

Neighborhood Nucleus Protopia
Accommodating Spaces Underneath the the Tejgaon-Bijoy
Sarani link road flyover.

by

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Inspiring Excellence

Abstract

Years of unplanned and organic growth in the city, Dhaka has given birth to countless urban voids and grey areas. With the intention to solve infrastructural problems and development, the Mega city has developed a chaotic character like any other developing country in the world. These are spaces which are often either neglected or forgotten in the eyes of people, eventually causing rupture in the urban fabric. The hypothetical inquiry arises on how we can transform these urban grey areas into positive spaces by socio-cultural and economic development for the communities and impact the sustenance and pattern of the city as a whole.

Anti space, border zones and urban grey areas are typically confusing as they are the by-products or left-overs of different employments. In many cases, these can be utilized to knit together the fabric of the city. These interstitial spaces can go about as potential spaces for urban rebuilding. They can be seen as opportunities for open spaces which today involve pivotal segments of the city, both as far as the physical and also socio-cultural capacity that they may serve.

Beneath the Tejgaon-Bijoy Sarani link road flyover there is an urban void that cuts through the Tejkunipara and Nakalpara organic neighborhood like a slice of cake. The intention is to design a space that performs to stitch the once very communal neighborhood and create a destination cultural hub for the urban dwellers en bloc.

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1.1: Project Brief:

1.1.1: Project Title:

Neighborhood Nucleus Protopia: Accommodating Spaces underneath the Tejgaon-Bijoy Sarani link road flyover.

1.1.2: Location:

Beneath the Tejgaon-Bijoy Sarani link road flyover, Dhaka.

1.1.3: Area:

2 Acres

1.1.4: Project Type:

Urban Place-making

1.2: Introduction:

Dhaka, one of the largest mega cities in the world (Alex, 2017) has a very rapid expansion rate. The city grows everyday not only because it is the capital of Bangladesh and the country's largest urban center but also because she homes 19,580,000 people (Dhaka Population, 2018). Catering to the immense growth that the city faces a lot of infrastructural development occurred since the last decade. A lot of these unplanned developments did not fore see how communities and people living in this city would be effected

since many urban grey areas/ anti spaces/ urban voids were created as a by product. Thus leading towards more socially unsafe, environmentally polluted or economically unviable areas in the heart of the city.

While dwelling with vast land scarcity and the deliberate creation of urban voids, Dhaka is becoming more and more unlivable for the people.

However these urban voids can be looked upon as opportunities for spaces that accommodate to the surrounding communities. These spaces can work as a nucleus for social and economical development for the dwellers and be elastic to the programs, which may expand or shrink according to the needs of the communities. These urban voids turned to nucleuses can support other nucleuses with resources and create a dialog for better communication between the dwellers of the city.

One of these urban voids lie below the Tejgaon-Bijoy Sarani link road flyover, Dhaka. This certain flyover goes through the Tejkunipara and Nakhalpara neighborhoods, and cuts through the two eminent neighborhoods previously conjoined as one community, like a slice of cake.

This project has tried to explore how these two neighborhoods could be stitched back together as one community by accommodating spaces that will develop the community socially and economically and create a platform for dialogue, considering Dhaka's reality, one step at a time by turning the urban void into a NUCLEUS.

1.3: Project Statement:

Can the urban void underneath the Tejgaon-Bijoy Sarani link road flyover be turned into a Nucleus by accommodating spaces for social and economic development for the community dwelling in Tejkunipara and Nakhalpara neighbourhoods.

1.4: Project Rationale:

To focus down onto the study the site has been selected which is beneath the Bijoy-Sarani Tejgaon link road flyover that overpasses a rail line too. This flyover is a typically recent addition to the framework of the city as it was only opened seven years ago in 2010 after demolition of a high-rise commercial building, The Rangs tower and many other residential blocks full or partial, which were declared illegal. Not only did the flyover fail in its initial intention of mitigation the traffic situation of the roads nearby, but also had sliced through a piece of a very organically knitted urban fabric. This created a huge cave-like negative space for this city which has sheltered a lot of crime, space for dumping waste and illegal parking, a local bazar and squatter settlements long the rail lines.

1.5: Scope of Work:

While the urban void created underneath the Bijoy-Sarani Tejgaon link road flyover has become a space forgotten from the eyes of the city and acts as a borderline for the two neighborhoods, it can be looked at as space for opportunities.

Therefore it is apparent that there is a lot of scope to work with this space for the communities, and they are:

- Scope to create a common platform for dialog between the two communities
- Scope to provide the communities with their local necessity
- Scope to offer opportunity to learn
- Scope to design recreational and entertainment spaces
- Scope for an event space to occur

1.6: Aim and Goals:

The aim is to stitch the two separated communities back together by:

- Making a typical stage for discourse between the two groups
- Furnishing the groups with their neighborhood need
- Offering learning grounds
- Outline recreational and amusement spaces for the community

1.7: Project Structure:

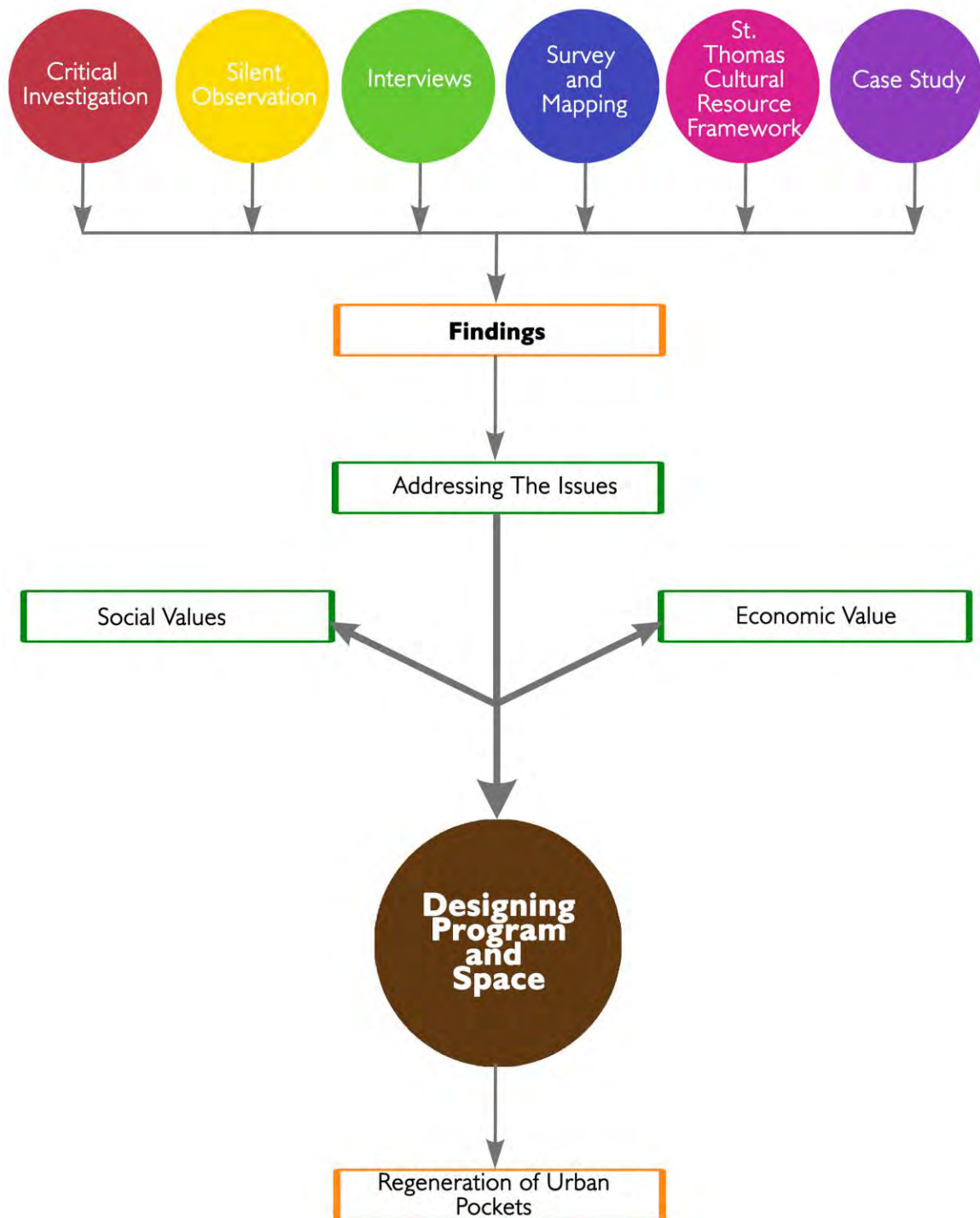


Figure: Research Methodology (Nawar, 2018)

2.1 Introduction:

To understand how to work with communities we need to understand what communities and neighborhoods are and how they work. Then we need to see how policies are made to make these social units work better and how they are approached.

2.2: Urban grey areas or Urban voids:

The word grey area typically means something ill defined or uncertain (R, 2006). Urban Grey areas or urban voids are spaces that rupture the urban fabric of a city. These are spaces, which are often neglected, or either forgotten spaces in the eyes of the people. They are often the result of designing out of a context with the surroundings. They are the result of treating planning sites in isolation regardless urban fabric and poor designing (Trancik, 1986). "Urban voids are undesirable urban area that are in need of redesign making no positive contribution to the surroundings. They are ill defined, without measurable boundaries and fail to connect elements in a coherent way." (Trancik, 1986)

"The usual process of urban development treats buildings as isolated objects and sites in the landscape, not as a part of the larger fabric of streets, squares and viable open spaces. Decisions about growth patterns are made from two dimensional land use plans, without considering the three

dimensional relationship between buildings and spaces and without a real understanding of human behavior.” (Trancik, 1986)

2.3: Community, *Para* and Neighborhood:

The word "community" derives from the Old French *comuneté*, which comes from the Latin *communitas* "community", "public spirit" (from Latin *communis*, "shared in common")(Oxford Dictionaries, n.d.).

A community is a small or large social unit (a group of living things) who have something in common, such as norms, religion, values, or identity.

Communities often share a sense of place that is situated in a given geographical area (e.g. a country, village, town, or neighborhood) or in virtual space through communication platforms. Durable relations that extend beyond immediate genealogical ties also define a sense of community.

People tend to define those social ties as important to their identity, practice, and roles in social institutions like family, home, work, government, society, or humanity, at large.(Little, n.d.)

