

SEMINAR II

MAHA-ASTAMI SNAN, LANGALBANDH, NARAYANGANJ

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ABSTRACT

Langalbandh is situated in the bank of the Old Brahmaputra River near the Dhaka-Chittagong highway. The place is only 20km south of the capital, Dhaka. 2km alongside bank of this part of the river is considered holy by the believers of Sanatan dharma (Hindu religion). In Bangladesh this is the only pilgrimage place for holy bathing for Sanatan dharma believers. Every year on the 8th day of the Lunar month falls in the Bengali month of Chaitra, thousands of Sanatan dharma devotees from home and abroad assembles on the banks of the old Brahmaputra River for Astami snan, a ritual bath in the river. On the occasion, a three-day fair is held in this place, starting before the day of Ashtami snan (Bath) and ending a day after the bathing ceremony. In 2015 around 1.5 million devotees visit the place on that day. As Sanatan dharma is oldest religion in the world, the ritual is been practiced since civilization in this area. Popularity of this ritual increased recent years and more people are coming from abroad. The area is old and has very rich cultural diversity. Recently local authority proposed government for considering improvement of the holy site. The site has various opportunities to develop into. The main focus of this project is to develop and enhance pilgrimage tourism so that it financially benefits the population of Langalbandh and eventually the tourism of Bangladesh.

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1 INTRODUCTION

1.1 BACKGROUND OF THE PROJECT

Langalbandh is the most prominent “Tirtha Sthan” (pilgrimage place) in Bangladesh for Sanatan(Hindu) religion. Langalbandh is situated at Bandar Thana (near Sonargaon) in Narayanganj district beside the Old Brahmaputra river, 20 km south-east of Dhaka on Dhaka-Chittagong highway. Langalbandh refers to “the place where the plough was stopped”. In short, to bring this holy water to people, Lord Porshuram starts digging from the Everest and stopped here. From this myth, this place gets the name Langalbandh. Devotees from all around the country as well as India, Nepal, Srilanka come for the holy dip on the 8th day of lunar month falls in the Bengali month of Chaitra. The exact time of the beginning of the ritual is not known but around 165-200 years, the ritual activity can be traced back according to the people of Langalband. A festival of 3-7 days also takes place during that time. Around 1.5 million people came to Langalbandh in 2015. In 2015 the holy dip turned into a tragedy because of the death of ten people by stampede due to excessive crowd. The place did not have the capacity to deal with the large amount of crowd. After this incident many initiative have taken place. A project for redesigning the whole area has taken place and for that 20 million taka has been given to this project in 2016 budget.

As I have taken this project as my final year thesis topic, my main objective is to investigate the existing ritual structures, social and cultural activities, infrastructures and other issues and to come up with a strategic solution for the future prospect of the place.

1.2 PROJECT BRIEF

Name of the project: Maha-Astami Holy Bathing Place

Client: Ministry of Religious Affairs

Location: 2km riverbank of Old Brahmaputra, Langalbandh

Site area: 2km riverbank of each side

1.3 PROJECT RATIONALE

At least for 200 years the ritual is being practiced, but after the accident of the year 2015, number of participants have fallen in great numbers. In the past, people used to come here in advance of the ritual date. For example, according to a 26-year old person, people used to come here a week before the ritual. Another 74-year person said it used to be a

month before the ritual when participant used to come and build up temporary settlements ahead of the ritual. Throughout the years many land of temple has been encroached, roads have gone through between temples and ghat, which hampers the activity of ritual, many temples are damaged and in danger for being lost. So the religious spaces and buildings have to be preserved, improvement of crowd gathering space for rituals and incorporate these activities to daily user people, the area needs to be conserved and carefully planned along with essential exploration of new opportunities.

1.4 AIMS & OBJECTIVE IS THIS PROJECT

- Proper arrangement for the *Maha-Astami* festival.
- Provide space for the rituals.
- Incorporate daily user's interest.
- Create economic opportunity.
- Create tourist opportunity.
- Promote secularism for all over the world.
- Healthy water edge development.

1.5 GIVEN PROGRAMS

A strategic master plan is needed for whole area. A handful list of program has been proposed by the clients, as follows:

- Undisturbed *ghat* on both side of the bank
- Changing rooms for 10,000 people
- Waiting lounge
- Police watch tower
- Hospital
- Religious Research and Library building
- Renovation of renowned *ghats* and temples
- Restaurant
- Park
- Landscaping
- Shed for Pilgrims
- Union Parishad Building & Post office renovation
- Government rest house
- Control room
- Tourism office, bank
- Museum
- Road width widening

2 LITERATURE REVIEW

2.1 MYTHOLOGY OF LANGALBANDH

Pilgrimage Tours, tirthasnana, temple or idol-gods, great men monastery, philosophy, etc., and bathe Hindu holy rituals tirthaksetra. Since ancient times in different places at different times of the traditional religion of the pilgrimage, tirthasnana, Roundup pilgrimage has been held. Much evidence is available in the Ramayana, the Mahabharata, and various mythological texts and stories. For Sanatan Dharma (Hindu) believers Langalband, Brahmaputra holy pilgrimage place.

The whole place built on property of 7 Jamindars. Langalband as a sacred place of origin and the importance of evolution and distorted the facts to be far away from the original. Beyond the conventional and available in the story of the legend with more information, is the most reliable and significant story: In early Tretay era, Chandra Rajarshi Gadhi was king of the city Bhojakota of Magadhadese which situated on the banks of the river Bhagirathi. Rajarshi Gadhi had a son named Vishwamitra and a beautiful daughter was named Satyavathi. Satyavathi's married with Bhrgumuni who was from Brahman Bhrgubansiya family. Rishi(saint) Jamadagni was born in the womb of Satyavathi. When Jamadagni come age of marriage, he married to the Prasenajits kings daughter Renuka. Renuka and Jamadagni give birth of five children. Parasurama, the sixth incarnation of Vishnu was the youngest child. His birth name was Rama. He saved the earth from Khatria for 21 times only by his axe.

For holding an axe he has known as name Parshuram (Kutharadhari Rama). One day 5 sons goes in the forest for searching fruit when their mother Renuka goes to nearest river Ganges to bring drinking water. When she went to fetch water at the river, a king name Satabahu was playing with his hundred wife in the river Ganges. Watching the kings playing Renuka feels a strange delight. When she arrived at home her husband Rishi Jamadagni asked her reason for delay as well as arousal. Renuka standing speechless, but with his spiritual power he saw the whole thing. The reason makes him angry. Immediately he ordered his sons to kill their mother. But the eldest of four sons refused to kill his mother defying their fathers order. Furious father cursed his four son to have life like lower intelligence animal.

He ordered the killing of the mother of his fifth son Rama. Parasurama, the sixth incarnation of Vishnu, with heavy heart he taken the order. As reward his father asked him ask for blessing. With heart burn with regret, he asked for

(1) His mother to come back to life and live with them.

- (2) His mother should not remember the killing incident.
- (3) His elder brothers to become human again.
- (4) This killing must not make him a sinner.

But as soon as the mother's body had been cut, at the moment Parshurama infected with two sin of mother killing and killing of a woman. Parshuram shocked and see the axe in his hand got attached to his hand. He got tensed and asked "I am only a medium then why this axe on my hand is not coming out?"

Father says: "You have become infected with sin of mother killing and killing of a woman. And know that, no matter what sin small or large, you have to bare it. He advised his son to be patience and to travel all pilgrimage place." His father also says: "From which place the axe come out of your hand is the world's greatest pilgrimage place." As his father's advice he starts for pilgrimage places. Traveling many places he once come in front of a large lake near Manas, the northeast corner of the Himalayan Mountain Lake. And remember God and take a bath on the lake. As soon as he take a dip and the axe slipped out of his hand he became free of sin. Parshuram determined that the water that make him free of sin, he will take to the land for general people.

In Tretay era Indian society, the law for every men and women who lived there had to be a monastery. In ashram (tribes) people began to study the housework, farming, politics, ethics, sociology, strategically, on the economy and domestic policy, and teaching. He attended his father's Ashram. In the ashram his work was farming. With the axe and a Lungal (plough) he goes to Himalaya again to bring the water to land. With his father's blessing he started digging from Himalayas foothills to Bandar. In this place Parshuram stops for rest and that how this place gets the name 'Lungalband' and become holy place for Hindu devotees.

This is, however, not the end of the story. From here Parashuram began visiting the different holy places around the world to propagate the supernatural power and greatness of Brahmaputra. Close to Lungalband was flowing one of the most beautiful rivers of Bangladesh shitalakshya. When god Brahmaputra came to know of the beauty and youthfulness of Shitalakshya, he with all his force rushed forward. But when Shitalakshya saw the frightening face of mighty Brahmaputra she covered herself in the garb of an old lady and called herself buriganga. Brahmaputra was shocked at the ugly sight of Shitalakshya and in a lightning move removed her garb only to be charmed by the beauty of Shitalakshya. It was here that the two met in a confluence and their combined stream flowed down. But when Parashuram returned at the end of his journey, he was shocked to see that the world's greatest and purest river brought down by him for human welfare

confluence with Shitalakshya. He cursed both Brahmaputra and Shitalakshya. Brahmaputra then reminded Parshuram of the good that he had done him and asked for forgiveness. Parashuram felt pity for him and said “O Brahmaputra, I wished to raise you to the status of the world’s holiest of rivers so that the human beings could dip into your blessed water to wash their sins away. But from now on you will lose your supernatural power to wash away the sins any time of the year. However, there will be only one day in a year when you will be holy and can exercise the supernatural power to absolve sins. That day will be the 8th lunar day of Chaitra”. This is how holy bath in Brahmaputra has been taking place on this auspicious day every year at Langalband.

2.2 LORD PARASHURAMA



Fig 1 LORD PARASHURAMA

Source: craftsofindia.com

Parshuram is the sixth incarnation of lord Vishnu, He is child of Renuka and the saptarishi Jamadagni. He existed amid the last Tretay era, and is one of the seven immortals or Chiranjivi, of Hinduism. He got an axe in the wake of undertaking terrible penance to please Shiva, who thus in turn taught him fighting skills.

Lord Parashuram is most known for freeing the universe of Kshatriya twenty-one times over after the strong ruler Kartavirya killed his father. He played essential parts in the Mahabharata and Ramayana, serving as Guru to Bhishma, Karna and Drona. Parashuram additionally battled back the progressing oceans to spare the terrains of Konkan, Malabar and Kerala.

The correct birth place of Parashurama is challenged, despite the fact that the history of his ancestry occurred in the Haihaya Kingdom found in advanced Maheshwar. The granddad of Parashurama was an

extraordinary rishi named Rucheeka, and was a direct relative of Brahma. Lord Parshuram is likewise the kul guru (master) of Bhardwaj family. Parshuram belongs to gaud Brahmin of Bhargav family. One day, the rishi was going through the rural area looking for a bride. At the time, there were two leading clans, the Bharat-Suryavamsha, or Solar Dynasty and the Chandra-vamsha, or Lunar Dynasty. The ruling King Gadhi belonged to the Lunar Dynasty and had a charming good looking daughter, Satyavati, who was unmarried. Rucheeka went to the lord, who entertained him at his court. The rishi was stunned with the prettiness of Satyavati, and toward the end of the evening he asked the ruler to have her as his bride.

The King was shocked, but couldn't prevent the appeal of a Brahmin. Accordingly, he consented to give his girl out to the rishi, but on condition that Rucheeka provide him one-thousand horses, all with one ear black and the body completely white. The rishi accepted king demand of horses. He then did penance to Varuna, and was honored with the horses that the king had asked. Rucheeka then wedded Satyavati after completed wishes of the King. Satyavati balanced well to an ascetic life as she was honored with a decent face, yet she didn't have any kids. In the interim, at the kingdom, her father had no beneficiary to the throne also, and this additionally stressed Satyavati. One day, Rucheeka asked her what wasn't right, and she let him know of her concerns toward the kingdom.

Then Bhrigu assisted both Satyavati and her mother. He gave Satyavati two potions, one for her mother with the goal that she would have a powerful Kshatriya son, and one for Satyavati so she would have a child that would turn into an extraordinary sage. Satyavati gave the mixtures to her mother. Then again, not believing the sage, her mom exchanged the containers.

2.3 WATER AND RELIGION

Water has a central place in the practices and convictions of numerous religions for two principle reasons. Firstly, water purifies. Water washes away contaminations and pollutants. Water purges objects for custom use, as well as can make a man clean, remotely or profoundly. Furthermore, water is an essential building square of life. Without water there is no life, yet water has the ability to pulverize and in addition to make. We are helpless before water pretty much as we are helpless before our God or divine beings. The importance of water shows itself diversely in various religions and convictions however it is these two characteristics of water that underlie its place in our societies and beliefs.

2.3.1 HINDUISM

Water in Hinduism has a unique spot since it is accepted to have profoundly purging forces. To Hindus all water is consecrated, particularly streams, and there are seven sacred rivers, namely the Ganges, Yamuna, Godavari, Sarasvati, Narmada, Sindhu and Kaveri.

Journey is essential to Hindus. Blessed spots are generally situated on the banks of streams, coasts, seashores and mountains. Destinations of joining, amongst area and stream or two, or far and away superior three rivers, convey uncommon essentialness and are particularly holy. In the Ganges the unadulterated are made much more immaculate and the tainted have their contamination evacuated if just briefly. In the sacrosanct water qualifications of position should mean nothing, as all wrongdoings fall away.

