Enquire into Role played by Architecture Elements in Shaping People's Place Attachment Narratives
[The case of Sacred Pond in Narayan Sarovar, Kutch]

Bachelor of Architecture Research Thesis dissertation

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CONTENTS

Approval

The following study is hereby approved as a creditable work on the subject carried out and presented in the manner, sufficiently satisfactory to warrant its acceptance as a pre-requisite towards the degree of Bachelor of Architecture for which it has been submitted.

It is to be understood that by this approval, the undersigned does not endorse or approve the statements made, opinions expressed or conclusion drawn therein, but approves the study only for the purpose for which it has been submitted and satisfies him/her to the requirements laid down in the academic program.

Thesis Title: Enquire into Role played by Architecture Elements in Shaping People's Place Attachment Narratives [The case of 'Sacred Pond' in Narayan Sarovar Kutch]

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Declaration

I, **Aishwarya Makdani, 18BAR016**, give an undertaking that this research thesis entitled **"Enquire into Role played by Architecture Elements in Shaping People's Place Attachment Narratives " [The case of 'Sacred Pond' in Narayan Sarovar Kutch]** submitted by me, towards partial fulfilment for the Degree of Bachelor of Architecture at Institute of Architecture and Planning, Nirma University, Ahmedabad, contains no material that has been submitted or awarded for any degree or diploma in any university/ school/institution to the best of my knowledge.

It is a primary work carried out by me and I give assurance that no attempt of plagiarism has been made. It contains no material that is previously published or written, except where reference has been made. I understand that in the event of any similarity found subsequently with any published work or any dissertation work elsewhere; I would be responsible.

This research thesis includes findings based on literature review, study of existing scientific papers, other research works, expert interviews, documentation, surveys, discussions and my own interpretations.

Date: 10th July, 2023

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Acknowledgement:

I want to express my gratitude to God, the Almighty, for his blessings throughout my Research Thesis to complete it successfully. I'ld also like to thank My Parents and sister for cheering me up silently and consistently supporting me throughout my architectural education. I am grateful to Nirma University, Institute of Architecture and Planning for giving me the opportunity to work on this Research Thesis.

I am greatly indebted to my guide, Prof. Sneha Ramani, for her constant guidance, support, encouragement and motivation during the preparation of this thesis. Her constant discussion helped me overcome some difficult hurdles in the development of my thesis.

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Finally, I heartily express my sincere gratitude towards, the great Institution,IAPNU (Institute of Architecture and Planning), Nirma University, its library and to all the professors and staff members who supported and helped me with their valuable suggestions during each stage of my Thesis.

Prologue:

It was during my semester 4 in history subject, when I started developing my interest in Ghats and sacred water bodies of India and the cultures and rituals flowing around those Ghats of particular contexts. Also in subjects like Research Seminar I tried to explore more towards this particular subject of Sacred Indian Water bodies.

As the personal interest and observation was increasing on Ghats and Sacred waters, a few questions started arising in my mind; What is the meaning of this Ghats and Sacred Water bodies for the people and particular communities? How do they associate themselves to these sacred places and how do these place affect the community and social lifestyle? Does architecture of the Ghats play anyrole in associating people with such sacred sites? All these questions triggered the need for the study to be done, to understand the Importance of Sacred water bodies in India and its Place Attachment and how are they being used.

This thesis would basically focus on people's attachment to places. Considering acrhitecture as a core anchor and reading its role in place attachment hence the thesis wants to add to the larger conversation about architecture and how it affects people's attachment to such sacred places. Let it be a stepping stone to a greater understanding of how architecture shapes our sense of place, helps people connect with each other, and builds strong communities.

Abstract:

Hindu mythology attaches great importance to water, which is a symbol of eternity, power, and life. It is regarded as a cleanser and has a strong connection to holy places. Hindu temple and city planning has historically placed a strong emphasis on both natural and man-made water features, reflecting the religion's close relationship with water. As cities grow, water's value and utility have increased. Water sources are sacred and functional, thus people do a lot around them.

Since water has always been part of design, architecture and water have a long history. Designers believe water enriches open spaces and fosters connection between them. They think that adding water to open spaces makes them more appealing and encourages interaction. Through its sound, fragrance, touch, or sight, water may have a calming impact on the mental state. In Hindu mythology, sacred ponds, or sarovars, are likewise admired as givers of purity and miracles, and sacred rivers have a special importance. There is a strong bond between human culture and water bodies that is established via many ceremonies and performances. Various rituals and performances establish a intense connection between water bodies and human society. In this perspective, architectural features are crucial because they act as major thresholds that link individuals to sacred waters.

This thesis focuses on documenting and examining the role of architectural elements in encouraging a sense of place attachment among people towards the sacred pond. . The focus of the study is Narayan Sarovar, which is situated in the Kutch region's Lakhpat Taluka. Narayan Sarovar is one of the five holy lakes that make up the Panch-Sarovar according to Hindu mythology. The sacred sarovar is connected to a number of ritual actions carried out by particular communities throughout the year, with festivals serving as a focal point for these events. This study examines how the Sacred Pond's architecture and people's perceptions and experiences affect place attachment.

Introduction:

Many theories and notions about place identity are founded on the interactions between people and their surroundings. The social theory of place identification on people's personalized awareness of geographical space may be useful in studies in geography, sociology, psychology, environmental science, ecology, public administration, and spatial planning. Whether as an individual or as a part of an ethnic, social, or cultural group, a person who is immersed in a place or environment interacts with it in a number of ways and with all of their senses. It's vital to consider factors like location, architecture, architectural aesthetics, socialization processes including rituals, etc. in order to comprehend the significance of place identification in the experience of religious place attachment. Religion may have a significant influence on how people react to place through the architecture of cities, communities, houses, religious institutions, etc. since it can be important to individuals and play a significant role in many people's lives.

Figure 1: Water edge as a sacred threshold
Source: Suhita Shirodkar

Figure 2: Rituals ceremonies performed by sages
Source: Suhita Shirodkar

Considering cultural/sacred landscapes, both natural and man-made water bodies have more religious significance in particular religions. Most bodies of water are used for both secular and spiritual purposes. A physical topographical land feature, such as a river, tributary, ocean, lake, or spring, is referred to as "sacred waters". Numerous water boundaries have been constructed as a result of Hinduism's fundamental belief that water is sacred. Ghats, which are used to represent the water's edge in an Indian context, are described as a set of stairs leading to a body of water. The steps and architectural components that surround

the sarovar can be seen as a perspective of series of time-cycled contextual events, cultural rites, and performances. The built environment of Sacred Ponds can also be understood in terms of its architectural characteristics and spatial language. Thus, time, space, and cultural traditions all come together at sacred pond to celebrate divine nature and engage with its visible representations. The emotional connection to a place, the preservation of its associated cultural traditions, and water-related rituals all indicate the belief in spiritual occurrences there and the intrinsic value of the site. This belief is upheld even now by a great number of celebrations and rituals.

Figure 3: Community participation in rituals
Source: Suhita Shirodkar

Studying the function of architectural components in place attachment is the thesis' main objective. Thus, architecture, as a tangible part of a place, affects how people interact with and feel tied to it. By examining the architectural elements and cultural significance of the Sacred Pond, it would be possible to understand how architecture and place attachment interact. This would reveal the ways in which these architectural elements contribute to the emotional and psychological connections people develop with their surroundings.

Background and Purpose of the Study:

Narayan Sarovar, located in the Kutch region of Gujarat, India is well known for its Sacred Sarovar (Pond), and the Hindu community regards it as a location of immense religious significance. The Sacred Pond is a place of pilgrimage and spiritual ceremonies, and it is thought to have healing abilities. The sacred pond of Narayan Sarovar attracts tourists and devotees from all over the country who come to find solace, engage in religious rituals, and engage with their spiritual selves.

The sacred Pond's architectural design has a big impact on how dedicated it feels and how people are affected by their experiences there. However, there is limited research exploring the architectural elements that evoke place attachment. This study aims to bridge this gap by investigating the relationship between architecture and place attachment at the Sacred Pond. Hence, it can offer helpful insights to figure out how the architectural elements foster place attachment for such sites with sacred significance around the world, by understanding how people perceive and engage with the architectural features.

Understanding the role of architecture elements in place attachment contributes to the larger area of environmental psychology and place attachment research, increasing the understanding of how physical elements influence our connection to specific places. This research offers the ways in which architecture, culture, and spirituality all intertwine through the selection of the Sacred Pond as site study.

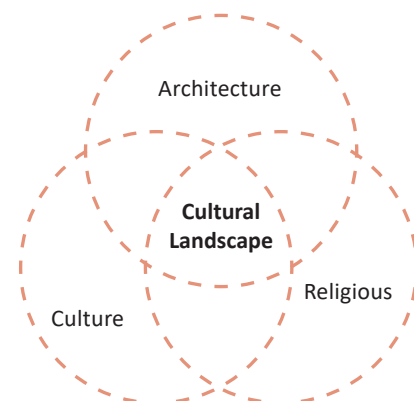*Figure 4: Figure showing intesection of Cultural Landscape*
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Chapter 1: Introduction to Research

1.1 Aim

1.2 Research Questions

1.3 Objectives

1.4 Keywords

1.5 Scope

1.6 Limitation

1.7 Methodology

This chapter gives an introduction to the research thesis, highlighting the key aspects, which form the basis of this research and the need to conduct this type of study.

1.1 - AIM:

To read the role played by Architecture Elements in shaping people's Place Attachment narratives for the 'Sacred Pond' in Narayan Sarovar, Kutch.

1.2 - RESEARCH QUESTIONS:

• What is the relationship between the history and cultural significance of the sacred pond and its architecture elements? In what ways do these elements influence peoples' attachment to the place?

• What roles do the architectural elements play in the narratives of people for the place attachment of the sacred pond of Narayan Sarovar?

1.3 - OBJECTIVES:

• To investigate the cultural and historical significance of the sacred pond and how it influences people's attachment to the place.

• To establish a link between the religious activities and spatial manifestation of the sarovar.

• To extract how architecture elements manifests in place attachment of people, by studying the response to the character of the place and the subsequent activities undertaken.

1.4 - KEYWORDS:

Water, Community, Activities, Sacred, Built form, Place Attachment, Place Identity, Architecture Elements

1.5 - SCOPE:

• The scope of this research is to study and analyze the role of architecture elements in place attachment for the community.

• The research is focused on the study of the sacred pond, 'Narayan Sarovar' including the socio-religious activities associated with the water and not the built form of entire town.

• Majority of thesis are done on the ghats' architecture features but fails to document and study the community's place attachment to the sacred space and the built environment.

• The study intends to investigate visitors' opinions and experiences of the Sacred Pond. To collect information on people's psychological and emotional ties to the place; surveys, interviews, and observations will be made.

1.6 - LIMITATION:

• The documentation of social and religious ritual events and activity mapping, would be limited by the constant change over time.

• Access to participants and their openness to engage in surveys or interviews may be restricted for the research.

1.7 - METHODOLOGY:

Using ethnography approach as a guide for research, the study would be focusing on actions of people in and

around water bodies, as well as their level of interaction with them on a regular basis. The research methodologies in this thesis would include qualitative methods.

The analysis will be obtained by following steps:

i.   Literature review : Reviewing literature on architecture's significance in place attachment, sacred places, and identity.

ii. Primary Data collection : Making up on-site questionnaire, community interaction and pilot survey and study.

iii.   Data Analysis : Analysing questionnaire and interview/focus group data to find patterns and trends in people's emotional attachment to the location and how architecture shapes it.

iv. Case Study Analysis : Conducting detailed analysis and including photographic documentation, measure drawings, primary surveys, analysis & mapping at various levels, observation of its architectural components and extraction of cultural & historical significance, as well as the factors influencing people's attachment to the place.

v. Cumulative Analysis : Analyzing the role of Architecture elements responsible for person's place attachment through framework.

vi. Conclusion   : Inferences, Conclusion and a way forward.

Methodology

Terminology Definitions

- Place Attachment
- Place Identity
- Sacred space
- Cultural Landscapes

Background study & History

- Sacred Spaces
- Narayan Sarovar
- Community

Primary Data Collection

- Questionnaire
- Community Interaction
- Pilot survey and Study

Case Study Analysis

- Photographic Documentation
- Measure Drawing
- Primary Survey
- Analysis and Mapping at different levels
- Extracting narratives of people form interviews to understand place attachment

Cumulative Analysis

- Analysing the Role of Architecture elements
- Framework

Conclusion

- Inferences
- Findings
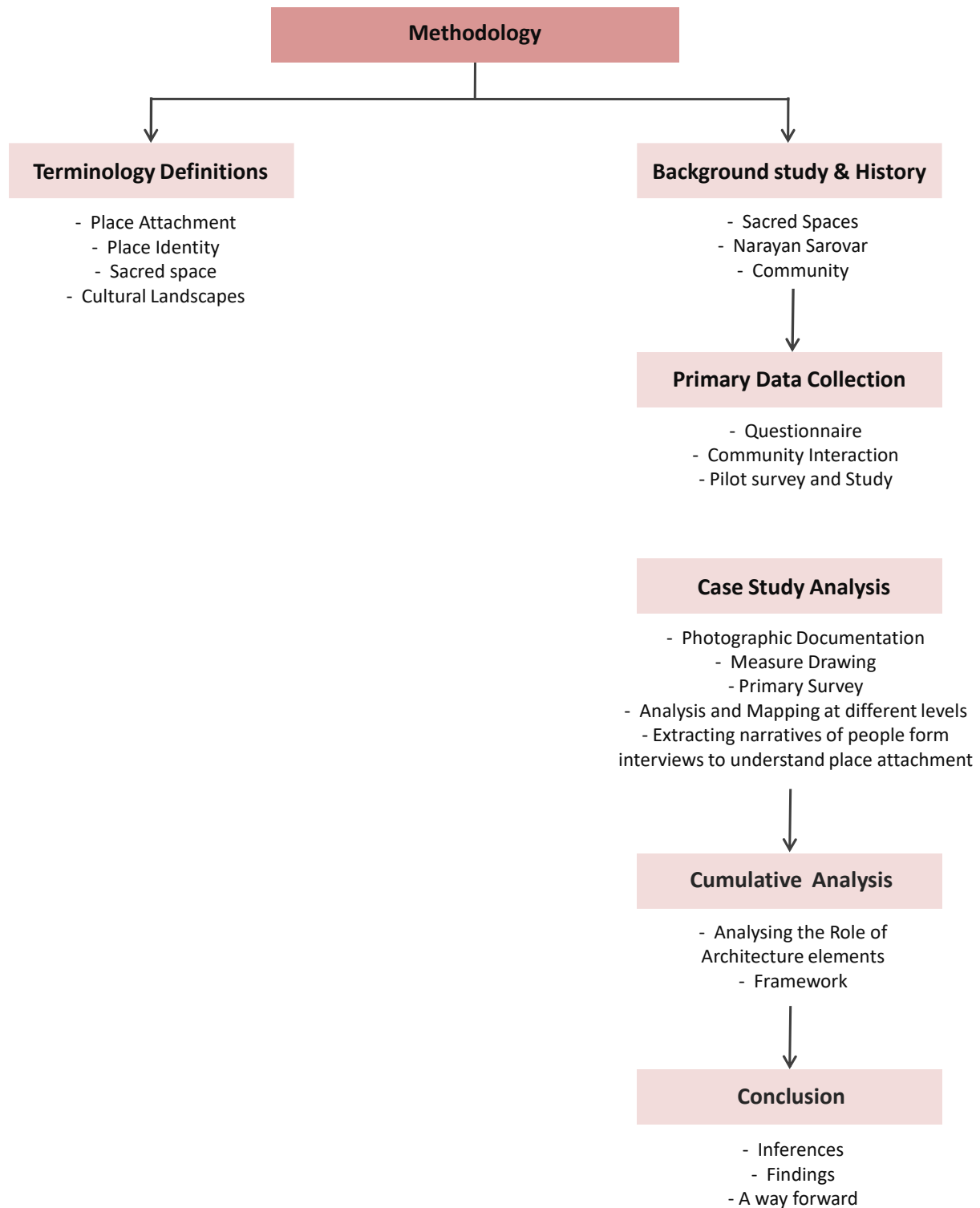- A way forward

Figure 5: Methodology Chart
Source: Author

Chapter 2: Literature Reviews and Theories

2.1 Sense of Place

       2.1.1 Conceptualizing Sense of Place

       2.1.2 Different scales of Sense of place

       2.1.3 Factors forming Sense of place

2.2 Place, Place Identity and Place Attachment

       2.2.1 Definition of Place, Place Identity and Place Attachment

       2.2.2 Types of Place Identity

       2.2.3 Identity and Architecture

       2.2.4 Place Attachment Affective Factors

       2.2.5 Bonding and Attachment features of Place Attachment

       2.2.6 The person dimension: Individual & Collective place attachment

       2.2.7 Psychological process of Place Attachment

              2.2.7.1 Place Attachment as Affect

              2.2.7.2 Place Attachment as Cognition

              2.2.7.3 Place Attachment as Behavior

2.3 Religion, Sacred Space and Place Attachment

       2.3.1 Religion and Sacred Space

       2.3.2 How religion affects People's Attachment to Places

       2.3.3 Religion, Place Characteristics and Socialization

              2.3.3.1 Sacred Sites

              2.3.3.2 Sacred Structures

       2.3.4 Attachment to Sacred Spaces: A Typology

              2.3.4.1 Attachment to Natural Landscapes

              2.3.4.2 Attachment to Sacred Sites

              2.3.4.3 Attachment to Religious Architecture

       2.3.5 Religion and emergence of Sacred Space Attachment

       2.3.6 Water as sacred threshold in Religion

2.4 Spatializing culture

       2.4.1 Spatializing Culture in architecture

       2.4.2 Cultural significance of location and its components

This chapter is divided into 4 segments where all the respective topics aims to explain the various definitions and meanings of the terminologies and theories, that form the basis of this thesis.
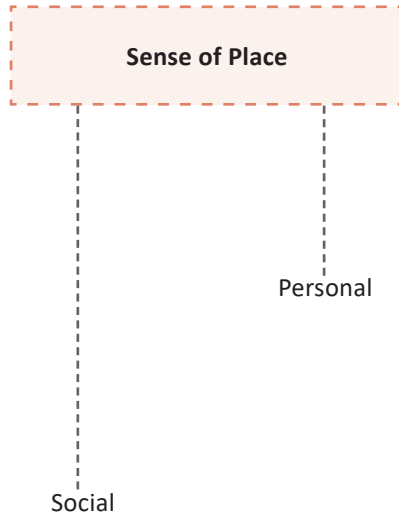
2.1.1 - Conceptualizing Sense of Place:

The idea of a sense of place has been studied in recent years in both geography and study on architecture and urban planning. In the fields of scientific, social, cultural, and psychological study, the concept of sense of place has a very broad and diversified range of consequences. Its interrelation with concepts and perception, identity, social bonds, and other psychological consequences makes studying sense of place challenging. For some people, the idea of sense of place transforms a regular environment into one with unique behavior patterns and sensory features. It meant to be able to relate to a place by comprehending the common place customs and symbols linked with it. This sense can be created in an individual living place and be expanded along his / her life (Relph, 1976). A feeling of place is influenced by both individual and group values, and a sense of place has an impact on both individual behavior and society values and attitudes. People usually participate in social activities according to their sense of places (Canter, 1977b).

The interaction between a person's perception of himself and the surrounding environment is known as sense of place. This idea is anchored in people's subjective experiences (memories, traditions, history, culture, and society), but it is also influenced by the environment's objective and external factors (landscape, scent, and sound), which result in a variety of associations with

Sense of Place

Personal

Social

Figure 6: Orders of Sense of Place
Source: Author

a place. Therefore, sense of place is a complex idea of experiencing and attachment to the human environment that is produced by people's adoption and usage of places. As a result, sense of place is not a fixed phenomena but rather the result of interactions between individuals and their surroundings. As a result, people have preconceived notions about the regions and the inhabitants there.

2.1.2 - Different scales of Sense of place:

Stedman described sense of place as a collection of symbolic meanings, attachment, and satisfaction with a spatial setting help by a group or individual. In a research on community emotion, Hummon distinguished between a number of distinct sorts of sensations of place. Hummon noted people's satisfaction, identification, and attachment to communities cause different kinds of sense of place which vary among people (Hummon, 1992). In another study, Cross defined sense of place as an amalgam of attachments to the physical environment and social interactions. Cross clustered the relationships with place in biographical, spiritual, ideological, narrative, commoditized and dependent (Cross, 2001). Shamai identified three primary stages: attachment to a place, commitment to a place, and belonging to a place. In addition, Shamai divided it into seven tiers (Shamai, 1991):

i. Knowledgeof being located in a place: At this level, people are familiar with the location and can name its meanings, but they do not feel any strong emotional ties to it or its symbols. As a result, they are unable to blend

Figure 7: Scales of Sense of Place Chart
Source: Author

in with the environment.

ii. Belonging to a place: At this stage, individuals have an emotional bond with that place in addition to being familiar with it. In contrast to the previous stage, people are able to identify the place's symbolism in this one, and they respect them. People who are emotionally attached to a location have a close emotional bond with it. People have strong emotional connections to the location.

iii. Atachment to a place: At this level, there is active participation in the location. They want to contribute their own assets, such as time, money, or ability, to the activities taking on there. Therefore, this stage is mostly examined via the genuine manners of the individuals, as opposed to earlier stages, which were generally focused on attitude.

iv. Sacrifice for a place: This level of sense of place is the greatest and last one. The fundamental feature of this phase is the deepest attachment to a location. People are ready to give up important characteristics and ideals like wealth, independence, even life itself.
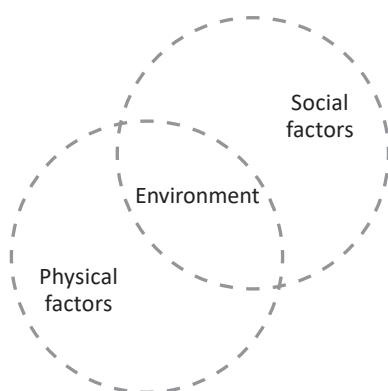
2.1.3 - Factors forming Sense of place:

People's sense of place is how they express emotion about the environment. Thus, place has both descriptive and emotions aspects of environmental experiences. Sense of location is both psychological and physical.

Figure 8: Factors forming Environment
Source: Author

Physical and social factors come together to make up an environment. People and place are interdependent. Steele defines sense of place as everything humans associate with places. Thus, literature research shows that cognitive and perceptual components and physical characteristics form a feeling of place (Steele, 1981).

This includes cognitive factors like location meanings. Thus, sense of place goes beyond emotion. A person can apply their own meanings to it. This cognitive paradigm defines sense of place as a personal connection to a place. Thus, people's experiences, goals, intellectual backgrounds, and ambient physicalities have shaped their senses.

Perceptions affect a place's behavioral, cognitive, and emotional aspects (Jorgensen, 2001). People's feelings on a place reveal its emotional side. Thus, location form, function, and meaning affect mental, behavioral, and emotional states (Canter, 1977b).

Environmental characteristics define areas and influence how people view them. Steele says size, scale, components, texture, décor, colour, scent, noise, and temperature impact a sense of location. Steele also notes that Identity, History, Mysterious, Pleasant, Wonderful, Security, Vitality & memory also has an effect on the way people communicate with places (Steele, 1981). According to literature, physical qualities create a sense of place by establishing meaning and reacting to existing functions.
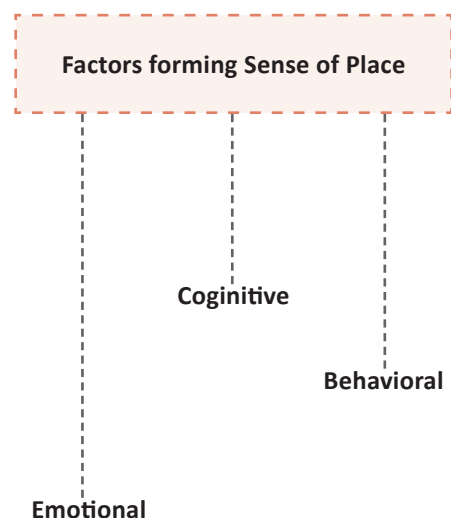

Factors forming Sense of Place

Coginitive

Behavioral

Emotional

Figure 9: Factors forming Sense of Place
Source: Author

2.2.1 - Definition of Place, Place Identity and Place Attachment:

Place: "Place is a space which derives meaning through cultural processes, social bonds, feeling and emotions" (Altman & Low, 1992; Stedman, 2003). "Places include the geographical location, human activities rooted in the setting (Relph, 1976; Gieryn, 2000) and the physical parameters" (including size, scale, components, diversity, odor, noise, temperature, etc.) (Steele, 1981). "Human activities transform places into both a center of meaning (based on thoughts) and a focus of human attachment" (based on emotions) (Tuan, 1977;Entrikin,1976).
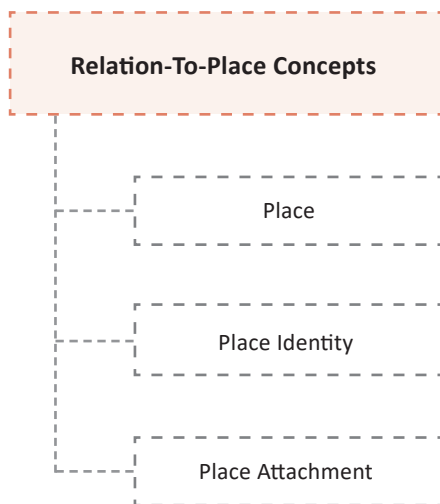

Relation-To-Place Concepts

Place

Place Identity

Place Attachment

Figure 10: Relation-To-Place Concepts chart
Source: Author

Place Identity: "Place Identity refers to those dimensions of self, such as feelings about specific physical settings and symbolic connections to place that define who we are" (Proshansky et al., 1983). "People self-define through places, thereby developing a place identity which arises from particular values, attitudes, beliefs and emotional significance concerning the physical world" (Greider and Garkovich, 1994; Williams and Van Patten, 2006). "Relph's (1976) concepts of insideness and outsideness are useful in conceptualizing the relationship between identity and ties to a place".

Place Attachment: "Place Attachment is defined as an emotional connection between individuals and particular places (Altman and Low, 1992; Cuba and Hummon, 1993; Hidalgo and Hernandez, 2001; Mesch and Manor, 1998) which is of an enduring nature and varies over time as the

individual's identity and dependence changes" (Giuliani, 2003). "This multidimensional concept integrates components related to the psychology of the individual (behavioral, cognitive and affective dimensions) and to the specificity of place" (scale, natural and cultural objects, the countryside) (Scannell and Gifford, 2010).

2.2.2 - Types of Place Identity:

Identity helps people define themselves and others. Identity helps people recognize differences and similarities to form social bonds. Identity helps one interact with neighbors, friends, and other individuals in daily life. Identity helps people fit within society. Identity is shaped through personal behavior and others' reactions. Finally, each person's desired identity may differ from others' perceptions of him (Browne, 2008). The different types of Place Identity are:

i. Personal Identity: An individual's subjective and individual connection to a particular place is referred to as personal identity in the context of place. It includes the special encounters, sentiments, and feelings connected to a location. An individual's personal history, interactions, and key life events that took place in a certain location all influence their sense of self. It expresses the person's sense of self and view of how the environment has shaped their perception of identity.

ii. Social Identity: The concept of social identity focuses on a person's knowledge of the social group to which
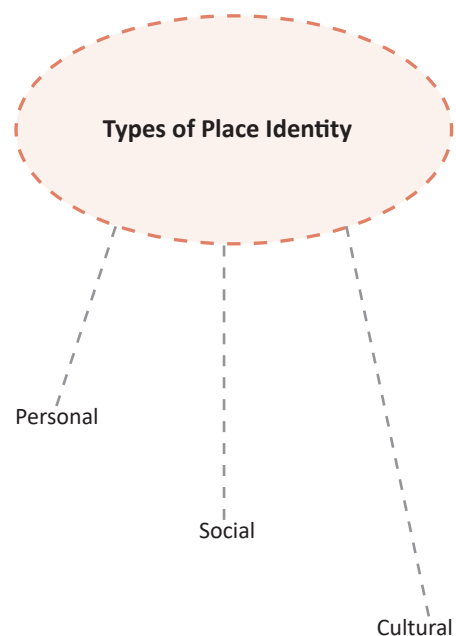
Figure 11: Types of Place Identity
Source: Author

they belong as well as the connection between self-categorization, self-esteem, and loyalty. The study of social identity focuses on social change, social status, and intergroup interactions such as cooperation, contrast, and opposition. The social identity approach focuses on leadership, social influence, social attractiveness, group division, and group cohesion, whereas the self-categorization theory focuses on fundamental social cognitive processes and essentially social categorization. (Hogg & Reid, 2006)

iii. Cultural Identity: Social contacts and ties to groups have a role in the development of place identity. It is the feeling of connection and attachment to a place that comes from being part of a social group or community that is connected to that place. Common memories, customs, cultural practices, and common experiences within the community all have an impact on social identity. It emphasizes how people's connections to a place are shaped by their social networks, sense of community, and links to their local area.

The interconnectedness of these different forms of place identification and their ability to live within a person's broader sense of place identity should be noted. The prominence of each type can change based on things like the person's past, cultural setting & the features of the place itself. Individuals may acquire a sense of place identity that reflects their complex connection to a place.

2.2.3 - Identity and Architecture:

By constructing physical settings that evoke emotional and psychological reactions, architecture plays a key role in defining place identity. Building, public space, and urban landscape design may influence a place's personality, identity, and uniqueness. Architecture may reinforce a place's identity and feeling of place by reflecting the cultural, historical, and social background of the area. Architectural designs or famous landmarks connected to a location may become symbols that people identify with and feel a feeling of pride and belonging to.

