



CEMETERY AS A HEALING LANDSCAPE

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POLITECNICO
MILANO 1863

DEPARTMENT OF
ARCHITECTURE
AND URBAN STUDIES

ACKNOWLEDGEMENT

We would like to convey our heartfelt gratitude to our thesis supervisor Prof. Sara Protasoni for her useful comments, encouragement, and taking the time to answer our questions, and for sharing with us our insight and knowledge throughout the learning process of this master's thesis.

Furthermore, we would also like to thank the Politecnico University, which gave us a chance to work on our thesis and provide us with the basic services which we required during the process.

We would also like to thank our friend Ar. Monal Singh for the inspiration and encouragement. Your friendship will always be cherished.

We would like to thank our family and friends who have always encouraged and believed in us and whose love and support continues to inspire us.

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ABSTRACT

“All the paths in the world, end upon a cemetery” - Mano

From the pyramids of the ancients to the recent intrigue of the ‘natural burial,’ processes of caring for the dead have varied greatly throughout time. It is an inherently human program, saturated with memory and historically executed through a wide range of articulations. Funerary rites have been rooted in civilizations for millennia, yet the unfortunate reality is that the landscape and architecture of the cemetery is unorganized and unplanned. Many cemeteries have emerged from the haphazard and often arbitrary placement of bodies, retaining only faint evidence of generational development or cardinal directionality. It is thus, only appropriate for the architecture and landscape discipline to acknowledge this significance, to redefine role of the cemetery in the articulated consciousness. Also facing the rapidly aging problem, cities of high density and find it difficult to spare enough land for burials.

This thesis proposes that landscape and architecture are not only inherently present within the cemetery- a necessary component of the human culture- but that funerary architecture can and should be reinjected into contemporary society. The thesis proposes to address the nature of the cemetery within a historic and cultural context and to evaluate its architectural potential within a design. This thesis also proposes the idea of applying verticality into cemetery typology. Verticality provides opportunities to bring cemeteries back to the urban district. While urban cemetery makes it possible to mix city functions and encourage daily visits to the burial, which benefits people’s attitude towards life and death.

KEYWORDS: SUSTAINABILITY, VERTICAL CEMETERY, MULTI-RELIGION SPACE, THERAPEUTIC LANDSCAPE

INTRODUCTION

“The only place where you can find equality is in the cemetery” - Evan Esar

Cemeteries are manifestations to the past – to history, to our ancestors and to our cultural traditions. Every religion has specific and meaningful traditions and customs around death. However, the grief and remembrance of the dead remains almost the same throughout all cultures.

India being the fastest developing, second-most populous country in the world, hosts an array of cultural and religious beliefs. In every culture, regardless of the rituals, the death of a close one is a time of utter grief. However, the existing scenario does not even acknowledge this need for space or landscape that offers solace of any kind in this time. The current system of considering cemeteries as a depressing abandoned landscape does more harm than healing for someone already suffering. Through the exploration of this thesis, we would try to understand how these landscapes currently work and how they can be evolved to be spaces of psychological ease rather than of mundane sadness arising from deathscapes.

Indian society is pluralistic in nature. India is a land of religious pluralism. Hinduism, Buddhism, Islam, Sikhism, Christianity, and several other religions have been coexisting and growing side by side in Indian society since ancient times. The Hindus constitute the largest segment of population nearly 73%, the Muslim nearly 12% and the Sikhs about 2%.

The Hindu community is very diverse with differing practices and beliefs between various sects, castes and places of origin. Hindus consider life and death as a part of the world (samsara), and to be free from desire and attain liberation (moksha). Brahma is the divine force and ultimate reality, which absorbs the soul into it once moksha is attained.

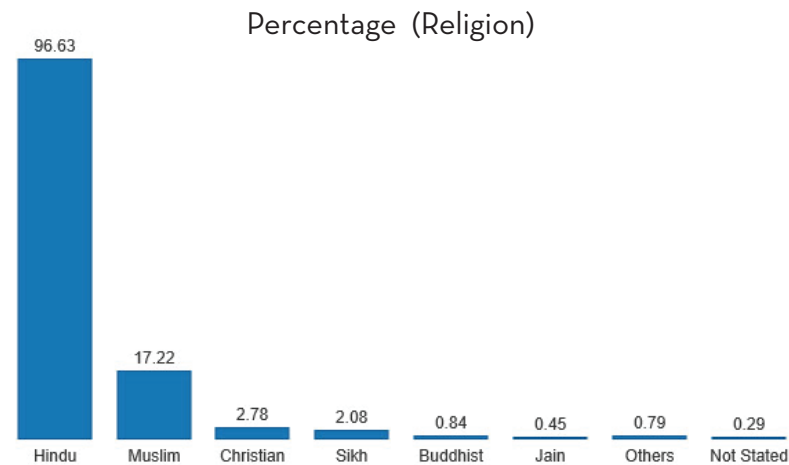
The word "Islam" means the "achievement of peace with Allah [God] and man, and complete resignation to Allah in thoughts, words, beliefs, and deeds." Moslems, the followers of the Islamic religion, live by the Koran. The Koran teaches:

There is one God, Allah.

There is a day of judgment and a life after death.

God sent a number of prophets to teach how to live according to His law. Jesus, Moses, and Abraham are respected as prophets but the final Prophet was Muhammad. Muslims live according to the five basic Pillars of Islam. These include the declaration of faith, praying five times per day, contributing money to charity, fasting, and taking at least one pilgrimage to Mecca.

Catholics believe that life is a gift from God: it is God who sustains everyone on life's journey, and God who calls us home at the end of our lives. For Christians, a funeral in some respects is a time of joy as they believe once they have died they will be with God in heaven. It is also a time of sadness, as family and friends will miss the person.



EXISTING CONDITIONS OF CEMETERIES IN INDIA

Everything is shrinking in the time of recession, even space for the dead. In the last few years, graveyards in India have been facing an acute shortage of land. This is an issue in many other countries as well. That's why some of them "lease" graves to families, and after a certain amount of time, the graves are disinterred, the remains given to the family, and the newly-empty grave used for another person. If the family wants their relative to remain in that grave, they must continue to pay for it to be maintained. While shortage of land is an important problem, the designing and usage of the cemeteries in India is another. The cemeteries should be organised and designed in a way where the dead and their loved ones experience a peaceful environment for bidding them goodbye.

The pollution created by the different rituals of different religions is a matter of concern which is harmful for the sustainability and ecological factors of the country and thus, require an environment friendly approach.



CREMATION PROCESS - HINDU RITUALS



BURIAL PROCESS - MUSLIM RITUALS



BURIAL PROCESS - CHRISTIAN RITUALS



INDIAN RITUALS AND CEREMONIES -MUSLIMS

The whole community participates in a Muslim funeral. It's not unusual for someone to attend the funeral of someone they don't know well.

It's comprised of prayers, rituals, and rites. Prayers are recited outside the mosque, normally in the courtyard.

Death struggle

Friends and family gather around and offer the dying person courage, to help them endure the agonies.

They chant and encourage the dying person to say "Shahada" meaning that Allah is the only God.

The goal is that the person says those words at the exact time of death.

Just after the death

The eyes and mouth of the deceased are closed, the body is covered with a sheet. Their head is positioned to face Mecca.

Family and friends ask Allah to forgive the sins of the departed, which is referred to as "dua".

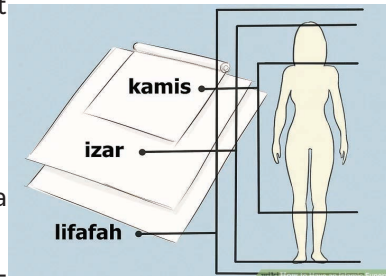
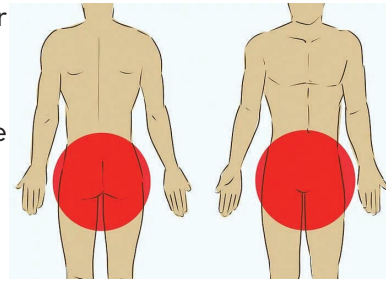
Preparing the body

It's crucial that the body is completely clean. It must be cleansed at least three times, either by the spouse or a same sex family member.

If it's still not clean after three times, it is washed as many times as necessary. However, it must be an odd number of times.

We should wash the private parts. If urine or stool has been excreted, the body needs to be cleaned.

After this, the part between the navel and knees must be covered. This is also known as the awrah or satr of a man, i.e. the part of the body that is considered "naked".



Enshrouding the Deceased

Wrap the body in a simple cotton cloth, also known as kafan. The material, style and colour of the cloth varies from region to region, but the shroud should ideally be simple and modest.

The left hand of the deceased is placed on the chest. The right hand is then placed on top of the left. The sheets are brought over the body one at a time. First the right side, then the left, until they are all wrapped around the body.

A rope is tied at the top of the head and another below the feet. One or two ropes are tied around the middle of the body.

Funeral Prayer

Inform others about the date and time of the funeral prayer.

The funeral prayer is a fardh kifayah (communal obligation).

It is the obligation of the community to attend the funeral; if nobody attends, the community is sinful, but if a few people representing the community attend.

A child born dead, aborted after the fourth month, or who dies before reaching the age of puberty does not have to have a funeral prayer because the Prophet did not do so for his own son.

Offer the funeral prayer as a congregation

Do not, however, delay the prayer to allow more people to come. It is preferable that at least three rows behind the imam are filled up, according to a Hadith which states.

If there are multiple deceased, one prayer can be made for all of them. If there are both male and female deceased, the female bodies must be placed in front of the imam, with the male bodies placed behind. Dig a grave with a wider space that suits the correct measurement of the deceased and the body is perpendicular to the Qibla.

This is done to avoid further problems, such as the deceased being unable to fit into the grave.

This also prevents wild animals such as dogs and boars from being attracted by any odour.

The face should be turned right towards the Qibla.

When placing the body in the grave, recite "In the name of Allah and in the faith of the Messenger of Allah".

Close the grave with pieces of timber and cover the grave with sand.

