

"CHITTAGONG HILL TRACTS REGIONAL COUNCIL"

A CULTURAL PLATFORM

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SEMINAR II

Submitted in partial fulfilment for the requirements

For the degree of Bachelor of Architecture

Department of Architecture BRAC University

Summer 2016

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Abstract

Despite the fact that Bangladesh's populace comprises generally of Muslim, Bengali speakers, it likewise contains an assortment of other ethnic gatherings. A large portion of these gatherings occupy the locale known as the Chittagong Hill Tracts, an area of slopes and woods which was relatively out of reach as of not long ago. Over the previous century, in any case, the Hill Tracts have encountered quick populace development because of movement from the marshes of Bengal. The economic engaging quality of the locale's timberland regions, rivalry for its rural area, and the vitality capability of its water assets have brought about ethnic clash and arrangement quandaries.

To bring an end to all these Cultural clashes Chittagong Hill Tracts Regional Council wanted to work with all these conflicts. Taking Chittagong Hill Tracts Regional Council [CHTRC] as an opportunity, a platform creating and spreading culture among people of its state, nation and worldwide giving a message of we cannot achieve what we want with our guns, missiles or imposing endless power but with love and care, and showing respect to each other.

CHAPTER 1: INTRODUCTION

1.1 Project Brief & Background

1.2 Aims and Objectives of the Project

1.3 Given Programme

1.4 Methodology

1.1 Project brief and Background

Bangladesh, an area known for exciting mix with dazzling history, energetic societies, all encompassing wonders, verifiable vestiges, historical ruins, flora and fauna, hills and forests, sandy ocean shorelines and natural life, is holding up to welcome you on the occasion of life. One will easily be propelled with such an incredible measure of arrangement of drawing in quality inside such somewhat geographic point of confinement; The world's biggest shoreline Cox's Bazaar, the world's single greatest mangrove boondocks Sundarbans, Oceanic Kuakata, Coral island-Saint Martin's, the green top of the country Bandarban, a spot where there is splendid Indigenous social affairs and Lake City-Rangamati, the delightful magnificence of the uneven regions, chronicled and archeological destinations thus on are enduring to pursue their stories loud of life.

Being a standout amongst the most iconic destinations in Bangladesh, Chittagong Hill Tracts [CHT] with its 1,000,000 indigenous people is masterminded in the south-eastern bit of Bangladesh, the CHT has a physical locale of 5,093 square miles, constituting 10 percent of the total region scope of Bangladesh. The territory

incorporates three territories: Rangamati, Khagrachari and Bandarban. The domain is key to the 'policy makers' of Bangladesh for key and monetary reasons. It is encompassed by the Indian states of Tripura on the north and Mizoram on the east, by Burma on the south and east, and by the Chittagong region on the west. The constant resistance in the Indian upper east and Burma grows the CHT's noteworthiness for the military strategists of Bangladesh. The area is moreover rich in ordinary resources. Gas, coal, and copper stores have been found in the Miani Reserve Forest.

Regardless of, having such rich culture and legacy, they are confronting segregations among their tribes. Their socially secluded living example and superstitions are driving them into neediness. These individuals are missing behind regarding training, financial condition. Now, understandably a wind of progress is blowing in the CHT for such reasons as, the 1997 Peace Agreement, the advancement exercises, the adjustment in government, the diminishing of ethnic pressures, the new streets, and so on have changed the CHT.

They have the most beautiful, creatively and naturally fabricated group houses with no utilization of artificial strategies. There are scopes and opportunities for them on the off chance that they get little offer assistance. They have their roots and ethnic instructions, but do not have the innovation and information to enhance their economic condition. So, if they get some help with education, technical training and social awareness, they will be able to advance their own community with the utilization of their neighbourhood intelligence and make it economically independent. That may enrich their culture, way of life, dialect and religion and take these rich advantages for besides, acquainting with the world. Community based improvement can be begun

inside a little town, which can assume as a good example for the various ethnic groups, moving to advance their personalities with economic welfare.

To lessen these problems of the Indigenous people, conflict with the Bengali settlers and local government Chittagong Hill Tracts Regional Council [CHTRC] emerged as it was being difficult for our supreme leaders to understand the problems of this region effectively, so Jotindriyo Bodhopriya Larma, being the Chairman of the council choose to represent the people of CHT and three circles and their kingdoms. It has been 18 years after the Peace Agreement, CHTRC people still waiting for regional office in the heart of Rangamati. CHTRC Complex can be the platform we were looking for to connect people from one end to the other end. It can be cultural, socio economical and educational as well, representing their lifestyle and aspirations with changing time.

1.2 Aims and Objectives of the Project

A country is rich when it is associated with its roots, its culture, carried by the ancestors all these years. To advance a nation we have to improve its culture additionally with different sections as economic, social capita and so on. An enriched in culture country is dependably the wealthier one. To develop a nation's culture we require partaking in qualities in culture. For our situation we have to sort out the cultures, need to develop a platform for assorted cultures in our nation. Where the stages will unite individuals from a solitary division as well as from different. These platforms will connect their hearts and culture at a same time.

"Culture" is a term that implies the whole lifestyle shared by a gathering of individuals. Cultural richness diversity is anything that needs to do with how individuals live, for example, music, art and craftsmanship, entertainment, religion or convictions, language, dress, customs, stories and legends, methods for association, methods for interaction with the earth, and states of mind. It's imperative to comprehend social wealth at various scales—from individual social personalities to groups and societies—local, regional, national, and global. Social scenes are persistently changing because of relocation, or the development of individuals, and also globalization and modernization. These elements sway powers of participation or strife among groups.

The considered encourage these ethnic individuals also, the consciousness of the mainstream society evoked a suggestion or proposition in my brain. The proposition which is now said above community based planning. A contextual investigation of Khagrachari Buddhist cloister, which is helping the minority to be instructed in their own one of a kind language and culture furthermore it is giving the essential training which compulsory for all natives of Bangladesh. In this way, this spot makes solace and upgrade their learning procedure as it is their own particular individuals, language, spot, culture and their own one of a kind lifestyle. So, it appears

- As they are the genuine part of the country, its our responsibility to preserve our heritage by preserving language, culture and lifestyle as well.
- It will really improve the general public on the off chance that they are all around arranged and contribute with their interesting culture.
- Additionally it will help them to turn out from the social hardship and segregation and make their own particular character.

- Maybe this will take quite a while, yet the procedure ought to begin for the improvement of our general public where we as a whole have a place with and it will help the general population to be associated with the root.

Architecture can bring out spaces like this and let people do the rest. It's a tool to deliver your ideas in the most effective way. When a platform is proposed, you can demonstrate them the opportunities of what could be done, but there are things they need to achieve for themselves first. This project can be environmentally sustainable. Because the basic idea of their lifestyle is to keep the nature as it is. As they have excellent sense of making their own houses. So their techniques and local material can be used for this project. They need to promote their self-sufficiency in every sector such as socially, economically, educationally and making way to self realization of their potential and also make the mainstream society aware of them. So it might be a combination of both.

I have reliably felt the yearning of assisting this denied people, giving back their position of being indigenous not little tribes living in our domain. My childhood and the learning I accumulated from my adolances, is the fundamental drive power of my life. Unlike everyone making a difference is a great deal for me. That is the reason I concocted this idea, and I excitedly feel this is the spot I can utilize my capability, potentiality and senses most and facilitate CHT individuals with this anticipate and contribute a little in fathoming their intricate issues.

1.3 Given Programme

The target of the venture is the advancement of their community through enhancement of their own culture, religion and language, so it won't be restricted in one and only sort of system, rather, it will have broadened programs. The projects will be classified by instructive viewpoint, economic angle and social perspective. It will have involvement of CHTRC officials as they are the prime users. The projects may incorporate

- Main administrative office
- Accommodation for higher officials
- Dormitory for the research and training students.
- Small Museum and Cultural centres, representing Bangladesh's rich ethnic tradition, history and handicraft industry.

1.4 Methodology

Official documents, reports, articles and books on indigenous people, their history have been reviewed to get the proper situation and information. To analyze the situation, Some interviews are taken and surveys are done from the CHT based communities and also some well-established indigenous people, anthropologists. Secondary information sources were significant articles, books, reports from various associations. Aside from quantitative exploration, some subjective scrutinizes have done to set up the reasons and the circumstance. The meetings and daily paper articles specifically mirror the current circumstance, where books and pertinent articles investigated the circumstance.

CHAPTER 3: LITERATURE REVIEW

3.1 History of The Indigenous People In Chittagong Hill Tracts

- Background

- Current situation

3.2 Policy for The Indigenous People

3.3 Importance of this Project

3.1 History of The Indigenous People In Chittagong Hill Tracts

The Hill Tracts is the biggest of Bangladesh's authoritative regions, including more than 10 percent of the country's domain; yet, the area's one million occupants speak to just a small portion of the country's millions of tenants. In 1974 the 350,000 "tribal" people groups, incorporating no less than twelve ethnic gatherings, constituted around 70% of the Hill Tracts' populace. Two ethnic gatherings prevail: the Chakmas, amassed in the locales inside, and the Marmas, found in the north and the south. Both of these gatherings have experienced more prominent cultural assimilation to prevailing South Asian conventions than other ethnic gatherings in the zone. The Marmas hold their Arakanese tongue and are transcendently Buddhist; the Chakma seem long prior to have received their own lingo of Bengali, and however generally portrayed as Buddhists, they have acknowledged much Hindu stylized practice and conviction.

Under British control the Hill Tracts were made into a different region in 1860; by exceptional control in 1900 the region was proclaimed as "excluded area" or rejected zone under direct control of the Provincial Governor of Bengal. From that point on, the three managerial subdivisions of the locale were controlled by the major "tribal chief" - or rajas. Income gathering and question settlement capacities were assigned to the rajas (one Chakma and two Marma), who practiced these parts through a progressive system of sub-authorities and town headmen.

To quicken the procedure of purported industrialization in what was then East Pakistan, the administration embraced to saddle the water assets of the CHT by building a hydroelectric plant on the Karnafuli River in Rangamati. Somewhere around 1957 and 1962, with US money related and specialized help, a tremendous lake was

made toward the north and east of a torrent at Kaptai town. No social effect investigation of the task was made preceding the dam's development, which would have broad results for the Hill individuals. The dam submerged 400 square miles of ground - 40 percent of the locale's aggregate territory. 100,000 individuals were made destitute, half of whom relocated to India as evacuees. Numerous are as yet living in India as stateless persons. The Hill individuals did not advantage professionally from the development, as occupation opportunities were taken up by Bengalis. While the Hill individuals had guarantees of free power, today couple of regions in the Hills have electricity. This project is a turning point of these CHT people's fate, this increased land scarcity, more pressure on Jhum, involves more NGO's in the small state, increases tension in the region.