A tool for expressing and defining place identity is architecture. A community or region's beliefs, traditions, and goals can be reflected in the design of buildings and places. Local architectural designs, materials, and building methods can express a feeling of authenticity and cultural identity. Through the physical environment, architecture may serve as a means of cultural expression, conserving and transferring a community's history and identity. Indigenous cultures' morals, spiritual beliefs, and sustainable practices, for instance, are reflected in their traditional architecture.
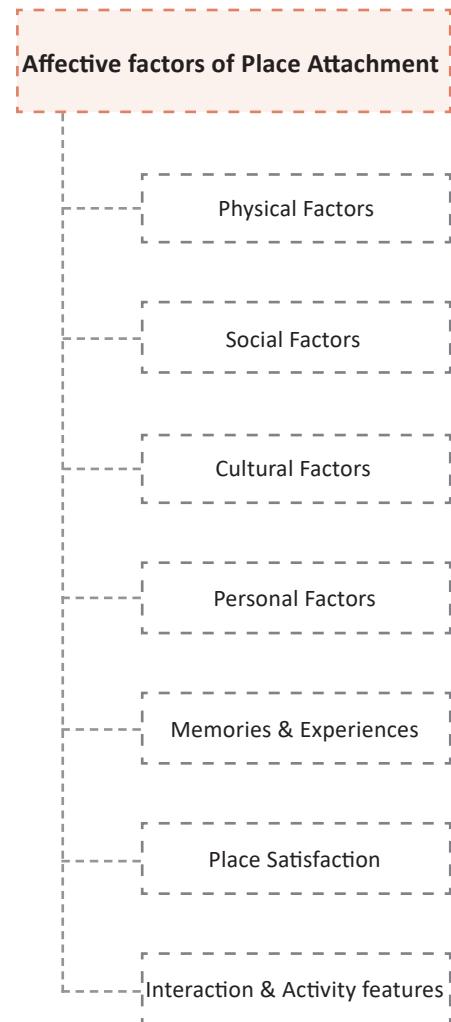
2.2.4 - Place Attachment affective factors:

Place attachment may be categorised according to the following elements that affected its emergence or promotion:

i. Physical factors: Social and physical characteristics

Figure 12: Affective factors of Place Attachment
Source: Author

both contribute to the development of place attachment. Stedman (2003a) looked at how physical location affected place attachment and found that it had a direct impact on satisfaction as well as an indirect effect, deviating from the symbolic meaning of the location. Other aspects mentioned include place setting and bed, facility and services, location status in an urban context, and its interaction with other features and the surroundings.

ii. Social factors: Environmental psychology essentially encompasses both social and physical aspects of a location. Therefore, two important features are: place attachment related to home, common diary and time. Physical characteristics are only one aspect of it. Therefore, the value of social communication must ever be ignored. Accordingly, some scholars think that place attachment based on human participation, social network engagement, and cultural connections are just as important as place attachment based on physical location. Place attachment grows as a result of people's pleasant interactions and social compatibility with one another, and the strength and rate of these communications are directly correlated with place attachment.

iii. Cultural factors: Attachment is frequently found among members of groups, families, societies, and cultures that are similar. Place connection based on behaviors people engage in within their cultural context.

iv. Personal factors: People have varied levels of connection to places. People choose and get attached to places based on mental habits that are the product of personal characteristics and circumstances. Individualism, also known as mental identities based on basic preferences, is a more significant component in social orientation and how to create closeness of social contact. "Place reflect identities, differences, and rivalries in various groups based on gender, class, race, ethnicity, and culture and indicate individual political tendencies, power, liberty, interest, and social system as well as common interests in consumption motives".

v. Memories and Experiences: When people spend a significant amount of time in particular place, they developed a place attachment, and throughout this process, that place began to have great importance of it. Tuan (1974) highlighted a component called "root in place," which is the consistency and association between person and place. Hidalgo and Hernandez (2001) observed that place attachment differed from development period memories and that communication occurred in settings rather than simply a single location. According to him, a place that we visit or one of our favorite trips is something we remember and may even serve as a symbol of that event. Marcus (1992) researched place memories from student paintings, adult memories of their upbringing, and elders' residential memories, among other things. According to

his theory, people develop their dreams based on the experiences they have with social interaction and the settings of events that shape their sense of self. Because feelings took place within locations and in such emotional interactions with places, everyone experienced places differently, therefore reflections of these feelings were mirrored in particular residences and recollections about people and places they remembered. People and places interact with one another, not cause and effect, in reality. Childress (1994, p. 73) noted that place attachment may have long-lasting consequences on a child's life since it improves the quality of the child's existence. Additionally, he notes in his studies that when children are assessed for a place, they never mention bodily or physical necessities but rather attributes like a suitable mental picture of the location.

vi. Place satisfaction: The emotional bond between a person and a place is based on how satisfied the person is with the location, how well it is analysed, and how well it is regarded in terms of quality, security, and safety (physical, social, and emotional) by the person. Whether this perception is conscious or not, objective or subjective, personal or social, it always contributes to the safety, preservation, and development of the location. According to attachment theory, it happened not just quickly but also most likely to fulfil people's wants and expectations regarding the setting. As a result, one of the most important variables that needed

to be clarified was place satisfaction. Place satisfaction is actually place attachment since it occurs when place needs and expectations are realized. Benito et al.'s experiment from 1999 serves as an illustration of how elements influencing place attachment, dependency, and satisfaction are equal in certain students. According to place attachment theory, people's attachments to places are formed based on their expectations from those places as a result of prior exposure, and their mental procedures also influence how satisfied they are in such places.

Facilities, place adaptation, performance and setting sustainability, visual characteristics and management, place economic values, residents' perceptions of comparable units in the location, the social environment, architecture, and urban planning features, social interaction, and background features are all factors that affect satisfaction.

vii. Interaction and Activity features: Activities and interactions between people and their environment as well as interactions between people themselves are significant location factors that contribute to the development of place attachment. These situations are actually founded in how people connect with social and physical environments in terms of meaning. These behavioural, emotional, and cognitive interactions lead to place attachment, which in turn derives from place activities, which in turn lead to place meaning, which in

turn leads to place attachment. Festivals, celebrations, and story-telling activities were highlighted as more significant components where place attachment is encouraged even with periodic celebration and events or permanent activities focused on locations.

viii. Time factor: A long-term residence or the time element increases place attachment, and several studies have confirmed this conclusion. Children and adults have identified the time component as one of the predictable characteristics of place attachment, and it has been examined in terms of both attachment rate and process.

2.2.5 - Bonding and Attachment features of Place Attachment:

Most studies of place attachment agree that affect, emotion, and feeling are important to the concept. When people form an emotional bond and have good sentiments towards a location, this is referred to as place attachment. It includes a feeling of closeness, satisfaction, and attraction to the physical surroundings, as well as social interactions and experiences unique to the location. People become more bonded to a location when they have satisfying experiences there. Attachment is a stronger emotional link that lasts longer. It is often based on personal and shared memories, events, and a sense of belonging to the place. However, a lot of authors claim that emotional aspects are frequently accompanied by cognition (thinking, knowledge, and belief) and practice (activity and behaviour), thus it's
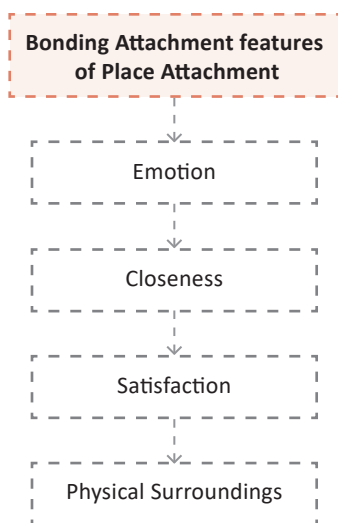
Figure 13: Bonding Attachment features of Place Attachment
Source: Author

important not to overstate the emotional nature of place attachments. Place attachment, thus, is a balancing act between affect and emotions, knowledge and beliefs, and behaviours and actions in relation to a place (Proshansky et al., 1983).

2.2.6 - The person dimension: Individual & Collective Place Attachment:

Place attachment happens on both an individual and a group level. Most meanings of the term tend to focus on one or the other, but the two can cross. At the human level, it is about how a person is connected to a place. Manzo (2005) notes in her study of the experiences and places that give places meaning that realisations, milestones (like where I met my significant other for the first time), and personal growth experiences give places meaning. Other theories say that place traits are a big part of what gives a place meaning, but the idea that people's own experiences may be the reason for their connection is strong.

At the level of the group, connection is made up of the shared symbolic meanings of a place (Low, 1992). People from different countries, genders, and faiths have looked at group-framed place connection. For example, Fried (1963), Gans (1962), and Michelson (1976) all say that attachment is a community process in which groups become attached to places where they can practice their culture and thus keep it alive. Culture ties people to a place through shared ideals, symbols, and experiences
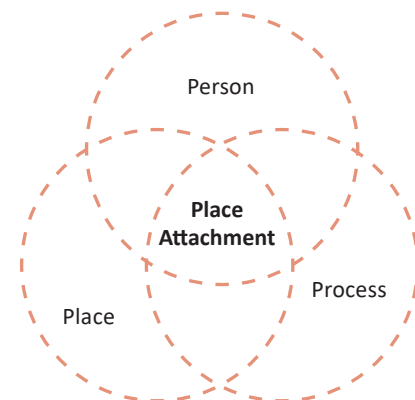
Figure 14: Tripartite model of Place Attachment
Source: Author

from the past. Sacred places like Mecca or Jerusalem, or on a smaller scale, churches, temples, shrines, burial grounds, or holy spots in nature, are at the heart of many faiths, and followers agree on what they mean. Not only do these places seem to bring people closer to their gods, but respecting and taking care of them shows how loyal one is to their culture. Also, religious ties to places can also be personal. For example, a place can become spiritually important to a person because of a personal experience, like an insight. So, the cultural and individual amounts of connection to a place are not completely separate.

Individual place attachment is affected by what a place means and values to a culture, and good events in a place can keep and maybe even strengthen cultural place attachment. culture and thus keep it alive. Culture ties people to a place through shared ideals, symbols, and experiences from the past. Sacred places like Mecca or Jerusalem, or on a smaller scale, churches, temples, shrines, burial grounds, or holy spots in nature, are at the heart of many faiths, and followers agree on what they mean. Not only do these places seem to bring people closer to their gods, but respecting and taking care of them shows how loyal one is to their culture. Also, religious ties to places can also be personal. For example, a place can become spiritually important to a person because of a personal experience, like an insight. So, the cultural and individual amounts of connection

Figure 15: Place Attachment as Process
Source: Author

to a place are not completely separate. Individual place attachment is affected by what a place means and values to a culture, and good events in a place can keep and maybe even strengthen cultural place attachment.

2.2.7 - Psychological process of Place Attachment:

2.2.7.1 - Place Attachment as affect:

A strong emotional tie with a certain location is definitely a component of person-place bonding. Humanistic geographers use emotional language to explain a sense of place belonging. For instance, Relph (1976) described place attachment as the true and emotional attachment to an environment that meets a basic human need. Environmental psychologists believe that affect plays an essential role in the bonding between people and their environment.
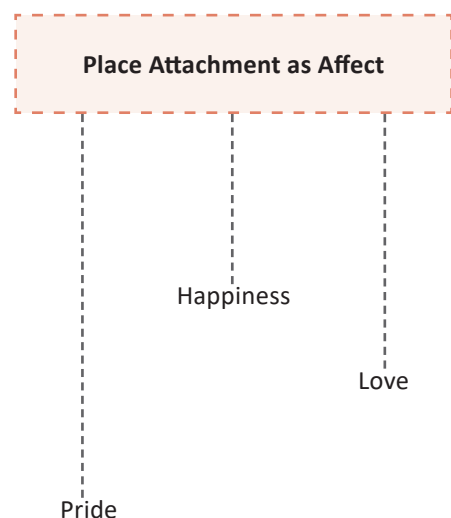
Figure 16: Place Attachment as Affect
Source: Author

Their descriptions of place attachment most frequently include emotional language, such as "feelings of pride" and "a general sense of well-being" (Brown et al., 2003) or "an emotional investment in a place" (Hummon, 1992).

Manzo (2005) says that our feelings about a place can range from love and happiness to fear, hate, and uncertainty. For example, a person's childhood home can be an important place, but that doesn't mean the connection is always good. Instead, having bad or painful events in a place can make you dislike it or even hate it.

"Even though strong, bad bonds can form with important places, attachment is generally thought of in positive terms. The desire to stay close to a place is a way to feel the good feelings that place can bring" (Giuliani, 2003).

2.2.7.2 - Place Attachment as cognition:

Cognitive components also play a role in person-place relationships. People attach personal significance to their basic settings because of the memories, actions, meaning, and information they associate with them. Place creation and bonding, as well as mental processes that promote a sense of closeness to a place, are all included in place attachment as cognition. People give places value by connecting them to themselves via their memories.

As was previously said, people have a tendency to develop sentimental attachments to the places where memorable eras or significant events took place (Hay, 1998; Hunter, 1974; Manzo, 2005; Rubenstein & Parmelee, 1992; Twigger-Ross & Uzzell, 1996). According to Feldman's (1990) concept of settlement identity, people have attachments to particular types or categories of locations (such as downtowns, suburban single-family homes, or cottages in rural settings). The schema for these attachments includes details on the characteristics shared by the many kinds of locales to which one could attach. A person's favorite place might be a type of place structure made up of place-related information and beliefs that eventually captures the

Place Attachment as Cognition

Schemas

Knowledge

Meaning

Memory

Figure 17: Place Attachment as Cognition
Source: Author

unique qualities of the location and their emotional ties to it. These thoughts might then be absorbed into a person's self-concept.

2.2.7.3 - Place Attachment as behavior:

The behavior level is the third part of the psychological process factor of place attachment. Behaviors show how attachment is shown. Like interpersonal attachment, place attachment is marked by behaviors that keep you close to a place. According to Hidalgo and Hernández (2001, p. 274), place attachment is "a positive, affective bond between an individual and a specific place, the main characteristic of which is to stay close to such a place." Studies that link place attachment to length of stay (Hay, 1998; Kasarda & Janowitz, 1974) and attempts to return support the idea that place attachment is a behavior that keeps people close to where they live. Literature about sadness shows that some people who have been away from their homes for a long time have a strong desire to go back or visit, even if it will take a lot of work or cost a lot of money (e.g., Riemer, 2004). Low (1992) and Mazumdar and Mazumdar (2004) say that religious pilgrimages are another way that people try to be close to their important place.

People are better able to understand and enjoy the everyday parts of their place when they take trips away and stay close to home (Case, 1996). The behavioral level of place attachment is based on the desire to stay close to a place. This can be shown in part by staying close to
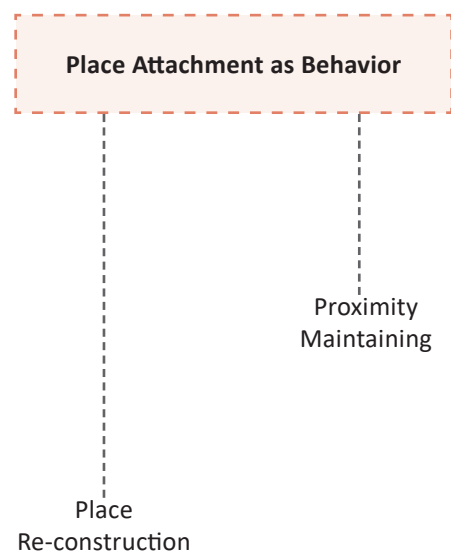
Figure 18: Place Attachment as Behavior
Source: Author

a place while also going away, rebuilding the place, or moving to a similar place.

2.3.1 - Religion and Sacred Space:

Most people have ignored devalued or neglected faith and the importance of sacred areas and places. Religion can be important to people and a big part of their private and public lives. It can affect choices about food, clothing, partners, homes, and neighborhoods, places of worship, community gatherings, and participation in the community, among other things.

Geertz (1966) says that a people's ideology—the tone, character, and quality of their lives, as well as their moral and aesthetic style and mood—and their world view—the picture they have of how things really are, their most complete ideas of order—are made up of sacred symbols. Second, faith can have a huge effect on how people feel about a place and on how towns, neighborhoods, homes, and sacred buildings are built.
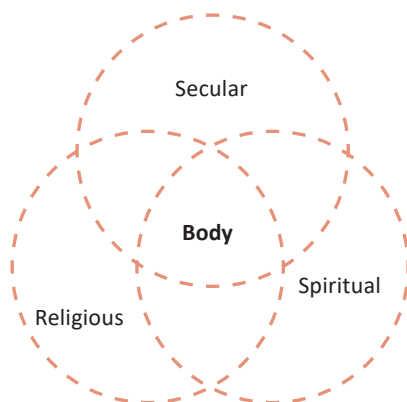
Figure 19: Intertwine of what elements form a body in a sacred space
Source: Author

Many villages and towns in old India were "planned according to a religious symbolism that determined the layout of wards and streets, as well as the location of temples, monasteries, and village halls."(Mukherjee, 1940/1961:396).

Religion and religious values affect not only how cities are laid out, but also how land is used (by planting certain trees and plants), how streets and buildings face, how

neighborhoods are set up, and how homes, places of worship, cemeteries, and gardens are designed (Sopher, 1967; McDannell, 1986; Mazumdar & Mazumdar, 1993, 1999, 2004). Religious places help people figure out who they are and what they believe.

Places and areas that are important to a person's religion can be linked to who that person is as a religious person. In sacred locations, a believer experiences religion, takes part in important life cycle events, and interacts with important religious others, like high priests, rabbis, and so on, as well as the generalized religious other, which is the community of believers (Mead, 1934). All of the things listed above are important to know about sacred place connection.Place can be an important part of religion, and that faith can also help people feel connected to a place.

2.3.2 - How Religion affects people's attachment to places:

In this model, there are three main parts that work together (as shown in figure). It is clear that place is an important part of the plan. These places can be small or "micro" spaces, like homes, home chapels and shrines (Mazumdar, in press; Mazumdar & Mazumdar, 1993, 1994; McDannell, 1986), and gravesites. It could be a whole city, like Banaras, Mecca, or Amritsar, or a big area that includes parts or all of a country, like the land of Israel for Jews. They can be in nature, like a cliff, hill, lake, river, rock, or a remote spot in the country. They can

Figure 20: Daigram showing how different aspects come together and stich a person to manifest religious place attachment Source: Author

be made by people, like churches, temples, or mosques, and they can be huge or small and safe.

Places can be important because of the traits of the place, called "place-centered sacredness," or because of the people who live there, called "person-centered sacredness." Bowen (2002:223) says that a sacred place can be thought of as the place where a prophet or people came from, where gods or spirits live, or where something important happened. Religion gives these places symbolic meanings that not only set them apart from other places, but also, through their geography, design, or architectural aesthetics, can foster attachment, devotion, spirituality. The second important part of the plan is the socialization of religion.
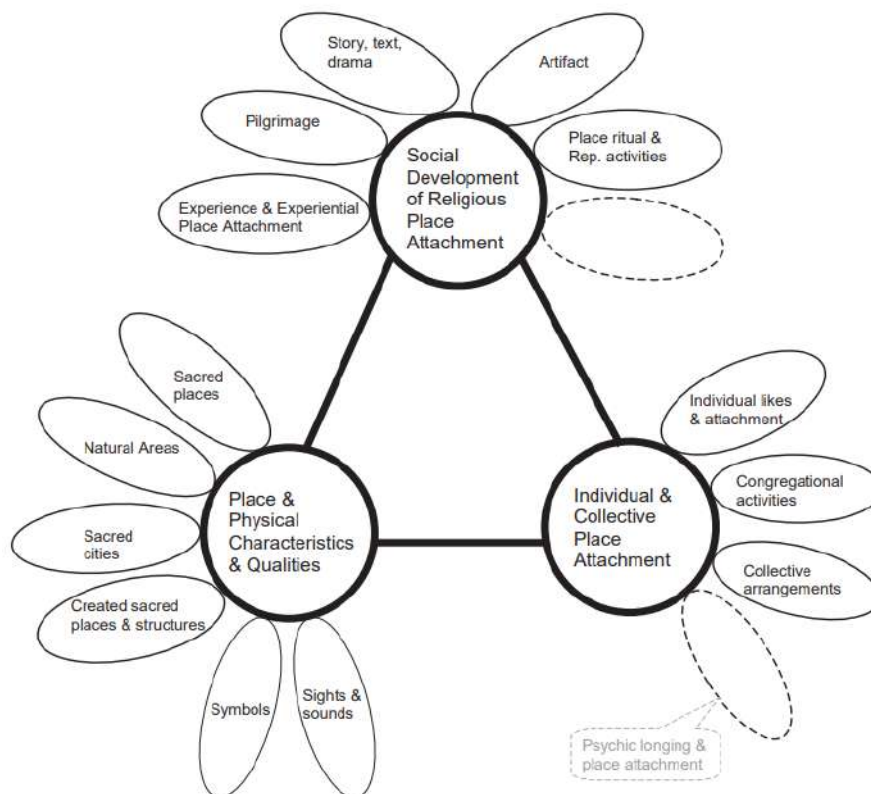
Figure 21: Religious place attachment: a model
Source: S. Mazumdar, S. Mazumdar

Focusing on how religious place attachment is taught and learned through ceremony, story, text, theatre, experience, and pilgrimage, among other things. The model also includes the parts of sacred place connection that are personal and shared. A community focus and required group prayers can help people feel more connected to each other. People can have strong feelings about places that are important to their faith or to the group as a whole if they act as a group. For example, special things may have happened at a shrine that make it very important to a group. In the same way, individuals can also feel a special connection to sacred places.

2.3.3 - Religion, Place character and Socialization:

2.3.3.1 - Sacred sites:

Numerous religions (including Hinduism, Islam, Sikhism etc) have given particular towns, the sacred qualities. They are frequently referred to as the earth's centres, sites of power, devotion, and creativity (Eliade, 1959; Eck, 1982). The setting itself may play a significant role in the believer's identity development.

Banaras has unique geographic characteristics. Banaras is the home of the Hindu god Shiva and is situated at the Ganges' northward bend, facing the rising sun (Putman, 1978). According to a proverb (cited in Bowen, 2002:239), "the very stones of Kashi are Shiva." The greatest god has established a permanent home here. Shiva resides not

just in the magnificent temples of the city, but also in the very soil and material of the location itself (Eck, 1982:31).

A Muslim can visit landmarks in Mecca that are important to Islam and the life and deeds of the Prophet. The Kaaba, described as "a large cubic structure covered in gold-bordered black silk cloth" and "the centre of the Muslim religious world," is there. (Bowen, 2002:228), the Zamzam well, which served as a marker for the future location of Mecca (Bowen, 2002:232), and the plains of Arafat, where the Prophet delivered his last speech.

Sacred towns have distinct characteristics because of the purity of the air, light, and water, as well as the existence of sacred buildings and artefacts. Hinduism is strongly present in Kashi's sights and noises. The Hindu conception of life and death is expressed here, from the funeral flames at Manikarnika Ghat to the quiet chanting of "Hare Krishna Hare Rama, Hare Rama Hare Krishna" (Putman, 1978) to the innumerable temples to ceremonial cleansing in the Ganges (see also Hertel & Humes, 1993). Religion mediates the physical, historic, and metaphorical elements of all the cities mentioned above, so fostering a connection between location and religion.

Figure 22: Intertwine of what things constitutes a sacred city
Source: Author

2.3.3.2 - Sacred structures:

Sacred structures are locations for worship, adoration, meditation, and instruction in religion. They assist in bringing a person closer to religious values, spirituality,

community, and place through their design, décor, and aesthetics. They honour the sacred, create fascination and arouse devotion via a variety of elaborate constructions, straightforward roadside shrines, distant gravesites, and serene monasteries.

The physical characteristics and architectural layout of any created structure can convey a believer to a new setting and reality, allowing him or her to really experience paradise on earth. Sacred structures may strengthen social ties as well. Some faiths, most notably Judaism and Islam, value their places of worship primarily as "places of assembly" (Sopher, 1967). Mosques and temples are constructed with the congregation in mind, and having large prayer rooms is a crucial element in their planning. Only the community can offer the right environment for prayer in these religions, and it is this that gives temples and mosques their sacredness (Sopher, 1967:28).

In contrast to mosques and synagogues, Hindu temples are intended to be "houses of god" (Sopher, 1967). Hindus are not compelled to visit a temple or to participate in communal prayer at a specific time or location. A person chooses to visit a temple, which symbolises a spiritual journey, and the temple's architecture facilitates this unique trip and "visitation" or communion with one's deity.

Symbols and artefacts' architectural designs may also
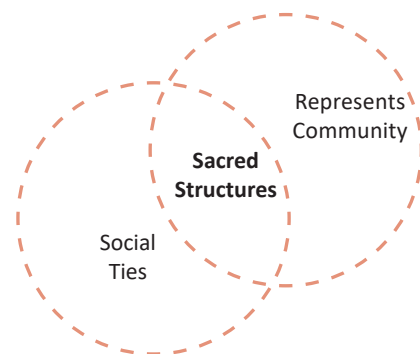
Figure 23:   Intertwine of what things con-stitutes a sacred structure
Source: Author

impart religious values. The architectural elements of religious buildings can promote inner calmness and peace by acting as a haven of spiritual silent in a chaotic world. This is accomplished through the choice of location (in remote areas near natural features like mountains, lakes, and rivers), the planting of trees, flowers, and shrubs, the use of water (fish ponds), the designs of the spaces and furnishings (such as rugs, prayer mats), or the absence of it through a barren simplicity, and other methods.

2.3.4 - Sacred Space Attachment - A Typology:

Attachment to sacred spaces are categorized based on the several kind of spaces. They are:

2.3.4.1 - Attachment to Natural Landscapes:

This includes sacred and precious landscapes like rivers, lakes, forests, and mountains. Water has been used for rituals of purification since ages. The devotion of Hindus to the Ganges is the most dramatic illustration of the sacrality of water. Putman (1978) who visited Indian to trace the 'flow of faith along the Ganges' (1978, p. 53) writes: Since long before the birth of Christ, they [Hindus] have come to worship it, bathe in it, drink and cast into it the ashes of their dead. At the time of death, a man can have his sins forgiven by placing a few drops on his tongue.

The heart of India and Hinduism is the river. The term "Mother Ganges" is often used to refer to the Ganges, description conveying a mother-child tie between the river and the believer. Natural occurrences like miracles,

visions, or incidents in the lives of religious leaders, prophets, or saints are likewise made holy (Eliade, 1959). All have sacred significance, including the peepal tree in Gaya where Siddhartha Gautama pondered and attained enlightenment and the little hill in Arafat where Prophet Muhammad delivered his sermon during his last journey to Mecca. In such locations, Christians reaffirm their devotion to the future while also feeling a sense of continuity with the past.
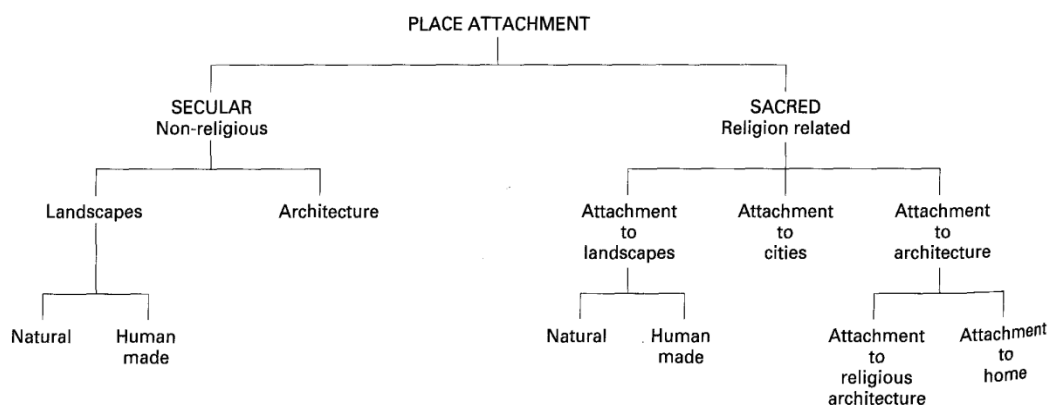
Figure 24: A typology of Place Attachment
Source: S. Mazumdar, S. Mazumdar

2.3.4.2 - Attachment to Cities:

Peters (1986, p. 3) says that every city has its own sacred places, like shrines, temples, churches, or the graves of sacred, wise, or dead people. Cities are sacred because they are full of sacred things like events, prayers, places, scenery, structures, and sacred or mythical heroes, which all add up to what Sophocles called a "intense sanctity of place" (Sopher, 1967, p. 51). They give people a strong sense of place, past, and who they are.

Benares is sacred centre. This is where Shiva lives. In old times, he was called Rudra. Here, the highest God

has made a stable home. Shiva lives not only in the great temples of the city, but also in the very ground and matter of the place (Eck, 1982, p. 31). In the same way, Muslims all over the world turned towards Mecca, their sacred centre, when they prayed five times a day and when they died. This practise helped them stay linked to sacred space.

For a believer, then, sacred cities like Benares, and Mecca are the sacred centres of the earth (Eliade, 1959; Eck, 1982), the places where everything began. They are places of great sacred power that are loved, respected, visited, and held in awe.

2.3.4.3 - Attachment to Architecture:

This includes sacred structures like temples, mosques, churches, and other similar constructed sites where believers congregate to worship publicly or privately. Smith (1978, p. 18) gives one illustration of Idea of Art: The imposing central pyramid of the Angkor Wat temple in Cambodia was imagined as a magical mountain that connected heaven and earth and served as the cosmos' axis, holding the globe steady and in place. Its layout echoed heaven: "Sacred structure continually resanctifies the world," according to Eliade (1959, p. 59). Through the collective prayers and rituals of its supporters, temples are made more sacred.

For congregational faiths like Islam, Christianity, Judaism, and Sikhism, holy structures offer the context for

Religious Architecture

Spiritual Beliefs

Symbolic Significance
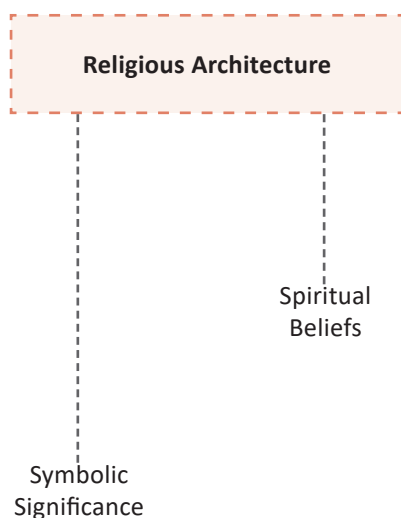
Figure 25: Aspects for attachment to Religious Architecture
Source: Author

discovering and expressing one's religious identity. They also serve as a location where a believer can experience a sense of spiritual and physical proximity to God and other believers (Elon, 1989). A Sikh's prayer in the Golden Temple in Amritsar is a confirmation of his religious beliefs. A Muslim reaffirms his devotion to his deity and to the spiritual community known as the 'umma' (the 'brotherhood of Islam') by taking part in Friday prayers at the Friday mosque (Masjid-e-Jami).

2.3.5 - Religion and Emergence of Sacred Space Attachment:

How is connection to sacred places established and maintained? First, the creation of sacred places develops emotional bonds. By separating "our" land, calling upon "our" family god and "our" ancestors, and arranging "our" sacred things, a sacred microcosm that is exclusively "Ours" is established. This process of creation, which is mediated by religion, includes a number of individual and household actions: construction, layout, and adornment of a sacred niche; purification of the soil; sacralization of the house.

According to Sartre (1943), quoted in Belk (1992) and Cooper Marcus (1992), locations and things become a part of our self identification through the creative process. According to Geertz (1966, p. 100): For the vast majority of religious people in any population, participation in some type of ritualized traffic with sacred symbols is the main way that they come to not only encounter a world

Religion and Emergence of Sacred Space Attachment

- Historical Events
- Cultural Practices
- Religious Beliefs
- Rituals & Ceremonies

Figure 26: Affective factors of Place Attachment
Source: Author

view but actually adopt it, and integrate it as a part of their personality. In addition to fostering the development of a religious identity, prescribed sacred activities including sacred symbols are essential for connecting individuals to certain places.

A person develops a connection with a place via frequent experiences, familiarity, and shared experiences (see also Belk, 1992). In such setting, he or she can physically interact with the sacred and their religious background. The morning and evening prayers in the prayer room in front of the ancestors' idols, the selection and arranging of flowers, the lighting of incense, the blowing of the Sankha, the cleaning of the floor, and the ritual objects all contributed to "object bonding" and/or a strong sense of place-care (Belk, 1992). According to Relph (1976, p. 38), places we are most devoted to are literally fields of care, places where we have had a variety of experiences and which evoke a wide range of emotions and reactions. However, to truly care for a place, there must also be a sense of duty and respect for it, both for what it is to that location and for what it means to you and to others. This goes beyond just caring for a place because of particular previous experiences and aspirations for the future.

2.3.6 - Water as a Sacred threshold in Religion:

In Hinduism, water is a sacred element that acts as a bridge between the physical world and the divine world. In the Hindu religion, water is seen as a way of purifying and making things better. It has the power to clean both

Figure 27: Sacred Water Ghats
Source: Sateesh Kanna

the body and the soul of impurities and sins. Ablution (snan) is a part of many ceremonies and traditions. Devotees wash their bodies and minds by immersing themselves in sacred rivers, lakes, or ponds. People believe that water can wash away dirt and anger, giving people a chance to clean up their spirits and start over.

Many Hindu gods are associated with water. People believe sacred entities exist in rivers, lakes, and other waterways. The Ganges River (Ganga) is revered as a queen. People believe entering the Ganges will purify them. The Yamuna, Saraswati, and other rivers have meaning and are associated with different gods. Water is sacred because it channels heavenly energy.

Figure 28: Rituals & Ceremonies per-formed at Ghats
Source: Author

Water is an important part of Hindu ceremonies and gifts. It is used to clean up during rituals, sprinkle on idols, and give to gods. As a sign of loyalty and giving up to the holy, devotees offer water (jal) along with other things like flowers, incense, and food. People believe that gifts reach the gods and goddesses through water, which creates a sacred link between humans and the divine. In traditions, giving water is a way to feed and please the gods.

Water and tirtha—travel—are closely linked in Hinduism. Most of these tourist destinations are near spiritual waterways. individuals believe they are spiritually charged and can connect individuals to the divine.

Pilgrims bathe in these tirthas for spiritual aid, rewards, or liberation.

Flowing water is revered in Hinduism. Water symbolises life and the endless cycle of producing and destruction. Immersing in water signifies surrendering to God and being one with the universe. Water running is said to soothe and cleanse, aiding spiritual practises. Water symbolises life's constant change and interconnectedness.