This makes sure that earth will not be put directly on the body when they fill the grave with earth.



INDIAN RITUALS AND CEREMONIES -HINDU

Death Struggle

The family member pour holy water and basil leaf in the mouth and pray around them.

Just After the Death

As soon as possible upper limbs, lower limbs and neck should be straightened immediately and close the eyes. Family member pray for "Deity Dattatreya" from protection of the subtle body of the deceased from the attack of negative energies. Clean the body so there should be no dirt and change the clothes/decorate Male: Dhoti and Kurta, Female (Unmarried): Sari and Female (Married): Like a bride. Before putting body on ground, sprinkle cow dung or vibhuti (holy ash) and the grass mat. If we didn't put holy water earlier then put holy water and close ear and nose orifices with basil leaves. Dead body should keep in E-W directions and cover entire body except face and feet with single white cloth.



Ceremony Rituals

Elder/Young son only can perform all the rituals and know as Karta.

Karta should save their head reason behind is that he can concentrate all his energies in ritual process. The body should be carried with its head during funeral procession. Four people should shoulder the bier and chant "RAM NAAM SATYA HAI" aloud till they reach crematorium. Dead body placed on the pyre along with the bier. Five balls of rice flour with betel nuts placed on forehead, face, both shoulder and head. The Karta should kindle the pyre with the Agni (Fire), Male: Head side and Female: Feet Side. Kindle the pyre in Anti-Clockwise Direction.



INDIAN RITUALS AND CEREMONIES -CHRISTIAN

Funerals are usually held in a church and led by a minister or a priest. The service may also be followed by the burial, which usually includes a short graveside service.

At the funeral

The service to open with prayer, readings, and a sermon Remembrances by minister and/or pre-selected family and friends who read aloud from verses, poems, or stories they have prepared ahead of time More prayers and a moment of silent reflection

Closing words from the minister, which serve to officially hand over the soul to God

Hymns may also be sung by everyone in attendance, who can sing along using hymnals provided by the church

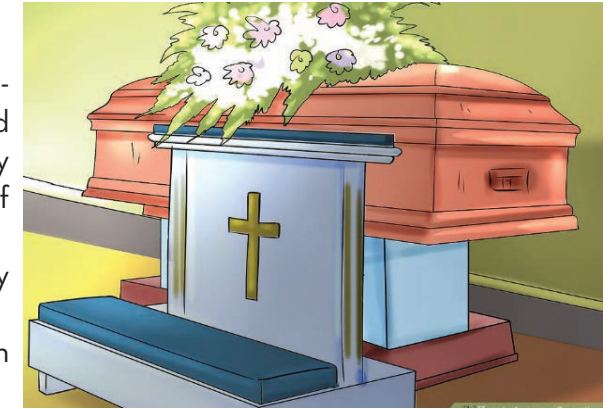
If cremation has been chosen, there may be a cremation urn, which is a special container for the loved one's ashes, in place of or in addition to the casket.

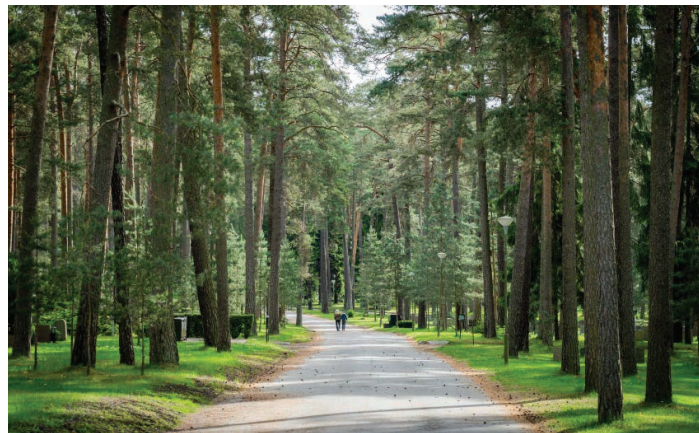
Burial flowers may be sent to the church via a florist who can help make the appropriate selections. Some families may indicate they'd prefer donations to a particular charity in lieu of flowers.

If cremation has been chosen, there may be a cremation urn, which is a special container for the loved one's ashes, in place of or in addition to the casket.

Dress code

Men should wear dark (preferably black) suits and a tie. Women should wear dark (preferably black pantsuits or dresses/skirts). In some Christian faiths, it's customary for women to wear a hat, too (also dark colors).





- 1. Chapel of Faith, Hope and the Holy Cross
- 2. Woodland Chapel
- 3. Chapel of Resurrection
- 4. Visitor Center, previously service building
- 5. The New Crematorium

The Woodland Cemetery 1:10 000

SKOGSKYRKOGÅRDEN (Woodland Cemetery) , Stockholm, Sweden

Architect: Erik Gunnar Asplund, Sigurd Lewerentz

Visitors are met by the beautifully rolling landscape from the very entrance to Skogskyrkogården.

There are no graves in sight —a sign that nature is the central focus, not the graves.

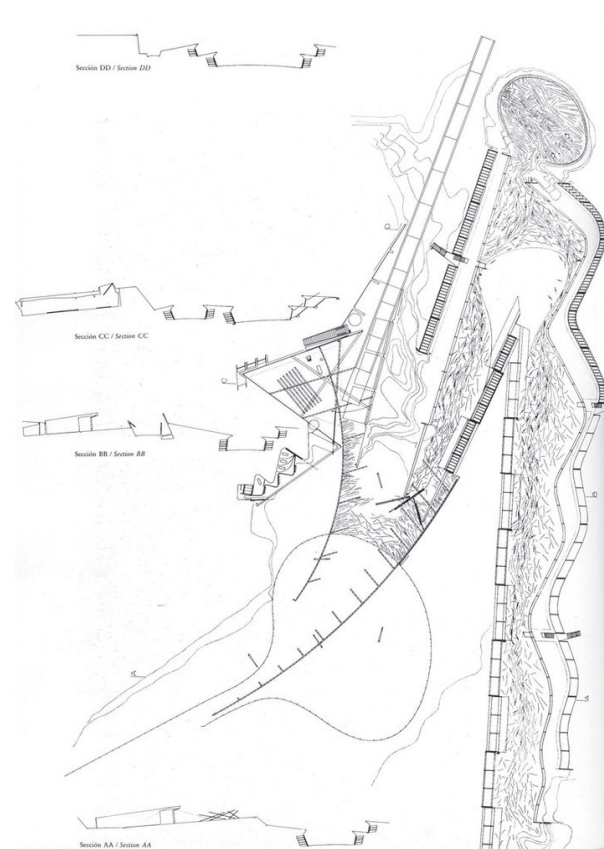
These are mainly located in the depths of the woodland.

When architects designed the landscaping and the buildings, they started with the experience of the visitors —the concept of mourning and the feelings surrounding it. There is a complete lack of sharp corners throughout, giving an embracing and gentle feel. After the service, attention is drawn to the natural surroundings, to help reconcile the mourners with the sadness of their loss as part of the circle of life.

An immense granite cross is the only thing to break up the horizon when visitors come through the main entrance and look out over the rolling, open landscape.

Seven Springs Way leading up to the Chapel of Resurrection, Almhöjden, Woodland Chapel, three chapels for Faith, Hope and the Holy Cross are the important parts of this cemetery.





IGUALADA CEMETERY, Barcelona, Spain

Architect: Enric Miralles and Carme Pinos

Miralles and Pinos conceptualized the poetic ideas of a cemetery for the visitors to begin to understand and accept the cycle of life as a link between the past, present, and future. It's understood to be a "city of the dead" where the dead and the living are brought closer together in spirit.

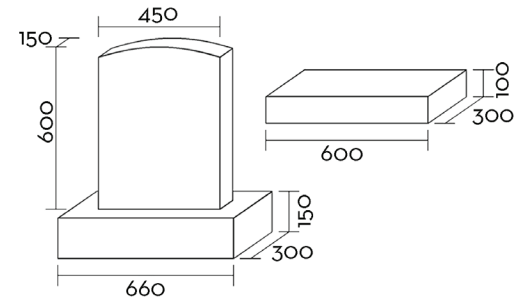
Embedded in the Catalan hills, the Igualada Cemetery is an earthwork that blends into the landscape as if it were a natural aspect of the land.

The cemetery was designed as a tiered landscape that unfolds into the landscape as one continuous and fluid progression.

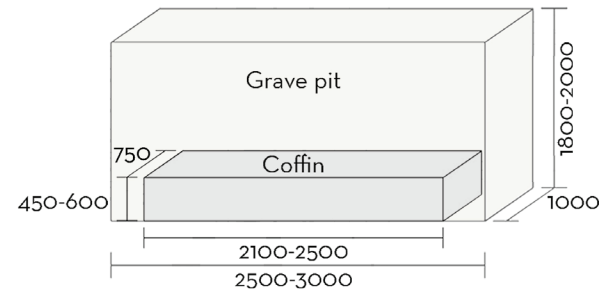
The main burial area is part of a lowered excavated part of the cemetery that is surrounded by gabion walls and the mausoleum-like burial plots, which obstructs the visitor's vision from the surrounding context, secluding them in an area where the sky is the only visible entity outside of the central burial area. Unlike the first tier, the second tier of the cemetery has more traditional burial plots that are separated and spread out rather than the mausoleum-like burial plots below.