Kumbhamela is a journey of Hindu enthusiasts and is held between at regular intervals at four better places thusly - Hardwar, Nasik, Prayaga and Ujjain. These spots are accepted to be the place drops of amrta - the nectar of godlikeness - tumbled to earth amid a magnificent conflict. The Ganges stream is the most vital of the sacrosanct rivers. Its waters are utilized as a part of puja (love) and if conceivable a taste is given to the withering. It is trusted that the individuals who bathe in the Ganges and the individuals who abandon some a player in themselves (hair, bone and so on) on the left bank will achieve Svarga (the heaven of Indra). The stream is said to spill out of the toe of Vishnu to be spread into the world through the hair of Shiva.

Funeral service grounds are constantly situated close to a river. At times at the burial service a little gap is bored in an earthen pot, which is then loaded with water. As the child of the expired strolls around the smoldering burial service fire with the pot, trickling water shapes a restricting line to keep the spirit from getting away again into the earth as an apparition. At the point when the warmth of the fire breaks the skull of the carcass, the bereaved people bathe in the stream and return home. On the third day after the cremation the powder are gathered and, on or after the tenth day they are thrown into a heavenly river.

For Hindus, morning purifying with water is a fundamental commitment. Physical refinement is a piece of day by day custom which may, on account of sadhus (Hindu heavenly individuals who deny the world looking for Brahman), be extremely involved. Sodhana is likewise important if standing principles have been broken, for instance in the event that somebody drinks from the same vessel as an individual from a lower position, and before puja. Each sanctuary has a lake close it and aficionados should wash up before entering the sanctuary.

The story of the Great Flood of Manu appears in Hindu scriptures. This is the story of how all creation is submerged in a great deluge but Manu is rescued by a fish that he once saved from being eaten by a larger fish. The fish told him to build a large boat and to take into it seeds and animals. The fish then towed the boat to safety by anchoring it on the highest of the Himalayas. He stayed on the mountain while the flood swept away all living creatures. Manu alone survived.

2.3.2 BUDDHISM

In Buddhist funerals where water is filled a dish put before the ministers and the dead body. As it fills and pours over the edge, the friars discuss "As the rains fill the rivers and overflow into the ocean, so likewise may what is given here reach the departed."

2.3.3 CHRISTIANITY

Almost all Christian holy places have a start custom including the utilization of water. Submersion has its beginnings in the imagery of the Israelites being driven by Moses out of subjection in Egypt through the Red Sea and from the sanctification of Jesus by John the Baptist in the Jordan. After Jesus' restoration he directed his pupils to purify through water for the sake of the Father, Son, and Holy Spirit (Matthew 28:19-20).

Baptism is respected contrastingly in various categories inside Christendom. Submersion is an image of freedom from the persecution of wrongdoing that isolates us from God. Aside from inside the Catholic Church, it is trusted that absolution does not in itself scrub one from transgression, but rather will be somewhat an open The Baptism of Christ assertion of a man's conviction and confidence in Christ and it is an indication of welcome into the Church.

The Catholic Church, in any case, trusts that a genuine change happens at sanctification - it is more than just imagery - it is at immersion that Catholics trust that the stain of unique sin is really expelled from the person. The utilization of water is critical for its own typical worth in three ways: it rinses and washes away earth, fills all that it enters as God fills the individuals who are submerged in Him and we require water to survive physically as we need God to survive profoundly. In the early church immersion was normally performed with the individual remaining in water and with water being poured over the upper part of the body. This was called "submersion" however today the term alludes to the technique for plunging the entire body submerged which is utilized, for instance, by the Baptist and Orthodox places of worship. In most Western houses of worship today the ritual is performed by pouring water over the head three times (submersion) and now and then sprinkling water over the head (aspersion).

Another vital noteworthiness of water for Christianity is the "living water" that Jesus depicted himself as. John 4: 1-42 is the tale of Jesus and a Samaritan lady to whom he

offers living water with the goal that she will never thirst again, at the end of the day everlasting life through him.

Holy water will be water which is honored for use in specific customs, particularly that which is honored at the Easter Vigil for absolution of catechumens. The utilization of water other than for sanctification does a reversal to the fourth century in the East and the fifth century in the West. The custom of sprinkling individuals with water at mass started in the ninth century. Right now 'stoups', bowls for blessed water from which individuals could sprinkle themselves on entering a congregation, were in like manner use. Sacred water is additionally utilized at favors, commitments, expulsions and entombments.

2.3.4 ISLAM

In Islam water is important for cleansing and purifying. Muslims must be ritually pure before approaching God in prayer. Ablution area is a fundamental feature of a mosque.

There are three kinds of ablutions. Firstly, ghusl, the major ablution, is the washing of the whole body in pure water, after declaring the intention to do so. Muslims are obliged to perform ghusl after sex which incurs a state of major ritual impurity. Ghusl is also recommended before the Friday prayer, the two main feasts, and before touching the Koran. Ghusl must be done for the dead before they are buried.

The second ablution is wudu, the minor ablution, which is performed to remove minor ritual impurity from everyday life. This must be done before each of the five daily prayers and involves using pure water to wash the face with pure water, rub the head with water, wash the hands and arms up to the elbows and the feet up to the ankles. This comes from the Koran 5: 7/8 "O you who believe, when you prepare for prayer, wash your faces and your hand to the elbows; rub your head and your feet to the ankles" and is elaborated on in great detail in the Sunna. Every mosque has running water for wudu.

The third type of ablution is performed when no water is available. In this case clean sand may be used.

2.3.5 NOAH'S ARK

The ancient story of Noah's ark found in the three religious book which are the TANAKH, the Bible, the Quran respectively religious book of Judaism, Christianity and Islam.

God destroyed humanity by sending a great flood. Only Noah and his family and a pair of each animal were saved in the ark built by Noah. Afterwards God promised he would never attempt to destroy the earth again and sent the rainbow as a sign of this covenant. The story of a Great Flood is also found in other cultures such as the Australian Aborigines

and some Pacific Islanders. The Israelites' story is different to these because it emphasizes the ethical demands of God. The flood is a divine punishment from which Noah survives because of his moral worthiness. The Flood washed away all the sins of the world so that we could start afresh. This is echoed in Christianity by the death and resurrection of Christ that eradicates sin so that nothing will stand in the way of man and God.

2.4 PILGRIMAGE TOURISM

The mass tourism has often been compared back to customary journey framework. Most sociological and anthropological commitments to tourism considers affirm that journeys are maybe the soonest type of tourism. A journey site is by and large characterized by the sanskrit phrasing tirtha, the idea that offers the premise of a particular travel assigned by the idea of the journey. Since the fifties, the modernization of the journey's base has prompted an expansion of participation, ascending from a few thousands to a few million explorers today. Journey can be contrasted with tourism today as in both can be seen as travel far from the day by day routine for another reason, yet that tourism may never again be so inherently connected to one's religion or divine beings. In any case, since journey is not quite the same as Antiquity to the past, must we not also accept that it comes in a different guise today as well? In this sense, one could concur with MacCannell when we consider tourism to be the journey of cutting edge man. In any case, as Cohen in 1996 depicts, one essential contrast amongst journey and tourism is their course of the way of travel. He contends that in journey, one voyages "from the periphery toward the cultural center, in modern tourism, away from the cultural centre into the periphery... toward the center of other cultures and societies". (Vandemoortele.A, 2009)

Such contentions, be that as it may, don't completely resolve what a current traveler is. Actually, one can without much of a stretch get caught into a skirmish of choosing whether tourism is journey or not. Rather, one can utilize these contentions to see the multi-dimensional part of journey, particularly in this day and age. Rather than just supporting journey inside a religious setting, we should start to utilize our new social and sociological scene with a specific end goal to characterize what journey is today. As Campo in 1998 writes, "Modernity, rather than displacing pilgrimages, has actually been responsible for globalizing them, a process that involves their appropriation by expert systems, the fostering of diverse and sometimes contending interpretations of their significance, and the actual production of new pilgrimage landscapes". Remembering this, the obscured line amongst journey and tourism can be a chance to locate a more profound comprehension for what attracts individuals together to specific locales and spaces. (Vandemoortele.A, 2009)

Both pilgrimage and tourism can be interpreted as a journey toward a cultural center, not only a religious center. In fact, "there exist other than purely religious traditional centers of pilgrimage – such as cultural, aesthetic (artistic or natural)...Visits to the great artistic

centers of the past, the heritage of one's own culture...may take on the quality of cultural pilgrimages".

2.5 CONSERVATION OF HISTORICAL BUILDINGS AND SITES

As important as it is to conserve structures of historic significance, it is additionally some of the time doubtful and by and large, improper to leave a structure abandoned and unused. A building left unused can barely advantage. However, it is additionally important to know where it is fitting to intercede, and where the structures ought to be left as they seem to be. The line between such thoughts is a fairly thin one, and requires broad study, documentation and comprehension of the thoughts that is connected with protection and conservation. Every one of these elements have offered ascend to a few "school of considerations" in the preservation approach. Memorable Preservation endeavors to keep the remaining parts of old structures in its unique state and keep the past capacity in a solidified structure for showcase. This is more fitting for structures that are in a basic auxiliary state. Compositional preservation endeavors to locate another utilization of an old building, drawing out its life through versatile reuse. (Imamuddin, 2009) The nature of the undertaking figures out which methodology is generally appropriate. It ought to however be noted here that occasionally a venture incorporates a blend of the few methodologies. Recorded beneath are a portion of the key methodologies (listed by Imamuddin, 2009):

2.5.1 RESTORATION

This is considered as a more "traditionalist methodology" to safeguarding. It includes giving back a working to their unique state, by supplanting parts wrecked and expelling components included later. Thus, through study and appraisal is required to distinguish the eras through which the building may have survived. An imperative thought is the manner by which to accommodate present day administrations like power, putting out fires, security frameworks, water supply and so forth as they are here and there fundamental for an effective rebuilding. Be that as it may, it can be contended if reclamation and solidifying advancement is dependably the appropriate methodology. A case of reclamation would be Ahsan Manzil, the nineteenth century castle that sits on the bank of River Buriganaga in Dhaka, Bangladesh. This protection work was perceived by ArcASIA Gold Medal.

2.5.2 REHABILITATION AND RENOVATION

Rehabilitation and renovation is more flexible than restoration. The thought is that structures from the past must be adjusted to its surroundings and society. In spite of the fact that progressions might be important to adjust to present time, it is key to keep the

authentic personality and feeling of spot. In this manner two contradicting thoughts must be obliged at the same time; to clutch the quintessence of the past furthermore to consolidate the present needs. This can be managed through differing yet appropriate treatment of the inside and outside. The inside is changed to consent to the present needs and the outside is reestablished to its unique state. Versatile re-use is a moderately less unbending kind of protection where building is put to an option but versatile use unique in relation to its unique capacity. Be that as it may, the first shape and character of the building is kept up. Like distribution centers transformed into shops or eateries, production line structures utilized as strip malls or exhibition halls, markets changed over into lodging and so forth. (Immamuddin, 2009) In Dhaka, Curzon Hall was composed as a Town Hall in 1905, yet has never been utilized all things considered. Its utilization as the Science Faculty Building of the Dhaka University is a decent case of versatile reuse.

2.5.3 CONSERVATION

Conservation endeavors not to unbendingly recover a feeling of the past, however to protect what exists and control changes. It endeavors to stop changes that are improper to the current setting. It energizes changes that are symphonious with the predominant socio-physical urban fabric. One of the key destinations of preservation is to safeguard the in immaterial parts of legacy, that is to hold the socio-social and monetary exercises that offer personality to the specific legacy building or site. As it were it implies socio-social protection through conservation of the manufactured environment. The roads of Puran Dhaka (Old Dhaka) in Bangladesh are a potential contender for preservation. However, little activities have been taken to save the lively roads

2.5.4 REPLICATION

Replication implies building something new with the careful impersonation of the one that may have been lost absolutely or in part. Replication is generally uncommon. It is craved when the urban fabric has solid typical and nostalgic esteem, or places that may have been obliterated or lost duty to characteristic or man-made catastrophes, (for example, war, surges, seismic tremors and so on) or a spot that blossom with sightseers for such landmarks. Case in point, the Old Town segment of Warsaw, Poland and parts of Nuremberg, Germany were remade precisely as after they had been demolished in World War II. Generally the outsides of such replications are bona fide generations, and the insides are adjusted by principles of solace and wellbeing. The Central Shahid Minar in Dhaka, Bangladesh is a noteworthy case of Replication. It has been reproduced in

Bangladesh furthermore abroad (Japan, Australia). It was a landmark worked in memory of the 1952 Language Movement saints.

2.5.5 RELOCATION

At whatever point a verifiable landmark or a noteworthy gathering of structures are debilitated by any new venture of prime significance, it gets to be required to expel and move the landmark or structure being referred to. There are not very many case of migration. The sanctuary of Abu Simble in Egypt must be migrated on higher grounds when the Aswan Dam was manufactured.

2.6 HINDU TEMPLES

Hindu religion started in this subcontinent and it is the most aged as well as ancient religion now. As it has guidance for building a temple. There is much philosophical aspect to consider but I only focusing those have relation to architecture and environment. The appropriate site for a temple, suggest ancient Sanskrit texts, is near water and gardens, where lotus and flowers bloom, where swans, ducks and other birds are heard, where animals rest without fear of injury or harm. These harmonious places were recommended in these texts with the explanation that such are the places where gods play, and thus the best site for Hindu temples.

The gods always play where lakes are,
where the sun's rays are warded off by umbrellas of lotus leaf clusters,
and where clear water paths are made by swans

THE APPROPRIATE
SITE ENVIRONMENT



whose breasts toss the white lotus hither and thither,
where swans, ducks, curleys and paddy birds are heard,
and animals rest nearby in the shade of Nicula trees on the river banks.

