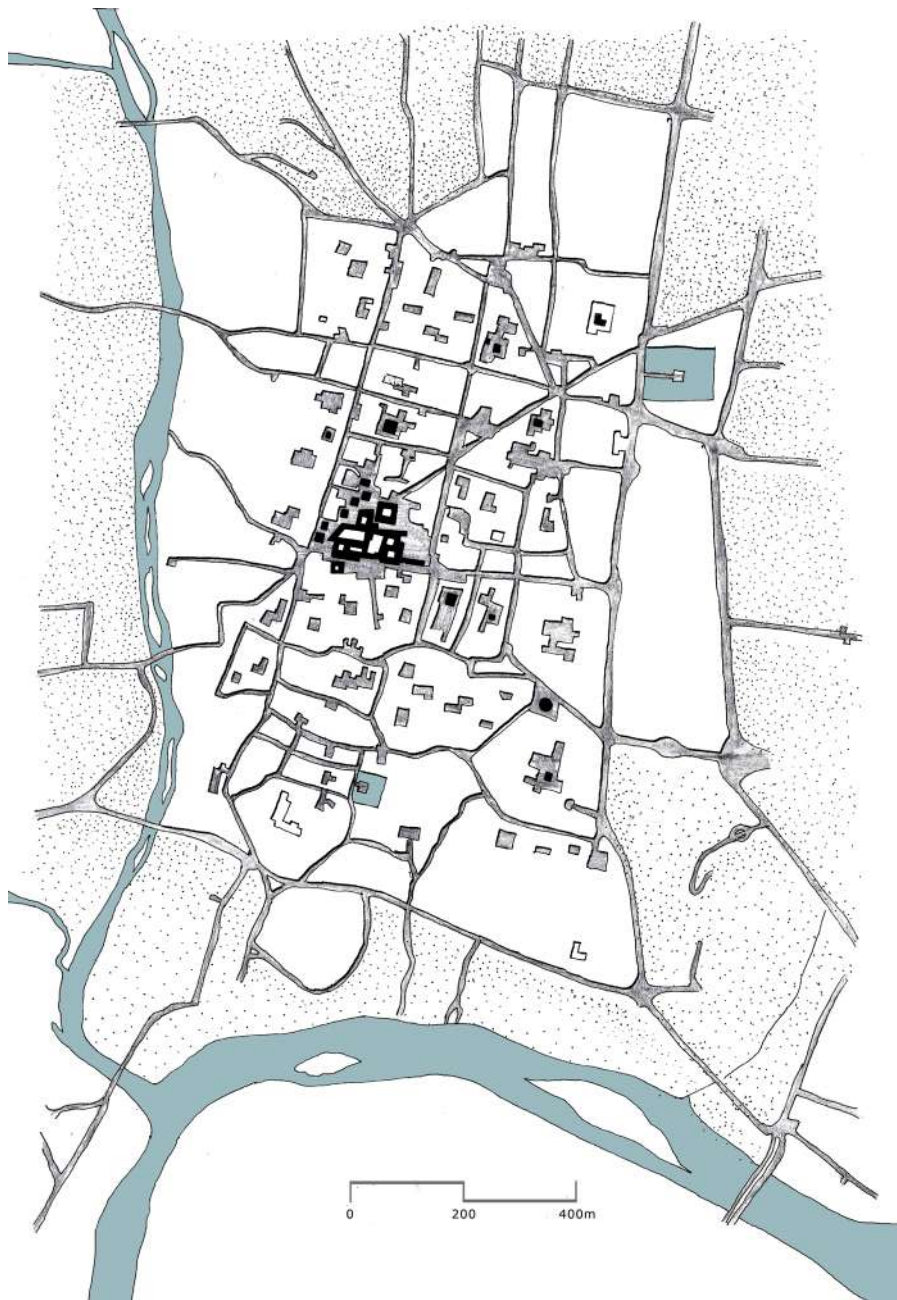
Kruti Patel

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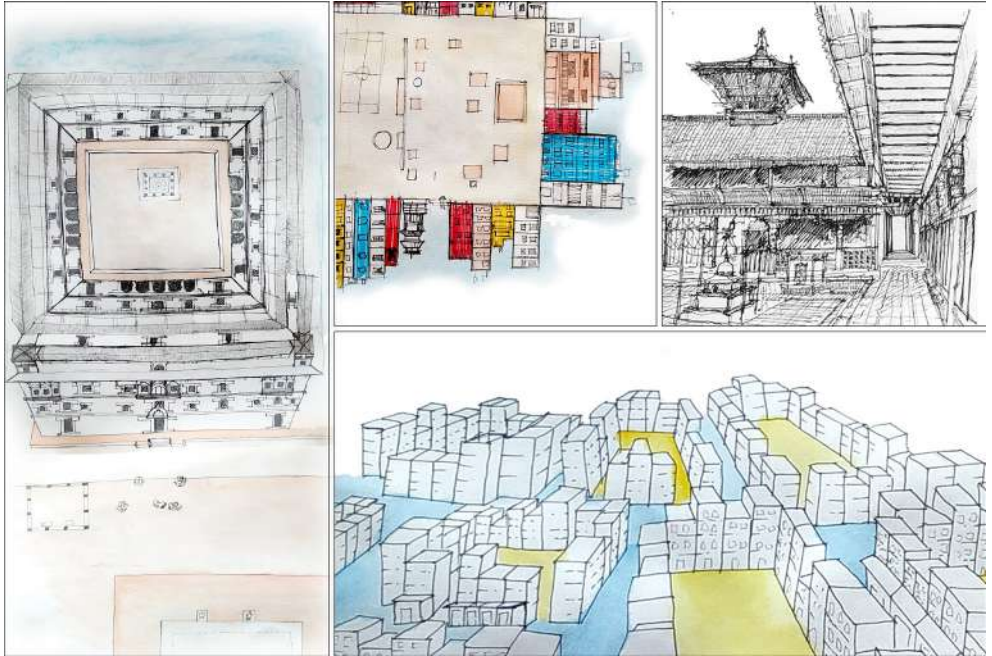
KATHMANDU, NEPAL



PATAN, NEPAL



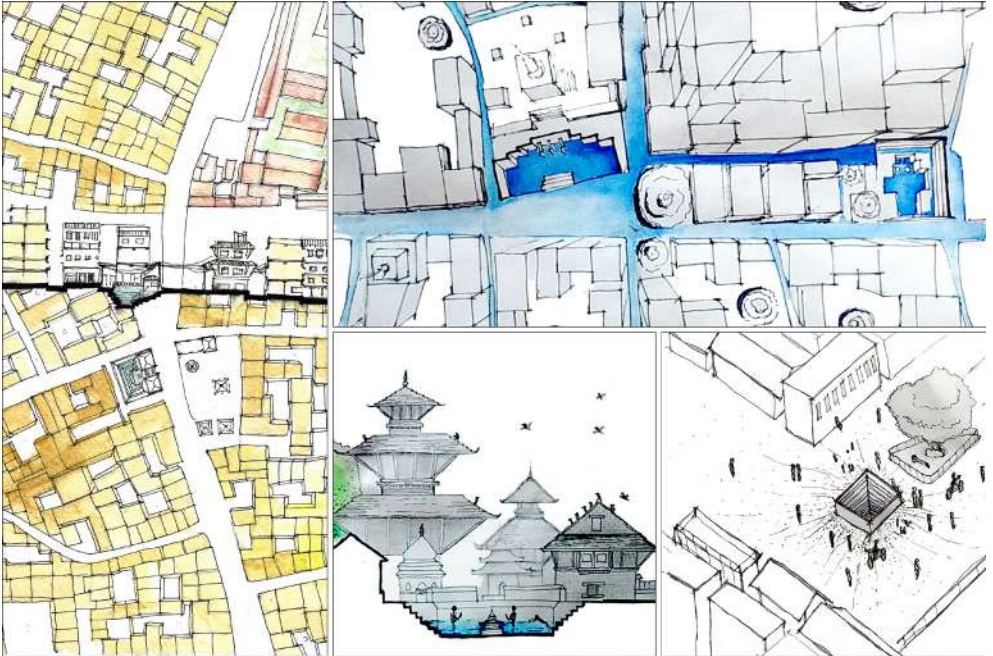
THEME 1 | ARCHITECTURAL TYPOLOGY AND PUBLIC OPEN SPACES



In this theme we will try and understand how the nature, perception, and use of open spaces in and around particular building/s is very much the result of the architectural typology of the particular building. For example, a courtyard based building has a certain character of open spaces, which will be very different from the one that is linear or a building that is extremely transparent/opaque.



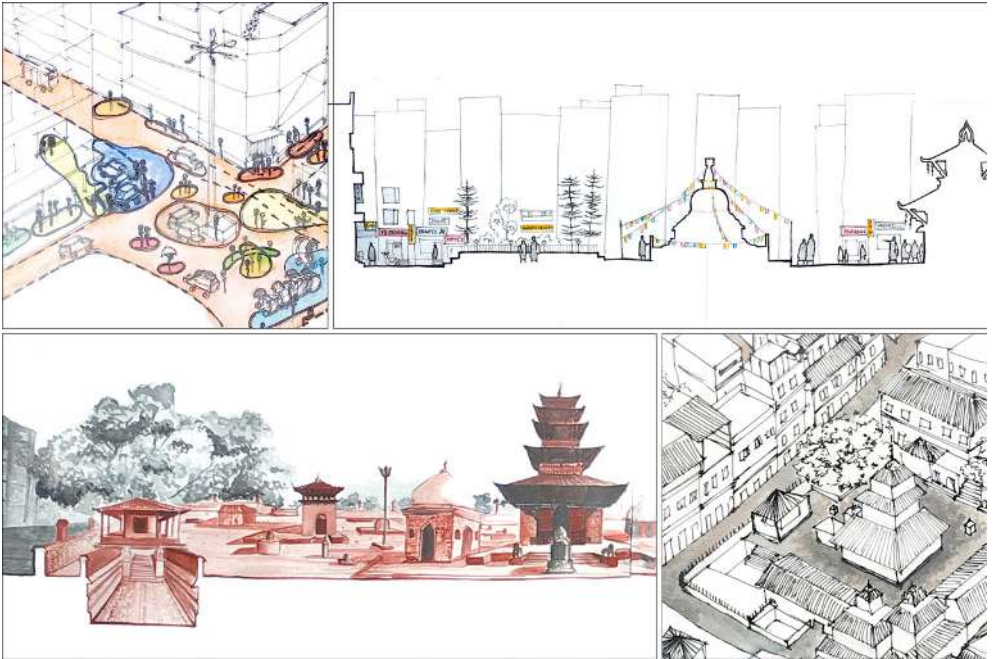
THEME 2 | URBAN NATURE OF WATER STRUCTURES



The premise here is that water structures in Kathmandu valley have performed many other public functions apart from being a source of water. For example, they activate existing public squares, they create a sheltered cocoon environment for community gathering, they are excellent for women as social spaces, they have a larger ecological function, they maintain ecological health and are thriving spaces for flora and fauna.



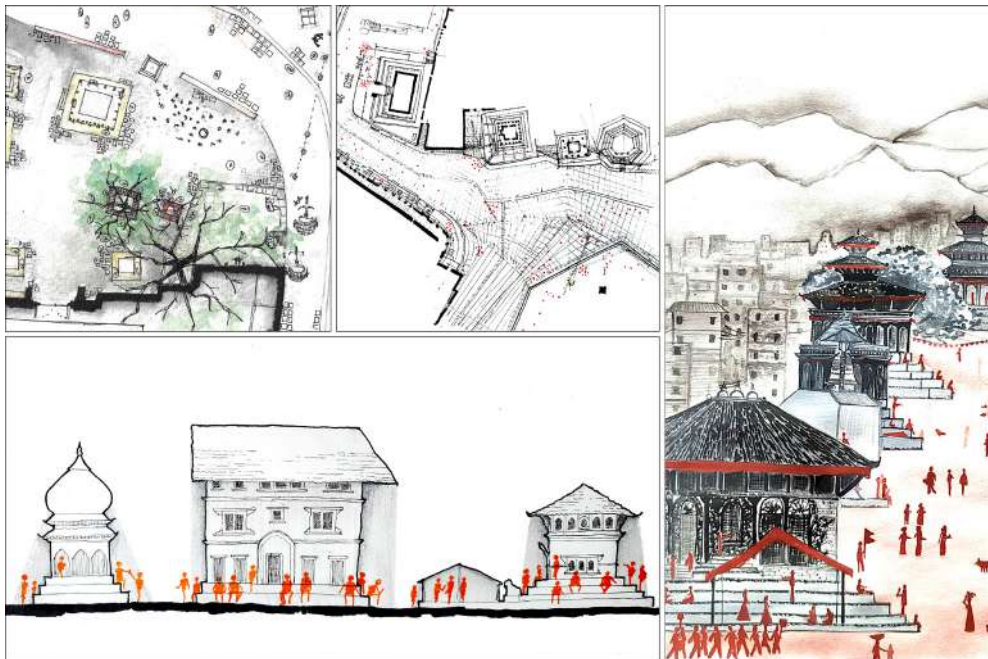
THEME 3 | TRANSIENT OPEN SPACES : STREETS AND NODES



Open spaces in Kathmandu valley show immense variation and contrast in a very small area. One observes that the spaces of a certain typology move or change into another, in a very smooth or articulate fashion. This transition gives a level of richness to the experience of the city, which defines the character of the Kathmandu valley.



THEME 4 | PERFORMATIVE URBAN SPACES

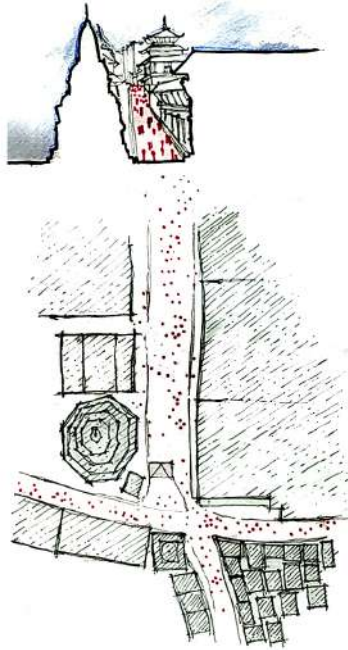


Social spaces, as described in "Production of space" by Henry Lefebvre, assumes that we make a space by our social actions in the public sphere. This also holds true for spaces of Kathmandu valley because of a variety of urban performances that happen throughout the day. For example, religious processions, protests, music, dance, theatre etc.