Water is a very important part of Hindu religious rituals. It is an important part of many events and traditions. Water is used to wash the deities (snan), clean sacred items (abhishekam), and bless them (abhishekam). It is thought to be a way for the sacred energy and benefits to move through the world. During traditions, water is often mixed with sacred items like milk, honey, curd, and ghee. This gives the water the ability to purify and divine qualities of the other things. The fact that water is used in religious ceremonies shows how spiritually powerful and sacred this element is.
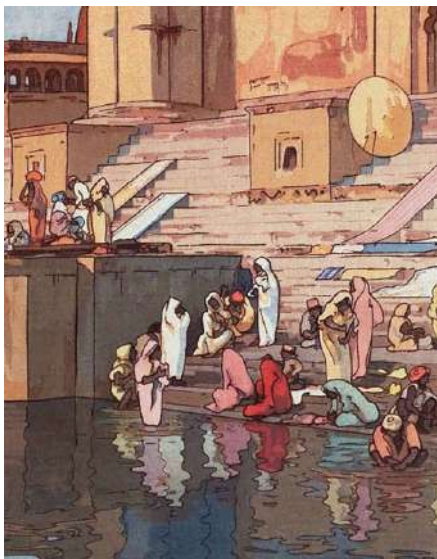
Figure 29: Ghat water edge used for different purposes by people
Source: Pintrest

Water connects the physical and spiritual realms, making it sacred in Hinduism. It is used in religious ceremonies to cleanse. Water's role in pilgrimages, religion, and spirituality shows its importance in connecting with the sacred. Water has a sacred threshold in Hinduism, demonstrating its importance for spiritual growth, cleansing, and God-connection.

2.4.1 - Spatializing Culture in Architecture:

Spatializing culture in architecture means incorporating cultural values, practises, and identities into the planning and organisation of built settings. It recognises that building is not just a physical structure but also a mirror of cultural expressions, social interactions, and symbolic meanings. This idea shows how important place is in forming and embodying cultural memories. It has been studied and talked about in many academic works.

Figure 30: Intertwine of what things constitutes a sacred city
Source: Author

Bill Hillier's book "The Social Logic of Space": This important book looks at the link between how places are set up and how people act in them. It shows how the way space is set up and laid out can affect how people connect with each other, social hierarchies, and cultural practises in a built setting. The book talks about how place helps to make and keep traditional norms and identities.

Setha M. Low and Denise Lawrence-Ziga's "Spatializing Culture: The Ethnography of Space and Place": From an ethnographic point of view, this book looks at how society and space interact. It has both case studies and academic talks about how cultural practises, rituals, and social processes are rooted in and created by spatial arrangements. The book stresses how important it is to know about the social and culture aspects of built settings.

2.4.2 - Cultural significance of location and its components:

Several studies and have looked into the cultural importance of a place's position and its parts. It tries to figure out how certain places and their parts, like landmarks, natural features, and historical spots, have cultural meanings and importance for people and groups. Here are some of the most important books on this subject:

Clifford Geertz's "The Interpretation of Cultures": Geertz's important work looks at the idea of culture and how it affects how people see the world around them. It focuses on the idea that culture is more than just a set of beliefs and practises; it is also a system of meanings and symbols. The book talks about how different cultures give meaning to different places and how these places become symbols of who they are as a culture.

Yi-Fu Tuan's "Place and Placelessness": In his book, Tuan looks at how people interact with their real surroundings. It goes into depth about the idea of place and how it has cultural meaning. The book talks about how people give different places different meanings and how cultural, political, and social factors affect these meanings.

Peter L. Berger and Thomas Luckmann's "The Social Construction of Reality": This book looks at how people and groups make sense of reality by agreeing on shared

Figure 31: Cultural significance and its components
Source: Author

meanings and views. It talks about how culture affects how people see the world. It also talks about how different places and things have different cultural meanings.

James Swan's book "The Power of Place: Sacred Ground in Natural and Human Environments": Swan's work looks at the cultural and spiritual meanings of places like holy sites and nature landscapes. It looks at how these places have deep cultural meanings and how they shape the character and practises of the groups that hold them sacred.

Keith Basso's book "The Meaning of Place: Everyday Experience and Symbolic Landscapes": The focus of Basso's book is on how places are important to Native American groups in the United States. It shows how certain places, scenery, and natural features have deep cultural and historical meanings that are passed down through oral customs and shared stories.

In conclusion, the research on the cultural importance of place and its parts shows that culture plays a big role in how people feel about and understand certain places. It shows how cultural meanings, symbols, and historical stories become entwined with physical places, making a rich fabric of cultural importance. Understanding these cultural aspects is important for appreciating the different ways people live and for making sure that built settings are inclusive and have value.

Chapter 3: Framework and Parameters

3.1 Deriving Analysis Parameters

3.2 Framework

This chapter talks about the parameters that are being used for conducting the analysis, for case study. This chapter also lays out a detailed framework, for the analysis. A brief of each parameter is explained in this chapter.

3.1.1 - Deriving Analysis Parameters:

1. Sensory:

As a crucial facet of our surroundings, architecture has an impact on our feelings, memories, and, eventually, our decisions. Everything a man makes or does has an effect on his surroundings, whether those effects be positive or harmful. We all live with architecture and have an emotional perception of it, even though some people are more aware of it than others. We experience places through our senses. Out of the five senses: eyesight, hearing, taste, touch, and smell Three of the five senses—smell, touch, and sound—play a significant part depending on an individual's visual experience. We are able to sense colour and three dimensions due to eyesight.

By listening, we may sense the character of a place, whether it is noisy, peaceful and calming, etc., like when one is sitting under a tree and enjoying the sound of the rustling leaves. The sense of touch is the most personal when it comes to architecture. Feeling each and every object, whether it is a rock that is rough to the touch, a flower petal that is soft. We may perceive the atmosphere personally through our sense of smell, which gives us a sense of cleanliness or dirtiness, turbidity, rottenness, or freshness.

Although all humans have the ability to experience sensations, not all individuals do it in the same way. Our

Figure 32: Sounds of speakers, vehicles, birds
Source: Author

Figure 33: Engaging one's deep self into sacred sarovar by perofrming rituals
Source: Author

experience of place is both unique to our perception and related meaning, and informed by cultural values and traditions (Low 1992; Sampson and Goodrich 2009). When the sensory experience of place changes, that change can alter the meanings of place, and thus threaten or enhance place attachments, depending on the subjective meaning associated with the changes (Devine-Wright 2009; Gobster et al. 2007; Milligan 1998).

Figure 34: Sounds of bells from temple
Source: Author

Place attachment is more probable to develop through sensory experiences of a place than from other factors. Restorative places are more likely to be found in nature than in urban environments and offer the opportunity for relaxation, fascination, exploration, being away from worries, self-reflection, or desirable physiological experiences, like physical exercise to release of tension (Hartig, Mang, and Evans 1991; Kaplan 1995; Korpela and Hartig 1996; Kyle, Mowen, and Tarrant 2004). Each place has unique sensory opportunities and as people spend time in place, they begin to associate those sensory experiences with that place (Korpela et al. 2001; Kyle, Mowen, and Tarrant 2004).

Although all humans have an equal capabilities for sensory experience, various persons react differently to the similar sensory inputs, making it hard to generalize about an individual's experiences. Every person has a different level of perception of the location or area dependent on its culture, traditional values, place

Figure 35: Early sunrise when rays of sun directly fall on sarovar's water
Source: Author

attachment, and experience. Every community's culture is a composite of its structural, historical, political, economic, and social traits. One component of a space is not just how it looks. The various different noises, smells, and textures can have a big impact on how the user feels.

As a result, sensory architecture holds the ability to drastically change how people engage with the built environment and create new, deeper connections. "While it is true that humans can perceive colours, the ways in which we do so can vary, depending on factors such as our culture, our personal experiences, or the lighting in the room" (Fairchild, 2013) (Madden, Hewett, & Roth, 2000) (Roberson, Davidoff, Davies, & Shapiro, 2005). As a result, our experience of a location is one-of-a-kind, both in terms of our perception of it and the meaning it has for us, and also in terms of the cultural norms and practices that (Sampson & Goodrich, 2009) shifts in the meanings associated with a place can result from changes in the sensory experience of that place, and depending on how the individual interprets those meanings, those attachments to that place may be either weakened or strengthened.

The sensory experience contributes to the way people develop place attachments. This experience includes sights, sounds, temperatures, weather, and local situations. When interpreting a sensory experience, meaning is frequently generated by comparisons with

experiences from other settings and timeframes. These sensory perceptions are not just a person's experiences; they are also linked to regional myths and more extensive geographic narratives.

2. Narrative:

A narrative is a piece of writing that tells a story. People often talk about events that may have happened over many years or decades in their talks. They may also share stories they have heard over time. It thus evolves and transforms throughout time. As a result, depending on their personal experiences, it varies from person to person. However, the multiple narratives that are told about a specific region are the result of the stories told by different people, which vary depending on variables such as caste, the culture that is practiced, the rituals performed by particular communities, occupation, age, and gender.

Figure 36: Community gathering to share stories about the sacred sarovar
Source: Author

Storytelling is the basis for every human connection. It provides many functions, including knowledge and experience exchange as well as giving people a platform for speech and making claims. By showing patterns and connecting incidents to one another or to certain ideas, themes, or concepts, it connects independent events. In a sense, telling a story is both a discipline and an art form because we are essentially molding the narrative, or the order of events. Grouping events around a central set of objectives or results—whether intentionally

Figure 37: Significance of sacred peepal tree perserved by people's worship
Source: Author

or unconsciously—is narrating a story. A narrative is essentially just a story told through a succession of events, characters, and usually some underlying messages or concepts. The phrase is usually used when discussing plays and books, but it is also widely used in the field of design.

In addition, storytelling illustrates a special method of creating ties to a location that is separate from other methods. Learning about a place and forming ties to it via the telling and listening of stories is the narrative process of place attachment. The ties linked with a narrative experience may be strengthened or changed by stories about it. One of the main ways people learn about a place is forming bonds to it, and decide to include or exclude others from it is through storytelling.

Over time, the narrative process grows and changes. Those who spend time in a location develop their own stories, learn new ones from others, and develop new perspectives on the local populations and culture. As stories are told and retold, they may be shared in ways that bind or separate and distance people from a sense of belonging (Di Masso, Dixon, and Durrheim 2014; Manzo 2014). Not only are stories and place names used to help people get a sense of where they are, but the stories are also told and retold in ways that help people feel like they are part of a community and a particular culture. Stories about place serve a variety of purposes,

Figure 38: Mythical tale saying that sages perofmed yagna and lord Vishnu was pleased
Source: Author

including conveying our experiences there, allowing us to demonstrate our sense of place, and contributing to the creation of local histories. This process of developing a sense of place is never static; rather, tales are recounted and retold, new stories emerge, and old stories take on new meaning.

3. Historical:

A nation's set of social, political, cultural, and economic events as well as the presentation and interpretation of earlier events are all referred to be historical. Consider the scientific discipline devoted to the analysis and recounting of historical events in sequential order. Many distinct meanings can be attached to the term "process." A historical process in this setting relates to a series of subsequent phases in an action or phenomena.

Figure 39: Water plunged from the toe of Lord Vishnu
Source: Author

A historical process is a collection of interrelated historical events that modify through time. Contrarily, a historical event is a past phenomenon that historians are interested in (the historian). Historical processes, which link many historical events and so experience the link, have a longer lifespan than historical events, which occur for short periods of time. It's a process that must be handled promptly.

Figure 40: Story stating thaat queen made the construction of Fort wall
Source: Author

The most time-consuming process is this one. It grows and changes over time when important events in a setting or a person's life take place. Creating history at

the level of a particular individual's biography is a part of the historical process.

The genealogical process "Commonly occurs in traditional peasant communities where the relationship of the inhabitants and their village been established for centuries" (Low 1992). This kind of deep historical correlation is only possible for communities who have lived in a place for many years, yet there are a huge number of people who have been displaced and are writing new histories all over the world. Jennifer Eileen Cross broadens this process to include processes of attachment to place that may only happen once during a person's lifetime and that of their immediate family, and that may or may not extend into longer historical or cultural links. The original process's scope is widened by this. This is a result of how Cross elaborates on this process. Space and place have both tangible and intangible qualities.

Figure 41: Local people sitting under the tree and discussing history
Source: Author

The physical shapes of buildings, places, and spaces in architecture serve as physical representations of intangibles like belief, language, culture, and the human spirit. As a result, it is up to each person to consider how they have personally connected to a certain environment throughout their lives. Cultural history combines the fields of anthropology and history. By investigating historical accounts and narrative accounts of historical events, including a culture's timeline (which occurs in

order and leads from the past to the present and even into the future), it is feasible to investigate popular cultural behaviors' and historical interpretations from a perspective of culture.

The process of developing a historical attachment to a place depends on gathering experiences and giving those experiences importance that connects both small and big life events to that location as well as to its history. The two elements that make up this attachment process are the lived experiences in a location and the narratives that give meaning to those experiences. A person's life story may be exclusively about that person's history (biographical), or it may also be woven into their family's history (genealogical), or even their culture's (ancestral) history. Historical attachment is time-dependent, and the gathering of certain life events over time in a single place is the only way to achieve a certain level of social integration and belonging. The longer one has historical experiences in a place, the deeper the attachment (Brown, Perkins, and Brown 2003; Hay 1998).

Figure 42: Festivals celebrated during olden times
Source: Author

4. Spiritual:

The definition of spirituality is highly unclear and subject to many interpretations. Having a sense of belonging to something greater than oneself and actively seeking a purpose in life are two aspects of this idea. This means that it is a universal part of human experience that has an impact on everyone. A phenomenal sense of being

Figure 43: Sages performing bhajans
Source: Author

Figure 44: Celebration of Kartik Purnima where people follow moon's life cycle
Source: Author

alive and linked to the world can be referred to as a spiritual experience, and it can also be described as holy or majestic. Although spirituality may have elements of religion, it is a far broader concept. Although a person may have a persistent historical bind to a location, the spiritual attachment according to Jennifer Eileen Cross may or may not be felt by that individual. The long-lasting experience of intense relationship in a certain place is the spiritual process of attachment. The definition of spirituality is highly confusing and subjective to many perspectives. This concept includes both searching for a purpose in life and experiencing a sense of connection with something deeper than oneself.

Figure 45: Women worshipping sacred tree
Source: Author

Although religion and spirituality are not the same, they are also not separate from one another. What we refer to as "spiritual experiences of place" is generally thought of as transcending the limits of the body and the land, but they tend not to be religious or faith-based. The spiritual dimensions of human experience vary depending on the belief system. Faith-based belief systems, moral and ethical principles that guide behavior and a sense of purpose are examples of spiritual aspects of human existence. As a result, it is a common feature of human experience that has an impact on everyone. This sense of deep belonging is best understood as the connection our soul/spirit, "the principle of conscious life; the vital principle in humans, animating the body or mediating between body and soul" or our deepest self,

feels to a place (2015a). This sense of attachment has no connection to religion or spirituality but rather relates to the basic definition of spiritual, "of or relating to the spirit or soul, as distinguished from the physical nature" (2015b).

This sense of attachment is the feeling of a strong sense of belonging that is accepted as a separate process, distinct from the sense of belonging that may develop over time in a place and has not been defined in other studies. In the beginning, the one process that remains largely unchanged over time is spiritual attachment. Participants had trouble describing this relationship, which was one of its unique attributes. They all agree that it was a major event, but none of them found it to be particularly easy to articulate or to share with others. The majority of reports have an underlying pattern of difficulty defining the experience, a difficult sense of belonging, and a deeper experience than other kinds, often described as oneness between self and place.

Figure 46: People offering pind daan and pitru tarpan for the ancestors guided by preists
Source: Author

Attachment is a spiritual practice that is still practiced today. It is the sensation of feeling a strong connection to a particular place. In contrast to the sense of belonging that one might develop over time in a place, this sense of attachment, which refers to the experience of having a strong sense of belonging, has been recognized as a distinct process and was not observed in any of the studies that came before it.

Last but not least, this kind of attachment seems to be most stable throughout time and least influenced by social relationships. None of the individuals mentioned how their experiences were altering due to social relationships, fading with time, or becoming less intense. All participants stated that even if they left a place for a work or a relationship, if the place changed, or if their social interactions in the place changed, the strong sense of belonging they initially felt in that area has persisted.

The strength of this attachment process lacks a common cultural label, making it difficult to discuss and sometimes regarded as less relevant than biographical relationships, which are easier to prove and stake a claim to due to their more concrete character. Not all of the people I spoke with described this kind of attachment. Some participants were able to explain the distinction between having intense feelings of belonging to a place and having a biographical link to a place; this sense of belonging was never associated with how long a person had lived there.

Figure 47: Individual isolating one's self from the world and meditating at sarovar
Source: Author

5. Ideological:

An ideology is a collection of ideas that incorporates an individual's objectives, actions, and beliefs. They constitute a grouping of constant values. It is possible to define ideology as a relatively connected and established collection of ideas, symbolic representations, morals,

varied belief systems, systems of thought, expressions, behavior, and acting that are shared by individuals belonging to a particular group, different communities, various types of people, government institutions, or social classes in a cultural and social sense.

A shared system of ideas, symbolic depictions, principles, opinions, and modes of expression, habits, participation, and acting is another way to define ideology. Literature imparts ideology in a multitude of ways, all of which are frequently equally valuable and contradictory: A collection of theorists or users, i.e., people who are a part of a community or with a specific separate organization within the frameworks of society, will share a set of ethical principles, positive and practical ideas, values, and behavioral norms that make up their ideology. Or, to put it another way, an ideological attachment could result from false beliefs or bad religious practices, but this is not always the case. Ideology is an illusion that paves the way for the development of strong social connections, and it is this illusion that forms the foundation of our reality. Ideology therefore refers to the meanings, senses, and ideals of cultural power that a particular social group or society as a whole practices.

In comparison with spiritual processes which simply "occur" and cannot be controlled in any way, ideological attachments are based on a moral framework that specifies what connections between people and places

Figure 48: Sages sharing moral beliefs and principles with people
Source: Author

Figure 49: Community gathered for prayer which shows the belief systems and religious values are shared
Source: Author

are useful and what kind are bad.

An expressed vision about how one should live in a given place is what distinguishes the ideological process of attachment. These place ideologies or ethics may be secular or religious, formal (such as the legal system or property ownership), or informal (such as a personal commitment). The ideological process is primarily a moral process; it is based on an ethical code that establishes how people should relate to their environment and serves as its source and motivator.

Figure 50: Aarti performed at Sarovar Ghats
Source: Author

A study by Hummon (1992) explored the role of collective memory and heritage in shaping place attachment. The study found that individuals who had a strong connection to their community's heritage and history were more likely to have a strong attachment to the physical and cultural landscape of that place. This was particularly evident in communities where there was a strong sense of shared identity and cultural continuity.

6. Commodifying:

Figure 51: Narsinh Mehta's association with sarovar
Source: Author

Commodifying attachment is mostly a personal individual-place experience. In contrast to attachment processes that deepen with time, this attachment process is quite probable to decline as others grow or develop. Choice, the power to select a location with the best possible combination of desirable attributes, is what differentiates the commodifying process. This process is

thought to be one of the very beginnings that shape to establish attachment at certain life stages.

When a young adult is looking for a career and evaluating their possibilities, choosing a city or neighborhood will probably include making an analytical comparison of desirable characteristics with actual community characteristics. Another stage of life where there is a large degree of geographic mobility is retiring, and choosing a community for retirement frequently starts with this kind of comparative assessment. Even though the evaluation is done by individuals, cultural tastes and values will always be present in the list of desirable attributes. So, like many other processes, this one is the result of both individual cognition and cultural narratives or aesthetics (Devine-Wright and Howes 2010; Hummon 1992; Lewicka 2008).

Figure 52: People selling souvenir things outside the temple so as to generate economy
Source: Author

The concept of commodifying attachments is based on juxtaposing one's perception of the ideal community with the actual and visually appealing characteristics of a community. This ideal community's perception varies throughout life, which is not surprising (Brown and Perkins 1992; Hay 1998).

According to Moss (2006), amenity migrants are the standard example of people who value place over other things. Instead than being an integral part of a person's identity and history or a sacred location, place is in this

connection seen as a commodity to be consumed.

If additional mechanisms of place attachment (such as historical or ideological ones) are not built for newcomers to replace a commodifying connection, place attachment will be weak and people will likely relocate (McHugh and Mings 1996). However, migrating is frequently motivated by a spiritual attachment or a personal preference for particular sensory experiences (such as views of the forest or the chance to commune with nature). In these situations, place attachment is created by a combination of activities, not only the commodifying process.

Additionally, "commodifying processes of place attachment" refers to the process of turning a location into marketable beneficial purposes. The conversion of a location's identity from a cultural or historical monument to a marketable good is one of the main consequences of commodification. Creating a brand for the location as part of this change is frequently done in order to market souvenirs, trips, and other goods to tourists. This occasionally can result in the commodification of regional culture and the exploitation of local resources for financial gain.

Of all the place processes, this one is almost universal, happening to most people to some extent, at various times throughout their lives. While the process of commodifying attachment is common, it is rarely the

Figure 53: Festivals celebrated during olden times
Source: Author

main process of attachment and eventually fades away as others take over.

7. Material Dependence:

In numerous studies of place attachment, the dependency of place has been investigated. More recently, Raymond et al. (2010) defined place dependence as a "functional connection based specifically on the individual physical connection to a setting; for example it reflects the degree to which the physical setting provides conditions to support an intended use". When a person depends on the physical environment to fulfill their basic needs, it is said that they are materially dependent on that location, which has an impact on their emotional attachment to that location. Jennifer Eileen Cross elaborates on these concepts and defines material dependency as including reliance on physical characteristics of a location (for example, housing, the job market, geographic features) as well as the material or social emphasis on people (for example, parents, partners, close friends).

By influencing how people engage with the built environment, material dependency has a significant impact on place attachment. For instance, studies have shown that those who depend more on the physical environment for their daily needs, such as those who use public transportation or live in walk able neighborhoods, tend to have stronger place attachment to their communities (Lalli, 1992; Williams & Vaske, 2003). The

Figure 54: Fortwall as security dependence for community
Source: Author

way that people use and value natural resources in a given location is another indicator of material reliance. For example, studies have shown that people who rely on fishing, hunting, or gathering resources from a particular area tend to have a stronger sense of attachment to that place (Stedman, 2003).

Material dependence can be observed in how people use and interact with the material objects in their environment in addition to how much they depend on the physical environment for their everyday requirements. For example, research has shown that people often form emotional attachments to particular objects, such as a favorite piece of furniture or a treasured family heirloom, and that these objects can serve as a source of comfort and stability in their lives (Belk, 1988).

Material reliance can also be apparent in the way that people use and interact with the tangible objects in their surroundings, in spite of how much they depend on the physical world for their everyday needs. For example, research has shown that people often form emotional attachments to particular objects, such as a favorite piece of furniture or a treasured family heirloom, and that these objects can serve as a source of comfort and stability in their lives (Belk, 1988). Through interactions with both the built and natural surroundings and with tangible objects, material reliance plays a significant role in influencing people's emotional attachment to a

Figure 55: Community gathering as sense of people dependence in society
Source: Author

location.

The degree to which people identify with and incorporate a particular location into their self-concept is referred to as place identity. According to the study, people who expressed a greater degree of material dependency on their neighborhood—for example, by using local shops and services—also expressed a greater feeling of place identification.

Figure 56: Local Materials used in construction
Source: Author

Everybody has some degree of material dependency, and its significance changes throughout the course of a person's life. One of the trickiest procedures is material dependency; it continuously hinders one's options, which can lead to hard affective experiences, but it can also encourage the creation of historical relationships. This process in particular illustrates the dialectic the experience of lived opposites of place attachment (Seamon 2014).

3.2 - Framework:

This frameworkby Jennifer Eileen Cross defines place attachment as the interactional processes—constant series of actions and interactions—through which people build meaning and emotional bonds with places. Each process describes a certain set of acts and how they help make sense of the place. Even though these processes are different, they happen at the same time. As a whole, they help a person feel connected to a place.

The attributes for analysis of place attachment are as follows: i. Sensory

    ii. Narrative

    iii. Historical

    iv. Spiritual

    v. Ideological

    vi. Commodifying

    vii. Material dependence

This model for understanding place attachment focuses on the ongoing actions, exchanges, and meaning-making that tie people to places. Place bonds are made when experience and meaning come together. This happens at the same time through a number of different processes and on the individual, interpersonal, and community levels.

Framework and Parameters

	Sensory	Narrative	Historical	Spiritual	Ideological	Commodifying	Material Dependence
Attribute	Sensory	Narrative	Historical	Spiritual	Ideological	Commodifying	Material Dependence
Nature of Process	Experiencing the place through five senses	Practice of telling stories about place, cultural stories	Personal life experience, family history, cultural history	Deep feeling or sense of belonging	Moral, ethical, legal commitment to place	Act of accessing place based on desirable traits	Reliance of social resources , or features of place
Action	Individual Experience	Inter-personal story telling	Accumulation of life history's events	Feeling of 'deep oneness with place'	Individual Group or Cultural commitment	Individual Experience	Individual, Interpersonal commitment
Change Over time	Expands and Develops over time.	Continually Evolving because people retell stories	Progressively expanding over time in place	Usually Constant	Requires on going commitment	Diminishes as other process develop	Change as material conditions change

Figure 57: Framework Chart
Source: Author

Enquire into Role played by Architecture Elements in Shaping People's Place Attachment Narratives

Chapter 4: Introduction to Case Study

4.1 Introduction to Kutch Region

      4.1.1 Geographical location and boundaries

      4.1.2 Historical background and timeline

      4.1.3 Cultural identity of Kutch

4.2 Lakhpat Taluka – Overview

      4.2.1 Geographical Location

      4.2.2 Historical background

      4.2.3 Demographics and Communities

4.3 Narayan Sarovar – Introduction

      4.3.1 Geographical Location and Demographics

      4.3.2 History, Evolution and Timeline

      4.3.3 Significance of Narayan Sarovar as Sacred Site
         in Hindu Mythology

      4.3.4 Mythological & Religious significance of Narayan
         Sarovar's Sacred Pond

      4.3.5 Spatial religious practices and Festivals on sacred pond

This chapter deals with the Introduction and background study of the Narayan Sarovar region. It includes its cultural, mythological and historical signifficance in understanding it's context.

4.1 - Introduction to Kutch Region
4.1.1 - Geographical location and boundaries:

Figure 58: Map of Kutch District
Source: Author

Figure 59: Map of Gujarat
Source: Author

Figure 60: Map of India
Source: Author

State - Gujarat, India

District - Kutch, Gujarat

Area - 45,674 square km.

Population - 2,780,000 (As per census,2023)

Language Spoken - Kutchi, Gujarati

Capital - Bhuj

4.1.2 - Historical background and timeline:

Kutch's complex history spans 6000 years. The history of region when placed in timeline is as follows:

Late Medieval & Early Modern Period

1948 Onwards Post Independence

1819 - 1948 Under British Power

1697 - 1819 Rule of Pragmalji & Lakhpatji Jadeja Dynasty

1500 - 1697 Rule of Khengarji Jadeja Dynasty

Medieval Period

1365 - 1500 Jadeja Dynasty

1320 - 1365 Samma Rule

Ancient Period

640 - 1320 Chavda Dynasty & Vaghela Dynasty

325 BCE - 640 Early History Indus Valley Civilization

Figure 61: Timeline of Kutch history and evolution
Source: Author
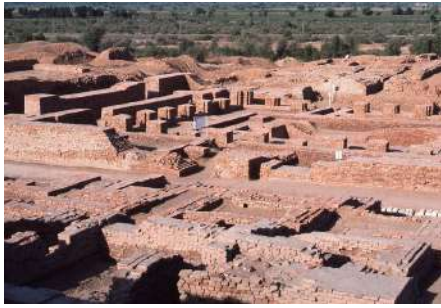
Figure 62: Dholavira, built during Indus Valley Civilization
Source: Trawell.in

Kutch's complex history spans 6000 years. The Indus Valley Civilization built Dholavira, an advanced planned city. Kutch was ruled by Rajput dynasties like the Chavdas and Solankis in mediaeval times. The 13th-century Samma Rajputs were followed by the 15th-century Jadeja Rajputs. Kutch was colonially ruled by the British East India Company and became a princely kingdom. Kutch joined Gujarat and India after independence. Kutch's distinctive culture, handicrafts, and bright scenery continue to draw tourists from around the world. The history of Kutch Region when placed in timeline is explained in detail as follows:

Early History [325 BCE - 640]:

Major societal and political changes happened in the area. During this time, the Mauryan Empire, which ruled over a large part of the Indian subcontinent, may have had an effect on the area of Kutch. As the Mauryan Empire fell apart, local families like the Shakas and the Satraps took over control of Kutch. The Shakas were a Central Asian group that ruled over parts of western India. They were also called Scythians. The Western Satraps, who were masters from Indo-Scythia, also had an effect on Kutch. There were trade paths that linked the area to other parts of India and the rest of the world. During this time, Kutch played a part in trade between the Roman Empire and the sea. The port city of Mandvi on the coast of Kutch was an important place for trade.

Figure 63: Sindh and Kutch map
Source: Wikipedia

Chavda Dynasty & Vaghela Dynasty [640 - 1320]:

The Charans took Kutch after Pramar of Telegu died in 714. Muslim history states Alor's monarch ruled Kutch. After this, the Kathis (connected with Ahir) arrived in Kutch from Sindh and established their capital at Pavargadh (now Manjal), dominating the centre and south. Panchasar and Anhilwad Patan strengthened eastern Chavda dynasty in the eighth and ninth century. The Chavdas fled Anhilwad Patan to Kutch under Mularaja Chaulukya. Mularaja Chaulukya took Kanthkot under Kalyan Chalukya pressure.

Figure 64: Coin of Chavda Dynasty
Source: Wikiwand

Arabs attacked Kathiawar and Gujarat for Sindh. Sindh claimed Kutch in the 10th century after establishing it in the ninth. Al Biruni states Sindh Sagar near Kutch receives one Indus branch. Arab travellers from Baira reported of Kutch's Bawarij pirates. Bhima I escaped to Kanthkot Fort before Mahmud Ghazni in 1023. Mularaja was his. Singhar, Sind's fourth Soomra ruler, won the century. Chaulukya dynasty's Jayasimha Siddharaja (1094–1143) conquered Kutch. In 1180, Balla of Kutch and 3000 horses battled Prithviraj for Bhima II in Chaulukya history. After defeating the Chaulukyas, the Vaghelas ruled Kutch (1240–1304).

Figure 65: Rani ki Vav of Anhilwad Patan
Source: Wikipedia

Samma Rule [1320 - 1365]:

During this time, Sindh-born Samma Rajputs ruled Kutch. Jam Unar, the first Samma king of Kutch, toppled the Solanki monarchs. The Samma dynasty changed regional

Figure 66: Roha Fort
Source: Wikipedia

culture and administration. Fortified Bhuj became their capital. Their sponsorship boosted art, architecture, and literature. Samma monarchs were efficient and strategic. The Delhi Sultanate challenged their control. Despite these obstacles, the Samma dynasty ruled Kutch for decades. The Samma reign shaped Kutch's cultural and architectural history, as shown in several forts and buildings. Their dominance established Kutch's future dynasties and political progress.

Jadeja Dynasty [1365- 1500]:

After the Samma rule ended in 1365 CE, the Jadeja dynasty took over Kutch and became a major power in the area. They were in charge from 1365 to 1500 CE. Rao Khengarji I, who was a Samma dynasty descendant, started the Jadeja dynasty and was the first Jadeja king of Kutch. Kutch was stable, wealthy, and culturally growing during the time of the Jadejas. They were able to keep outsiders from taking over Kutch and kept it semi-independent, even though they recognised the power of neighbouring states like the Gujarat Sultanate.

Figure 67: Khengarji I
Source: Wikipedia

The Jadeja kings did a lot to improve the facilities and government of the area. They built castles, forts, and temples that showed how good they were at architecture. During the Jadejas' time in power, arts, crafts, and trade all grew and got better. Their support of Kutchi culture and customs made the area's culture even stronger. The Jadeja family made an indelible mark on Kutch's past and

set the stage for its political and cultural changes in the years that followed.

