

PRESENTATIONS

The Place Of Tradition In Design Sensibility

by Sashikala Ananth

Many years ago when I was invited to deliver my first talk on the architecture of the Indian traditions, I went with great enthusiasm and spoke about the wonders of the texts and of the monuments. I went into raptures about the building techniques and explained the myths and misconceptions regarding the sculptor and the architect of the tradition. But today, about 15 years down the line, when I am faced with the task of having to speak about our 'great legacy' to yet another generation of Indians who have either lost touch or who have given up the task of keeping the continuity going, I am aware of a strange feeling of weariness and an enormous futility. To counter this feeling, I am placing the universe of the traditional thought into a slightly different framework which may provoke the 'sleeping Indian consciousness' to examine its own dilemma and perhaps move to a different cross road of design and aesthetics.

Design and the designer

Today the premier institutions are churning out designers who have been trained in the western traditions of aesthetics and art appreciation, and who are most skillfully responsive to the tastes and desires of the elite in every metropolis in the country. They speak a common language, they have a vibrant network of ideas and conclusions. Such designers are being courted, presented and praised in magazines and newspapers. The young Indian designer has 'arrived', and the 'European' and 'American' aesthetics have become part of our cityscapes. At this point, someone like me comes along and speaks of an almost obliterated sensibility. 'Is this relevant?'

'Do we need to go back into history right now?' ask the young listeners. Some go so far as to say 'This is obsolete and wasteful of our valuable time'. I am insistent, and I am demanding a response from all of you.

Design is essentially a product of commonly held beliefs and aesthetics. If we are trained in a particular design aesthetic which has its roots in a different culture, and is fed by the dreams and urges of a different people than it is only natural that we become 'imitators' and 'copiers'. In the process of manufacturing products that derive their essence from another culture, we end up fragmenting the human collective and the physical products. There is deep pathology in the inner reality and the outer manifestation. We legitimise the 'unknowing' and the 'confused' design style with what we call 'superior taste'. We create an artificial market for our wares, and then suddenly someone says (like in the emperor's new clothes), 'but this design style is meaningless. I want more. My fathers' father understood this better'. Immediately there is a hue and cry. The power and hegemony is being threatened, so the design clique closes ranks and pretends that it understands the whole universe of reality and is in fact addressing the needs of the majority. But I think the time has come to tear off this mask, put aside the phoniness and the pretension and

deal with the reality. The Indian designer has lost touch with his / her design paradigm and the cultural pulse. It is imperative that we find it again and struggle together to formulate a design metaphor (or metaphors as the case may be) which has been pulled out of the very spirit of the tradition. It is only with this act can we as designers come of age and be born as real inheritors of our land.

Belief and Accountability

Traditionally, the designer (craftsperson, sculptor, architect) not only understood the many belief systems of the culture, but he / she also had a strong belief of his / her own. This belief had its own assumptions of reality, understanding of life and death, gave equal importance to materialism and spirituality, and above all, held the human quest for sublimation and transformation as central to all action in this earthly life. Therefore, the act of creating a home, fashioning an image, crafting a pot, making a painting, were invested with deeper meaning and sense of purpose. Today we need to bring back this critical connection between artist, consumer and larger purpose of living. Otherwise the senseless exploitation of the environment and the lack of commitment to quality and excellence in action, would destroy the social system. It is only when the artist and the consumer are both tuned into the sacred nature of the human quest, when activity can become caring, knowledge can become wisdom and product can become transformed into a piece of art.

Architectural Wisdom

It is essential that we make a beginning at a national level to put together the wisdom and skill of all building activity, be it design or building technique.

1. Crafts persons with their skill and their interconnection with lifestyles and culture, have much that can be learnt by the young architects. A 6 month apprenticeship with any craftsman would be a valuable learning experience.
2. A directory of local craftsman, their skills and their knowledge would be a valuable guide for students and practicing architects.
3. Tribal housing practices and shelter building techniques of communities should be studied in the schools. The knowledge of building technique must be understood against the backdrop of social lifestyles, belief systems, material availability and geographical / climatic conditions. Unless students are able to comprehend this in a contemporary manner, the impact of form and shape on the user would never be owned up by the designer.
4. The present day psychic splits and spiritual atrophy must be countered, and a more relevant and ethos friendly design style must be evolved.