These tranquil slopes have been liable to an extraordinary violence, which thus evoked a fierce reaction. The indigenous individuals framed an outfitted gathering called Shanti Bahini in the mid 1980's requesting finished independence for the CHT. On December 2, 1997, Bangladesh Government marked the Chittagong Hill Tracts Peace Accord with the Parbatya Chattagram Janasanghati Samity (PCJSS) finishing two-decade old ethnic revolt. The circumstance is being changed now, we are figuring out how to regard their culture and them. A few ventures have been embraced to enhance their lives, however they are not very many in number. Yet at the same time now, there are armed forces sent in numerous parts, and news of savagery can be gotten notification from these spots.

3.2 Policy for The Indigenous People

Bangladesh has been condemned seriously in universal divisions for disregarding human rights in the vast majority of the cases. Uniquely, for indigenous individuals there are no definite and clear strategies taken.

Aside from dispossession of grounds through improvement and ranger service extends, the most major issues confronted by indigenous individuals in Bangladesh incorporate the constrained access to instruction and other social administrations, segregation because of non-indigenous individuals and the burden of other wrong and socially and economically ruinous advancement ventures.

Bangladesh has signed a good number of treaties to ensure Fundamental Rights along with Human Rights along with the basic needs in the hills , such as

- International Covenant on Economic, Social and Cultural Rights (CESCR),
05 January 1999
- International Covenant on Civil and Political Rights (ICCPR)
06 December 2000
- International Convention on the Elimination of All Forms of Racial Discrimination (CERD)
11 July 1979
- Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)
06 December 1998
- Optional Protocol to the Convention on the Elimination of Discrimination against Women (OPCEDAW)

22 December 2000

- Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT)

04 November 1999

- Convention on the Rights of the Child (CRC)

02 September 1990

- Optional Protocol to the Convention on the Rights of the Child on the involvement of children in armed conflict (OP CRC AC)

12 February 2000

- Optional Protocol to the Convention on the Rights of the Child on the sale of children, child prostitution and child Pornography (OP CRC SC)

18 January 2000

- International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (ICRMW)

07 October 1998

- ILO Convention on Indigenous and Tribal Populations (Convention No. 107 of 1957)

22 June 1972

- ILO Convention on Discrimination (Employment and Occupation) (Convention no. 111 of 1958)

22 June 1972

[S., Saiffee. (2013). "MRO- CHA"- A hub for mru indigenous people promoting the "mru"; retaining their ethnicity]

Bangladesh is strictly bound to abide by the policies, if not the government will go under punishment internationally.

3.3 Importance of this Project

It's not a very new concept of working with the under privileged people of the country but the dimensions and diversity we are addressing here is going to have a strong impact on the country and preservation of culture and heritage. Constructing a building for training or worship, or building museums won't be able to preserve the essence of our ancestors. It has to in their dialect, their terms but with modern techniques.

Chittagong is different in its topographic establishment from the rest of the divisions of the country. Lifestyle that grew up against it is different from any other state. Men and women coming from here are physically strong and conquer problems with their high spirits. They live a very hard life and on the same verse they think they are competing with the rest of the countrymen. This project will establish that we are not competitors; rather we are on the same sail in the ocean, sailing to reach our desired destinations of having a better life and can walk with the world hand in hand.

Chittagong Hill Tracts Regional Council sits in Rangamati Shadar, as it is the center connecting three territories and Chittagong city equally. Well established connection between the kingdoms is one of the prior demand of the project. As the decision makers will often sit for policy making and authorizing them as well. Rangamati, beautiful lake city with submerging mountains is also a tourist attraction place, and easy to reach then other hilly territories, one of the iconic place attracting tourists. This

possibly will be a better option where we are getting the core of the CHT and on the same verge a tourist place where the message we wanted to spread among all around the world. This city is very welcoming to everyone as it is an old tourist excursion spot with better road and water networks than any other hill station attractions nowadays.

This project will help to reach out people to convey the messages from this state, where many people don't get them as they are not familiar to this places. Even there are some policy makers who endeavour but they don't work as they were not relative, to make decisions for this community, we need to know them, learn about them. There are millions of policies but the implementation is lost, so the purpose of this project will be strengthening the bond between respective communities and achieve world class goals in order to prosper as a country and establish our voices.

CHAPTER 3: SITE APPRAISAL

3.1 Site Analysis

3.2 Site Surrounding and Reason For Choosing The Site

3.3 Photographs

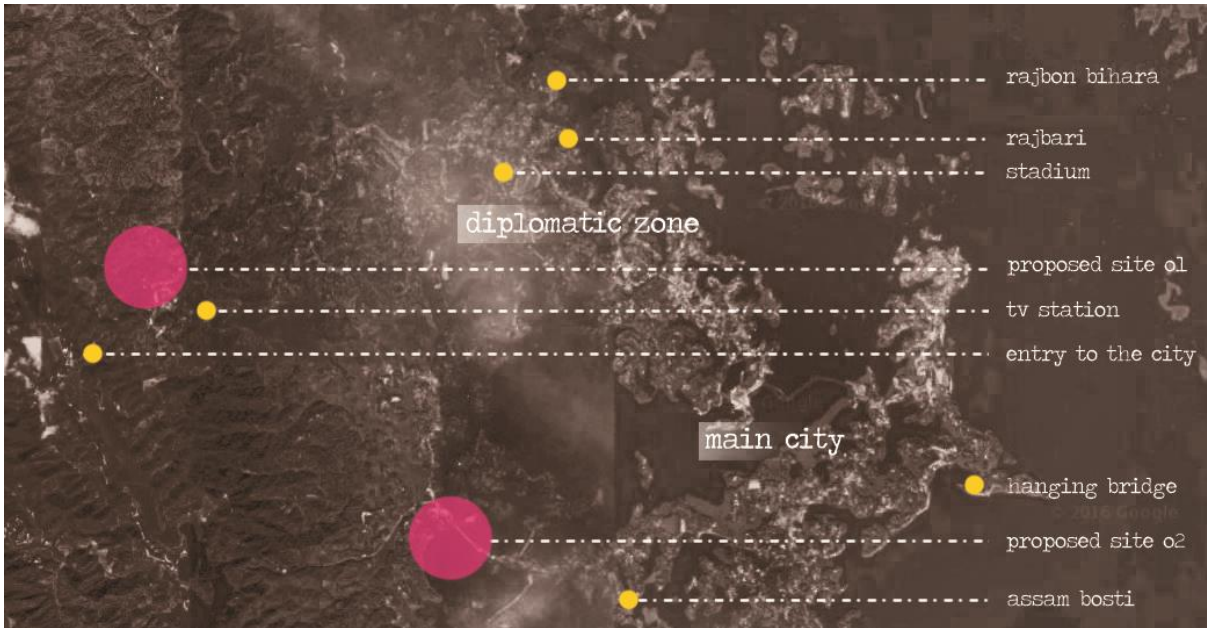
3.4 Climatic Situation

3.5 SWOT Analysis

3.1 Site Analysis

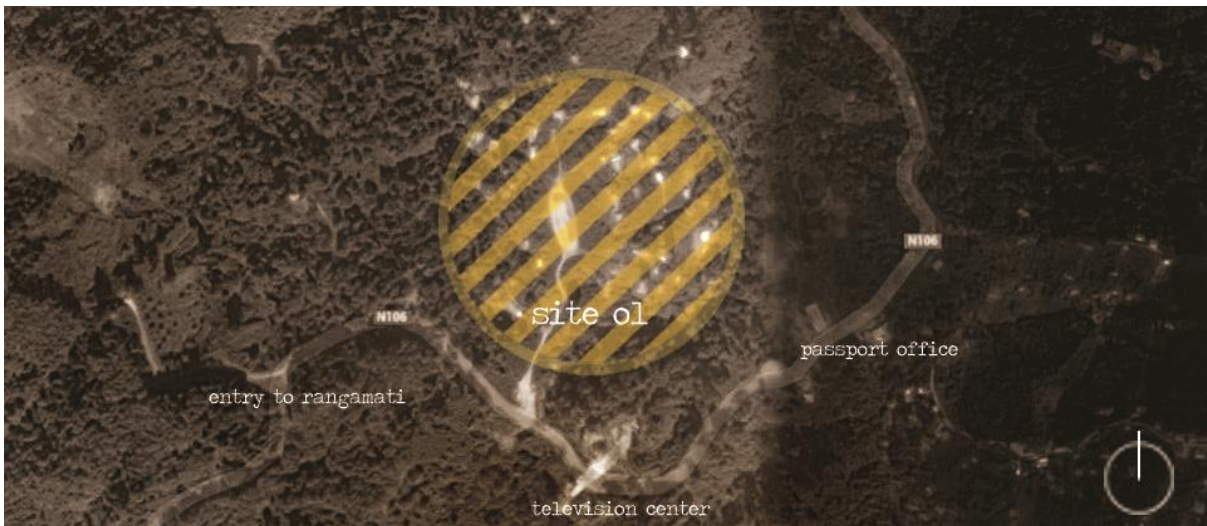
The Chittagong Hill Tracts (CHT), south-eastern part of Bangladesh, comprises a total area of 5,093 sq. miles (13,189 sq. km.) encompassing three hill districts, namely, Rangamati, Khagrachari and Bandarban. It shares borders with Myanmar on the south and southeast, India on the north and northeast and Chittagong district of Bangladesh on the west. It is completely different in physical features, agricultural practices and soil conditions from the rest of the country due to its mountainous landscape. CHT is located between 21°-40' degrees and 23°-47' degrees north latitude and 91°-40' degrees and 92°-42' degrees east longitude. It is a unique territory with mountains and beautiful landscapes and socio-economically and culturally completely different from the rest of Bangladesh. It roughly runs from North to South for 280 km. [source : <http://unpo.org/members/7867>]

Initially there were two sites selected for the project. In images Site o1 situates in the entry, mouth of Rangamati, a steep mountain [mon] situated beside the television center with a height of 130ft from the ground level of that area. This high peak is stands in Manikchori with an area of 14 acres. On the other hand Site o2 is situated beside the city, on the link road from Rangamati to Kaptai via Assambosti with an area of 9 acres. Second site sits on Kaptai Lake surrounded with beautiful mountains and water body with both the access.