Rule of Khengarji II, Jadeja Dynasty [1500 - 1697]:

Rao Khengarji II, a Jadeja king, made the state. He did this by separating Kutch from the Gujarat Sultanate. During the time of Kutch State, both government and cultural changes happened. The state's area grew, giving it control over more land close. The Jadeja kings of Kutch kept their independence while recognising that the Mughal Empire was in charge. They were good at keeping good ties with the Mughals and other nearby forces, which kept the state stable and safe. The state had economic growth and trade, and Mandvi became a major port for operations on the water. The Jadejas built more ponds, wells, and houses to improve the area's infrastructure. During this time, arts, crafts, and buildings in Kutch grew and got better. The masters helped the craftspeople, which led to the growth of detailed work and the famous Kutchi embroidery. The Kutch State was an important part of keeping Kutch's cultural identity while it dealt with the complicated politics of the time.

Figure 68: Kutch as Princely State
Source: Indian Rajputs

Figure 69: Kutch Sea Port
Source: Twitter

Rule of Pragmalji & Lakhpatji, Jadeja Dynasty [1697 - 1819]:

Rao Godji, a Jadeja king, received a firman (royal edict) from Mughal Emperor Aurangzeb naming him Maharao and recognising Kutch as an autonomous princely state. The Kutch Jadeja kings expanded and consolidated their

Figure 70: King Lakhpatji of Kutch
Source: Wikipedia

dominance. They allied with the Mughals, Marathas, and British East India Company and maintained diplomatic contacts. Trade and commerce grew in the state. The state prospered from Mandvi's marine activity. Kutch's reputation as a centre of talented artisans grew as the Jadeja rulers supported arts and crafts. They built beautiful palaces, forts, and temples in a diverse style. Bhuj became Kutch State's capital.

The Marathas invaded the state, causing problems. In 1819, Kutch State joined the British East India Company, bringing new government and administration to the territory. The Kutch State saw the consolidation of Jadeja authority, economic expansion, and cultural patronage, creating a rich heritage that still shapes Kutch today.

Under British Power [1819 - 1948]:

Figure 71: East India Company in Kutch
Source: Navrang India

From 1819 to 1948, the British ruled Kutch State. This was a big change in how the area was governed and run. After a deal with the British East India Company in 1819, Kutch became a royal state that was controlled by the British. The British changed the way the government worked by setting up a system of British political agents to run the state. There were improvements to the state's infrastructure, such as the building of roads, trains, and new schools. With the help of the British, Kutch's economy became more modern, and businesses like textiles, salt production, and ships were pushed. The British also helped keep Kutch's cultural history alive

and record it, which led to the creation of museums and historical studies. But the state stayed under the power of the Jadeja kings, who kept their control over local government and culture.

Figure 72: Building of Museums by Bris-tishers to keep Kutch's history
Source: Tripnight

During India's fight for freedom, Kutch was very important, and the Jadeja rulers helped the cause. When India got its freedom in 1947, Kutch joined the Indian Union. During the time that the British ruled Kutch State, there were big changes in government, infrastructure, and the economy, but the state's culture and independence were still kept.

Post - Independence [1948 Onwards]:

After India got its freedom in 1947, Kutch joined the Indian Union. Since 1948, Kutch has made a lot of growth and development in many different areas. Infrastructure has gotten better such as with the growth of roads, the opening of businesses. In areas like gardening, green energy, and handicrafts, people have tried to take advantage of the region's strengths. Kutch is known for its lively culture events, which bring people from all over the world to visit. Kutch has also become a centre for making wind and solar power, two types of clean energy. The government has set up a number of programmes to help improve the lives of local people and keep traditional arts & crafts alive. Kutch continues to grow as a dynamic & forward-looking area, combining its cultural past with new developments to create a unique character that reflects its long history.

Figure 73: Kutch after 1948 known for its lively culture
Source: Kala Raksha

Figure 74: Crafts practiced by Local Artisans
Source: Peepul Tree

4.1.3 - Cultural Identity of Kutch:

Arts and Crafts:

Art and craft are a big part of what makes Kutch unique as a culture. The area is known for its artistic practises, which have been passed down from generation to generation. Kutchi artists are known for their detailed needlework work, colourful fabrics, beautiful metalwork, and beautiful wood carving. Kutchi embroidery, also called "Kutchi Bharat," is well-known for its intricate designs and patterns made with different coloured threads. Beautiful metal jewellery, pottery, and lacquer work are also made in this area. Not only do these works of art show how creative the artists are, but they also show the cultural stories, customs, and views of the local communities. Art and craft in Kutch help keep the area's cultural history alive, give people a sense of belonging, and bring tourists and traders to the area, which helps the economy grow. People all over the world are still amazed by how talented Kutch's artists are, which is a sign of the region's rich cultural history.

Figure 75: Kutch Weaving Hand-Craft
Source: Gaatha

Music and Dance:

One of Kutch's most well-known dances is the Garba. Garba is a dance with lively movement of the feet, rhythmic moves, colored outfits that swirl around, and live music and singing. Dandiya Raas is another famous type of dance. It is done with painted sticks that are moved in a rhythmic pattern. Kutch's music is known for its unique tunes, rhythmic beats, and deep words.

Figure 76: Kutch Folk Music
Source: Travel Tales from India and Abroad

Architecture:

Kutch's architecture reflects its cultural heritage and different influences. The region's architecture reflects its dynasties and civilizations. Kutch's forts, palaces, temples, and havelis demonstrate the region's creative and cultural strength.

Figure 77: Vijay Vilas Palace, Mandvi
Source: Trawell.in

Forts and Palaces: Kutch has several beautiful forts and palaces. The 19th-century Italian Gothic-Rajput Prag Mahal in Bhuj is an example. The palace's beautiful sculptures, marblework, and European-Indian architecture are breathtaking. Bhujia Fort, also known as Bhujia Hill Palace. Its massive structure and reinforced walls symbolise the region's history and defences.

Figure 78: Ruined Shiva Temple, Kera
Source: Wikipedia

Temples: Kutch's temples showcase its architectural variety. It mixes contemporary and Hindu temple architecture with marble and limestone. It has mythical paintings, ornate carvings, and sculptures.

Havelis: Kutch's elaborate havelis highlight its rich architectural heritage. The havelis had beautiful wooden facades, balconies, and large courtyards. The Aina Mahal in Bhuj is famous for its European-style architecture, mirror work, and paintings. The Prag Mahal is a Rajput-European haveli.

Figure 79: Prag Mahal, Bhuj
Source: Wikipedia

Bhuj's architecture is unique. Bhuj homes are notable for their beautiful façade and detailed woodwork.

4.2 - Lakhpat Taluka - Overview
4.2.1 - Geographical location:

Figure 80: Map of Kutch District with Lakhpat Taluka marked
Source: Author

Figure 81: Map of Gujarat
Source: Author

District - Kutch, Gujarat

Taluka - Lakhpat

Area - 2190.49 square km.

Population - 62,555 (As per census,2011)

Language Spoken - Kutchi, Gujarati

4.2.2 - Historical background:

Lakhpat Taluka in Gujarat's Kutch area has centuries of history. "Lakhpat" means "city of a hundred thousand," suggesting its history as a thriving economic centre.

Figure 82: Lakhpat Fort
Source: Gujarat Tourism

Lakhpat's advantageous location on Gujarat's western coast has made it a commerce centre and port from ancient times. It connected India to civilizations across the Arabian Sea. Persia, Arabia, and Africa traded at Lakhpat, enriching its culture.

The Rajputs, Mughals, and Kutchi rulers ruled Lakhpat in mediaeval times. Jadeja Rajputs ruled the region and prospered the town. Lakhpat became an important port and trade centre, attracting merchants from throughout the world.

Figure 83: Kuba Structure
Source: The Wanderer

In the 18th century, Lakhpat battled other kingdoms and the changing Indus River. Lakhpat's port declined as the river shifted channel. The 1819 earthquake devastated the town and forced the residents to move.

Lakhpat retains its historical charm and relevance despite its commercial downfall. The town's famous Lakhpat Fort was erected by Rao Lakhpatji, a Jadeja king. The fort represents the town's rich history. Today, Lakhpat Taluka's residents cultivate and raise cattle. Lakhpat Taluka represents Kutch's marine trade, cultural interaction, and people's endurance over the generations.

Figure 84: Auliya Allah Hazrat dargah
Source: The Wanderer

4.3 - Narayan Sarovar - Introduction

4.3.1 Geographical Location and Demographics:

Figure 85: Map of Narayan Sarovar village marked in Lakhpat taluka
Source: Author

Figure 86: Map of Gujarat
Source: Author

Taluka - Lakhpat

Village - Narayan Sarovar

Area - 444 square km.

Population - 1,145 (As per census,2011)

Language Spoken - Kutchi, Gujarati

4.3.2 History, Evolution and Timeline:

Narayan Sarovar is believed for the sacredness of the lake and its association with Lord Vishnu existed during this time. The timeline of Narayan Sarovar is as follows:

Modern Era [1750 AD Onwards]

Hindus worshipped Narayan Sarovar during British colonial control in Kutch in the 19th century. The temple was refurbished and enlarged to accommodate more pilgrims. Religious and recreational tourists visited Narayan Sarovar and Koteshwar Temple. Today, Narayan Sarovar attracts worshippers and tourists seeking spiritual consolation.

Figure 87: Major pilgrim center
Source: Divya Bhaskar printing press

Figure 88: Reconstruction of temple and fortwall
Source: Gujarat Tourism

Early Modern Era [1450 - 1750 AD]

The Jadeja Rajputs, renovated and rebuilt the lake and temple complex. Trade and cultural contacts with neighboring cultures helped establish the temple and environs. Narayan Sarovar remained a sacred destination for devotees.

Middle Age [476 - 1450 AD]

During this age, Narayan Sarovar a Hindu pilgrimage place and its surroundings were sacred to Lord Vishnu where devotees sought blessings and peace at the retreat.

Figure 89: Temple sacred to Lord Vishnu
Source: Wikipedia

Figure 90: Timeline of Narayan Sarovar
Source: Author

4.3.3 Significance of Narayan Sarovar as Sacred Site in Hindu Mythology:

Hindu legend says that Lord Vishnu, one of the most important gods in Hinduism, is very close to Narayan Sarovar. The lake is thought to have come from Lord Vishnu's feet. The narrative shows that Narayan Sarovar has a spiritual link to Lord Vishnu.

One of the five holy lakes described in Hindu texts, Narayan Sarovar is highly respected and thought to have spiritual and transformative powers. This holy pond shows its holiness and divine importance. People think that Narayan Sarovar has qualities that make it clean and sacred. Taking a dip in the sanctified waters of Narayan Sarovar is seen as a way to get rid of sins and bad energies. People think that if you bathe in the sacred pond and pray with devotion, you can renew your spirit and find your way to salvation.

People believe that going on a pilgrimage to Narayan Sarovar is an act of faith and love that shows the soul's journey towards spiritual growth. Hindu epics and holy books like the Puranas, the Mahabharata, and the Vishnu Purana talk about Narayan Sarovar. Narayan Sarovar is not only a religious place, but it is also a part of the region's culture history and customs. Rituals, holidays, and practises related to Narayan Sarovar have been passed down from generation to generation, and they are now an important part of the local culture.

Figure 91: Trivikramrayji Temple
Source: Author

Figure 92: Trivikamrayji Temple Ghats
Source: Author

Figure 93: Rituals performed at Ghats
Source: Divya Bhaskar printing press

4.3.4 Mythological & Religious significance of Narayan Sarovar's Sacred Pond:

Narayan Sarovar's Sacred Pond holds immense mythological and religious significance in Hinduism. Once, the renowned sage Narad Muni visited Lord Brahma, the creator of the universe. Seeing Lord Brahma engrossed in deep meditation, Narad Muni became curious and approached him. He asked the purpose behind Lord Brahma's intense meditation.

Lord Brahma, pleased by Narad Muni's curiosity and devotion explained that in the region of Kutch there was no water and hence all the sages there perofmed penance thus lord vishnu descended to Earth. And water came from the toe of Lord Vishnu and thus the sarovar was created.

Figure 94: Sages performing Yagna and Lord Brahma watching
Source: Reddit

As a result of Narad Muni's efforts and Lord Vishnu's grace, the divine water flowed back into the dried-up region, refilling them with its sanctified essence. Among the five lakes, the one known as Narayan Sarovar became the most sacred and significant. This this sarovar is the source of spiritual purification and blessings.

Since that auspicious event, Narayan Sarovar has been considered a place of great importance for Hindu devotees. The lake's waters are believed to possess the power to cleanse one's sins and grant spiritual enlightenment to those who immerse themselves in its holy embrace.

Figure 95: Lord vishnu descended on Earth and water came from Toe
Source: Divyadesam.com

4.3.5 Spatial Religious practices and Festivals on sacred pond :

Hindu religious events and practices take place on the ghats, or steps, that lead down to the Narayan Sarovar. On the ghats of the sacred pond, some of the following practices are done:

Figure 96: Ghats facilitating religious events
Source: Divya Bhaskar printing press

i. Snan (Bathing): Devotees give the sacred pond of Narayan Sarovar a lot of importance. Taking a religious bath in the holy water of the pond is one of the most important things to do. Devotees think that putting their bodies, minds, and souls in the sacred water makes them clean. People think of this as an important part of prayer and spiritual cleaning.

Figure 97: Pooja and Havan
Source: Divya Bhaskar printing press

ii. Pooja (Offerings and Prayers): At the sacred pond, people pray to Lord Vishnu and give him different offerings. Flowers, coconuts, incense, and other sacred items can be given as offerings. Devotees pray for their own and their loved ones' health and happiness. At the sacred pond, prayers and offerings are an important part of the religious rituals that take place there.

Figure 98: Worshipping religious peepal tree
Source: Author

iii. Satsang (Bhajans and Chantings): At the sacred pond, the Aarti ceremony of waving lit lamps in front of the god is done. During the aarti event, people who love Lord Vishnu sing religious songs and hymns (called bhajans) about him. The rhythmic chants and singing create an emotionally charged atmosphere that makes it easier to pray and feel closer to God.

iv. Offering Pind Daan (Offering Homage of to departed soul): In Hinduism, doing Pind Daan is thought to help the souls of the dead find peace and freedom. The idea behind the ceremony is to honour the dead and take care of their spiritual responsibilities. By giving Pind, or rice balls, to their ancestors, followers hope to feed and comfort their souls. The ritual is usually performed by a priest, who guides the family members through the various steps of the ceremony.

Figure 99: Offering Pitru Tarpan
Source: Divya Bhaskar printing press

v. Pitru Tarpan (Offerings Water to Ancestors): Pitru Tarpan is thought to be an important way to honour and thank one's ancestors. People think that by doing this rite, they can ask their dead ancestors for blessings and show them how grateful they are for what they did for the family genealogy.

Figure 100: Snan (Bathing)
Source: Author

vi. Festivals and Celebrations: The ghats of the Narayan Sarovar are an important site for celebrating festivals and cultural events. The most important festival celebrated here is the Narayan Dev Jayanti, which marks the birth of Lord Vishnu. Many people come to Narayan Sarovar for the many events and gatherings that take place there. Janmashtami, the day that Lord Krishna was born, is one of the important events that are held at the spot. On this happy day, people come together to fast, do religious ceremonies, and do other spiritual things. Other holidays, like Holi, Diwali, and Navratri, are also marked with a lot of energy, making the sacred pond a lively place.

Figure 101: Festivals
Source: Divya Bhaskar printing press

Enquire into Role played by Architecture Elements in Shaping People's Place Attachment Narratives

Chapter 5: Place Attachment and it's manifestation in Narayan Sarovar

5.1 Built Environment of Narayan Sarovar

      5.1.1 Location and Built Fabric of Narayan Sarovar

      5.1.2 Figure Ground and Land Use

      5.1.3 Major Temples and Road Network

      5.1.4 Detailed context plan

      5.1.5 Nodes around Sarovar

      5.1.6 Organization of settlements along different edges of Sarovar

      5.1.7 Transect Plans in detail

5.2 Place Attachment at Narayan Sarovar

      5.2.1 Analysis of role of Architecture Elements in shaping people's Place Attachment Narratives

This chapter gives an introduction to the selected case study of the Sacred Pond of Narayan Sarovar its documentation and data collection and analysis of role of architecture elements in shaping people's place attachment narratives.

5.1 - Built Environment of Narayan Sarovar
5.1.1 Location and Built Fabric of Narayan Sarovar:

Figure 102: Map of Narayan Sarovar village marked in Lakhpat taluka of Kutch district
Source: Author

Figure 103: Goggle Earth Image of Narayan Sarovar
Source: Goggle Earth

History and culture surround Narayan Sarovar. The Kutch District's Lakhpat Taluka located in western Gujarat, India. Its religious importance, natural beauty, and narrative of the Hindu deity Narayan make it famous. The location features Hinduism's Sacred Pond. Lord Krishna, an avatar of Vishnu, is said to have walked and done

penance there. Hindu mythology believe Lord Vishnu
assumed the form of Lord Narayan at Narayan Sarovar
and became divine. Many Vishnu devotees pray there.
Hindus consider the sarovar sacred and soothing. As part
of their faith practices, pilgrims often bathe in the sacred
pond.

Built Fabric :
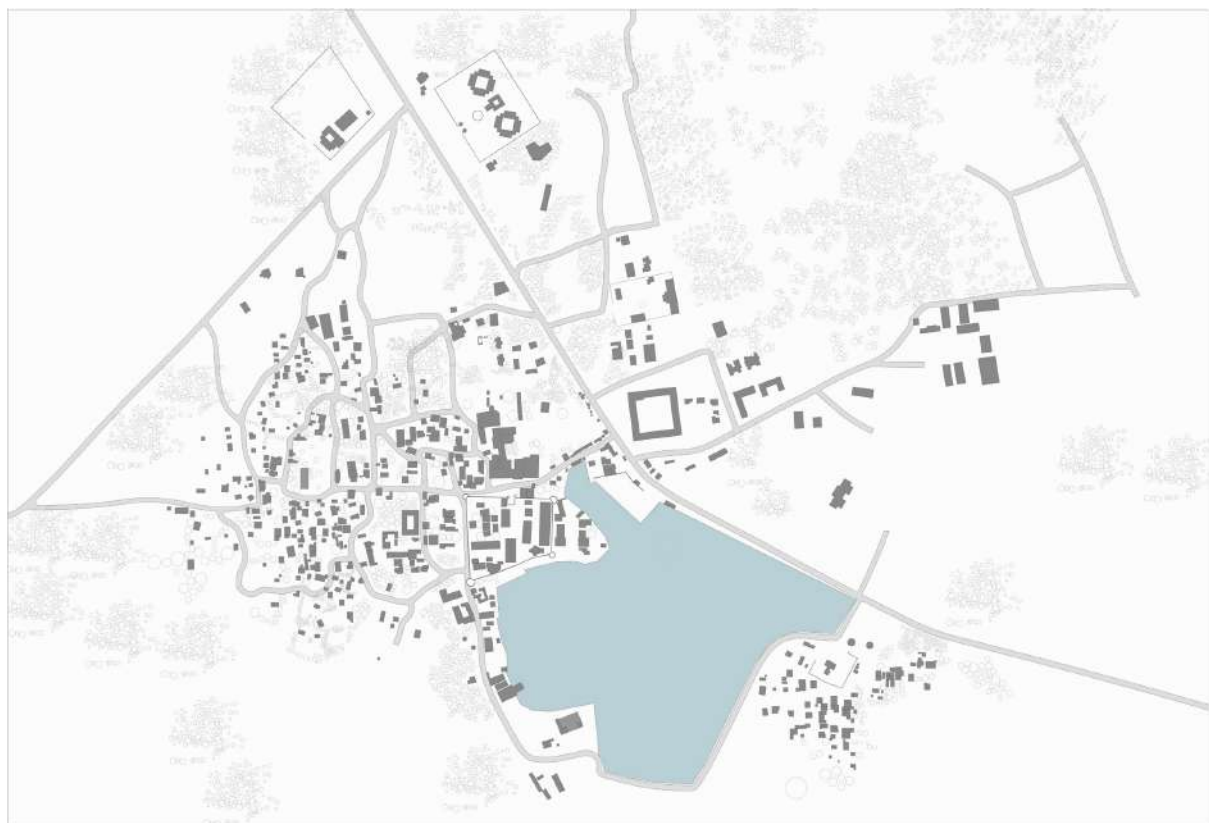
Figure 104: Site larger contextual plan
 Source: Author

Built

Road

Water Pond
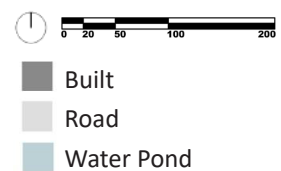
5.1.2 Figure Ground and Landuse:

Figure 105: Site Figure Ground plan
 Source: Author

- Built
- Un-Built
- Road
- Water Pond
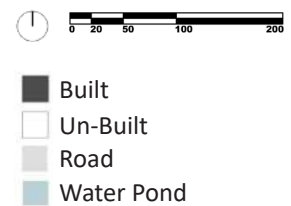
The figure-ground relationship is the difference between the built buildings and the open areas or natural elements around them. It helps us figure out how the site is set up and what its order is.

Figure 106: Site Building Use plan
 Source: Author
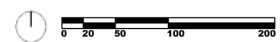
Residential
Public Institutions
Public Utility
Community Centers
Commerical
Temples
Road
Water Pond

In the Land use in Narayan Sarovar are mostly the larger area is covered by the residential settlements followed by public institutions and utilities like dharamshalas and bhojnalayas for making better aminities for tourists. Also public institutions like schools, PHC, post office are present. The major temple complex is followed by the Ghats and surrounding shrines and small temples. Spirituality, cultural traditions, and environmental responsibility are reflected in the site's land usage.

5.1.3 Major Temples and Road Network:

Figure 107: Major Temples
 Source: Author

Built
Road
Water Pond
Temples

Along with the main Narayan Sarovar Temple, the other temples are very important pilgrimage sites for people who want to find spiritual peace and sacred benefits. Each temple represents a different god or part of the Hindu religion. This gives followers a place to show their loyalty and look for spiritual fulfilment.
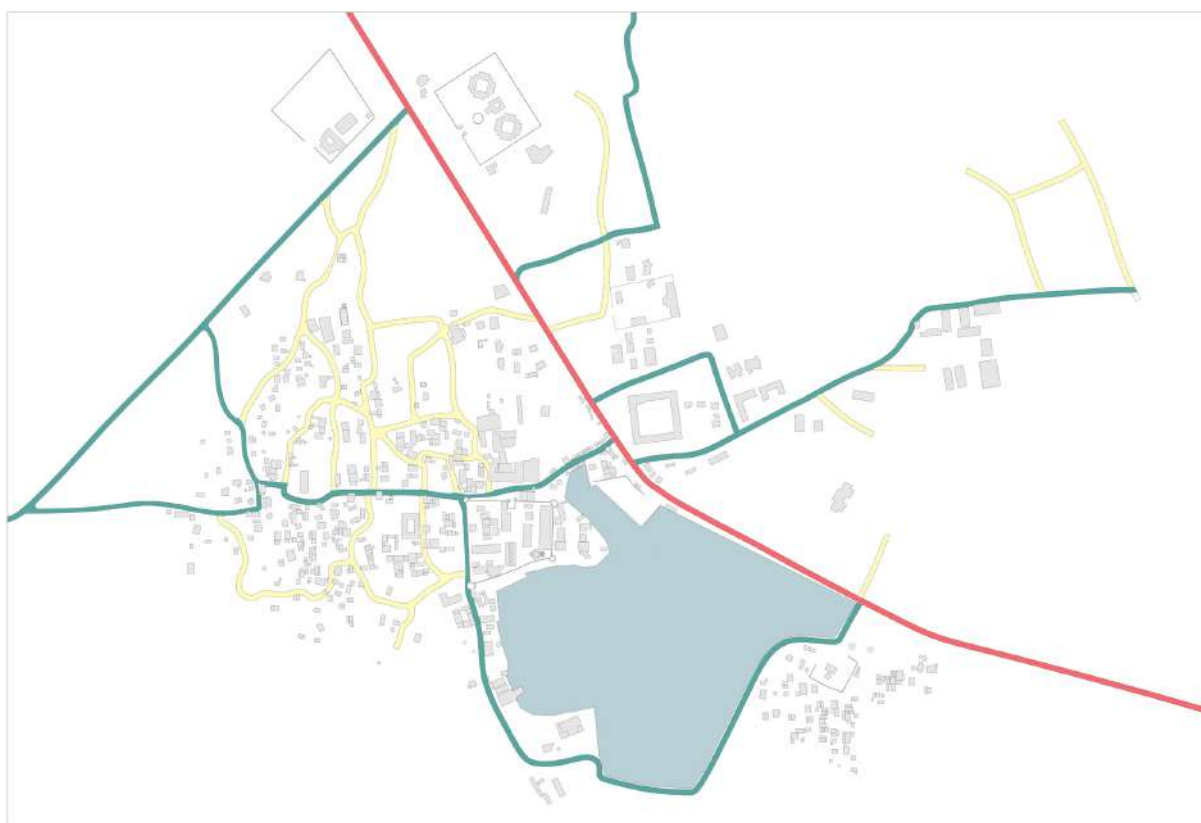
Figure 108: Road Network and Accessibility
 Source: Author

Primary Road
Secondary Road
Tertiary Road

The road system and proximity of Narayan Sarovar make it

easy to get to the spot. Visitors can choose between pub-

lic transportation and their own cars, which makes it easy

for both locals and tourists to get there.

Annkeshtra

Trivikramrayji Temple

Ghats outside Trivikamrayji Temple

Gurukul

Narayan Sarovar Sacred Pond

Somaji Dada Mandir

Rangnath Mandir

Balaji Mandir

Pancheshwar Mahadev Mandir

Pathway along the Sarovar

Entrance to Narayan Sarovar Village

Valaram Vishramdham

Bus Station

Parking zone

Koteshwar Highway

Plot reserved for garden

Pancheshwar Mandir

*Figure 109: Detailed context plan of sarovar
and its surrounding
Source: Author*

0   20   50   100   200

Built
Road
Water Pond

Nearby Context and Landmarks

Figure 110: Elevation showing fort wall, Trivikamray temple complex and ghats
Source: Author

Figure 111: Elevation showing fort wall, Trivikamray temple complex and ghats
Source: Author

Figure 112: Laxmi Narayan Temple
Source: Author

Figure 113: Trivikramray Temple
Source: Author

Figure 114: Gurukul Temple
Source: Author

Figure 115: Ram Mandir
Source: Author

Figure 116: Rangnath Temple
Source: Author

Figure 117: Yagna Space
Source: Author
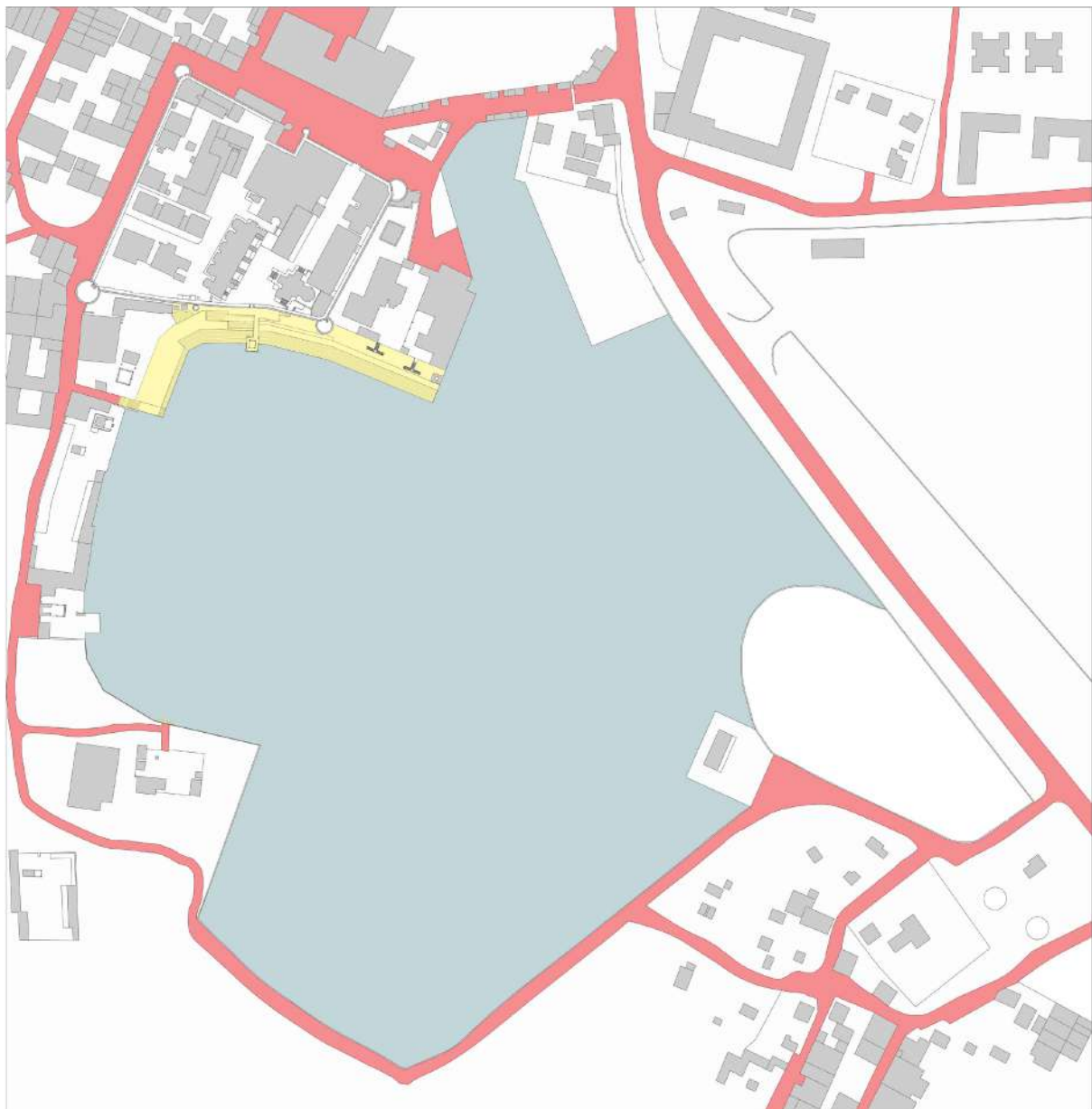
Figure 118: Plan showing elements surrounding sarovar
Source: Author