More than offering information, I see the need for asking the right questions. Can we create an atmosphere in our classrooms and in our architectural work environments which delves deeply into the mind / spirit of the ordinary Indian on the road, and in the villages. Can we design spaces for these people to feel comfortable and to be deeply inspired? This is a very important cross road for designers as a community, who have felt great pride in 'not belonging' to the ordinary Indian social class and feel superior and more westernised. The challenge is to belong, and to be creative within this social class of the consumers, and to be 'proud shapers of the built environment' which blends, harmonises and inspires rather than shocks, disturbs and dominates.

There is much that needs to be learnt, much that has to be discarded. To start this process, we need to first quieten the mind and empty the consciousness. The *parampara* learning system demanded this emptying before beginning the actual learning process.

The accompanying illustrations are from the shilipi's handbook which are of great relevance to the designers. The sacred building, and the sacred image are composed of rhythmic modules which are orderly and aesthetic, the part and the whole are always in balance.

Sashikala Ananth has spent the last fifteen years assimilating traditional knowledge and exploring it's field application. A recipient of the Ashoka Foundation Scholarship for innovative contribution to the field of architecture, she has also made a film on the art of traditional sculpture and published *The Indian Tradition of Design based on Vaastu Shastra* and *The Penguin Guide to Vaastu..*

Architectural Education in Holistic Framework

by *H.D Chhaya*

This paper was discussed in the first session of the symposium named "The Learning Universe". The organisers had suggested to focus on the issues towards ".....evolving architectural consciousness which allows us to learn from our experiences of the everyday world, transform this into knowledge and ability to recognise wisdom..... integrity of mind and body, material and spiritual values with concerns for civilization (and cultural) values.

1. To my observation, the focus of the session seemed to be on Value Systems, Value Judgements, Value education in architecture: Conceptual, Perceptual and Experiencing. Architecture is the seventh art and therefore, is inclusive of the previous six arts- music, dance, poetry, painting, sculpture and theatre. Architecture is also a social art, a practical art, an engineering art and a spatio-environmental art. How to train a student into experiencing, perceiving and conceptualising the mind, energies, forms, functions....as synonyms of the evolving and the becoming, the constantly changing "whole" - the universe ?. Where he himself is a part, and at the same time is a creator, builder and user, all in one. How to organise architectural education, training, curriculum planning and implementation and the support infrastructures towards this qualitative personality development of a school - this is the issue.

Value education is a personal education where each individual goes through a process of self - evaluation and development in the context of his perceivable environments.

Louis I Kahn while writing on education said, "Schools began with the man under a tree, who did not know he was a teacher, discussing his realisations with a few who did not know they were students. The learning group reflected on what was exchanged and how good it was to be in the presence of this man. They aspired that even their children should also listen to such a man. Our vast systems of education now vested in institutions stem from these little schools, but the spirit of their beginning is soon forgotten. The rooms of our institutions of learning are stereotyped and uninspiring. Uniform locker lined corridors. I think of school as an environment of spaces where it is good to learn..."

Prof. Kahn talked of the idea of an individual communicated to several individuals, who after due deliberations, accepts the ideas, only when these are found "acceptable" through the process of checks and counter checks over a period of time, intelligently, sensually and the level of performance they generate in patterns of life and living.

THE INDIVIDUAL 'I' IS IN FOCUS. The 'I' in a group expanded from several 'I's. a school generates a certain philosophy, patterns of thought, belief structures and implementing processes. This idea was demonstrated through the following :

- Meaning of self- I : Relationship of the Part to the Whole
 - Meaning of self- II: Relationship of the Whole to the Part
 - Life is efficiency in it's fullest manifestations
2. The discussion was further led to the Vedic idea of the " Architectural process of the world- the process of ordering time, space and forms- the process called 'Panchi Karan', the becoming of worlds where the man is the micro reflex of the universal totality at all the existance levels of idea, process and medium- of the macro universe.

