

# Manipuri Lalitkala Academy

A Socio-Cultural Platform, Sylhet



Inspiring Excellence

By

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## **ABSTRACT**

Bangladesh is now not only a place to mainstream Bengali's but also to more than forty-five indigenous categories of people substantially dwelling in the course of the hilly and smooth areas of the country. Manipuri is one of the prominent ethnic communities in Sylhet renowned for their ethnic and enriched culture. But the magnificent Manipuri culture is not getting proper recognition through nationally and internationally because of lacking a proper socio-cultural platform. The proposal of this project arises from the need of that platform which can create the bond between social and cultural aspects. In Manipuri culture MONDOP is the heart of every cultural activity in the state, be it marriage ceremonies, feasts, prayers, singing in the prayer of God and worship. Moreover, the biggest and historically most significant event of Manipuri is 'Rash Purnima'. The specific site and surroundings are the places where this event occurs regularly. So, the design required a mondop space aligned with the adjacent existing temple on the premises of this platform. By creating this platform people from a different culture can come, visit and stay here to find similarities and dissimilarities between their individual cultural aspects. Furthermore, the adjacent society can make an amazing bond with this platform by using the space simultaneously.

## **ACKNOWLEDGMENT**

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**CHAPTER 1:**  
**INTRODUCTION**

1.1 Background & Project Introduction

1.2 Project Brief

1.3 Problem Statement

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## CHAPTER 1: INTRODUCTION

### 1.1 Background & Project Introduction

Bangladesh is a state enriched with the aid of its multi-cultural character. Indigenous people have contributed exceptional and wonderful cultural practices to the countrywide culture. These cultural practices interpret in multi-dimensional approaches of lifestyles of her population. Bangladesh is now not only a place to mainstream Bengali's but also to more than forty-five indigenous categories of people by and large dwelling in the course of the hilly and smooth areas of the country. These communities are reflected within their different ways of life.

Manipuri is one of the prominent ethnic communities in Bangladesh. Their authentic place of origin is Manipur, once a sovereign nation and now the northeastern zonal nation of India. In the early days, Manipur had unique names such as Kyangleipak, Kyangleipang, Kyanglei, Meitrabak, and Mekhali and the Manipuri's had been acknowledged as Meitei. During the reign of Maharaj Garibniwaz (1709-1748), some missionaries arrived right here from Sylhet. There used to be an opinion that these missionaries named this land 'Manipur' and its primary inhabitants, Manipuri's. The Mahabharata has a point out of Manipur and the missionaries however as it used to be discovered later. Manipuri society of Sylhet is renowned for its ethnic and enriched culture.

Lalitkala academy or academy of fine arts offers instructions and conducts research on the song, music, dance, drama, painting, and sculpture as an academic institution. One of the major contributions of this academy is to liberalize attitudes towards culture and society.

This Manipuri Lalitkala Academy can give the proper way of language to the Manipuri society so that they can communicate to others through culture, education, and lifestyle.

## 1.2 Project Brief

Project Name - MANIPURI LALITKALA ACADEMY  
Function - Center for A Cultural Platform  
Site - Madhabpur, Shib bazar, kamalganj, Maulvibazar, Sylhet  
Clint - Manipuri Lalitkala Academy

The basic programs of this project are given below

Office Room

Director's Room

Research Officers Room

Computer Room

Staff Room

Auditorium

Classrooms

Teacher's Room

Training Room

Meeting Room

Seminar Room

Art Gallery

Museum

Library

Music Recording Room

Cafeteria

Open Air Theatre

VIP Guest Room and Dorm

### **1.3 Problem Statement**

The magnificent Manipuri culture is not getting proper recognition nationally and internationally because of lacking a proper socio-cultural platform. The project site plays a very important role in the social and cultural aspects of Manipuri's life. The biggest and historically most significant event of Manipuri is 'Rash Purnima'. The specific site and surroundings are the places where this event occurs every year. But the site is not cooperating with the surroundings. Moreover, it is not enhancing the usage and significance of neighborhood areas and society. On the other hand, it is not greeting the advantages of this specific traditional site.

### **1.4 Project Rationale**

At this moment, there are around 1338000 Manipuri living in the whole world. Moreover, 20000 of them are living in Bangladesh. (Joshua Project, 2018) They are living in three countries including Bangladesh. They are enriched with their very own culture for a long period of time. They have their own written language. This project will give strength to their social bond and cultural beliefs and create a way to embrace them with the gateway to communicate with other societies all over the world.

### **1.5 Scope of Work**

The project site is surrounded by heritage and traditions. A proper design can cooperate with all the given programs and enhance the heritage and traditions together. This project can enhance the whole sociocultural aspects of the Manipuris and bind them together to establish a prominent mark in Bangladeshi culture.

## 1.6 Aims and Objectives

1. To create a platform that represents the cultural and social aspects of Manipuri.
2. To establish a bond between the academy and society.
3. To encourage and promote study and research in the fields of creative arts such as stage drama, theatre, general music, tribal music, dance, musical instruments, and other applied arts.
4. To encourage and coordinate the activities of the regional art organizations and the State Lalitakala academy.
5. General people can get all the information about the Manipuri from here, to make a bridge that connects the Manipuri with the other cultures of Bangladesh.
6. To promote cooperation among artists and associations and development of such associations.
7. The Manipuri around the site can have a breathing space.
8. To encourage the exchange of ideas between various schools of arts by organizing conferences, seminars, exhibitions etc. on all Bangladesh basis involving scholars and educationists and State Academies, Zonal cultural Centers and Art Organizations like faculties of art in universities, art colleges and schools, art museums, art galleries and other Fine arts associations.
9. To publish and to promote the publication of literature and journals.
10. To establish and maintain a Library, catering to the needs of various organizations and covering world culture and norms.
11. To foster cultural contacts within the country and also with other countries, through exhibitions.
12. To award scholarships and prizes to deserving people.
13. To accord recognition for outstanding achievements.
14. To give aid to art associations and artists
15. To promote the study of traditional art and craft techniques and to organize regional surveys
16. To encourage the setting up of institutions to provide training and research in various fields of art
17. To do such other acts and things as may be required in order to further its objects.
18. This project can enhance the biggest event of Manipuri culture called 'Rash Purnima'.

## **CHAPTER 2:**

### **LITERATURE REVIEW**

#### 2.1 History of the Ethnic People of Manipuri Community

- Background

#### 2.2 Current Situation

- Population

- Language

- Education

- Main Occupation

- Additional Livelihoods

#### 2.3 Cultural Aspect

#### 2.4 Importance of this Project

## CHAPTER 2: LITERATURE REVIEW

### 2.1 History of the Ethnic People of Manipuri Community

Ethnic groups exist in many societies all over the world. Ethnicity is a significant element in the lives of many unique groups. The human race is a picture of prodigious charm and variability. The indigenous peoples of the world are a wealthy and indispensable section of that picture. They have a whole lot to be proud of and lots to edify the other contributors to the human race. Bangladesh is a state with a prosperous cultural heritage and land of diversification and assortment. It is not only the Bengalis who have contributed to this culture, however additionally the indigenous communities of the state who are extraordinarily unique from the majority of Bengali Muslim population according to their culture, tradition, religion, norms, ethnic origin etc. Their cultural life is exotic and splendid for its simplicity of beliefs and diversity. There are more than forty-five different ethnolinguistic groups have been dwelling in Bangladesh for many centuries. They are scattered frequently in hilly areas of Bangladesh, in the districts of Rangpur, Dinajpur, Rajshahi, Mymensingh, Sylhet and the Chittagong Hill Tracts consisting of Khagrachari, Rangamati, and Bandarban districts. These inhabitants with unique social and cultural practices, languages, customs, and norms are normally regarded as 'Adivasis' by way of themselves. Among them the Manipuri is one of the Adivasi communities residing mostly in Sylhet and Moulvibazar districts of the country, having migrated from the Manipur kingdom of India. They are dispersed in small pockets of settlements that are surrounded by areas inhabited with the aid of Bengali-speaking people.

Manipur is an ancient Aryan land ruled by Indo-Aryan people for several centuries. The term 'Manipuri' itself is a Sanskrit name conferred on this land by remote ancestors of Indo-Aryan origin. According to the origin, this was the land of jewels ('mani' means jewel; 'pura' means city or town or place).

The antiquity of Manipur is proved not only by the variant reading in the Mahabharata manuscripts but also by unambiguous references in the Puranas. There are many possible meanings are given to the phrase "Manipur." According to Anglo-Manipuris, Manipur means "naval circle on earth." Another argument is given through some to show that Arjuna used to be restored to life by way of the Moni (gem) from the netherworld and the land got here to be recognized as Manipur.

Another version of the identical theme that the Manipur Valley used to be full of water. Lord Siva, in emulation of a Rasa style, was in search of an area for His divine Dance. He, in course of His search, noticed this valley for its amazing appearance and drained

the excess water from it. The Imphal river with its branches, Kongba, Iril, Nambul flows closer to the south. Entering into an underground canal the water gets it way out two via the three huge holes of the mountain “Chingnunghut” and falls into the river Chindwin which flows to the Irawadi in Burma. The Work of creation is attributed to Lord Siva. It is suggested that this association cannot be an accident. There are underground and underwater passages, every 64 which has the impact of justifying the legend. According to the will of Visnu, the beautiful Valley got here into existence. Various gods and goddesses took a section in a dance along with Siva and Durga. This is called the Lai-haraoba. It is stated that Ananta used to be so enamored of the dance that he added the jewels to this country and the land is referred to as Manipur which means the land of jewels as it is lighted up by using the splendor of the two gorgeous gemstones gracing the hoods.

Manipuri settlements in Bangladesh could be traced to the medieval period and even to the remote past. Although different historical evidence suggests that the Meiteis could have settled in Sylhet during the regime of Manipur King Pamheiba (Garibnawaz) in the period 1709-1748. (Naorem, 2005)

## **2.2 Current Situation**

### **POPULATION**

Actually, it is challenging to calculate the correct range of the whole Manipuri people living in Bangladesh. Like the other ethnic minority people of the county, the Government census tends to underestimate and pass by their numbers. Even though Manipuri humans are educated, aware and they have contacts with mainstream people and organizations. Still, the government census has no longer initiated any legitimate information gathering programmes regarding their population. Non-governmental groups have little interest in any ethnic people. A Non- Governmental corporation -Society for Environment and Human Development (SEHD) carried out an intensive survey of ethnic people in five thanas of Bangladesh between 1996-1997. This survey protected Manipuris residing in Kamalgonj Thana in Moulvibazar district. The survey end result indicates that there were 15,309 Manipuri human beings living in Kamolgonj (Sheram, 1996) mentioned that extra than fifty percent of the total Manipuri humans stay in Kamolgonj Thana. Using this opinion, the complete quantity can be calculated as 30,618. On the other hand, Sheram (1996) claimed that the whole quantity of Manipuri humans will be forty to fifty thousand.

## **LANGUAGE**

As Manipuris were always extremely rich in their cultural aspects, they have their own prosperous language which has its very own alphabet. A Number of books and brochures have been published in Manipuri language in Bangladesh. Their language has 27 letters. In Manipur of India, academic and educational books are published in Manipuri language. In a number of universities in India, it is possible to pursue a Ph.D. in ancient Manipuri poetry. This attention must demonstrate to us the richness and complexity of this cultural heritage and encourage us to ensure that it is preserved and celebrated in this country.

## **EDUCATION**

According to the current state of Manipuris, the number of people receiving an education is high. The average literacy rate of Manipuris is above 80% which is greater than the countrywide statistics. However, the rate of receiving higher education is nevertheless very low. There are mainly two reasons. Due to poverty many of them cannot arrange higher education for their children. The other one is educational institutions for higher studies are a long way from their communities, and they have less capability to compete with mainstream people. Although Shah Jalal University of Science and Technology, a reputed public University is about a hundred twenty-five kilometers from their territories, very few Manipuri college students are admitted there. As a disadvantaged group, they do no longer have high-quality discrimination for admission. As a result, their teenagers usually do no longer have sufficient opportunity due to such high competition.

## **MAIN OCCUPATION**

Manipuris are principally agriculturists. It is their normal livelihood and has been for centuries. Manipuris are a plain land inhabitant, so the gadget of agriculture is similar to the mainstream people of Bangladesh which are commonly based on traditional knowledge. Like mainstream people nowadays they are introducing a few present-day technologies and equipment in agro farming.



## **ADDITIONAL LIVELIHOODS**

In addition to agriculture, Manipuri human beings are concerned in more than a few earning activities. Their home-based handloom industry is well-known for its special and unique design and process. Although work such as day laboring and rickshaw pulling are nearly obsolete among them, many of the poor Manipuris are concerned as shared agro farmers with their solvent neighbors and relatives. Many females work as paid handloom employees at their neighbor's domestic who have no handloom of their own. Carpentry is another occupation of some Manipuris. In urban areas, Manipuris are also working in automobile industries and workshops, handloom items commercial enterprise and gold making. Very few of them are determined to be the main businessmen in Sylhet city. A wide variety of educated Manipuris both from urban and rural areas are serving as respective officers in governmental and nongovernmental agencies.

### **2.3 Cultural Aspect**

Manipuri culture has a prosperous and vibrant tradition. Respect, Sharing, and Responsibility are the core values widespread and practiced among the family as well as the whole community. Dance, music and musical instrument play a fundamental role in the lifestyle of Manipuri culture. The most flourishing and prospering chapter of Manipuri culture is dance. In Manipuri language, the synonym of dance is 'jagoi'. According to this specific style of dance, body movements create either circle or ellipse. 'Rasa Dance' is the utmost outcome of Manipuri culture. Maharaj Bhagyachandra innovated this dance and it was first performed in Manipur in 1779 in the full moon of Kartik. There are some variations in Manipuri dance. These variations are grouped mainly into two branches.

- Folk Dance
- Shastriya or Classical Dance

Manipuri dance was introduced to the horizon of the outside world by way of Rabindranath Tagore. He first witnessed the Manipuri dance in a visit to Sylhet in 1919. Soon, he added educating of this style of dance at Santiniketan.

Manipuris are prominently influenced by the Hindu Vaisnavite culture. Moreover, Manipuri dress and ornaments are also glorious parts of their unique culture.

## CHAPTER 3:

### SITE ANALYSIS

- 3.1 Site Information
- 3.2 Site Drawing
- 3.3 Site location
- 3.4 Road Network
- 3.5 Site Photographs
- 3.6 Existing Mass
- 3.7 Existing Condition
- 3.8 Climatic Analysis
- 3.9 SWOT Analysis & Findings

## **SITE INFORMATION**

**Location of the site:** District - Moulvibazar, Upazila - Kamalganj  
Union – Madhobpur, village - Shibbazar

**Area:** 3.5 acre (152,460 sft)

**Latitude:** 24°18'34.72"N

**Longitude:** 91°50'29.40"E

# SITE LOCATION

## MANIPURI LALITKALA ACADEMY

### A Cultural Platform

Shib bazar, Madhabpur, kamalganj, Maulvibazar, Sylhet

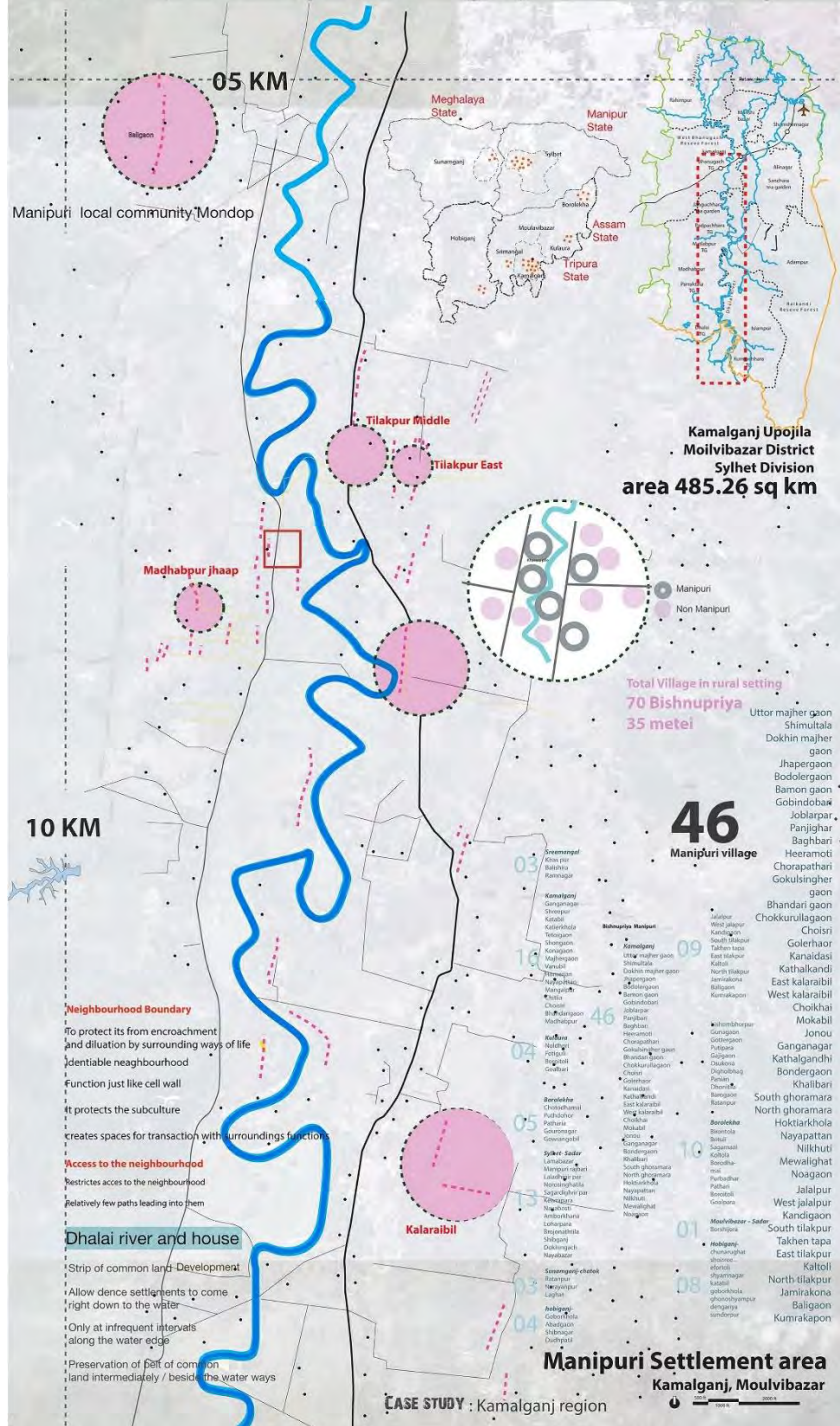
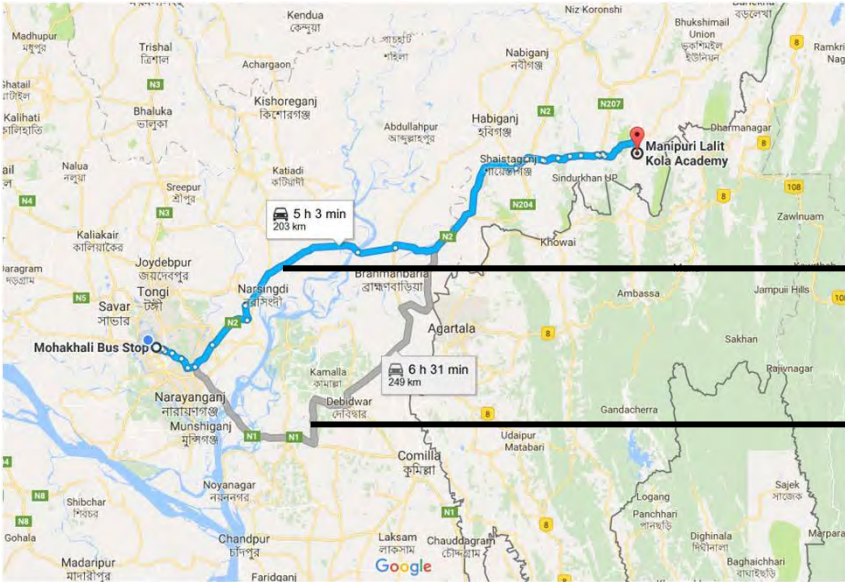


FIGURE 01: Manipuri Settlement area; Source: Author

# ROAD NETWORK



5 h 3 min  
203 km  
via Dhaka - Sylhet Hwy  
Fastest route

6 h 31 min  
249 km  
via N1 and Dhaka -  
Sylhet Hwy

FIGURE 02: Road Network; Source: Google



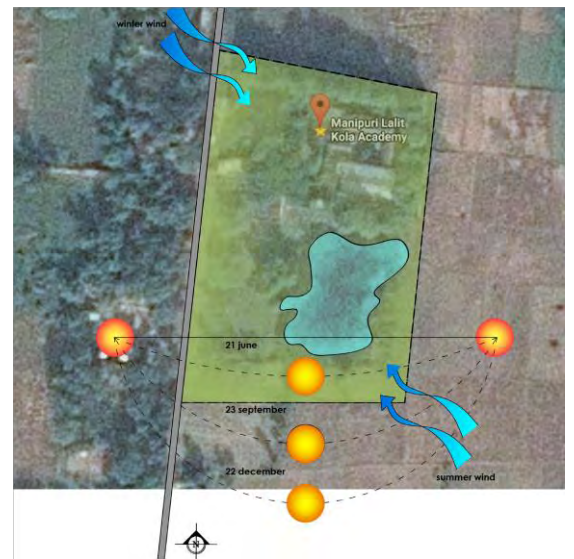
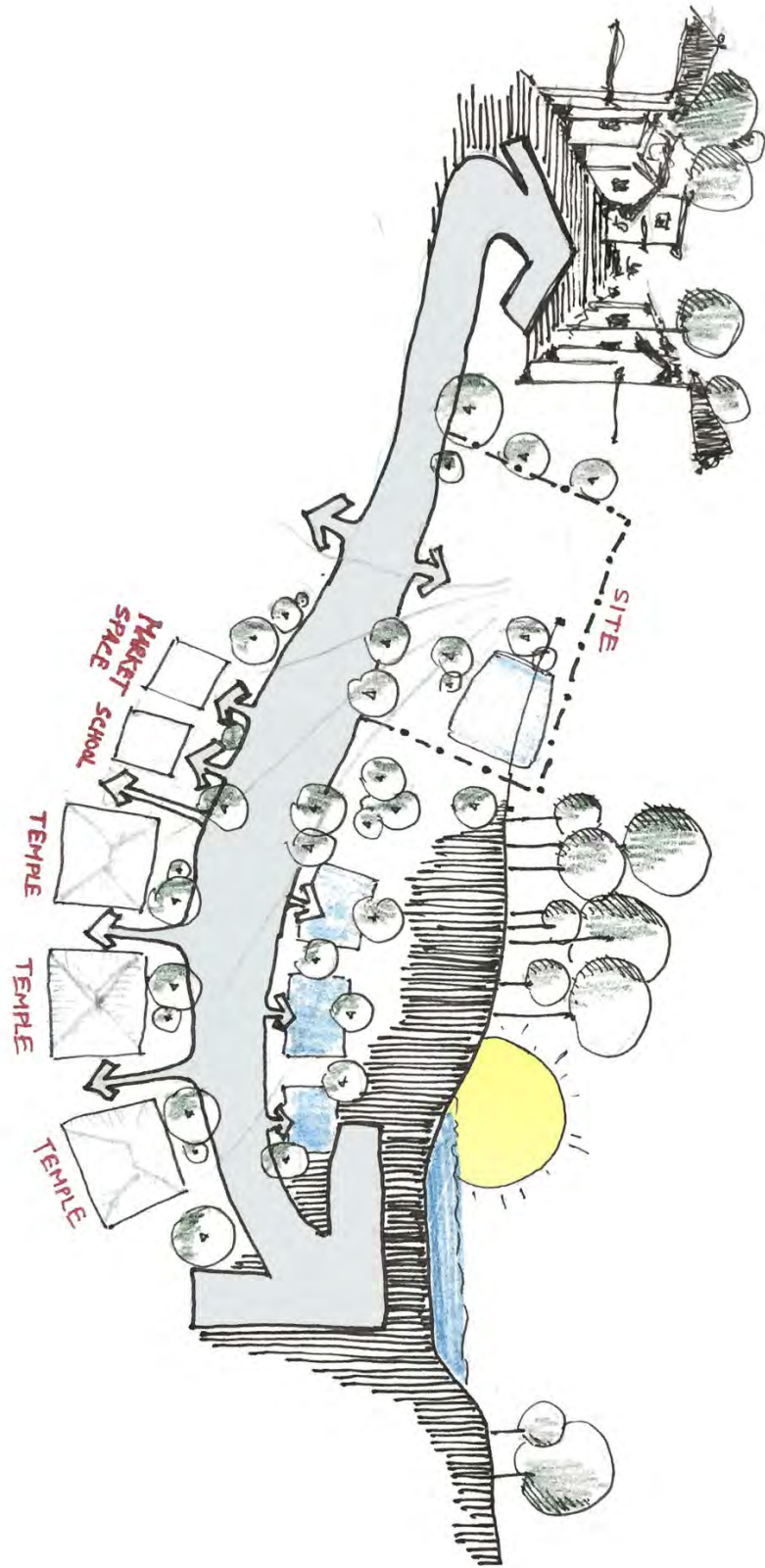


