

ABSTRACT

Title of Thesis: WARI- THE SACRED JOURNEY
Spatial Interventions for Everyday Life and Pilgrimage
Along the Pandharpur Wari Route
Ankita Suresh Yeole, Master of Architecture, 2026

Thesis Directed By: Professor Ronit Eisenbach, School of Architecture
Planning and Preservation

Wari: The Sacred Journey explores how architecture can support the temporary transformation of villages along the Pandharpur Wari route in Maharashtra, India. Each year, nearly 1 to 1.5 million Warkaris walk from Alandi to Pandharpur, temporarily reshaping halt villages into spaces of devotion, service, rest, food distribution, washing, gathering, and shelter.

Through field observation, walking the Wari, activity mapping, interviews, and precedent analysis, this thesis studies the Wari as both a sacred journey and a moving spatial system. Barad, a village-scale Palkhital, is selected as the primary site to test how architectural interventions can respond to pilgrimage needs while serving everyday village life.

The proposed design includes a community kitchen, washing courtyard, multipurpose hall, outdoor classroom, community guesthouse for elderly Warkaris, shaded

pathways, verandahs, plinths, and devotional gathering spaces. Together, these create an adaptable public framework that supports pilgrims during Wari and remains useful to the school, temple, and local community throughout the year.

Rather than creating single-use pilgrimage infrastructure, the thesis proposes a community-supportive prototype that can be adapted to other Palkhital sites along the route.

WARI- THE SACRED JOURNEY
Spatial Interventions for Everyday Life and Pilgrimage Along the Pandharpur Wari Route

by

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Thesis submitted to the Faculty of the Graduate School of the
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Preface

This thesis, *Wari: The Sacred Journey*, grows from both research and lived experience. In 2025, I had the opportunity to walk the Pandharpur Wari, a 150-mile pilgrimage from Alandi to Pandharpur in Maharashtra, India. What began as a field study became a deeply personal and transformative experience. Walking alongside thousands of Warkaris allowed me to understand the Wari not only as a religious event, but as a moving city shaped by devotion, service, care, rhythm, and community.

During the journey, I witnessed how ordinary roads, fields, schools, temples, and village spaces temporarily transformed to support pilgrims. People cooked for strangers, offered water and shelter, cared for the elderly, sang together, rested together, and moved forward as one collective body. These observations helped me see architecture not only as built form, but as a framework that can support human relationships, shared rituals, and everyday acts of care.

This thesis focuses on Barad, a village-scale Palkhital along the Wari route, as a site to test how architecture can respond to the temporary intensity of the pilgrimage while also serving the local community throughout the year. The project proposes adaptable public spaces that support pilgrims during Wari and remain meaningful for the village after the pilgrimage has moved on.

At its core, this thesis is a reflection on how architecture can support moments of collective faith, care, and transformation. It explores how temporary gatherings, such as the Wari, can shape lasting public spaces that serve both pilgrims and local

communities. Through this project, I hope to show that architecture can honor the sacred rhythm of the journey while strengthening the everyday life of the places that receive it.

Dedication

This thesis is dedicated to my family, friends, and thesis guide, whose constant support, encouragement, and faith carried me through this journey. I am deeply grateful to everyone who helped me during the Wari - the Warkaris, local communities, volunteers, government officials and all those who shared their time, stories, care, and generosity. This work would not have been possible without the love, guidance, and support I received along the way.

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I am thankful to my peers, Dainty De Guzman and Tsigemariam Tilaye, for their companionship, discussions, and encouragement throughout the thesis process. I also extend my heartfelt thanks to my friends, whose constant support, care, and motivation helped me move forward during challenging moments.

Finally, I am deeply grateful to all the Warkaris, local communities, government officials, and individuals who supported me during the Wari. Their generosity, stories, and acts of care made this research possible and deeply meaningful.

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Chapter 1: Introduction

1.1 Key Elements and Theme of the research

The Pandharpur Wari is an annual spiritual pilgrimage in Maharashtra, India, undertaken by nearly one to one and a half million pilgrims known as **Warkaris**. The journey begins in **Alandi**, the birthplace of Saint Dnyaneshwar Mauli, and concludes in **Pandharpur**, the sacred town of Lord Vitthal. Over approximately eighteen days, the pilgrims walk with the **Palkhi**, a decorated palanquin carrying the saint's symbolic sandals, known as **Paduka**.

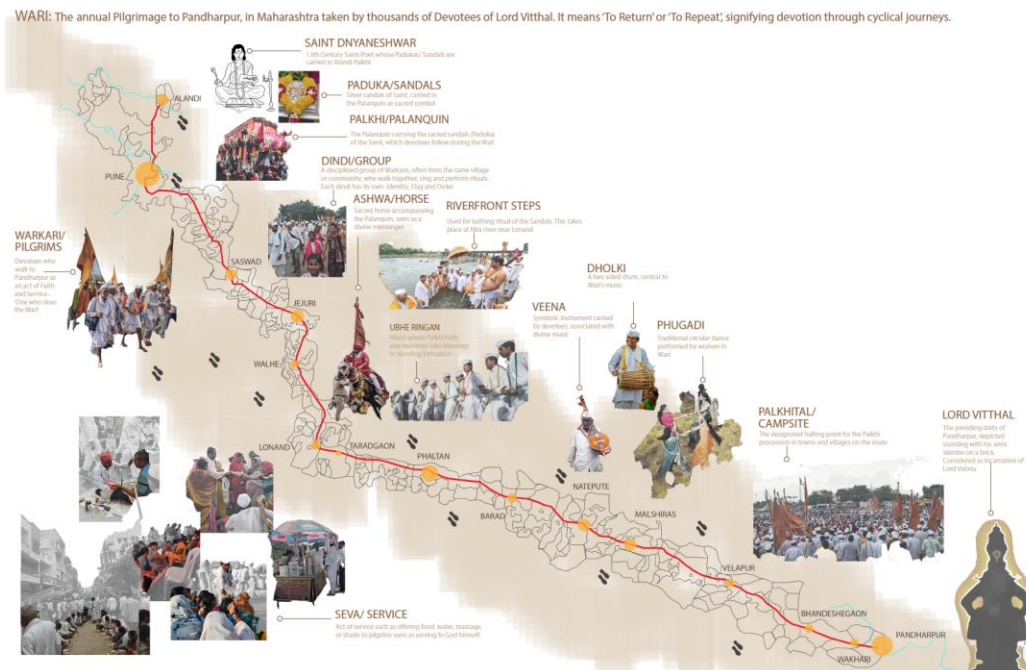


Figure 1-1: Wari Visual Glossary (Source - Drawn by Author)

The Wari is not only a religious journey but also a powerful spatial and social phenomenon. As it moves through villages and towns, it temporarily transforms everyday landscapes into spaces of devotion, movement, service, shelter, food

distribution, washing, sleeping, gathering, and collective care. For a short period, ordinary village spaces become part of a larger moving city shaped by faith, rhythm, and community.

This thesis focuses on the transformation that occurs at Palkhital sites, where the Palkhi pauses and the temporary life of the Wari begins to organize itself. These sites carry both sacred and practical responsibilities. They must support ritual gathering around the Palkhi while also responding to the physical and social needs of pilgrims, especially elderly Warkaris who may require shade, accessibility, food, washing, shelter, and safer spaces for pause and recovery.

However, because the Wari is temporary, the infrastructure supporting it is often fragmented, temporary, or difficult to sustain beyond the pilgrimage period. This creates an important architectural challenge: how can a village support the extraordinary intensity of the Wari without creating infrastructure that remains unused for the rest of the year?

Within this broader context, this thesis selects Barad, a village-scale Palkhital along the Pandharpur Wari route, as the primary design site. Barad is studied not as an isolated case, but as a representative condition of many smaller villages that temporarily transform during the Wari. The site allows the thesis to examine how existing village spaces can adapt to the demands of the pilgrimage while continuing to support everyday community life.

This thesis therefore explores architecture as an adaptable framework between two conditions: the sacred temporary event of the Wari and the everyday rhythms of the

village. Rather than proposing single-use pilgrimage infrastructure, the project investigates how public and semi-public spaces can be designed to serve pilgrims during the Wari and remain meaningful to the local community throughout the year.

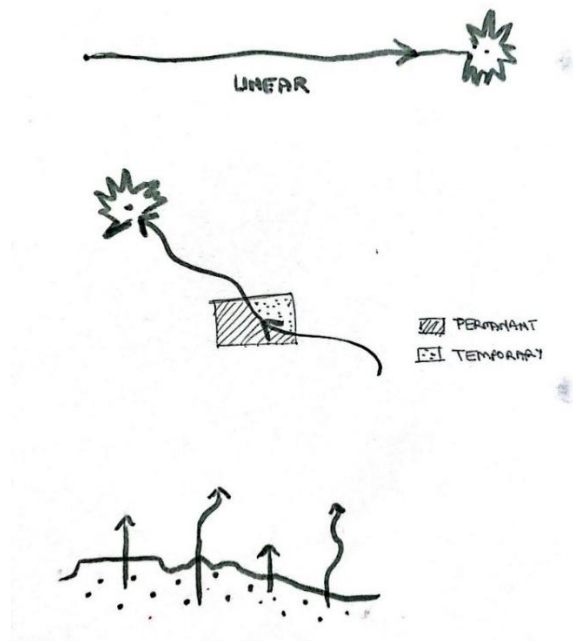


Figure 1-2: The Journey (Drawn by Author)

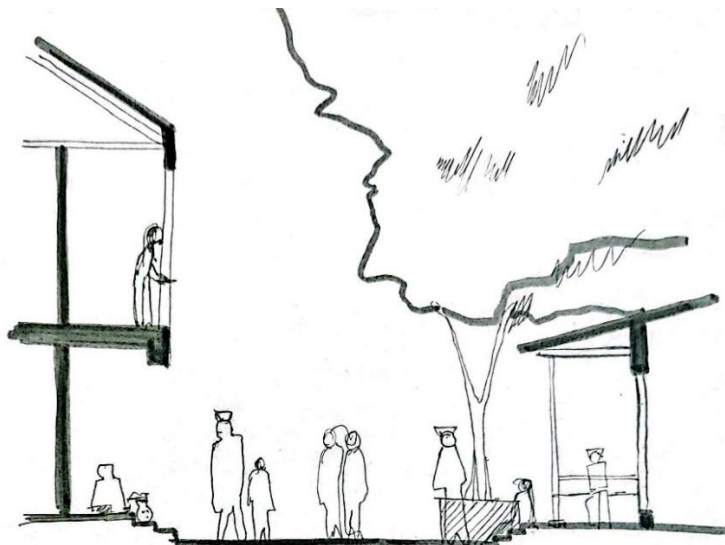


Figure 1-3: People-space Relationship (Drawn by Author)

1.2 Thesis Positioning and Guiding Question

This thesis explores how adaptable architectural interventions at Palkhital sites can support the temporary intensity of the Pandharpur Wari while also strengthening the everyday public life of local communities. Using Barad as the primary design site, the project proposes a community-supportive spatial framework that responds to pilgrimage needs and can offer a scalable approach for other Palkhital sites along the route.

The guiding research question is:

How can architecture support the temporary transformation of Palkhital sites during the Pandharpur Wari while also serving the everyday needs of local communities?

This question positions the Wari not only as a logistical challenge, but also as a cultural and architectural opportunity. It asks how spaces can be designed to expand, adapt, and transform during the pilgrimage while continuing to serve the village after the event has passed

1.3 Potential Built Environment Responses

The built environment response proposed in this thesis is rooted in adaptability, inclusivity, cultural sensitivity, and year-round usefulness. Since the Wari creates temporary but intense pressure on village infrastructure, the design response must be able to support the pilgrimage without becoming inactive or disconnected during the rest of the year.

The thesis proposes a flexible public-space framework that can support activities such

as gathering, cooking, eating, washing, resting, sleeping, movement, and devotional practices during the Wari. During everyday village life, the same framework can support local social, educational, cultural, and community needs depending on the context of the site.

In Barad, this approach is developed through the specific existing conditions of the village, including its school, temple, open grounds, and Palkhital context. These existing anchors inform the proposed design response for Barad, but the larger design approach is intended to be adaptable. At other Palkhital sites, the program and spatial strategy may shift according to local conditions, existing institutions, land availability, community needs, and the scale of pilgrimage activity.

The intent is not to create a fixed model that is copied everywhere, but to develop a prototype approach: one that can be reinterpreted across different villages while maintaining the core values of adaptability, community support, and respect for the sacred rhythm of the Wari.

1.4 Objectives of Study

The objective of this study is to understand the Pandharpur Wari as both a sacred pilgrimage and a temporary spatial transformation of village life.

The study aims to:

- 1.4.1 Examine the cultural, social, and spatial dimensions of the Wari.
- 1.4.2 Document how Palkhital sites transform before, during, and after the arrival of the Wari.
- 1.4.3 Identify the spatial needs of pilgrims, especially elderly Warkaris.
- 1.4.4 Understand how local communities participate in supporting the

pilgrimage.

1.4.5 Propose context-sensitive architectural interventions that serve both pilgrimage needs and everyday village life.

1.4.6 Develop a design approach that can act as an adaptable prototype for other Palkhital sites along the route.

Through these objectives, the thesis seeks to support the Wari without interrupting its organic character, while also strengthening the communities that receive and sustain it.

1.5 Scope

The geographical scope of this thesis focuses on selected Palkhital sites along the Pandharpur Wari route, with **Barad** serving as the primary design site. The study examines how public and semi-public village spaces function during everyday life and how they transform during the arrival of the Wari.

The demographic focus includes Warkaris, elderly pilgrims, local residents, school users, temple users, and community members who participate in supporting the pilgrimage. Since one project cannot serve the full scale of the Wari, the design gives particular attention to elderly pilgrims who may require additional comfort, safety, shade, and accessibility.

Spatially, the thesis focuses on adaptable public spaces that can support both temporary pilgrimage activities and long-term community use. In Barad, this includes spaces connected to the existing village conditions, particularly the relationship

between the Palkhital, school, temple, and surrounding open areas.

The research uses field observation, mapping, activity documentation, spatial diagrams, and design analysis to understand the transformation of the site before, during, and after the Wari.

Ultimately, this thesis asks how architecture can support the sacred, temporary, and collective nature of the Wari while also strengthening the everyday public life of the communities that receive it.

Chapter 2: Literature Review

2.1 Introduction

The Pandharpur Wari is one of India's largest annual pilgrimages, attracting nearly one to one and a half million devotees each year. This sacred journey, spanning approximately 250 kilometers, carries deep cultural, social, spiritual, and economic significance for both pilgrims and the communities that host them along the route.

The Wari is not only a religious procession but also a temporary spatial condition. As it moves through towns and villages, it transforms everyday public spaces into places of movement, devotion, service, shelter, food distribution, washing, resting, and collective care. These temporary transformations create both opportunities and pressures for the settlements that receive the pilgrimage.

This literature review examines the Wari through four key themes:

2.1.1 The spatial and sacred dynamics of the Wari route

2.1.2 Pilgrimage, Host communities and the temporary Economy

2.1.3 Sustainable and adaptive management of pilgrimage infrastructure

2.1.4 Public Spaces as a supportive framework for pilgrimage and everyday community life.

Together, these themes help establish the foundation for this thesis, which explores how architectural interventions can support the temporary intensity of the Wari

while remaining useful to local communities throughout the year

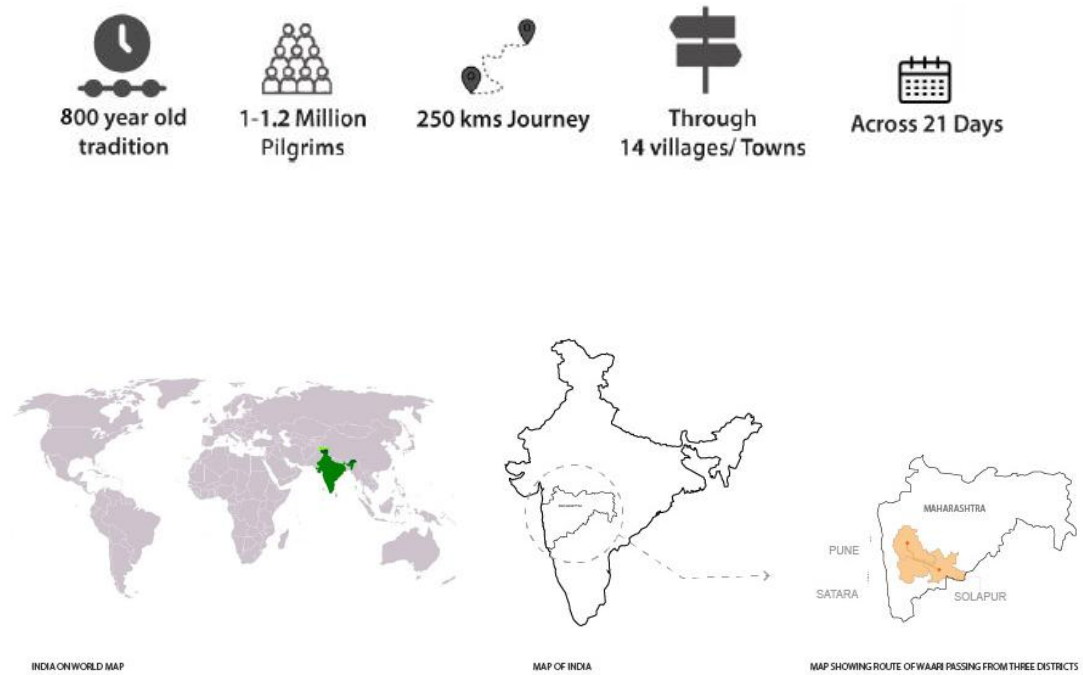


Figure 2-1: Map showing route of wari passing through three districts (Drawn by Author)



Image 2-1: Activities During Waari



Image 2-2: Activities During Waari



Image 2-3: Waari Passing through a city



Image 2-4: Final Destination Pandharpur ("Pandharpur Waari Image Search. Accessed April 02, 2025)



Figure 2-2 Adapted from: "Sacred Scapes: Study of Pandharpur and its Pilgrimage." Indica Today. Accessed April 02, 2025)

2.2 The Spatial and Sacred Dynamics of The Wari Route

The Pandharpur Wari covers a vast geographical and cultural landscape, linking multiple towns, villages, roads, fields, and public grounds along its route. It is both a physical journey and a spiritual one. For the pilgrims, the act of walking is not simply movement from one place to another; it is an embodied expression of devotion, discipline, and collective identity.

The spaces along the Wari route are shaped by this relationship between movement and sacred meaning. Shinde explains that religious tourism and pilgrimage practices create distinct spatial patterns in which sacred destinations, routes, and public spaces

become active parts of the pilgrimage experience.¹ Similarly, Sane's study of the Alandi, Pandharpur Palkhi highlights how public spaces are experientially shaped by movement, ritual, gathering, and temporary occupation during the pilgrimage.²

This temporary transformation is central to understanding the Wari as a spatial phenomenon. Open grounds, streets, temple surroundings, schoolyards, and other community spaces may serve everyday functions for most of the year, but during the pilgrimage they become part of a larger network of sacred movement and collective care. Their meaning is not fixed; it shifts according to time, use, and the presence of the pilgrims.

The sacredness of the Wari is therefore not limited to one destination. It is created through movement, gathering, repetition, service, and shared participation. Each halt becomes a temporary site of devotion and community life. This creates an architectural challenge: how can these spaces support the rituals and emotional intensity of the pilgrimage while also responding to practical needs such as shade, accessibility, sanitation, food, washing, and shelter?

The literature suggests that public spaces along pilgrimage routes must be understood as adaptable environments rather than static places. Their value lies in

¹ Kiran Shinde, "The Spatial Practice of Religious Tourism in India: A Destinations Perspective," *Tourism Geographies*, 2020.

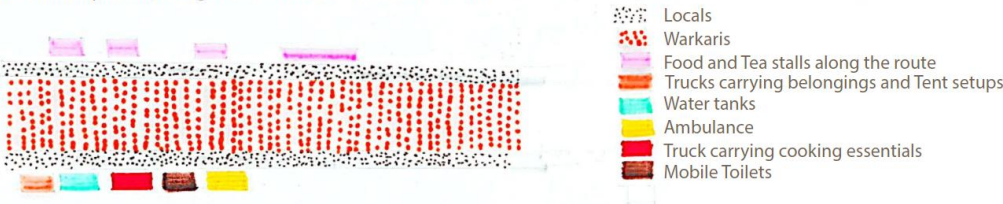
² Prajakta Sane, "Experiential Shaping of Public Space During Pilgrimage: The Alandi-Pandharpur Palkhi," 2007.

their ability to hold both the sacred and the everyday. For this thesis, this idea becomes important in thinking about Palkhital sites as spaces that must expand during the Wari and return to community use after the event has passed.

Organization of Dindis (Groups) along the route:



Movement pattern during Wari- From one destination to other:



Change in movement pattern during the day:

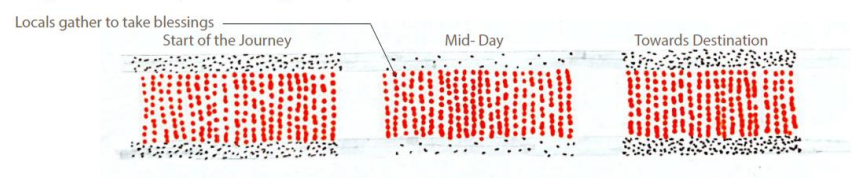


Figure 2-3: Movement Pattern of Wari – On the Roads (Drawn by Author)

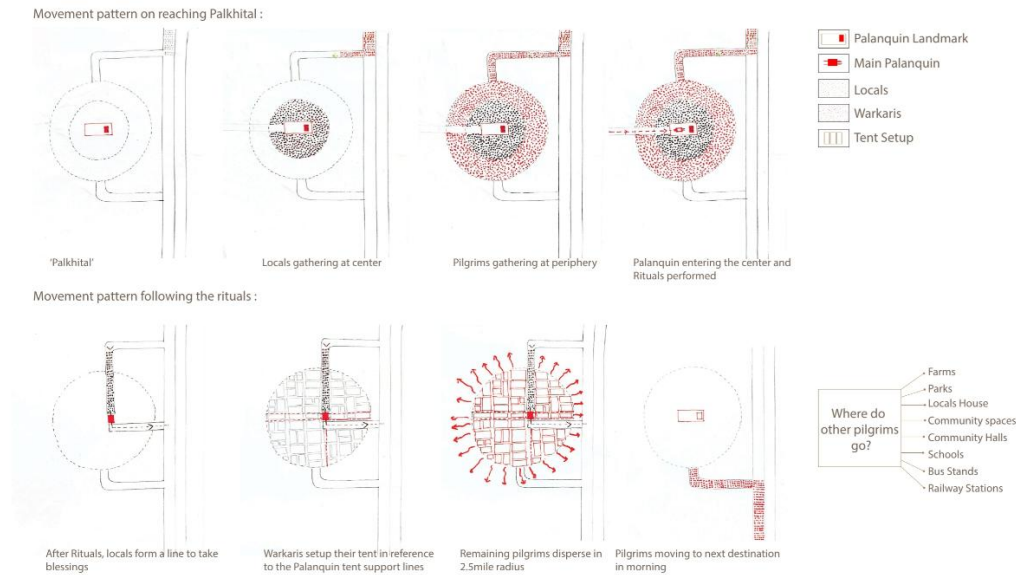


Figure 2-4: Movement Pattern of Wari – On Palkhital (Drawn by Author)

2.3 Pilgrimage, Host communities, and the Economy

The Wari has a significant impact on the communities that host it. Every year, the arrival of large numbers of pilgrims creates a temporary increase in demand for food, water, shelter, transportation, sanitation, medical help, and other basic services. This creates both economic opportunities and infrastructural challenges for host villages and towns.

Shinde's study on the impacts of processional pilgrimage on host communities explains how the Palkhi pilgrimage generates a temporary economy that supports local livelihoods.³ Street vendors, food providers, transport services, shop owners, and residents who offer accommodation or other forms of support often benefit from the influx of pilgrims. The Wari creates moments of economic activity that are deeply connected to service, hospitality, and religious participation.

However, this temporary economy also places pressure on local systems. The sudden increase in population can lead to congestion, overuse of water and sanitation infrastructure, waste management challenges, and disruption of everyday routines. Public spaces become heavily occupied, and local communities must adjust their daily lives to accommodate the pilgrimage.

Karve's writing on the Maharashtrian pilgrimage emphasizes this complex relationship between pilgrims and host communities. She describes pilgrimage as a

³ Kiran Shinde, "Impacts of Processional Pilgrimage on Host Communities: Insights from the Palkhi Pilgrimage in India," in *Sacred Mobilities: Essays on Religious Travel and Movement*, ed. Avril Maddrell and Alan Terry, 131–148. Singapore: Springer, 2023.

social and collective experience, but also one that temporarily alters the everyday rhythm of settlements along the route.⁴ This dual condition is central to the thesis: the same event that brings devotion, service, and economic opportunity can also create spatial stress and infrastructural strain.

This suggests the need for architectural and spatial strategies that do not treat pilgrimage activity as separate from village life. Instead, the design of public spaces should support both pilgrims and residents. Spaces must be able to absorb temporary intensity while allowing local communities to continue using them after the pilgrimage. This is especially important in smaller village-scale Palkhital sites, where the existing infrastructure may be limited.