The gods always play where rivers have for their bracelets
sound of curleys and the voice of swans for their speech,
their garment, carps for their zone,
flowering trees on their banks as earrings,

the confluence of rivers as their hips,

Raised sand banks as breasts and plumage of swans
their mantle.

The gods always play where groves are near, rivers,
mountains and springs, and in towns with pleasure
gardens.

— Brhat Samhita 1.60.4-8, 6th Century CE

About form they consider square as most
divine cause we do not found square is
nature. They consider circle is earthly cause
we experience a lot of earthly thing in
circular form as the sun, the moon etc. That
is why all temples deities placed in a square
form. As result all temples evolution start
from a square.

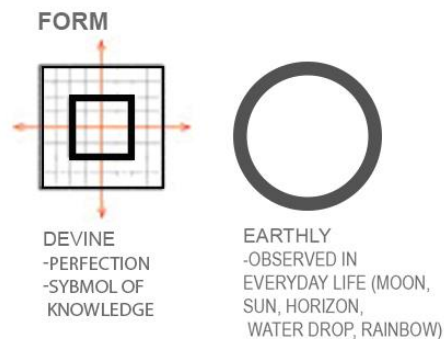


Figure 3 TEMPLE FORM ACCORDING TO ANCIENT SCRIPT

As in 3d form temples have a tendency to achieve height. People cannot experience the height cause the space is for gods and it also depicts Himalaya which the home of gods. The structure that achieves the height top of the shrine is called “*shikhara*”. Inside of a

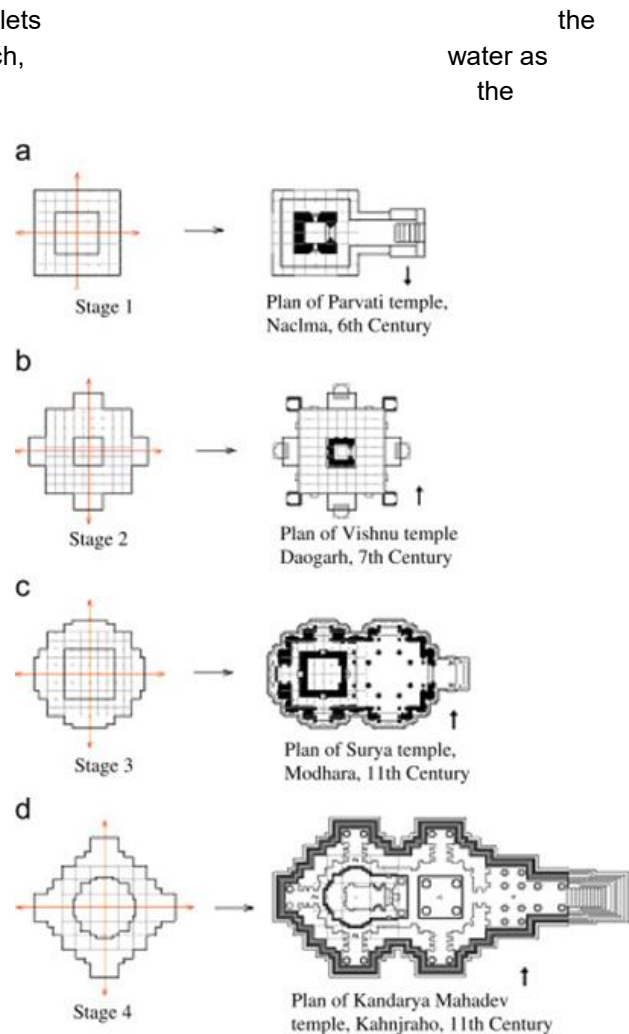


Figure 2 TEMPLE EVOLUTION Source: slideshare.com

shikhara use to be hollow which depicts that from haven to earth the gods have to come through in many changes that void spaces is for that changes.

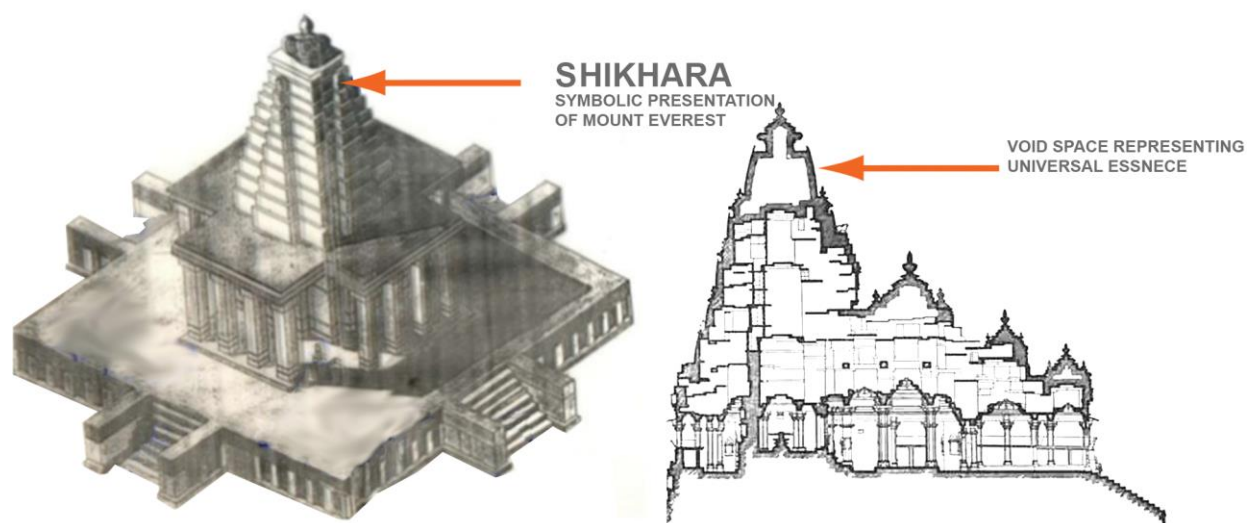


Figure 4 PHILOSOPHY BEHIND HEIGHT

2.7 HINDU TEMPLES IN BENGAL

It is very difficult to trace back to early temples. Though in history we found about Gupta period and its palaces, temples, monasteries but none of them now exists. Cause durable material as stone is not available here. Early building material was mud, bamboo, reeds, woods which are not durable and special cases material was brick that has less longevity than stone. When we talk about temples there is a few way to characterized them. My way of search was focusing architectural forms evolution and influences.

2.7.1 REKHA

REKHA



KODLA MATH, ORISSA
DESIGN, BRICK MATERIAL

The basic characteristic of rekha temples is a high curvilinear tower with a crown element. The forms influences come from Orrisha. There is two type of rekha temple those are ridged curvilinear type and straight edged type. Structure system is brick build.

2.7.2 “CHALA”STYLE

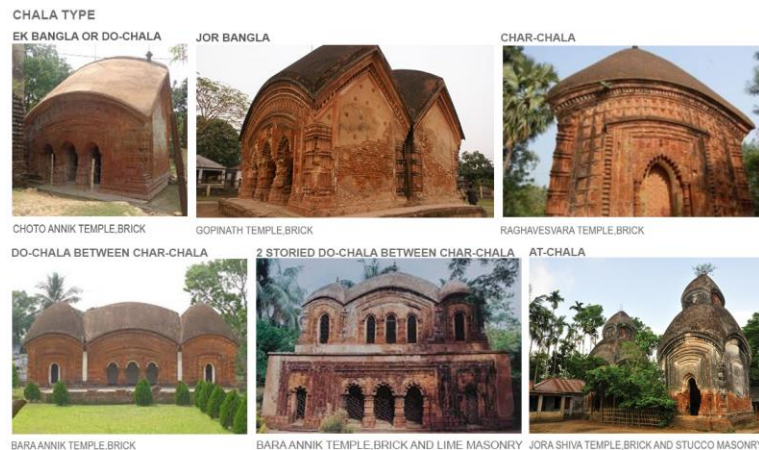


Figure 5 CHALA STYLE Source: banglatemple.com

The form comes from our traditional hut style house which was made of bamboo and thatch. Chala come from the roof of that hut style house. It is our generated from. Chala had become symbol for latter build temples in our area. Even today Ram Krishna temples take the chala as symbol and use it. There is various typeo chala as do-chala, char-chala, at-chala. Chala temples are also known as

Bangla temple. If two chala get joined they named jor-bangla temple. As it is the most prominent bengal temple style it has always a tendency to archive height. So we find various combination of chala style. Tough there is Darupadi Ratha of Mahabalipuram which is a chala temple built in 7th century but its existence in Bengal is far to the past.

2.7.3 “RATNA” STYLE

A pinnacle on a roof of temple is called a ratna which means jewel. Ratna can be called our style of dome which often comes as chala form. A ratna can be added with 4 more ratna at the corners which is pancha ratna. By increasing the number of stories and and ratna to corners the numbers of ratna can be 9, 13, 17 as we have highest example of 25. Ratna style emerged in 16th century.



Figure 6 RATNA TYPE Source: banglatemple.com

2.7.5 ISLAMIC INFLUENCES

ISLAMIC INFLUENCED
DOMED



BALIHAR JORA SHIVA TEMPLE,
BRICK, LIME MORTAR & STUCCO

As Islam comes to this subcontinent at 12th century, this areas architecture is heavily influenced by Islamic architecture which they bring with them. We have very significant style developed merging with Saltanat period architecture. For example Adina mosque where both merged. As dome is the one of the strong feature of Islamic architecture we found temple with lotus dome in Bengal which act as ratna or substitute for chala.

2.7.5 EUROPEAN INFLUENCES

EUROPIAN INFLUENCED
SPIRE



SONARONG TEMPLE,
BRICK & STUCCO MASONRY

FLAT ROOF



DOL MANCHA, PUTHIA

Temple architecture takes flat roofed and spired form from European. After they invade in 1753 they start influencing more. Materials and building technique also have been influenced from European style. Tall spired shape math is very popular in Bengal. The flat roofed temples were emerged heavily in 19th to 20th century. If

we observe closely we found that the philosophy behind temple remains same but we mainly take its structure rather than architecture but there was immense change in the outlook of it.

3 SITE APPRAISALS

3.1 THE SITE

“Langalbandh” situated beside the Old Brahmaputra River, Union Musapur and Thana Bandar (near Sonargaon) in Narayanganj district. It is only 20 km south-east of Dhaka and situated beside Dhaka-Chittagong highway.

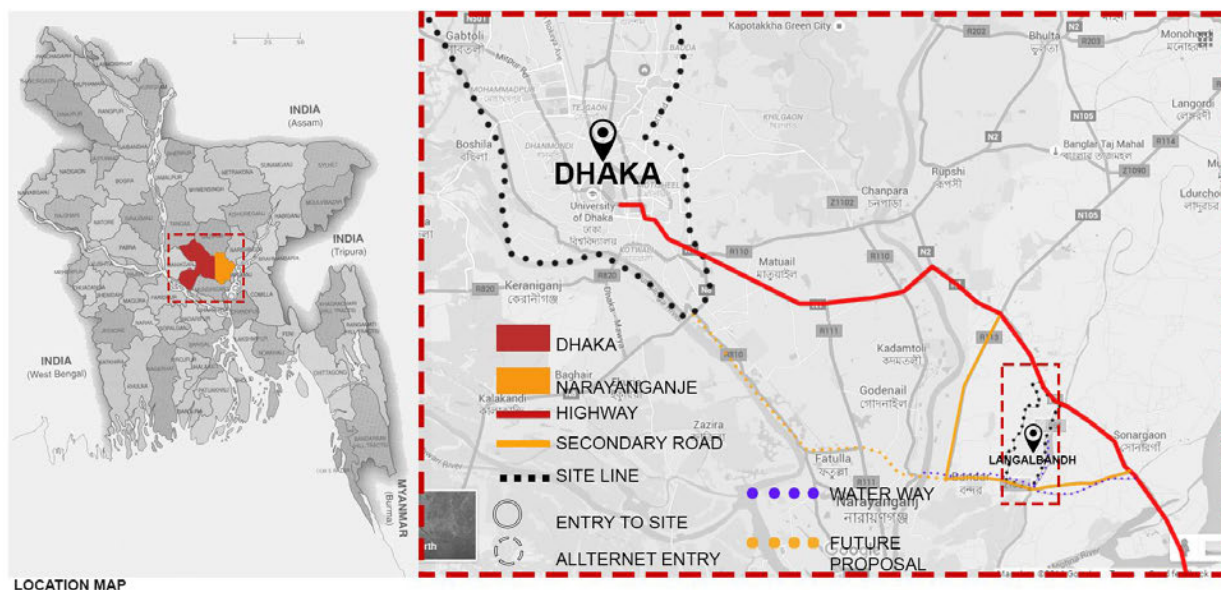


Fig 7 LOCATION MAP

Source: Author

In present situation the whole activity and ritual related infrastructure are in west bank of the river though extension project already started on the east bank. Langalbandh is a rural settlement. The main road is 12 feet wide pitched road beside the river it also acts as an embankment. All temples, ghats, moths co-exist with this semi-commercial road. Langalbandh, Bandar Thana approximately has population of 17219 people live and among them about 9897 people are of Hindu religion. (Biswas, P. K., 2006).

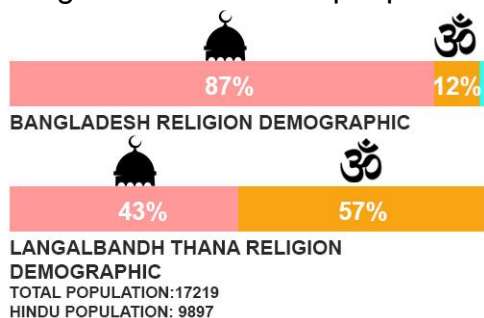


Fig 8 DEMOGRAPHIC

Source: Author

situation for pilgrims. The ritual focuses of the place are the ancient sacred ghats, temples, ashrams and moths. For benefit to the devotees bathing, philanthropic persons have built a number of bathing ghats.

