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UNFOLDING Effervescence



"With this Newsletter series we hope to be a voice for our fraternity to discuss and deliberate various challenges in formulating collective solutions so as to stay relevant socially and make a difference. We invite all members to contribute and participate in this endeavour".

Editorial Team



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Bengaluru karaga – unraveling a sacred and historic landscape of the city

-Roshini Muralidhara

Abstract

Nature and the environment we live in, is in a constant state of change. Whether it is the places we visited in our childhood or the age-old buildings or the festivals we celebrated or the food we ate when we were young, everything is undergoing a dynamic transformation. The beauty of this seasonal change is, life's adaptability to integrate any new element and make it, its own, but what is important is to remember and respect the emotional value that is associated with that element.

Introduction

Every year in the month of March-April, the Silicon Valley of India decks up to celebrate one of its

most significant festivals – the Bengaluru Karaga. Festivals are an intrinsic part of the cultural landscape of any place. They have a profound cultural relationship with the city in which they are celebrated, the geographical setting and the people of the city. Bengaluru has been a multi-cultural space since its origin and the city is home to several ritual centres and festivals which emerged from its different communities and their histories. The Karaga Sakthi Utsava (festival) is one of the oldest annual civic festivals celebrated in the historic Pete (old town) and its surrounding areas by the Vahnikula Kshatriyas (warrior clan), a subgroup of the Tigala (a backward class) community. The Tigalas are a group of migrants consisting of



Devotees seeking blessings from the Karaga while the priest is on a procession.
(Image Courtesy – PEEVEE)



gardeners, horticulturists and lake settlers believed to have lived in the historic Pete area during Kempe Gowda I's rule (1537 AD) for better economic opportunities. Considered as a significant cultural and sacred occasion of the urban landscape of Bengaluru, the celebration attracts the multi-religious populous of the city.

Origin of the Festival

This eleven-day festival, officially marks the beginning of the holy month of Chaitra according to the Hindu calendar. The Karaga Utsava stems from mythology and local anecdotes and is based on stories from one of the greatest epics of Indian history – The Mahabharatha. The central focus of the festival is the arrival of Draupadi (wife of Pandavas), as an incarnation of Shakthi (Goddess of divinity and power), according to a promise made by the Goddess to the ancestors of the Tigala community. The most common legend associated with the festival revolves around Timarasura. The Pandavas, Krishna and Draupadi were headed to heaven after finishing their exile in the forest when Timarasura teased Draupadi. Since her husbands and Krishna were ahead of her, she was left alone to fight the demon. Timarasura was blessed with a boon from Lord Shiva that even from a single droplet of his blood that fell in battle, thousands of Timarasuras would be born. Draupadi acquired her primeval form of Adi Shakti, and when she shook the cloth covering her breast, warriors like Durga pujari,

gante pujari (bell priest), ganachari (community chieftain) and veerakumaras (hero protectors of the Goddess) were born from her. The battle was terrible and long; as the Goddess struck the asura, his blood flowed and more asuras emerged. Eventually, the Goddess struck one final blow and licked clean the flowing blood and swallowed the demon. The Goddess then regained her original form of Draupadi and promised to visit her warrior sons once every year.

Karaga – Meaning and Context

The term Karaga refers to a water pot carried in the left hand of the priest on the day of its 'birth'. It is also described as a sacred pot symbolizing the primal Goddess's power and to the priest when he is carrying the pot.



In this image, the karaga priest, dressed in turmeric yellow sari with red border, black bangles, gold waistband and pearl and ruby chains performing at one of the locations and offering blessings to the devotees.

(Image Courtesy – PEEVEE)



The festival worships nature and water (Gange pooje) by performing rituals at various historic tanks of Bengaluru, making it very unique to the city and its environs. Bengaluru was once referred to as Kalyanapuri (city of lakes/tanks), owing to the large number of tanks, wells and other water systems that were a part of the old fortified city founded by Kempe Gowda I. The Karaga festival celebrates this extraordinary geography of the city, seeking blessings from the Goddess for good weather (especially rain) and peace in the city and marks the dawn of spring on the full moon day.

One of the chief criteria to be selected as the Karaga priest is that he has to be married and has to be an ardent devotee of the God and Goddess. The priest is chosen during the previous year's Dasara festival and he undergoes a stringent dietary and exercise system at the ancient garadi mane

(gymnasium) till the Karaga festival. Throughout the eleven days, the Karaga priest takes a sacred dip in the holy water of temples and tanks at nine points in the city as a part of cleansing the city before the arrival of the Goddess, but the Dharmaraya Swamy temple in Tigalarapete, is the principal location for all the festivities.