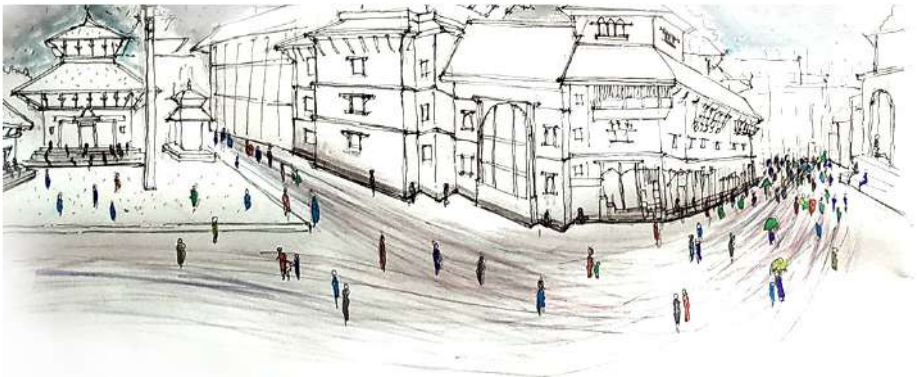
03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



Location - Darbar Square Chawk, Patan

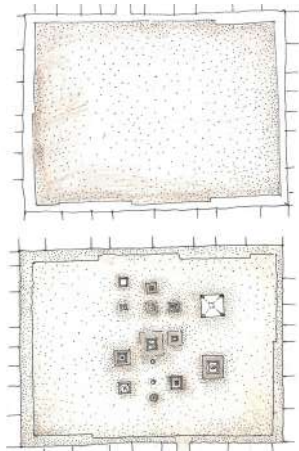
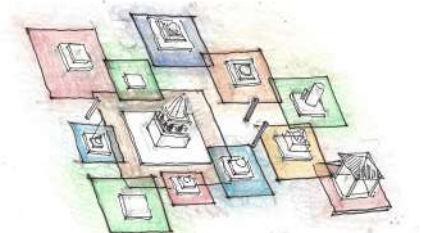
Even though different architectural cities and building typologies Darbar Square and the chawk organically 'flow' bleeding people from square to the city through the chawk.



Location - Dega Taleju Temple, Darbar Square, Kathmandu

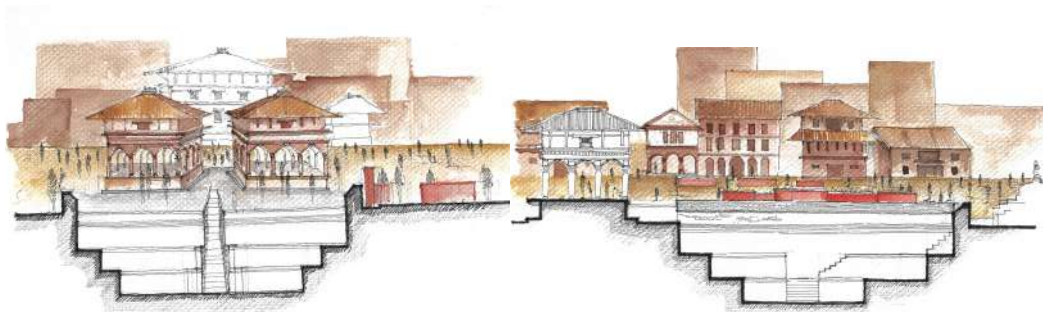
- Building periphery - static people - static building structure.
- Open spaces - dynamic people - dynamic spaces.
- Staticity and dynamicity can be compared to the built spaces and nature.

KRUTI PATEL | 01 THE INSTITUTION OF CHURCH
02 URBAN NATURE OF WATER STRUCTURES



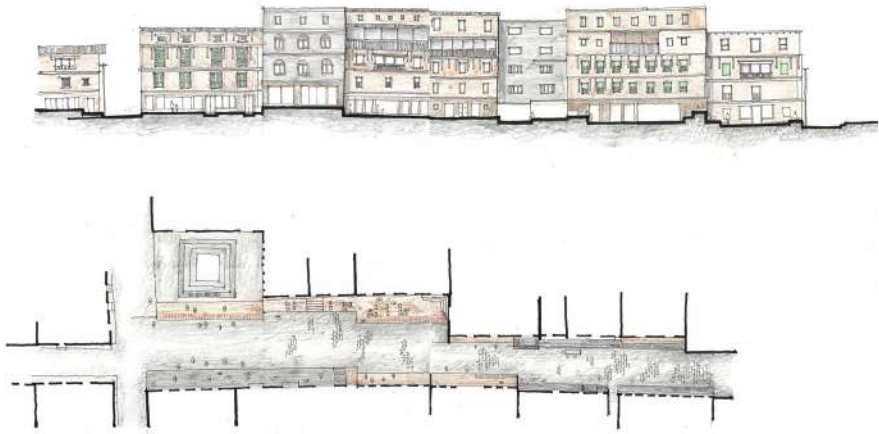
Location - Bu Bahal

Fragmentation - The idea is to think all the stupas in the court as forming their own individual spaces, and creating a singular open space.



03 TRANSIENT OPEN SPACES : STREETS AND NODES

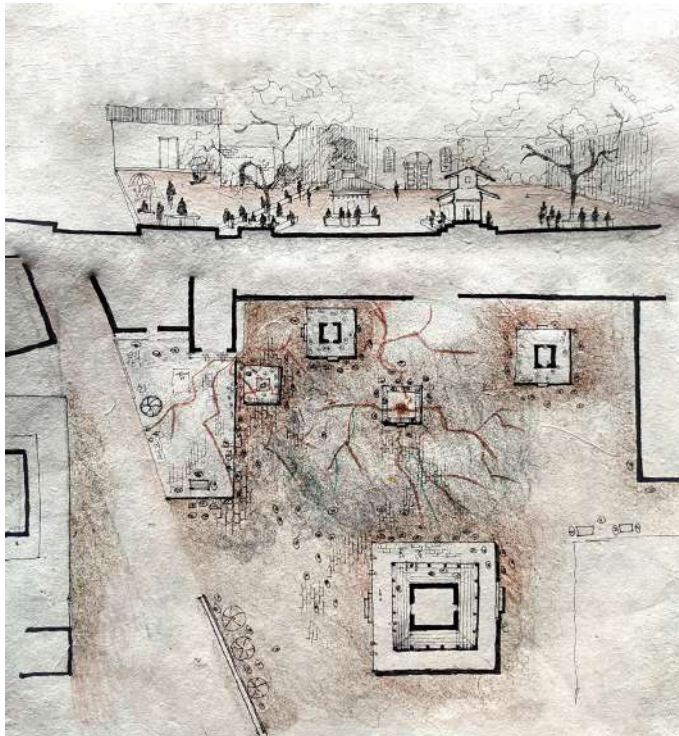
04 PERFORMATIVE URBAN SPACES



Location - Taleju Temple, Patan

Transient spaces

Difference in character, makes the experience very unique and dynamic



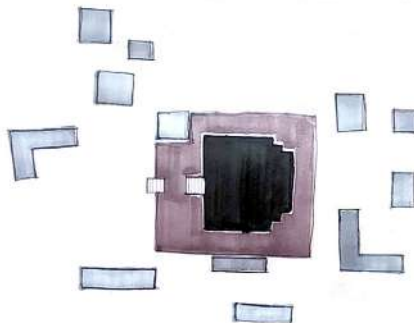
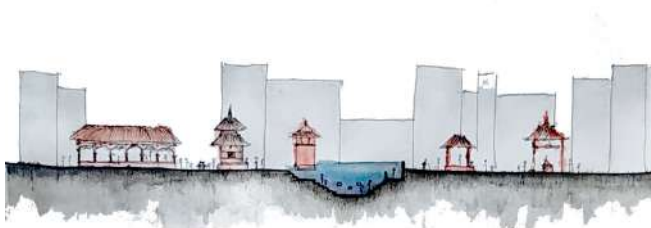
Performative Urban spaces - Talesu temple



Location - Nag Bahal

Behavioral Pattern of space in context of connections

- Visual connection
- Connecting path
- Religious connection
- Connecting nature and environment



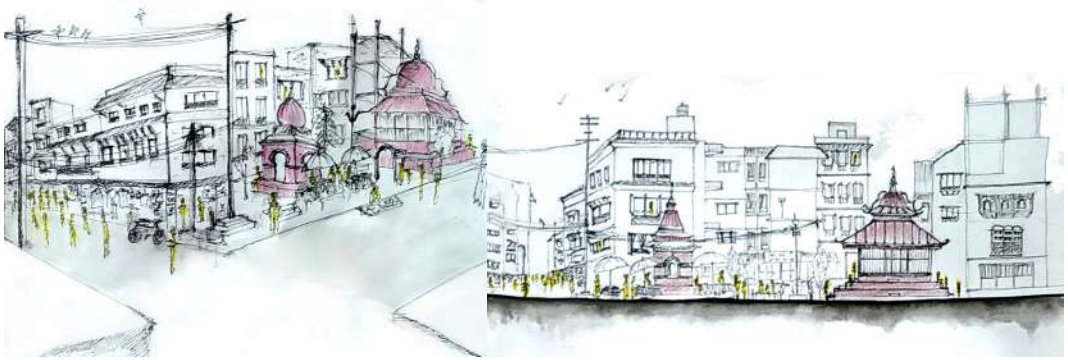
Location - Chyasal Hiti , Mangal Bazar

Comparison between two different kinds of public open spaces

Gradation in levels

03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



Location - Near Darbar Square, Patan

Chaotic nature of space

Fluidic - People - Vehicles



Location - Taleju Temple , Kathmandu

Enclosed intimate spaces

Shaded area - Lower plinth - Welcoming space

MRIDULA KHER | 01 THE INSTITUTION OF CHURCH
02 URBAN NATURE OF WATER STRUCTURES



Location - Patan Durbar square

There are three typology of buildings present on the site.

Temple on the left, commercial in the front and a school and seating on the right. That binds them together is the platform in the center. It acts as a breathing space, it allows the people to perform different activities.

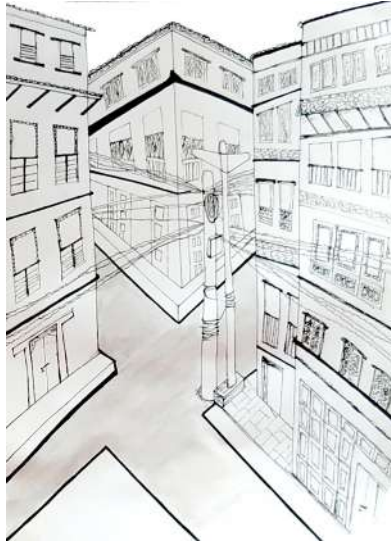


Location - Saugal Hiti , Saugal Chowk

The Hiti is surrounded by homes on the three sides which overlook the Hiti. This Hiti can be used to have public gathering or function besides just being used as a water structure. People can watch from their houses also. Due to the placement of Hiti and houses.

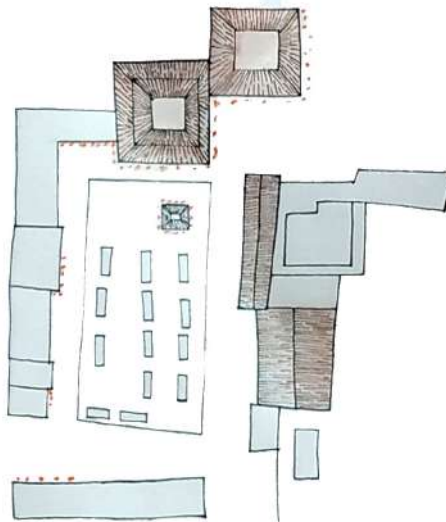
03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



Location - Gauri Shankar temple

The focus is made on the junction, the chaos and traffic on the road is depicted through the electric pole and wire and the facade.



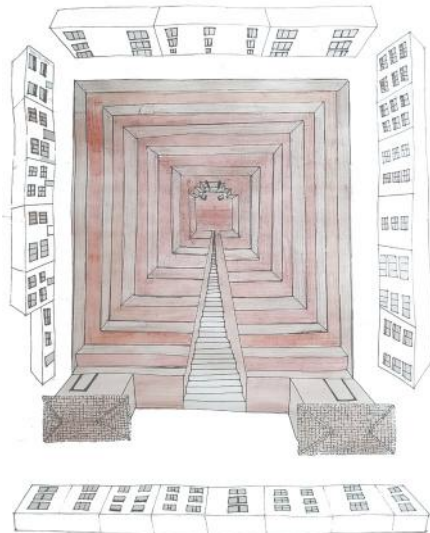
Location - Basantpur Chowk

I have shown the places where people usually hit in this chowk. The plinth of these buildings are now being used as a sitting space. It has become a ritual for the shopkeepers to sit outside their shops and observe all the activities that are taking place in the chowk.



Location- Ashok Stupa

- The stupa stands as a hidden jewel between the dense housing nearby
- It servers as a threshold between the new and the old housing



Location - Saugal Hiti

- The water well serves as a refuge from the congested streets and traffic .
- The stark difference between the roads and the well, despite its proximity, created a sense of an enclosed and private space.