FIGURE 03: Site Analysis; Source: Author

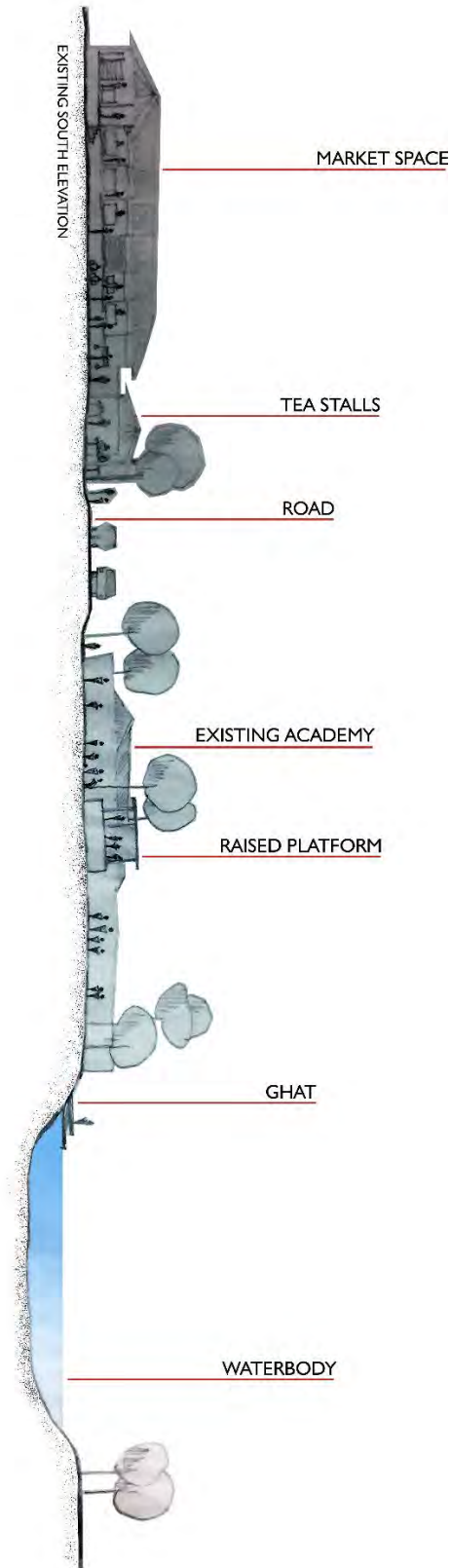


FIGURE 04: Existing Section; Source: Author



# SITE PHOTOGRAPHS ANALYSIS



FIGURE 05: Site Photograph; Source: Author



# EXISTING MASS



FIGURE 06: Existing Mass; Source: Author



**EXISTING CONDITION**



Fig: auditorium



Fig: classroom



Fig: classroom



Fig: auditorium

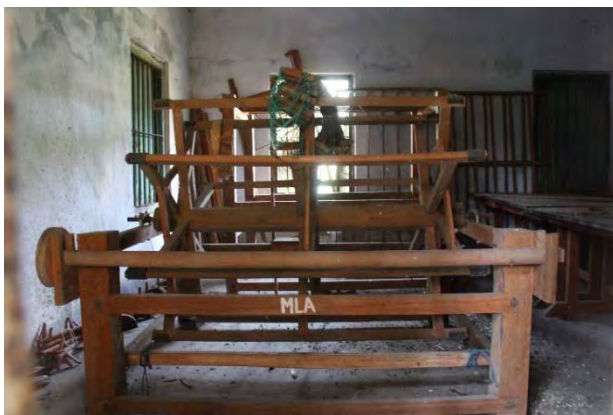


Fig: training room



Fig: meeting room

FIGURE 07: Existing Condition; Source: Author



Fig: tea stall



Fig: temple



Fig: temple



Fig: school



Fig: school



Fig: open field



Fig: riverside

FIGURE 08: Existing Condition; Source: Author

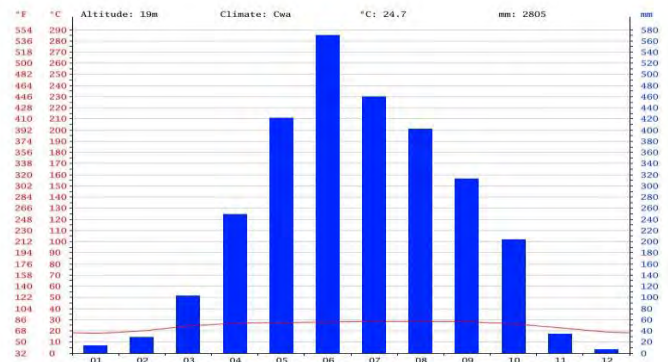


## Climate

The climate in Moulvibazar is warm and temperate. In winter, there is much less rainfall in Moulvibazar than in summer. This climate is considered to be Cwa according to the Koppen-Geiger climate classification. The average annual temperature is 24.7 °C in Moulvibazar. Precipitation here averages 2805 mm.

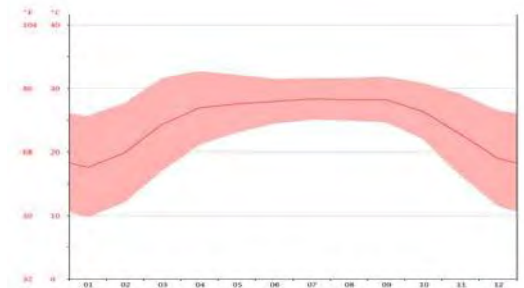
### Climate graph Moulvibazar:

The driest month is December, with 6 mm of rain. With an average of 570 mm, the most precipitation falls in June.



### Temperature graph Moulvibazar:

July is the warmest month of the year. The temperature in July averages 28.3 °C. January has the lowest average temperature of the year. It is 17.6 °C



### Climate table // historical Weather data Moulvibazar:

	January	February	March	April	May	June	July	August	September	October	November	December
Avg. Temperature (°C)	17.6	19.9	24.3	26.9	27.5	27.9	28.3	28.2	28.2	26.3	22.7	19
Min. Temperature (°C)	9.7	12.1	17.1	21.1	23	24.4	25	24.9	24.6	21.9	18.3	11.5
Max. Temperature (°C)	25.6	27.7	31.8	32.7	32.1	31.5	31.8	31.6	31.8	30.8	29.1	26.5
Avg. Temperature (°F)	63.7	67.8	75.7	80.4	81.5	82.2	82.9	82.8	82.8	79.3	72.9	66.2
Min. Temperature (°F)	49.5	53.8	62.8	70.0	73.4	75.9	77.0	76.8	76.3	71.4	61.3	52.7
Max. Temperature (°F)	78.1	81.9	88.9	90.9	89.8	88.7	88.9	88.9	89.2	87.4	84.4	79.7
Precipitation / Rainfall (mm)	13	29	103	249	422	570	480	402	313	204	34	6

There is a difference of 564 mm of precipitation between the driest and wettest months. During the year, the average temperatures vary by 10.7 °C

Source: Climate-Data.org. (2015, August 09). Retrieved from <https://en.climate-data.org/location/970046/>

## SWOT ANALYSIS

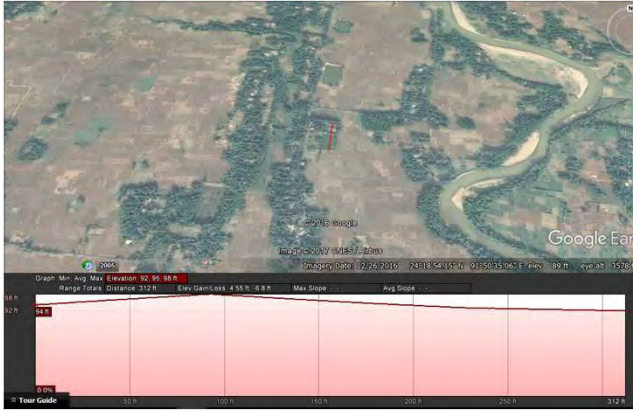


Fig: site section 1



Fig: site section 2

### Strength

- The location is easy to locate
- Utility Availability

### Opportunity

- A great environment-friendly space can be provided

### Weakness

- Roads are not enough wide.
- The long distance of the site is east-west Oriented.

### Threat

- The site is an inactive earthquake zone.

## Findings:

- The site is mostly surrounded by green open space.
- Natural elements like trees, water bodies make an impact on this site so I'll try to consider all of these elements in my design.
- Has low traffic & noise
- Consider the orientation of the site for zoning.

CHAPTER 4:

PROGRAM DEVELOPMENT THROUGH ANALYSIS

## **PROGRAM ANALYSIS**

Proposed facilities for 'Manipuri Lalitkala academy' can be described broadly as below:

- Academy
- Training Block
- Administration
- Sales Block
- Museum
- Auditorium
- Open Air Theatre
- Library
- Cafe
- Guest House

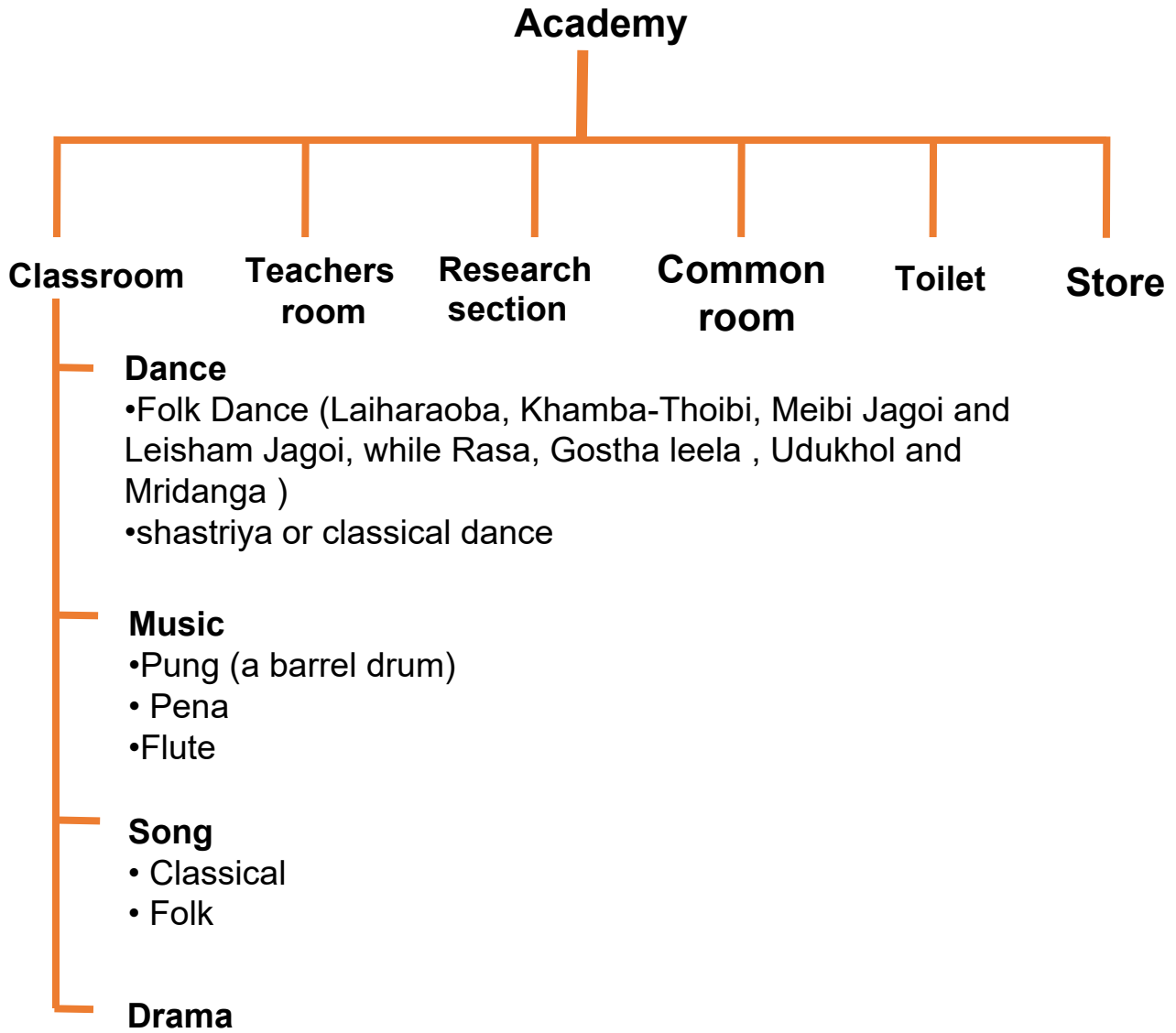


FIGURE 09: Programs of Academy; Source: Author



## Academy

S L	Function	Space	No. of Person	No. of Quantity	Area (sft)	Total (sft)
1	Classroom	<input type="checkbox"/> Manipuri dance <b>•Folk Dance</b> <b>•Shastriya Or</b> <b>Classical</b> <b>Dance</b> <input type="checkbox"/> Music <b>•Pung (a</b> <b>barrel drum)</b> <b>• Pena</b> <b>•Flute</b> <input type="checkbox"/> Song <b>• Classical</b> <b>• Folk</b> <input type="checkbox"/> Drama	15 15 20 20 20 15 15 15	2 2 1 1 1 1 1 1	1500x2 =3000 1500x2 = 3000 500 500 500 300 300 1500	9600
2	Teachers room		10	1	500	500
3	Common room		20	1	600	600
4	Research sec.	officer and space for documentation	5	1	500	500
5	Toilet			4	30	120
6	Store			1	200	200
	<b>Total</b>					<b>11520</b>
	<b>With 30% circulation</b>					<b>14976</b>

## Academy

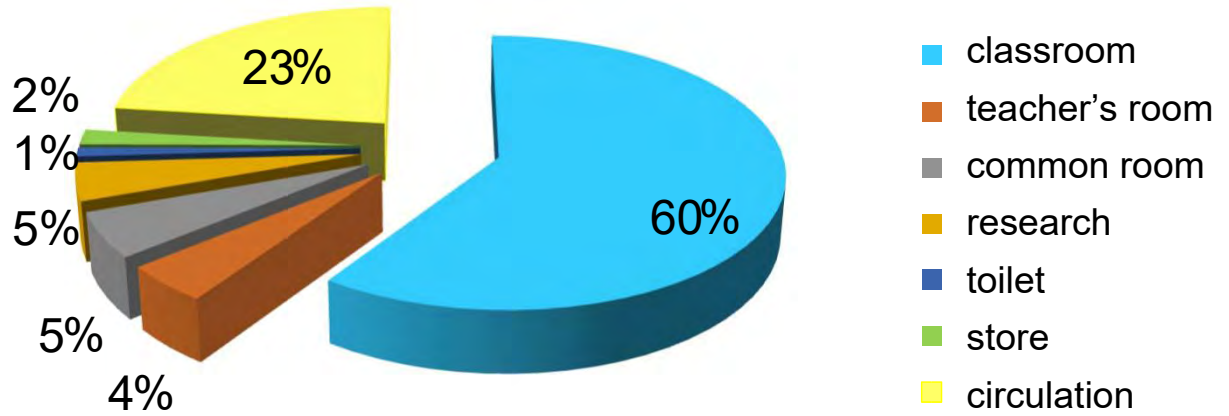


FIGURE 10: Pie chart of Academy space; Source: Author

## Classroom

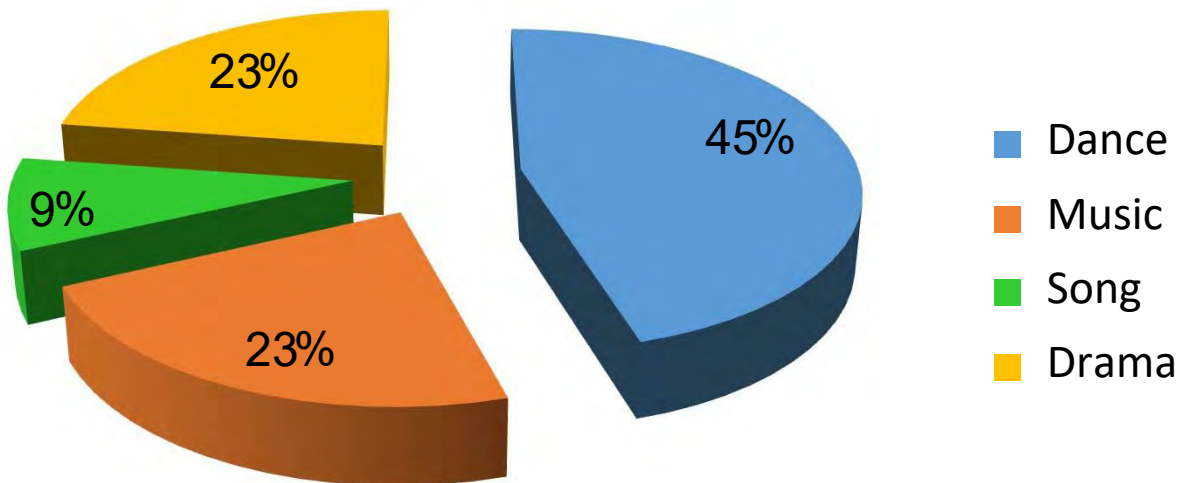


FIGURE 11: Pie chart of Classroom space; Source: Author

## Training Block

SL	Function	No. of Person	No of Quantity	Area (sft)/unit	Total ( sft)
1.	Class room	30	3	500	1500
2.	Computer lab	40	2	500	1000
3.	Instructor's room	1	1	200	200
4.	Instructor assistant room	1	1	150	150
5.	Multimedia room	40	1	400	400
6.	Maintenance room		1	200	200
7.	Toilet		2	30	60
	<b>Total</b>				<b>3510</b>
	<b>With 30 % circulation</b>				<b>4563</b>

## Training block

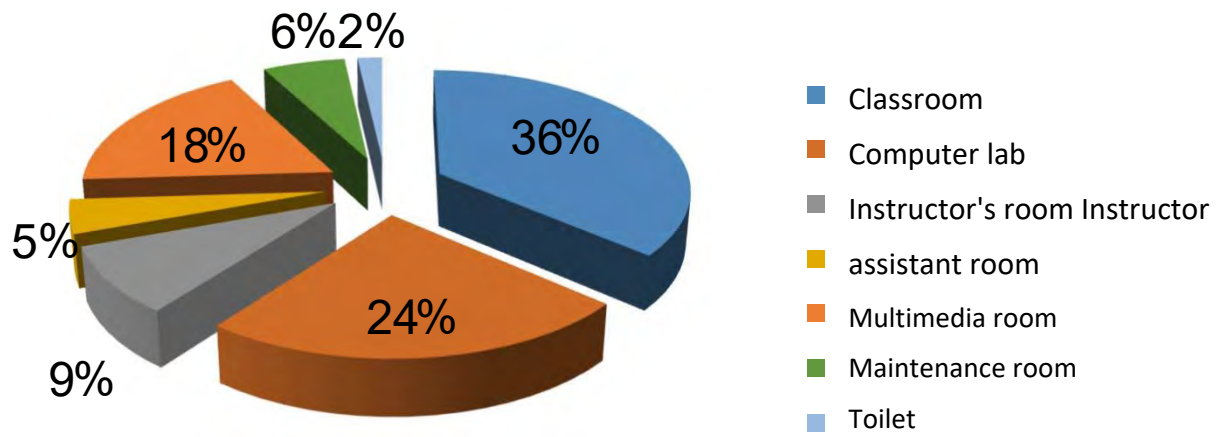


FIGURE 12: Pie chart of Training block space; Source: Author

## Administration

SI no.	Function	Space Description	No. of Person	No of Quantity	Area (sft)/ unit	Sub total	Total (sft)
1	Lobby & Waiting		30		300		
2	Information Centre		1		100		
3	Toilets (Male & Female)				300		
4	Directors rm P.A toilet		1	1	300 8x8	394	394
			1	1	5x 6		
5	Registers office P.A toilet		1	1	15x10	244	244
			1	1	8x8		
			1	1	5x6		
6	Account sec		2	1	10x10	100	100
	Maintenance sec.		2	1	10x10	100	100
	services	Toilet, tea etc.				100	100
	Conference room		20	1	30x40	1200	1200
08.	total		+30%circulation				3130

## Administration

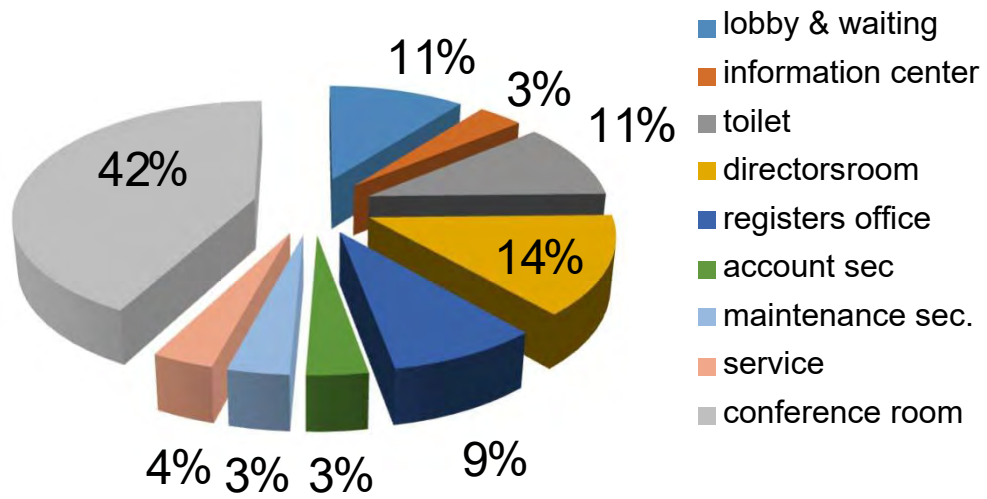


FIGURE 13: Pie chart of Administration space; Source: Author

## Sales Block

SALES BLOCK		
Functions	Quantity	Area (in sq. ft)
Shops	(300sft x20 no's)	6000
Display	1 no.	5000
Toilet	1 no.	200
Total		11200
Circulation 30%		3360
Grand Total		<b>14560</b>

# SALES

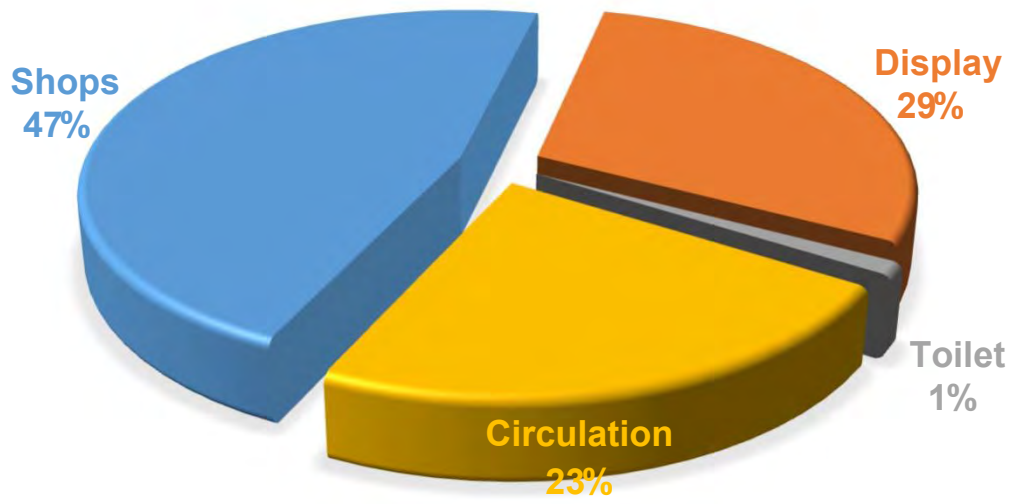


FIGURE 14: Pie chart of Sales space; Source: Author

## Museum

SL NO.	SPACE	USERS (VISITORS)	USERS (STAFF)	AREA
	Lobby	80	-	800
	Ticket counter	-	-	150
	Toilet (Male & Female)	-	-	250
	Museum	-	-	4500
	Workshop	-	-	500
	Storage	-	-	1000

<b>TOTAL</b>	=	<b>7200</b>
<b>TOTAL + 30% Circulation</b>	=	<b>9510</b>

## Museum

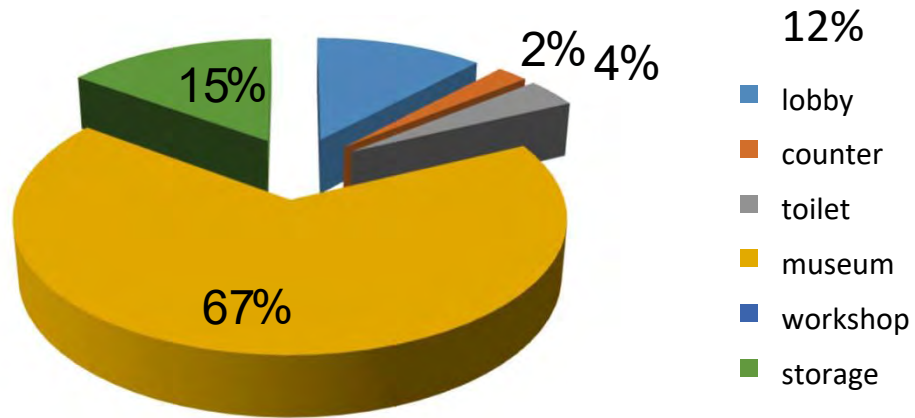


FIGURE 15: Pie chart of Museum space; Source: Author

## Auditorium

Sl. no	Function	Space description	No. of person	No. of Quantity	Area (sq. ft/ unit)	Total
1.		Seating	500		10	5000
2.		Stage		1	1500	1500
3.		Green Room		4	60	240
4.		Storage		1	500	500
5.		Lobby	400		1000	1000
6.		Projection room			200	200



7.		Rehearsal room		1	750	750
8.		workshop		1	1000	1000
9.		Toilet		1	300	300
	<b>Total</b>					<b>10490</b>
	<b>With 30% circulation</b>					<b>13637</b>