Map o1: Site o1 and o2 Proposals

Source: Google Earth



Map o2: Site o1 Proposals

Source: Google Earth



Map o3: Site o2 Proposals

Source: Google Earth

3.2 Site Surrounding and Reason For Choosing The Site

I would prefer working with site two as it is within the main city connecting people from ends and easy to reach by local and outsiders. As it is surrounded by water body so vehicles coming through the lake will cut the distance shorter for remote areas and visitors as well. Site two is surrounded with few local houses, low lands for cultivation, a fresh vegetable market and the link road, a bridge connecting Assambosti and Kaptai. Rangamati is a tourist spot, so a location near the city without hampering their lifestyle and culture can contribute much then the others.

3.3 Photographs



3.4 Climatic Situation

This city has a tropical atmosphere. Rainfall is noteworthy most months of the year, and the short dry season has little impact. As indicated by Köppen and Geiger, this atmosphere is delegated Am. The normal temperature in Rangamati is 26.2 °C. The rainfall here averages 2609 mm. Its an earthquake alarming zone, other than this natural disaster is observed here, such as cyclones, tornado, flood etc. but very few in number.

CLIMATE GRAPH

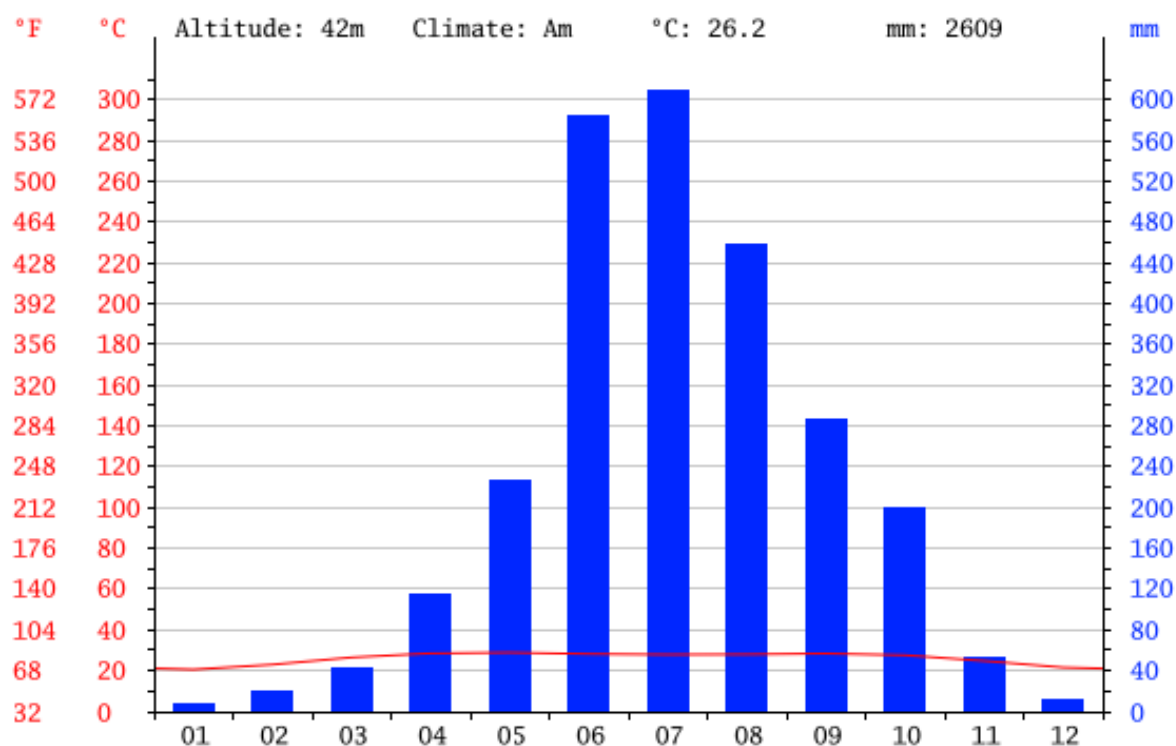


Fig o1 : climatic graph

source : <http://en.climate-data.org/>

The least amount of rainfall occurs in January. The average in this month is 7 mm.

Most of the precipitation here falls in July, averaging 608 mm.

TEMPERATURE GRAPH

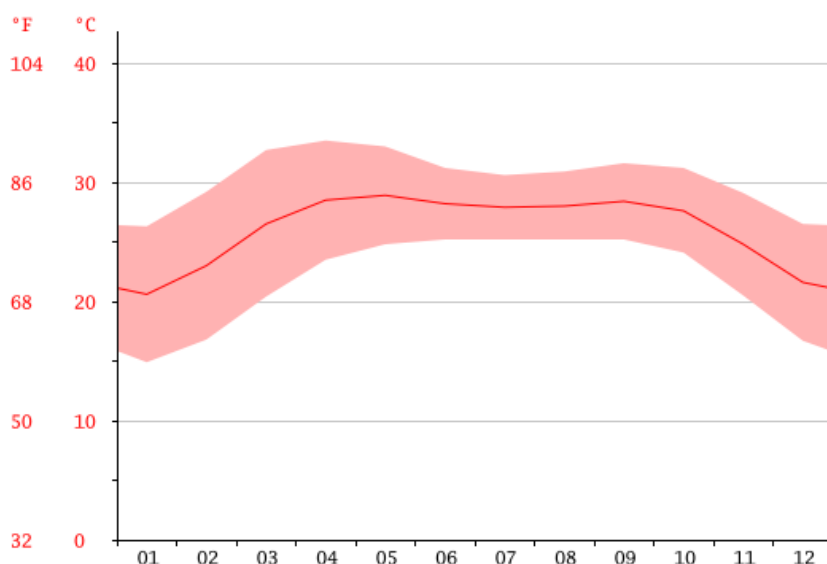


Fig o1 : climatic graph

source : <http://en.climate-data.org/>

The temperatures are highest on average in May, at around 28.9 °C. January is the coldest month, with temperatures averaging 20.6 °C.

CLIMATE TABLE // HISTORICAL WEATHER DATA

month	1	2	3	4	5	6	7	8	9	10	11	12
mm	7	19	43	115	227	583	608	458	286	199	53	11
°C	20.6	23.0	26.5	28.5	28.9	28.2	27.9	28.0	28.4	27.6	24.8	21.6
°C (min)	14.9	16.8	20.4	23.5	24.8	25.2	25.2	25.2	25.2	24.1	20.5	16.7
°C (max)	26.3	29.2	32.7	33.5	33.0	31.2	30.6	30.9	31.6	31.2	29.1	26.5
°F	69.1	73.4	79.7	83.3	84.0	82.8	82.2	82.4	83.1	81.7	76.6	70.9
°F (min)	58.8	62.2	68.7	74.3	76.6	77.4	77.4	77.4	77.4	75.4	68.9	62.1
°F (max)	79.3	84.6	90.9	92.3	91.4	88.2	87.1	87.6	88.9	88.2	84.4	79.7

The variation in the precipitation between the driest and wettest months is 601 mm.

Throughout the year, temperatures vary by 8.3 °C. Useful hints about reading the climate table: For every month, you will find data about precipitation (mm), average, maximum and minimum temperature (degrees Celcius and Fahrenheit)

3.5 SWOT Analysis

STRENGTHS

- Near to the city
- Easy communication
- Thrilling natural scenery
- A gathering node
- Adjacent to a link road, a prime road
- Higher Market value
- Proper water supply
- Hardworking people
- Low coast labour

WEAKNESSES

- No adequate power supply
- Site is beside a market so it might be chaotic sometimes
- Ethnic structures are not seen because of aspirations

OPPORTUNITIES

- Power producing by solar panels
- Use of the public gathering with an extension
- Re-establishing ethnic structures with modernized version

- Link road will offer tourist visits to the site
- Local people can be indulged in vocational trainings
- Can be a public realm as well

WEAKNESSES

- A bit open space
- Labour is not found easily
- Communication with different language might be a problem
- Controlling human traffic

CHAPTER 4: CASE STUDIES

4.1 CENTRE CULTURAL JEAN-MARIE TJIBAOU BY RENZO PIANO

4.2 PHILOSOPHICAL IDEOLOGY-AUROVILLE (A UNIVERSAL CITY), SOUTH INDIA

4.1 CENTRE CULTURAL JEAN-MARIE TJIBAOU BY RENZO PIANO

Renzo Piano's Jean-Marie Tjibaou Cultural Center, situated in New Caledonia, a French region in the South Pacific. The building's ten wooden cases, referencing the conventional Kanak cabins and additionally the encompassing vegetation, make the symbolism of the building. These cases are additionally a profoundly explained ecological framework which takes into account common ventilation of the building. In looking at the building's improvement, and also the thermodynamic standards utilized, unmistakably the cases were definitely not made out of a craving for a particular ecological framework. Or maybe, the cases and the rest of the building were received to suit this normal ventilation framework. This combination of symbolism and capacity inside the cases keeps them from being simple iconography and ties them to the rest of the building.

The Jean-Marie Tjibaou Cultural Center was planned with the craving to use characteristic ventilation. All through its advancement and in its last outline, two primary standards are utilized to accomplish normal ventilation: stack ventilation and ventilation because of wind powers.



From the earliest starting point of the venture, Piano fancied the consolidation of a characteristic ventilation framework. Also, the building firm, Ove Arup, focused on the advantages of low innovation due to the cost of importing and keeping up mechanical gear (Banfi 26). This framework, be that as it may, did not produce the beginning type of the building yet rather reacted to it. As the configuration advanced, the common ventilation framework was further consolidated into the configuration and applied formal changes upon the building.

The mechanical customary separate is one feature of a bigger Framptonian pressure amongst nearby and worldwide personality that is very well known to the Kanak individuals. While the Center's structure is dynamically delightful and ecologically mindful, it is unavoidably outsider to the nearby culture of New Caledonia, similar to the planners and the building custom to which they have a place. Indeed, even the materials from which the shells are made, proposed to take after the regular material palette of conventional Kanak design, were foreign to the island for the undertaking. For a society scanning for its place in an undeniably threatening and globalized world,

it can discover little comfort for this issue in its new home, regardless of how fantastic and generally fruitful its engineering might be.