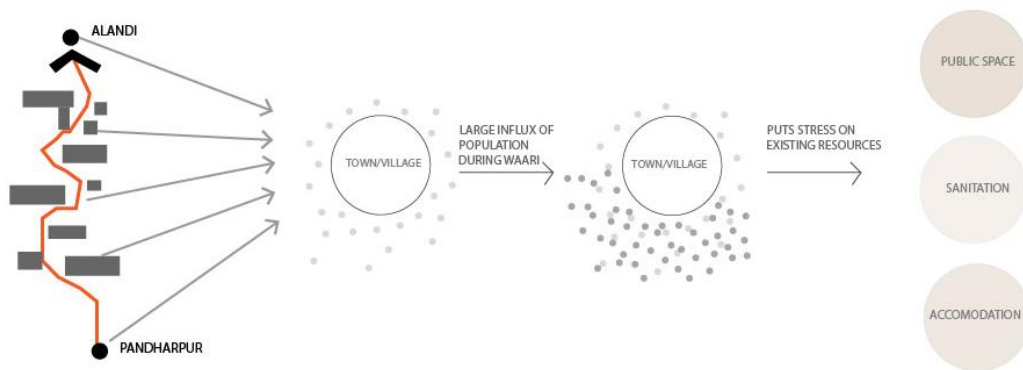


Figure 2-5: Diagram showing influx and impacts (Drawn by Author)

⁴ I. Karve, "On the Road: A Maharashtrian Pilgrimage," *The Journal of Asian Studies* 22, no. 1 (November 1962): 13–29

2.4 Sustainable Management and Urban Regeneration of Pilgrimage infrastructure

The temporary scale of the Wari creates a need for infrastructure that is both supportive and sustainable. During the pilgrimage, local resources such as water, sanitation, open space, shelter, and circulation systems experience intense pressure. If these systems are not managed carefully, the pilgrimage can contribute to overcrowding, environmental stress, and difficulties for both pilgrims and residents.

The challenge is not simply to provide more infrastructure, but to provide infrastructure that can adapt. Since the Wari is temporary, permanent single-use facilities may remain inactive for most of the year. At the same time, purely temporary arrangements may be inadequate, uncomfortable, or difficult to manage. This creates the need for a middle approach: spaces and systems that can serve the pilgrimage during its peak use while remaining active and meaningful in everyday life.

Fiorillo et al. discuss pilgrimage routes as territorial systems that can contribute to resilience, infrastructure planning, and long-term public benefit.⁵ Although their work focuses on pilgrimage routes as axes of urban and territorial regeneration, this thesis draws from their broader argument about adaptability, continuity, and the need to support pilgrimage routes beyond the event itself.

For the Wari, this means that public spaces must be designed with changing levels of use in mind. They should be able to support the temporary surge of pilgrims without

⁵ Maria Fiorillo, Francesco Calabrò, Carmelina Bevilacqua, and Lucia Della Spina, *The Routes of Pilgrimage as Territorial and Urban Regeneration Axes*. Switzerland: Springer International Publishing, 2025.

overwhelming the local community or producing unused infrastructure after the pilgrimage ends.

Sustainable management may include shaded gathering areas, flexible open spaces, water access, sanitation support, waste management, temporary-use zones, and structures that can shift between pilgrimage and everyday functions. These strategies help reduce pressure on existing village systems while supporting the dignity and comfort of pilgrims.

For this thesis, sustainability is understood not only in environmental terms, but also in social and cultural terms. A sustainable intervention is one that respects the sacred nature of the Wari, supports the physical needs of pilgrims, and remains useful to the local community throughout the year.

2.5 Public Space as a supportive framework for pilgrimage and Everyday Life

Public spaces along the Wari route are not merely functional spaces. They are places where spiritual, social, and everyday life overlap. During the pilgrimage, they become spaces of devotion, rest, care, exchange, and collective identity. During the rest of the year, they return to the rhythms of village life.



Image 2-5: Palkhi in 'Lonand' Village ("Palkhi in 'Lonand' Village" Yahoo image search, Accessed April 2, 2025)

This dual role makes public space central to the thesis. Rather than viewing public space as something that needs to be revitalized, this thesis understands it as something that needs to be supported, adapted, and strengthened. Many of these spaces already have cultural meaning and social life. The architectural task is not to replace them, but to enhance their ability to respond to changing demands.

The studies by Shinde, Sane, and Karve collectively show that pilgrimage spaces are formed through movement, temporary occupation, social exchange, and shared ritual.⁶ These readings support the idea that architecture for the Wari should not impose a fixed form on a living tradition. Instead, it should provide a flexible framework that allows the existing practices of walking, gathering, resting, cooking, singing, serving, and caring to continue with greater comfort and dignity.

Designing for the Wari therefore requires sensitivity to both the temporary and the

⁶ Shinde, "The Spatial Practice of Religious Tourism in India"; Sane, "Experiential Shaping of Public Space During Pilgrimage"; Karve, "On the Road."

permanent. Spaces must be open enough to accommodate large gatherings, flexible enough to support different activities, and grounded enough to remain part of everyday village life. Elements such as shaded pathways, plinths, verandahs, courtyards, semi-open halls, washing areas, and gathering spaces can help mediate between pilgrimage use and community use.

The literature also points to the importance of inclusivity. Elderly pilgrims, in particular, may require safer, shaded, and more accessible spaces for rest and recovery. At the same time, residents need spaces that continue to support local social, educational, cultural, and economic activities after the Wari has moved on.

In this way, public space becomes a framework of support. It holds the sacred event without freezing the site into a single use. It allows the village to expand during the Wari and return to everyday life afterward.

2.6 Conclusion

The literature reviewed in this chapter establishes the Pandharpur Wari as both a sacred pilgrimage and a complex spatial phenomenon shaped by movement, devotion, community participation, temporary settlement, and collective care. It reveals that pilgrimage is not only a religious act, but also a temporary transformation of public space and village life.

The readings on pilgrimage, host communities, temporary economies, sustainability, and public space provide an important foundation for this thesis. Shinde's work helps frame pilgrimage as a spatial and economic practice; Sane's study highlights

the experiential shaping of public space during the Alandi–Pandharpur Palkhi; Karve’s writing reveals the social and collective dimensions of pilgrimage; and Fiorillo et al. provide a broader framework for thinking about pilgrimage infrastructure as adaptable and long-term in value.⁷

Rather than framing the project through revitalization or urban renewal, this thesis focuses on adaptation and support. The aim is not to bring life back to an inactive place, but to strengthen the spatial systems that already support the Wari and the communities that receive it. By understanding how people move, gather, rest, cook, wash, pray, and care for one another, the thesis identifies opportunities for architectural interventions that can serve both the sacred event and everyday community life.

This literature review therefore supports the central direction of the thesis: to develop context-sensitive architectural interventions at Palkhital sites that respond to the temporary yet transformative nature of the Wari while also supporting the everyday needs of local communities.

⁷ Shinde, “The Spatial Practice of Religious Tourism in India”; Sane, “Experiential Shaping of Public Space During Pilgrimage”; Shinde, “Impacts of Processional Pilgrimage on Host Communities”; Karve, “On the Road”; Fiorillo et al., *The Routes of Pilgrimage as Territorial and Urban Regeneration Axes*.

Chapter 3: Methodology

3.1 Introduction: Understanding People-Space Dynamic During the Pandharpur Wari

This chapter outlines the methodological framework of the thesis. Given the complex, temporary, and socio-spatial nature of the Pandharpur Wari pilgrimage, the research uses a qualitative, ethnographic, and phenomenological approach. This method allows the study to understand the Wari not only as a religious pilgrimage, but also as a lived spatial experience shaped by movement, devotion, service, rest, and community participation.

The methodology draws inspiration from Ray Lucas's Research Methods for Architecture, particularly his emphasis on methodological clarity and qualitative depth in architectural research.⁸ The study integrates architectural inquiry with cultural anthropology, participatory observation, and spatial analysis to understand how public spaces along the Wari route function and transform during the pilgrimage.

The research operates at two scales. First, it studies the Wari as a larger route-based phenomenon through immersive participation and observation across the pilgrimage journey. This route-scale understanding helps identify repeated activities, spatial pressures, temporary transformations, and the needs of pilgrims and host communities. Second, the research focuses on **Barad**, a village-scale Palkhital along the route, as the primary design site where these observations are tested through a site-specific architectural proposal

⁸ Lucas, Ray. Research Methods for Architecture. London: Laurence King Publishing, 2016

3.2 Theoretical Foundations and Research Orientation

3.2.1 Phenomenology

Phenomenology focuses on the lived experience of space. In this study, it helps capture the temporal, sensory, and atmospheric qualities of public spaces during the pilgrimage. The research pays attention to how pilgrims experience movement, waiting, rest, sound, shade, crowding, ritual, and collective gathering.

This approach is important because the Wari cannot be understood only through plans, maps, or numbers. It must also be understood through the body - through walking, pausing, observing, listening, resting, and being present within the pilgrimage environment. Phenomenology allows the study to connect spatial analysis with sensory and emotional experience.

3.2.2 Ethnography and Autoethnography

Ethnography is used to understand how people interact with their environment during the Wari. It involves being physically present in the setting, observing everyday practices, and understanding how pilgrims and local communities use space.

In this research, ethnographic observation focuses on activities such as walking, resting, eating, cooking, washing, singing, performing rituals, setting up temporary shelters, and gathering around the Palkhi. These observations help reveal how public spaces are occupied, negotiated, and transformed during the pilgrimage.

Autoethnography is also an important part of the methodology. Since I participated in

the Wari, my own experience becomes a source of situated knowledge. My sensory responses, emotional reactions, spatial memory, and reflections from the journey help inform the design process. This does not replace objective observation, but it adds an inside perspective to the research.

Together, ethnography and autoethnography allow the thesis to be both analytical and empathetic. They help the research move beyond documenting what happens in space and toward understanding how it feels to be part of that space.

3.2.3 Spatial Inquiry in Architecture

Architectural methods such as mapping, sketching, photography, activity diagrams, site analysis, and sectional studies are used alongside ethnographic observation.

These methods first help understand the Wari as a moving spatial system across the route, and then help examine how this larger system becomes visible at a specific site such as Barad.

The research studies repeated patterns observed during the pilgrimage, including walking, resting, cooking, eating, washing, gathering, singing, setting up temporary shelters, and organizing around the Palkhi. These observations inform the selection of Barad and guide the development of the architectural program.

At the site scale, spatial inquiry helps examine how Barad functions in its everyday condition and how it transforms during the Wari. The study looks at the relationship between the Palkhital, existing village spaces, circulation paths, temporary tent arrangements, activity zones, and community anchors. Through this process, the thesis identifies patterns of movement, gathering, rest, washing, cooking, and shelter.

3.3 Research and Design Process

The research follows a three-stage process: literature review, route-scale fieldwork and site selection, and analysis and interpretation.

3.3.1 Stage 1: Review of Literature

The literature review establishes the theoretical and contextual foundation for the thesis. It examines themes related to pilgrimage, sacred movement, temporary settlements, public space, host communities, adaptable infrastructure, and people-space relationships.

The review helps frame the Wari as both a spiritual journey and a spatial phenomenon. It also supports the thesis position that public spaces along the Wari route should not be understood as fixed or single-use spaces, but as adaptable environments that shift between everyday village life and the temporary intensity of the pilgrimage.

3.3.2 Stage 2: Route-Scale Fieldwork, Site Selection and Documentation

Fieldwork forms the core of the research process. I participate in and observe the Wari across the larger pilgrimage route to understand its movement patterns, daily rhythms, temporary settlements, devotional practices, service systems, and the relationship between pilgrims and host communities. This route-scale study helps identify the recurring spatial needs of the Wari and informs the selection of **Barad** as the primary design site.

Barad is selected as a village-scale Palkhital condition where the larger issues observed across the Wari can be studied in greater detail and tested through design. The site allows the thesis to translate route-wide observations into a specific architectural response.

Role of the Researcher

During fieldwork, I act as both participant and observer. I engage with the pilgrimage through walking, pausing, observing rituals, interacting with pilgrims and locals, and documenting spatial transformations. This dual role allows the research to capture both personal experience and architectural observation.

Participant Observation

Participant observation helps capture the lived rhythms of the Wari. By walking with the pilgrims and observing daily routines across the route, the research records how movement, rest, food, ritual, service, and temporary shelter are organized during the journey. These observations provide the larger understanding from which the site selection, program, and design strategy are developed.

Semi-Structured Interviews

Semi-structured interviews are used to understand the experiences and needs of different users. These include pilgrims, elderly Warkaris, local residents, school representatives, vendors, and officials involved in managing the Wari.

The interviews help identify spatial challenges related to shade, rest, accessibility, sanitation, food distribution, washing, safety, and temporary accommodation. They also reveal how local communities support the pilgrimage and how the same or

similar spaces are used during everyday village life.

Mapping and Spatial Documentation

Mapping and spatial documentation help translate field observations into architectural analysis. The research uses base maps, activity overlays, movement diagrams, temporal mappings, sketches, sections, photographs, and axonometric studies.

At the route scale, these methods help document recurring patterns of movement, service, pause, and temporary occupation. At the site scale, they help record how Barad transforms before, during, and after the Wari. These drawings identify how temporary activities such as tent setup, cooking, eating, washing, resting, and devotional gathering occupy the site.

Sound and Sensory Recording

Sound and sensory documentation are used to understand the atmosphere of the Wari. Devotional singing, announcements, footsteps, crowd movement, bells, conversations, and ambient village sounds contribute to the experience of the pilgrimage.

These recordings and observations help capture the Wari as more than a visual event. They reveal its rhythm, intensity, and emotional atmosphere.

Precedent Study

Precedent studies support the design thinking by examining projects that respond to adaptability, community life, climate, and cultural context. Relevant precedents

include projects that demonstrate flexible spatial organization, courtyards, shaded transitions, community infrastructure, and low-tech environmental strategies.

These precedents help inform the design approach by showing how architecture can support multiple users, changing conditions, and everyday community needs.

3.3.3 Stage 3: Analysis and Interpretation

The collected data is organized into physical, behavioral, sensory, and narrative categories.

Photographs, field notes, sketches, interviews, maps, and personal reflections are studied together to identify recurring spatial patterns and user needs.

The analysis focuses on how the Wari operates as a moving spatial system and how this system becomes visible at Barad. Key activities such as cooking, eating, resting, sleeping, washing, gathering, singing, and moving around the Palkhi become the basis for identifying programmatic and spatial needs.

The research uses the following methods of interpretation

- Activity mapping and diagram overlays
- Route-scale observations of movement, pause, and service
- Before, during, and after Wari spatial comparisons
- Movement and gathering diagrams
- Temporal sections showing changing use of space
- Annotated plans showing informal occupation and adaptation
- Phenomenological reflections based on personal experience and observation

These methods help connect field research to design decisions. The analysis directly informs the proposed architectural framework for Barad.

3.4 Ethical Considerations

The research follows an ethical approach to documentation and engagement.

Interviews are conducted with informed consent, and informal conversations are treated with respect and sensitivity. Photography and sound recordings focus on public spaces, collective rituals, and spatial conditions rather than private moments.

The research also acknowledges my positionality as both an insider to the cultural context and an architecture student studying the Wari. This position allows for deeper cultural understanding, but it also requires reflection and care. My personal experience is used as situated knowledge while remaining critically aware of the broader needs of pilgrims and local communities.

In order to generate informed design strategies, this thesis examines a curated set of architectural precedents. These case studies serve different purposes: some are chosen for their approach to biophilic design, others for their low-cost construction methods, and still others for how they integrate community health programs or traditional medicine. The criteria for case selection include relevance to healthcare architecture in tropical or rural settings, evidence of success in user satisfaction, healing outcomes, or environmental performance, and use of passive design strategies and integration of natural elements.

3.5 Conclusion

This methodology combines ethnographic sensitivity with architectural analysis to understand the Pandharpur Wari as a lived spatial experience. Through walking the route, participating in the pilgrimage, observing daily activities, conducting interviews, mapping, and documenting sensory and spatial conditions, the research first develops a route-scale understanding of the Wari.

This broader understanding then informs the selection of Barad as the primary design site, where the thesis tests how architectural interventions can support the temporary intensity of the Wari while also serving everyday village life. The methodology therefore moves from **journey to site**, and from **observation to design**.

Chapter 4: Precedent Analysis

4.1 Introduction

Looking at precedents is an important part of this thesis process because it helps clarify how architecture can respond to people, climate, culture, community life, and temporary collective events. These case studies offer different ways of thinking about the Pandharpur Wari, especially in relation to adaptable public spaces, pilgrimage support, community infrastructure, and the relationship between everyday use and extraordinary gathering.

Each precedent connects to a specific challenge or possibility identified through the Wari. The Friendship Centre offers lessons in courtyard-based planning, local material use, and climate-responsive community architecture. Kasungu Maternity Waiting Village demonstrates how small clusters, courtyards, and human-centered design can support vulnerable users with dignity. Sabarmati Riverfront shows how public spaces can support both everyday use and large-scale events. Govardhan Eco-Village connects spirituality, ecology, hospitality, and reflection. Santiago de Compostela Cathedral provides a larger understanding of how pilgrimage routes shape public life, identity, and support systems over time.

These precedents are not studied as direct models to copy. Instead, they provide design lessons that help frame the architectural proposal for Barad. Together, they support the idea that spaces along the Wari route must be flexible, inclusive, culturally sensitive, climate-responsive, and useful beyond the pilgrimage event.

4.2 Precedent Studies

4.2.1 Friendship Center, Gaibandha, Bangladesh



Image 4-1 Friendship Center (Source: Aga Khan Trust for Culture. "Friendship Center." Aga Khan Development Network Accessed March 10, 2025)

4.2.1.1 Introduction

The Friendship Centre, designed by URBANA, is selected for its integration of community-centered programming, climate-responsive design, and grounded architectural expression in a flood-prone rural setting. The project is relevant to this thesis because it demonstrates how architecture can create calm, inclusive, and usable community spaces through simple forms, courtyards, local materials, and passive environmental strategies.

Although the program of the Friendship Centre differs from the Wari context, its spatial approach resonates with the needs of village-scale public infrastructure. It shows how architecture can support everyday use while also accommodating moments of collective gathering.

4.2.1.2 Analysis

The project is organized through low, pavilion-like built forms arranged around courtyards. These courtyards become important social spaces that support gathering, movement, pause, and informal interaction. The relationship between built and open space creates a porous environment where people can move easily between interior, semi-open, and outdoor areas.



Figure 4-1 Program Analysis (Drawn by Author)

Program Analysis

The program is arranged in smaller components rather than one large institutional block. This helps create a human-scale environment and allows different activities to happen simultaneously. The organization supports both individual retreat and collective interaction.

For the Wari thesis, this approach is useful because the proposed design at Barad also needs to accommodate multiple activities such as resting, cooking, washing, gathering, and devotional singing. The Friendship Centre shows how a program can be broken into smaller, connected spaces that remain flexible and community-oriented.

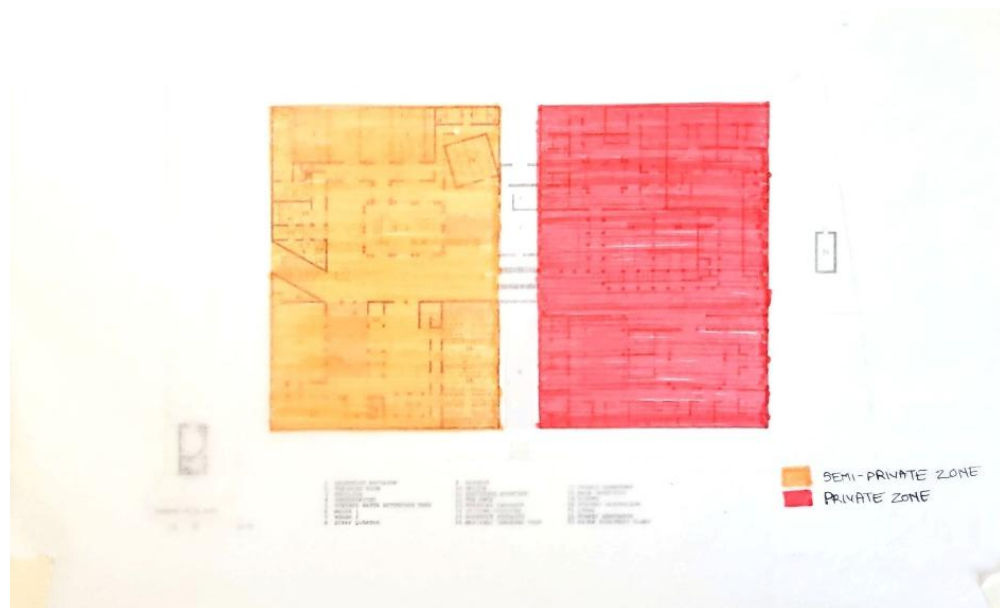


Figure 4-2 Program Zones (Drawn by Author)

Form Analysis: Cubic volumes and Sculpturous details

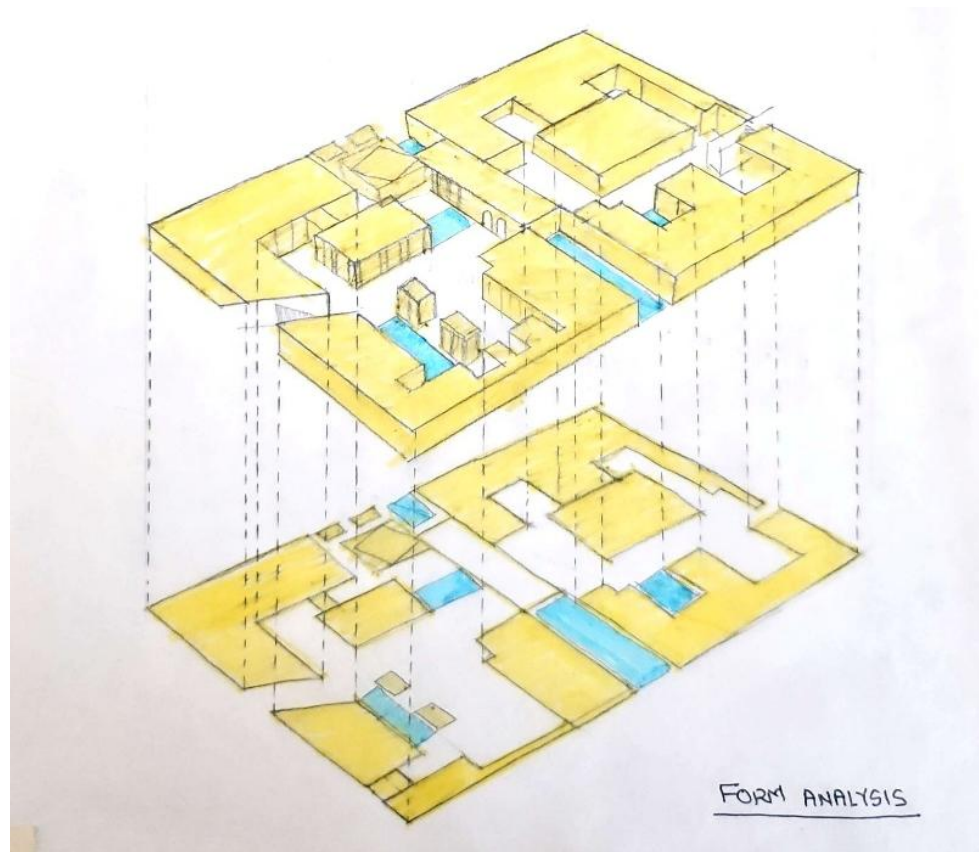


Figure 4-3 Form Analysis (Drawn by Author)

The form of the Friendship Centre is simple, low, and grounded. The cubic volumes create a quiet architectural language, while the details give the building a strong sense of craft and place. The architecture does not dominate the landscape; instead, it sits within it and creates a calm environment.

This formal strategy is relevant to Barad because the design for a Palkhital site should not overpower the sacred and social character of the Wari. It should support the existing rhythm of the village and the pilgrimage through modest but meaningful architectural gestures.

Solid-Void Relationship

The project creates a strong balance between solid built forms and open courtyards. The voids are not leftover spaces; they are active parts of the design. They bring light, air, social interaction, and spatial relief into the project.



Figure 4-4 Solid-Void Relationship (Drawn by Author)

This relationship between solid and void is important for the Wari context. During the pilgrimage, open spaces are essential for gathering, circulation, temporary occupation, and flexible use. The precedent shows how voids can become meaningful social spaces rather than empty gaps.

Circulation

Circulation in the Friendship Centre is organized through courtyards, shaded paths, and connected open spaces. Movement is not treated only as a functional requirement, but as part of the experience of the place. The circulation allows people to move gradually through spaces of enclosure, openness, shade, and pause.