In order to communicate with this source, man expands himself. He expands ideas, expands energies and builds tools, systems and vehicles. For example, the speed of legs expanded to that of bicycles, automatives, rockets, etc. Similarly, in architecture- the shelter and the habitat are expansions of the total man- both between the individual and the universal scales of self. Architecture is only the extended process of the evolution of a place, time and people. God's universe is complete only with man, without him it is incomplete. Man is complete only with his expanding tools, without them he is incomplete.

This thought was communicated through the charts :

- Vedic Wisdom in Architectural Design : A Holistic View.
 - Architectural Transformations Process : Mediums, Processes and Value Judgements (Mind)
3. Next, the application of the above thoughts was viewed in the context of architectural education system. The following charts demonstrated
- Architectural education : A comprehensive Model
 - Architectural education : An operational Logistic Model

The above charts were utilised more to show the process in education planning rather than the context of the charts.

4. Thereafter, the topic of eco- cultures was touched upon. The three traditions : Perennial changing and contemporary operate simultaneously at all scales; Global, Regional and Local. India is rich in eco cultures, (ecological impact on the culture of the people), historic traditions as well as developing contemporary cultures. All these vary from place to place.
- The scope of architectural personality and professional scope in architecture are both widening and getting highly diversified.

- Metropolitan architecture in India is tending towards global international techno- management efficiencies. This trend has temporarily slowed down due to the current political instability since the last three years. The liberalisation policy, the NRI and Multinational Firms are the causes of this development.
- The small and average towns have traditional heritage pull with the developmental push (74th amendment of the legislation).
- The vast Rural Development Sector (73^d amendment of legislation) has community participation as an added architectural dimension.

Conclusion

- When we observe various aspects : metabological, morphological, metaphysical, socio economic and cultural dimensions in the sliding scales from Micro, Maso and Macro levels, it emerges that the architectural education is not a simple matter of information dissipation. It deals with the entire life and living of man and his societies, continuing traditions and his developmental progress. It is not limited to architectonic stylisation or the visuals only, it is the evolutionary progression of man in nature.
- Architectural Education has to deal with the man making process, personality development of an architect who participates and is well versed in the processes of evolution, development and generative forces which make sustainable, healthy and a joyous living environment.
- The training in the skills of the hands, the heart and the head are inclusive.
- The evaluation methods should take into cogniscance bith educational as well as training aspects.
- Learning in architecture is predominantly sensual and perceptual. More of field visits: laboratories, studios, workshops and tutorials ; less of lecture courses. Most schools of architecture are extremely poor at these facilities. They generally share engineering laboratories and workshops. No school in the worls has a lab to 'experience' architectural qualities of daylight at different times of different seasons. Our weekly time tables are no different from any science, arts or engineering programmes. field visits are mere 'trips' than 'camping'. Can't we have mobile studios which take students of each semester in turns to "live and experience studies" of typical eco-cultural zones ? Take them to great artisans and teachers. There can be several such issues which we architectural educationists can question and develop a unique personality of each school in our country.

{See attachments - page Nos. (i) to (iii)}

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Value education for 'self' development : quantitative learning

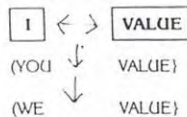
Awareness o the self in the context

OUTER
INNER

TOTAL PERSONALITY

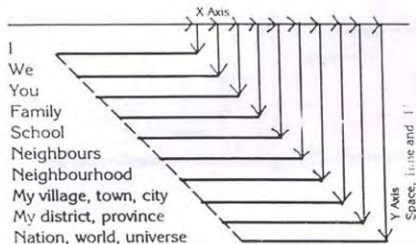
The Meaning of the Self : I

Part 1 : the Whole Relationship



I and my extensions
My synonymity with the whole (Part of the whole)

Extensions of 'I' only
'I' is the constant.



I merging into higher scales to become the constant axis (say X) of self.

The variable axis (say Y) my scale of awareness is directly relevant to the capacity of 'I' to expand, spread or plunge into the depth of these variety of scales.