Para is a Bengali word (পাঁড়া) which means a neighborhood or locality, usually characterized by a strong sense of community. The names of several localities in cities and villages of West Bengal, Bangladesh and Tripura end with the suffix *para*. Historically, *paras* often consisted of people of similar livelihood; for example, *muchipara* means a *para* where most of the people are *Muchis* (cobblers). Again, some *paras* were based on caste; for

example, Bamunpara means a para where Brahmins live. However, with the decline of caste-based segregation in India, this form of para has lost much of its significance.

In cities, a person may refer to his neighborhood as his *para*. (Banglapedia, n.d.)

A neighbourhood (British English), or neighborhood (American English; see spelling differences), is a geographically localized community within a larger city, town, suburb or rural area. Neighbourhoods are often social communities with considerable face-to-face interaction among members. (Schuck, 2006)

2.4: Placemaking:

“Placemaking is a people-centered approach to the planning, design and management of public spaces. Put simply, it involves looking at, listening to, and asking questions of the people who live, work and play in a particular space, to discover needs and aspirations.

This information is then used to create a common vision for that place. The vision can evolve quickly into an implementation strategy, beginning with small-scale, do-able improvements that can immediately bring benefits to public spaces and the people who use them.” (“What Is Placemaking?”, n.d.)

According to the Metropolitan Planning Council of Chicago, 'Placemaking' is both an overarching thought and a hands-on device for making strides a neighborhood; city or locale. It has the potential to be one of the most change lively thoughts of this century. Placemaking is a multi-faceted approach to the arranging, plan and administration of open spaces.

Put essentially, it includes looking at, tuning in to, and inquiring questions of the individuals who live, work and play in a specific space, to find their needs and desires. This data is at that point utilized to make a common vision for that put. The vision can advance rapidly into an execution technique, starting with small-scale, do-able advancements that can promptly bring benefits to open spaces and the individuals who utilize them. Placemaking capitalizes on a nearby community's resources, motivation, and potential, eventually making great open spaces that advance people's wellbeing, joy, and prosperity. Open reactions recommend that this promote people's health, happiness, and wellbeing. Public responses suggest that this process is essential-even sacred-to people who truly care about the places in their lives. (Roushan, 2013)

Placemaking is both a process and a philosophy. It takes root when a community communicates needs and desires approximately places in their lives, even in the event that there is not however a clearly characterized arrange of activity. The longing to join together individuals around a bigger vision for

a specific place is regularly show longsome time recently the word "Placemaking" is ever specified. Once the term is presented, be that as it may, it empowers individuals to realize fair how motivating their collective vision can be, and permits them to see with new eyes at the potential of parks, downtowns, waterfronts, squares, neighborhoods, lanes, markets, campuses and open buildings. It sparkles an energizing reexamination of regular settings and encounters in our lives. Tragically the way communities are built nowadays has ended up so institutionalized that community partners at times have a chance to voice thoughts and yearnings around the places they possess. Placemaking breaks through this by appearing organizers, architects, and engineers how to move past their propensity of looking at communities through the contract focal point of single-minded objectives or unbending proficient disciplines. The to begin with step is tuning in to best specialists in the field-the individuals who live, work and play in a put. When engineers and organizers welcome as much grassroots association as conceivable, they save themselves a part of cerebral pains.

Common issues like activity noticeable boulevards, small utilized parks, and disconnected, grasping the Placemaking point of view that sees a put in its aggregate, Or maybe than focusing in on disconnected parts of the entirety can dodge underperforming advancement ventures. (Roushan, 2013)

2.5: What makes a successful place?:

Great public spaces are where celebrations are held, social and economic exchanges take place, friends run into each other, and cultures mix. They are the "front porches" of our public institutions - libraries, field houses, neighborhood schools - where people interact with each other and government. When the spaces work well, they serve as a stage for our public lives. Community input is essential to the Placemaking process, but so is an understanding of a particular place and of the ways that great places foster successful social networks and initiatives. Using the Place Diagram, below, citizens can bring immense changes to their communities-sometimes more than stakeholders ever dreamed possible. Successful public spaces around the world have four key qualities: they are accessible; people are engaged in activities there; the space is comfortable and has a good image; and finally, it is a sociable place: one where people meet each other and take people when they come to visit. ("What Is Placemaking?", n.d.). The Place Diagram is a tool to help people in judging any place, good or bad. (Roushan, 2013)

WHAT MAKES A GREAT PLACE?

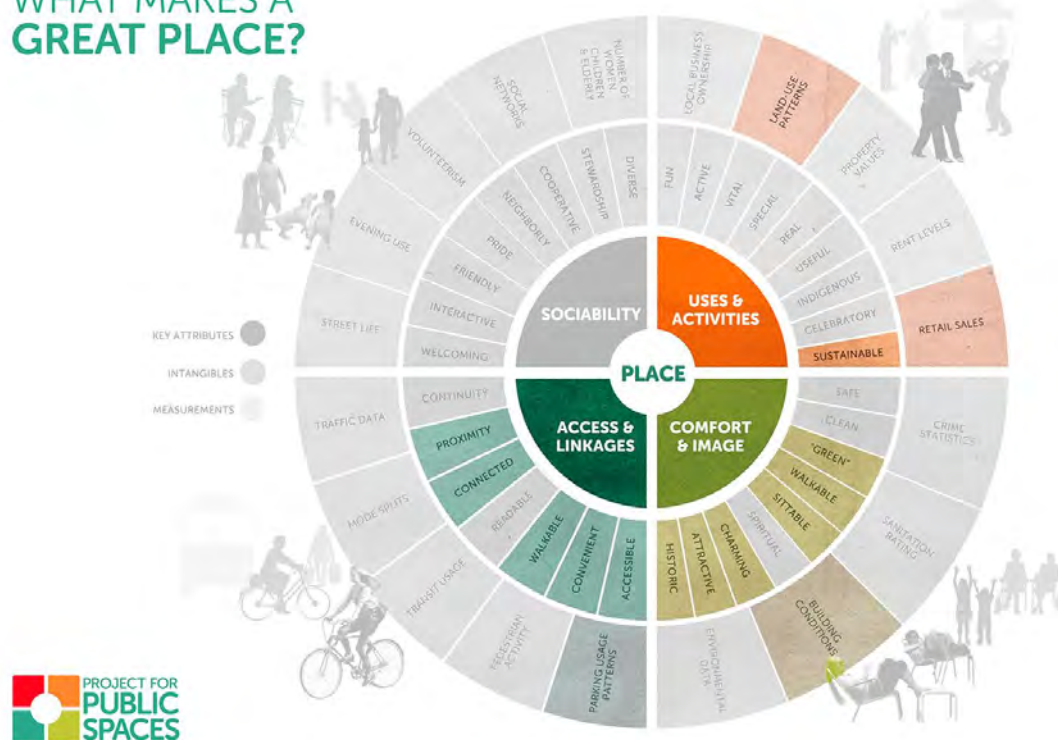


figure-the place diagram is one of the tools PPS has developed to help communities evaluate places.the inner ring represents a place's key attributes ,the middle ring its intangible qualities ,and the outer ring its measurable data ("What is placemaking?", n.d.)

The Place Diagram is one of the tools that can help communities evaluate places. The inner ring represents key attributes, the middle ring intangible qualities, and the outer ring measurable data. Improving public spaces and the lives of people who use them means finding the patience to take small steps, to truly listen to people, and to see what works best, eventually turning a group vision into the reality of a great public place. A great public space cannot be measured simply by physical attributes; it must serve people as a vital place where function is put ahead of form. Placemaking strikes a balance between the physical, the social and even the spiritual qualities of a place. The center circle on the diagram is a specific place that can be a street corner, a playground, a plaza outside a building. That place can be evaluated

according to four criteria in the red ring. In the ring outside these main criteria are a number of intuitive or qualitative aspects by which to judge a place; the next outer ring shows the quantitative aspects that can be measured by statistics or research. (Roushan, 2013)

- Access and Linkages

The openness of a place can be judged by its associations to its environment, both visual and physical. A fruitful open space is simple to get to and get through; it is unmistakable both from a distance and up near. The edges of a space are vital as well: For example, a row of shops along a road is more inviting and for the most part more secure to walk by than a blank wall or vacant parcel. Available spaces have a high turnover and, in a perfect world, are helpful to open travel

- Comfort and Image:

Whether a space is comfortable and presents itself well - has a great picture - is key to its success. Consolation incorporates discernments around security, cleanliness, and the accessibility of places to sit - the importance of giving individuals the choice to sit where they need is for the most part belittled. Ladies in specific are great judges on consolation and picture, since they tend to be more separating almost the open spaces they use.

- Uses and Activities

Exercises are the fundamental building pieces of a put. Having something to do give individuals a reason to come to a place - and return. When there is nothing to do, a space will be purge and that by and large implies that something is off-base.

- Sociability

This is a difficult quality for a put to accomplish, but once achieved it gets to be an unmistakable feature.

When individuals see companions, meet and welcome their neighbors, and feel comfortable interacting with outsiders, they tend to feel a more grounded sense of put or connection to their community - and to the put that cultivates these sorts of social exercises.

2.6: Designing Community Activity:

In the book "How to Turn a Place Around", Project for Public Spaces which is the pioneer in placemaking identified 11 key elements to transform the public spaces.

- THE COMMUNITY IS THE EXPERT: This implies it's the community the individuals who are the most vital important resource in creating the open space.

- **CREATE A PLACE NOT A DESIGN:** Many of our open spaces conclusion up being plan ventures and conclusion up falling flat. The objective ought to be making a place for community.
- **LOOK FOR PARTNERS:** It is not a one man project, it is about the community so involving as many partners is critical in improving the place. They can be helpful in providing support and getting the project into a reality.
- **YOU CAN SEE A LOT JUST BY OBSERVING:**
Watching the open space can be supportive in fair distinguishing the issues like what kind of exercises are lost or what needs to be done for a particular issue. The introductory perceptions can tell a parcel and we don't truly know what it may offer assistance in finding approximately the place
- **HAVE A VISION:** Each community person needs to have a vision almost the place. It is basic to know approximately what exercises ought to to happening in the space and what and how individuals what the place to alter like
- **START WITH THE PETUNIAS: LIGHTER QUICKER CHEAPER:** You cannot anticipate doing the right thing each time. Amid the starting stage testing with brief term cheap changes which can be tried and at that point changed over into long term recommendations.