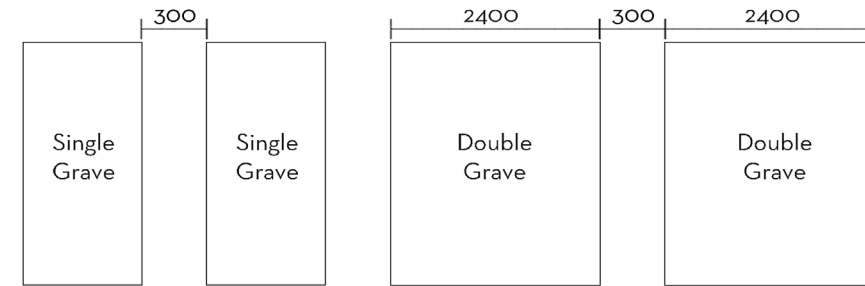
HEADSTONE DETAIL



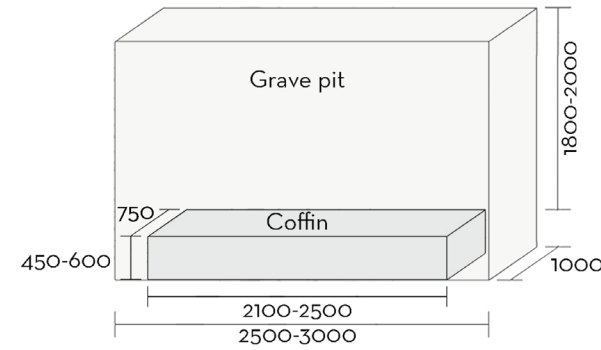
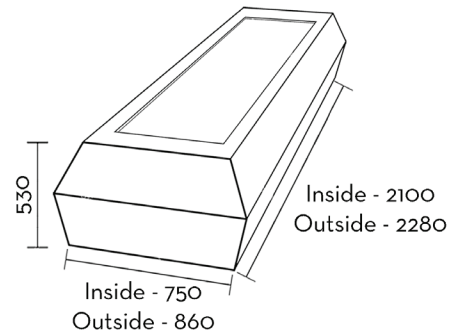
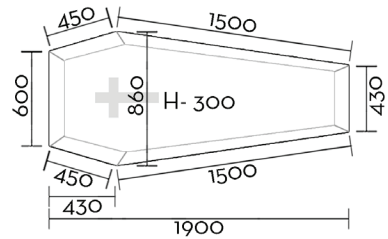
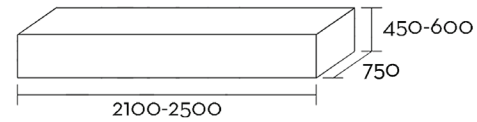
STANDARD GRAVE PIT



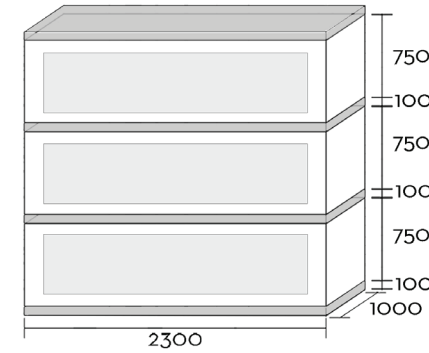
GRAVE LAYOUTS



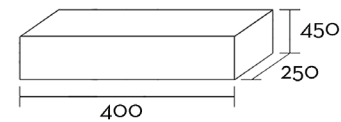
COFFIN/VAULT FOR ADULTS



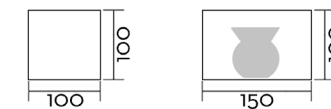
VERTICAL CRYPT LAYOUT



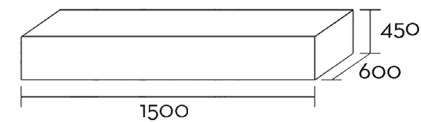
FOR INFANTS (3YRS)



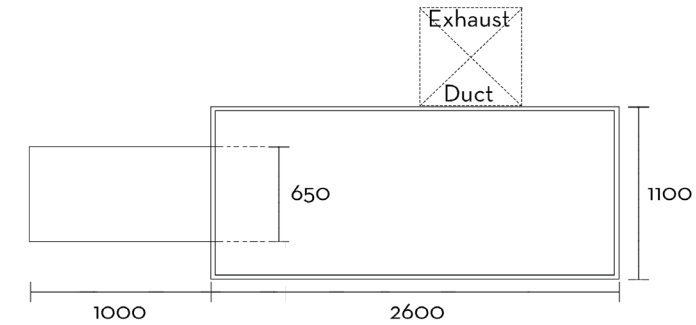
URN COLUMBARIUM DIMENSIONS



FOR CHILDREN (10YRS)