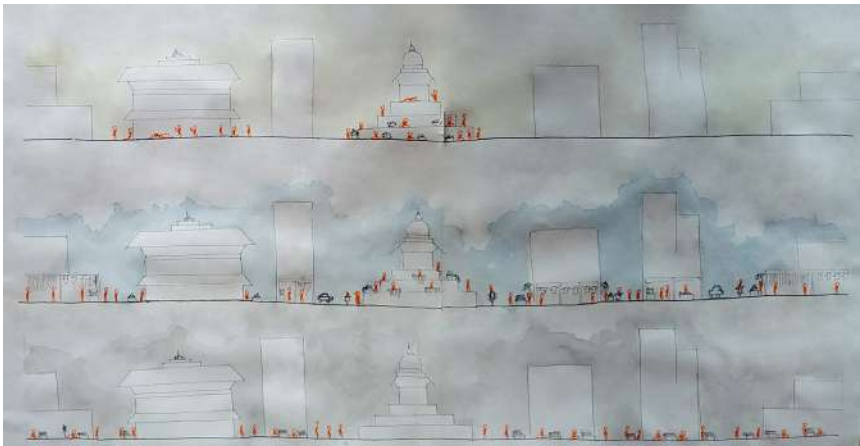
03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



Location - Patan Dhoka Gate

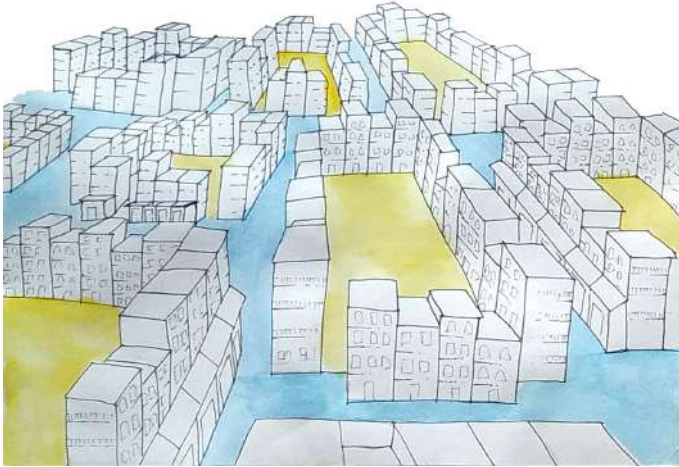
- The gate serves as an entrance to a 'new' city, creating a divide
- The area outside the gate is activated as public space.



Location - Indra Chowk

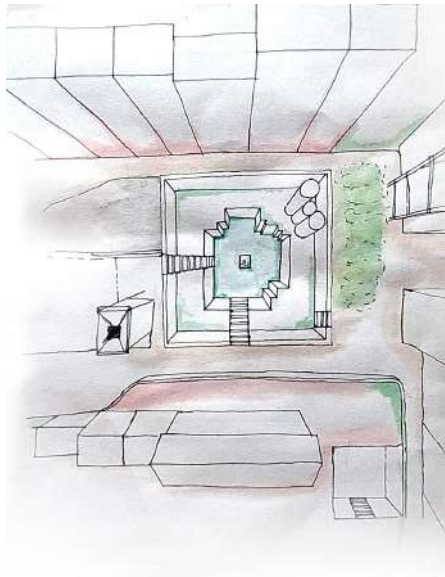
The vibe of the chowk depends on the activities of the hawkers

- Morning - religious node
- Day- commercial node
- Night - hawker markets



Location - Area around Baha Bahi

This area showed a stark contrast in terms of spaces and their character between the seemingly hidden courtyards surrounded by dense housing that formed a small, disconnected world of their own, and busy, narrow and congested streets just outside of their areas.

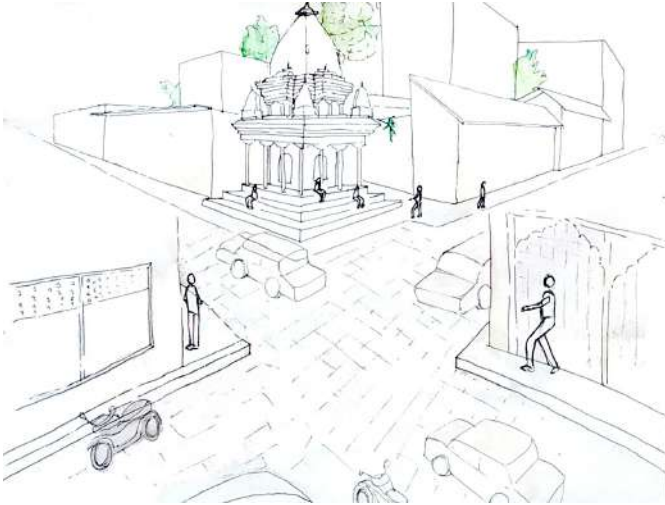


Location - Konti Hiti , Kumbhaleswar Complex

The water structure, though once of immense functional and social important, has now become a sort of landmark which has encouraged activity on all its sides, while its own use being temporary. It is still a functional and ecological center for the area.

03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



Location - Gauri Shankar Temple

This node opens up into a surprising amount of open spaces which gives the illusion of large, wide areas in spite of narrow roads, with the temple giving it a peaceful, steady character compared to the busy transitional space. The activity reduces as you move away from the node.



Location - Indra Chowk

This convergence point of 6 streets is a very busy area, with several static and dynamic activities taking place. In spite of no systematic organisation, there is a unique harmony in the way these activities merge together and take their own path which is sensitive to their surroundings

PAVANI JOSHI | 01 THE INSTITUTION OF CHURCH
02 URBAN NATURE OF WATER STRUCTURES



Location - Patan Darbar Square

Open public space with rigid boundary fit Patan Darbar square

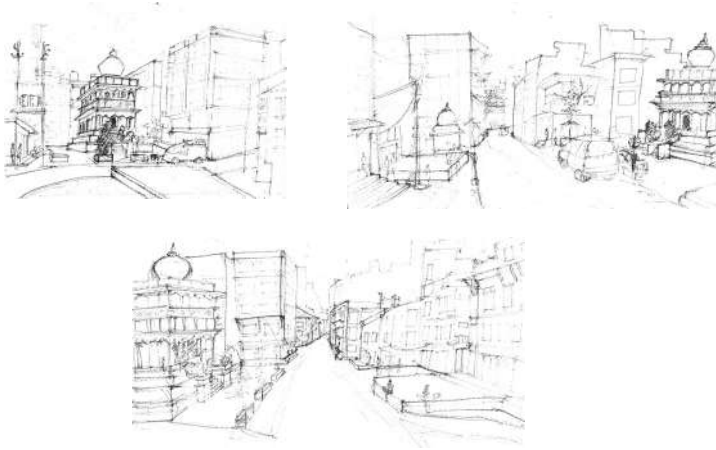


Location - Saugal Hiti, Near Darbar Square

Comparing hiti with nature of courtyard houses and public open spaces at Saugal Hiti, near Darbar square, Patan

03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



Junction and temple forming public space , setbacks and otta's at no. 2

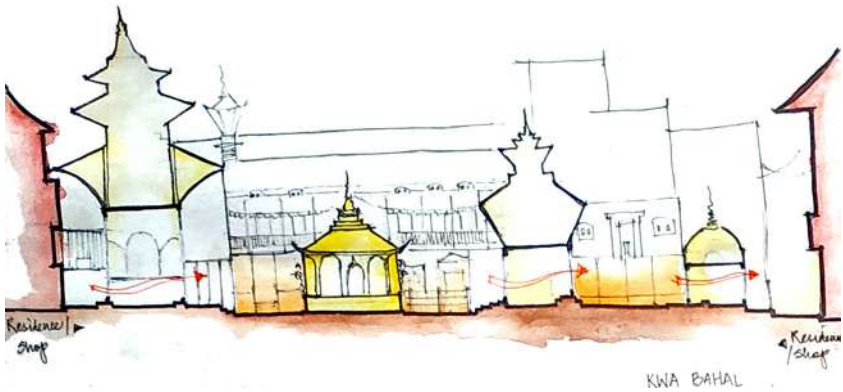


Location - Taleju Temple, Kathmandu Durbar Square

How character of ground and building making nature of space different

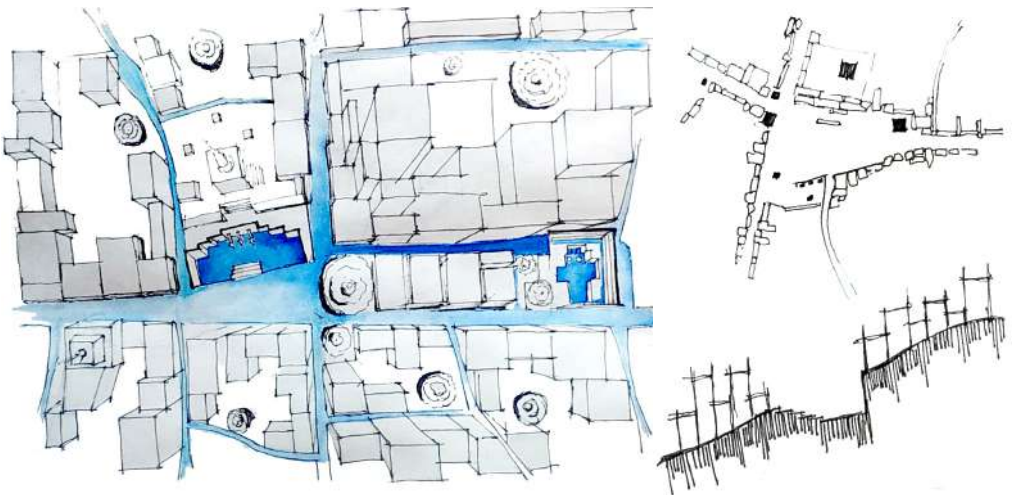
At Taleju Temple, Kathmandu Darbar square

PRACHITA | 01 THE INSTITUTION OF CHURCH
RIJHWANI | 02 URBAN NATURE OF WATER STRUCTURES



Location - KWA Bahal, Patan

- Change in tone from one side to the other.
- Arrangement of an intimate courtyard inside and a very chaotic spaces outside.

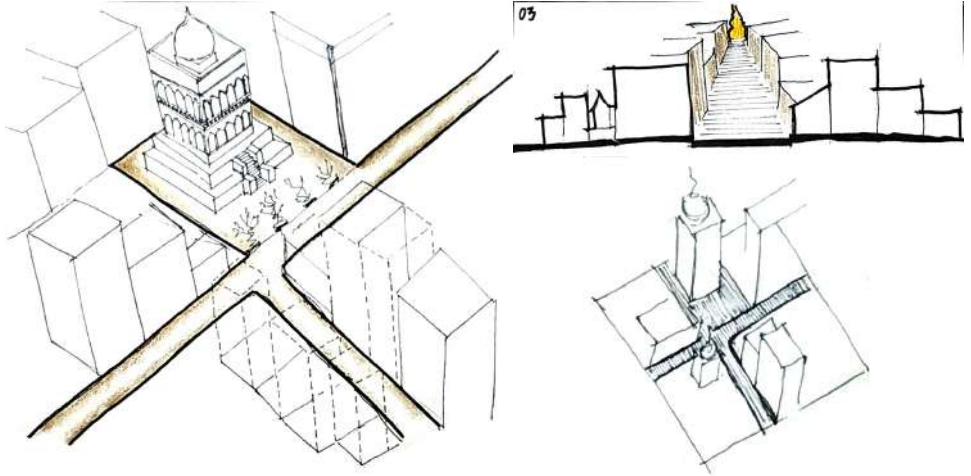


Location - Sundhara Chawk, Patan

- Sense of abandonment
- Streets acting as water channel converging into Sundhara and Sundhara being connected to Saubal Hiti nearby.

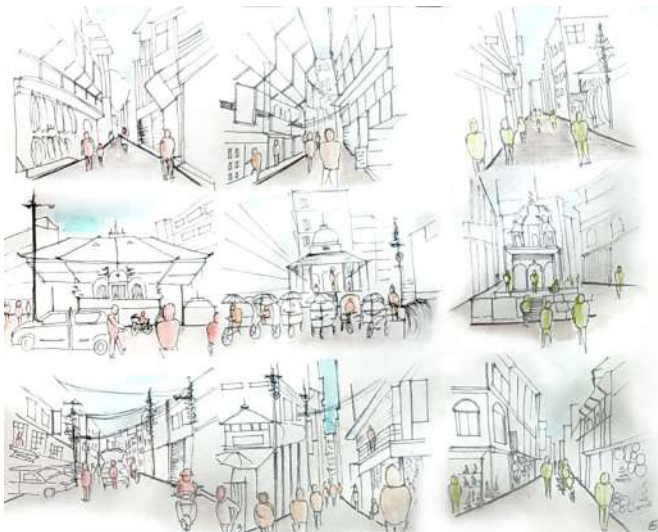
03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



Location - Ko Bahal, Patan

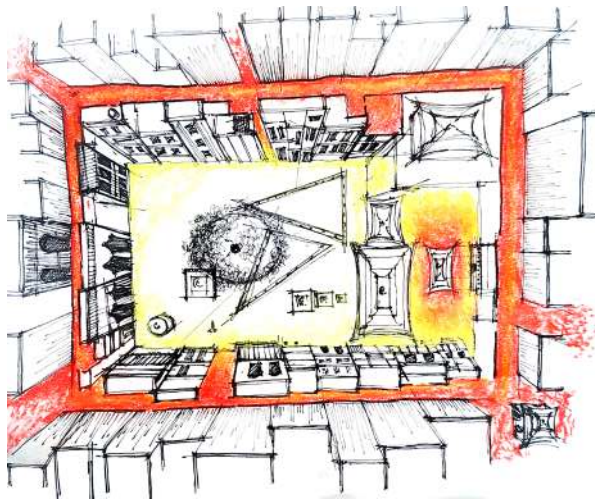
- 'T' type street opening into the inviting space in front of the temple
- Relationship of the space around the temple and the street



Location - Indra Chowk, Kathmandu Darbar Square

- Contrasting character of every street
- Sequential mapping of the street done in the form of spot views with reference to the temple.

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AMBEKAR | 02 URBAN NATURE OF WATER STRUCTURES



Location - KWA Bahal , Patan (golden temple)

- Experiencing CHAOS - SILENCE in the spaces while moving towards the temple
- PUBLIC SPACE to PRIVATE SPACE
- NARROW congested spaces are the busiest while LARGER SPACES / COURTYARDS experience least activity.

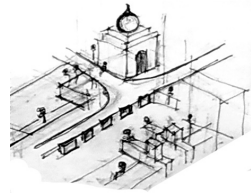
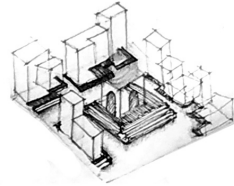
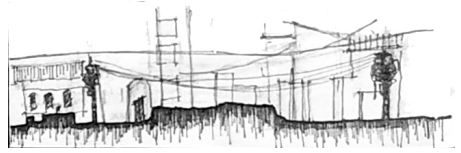
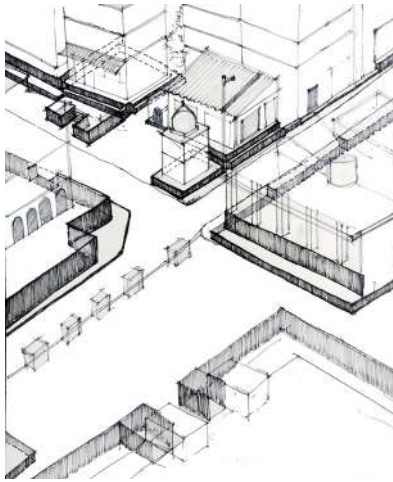


Location - Sunhara Hiti

Process depicting the building overall with reference to Hiti structure and old temples.