- **TRIANGULATE:** “Triangulation is the process by which some external stimulus provides a linkage between people and prompts strangers to talk to other strangers as if they knew each other” (Holly Whyte).
Establishing a connection with various elements present in the public space can help in bringing people together.
- **THEY ALWAYS SAY “IT CAN’T BE DONE”:**
It’s continuously around experiencing issues and deterrents since no one in either the open or private division has the work or responsibility to make places.
- **FORM SUPPORTS FUNCTION:** The input from the community and potential partners, the understanding of how other spaces function, the experimentation, and overcoming the obstacles and naysayers provides the concept for the space. Although design is important, these other elements tell you what “form” you need to accomplish the future vision for the space. (Spaces, How to Turn a Place Around, 1991)
- **MONEY IS NOT THE ISSUE:** This explanation can apply in a number of ways. For illustration, once you’ve put in the fundamental framework of the open spaces, the components that are included that will make it work (e.g., sellers, cafes, vendors and hawkers) will not be costly.
- **YOU ARE NEVER FINISHED:** As people’s require and the community conclusions alter there needs to be alter in the urban environment. Having administration adaptability to order such alter is what builds extraordinary open spaces. (Space, How to Turn a Place Around, 1991)

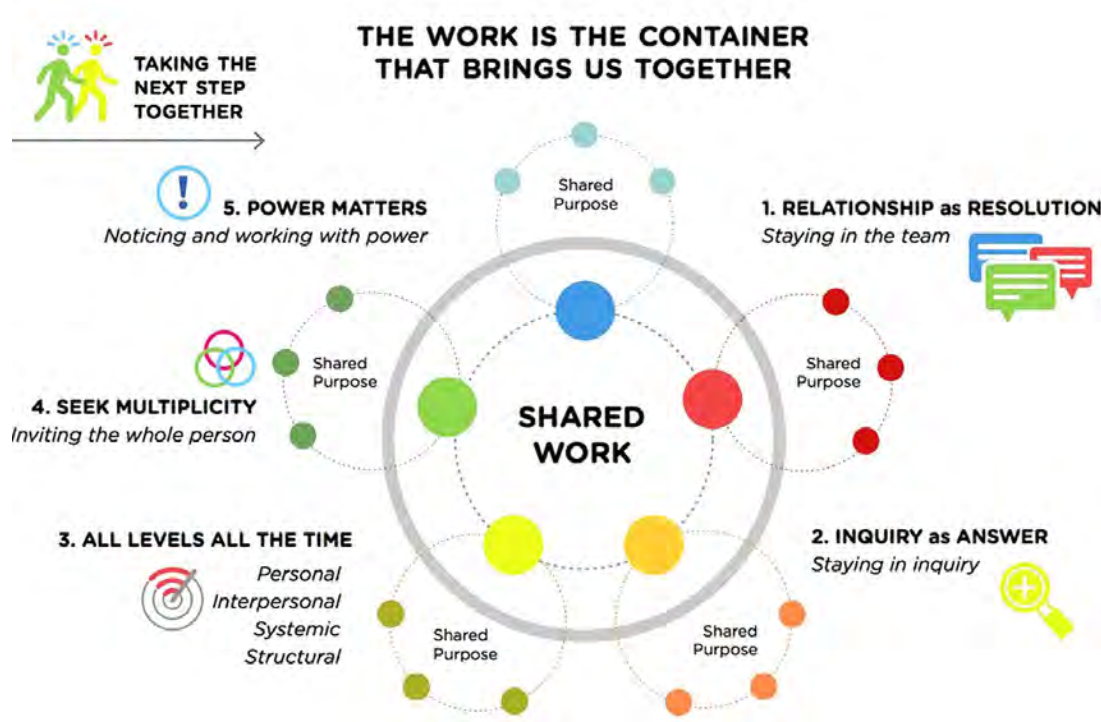


Figure: Shared work (Section 11: Collaborative Leadership, n.d.)

2.7: Utopia, Dystopia and Protopia:

The word Utopia was first used in the book *Utopia* (1516) by Sir Thomas More. Mid 16th century: based on Greek *ou* 'not' + *topos* 'place' that means An imagined place or state of things in which everything is perfect (Oxford Dictionary, 2007). Whenever planning is done mostly people think of an utopian solution where every problem would be solved and everything would be perfect but these over ambitions never see the day light as realities comes into consideration.

Dystopia is the antonym of Utopia. Most futuristic movies adapt an dystopian senario now a days that shows how hopeless our projection of the future is.

But Protopia is the middle ground here. Protopia is a term used by Kevin Kelly to describe a futuristic society that improves itself through slow but continuous progress. This is about realistic improvements everyday step by step to change the current situation that can be realized now or in the nearest future.

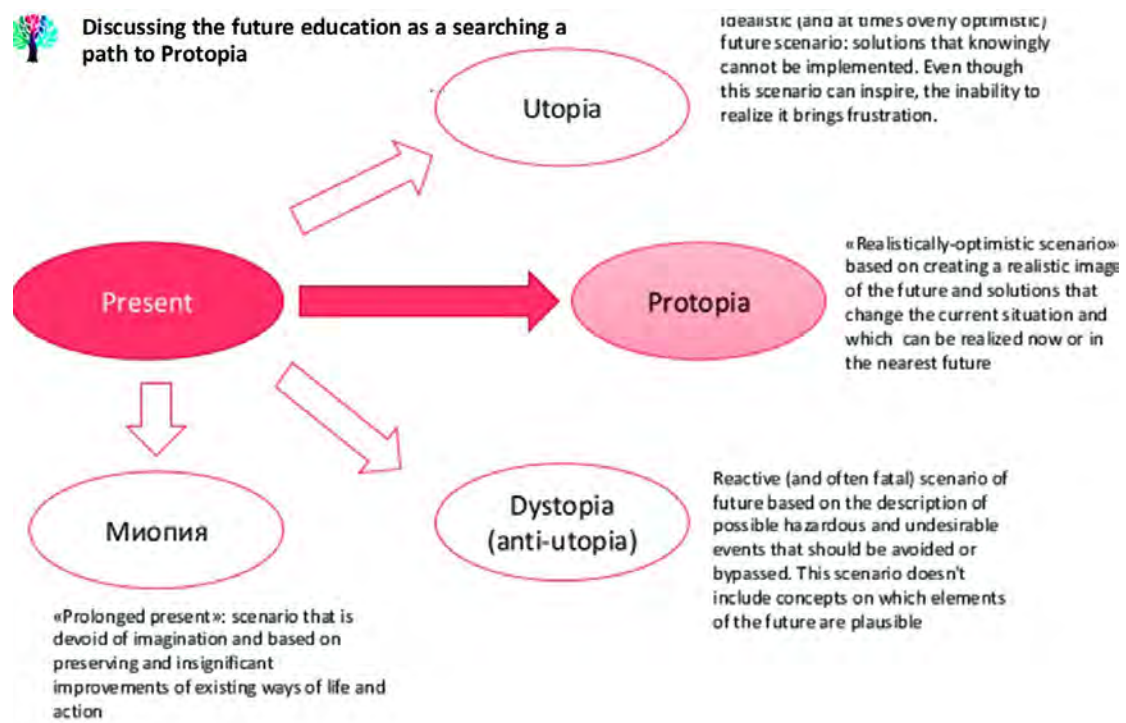


Figure: Protopia (Kelly, n.d.)

2.8: The L.Q.C. approach: (Gulati, n.d.)

This development goes by distinctive names like action-planning, strategic urbanism, guerrilla urbanism, D.I.Y. Urbanism, pop-up ventures. This is an critical device and catalyst for bigger community based placemaking forms. We continuously battle to do more with less.

Individuals' needs and request for superior open spaces are continuously tall and we get stuck in the net of subsidizing and capitalizing on neighborhood resourcefulness and turn these spaces into community open spaces. Lighter quicker Cheaper can be a motto taken a toll and tall affect approach to the usage prepare. Interests the casual distributing and gathering spaces are a most prominent case of how cheap and quicker thoughts can turn into incredible spaces to draw in individuals. LQC ventures can rapidly change the thoughts of the community into a reality. Hence this takes less sum of time, assets and cash and actualized on a brief term activity arrange. It can be at that point changed and tweaked based on the community's require and response. (Radhi, 2016)

2.8.1: What Does LQC Mean?

- i Light = Flexible and evolving according to needs
- ii Quick = Fast to launch
- iii Cheap = Fundamental shift from design led capital investment towards affordable programming and management solutions

2.8.2: Why a LQC Approach?

- Using LQC approach will help to create and test the project on ground immediately and with direct involvement.
- They are temporary and relatively inexpensive alterations to a public space.
- Bring life and amenities to previously dead spaces in this case voids.
- Generate interest among potential investors by faster implementation.
- Establish a sense of community and sense of pride and ownership.
- It is a context based place by place strategy to transform underperforming spaces throughout the city. (Radhi, 2016)

3.1: Introduction:

There are a lot of different kinds of projects happening around the world that has been done under the flyovers or other huge chunk of urban negative spaces. But the case studies considered here are small scale ventures making tremendous distinction in the society and community. Since not all huge ventures have affected on communities it is the little ventures and little urban spaces that make dynamic cities. It is seen that the greater the commitment by the community it is more likely the ventures are going to be effective.

3.2: Projects underneath Flyovers:

Utilizing Lost Spaces under Flyovers

Project Objective: Utilizing the negative and unused spaces beneath the flyovers and open it into Public Realm.

Protagonist: Urban Community initiatives.

Use/Purpose: "Transformed into creative venues for various community facilities and outdoors activities such as libraries, markets, public spaces, playgrounds, art galleries, canteens, seating areas with traditional board games, etc."

Description: We deal with the problem of lack of basic urban amenities in many neighborhoods in our cities. There is a lack of places that invite for public interactions. The under bridge spaces are a precious opportunity for local communities. (Mohamed, 2015) The importance of local community initiatives is key to transform these dead spaces happened in the cities where this movement occurred and this resulted in great urban spaces benefiting the entire community. Where in Av Fuerzas Armadas Flyover in Caracas, Venezuela was transformed into a book selling.