At last, these uncertain sociopolitical issues might be the cost of the "Bilbao Effect," wherein even the best and most commended outside plans can't totally cross over any barrier between the design norms of global rivalries and the feeling of local suitability so demandingly required by social focuses. However, to say that Renzo Piano's exertion at Nouméa is splendid would be a genuine understatement; for instance of formal imagination and innovative ability, the Center is no short of what one of the finest and most exceptional activities of now is the right time.

4.2 PHILOSOPHICAL IDEOLOGY-AUROVILLE (A UNIVERSAL CITY), SOUTH INDIA

Regarding physical advancement, Auroville goes for turning into a model of the 'city without bounds' or 'the city the earth needs'. It needs to demonstrate the world that future acknowledges in all fields of work will permit us to fabricate delightful urban areas where individuals truly looking towards a more amicable future will need to live.



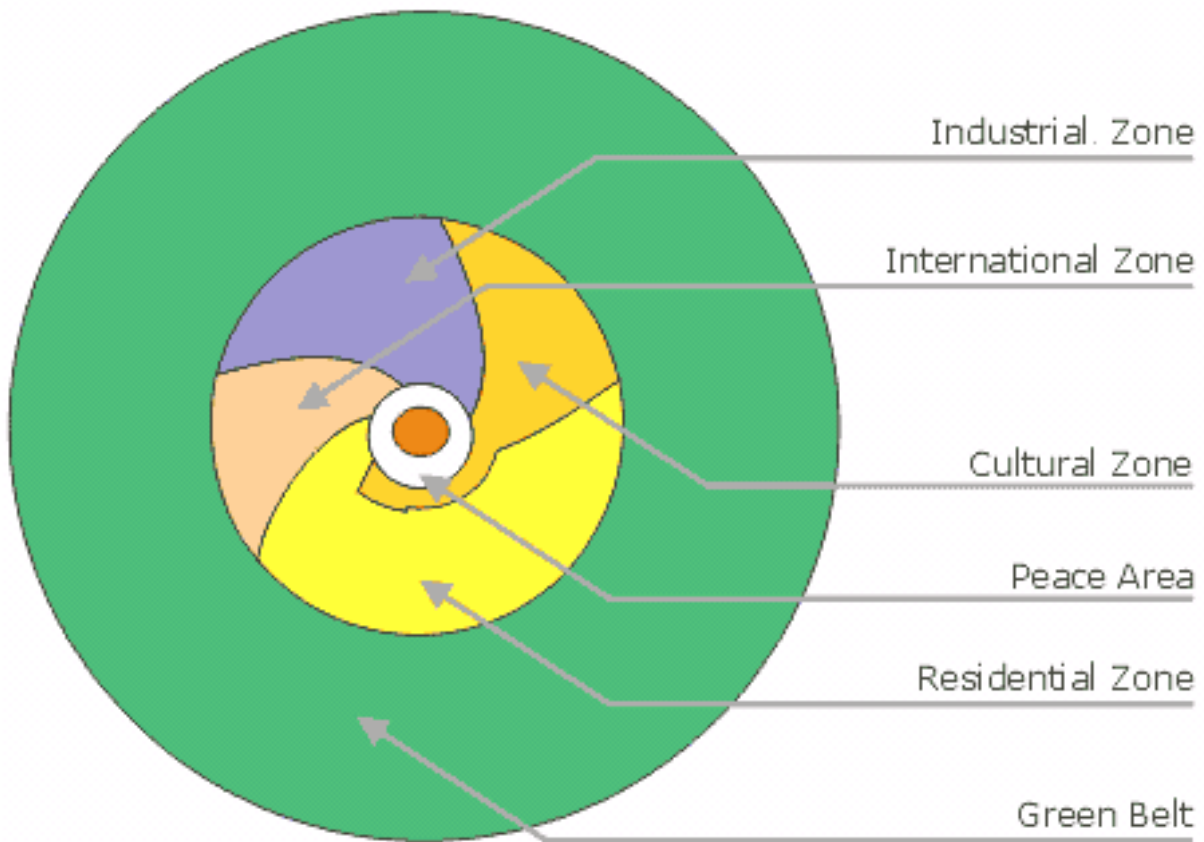
The idea of Auroville - a perfect township committed to a trial in human solidarity - came to Mirra Alfassa, "The Mother". She was otherworldly partner of Sri Aurobindo, who trusted that "man is a transitional being". In the mid 1960s the Sri Aurobindo Society in Pondicherry proposed to Her that such a township ought to be begun. She gave her favors. The idea was then put before the Govt. of India, who gave their sponsorship and took it to the General Assembly of UNESCO. In 1966 UNESCO passed a consistent determination recognizing it as a task of significance to the eventual fate of mankind, in this manner giving their full consolation.

"Auroville is meant to be a universal town where men and women of all countries are able to live in peace and progressive harmony, above all creeds, all politics and all nationalities. The purpose of Auroville is to realize human unity."

One of the most remarkable concepts of Auroville is its master plan, laid out in form of a galaxy - a galaxy in which several 'arms' or Lines of Force seem to unwind from a central region.

- At the centre stands the Matrimandir, the "soul of Auroville", a place for individual silent concentration.
- Radiating out beyond the Matrimandir Gardens are four Zones, each focusing on an important aspect of the township's life:
 - Industrial (north)
 - Cultural (north east),
 - Residential (south/south west) and
 - International (west)
- Surrounding the city area is a Green Belt consisting of forested areas, farms and sanctuaries with scattered settlements for those involved in green work.

Peace Area, City Zones & Green Belt



Peace Area

At the focal point of the township lies the Peace Area, including the Matrimandir and its gardens, the amphitheater with the Urn of Human Unity that contains the soil of 121 countries and 23 Indian states, and a lake to make a climate of quiet and peacefulness and to serve as a groundwater energize territory.

Industrial Zone

A 109-hectare territory toward the north of the Peace Area, the Industrial Zone, a zone for "green" commercial ventures, is centered around Auroville's endeavors towards a self-supporting township. It will contain little and medium-scale commercial ventures, training centers, art and crafts, and the city's organization.

Residential Zone

The biggest of the four city zones, including 189 hectares, the Residential Zone is circumscribed by parks on the north, south and west. Principle access to the zone will be through the crown street with further activity dissemination by means of five spiral streets that partition the zone into divisions of expanding densities. This zone needs to give a balanced environment amongst individual and aggregate living. 55% of the region will be green and just 45% manufactured surface, subsequently making a urban thickness adjusted by nature.

International Zone

A zone of 74 hectares toward the west of the Peace Area, will have national and social structures, assembled by landmasses. Its focal center is to make a living showing of human solidarity in differing qualities through the outflow of the virtuoso and commitment of every country to mankind.

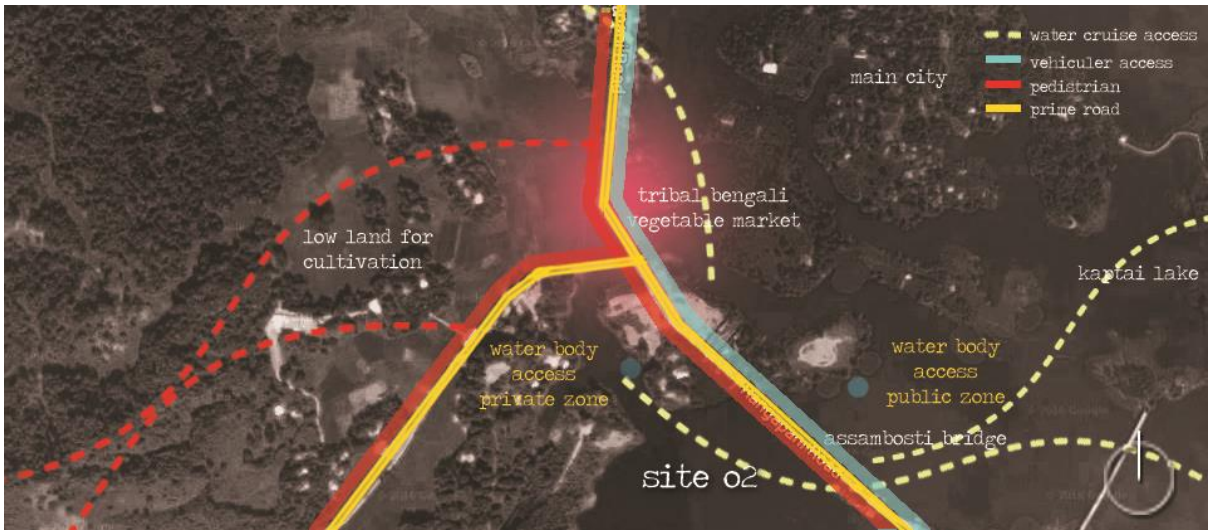
Cultural Zone

Planned on a 93-hectare region, arranged toward the east of the Peace Area, the Cultural Zone will be a site for connected exploration in instruction and masterful expression. Offices for social, instructive, workmanship and games exercises will be situated in this zone.