There are now 14 ghats and these are: Premtala ghat, Annapurna ghat, Raj ghat, Bhadreswari ghat, Gandhi ghat, Joykali ghat, Pathankali ghat, Srirampur ghat, Kalibari ghat, Kalidah ghat, Shankar ghat, Shikhri ghat and Rakshyakali ghat (Acharjee, T., 2004). All the ghats are at the west side of the river as these ghats were built considering the Sun god which rises in the east. Though accept one; every Temples entry is from the south where traditional temples entry is from the west.

At Langalbandh, there are 10 Temples in this pilgrimage area. Among them 3 temple-complexes are operating properly all the time with its related activities. These three temples are: Shashan Kali Temple attached with „Gandhi ghat“, Durga Temple attached with „Raj ghat“, Mandir and ashram at Premtola. Other Temples are Annapurna mandir, Jaykali mandir, Raksha kali mandir, PashanKali mandir, Gauranga mahaprabhu mandir, Bhadreshwari Shib mandir, Dhakshineshwari kali mandir, Shib Parbati moth, Rakshakali mandir-North (Acharjee,T., 2004). These temples area are partly encroached and the vehicular road goes through the Temples and its adjacent Ghats.

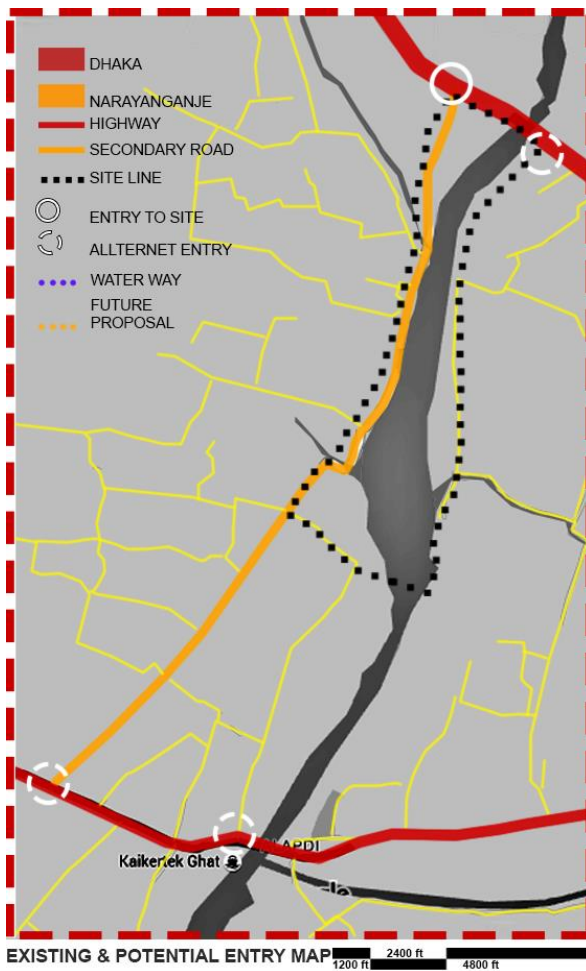


Fig 9 ENTRY MAP

Source: Author

There are several Asrams for pilgrims and some of them are temporary structure. They are: Lalit Shadhu Ashram, Benimadhab Brahmachari Ashram, Makori Shadhu Shanti Ashram, Digwijay Brahmachari Ashram, Paresh Brahmachari Ashram (Acharjee,T., 2004). During the ritual occasions a few pilgrims take shelter for the ritual and serve the god and people as voluntary work. A very few number of pilgrims can take shelter at the “Tilak Yatri Nibash” which is the only permanent structure for pilgrims shelter. But it remains unused for rest of the year. During the main festival, many temporary structures have been built for the pilgrims with bamboo structure and jute fabric beside the road by a few welfare organizations. Some inhabitants also rent their rooms for the same reason and it is been a good source of seasonal income for them.

Here are also statues of „Mahatma Gandhi“ at Gandhi Ghat and „Swami Vivekananda“ at Premtola Ghat .According to the daily

newspaper „The Dainik Azaad“, issue no. 101, 14 February, 1948, an article named “Mahatma Gandhir Chitabhosmo”, the ashes of Mahatma Gandhi were immersed here signifying how the great leader honored this place and the ghat where the ashes immersed was named as”Gandhi Ghat“. The Raj Ghat is also famous for Swami Vivekananda. In 1901he and his family took his holy bath here (Acharjee,T., 2004). One

of the main feature of a temples and ghats are they all have a Banyan tree some of them are 100 years old.

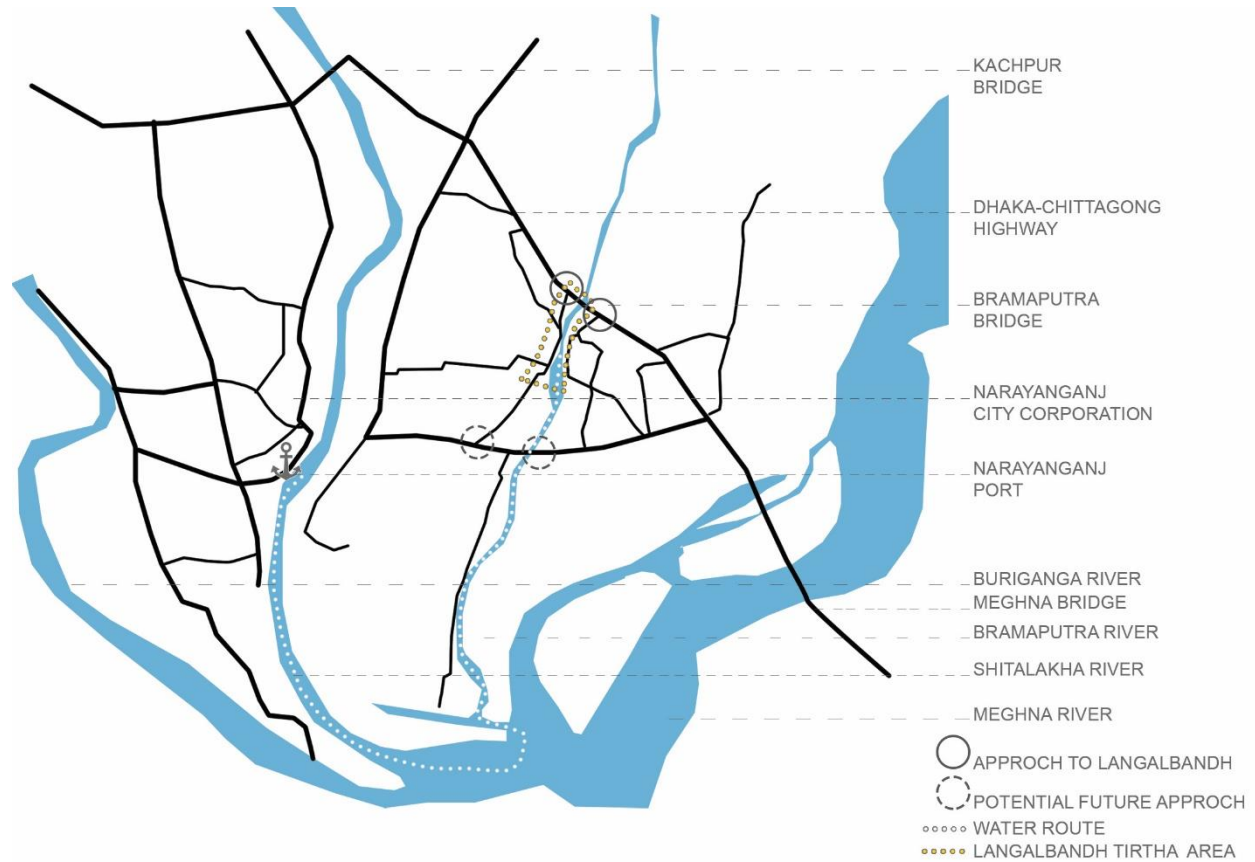


Figure 10 SURROUNDING AREA AND ROOT MAP

Source: Author

One can travel to Langalbandh by bus. In festival period, the huge numbers of pilgrims with Special Bus services are provided in festival period for the huge numbers of pilgrims. Boat is another option to come to this place. The road acts as a pedestrian road during the festival period. For community facilities there are a government primary school, mosques, a Kacha bazar, Musapur union office, Kindergarten school, and post office are situated with the religious structure along the riverside as well.



Figure 11 INFORMATION MAP

Source: Author

3.1.1 RITUAL AND FESTIVAL

„Maha Ashtami Snan“ which held on the 8th day lunar month, Chaitra, usually in the month of April. As there is a myth that on this the water of river became holy and washes away all the earthly sin. For this reason a large amount of people visit the sacred place to seeking blessings of Brahma on that day. The environment of the whole area changed on that day on a significant level. This ritual affects the entire place and places around them. A large fair being arranged considering the ritual which is economic boost for this areas people. Like any other ritual of pilgrimage events, this also have a journey of special significance from one spot to another. Hundreds of Thousands of pilgrims take their holy bath at ghats (Bangladesh Parjatan Corporation, 2006) For this ritual, involving temples and ghats activity increase. For example: visiting temple, taking bath at ghats, visiting goddess at the temple again, receiving proshad, listening the ritual songs, enjoy drama etc. this kind of activity increases.



Figure 12 COLOUR OF FESTIVITY

Source: Darshan Chakma

The 3-7 days long fairs main attractions are exhibits like pottery, bamboo-cane products, hand fans etc. There are also arrangements for entertainment for example: puppet shows, circus, and merry-go-round (Bangladesh Parjatan Corporation, 2006). People from surrounding area come to the fair.

During the ritual many welfare and charity-organizations organize welfare programs such as catering, health care, Proshad distributing for the pilgrims. In every purnima and in various Puja festivals people as well as pilgrims gather. The devotees also take the ritual bath on the occasion of Chaitra Baruni. Small temporary stall, cultural performance, „kirtan“, puja, „vogh“ etc various types of activities are main attractions here (Bangladesh Parjatan Corporation, 2006). There are also 3 Shanshan Ghat on the site along the river. Every Friday a large haat held which also attract a number of crowds from adjacent area.

3.1.2 ARCHITECTURAL FEATURES

In Langalbandh, most of the structures are of brick masonry constructed with the design techniques of the mughal period. Special modules of bricks from local clay with lime mortar which are usually used in mughal buildings can be noticed in those structures. Some of the old structures have been refurbished with new finish materials such as cement mortars and neat cement finishes in course of time. The original load-bearing structures can be still observed. Among the ritual structures of Langalbandh area, many old structures carry some significant histories. Gauranga Mahaprabhu Temple, constructed by Sri Nandakumar Poddar 108 years ago (bengali year: 1308); Annapurna Temple, renovated about 70 years ago (bengali year: 1346) with the funding of Jitendra Nath Chakrabarti; Makuri Shadhu, established on Bengali year 1346 are the notable structures that need restoration. Shiv- Parvati moth is over 125 years old. Raj ghats existence can be trace back before British period which is nearly 250 years ago (Acharjee,T., 2004). Accept that others temples features are indicating to European style of temples. Rich floral decoration can be traced. Many temples are now in danger of being demolished by its age and lack of maintenance. Some r renovated without considering its heritage ambiance.