Perceive through my personal experience
Conceive through my conscious mind - intellect instrument
Feel through direct intuition

- I AM AWARE (OF CHANGE AS CONSTANT)
SO
I AM CONFIDENT
SO
I AM FEARLESS
SO
I AM CAPABLE OF ACTION, LOVE, INVOLVED, PRODUCTIVE, LEAD, BLISS
SO
I AM EFFICIENT

WHICH IS THE MEANING OF LIFE.

At physical levels 'I' is only perceived through time - space relevance. Time-space are constantly changing, it means there are two constants: 'I' and 'change', Change becomes the meaning of life existence at sensual and perceptual levels.

I and my personality'

My total personality.

Whole to the part relationship
My extensions within

My various invocations.

The "devas" within me
(The 16 "kala" or "deva")

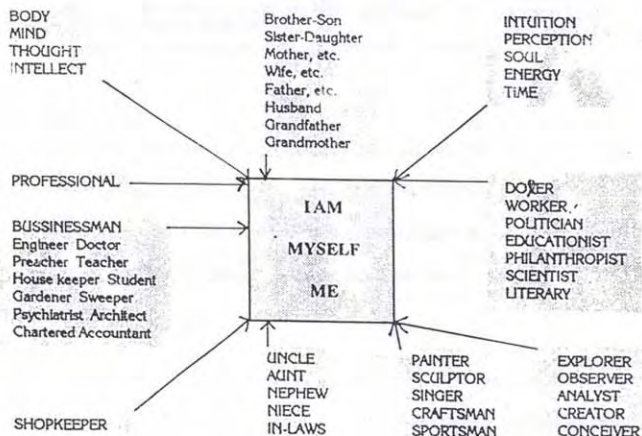
'Deva' in Sanskrit means instruments
or mechanisms to operate my B M I
complex - My total personality.
(B = BODY. M = MIND. I = Intell^{ect})

The 5 elements of nature.
The 5 perceptions of the sense organs.
The 2 work organs
The 2 ablation organs
The 1 mind
The 1 intellect

What do I experience as "my self" at different times, in simultaneity or overlapping personalities.

All within me.

Each one in their duals of the positive-negative forms.



The New School of GREHA

- experience of the TVB School of Habitat Studies, New Delhi
by *Rohit Krishan Gulati and Mansi Jasuja*

Educational systems have to keep up with the rapid pace of socio-economic change. Constant re-interpretation and definition of goals becomes essential especially in regions that have evolved on a traditional knowledge.

In 1989, GREHA formulated the idea of 'Habitat Schools' in order to address various problems that the community was being challenged with at the educational level.

It aimed to train skilled manpower with the ability to deal with problems of the community for the development and maintenance of human settlements instead of being discipline centred in Architecture, Civil Engineering, Town and Country Planning and Urban Management.

"There is need for architectural education in India to come to terms with the culture and ethos of the Indian people, especially the poor."

"The New Habitat Schools are conceived as institutions which seek to re-align the present disciplinary boundaries and related professional practices, to orient professionals to function within the contemporary Indian ethos and to address the growing environmental problems. The Habitat schools represent a major shift in the dominant paradigm of education and the frame of reference of the building profession."

It proposed a two tier strategy for change - re-orientation of the hierarchy of technical education and secondly, changes in the educational curricula.

The curriculum sought to focus on areas of technical expertise which were being ignored and / or tackled peripherally in the discipline centred programmes. This would be done by integrating traditional building methods and solutions that are socially and technically appropriate and related to the organically evolved urban and rural settlements alongwith spontaneous settlements of the urban poor.

The academic programme would be structured around the issues emerging around the distinctive settlement patterns that are contiguous at this moment in time and history.

1. Organically evolved settlements - year 1
2. Planned settlements - year 2
3. Spontaneous settlements - year 3

* Curriculum Development for Habitat Schools, GREHA, 1989.

This was followed by the setting up of the TVB School of Habitat Studies, New Delhi. The members of GREHA took up the responsibility by forming the core faculty, assisted by a dedicated visiting faculty and supported by parents and students who joined the course six months late in 1990.

The Learning Process

The syllabus aimed to integrate diverse bits of information from various disciplines. This was done by transforming the standard course content into an integrative system where the design studio became a comprehensible platform for discussion of ideas and thoughts.