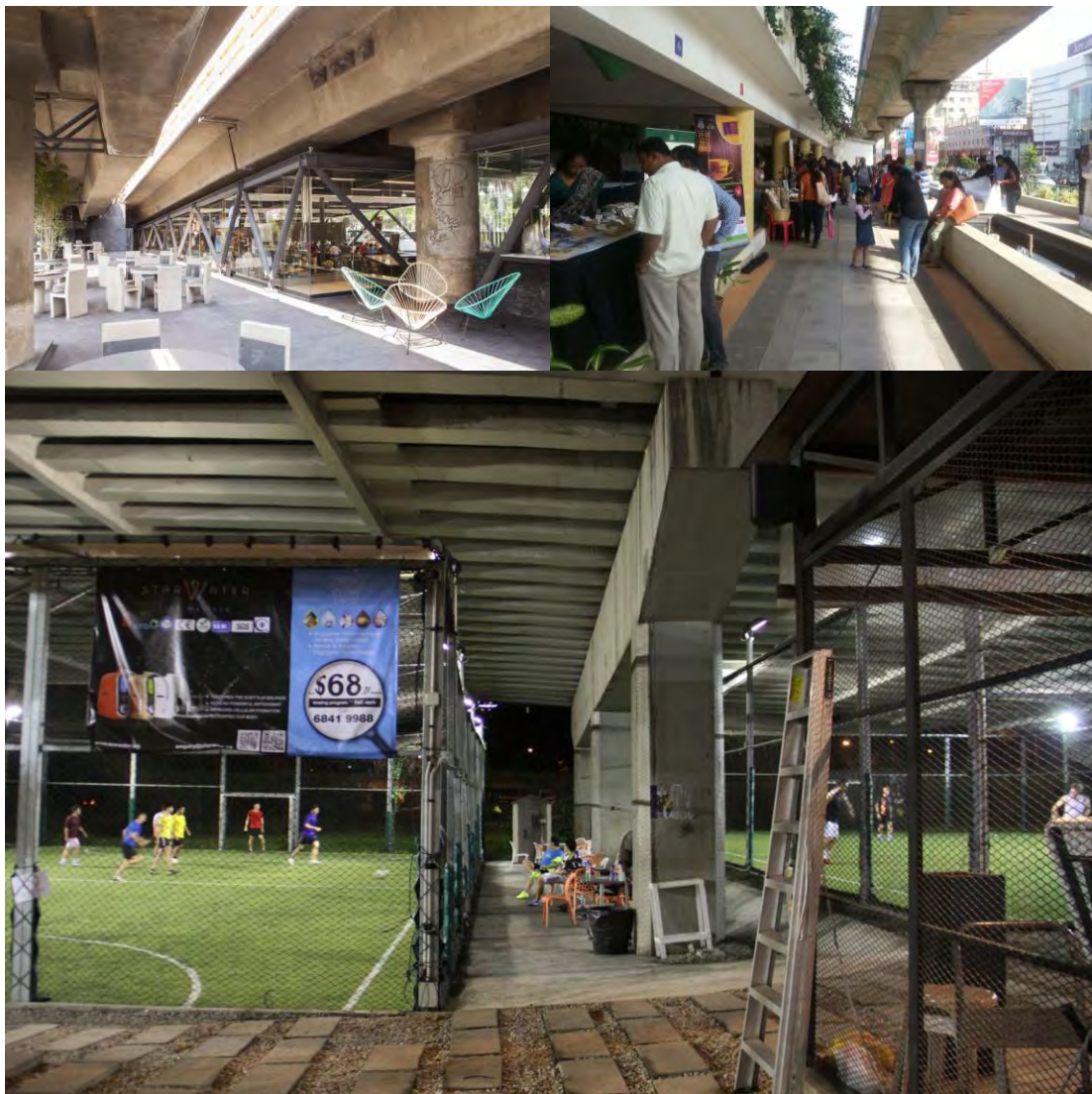


figure- a flyover left over space used by a cafe and public outdoor seating/ b shops under flyovers / c soccer court under flyover

market which in turn encourages people to hangout and activate a previously dead, empty and abandoned area. This space is commonly used for playing various board games and for the people to relax.

Another space under the flyover in Koog aan de Zaan, Amsterdam. It was a restoration project to connect the two sides of town and to activate the space under the road. The town was divided into two parts due to the over road and it was treated as a blind spot by the residents as well as the authorities for over 30 years to realize it as a potential urban space. After a successful community engagement the space was redesigned to accommodate all needs of the community as well as the contextual needs where the landscape requirements to be resilient as well as climate responsive was addressed.

(Radhi, 2016)

3.3: Folly For a Flyover By assemble

Project Location: London, United Kingdom

Project Objective: People taking action on their local neighborhoods to create better public spaces.

Basically it is a bottom-up strategy, where committed citizens focus on the purpose to reuse a space in benefit of the community. A common factor is using short-term, low-cost, and scalable interventions and policies where the spaces used are abandoned, underused or proposed spaces to be transformed into public spaces. This movement has been gaining momentum in the last couple of years and has been of interest not only for architects but

for planners, urban designers, sociologists and even politicians. Perhaps the reason behind this interest is the focus and success it has on building communities rather than building infrastructure. (Gerini, 2015)

Protagonist: Non-Profit Organization Assemble



Figure: Images of the Project Folly for a Flyover

Description: Folly for a Flyover was a temporary project that demonstrated the potential for a disused motorway undercroft in Hackney Wick to become a new public space for the area. For 9 weeks, this neglected and unwelcoming non-place was transformed into a host space for local residents and visitors alike – attracting over 40,000 visitors in the course of one summer. The Folly invested the site with a positive future by re-imagining its past – posing as a

building trapped under the motorway. Its roof pushing up between the East and Westbound traffic above, Folly for a Flyover hosted an extensive program of waterside cinema, performance and play delivered in conjunction with the Create Festival, the Barbican Art Gallery and numerous local organizations and businesses. By day the Folly hosted a cafe, workshops, events and boat trips exploring the surrounding waterways. At night audiences congregated on the building's steps to watch screenings, from blockbusting animation classics to early cinema accompanied by a live score. Like a giant construction-kit, the folly was hand-built by a team of over 200 volunteers. At the end of the summer, having served its initial purpose, the materials used in its construction were re-used as new play and planting facilities for a local primary school. Capitalizing on the success of the Folly, the London Legacy Development Corporation invested in providing the permanent infrastructure which has allowed the site to continue as an events and cultural public space.(A, 2014)

3.4: Deyalkotha:

Project location: Dhaka, Bangladesh

Project introduction: Deyalkotha is the first initiative towards place-making under the Tejgaon flyover in Dhaka, Bangladesh. The flyover was built due to the needs of mobility in the city. However, the neglected underneath spaces led to land misuses such as dumping debris and parking of trucks and cars. The surrounding low income population gave some purposeful meaning to the

flyover through their self-generated activities such as cooking, sewing, sleeping, playing, animal husbandry and night schooling as well. However, the space requires some design intervention that may further develop the area as well as help the community through improved amenities. After a detailed ethnographic survey, the project came up with a learning platform using the flyunder wall as playful and learning elements like chalk walls, alphabets, children's names, photos, maps, the national anthem, flag and height scale



Figure: Images of the Project Deyalkotha.

Consultants: Sahjabin Kabir, Tanzia Islam, Srijon Barua, Samain Sabrin.

Program: School

Project Description: Spectacular flyover projects have been placed all over in Dhaka city, resulting from the needs of transportation ease within the city.

However, with construction in dense urban areas, empty spaces have resulted and the unclear territory of the fly under has caused land misuse such as dumping and car abandonment/ parking. In a megacity like Dhaka, where there is a high demand of space, a vast area under the flyover remains barren and the city officials are continuously overlooking their potential. This is high time to rethink the flyovers and how they can facilitate the needs of public space in Dhaka. With this vision, the Tejgaon Flyover site has been initially chosen to restore the existing underutilized spaces by giving them a purposeful meaning. Particularly, this site has been chosen due to the presence of a large number of pavement dwellers in the neighboring Tejgaon Industrial Area. The underneath road is free from heavy traffic circulation, which creates space to be used by the community. On the other hand, the densely populated Dhaka city often fails to meet the educational and recreational needs of marginalized community. Often, spaces are lacking for carrying out those activities whether it is in their house or in their local area. Considering this, a learning platform has been developed using the underutilized fly under end wall - for both the disadvantaged children living in the area, who cannot afford to go to a formal school, and the underprivileged men and women workers such as rickshaw pullers, industrial & domestic workers. (Gerini, 2015)

4.1: Introduction:

The goal of this chapter is to introduce the readers with the site and the site surrounding context. The understanding of the character of site and how it came to be an urban void is needed to be perceived.

4.2: Physical mapping:

4.2.1: Parcel mapping:

The two main chunk of land are of the two neighborhoods' residential areas (Tejkunipara and Nakhhal para). There is an illegal occupation in the government owned abandoned rail colony on the south east attached to the site. The east part of the rail line is mostly industrial areas with privately owned land and more government colonies.

4.2.2: Figure-ground mapping:

The figure-ground mapping shows the very organic fabric of the site and large open spaces.

4.2.3: Greenery mapping:

Along the rail way and throughout the government colonies there is a spread of large foliage of green. There are large trees that shade the open areas.

4.2.4: Height mapping:

The height of the buildings varies from one story to ten stories. Because of the uneven distribution of the building masses the space underneath the flyover is

dark and cave like. All the single storied masses have corrugated steel sheet roof.



Figure: Site Mapping (Nawar, 2018)

4.2.5: Road Network:

The existing road network is very organic and intertwining that goes through the two neighborhoods. These roads are only wide enough to pass two rickshaws. Two of these roads face a dead end at the site underneath the flyover. There is construction going on to build a new BRT road and a proposal for an elevated expressway over the flyover is in hand.