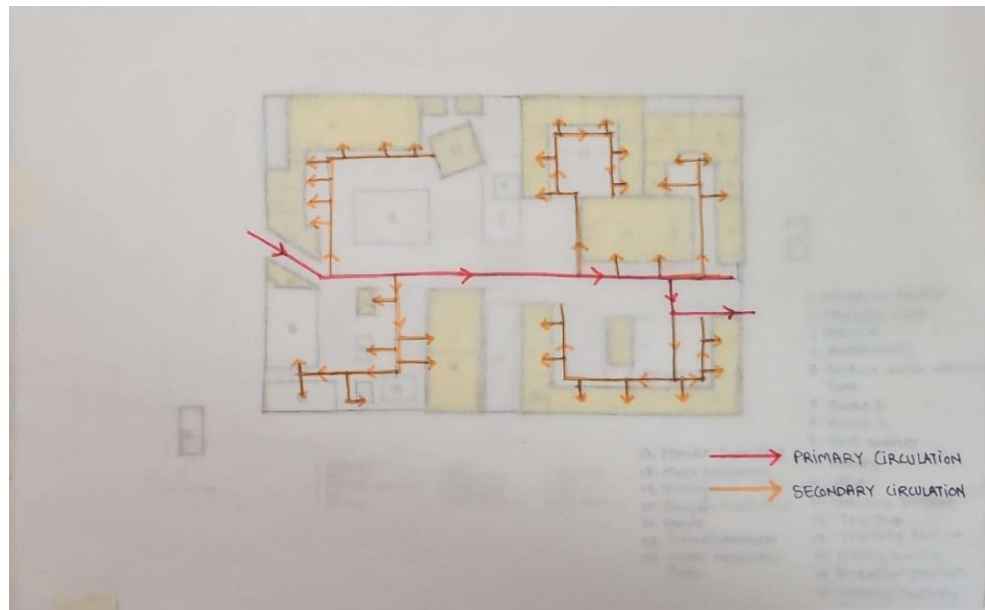


Figure 4-5 Circulation Diagram (Drawn by Author)

For Barad, this offers a useful lesson in creating shaded and comfortable movement paths between the Palkhital, temple, school, community kitchen, guesthouse, and gathering areas. Circulation becomes a way of organizing both everyday village use and temporary Wari activity.

Daylight and Ventilation

The Friendship Centre uses simple but effective climate strategies. The buildings are broken into smaller volumes, allowing air to flow naturally through the site. Courtyards, water bodies, shaded areas, and green roofs help reduce heat and improve comfort. The design creates a breathable environment without depending heavily on mechanical systems.



Image 4-2 Daylight (Drawn by Author)



Image 4-3 Friendship Center (Source: Aga Khan Trust for Culture. "Friendship Center." Aga Khan Development Network. Accessed March 10, 2025)

This is relevant to the Wari because pilgrims spend long hours walking, resting, and gathering in hot climatic conditions. Shaded courtyards, cross ventilation, and passive cooling strategies become important design tools for creating comfort, especially for elderly Warkaris.

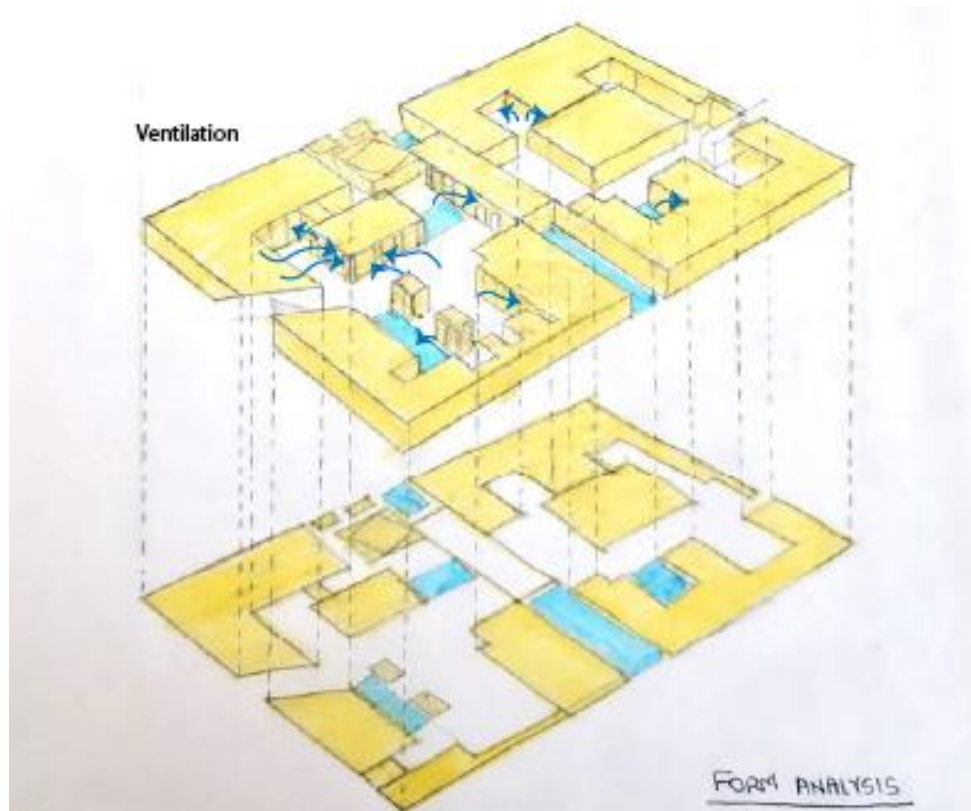


Figure 4-6 Ventilation (Drawn By Author)

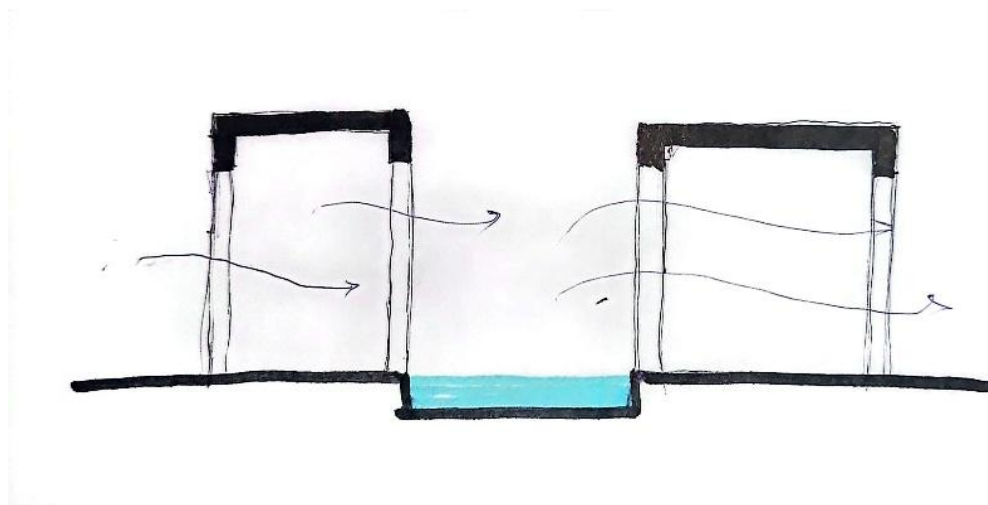


Figure 4-7 Ventilation (Drawn by Author)

Structure and Materiality

The design uses locally made handmade bricks, load-bearing construction, and modular methods. These choices make the project cost-effective, durable, and rooted in the local building tradition. The low embankment creates protection and enclosure while respecting the natural ground condition.

For the Barad project, the material and structural approach of the Friendship Centre reinforces the value of using locally appropriate materials and simple construction systems. Architecture for the Wari needs to be practical, durable, and culturally familiar rather than overly formal or expensive.



Image 4-4 Materiality (Source: Aga Khan Trust for Culture. "Friendship Center." Aga Khan Development Network. Accessed March 10, 2025)

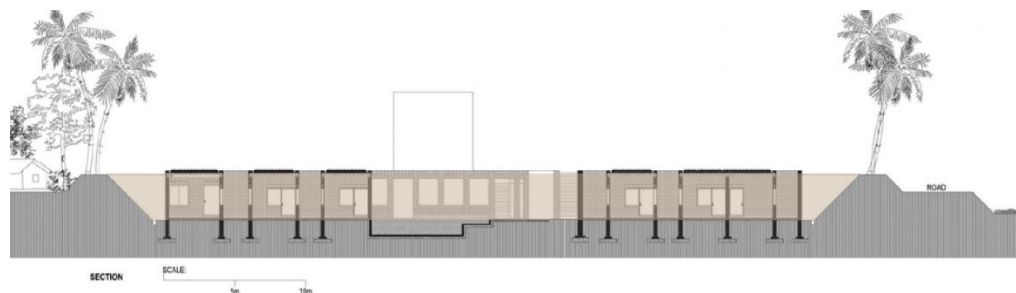


Figure 4-8 Structure

4.2.1.3 Conclusion

The Friendship Centre demonstrates how simple materials, passive climate strategies, courtyards, and human-scale planning can create dignified community spaces. Its relevance to this thesis lies in its ability to support both everyday use and moments of collective gathering. For Barad, this precedent informs the design of shaded courtyards, verandahs, open-to-sky spaces, and locally grounded architecture that can serve the village throughout the year while also supporting pilgrims during the Wari.

4.2.2 Kasungu Maternity Waiting Village, Malawi

4.2.2.1 Introduction



Image 4-5 Kasungu Maternity Village

The Kasungu Maternity Waiting Village, designed by MASS Design Group, is studied for its modular, human-centered design and its responsiveness to the needs of rural women. Although the project focuses on maternal healthcare, its spatial layout offers important lessons for the Wari thesis.

The project organizes small room clusters around communal courtyards, creating a balance between care, privacy, dignity, and community life. This is especially relevant to the design of spaces for elderly Warkaris, who may need shade, rest, safety, accessibility, and support during the pilgrimage.

4.2.2.2 Analysis

The project integrates local customs, community support, privacy, and sustainable construction. Its use of Compressed Stabilized Earth Blocks,

natural ventilation, daylight, shaded courtyards, and modular growth creates a strong example of adaptable architecture.

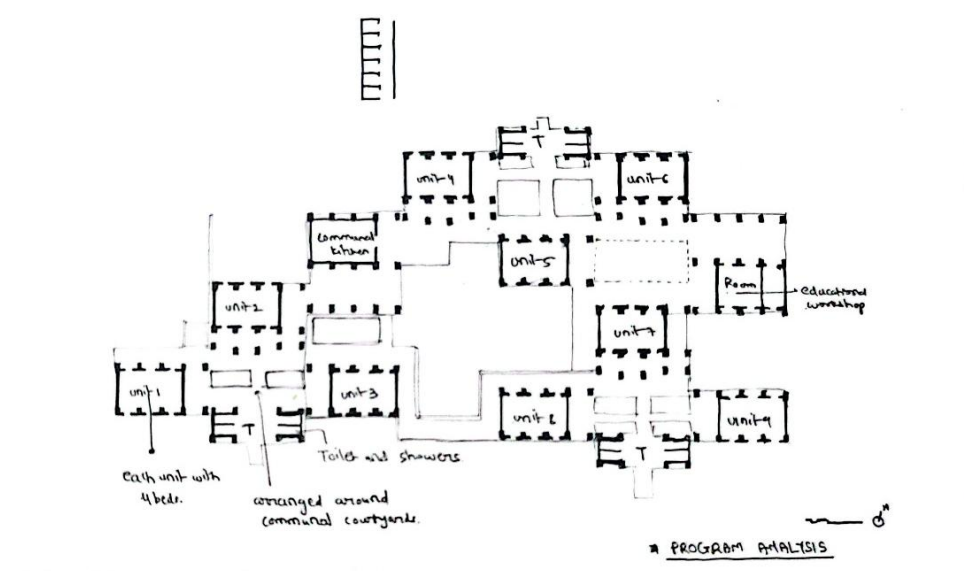


Figure 4-9 Program Analysis (Drawn by Author)

For the Wari context, the project is useful because it demonstrates how architecture can care for vulnerable users without isolating them from the community. It provides lessons for designing a community guesthouse or rest spaces that feel familiar, comfortable, and socially connected.

Program Analysis

The program is organized into small clusters rather than one large accommodation block. Each cluster contains rooms arranged around a shared courtyard. This allows users to form smaller support groups and creates a sense of belonging.

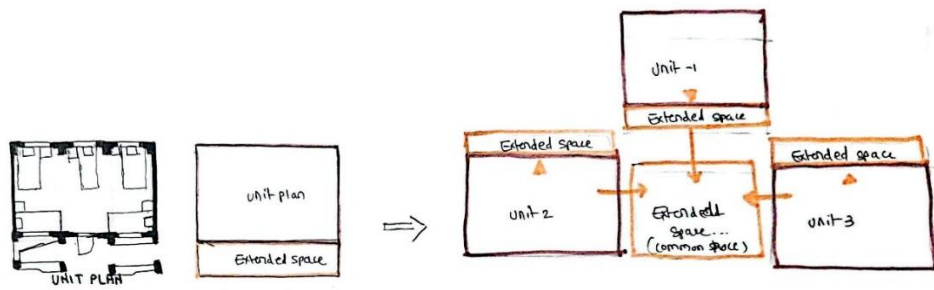


Figure 4-10 Program Analysis (Drawn by Author)

In relation to the Wari, this clustered organization is useful for thinking about elderly pilgrims. Instead of placing them in large, crowded shelters, the design can offer smaller, shaded, and more comfortable spaces where they can rest while remaining connected to the larger Wari environment.

Form Analysis

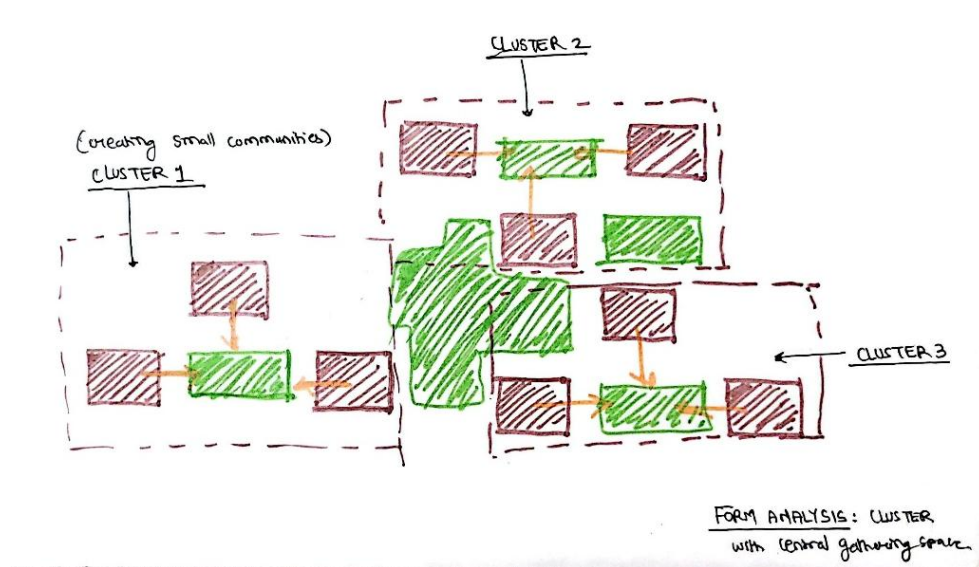


Figure 4-11 Form Analysis (Drawn by Author)

The form is simple, modular, and organized around courtyards. The repetition of clusters allows the project to grow over time as needs increase. This incremental approach is useful for pilgrimage infrastructure because the demand during Wari is intense but temporary.

For Barad, this suggests that the design can work as a scalable framework. The program does not need to be a fixed, oversized solution. It can be organized in smaller parts that respond to the scale of the village and can be adapted at other Palkhital sites.

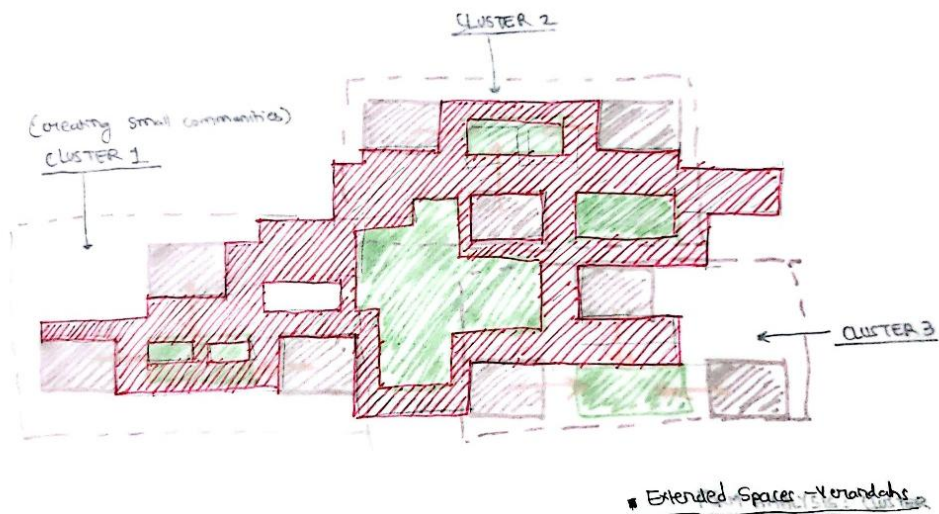


Figure 4-12 Form Analysis (Drawn by Author)

Solid-Void Relationship

The solid rooms and open courtyards work together to create a balance between privacy and shared life. The courtyards bring light, air, and social interaction into the project. They also create safe outdoor spaces where users can gather informally.

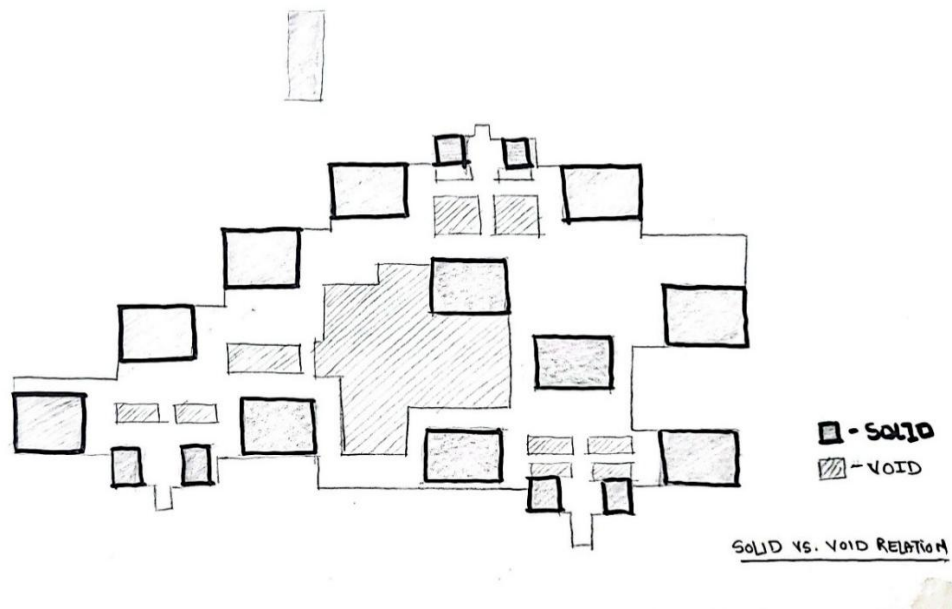


Figure 4-13 Solid Vs Void Relationship (Drawn by Author)

This is relevant to the Wari because open courtyards can support multiple activities such as resting, eating, washing, singing, and social interaction. The solid-void relationship helps create spaces that are neither fully enclosed nor completely exposed.

Daylight and Ventilation

The project uses a double-layered roof to improve air circulation and keep interiors cool. The roof form allows light and air to enter while protecting the spaces from heat and rain. Large overhangs and shaded areas improve comfort and usability.

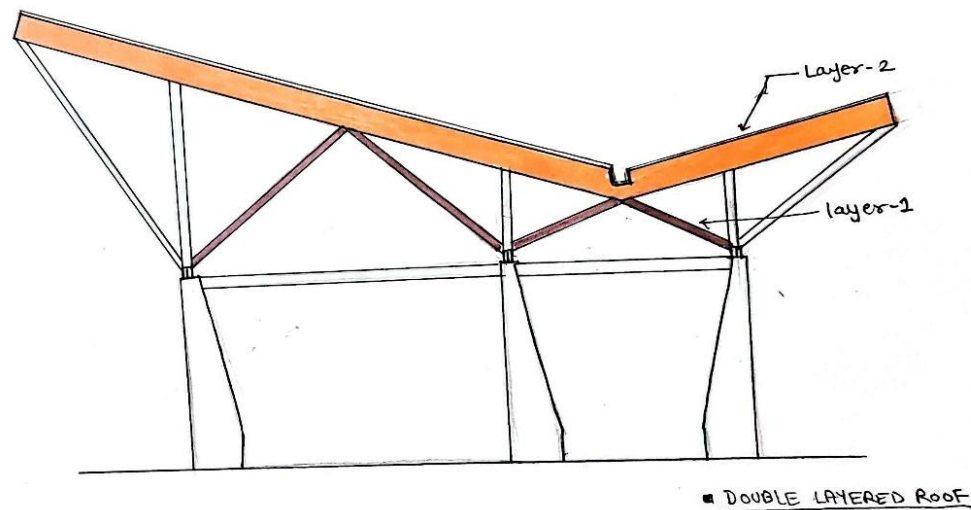


Figure 4-14 Daylight and Ventilation (Drawn by Author)

These strategies are important for Barad because climate comfort is central to the pilgrimage experience. Elderly pilgrims especially require shaded, ventilated, and comfortable spaces where they can recover from long hours of walking.

Structure and Materiality

The building uses Compressed Stabilized Earth Blocks, exposed timber trusses, and local construction skills. The materials reduce environmental impact and connect the architecture to local resources and craftsmanship.



Image 4-6 Structure and Materiality

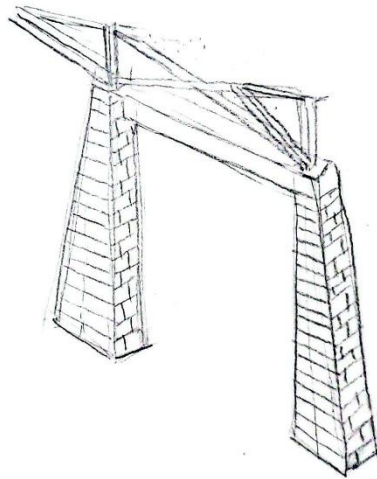


Figure 4-15 Structure and Materiality (Drawn by Author)

For the Wari thesis, this material approach supports the idea of using practical, sustainable, and locally grounded construction. The design should feel familiar and accessible to the community rather than detached from the village context.

Water Drainage

The roof is designed to manage rainwater efficiently by directing runoff away from the building. Large overhangs protect the walls and improve durability.

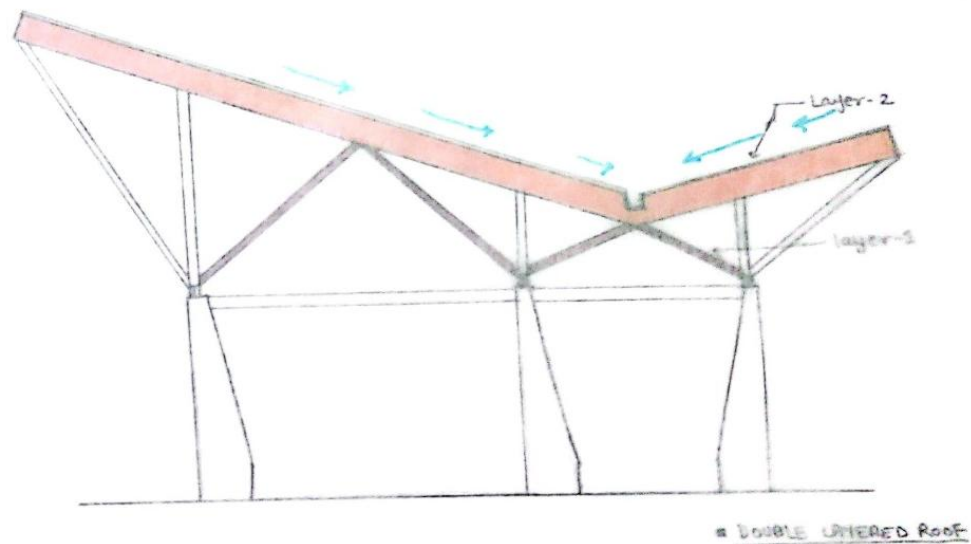


Figure 4-16 Water Drainage (Drawn by Author)

This detail is relevant to Barad because the site must respond to seasonal weather and monsoon conditions. Rain protection, raised edges, and water management can help make the spaces usable and durable throughout the year.

Details

The project integrates functional elements such as benches, storage, walls, and sleeping areas into the architecture. These details make the spaces efficient and practical while also supporting everyday comfort.

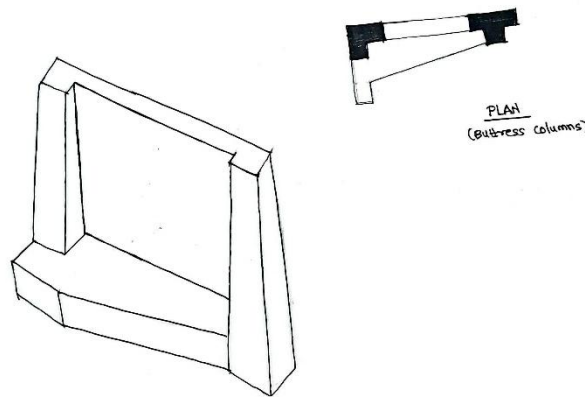


Figure 4-17 Details (Drawn by Author)

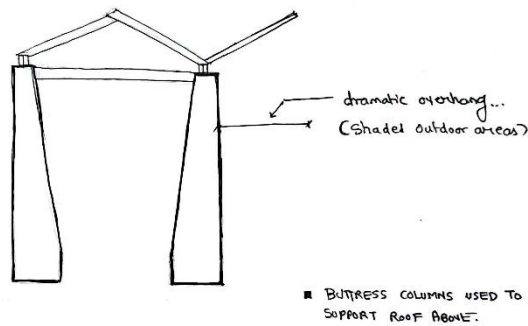


Figure 4-18 Details (Drawn by Author)

For the Wari, multifunctional details are especially useful. A plinth can become seating, resting, sleeping, or gathering space. A verandah can become circulation, shade, or temporary shelter. This precedent reinforces the value of designing architectural elements that can serve more than one purpose.