Important Members Celebrating the Festival

Special rituals and traditions are performed on each of the eleven days in a specific order. These customs are performed by different members of the Vahnikula Kshatriyas, namely, Kula Gowda (community headman), Ganachaari (community chieftain and spiritual instructor of the Karaga priest), Gante Poojari (bell priest), Karaga Poojari (priest who carries the Karaga on his head), Kula Purohita (community priest), Potharaja



The Dharmaraya Swamy temple in Tigalarapete is the primary locus of the festival. It is the main temple of the Vahnikula Kshatriya community and is one of the major temples dedicated to the Pandavas and Draupadi in the city. (Image Courtesy – Roshini M and Varsha R)



Poojari (priest from the Potharaja household), Veerakumaras (herosons of Draupadi – who protect the Karaga priest during the procession), Bankadasi (the ones who play instruments), Kolkar (bearer of the news of ritual events) and Chaakridaaras (festival workers).



Seen in the image are a group of veerakumaras on one of the gange pooje day's taking rest in between the events.
(Image Courtesy – PEEVEE)



Seen in this image, is a bankadasi (wind instrument performer) who is an integral member of the core group involved in all the rituals and traditions of the festival.
(Image Courtesy – PEEVEE)

Karaga – Traditions and Rituals

The Karaga festival commences by Dwajarohana (flag hoisting) at the Dharmaraya Swamy temple, on the Saptami (seventh) day of the Chaitra (first luni-solar) month of the Hindu calendar. Gange pooje is carried out in specific temples and sacred tanks across the old town, for nine days. Of these, the Karagada Kunte or Upuneerina

Kunte (salt water pond) associated with the birth of the Goddess is visited on the second, seventh and ninth days. The Sampangi tank (Shakti Peeta – powerful location) at Sampangiram Nagara, Muneshwara Swamy temple (previously a Hoovina Totha – flower garden) at Sudhama Nagara, Jalakanteshwara temple at Gavipuram (part of Kempambudhi lake), Ganesh temple at KR market (part of Siddi Kate (a lake named after Siddi)), Anamma Devi temple at Majestic (part of Dharmambudhi lake) and Mariswamy Mutta (monastery) at Kalasipalya are other notable locations visited during the festival.



An illustrative map of the Pete area indicating the gange pooje locations, karaga procession route and the locations where the karaga stops on the Pete Karaga night.
(Image Courtesy – Varsha R)

The Hasi Karaga (sacred pot made from unbaked clay) on Triyodashi (thirteenth day of the month) and Pete Karaga (night procession) on



Purnima (full moon day – fifteenth day of the month) are the most significant rituals of the festival. During the night procession, apart from visiting temples within the Pete area and houses of priests, the Karaga stops at the Hazrat Tawakkal Mastan Dargah in Cottonpet as a part of an ancient legend. The common story about the relationship between the goddess temple and the dargah is that, one year the Sufi saint was hurt during the procession and he cursed the Karaga such that it could not go ahead until turmeric powder/paste from the temple was applied to his wound to pacify him and hence the karaga visits the dargah to commemorate this event. This is another special element of the Karaga, which represents the secular nature of the festival.



*The karaga priest performing gange pooje at one of the locations.
(Image Courtesy – Revival Heritage Hub)*

The Aarati Deepotsava (festival of lights), a special ritual, where women and girls of the Tigala community play the primary role, celebrated on Dvadashi (twelfth day of the month) and Pongal Seve (sweet rice offering) on Chaturdashi (fourteenth day of the month) are other important traditions of the festivities.

*A group of women headed towards the Dharmaraya Swamy temple with their ornamental pots for the aarti deepotsava.
(Image Courtesy – Revival Heritage Hub)*



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Karaga Purana or Vahni Purana (an oral epic associated with Karaga performance) is recited on Padyami (the day after full moon day) at the Ellusutina Kote (seven-circled fort) temple within the campus of the city corporation building. After the Karaga procession, Arjuna (one of the Pandavas) and Draupadi are married and are taken on a Rathotsava (chariot procession) through the streets of the Pete area. On the last day (Bidige – seventeenth day of the month), the men of the community participate in Vasanthotsava (playing with turmeric water) and the festivities comes to an end by Dwajavarohana (lowering the flag).