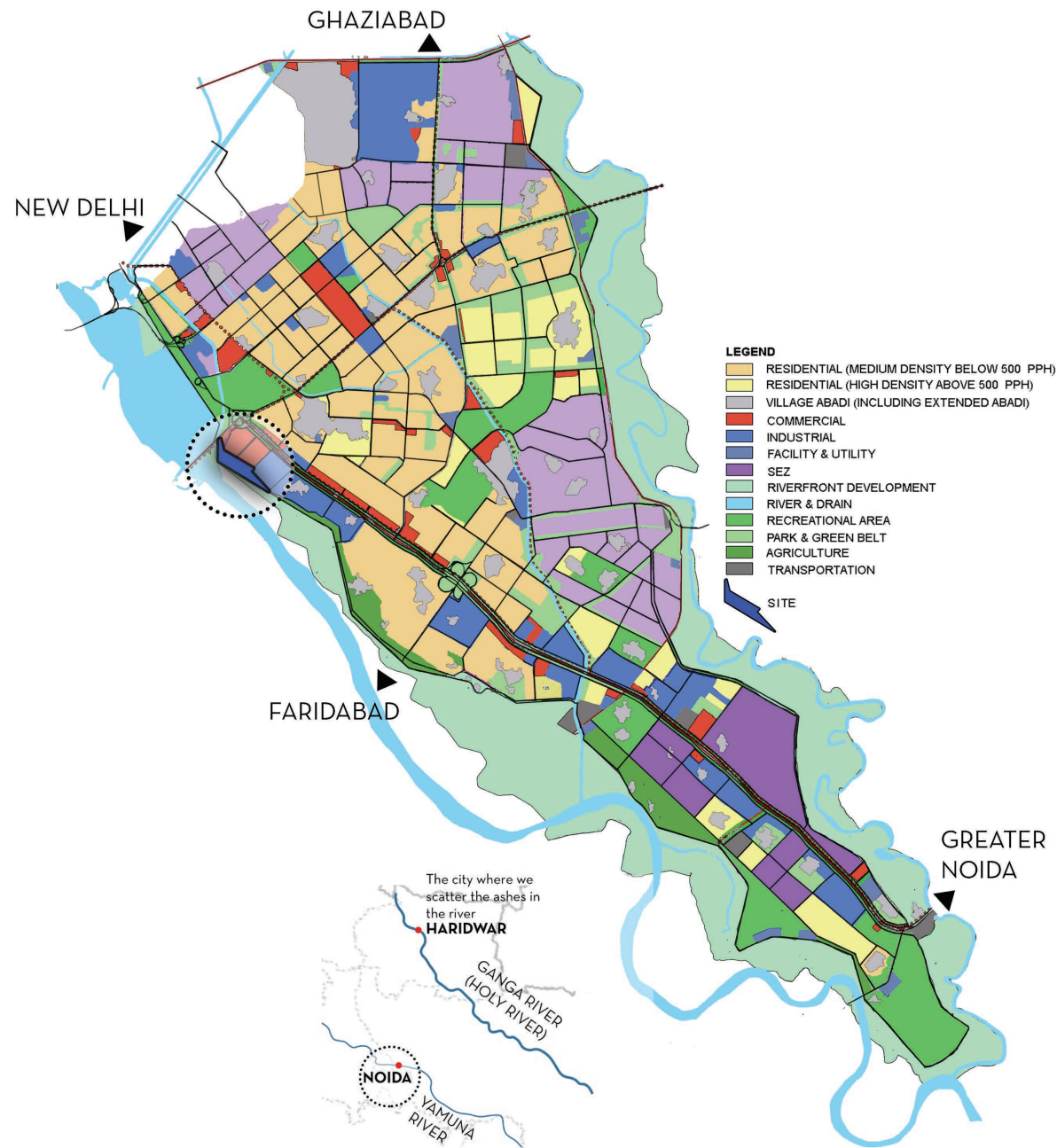
STEEL ELECTRIC CREMATION CHAMBER



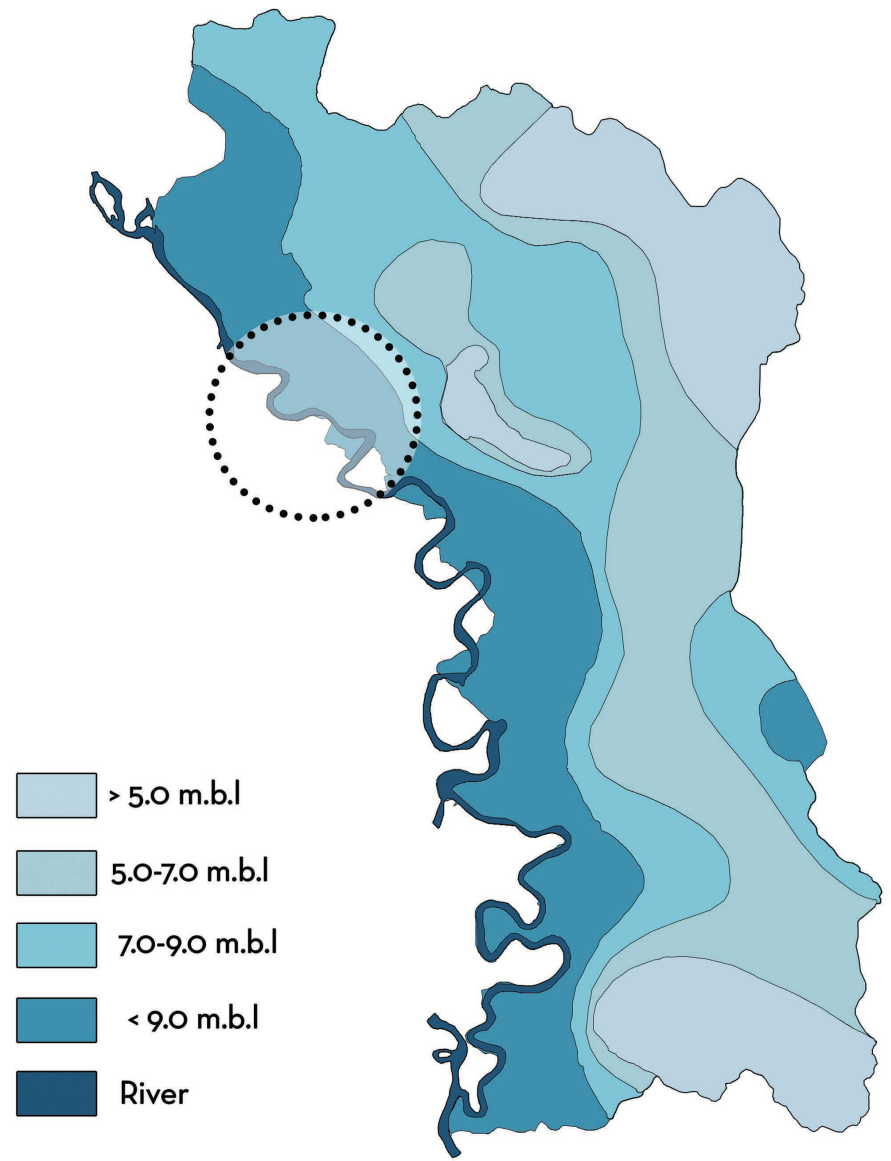
ANTHROPOMETRICS

ANALYSIS

The 64 Acres site is located near the river banks of the River Yamuna in Noida, Uttar Pradesh which is a part of the National Capital Region of India. The site is of an authorised Cemetery landuse, which currently is occupied by unauthorised shops and pet shelter homes. Surrounded by the major institutional and residential complexes, the site has a well knit connection to all the neighbouring cities. As one of the biggest site for a cemetery, it holds a lot of potential for designing the landscape. The existing site scenario shows us the poor utilisation and deplorable conditions of the site.

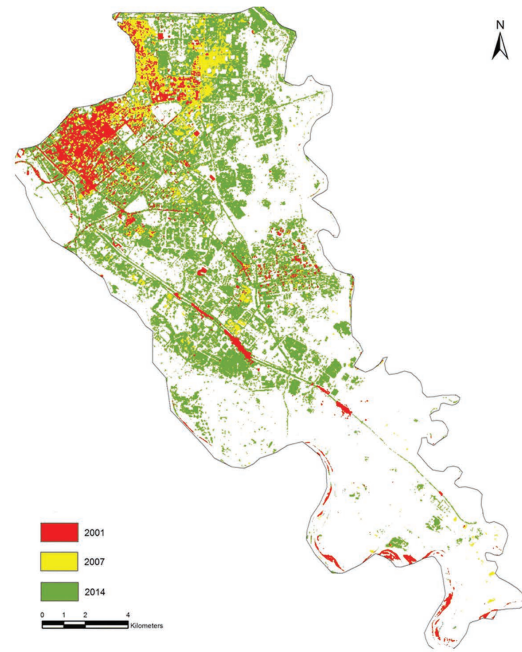


LANDUSE

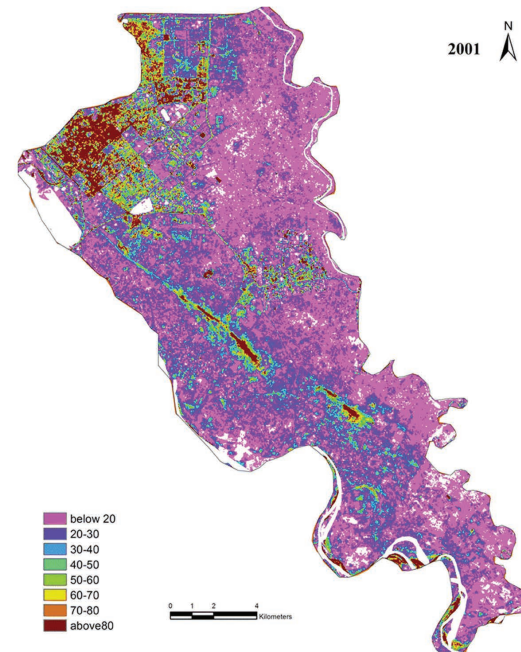


DEPTH OF UNDERGROUND WATER

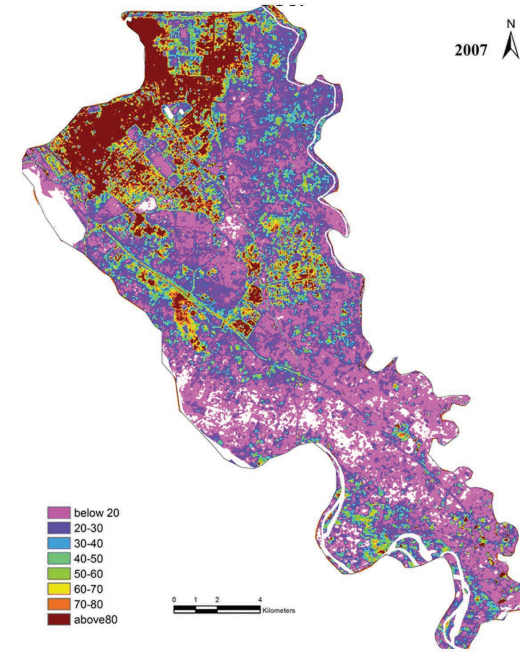
Comparison between 2001,2007 and 2014 development plans of the city



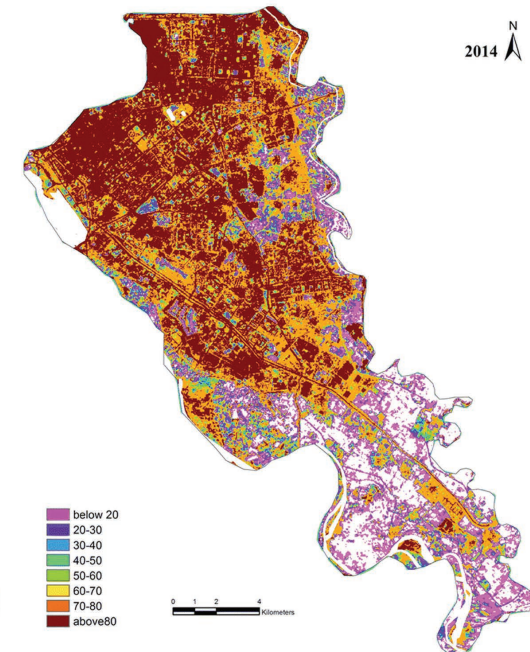
In 2001,the growth and development of the city started with the movement of people from Delhi towards Noida



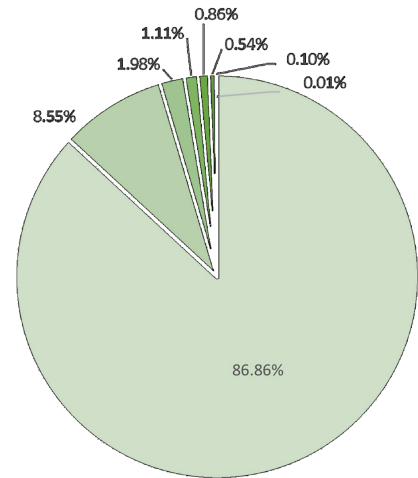
With the continuous growing population and decrease in land ,the shift continued towards empty spaces



Due to migration of people from rural to urban areas,the urban population shift towards Noida increased leaving no land



GROWTH AND DEVELOPMENT OF THE CITY FROM 2001 -2017



■ Hindu ■ Muslims ■ Not Stated ■ Sikh ■ Christian ■ Jain ■ Buddhist ■ Others

Religion	Total	%	Male	Female
Hindu	564,658	88.61%	308,051	256,607
Muslim	54,477	8.55%	31,363	23,114
Christian	5,464	0.86%	2,726	2,738
Other Religion	46	0.01%	25	21
No Religion Specified	12,627	1.98%	7,232	5,395

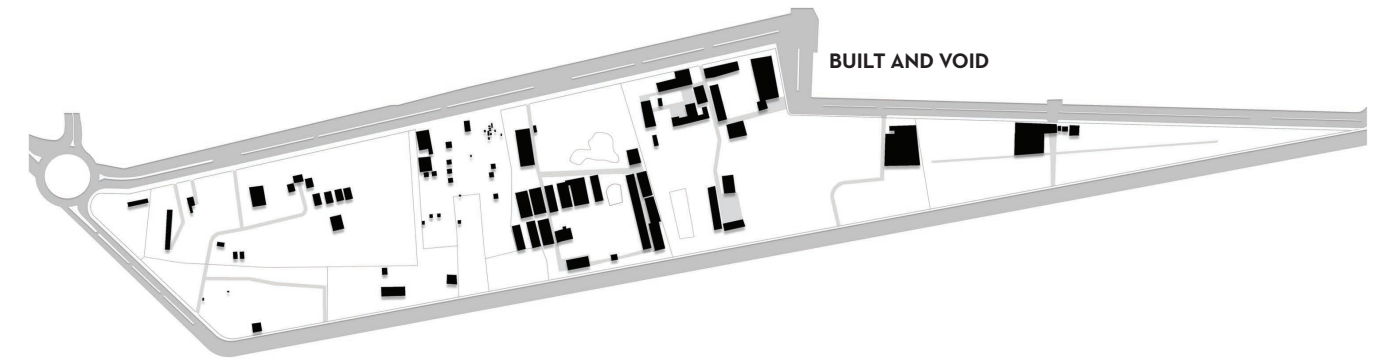
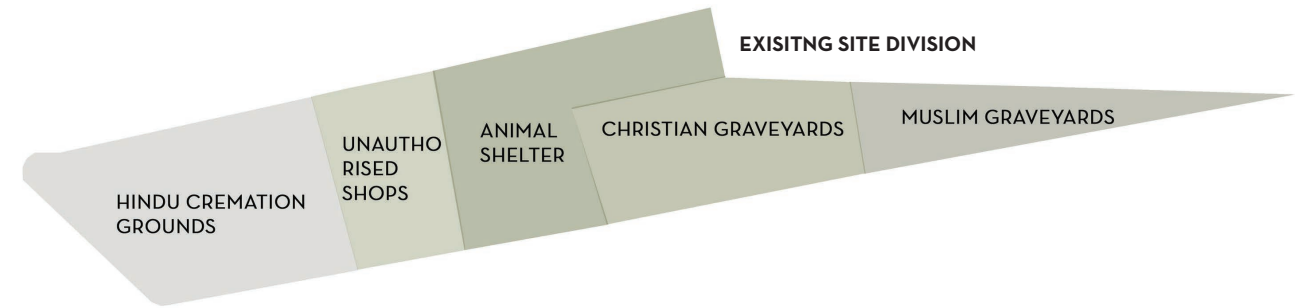
POPULATION - NOIDA