Image 4-7(Hana Abdel View of Maternity Waiting Village" Photograph. Archdaily. Accessed on April 07, 2025)

4.2.2.3 Conclusion

Kasungu Maternity Waiting Village offers an important lesson in designing for care, dignity, and community. Its clustered courtyard model is directly relevant to the community guesthouse and rest spaces proposed for elderly Warkaris in Barad. The project shows that spaces for vulnerable users do not need to feel institutional. They can be familiar, shaded, social, and adaptable. For this thesis, Kasungu informs the design of small-scale accommodation, shared courtyards, multifunctional elements, and climate-responsive spaces that support elderly pilgrims during the Wari while remaining useful for the local community throughout the year.

4.2.3 Sabarmati Riverfront Development, Ahmedabad, India

4.2.3.1 Introduction

The Sabarmati Riverfront Development is included for its large-scale public space planning, layered edge conditions, event infrastructure, and long-term civic use. Although this thesis no longer focuses on riverfront design, the precedent remains useful for understanding how public spaces can support both everyday activities and periodic large-scale gatherings.



Figure 4-19 Sabarmati Riverfront View (Sabarmati Riverfront Development Corporation Ltd. "Image of Sabarmati Riverfront." Digital Image Accessed March 10, 2025)

The project demonstrates how landscape, circulation, infrastructure, and public programs can be organized to create a flexible civic framework. This is relevant to the Wari because Palkhital sites also shift between ordinary village use and intense temporary occupation during the pilgrimage.

4.2.3.2 Analysis

This precedent is examined for its public-space structure, event zones, pedestrian movement, landscape buffers, and infrastructure planning. The project shows how a public space can accommodate different levels of use over time.

For the Wari thesis, the Sabarmati Riverfront is not used as a direct formal model. Instead, it provides broader lessons about managing intensity, organizing movement, creating flexible open spaces, and supporting collective public activity.

Different Edge Conditions and its Proposed Use

The project creates different edge conditions that support different types of public use. These edges mediate between levels, movement paths, gathering areas, green spaces, and event grounds.

For Barad, the idea of edge conditions is useful in thinking about verandahs, plinths, shaded paths, courtyards, and open grounds. These edges can become flexible spaces that support both daily village life and temporary Wari activities.

A. Use of Landscape as a buffer

Landscape works as a buffer between different zones and levels. It softens transitions and creates a more comfortable public environment.

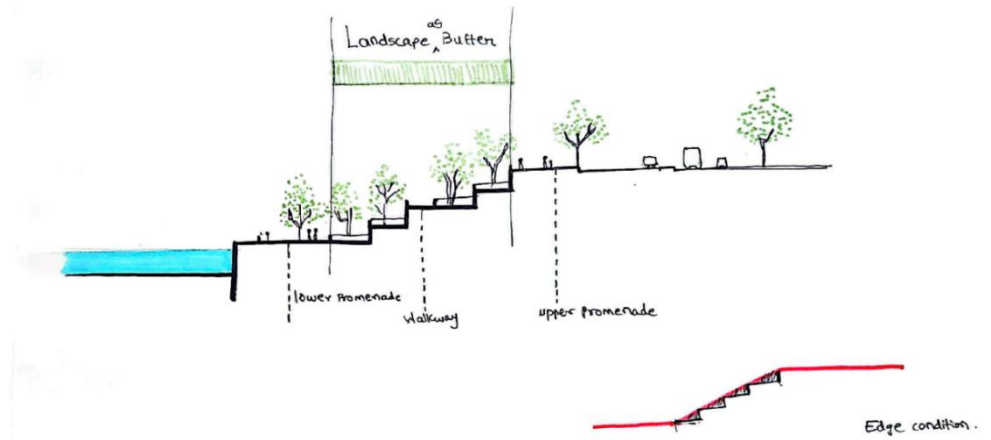


Figure 4-20 Use of Landscape as a Buffer (Drawn by Author)

In the Wari context, landscape can provide shade, rest, separation from movement paths, and a calmer environment for elderly pilgrims. It can also help structure open space without creating hard boundaries.

B. Urban Forest proposed at higher level and promenade at lower level

The layering of green space and promenade creates a public realm with different speeds and uses. One level supports movement, while another creates pause, shade, and environmental comfort.

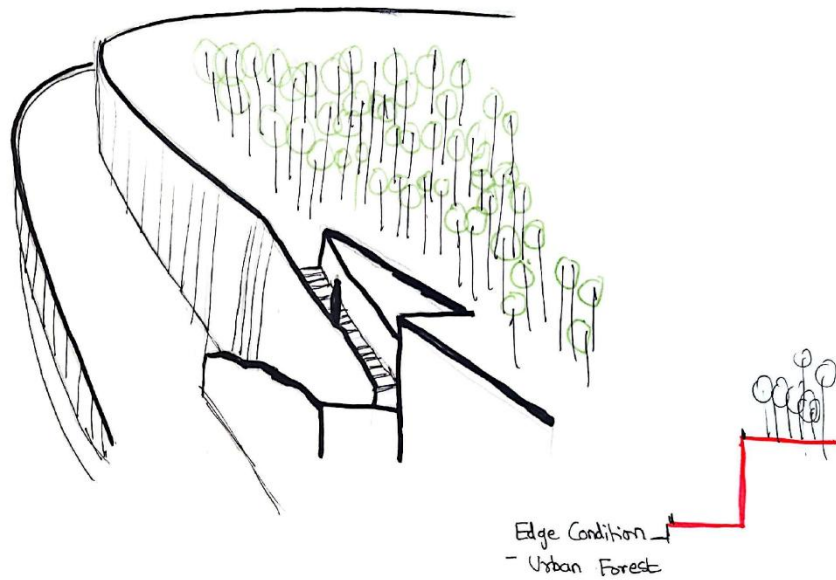


Figure 4-21 Urban Forrest and Promenade (Drawn by Author)

For Barad, this supports the idea of designing different spatial layers: movement routes, shaded pause points, gathering areas, and more protected rest spaces. These layers help manage the temporary intensity of Wari without making the site feel rigid.

C. The riverbed used as a ground for Kite festival

The use of the riverbed as a festival ground demonstrates how open public space can temporarily transform for large events. The same space can support everyday use and periodic collective celebration.

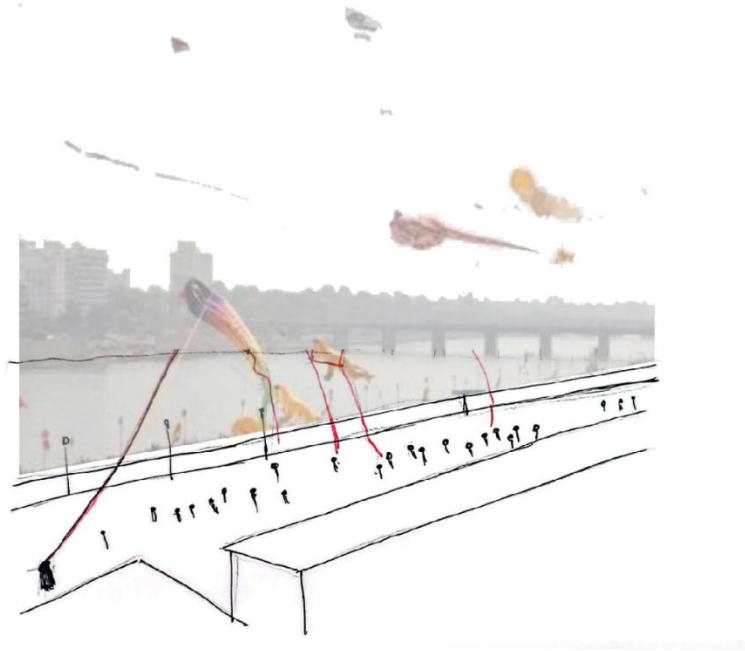


Figure 4-22 Riverbed used as a Festival Ground (Drawn by Author)

This idea is relevant to the Palkhital condition, where an ordinary ground temporarily becomes a sacred and social center during the Wari. The lesson is not about the riverbed itself, but about designing open space that can hold changing activities over time.

Concept Planning and Development

The planning approach of the Sabarmati Riverfront emphasizes public access, open space, circulation, green areas, and event infrastructure. It shows how a larger public framework can support recreation, festivals, movement, and civic life.

For the Wari thesis, this supports the need for an organized but flexible spatial framework. The design at Barad must allow movement, gathering, food distribution, rest, and devotional activity during the Wari, while still

remaining useful as a village public space during everyday life.

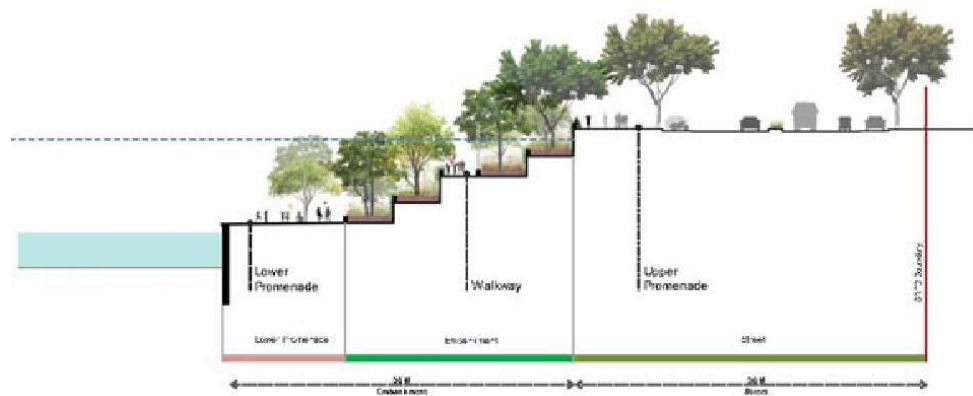


Figure 4-23 Phase II Development (Drawn by Author)



Figure 4-24 Riverfront View (Sabarmati Riverfront Development Corporation Ltd. "Image of Sabarmati Riverfront." Digital Image. Accessed March 11, 2025)



Image 4-8 Riverfront View

4.2.3.3 Conclusion

The Sabarmati Riverfront Development contributes to this thesis by showing how public spaces can be structured for both daily life and large collective events. Its most relevant lesson is not the riverfront condition, but the idea of flexible public infrastructure that manages changing intensity. For the Wari, this supports the need for spaces that can accommodate temporary crowding, movement, gathering, food distribution, and devotional practices while returning to everyday community use after the pilgrimage.

4.2.4 Govardhan Eco-Village, Maharashtra, India

4.2.4.1 Introduction

Govardhan Eco-Village, developed by ISKCON and architect Chitra Vishwanath, serves as a model for spiritually and ecologically integrated design. It combines spiritual retreat, hospitality, environmental responsibility, learning, food systems, and sustainable living.

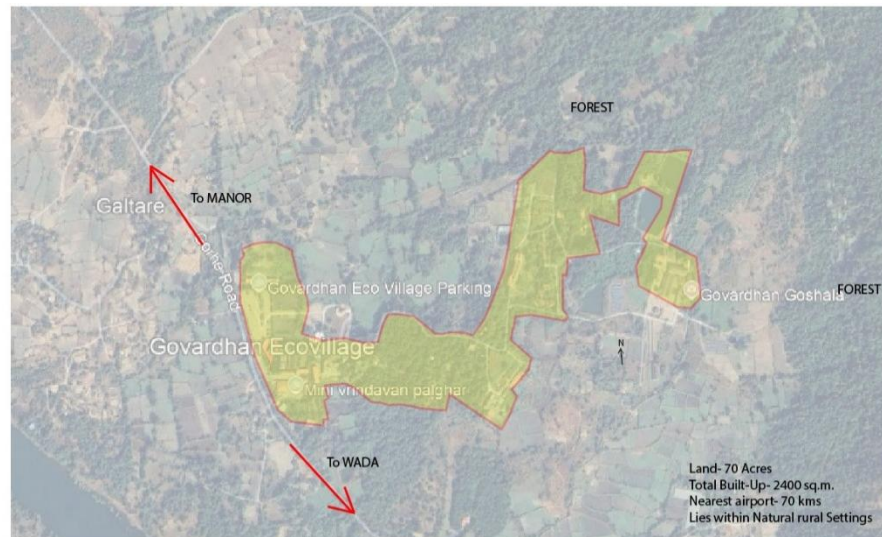


Image 4-9 Site Context (Drawn by Author)

This precedent is relevant to the Wari because the pilgrimage is not only about movement. It also involves pausing, resting, reflecting, serving, and reconnecting with community and devotion. Govardhan Eco-Village helps frame how architecture can support spiritual experience through landscape, simplicity, sustainability, and care.

4.2.4.2 Analysis

The project integrates residential, spiritual, educational, agricultural, and service-based programs into one larger ecological system. The planning combines accommodation, community spaces, landscape, organic farming, cow shelters, pathways, and learning environments.

The project emphasizes slow movement, quiet spaces, ecological awareness, and connection to nature. It provides an important lesson for the Wari thesis by showing that pilgrim support should not only be functional. It can also create spaces of calmness, reflection, and belonging.

Program Analysis

The program includes accommodation, spiritual spaces, service areas, landscape, agriculture, and educational components. These functions work together as part of one larger community system.

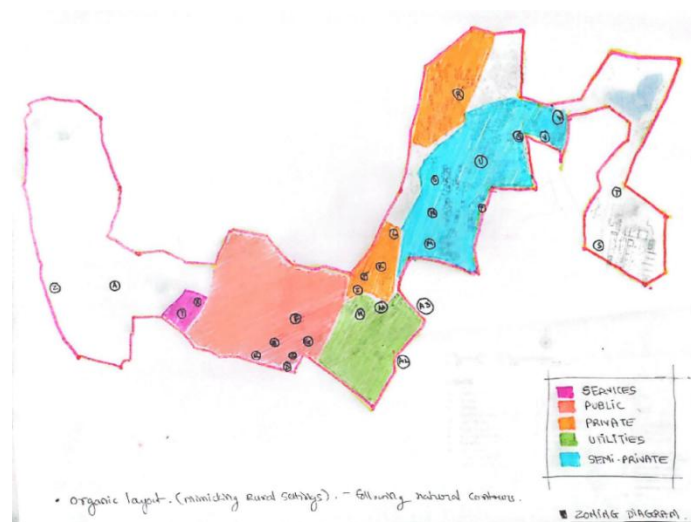


Figure 4-25 Program Analysis (Drawn by Author)

For Barad, this is useful because the proposed design also connects different community programs. The project needs to support pilgrims during Wari, but it also needs to remain active for the village throughout the year. Programmatic integration becomes a way to avoid single-use infrastructure.

Circulation

Circulation through Govardhan Eco-Village encourages a slow and reflective experience. Movement is connected to landscape, pause, and spiritual atmosphere.

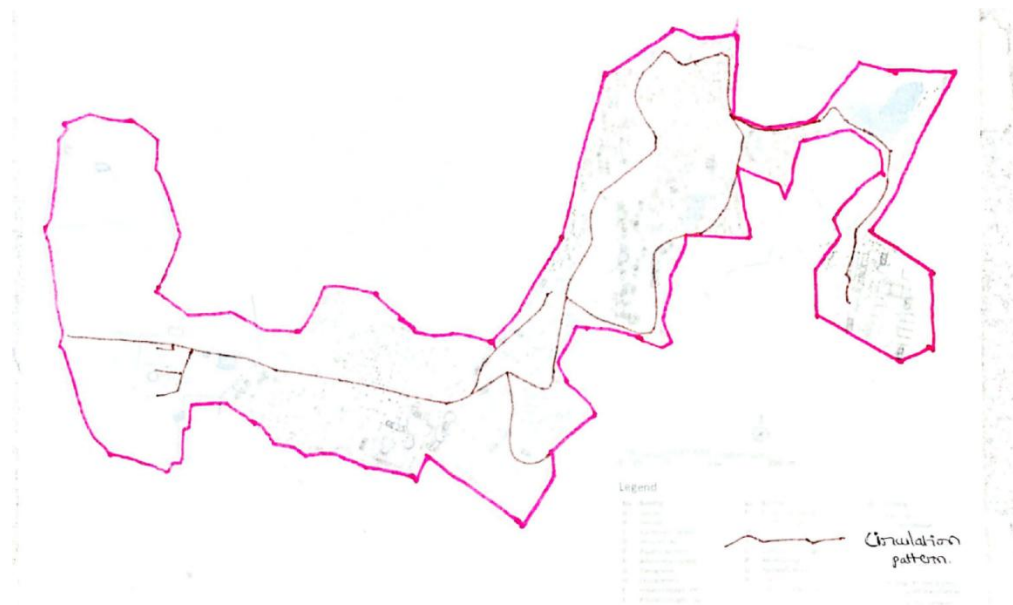


Figure 4-26 Circulation (Drawn by Author)

For the Wari thesis, this reinforces the importance of designing movement not only as circulation, but as an experience. Shaded pathways, pauses, thresholds, and gathering points can help shape how pilgrims and villagers

move through the Barad site.

Figure Ground

The figure-ground relationship shows a dispersed and landscape-integrated pattern. Built forms are placed within open space rather than dominating it.

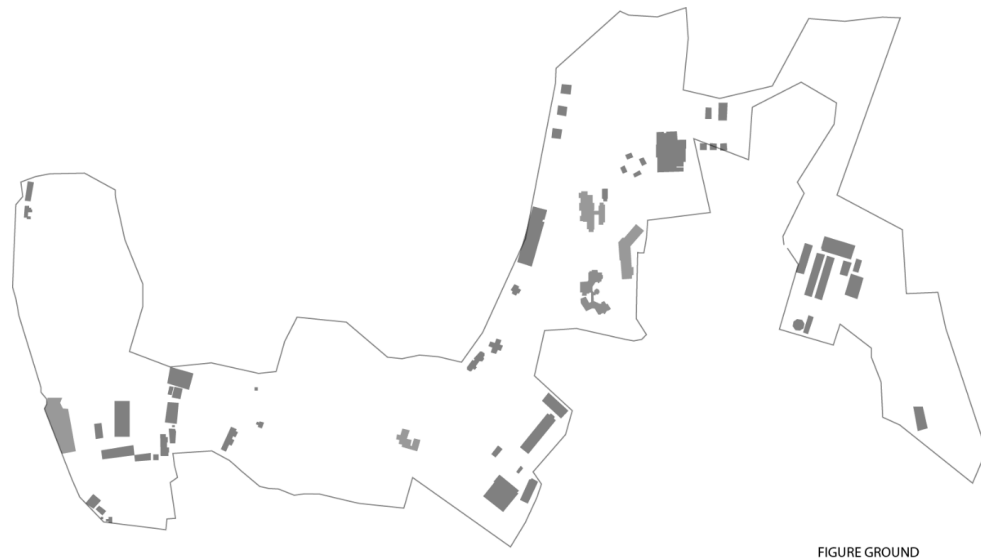


Figure 4-27 Figure Ground (Drawn by Author)

This approach is relevant to Barad because the design should respect the open and temporary nature of the Palkhital. The built environment should support the site without closing it off or reducing its flexibility during Wari.

Accommodation Facilities

The accommodation facilities include both communal and private options. These different levels of privacy allow users to choose the type of stay that suits their needs.

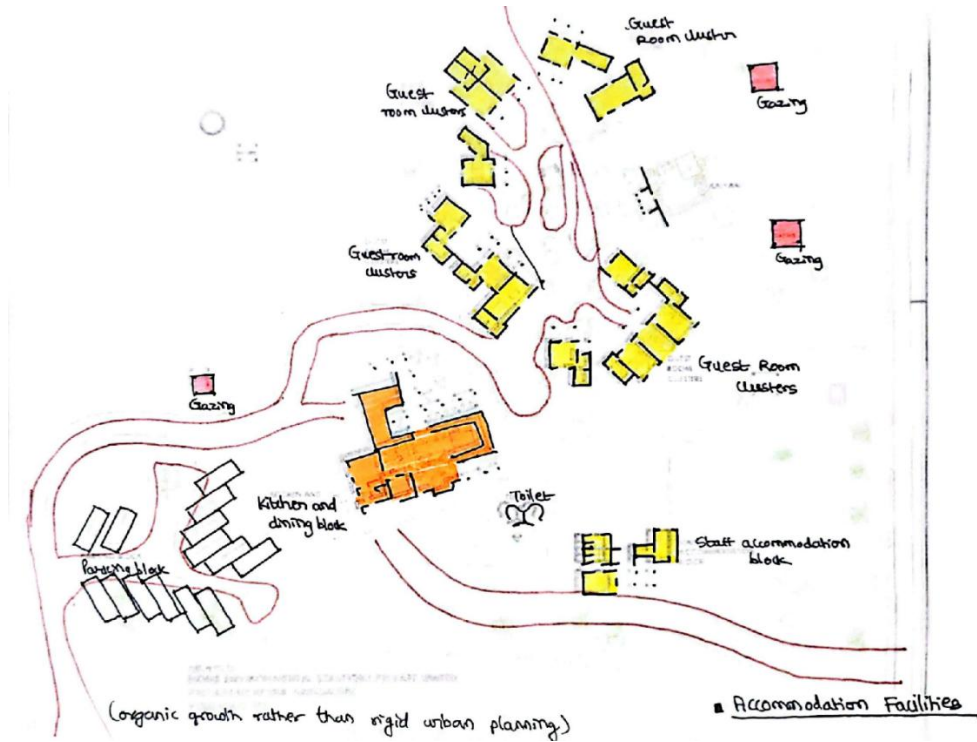


Figure 4-28 Accommodation Facilities (Drawn by Author)

In the Wari context, this is important because pilgrims are not a single homogeneous group. Elderly Warkaris, families, and other users may need different types of rest and support. The idea of varied accommodation informs the community guesthouse and shaded rest spaces proposed for Barad.



Image 4-10 Communal and Private Cottages



Image 4-11 Landscape, Service area and Gaushala (Cow Shelter)

4.2.4.3 Conclusion

Govardhan Eco-Village informs this thesis by showing how spiritual life, ecology, hospitality, and community support can come together in one built environment. For Barad, this precedent helps expand the idea of pilgrimage infrastructure beyond basic shelter. It suggests that spaces for Warkaris can also offer calmness, shade, reflection, learning, and connection to landscape. This is especially relevant to the community guesthouse, shaded pathways, garden spaces, and gathering areas where pilgrims and local residents can pause, rest, and reconnect.

4.2.5 Santiago De Compostela Cathedral, Galicia, Spain

4.2.5.1 Introduction



Image 4-12 Santiago Cathedral, Santiago de Compostela, Spain (Source: "Santiago de Compostela" Google Image Search, Accessed April 09, 2025)

The Santiago de Compostela Cathedral is studied as a precedent for understanding how pilgrimage shapes cities, public spaces, and collective identity over time. As the final destination of the Camino de Santiago, the cathedral stands not only as a sacred monument but also as the center of a larger pilgrimage network.

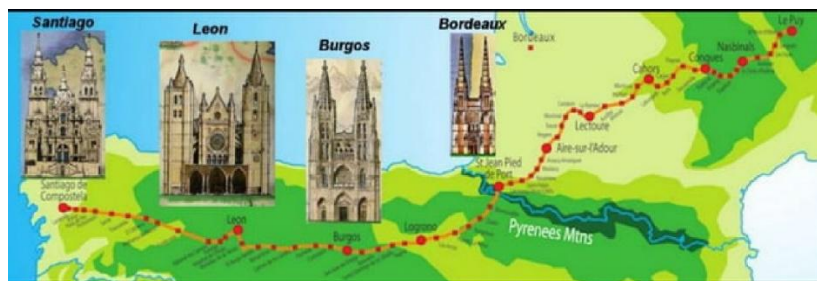


Figure 4-29 Santiago Cathedral, Santiago de Compostela, Spain

(Source: "Santiago de Compostela" Google Image Search, accessed April 9, 2025)

This precedent is relevant to the Wari because it shows that pilgrimage is not limited to the destination. The journey, support systems, shelters, streets, plazas, services, and in-between spaces all become part of the sacred experience.

4.2.5.2 Analysis

The cathedral is located in the historic center of Santiago de Compostela and acts as a spiritual, cultural, and civic anchor. The surrounding streets, plazas, buildings, and public spaces are shaped by centuries of pilgrimage activity.

The Camino demonstrates how pilgrimage infrastructure becomes part of everyday urban and regional life. Spaces created to support pilgrims also support the identity, economy, and public life of the city. This relationship between sacred destination and everyday public space is important for understanding the Wari.

For this thesis, Santiago de Compostela helps frame the importance of the route and the intermediate halt spaces. The Palkhital is not just a place of temporary service. It is part of the sacred journey, memory, and collective experience of the Wari.

Site and Context Analysis

The cathedral sits within a dense historic urban fabric of streets, squares, and stone buildings. Its context is shaped by arrival, gathering, worship, movement, and civic activity.

Program Analysis

The cathedral and its surrounding pilgrimage network include spiritual, civic, hospitality, commercial, and social programs. These programs support both pilgrims and everyday city life.

For the Wari, this reinforces the idea that pilgrimage support spaces should not be single-purpose. They can support sacred rituals during the event and community life during the rest of the year.

Program Analysis



Figure 4-31 Program Analysis

(Source: "Santiago de Compostela" Google Image Search, accessed April 9, 2025)

Form Analysis

The cathedral's form creates a strong sacred presence and acts as a point of orientation for pilgrims. Its monumental character marks arrival and spiritual completion.