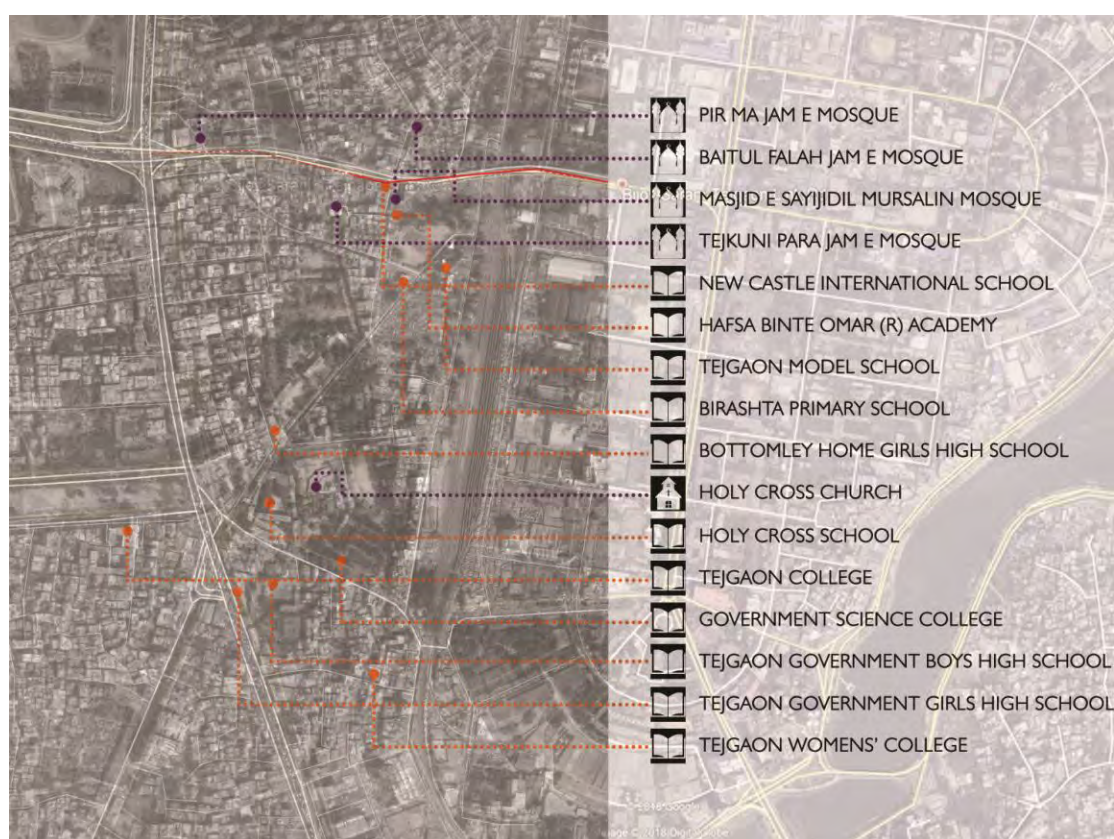


Figure: google images showing the social hubs

4.3: Historical and social background:

In August 2007 the Bijoy Sarani-tejgaon link road proposal was approved. Though it was foreseen as a structure that would not be able to solve the traffic problem it was intended to build for (Ali, 2007), within November 2007, RAJUK started demolishing 44 structures to built the new road (Alam, 2008).

Before the flyover was built the tejkunipara and nakhalpara acted as one single neighborhood where the intertwining organic roads crossing the two paras held community activities. The scale of these narrow roads was relevant to the ownership of the community. Communal activities like, adda in the roads by the men and women, kids running around, or cycling along the allies and even sometimes barricading a road to have street cricket tournament used to happen all the time. Around the time when electricity blackouts used to happen in Dhaka, these allies used to be popular sites for a social gathering.

After the flyover was opened in 2010, the space underneath the flyover became abandoned and dark which started sheltering crime, illegal activities, dumping places etc. This space became socially unsafe and social activities started to get lost. With some more time passing by squatter settlements started developing and a bazaar to cater the people of the squatter evolved. Thus day by day the people living in the nakhalpara and tejkunipara neighborhoods lost ownership of the connecting roads and communication with each other.



Figure: google images showing the transition of the site from 2004, 2008, 2012 and 2017

Today as the work for a new BRT road and an elevated expressway is on its way the illegal squatter settlements are being demolished and the site; a cave like urban voids; is being abandoned again.



Figure: Site Photograph (Nawar, 2018)

4.4: SWOT Analysis:

Strengths:

- Ample space under, unlike other elevated highways in Dhaka.
- Though unorganized, personalization of the space by the users is visible.
- There is no need to cross roads to arrive at the site as it is directly inside the community
- Surrounded by greenery

Weaknesses:

- The site surrounding is very congested.
- There is no threshold at the ground level to arrive at the site.
- No public transportation other than three wheelers has access to the site.
- Poor condition of road networks.

Opportunities:

- Potential for becoming a community courtyard.
- As the site is linear, the distribution of the pocket functions can be organized under an hierarchy
- Potential for introducing sunlight because of the height available.
- There is opportunity to use the in between space to create a higher ground.
- Potential to become a social hub with existing and the missing linkage.

Threats:

- Dark and socially unsafe.
- Crime prone area.

4.5: Major Stakeholders:

It is important to recognize the key stakeholders of any project to begin with and get them involved in the project. And for this particular project of placemaking which is closely related to people, survey and interviews were done of different type of people according to age, sex and occupation. These local partners were crucial to provide information about the place and understanding the dynamics of the public. They also gave remarks on how they perceive the site and what they aspire this place to be.

Figure: Interview derivatives (Nawar, 2018)

4.5.1: Categories of stakeholders:

- Local Stakeholders:

Local Residents

Local Business owners

Local Store Owners

Local Vendors and Hawkers

Local Community Group

		<p>NAME: LOTUS TOMAL AGE: 40+ SEX: MALE OCCUPATION: BUSINESS (INTERIOR DESIGNER) MONTHLY INCOME: N/A RENT: INCOME TAX 100000 TAKA FOOD AND EXPENDATURE: CITY CORPORATION BAZAR, KAWRAN BAZAR, 15000 TAKA KINSHIP: 5 PERSONS, THE HOUSEHOLD HAS 6 FAMILIES (JOINT)</p>			<p>NAME: SUMAIYA, MIM, HABIBA AGE: 7,10,7 SEX: FEMALE OCCUPATION: STUDENTS MONTHLY INCOME: N/A RENT: TEJKUNI PARA FOOD AND EXPENDATURE: N/A KINSHIP: JOINT FAMILY (4 PERSONS) BOTH</p>
		<p>NAME: ALMOGIR AGE: 28 SEX: MALE OCCUPATION: BUSSINESSMAN MONTHLY INCOME: 25K RENT: 12K (TEJKUNI PARA) FOOD AND EXPENDATURE: KAWRAN BAZAAR, KOLMILOTA TOTAL: 20K KINSHIP: JOINT FAMILY (4 PERSONS)</p>			<p>NAME: SHUBORNA, FAIZA AGE: 12,10 SEX: FEMALE OCCUPATION: STUDENTS MONTHLY INCOME: N/A RENT: TEJKUNI PARA FOOD AND EXPENDATURE: N/A KINSHIP: JOINT FAMILY (4 PERSONS) BOTH</p>



Figure: Interview derivatives (Nawar, 2018)

- Government:
 - Dhaka North City Corporation
 - RAJUK
 - Ministry of Roads and Highways
 - The Public Works Department
 - Rail Ministry
 - Dhaka WASA
 - DESCO/DESA

First to understand what kind of program needs to be adapted, the existing activities were listed down and categorized in simple functions. The simplified existing functions were: Formal shops, Bazaar, Vendor, Hawker, Occasional and Event Oriented Vendors.



Figure: Street Scape (Nawar, 2018)

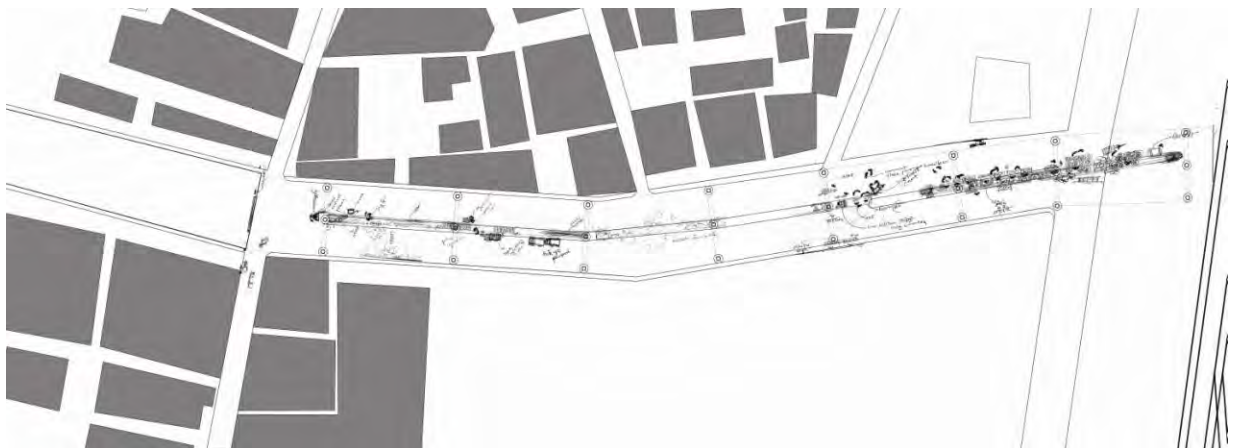


Figure: Existing activity mapping (Nawar, 2018)

Then through critical thinking, silent observation, interviews, surveys and mapping, literature review and case studies, a new set of programs were introduced. These catered the local necessities, entertainment and recreations, created learning opportunity and opened an event space. These functions were:

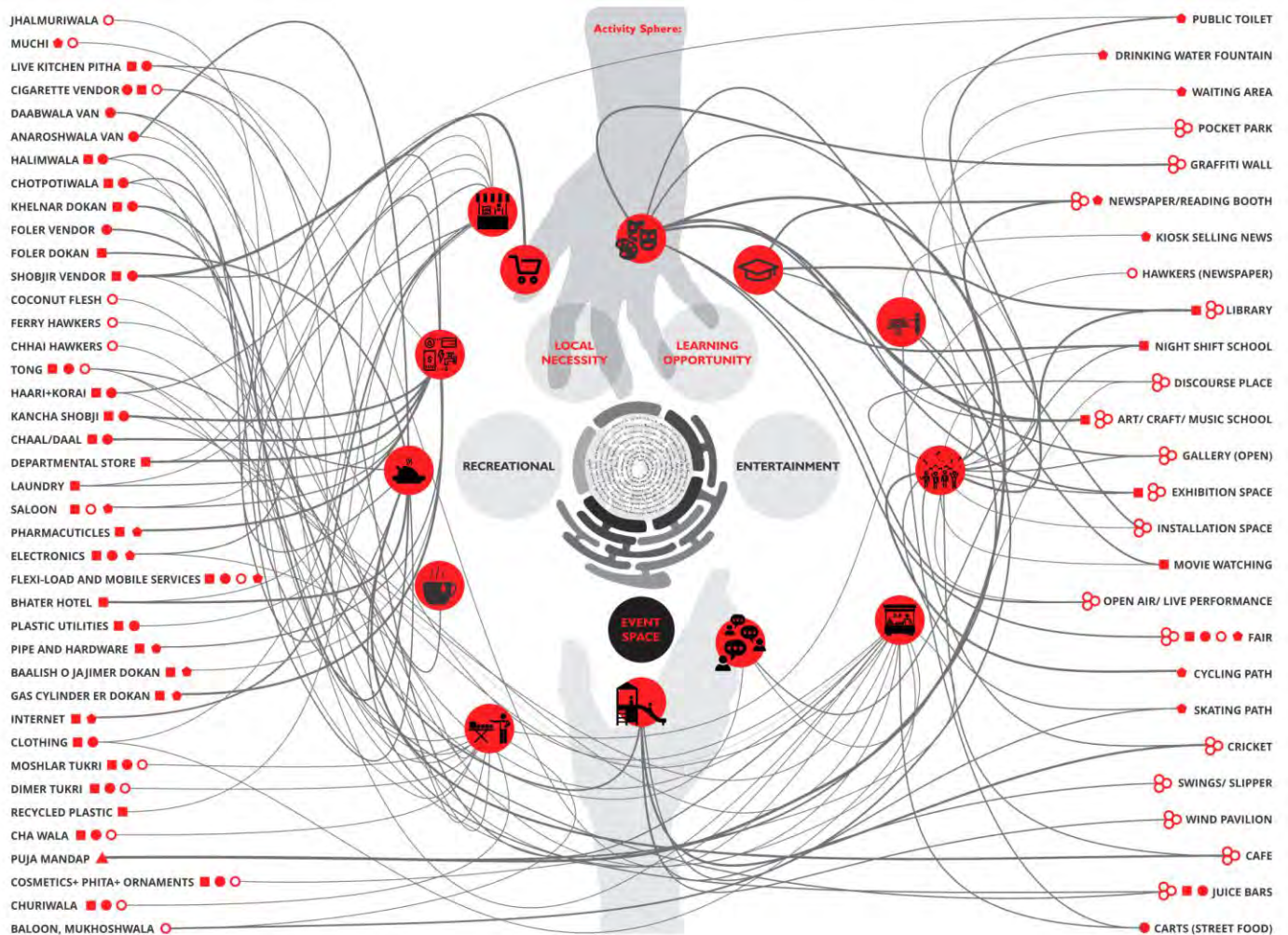


Figure: The activity sphere (Nawar, 2018)

- A Multipurpose Plinth:

A multipurpose plinth is proposed to hold programs like, community buildup, fairs, exhibitions, training program, discourse place, music, art or dance concerts, weddings or other ceremonies, movie or live sport viewing etc. The plinth can be rented out to the community locals for their private events too.

- A Community School:

A community school is a school accessible for everyone in the community where youths can be exposed towards learning music, art, craft, vocational, dance etc. Programs like school for the street children, elderly education ect could be sheltered in this function too.

- A Community Library:

A community library is a shared library for everyone in the community. By donating books for the library the people in the community can built-up ownership

- A Hawkers' Plinth:

A hawkers' plinth is an open plinth that is proposed to lay a stage for the hawkers to sit and sell.

- A vertical canvas :

A wall that can portray starting from billboards, to daily news and bulletins. Which is open to art work, scultupural murals, graphic work, event posters or even to-lets. Orienting towards the community for social sharing.

These series of programs are all open-ended and can be altered according to the community's welfare.

6.1: Conceptual stage:

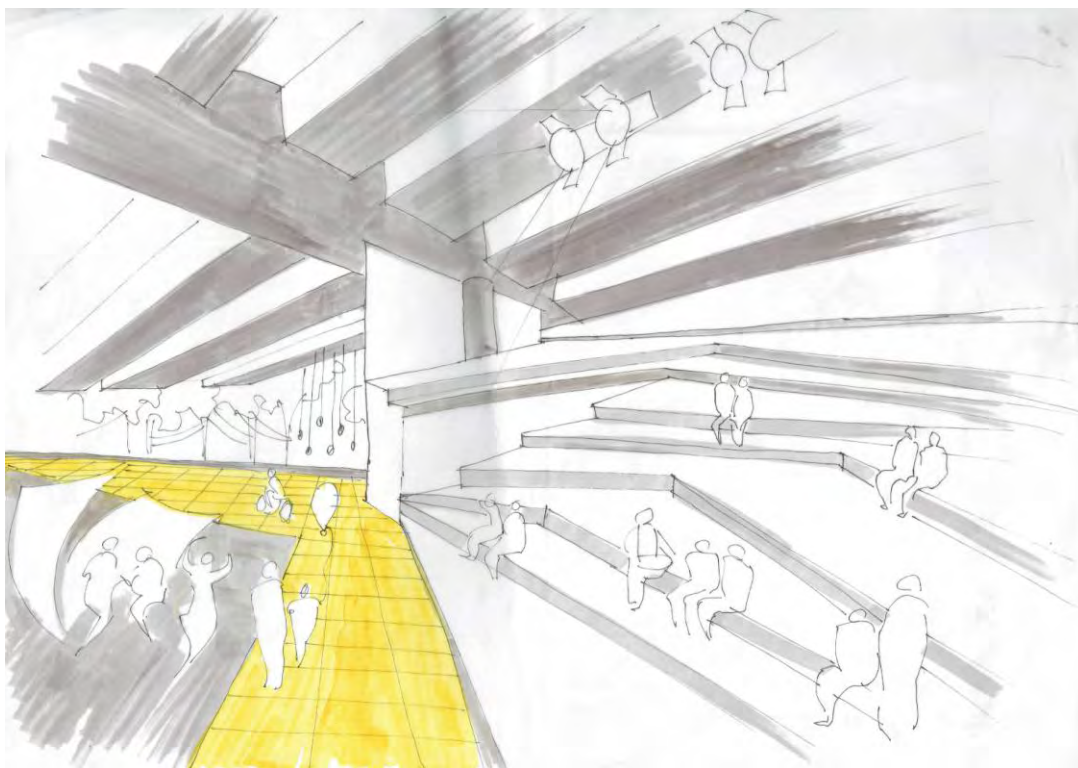
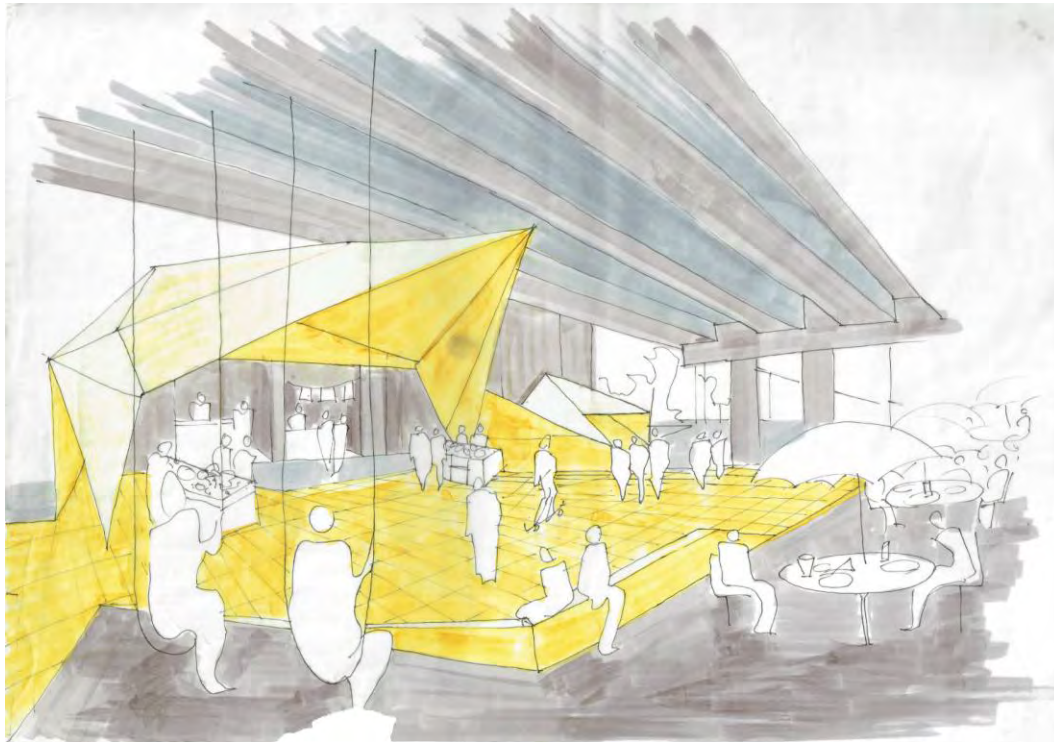


Figure: Conceptual sketches (Nawar, 2018)

6.2: Design Stage 1:

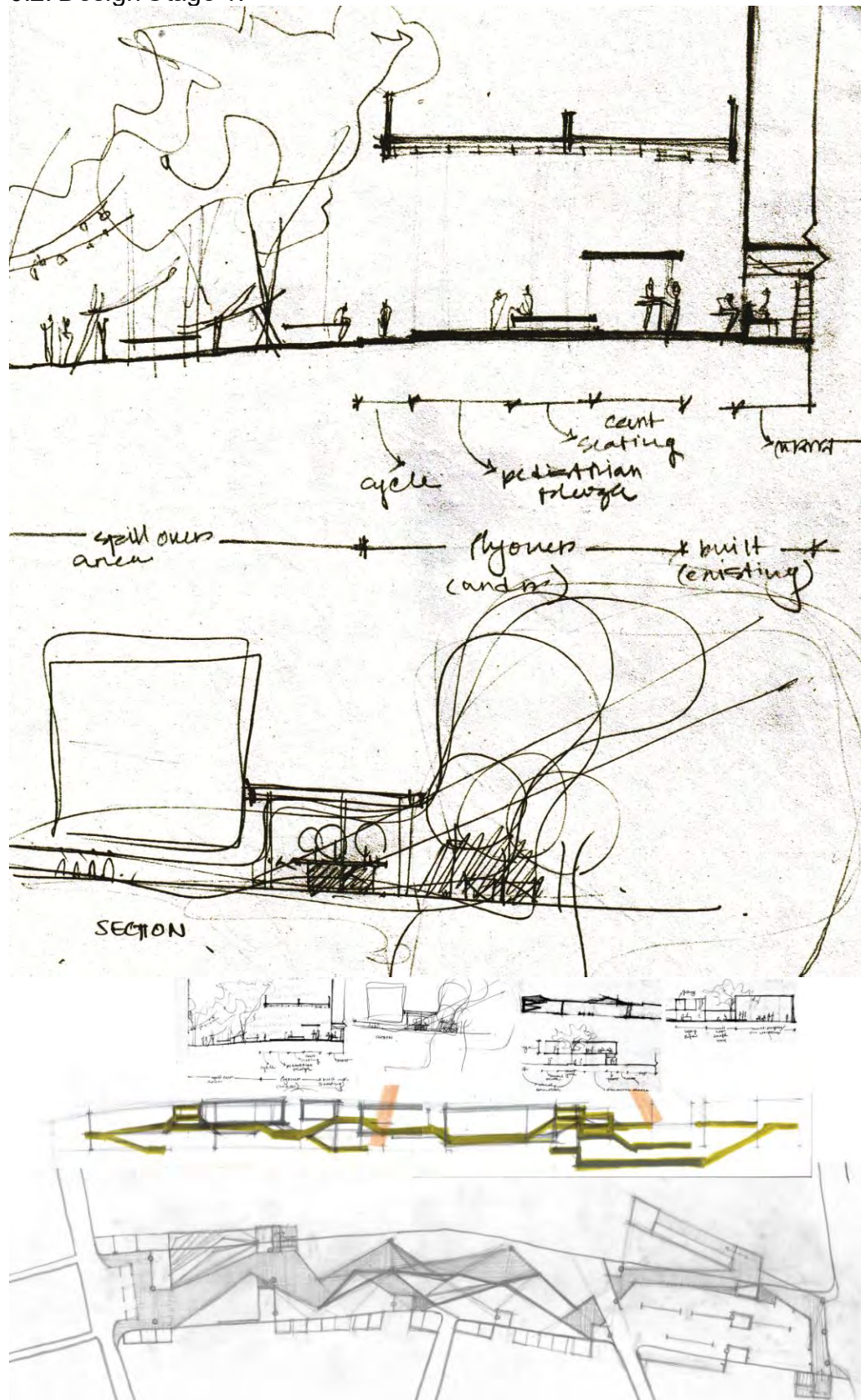


Figure: design development sketches(Nawar, 2018)

6.3: Design stage 2:

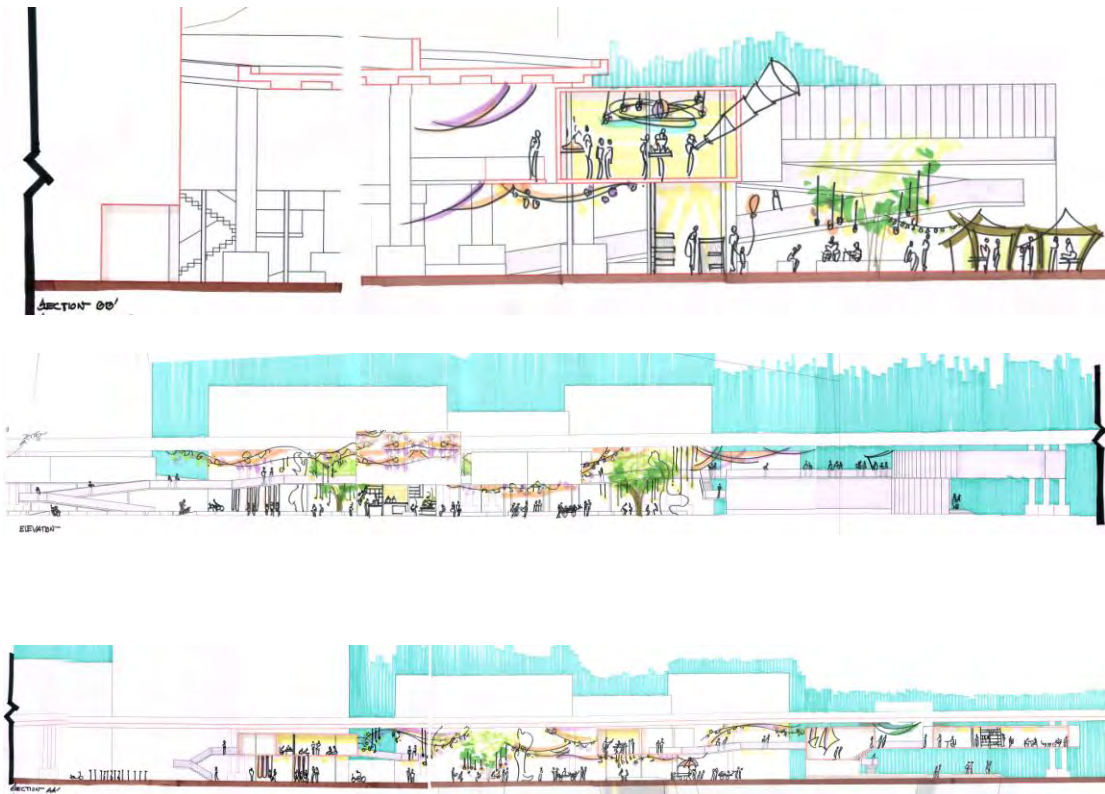


Figure: Design development sections (Nawar, 2018)

Model Photograph:



(Nawar, 2018)

6.4: Design stage 3:

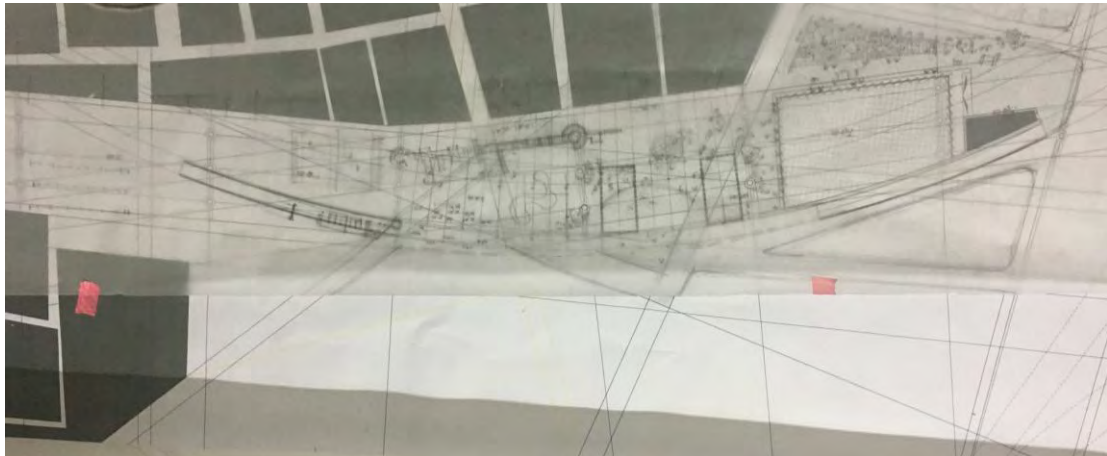
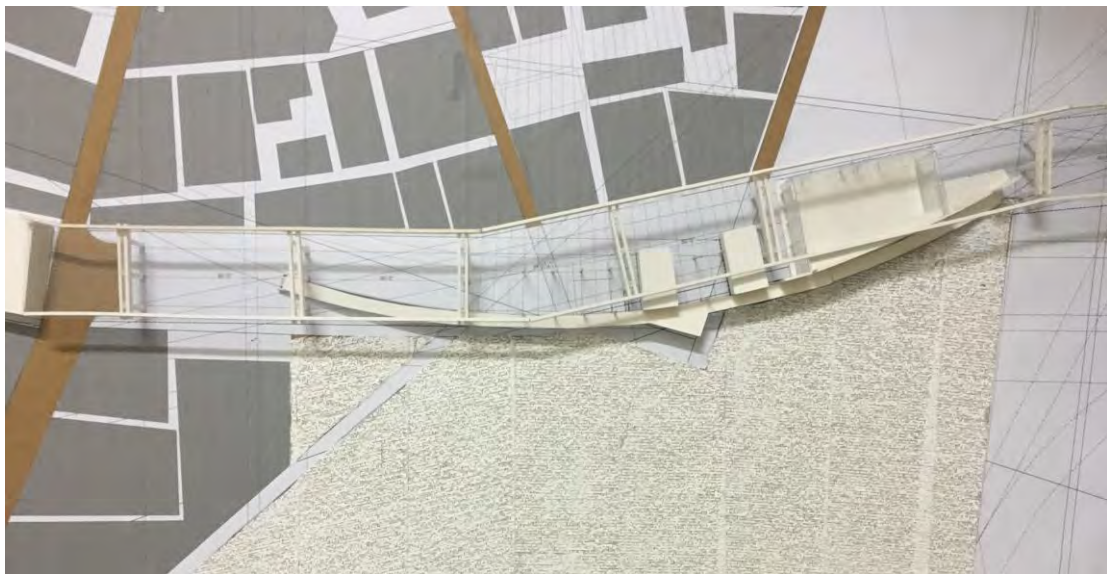


Figure: Design development (Nawar, 2018)

Model Photograph:



(Nawar, 2018)

6.5: Design stage 4:

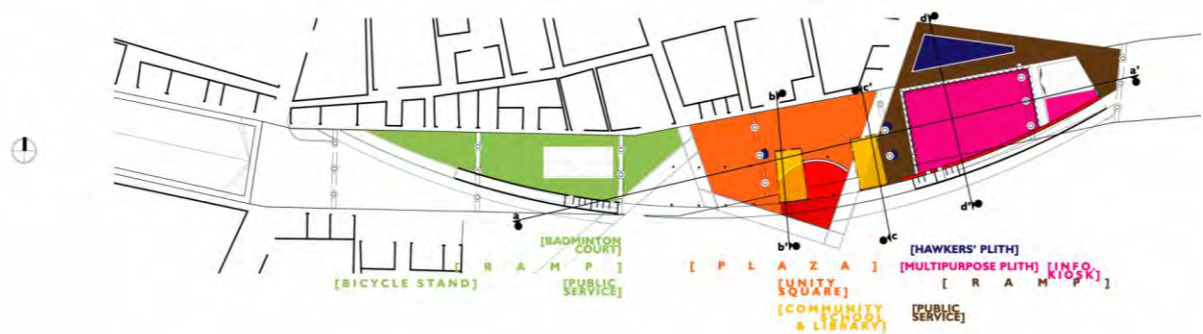


Figure: Ground Level Plan and Zoning (Nawar, 2018)

Description:

The east-west ramp accessibility to the elevated level for accessing the Community library and the discourse place/classroom for the community was the first response in creating a threshold with the lush greenery on the south. The addition in functional level leaves the ground continuity with scope to have large-scale public and pocket spaces that would generate various activities through out the day and night. Such probable activities offered through the design are a stage with less formal character, a plinth for hawkers and passers-by, a zone for vendors to set-up stalls, a change in pave and direction to lead the way to several courts and grounds of different scales, eventually connected to the green-body. The landscape features for the parcel of this green chunk can play host to cultural and religious events organized by the stitched community for them such as the shahid minar, baishakhi mela, pohela falgun, eid and puja fares and many more.