The learning experience was envisaged as a participatory process for both faculty and students with greater emphasis on practical and field level experience. This was done by integrating studio and workshop exercises throughout the course of study. The evaluation system also collaborated by placing greater emphasis on practical work rather than tutorial work.

This process is better understood through some of the course projects illustrated

Anthropometrics / Enclosures
Drawing and Communication
Urban Village Study - Sikanderpur
Materials and Construction
Daryaganj Redevelopment
Related studies Programme

At present, the School is in a state of flux. It requires renewed direction to carry on the ambitious and creditable effort put in by the faculty and students.

The course programme for the fourth and fifth years needs focus. The Dissertation & Thesis programmes need better management. This is evident from the large backlog of students in these courses. Efforts are on to establish the alumni association. This should go a long way in continuing the interaction among students and faculty.

It has been a decade since the conception of the idea of the Habitat School, the TVB School of Habitat Studies has recently admitted its ninth batch of students and has convoked about 120+ professionals who are working in varied spheres of the profession. We hope the good work shall continue in order to prepare the faculty and students to meet the challenges of the present and future.

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Rohit K. Gulati and Mansi Jasuja are graduates from the TVB School of Habitat Studies, New Delhi. Rohit K. Gulati is practising as a consultant in the field of Architecture and Industrial Design while Mansi Jasuja is pursuing further studies in the field of architecture.

Humanise Architectural Education For The 21st Century

by Akhtar Chauhan

Introduction

Architecture of the 20th century was influenced by Industrial revolution and so was architectural education, though belatedly. As we prepare to face the challenge of the new century and a new millennium, we need to reflect upon the issues in our context to identify the trajectory of development.

As we all are aware, the late 20th century has been an era of revolution in information technology reflecting the new wave of scientific and technological innovation. Yet, we have to recognise the uneven pattern of development. The conditions in the developed countries, developing countries and under-developed countries are varied. The world has come to really question the early 20th century concept of industrial growth and economic development. No longer we can evade the issues of environmental, social and cultural context, when we deliberate on the question of development. Sustainable development is a more appropriate approach to the issues, but the same needs to be seen from the perspective of the citizens in a particular cultural and societal context.

In India, where the majority of people live in rural areas and with a vast population of tribal, the urban notions of development and growth has a limited relevance, even after 50 years of independence. Although the growth of urban population may overtake the rural, there shall be always a huge population in rural hinterland, which has to be given due recognition in our planning process, more importantly the education process. Architectural education shall have to address these issues in the coming century in Indian context.

Architecture, habitat and environment

Architecture as the art and science of build environment has come a long way from its origins in nature. The contribution of architecture is fundamental in shaping of human civilization. In India we have a living tradition dating back to more than 5000 years of shaping the habitat and living environment, which is a constant source of inspiration for evolving appropriate architecture. It has been enriched with influences from all over the world in so many different ways throughout various period of history, in the same way Indian culture and architecture has influenced the countries of Asia and the Middle East, which should be seen as a positive cultural process of evolution.

Architecture is not merely the profession of building design, it is much more than that! It is indeed a comprehensive process of shaping the cultural landscape, through the art and science of built environment. Architecture, habitat and environment are interwoven in an intimate web of human and social processes of conservation and development. While K is erroneously put in the technology basket for economic reasons, it is indeed a multi-disciplinary and integrated process spanning the arts, crafts, sciences, technologies and philosophies.. Architecture has been neglected as an appendage to engineering disciplines in our educational planning and professional practice since the colonial education pattern and governance was imposed on the Indian sub-continent.

The current educational situation is full of contradictions. With more than 90 institutions of learning in architecture, we have a national network that could be constructively and creatively used to achieve national goals and objectives in architectural education.

The new educational policy

We need a whole new policy of education, that aims at the human development, social transformation, sensitive to environmental issues, rational choices of technological innovation and contributes to the enrichment of quality of life. The present elitist, confused and contradictory educational policies have played havoc with the people of India. No dose of technocratic jargon-mongering can alleviate the human and social situation. We must accept our failure in evolving a socially and culturally relevant educational policy in India.