Green Belt

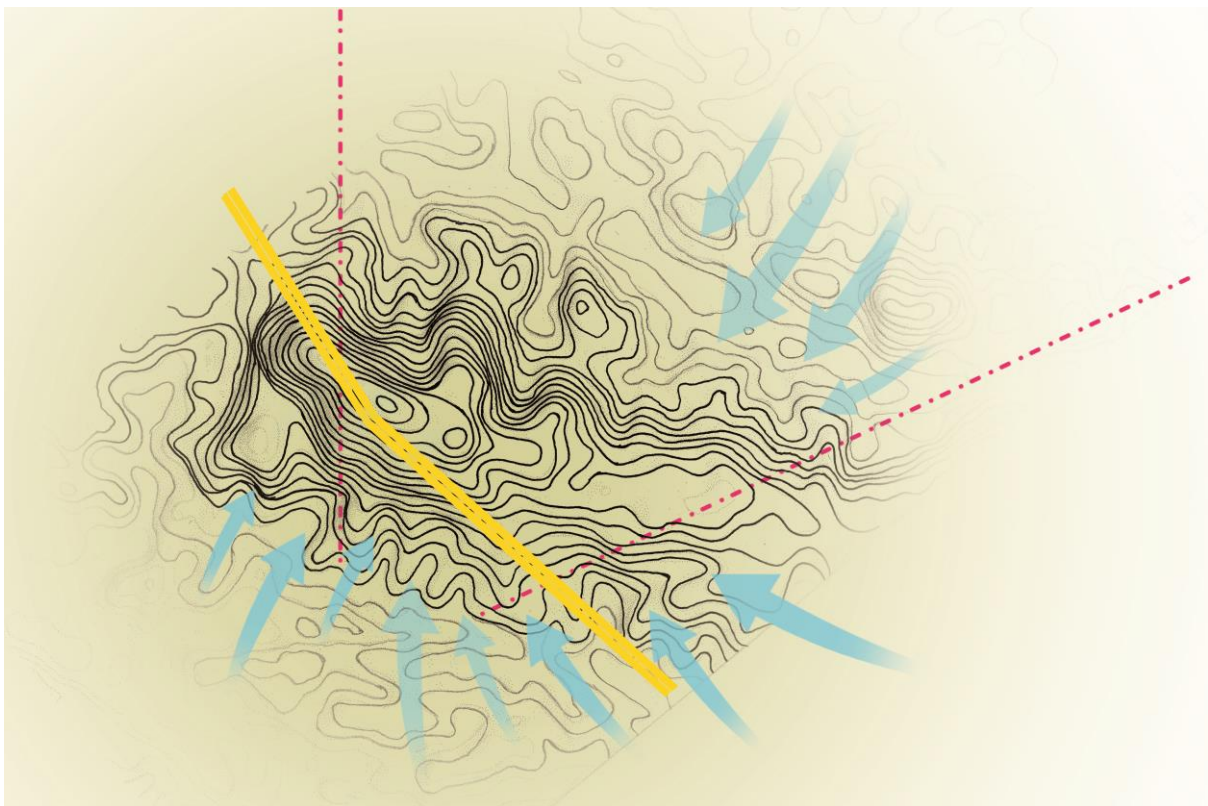
The city zone with a span of 1.25 km. will be encompassed by a Green Belt of 1.25 km width. As a zone for natural ranche/ organic farms, dairies, orchards, forests, and

wild life regions, this belt will go about as an obstruction against urban infringement, give an assortment of living spaces to natural life, and serve as a hotspot for nourishment, timber, medicines and so forth and as a spot for recreation. In no time a region of 405 hectares, the Green Belt - however deficient - remains for instance of effective change of no man's land into a lively eco-framework. Its further arranged expansion with an extra 800 hectares will make it into a striking show site for soil and water protection, ground water energize, and natural restoration. As lungs for the whole township, it will finish the recuperating procedure that Auroville began a very long while prior.



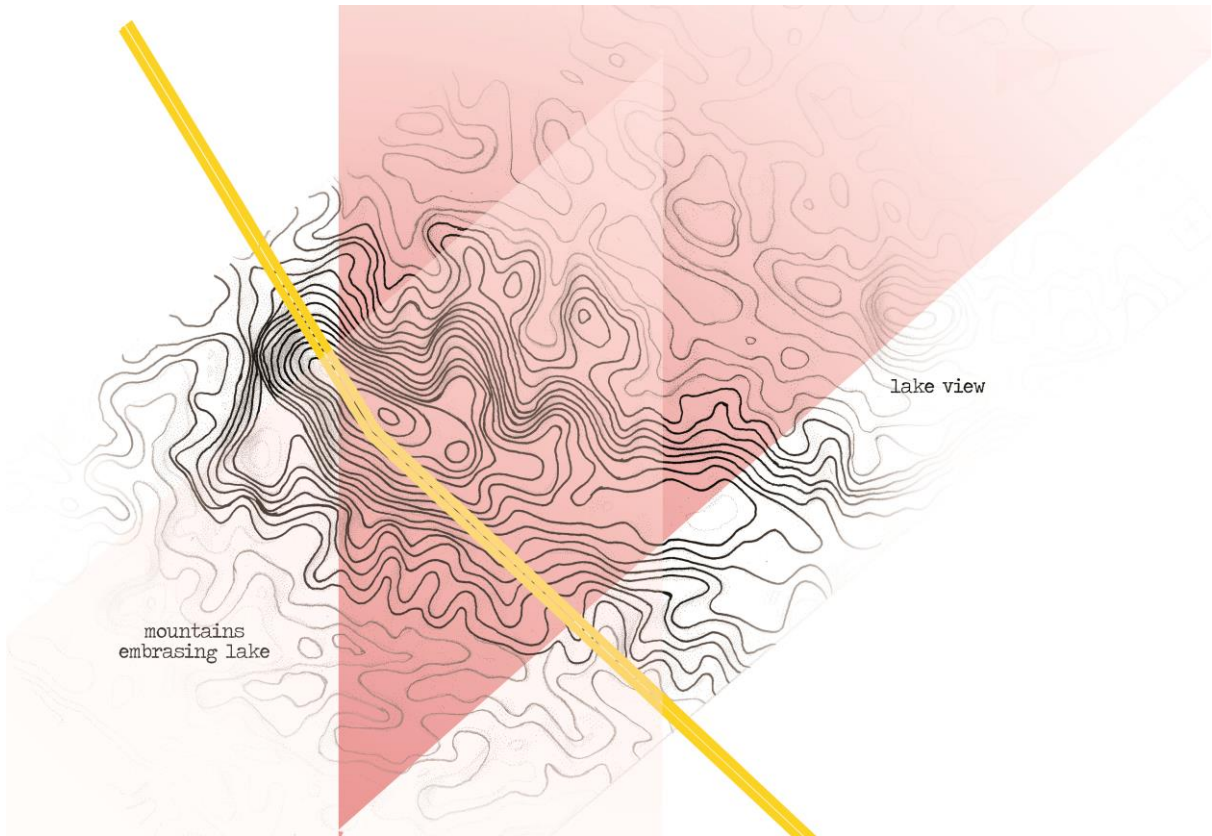
Dig o1: Site Vehicular | Pedestrian | Water access

Source: Google Earth



Dig o2: wind flow

Source: Anjum



Dig o3: View from the Site

Source: Anjum



Dig o4: Locating Functions

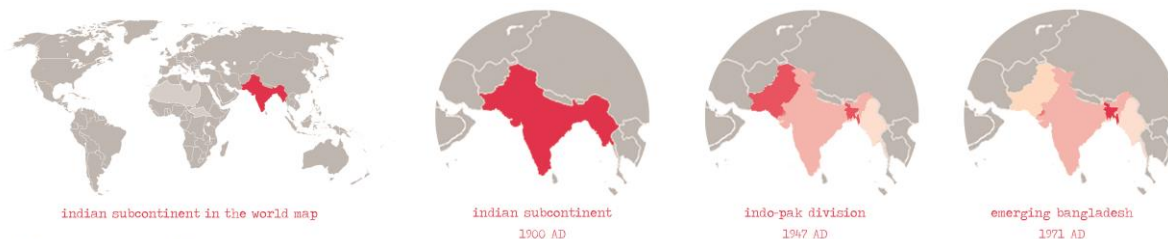
Source: Anjum

CHAPTER 6: CONCEPTUAL STAGE AND DESIGN DEVELOPMENT

Once there was a kingdom of a fertile land, where diverse communities lived in peace and harmony. It almost sounds like a Kindergarten story but the beauty of a legend can't be expressed in words. A group of people from outside used to hunt for opportunities to have a breakthrough in the kingdom. Men always tried their best to do so. Years after years, era after another, but they failed. Never the less they tried again, as there is a proverb in English, Failure is the pillar of success. Immense energy and spirit from their failures brought them their sheer victory and they entered the soil with prejudice, the soil which never disappointed anyone ever before. As this foreign energies broke the kingdom in to pieces to conquer them, since then no one could connect them as past stories ever again.

Misunderstandings and disputes took place over and over again. Sometimes the rulers took steps for a better future, which were good, few were productive and few hurt them. Hurt them as in damaged their roots, emotions and living condition.

To bring back those harmonious smiles on the deprived faces CHRTC emerged to eradicate the misfortune of numerous communities and prosper to a better future.



Dig o5: Political Formations

Source: Anjum

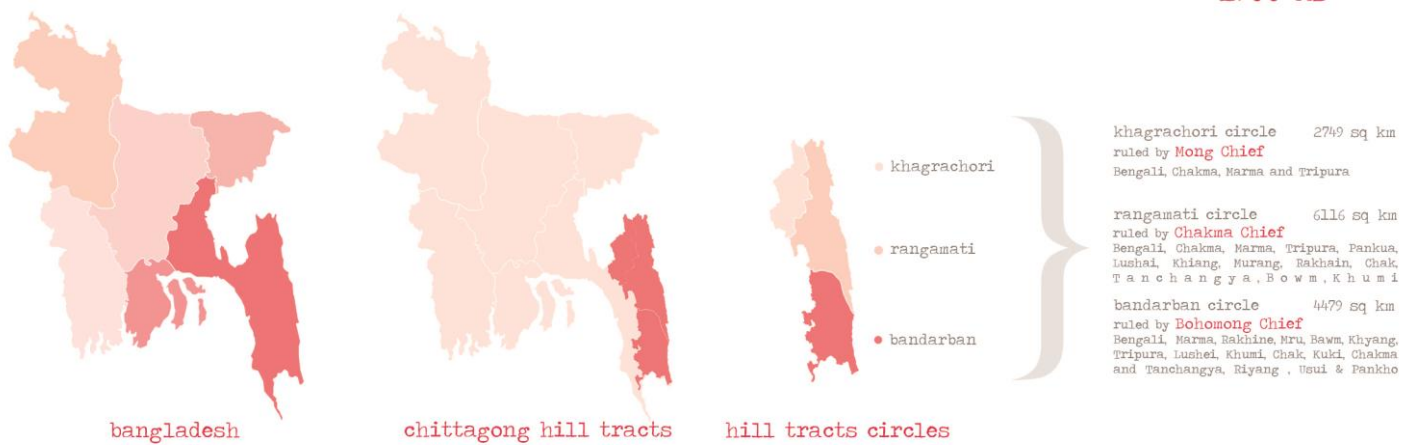
Topographic reasons gave flat land dwellers a name, as well as the mountaineers. Here the discrimination started with the labelling's. In human psychology Labelling people makes one powerful, another undermined.

When our whole nation faces problems we come to national assembly to sort those problems and come across. Then we have division level commissions. A different lifestyle in this undulated topography doesn't allows one to run with all problems to national assembly. These three districts, Rangamati, Khagrachori and Bandarban runs slightly differently then the whole nation. Flat land rulers cannot decide things for them. Where CHRTC takes actively part and modifies government orders according

to

their

need.