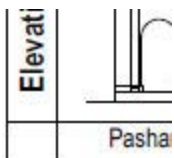


Fig 13 TEMPLE DRAWINGS

Source: Hossain.M, 2010

3.2 SITE ANALYSIS

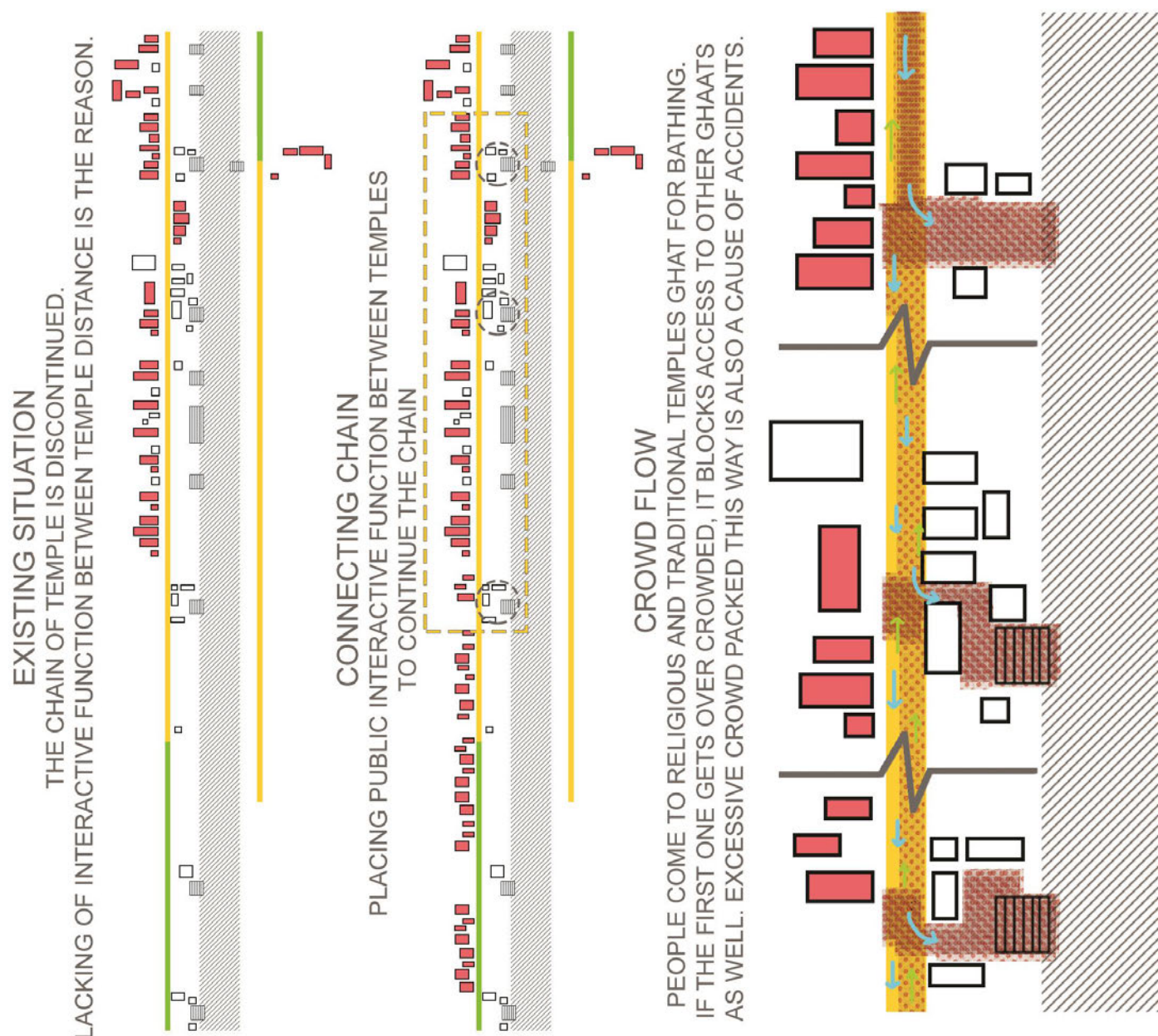


Fig 14 SITE ANALYSIS AND IDEA DEVELOPMENT

Source: Author

As we talk about Langalbandha cause of its myth and religious importance. So when I start to work on project I studying site and analyzing the event I firstly come with this decision to work on. As this analysis was a start and go with this to development of the area.

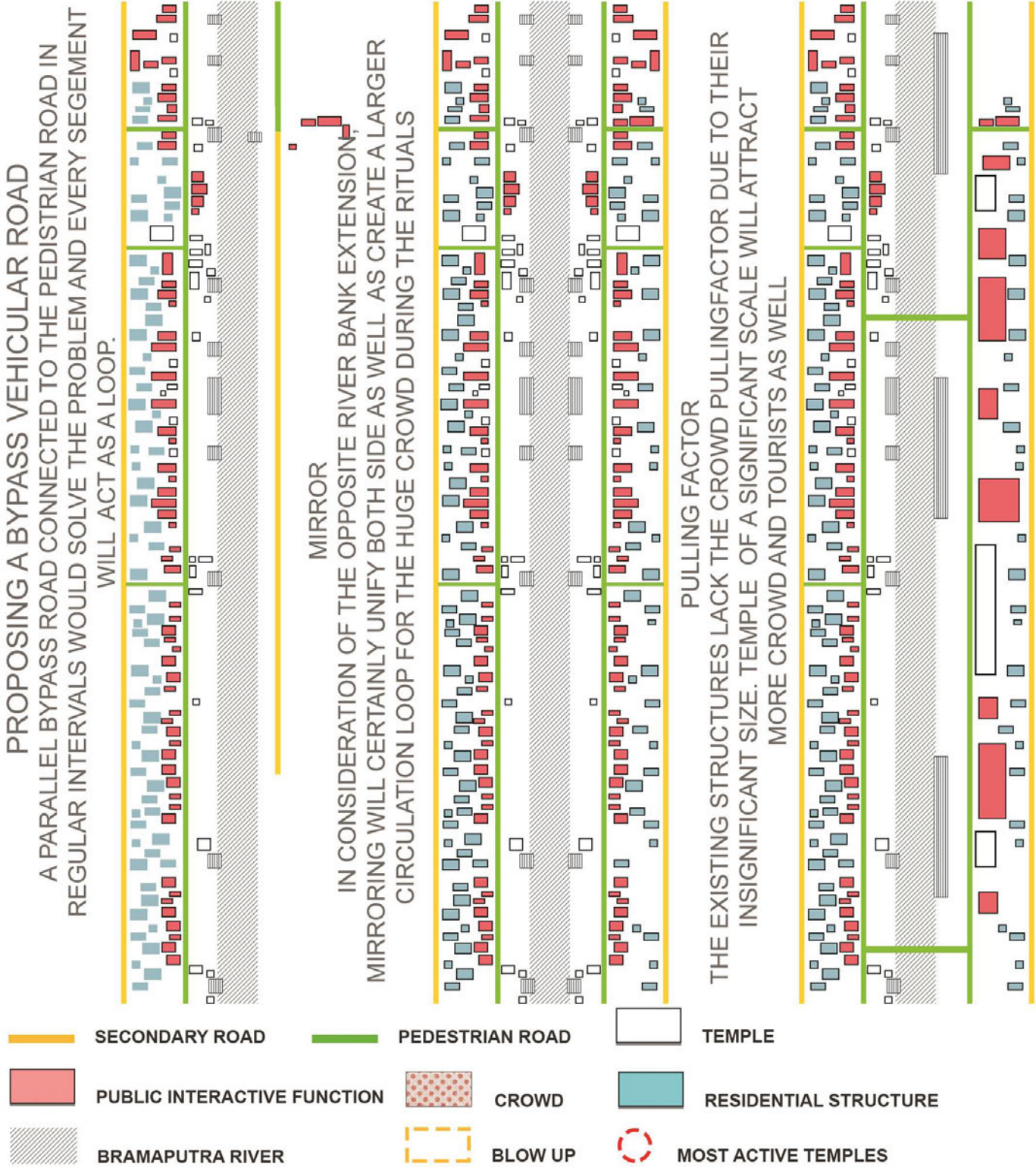


Fig 15 SITE ANALYSIS AND IDEA DEVELOPMENT

Source: Author.



SITE ELEVATION

TEMPLE AREA

Yellow areas are the temple and ghat area and its influential zone. If we notice the elevation is very beautiful

4 CASE STUDIES

4.1 VARANASI, INDIA

As Mark Twain write about Varanasi, "Varanasi is older than history, older then tradition even older then legend and looks twice as old as all of them put together." Varanasi or Benares also known as Kashi is a city on the bank of Ganga, north India. This is the spiritual capital among the seven holy city of India. Death on this city believes to salvation of soul. Civilization exists on this city for more than 3000 years.



Fig 17 VARANASI

Source: buuteeq.com

Due to high concentration of pilgrims and tourists the ghat area is highly active and dynamic area. One can see lot of religious, traditional and commercial activities on ghats. The cities topography consists of three mounds resembling lord Shiva's trident. These are recognized as sacred cores. This three mound act as center point of the civilization. First the area develop radially then into an

organic

grid

pattern.

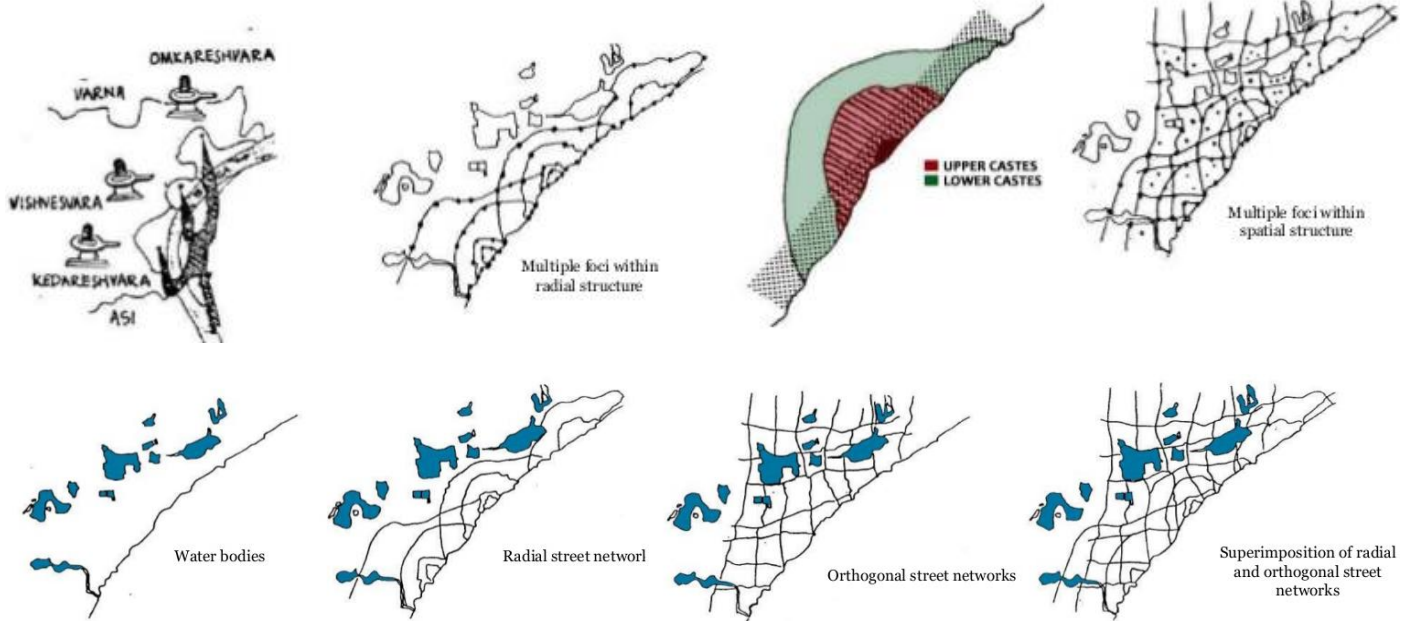


Fig 18 VARANASI DEVELOPMENT

Source: Kumari.S, 2014

Varanasi majorly developed during Mughal dynasty and 18th century. In the colonial era the city is been starched along the bank. When we see Varanasi today we see heritage, glamour and maturity which gain by its history and time. There is 84 ghat on 5km river bank of Varanasi. The new plan for Varanasi is to be zoned by its activity and controlled development. (Kumari.S, 2014)

4.2 HAR KI PAURI, HARIDWAR, UTTARKHAND, INDIA

It is a famous ghat on Haridwar. It situated on the west bank of Ganga cannel. It happens to be the one of the most sacred area in India. A number of Hindu religious ritual and festivals are organized annually, most of which are bathing ritual on the bank of Ganga at Haridwar, such as Somwati Amavasya, Kartik Poornima, Shravan Amavasya, Kartik Poornima, Ganga Dussehra etc. Hindu pilgrims and devotees from round the world gather at Haridwar to offer prayers on the occasions and have a dip in the sacred Ganga Rive. Annually most significant ritual is Kanwar mela .Approximately 3m - 5m pilgrims visit the fair for ritual that time of the year. Haridwar also organizes Kumv mela onec in an every 12 year. Har Ki Pauri is the ghat where all this ritual begins. (Sharma.V & Joshi.B, 2014)



Fig 19 HAR KI PAURI

Source: wikipedia.org

Haridwar exist for more than 2500 years from the record of the Chinese pilgrim Huein Tsang who visited Haridwar in 634 AD. It has developed under Mughal emperor Akbar. By the nineteenth century Haridwar had grown as a thriving center for trade. The Kumbh Mela had become a commercial event. This sudden change, changed character for the city. In the second half of the nineteenth century, the development was linked with the formidable task of coping with, and providing facilities for pilgrims. Extension of the ghat took place at 1936 and later 1986. Now Haridwar is not only a city for pilgrims it also attracts a huge number of tourists. It also try to becoming an industrial city as well consider the ghat as center of activity. (Sharma.V & Joshi.B, 2014)

4.3 CONSIDERATIONS FOR LANGALBANDH FROM CASE STUDIES

CONSIDERATIONS FOR LANGALBANDH FROM VARANASI

The scale, topographical context are in huge difference between Langalbandh and Varanasi. But there is glimpse of Varanasi can be traced in Langalbandh.

- Varanasi not only develops as a tourist and city for pilgrims. It has got its character by developed with all other aspects of a civilization. This character can be found in Langalbandh.

- Development pattern.
- Relation of ghats with tradition, culture with its inhabitants.
- Considering the damage it doing to Ganga

CONSIDERATIONS FOR LANGALBANDH FROM HAR KI PAURI

There are similarities between Langalbandh and Har Ki Pauri on the ritual occasion it holds.

- Har Ki Pauri is only dedicated for religious activity. All the development of it considering the ritual activity. This can be followed to the East bank of Langalbandh.
- Civic space quality.
- Harming of the sacred quality.
- Water and environment pollution.

5 PROGRAMS AND DEVELOPMENT

Considering current influences I have to consider from a few criteria when developing program. At first, from the demand of different users and secondly, event based on time. Both are almost the same but to some extent it helps me understand the needs. Also have to consider existing issue from the case studies. Those are as follow

DEMAND OF DIFFERENT USERS

PILGRIMS

- Adequate amount of ghats needed for their ritual.
- Structures for their shelter. Shelter is mostly required for temporary use but if the gathering exceeds it needs option to be enlarged.
- Changing room for bathing ritual.
- Emergency first aid.
- Permanent secretary system to some extent.
- Food and refreshment.



INHABITEDS OF LANGALBANDH

- Space for their daily livelihood.
- Their emergency health need.
- Ghat for bathing.
- Hangout space.