0	20

Road

Water Pond

Built up

Steps, Plinths and Platforms

Enquire into Role played by Architecture Elements in Shaping People's Place Attachment Narratives
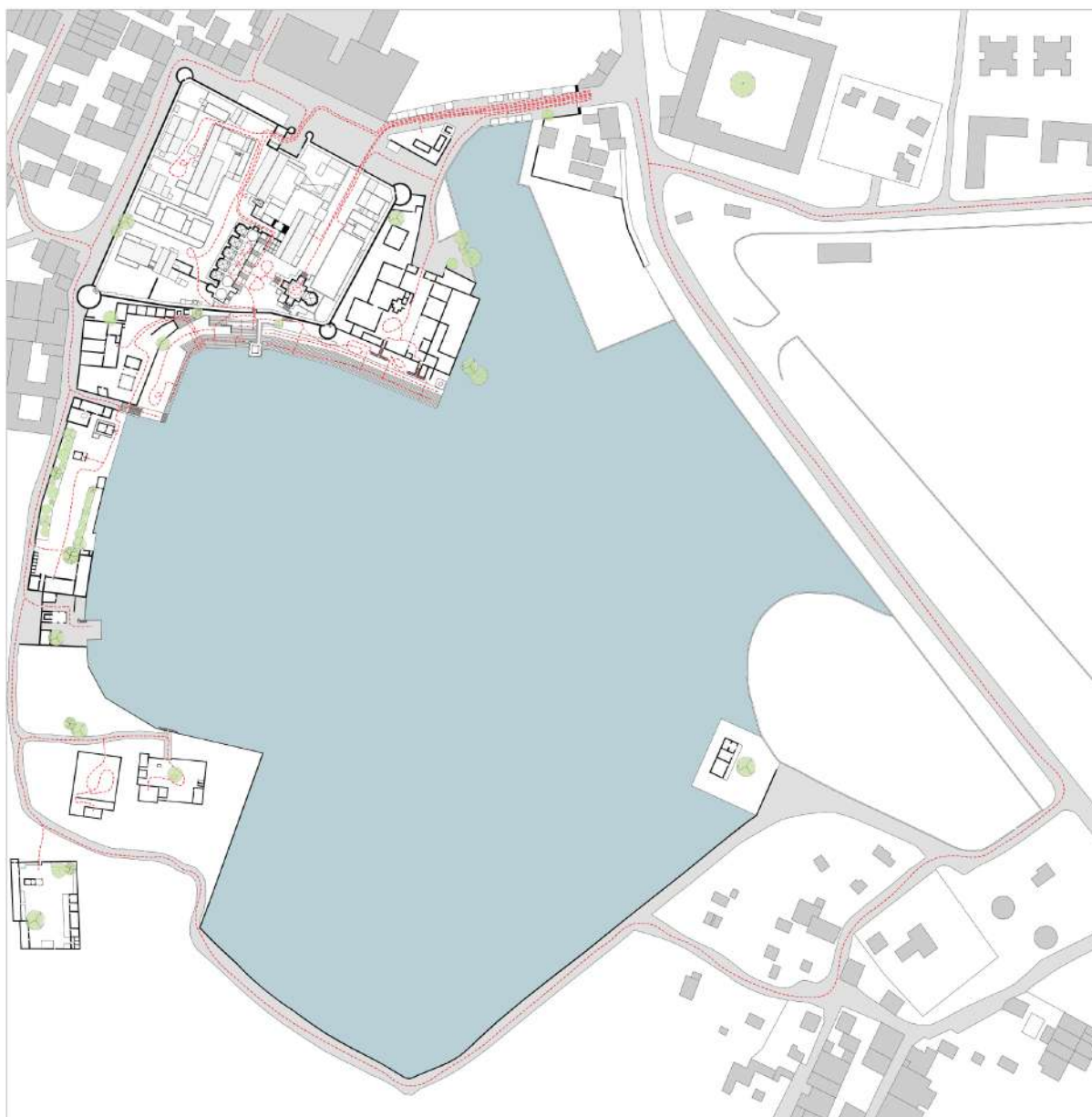
Figure 119: Dense Movement along streets
Source: Author

0   20   50   100   200

Road
Surrounding Built up
Water Pond
Dense movement along streets
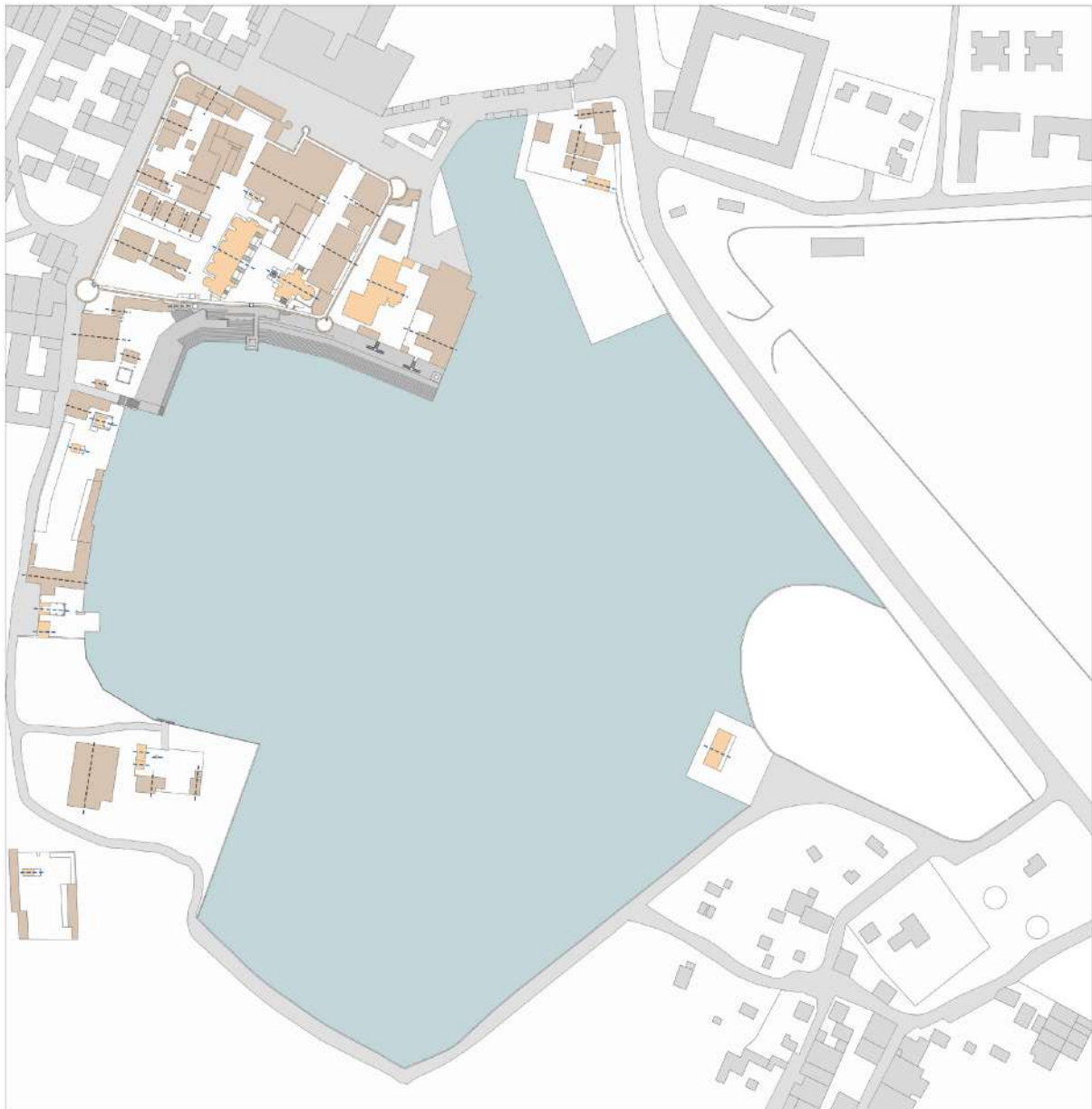
Figure 120: Built form orientation towards water
Source: Author

0	20	50	100	200

Built up
Temple
Road
Surrounding Built up
Water Pond
Axis of Buildings facing water
Axis of temple from east to west

Enquire into Role played by Architecture Elements in Shaping People's Place Attachment Narratives

5.1.5 Nodes around Sarovar:

Figure 121: Nodes around sarovar
Source: Author

Primary Node

Secondary Node

Tertiary Node
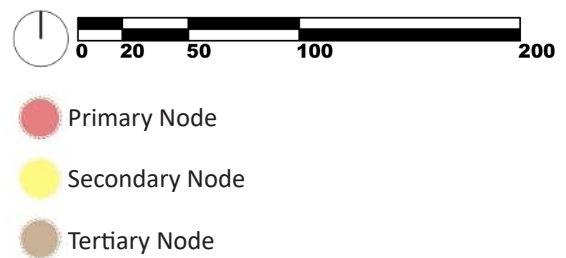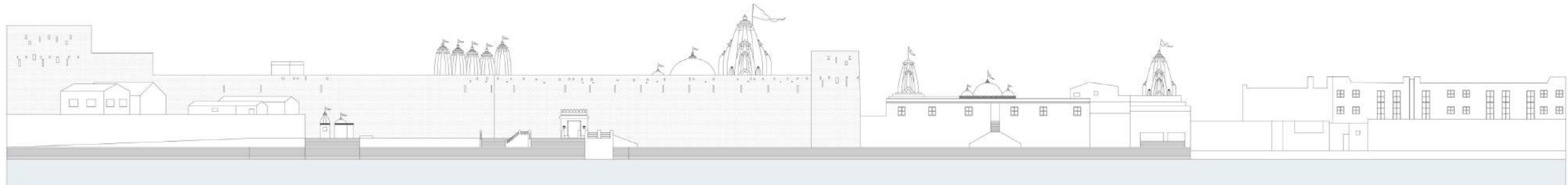
Figure 122: Built form along Northern Edge
Source: Author

Figure 123: Built mass forming skyline profile parallel to wateredge
Source: Author
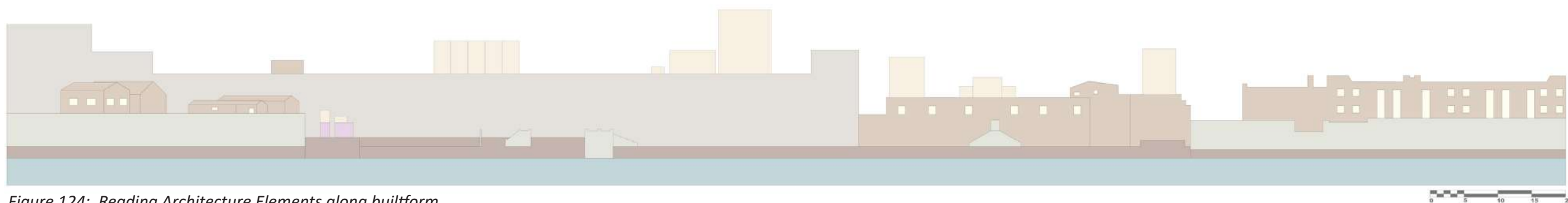
Figure 124: Reading Architecture Elements along builtform
Source: Author

Temple / Shrine   Windows   Parapets & Railings   Fort Wall

Other Structures   Steps   Shikharas   Water

Elevation along the Northern Edge of the Sarovar
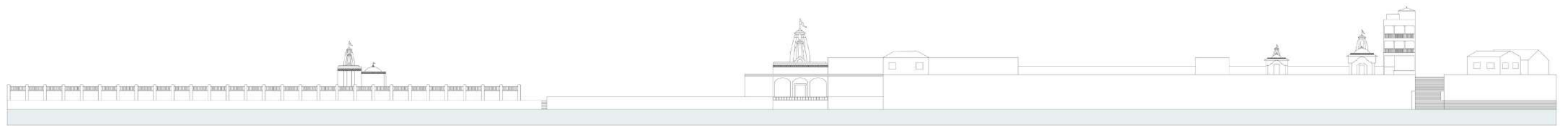
Figure 125: Built form along Eastern Edge
Source: Author

Figure 126: Built mass forming skyline profile parallel to wateredge
Source: Author
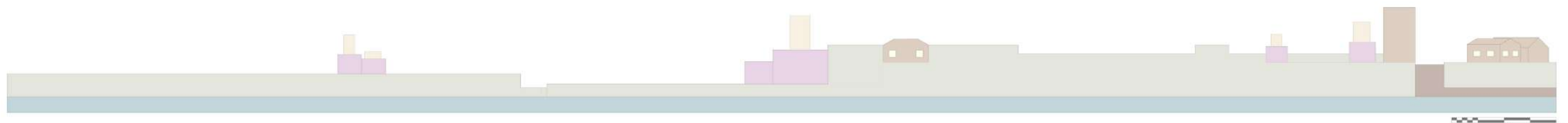
Figure 127: Reading Architecture Elements along builtform
Source: Author

▨ Temple / Shrine	▨ Windows	▨ Parapets & Railings	▨ Fort Wall
▨ Other Structures	▨ Steps	▨ Shikharas	▨ Water

Elevation along the Eastern Edge of the Sarovar

Figure 128: Built form along Southern Edge
Source: Author

Figure 129: Built mass forming skyline profile parallel to wateredge
Source: Author

Figure 130: Reading Architecture Elements along builtform
Source: Author

■ Temple / Shrine   ■ Parapets & Railings   ■ Water

■ Steps   ■ Shikharas
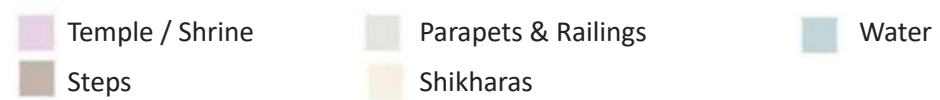
Elevation along the Southern Edge of the Sarovar
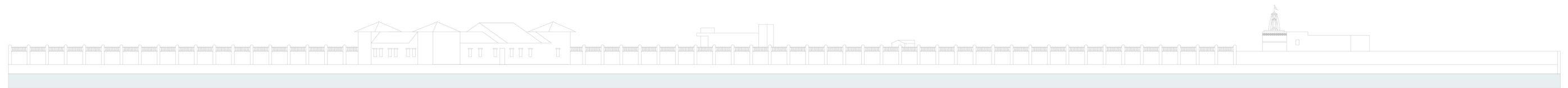
Figure 131: Built form along Western Edge
Source: Author

Figure 132: Built mass forming skyline profile parallel to wateredge
Source: Author
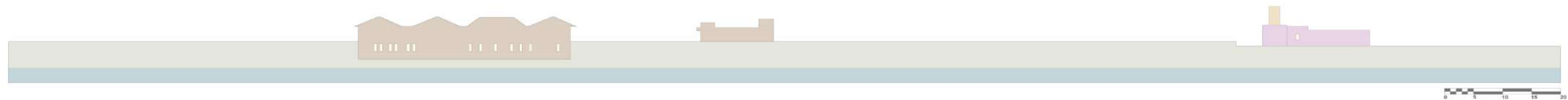
Figure 133: Reading Architecture Elements along builtform
Source: Author

	Temple / Shrine		Windows		Parapets & Railings		Water
	Other Structures		Steps		Shikharas		

Elevation along the Western Edge of the Sarovar

5.1.7 Transect Plans in Detail:
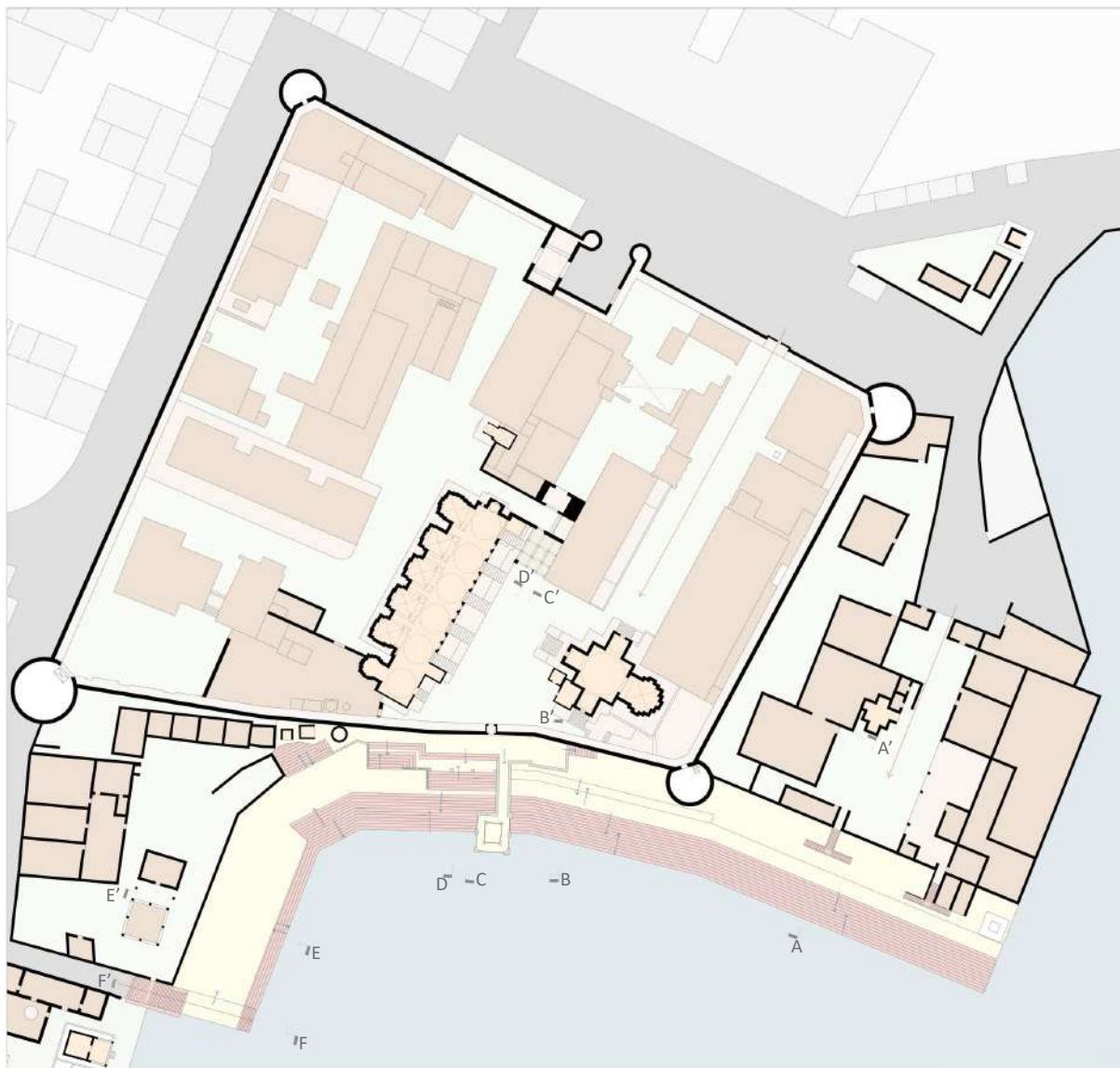
Figure 134: Transect Plan showing temple, ghat and fortwall
Source: Author

Pond Water	Open Circulation
Road	Railing & Balusters
Built Up	Steps
Land cover	Plinths, Platforms
Temple	Movement on Ghats
Built Up	Entry to Ghats
Fortwall Pathway	
Semi open spaces	

Figure 135: Keyplan
Source: Author
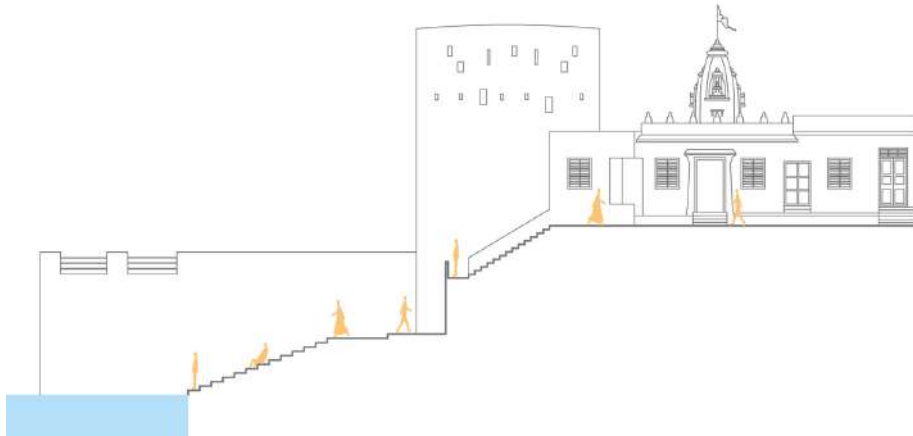
Figure 136: Section AA' - Edge from Ram Mandir
Source: Author
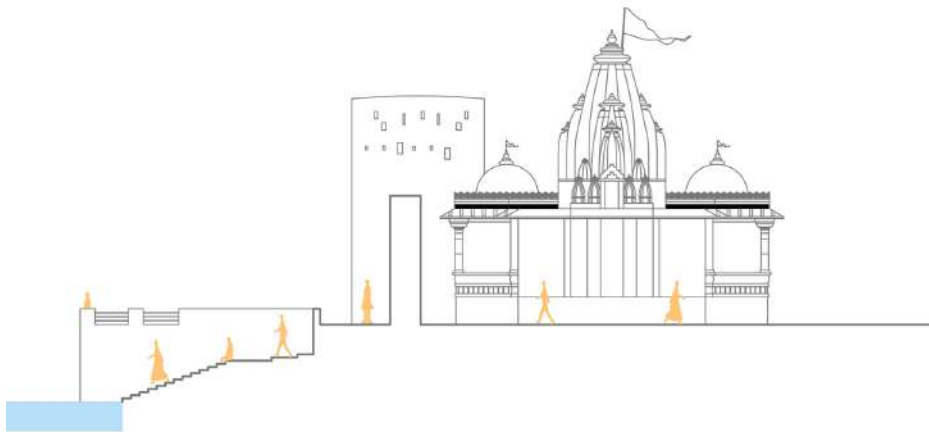
Figure 137: Section BB' - Edge from Trivikamray Temple Ghat
Source: Author
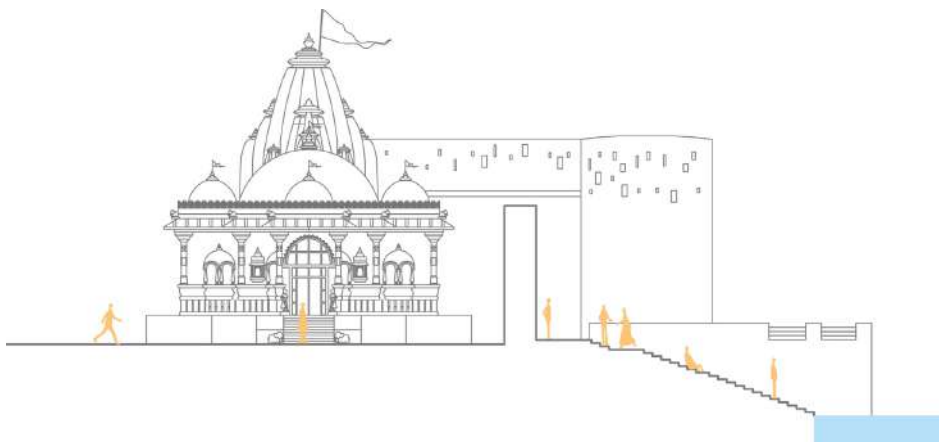
Figure 138: Section CC' - Edge from Laxmi Narayan Temple Ghat
Source: Author
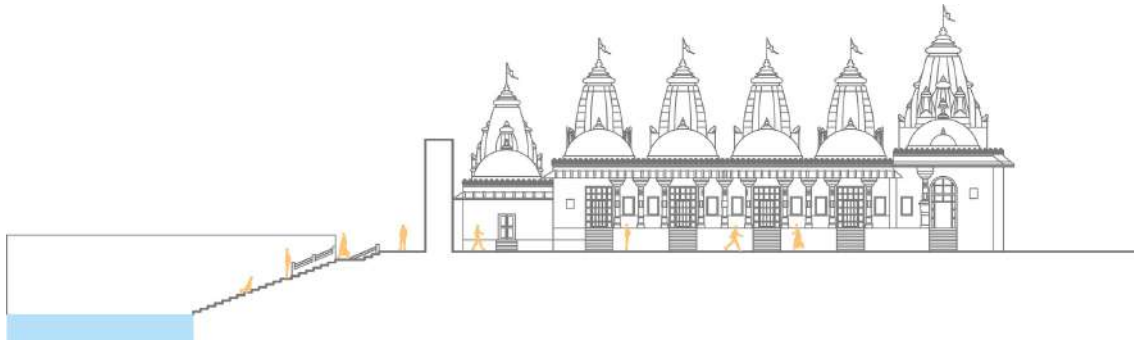
Figure 139: Section DD' - Edge from Ghat where religious rituals are performed
Source: Author
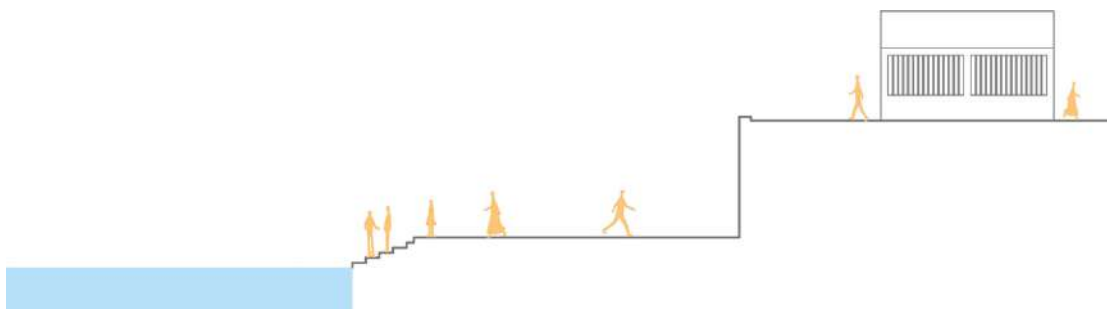
Figure 140: Section EE' - Edge from Bhanushali Dwaro
Source: Author
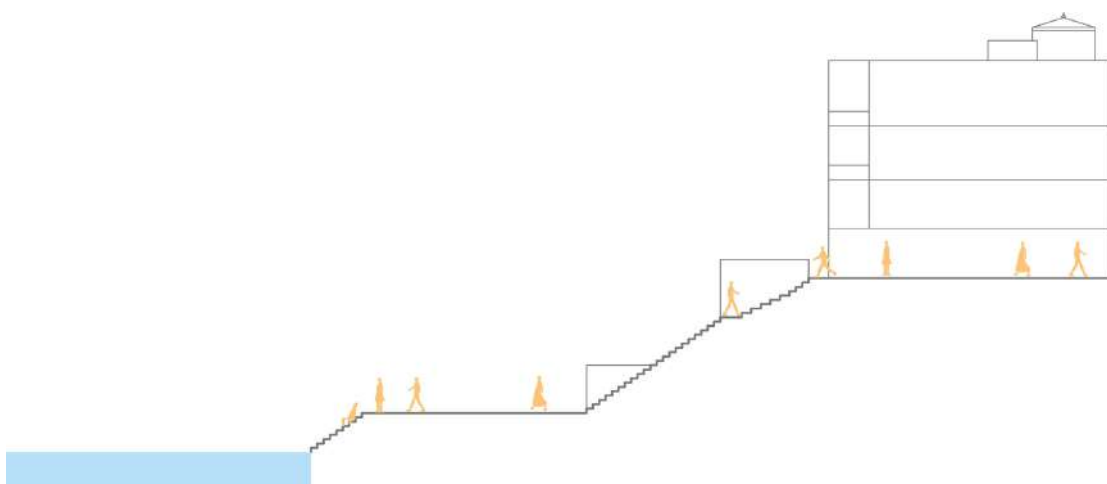
Figure 141: Section FF' - Edge from Gurukul Ghat
Source: Author
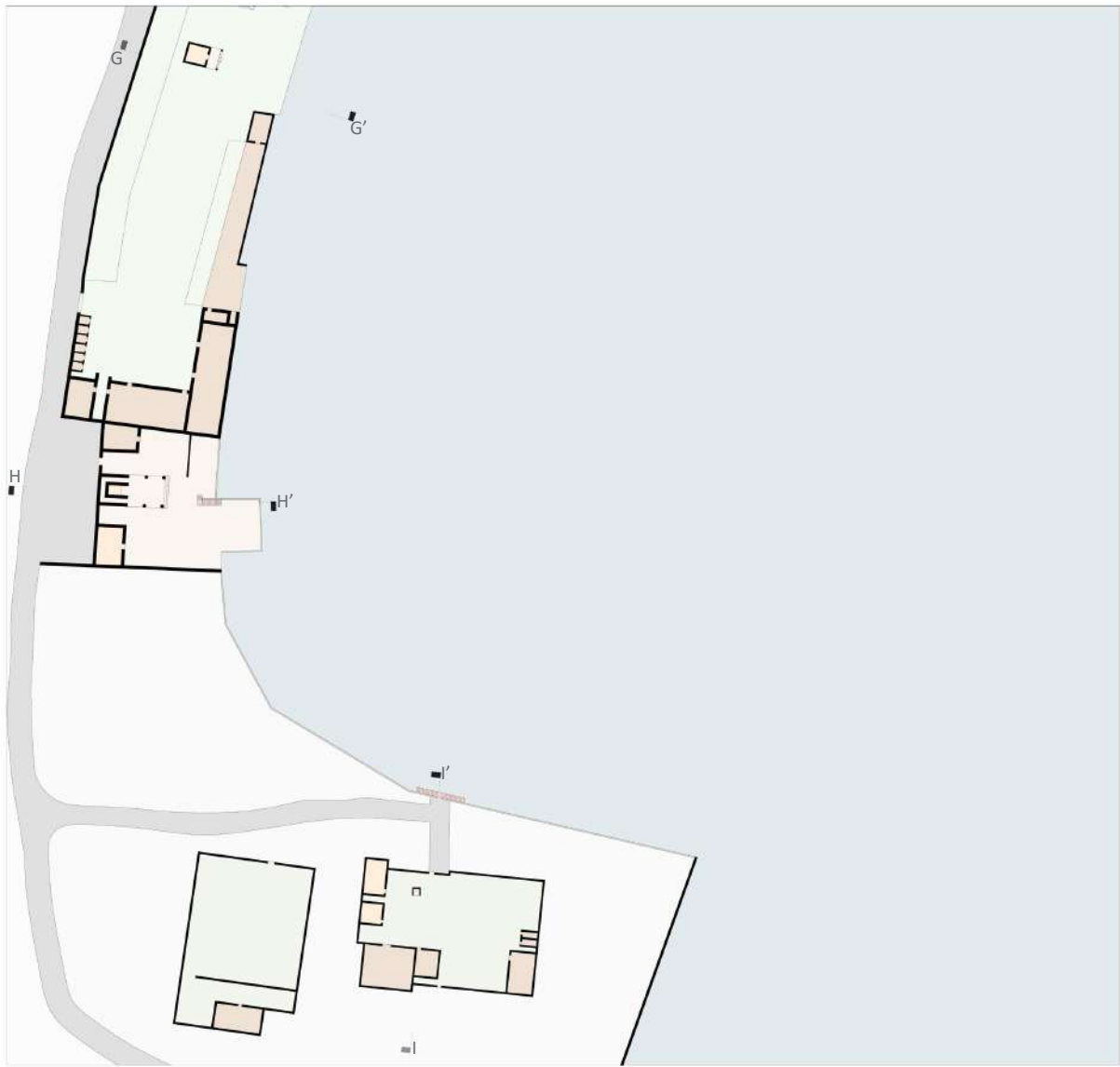
Figure 142: Transect Plan showing Gurukul complex and temples
Source: Author

0 20 50 100 200

Pond Water

Road

Railings & Balusters

Temple

Built Up

Open Circulation

Semi open spaces

Figure 143: Keyplan
Source: Author

Figure 144: Section GG' - Edge from Gurukul Complex
Source: Author
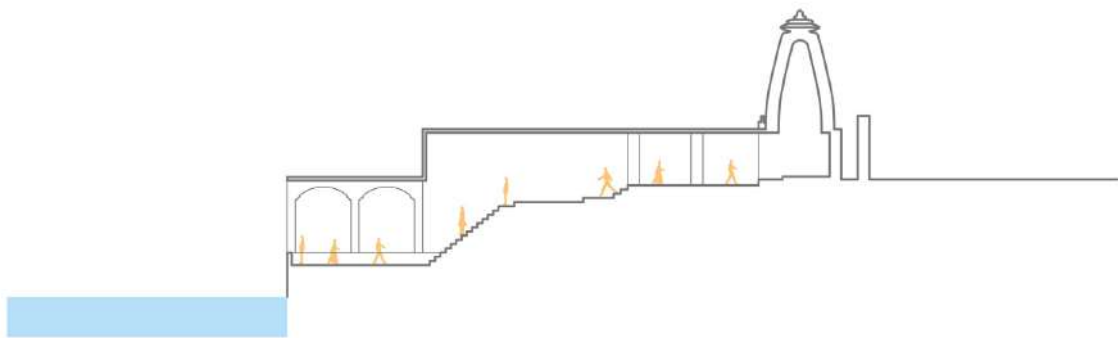
Figure 145: Section HH' - Edge from Somaji Dada Mandir
Source: Author
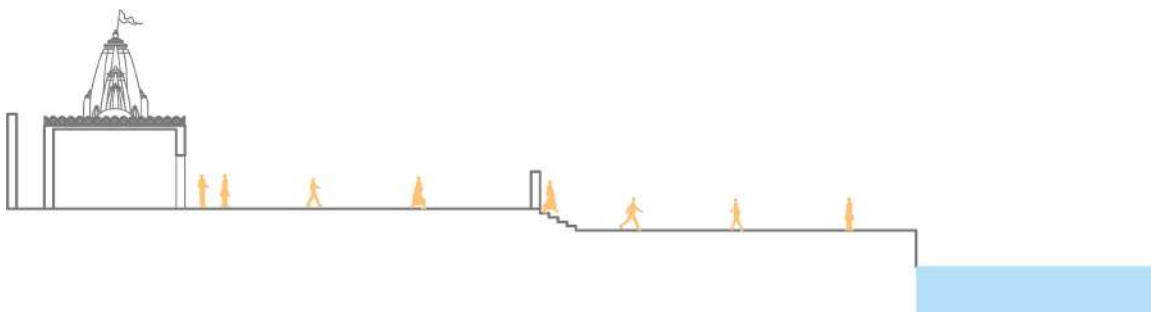
Figure 146: Section II' - Edge from Rangnath Mandir
Source: Author

Figure 147: Transect Plan showing Temple
Source: Author

0   20   50   100   200

Pond Water

Road

Railings & Balusters

Temple

Built Up

Open Circulation

Semi open spaces
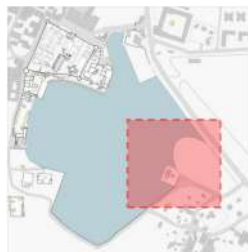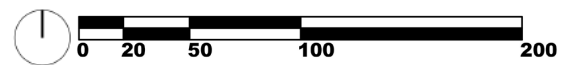
Garden

Figure 148: Keyplan
Source: Author

5.2 Place Attachment at Narayan Sarovar
5.2.1 Analysis of role of Architecture Elements in shaping people's Place Attachment Narratives:

i. Sensory Attribute:

Narratives of Users based on Sensory Attribute:

User one talks about the smells and sights of the sacred sarovar and recalls as his nostalgia feelings:

"This is my home, and I'm used to the cool, calming sensation I get when I enter the Sarovar. When I dipped my feet into the sarovar, I felt the water on my skin, heard the sound of the water lapping against the edge, and smelled the flowers and other items used in rituals like the smell of dhup, deep, and incense sticks, all of which reminds me that this is a sacred place".