POPULATION - NATIONAL CAPITAL REGION



MORTALITY RATE



LEGEND

- 1.SITE
- 2.INSTITUTIONAL
- 3.PROPOSED FOR DEVELOPMENT
- 4.FARMS
- 5.RIVER YAMUNA



SITE PLAN

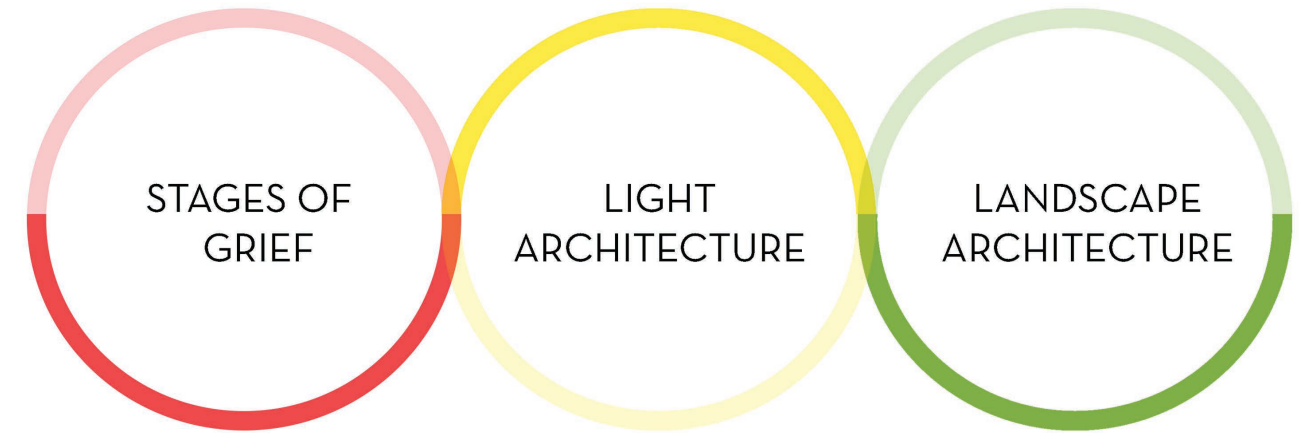
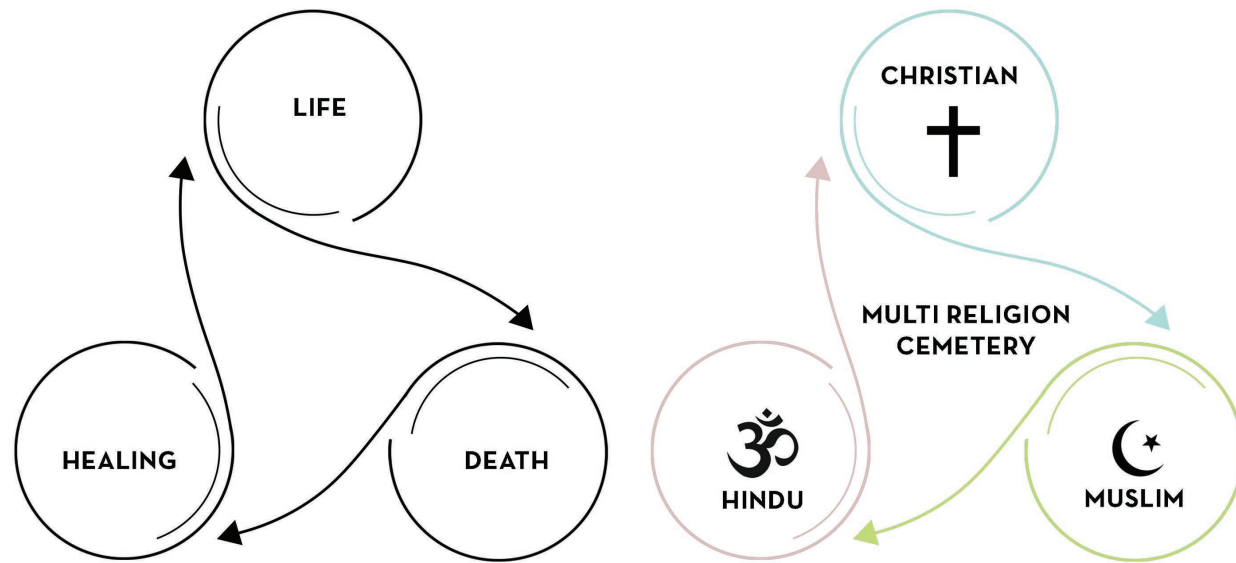
CONCEPT

The aim of the project is to interpret the transitional phase of a person's life after the death of their loved ones and designing a therapeutic space for them to understand the loss and recuperate. The cycle in a person's life consists of life - death - healing. The person who experiences loss needs to be healed and move on and start reliving the life. Helping those who experience loss begins by the semantics of loss. The semantics of loss doesn't relate to the religion but relates to the person of any religion or caste. It defines a person's stages to deal with the grief he/she is suffering from.

Originally, Elisabeth Kubler- Ross scientifically broke grief into five stages. The five stages are summarized by Kubler- Ross and Fowler are Denial, Anger, Bargaining, Depression and Acceptance. Incorporating the stages of grief and the play of light and shadow through the landscape helps a person walking from one end of the site to another reach the acceptance level starting from denial and shock. The cemetery is designed as a space with a special atmosphere that is characterized by nature, culture, multi-religions, grief, tranquility, and transience.

Life, Death and Healing is a interconnected process which is same for all the religion. Death does not discriminate; it strips us everything. Fame, wealth and power are all useless in the unadorned reality of the final moments of life. When the time comes, we will have only ourselves to rely on.

To overcome from the stages of grief we try to incorporate light and landscape architecture so that people can heal from their sorrow.





STAGES OF GRIEF

The five stages are summarized by Kubler-Ross and Fowler as follows:

Stage 1

Denial occurs when one cannot believe that he/she won't see the loved one again. This helps the survivor to survive the loss. The griever has difficulty believing what happened; they wonder if it could have been prevented. As they accept the loss, they are beginning the healing process, and the denial starts to fade. In this process, the feelings they are denying start to surface.

Stage 2

Anger may be directed at the deceased loved ones for not taking care of themselves, at the doctor, or at the surviving spouse for what they did not do. They may be angry that they were left alone. These feelings may not be logical, but they are legitimate feelings. Other feelings that may emerge are panic, sadness, hurt, and loneliness, which become stronger as they begin to function normally again. They may have feelings of guilt, which is anger directed inwards.

Stage 3

Bargaining occurs as the survivor realizes an impending loss or experiences a recent loss. They want the other person to be restored and they elicit any number of "if...then" scenarios to bring the loved one back... Guilt is often bargaining's companion.

Stage 4

Depression is the deep, empty feeling of loss. Life seems pointless... Depression in grief is a way of protecting the grieving individual by shutting down their nervous system so that they can begin to adapt to something that they feel incapable of handling at the time.

Stage 5

Acceptance is not being all right with the loss of the loved one - most people never feel okay about it. This is about acceptance of the loved one's removal from our lives and learning how to live life within this new reality.