TOURIST

The numbers of national or international tourist that comes here is not that much. But it has all the characteristics of attracting more. As from case study and site analysis we found that. But it needs proper exposor for attracting more tourists. But if we observe on a broader context we can place Langalbandh on more adjacent tourist site.

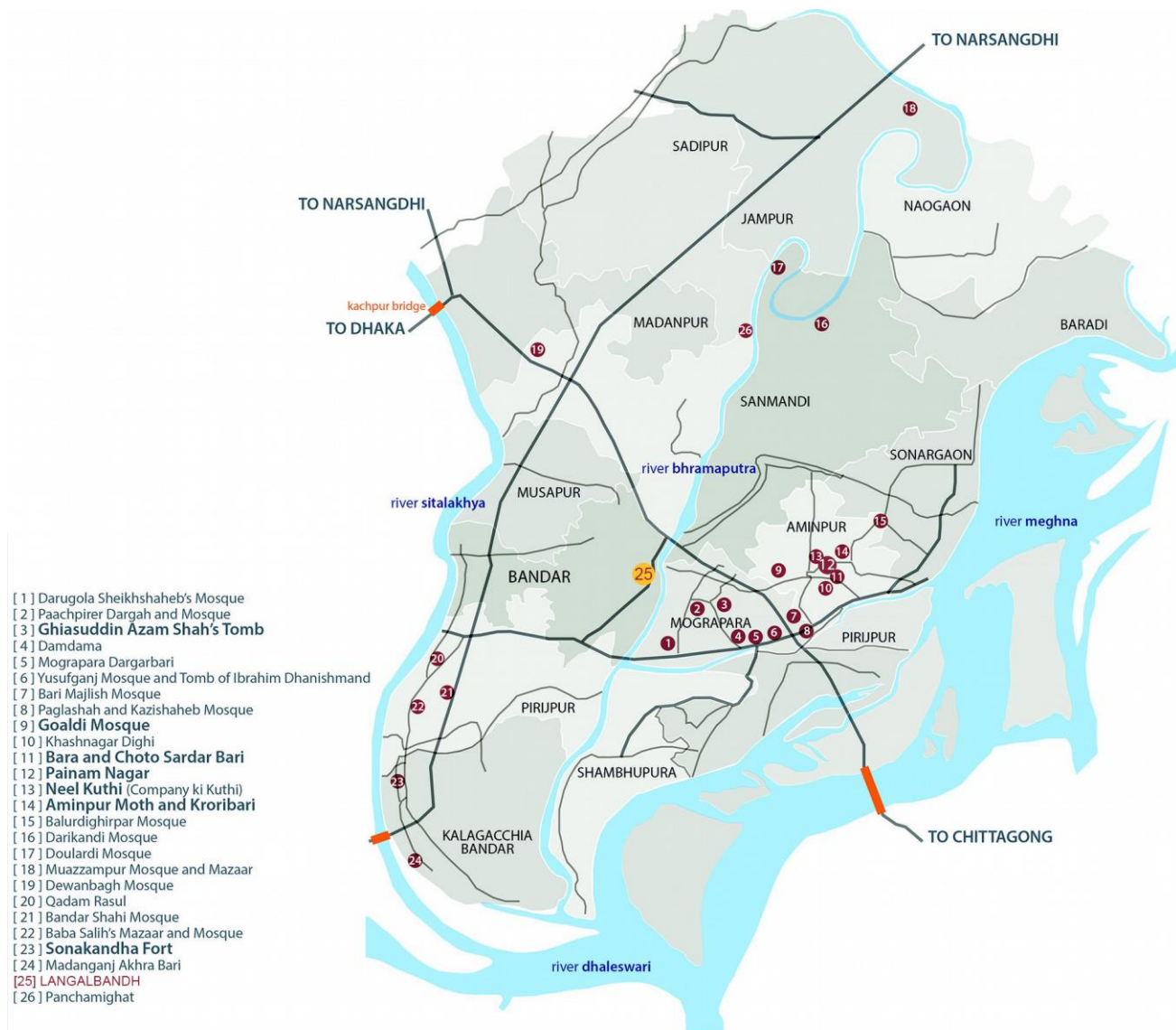


Fig 20 TOURIST LOCATION MAP

Source: Ahmed.B, 2014

- Permanent accommodations facilities.
- Restaurant
- Safety and security
- Entertainment and recreation

FACILITIES
REQUIRED
FOR
TOURIST



EVENT BASED ON TIME



SPACE
REQUIRED
SHELTER FOR
MASS EDUCATION

DAILY EVENT

- Space for daily ritual.
- Space for the project of mass education and
- Children education under temples.

WEEKLY EVENT

- Space for the famous weekly haat.
- Goods comes by waterway
- A dedicated ghat for loading/unloading goods.



ANNUAL EVENT

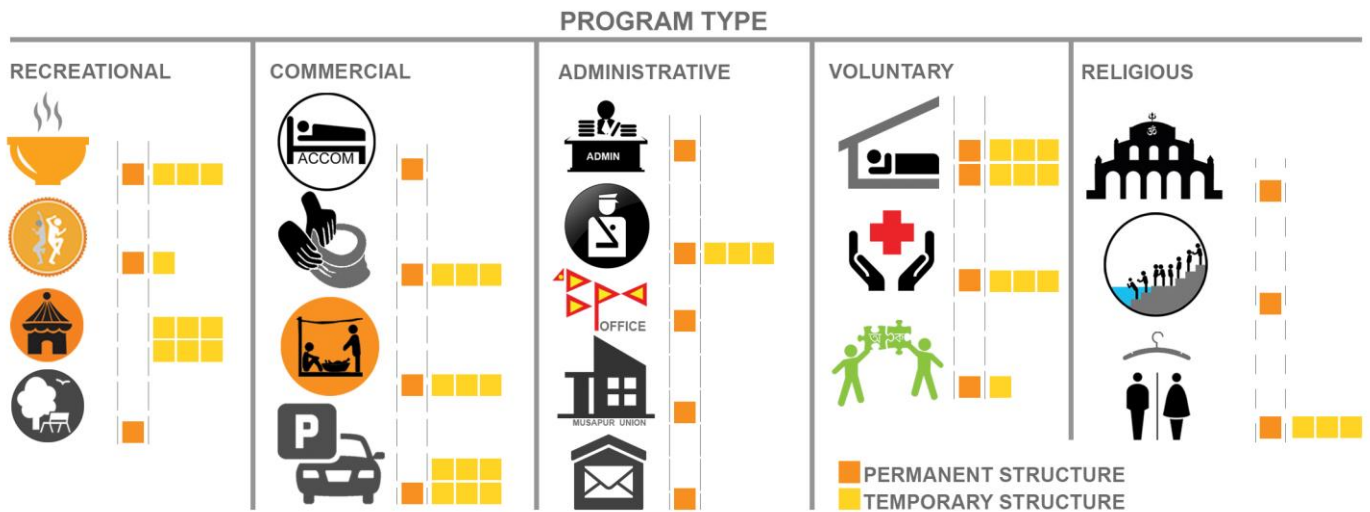


Fig 21 ANNUAL EVENT AND REQUIRED SPACE

Source: Author

5.1 PROGRAM

From the upper study I find various programs and I sort them out in 5 categories and many function demand temporary space approximately six times more than permanent needed.



So these are the programs a needed to adjust and placed for the area development.

6 DESIGN DEVELOPMENT

6.1 PHASE 1

As chapter 3.2 I have given the strategic plan I was considering. For proposing a bypass I needed to know where the communities are. The communities were important because as we know Hindu religion have casting system that's why profession runs in the family so I have to consider those and propose a road which will not go through community.



These are the communities who are on the brink of extinction. So needed to consider for their existence and facilitated them through my design. In my design I tried to focus and enhance their individuality which will remind us and them of their true identity and their importance as well as contribution to society.