### Auditorium

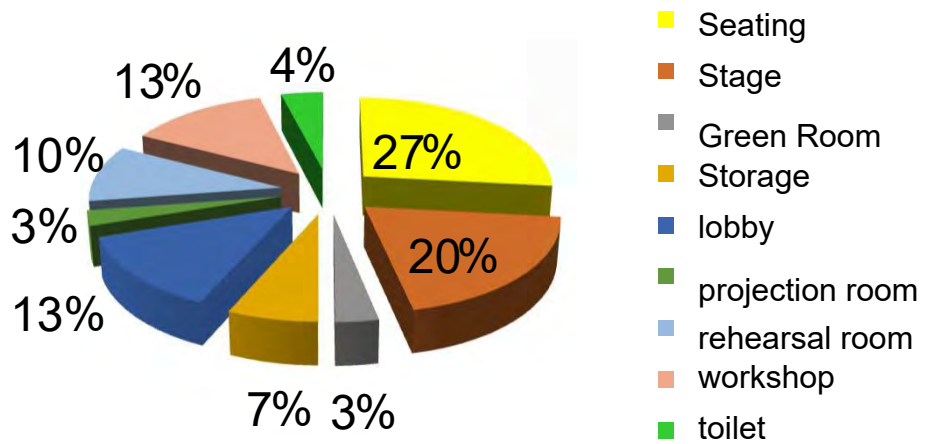


FIGURE 16: Pie chart of Auditorium space; Source: Author

## Library

LIBRARY BLOCK		
Functions	Quantity	Area (in sq.)
Lobby & Counter	1 no.	5000
Librarian Office	1 no.	
Book collection	For 5000 books	
Space for readers	for 50 persons	
Store	1 no.	750
Toilet		200
Total		5950
Circulation 30%		1785
Grand Total		<b>7735</b>

## LIBRARY BLOCK

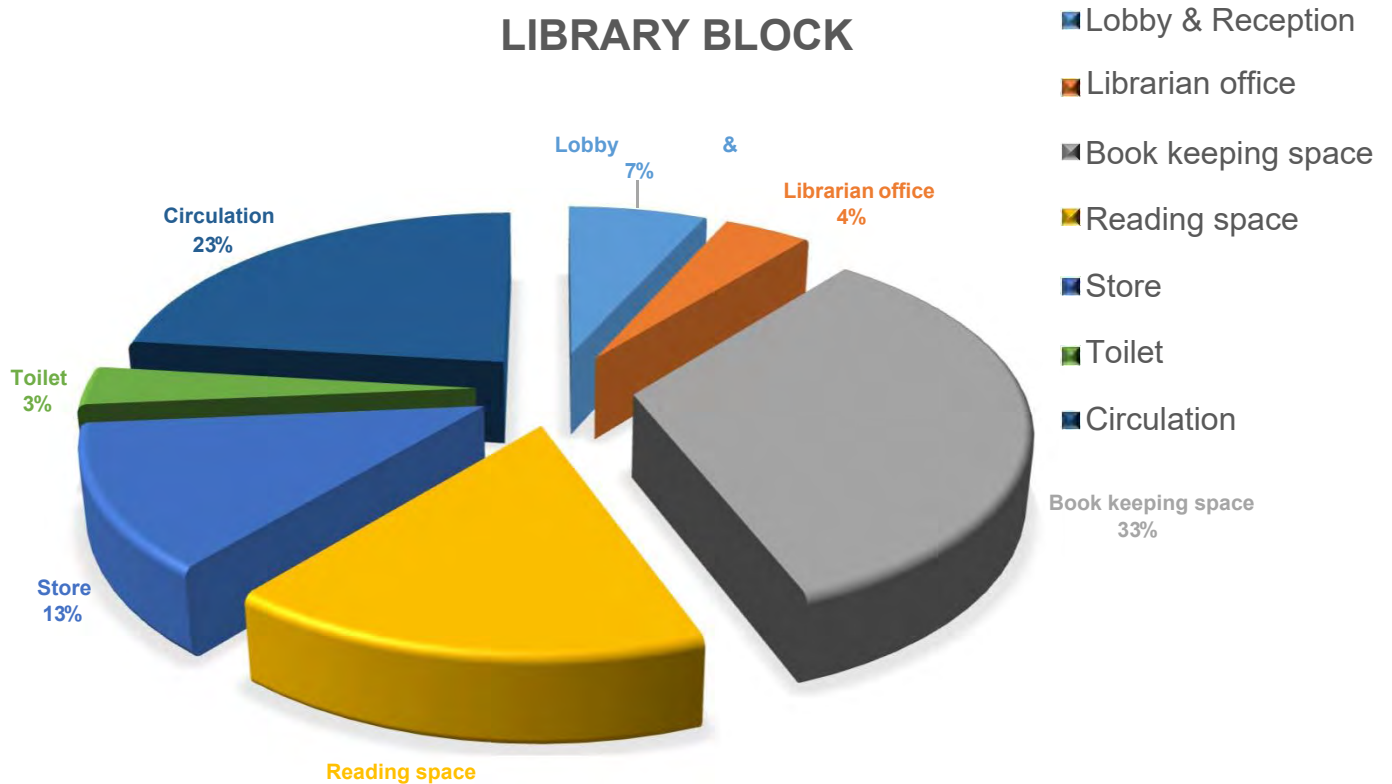


FIGURE 17: Pie chart of Library Block; Source: Author

17%

## Cafe

Sl no.	Function	Space description	No. of persons	No. of quantity	Area (sft/unit)	Sub total	Total
1	<b>RECEPTION</b>	Lobby & Lounge			300	400	400
		Reception			100		
2	<b>DINNING</b>	Indoor	80		20	2000	2000
		Outdoor	20		20		
3	<b>SERVICE</b>	Kitchen			40	1245	1245

		Food Storage		150	
		Trash		40	
		Wash		40	
		Preparation		105	
		Staff Facilities		120	
		Total		500	
		Toilet		250	
	<b>TOTAL</b>				<b>3,645 sft</b>
	<b>TOTAL + 30% Circulation</b>				<b>4738 sft</b>

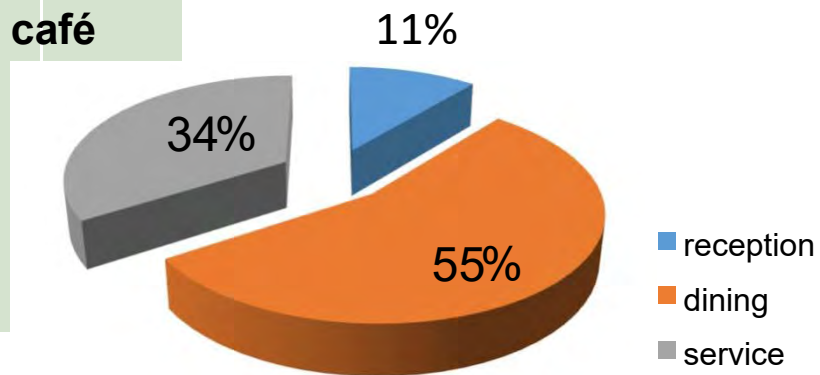


FIGURE 18: Pie chart of Cafe space; Source: Author

### Guest House

FUNCTION	SPACE	USERS (VISITORS)	USERS (STAFF)	NO. OF ROOMS	AREA
ENTRY & WAITING	Lobby & Lounge	-	-		200

	Reception	-	01		100	
<b>ADMINISTRATION &amp; STAFF</b>	Managers Room	-	01	01	120	
	Staff Accommodation	-	04	01	240	
<b>GUEST HOUSE</b>	Single room		-	10	1500	
	Toilet				175	
	Double room			10	3000	
	Toilet				175	
<b>DINNING</b>	Indoor				500	
<b>SERVICES &amp; FACILITIES</b>	Kitchen	Pantry	-	-	-	15
		Food storage				50
		Trash	-	-	-	15
		Wash	-	-	-	15
		Preparation	-	-	-	35
		Staff facilities	-	-	-	40
		Total				170
		Newspaper & Magazine	15	01		200
<b>TOTAL</b>	<b>=6550</b>					
<b>TOTAL + 30% Circulation</b>	<b>=8515</b>					

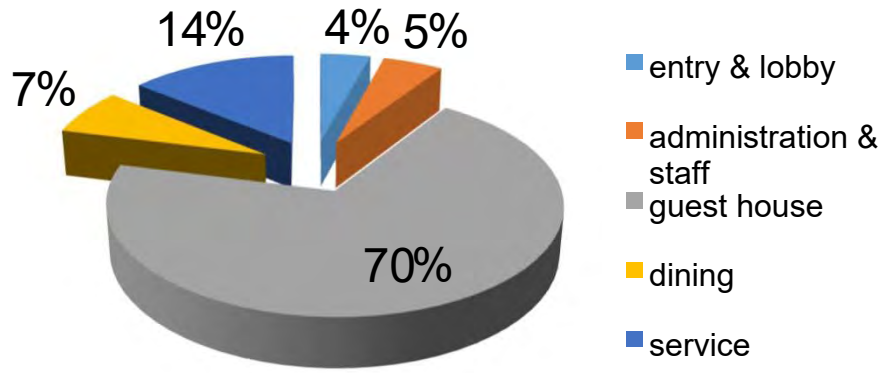


FIGURE 19: Pie chart of Guest House space; Source: Author

SL NO.	Program	Area ( sqft )
1.	Academy	14976
2.	Training Block	4563
3.	Administration	3120
4.	Sales Block	14560
5.	Museum	9513
7.	Auditorium	13637
8.	Library	7735
9.	Cafe	4730
10.	Guest House	8515
	<b>Total</b>	<b>81,349 sft</b>

## The ratio of all programs

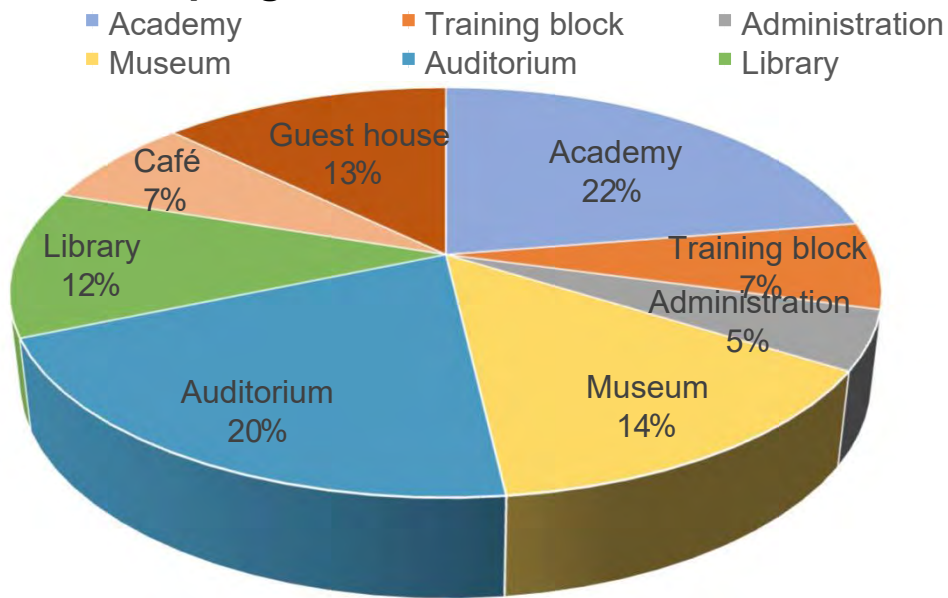


FIGURE 20: Pie chart of overall space; Source: Author

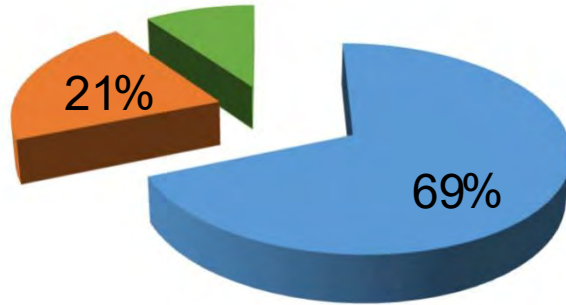
## ZONING

### Space





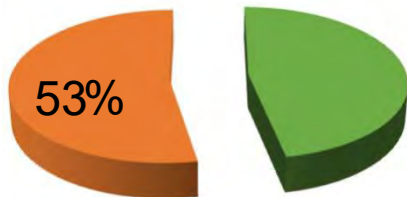
- Public
- Semi-Public
- Private



**The ratio of build area & green area:**

**Open area:** 3.5 acre (152,460 sft)

**Build area:** 81,349 sft



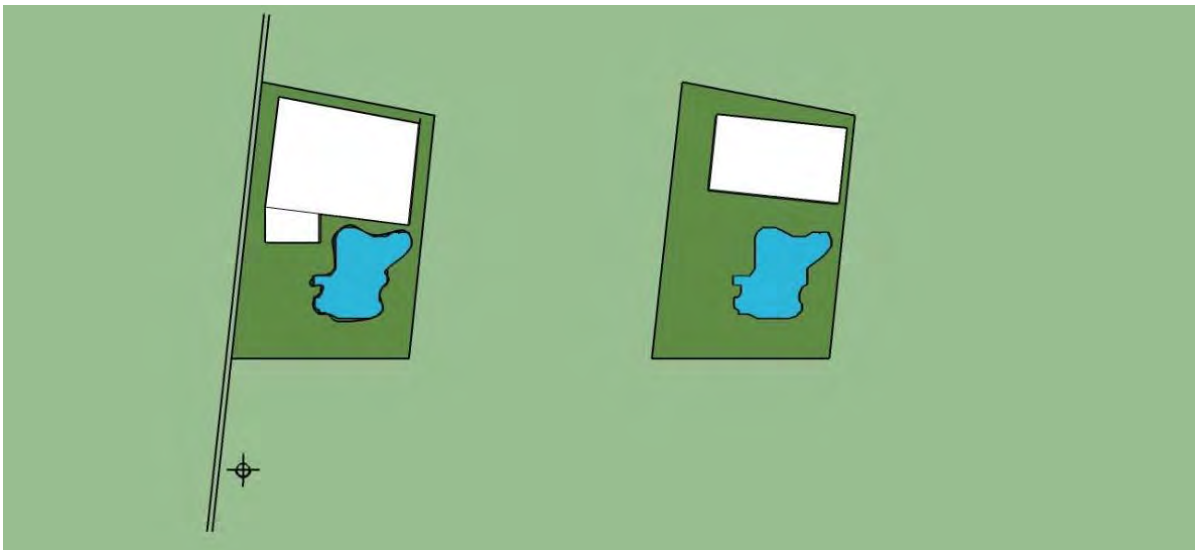
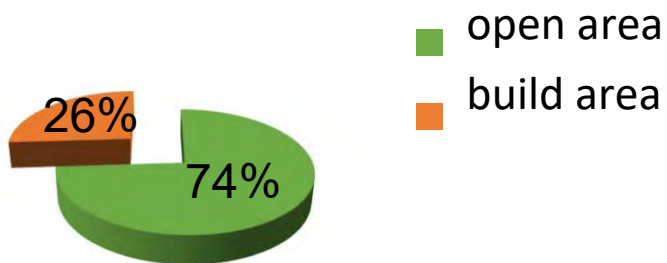
- open area
- build area

## Ground Coverage:

### One storied

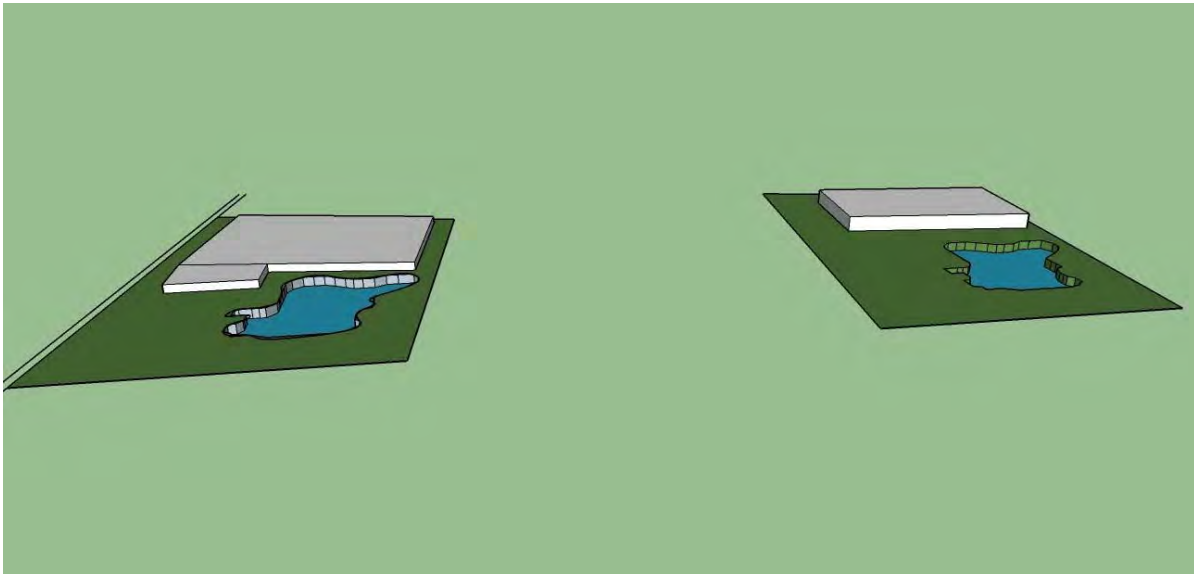


### two storied



One storied

Two storied



## Findings:

- If the built form is one storied then the open area & the built area ratio will be ok. (as per RAJUK rules)
- I think there should be an art gallery to represent their culture through paintings and photographs.

## CHAPTER 5:

### CASE STUDY

#### 5.1 Local Case Study-

Shilpakala Academy, Dhaka

#### 5.2 International Case Study-

Kala Academy, India

## CASE STUDY (LOCAL)

**Project name:** shilpakala academy, Dhaka

**Location:** shegunbagicha, Dhaka

**Client:** Ministry of cultural affairs

**Consultant:** prokolpo upodeshta limited  
consulting architect & engineers.

**Architect:** Yeafesh Osman, Shahidul Hasan Azad  
, Ferdous Ahmed.

### Project brief:

Shilpakala Academy was established at Segunbagicha, Dhaka in 1974 by the Ministry of Cultural Affairs, Govt. of Bangladesh.

The principal objectives of this institution are presenting the Culture of Bangladesh and fostering the arts including fine arts, music, dance, and drama. this complex consists of

- National art gallery
- National theater
- National music & dance center





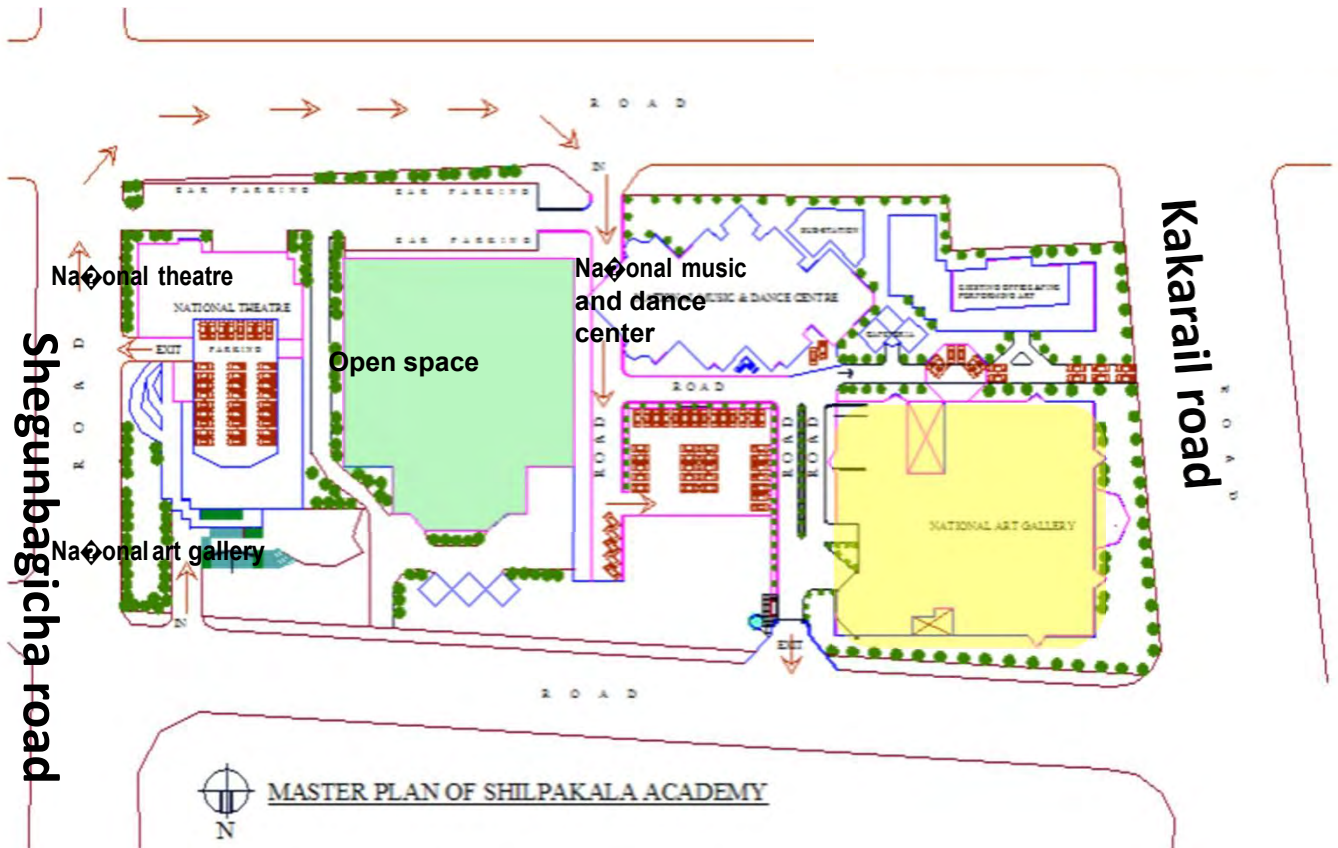
**National art gallery**



**National theatre**



**National music & drama center**

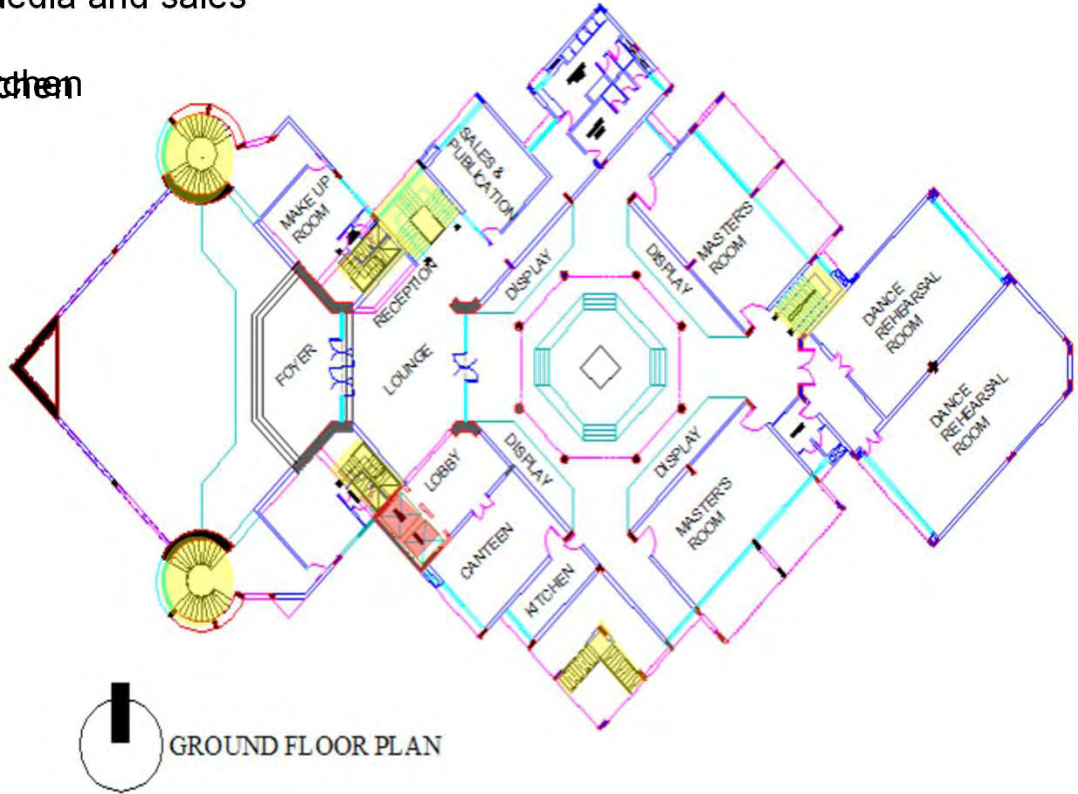




# National music & dance center

## Functions:

- Lobby – lounge
- Dance rehearsal room
- Masters room
- Makeup room
- Publication media and sales
- Display
- Canteen + kitchen
- Toilet



Entry



Atrium



Dance classroom



## Functions:

- Lobby
- Auditorium
- Costume room
- Audio recording
- Video studio
- Office
- toilet

## Auditorium:

### 1. Hall-

- Capacity- 330 no's
- Three no's of stair works as the structure for the hall
- Walls are decorated with sound absorbing and reflective materials- (wood, velvet)

### 2.Stage

- Width – 25'
- Height from the level of first row- 3'
- Height above the stage -24'
- Distance from the first row to stage- 7'

### 3.Backstage functions are –

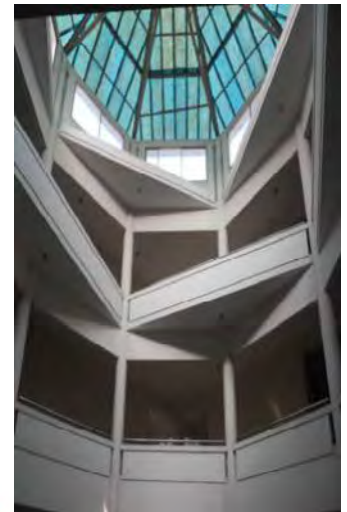
Lobby, make up the room, toilet with changing room.