03 TRANSIENT OPEN SPACES : STREETS AND NODES

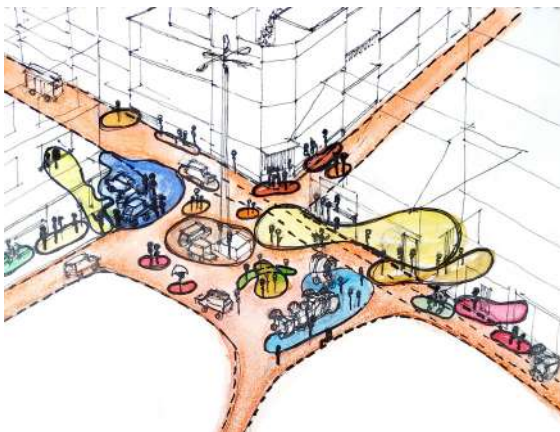
04 PERFORMATIVE URBAN SPACES



Location - Ko Bahal

Sit outs/ plinths

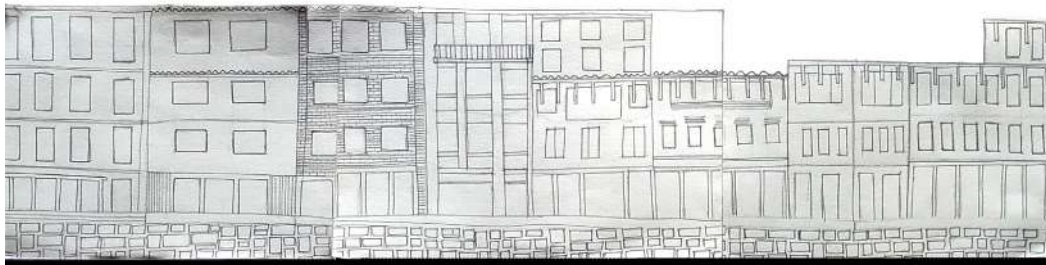
- Used directly / indirectly
- Threshold / transition between mass and void.
- From OPEN SPACE to closed space (connection)



Location - Indra Chawk

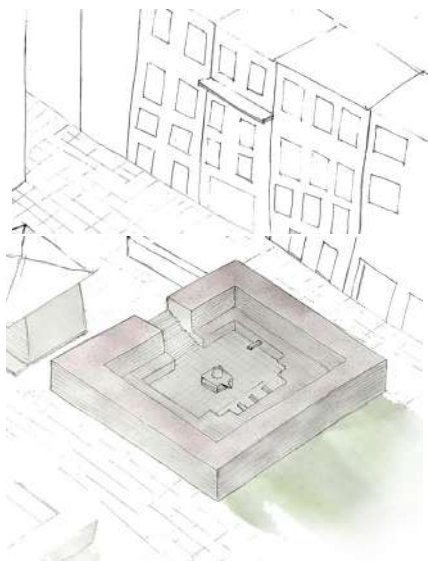
Plinth / sit outs are used by Vendors, Parking spaces, Shops, Elderly people, Children.

The most commonly used space throughout the day creating transitions between solids and void space



Location - KWA bahal

- Prominent facades
- Mixed character - contemporary
- Mixed use of commercial and residential

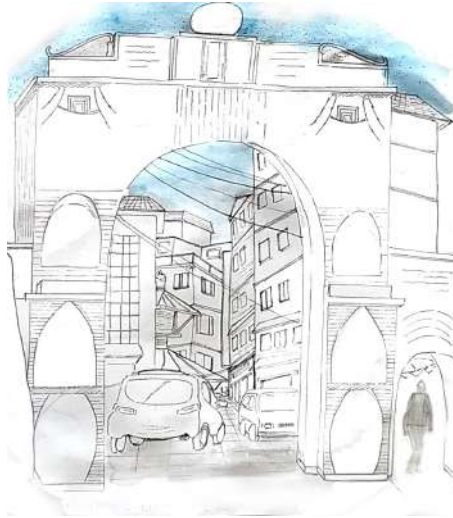


Location - Konti Hiti

- Prominent existence among residential area
- Mostly secluded throughout the day
- Used for 3-4 months a year.

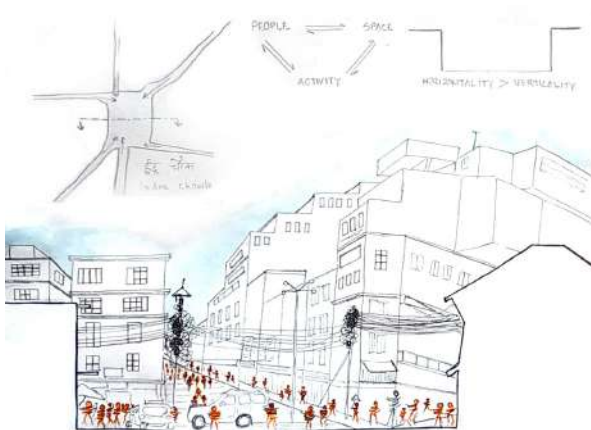
03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



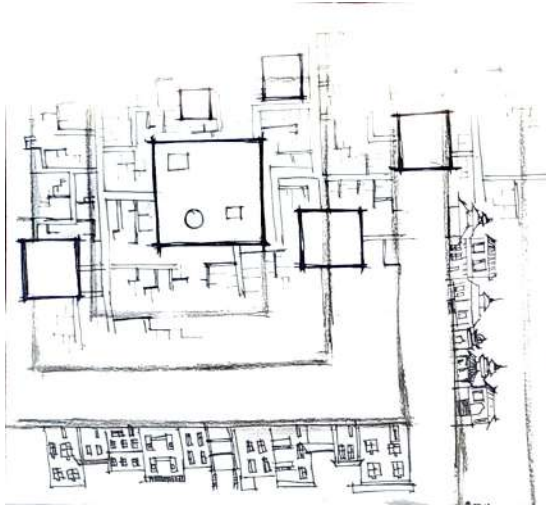
Location - Patan Dhoka gate

- Act as a divider between spaces
- Transitional element
- Acts as a landmark
- Dominant structures



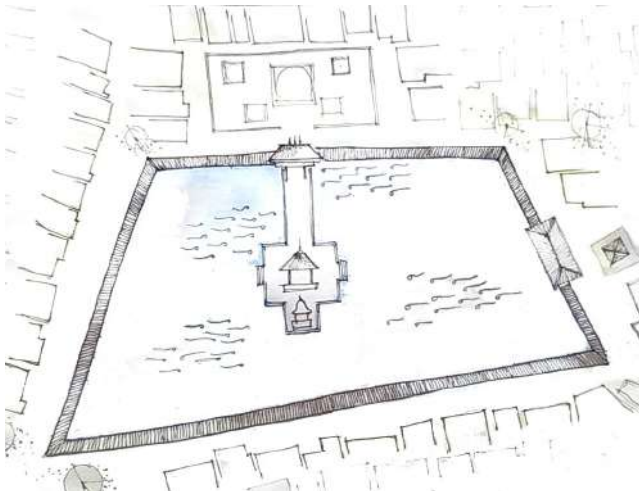
Location - Indra chowk

- Wide open space
- Horizontality over verticality
- Not claustrophobic experience
- Welcoming space
- Dynamic in nature



Location - Area around Baha Bahi

- Hidden courtyards in isolation
- Maintain private sanctity space
- A world within



Location - Pim Bahal

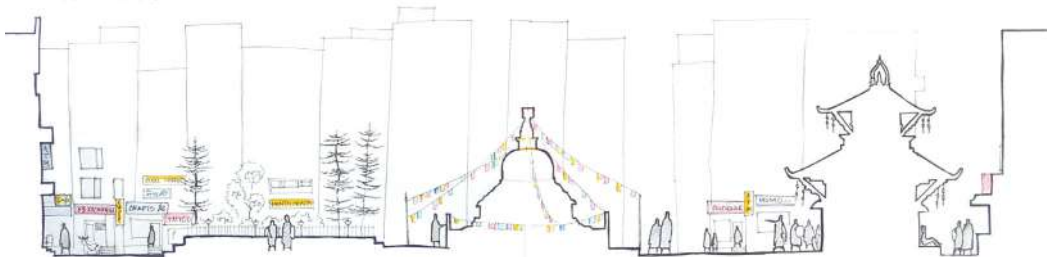
- Intensely activated zone
- Provides micro-climate for site

03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



- Map of nodes
- Continuity of community space
- 'Pause' spaces
- Several nodes in close proximity



- Priority of perception of space
- From the eyes of a tourist
- Supernatural perception, attention to external details

RUPAL SINGH

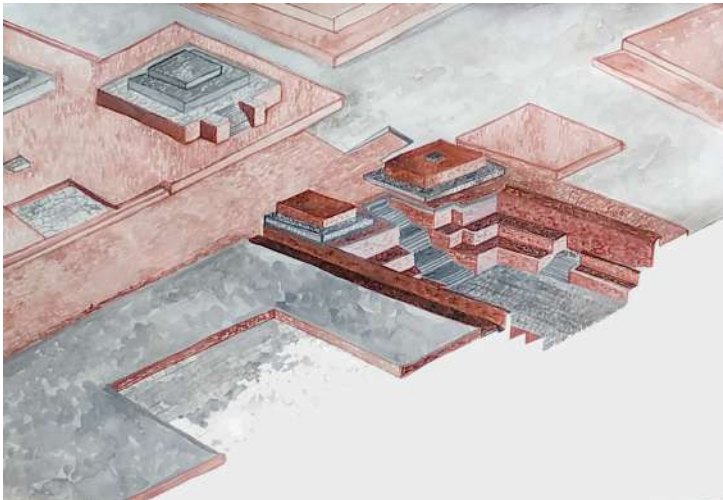
01 THE INSTITUTION OF CHURCH

02 URBAN NATURE OF WATER STRUCTURES



Location - KWA bahal

- Place comes first, structures added later as 'objects'
- Fluidity in space - like pin - ball, no directionality, dynamic
- Contrast with the surrounding

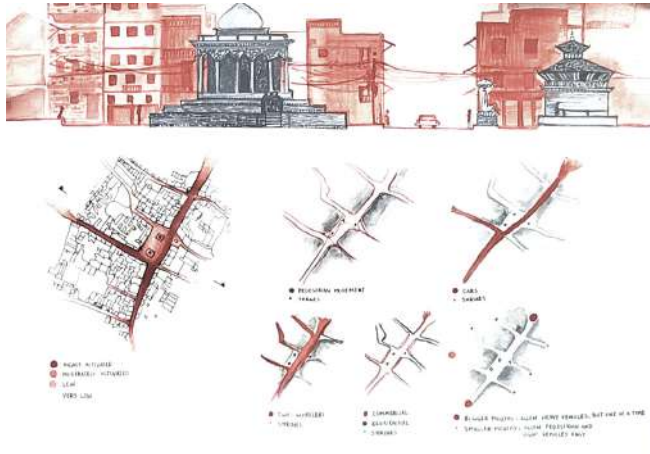


Location - Konti Hiti

- Dynamism under the feet
- Different layers of 'public-ness'
- Absence of Datum-plinth mod, brings everything together

03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



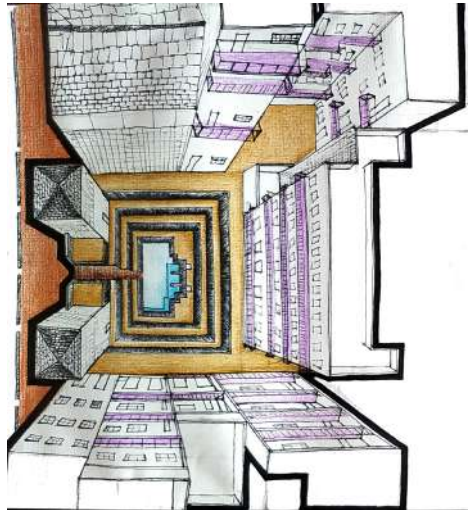
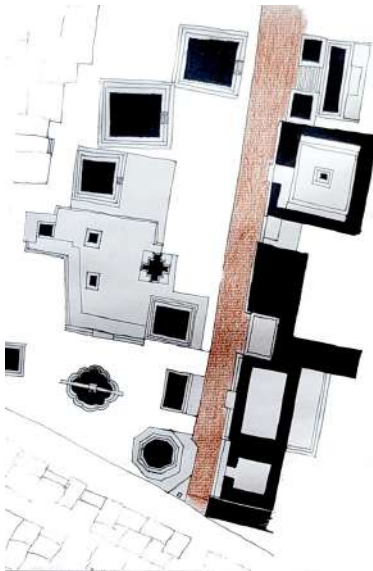
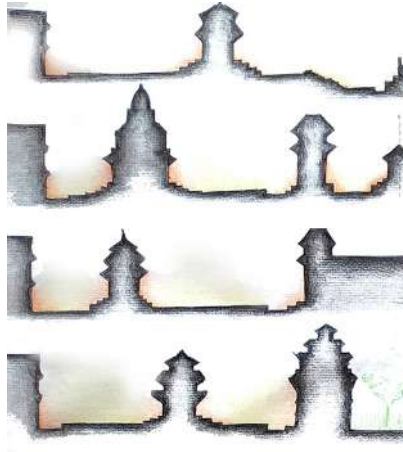
- Level of entropy/ energy with respect to the scale of the setting
- The heights give it the 'narrow. Adjective
- Roads worked out well.