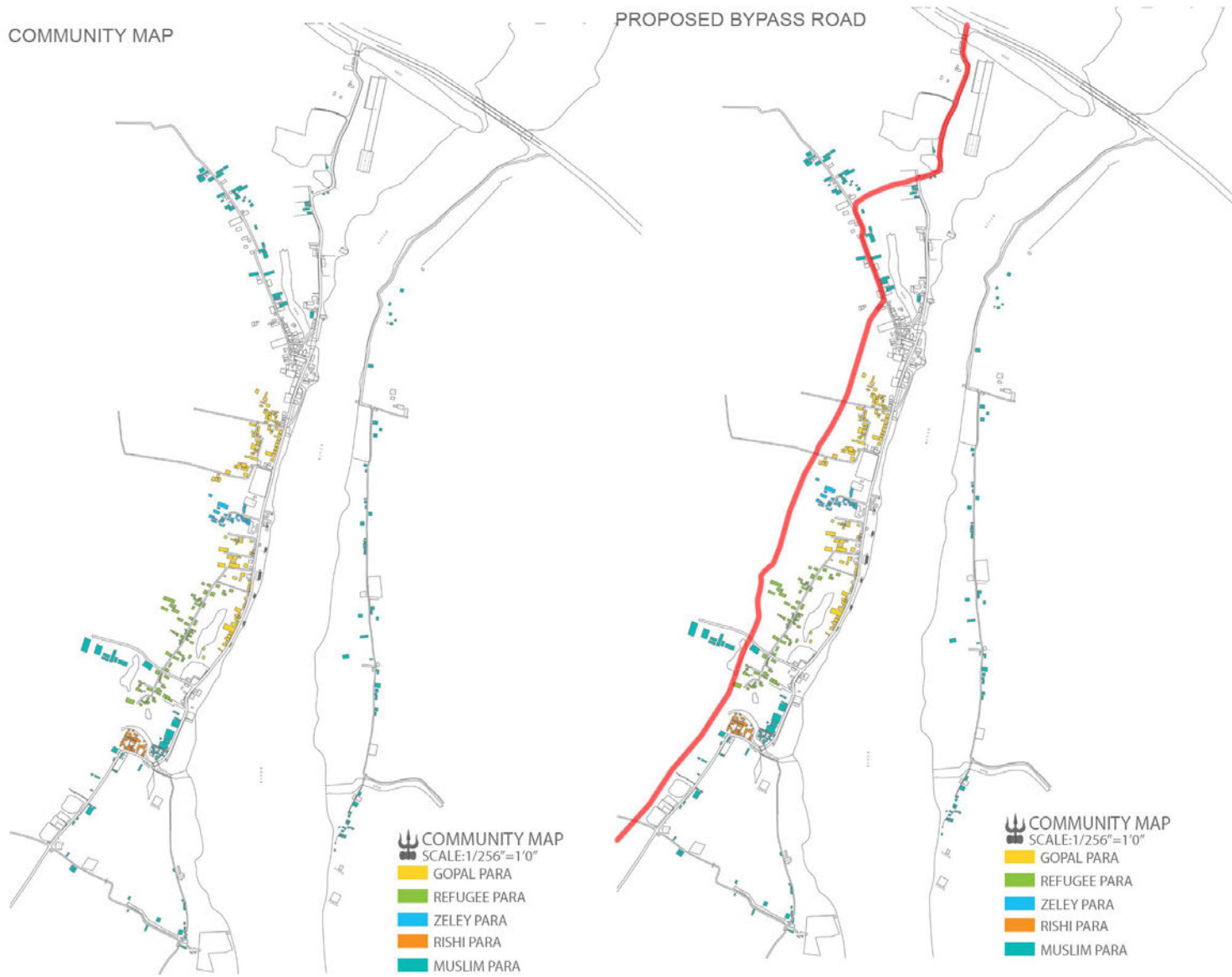


Figure 22 INFORMATION MAPS

Source: Author

6.2 PHASE 2

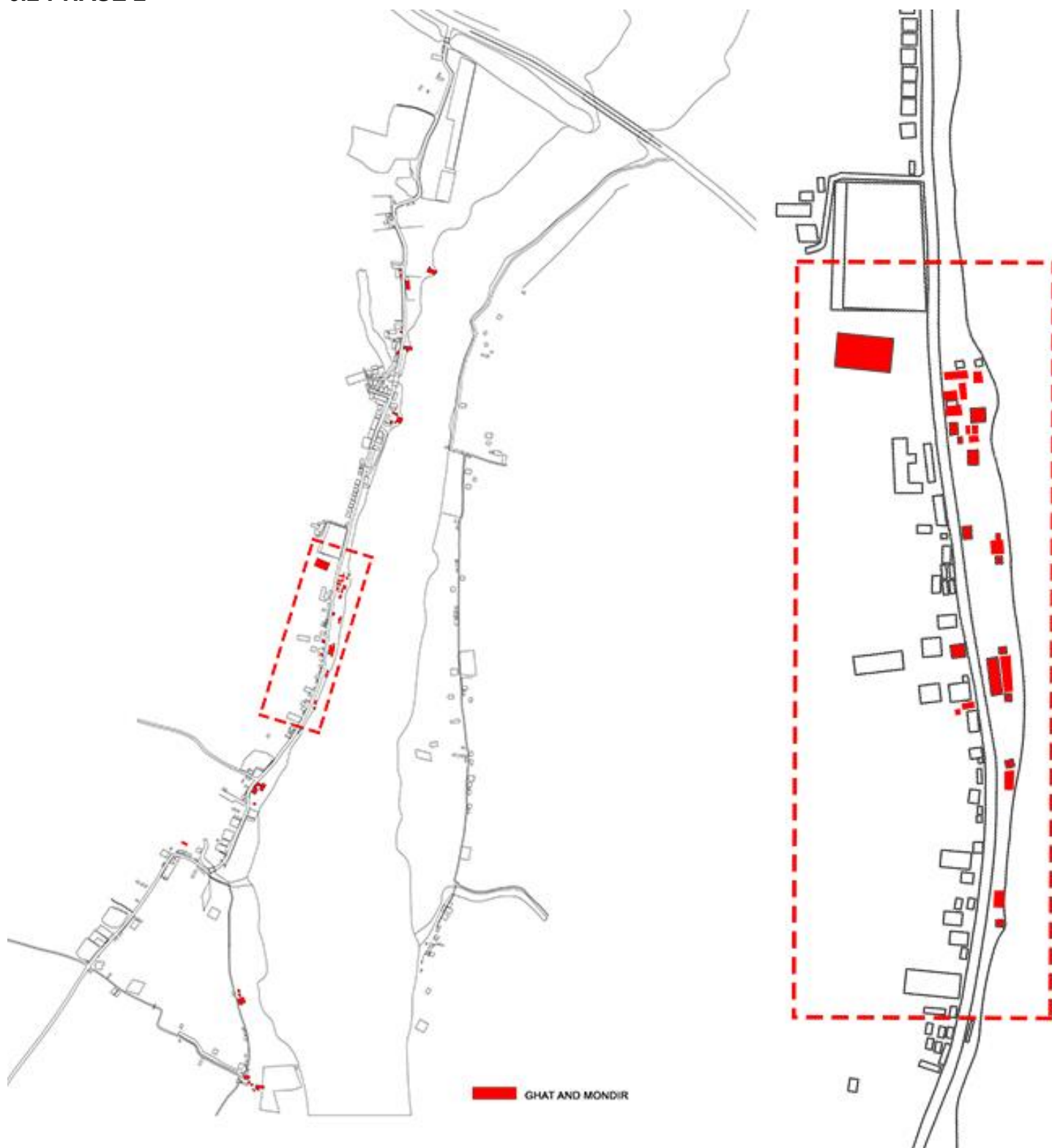
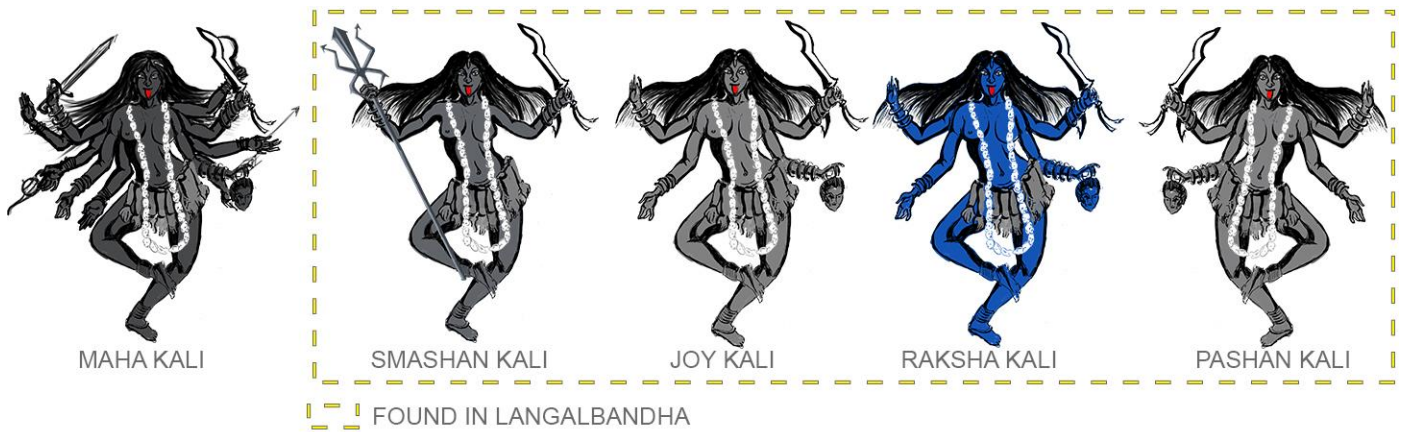


Figure 23 TEMPLE CLUSTER

Source: Author

As I wanted to facilitated pilgrims I decided to build larger ghat for bathing. In the map there is cluster where 7 temples a 6 ghat situated. So my question was, “why are there a lot of temples and more importantly why majority of them are Kali temples?” As I searching for the answer I find though all are kali temple but there are different types of Kali and different group of follower. Moreover 5 types of prominent Kali follower 4 types of follower and their temples is in Langalbandha.



As I more dig into Kali the follower of Kali is emerged from Bengal and it's not ancient. Its start on 1800 century and largely flourished in East Bengal and west Bengal. As British acknowledge Kali's followers are savage's because of its ritual but Kali symbolized deep in Bengali culture, language, gestures etc.

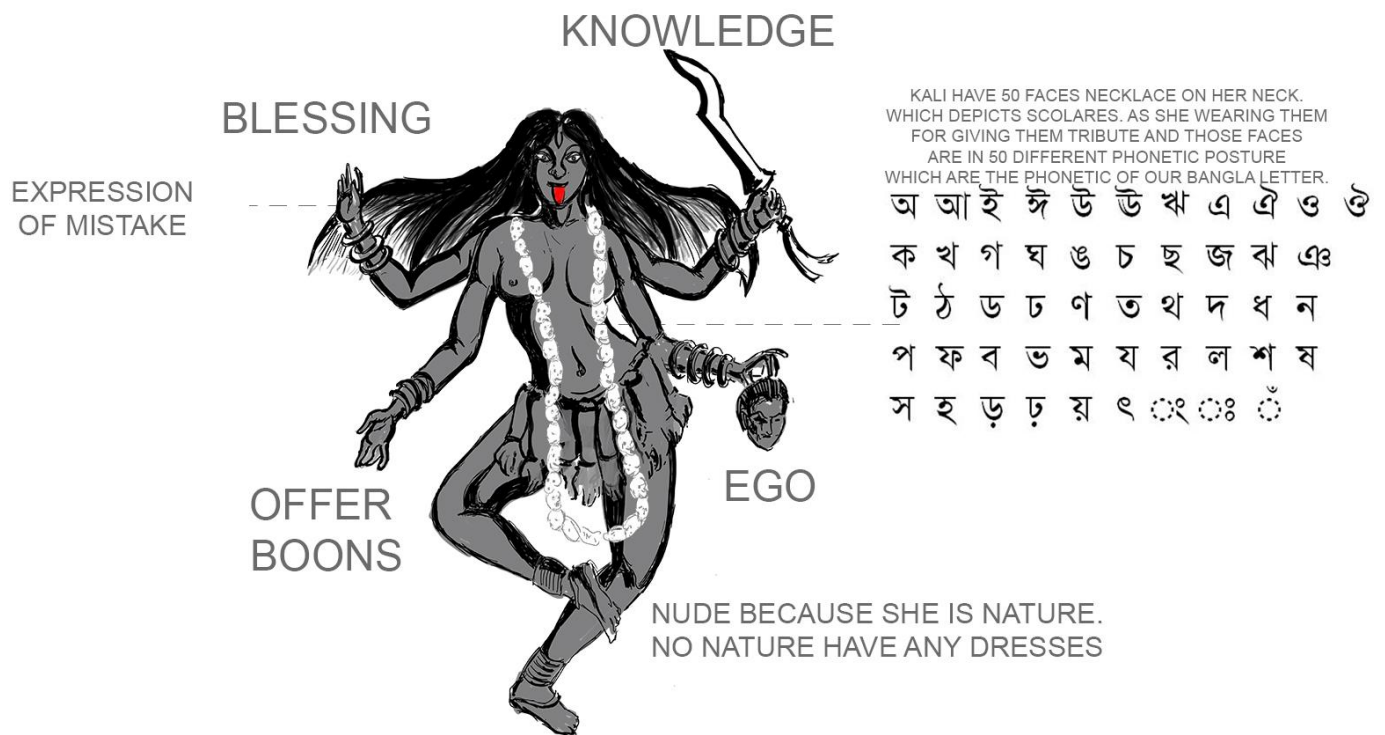
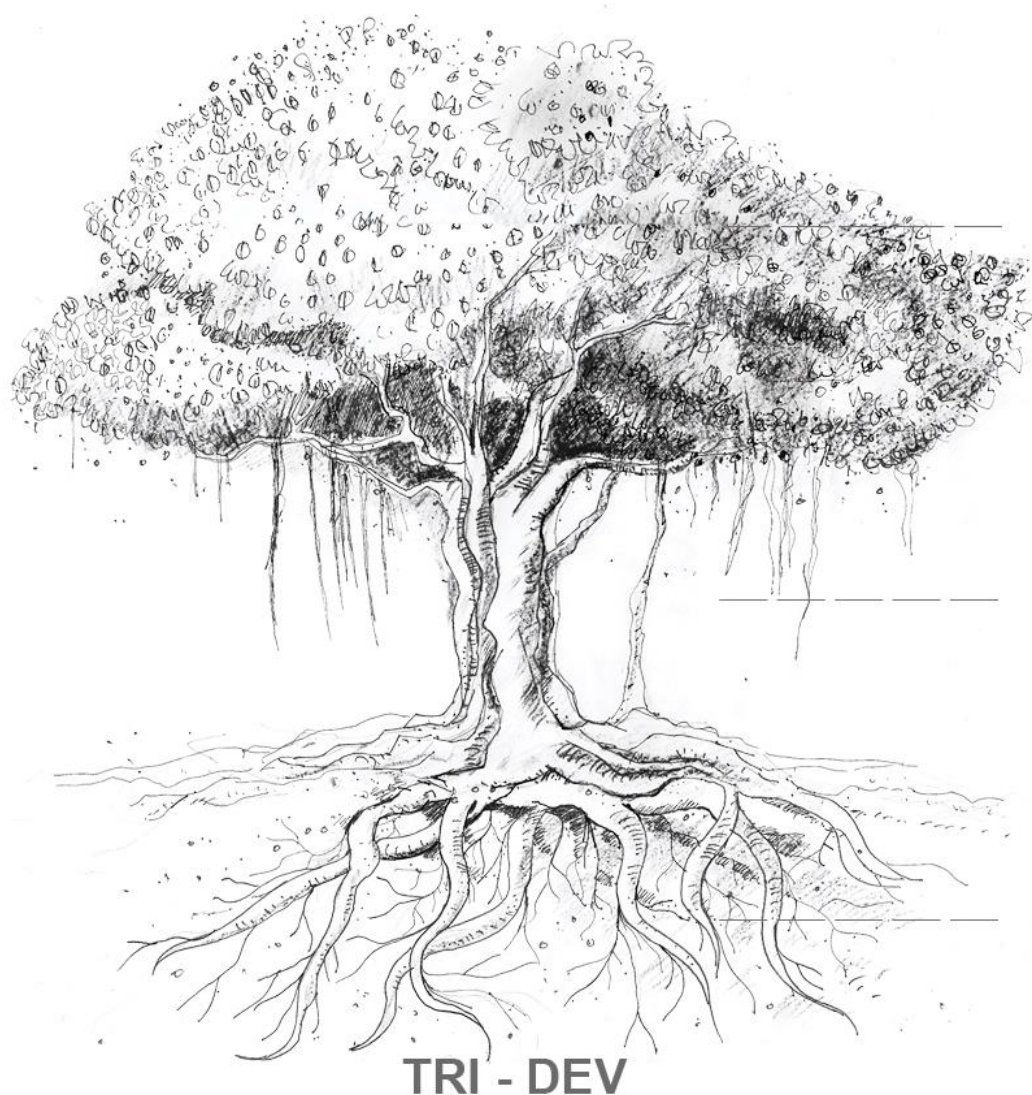


Figure 24 DESCRIPTION OF KALI'S POSTURE

This leads me to search more about connection to other elements that we work with. I find Shiva is the creator of drama, music and dance. Which are considered as our traditional culture. Hindu religion has immense influence on landscape. In the landscape I observe almost all temple have a banyan tree. In Hindu religion banyan tree is Tri Dev. Tri Dev is Brama, Vishnu, and Shiva. Where there is Kali temple Shiva or His symbols have to be there because Kali's power come from Shiva. Banyan tree work as Shiva's presence in Landscape form.



MOST FOLLOWED FROM THE START OF THE BELIEVE TILL NOW.
MOSTLY FLOURISHED BETWEEN 200BC TO 300AD

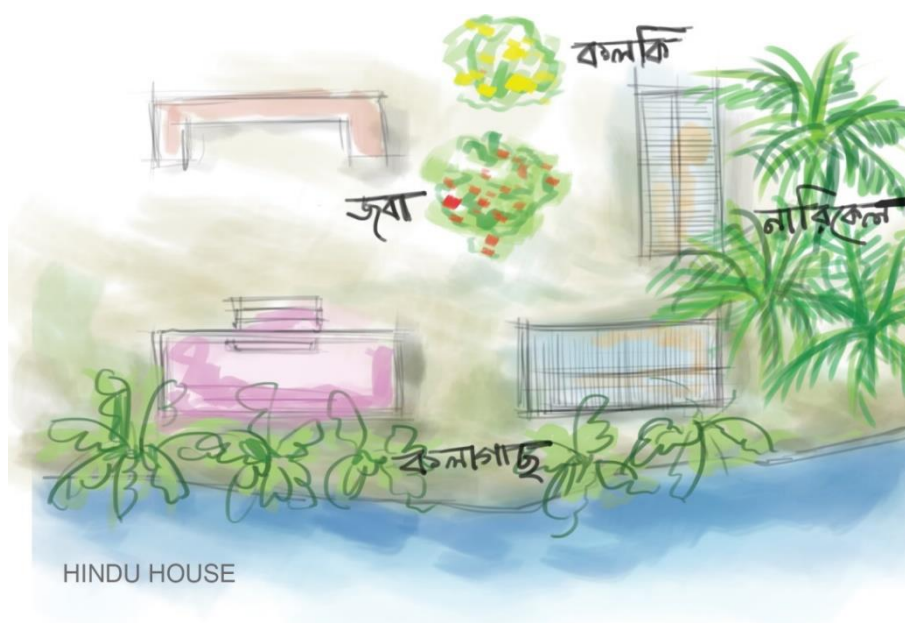


Figure 25 BANYAN TREE MYTHOLOGY Source: Author

Hindu religion have rather more influence on landscape. This is a partial plan of a community. Pink one is temple. As you see there is China rose tree which needed for Kali puja. A kalki flower tree, which needed for Shiva's offering. Coconut and banana is heavenly fruits which needed for daily offerings. So the whole landscape is influenced by religion.