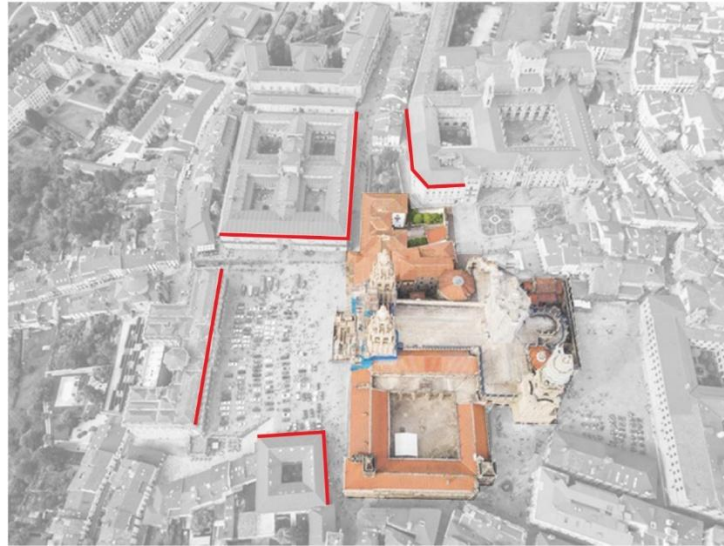


Figure 4-32 Form Analysis (Drawn by Author)

In contrast, the design for Barad does not aim for monumentality. However, the lesson is in how a sacred anchor organizes movement, gathering, and memory. In Barad, the Palkhi becomes the sacred center around which spatial organization occurs during Wari.

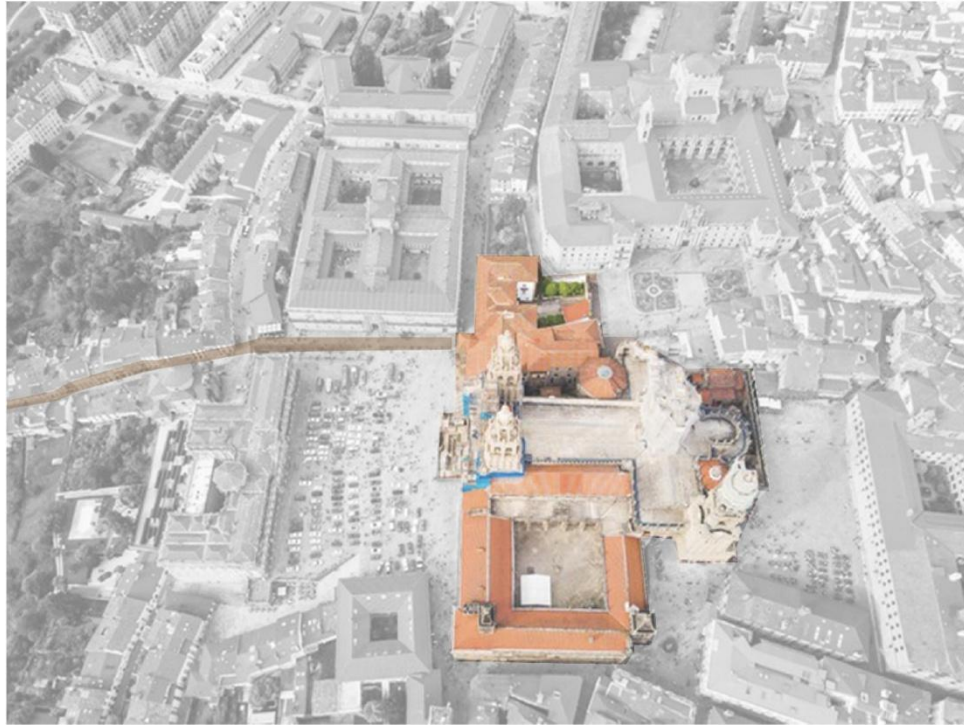


Figure 4-33 Form Analysis (Drawn by Author)

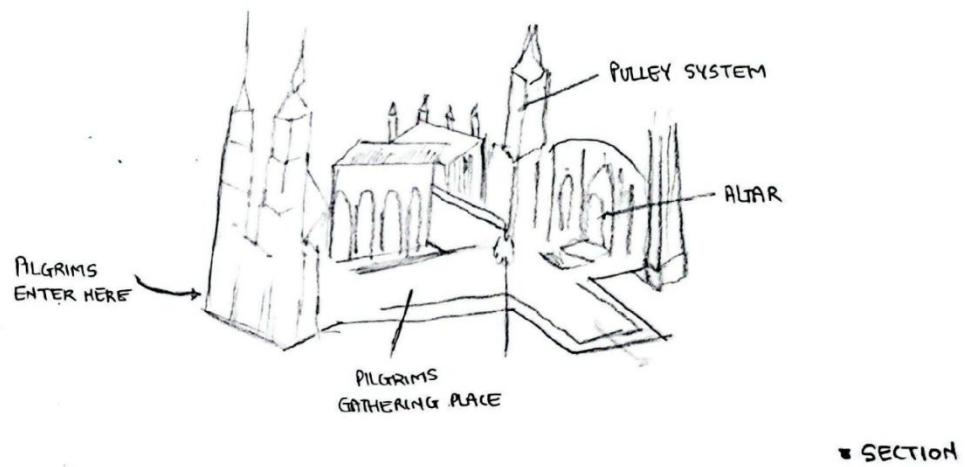


Figure 4-34 View (Drawn by Author)

Structure and Materiality



Figure 4-35 Structure and Materiality

(Source: "Santiago de Compostela" Yahoo Image Search, accessed April 9, 2025)

The cathedral uses durable materials such as granite, marble, brick, lime mortar, and stucco. These materials give the building a sense of permanence, memory, and craft.

For the Wari thesis, the material lesson is not to imitate the cathedral, but to understand how materiality can carry cultural meaning. At Barad, locally grounded materials and familiar construction systems can help the design feel connected to place and community.

4.2.5.3 Conclusion

Santiago de Compostela shows how pilgrimage shapes not only sacred destinations, but also the everyday spaces around them. The most important lesson for this thesis is that the spaces along a pilgrimage route can become long-term cultural and civic assets. For the Wari, this reinforces the importance of designing for the in-between moments: walking, pausing, gathering, resting, serving, and arriving. The precedent supports the idea that Palkhital sites can be more than temporary grounds; they can become adaptable public spaces that hold spiritual meaning during the Wari and continue to support community life throughout the year.

Chapter 5: Zones and the Program

5.1 Introduction

The Pandharpur Wari temporarily transforms the villages and towns along its route, especially at the Palkhital, where the Palkhi halts and pilgrims gather, rest, cook, eat, wash, sleep, and participate in devotional activities. These activities place temporary pressure on existing village spaces, but they also reveal opportunities for architecture to support both the pilgrimage and everyday community life.

This chapter focuses on the programmatic development for Barad, the selected village-scale Palkhital site. The proposed program emerges from activity mapping, field observations, and conversations with local stakeholders, including the school management and village community. Rather than creating single-use infrastructure for the Wari, the goal is to develop adaptable spaces that respond to the needs of Warkaris during the pilgrimage and remain useful for the local community throughout the year.

5.2 Activity Mapping

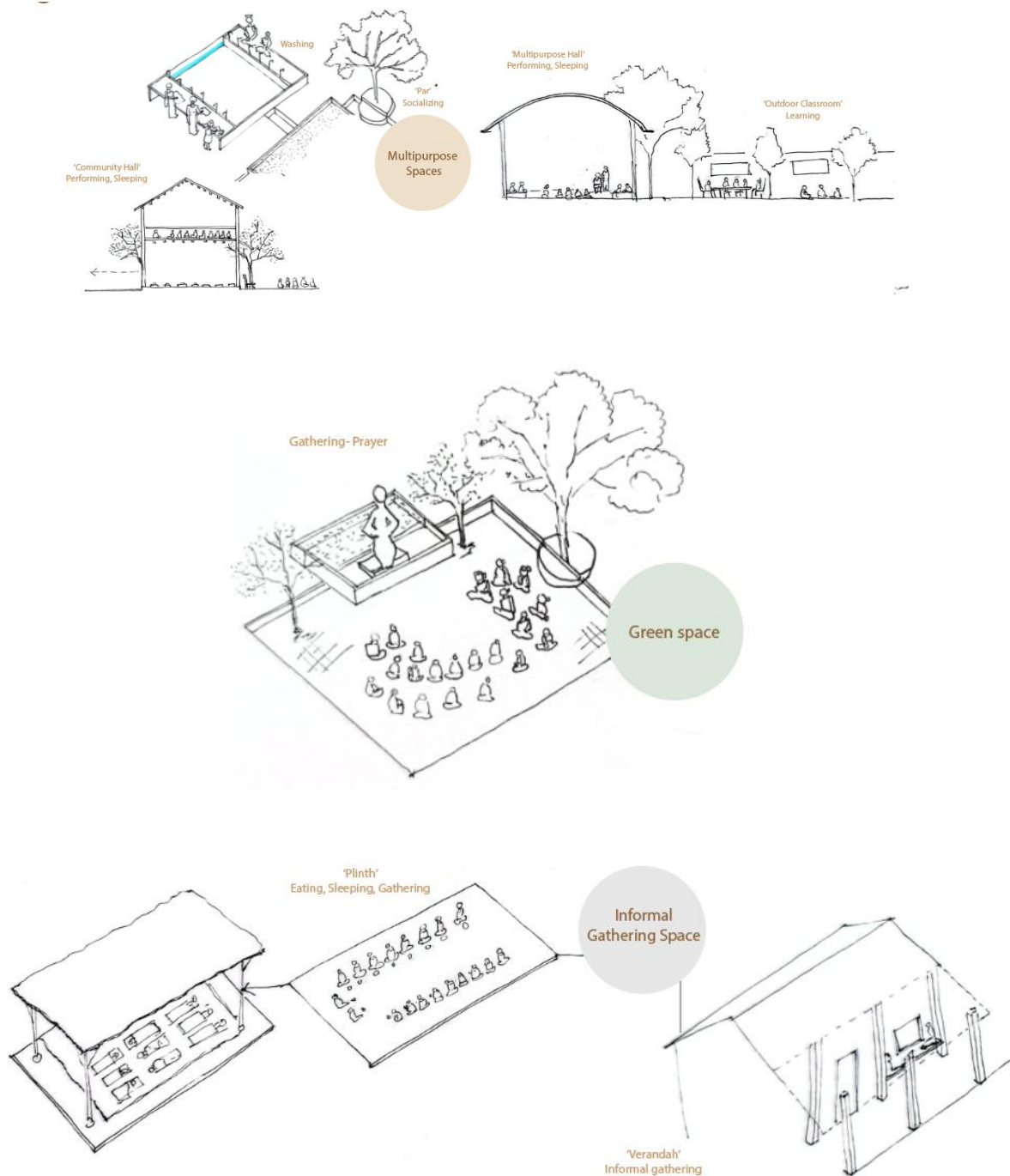


Figure 5-1 Activity Mapping (Drawn by Author)

5.3 Program Zones

Based on the study of activities during Wari and the use of existing structure, four key zones of intervention have emerged:



Figure 5-2 Program Zones (Drawn by Author)

5.3.1 Community Kitchen and Washing Courtyard

The community kitchen is proposed as an extension of the existing temple. During the Wari, food preparation and distribution become one of the most important acts of service. Large numbers of pilgrims depend on local communities, volunteers, and religious groups for meals, water, and basic support.

The community kitchen responds to this need by creating a dedicated space for cooking, serving, and organizing food-related activities. It supports the temporary scale of the Wari while remaining connected to the everyday religious and social life of the village.

Along with the kitchen, washing courtyards are proposed to support two major activities observed during Wari: washing utensils and washing clothes. These activities are often informal but essential. By providing organized washing areas, the design supports hygiene, comfort, and dignity for pilgrims while reducing pressure on existing village spaces.

During the rest of the year, the community kitchen can serve temple events, community meals, local gatherings, festivals, and village functions. In this way, it becomes more than pilgrimage infrastructure. It becomes a year-round community asset.

5.3.2 Multipurpose Hall

The multipurpose hall is proposed as an extension of the existing school and as a flexible community space for the village. During conversations with the school management, the need for a larger gathering space became important. The school requires space for assemblies, workshops, events, and community programs.

During the Wari, this hall transforms into a shaded shelter and gathering space for pilgrims. It can support resting, sleeping, devotional singing, group meetings, and temporary relief from sun and crowding. Its semi-open character allows it to remain flexible and breathable, rather than becoming a closed institutional space.

The multipurpose hall therefore serves two conditions. In everyday life, it supports the school and village community. During Wari, it becomes part of the larger support system for Warkaris. This dual-use quality is central to the thesis because it prevents

the space from becoming inactive after the pilgrimage ends.

5.3.3 Outdoor Classroom

The outdoor classroom is proposed as a flexible learning and gathering space connected to the school. In everyday use, it supports informal teaching, outdoor activities, workshops, storytelling, and student gatherings. It expands the school beyond the classroom and creates a shaded, open environment for learning.

During the Wari, the outdoor classroom transforms into an informal shaded resting space for pilgrims. Its open character allows people to sit, pause, gather, or rest without requiring a fixed program. It can support temporary occupation while still maintaining its identity as a community learning space.

This program is important because it demonstrates how a space designed for everyday education can adapt during the pilgrimage. It becomes both a school asset and a Wari support space.

5.3.4 Community Guesthouse for Elderly Warkaris

The community guesthouse is designed with special attention to elderly Warkaris. Since the scale of the Wari is too large for one project to accommodate all pilgrims, the design focuses on a specific group that may need additional support, comfort, safety, and rest.

Elderly pilgrims often require shaded resting areas, safer sleeping conditions, access to washing and sanitation, and calmer spaces away from heavy crowding. The

guesthouse responds to these needs by providing a more comfortable and dignified place to pause during the halt.

The design of the guesthouse includes verandas, shaded edges, and shared open spaces that allow elderly pilgrims to remain connected to the Wari atmosphere without being fully exposed to the crowd. These spaces can also support informal gathering, resting, conversation, and care.

During the rest of the year, the guesthouse can serve visiting guests, local events, family functions, community programs, or temporary accommodation needs within the village. This allows the space to remain active beyond the pilgrimage.

5.3.5 Shared Open Spaces: Plinths, Verandahs, Shared Pathways, and Devotional Gathering

In addition to the four primary programs, the design includes shared open spaces that connect the site together. These include plinths, verandahs, shaded pathways, courtyards, and devotional gathering areas.

These spaces are essential because many Wari activities do not happen inside fixed rooms. They happen in thresholds, edges, shaded areas, open grounds, and in-between spaces. People sit, sleep, dry clothes, sing bhajans, wait, gather, and move through these areas.

The plinth becomes a flexible social edge. It can be used for sitting, resting, sleeping, gathering, or organizing temporary activities during Wari. During everyday village life, it remains a place for informal interaction.

The verandahs act as shaded extensions of the built spaces. They create a transition between inside and outside and allow people to gather without fully occupying enclosed rooms.

The shaded pathways connect the Palkhital, temple, school, kitchen, hall, outdoor classroom, and guesthouse. They support movement while also creating moments of pause.

A devotional gathering space, connected to the sacred presence of Lord Vitthal and the Palkhi, allows Warkaris to gather, sing bhajans, and participate in the spiritual atmosphere of the Wari.

Together, these open spaces create the porous framework of the project. They allow the site to expand during the Wari and return to everyday use after the pilgrimage has moved on.

5.4 Conclusion

The proposed program for Barad emerges directly from the activities observed during the Wari and the everyday needs of the local community. Cooking, eating, washing, resting, sleeping, gathering, singing, and moving toward the Palkhi become the basis for defining the architectural program.

The community kitchen, multipurpose hall, outdoor classroom, community guesthouse, washing courtyards, verandahs, plinths, shaded pathways, and gathering spaces work together as a shared public framework. During the Wari, they support pilgrims, especially elderly Warkaris, by providing spaces for food, rest, washing,

shelter, and devotion. During the rest of the year, they serve the school, temple, and local community.

This chapter establishes the programmatic foundation for the design proposal. The intent is not to create single-use pilgrimage infrastructure, but to design adaptable spaces that belong to both the sacred event and everyday village life. Barad becomes a testing ground for this approach, offering a prototype that can be reinterpreted at other Palkhital sites according to their local context, scale, and community needs.

Chapter 6: Site Selection and Analysis

6.1 Introduction

This chapter presents the site selection and early site analysis process for the thesis. The research begins with an understanding of the Pandharpur Wari as a route-based pilgrimage and a temporary spatial system. Through walking the Wari, observing its daily rhythms, and documenting activities along the route, the study identifies how villages, roads, open grounds, and public spaces transform during the pilgrimage.

The thesis then focuses on the question of where these broader observations can be tested through design. Since the Wari moves through many settlements of different scales, the site selection process becomes an important part of the research. The selected site needs to represent the temporary transformation of a Palkhital, the pressure placed on existing village infrastructure, and the possibility of creating adaptable spaces that serve both pilgrims and local communities.

Before finalizing the design site in India, an initial study is conducted through Site Zero, using the Eastern Market Flea Market in Washington, D.C. as an analogue condition. Site Zero does not replicate the cultural or spiritual context of the Wari, but it helps test methods of observation, mapping, movement analysis, and documentation of temporary public-space transformation.

This chapter therefore positions Site Zero as a methodological step, while the primary thesis site is developed through the Wari route study and the selection of Barad, a village-scale Palkhital where the design proposal is tested.

6.2 Site Positioning

This thesis focuses on public spaces along the Pandharpur Wari route, particularly the transformation that occurs at Palkhital sites where the Palkhi halts and pilgrims gather. During the Wari, these spaces become temporary centers of devotion, movement, rest, food distribution, washing, shelter, service, and collective gathering.

The site is not understood only as a physical location, but as a condition shaped by time, ritual, movement, and community participation. The Wari temporarily changes how space is used, how people move, and how villages respond to the arrival of thousands of pilgrims. Understanding this transformation is central to the thesis.

The research is positioned across three connected scales:

1. Route Scale - understanding the Wari as a moving pilgrimage system through walking, observation, and documentation.
2. Site Zero Scale - using Eastern Market Flea Market as an early analogue to test methods of studying temporary public-space occupation.
3. Design Site Scale - selecting Barad as the primary Palkhital site where the architectural proposal is developed.

This layered approach allows the thesis to move from broad observation to focused design. It also ensures that the design proposal is not based only on one site, but is informed by the larger spatial and social patterns of the Wari.

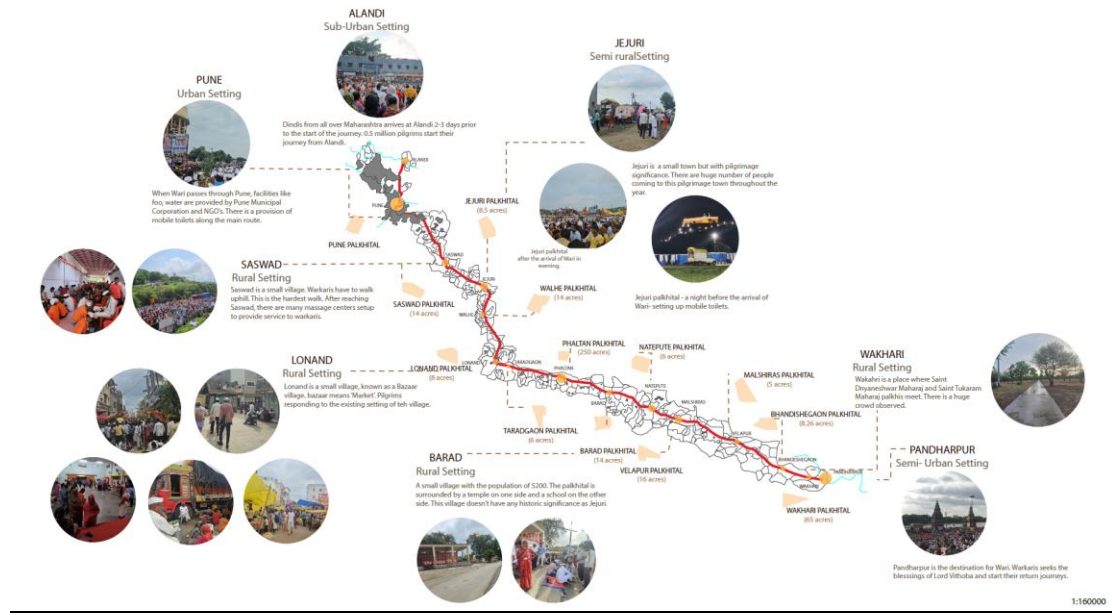


Figure 6-1 Wari Route Map (Drawn by Author)

6.2.1 How will the site influence my Research and design process?

The site influences the research and design process by grounding the thesis in real spatial behavior, observed activities, and community needs. Since the Wari is temporary but recurring, the site must be studied not only in its everyday condition, but also in its transformed condition during the pilgrimage.

At the route scale, walking the Wari helps identify repeated patterns of movement, pause, service, gathering, and temporary settlement. These observations shape the overall design questions and help define the program.

At the Site Zero scale, Eastern Market helps test methods for observing temporary public-space use in a more accessible local context. This includes studying how people move, pause, gather, interact with vendors, and occupy a space that changes according to time and event.

At the Barad scale, the research becomes site-specific. The design process studies how the village functions in everyday life and how it transforms during the Wari. This includes the relationship between the Palkhital, the Palkhi route, the existing temple, school, open grounds, movement paths, and temporary Wari activities.

The site influences the design process in the following ways:

1. Understanding Temporary Transformation

The study examines how ordinary public spaces become active pilgrimage spaces during the Wari.

2. Mapping Movement and Pause

The research identifies how people move toward the Palkhi, gather around it, pause, rest, and set up temporary shelters.

3. Identifying Programmatic Needs

Activities such as cooking, eating, washing utensils, washing clothes, sleeping, resting, singing bhajans, and gathering help define the proposed program.

4. Connecting Wari and Everyday Village Life

The design responds to both pilgrims and local users, ensuring that proposed spaces remain useful beyond the pilgrimage.

5. Testing Adaptability

The site helps explore how architecture can expand during the Wari and return to everyday community use afterward.

6.2.2 General and Specific Criteria for Site Selection

The site selection process considers both the larger Wari route and the need for a focused design site. The selected site must allow the thesis to study temporary transformation, community participation, and adaptable public-space infrastructure.

General Criteria for Site Selection:

- Located along the Wari route: The site must be directly connected to the pilgrimage movement and the Palkhi route.
- Presence of a Palkhital: The site should include or be closely connected to a Palkhital where the Palkhi halts and pilgrims gather.
- Visible temporary transformation: The site should show a clear difference between everyday use and Wari use.
- Community participation: The surrounding village should actively support the pilgrimage through food, shelter, service, or other forms of care.
- Public or semi-public character: The site should include spaces that can support shared use, such as open grounds, school areas, temple surroundings, or village gathering spaces.
- Potential for year-round use: The site should allow proposed interventions to serve both pilgrims during Wari and the local community during the rest of the year.

Specific Criteria for Site Zero (Maryland):

- Village-scale Palkhital condition: The site should represent smaller halt villages where infrastructure pressure is visible and design intervention can have meaningful impact.
- Existing community anchors: The presence of institutions such as a temple, school, or open community ground can support year-round use of the proposed program.
- Observed Wari activities: The site should accommodate or reveal activities such as cooking, eating, resting, washing, sleeping, devotional singing, and gathering.
- Need for elderly pilgrim support: The site should allow the design to address the needs of elderly Warkaris through rest, shade, accessibility, and safer accommodation.
- Capacity for adaptable public space: The site should have the potential to support flexible spaces that change between pilgrimage use and everyday village use.
- Prototype potential: The site should allow the design strategy to be studied as an approach that can be adapted to other Palkhital sites along the route.

6.2.3 Identifying the Site

The site identification process begins with the larger Wari route. Through walking the pilgrimage and observing multiple halt conditions, the research studies how different villages respond to the temporary arrival of the Wari. Each halt point carries a different scale, density, infrastructure capacity, and relationship between pilgrims and local communities.

The study also uses **Site Zero** as an early methodological exercise. Eastern Market Flea Market in Washington, D.C. is selected as an analogue site because it demonstrates how a public space can transform temporarily through recurring event-based activity. Although it is not culturally comparable to the Wari, it helps test methods of observing movement, vendor activity, crowd behavior, pause points, and temporary occupation.

Some of the sites considered for Site Zero:

1. Eastern Flea Market at Capitol Hills, Washington D.C.

The Flea Market at Eastern Market is a vibrant open-air market located at 7th & C Street SE in the Capitol Hill neighborhood of Washington, D.C. Operating every Saturday and Sunday from 9:00 AM to 4:00 PM year-round, it offers a diverse array of vendors selling antiques, handmade crafts, vintage clothing, artwork, and international goods. As one of the city's most eclectic markets, it attracts both locals and visitors seeking unique finds and a lively community atmosphere.



Image 6-1 Eastern Flea Market (Source: Photograph by Author)

2. Maryland State Fairgrounds, Timonium

Hosts the Maryland state fair and other events, with large crowds and lots of temporary setups like booths and stages.



Image 6-2 Maryland state Fairground, Timonium

3. Watkins Regional Park, Upper Marlboro

Known for hosting community programs and events, this park offers a good example of how public spaces are managed during gatherings.