Location - Kathmandu Darbar Square

- Architecture just as a background
- Dis-junction between the activities and the heritage structures

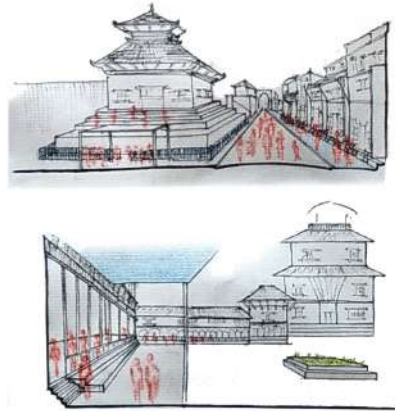
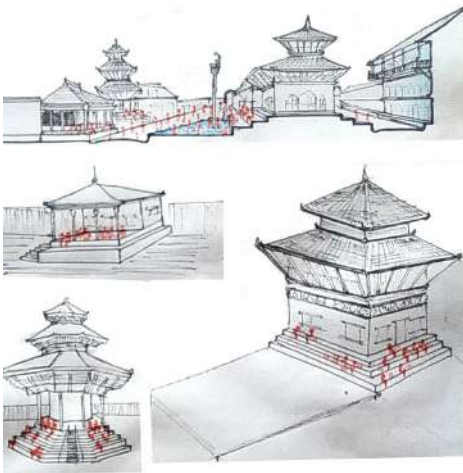
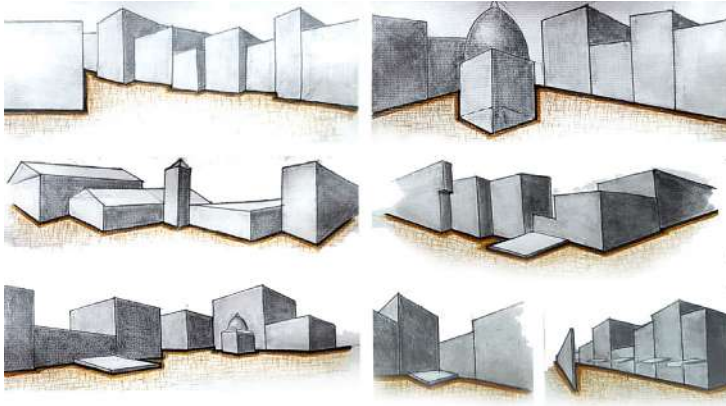
SRIVIDYA | 01 THE INSTITUTION OF CHURCH
SAUMYA | 02 URBAN NATURE OF WATER STRUCTURES



- Pillars and temples dividing roads as secondary and primary streets
- HOUSE EXTENSIONS reducing space of primary roads for trade and other activities.
- Construction with stone, brick and wood gave direction to public.
- Plinths under shade were used to sit.

03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES

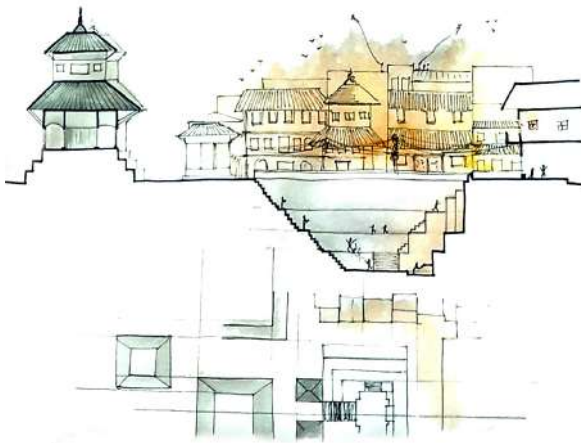


- Shades were used to experience spaces.
- Space adjacent to activities were used by people doing it.
- To rest for longer duration, people were using buildings not accessible
- Shops only at entrance or daily locals meetings.



Location - Kumbheshwor Temple Complex

- The monumental, formal environment usually created by temples was broken due to the presence and scale of surrounding structures. As the degree of enclosure increases due to random seeming placement of structures, the space became a continuation of the street.

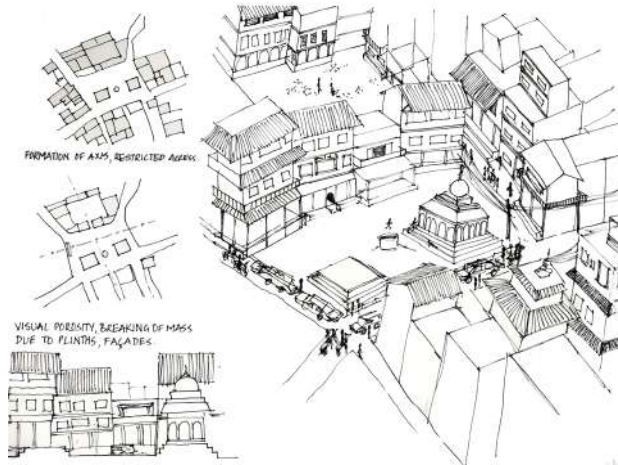


Location - Manga Hiti

Hiti acts as a bridge between informality and formality. Formal nature is retained due to it forming the axis with temple. However, it transitions into a geometrically and programatically informal environment , therefore the behavior and usage too remains informal .

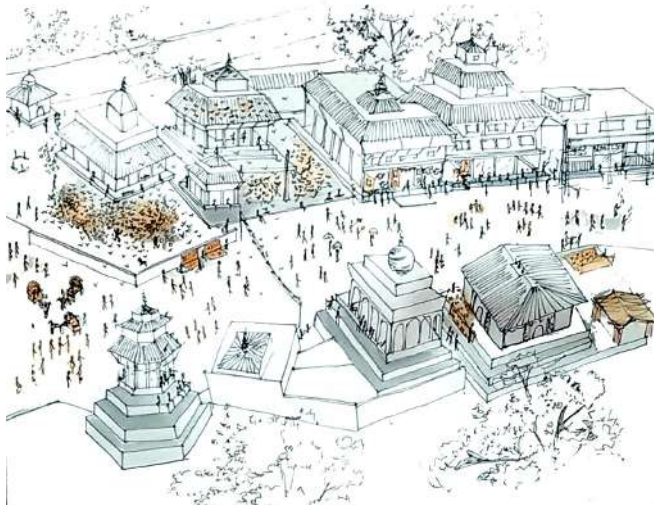
03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



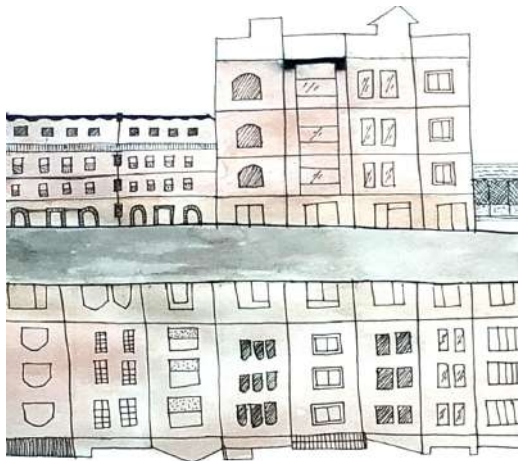
Location - Swotha Krishna Temple

- The node is in itself a ruined stat, but has activated the periphery by providing a breathing open space.
- It acts as a buffer between pedestrian and vehicular transit as well as residence due to restricted access. It has formed an external courtyards. The temple acts as a landmark due to its form.



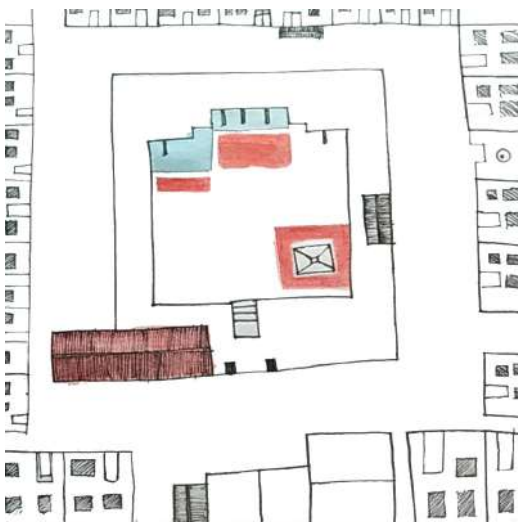
Location - Kathmandu Darbar square

Although the set of elements and rules remain the same to form rigid geometries in the temple complex, liberty has been taken in proportioning and plinth modulation. Hence people are transforming them into temporary set ups. It is a juxtaposition of ephemerality and transience on permanence.



Location - Nag Bahal

- The typology of the buildings along roads in Nag Bahal is commercial
- On the ground floor and residential first floor areas. It was helping in reducing chaos on the roads by restricting certain activities on the roads, as public spaces are made inviting different retail shops.

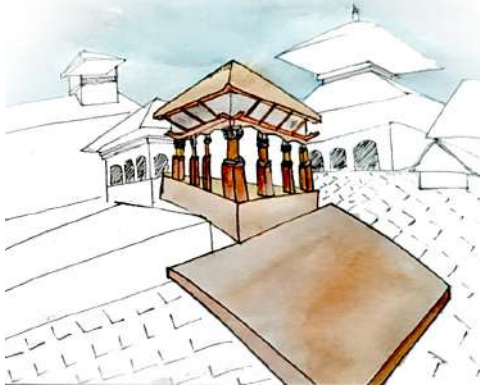


Location - Chyasl Hiti, Mangal bazaar

Urban nature of water structures, Chayasl hiti has a unique formation with respect to activities happening there. Here, the areas which are frequently used during morning, day and festivals are highlighted with red.

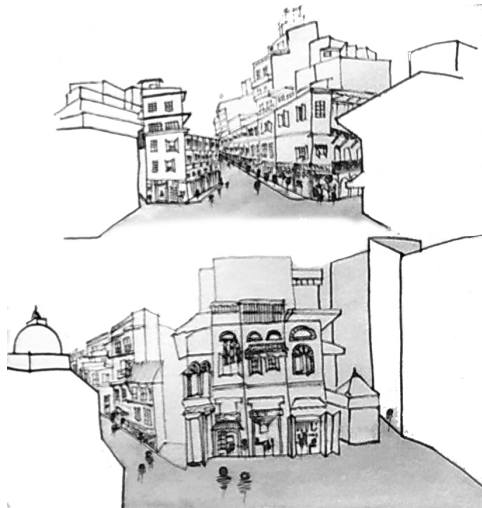
03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



Location - Patan Darbar Square

Four roads meeting a Durbar square Chowk are showing the fluid nature of transition space where sitting area and the plinth, where people feed pigeons are used as common areas.



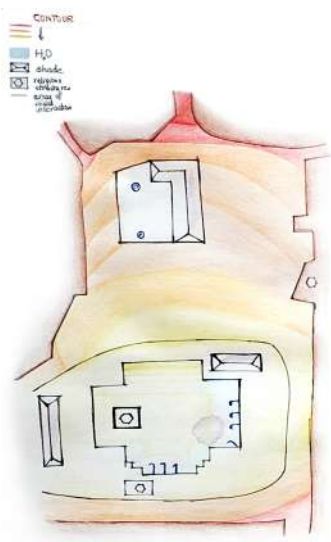
Location - Indra Chowk

There were six roads meeting at Indra Chowk. Rather than showing the dynamic nature of the place on the roads or the chowk, edges have been given more importance, edges of the chowk are activated by various retail shops, street vendors and temples



Location - Kumbeshwar Temple Complex

- The space around the Kumbeshwar temple is interspersed with various religious objects.
- The space bound by these structures are unique in the freedom that it provides .



Location - Chyasaal Hiti

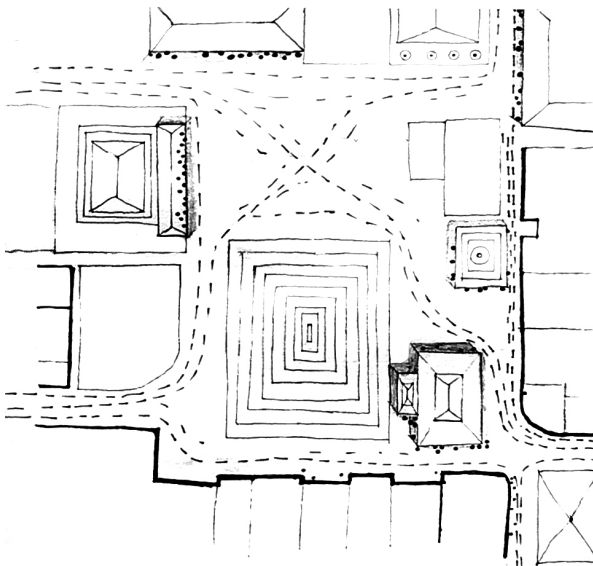
The water structures at Chyasaal Hiti symbolises the convergence to a point source form elevated urban spaces.

03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



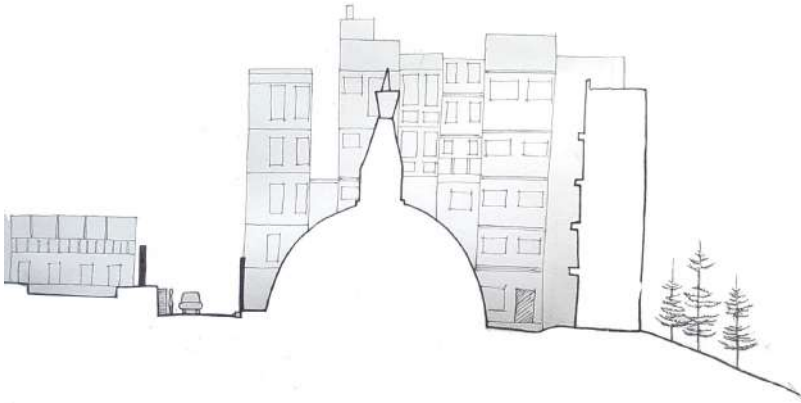
This frame portrays the juxtaposition of buildings from three time periods at a junction .