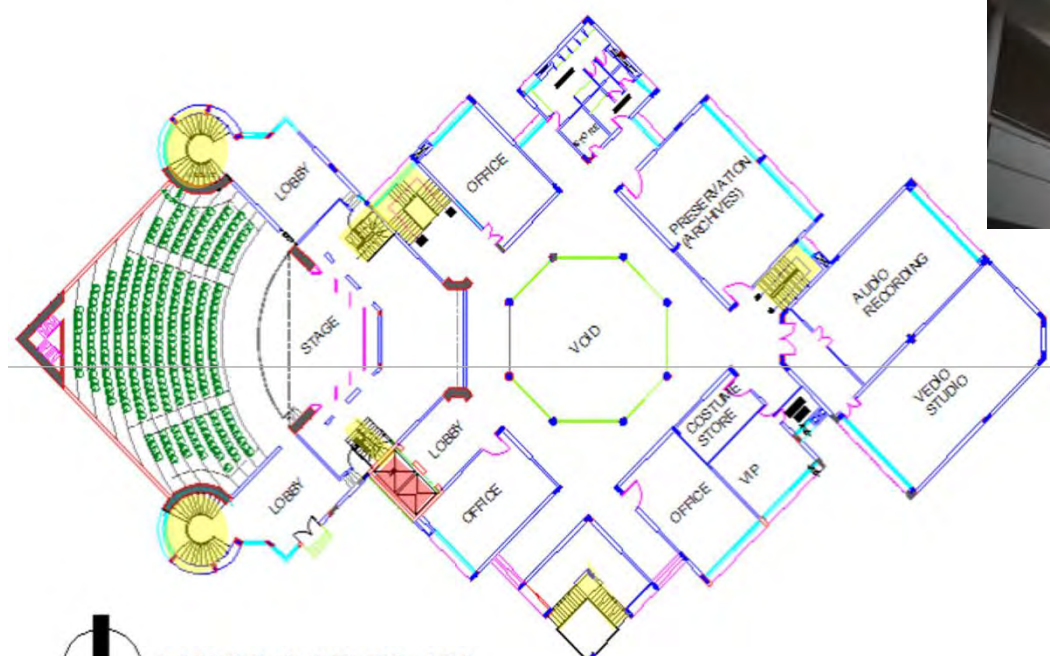
Exterior view of the auditorium



Seating area



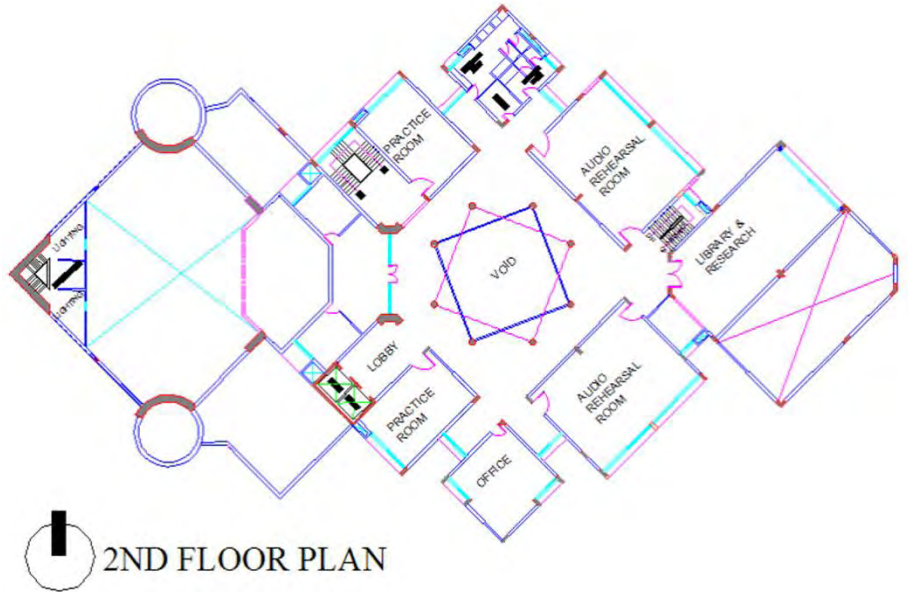
atrium



 1ST FLOOR PLAN

**Functions:**

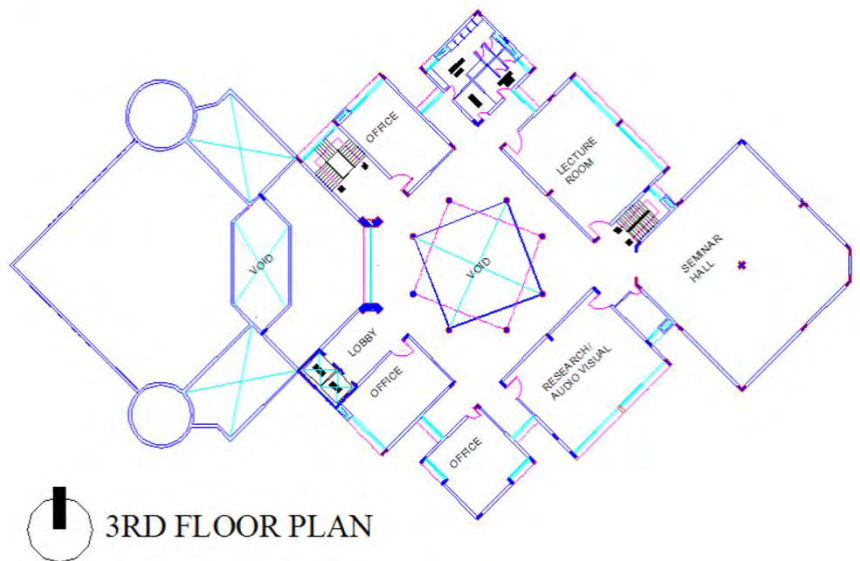
- Lobby
- Practice room
- Library and research
- Audio rehearsal room
- Office
  - toilet



- Library and research area – 33' \*22'
- Archive area – 28'\* 40'
- Office area – 15' \* 15'

**Functions:**

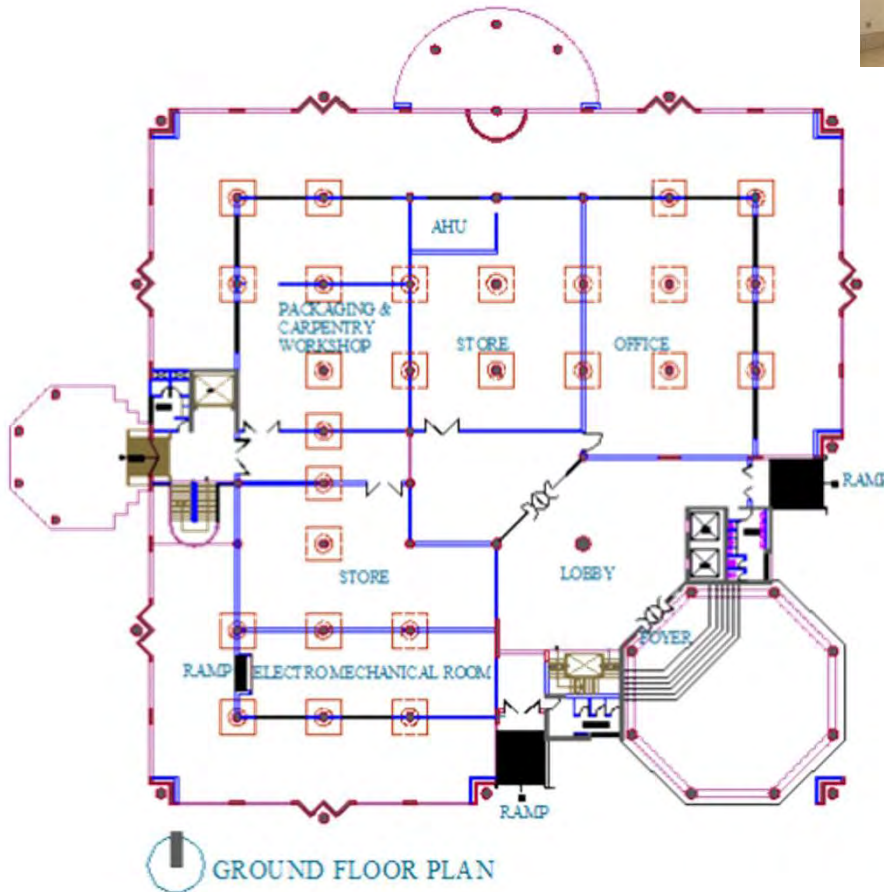
- Lobby
- Practice room
- Audio rehearsal room
- Lecture room
- Seminar hall
- Office
  - toilet



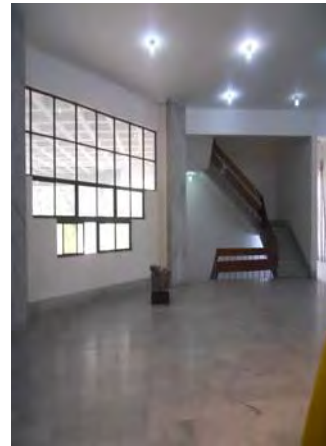
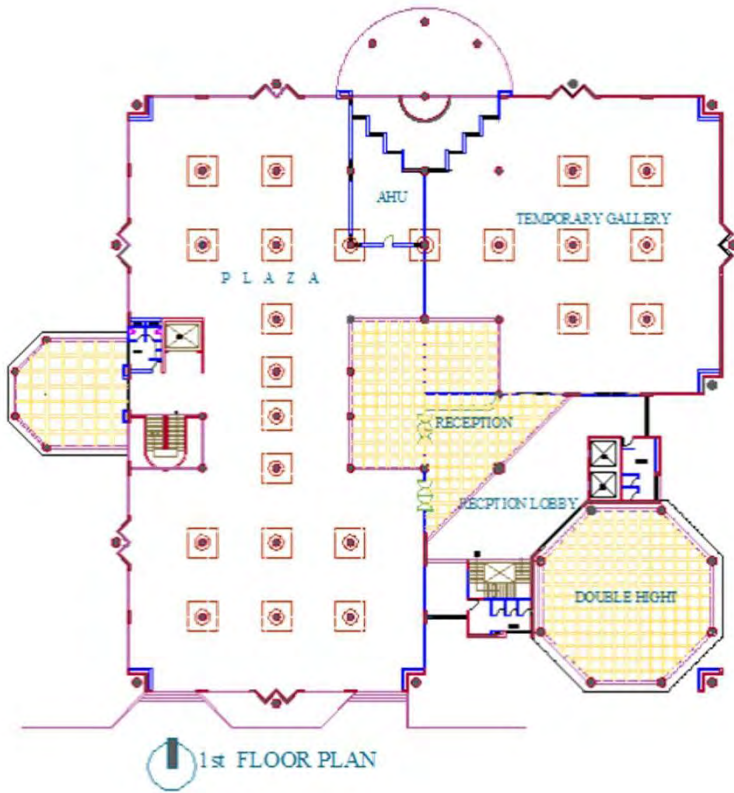
# National art gallery

## Functions:

- Lobby
- Office
- Packaging and carpentry workshop
- Store
- Electromechanical room
- AHU

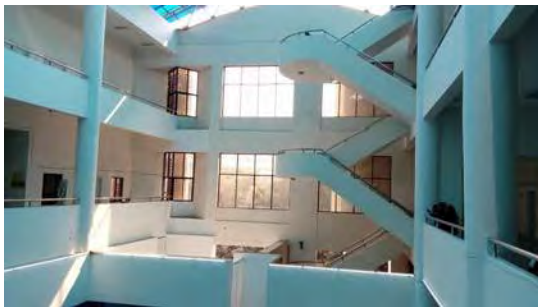






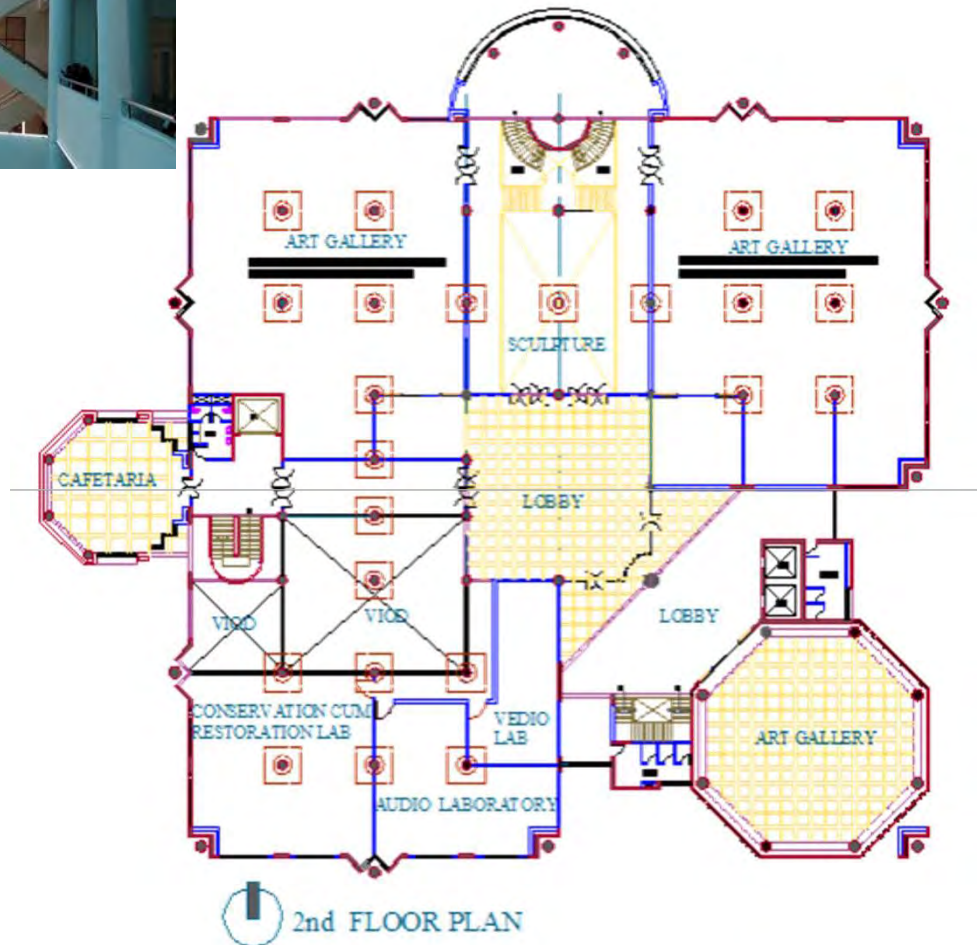
**Functions:**

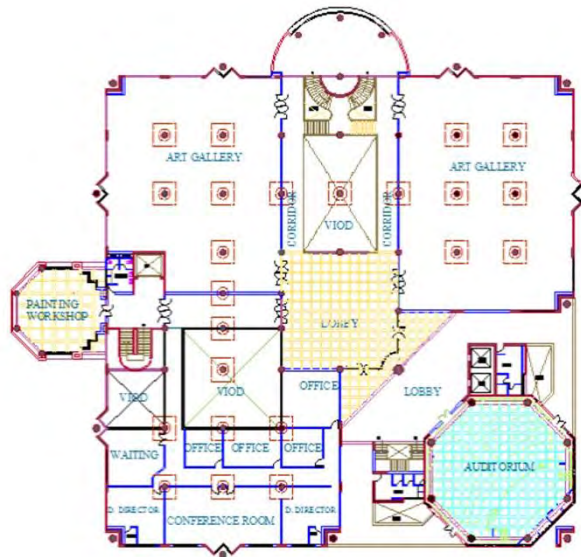
- Lobby
- Art gallery
- Cafeteria
- Video lab
- Audio lab
- Conservation lab



**Functions:**

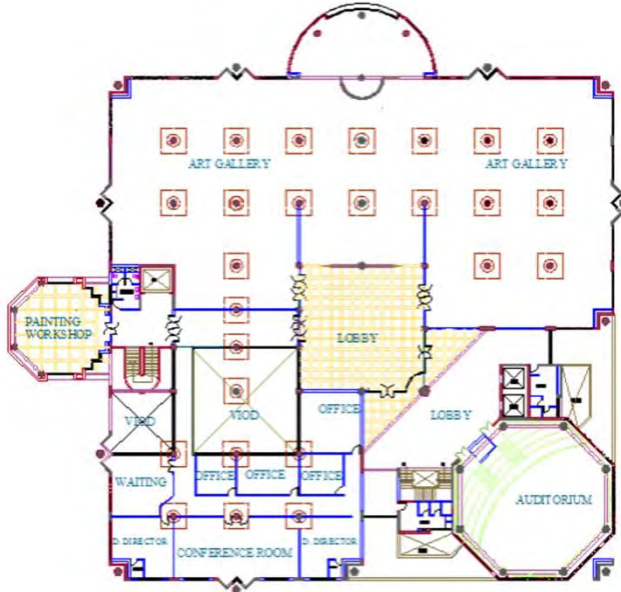
- Lobby
- Temporary gallery
- AHU



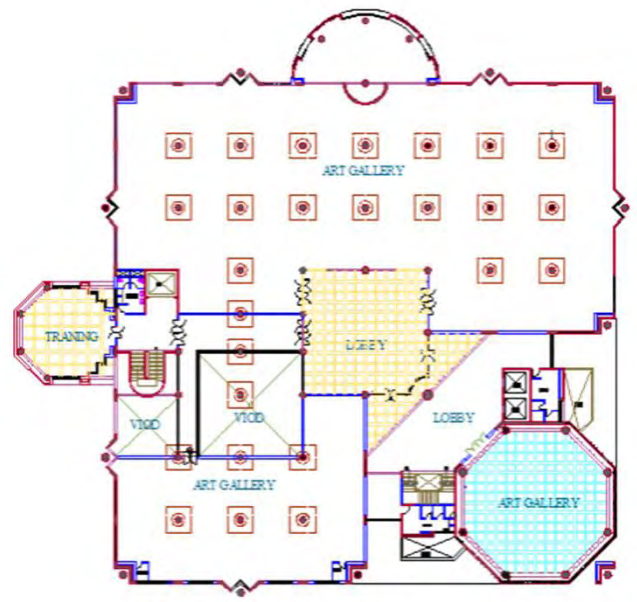


3rd FLOOR PLAN

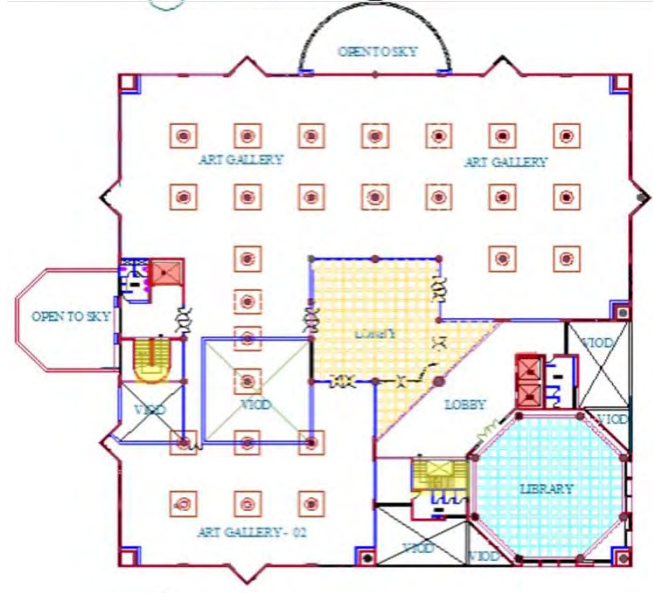
- Functions:**
- Lobby
  - Exhibition space
  - Painting workshop
  - Auditorium
  - Office conference room



4TH FLOOR PLAN



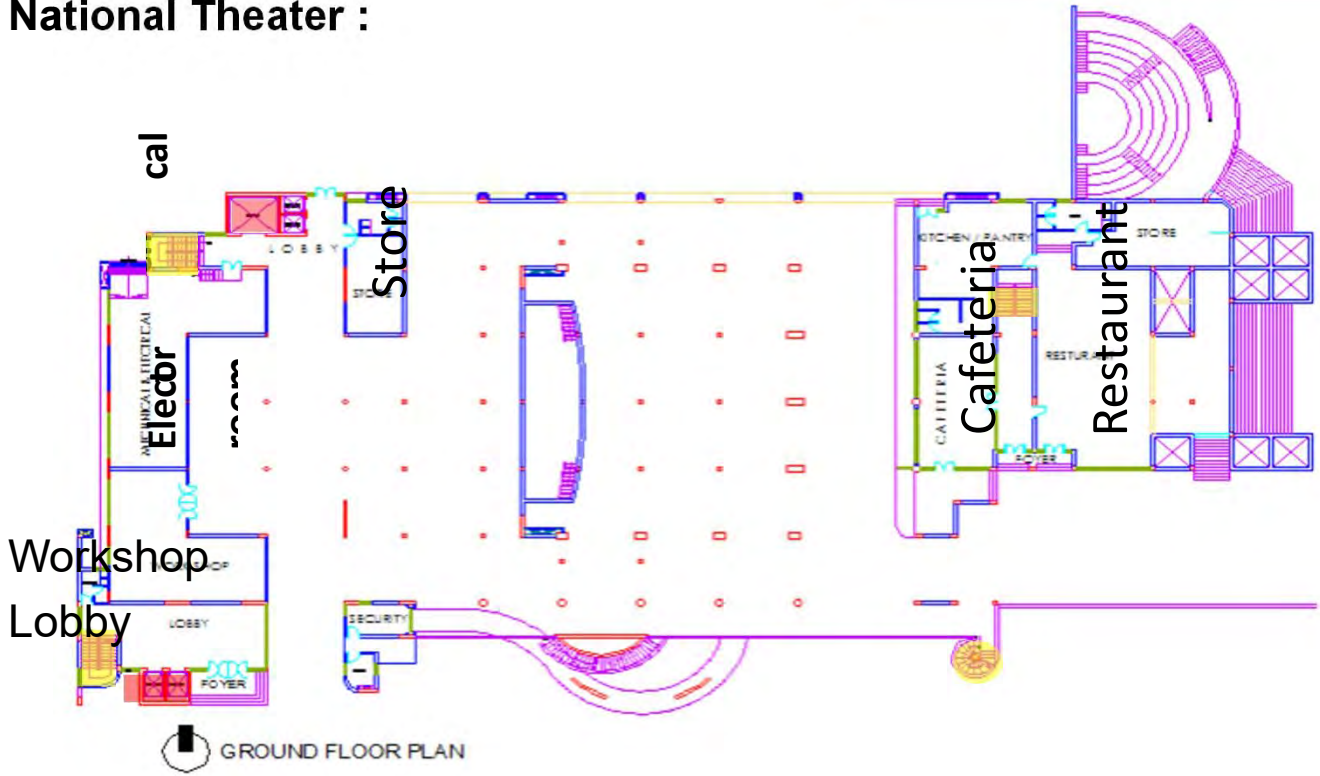
5TH & 6TH FLOOR PLAN



7TH FLOOR PLAN



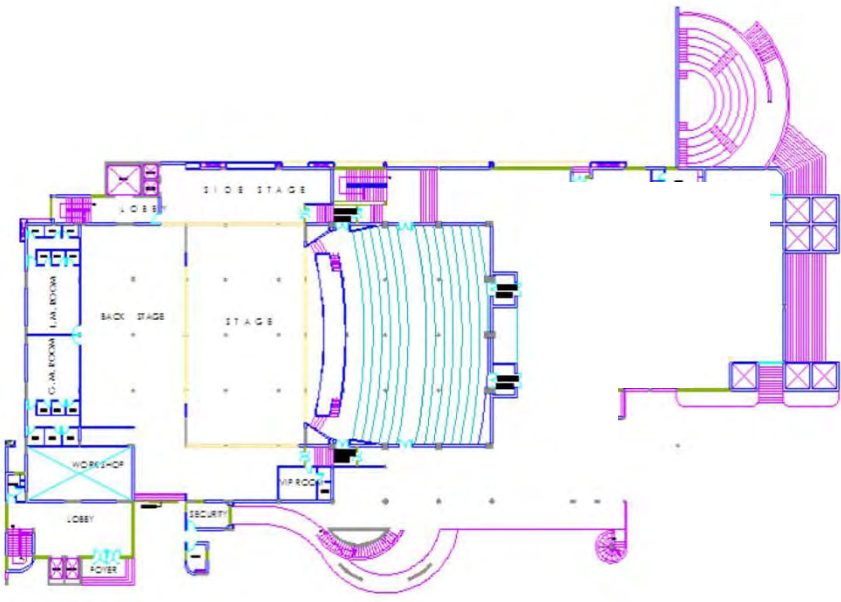
**National Theater :**



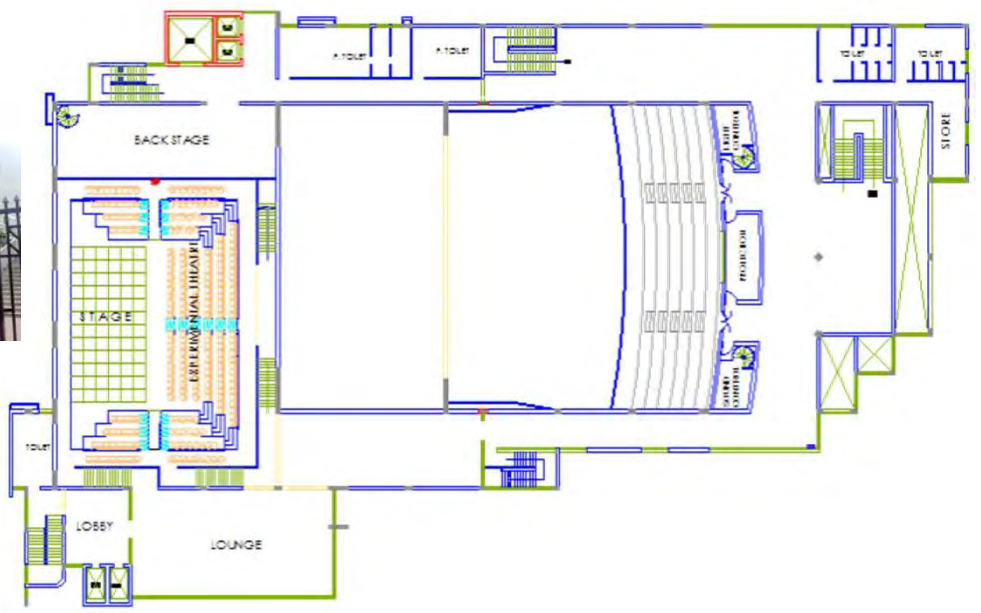
**Functions:**

- Lobby
- Security
- Workshop
- Store
- Electromechanical room
- Restaurant
- Cafeteria
- kitchen