User two an adult girl goes to this place and describes the visual beauty of the sacred site felt by her sensory experiences:

"I am fortunate to have such a site in my town where the special characteristics of the sacred pond and surroundings, such as the crystal clear water, the bright blue sky, the nearby temples, and the vegetation around, create a mesmerizing and serene setting for me. The play of light on the water's surface and the way the colours fluctuate during the day provide a mirage-like image, particularly during sunrise or sunset when the water and sky appear to melt into one another. Hence these visual elements contribute to the overall sensory experience of being at the sacred pond site".

User three a resident and housewife go to this place for religious ritual and describes about here attachment to place through the sounds of the surroundings:

"The sound of the temple bells and the chanting of mantras ringing create a beautiful and powerful atmosphere. It's like the whole pond is alive with sound and energy. Sometimes I can hear the sounds of the birds hence it's a reminder that the pond is not just a place for humans, but a part of a larger ecosystem. It creates a harmonious and soothing ambiance. It's like the sound reverberates in my soul, and I feel connected to the divine energy that surrounds the pond".

Architecture Elements fostering Place Attachment: Sacred Pond

Ghats – steps and Platform

Sitting spaces

Environment

Role: Enhances all of the senses and brings up memories and emotions.

i. Ghat - Steps and Platforms

Role: The freshness of the water and the roughness of the stone make the link to the nature stronger. The peace of the holy pond helps people bond with each other. The symbolic meaning of this action adds a spiritual element to the physical experience that helps people feel more connected to where they belong.
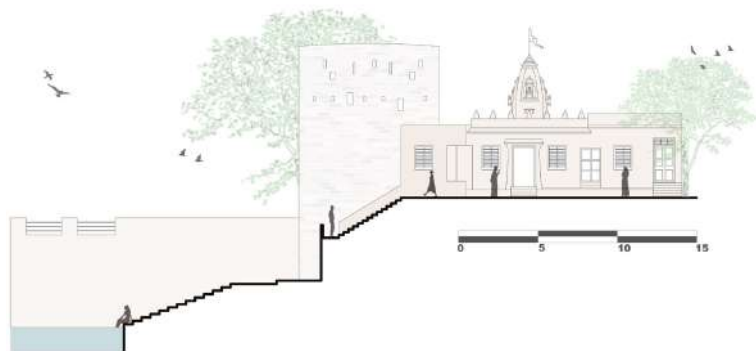
Figure 149: Section showing Ghat Edge at Ram Mandir
Source: Author
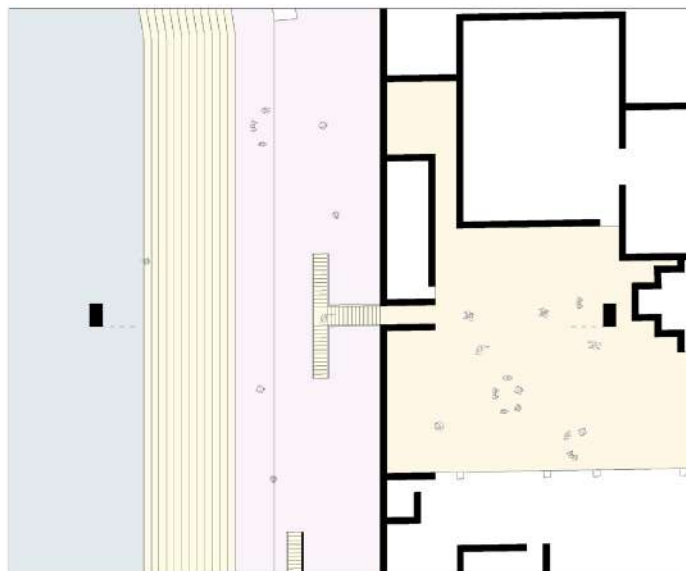
Figure 150: Plan of Ghat Edge at Ram Mandir
Source: Author

Structural Elements of Ghats

Role: Structural elements of Ghats allowing individual to easily access the sacred pond

Plinths

Platforms

Steps

Balusters & Railings
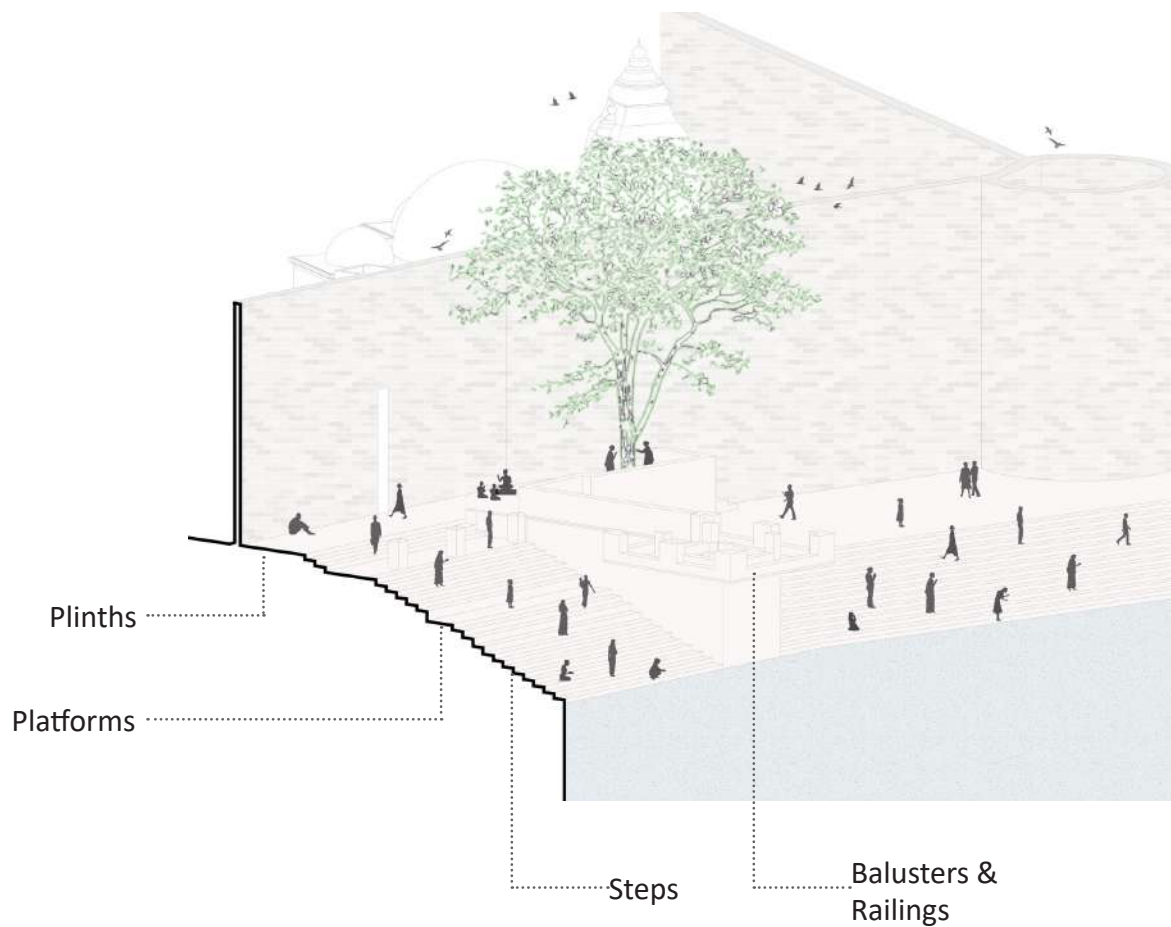
Figure 151: Structural Elements of Ghats
Source: Author

Plinths - The Plinth makes a place for performing Puja and other rituals

Platforms - The Platforms are stacked down and gradually decrease in level to reach water

Steps - The Steps are stretched along the edge of the ghat and lead to water

Balusters & Railings - Platform acting as observation deck enclosed by balusters and railings

ii. Noise Mapping

Role: Providing a calming and peaceful ambiance

Hearing makes the link to a place feel stronger and more real. The mix of sounds brings up feelings, memories, and links, making the experience more unique. This sensory feature helps people feel more connected to a place by creating a unique and lasting sound experience that makes a visit to the holy pond more enjoyable.

Figure 152: Noise Mapping Plan
Source: Author
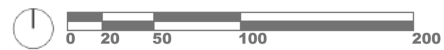
Temple Bells
Birds Chirping
Prayer Chantings
Conch shell sounds
Water hitting edge
Vehicle sounds
Voices of people

iii. Smell Mapping

Role: Providing a refreshing and calming effect.

Smell creates a multi-sensory experience that goes beyond what you see and hear, making you feel more connected to the place. Smells bring up memories, feelings, links, making the experience more personal & intense. This sensory feature helps people feel more connected to a place by creating a unique and lasting smell that makes better experience.

Figure 153: Smell Mapping Plan
Source: Author

0	20	50	100	200
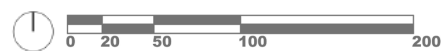
- ●●● Incense & Camphor
- ●●● Flowers & Garlands
- ●●● Diyas and lamps
- ●●● Sand
- ●●● Water
- ●●● Offerings

iv. Environment Tactilty

Role: Texture and the types of materials used make a feeling of touch, connection, and physical existence. Also, it improves the sense of touch and contact with natural things, as well as the feeling of being refreshed and renewed.

Touching the different textures around the holy pond helps people feel more connected to the place. The place is appealing to more than one sense because of its natural materials, architecture, and water. These textures make the link to the holy pond of Narayan Sarovar stronger.

Figure 154: Plan showing different materials Source: Author

ii. Spiritual Attribute:

Narratives of Users based on Spiritual Attribute:

User one has been visiting Narayan Sarovar every year since childhood. She describes her deep connection with the sacred pond as:

"This is the place where I can feel the presence of God. The sacredness of the place comes from the positive energy that radiates from the pond and the surroundings. I feel that being in the vicinity of the pond has a calming effect on me which helps me to connect with my inner self. I believe that the spiritual aspect of the place is more important than its physical beauty or historical significance".

User two is a devotee of Lord Vishnu and has been visiting Narayan Sarovar for the past 20 years. He says:

"The sacred pond is not just a physical place, but a spiritual abode of Lord Vishnu. I feel a deep sense of belonging to this place and believe that the aura of the pond has the power to cleanse one's soul. I spend hours sitting by the pond, chanting mantras and offering prayers. I believe that my life's spiritual journey is incomplete without a visit to Narayan Sarovar".

User three who has been visiting Narayan Sarovar every year during the monsoon season says:

"The sound of raindrops falling on the water surface of the pond creates a divine symphony that fills my heart with peace and tranquility. I believe that the pond is a source of spiritual energy that helps me connect with the divine. I see the journey to the temple as a sacred obligation, which is an opportunity to demonstrate my devotion and commitment to my faith. I feel a sense of attachment to Narayan Sarovar, as if it's my own home".

User four is a priest who has been serving at the Narayan Sarovar temple for the past 30 years. He says that :

"The sacred pond's energy is unique to me. I believe the pond has seen many wonders. As a priest, I enable visitors to Narayan Sarovar connect with the almighty and discover inner serenity. The pond is my physical and spiritual entry".

Ghats – steps and Platform

Ritualistic Spaces

Role: Provide a physically demonstration of spiritual beliefs and practises, create a sense of respect and humility, and make ritual activities feasible.

i. Space 1 : Ram Mandir ghat edge

Role: Experiencing a strong sense of connection to the place where this ghat edge is less dense than other edges. By sitting here, a person can feel a deep link to him or herself.
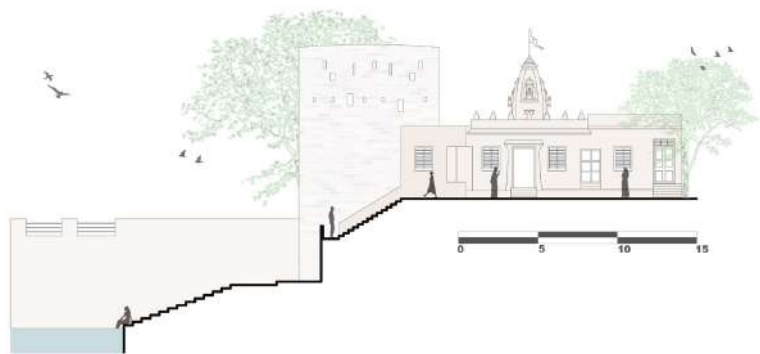
Figure 155: Section showing Ghat Edge at Ram Mandir
Source: Author
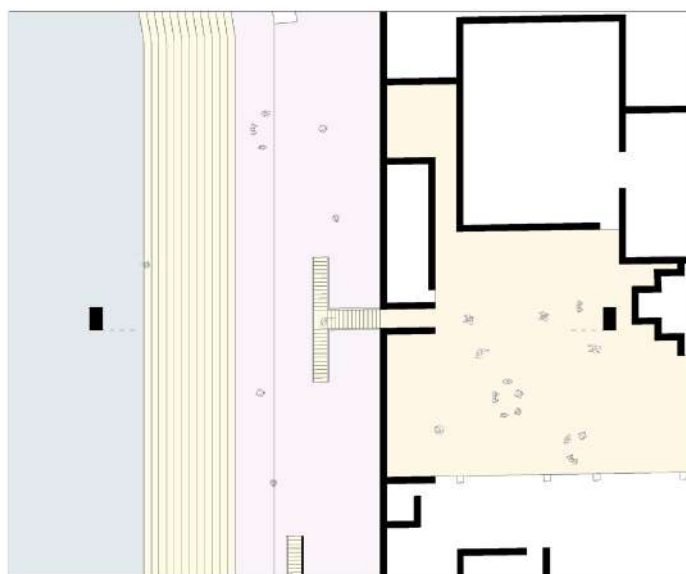
Figure 156: Plan of Ghat Edge at Ram Mandir
Source: Author

ii. Space 2 : Religious Peepal Tree edge

Role: The steps and platform of the Ghat serve as the edge where all the traditions and worship of sacred things like trees and water are done. So, it gives people a strong sense of connection to their ancestors' practises, which are still done today. The organization of built form is done in such a way that two different spaces are segregatted due to varying ritualistic activities taking place.
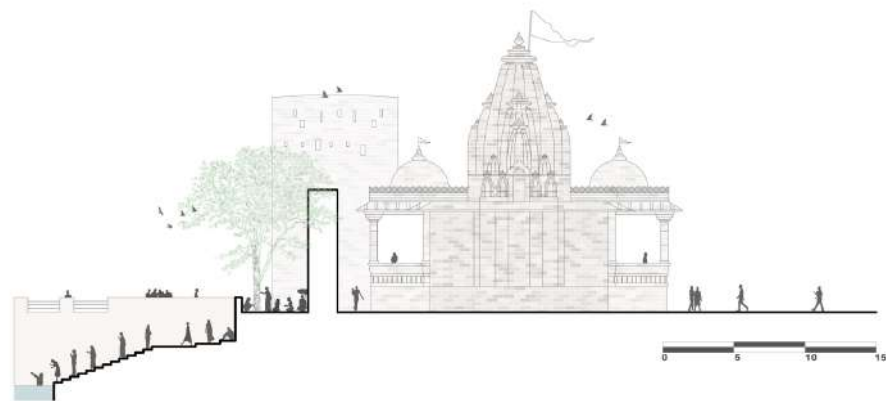
Figure 157: Section showing Religious Peepal Tree edge
Source: Author

Figure 158: Plan of Religious Peepal Tree edge
Source: Author

iii. Space 3 : Ritualistic edge at Bhanushali dwaro

Role: They are places where people may remember their ancestors and connect with their ancestry.

These sacred sites are a place to remember the dead and make spiritual connections. These rituals strengthen the spiritual link to the sacred pond and make the experience better.
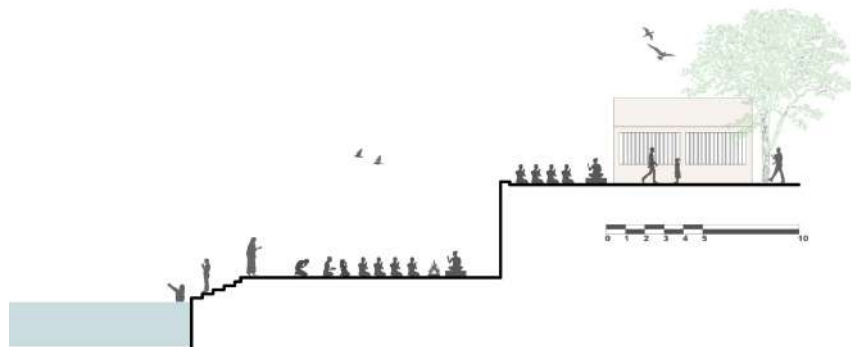
Figure 159: Section showing Ritualistic edge at Bhanushali dwaro
Source: Author
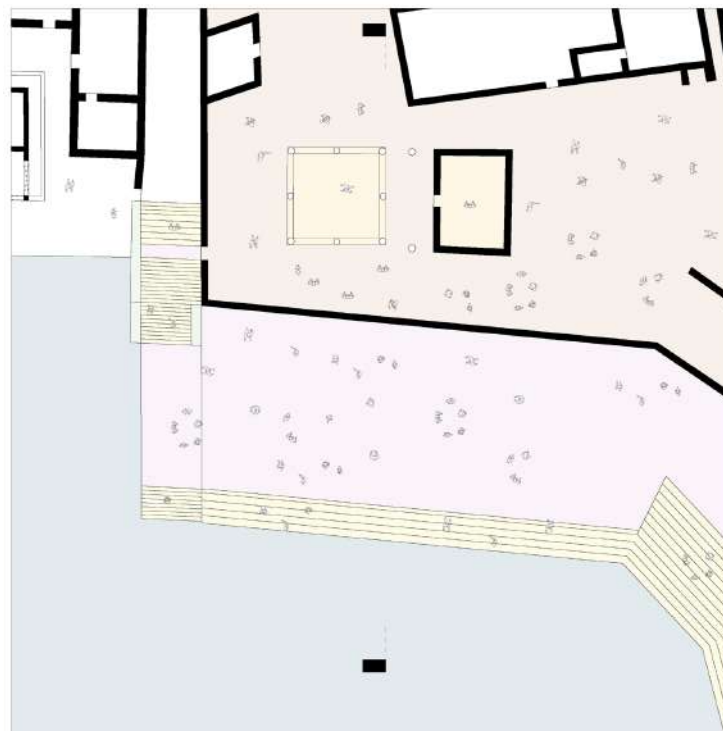
Figure 160: Plan of Ritualistic edge at Bhanushali dwaro
Source: Author

iv. Space 4 : Edge at Somaji Dada Mandir

Role: It gives people a place to connect with the sacred, feel like they are part of a group, and hold special fire rituals. People feel more comfortable around the sacred pond because these places have a lot of religious and spiritual value.
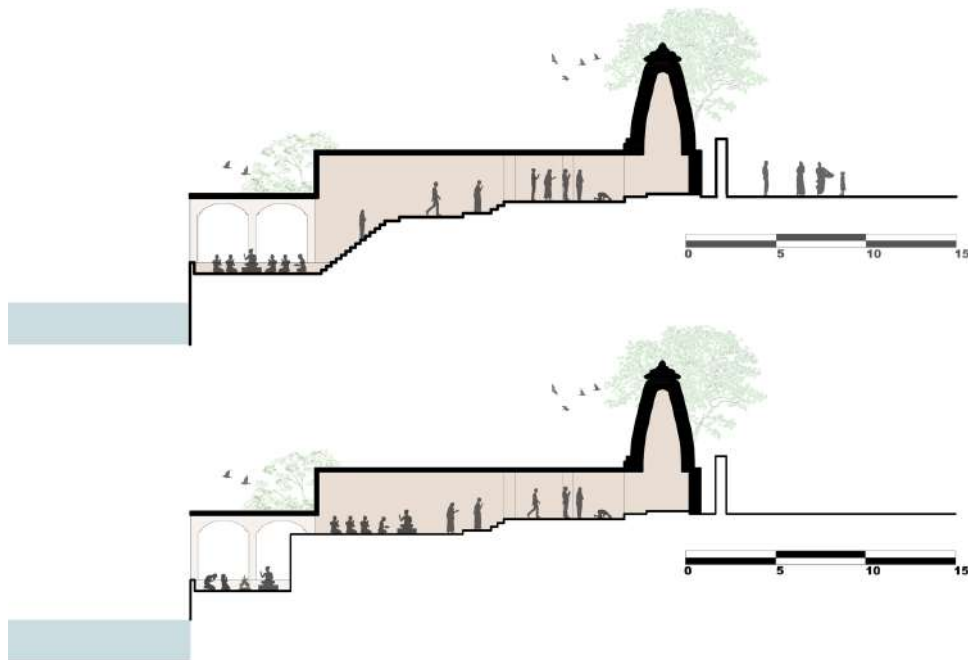
Figure 161: Section showing Edge at Somaji Dada Mandir
Source: Author
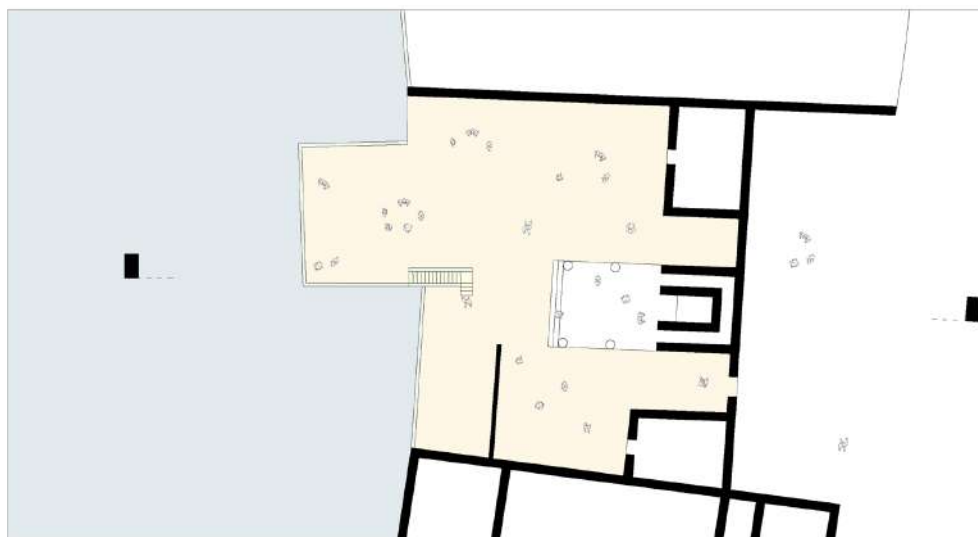
Figure 162: Plan of Somaji Dada Mandir Edge
Source: Author

iii. Historical , Narrative & Ideological Attribute:

Narratives of Users based on Historical , Narrative & Ideological Attribute:

User one says that he have grown up here on this sacred land which holds special place in his hearts and a connection to his ancestors:

"I have a hard-to-describe sensation of belonging. Walking around the pond brings the family stories to life. I can practically hear my grandparents telling me about their first visit to the sacred pond and how it has become a family pilgrimage. I love Narayan Sarovar because of its mythology. My grandfather told me Lord Vishnu visited and blessed this spot. I'm like the place's history. Every time we visit the pond, it feels like a new chapter in our family's life".

User two tells about this narrative experience when he heard stories about the sacred site from his grandparents in his childhood:

"I remember hearing about the pond and its legends. The stories come alive when I visited. The community is entangled in the pond story. The pond's beauty and calm are poetically de-scribed. His grandma told him about Lord Vishnu creating the pond. After the gods defeated the demons, Lord Vishnu struck the ground with his rod to create the pond, she said. These stories made him wonder and appreciate the pond, and he still has a profound emotional connection to it. I feel part of that tale at Narayan Sarovar. It creates stories and connects the past and present".

User three describes about the ancestral roots in the region tracing family connection to the place and cultural identity described as:

"I had grown up in a community that placed great emphasis on the stories and traditions of my ancestors, and they saw Narayan Sarovar as a tangible connection to our cultural heritage. As they walked around the site, they thought about the ways in which their community had evolved over time, and the different cultural influences that had shaped the community as well as their pattern of living. They felt a deep sense of pride in their heritage and a commitment to passing it on to future generations. As a result of its rich history, the place has become a site of deep cultural and spiritual significance for the people of the region".

Architecture Elements fostering Place Attachment: Temple Shrines

Ghats – steps and Platform

Sacred Pond

Courtyards and Communal Spaces

Role: Rootedness in history and continuity of place, Creates a sense of continuity, fosters cultural identity and belonging and Reinforces ideological identity and values

i. Town Evolution

Role: The way the town around the holy pond of Narayan Sarovar has changed over time is a big reason why people feel like they belong there. People feel like they have a strong link to a place because it has a long past and has changed over time. The styles of architecture were set by the kings who ruled. These styles have great historical significance and link the past to the present. People feel very connected to a place because of its past, traditions, and cultural significance.

Figure 163: Town Evolution of Narayan Sarovar
Source: Author

ii. The Religious Ghat Edge

Role: The steps and platform of the Ghat are the edge where all the traditions and worship of holy things like trees and water are done. So, it gives people a strong sense of connection to their ancestors' practises, which are still done today.
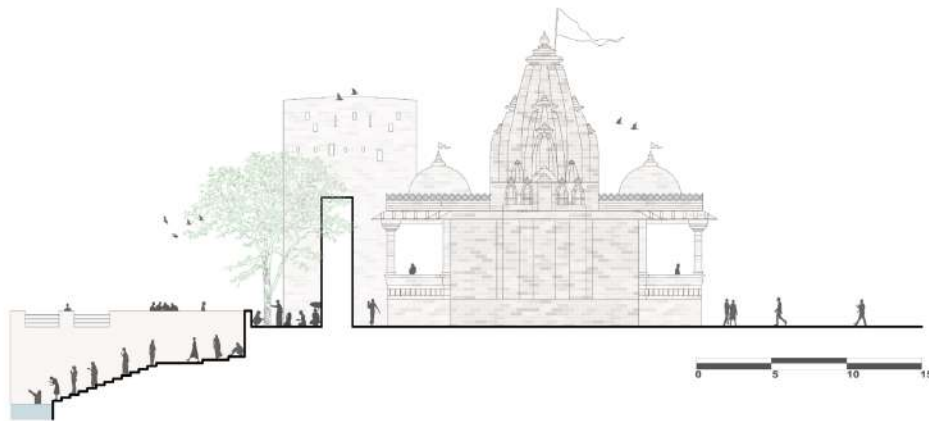
Figure 164: Section showing Religious Peepal Tree edge
Source: Author

iii. Laxmi Narayan Temple Ghat

Role: The Ghats are used for religious bathing practises and show how customs and practises keep a place's history close to people's hearts. Ghats keep and show off the site's old rituals and customs, which makes people feel more connected to the place.
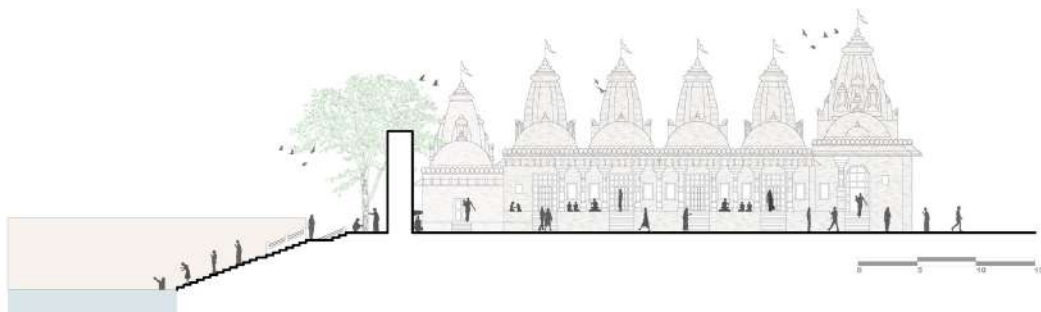
Figure 165: Section showing Religious Peepal Tree edge
Source: Author

iv. Courtyards and Religious Communal Spaces

Role: The patio and general area around the temple are a place for the group and the community to meet in between events. People can go there to pray together and take part in other religious activities. Smaller shrines, places to relax, or rooms for different community events could also be in the temple complex.
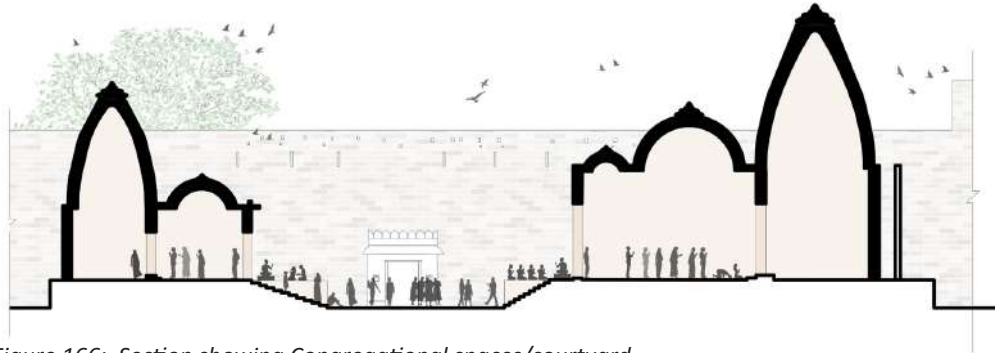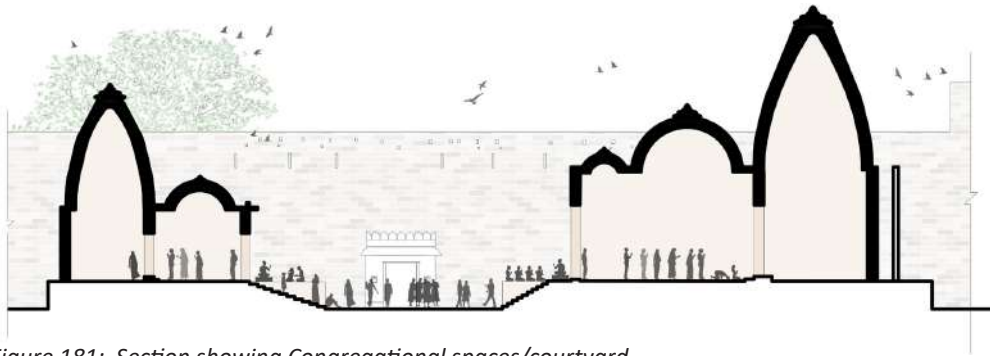

Figure 166: Section showing Congregational spaces/courtyard
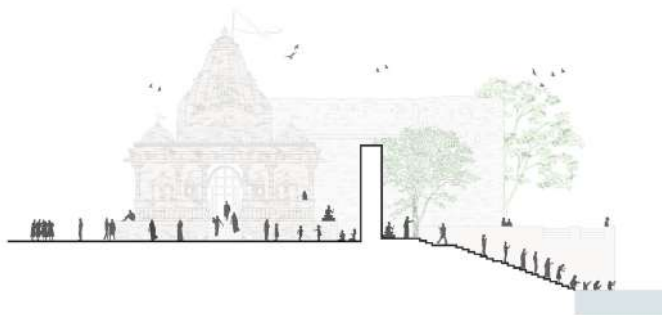*Source: Author*
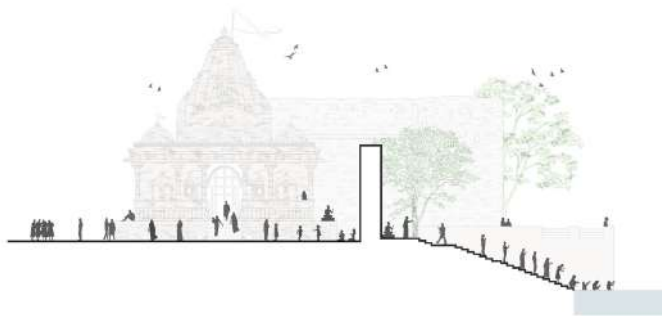
Figure 167: Section showing courtyard, the plinths and steps leading to water
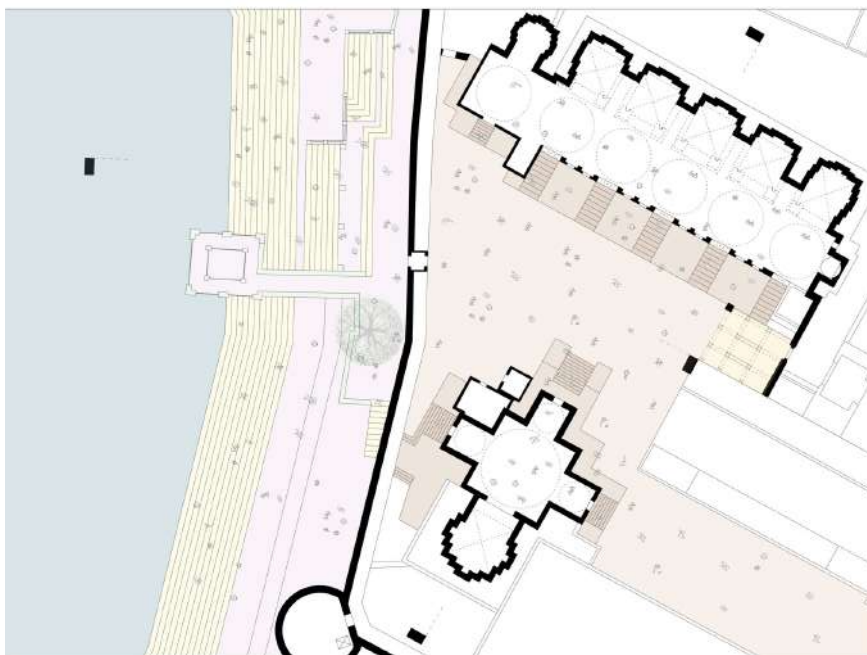*Source: Author*

Figure 168: Plan showing Central Courtyard and Congregational space
Source: Author

v. Centrality and Placement

Role: The importance of Narayan Sarovar in religious and cultural stories makes it a centre for spiritual practises and meetings. It acts as a sign and a focal point, bringing people together and giving them a sense of who they are as a group.