Location - Maju Dega, Kathmandu Darbar square

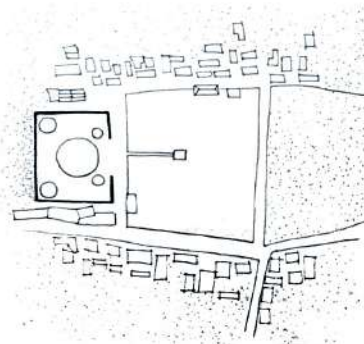
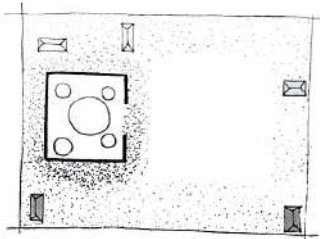
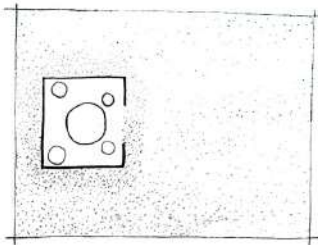
Social space formation in Maju Dega is depicted with a human circulation diagram. We can infer that people tend to congregate in shaded area

TUSHAR | 01 THE INSTITUTION OF CHURCH
CHOUDHARY | 02 URBAN NATURE OF WATER STRUCTURES



Location - Ashok Stupa

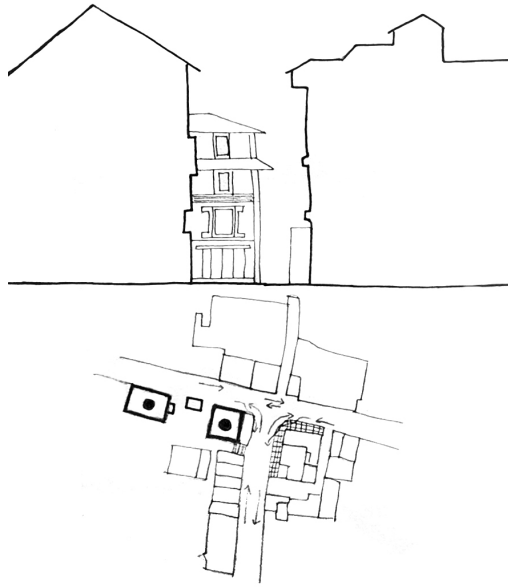
- Binds community
- Relief amidst chaos



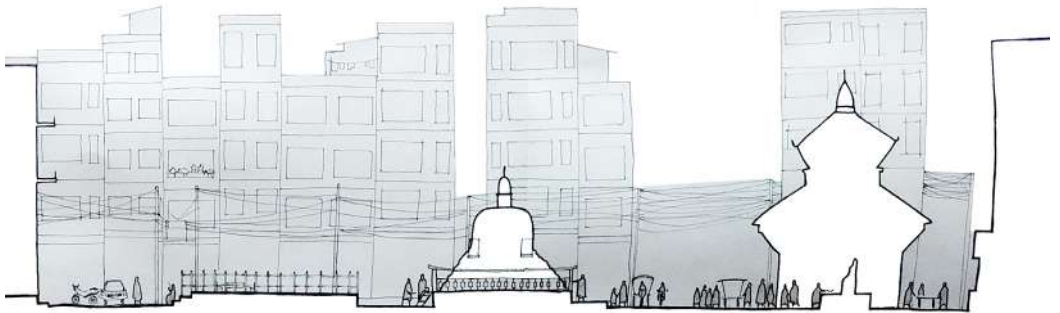
Location - Pim Bahal

03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES

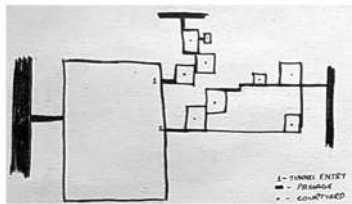
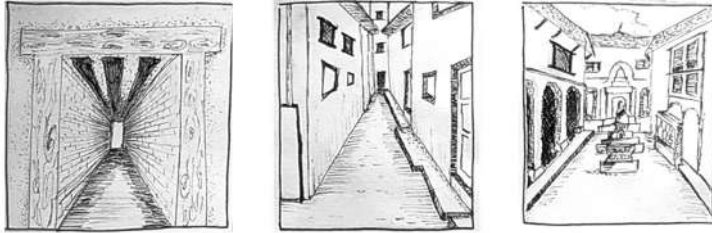


Location - Near Darbar Square

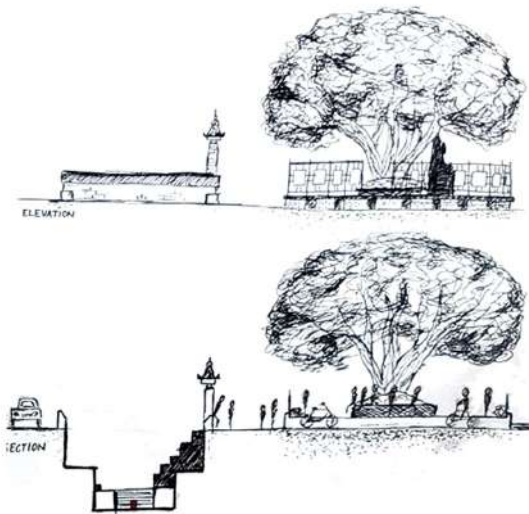


Location - Dharma Dhatu Stupa

AISWARYA | 01 THE INSTITUTION OF CHURCH
MURALI | 02 URBAN NATURE OF WATER STRUCTURES



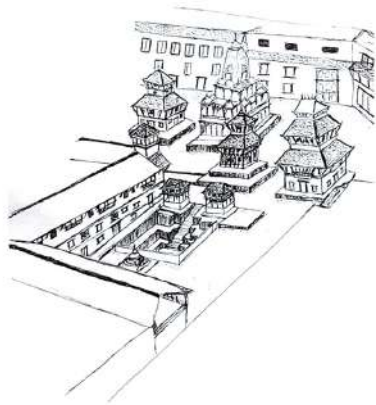
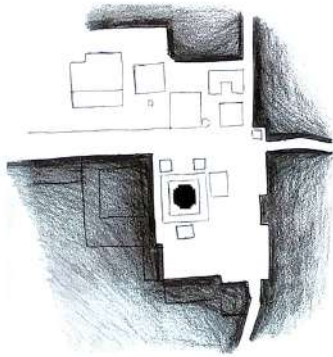
Change is the size of spaces as we go from one location to another



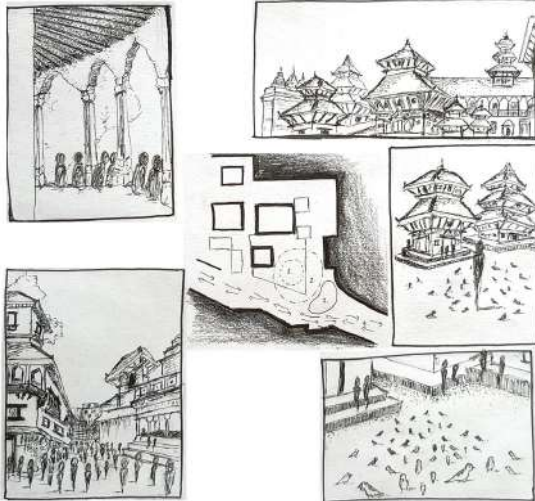
Adjacent park affect the behavior of people around the hiti

03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



Suffocated roads open to a clear sky at the nodes

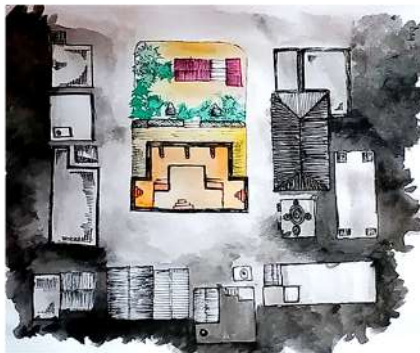


Why different categories of people are preferring a certain location



Location - Nag Bagal

- The primary focus was on the open space in the middle which functioned as a garden space as well as housed a Buddhist temple with the shrines of lord Buddha.
- This square had both traditional and newly constructed residential buildings also serving the purpose of recreational and leisure, making it a very busy square. The activities take place around the open spaces periphery.
- Despite all the activities taking place, the main open space is not disturbed and instead considered as a center and is kept clean and pristine.

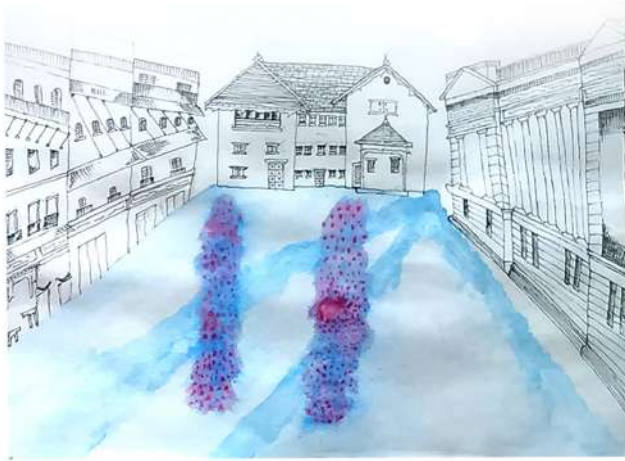


Location - Sun Dhara

The site located at a close proximity to Patan Darbar Square, making the junction a very busy one. Due to the roads going in different directions, the junction is overcrowded, chaotic with people always in a state of unrest. However, the “kund” is located in the middle with a Buddhist shrine located just behind it and creating a calm space in the middle. The space is used by people to take rest or “people watching” in a way to find their ‘calm amongst the chaos’

03 TRANSIENT OPEN SPACES : STREETS AND NODES

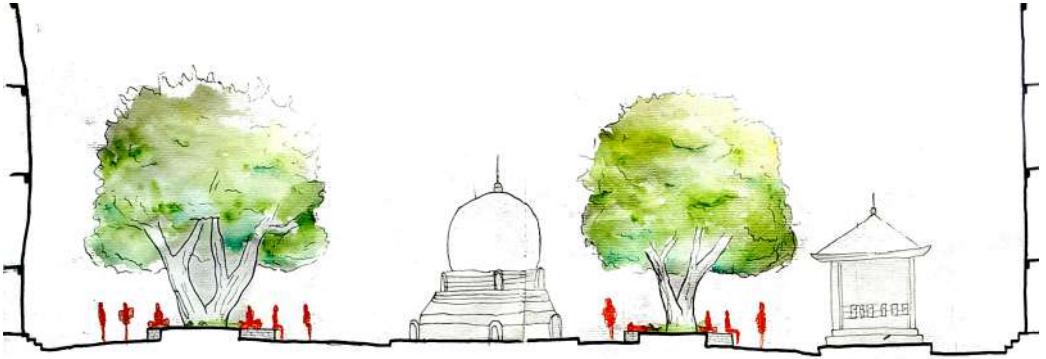
04 PERFORMATIVE URBAN SPACES



Location - Basantpur Square

- This site located adjacent to the main Kathmandu Darbar Square i.e largely visited by tourists due to its close proximity to Rani Darbar.
- The purpose of this Drawing is to show the slow flow of the public marked in blue and how they migrate daily from a point between the Rani Kumari darbar to the Shah Rana building.
- To attract more visitors , a market space is set up everyday to allow the visitors to visit this square more often, hence making it a popular spot in Kathmandu

ANISHA SURI | 01 THE INSTITUTION OF CHURCH
02 URBAN NATURE OF WATER STRUCTURES



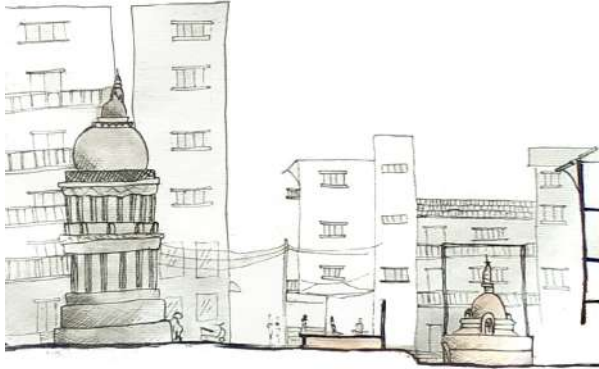
- Change in importance of elements creating public spaces
- Due to cooling factor, trees gain importance over stupas



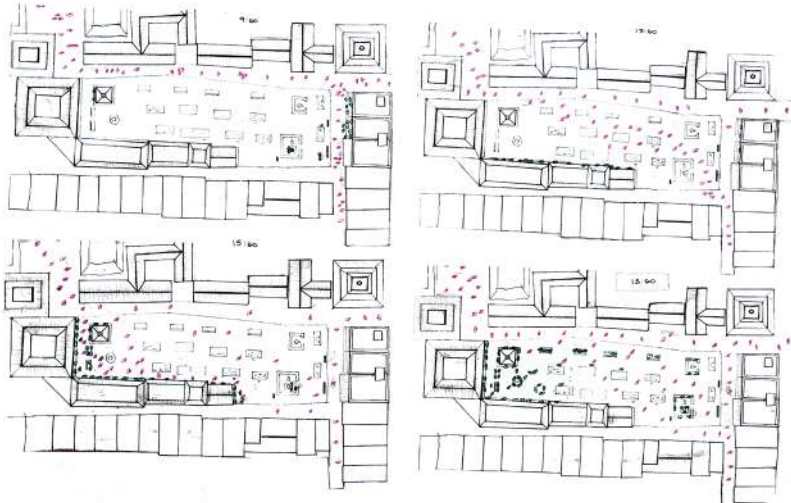
- Hiti as focus of the node
- Acts as benchmark for further development
- Used as node and creates opportunities for interaction.

03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES

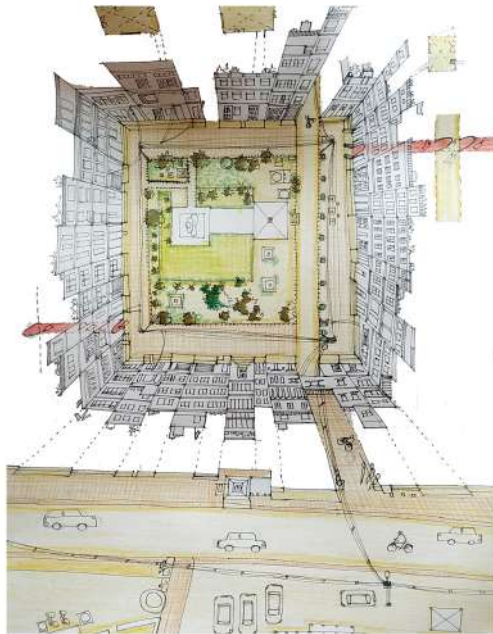


- Contrast between two religious beliefs
- Road as the threshold
- Contrast in materiality of public spaces created by the road



- Change in formation of gathering spaces and pedestrian movement with time
- Variation in activation of parts of public spaces.