1ST FLOOR PLAN



SECOND FLOOR PLAN



## Findings:

- Entry of each building is grand and inviting.
- as a public building lobby- lounges are enough large and interesting.
- well-designed gathering space.
- in the exhibition space circulation is very clear.
- keep provision for the flexible partition to convert one gallery to four temporary galleries.
- double height, triple height spaces make the area very interesting
- This complex has no defined character
- Has no relationships among the buildings
- Surface parking in a central space makes a disturbance
- Has no central public gathering well-defined space

## CASE STUDY (INTERNATION)

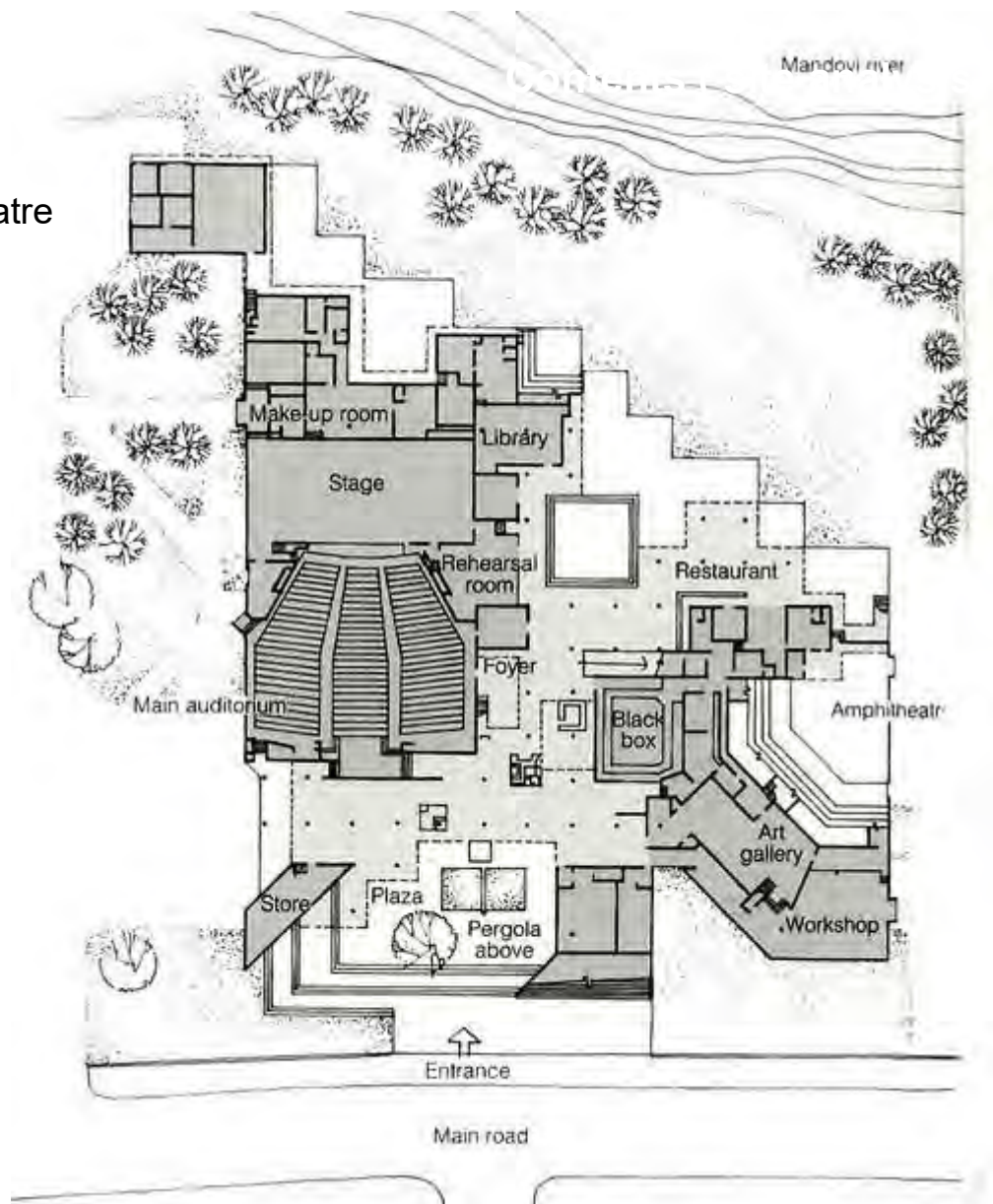
Kala academy

Architect: Charles Correa

Area: 6.3 acre

### Main Functions:

- Auditorium
- Open air theatre
- Mini open-air theatre
- Black box
- Rehearsal hall
- Art gallery
- Meeting room
- Guest room
- Preview theatre
- Cafeteria
- Library
- Teaching studio
- Greenroom
- Kitchen
- Administration
- Reception
- lounge



One of the most discerning assets of Goa is its rich cultural heritage, which produced a galaxy of artists, who excelled in the field of art, music, and drama, bringing name and fame to this serene land.

The spatial organization is relatively horizontal, organized around an orthogonal grid with an interesting play of volumes.

The grid allows Correa the flexibility to manipulate spaces to create a very rich sensory experience, while at the same time, meeting the functional requirements of the program.



## Auditorium:

This art center provides an auditorium of 1000 seats. The indoor auditorium at the Kala Academy Goa, a Conference Academy Goa, a veritable melting spot of cultures.

- The Auditorium balconies painted on the walls of the auditorium are arranged with illuminated painted figures. These figures are faded gradually while dimming the lights during the starting of the show.
- The walls and ceiling of exhibition spaces are decorated with spotlights and a combination of illusion and reality.

## Art Gallery

- Running wall space 98.4252ft X 49.2126 ft
- The exhibits are displayed on the wall on four sides
- Cove lighting is used in the gallery and can be adjusted
- Since the intensity of the light is less the light is spread on the wall.





## BUILDING STYLE AND CHARACTER

- The built form has been kept low ranging from one to three floors.
- This is further enhanced by the use of parapet walls for upper floors, which emphasize horizontally.
- The 'pergola' above the entrance acts as an extension to the foyer of the main auditorium and amphitheater.
- Use of wafer slabs and parapet walls
- Extensive use of specially designed seating
- Interior walls are painted with pictures mostly depicting



## MINI OPEN-AIR THEATRE:

- 300 people.
- Used as an outdoor classroom and meeting space.
- The steps have 15cm risers and 28 cm treads.
- The stage is square in the shape and has an area of 7.5 x 7.5 m

## **Findings:**

- Spaces Are Highly identified.
- Largely covered foyer to the mass gathering.
- Space organized with a spatial field.
- Play with light and shadow
- The Cafeteria is the most active space with a good view of the river.
- Use of local material.

CHAPTER 6:

CONCEPTUAL STAGE & DESIGN DEVELOPMENT

6.1 Introduction of Manipuri architecture

6.2 Studies & Analysis

6.3 Conceptual Stage

6.4 Design Development

## CHAPTER 6: CONCEPTUAL STAGE & DESIGN DEVELOPMENT

### 6.1 Introduction of Manipuri architecture

#### **Manipuri Yumjao or house always faced to East-West direction**

The intensity of early morning Sun is lesser than the noontime because of the slanted azimuth angle. The atmospheric column that the sun's ray penetrated during morning has greater thickness, thereby, absorbing most of the harmful Ultraviolet-B (UV-B) radiation. However, beneficial Ultraviolet-A (UV-A), which converts to Vitamin D are abundantly present during the morning hours' sunlight. Sunlight also has antimicrobial properties, which can kill many of the pathogenic microorganisms.

Some of the advantages of houses facing East-west directions are:

- (a) pathogenic microorganisms, which reproduced rapidly during nighttime, are deactivated/killed by the morning sunlight;
- (b) small kids or children need more amounts of sunlight to synthesis Vitamin-D, which will prevent disease like Rickets. Morning sunlight is the most suitable sources of Vitamin-D;
- (c) as the houses are strategically faced East directions; there is no extra effort to go for sunbathing or sun-drying. The houses will have sufficient sunlight, and it will automatically enter the interior of the houses;
- (d) during the noontime, when the sun is overhead, the thermal insulations provided by the straws/thatched roof of the houses will make it cool and comfortable and
- (e) winter Sun is slightly tilted towards South; therefore, maximum heat will be absorbed on the southern wall of the house.

#### **The arts of bricks making and pottery in Manipur are very ancient**

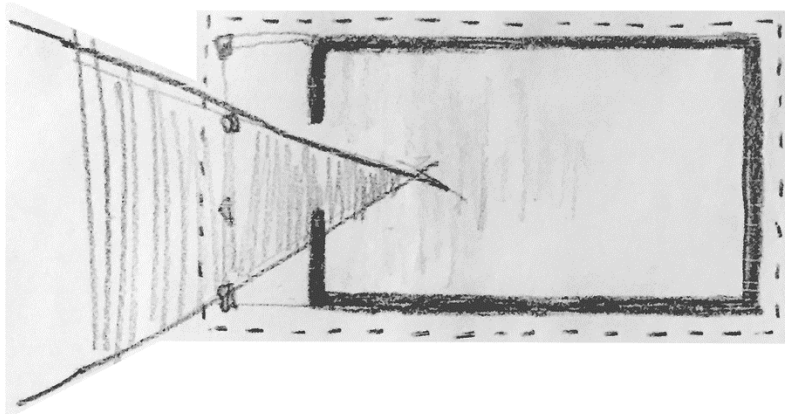
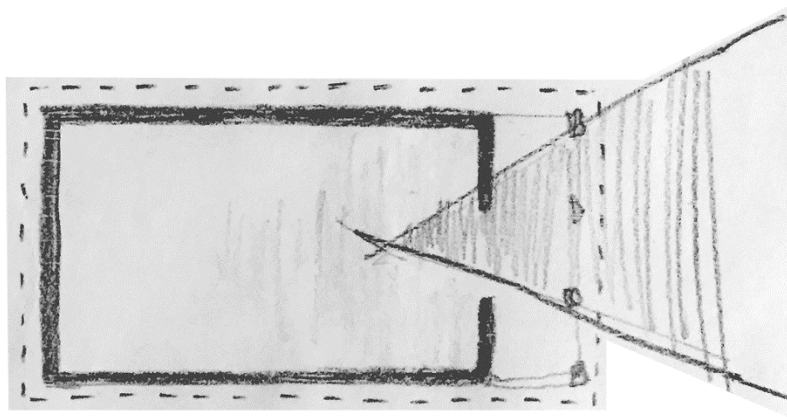
However, cementing materials making is relatively new. It would be pertinent to mention here that 16th-century architectural designs found in Manipur are made from bricks and cement e.g. Vishnu temple at Bishnupur. Manipuri seems to be more comfortable with the old Yumjaos.

Temples and religious places, on the other hand, are made of bricks because most of these places are not inhabited by the people. Temples are made from the contributions of the people, therefore, no economic burdens to the individuals.



### **the close relationship between waterbody and Manipuri architecture**

In the past, the sources of water are mainly from ponds. Almost all the Manipuri's households used to have ponds in their courtyards. Most of the ponds were planted with flowering aquatic plants such as Lotus (*Nelumbo nucifera*), Water Lily (*Nymphaea stellata*), Eshing Ikaithabi (*Mimosa nilotica*) etc. These plants are very good water purifiers and kept the water healthy.



## 6.2 Studies & Analysis

### Manipuri local community Mondop

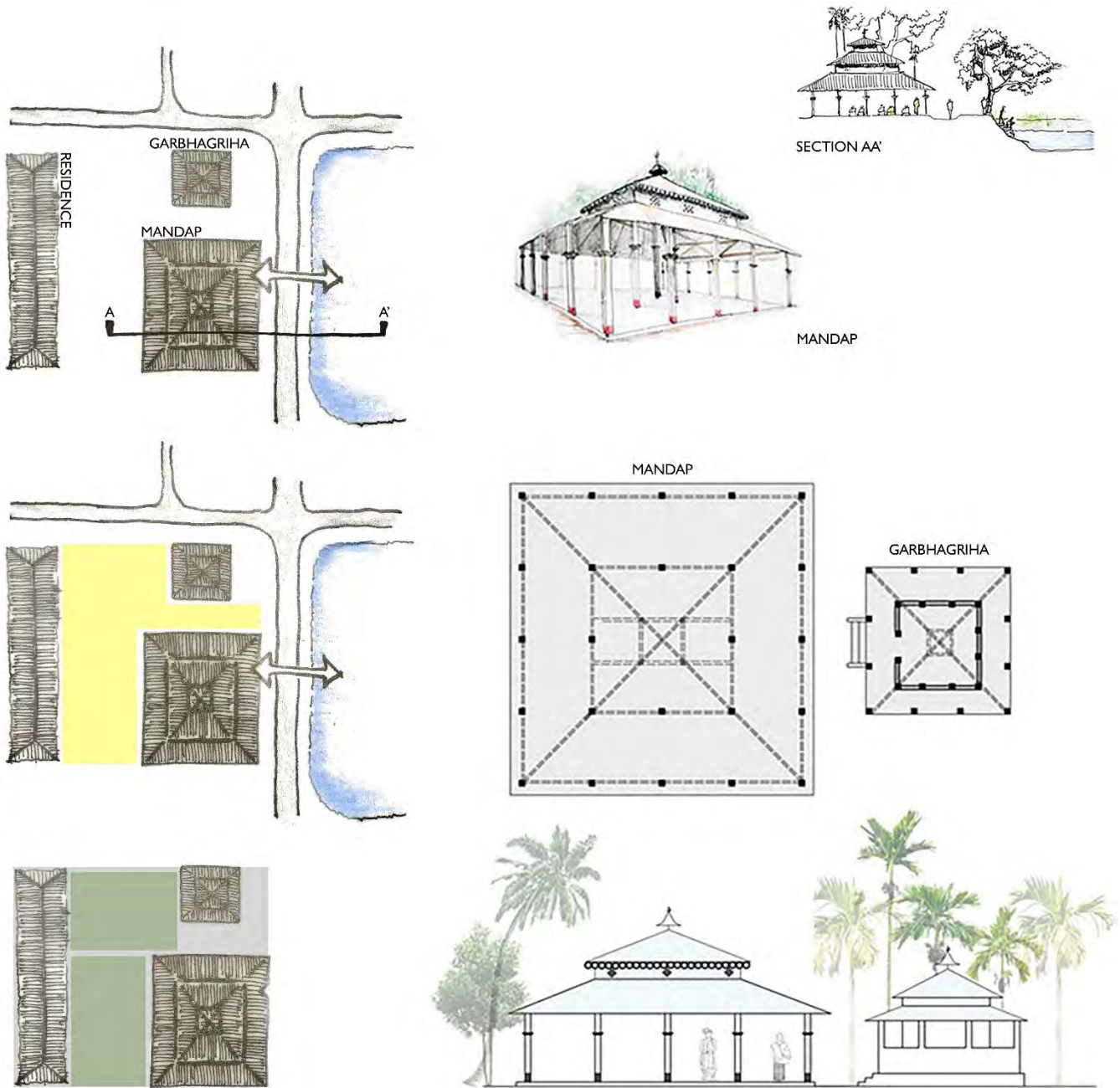


FIGURE 21: Local Mondop analysis; Source: Author

## Manipuri local nuclear family's house

### FUNCTIONAL FEATURES

- Boithokghor ( Living room )
- Bedroom
- Chakum ( kitchen )
- Gurushang ( cow shed )
- Courtyard
- Toilet & Bathroom (Placed on the back side of the house)
- verandah: Placed on the front of the house. The verandah is used by the family to sit in during the day, to entertain guests, do all household work and handloom work except for cooking.

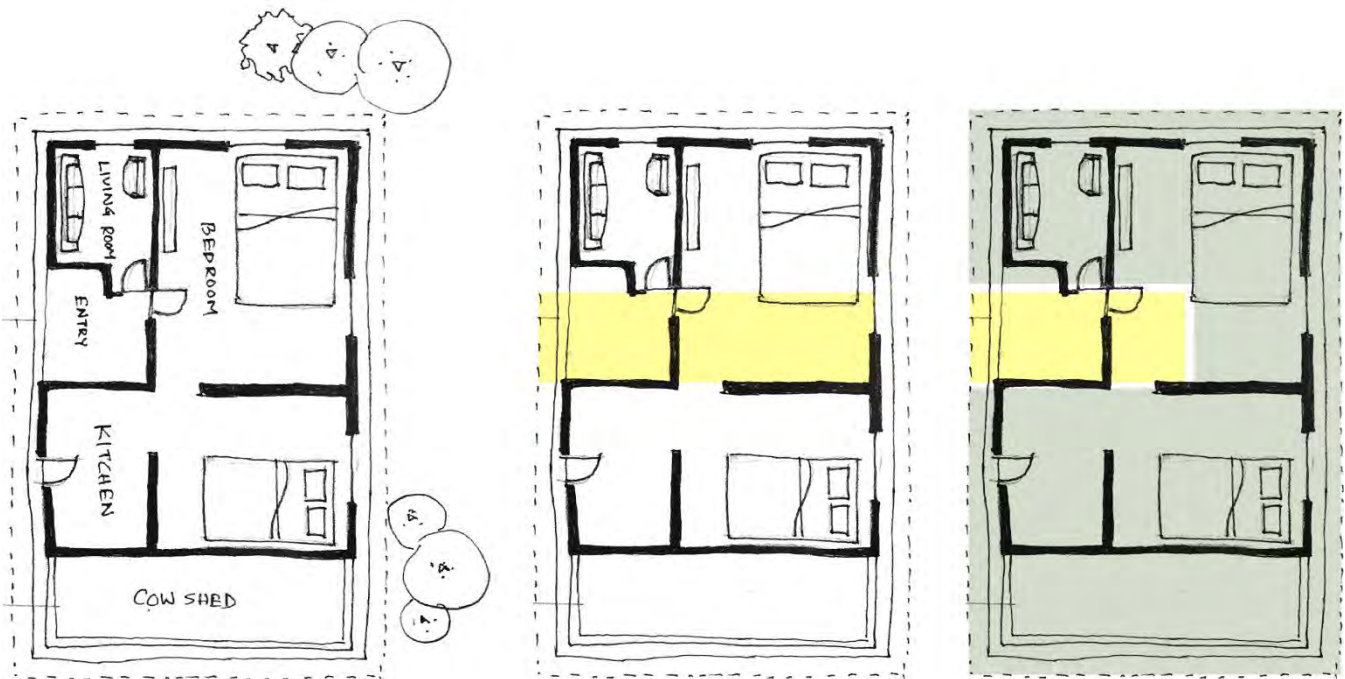


FIGURE 22: Manipuri local nuclear family's house; Source: Author

## Manipuri local joint family's house

The distributions of rooms of the ancient houses of Manipur are well organized into different strategic locations such as Naktha (women handloom place), Mangol (Verandah) or waiting room, Phamen (elders resting place), Ningol Ka (daughter's Room), Lukhum Ka or Piba Ka (son's room), Leimarel Ka (mother's room), Phamen Ka (father's room), Chakhum Ka (Kitchen) and Sanamahi (family deity), others such as grain storage (Kot) space are behind the houses and as per the requirements. These showed the concept and necessity to provide specifically separate space for different purposes and individuals.

Manipuri ancestors deduced the similarities of the houses with human bodies, human bodies have different compartments for distinctive organs; thus, Manipuri houses have different rooms and compartments for each organ of the family. Ancient Manipuri's felt that the family members are like human organs, who reside within the compartments of the body of the house. The systematic compartmentalization of the houses also reflects — respect, privacy, and identity given to each member of the family and their personal spaces. The origination of our sincerity, honesty, character and culture can be traced to this housing concept, which Manipuri's are proud of.

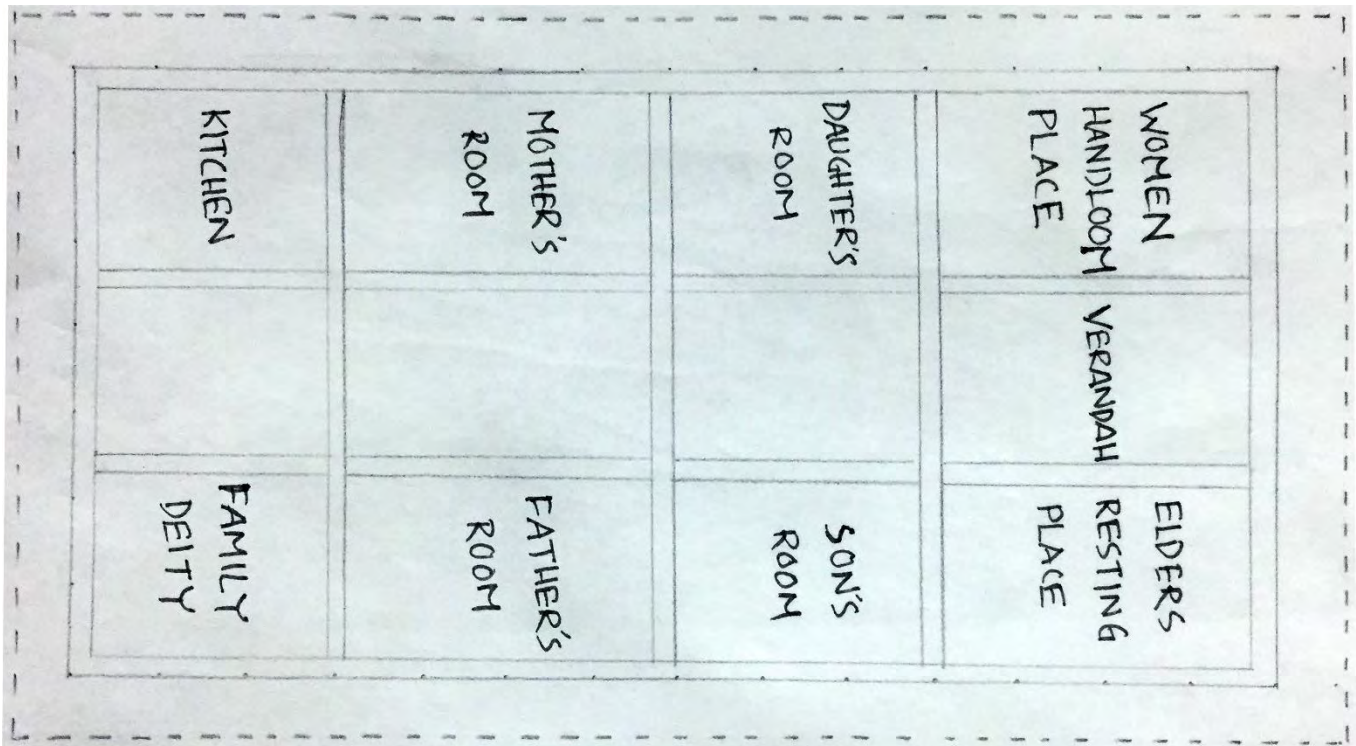


FIGURE 23: Manipuri local joint family's house; Source: Author



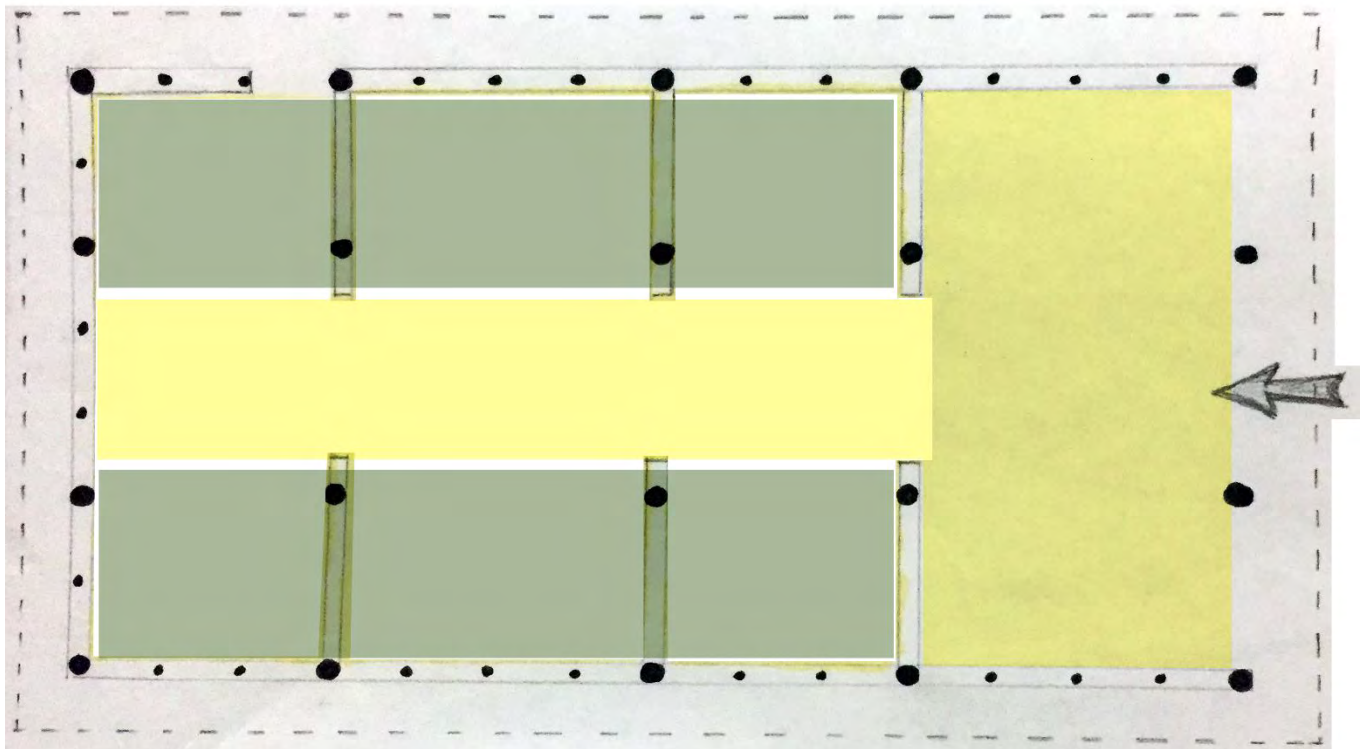
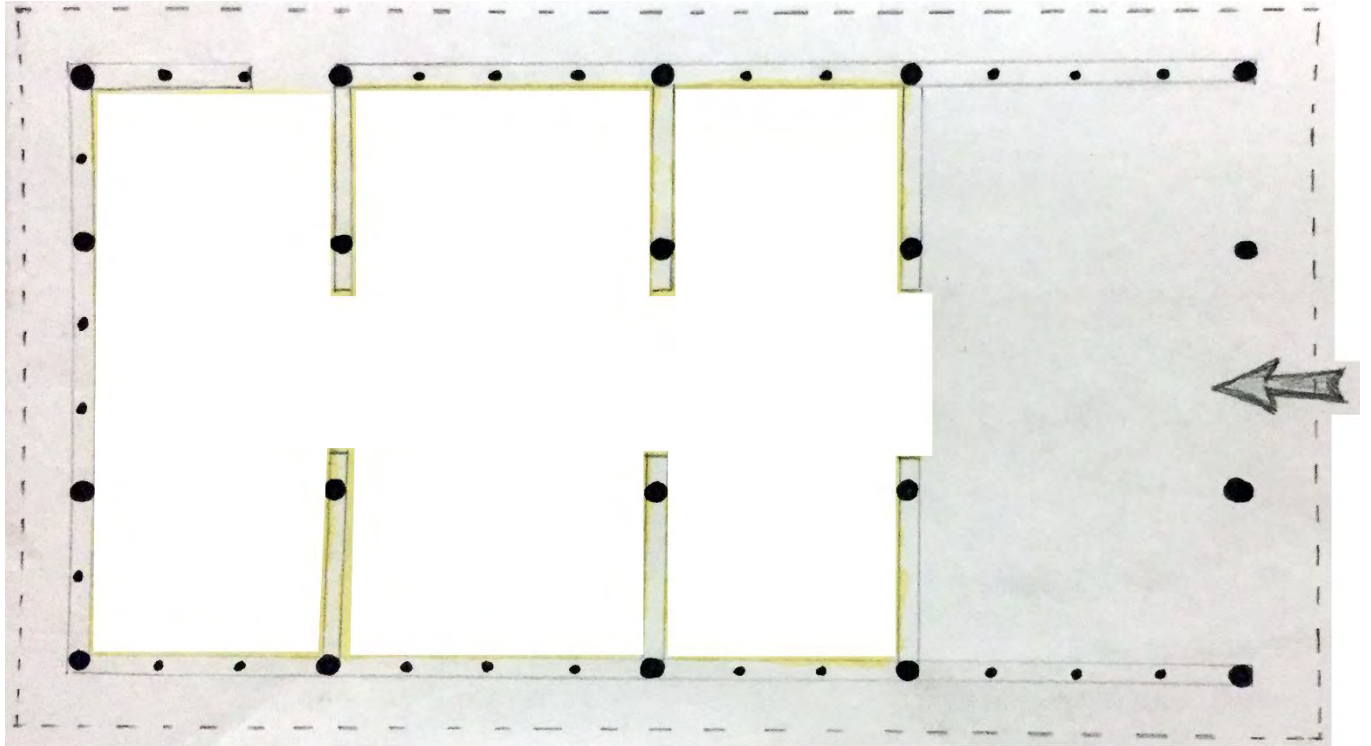