Dig o6: Locating CHT [Chittagong Hill Tracts]

Source: Anjum

Design

context

as we all know Geographical location is a very important issue in a design, with its geography there comes living standards, lifestyle, food habit, food chain, building material, building context. Up here in this project after interviewing local people and looking into its history I strongly felt this project mostly stand on the emotions of the locals. When in 1860 AD Kaptai Lake was formed by the British, Chakma Rajbari went under water. This was enough to demolish a kingdom and ruin its peace. But those people had that spirit to come and stand along. Here in this project it demanded restoration of past situations and bringing back that glory of time.



kaptai dam
1960 AD



settelments went
under water



led them to move
to mountains

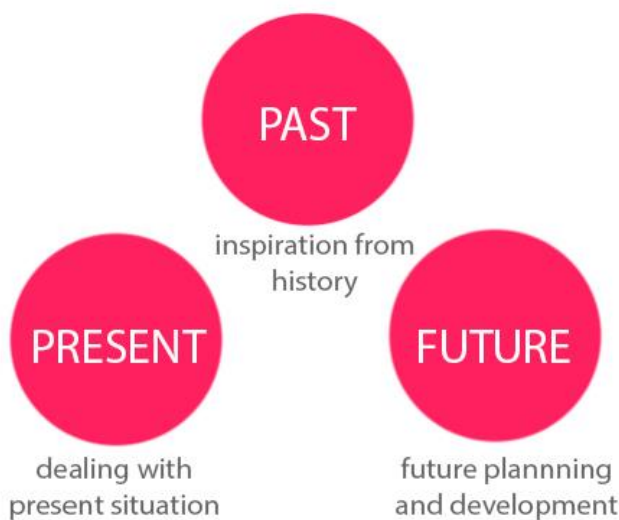
Dig o7: Survival of the people of CHT [Chittagong Hill Tracts]

Source: Anjum

DESIGN

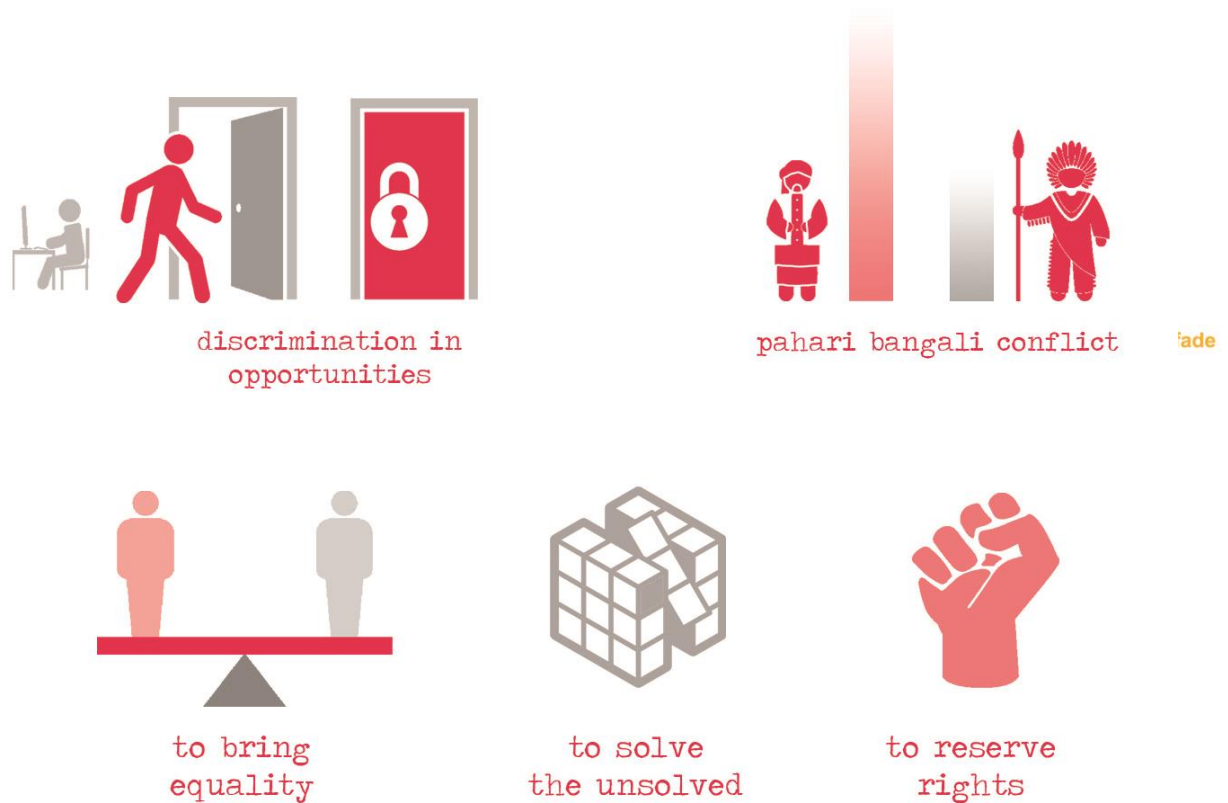
DECISION

The site rests in the slopes of Rangamati, encompassed by the lake. It's a staggering mix of green slopes and blue water with streaming delicate breezes touching the spirit. In this site I needed to re-establish Chittagong Hill Tracts with their lost pride. A place which will speak to entire Chittagong Hill Tracts. As our National Assembly Dhaka speaks to the entire country. I separated the venture into three specific parts, for example, the outline roar:



taking inspiration from the past, dealing with the present and anticipate and take necessary steps for the future development was a simple

strategy behind the design solution. As to represent a community with what it had, what it has now and what could it achieve.



Dig 08: Vision and Mission of CHTRC

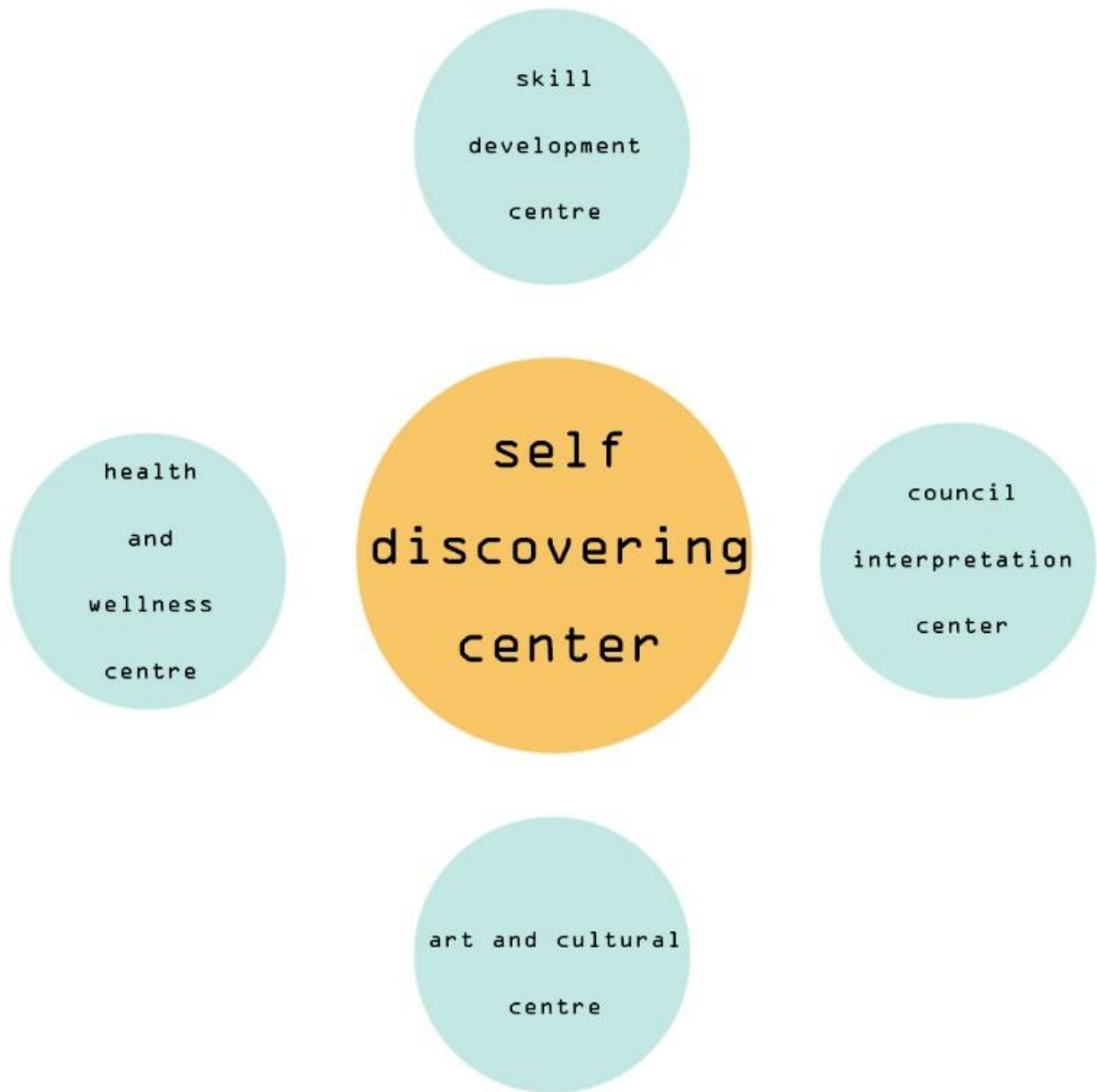
Source: Anjum

As government had an initial idea of having an office with a resthouse, but as the demand and impact this project will have I plugged two more functions in the project.

One is Cultural complex and the other is Skill development programme. Cultural complex to keep the connection between heritage and present situations and skill development programme helps them to reform their future.

Here CHT people were self-sufficient from the very beginning of the time. They are hardworking than any other flatland people. Their only motto was to live in peace. They produced their own food, own cloths, own medicines even their houses. They had their own innovations and importantly solution to every problem in their individual ways but when we pushed them to the other side of the world, it became a disaster. There was a keen distinct line between want and luxury. When they were compared with others where they worked less but earned more than they wanted, eventually they were pushed in to race without any good reason, which only brought problems for them. During the comparisons people who judged them, judged on the basis of what they had, as in civilization, education, clothing , lifestyle as others but they didn't looked into the poured pot where they were eventually cultured, civilized, self-educated and self-sufficient they were. Every time a powerful ruler tried to push them in a corner as they were few in number. They made them realize half of the glass is empty. To fill the other half these people ran after so called socially civilized people, they didn't even bothered to look into themselves and discover how precious they are.