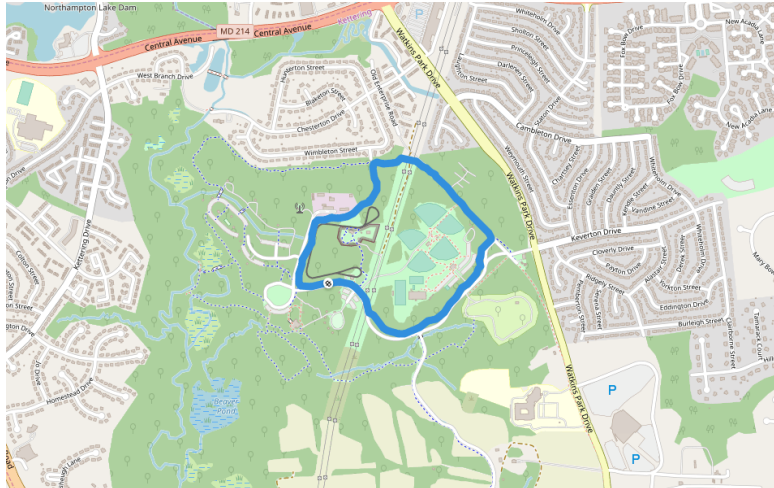


Image 6-3 Watkins Regional Park, Upper Marlboro

4. Glen Echo Park, Glen Echo

A historic park that hosts regular cultural events and festivals-great for observing temporary uses and community activity.



Image 6-4 Glen Echo Park, Glen Echo

(Source: 'Glen Echo Park, Glen Echo' Google image search, accessed on April 10,2025)

5. Quiet Waters Park, Annapolis

This park includes a concert stage and hosts public events. It could offer insights

into managing temporary infrastructure within green public spaces.



Image 6-5 Quiet Water Park Annapolis

(Source: “Quiet Waters Park, Annapolis” Google image search, accessed on April 10,2025)

Among these, **Eastern Market Flea Market** is selected as Site Zero because it offers a clear example of recurring temporary occupation embedded within everyday urban life. The observations from Site Zero help refine the research methods before applying them to the Wari context.

The primary design site for the thesis, however, is selected through the Wari route study. Based on the observed relationship between pilgrimage activity, village life, Palkhital transformation, and existing community anchors, **Barad** is identified as the main site for design exploration. Barad represents a village-scale Palkhital condition where the thesis can test how architectural interventions support the temporary intensity of the Wari while also serving the everyday needs of the local community.

6.3 Site Zero: Eastern Flea Market, Washington D.C.

6.3.1 Overview

The Eastern Market Flea Market, located in the historic Capitol Hill neighborhood of Washington D.C., emerged as the most fitting Site Zero. This location is activated weekly through a temporary but deeply embedded public ritual- an open-air flea market that transforms a quiet plaza into a bustling marketplace. The market takes place primarily on weekends, and though temporary in structure, it plays a central role in the social and economic life of the neighborhood.

This site fulfilled multiple general and specific criteria laid out during my site selection phase:

- Accessibility: Easily reachable for repeated field visits.
- Open/Public Use: A public plaza embedded in the urban fabric.
- Event-Based Usage: Active use on weekends with temporary vendors.
- Diverse Users: Demographically varied community interactions.
- Temporality: Strong contrast between weekday and weekend use patterns.
- Spatial Flexibility: Transformation of space for walking, resting, vending, and gathering.
- Community Orientation: Longstanding integration into the community's identity.

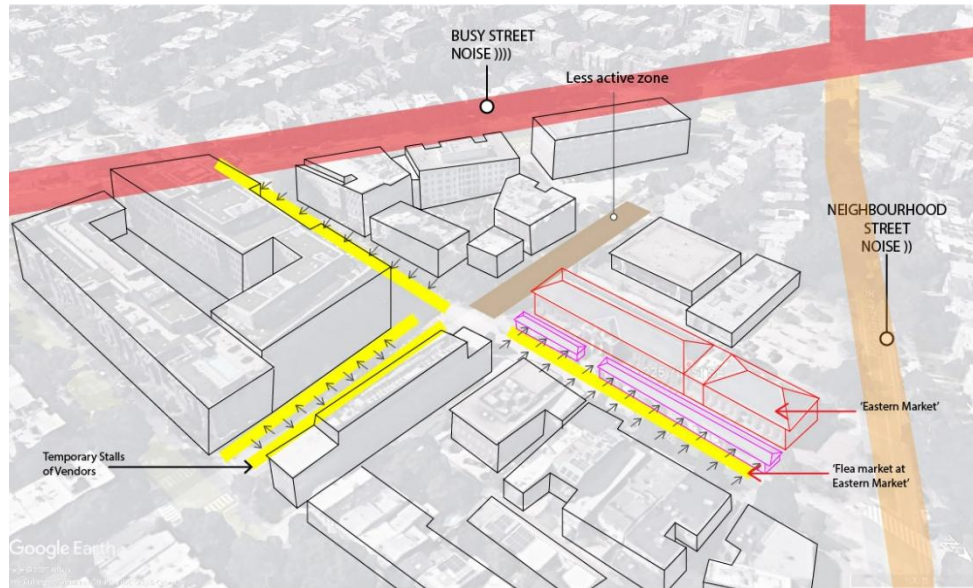


Figure 6-2 Overview of Site (Drawn by Author)

6.3.2 Site Documentation and Field Analysis

The fieldwork consisted of multiple site visits during weekdays and weekends, supported by ethnographic observations, spatial mapping, sectional studies, and movement pattern analysis. The following insights emerged from this process:

A. Change Over Time

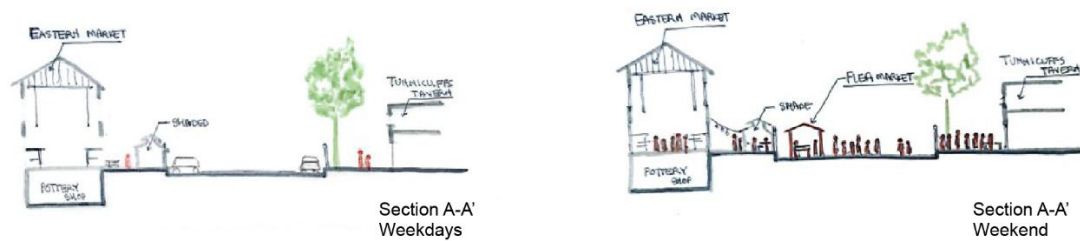
A comparative analysis of the site's urban, site, and block context from 1988, 2012, and 2025 revealed how the surrounding area has densified and diversified in use. What was once a quiet node has evolved into a highly integrated civic space, illustrating the market's embeddedness within broader urban shifts.



Figure 6-3 Change over time analysis (Drawn by Author)

B. Sectional Observations

Sections A–A' and B–B' documented the volumetric occupation of space during different times. On weekdays, the site remains relatively open, inviting passive use. On weekends, tents and vendor stalls densify the space, concentrating pedestrian flows and creating temporary canopies that offer shade and spatial rhythm.



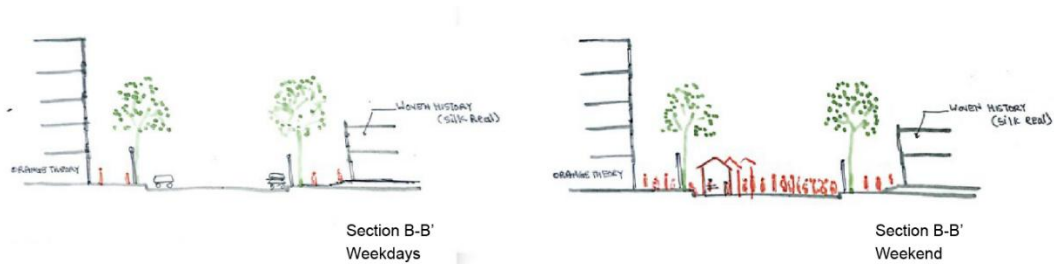
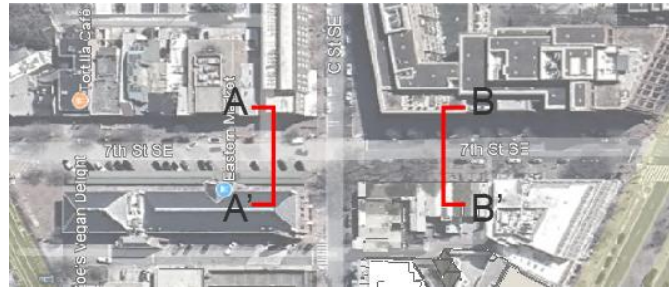


Figure 6-4 Site Sections (Drawn by Author)



C. Movement Mapping

The flea market exhibits organic, multidirectional pedestrian movement. Users navigate freely between stalls, often pausing to browse or converse. This spontaneous mobility offers parallels to how pilgrims interact with spontaneous infrastructural elements during the Waari.



Figure 6-5 Movement on Site (Drawn by Author)

D. Street Level Program

Street-front uses surrounding the site include food vendors, art sellers, craftspeople, musicians, and community-based booths. These activities give the site both an economic and cultural vibrancy, paralleling how public spaces during the Waari serve multifunctional roles.

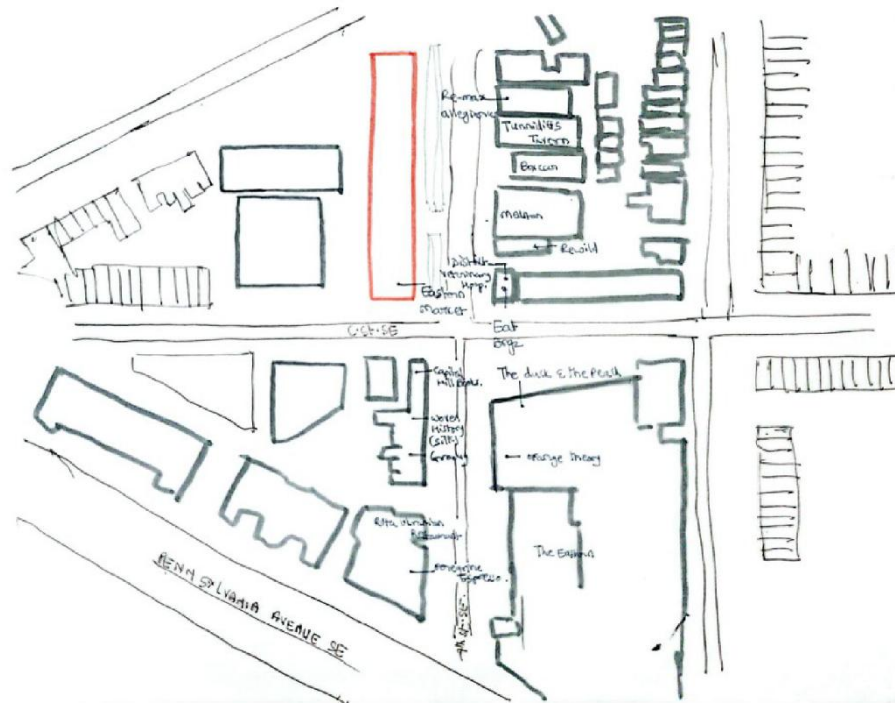


Figure 6-6 Street Level Program (Drawn by Author)

6.3.3 Ethnography and Human Behavior

Field observations were paired with a phenomenological lens to better understand the emotional and cultural value of the site. The key insight from one of the interviews with the vendor was how temporary interventions can take on a sense of permanence in collective memory and routine.

“A temporary space that has become a permanent part of the neighborhood’s identity.”

This sentence captures the emotional core of the site, and by extension, it reflects the essence of the Waari too, where simple acts like walking and singing together- they return each year and slowly weave themselves into the cultural fabric of the community.

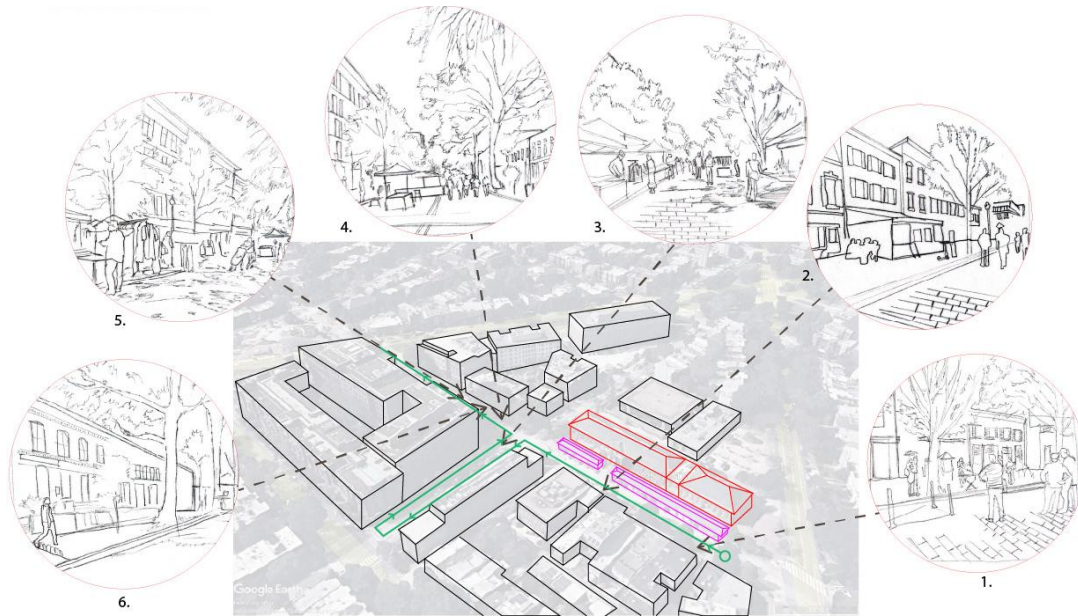


Figure 6-7 Experiential Synthesis Diagram (Drawn by Author)



Figure 6-8 Moment of Pause

As I entered the site, there was a group of people singing. This was the moment of pause for visitors



Figure 6-9 Café with just enough outdoor seatings (Drawn by Author)

Cafe with the foreground on one side of the street and vendors on the other side of the street. Just enough seating was observed for the café.



Figure 6-9 Vendors on side and shop on the other



Figure 6-10 Vendors on both side with tree canopy (Drawn by author)



Figure 6-11 Vendor on one side-edge of a commercial building



Figure 6-12 Shops like Woven History-1980's shop (Drawn by Author)

6.3.4 Design Needs Identified

Even a successful site like Eastern Market is not without gaps. The following needs emerged:

- Seating: Lack of shaded resting areas discourages lingering.
- Micro-Gathering Spaces: No designated areas for impromptu group activity or dialogue.
- Comfort Infrastructure: Public toilets and water fountains are not integrated into the temporary market design.
- Environmental Comfort: Opportunities for thermal comfort through trees, canopies, or interactive shading elements remain underutilized.

These design shortcomings mirror many of the challenges faced on the Waari route, including the need for rest stops, hydration points, and inclusive social spaces for vulnerable populations.

6.3.5 Methodologies Employed

A. Behavioral Mapping

I mapped pedestrian movement across different timeframes to identify nodes of pause, engagement, and transition. This helped in identifying how and where design could enhance the existing spatial performance.

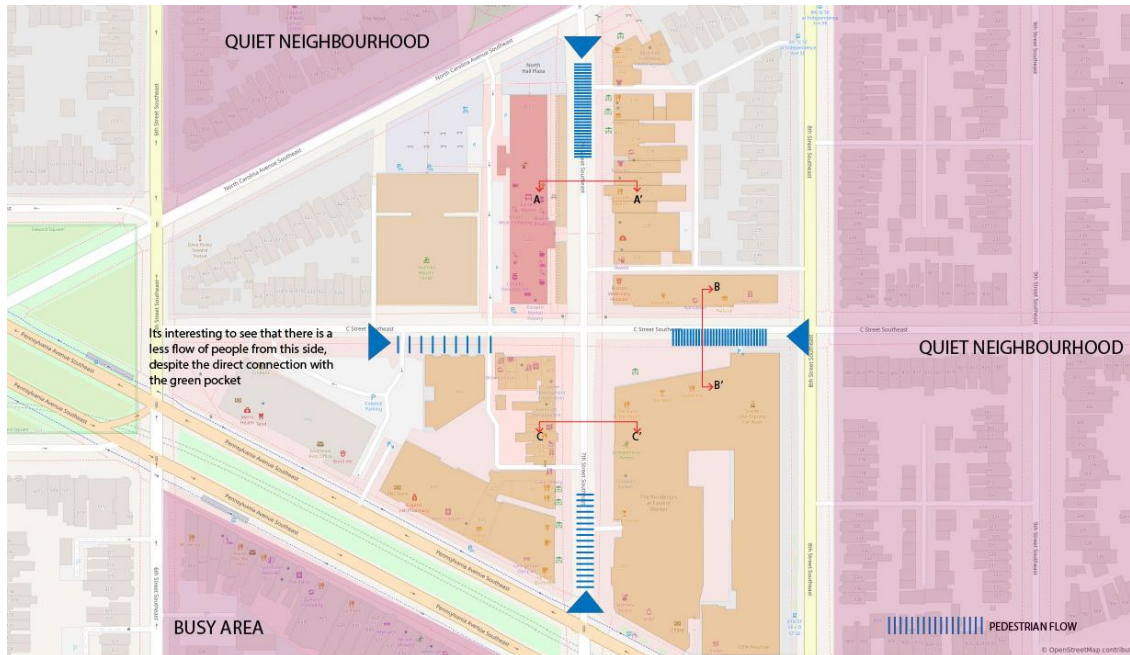


Figure 6-13 Mapping Pedestrian Flow (Drawn by Author)

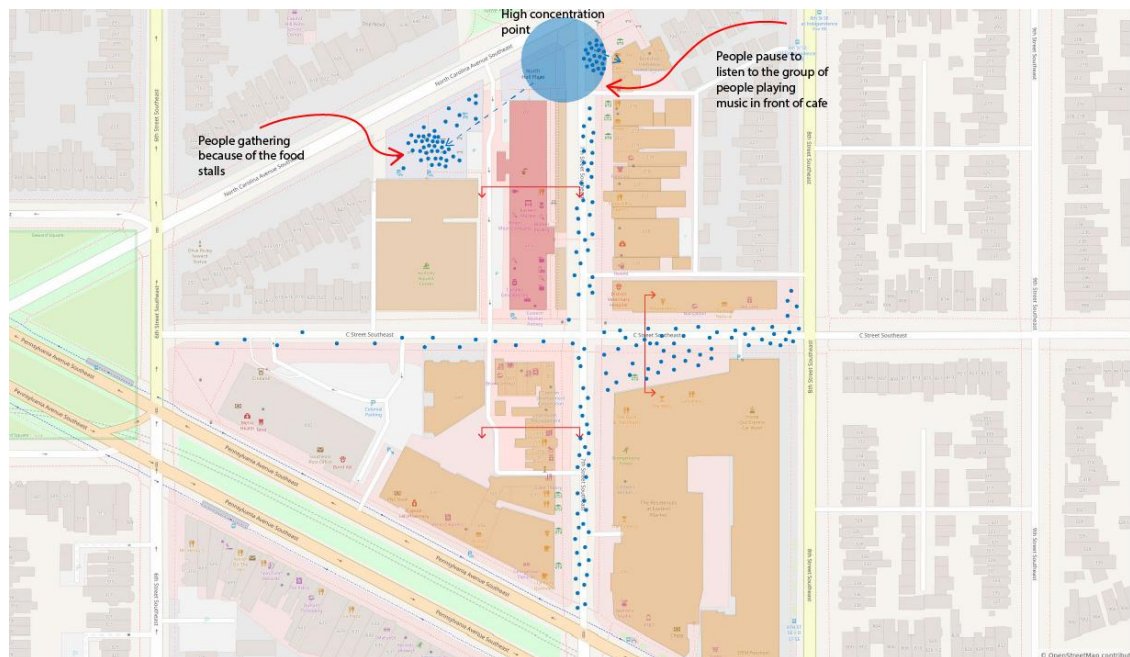


Figure 6-14 Mapping areas of Concentration (Drawn by Author)

B. Photographic and Sectional Documentation

A set of analytical drawings, perspectives, and street sections illustrated how vertical and horizontal space is used differently throughout the week. This method will be crucial in visualizing the contrasting intensities along the Waari route.



Figure 6-15 Perspectives showing use of space during different times (Drawn by Author)

C. Ethnographic Notes and Partner Discussions

Ethnographic reflections were documented alongside peer discussions on-site. Questions such as “What does this space ask for?” helped identify user needs and behavioral gaps. Although the market feels active and self-sufficient, the observations revealed a lack of spaces for pause. The site is vibrant and busy, but it needs small pockets where people can sit, rest, watch the activity, or spend more time. These spaces can shift the market from being only a place of

exchange to also becoming a place of gathering, pause, and social connection.

D. Phenomenological Framing

Sensory experiences such as sound, smell, light, shade, movement, and crowd density were also documented. This helped frame the site not only as a physical space, but as an atmosphere shaped by temporary activity. These observations become useful for understanding the Wari, where sound, devotion, movement, waiting, shade, and collective presence play an important role in shaping the experience of space.

6.3.6 Lessons Learned

1. **Temporality Needs Design:** Temporary spaces are not informal by default; they require intentional spatial support to function well during recurring use.
2. **Human-Centered Infrastructure:** Even informal public gatherings need basic amenities such as shade, seating, water, restrooms, and clear movement paths to become inclusive and comfortable.
3. **Value of Micro-Interventions:** Small design moves such as benches, shaded edges, canopy trees, plinths, or pause pockets can significantly improve the usability and comfort of a space.
4. **Embeddedness Matters:** When temporary spaces respond to real needs and recurring patterns of use, they become part of the memory and identity of a place.

5. Everyday and Event Use Can Coexist: A successful public space can support ordinary daily life while also expanding to accommodate temporary collective activity.

6.3.7 Relevance to Thesis and Future Fieldwork

The insights from the Eastern Market Flea Market support the larger thesis by helping refine methods of observing temporary public-space transformation. The Site Zero study becomes a methodological bridge between everyday public life and the temporary intensity of the Wari.

The lessons from Site Zero inform the thesis in the following ways:

- Behavioral and phenomenological mapping help analyze how people move, pause, gather, and occupy space during temporary events.
- The recurring nature of the flea market helps frame the Wari as a temporary but deeply embedded event that returns each year and becomes part of community identity.
- Observations on movement, rest, shade, seating, and atmosphere inform the spatial programming of the Barad site.
- The need for pause pockets and comfort infrastructure supports the design of shaded pathways, plinths, verandahs, courtyards, and gathering spaces.
- The study reinforces the importance of designing adaptable public spaces that can support both event-based use and everyday community life.

6.4 Conclusion

The Eastern Market Flea Market serves as more than a convenient local reference site. It becomes a testing ground for methods of observing temporality, movement, pause, gathering, and public-space occupation. By studying a recurring temporary market in a different cultural context, the research identifies spatial and behavioral patterns that help frame the later analysis of the Pandharpur Wari.

This chapter shows that site selection is not only about geographical similarity, but also about functional and spatial resonance. Site Zero helps clarify how temporary public activities become embedded in everyday life, how small infrastructural gaps affect user comfort, and how recurring events shape collective memory.

These insights support the thesis approach at Barad, where the design responds to the temporary intensity of the Wari while also serving everyday village life. The lessons from Site Zero help shape a design framework focused on movement, pause, shade, gathering, comfort, and adaptability.

Chapter 7: Discovery Phase: Conceptual Testing of the Thesis

7.1 Introduction

This chapter captures the early conceptual testing phase of the thesis. After reviewing literature, studying precedents, defining the program, and beginning site analysis, this phase helps translate research ideas into spatial and architectural thinking. The intention is not to produce a final design, but to test how temporary public life can be supported through movement, pause, comfort, gathering, and flexible spatial organization.

The testing uses Site Zero - the Eastern Market Flea Market in Washington, D.C. - as an analogue for studying recurring temporary occupation of public space. Although its cultural and spiritual context is different from the Pandharpur Wari, Site Zero helps develop methods of observation, mapping, and spatial testing. These lessons then inform the thesis approach toward Barad, where the design responds to the temporary intensity of the Wari and the everyday life of the village.

7.2 Conceptual Explorations: Initial Observations and Drivers

Spending time at Eastern Market provided insights into how temporary public spaces behave. It helped reveal how people interact with vendors, where they pause, how they move through the site, and how public space can better support comfort and social life.

A few key patterns stood out:

- High pedestrian concentration around food vendors and music performances
- Frequent informal resting on curbs and sidewalks

- Gaps in shade, seating, and bicycle parking
- Missed connections between circulation zones (e.g., shopping street and food courts)

These real-life observations were translated into spatial ideas through parti diagrams, programmatic overlays, and massing studies, which aimed to test how informal, temporary public life can be supported and enriched through intentional design.

7.3 Conceptual Explorations: Initial Observations and Drivers

The following parti diagrams served as foundational tools for organizing spatial logic, movement, and use:

7.3.1 Pedestrian Flow Mapping

The diagram maps the people movement between the quiet residential edges and the bustling core of the market. One key observation was an underused path connecting a small green space to the main vendor area, suggesting an opportunity to improve access and invite more movement.