The pond is a sign of the constant circle of life and death. It shows how time moves, how life goes on, and how the spiritual and natural worlds are always getting new life. The way these temples are placed around them says that they are symbols of gods and the way spiritual things are linked. It shows how people think and feel about things like purification and cleansing, the symbolism of life and renewal, connection with divine energy, sacredness, and respect.

Figure 169: Plan showing Placement of pond and connection to surrounding temples
Source: Author

vi. Edge at Gurukul Complex

Role: It makes people more aware of how important Narayan Sarovar is in terms of history, religion, and culture. People's actions, views, and goals are changed by what they learn here. It builds society, unity, and shared ideals. It makes people feel connected to a place by putting an emphasis on morals and traditions.
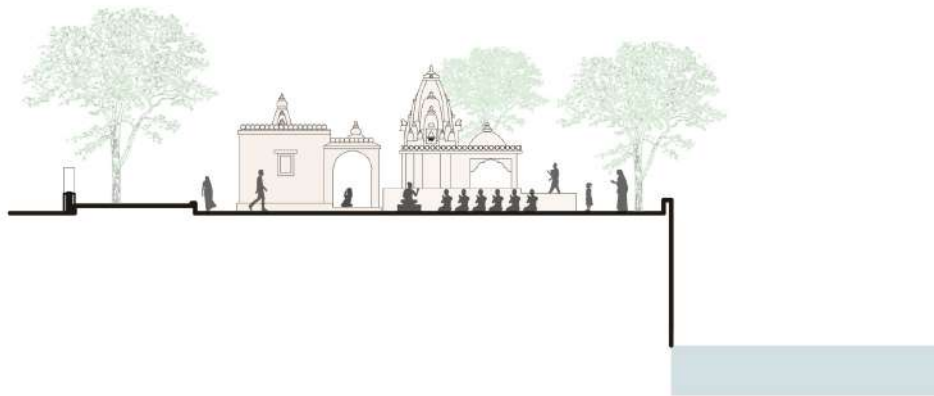
Figure 170: Section showing Edge from Gurukul Complex
Source: Author
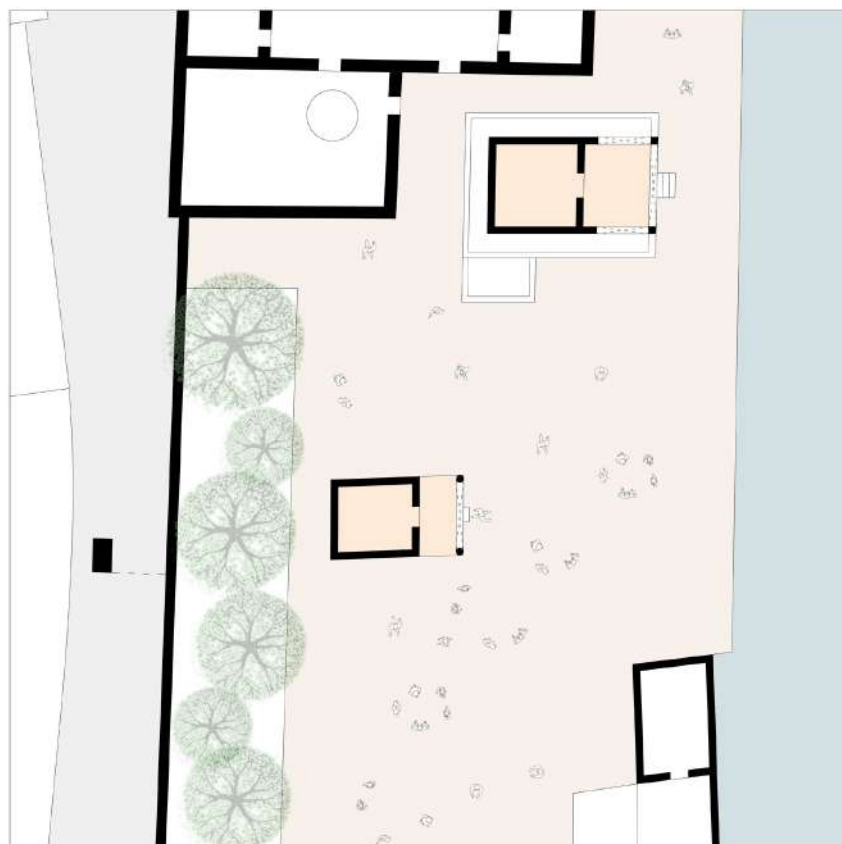
Figure 171: Plan showing Edge from Gurukul Complex
Source: Author

iv. Commodifying Attribute:

Narratives of Users based on Commodifying Attribute:

User one a regular visitor to Narayan Sarovar, says:

"I love the ghats of Narayan Sarovar. They give a peaceful aura. I especially like the steps that lead down to the water; they are well-maintained and provide easy access to the pond. The ghats allow for a clear view of the pond where the sun rises is perfect sight to be captured in memory. It's a perfect place to sit and meditate. Also he mentions the importance of the beautiful and well-maintained temple architecture as a major factor in his attachment to the place. He believes that the intricate design and decoration of the temple reflect the spiritual significance and the cultural heritage of the place. He also mentions that the spacious and well-ventilated corridors and courtyards provide a sense of comfort and relaxation, which enhances the overall spiritual experience of the visit".

User two a first time visitor at Narayan Sarovar describes that:

"I have drawn to the place after hearing about its unique architectural features. I was particularly intrigued by the fusion of traditional and modern styles in the construction of the temple, which I believe symbolizes the cultural and religious diversity of the place. I also appreciate the presence of various amenities, such as the well-maintained gardens and rest areas, which made her visit more comfortable and enjoyable".

User three that most important thing that attracts me to Narayan Sarovar is its beauty which reflects the religious and spiritual significance as:

"When I visit Narayan Sarovar, the first thing that attracts me is the beautiful architecture of the temples and surrounding buildings. The intricate carvings and designs on the walls and pillars are simply mesmerizing. The temple and ghats have beautiful carvings and designs that are rare to find elsewhere. The natural surroundings and the reflection of the temple in the sacred pond make for an amazing visual experience. Narayan Sarovar is not only a beautiful natural location but also a place of great religious significance where I feel a deep sense of peace and tranquility when I visit the place."

Architecture Elements fostering Place Attachment: Mapping of amenities for people/tourists

Primary Streets

Shops

Hospitality spaces

Role: Provides economic benefits and sustains the built environment

i. Proximity diagram representing the Proximity of commodities through entire town

Role: Offers comfort and ease, which makes people want to stay longer. So, the services are near the entrance to the site and along the paths for walks.
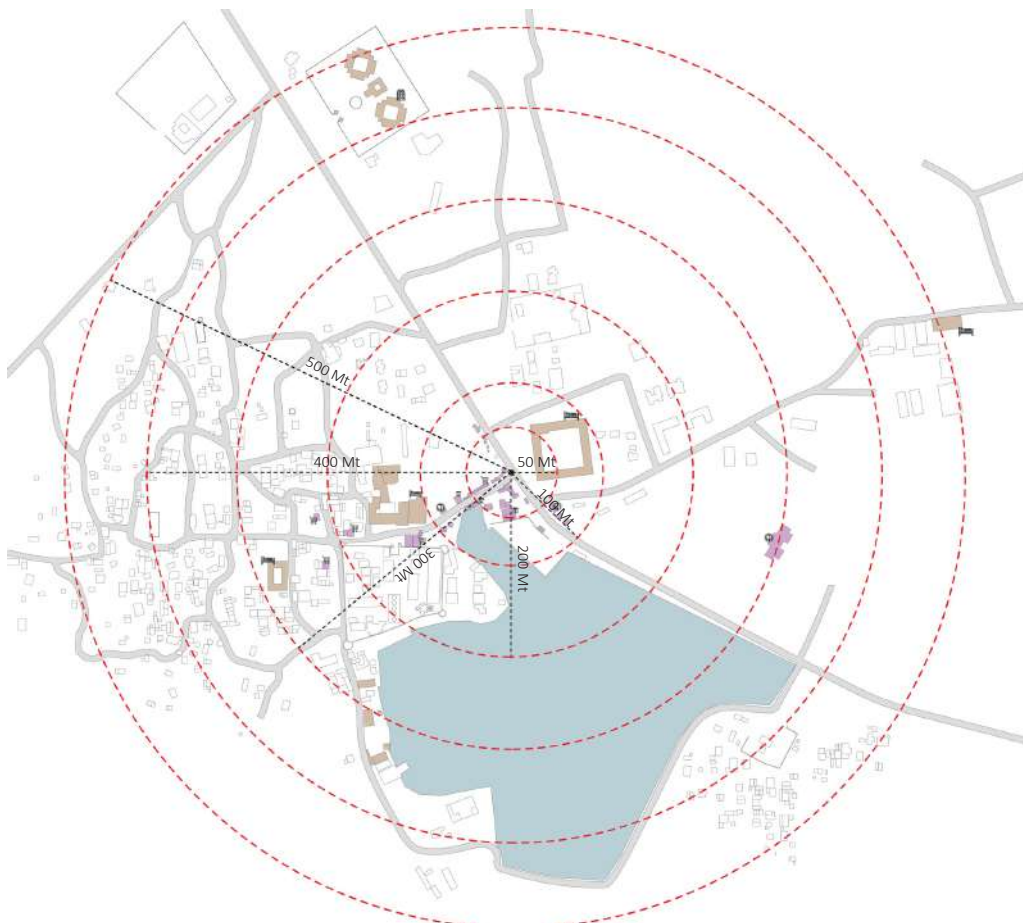
Figure 172: Contextual plan showing proximity diagram of commodities and amenities
Source: Author

ii. Primary street

Role: It gives the local people a sense of ownership and connection to the place because it's a way for them to make a living. Amenities improve visitor comfort and place connection. Tourism grows with businesses and facilities.

Figure 173: Section through Primary streets and food stalls
Source: Author
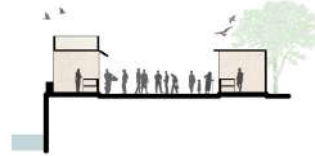
Figure 174: Section through Primary street
Source: Author

Figure 175: Section through Primary street as well as Primary road showing all the commercial activities
Source: Author
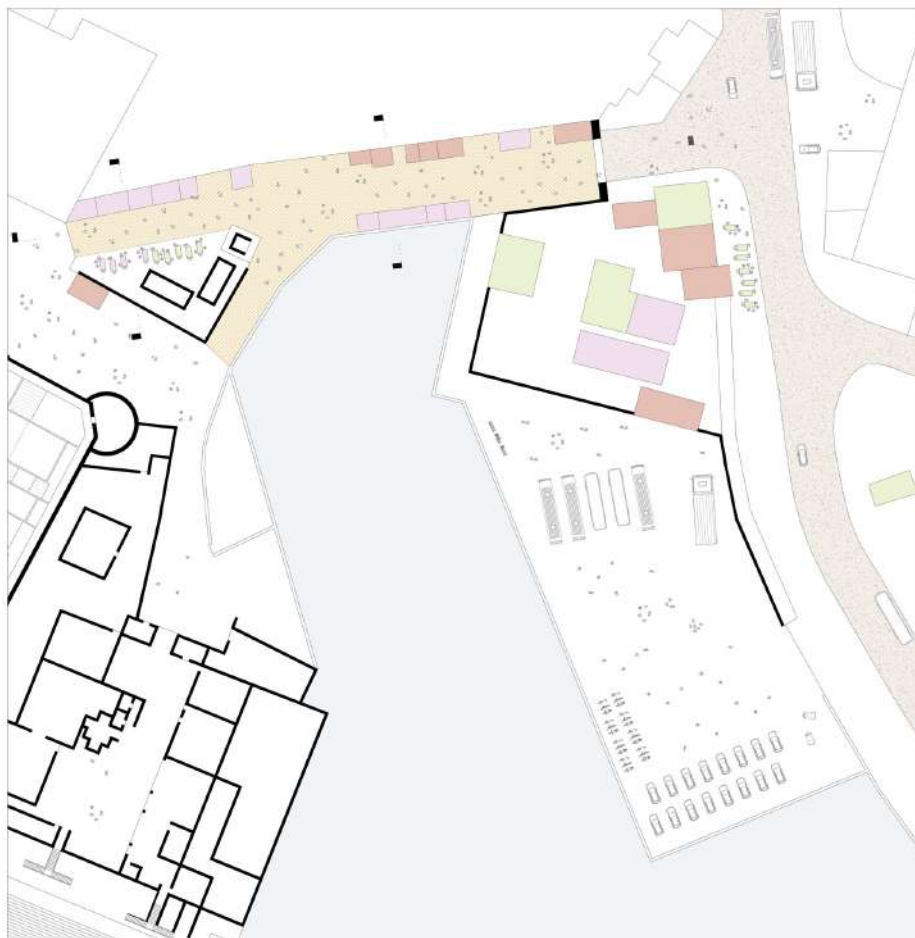
Figure 176: Plan showing primary street
Source: Author

v. Material Dependence Attribute:

Narratives of Users based on Material Dependence Attribute:

User one a tourist coming from Bhuj city is a regular visitor of Narayan Sarovar and she says:

"I have been visiting Narayan Sarovar since my childhood and every time I come here, I feel a sense of connection with the place. The beautiful and serene surroundings, the calm waters of the pond, and the fresh air are some of the things that keep me coming back. I feel like I need this place to recharge my batteries and get away from the hustle and bustle of city life. It's almost like I am dependent on this place for my mental and emotional well-being".

User two a homemaker of nearby village has been a regular tourist of Narayan Sarovar narrates her dependence of place as:

"My attachment to the place is primarily due to the material dependence I have on it. According to Me, the shops and stalls near the ghats provide with the basic amenities that I need during my stay, such as food, water, and toiletries. I feel a sense of comfort and convenience knowing that I can easily access these essentials without having to venture too far away from the sacred pond. I feel a sense of belongingness to the place as it provides her with the basic necessities of life".

User three a regular visitor to Narayan Sarovar, talks about how the material elements of the place contribute to her attachment to the sacred pond. She says,

"The cool breeze coming from the pond and the sound of the water flowing create a sense of peace and tranquility. The water of the pond is considered holy and is used for our daily pooja rituals. The surrounding temples and ghats are made of natural materials like stone and wood, which create a sacred atmosphere for our prayers. The bells incense, and other material offerings we use during our prayers are also part of our attachment to the place. The beautiful architecture of the ghats and temples, add to the overall serenity of the place. The feeling of being surrounded by these natural and man-made elements makes me feel connected to Narayan Sarovar."

Architecture Elements fostering Place Attachment: Building Materials

Stone Temples

Courtyards and Communal Spaces

Fortifications (Fortwall)

Role: Dependency on local materials for building and connection to local environment and culture.

i. Building Materials

Role: Local materials and ecological building strengthen cultural identity. Natural materials complement the scenery. Narayan Sarovar's architecture reflects local materials. Materials like stone, mud, and marble are used for local construction. The design also incorporates local building techniques and technology that have evolved to fit the region's climate and surroundings. Even though there are such modern materials available in the market though people here use vernacular and locally available materials only.

Figure 177: Plan showing different materials Source: Author

ii. Stone Temple

Role: Symbolic representation of stability and permanence, reinforcing the sense of material security and dependence on the place
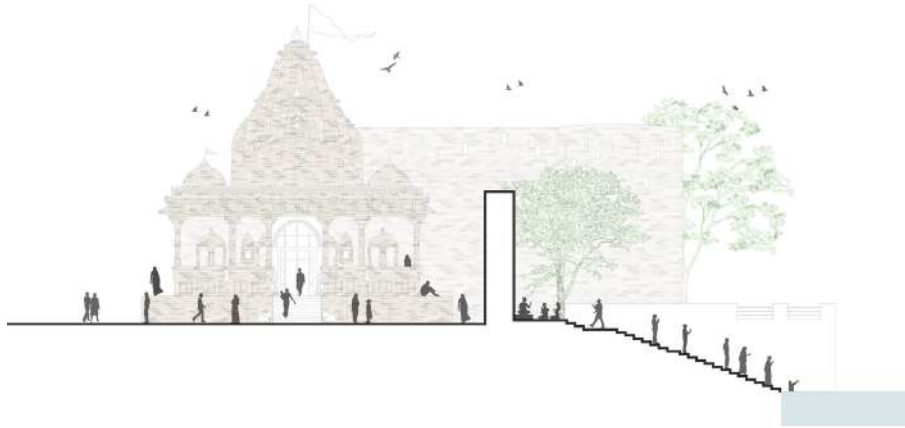
*Figure 178: Section showing Stone Temple as representation
of stability and permanence
Source: Author*
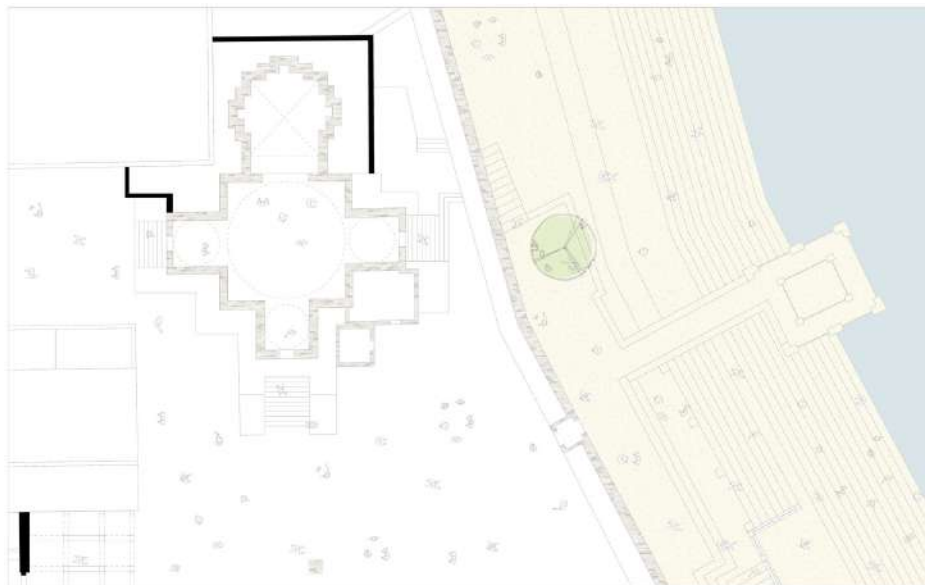
*Figure 179: Plan of Stone Temple
Source: Author*

iii. Pilgrimage Route

Role: A physical path led to the holy spot, making it clear that people were physically and spiritually connected to the place.
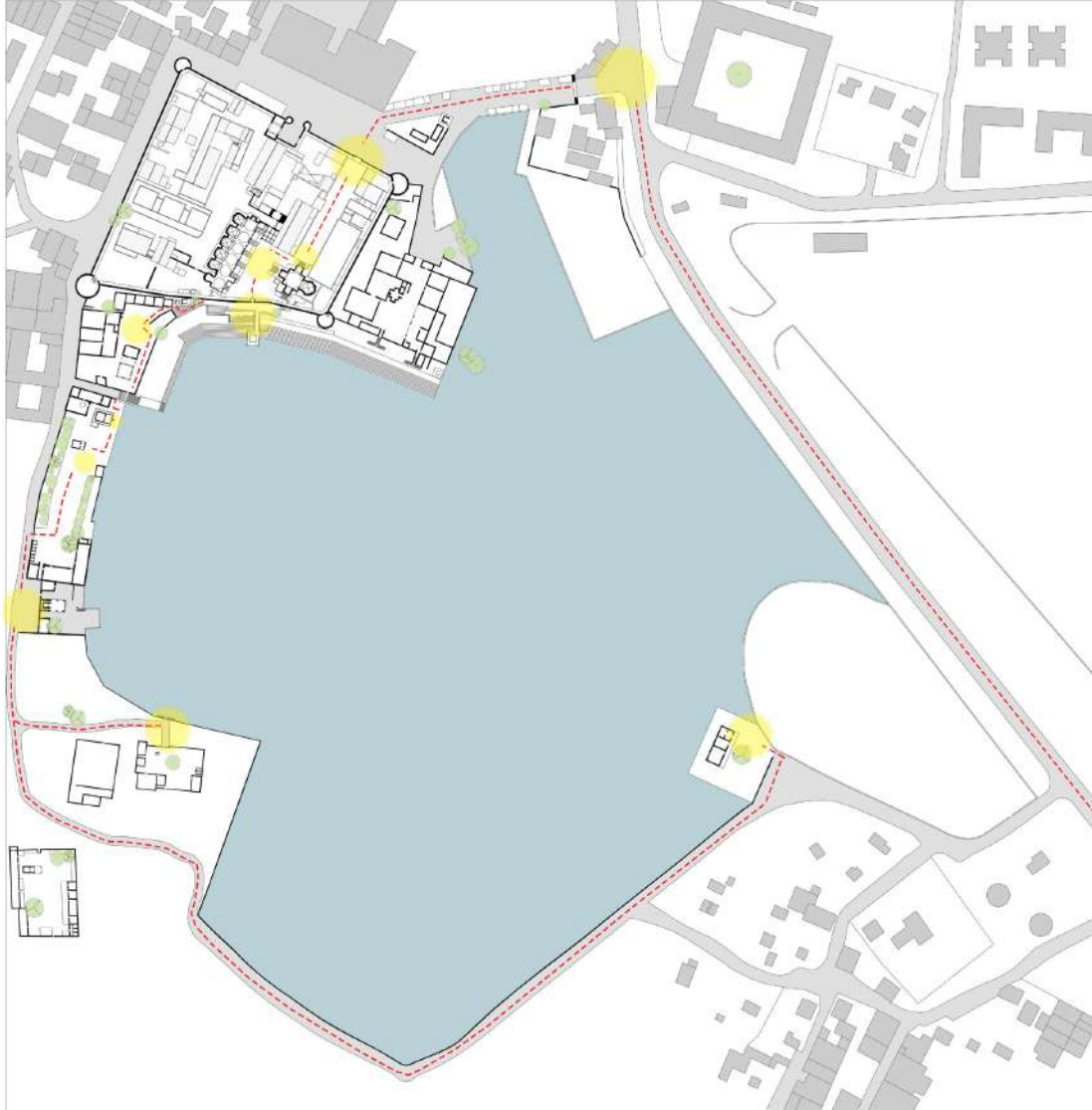
Figure 180: Plan showing pilgrimage route and pause points
Source: Author

Most Active Pilgrimage Pause point

Role: Gathering spaces for social and cultural events, reinforcing dependence on community and encourage attachment

Figure 181: Section showing Congregational spaces/courtyard
Source: Author

Figure 182: Section showing courtyard, the plinths and steps leading to water
Source: Author

Figure 183: Plan showing Central Courtyard and Congregational space
Source: Author

iv. Fortwall

Role: Protection from attackers (people who attack) and natural disasters, which gave people a sense of material protection and dependence on the place. This building shows how important it is to protect the material resources and assets of the community. This makes people feel better and more linked to the place. It protects the area even more and gives the people who live there a stronger sense of control.
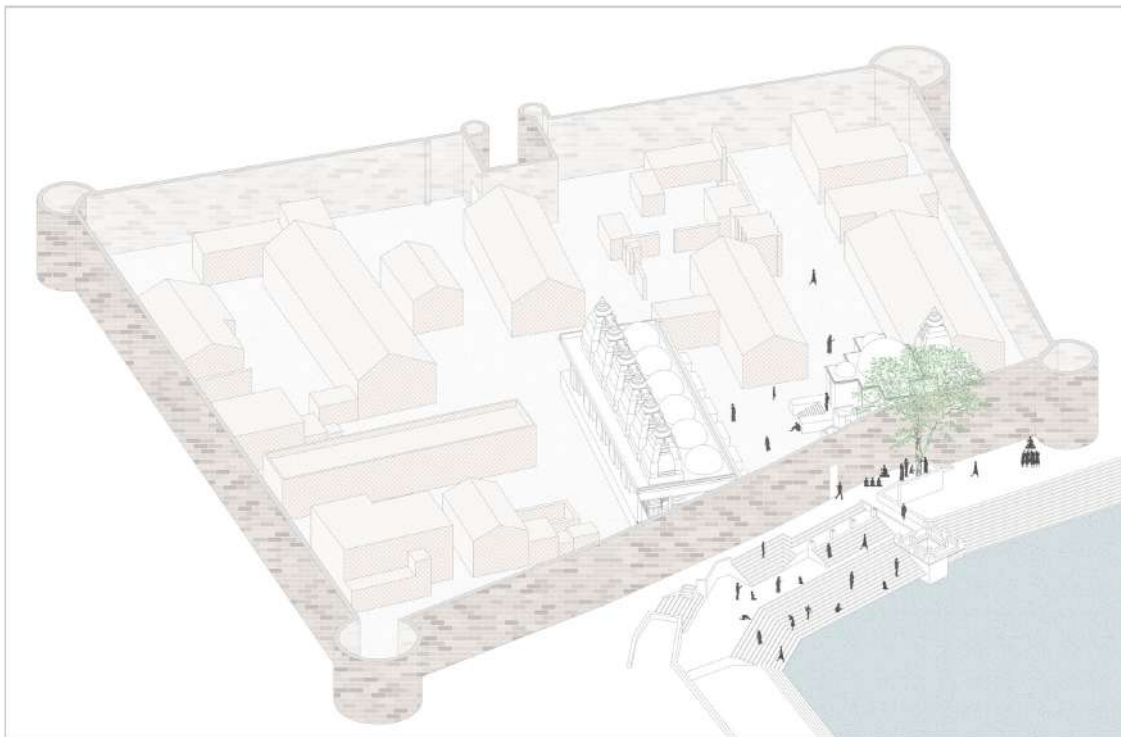
Figure 184: Illustration showing fortwall in the periphery of temple complex and housing settlements
Source: Author

Enquire into Role played by Architecture Elements in Shaping People's Place Attachment Narratives