In this project I wanted to design a pause where not only this CHT people but every individual gets the opportunity to explore themselves. Here stands art and culture beside the administration, council interpretation centre, skill development centre where there skills will be polished and modified for their future and a meditation centre where everyone will get an opportunity to explore their inner potentiality and possibly try to make their best effort to make this world a better place for next generations.



Dig o9: Programme Zoning and Planning for CHRTC

Source: Anjum

Programmes were generated from the demand of the locals, where only a platform like a cultural complex or a skill development programme could bring this 23 communities all together where there were no common grounds other than THREE KEY FACTORS, Shelter, Weaving and Jhum.

- with development goals •
- establishing their rights •
- bringing peace in the hill tracts •
- better administration •
- reviving their identities •
- empowerment •



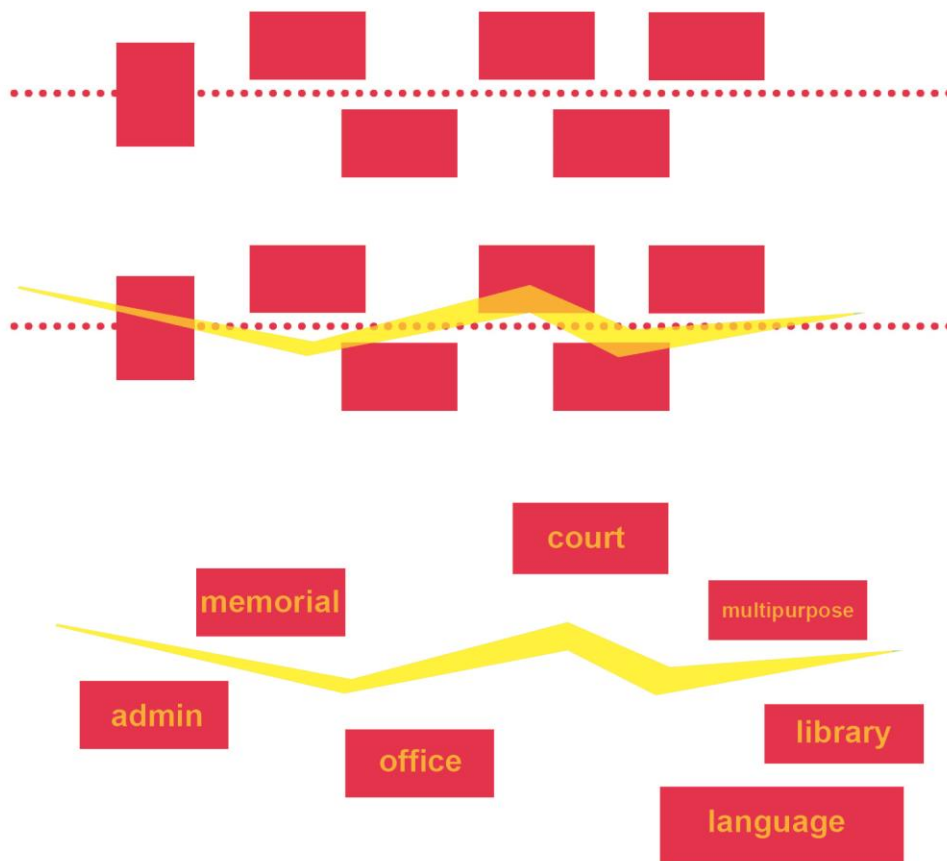
**CHRTC
evolved**

CHRTC is not rebellion, it is a movement of revolution it is a movement for rights, no matter what is mine and what's your's, but this movement initiated to secure the rights of the common people. especially the hill tracts people as living standards in this hilly area are not smoother as flat land dwellers, every other day is a new challenge, even arranging drinking water for your children is the first challenge they start with

ever y d a y
to help out these people **government** took some steps and to make them more effective they formed CHRTC who will be their **gurdian** and voice in the parliament

this council was formed in 1997 with a peace accord which announced to serve its people with all the facilities to make it a developing state of the country

Connecting all these communities with these three programs. But there remains a question why would they come to the complex other than festivals. To answer that I plugged in a language club which is the catalyst of the project. If we practice, preserve and exchange our languages, this exchange will start the culture exchange, will surely exchange knowledge as well. Exchange of knowledge and culture will get us to know each other, their lifestyles, taking the better things from a society might help another to prosper. In this way we need to realize we are not here for a war or a competition, we are here for a prosperous and peaceful life in a better world.