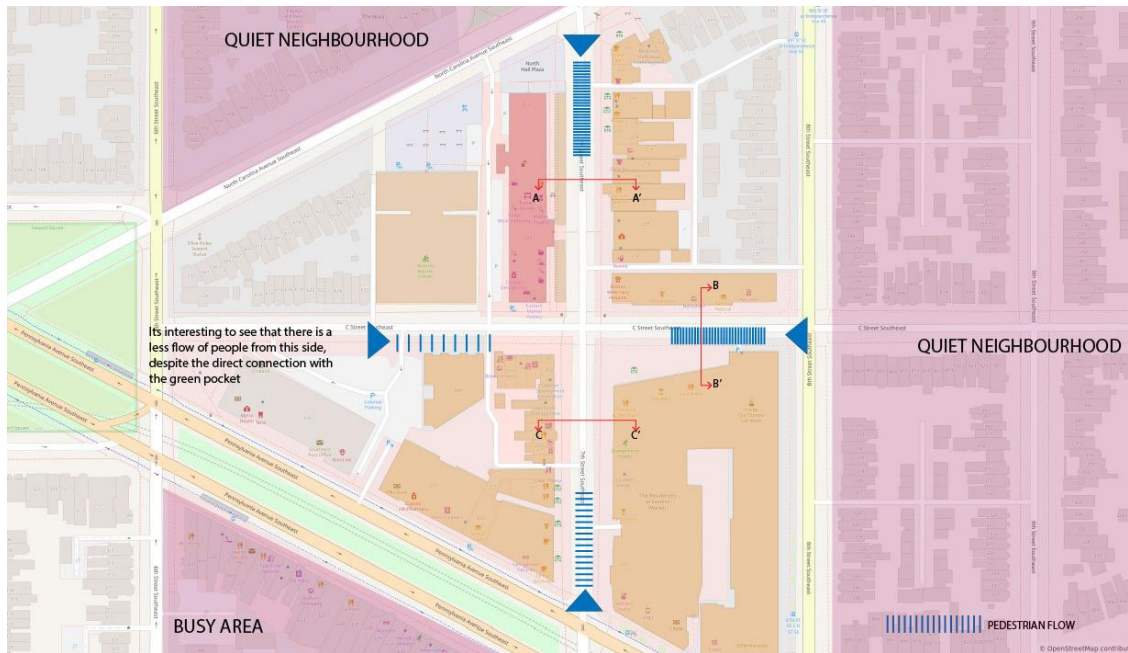


Figure 7-1 Pedestrian Flow Diagram (Drawn by Author)

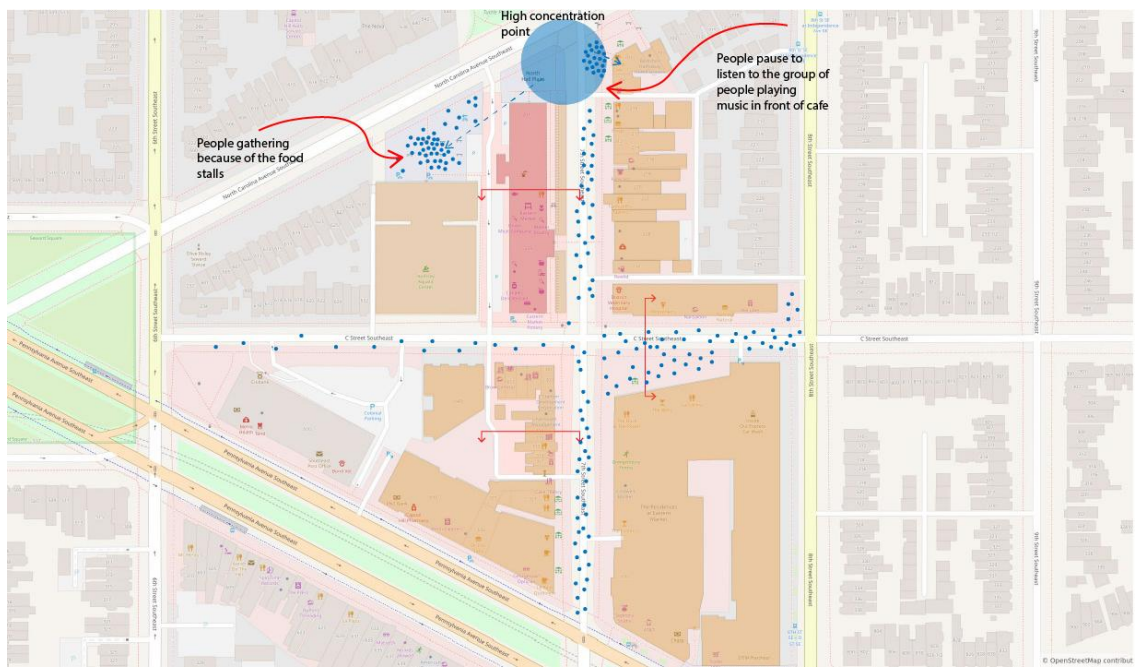


Figure 7-2 Moments of Pause

7.3.2 Enclosure and Comfort

Although the site is surrounded by multi-story buildings, the absence of dense tree cover diminished the sense of enclosure and comfort. This lack of shading and spatial definition made the space feel exposed, limiting opportunities for people to pause and spend time. The takeaway: elements like tree canopies, shaded walkways, and framed spaces are essential to create a welcoming, human-scaled atmosphere in temporary public spaces.

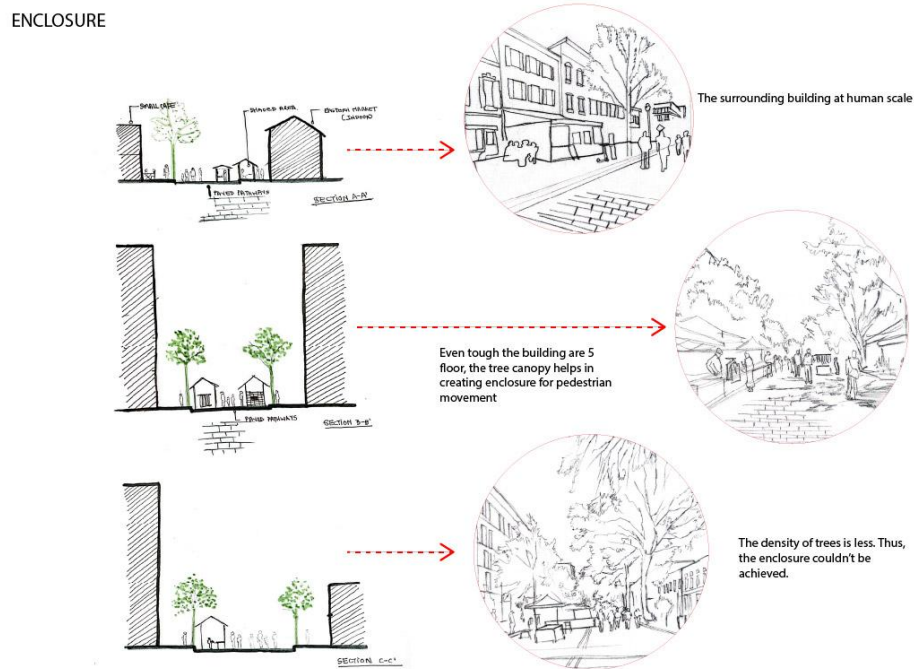


Figure 7-3 Enclosure (Drawn by Author)

7.4 Ethnographic Observations

Some of the most valuable input came from simply watching how people used the space and talking to a few of them.

- Moments to pause: People were naturally drawn to live music or vendor chatter, often forming informal nodes of community.
- Food as anchor: Vendors offering diverse cuisines consistently attracted the largest and most interactive crowds.
- Improvised seating: In the absence of benches, curbs, and pavement edges became makeshift gathering points.
- Talking with a vendor- Provided an insight on how the Flea market has become a important part of their routine.

These insights underscored a core thesis theme: **temporary activity zones demand permanent sensitivity to human comfort and interaction.**



Figure 7-4 Moment of Pause

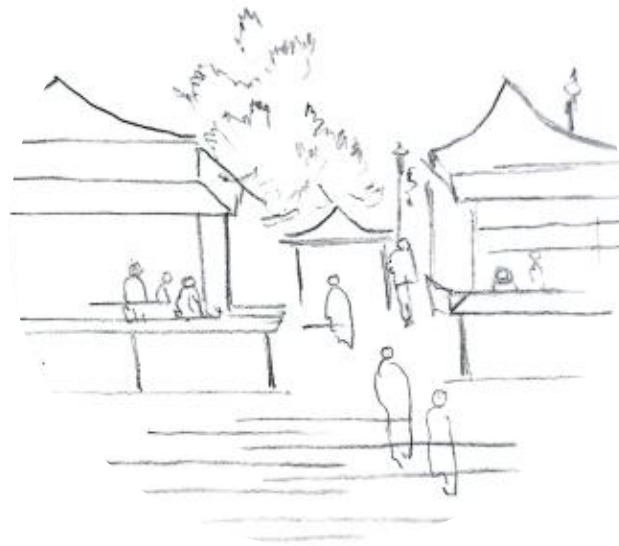


Figure 7-5 Food as Anchor (Drawn by Author)



Figure 7-6 People Using Curb for Seating (Drawn by Author)

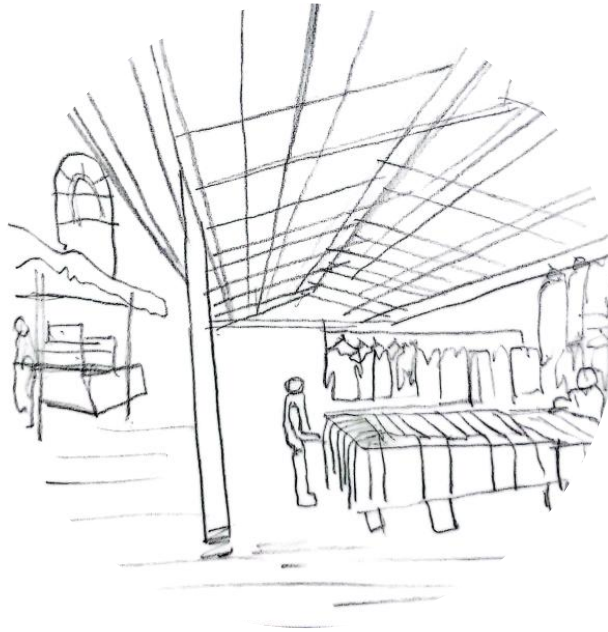


Figure 7-7 Talking with Vendors (Drawn by Author)

7.5 Identification of Gaps

Based on the time at the site, some of the key design needs identified are:

- Not enough seating areas - people had to sit on curbs.
- No formal bike parking, even though many people biked there.
- Lack of quiet or shaded pause areas.
- Disconnected circulation between key areas like food and shopping



Figure 7-8 Identification of Gaps

7.6 Precedent Integration

Precedent studies enriched this phase by offering valuable design lessons:

- **Friendship Centre, Bangladesh:** Inspires ideas around modularity, courtyard configuration, and gathering-focused architecture.
- **Maternity Waiting Village, Malawi:** Informs the need for clustering and balancing privacy with community in spatial layouts.
- **Sabarmati Riverfront, Ahmedabad:** Offers lessons on organizing public

space for both everyday use and large-scale temporary events through pedestrian movement, open space, shaded edges, and flexible civic infrastructure.

These case studies confirmed that **small, thoughtful interventions** can support both temporary and long-term needs of public space.

7.7 Programmatic Design Moves

Using behavioral and ethnographic observations from Site Zero, the initial design testing focuses on small spatial moves that support movement, pause, gathering, and comfort. These explorations are not final design proposals, but conceptual studies that help translate observations into architectural strategies.

1. Arrival and Orientation Node

A small arrival space is tested near the green edge to understand how entry, pause, and orientation can be supported within a temporary public setting.

2. Improved Connection Between Activity Zones

A pedestrian connection is tested between the market and food areas to reduce disconnection and improve flow between major activity zones.

3. Strategic Micro-Seating Pockets

Small seating areas are introduced near food vendors, performance zones, and rest areas to support lingering, observation, and informal gathering.

4. Support Infrastructure Nodes

Bicycle parking and other small-scale support elements are tested at entry points to understand how temporary public spaces can become more comfortable and organized.

These moves help establish design principles that later inform the Barad proposal: shaded pause spaces, clearer movement paths, flexible gathering areas, and small infrastructural elements that support both everyday and event-based use.

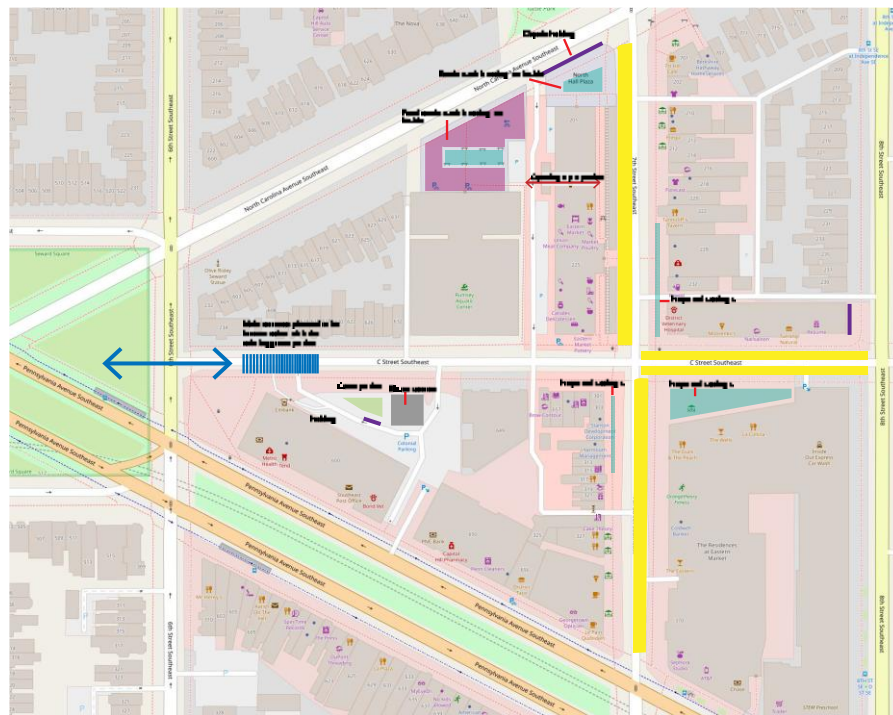


Figure 7-9 Plan-Programmatic Design (Drawn by Author)

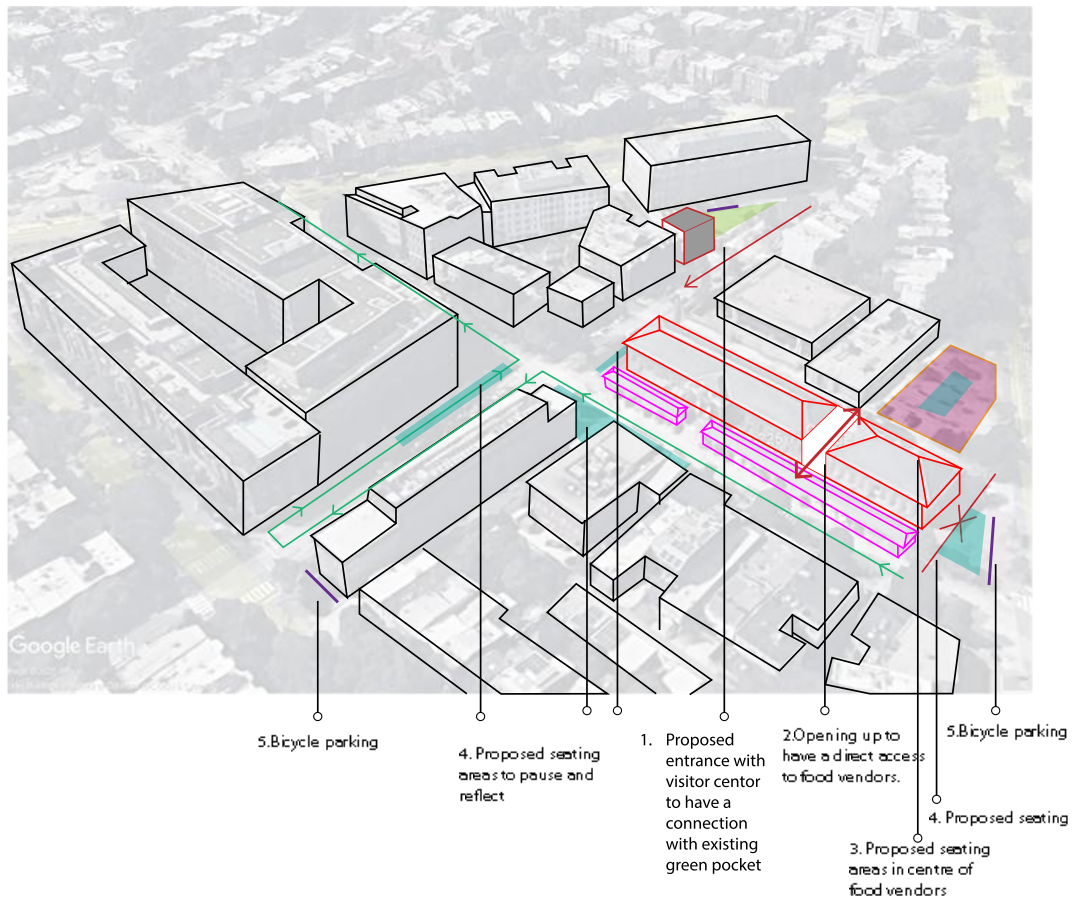


Figure 7-10 Axonometric - Programmatic Design (Drawn by Author)

7.8 Lessons from Site Analysis

Site Zero allows the thesis to test how temporary public activity changes the use, rhythm, and experience of a place. It helps clarify how movement, pause, gathering, vending, performance, and informal seating shape public life during recurring events.

The key lessons from this study include:

- Temporary spaces need intentional design support.

- Shade, seating, water, restrooms, and clear movement paths are essential for comfort and inclusivity.
- Small interventions such as benches, shaded edges, plinths, and pause pockets can significantly improve the experience of public space.
- Recurring temporary activities can become part of the identity and memory of a place.
- Public spaces must be able to support both everyday use and moments of temporary intensity.

These lessons directly inform the thesis approach at Barad, where the design must support the temporary occupation of the Wari while remaining useful to the village throughout the year.

7.9 Conclusion

This conceptual testing phase helps clarify the spatial direction of the thesis. Site Zero demonstrates that temporary public activities are not random or unstructured; they follow patterns of movement, pause, gathering, exchange, and comfort. By studying these patterns at Eastern Market, the thesis develops a stronger understanding of how small design interventions can support recurring temporary events.

The lessons from Site Zero are carried forward into the Barad proposal. They inform the design of shaded pathways, plinths, verandahs, pause pockets, gathering areas,

and flexible community spaces. These elements support the temporary intensity of the Wari while also serving everyday village life.

This chapter therefore acts as a bridge between observation and design. It helps move the thesis from studying temporary public-space behaviour to developing architectural strategies for Barad that are adaptable, human-centered, and rooted in both pilgrimage and community use.

Chapter 8: Conclusion: Thesis Design Solution

8.1 Introduction

This chapter presents the final design proposal for the thesis. Building on the route-scale study of the Pandharpur Wari, the activity mapping, precedent analysis, and program development, the design tests how architecture can support the temporary intensity of the Wari while remaining useful to the local community throughout the year.

The selected site is Barad, a village-scale Palkhital along the Wari route. The project responds to the transformation that occurs when the Palkhi arrives and the village temporarily expands to receive pilgrims. Rather than treating the Wari as a one-day logistical problem, the design proposes a shared public framework that supports both the sacred event and everyday village life.

The proposal includes a community kitchen, multipurpose hall, outdoor classroom, community guesthouse, washing courtyards, verandahs, shaded pathways, plinths, and devotional gathering spaces. Together, these spaces create an adaptable system that can shift between two conditions: the ordinary rhythm of the village and the extraordinary rhythm of the Wari.

8.2 Site Location and Context

Barad is located along the Pandharpur Wari route and functions as one of the halt points where the Palkhi pauses during the journey. It represents a village-scale condition rather than a large urban halt. This makes it important for the thesis because many villages along the Wari route experience sudden transformation during the pilgrimage but have limited permanent infrastructure to support the temporary influx.

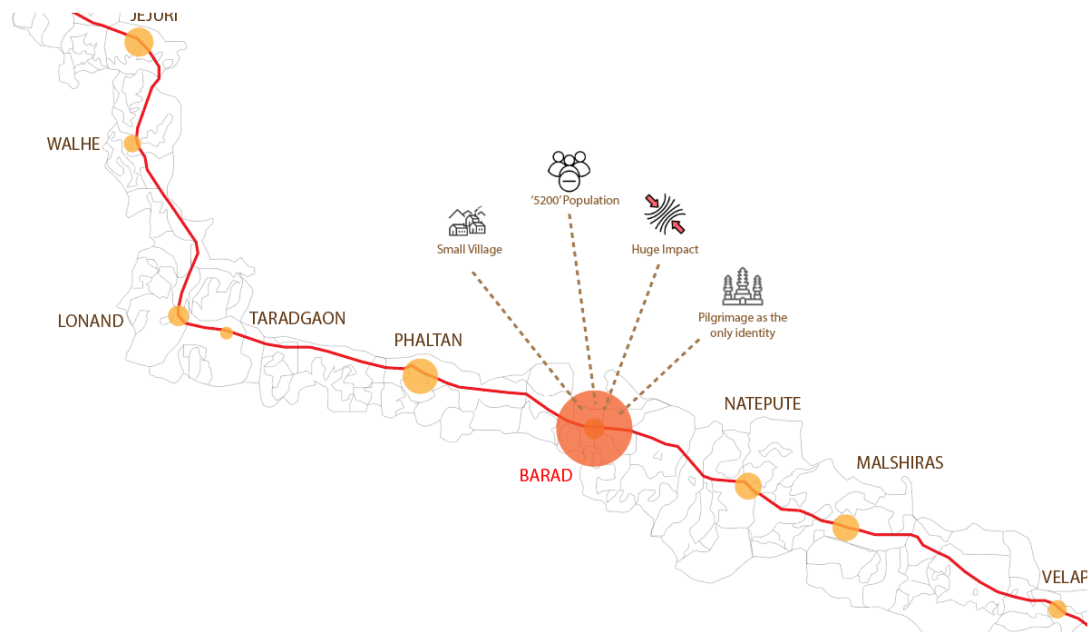


Figure 8-1 Reasons for selecting Barad (Created by Author)



Figure 8-2 Barad Larger Context (Created by Author)

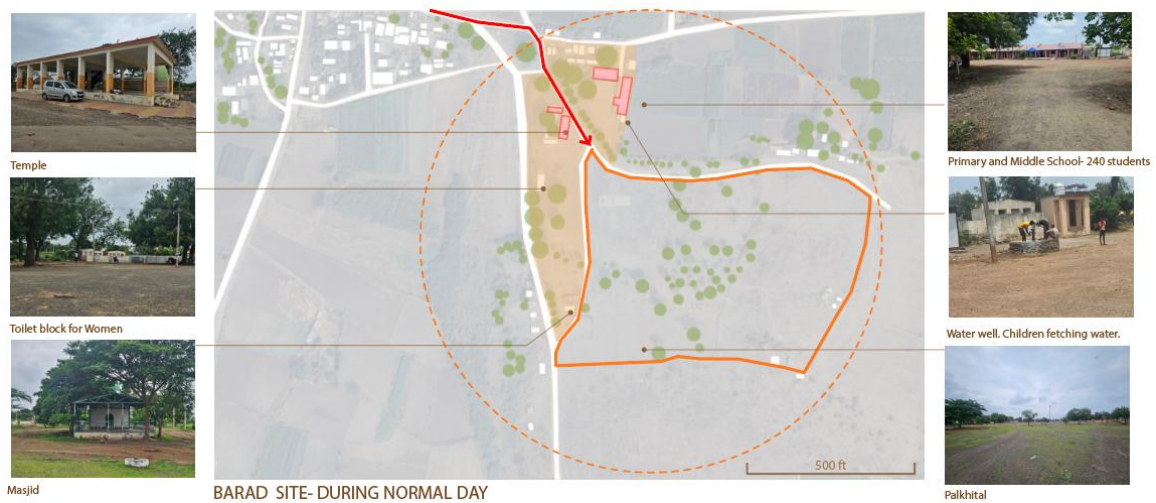


Figure 8-3 Barad on Normal day (Created by Author)

The site is positioned near two important everyday anchors: the existing temple and the existing school. These institutions already support the social, spiritual, and educational life of the village. During the Wari, their importance increases as the surrounding spaces begin to support resting, cooking, gathering, washing, sleeping, and devotional activities.

The relationship between the Palkhital, temple, school, open ground, and village movement routes become the basis for the design. The proposal does not introduce an isolated architectural object. Instead, it strengthens the existing public-space network so that the site can expand during Wari and return to everyday village use afterward.

8.3 Site Analysis

The site analysis focuses on the contrast between Barad's everyday condition and its transformed condition during the Wari. In everyday life, the site functions as a quiet village space connected to education, worship, informal gathering, and daily movement. The school and temple act as stable community anchors, while the surrounding open ground remains flexible and under-defined.

During the Wari, the same space changes completely. The Palkhi becomes the sacred centre, and activities begin to organize around it. Pilgrims gather, rest, cook, eat, wash clothes, wash utensils, sing bhajans, sleep, and set up temporary shelters. Movement paths emerge naturally, and the open ground becomes a temporary settlement.