The chariot procession of Draupadi and Arjuna after their marriage on the night of the Karaga procession. (Image Courtesy – PEEVEE)

Conclusion

Today, the Karaga celebration is no longer restricted to just the Tigalas, but it has become a city level fiesta that brings together people from different cultural backgrounds. Though the principal activities are performed only by members of the Tigala community, anybody who has faith in the Goddess and her power can participate in the celebration. Another interesting aspect of this festival is that, it acts as an annual platform for Tigalas from all over the city to meet and share the joy of the festivities together, bringing back memories from the past.

The Karaga festival records Bengaluru's past geography and highlights the religious harmony that exists within the older communities. It is an integral part of the intangible heritage of Bengaluru and highlights a significant historic layer of the city and its secular character. It outlines that water/nature was a principal character of Bengaluru's historic landscape and that water as an element is multi-faceted with various material and symbolic meanings in everyday life and ritual ceremonies. It also exhibits the resilient nature of traditions and festivals which find ways to sustain, even if the physical fabric of a space is continuously evolving due to developmental pressures as in the case of Bengaluru.

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Holi celebration



Fun Flairs



Ar. Nikhil Sebastian



Every woman is a shade of Goddess Venus symbolising beauty, love and purity. Modern day women is more than a pretty being. She is a Libertas, emerging from the fire of aspirations, awakening the true inner self.

Libertas represent every woman who liberates from the norms specified by society, entering a world of freewill, enjoying her personal freedom and thus defining the true form of empowerment.

Libertas -The Rise of Venus is an illustration created with a blend of fractal art on handmade sketch and represents free spirited modern day woman.



സർഗ്ഗാത്മക മനസ്സിൽ നിന്ന് വിരിയുന്നതാണ് യഥാർത്ഥ സമ്പത്ത്

-Joshy George

നമ്മുടെ അയൽ സംസ്ഥാനമായ കർണ്ണാടകയിൽ നിന്നാണ് ഇക്കമയുടെ തുടക്കം. അവിടെ രസേന്ദ്ര മജൂംദാറിന്റെ മകൾ അല്പം പിടിവാശിക്കാരിയാണ്. ഒരു വിദേശ മദ്യ നിർമ്മാണകമ്പനിയിലാണ് ആദ്യം അവർ ജോലിയിൽ പ്രവേശിച്ചത്. ബ്രൂമാസ്റ്റർ (വിദേശ മദ്യ നിർമ്മാണ വിദഗ്ദ്ധൻ) ആകാൻ അനുവദിക്കാത്ത പുരുഷ മേധാവിത്വത്തിനെതിരെ പ്രതിഷേധിച്ച് ആ ജോലി വലിച്ചെറിഞ്ഞവൾ പിന്നീട് ബാംഗ്ലൂരിലെ ഒരു വാടക വീടിന്റെ ഗ്യാരേജിൽ 10,000 രൂപയുടെ നിക്ഷേപവുമായി 1978-ൽ ആരംഭിച്ച് പ്രസ്ഥാനം ഇന്ന് ലോകത്തിന് മുന്നിൽ ഇന്ത്യയുടെ അഭിമാനമാണ്. അതേ, ബഹോകോൺ ലിമിറ്റഡ് എന്ന കമ്പനിയുടെ ചെയർമാനും മാനേജിംഗ്

ഡയറക്ടറുമായ കിരൺ മജൂംദാർ ഷായുടെ കഥയാണിത്, ചെയർമാൻ എന്ന് വിളിക്കുന്നത് ഇഷ്ടമില്ലാത്ത കിരൺ ഇന്ന് ഇന്ത്യൻ വ്യവസായരംഗത്തെ ജ്വലിക്കുന്ന വനിതാ താരമാണ്.

ഇതെല്ലാം ഒരു ദിവസം കൊണ്ട് നേടിയതാണെന്ന് ആരും കരുതരുത്. ബയോകോണിന് തുടക്കമിടുമ്പോൾ വെല്ലുവിളികൾ നിരവധിയായിരുന്നു. കേവലം 24 വയസ്സ് പ്രായമുള്ള പെൺകുട്ടി അതുവരെ പരീക്ഷിച്ച് വിജയിക്കാത്ത ബിസിനസ് മോഡലുമായി ഇറങ്ങിത്തിരിച്ചാൽ അതാരെങ്കിലും സ്വീകരിക്കുമോ? ഒട്ടുമിക്ക ഇടങ്ങളിൽ നിന്നും ആട്ടിപ്പായിച്ചു. ചിലർ പരിഹസിച്ചു. എവിടേയും കനത്ത പരാജയം.