Reaching out to others
Telling one's story

Interaction Spaces
Play of light and shadows



Avoidance
Confusion
Elation
Shock
Fear

Dark spaces
Silent rooms
Trees and alone seating



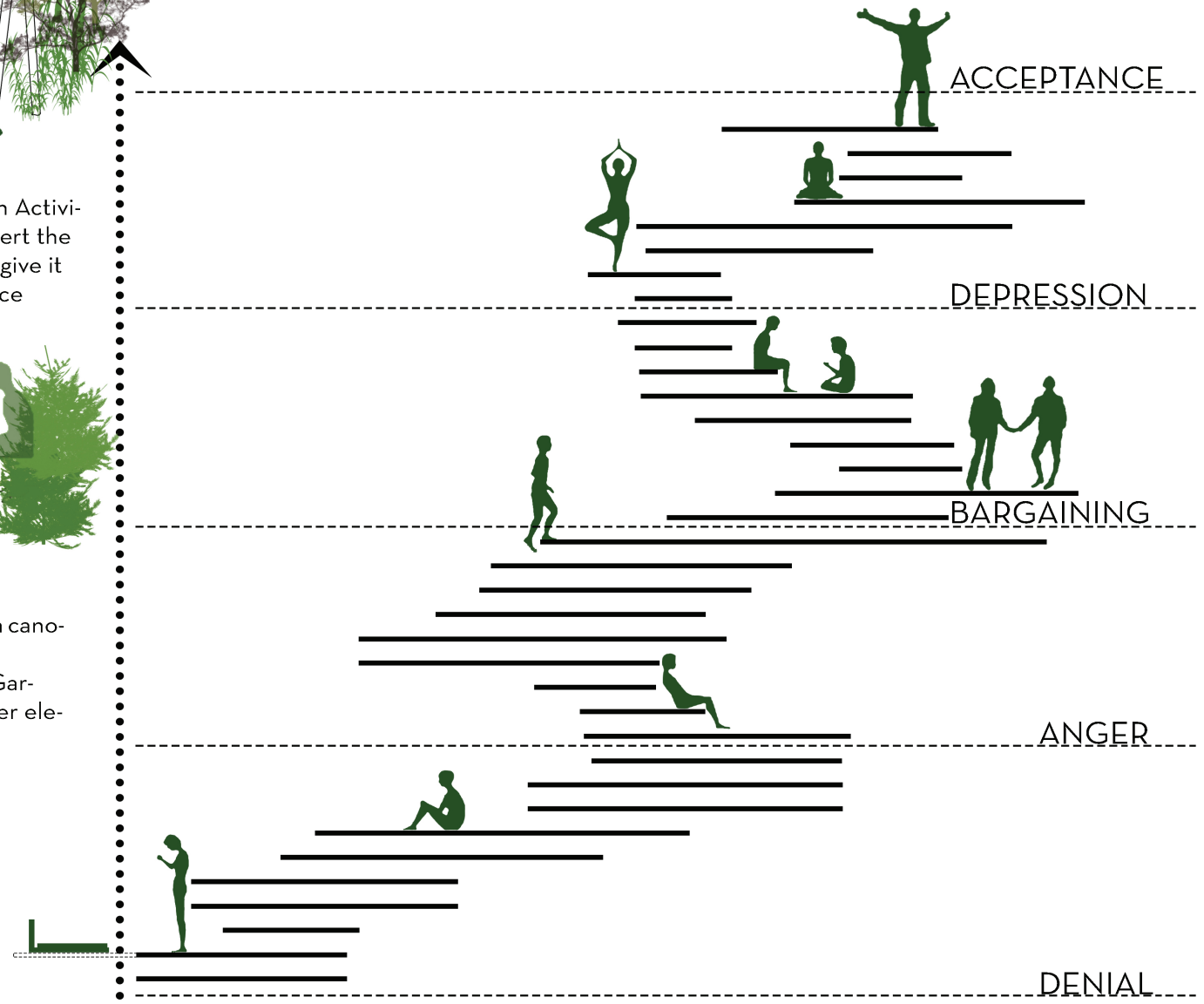
Overwhelmed
Helplessness
Hostility

Areas with Activities to divert the mind and give it some peace



Frustration
Irritation
Anxiety

Paths with canopies
Sensory Gardens
Water elements



MASTERPLAN



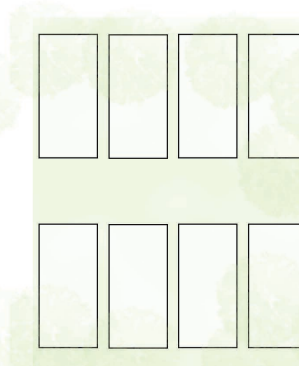
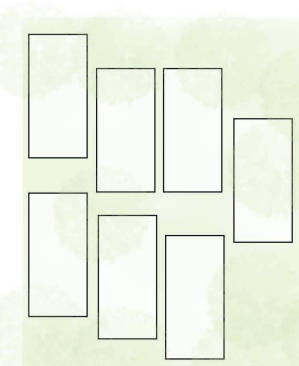
The site is interconnected with the two types of landscape i.e. Healing Landscape and Ritualistic Landscape with a vertical landmark in between. The privacy for different religious rituals have been kept in mind while designing the ritualistic landscape. However, the healing landscape serves more as a public gathering space where the landscape transforms to take into account different phases of grief that a person goes through. Through the site divisions, the right most side is the grieving space where we have the graves to have a peaceful environment for everyone. And on the left is basically the healing process through the landscape. The various types of vegetations give different type of feelings and impressions to the different emotions. The horizontal connection gives a free will to the people to walk through one end of the site to another passing through all kinds of emotions and sentiments.

Existing Plan of Graves

Proposal

Existing Burial Pattern

Proposal Sustainable Burial Pattern



Existing Unorganised Grave Layout

Proposed Organised Grave Layout



Wooden Stack Cremation

Electric Furnace



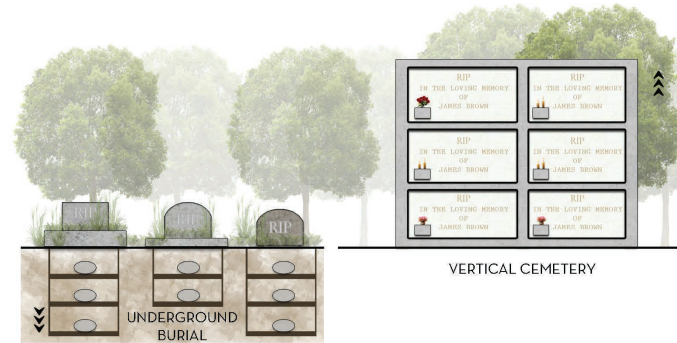
Proposed Burial Pattern

Existing Burial Pattern



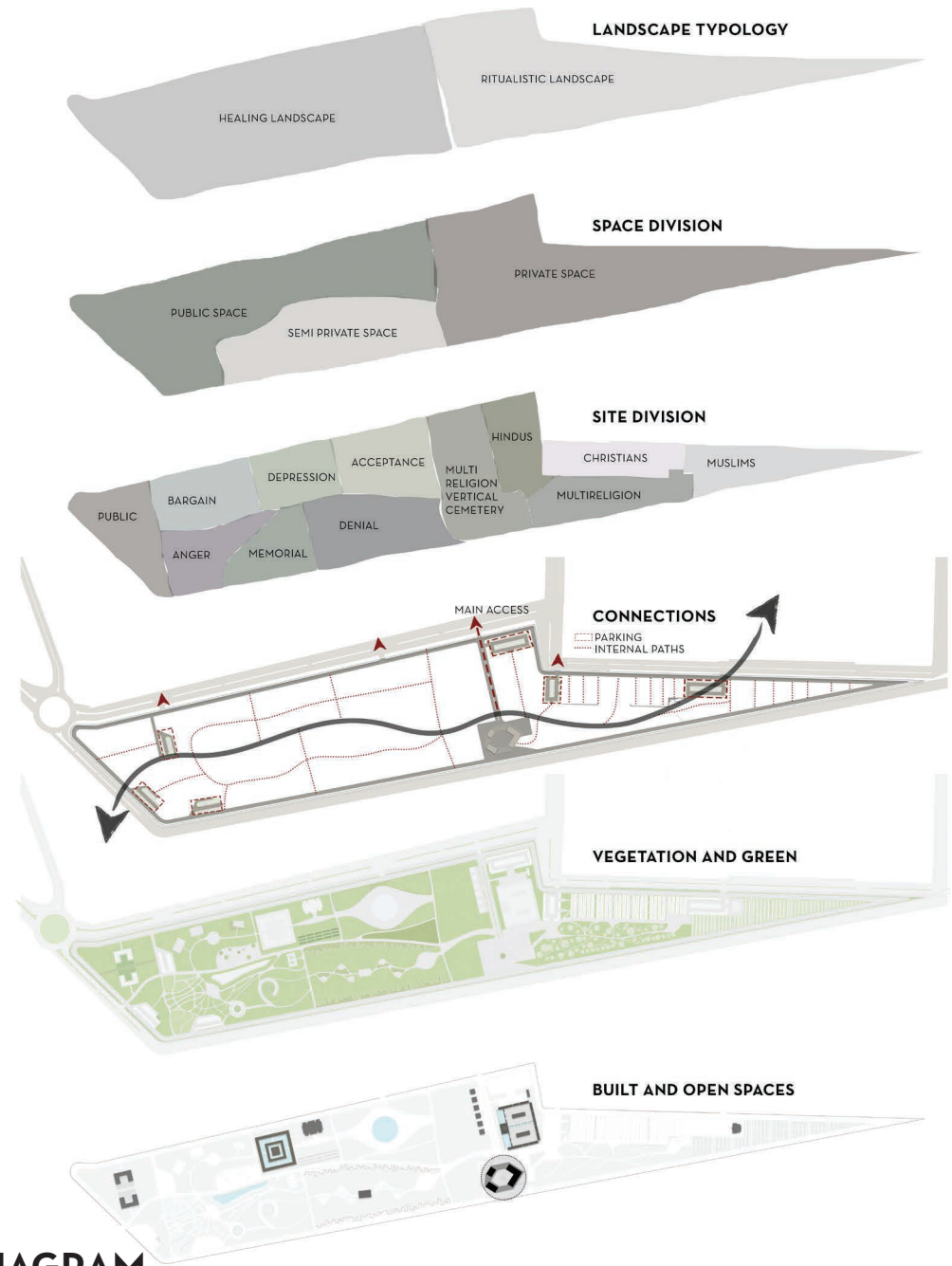
Existing Third Landscape

Proposed Design Landscape



VERTICAL CEMETERY

UNDERGROUND BURIAL



ACTIVITY DIAGRAM

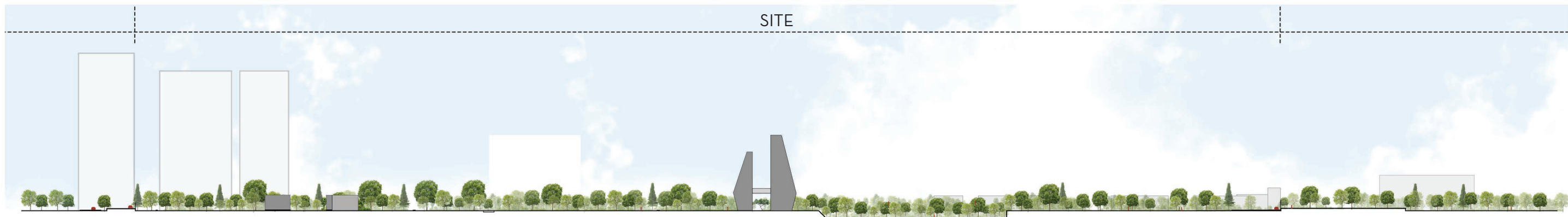
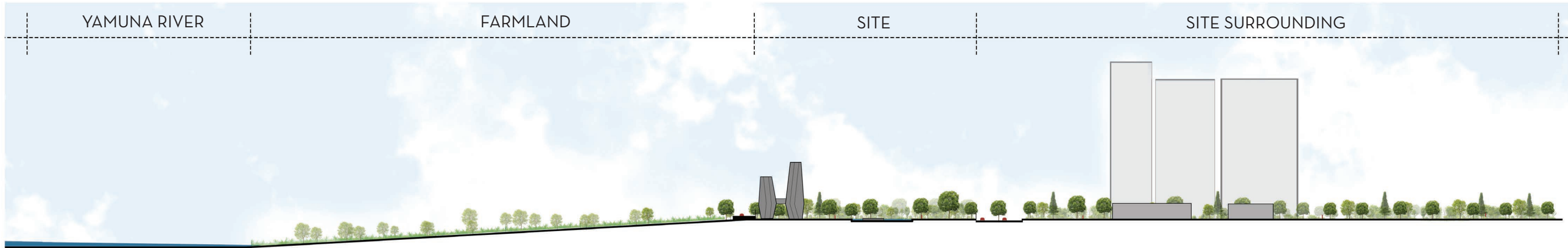
LAYER DIAGRAM