FIGURE 24: Manipuri local joint family's house; Source: Author

**Chronological Sequence of Changing Pattern**

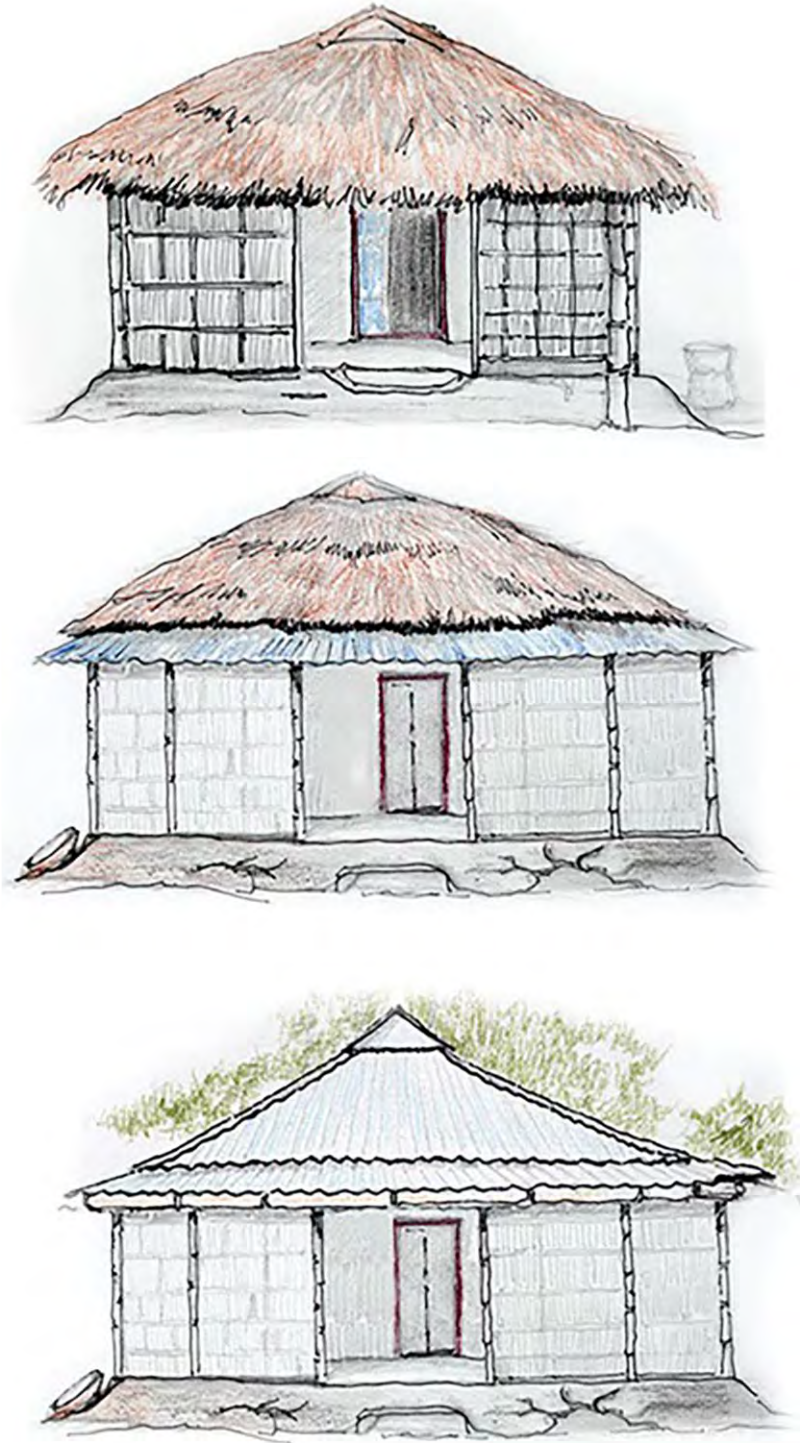


FIGURE 25: Chronological Sequence of Changing Pattern; Source: Author



## Chronological Sequence of Changing Pattern

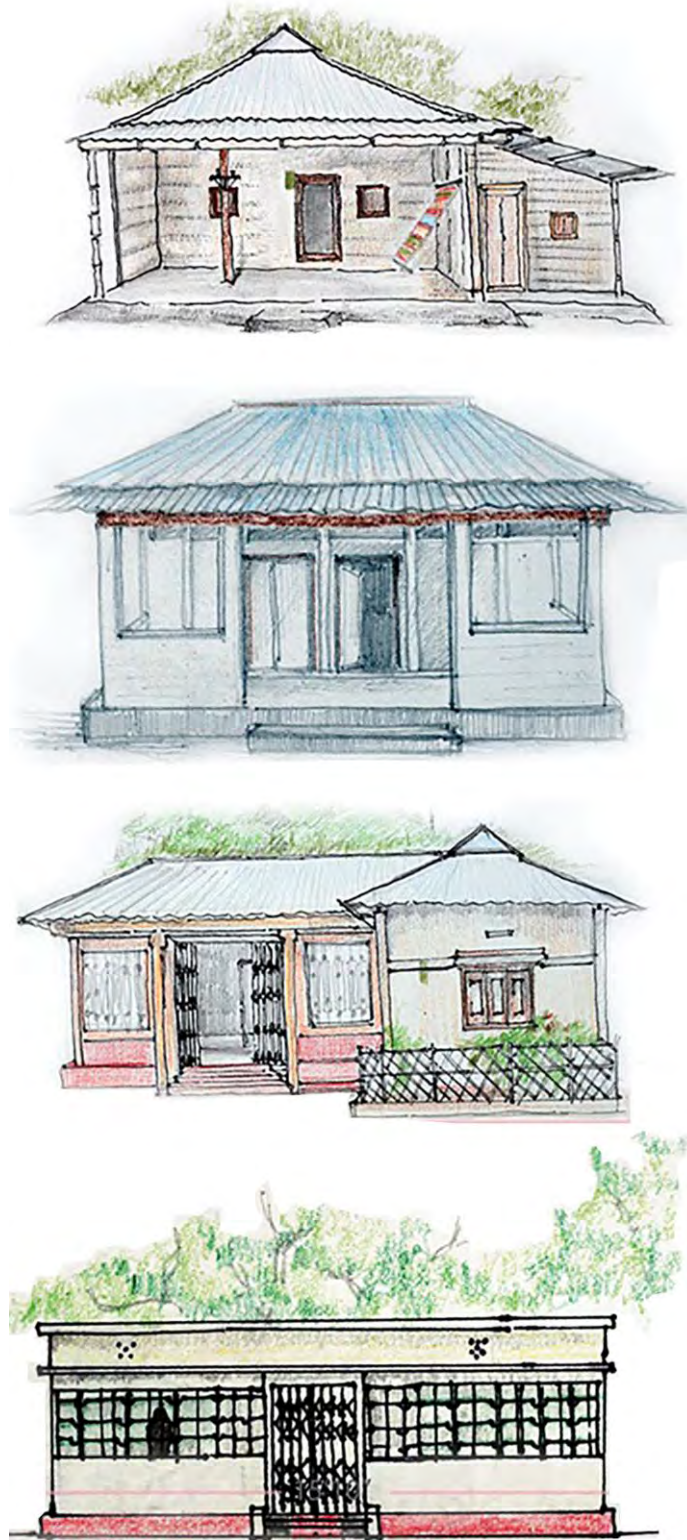


FIGURE 26: Chronological Sequence of Changing Pattern; Source: Author



Structural Patterns

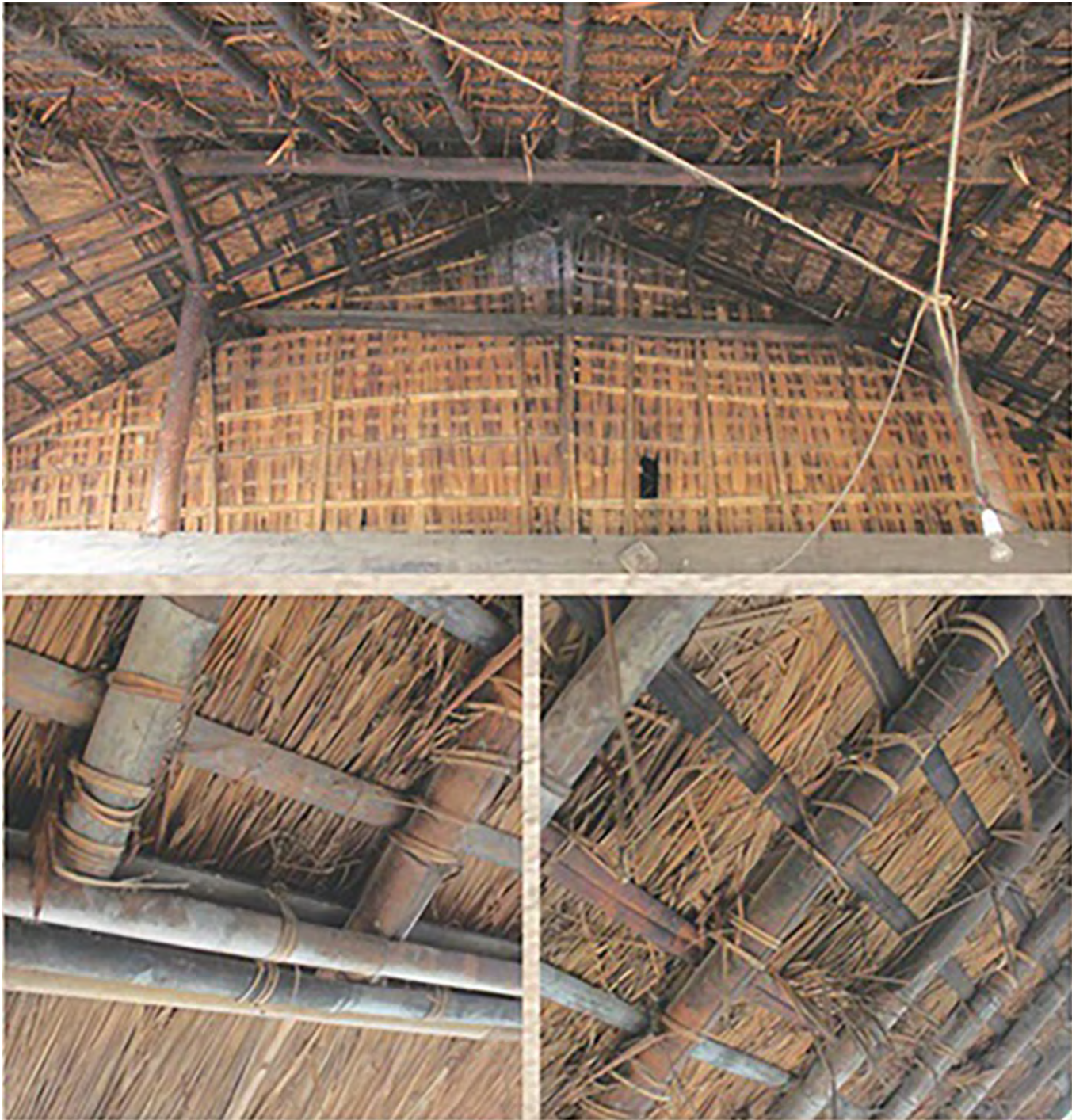


FIGURE 27: Structural Pattern; Source: Author



**Structural Patterns & Curtain System**



FIGURE 28: Structural Pattern & Curtain System; Source: Author



**Structural Joinery**

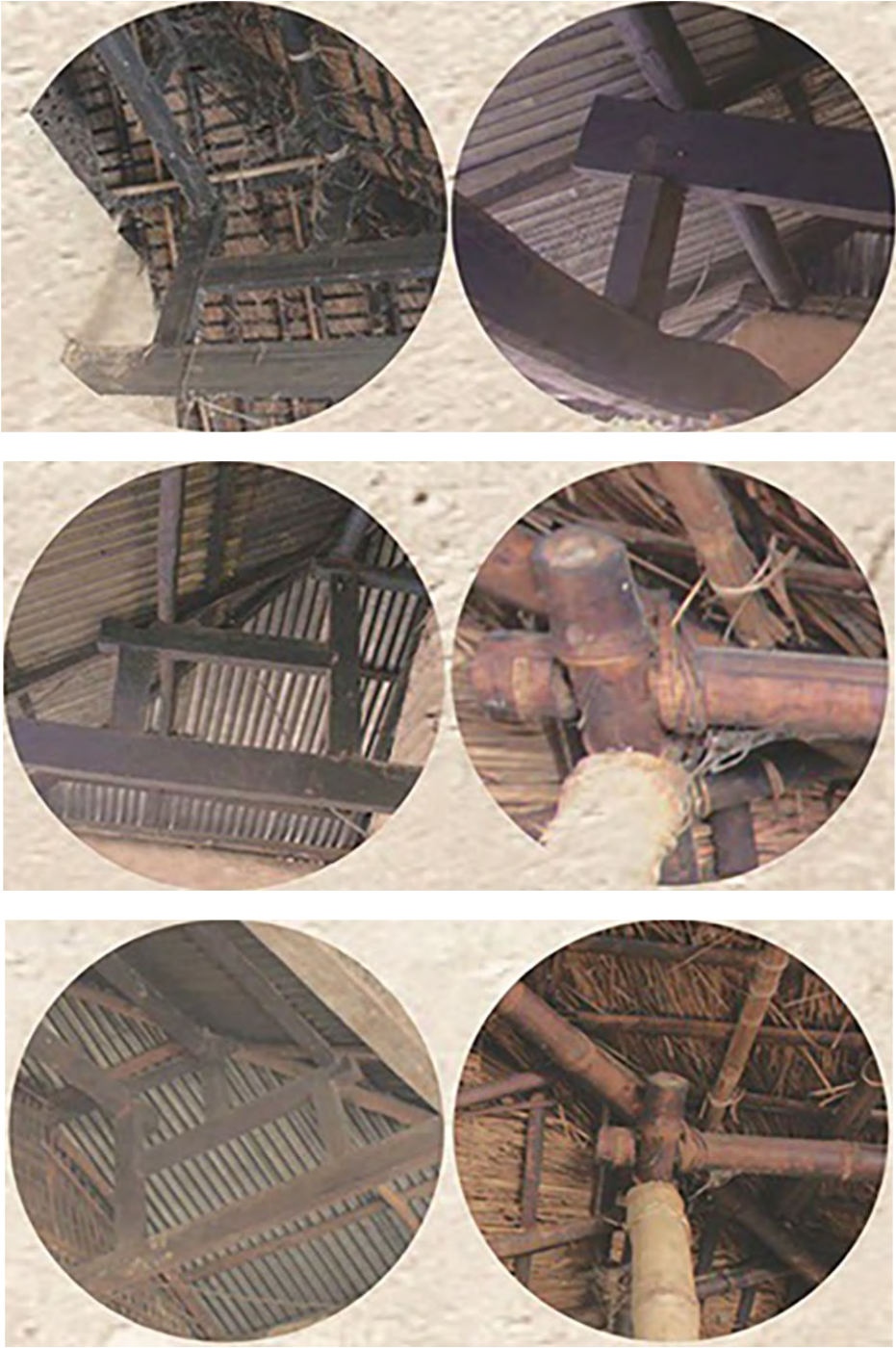
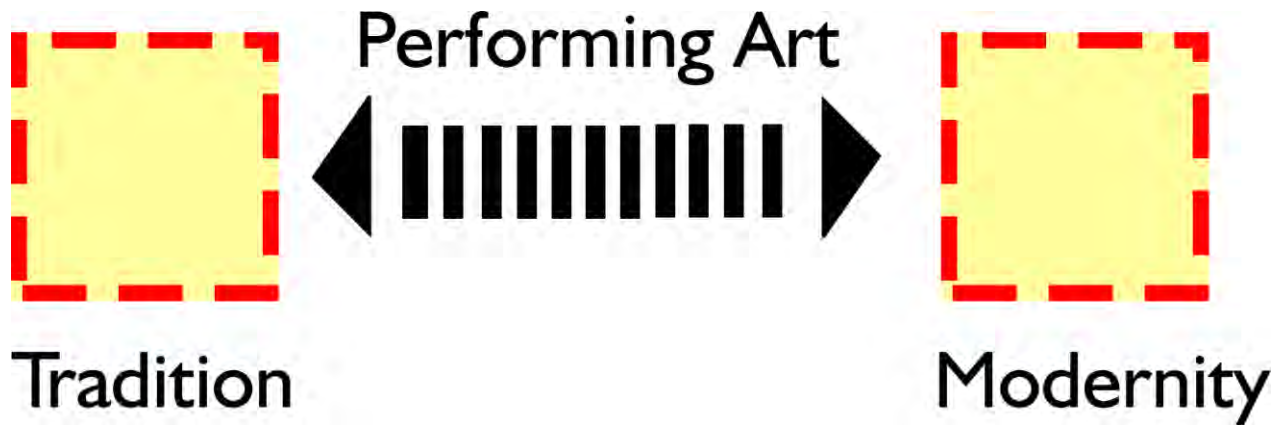


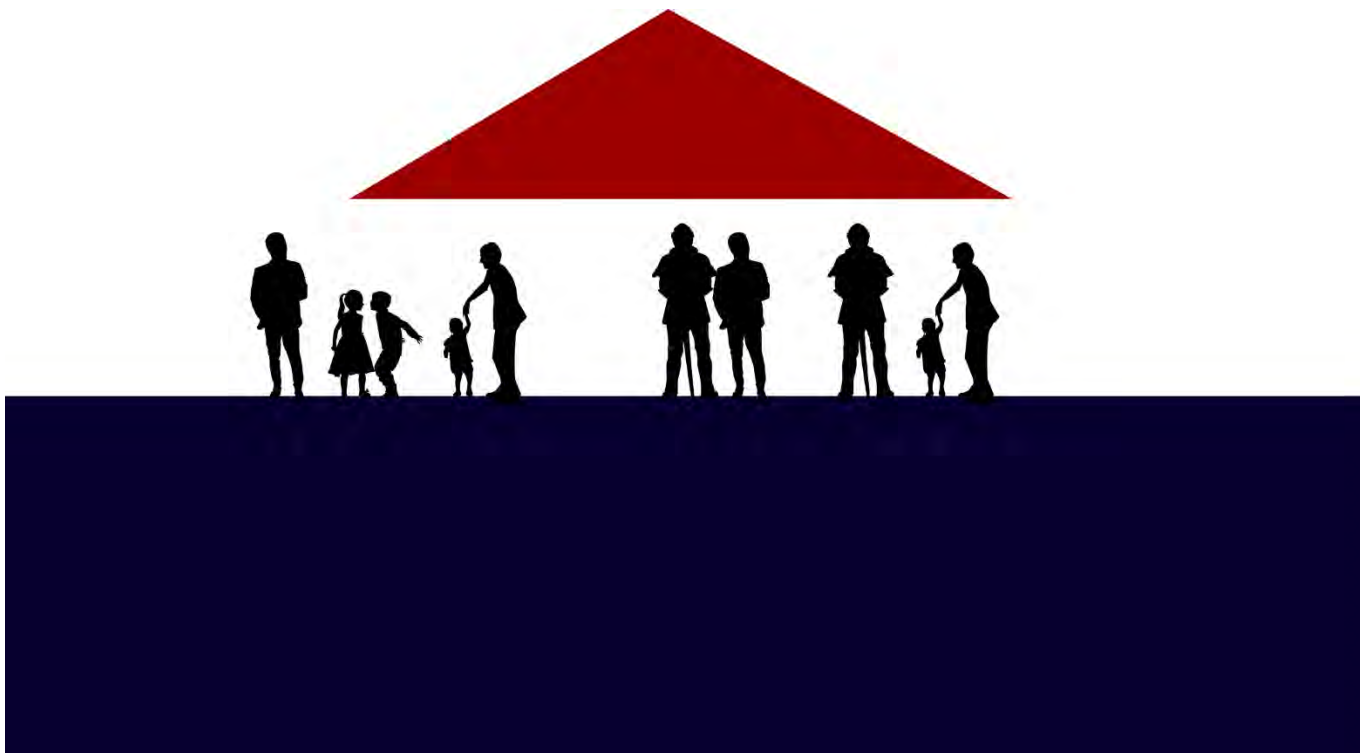
FIGURE 29: Structural Joinery; Source: Author

### 6.3 Conceptual Stage

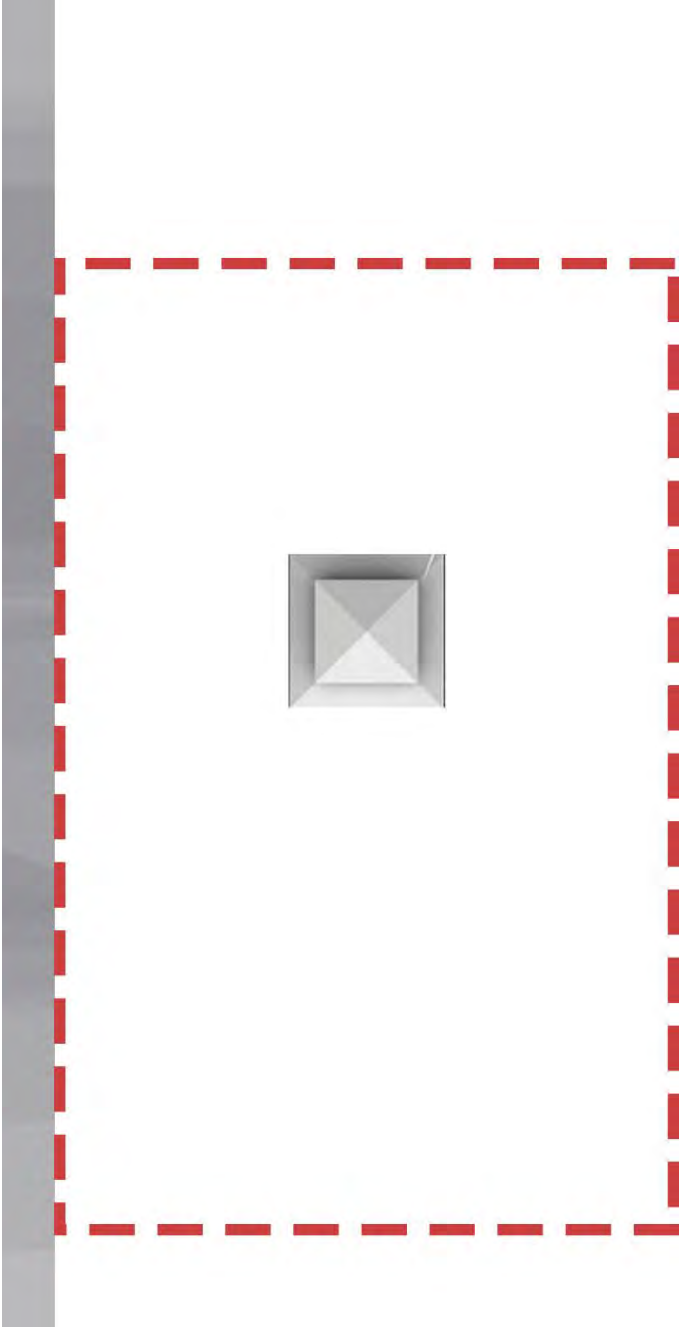
Performing art itself is a conversation between tradition and modernity. Steeped in tradition but existing in modern time.