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കുടുംബത്തിൽ (പടയാ) നിന്ന് എൻസൈം വേർതിരിച്ച് എടുക്കുന്ന പ്രക്രിയയാണ്. ഇതുകൊണ്ടാണും മുന്നോട്ട് പോകാനായി വില്ലെന്ന് നാട്ടുകാരും ബന്ധുക്കളും പറയാൻ തുടങ്ങി. ബാങ്കുകൾ വായ്പ നൽകാൻ മടിച്ചു. ആർക്കും വേണ്ടാത്ത കുടുംബം കൊണ്ട് ഈ പെണ്ണ് എന്നു ചെയ്യാൻ എന്നായിരുന്നു പലരുടേയും ഭാവം! എന്തിനേറെ വൈദഗ്ദ്ധ്യമുള്ള ഒരാൾ ജീവനക്കാരെ പോലും ആദ്യം ലഭ്യമായില്ല. ഒരു ബയോടെക്നോളജി സംരംഭത്തിന് വേണ്ടുന്ന അടിസ്ഥാന സൗകര്യങ്ങൾ പോലും അന്ന് പരിമിതമായിരുന്നു.

തോൽവിക്കളയെല്ലാം അചഞ്ചലമായ ആത്മവിശ്വാസത്തോടെ നേരിട്ട കിരൺ ഒടുവിൽ വിജയിക്കുക തന്നെ ചെയ്തു. ബയോകോണിന്റെ കുടുംബം എൻസൈമുകൾ അമേരിക്കയിലേക്കും യൂറോപ്പിലേക്കും കയറ്റി അയയ്ക്കാൻ തുടങ്ങി. അതോടെ ഇന്ത്യൻ കമ്പനികളിൽ ഈ നേട്ടം കരസ്ഥമാക്കുന്ന പ്രഥമ കമ്പനിയായി ബയോകോൺ മാറി. പിന്നീടൊരു ജൈത്രയാത്രയായിരുന്നു. 2004-ൽ കിരൺ മജുംദാർഷാ കുബേരൻമാരുടെ പട്ടികയിൽ സ്ഥാനം പിടിച്ചു ഇന്ത്യയിലെ ഏറ്റവും സമ്പന്ന യുവതിയായി മാറി.

ലിസ്റ്റിങ്ങ് നടത്തിയപ്പോഴും ബയോകോൺ ചരിത്രം തിരുത്തിക്കുറിച്ചു.

ഇൻസുലിൻ മുതൽ ആന്റിബോഡി വരെ ഉൽപാദിപ്പിക്കുന്ന മരുന്നു നിർമ്മാണ മേഖലയിലെ സമ്പത്തിയായി മാറിയത് തന്റെ സ്വന്തം പരിശ്രമം ഒന്നു കൊണ്ടുമാത്രമായിരുന്നു. പ്രമുഖ വ്യവസായി, സാങ്കേതിക വിദഗ്ദ്ധ, സയന്റിസ്റ്റ് എന്നീ നിലകളിലും പ്രശസ്തയായ കിരണിനെ പത്മശ്രീ, പത്മഭൂഷൺ എന്നീ ബഹുമതികൾ നൽകി രാജ്യം ആദരിച്ചു. ടൈം മാഗസിൻ ലോകത്തിലെ ഏറ്റവും സ്വാധീന ശക്തിയുള്ള വനിതകളിൽ ഒരാളായും ഫോബ്സ് മാഗസിന്റെ 2012-ലെ ലോകത്തിന്റെ ഏറ്റവും കരുത്തരായ 100 വനിതകളുടെ പട്ടികയിൽ 80-ാം സ്ഥാനത്ത് എത്തുകയും ചെയ്തു.