LEGEND

- 1. MUSLIM GRAVE
- 2. MOSQUE
- 3. ENTRANCE FROM MUSLIM GRAVES
- 4. CHRISTIAN GRAVES
- 5. BIO- DEGRADABLE GRAVES
- 6. ENTRANCE FROM CHRISTIAN GRAVES
- 7. ENTRANCE FROM VERTICAL CEMETERY
- 8. VERTICAL CEMETERY
- 9. HINDU CREMATION
- 10. SHOPS
- 11. ENTRANCE PLAZA
- 12. LANDSCAPE FOR DENIAL
- 13. MEMORIAL WALLS
- 14. COLUMBARIUM
- 15. WATER FEATURE
- 16. SENSORY GARDEN
- 17. LANDSCAPE FOR BARGAINING
- 18. YOGA AND MEDITATION CENTRE
- 19. LANDSCAPE FOR DEPRESSION
- 20. LANDSCAPE FOR ACCEPTANCE
- 21. DORMS
- 22. PARKING



MASTERPLAN



SITE SECTIONS

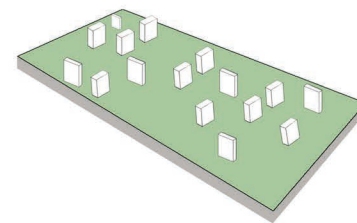
RITUALISTIC LANDSCAPE

MUSLIM BURIAL

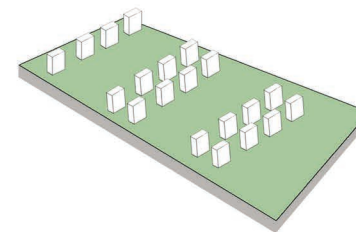
Reformation of the existing Muslim burial ground takes the site from a chaotic open ground with random graves to a somber landscape aesthetic which provides a respectable place for the departed and their loved ones. The Muslim cemetery houses space for a mosque and the burial ground to process the burial rituals. The mosque is a place where they can have their last prayers. The headstones in same material completes the idea of giving an individual identity to the place. The landscape serves as a subtle backdrop filtering out the surrounding noise with height difference of the tree species and also defining a space between the huge ground. The burial ground offers a peaceful resting place for the dead and one where their loved ones can bid the final farewell.



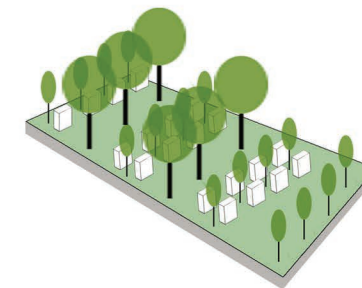
Unorganised Existing Graves



Headstones to create an identity



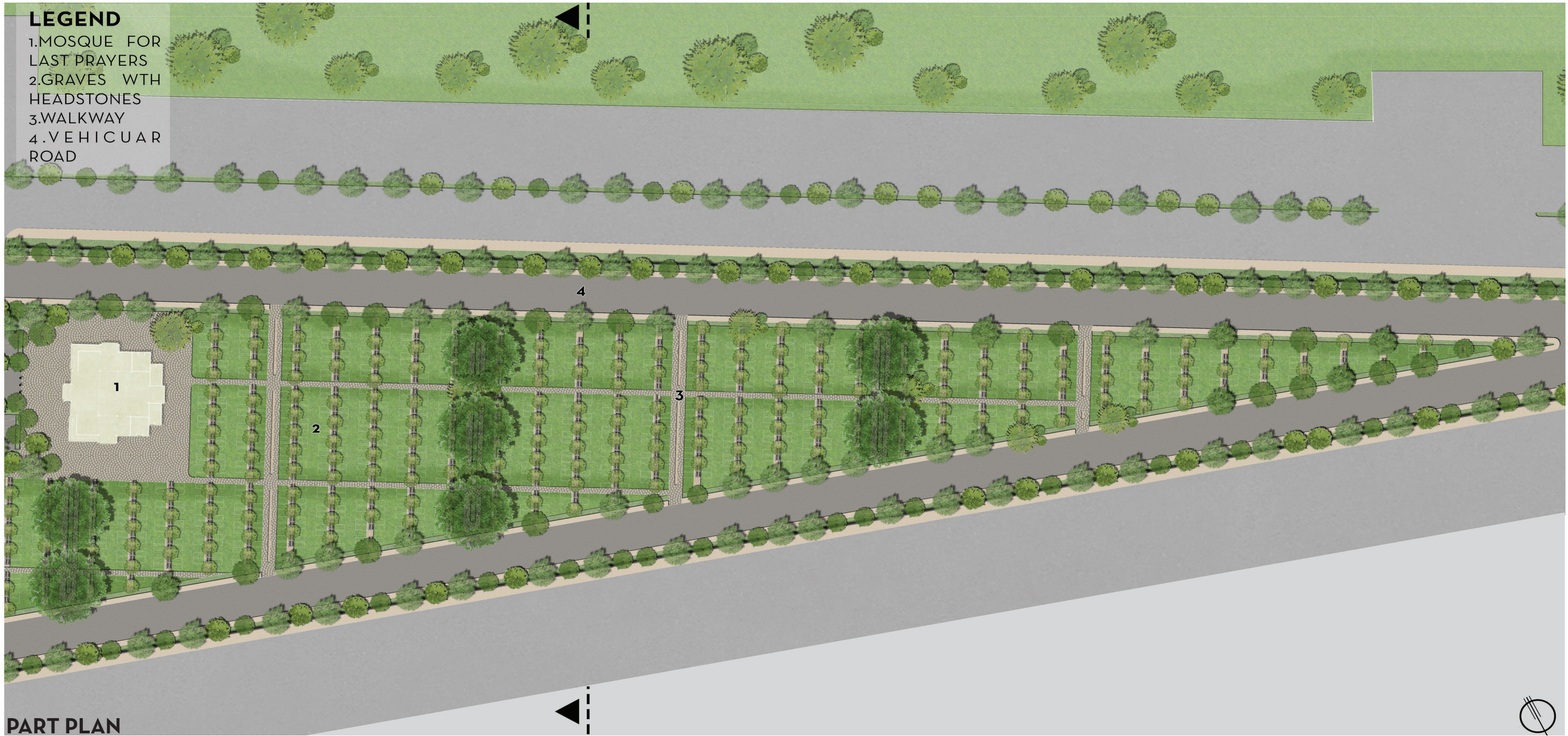
Space definition through the different heights of the trees