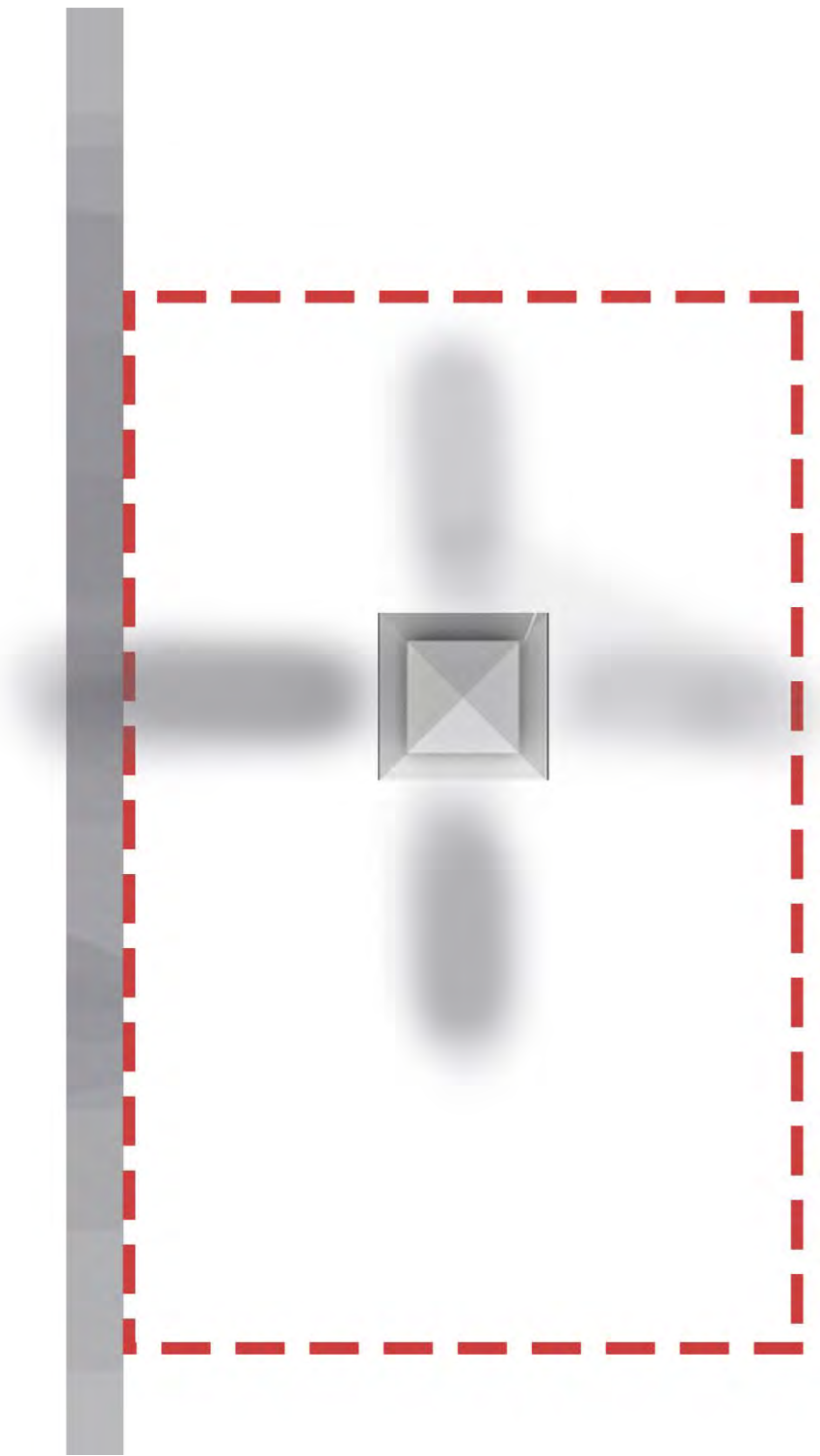
**MONDOP** is the heart of every cultural activity in the state, be it marriage ceremonies, feasts, prayers, singing in the prayer of god and worship.



The Mondop is placed aligned with the existing temple. All the activities revolve around this structure. This connects the whole society to this cultural platform.

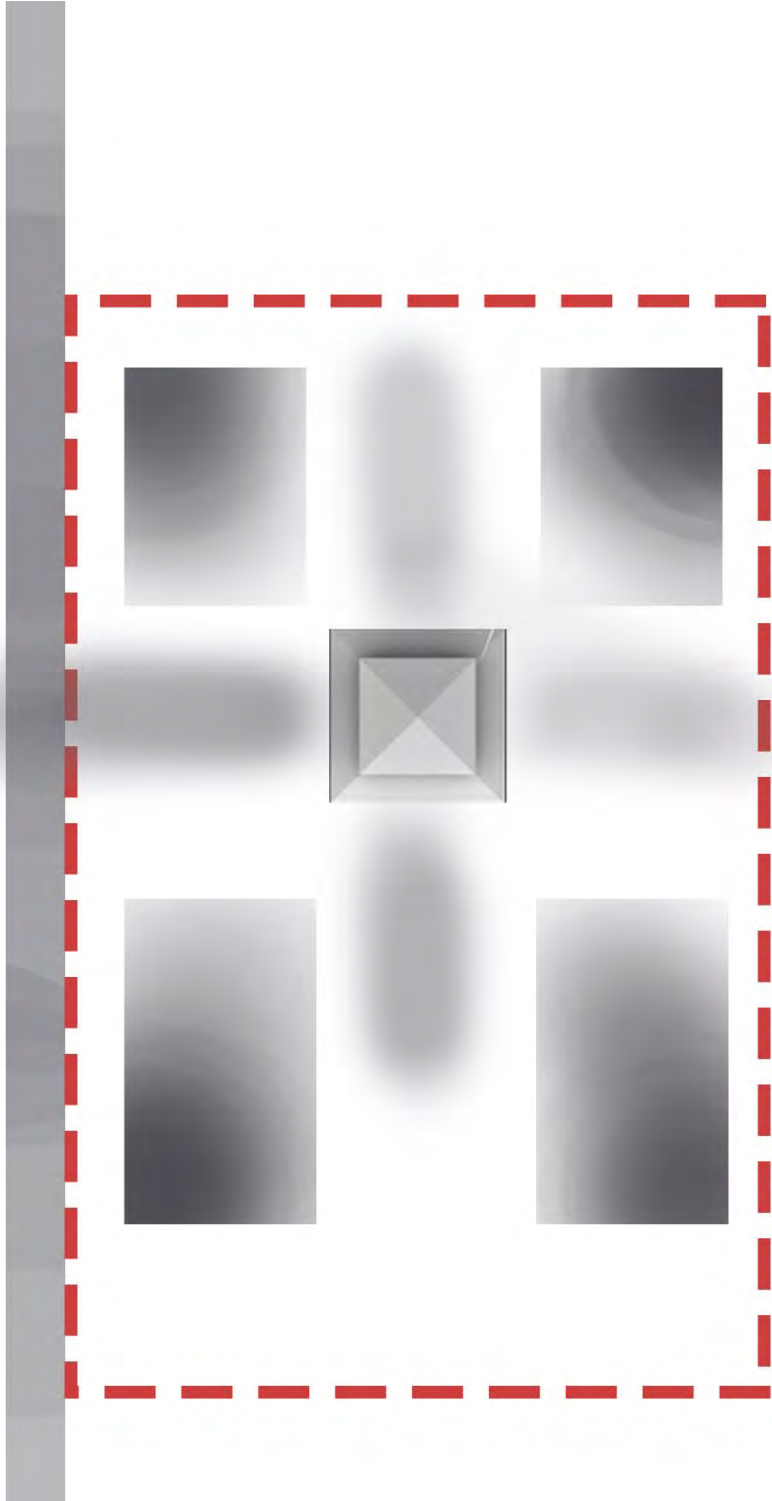


After placing the Mondop, it creates a four-way path on the site. These paths created four areas of strategic spots where the extra focus is given.



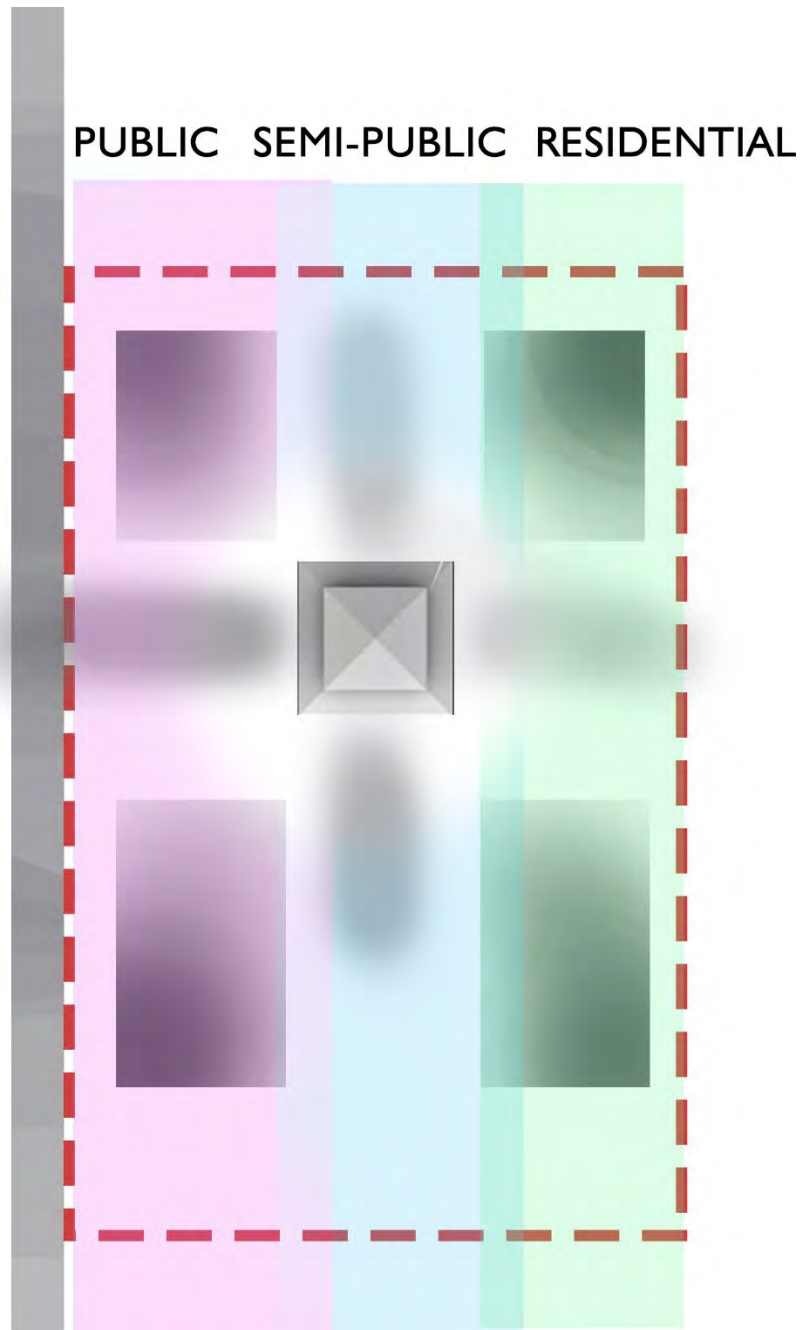
# Form Derivation

Those four areas derived the Form for the site.



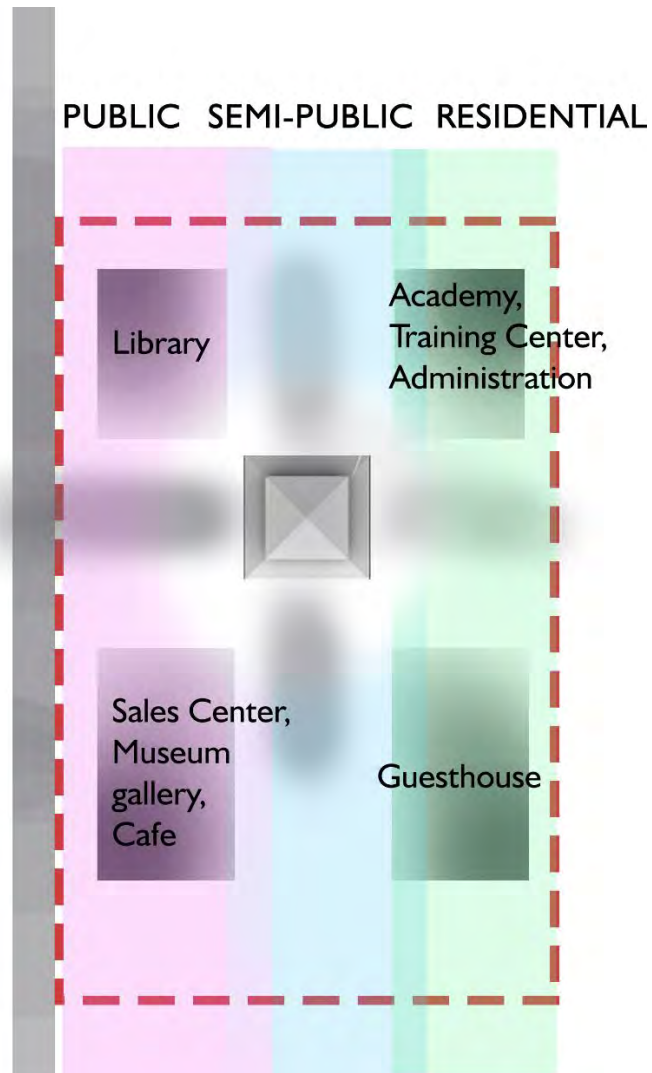
## Zone Planning

The public areas are kept in the front for visibility and easy access. Mondop, the cultural hub is at the heart. The residential areas are kept at the back for privacy and security.





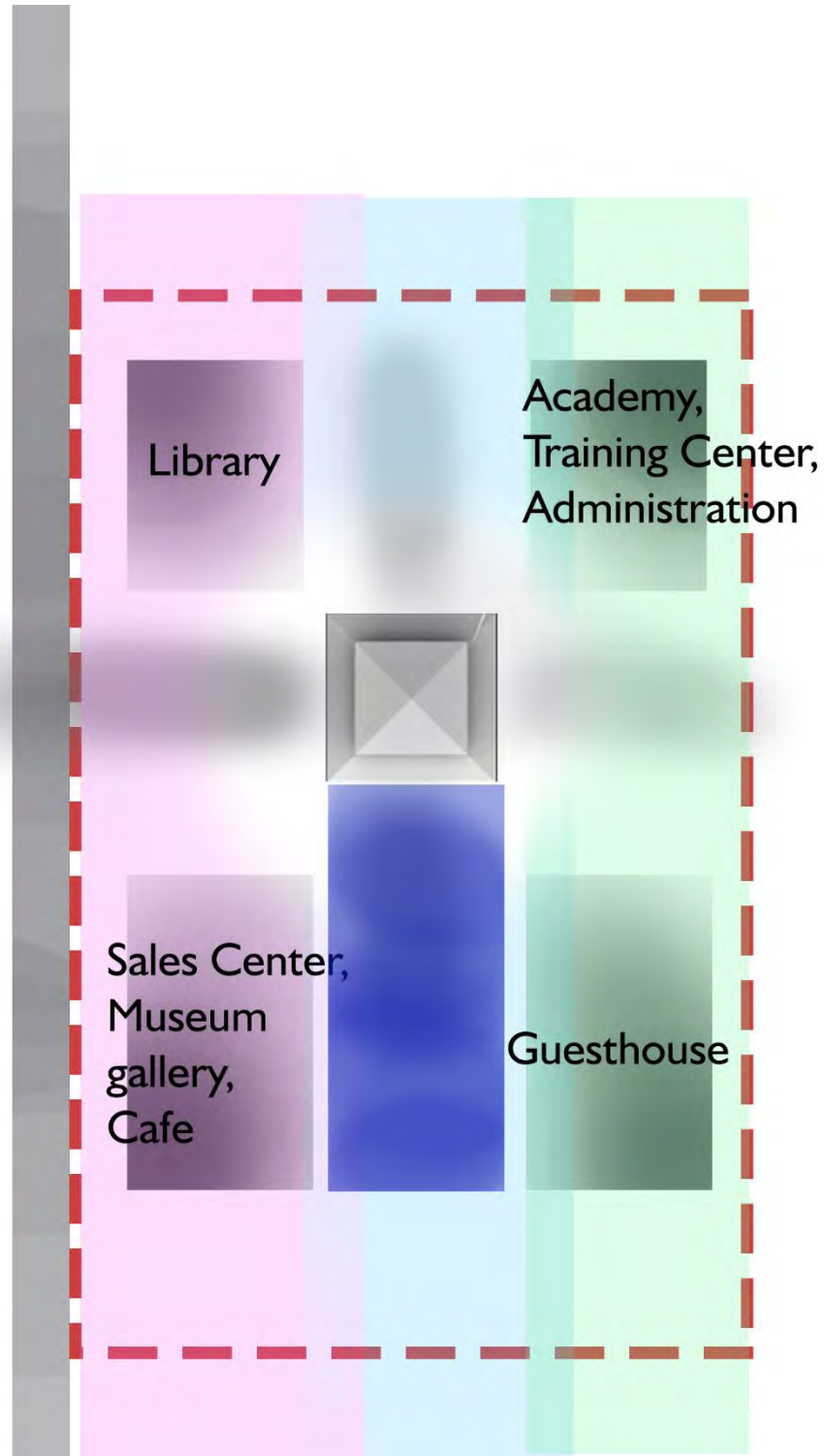
# Zone Planning

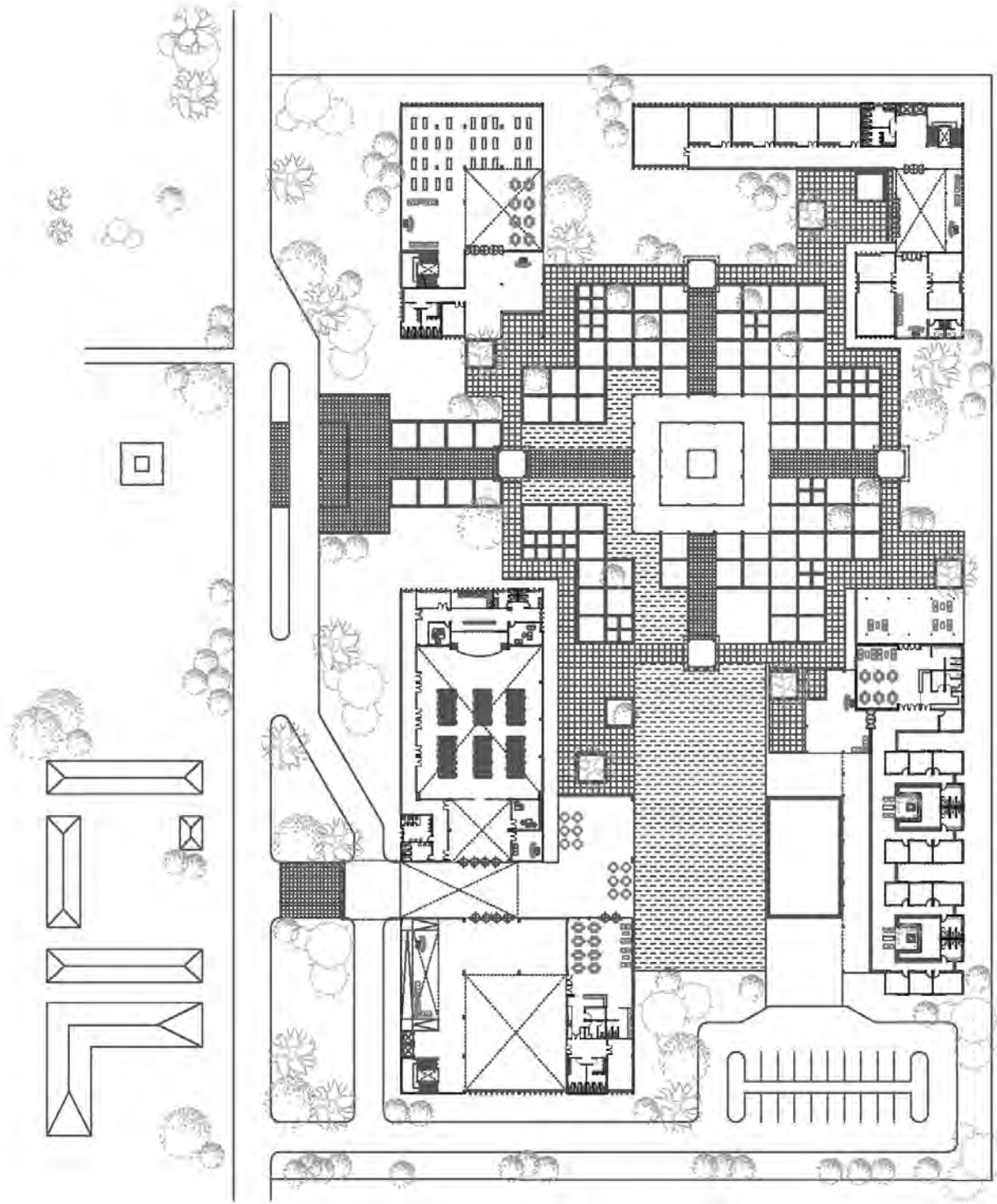




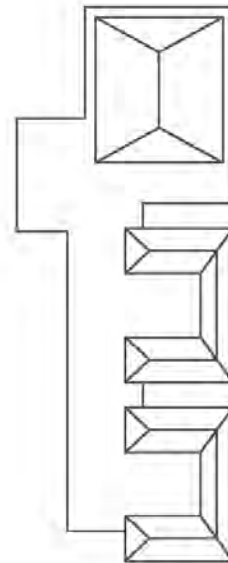
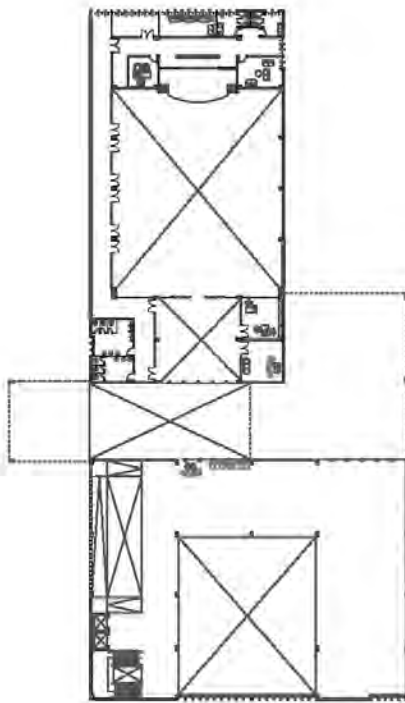
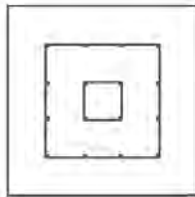
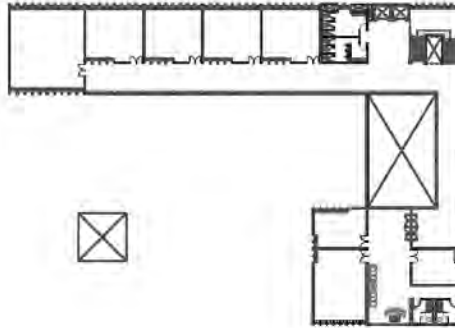
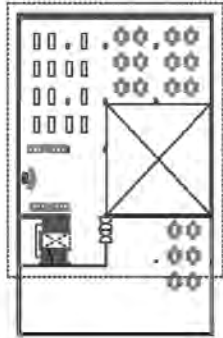
## Zone Planning

Slightly replaced the existing waterbody for creating a language with the Mondop. The waterbody also helped to keep the privacy and security of the Residential area.