oriented function alongside of **pedestrian**
creating a **journey**

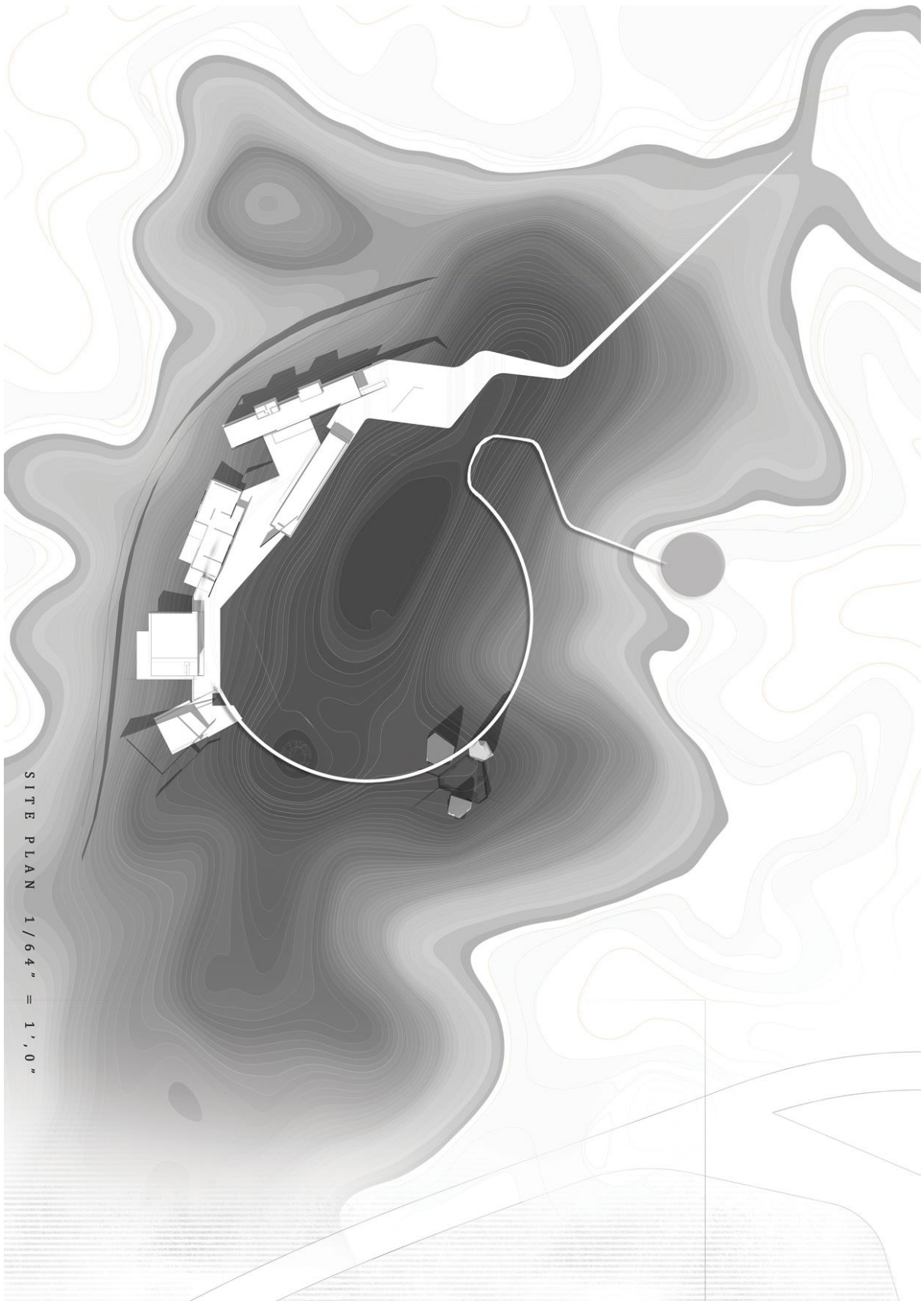
get to know **thymself**

Dig o10: Programme Distribution

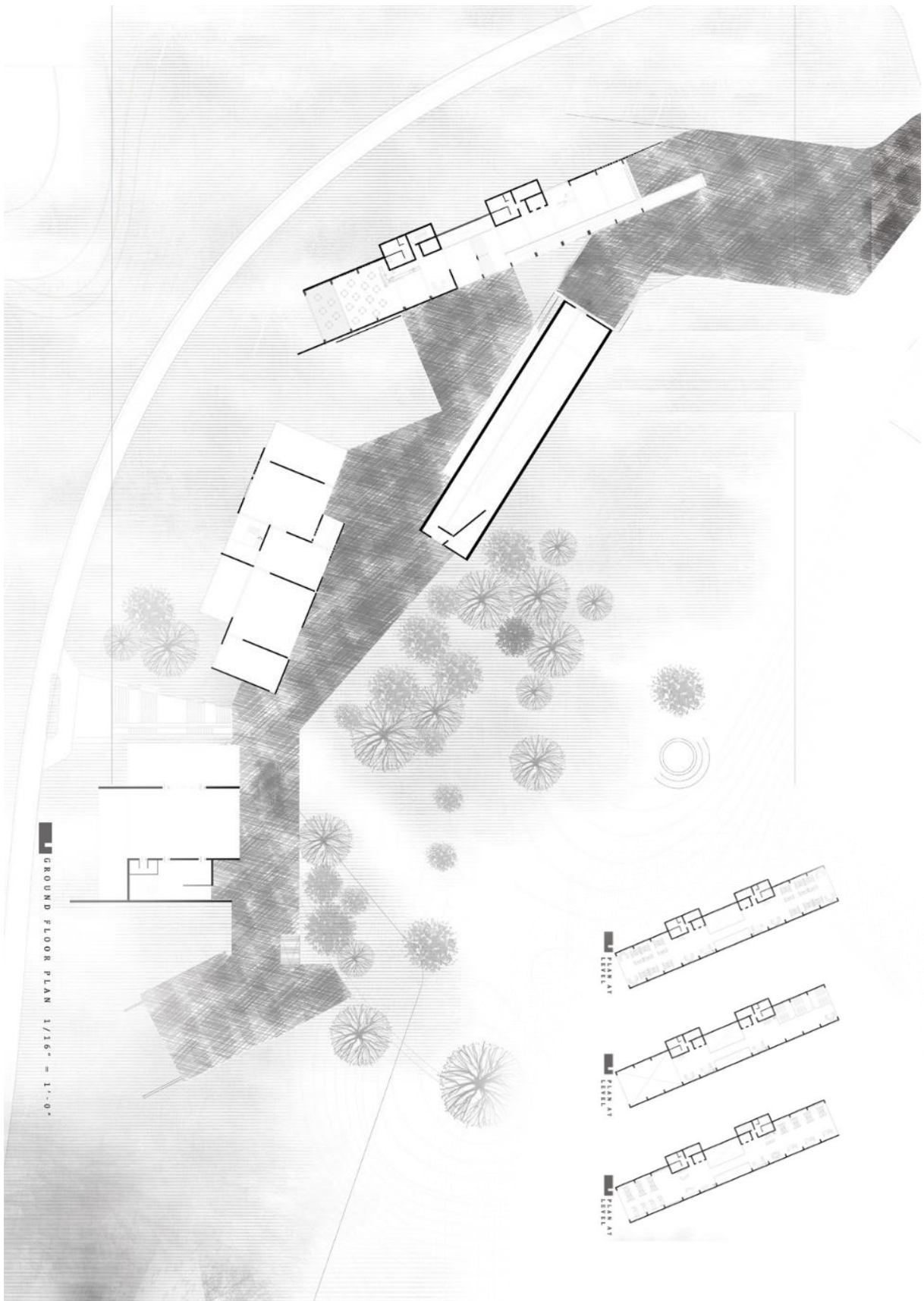
Source: Anjum

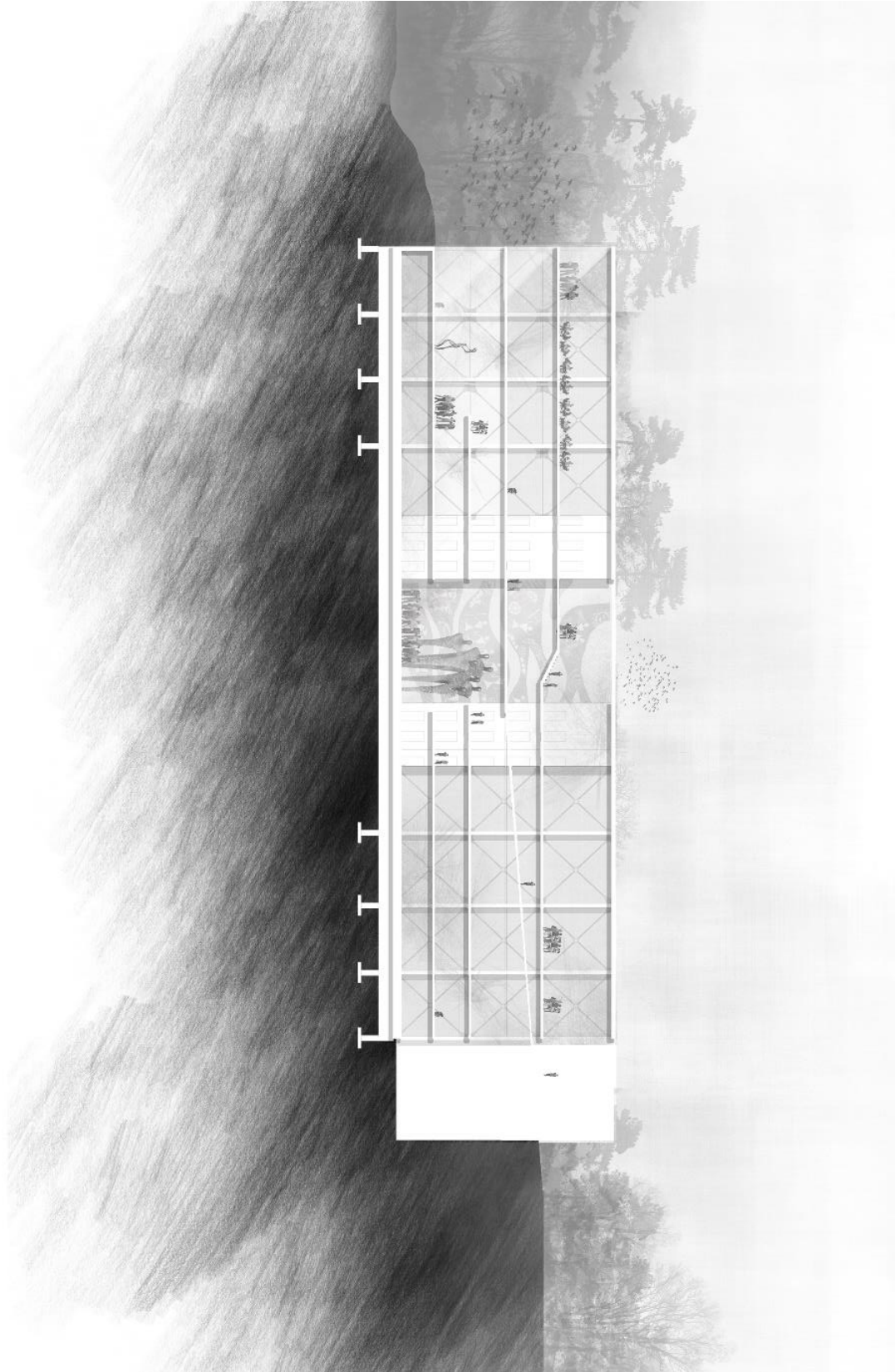
I did not wanted to form a formal complex but an experiential pathway, and that journey leaves an impact on that mind to work for these people.

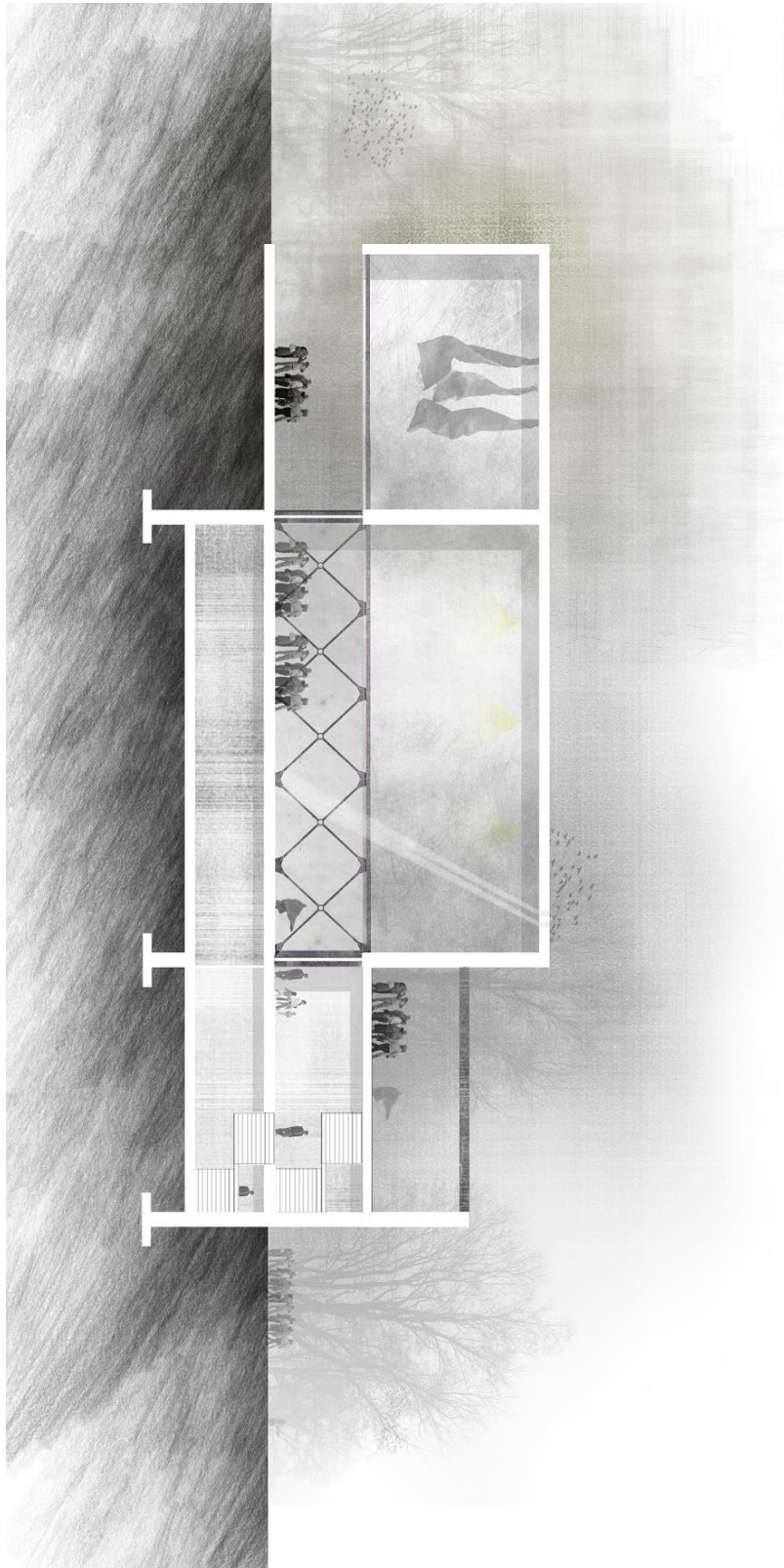
CHAPTER 7 : MASTERPLAN AND SECTION



S I T E P L A N 1 / 6 4 " = 1 ' , 0 "











Being an architect I have always thought of addressing issues. How architecture can solve problems not only in a building but in the society. Creating a platform won't help us to change others but it will always give us another option to have a look in our lives and motivate us to change ourselves first and then the surroundings. CHRTC is a project which addresses the issues regarding the long aged discriminations and misunderstandings which are evoked every now and then for political benefits but people forgot to put themselves in their shoes and think about an uncertain life. I believe what we sow, so we reap, in that case we shall try to sow a better human qualities in ourselves and reap better future as well. This project will be on the context of the emotional values, a pathway connecting Past and the Future creating a better Present now.

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