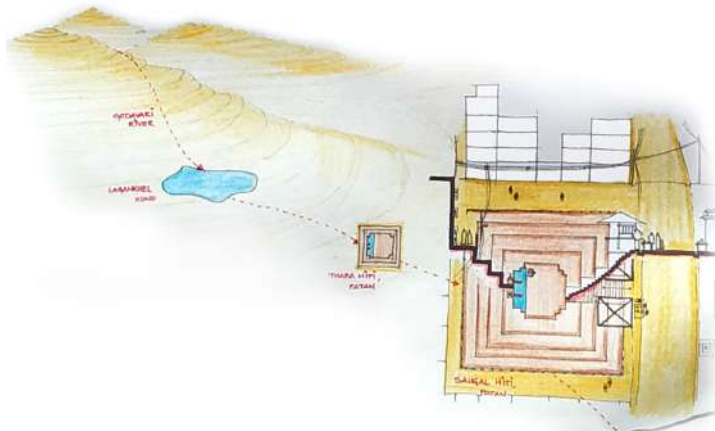
ANJAL PATEL | 01 THE INSTITUTION OF CHURCH
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Location - Nyakua Bahal Lalitpur

Bahal typology

- World within a world (micro climate)
- Accessibility (transition of public to private)

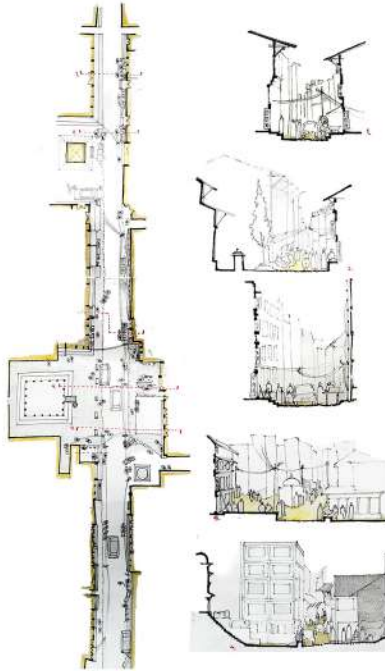


Location - Saugal Hiti, Lalitpur

- Ancient stone spout water distribution network
- Journey of water - River to Hiti

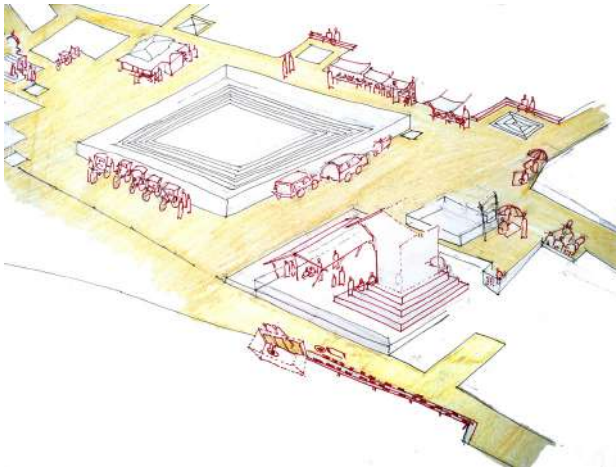
03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



Location- Ko Bahal, Lalitpur

Build opens out in street creating more pauses

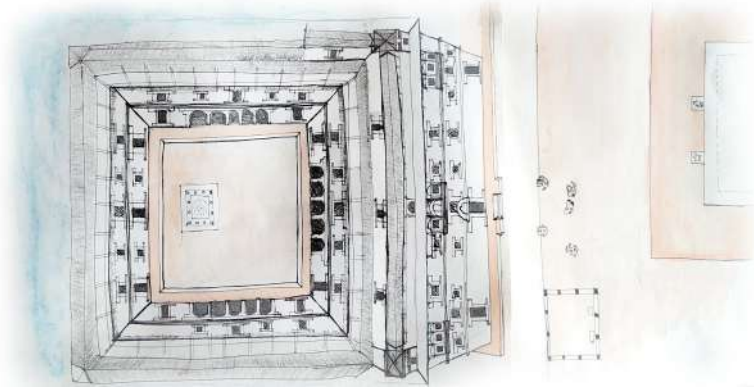


Location - Matu Dega, Kathmandu

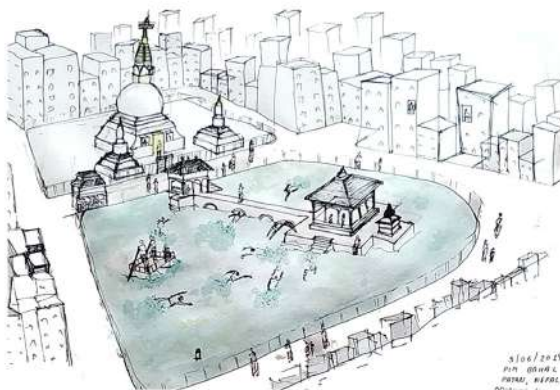
Temporary territories

- Negative spaces - superimposition of activities
- Addition of elements - plug-ins

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RUPARELIA | 02 URBAN NATURE OF WATER STRUCTURES



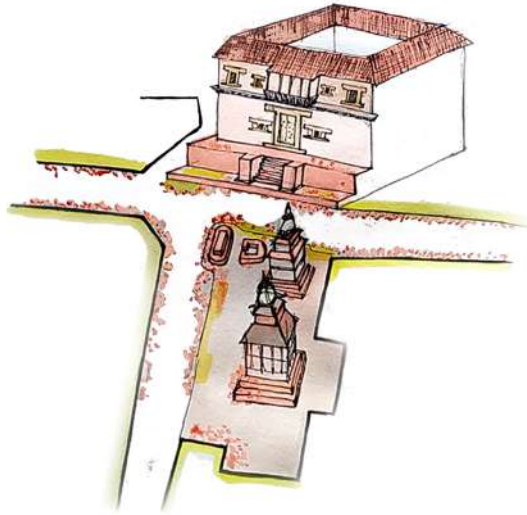
Location - Patan Darbar Square
Two different worlds formed by built



Location - Pim Bahal , Patan
Life inside the dead (routine daily work) world

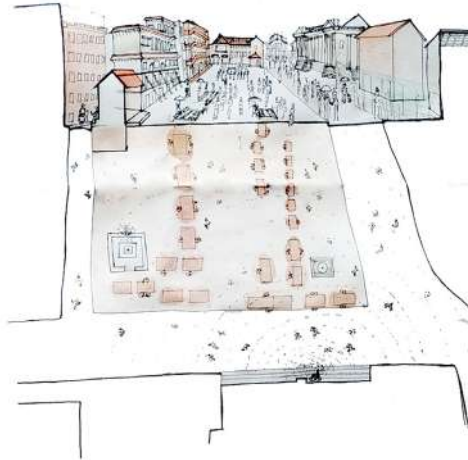
03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



Location - Chakrabali Chowk , Patan

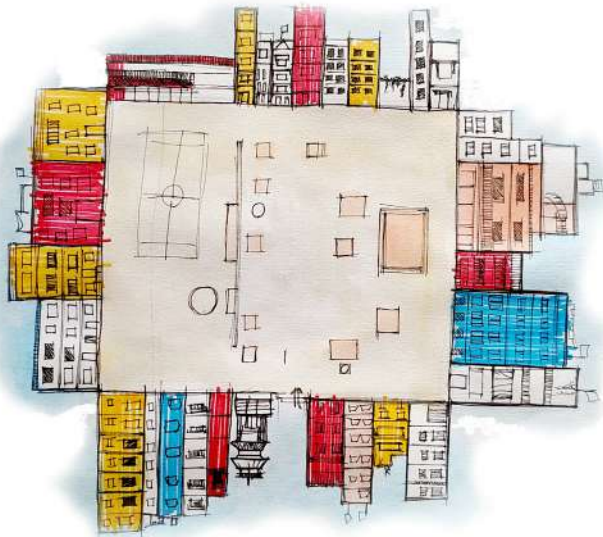
Activity generation built in a public space



Location - Darbar Square , Kathmandu

Build creating singular public space - further divided by public activity bubble.

DIKSHA GARG | 01 THE INSTITUTION OF CHURCH
02 URBAN NATURE OF WATER STRUCTURES



Location- Bu Bahal

Square had a major temple and other small stupas. Complex was very colorful which made the place contemporary in a traditional setting.

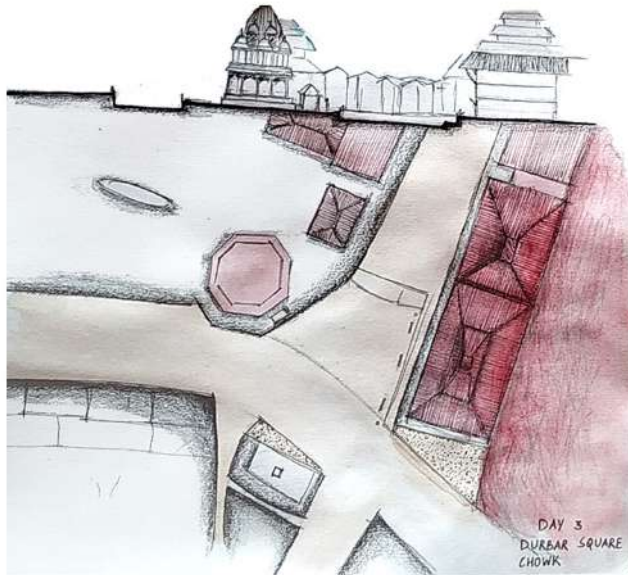


Location - Nag Bahal

Nag Bahal Hiti was in a dilapidated condition volume surrounded by chaos, feeling of nothingness inside, activity highlighted by colors - lost character.

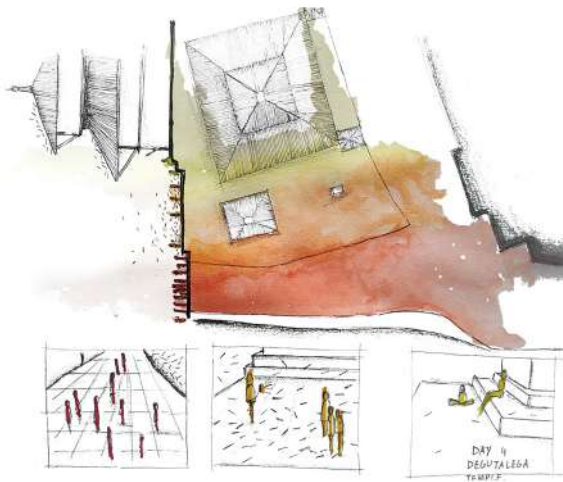
03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



Location - Durbar Square Chowk

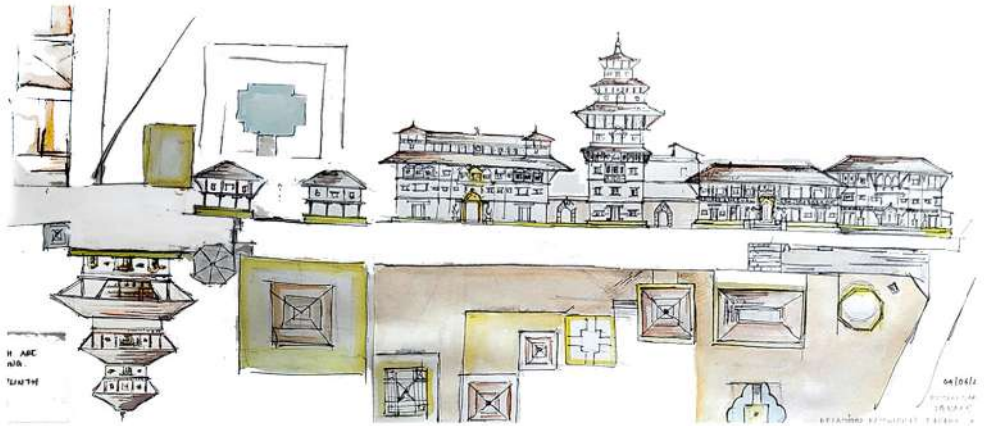
Durbar Square entrance chowk quite organic two mirror square plazas , extended drop off point for visitors.



Location - Deguta Lega temple

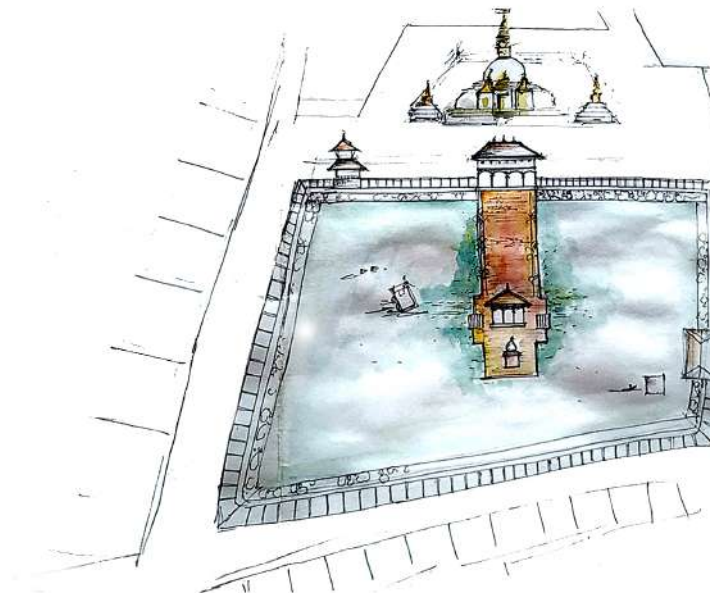
Area near Deguta Lega temple, Kathmandu Darbar Square, degree of intimacy increases from the path, to the buffer area and to the shaded area under the temple - dynamic nature decreases.