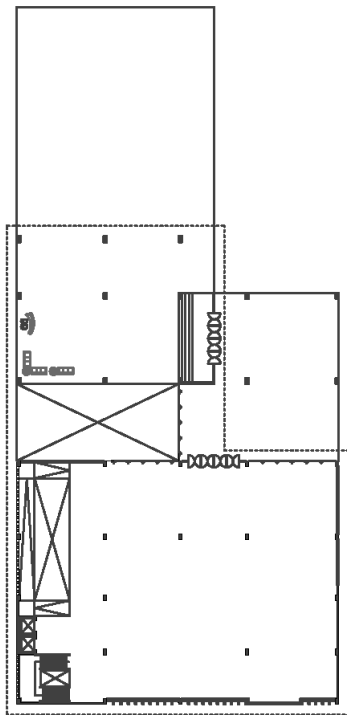
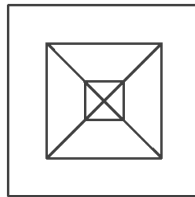
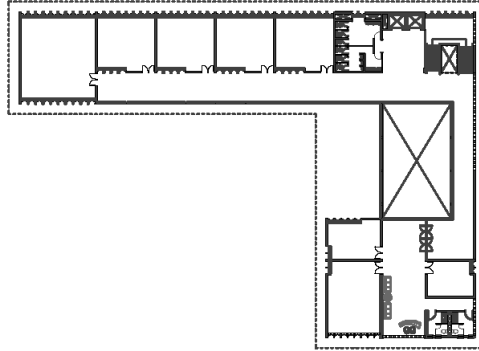
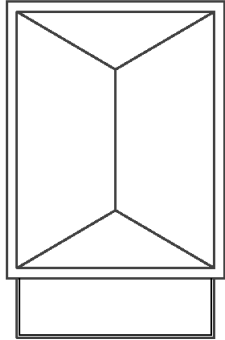




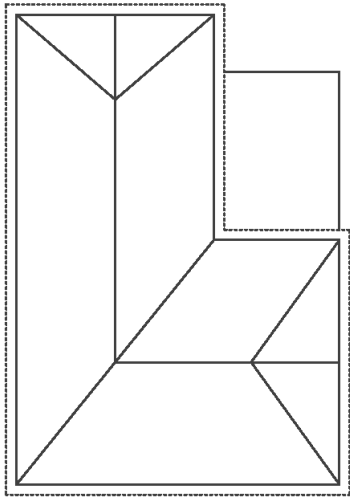
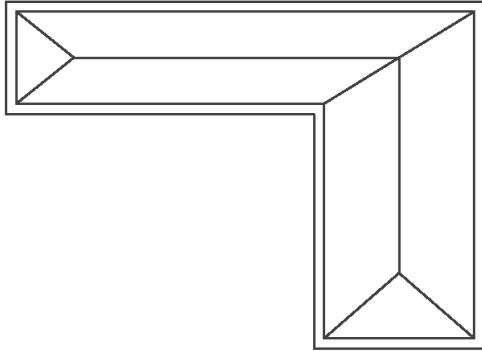
PLAN AT 5'-0"  
SCALE: 1/8" = 1'-0"



PLAN AT 15'-0"  
SCALE: 1/4" = 1'-0"



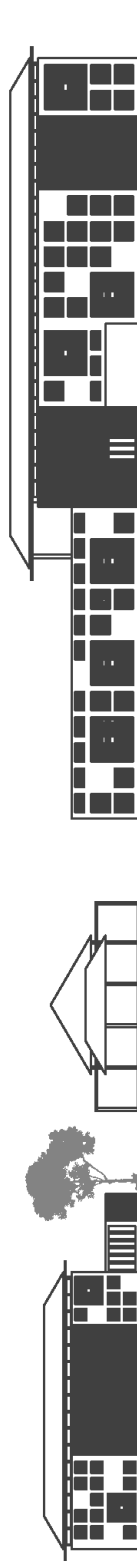
PLAN AT 25'-0"  
SCALE:  $\frac{1}{16}$ " = 1'-0"



PLAN AT 35'-0"  
SCALE :  $\frac{1}{16}$ " = 1'-0"



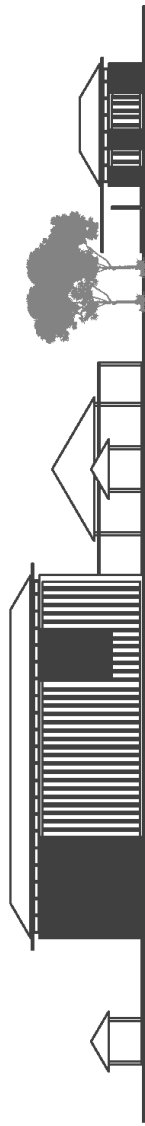
EAST ELEVATION



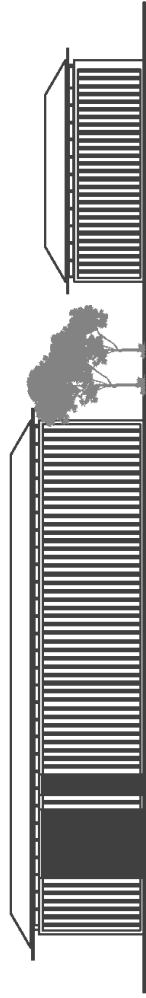
WEST ELEVATION



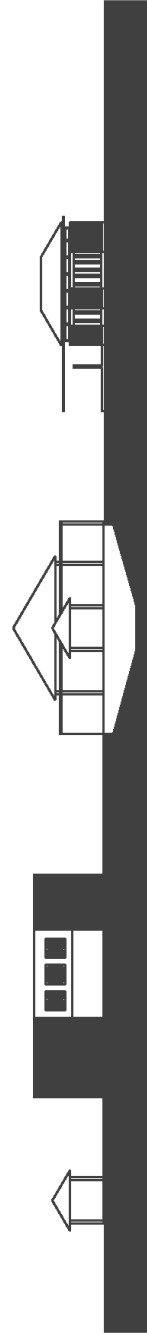
SECTION BB'



SOUTH ELEVATION



NORTH ELEVATION



SECTION AA'

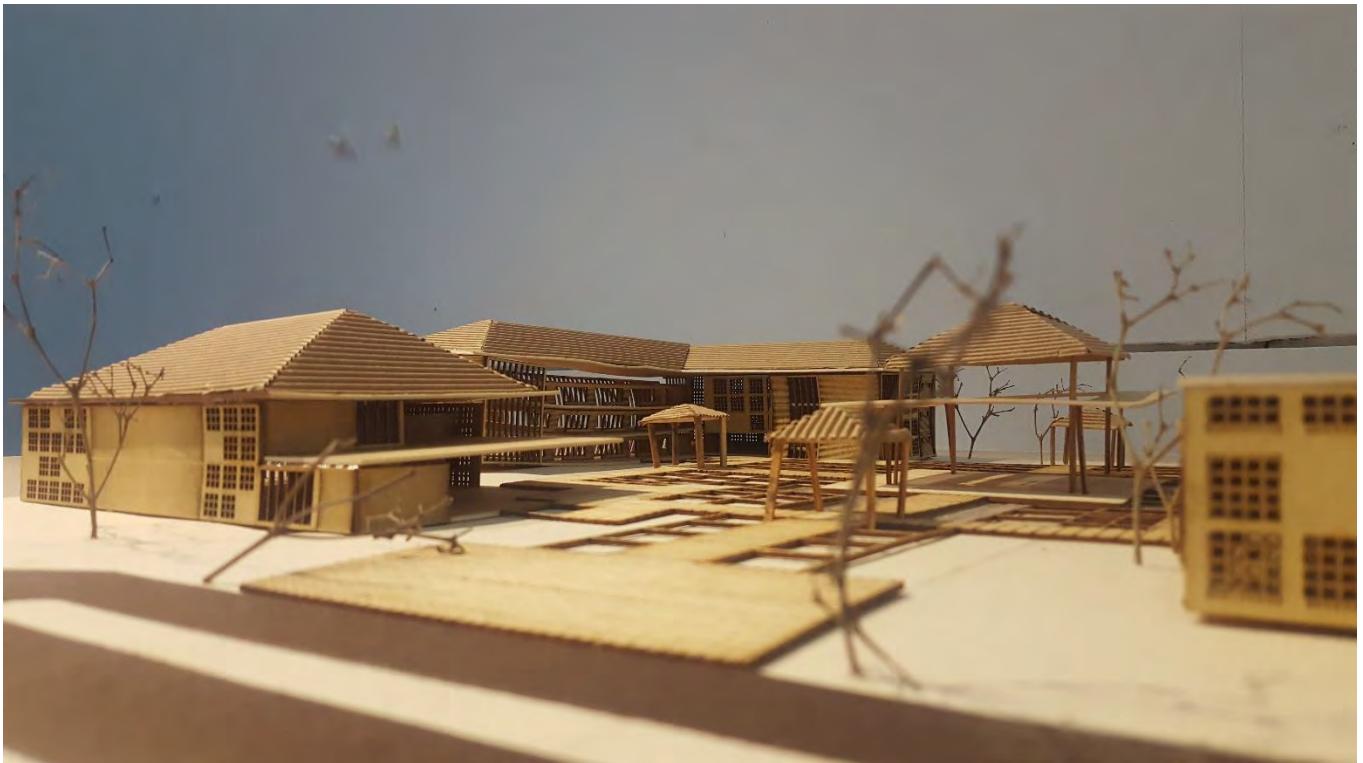


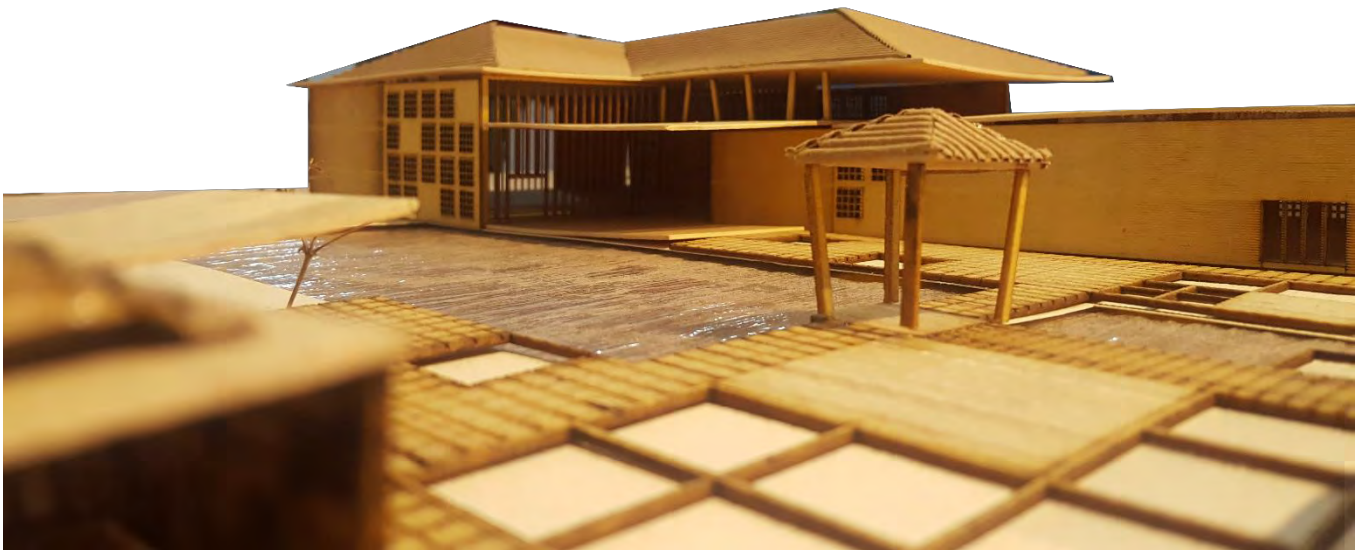
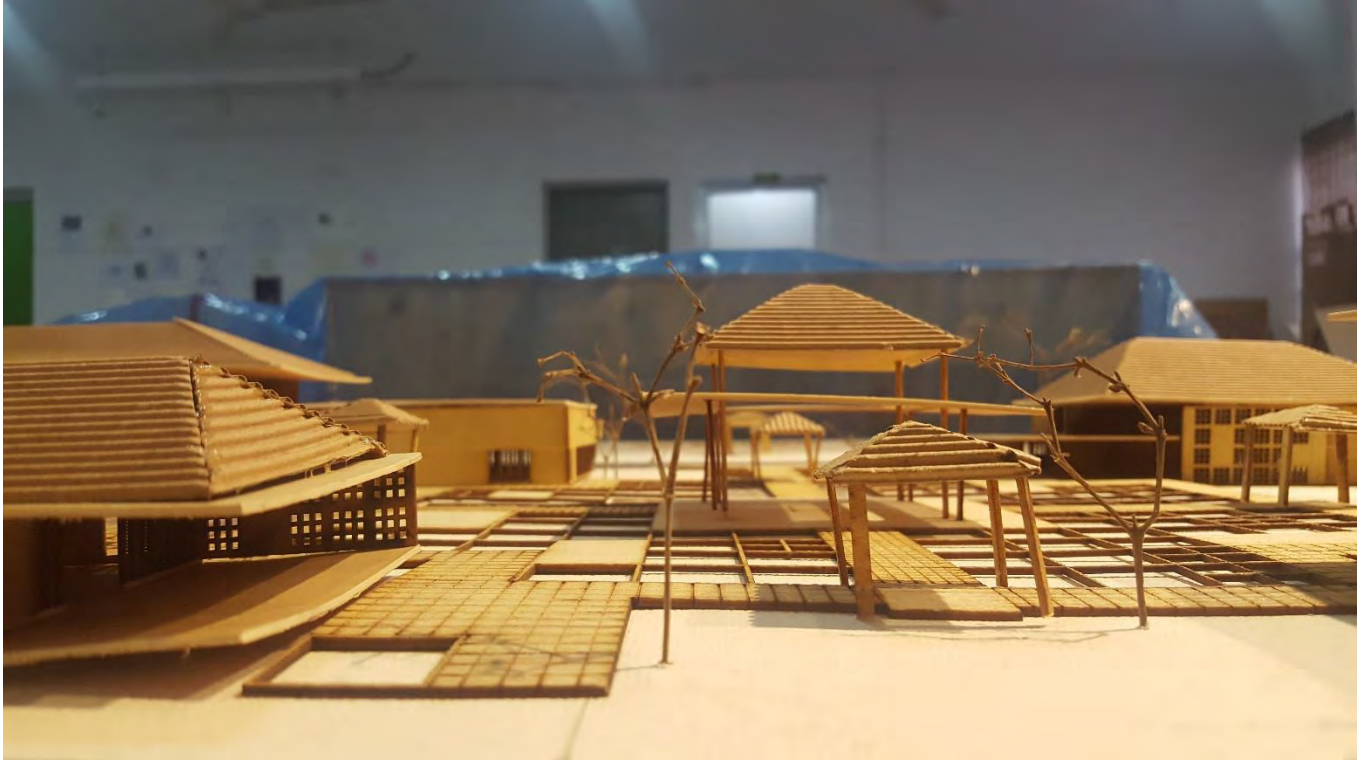




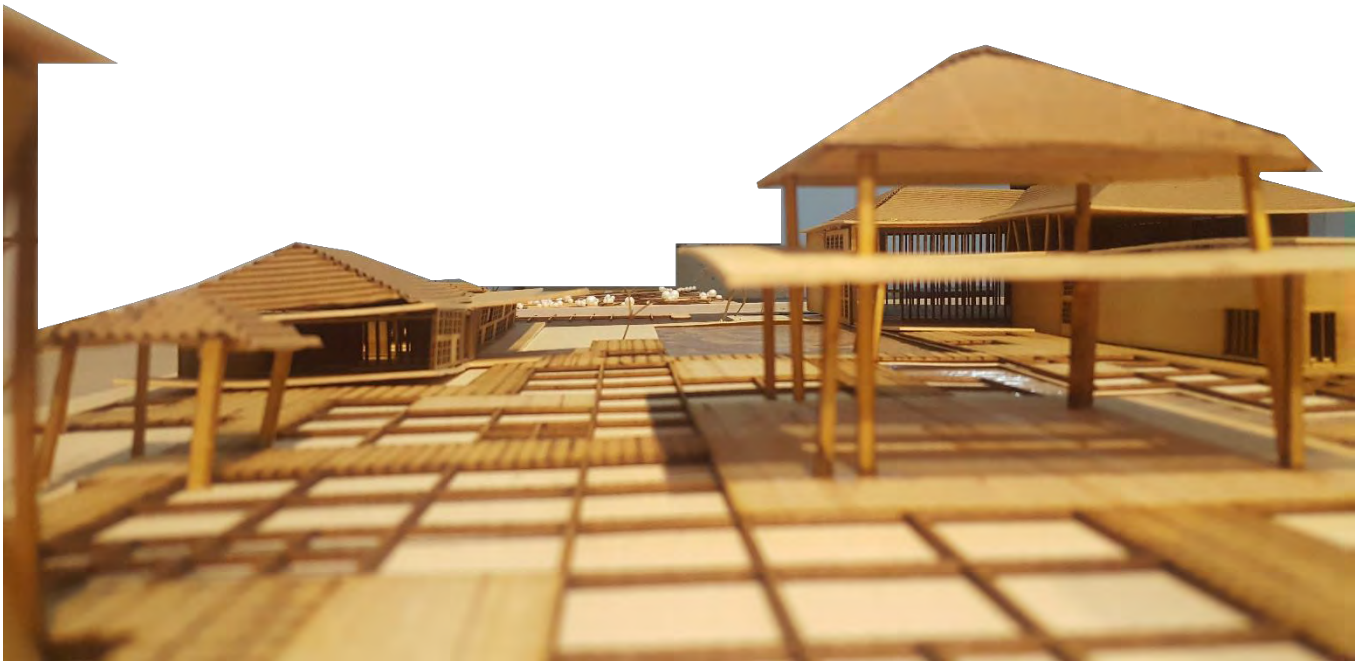
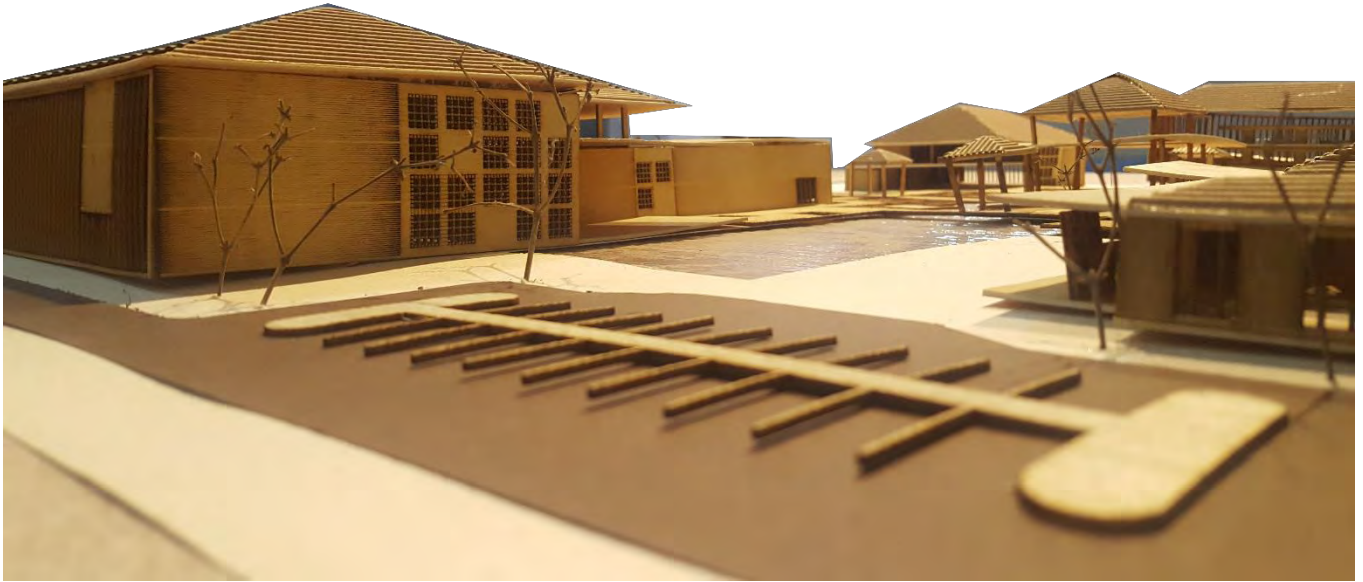


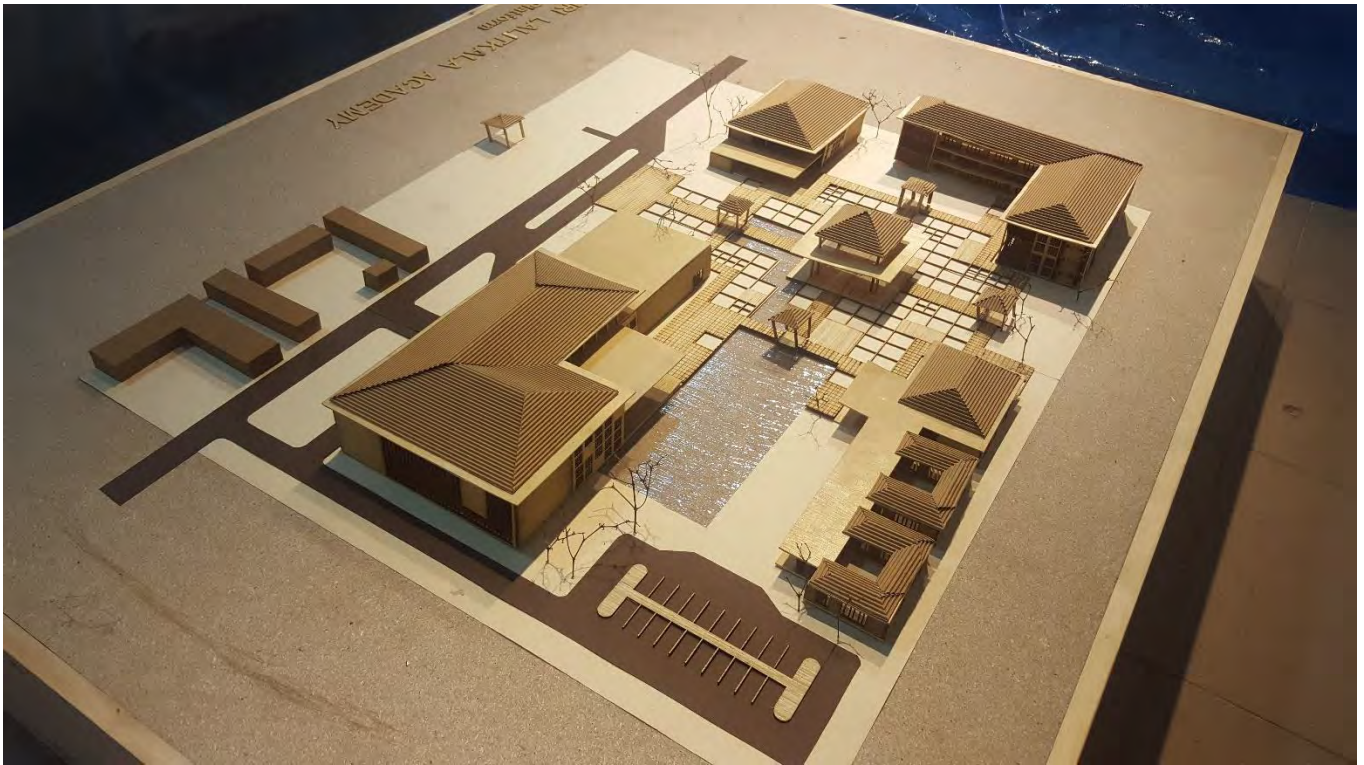
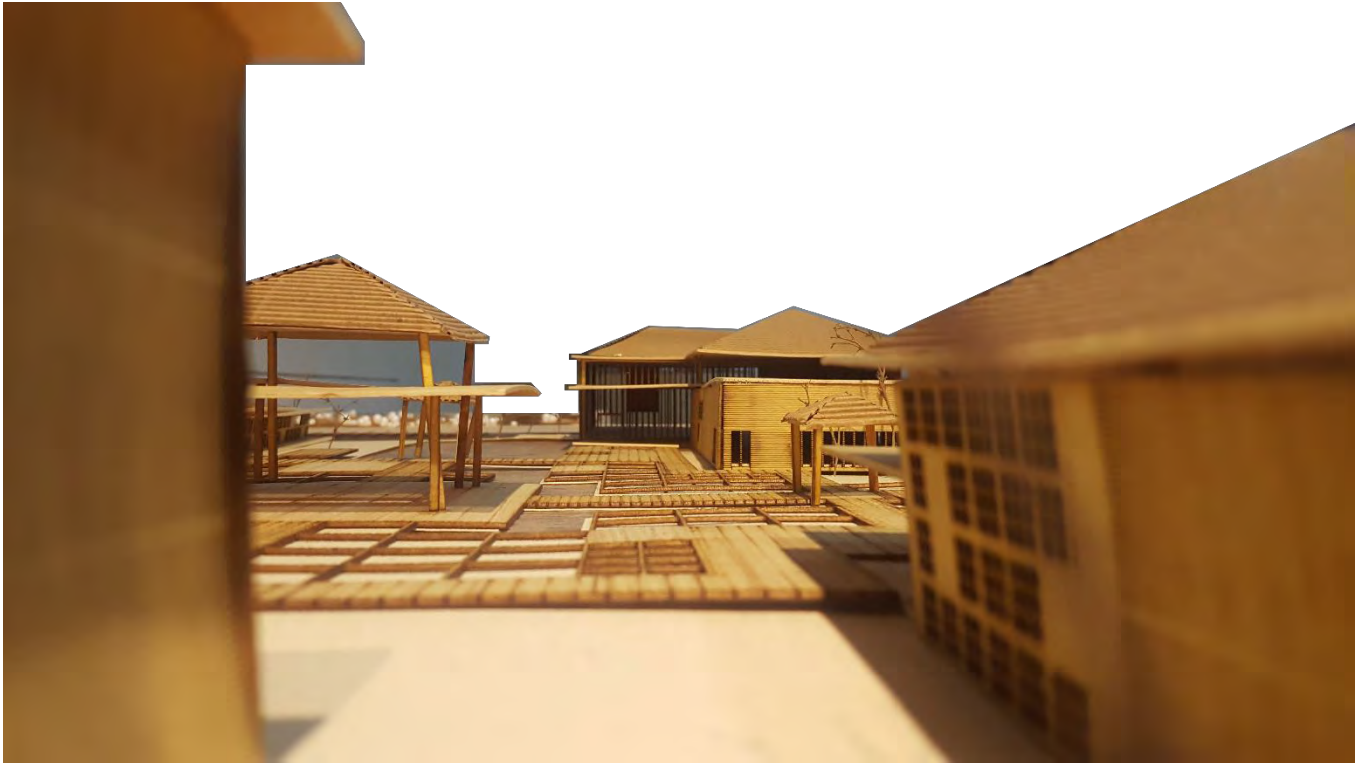














## **CONCLUSION**

Manipuri Lalitkala Academy, having all these programs necessary can have a huge impact on Moulvibazar, Sylhet. This platform can give the proper doorway through which they can communicate with others uninterruptedly in culture, education, and lifestyle. This can enhance the aesthetic value of our nationwide cultural view's uniqueness.

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