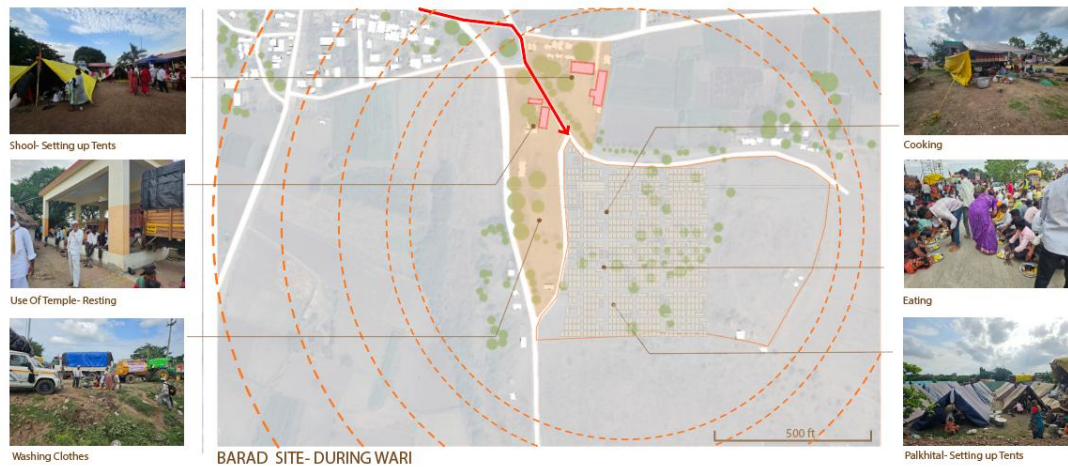


Figure 8-4 Barad During Wari (Created by Author)

This transformation reveals two important conditions. First, the Wari already has an internal spatial order, even when it appears chaotic. The Palkhi organizes movement, gathering, and temporary occupation. Second, the existing village spaces already support the event, but they need architectural reinforcement to provide comfort, shade, accessibility, hygiene, and flexible year-round use.

The activity mapping identifies the main programmatic needs: cooking, food distribution, washing, resting, sleeping, gathering, devotional singing, and movement toward the Palkhi. These activities directly inform the proposed program.



Figure 8-5 Spatial transformations (Created by Author)

8.4 Climate Analysis

Barad's climate requires a design response that supports comfort in hot, dry, and seasonally wet conditions. Since pilgrims and villagers use these spaces outdoors and semi-outdoors for long periods, passive climate strategies become central to the proposal.

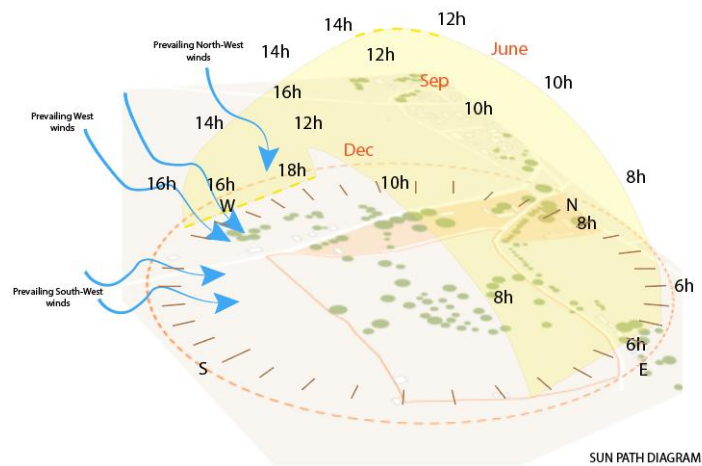


Figure 8-6 Sun Path Diagram (Created by Author)

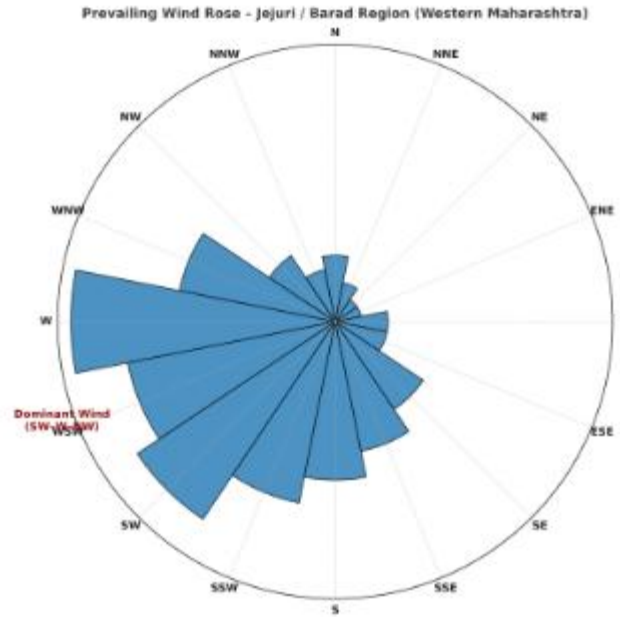


Figure 8-7 Sun Path Diagram (Created by Author)

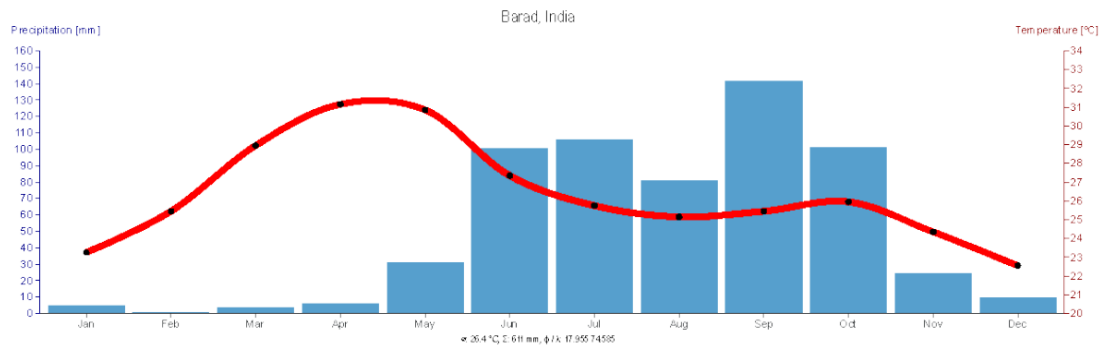


Figure 8-8 Precipitation Chart (Created by Author)

The design uses **north-south orientation** where possible to reduce harsh east-west solar gain. Built forms are arranged to allow **cross ventilation**, especially through semi-open halls, verandahs, courtyards, and shaded pathways. The proposal emphasizes porous spaces rather than fully enclosed rooms so that air can move through the site.

Shading is treated as a primary design tool. Deep verandahs, tree canopies, shaded paths, and semi-open structures create relief from heat. Trees are used especially along the south and west edges to buffer harsh sunlight, while the north and east sides remain more open for softer light and ventilation.

The **raised plinth** responds to both climate and social use. It protects the buildings during monsoon conditions while also becoming a flexible social edge for sitting, resting, sleeping, gathering, and drying clothes during Wari. Thick masonry walls, shaded openings, and sloped roof forms further support thermal comfort and durability.

The climate strategy is not separate from the social strategy. Shade, ventilation, plinths, courtyards, and verandahs all support both environmental comfort and public life.

8.5 Design Proposal

The following parti diagrams served as foundational tools for organizing spatial logic, movement, and use:

8.5.1 Design Concept

The design concept comes from the spatial logic of the Wari itself. At the Palkhital, the Palkhi becomes the sacred centre, and the temporary settlement organizes around it. Tents, movement paths, gathering spaces, and service areas begin to form in relation to this central presence.

The proposal translates this logic into a permanent but adaptable public framework. The design is organized around a sacred node, with surrounding spaces arranged to support flow, pause, gathering, service, and rest. The intent is not to control the Wari, but to support its natural rhythm.

The design therefore creates a porous spatial framework made of courtyards, plinths, verandahs, shaded paths, semi-open halls, and flexible open spaces. These elements allow the site to shift between everyday village use and Wari use.

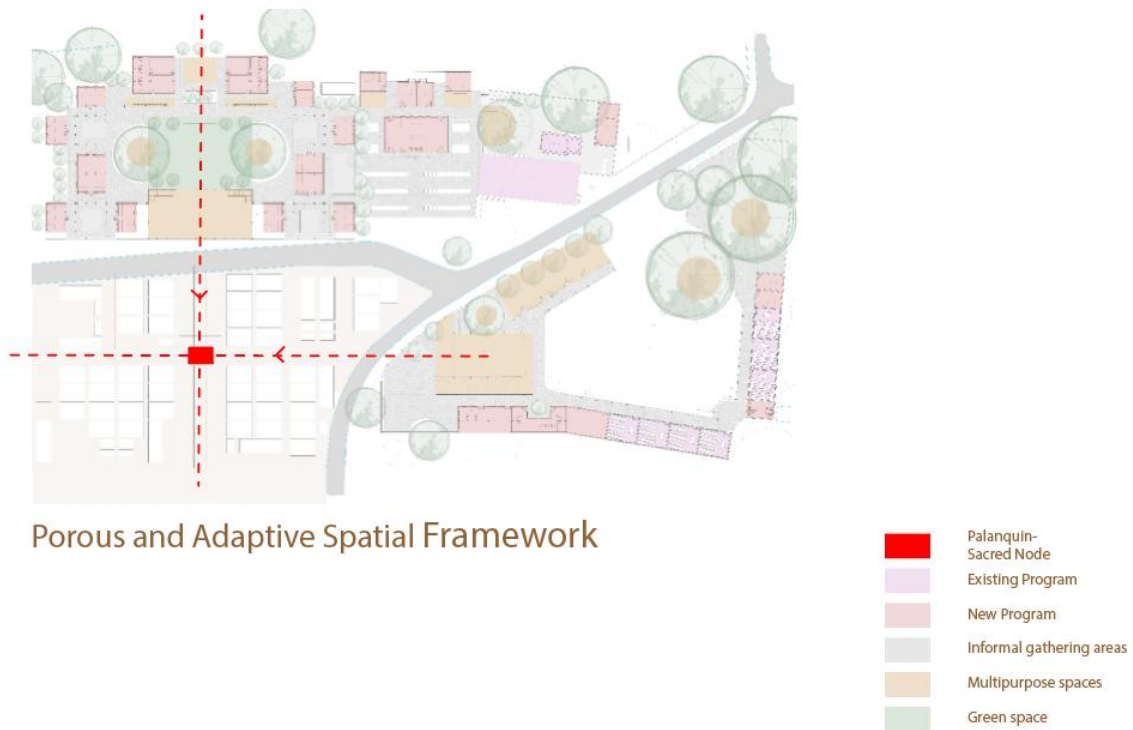


Figure 8-9 Parti Diagram (Created by Author)

8.5.2 Site Organization

The site is organized as a series of connected spaces rather than isolated buildings. The temple-related program, school-related program, guesthouse, and open public

spaces are arranged around movement, shade, and the sacred gathering node.

The community kitchen is located in relation to the existing temple, reinforcing the act of food preparation and distribution as a form of service. The multipurpose hall and outdoor classroom connect to the school, extending its everyday educational and community role. The community guesthouse is placed to provide a calmer and more protected environment for elderly Warkaris while still allowing connection to the larger Wari atmosphere.

The spaces are linked by verandahs, plinths, shaded paths, and courtyards. These in-between spaces become as important as the buildings themselves because much of village life and Wari activity happens at thresholds.

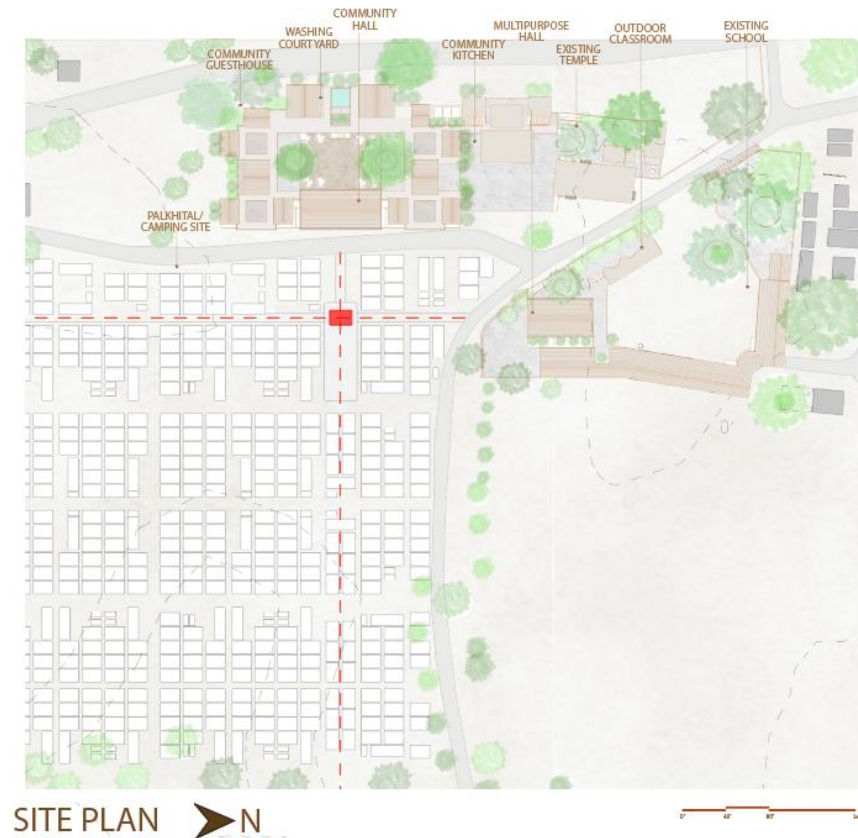


Figure 8-10 Site Plan (Created by Author)

8.5.3 Pragmatic Components

Community Hall

The community hall functions as a flexible semi-open space for gathering, rest, and collective activities. During everyday village life, it can support school events, community meetings, workshops, cultural programs, and local celebrations. During the Wari, it transforms into a shaded shelter where pilgrims can rest, sleep, gather, sing bhajans, and participate in devotional activities. Its openness allows the space to adapt easily between daily community use and the temporary needs of the pilgrimage.



Figure 8-11 Section through community Hall (Created by Author)



Figure 8-12 View of Community Hall (Created by Author)

Community Guesthouse

The community guesthouse is designed especially for elderly Warkaris. Since the project cannot accommodate all pilgrims, it focuses on a group that may need additional comfort, safety, and rest. The guesthouse includes shaded verandahs, shared edges, and quieter spaces for longer pause and recovery. During non-Wari times, it can support visiting guests, local functions, or community use.



Figure 8-13 Section through Community Guesthouse and Central Garden Area (Created by Author)



Figure 8-14 View of Community Guesthouse (Created by Author)



Figure 8-15 View of Central Garden (Created by Author)



Figure 8-16 View of Central Garden (Created by Author)

Washing Courtyard

The washing courtyard supports essential Wari activities such as washing utensils and clothes, which often happen informally across open spaces. By providing a dedicated area, the design organizes these activities in a cleaner, more accessible, and dignified way. During Wari, it serves pilgrims' temporary needs; during everyday village life, it remains a useful extension of the community kitchen and shared public framework.



Figure 8-17 Section through Washing Courtyard and Community Hall (Created by Author)



Figure 8-18 View of Washing Courtyard (Created by Author)

Community Kitchen

The community kitchen supports cooking and food distribution during Wari.

Washing courtyards are placed nearby to support washing utensils and clothes, two activities strongly observed during the pilgrimage. During the rest of the year, the kitchen can support temple meals, festivals, community gatherings, and local events.

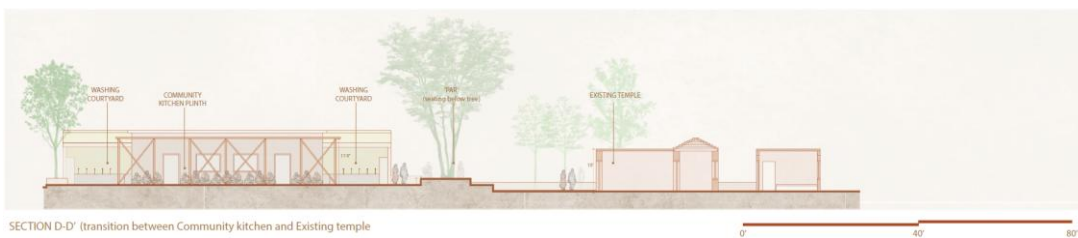


Figure 8-19 Section through Community Kitchen and Existing Temple (Created by Author)



Figure 8-20 View of Community Kitchen Plinth(Created by Author)



Figure 8-21 View of Existing Temple (Created by Author)

Multipurpose Hall

The multipurpose hall functions as a semi-open gathering space. For the school and village, it can host assemblies, workshops, meetings, and cultural programs. During Wari, it transforms into a shaded shelter for resting, sleeping, gathering, and bhajans.

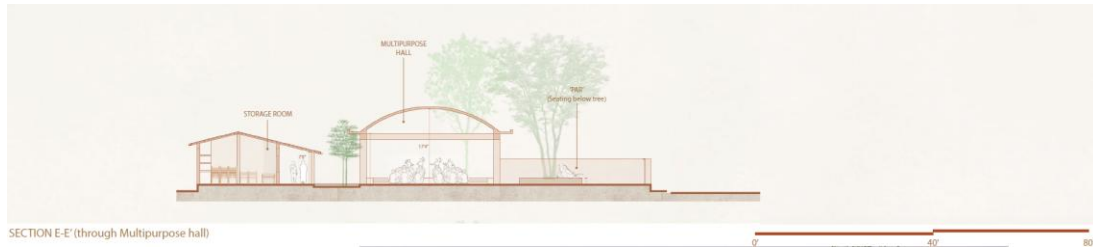


Figure 8-22 Section through Multipurpose Hall (Created by Author)



Figure 8-23 View of Multipurpose Hall (Created by Author)

Outdoor Classroom

The outdoor classroom extends the school into the landscape. It supports informal learning, storytelling, workshops, and student activities during the year. During Wari, it becomes a shaded resting and gathering area for pilgrims.

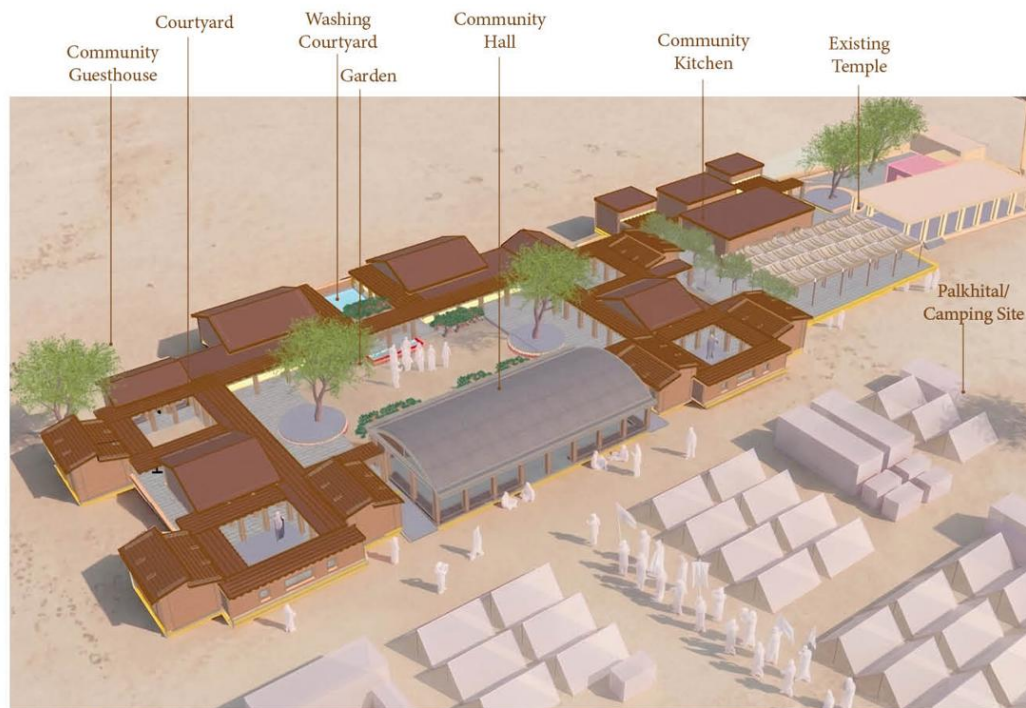


Figure 8-24 Section through Outdoor Classroom (Created by Author)



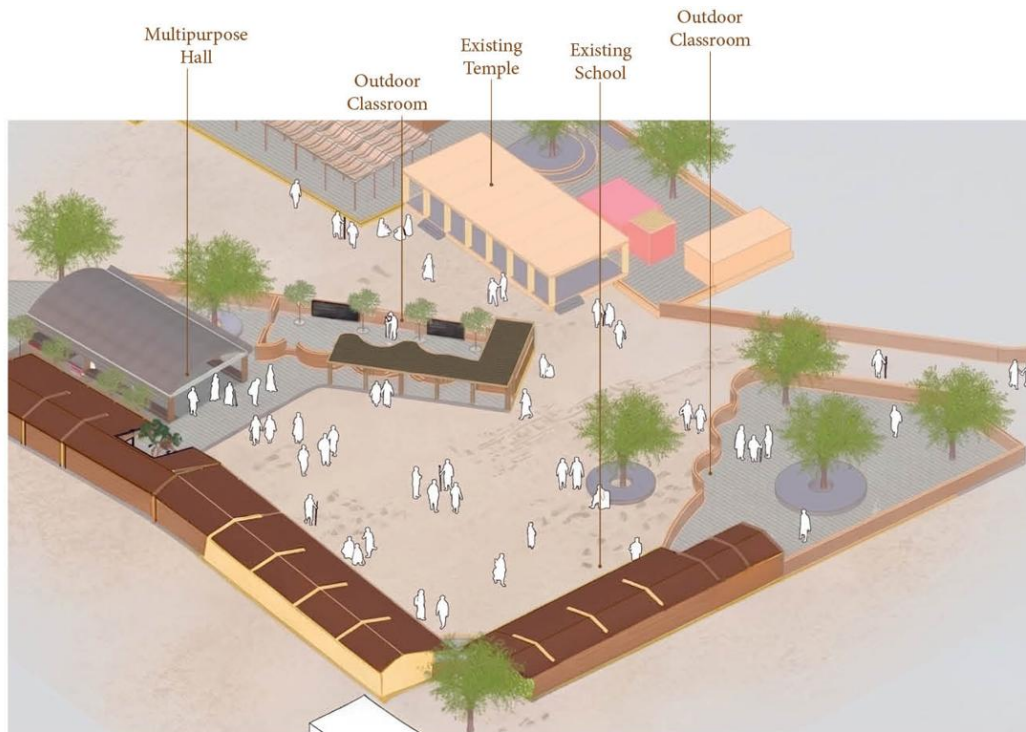
Figure 8-25 View of Outdoor Classroom (Created by Author)

The plinths, verandahs, courtyards, and shaded pathways form the connective tissue of the project. They allow informal sitting, resting, sleeping, drying clothes, gathering, and movement. These elements make the project adaptable rather than fixed.



View of Community Guesthouse, Hall, Kitchen and Existing Temple

Figure 8-26 Isometric View (Created by Author)



View of Existing School, Multipurpose Hall, and Outdoor Classrooms

Figure 8-27 Isometric View (Created by Author)

8.5.4 *Everyday Condition and Wari Condition*

The design is intended to operate in two primary conditions.

In the **everyday condition**, the project belongs to the village. The school uses the multipurpose hall and outdoor classroom. The temple uses the kitchen and gathering spaces. The plinths, verandahs, and shaded pathways support informal public life.

The site becomes a shared community asset rather than an unused pilgrimage facility.

In the **Wari condition**, the same spaces expand their role. The kitchen supports food preparation and distribution. The washing courtyards support hygiene and everyday care. The hall becomes shelter. The outdoor classroom becomes shaded rest space.

The guesthouse supports elderly pilgrims. The plinths and verandahs become sleeping, sitting, gathering, and waiting areas. The sacred gathering space allows Warkaris to pause, sing bhajans, and remain connected to the presence of the Palkhi.

This dual condition is the core of the design solution. The project is not temporary infrastructure, and it is not a fixed building complex. It is a framework that adapts.



Figure 8-28 Aerial View- Proposed Program without Wari (Created by Author)



Figure 8-29 Aerial View - Proposed program with Wari (Created by Author)

8.5.5 *Material and Spatial Language*

The material language of the proposal is rooted in durability, familiarity, and climate response. Brick masonry, shaded verandahs, raised plinths, sloped roofs, and open courtyards create an architectural language that feels connected to village life while supporting the scale of the Wari.

The design avoids overly formal or monumental gestures. Instead, it uses simple architectural elements that can carry multiple meanings. A plinth becomes seating, sleeping space, and social edge. A verandah becomes shade, circulation, and gathering space. A courtyard becomes a place for washing, resting, cooking support, or community gathering. A shaded path becomes both movement and pause.

The architectural language is therefore intentionally modest. It supports the Wari by strengthening the ordinary spaces where devotion, service, and community already happen.

8.6 Conclusion

The design proposal for Barad demonstrates how architecture can support the Pandharpur Wari without interrupting its organic character. The project does not attempt to contain the pilgrimage or design for the entire scale of the Wari. Instead, it focuses on strengthening one village-scale Palkhital condition through adaptable, community-supportive spaces.

By connecting the existing temple, school, Palkhital, open ground, and movement routes, the proposal creates a shared public framework. During Wari, it supports pilgrims through food, rest, shade, washing, gathering, shelter, and care for elderly Warkaris. During the rest of the year, it supports education, temple activities, village gatherings, workshops, local events, and everyday social life.

Barad becomes a testing ground for a larger idea: pilgrimage infrastructure can also be community infrastructure. The design offers a prototype that can be adapted to other Palkhital sites according to their scale, existing anchors, local needs, and intensity of pilgrimage activity.

Ultimately, the thesis proposes that architecture can support the sacred journey not by imposing a fixed order, but by strengthening the spaces where movement, devotion, service, rest, and community come together.

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