DIMPI | 01 THE INSTITUTION OF CHURCH
KANTARIYA | 02 URBAN NATURE OF WATER STRUCTURES



Location- Patan Darbar Square

Relation between facades and open spaces/ street

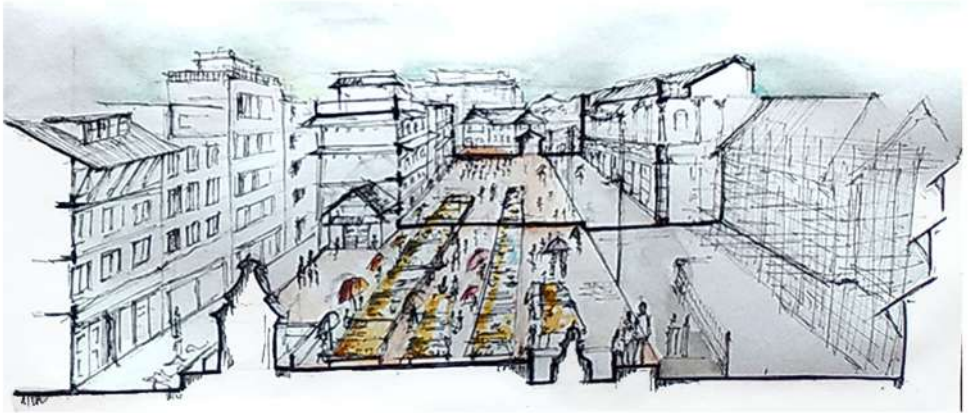


Location - Pim Bahal, Patan

Central axis activities

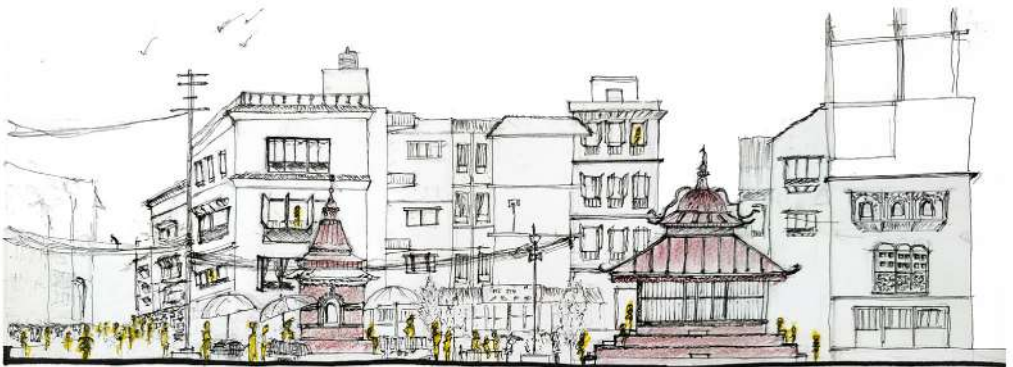
03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



Location- Chakrabali Chowk, Patan

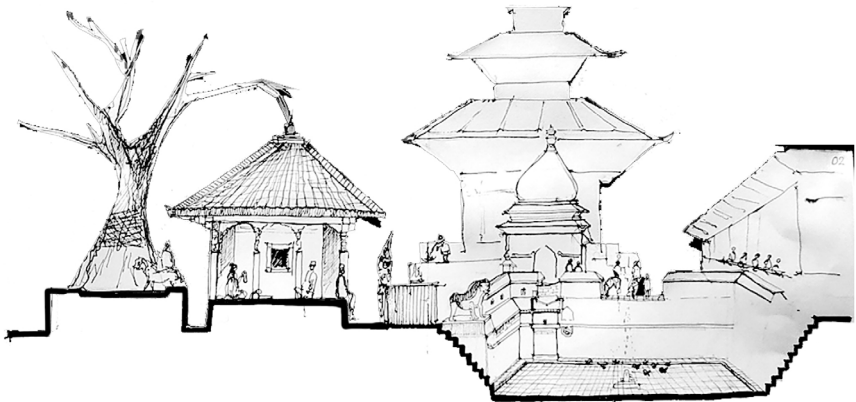
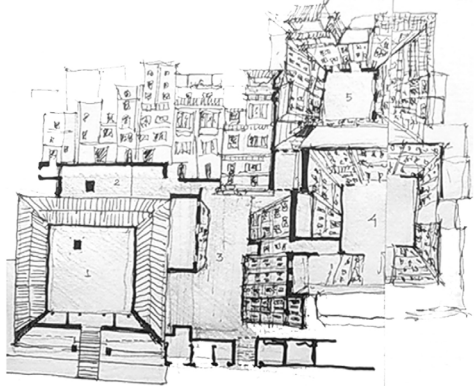
From nodes formation of street and activities



Location - Basantpur Chowk, Kathmandu

Different volumes and open space activities

GAZAL NANWANI | 01 THE INSTITUTION OF CHURCH
02 URBAN NATURE OF WATER STRUCTURES

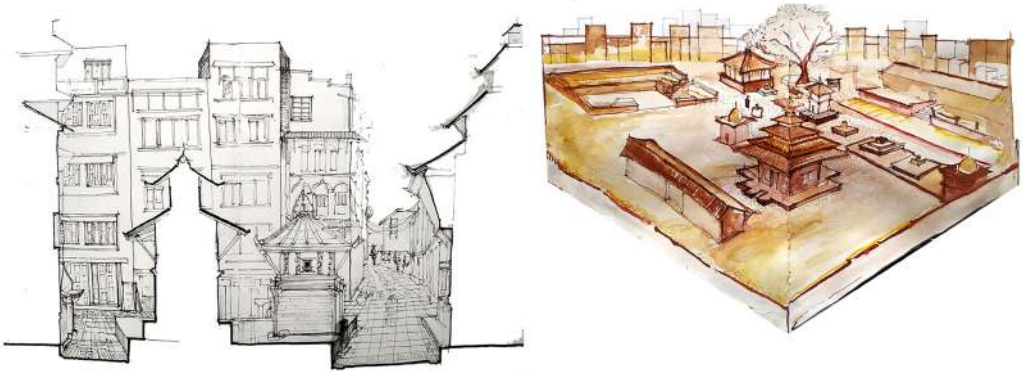


Location- Konti Hiti

Irrespective of use, their relative use/ position (of the water structures) with respect to plinths can create dynamic public spaces.

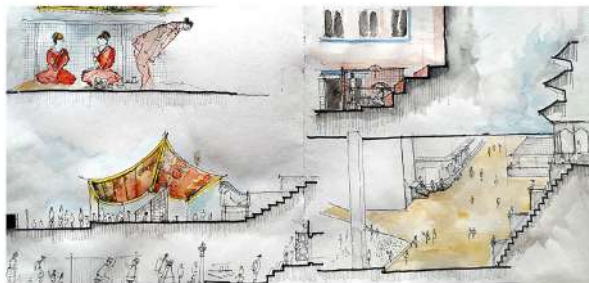
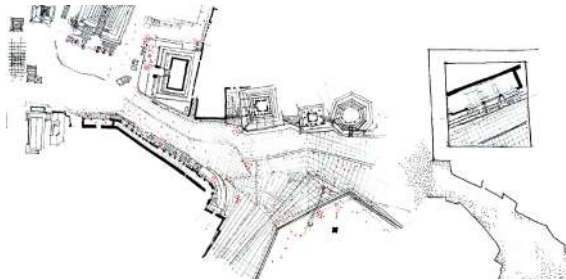
03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES

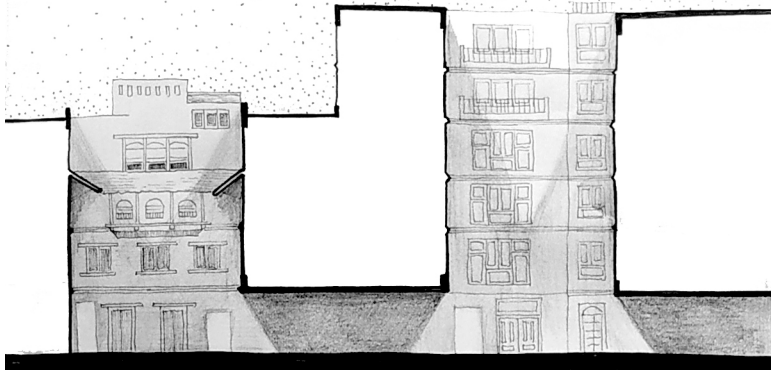


Location - Krishna Temple

Modulation of around creates nodes that transect to link streets.



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02 URBAN NATURE OF WATER STRUCTURES

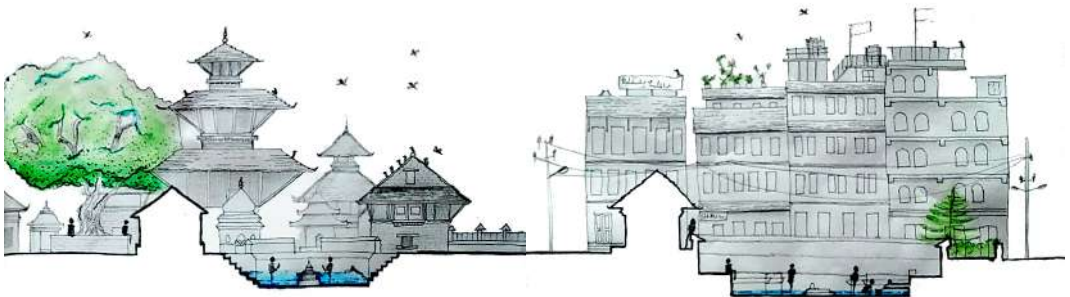


Location - Bu Bahal

INTERCONNECTED COURTYARD

- Creates intimate yet public spaces
- Circulation in a densely populated area.

Well Lit courtyards Too Dark walkways give a sense of insecurity



Location - Konti Hiti, Kumbheshwar Complex

HITI ONE

- Right by the street
- More public, common people around use it for different activities.

HITI TWO

- Since it is inside the temple complex and used for religious activity.
- Located inside the temple complex

03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



Location - Patan Gate

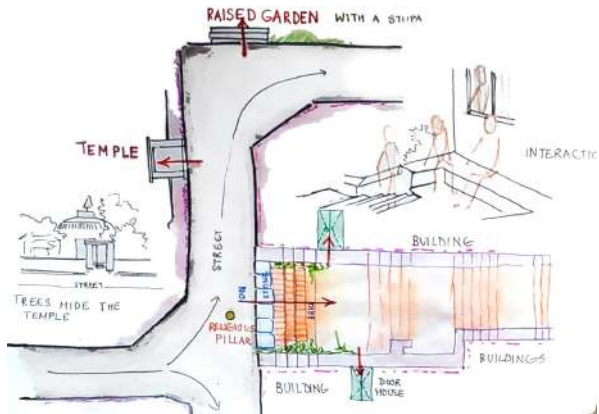
- THE Gate is like a threshold between the Dense settlement on one side.
- Other side is more open and has more Greenery.
- The Gate is very colorful with images of gods printed on it.



Location - Maju Degu

- The Square is Dynamic in the center due to lack of shade and sitting space.
- The main buildings around the square induces different kinds of activities according to the nature of the building.

TAVLEEN KAUR | 01 THE INSTITUTION OF CHURCH
 | 02 URBAN NATURE OF WATER STRUCTURES



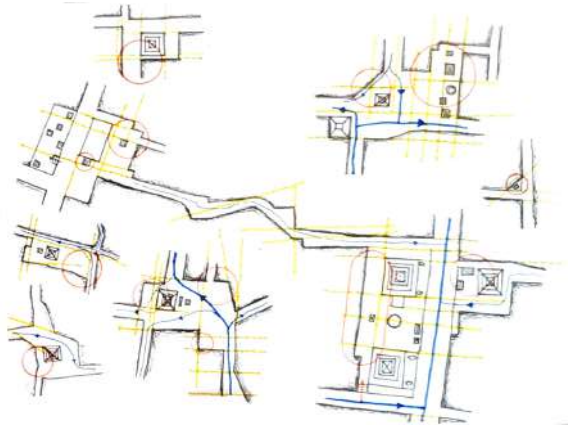
- Trust
- Intimacy in Publicness
- Connecting links
- Curiosity
- Interactive
- Spacious



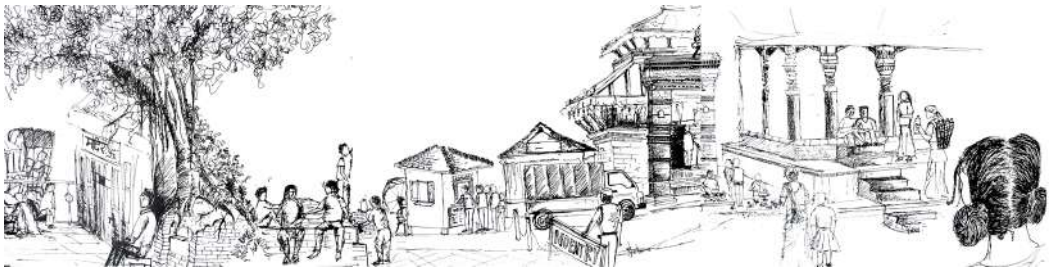
- Arrangement
- Placement
- Setting
- Influence of structures
- Why so huge effort

03 TRANSIENT OPEN SPACES : STREETS AND NODES

04 PERFORMATIVE URBAN SPACES



- Traffic Islands
 - Traffic Regulation
 - Role of temple Placement
1. Regulate
 2. Direct
 3. Restrict



This workshop was one of a kind. Not only was I able to experience the city as a tourist but also as a local and learn about the various insights of the city which otherwise I wouldn't have known. I'm glad I was able to attend the workshop and gain some knowledge about public spaces by actually being there and not through some bookish knowledge. I hope such workshops are conducted more so that I can attend and learn.

-Aiswarya Murali

The Kathmandu workshop for me was liberating, setting free from the bounds of curriculum and University and looking at spaces in a very different way, a better way.

- Gaurav Patel

The workshop was held in beautiful valley of Kathmandu. It allowed me to expand my horizon of seeing open spaces around me and the factors that make them more public. It was interesting as we were the part of the performances on the streets. It was a great learning to transfer our thoughts into drawings, and the ways to make them more expressive.

-Kruti Patel

My experience at the Workshop was a outstanding one; I didn't just get to experience the Kathmandu and Patan valley rather than just seeing it, but also improved a lot upon my observing, analyzing, and presenting skills in this short duration. Interaction with various other students and specialists has helped me broaden my perspective and ideas. The Workshop thus, in its simple ways, has achieved me improve myself in various aspects that I will definitely carry forward.

-Ipsita Choudhary

The workshop opened up a wide range of speculations and queries on the idea of 'public open spaces' , tangible and intangible, some that I would have never imagined and understood if it was not the way we were made to draw. The essence of ideas was concrete because the workshop was a bodily experience, it infused thoughts in me as I was there , as I became a part of those public performances in the Kathmandu valley. I was fortunate to have been able to know different kinds of urban experiences from all the participants which was a great learning.

-Gazal Nanwani

As a fresh graduate, I had a lot of dilemma regarding my thesis topic. I came across this workshop when I needed the most. I wanted to develop a new perspective and the workshop seemed like a good option to begin with. It was a great experience as I feel it connected me back to my urban concepts. The workshop also catered new ways of putting my observations on paper.

-Anjal Patel

The workshop was really a very good opportunity to understand the urban scale of Kathmandu valley and for observing different aspects of urban open spaces in terms of its nature, usage, behavior of people and their daily life. This all has given me a new way of looking at things on an urban scale. I had a great time working and learning with Pratyush sir and his team.

-Pavni Joshi