കാൻസർ മുതൽ പ്രമേഹം വരെയുള്ള രോഗങ്ങൾക്ക് ചെലവു കുറഞ്ഞ ഫലപ്രദമായ മരുന്നു വികസിപ്പിച്ചെടുത്തിട്ടുള്ള ബയോകോൺ സോറിയാസിസ് എന്ന ഗുരുതരമായ രോഗത്തിന് പുതിയ മരുന്നു കണ്ടെത്തിയിട്ടുണ്ട്. ജീവകാരുണ്യ പ്രവർത്തനരംഗത്തും വ്യത്യസ്തയായ കിരൺ മജുംദാർഷാ സമൂഹത്തിലെ സാമ്പത്തികമായി പിന്നോക്കം നിൽക്കുന്നവരെ സഹായിക്കാൻ ബയോകോൺ ഫൗണ്ടേഷൻ 2004-ൽ തുടക്കമിട്ടു. നാരായണ ഹെൽത്ത് സിറ്റി കാമ്പസിൽ 1400 കിടക്കകളുള്ള കാൻസർ കെയർ സെന്റർ കിരൺ സ്ഥാപിച്ചു. മധുര കോട്ട്സിലെ എം.ഡി. പദവി വിട്ടെറിഞ്ഞ് ബയോകോണിൽ കിരണിനെ സഹായിക്കാൻ അയർലന്റു കാരനായ ദർത്താവ് ജോൺ ഷായും





കൂടെയുണ്ട്. ബിസിനസ് രംഗത്തു നിന്ന് ജെ.ആർ.ഡി. ടാറ്റയേയും നാരായണ മുർത്തിയേയും ദിലീപ് സാംഗവിയേയും ഇഷ്ടപ്പെടുന്ന കിരൺ മജുംദാർ മഹാത്മാഗാന്ധിയുടെ കടുത്ത ആരാധികയാണ്. മഹാത്മജിയുടെ ലക്ഷ്യത്തെ കുറിച്ചുള്ള അവബോധം അത്ര തീവ്രമായിരുന്നു എന്നതാണ് ആരാധനയ്ക്ക് കാരണം. പരാജയങ്ങളിൽ പതറുതെന്നും പരാജയങ്ങളിലൂടെ ലഭിക്കുന്ന പരിചയസമ്പത്ത് നൽകാൻ ഒരു വിജയത്തിനും കഴിയുകയില്ലെന്നുമാണ് കിരൺ പറയുന്നത്. ബിസിനസിലാകട്ടെ ധർമ്മികത കൈവിടരുത്. തികച്ചും നീതിപരമായി ബിസിനസ് നടത്തുന്നത് എളുപ്പമല്ല എന്നു തോന്നാം. എന്നാൽ ഏറ്റവും സംതൃപ്തി ലഭിക്കുന്നതും അംഗീകാരങ്ങൾ തേടിവരുന്നതും ആ

മാർഗത്തിലൂടെയാണ് എന്ന് കിരൺ വിശ്വസിക്കുന്നു.

പ്രിയപ്പെട്ടവരെ, നിങ്ങൾക്ക് ഏറ്റവും ഇഷ്ടപ്പെട്ട കാര്യമെന്തോ അതിൽ ആഘോഷത്തോടെ മുഴുകുക. മനസ്സിന് തൃപ്തിതരാത്ത പണിയാണെങ്കിൽ അത് ഉപേക്ഷിക്കാനുള്ള ധൈര്യം വേണം. ജന്തുക്കളിൽ നിന്നും മനുഷ്യനെ വേർതിരിച്ചു നിർത്തുന്നത് അവന്റെ സർഗാത്മകതയാണ്. സർഗാത്മകതയുള്ള മനസ്സുനിയെ പുതുപുത്തൻ ആശയങ്ങളായിരിക്കും. അവരെന്നെങ്കിലുമൊക്കെ പുതുതായി സൃഷ്ടിച്ചുകൊണ്ടിരിക്കും. അലസമായ കരം ദാരിദ്ര്യം വരുത്തിവയ്ക്കുന്നു. സ്ഥിരോത്സാഹിയുടെ കൈ സമ്പത്ത് നേടുന്നു.

Joshy George, who has made his mark as a cartoonist, editor, TV presenter, and author, has been leading several 'motivational workshops' across Kerala since 2008 through his own movement 'Success Pyramid'. He won the KT Tharyan Memorial News Award in 2002 and the Film City Award for Best News-Based TV Program in 2003. Joshy George's book, Manasumathram Mathi, won the Navarasam Sangeet Sabha Award for Best Works in 2013. Email:joshygeorgecartoonist@gmail.com