Figure: Idea montage(Nawar, 2018)

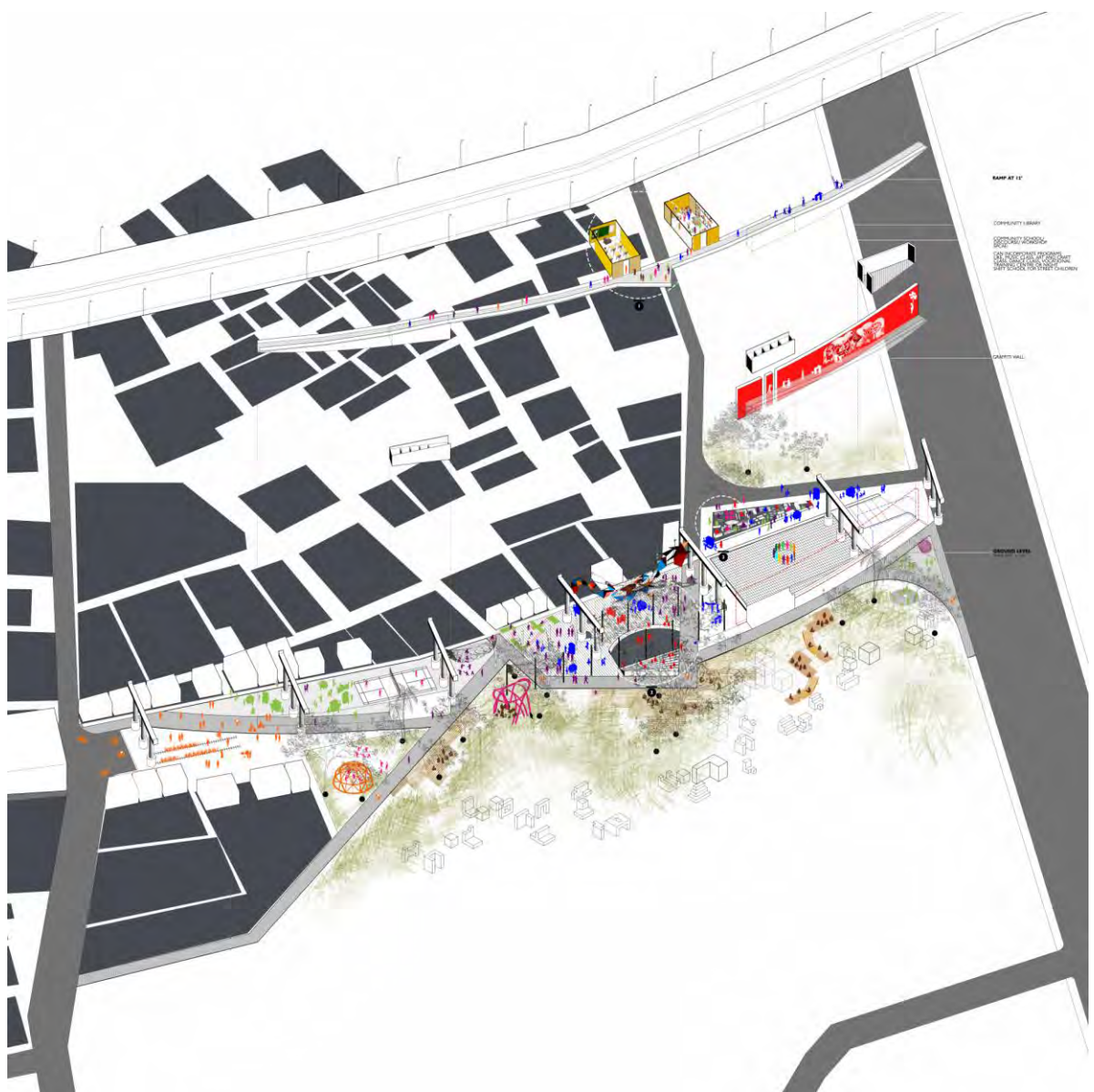
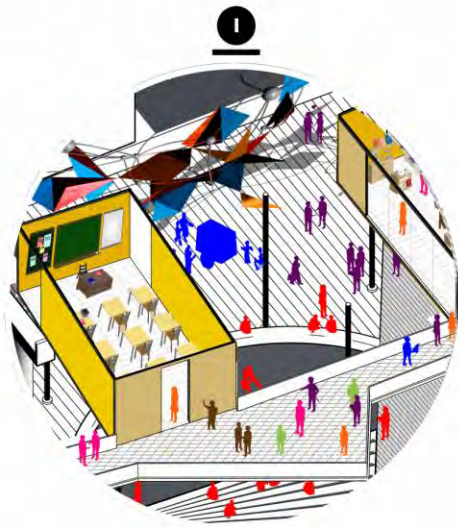
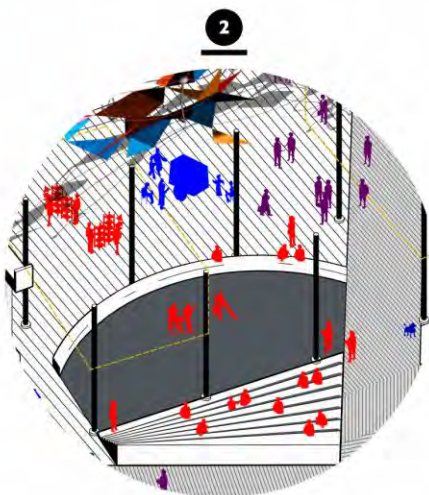


Figure: Isometric View (Nawar, 2018)

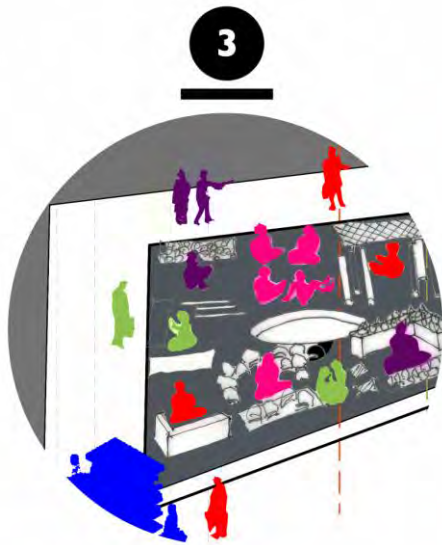


A deliberate change in shape and direction by introducing a bulge, addresses the multiplicity in character which is needed for the school in the higher level. In addition to having a playful scaled outdoor court/verandah, the space acts as a holding bay for passersby to enjoy the natural green chunk on the southern side. Never the less, it will also serve as a large scale public tire when there's any program on going in the 'unity square'.



The plaza and the unity square acts as the heart of the entire protopian idea. The placement of these two function, introducing ambiguity and audience side by side, through just a curved wall

gives an indication for the community to remain in a dialogue of all ongoing activity sphere that they live in.



The north-eastern bracketing element of the designed proposal is a hawker's plinth where the local trade-chunk and the multi-functional plinth dilute in character and exchange their dialouge.

The daily takes shape in a rhythmic event through the people with time, space and usage. The passage of time in a harmonious ongoing culture paves a legacy for a protopian dream that the community may thrive upon in generations next to come.



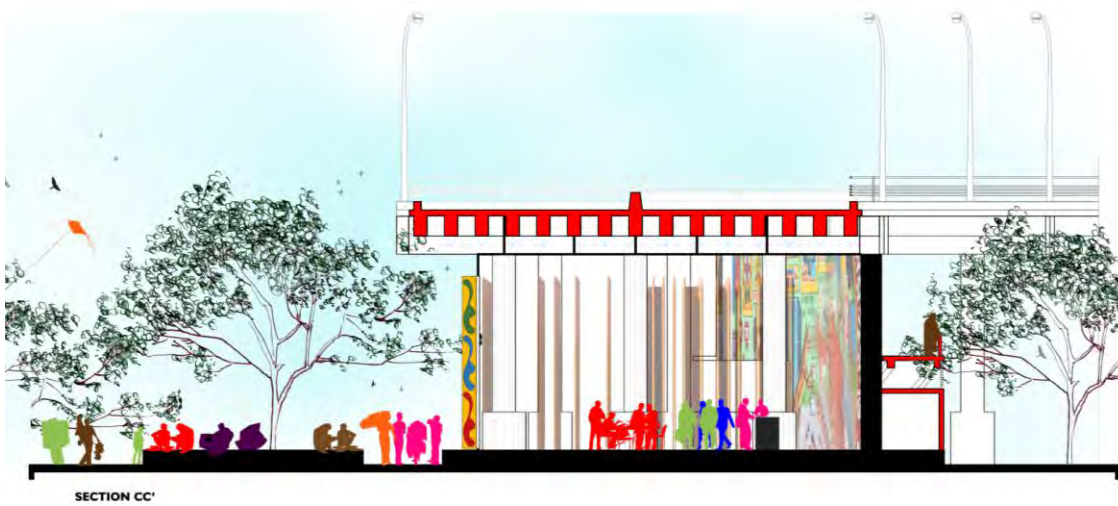


Figure: (From the top) Section AA', Elevation, Section BB' and Section CC' (Nawar, 2018)



Figure: Section BB' (Nawar, 2018)

Visions:



Model Photographs:



(Nawar, 2018)

7. Conclusion:

The ever evolving city of Dhaka, aims to be a megalopolis by enhancing its capacity and connectivity with the neighboring districts. As the capital grows larger and more dynamic, we the dwellers of the this city, are losing dialogue with each other. The identity of each communities are being at risk as the city cuts through as new roads and communications are being installed in this 400 year old city. In the past 20 years or so, the development has taken a faster pace than ever loosing unity with even the other necessities of living.

The lack of social and cultural security and ownership has been encroaching the newer generations as they lose space to celebrate life and all its colors.

Projects that cater community dialogue to happen are very crucial. We are in dire need of co-existing spaces that create string bonding among the people, expose the new generation towards the art of living and dream for a better society. Maybe just then we might stop seeing our future as dystopian all the science fiction fantasies are, and head towards a healthier society as a whole.



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