So considering all this I had to ensure their individuality and

facilitated them which demands individual courtyard and ghats. Where astami snan demands a large ghat for mass people. So I do both and connect them through shaded pavilion which leading to river through individual ghats but open in a large ghat.



Figure 26 GHAAT DESIGN



Figure 27 GHAAT PERSPECTIVE

6.3 PHASE 3

As a goal was to attract tourist we had to give some facilities. At start of the site there is a newspaper mill which has been abandoned for 22 years. So I have design it for re-adaptive use.



Figure 28 ABANDONED WAREHOUSE

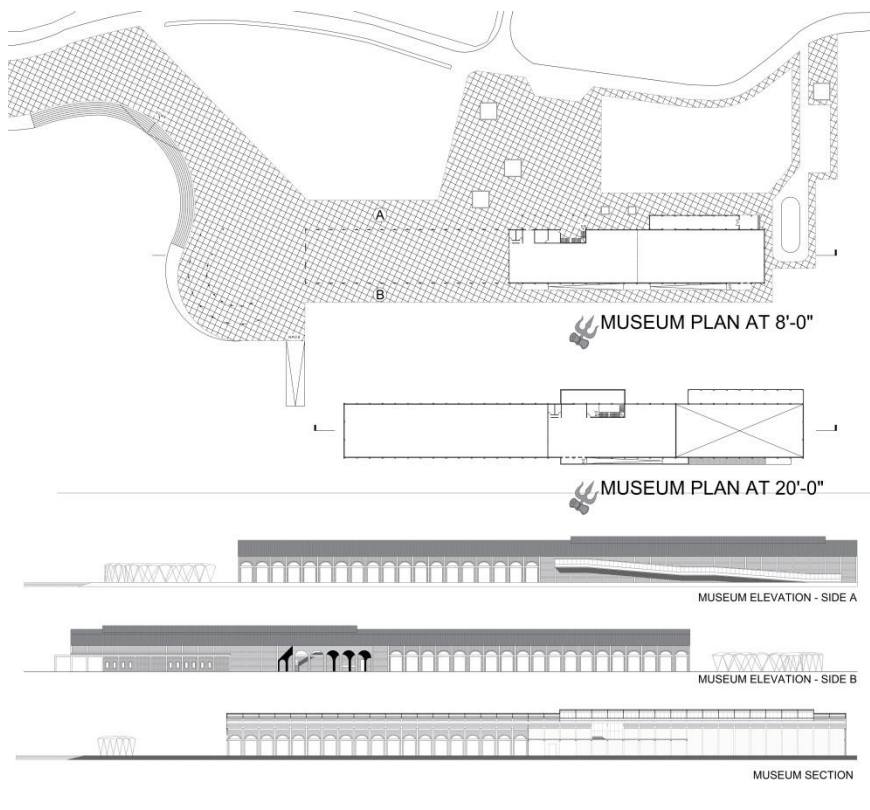


Figure 29 WAREHOUSE DESIGN

I designed it for office, museum and a pavilion for various use. When astami snan happens there is a festival for seven days and its adjacent vacant lot is perfect for it. In a close distance to the mile there is a newly built ghat. But nobody use it cause it's not any temples ghat and there is the Last temple name Dhakenishari Kali temple is been abandoned. So relocating that temple to this ghat would make this ghat lively. But the mill structure vacant lot and ghat needed to be connected. As I previously mentioned the banyan trees relation to the religion. The word Banyan come from a Gujrati word banya which means business. Festival under banyan tree is quite common in rural area.



Figure 30 PERSPECTIVE VIEW OF FESTIVE IN FRONT OF DESIGNED WAREHOUSE AND GHAAT AREA

6.4 PHASE 4

This phase was replicate this environment to opposite site. As mirror is not possible I mirrored Banyan trees as main landscape reference. Firstly my concern was to build a temple complex but only religion have not as much as pulling factors like daily and necessary needs do, I realize that when I visit Ram Krishna mission Dhaka. They have wide varieties of program like education and health. Everyday 2000 people visit Ram Krishna Mission for various purposes. It is serving as a gathering center for Hindus as well as other people.

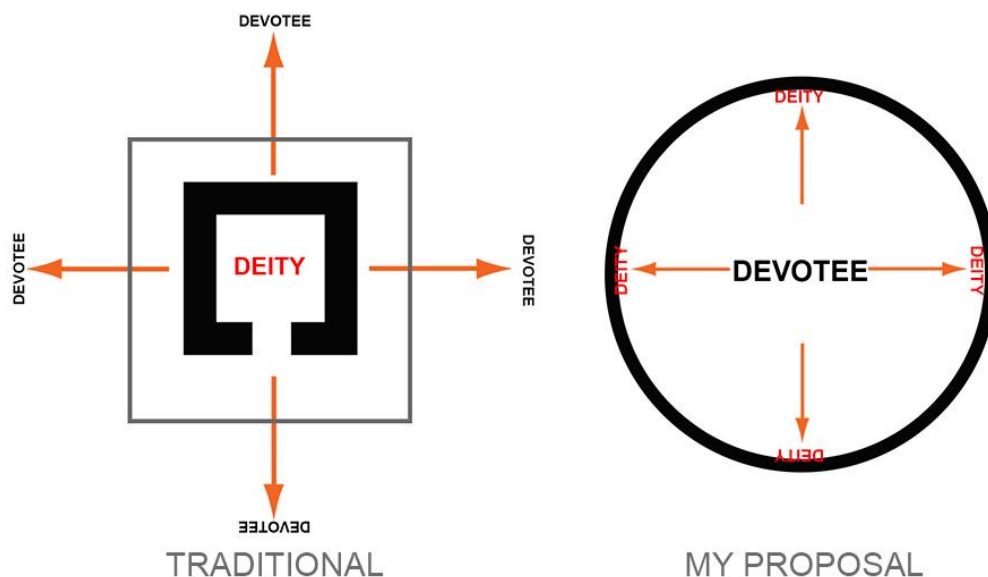


I was immensely influenced by Ram Krishna Mission and comes decision to build a Hindu culture complex with this facilities. Complex's function are temple, admin, kitchen, health center, school, library, and nursery.

In Gita Chapter 2, verse 20

"The soul never takes birth and never dies at any time nor does it come into being again when the body is created. The soul is birth less, eternal, imperishable and timeless and is never terminated when the body is terminated"

Every human have a soul and all soul have the features of "**ISHAWYER**" (the ultimate lord who creates all the god, goddess and living being) as they are a part of the lord. Only one way to souls freedom and that is achieving "**ISHAWYERATTA**" (become the lord himself).



My concept is bring the people in center so that he fell the holiness and try to achieve *ISHAWYERATTA*. As now religion is reaching towards people.



Figure 31 SKETCH OF DESIGNED TEMPLE

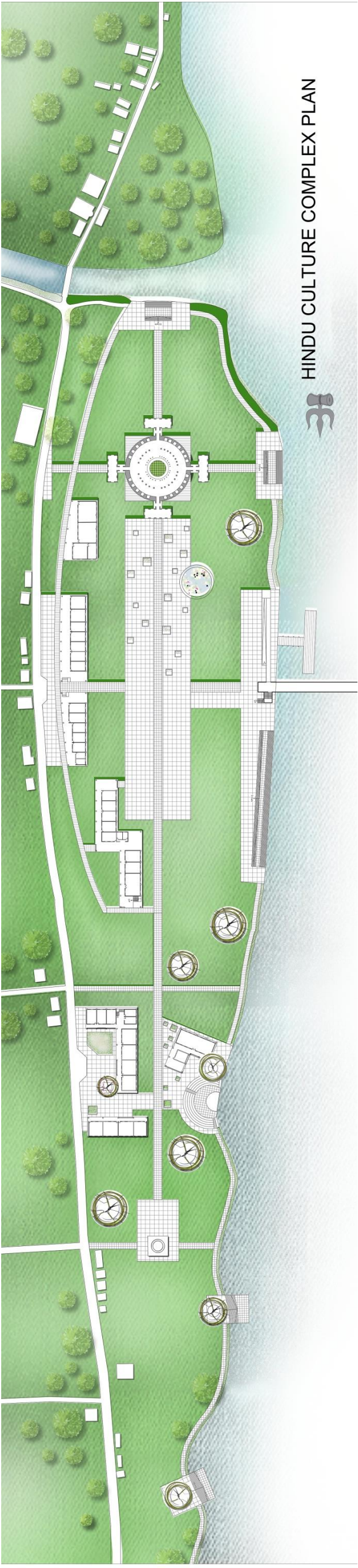


Figure 32 HINDU CULTURE COMPLEX PLAN



Figure 33 MASTER PLAN

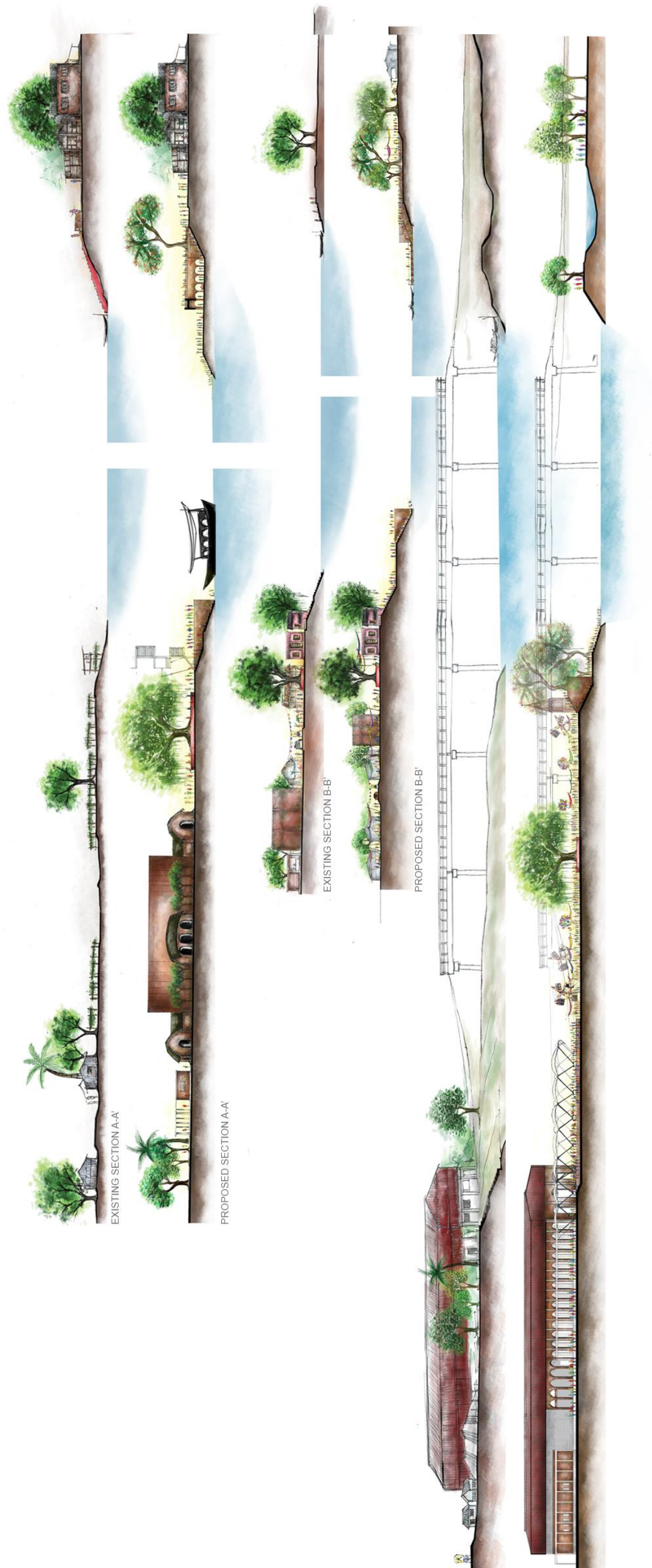


Figure 34 SECTIONAL DRAWINGS



Figure 35 MODEL IMAGES

7 CONCLUSION

The question is after fulfilling all this demand and need, will it succeed? If we focus on today's Langalbandh context we will surprisingly find it very contrast. It is a unique situation in our country.

Bangladesh is an Islamic country even though it is said to believe in secularism, and for a very long time the Hindu religion is in the process of being diminished. There has been many civil wars in the sub- continent due to religion, specially between Hindu and Muslim religion followers.

Numbers of pilgrims are decreasing each year. Once our Hindu population was 38%. After 1971, it came down to 12% and now in 2016 it is only 10%. Number of Hindu population is decreasing as they are migrating to India. So will it be worth investing on a project like this? What should actually be done?

Whenever a project of such scale and complications is taken in consideration, it is not possible to solve all the problems through architecture. More perspective has to be included; such as political, social, cultural, and environmental, etc. If all problems are approached from these perspectives and questioned are answered, only then this project will get its actual meaning and functionality. What I designed might have few of the solutions to the many problems, it might work or not but the works should be considered as a potential thought process to a highly integrated and complicated design process.

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