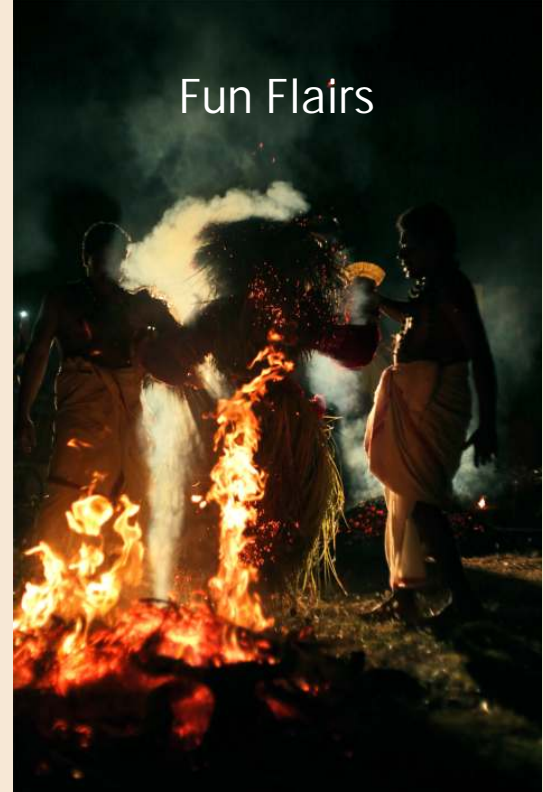
Tripunithura Sree poornathrayisha temple



Fun Flairs







Fun Flairs

- ◆ Kettukuthira
- ◆ Teyyam
- ◆ Jellikettu

Ar. Prashanth Mohan

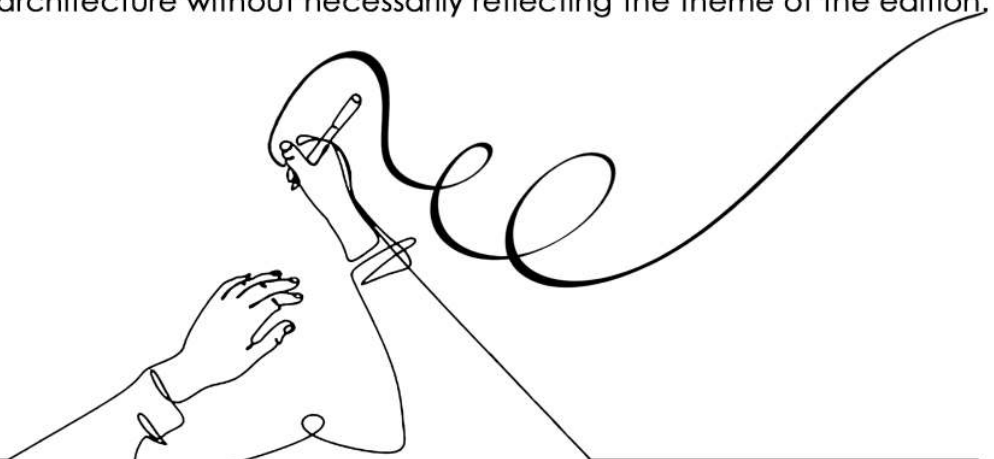




OUR SPACE | OUR CITY

Discussions, Research, Projects and more..

This section is intended to share ideas, thoughts, experiences as well as theoretical and practical research in the fields of architecture, urban design/planning, climate, landscape, sustainability and conservation. As citizens, we are capable of expanding our areas of intervention, beyond our current comfort zones, forging cities and regions together. The column would have exclusive focus on these realms of architecture without necessarily reflecting the theme of the edition.





Redevelopment of Ernakulam Market - Rehabilitation measures

- Abhishek Xavier

Since Kerala is a land-scarce state, compact city is the ideal policy for urban revitalization and ... mixed land use zoning is necessary to achieve accessibility to local services and jobs. (Kerala Perspective Plan 2030).

At current rates of urbanization about 70% of Kerala's population is expected to live in urban areas by 2031. This rapid growth has come at the expense of environmental degradation and poor social infrastructure resulting from urban sprawl and low densities in cities.