That party explains the continuation of poverty and backwardness in India even all these years of planning.

Lack of concern for human issues

The concept of humanity is central to all faiths and culture. Yet in architecture, it is hardly considered as an issue of importance. While it is true that in early years the students learn about anthropometrics and over the years they relate area calculations to the number of users, that is grossly inadequate. Architects are required to design living environment for real individual, families and communities. How does the built - environment relate to the human mind and psyche ? How does architecture contribute to physical and mental well-being ? How does it promote peace and harmony among the users? What is the real comfort provided? Does it relate to different genders, age-groups and human conditions ?

To give an example, Floor Space Index and the way it is calculated has done tremendous injustice to the people inhabiting our settlements. It is an inhuman measure that ensures that every citizen gets at least 30% less than what one really pays for, gets more uncomfortable environment to live in and really removes any possibility of providing

space for social interaction without unaffordable costs. We have been only teaching students how to maximise the use of FSI for economic exploitation of a given site!

Lack of concern for social issues

The sheer functionalism of industrial approach has resulted in one dimensional architecture though it may be cubist or constructivist in styling. The built environment provides the setting for a given social situation. The study of humanities incorporating sociology has been included in several progressive syllabii, but there is hardly any linkage to the design studio. The lack of social concern can be seen in the section of the thesis topics in most of the institutions. There are very few students who dare to take up the social issues in their design and theses. This is a reflection of the social environment we are living in where the quick economic growth and prosperity is the sole criteria of social status. The relationship of social groups, families, neighbourhoods, communities and humanity to the patterns and quality of design is crucial in shaping a higher quality of life in our settlements.

Lack of environmental concern

The growing attraction to styles as a result of plethora of fashion magazines, including in architecture, has created a difficult situation where the media has overtaken the minds. The clients want huge glass clad attractive boxes or neo-classical or post-modernist kitsch to suite their taste for current market and the architects becomes a mere supplier of these imagery. The clients are not restricted to some builders, they also include corporate bodies and national and state institutions! The net result is that we are promoting environmentally unsound built environment. The current syllabii do not give adequate weightage to the need for environment-friendly architecture.

Lack of concern for rural issues

In architectural education this is reflected in our focus on physical and technical issues limited to urban areas and lip sympathy to rural issues. In the syllabus of Mumbai University for example a student is required to design in rural context in 5th semester alone out of 10 semesters! If one dares to experiment to study tribal architecture in the second semester, one is pulled for not being faithful to the University syllabus. As a result of this lop sided syllabus, it is almost impossible to educate an architect who is sensitive and competent to deal with the issues in rural and tribal context. No architect would like to practice in rural areas as a result! (Although this may be a blessing in disguise!)

Lack of concern for urban issues

Although it may appear to be irrelevant in the context of location of most architectural schools in urban areas, it may be prudent to inquire into the content of urban concerns in the current approaches. One of the causality of modernist movement in the wake of Athens Charter was the issue of urbanity. The functionalist town planning based on extreme zoning laws and insensitive land division through a system of plots has resulted in an architecture which is located in urban areas but is not 'urbane'. It does not promote a sense of urbanity, that lively feeling of being together with one's own folks in a place one could identify with. It is rooted in the concept of abstract space and freedom where the sital context or urban context is given no importance. The question of social history of the place, the need for priority for socially relevant projects or environment-friendly approaches have been neglected in urban context. The result is unlivable urban environment. Architects and planners have a lot to be blame for.

Lack of philosophy

The schools have become mere production centres of human resource without much concern for thought. Planning has set targets and market has a capacity to generate demand and the schools become mere suppliers. The quality of thinking, the need for a philosophy or way of shaping the cultural landscape has been neglected. In the current syllabii for architecture more stress is given to visual gymnastics than to the logic, the principles or creative thought. The situation is so pathetic that when a student talks of a philosophy or concept he or she is mocked at by the not so enlightened jury in the University of Mumbai. The situation elsewhere is not so different, there is a network of indifferent academics that controls the powerful regulatory bodies and institutions. We require an enlightened academic restructuring to save this land, people and planet. The philosophy of humanism could be one of the key element of this restructuring.