Chapter 6: Conclusion
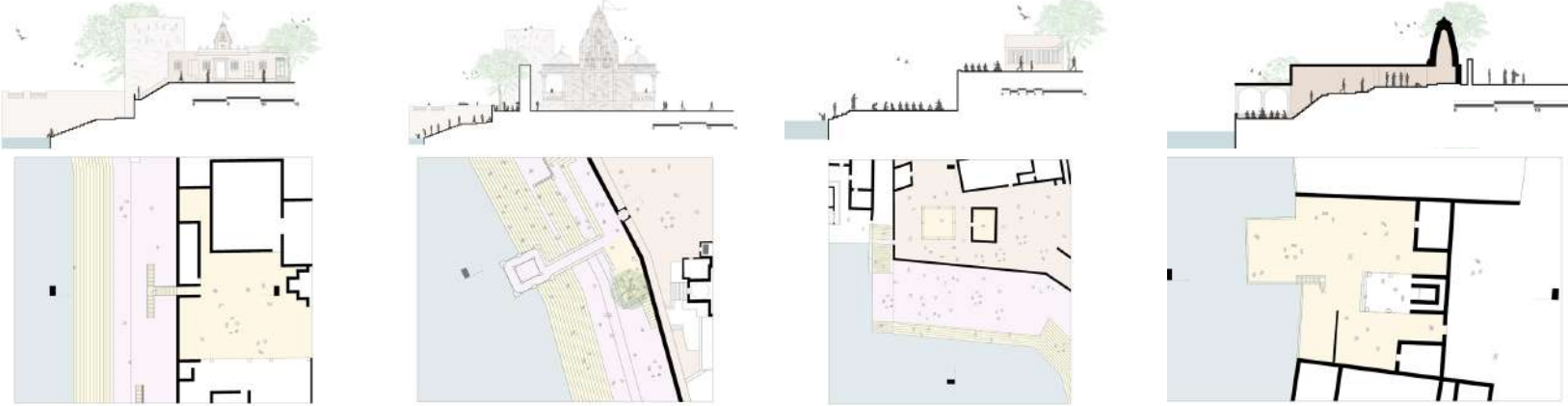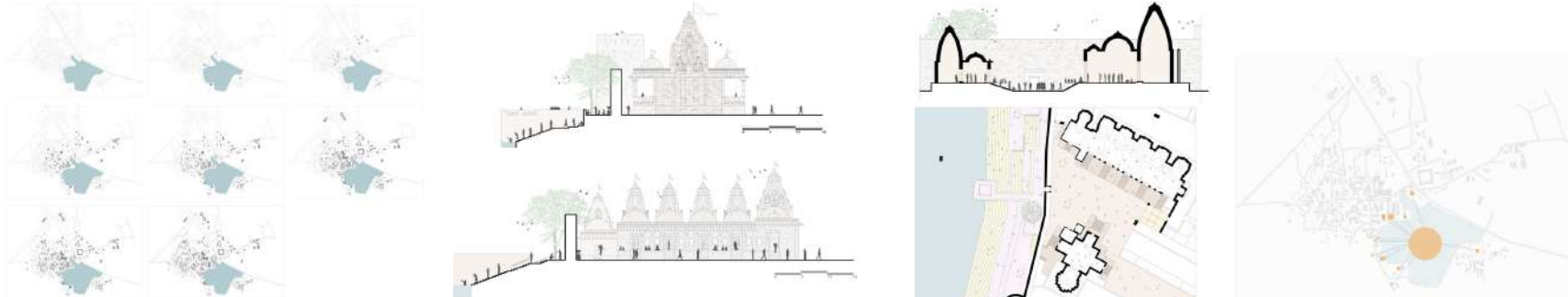
6.1 Inferences
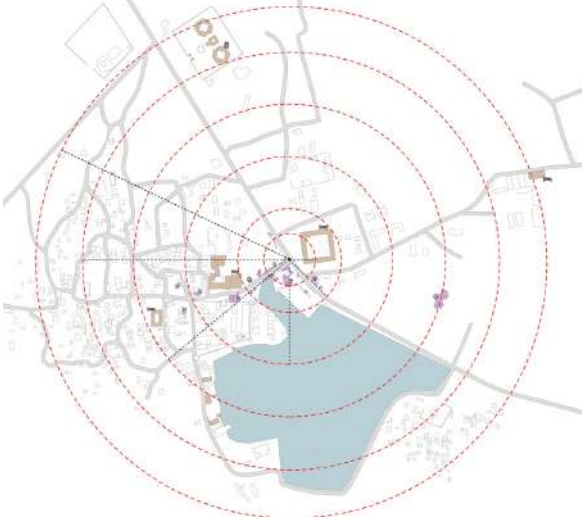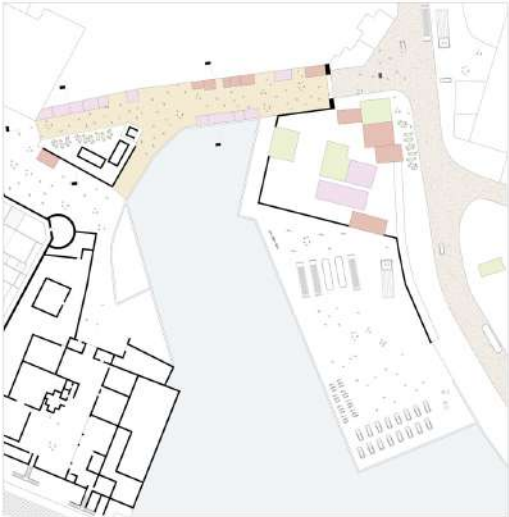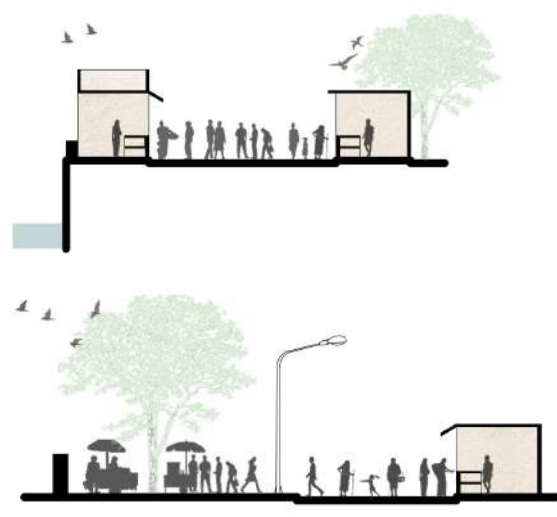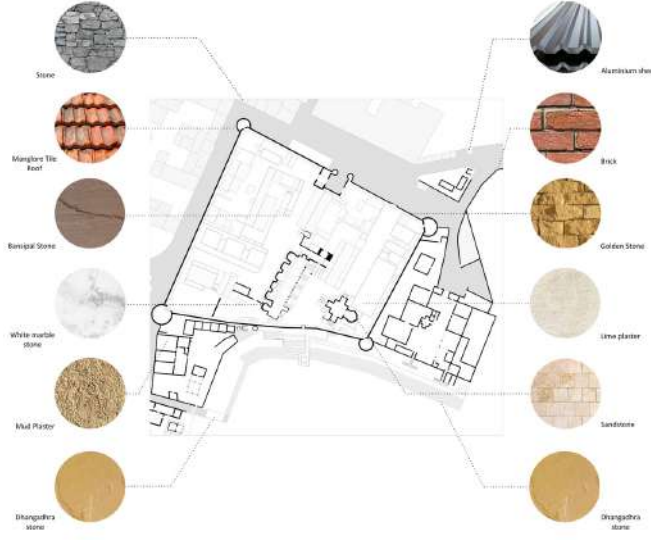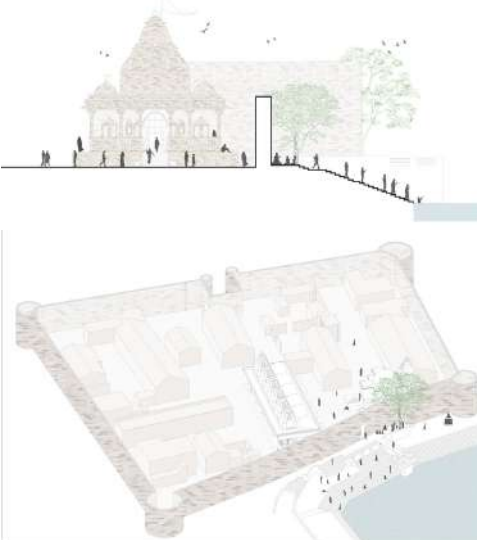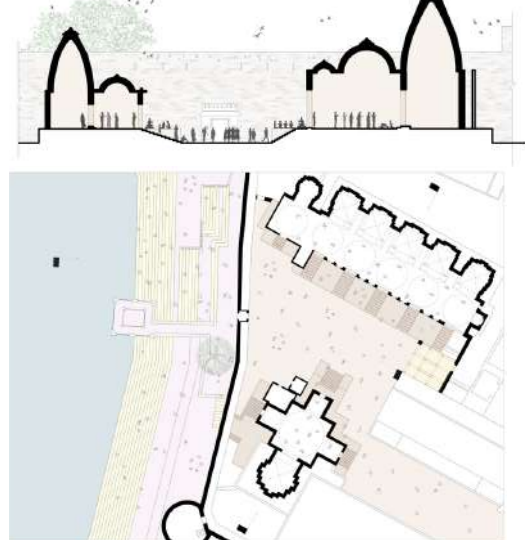
6.2 Conclusion

6.3 A way forward

This chapter summaries the thesis, and provides conclusion and inferences on the basis of the case study analysis conducted, to fulfill the aim, objectives and research questions.

6.1 Inferences:

Attribute					Role	Extracted Architecture Elements
Sensory	An person can approach sacred pond by sitting on ghat.	Ghat structural elements enables easy access to the sacred pond.	Sounds of religious & secular activity are heard throughout day.	Stone, mud, sandstones etc and other surrounding things enhance the sense of touch.	Enhancing sensory experiences through elements, materials, and ambiance.	Sacred Pond Ghats – steps and Platforms Sitting spaces Environment
Spiritual	Lake edge with fewer people, so people might feel deeply connected by isolating them.	Many ceremonies are performed along the Peepal tree edge.	They offer places to honour ancestors and foster spiritual relationships.	It provides a space for holy fire practises, spiritual connection, and community.	Fostering spiritual engagement and creating sacred atmospheres	Temples Ritualistic spaces Ghat – steps and platforms
Narrative, Historical and Ideological	The sacred pond evolved from Lord Vishnu's toe, and the queen of Kutch built the temple complex & fort wall. The town developed like this.	Numerous rituals worship the auspicious Peepal tree edge. The sacred tree sits on the platform, and the steps and plinths allow water-related activities.	Communities and groups congregate in courtyards encircling two temples in this single congregational space.	Narayan Sarovar is a spiritual centre due to its religious and cultural significance. It unites tourists as a symbolic and functional centre.	Reflecting history and heritage through architectural features, Preserving and conveying stories through architectural symbolism and Reflecting beliefs and values through architectural expressions	Temple shrines Sacred ponds Ghats - steps and Platforms Courtyards & congregational spaces Ceremonial & Ritualistic spaces Town Evolution

Attribute		Role	Extracted Architecture Elements
Commodifying	Proximity diagram showing amenities available which supports the economy. Primary street where all the commercial activities are performed. Sections of primary street showing the community involved in commercial activities which creates a sense of ownership and attachment for local people through tangible objects which becomes their source of livelihood.	Facilitating commercial activities and creating economic vitality	Primary streets Shops Amenities Marketplaces Economic infrastructure Hospitality spaces
Material Dependence	Stone, mud, sandstones etc and other surrounding things enhance the sense of touch. Stone Temple as representation of permanence and fortwall as a security deppendence for local people Communities and groups congregate in courtyards encircling two temples in this single congregational space.	Reflecting history and heritage through architectural features, Preserving and conveying stories through architectural symbolism and Reflecting beliefs and values through architectural expressions	Temple shrines Sacred ponds Ghats - steps and Platforms Courtyards & congregational spaces Ceremonial & Ritualistic spaces Town Evolution

6.2 Conclusion:

The study on the function of architectural elements in generating a strong attachment to the place for the sacred pond has shown the importance of these elements. A multisensory experience is created by the sensory elements, such as the visual aesthetics, tactile textures, and aural atmosphere, which strengthens the overall feeling of place connection.

The town's growth, historical landmarks, and architectural designs contribute to its continuity, cultural history, and sense of pride. These features reinforce people's devotion by connecting them to the place's inspirational history. Strong ideas about the sacred pond are reflected in the temple's focal point, focus sections, and ceremonial spaces. These elements evoke sacredness, spirituality, and a profound ideological connection to the site promoting spirituality and sanctity.

In conclusion, this thesis has examined the relationship between architecture and ritualistic activities at Narayan Sarovar in Kutch. It is evident that the built environment serves as a backdrop for the rituals celebrated and performed by the community.

The findings of this study highlight that the built environment is purposefully organized to accommodate and enhance the ritualistic activities. It serves as a stage for

these rites to take place, including architectural features like temples, sacred ponds, courtyards, and ceremonial spaces. These components are carefully included into the site, complementing the ceremonial needs and creating a seamless link between the built environment and cultural practices.

As the built environment functions as a backdrop, it is observed that due to it the rituals take center focus, enabling individuals to deeply engage with their religious and cultural traditions. The layout and design of the architectural elements provide an immersive experience that captivates the participants' interest and feelings.

Figure 185: Visual showing architecture functions as backdrop & is organized in response to ritualistic activities
Source: Author

The intense sense of place connection is facilitated by this immersive atmosphere. The psychological and emotional attachments people develop with Sacred Pond serve as evidence of the relationship between the built environment and place attachment. As people relate their individual and group experiences to the built environment and the rituals it supports, this strengthens the connection to the location.

In a nutshell, the architecture at Narayan Sarovar functions as a background, providing the necessary infrastructure and atmosphere for the rituals celebrated and performed by the community. It is designed and organized in response to these ritualistic activities, establishing a supportive environment that fosters a deep sense of place attachment. A deep and constant link between the community and Narayan Sarovar grows through the interaction of the built environment, rituals, and place attachment.

6.3 A Way Forward:

Architecture Elements' effects on Narayan Sarovar's sacred pond's surrounds open new research possibilities. Cultural and sociological connections to Narayan Sarovar can be studied. How various cultures and castes use their surroundings and its rituals might help explain place attachment. Future studies might investigate Narayan Sarovar's different cultures, beliefs, and customs. Community place attachment can be encouraged by taking in account the enquiry into caste, religion, and culture. Comparative analysis can explain how architecture impacts place attachment across cultures.

Social, cultural, and environmental factors that impact place attachment might help explain the difficult relationship between individuals and their built environment. Thus, evidence-based design methods and strategies can increase place attachment and support sustainable and such sacred landscapes.

Expanding the study to other sacred ponds or religious sites may reveal how architectural aspects affect place attachment across cultures. This thesis gives vital insights for designing and planning meaningful and emotionally engaging sacred cultural contexts and sets a foundation for further research and understanding of architectural aspects in place attachment.

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List of Figures and Images :

Annexure I :

Sensory:

1. How do you associate your body with the place?

2. What senses play a major role in connecting you to the place?

3. What are your personal experiences and associations?

4. Would you like to narrate any specific meanings / aesthetic values / judgments regarding the place?

Historical and Narrative:

1. How did the place, 'Narayan Sarovar' evolve? Describe the timeline.

2. How old is the Sarovar?

3. What's the historical transformation of the place?

4. By whom the place was developed?

A. Government   B. Kings/Queen   C. People residing   D. Other

5. What was first made at this place?

A. Sarovar   B. Temple   C. Settlements   D. Other

6. What's your connection/attachment with the physical elements of the place?

7. What is your experience of the place since years?

8. Narrate your experience if you have any ancestral place attachment. (Since decades)

9. Since when do you live here?

10. Since, ancient times which are the communities are associated with this place? Mention them.

11. What's the culture followed since ancient times? Describe cultural history.

12. Any life events you want to describe associated with this place?

13. Evolution of Architecture of the place since history?

14. Are there any Mythical stories telling the importance of Water? What are those stories, if you can elaborate either in the context of Narayan Sarovar or larger human context?

15. Are there any mythological stories telling the importance of the place?

16. What's the mythical importance of water which ties people to the place? Mention the pro-

minent myths mentioned in some religious texts.

17. Mythical story of evolution/formation of the sacred sarovar and the importance of water of the sarovar.

18. How is the water used here by the people?

19. What's the importance of place and how often do you come here?

20. What's the role of the community in the protection/conservation of the sarovar?

21. Is it considered as God's abode? Since, ancient times what's your connection to the place?

22. What is the importance of the 'sacred sarovar' according to the religion? Is there any reference in religious texts? If yes then what and where?

23. How the water of sarovar was utilized in past as well as now in present? Whether there were any do's and don'ts which were to be followed in the sarovar?

Spiritual:

1. What's your spiritual relation to the place?

2. What sacred activities are performed which makes you to experience the deep belonging to the place?

3. Which poojas and aartis are performed throughout the day?

4. Which activities do make the surrounding sacred?

5. Which spiritual activities connect people to this place?

6. How is the sense of spiritual connectedness of the place decided?

7. How is the spiritual essence of the water worshipped?

8. Which religious rituals commonly take place, on everyday basis as well as during festivals?

9. What is your spiritual / sacred association to the place?

Material dependence:

1. Description about Sarovar's surroundings.

2. Is there presence of any hardscapes around the sarovar?

3. What are the architecture elements surrounding the sarovar?

4. Which are the architectural monuments surrounding the sarovar?

5. Is there any particular hierarchy followed when it comes to moving through any architectural monuments?

6. Are there any specific material used for majority of the construction?

7. Which are the natural elements place surrounding the sarovar? Do they place any role in defining the association of place for any individuals?

8. Are there any trees present?

9. Which kinds of trees are present? What number of trees?

10. Do these trees hold any 'sacred significance'?

Activities carried out by people at Sarovar:

Animals Bathing ☐

Fishing ☐

Bathing ☐

Washing Clothes ☐

Throwing waste and dead animals ☐

Pouring of Flowers, leaves and garlands ☐

Pouring eatables ☐

Sprinkling water on one's self ☐

Throwing plastic bags ☐

Immersion of idols ☐

Idols in plastic bags ☐

Offering poojas ☐

Performing Aartis ☐

Just come for sitting/leisure activity ☐

Offering pind daan (homage of to departed soul) dead ones ☐

Offering water to pitru (ancestors) ☐

Cremation ☐

Offering water to Surya ☐

Annexure II:

Narratives of people based on questionnaire, reflecting place attachment attaributes :

Narratives based on Sensory Attribute:

Vasudevbhai in his eighties talks about the smells and sights of the sacred sarovar and recalls as his nostalgia feelings:

"This is my home, and I'm used to the cool, calming sensation I get when I enter the Sarovar. When I dipped my feet into the sarovar, I felt the water on my skin, heard the sound of the water lapping against the edge, and smelled the flowers and other items used in rituals like the smell of dhup, deep, and incense sticks, all of which reminds me that this is a sacred place".

Riya an adult girl in her thirties goes to this place and describes the visual beauty of the sacred site felt by her sensory experiences:

"I am fortunate to have such a site in my town where the special characteristics of the sacred pond and surroundings, such as the crystal clear water, the bright blue sky, the nearby temples, and the vegetation around, create a mesmerizing and serene setting for me. The play of light on the water's surface and the way the colours fluctuate during the day provide a mirage-like image, particularly during sunrise or sunset when the water and sky appear to melt into one another. Hence these visual elements contribute to the overall sensory experience of being at the sacred pond site".

Jashodaben a resident and housewife go to this place for religious ritual and describes about here attachment to place through the sounds of the surroundings:

"The sound of the temple bells and the chanting of mantras ringing create a beautiful and powerful atmosphere. It's like the whole pond is alive with sound and energy. Sometimes I can hear the sounds of the birds hence it's a reminder that the pond is not just a place for humans, but a part of a larger ecosystem. It creates a harmonious and soothing ambiance. It's like the sound reverberates in my soul, and I feel connected to the divine energy that surrounds the pond".

Tarunbhai talks about the surroundings and visual beauty of the site where mostly he elaborates about the tactile textures felt due to touch as one of the aspect for illustrating his sensory experience:

"I am so grateful to God that I am born here on this sacred land and I can see the sunrise every morning where the pond shimmers with a golden hue as the sun rays reflect off the water. The water of the Narayan Sarovar is cool to the touch and refreshing. The touch of the water on my skin is like a gentle stroke, and it has a calming effect on my mind and body. The soft petals of the flowers that float on the water are delicate to the touch and give a sense of purity. Also walking around the sarovar and touching the rough bark of the trees, feel the hardness of the stone beneath my feet, or run my fingers over the intricate carvings on the temple walls make my attachment more memorable and meaningful".

Nishaben talk about the ambience of the surrounding's visual beauty and smell of the site during festivals celebrated where she feels that this is her most memorable attachment with this sacred site:

"The most prominent festival celebrated here is the Janmashtami, birth anniversary of Lord Krishna. The pond and the surroundings area are lit up with lights, flowers, and colorful fabrics, creating a mesmerizing sight. The sound of devotional music fills the air, and people sing and dance to celebrate the birth of Lord Krishna. The aroma of incense sticks and flowers adds to the overall experience where I feel most involved in the process taking place at site creating spiritual atmosphere, making it an unforgettable memory for me".

Narratives based on Narrative, Historical and Ideological Attribute:

Vasudevbhai says that he have grown up here on this sacred land which holds special place in his hearts as well as it's a symbol of cultural heritage for him and a connection to his ancestors:

"I feel a sense of belongingness that is hard to describe. The stories that have been passed down from generation to generation come to life as I walk around the pond. I can almost hear

my grandparents' voices telling me about the time when they first visited the sacred pond and how it has been a place of pilgrimage for our family ever since. The stories and legends associated with Narayan Sarovar make it even more special for me. I have heard from my grandparents about how Lord Vishnu himself had visited this place and blessed it. It's like the history of the place is embedded in my identity and culture. The pond has become a part of our family's narrative, and every time we visit, it feels like we are adding a new chapter to the story".

Aakash twenty year old boy tells about this narrative experience when he heard stories about the sacred site from his grandparents in his childhood:

"I remember hearing stories about the pond and the legends that surround it. When I visited, I was struck by how the stories came to life. The narrative of the pond is woven into the fabric of the community, and it is hard not to get caught up in it. The way people talk about the pond is almost poetic, with descriptions of its beauty and the sense of peace it brings. He tells that his grandmother used to tell him stories about how the pond was created by Lord Vishnu himself. According to her, the pond was the site of a great battle between the gods and demons, and after the victory of the gods, Lord Vishnu appeared and created the pond by striking the ground with his staff. Aakash says that these stories filled him with a sense of wonder and reverence for the pond, and that he still feels a strong emotional attachment to the place today. When I am at Narayan Sarovar, I feel like I am a part of that narrative. It is a place where stories are created, and where the past and present come together in a meaningful way".

Jyotiben talks about her narratives on the sentimental values of the pond heard from her elders since ages, says that:

"I feel that Narayan Sarovar holds a deep sense of nostalgia and sentimental value. I grew up hearing stories about the sacred pond from my elders, and they have many memories associated with the place. I recall how my grandmother used to tell me stories about how the pond was created by Lord Vishnu himself. . These stories filled me with a sense of wonder and reverence for the pond, and I still feel a strong emotional attachment to the place even today".

Vasudevbhai commented how his life's experiences have become Narayan Sarovar his home, to the extent where he wanted to be cremated here:

"In the place where I grew up, where I can connect with my family's history, my culture, and where I feel a feeling of belonging, my life's journey has come full circle. For years, this location has been adored because of its historical significance and the legends surrounding it. I wish that I want to be buried here on the sacred land (pavitra bhoomi) of Narayan Sarovar. The land and the river, where I have experienced so many tranquil and happy times of my life, are what I desire to be one with".

For a visitor who came from pune named laxmiben described the mythical story of the site where she narrates that due to the historical aspect I am attached to this place where she describes:

"The historical significance of the site is reflected in the legends and stories that have been passed down through generations. The story goes that Lord Vishnu had been meditating at this site for a long time, and the heat generated from his meditation had dried up all the water in the area. In response to the prayers of his devotees, Lord Vishnu then shot an arrow into the ground, creating a fissure from which water flowed, forming Narayan Sarovar. Thus for me, it represents a connection to my religious roots and the cultural history of my religion and community".

Nayan Bhai who lives here since childhood describes about the ancestral roots in the region tracing family connection to the place and cultural identity described as:

"I had grown up in a community that placed great emphasis on the stories and traditions of my ancestors, and they saw Narayan Sarovar as a tangible connection to our cultural heritage. As they walked around the site, they thought about the ways in which their community had evolved over time, and the different cultural influences that had shaped the community as well as their pattern of living. They felt a deep sense of pride in their heritage and a commitment to passing it on to future generations. As a result of its rich history, the place has become a site of deep cultural and spiritual significance for the people of the region".

Nareshbhai, who is devotee of Lord Vishnu mentions regarding his morals for this sacred place as:

"I have a deep sense of connection with this place that goes beyond physical proximity. I believe that being in the presence of the divine energy that resides here will help me attain spiritual enlightenment and liberation from the cycle of birth and death. As the ideology of the place extends to the rituals and practices performed, it seems to be deeply rooted in the Vaishnav tradition which is an integral part of my spiritual journey".

Meetaben, who is resident of Narayan Sarovar lives here since last two generations and describes her habits and way of participation to practice her devotion towards the sacred sarovar:

"These practices serve as a way to connect with my spiritual beliefs and hence I seek peace and blessings from the divine. These rituals are believed to have a profound effect on the soul, helping to purify it and bring it closer to a state of enlightenment or liberation. I believe that taking a dip in the holy waters of Narayan Sarovar is said to purify one's soul and wash away all the sins and cleanse the body and mind of impurities, and help to release negative karma. Similarly, performing aarti at the temple is believed to invoke the blessings of the deities and bring spiritual protection to the devotee. The effects of these rituals on my soul are believed to be profound, helping me to purify and uplift the spirit, and thus bring peace and blessings".

Mahesh, who is 24 years old adult, describes his association with the place where he talks about how the beliefs of people and community tie him to the sacred space where he narrates:

"The local community takes great pride in keeping the sacred pond and the temple complex clean & well-maintained. The belief in the sanctity of the site & reverence towards deities keep the devotees invested in the upkeep of the site. The ghats of Narayan Sarovar also hold deep moral significance for people. The ghats are used for religious and cultural festivals, like Kartik Purnima, during which people take a dip in the sacred waters. The ghats are seen as a place of purification and renewal, where people can connect with the divine and receive blessings".

Narratives based on Spiritual Attribute:

Meera Devi, a 45-year-old woman from a nearby village, has been visiting Narayan Sarovar every year since childhood. She describes her deep connection with the sacred pond as:

"This is the place where I can feel the presence of God. The sacredness of the place comes from the positive energy that radiates from the pond and the surroundings. I feel that being in the vicinity of the pond has a calming effect on me which helps me to connect with my inner self. I believe that the spiritual aspect of the place is more important than its physical beauty or historical significance".

Rajesh is a devotee of Lord Vishnu and has been visiting Narayan Sarovar for the past 20 years. He says,

"The sacred pond is not just a physical place, but a spiritual abode of Lord Vishnu. I feel a deep sense of belonging to this place and believe that the aura of the pond has the power to cleanse one's soul. I spend hours sitting by the pond, chanting mantras and offering prayers. I believe that my life's spiritual journey is incomplete without a visit to Narayan Sarovar".

Shobha is a retired school teacher, who has been visiting Narayan Sarovar every year during the monsoon season says,

"The sound of raindrops falling on the water surface of the pond creates a divine symphony that fills my heart with peace and tranquility. I believe that the pond is a source of spiritual energy that helps me connect with the divine. I see the journey to the temple as a sacred obligation, which is an opportunity to demonstrate my devotion and commitment to my faith. I feel a sense of attachment to Narayan Sarovar, as if it's my own home".

Ravi is a priest who has been serving at the Narayan Sarovar temple for the past 30 years. He says that

"For me the sacred pond has a unique energy that can't be found anywhere else. According to me, the pond has witnessed several miracles and divine interventions over the years. I believe that my role as a priest is to help people connect with the divine and find inner peace through

their visit to Narayan Sarovar. For me, the pond serves as my entrance to the spiritual world in addition to being a physical location".

Hetalben a regular tourists who visits Narayan sarovar on all significant dates if Hindu Calendar describes about her most awaited festival Janmashtmi and how she describes her ties with the location:

"For many Hindus, the annual celebration of the Janmashtmi festival at Narayan Sarovar is a deeply spiritual experience. This festival commemorates the birth of Lord Krishna, one of the most beloved and revered deities in Hinduism. During the festival, devotees gather at the sacred pond to offer prayers, perform rituals, and participate in cultural activities. So, I believe that the auspicious energy of the place enhances the spiritual power of their prayers and offerings, and that being in the presence of the divine deity at such a holy site strengthens my faith and devotion".

Narratives based on Commodifying Attribute:

Rohit, a regular visitor to Narayan Sarovar, says:

"I love the ghats of Narayan Sarovar. They give a peaceful aura. I especially like the steps that lead down to the water; they are well-maintained and provide easy access to the pond. The ghats allow for a clear view of the pond where the sun rises is perfect sight to be captured in memory. It's a perfect place to sit and meditate. Also he mentions the importance of the beautiful and well-maintained temple architecture as a major factor in his attachment to the place. He believes that the intricate design and decoration of the temple reflect the spiritual significance and the cultural heritage of the place. He also mentions that the spacious and well-ventilated corridors and courtyards provide a sense of comfort and relaxation, which enhances the overall spiritual experience of the visit".

Neeta, a resident of Narayan Sarovar describes her preferences and desires fulfilled by ambiance of the place and says:

"The ghats of Narayan Sarovar have always been my favorite spot for family gatherings. The

place is formed in such a way that it can accommodate a large number of people without making it crowded. The steps leading down to the pond are wide, which makes it easy for elderly family members to access the water. The small temple at the ghat is perfect for conducting pooja and havans, making it a perfect spot for family gatherings."

Ranjan, a first time visitor at Narayan Sarovar describes that:

"I have drawn to the place after hearing about its unique architectural features. I was particularly intrigued by the fusion of traditional and modern styles in the construction of the temple, which I believe symbolizes the cultural and religious diversity of the place. I also appreciate the presence of various amenities, such as the well-maintained gardens and rest areas, which made her visit more comfortable and enjoyable".

Hiren says that most important thing that attracts me to Narayan Sarovar is its beauty which reflects the religious and spiritual significance as:

"When I visit Narayan Sarovar, the first thing that attracts me is the beautiful architecture of the temples and surrounding buildings. The intricate carvings and designs on the walls and pillars are simply mesmerizing. The temple and ghats have beautiful carvings and designs that are rare to find elsewhere. The natural surroundings and the reflection of the temple in the sacred pond make for an amazing visual experience. Narayan Sarovar is not only a beautiful natural location but also a place of great religious significance where I feel a deep sense of peace and tranquility when I visit the place."

Preeti, a young woman of 22 years old who originally comes from the nearby small village of Dayapar, and is currently pursuing a degree in BBA, goes to the Janmashtmi festival every time with her family and describes her attachment as:

"Every Janmashtmi celebration, my family visits this religious and recreational location where the traditions, customs, and ideals related to Lord Krishna have been passed down through the years. It is believed that the famous poet Narsinh Mehta, who was also known for his devotion to Lord Krishna, used to bathe at this location. It has been said that 33 crores of gods and

goddesses once resided here; hence, the atmosphere of the location is extremely important to me. The festival continues throughout the day, with various cultural events and activities being organized for the devotees. People dress up in traditional attire and participate in cultural pro-grams like folk dances, music, and dramas, which depict the life and teachings of Lord Krishna. This feels like I have one-of-a-kind experience".

Narratives based on Material Dependence Attribute:

Priya a tourist coming from Bhuj city is a regular visitor of Narayan Sarovar and she says:

"I have been visiting Narayan Sarovar since my childhood and every time I come here, I feel a sense of connection with the place. The beautiful and serene surroundings, the calm waters of the pond, and the fresh air are some of the things that keep me coming back. I feel like I need this place to recharge my batteries and get away from the hustle and bustle of city life. It's almost like I am dependent on this place for my mental and emotional well-being".

Meeraben a homemaker of nearby village has been a regular tourist of Narayan Sarovar nar-rates her dependence of place as:

"My attachment to the place is primarily due to the material dependence I have on it. Accord-ing to Me, the shops and stalls near the ghats provide with the basic amenities that I need during my stay, such as food, water, and toiletries. I feel a sense of comfort and convenience knowing that I can easily access these essentials without having to venture too far away from the sacred pond. I feel a sense of belongingness to the place as it provides her with the basic necessities of life".

Sanjay, a 35-year-old businessman, describes his material dependence on Narayan Sarovar in terms of the architectural elements that contribute to his experience as:

"According to me, the intricate design and detailing of the temples and ghats add to the over-all appeal of the place. The temples and ghats are so beautifully crafted, and the intricate carvings and details are just mesmerizing. I feel a sense of calm and peace just by being in their presence. The presence of clean water and the well-designed ghats for bathing and offering

prayers make me feel closer to God. The beautiful temples and their architecture create a serene environment that helps me concentrate better during prayers and rituals".

Punita is a devotee of Lord Vishnu and she visits Narayan Sarovar every year during the auspicious month of Shravan and says that:

"My attachment to the place is due to the material dependence I have on it in terms of spiritual growth. According to me, the sacred pond and the surrounding temples provide me with a sense of spiritual nourishment and rejuvenation. I believe that the energy of the place has a positive impact on my mind, body, and soul. My visits to Narayan Sarovar have helped have helped me to become more spiritually connected to the divine and I hope to continue visiting the place in the future".

Shreya, a regular visitor to Narayan Sarovar, talks about how the material elements of the place contribute to her attachment to the sacred pond. She says,

"The cool breeze coming from the pond and the sound of the water flowing create a sense of peace and tranquility. The water of the pond is considered holy and is used for our daily pooja rituals. The surrounding temples and ghats are made of natural materials like stone and wood, which create a sacred atmosphere for our prayers. The bells incense, and other material offerings we use during our prayers are also part of our attachment to the place. The beautiful architecture of the ghats and temples, add to the overall serenity of the place. The feeling of being surrounded by these natural and man-made elements makes me feel connected to Narayan Sarovar."