KPP 2030 states that cities with their large concentrations of people and goods play a crucial role as economic and creative hubs, providing increased opportunities for higher levels of productivity and innovative activity. Drawing parallels with good urban planning practices, it puts forward following recommendations for urban revitalization, compact form and land utilization:

- develop compact cities with increased densities



Figure 1: Location of existing market and proposed temporary market sites
(Source: DPR: Redevelopment of Ernakulam Market, CSML/ PMC, 2019)



- limit urban sprawl and preserve green areas outside cities
- promote existing infrastructure and ensure accessibility to services
- aid land transfers and utilize vacant urban land



Figure 2: Photograph of Ernakulam Market stalls (Source: CSML, 2018)

These recommendations find their resonance in the Kochi Smart City Proposal (2016) towards a 'holistic replicable retrofit transformation of 7 sq km of Fort Kochi-Mattancherry-Central City linked by waterway'. Its key components include increased densities, reconstitution of land parcels and urban form, mixed use, transit oriented development, redevelopment of market and retail areas, etc. Foreseeing risks associated with limited availability of developable land, it advocates an inventory of developable land, land-pooling measures and effective citizen engagement to instill a sense of ownership and openness to reconstitution.

KSC 2016's proposed Redevelopment of Ernakulam Market (Economy & Employment module) was undertaken by Cochin



Figure 3: MD (CSML, KMRL) meeting with Ernakulam Market Stall Owners Association representatives at site (Source: CSML, 2019)

Smart Mission Limited. Following stakeholder consultations with Kochi Municipal Corporation (land owner) and Ernakulam Market Stall Owner's Association, the DPR (PMC, 2019) proposed densification of the 1.6 acre market site (basement, ground plus three floors) – a site in close proximity to public transit corridors. An audit of available developable land, for rehabilitation of 213 (plus) stall owners, identified an unused 1.25 acre former school site located just 60m away on Market Road. Weighing the project's public purpose, livelihood of stall owners against the non-functional privately owned land, the District Collector instructed CSML to enter into an agreement with the landowner for temporary usage of the land till the completion of the new market building.



Figure 4: Photograph of vacant school site proposed for temporary market (Source: CSML, 2019)



A technical audit proved the site to be a good fit for rehabilitation purposes, with respect to proximity to existing market, direct access from Market Road and availability of adequate land area. Stakeholder consultations determined the site planning and layout issues, such as, loading/unloading areas, size and provisions of stalls (224 total no.s; predominantly 3x3m and some 1.5x3m), passageways (3m wide), zoning based on stall types, amenities and utility provisions. Drainage considerations were taken into account as per finished road levels and drain works of Smart City's area based development.

However, the identified private site was caught up in a legal tangle due to a dispute among its landowners. The Kochi Corporation authorities moved the Kerala High Court where a petition regarding partition of the land among the owners had been pending. The High Court allowed the Corporation and CSML to use the land for two years for arranging a temporary set up for rehabilitating the stall owners, after which they would be allocated stalls in the renovated market and the land given back to the owners. But one of the landowners moved the Supreme Court against the High Court order. The Supreme Court's verdict (Nov 2020) dismissed the petition and paved the way for



Figure 5: Proposed layout of temporary market at vacant school site (Source: CSML, 2019)



commencement of works of the temporary market.



Figure 6: Temporary market during construction (Source: CSML, 2021)

commencement of works of the temporary market.

With tendering processes in place, construction of the temporary market was awarded to a contractor against an item rate contract. Co-operation of the market stall owners, KMC's keen participation and regular scrutiny of elected community representatives, including the MP, MLA, Mayor and Councillors, enabled the project to stay on track. Supervision by the PMC and technical vetting by KMRL ensured successful completion. In January 2022, the Ernakulam Market stall owners moved to the temporary market facility. The redevelopment of the Ernakulam Market building at the market site was separately awarded to a separate contractor, whose works have subsequently begun.

Keeping pace with trends of rapid urbanization in cities requires measures such as densification, mixed use and urban land management strategies to safeguard against environmental



Figure 7: Temporary market site after completion of works (Source: CSML, 2022)

degradation and ensure access to services. Dynamics of public sector requirements, complexities of urban development, challenges of land availability are best addressed through professionally conducted technical audits, awareness of urban issues, stakeholder engagement and co-operation, and the leadership of community representatives. These then ensure successful delivery of public sector projects and help to revitalize Kerala's cities and unfold their creative potential.



Figure 8: Temporary market after relocation of stall owners (Source: CSML, 2022)

(The author, Ar Abhishek Xavier, worked as an Architect/ Urban Designer for CSML's former PMC (IPE Global and Royal Haskoning DHV)



REBUS PUZZLES

Rebus puzzles use pictures, symbols or letters to represent a word or sentence. Use your wits to solve the following puzzles and guess the phrases and idioms.



Ar. Sriparvathy Unni

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