The action plan

It would be futile to raise these issues in the context of this seminar, without giving a framework for action. It is, therefore, proposed that an action plan be evolved during the deliberation of this dialogue.

The following are the key suggestions in this regard:

Institution level

1. Each institution of architectural learning to take up an exercise to identify the goals and objectives of its academic programme, without waiting for anyone to deliver this from the top.

2. Each institution to identify its approach to the issues, human, social, environmental, technical, philosophical, aesthetic etc., in Indian context.
3. Each institution to evolve an academic programme incorporating this approach in its fullest form including design and planning studios, theoretical lectures and workshops
4. Each institution to prepare a support related studies programme including a research programme facilitating the main academic programme
5. Each institution to develop an extra curricular activities programme in relation with the context.

State level

1. To adopt a state level education policy for addressing the challenge of the new millennium giving priority to human, social and environmental issues.
- 2., To prepare a perspective programme of development of architectural, habitat and environmental studies in the state.
3. To facilitate academic restructuring and improvement in existing institutions through financial aid, support and all round cooperation.
4. To promote development of new institutions and academic programmes with a positive approach. Fast back clearances of new proposals and supporting them with a minimal financial and maximum cooperation.
5. To encourage research institutions, faculty development and professional development programmes, support publications and communication packages as teaching/learning aids.

National level

1. To prepare a new enlightened educational policy addressing the issues, including the right to education, and a better quality of education for all.
2. To prepare a national plan for architectural, habitat and environmental studies at under-graduate, graduate, post-graduate and doctoral levels in formal and non-formal streams.
3. To open up architectural admission to arts, science and commerce streams in formal and informal sectors.

4. To restructure admission policy to cater to the social and economic reality of Indian situation. To change the present two part admission (50% merit and 50% payment categories) to a new three part admission (25% merit, 50% average and 25% payment categories) if the admission can not be made universal.
5. To promote institution with autonomous, centre of excellence and deemed to be university status in the field of architecture in governmental and private sector.
6. To allocate more resources for education in general and architectural education in particular. To revise fee every year in relation to the cost index without undue delay in administrative control.
7. To encourage teaching and research in architecture, habitat and environmental issues through grants, schemes, scholarships and awards.
8. To restructure architectural education to 4 year graduate programme supported by a 2 year postgraduate programme and 2-3 year doctoral studies.
9. To support architectural programme with 1- 4 year diploma programmes in related arts, technical, supervisory and management fields.
10. To promote industry, education and people interaction and involvement in managing built environment through publication, communication and activity support programmes.

International level

1. The international institutions need to facilitate international interactions among the institutions at national, regional and local levels through grants, programmes and extension services.
2. The international institutions require to publish relevant supporting literature at affordable prices promoting a more appropriate approach to architecture, habitat and environment.
3. The international institutions can provide examples of successful or relevant examples of sustainable development in the field through communication media.
4. The international institutions can prepare more relevant legal frameworks for a better management of built environment.
5. The international institutions can provide fiscal resources to support national, regional ~ and local restructuring efforts in the field of build environment at an affordable rate of interest.

In conclusion

The quest for a humane architecture, an appropriate architecture, environment friendly architecture, a culturally relevant architecture and an innovative architecture can only be sustained by continued dedication of the educationists, researchers and professionals. It needs to be supported by an enlightened Government, administration and corporate sectors, if they are serious about the prospects of the new century.

Rizvi Education Society with the motto "to humanise, equalise and spiritualise" is engaged actively with these issues and activities under the able guidance of its President Dr. Akhtar Hasan Rizvi. The academic programmes and related activities of the Rizvi College of Architecture are an on going experiment towards these goals and objectives, where faculty and students are creatively engaged with the issues which is ably supported by an active national and international collaboration.

India has an important role in restructuring architectural education and profession world wide with its history, current achievements and future responsibility. The shaping of a humane habitat need not be a mere dream, it can be achieved in reality in our lifetime with coordinated and collective efforts. That is the challenge for us all in the coming century!

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