STRATEGY DIAGRAM

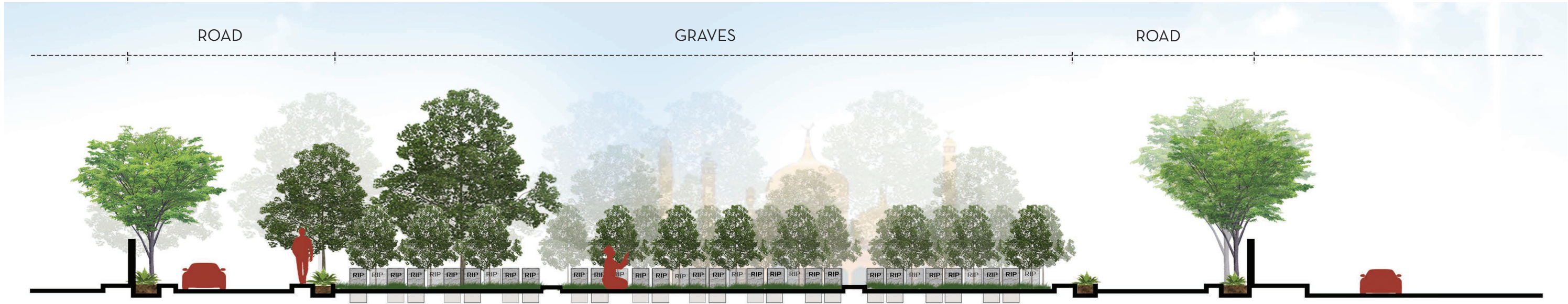
LEGEND

- 1. MOSQUE FOR LAST PRAYERS
- 2. GRAVES WTH HEADSTONES
- 3. WALKWAY
- 4. VEHICULAR ROAD



PART PLAN

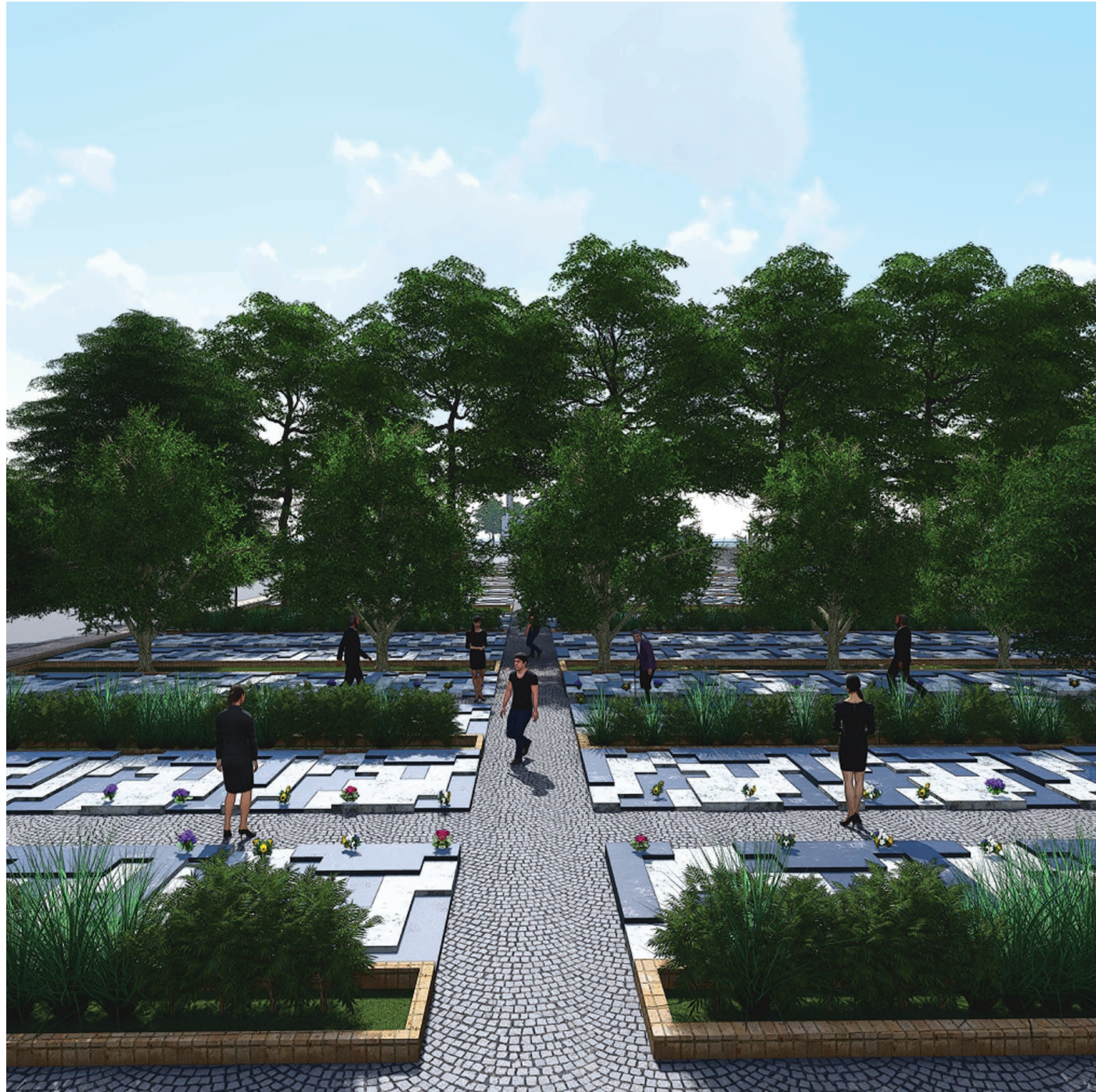






CHRISTIAN BURIAL

The existing unorganised and chaotic Christian burial grounds demand for a composed and tranquil background to depart their loved ones with unhindered ride. The Christian Cemetery has a large open burial ground which has been layered with the bushes and various different heighted tree species creating a visual and sound barrier. Creating an identity for the Christian graves through the different materials and approach for the graves. The sustainability of the design offers a new form of burial ground with the biodegradable graves also called Capsula Mundi which involves the proces of growing tree species by the decomposition of the loved ones. It has been designed keeping in mind the idea of a peaceful burial ground where their loved ones can bid the final farewell.



LAYER DIAGRAM OF BIO-DEGRADABLE CAPSULA MUNDI

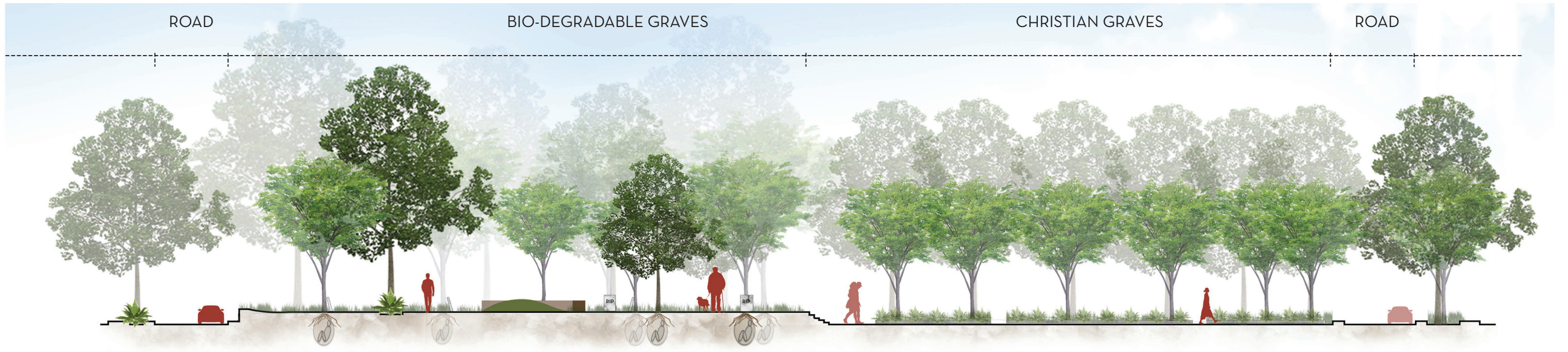
LEGEND

- 1.GRAVES
- 2.BUSHES
- 3.HIGH TREES
- 4.SEATING
- 5.SMAL MOUNDS
- 6.TREE PIT
- 7.PARKING

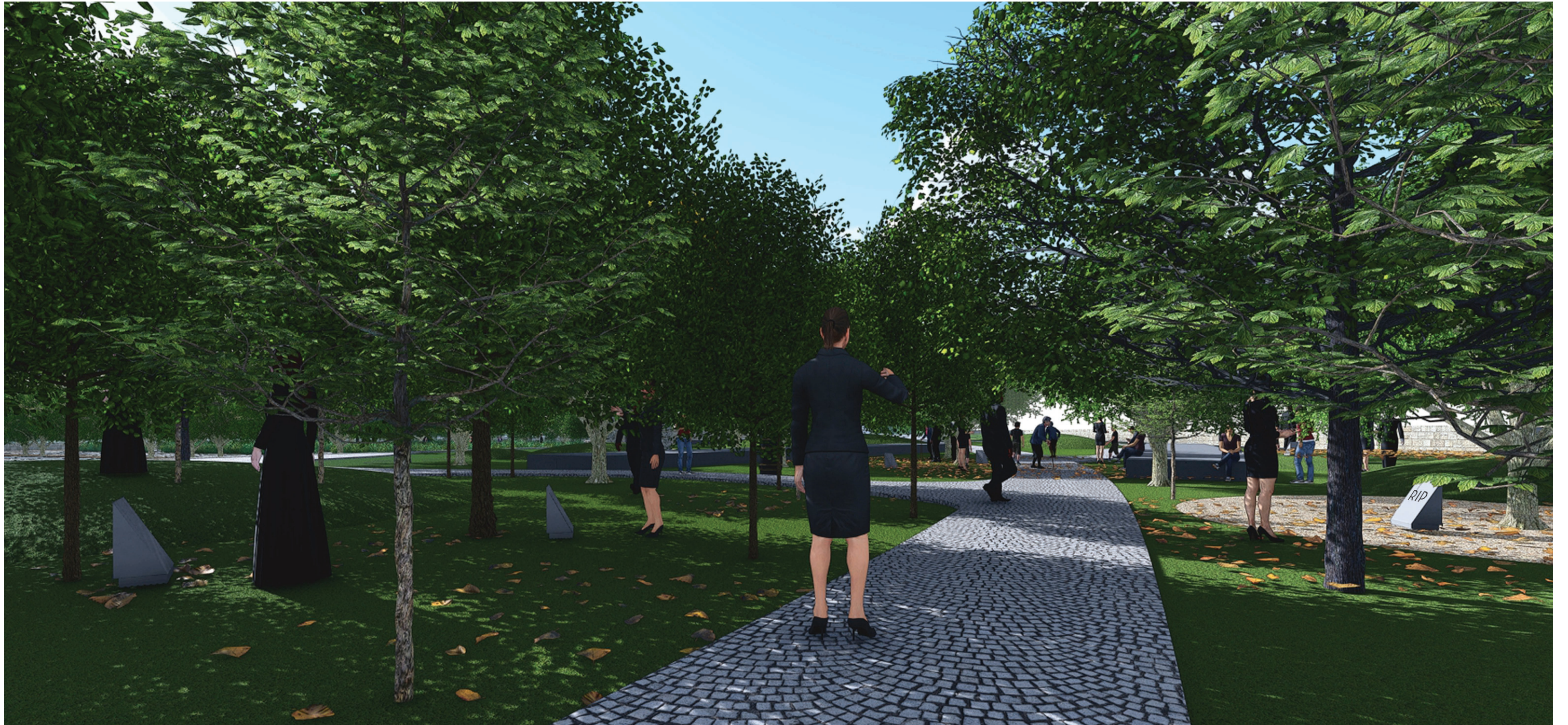


PART PLAN





SECTION





HINDU CREMATION

Hindu Ghat is a levelled space on the edge of a river where Hindus cremate their dead. The existing scenarios show us that the first impression of the place is not very satisfactory. Thus walking through the Hindu's cremation ground, the strategy is to design a barrier free Ghat or a levelled space with the requirements of the hindu rituals. The huge plaza is designed to cater a lot of men who visit the cremation grounds for the loss of their loved ones. The sustainability factors which have been taken into account for the pollution of the natural environment are the layers of the landscape surrounding the ghat to absorb the fumes of the cremation and the artificial water pond where people can give away the ashes of their loved ones.

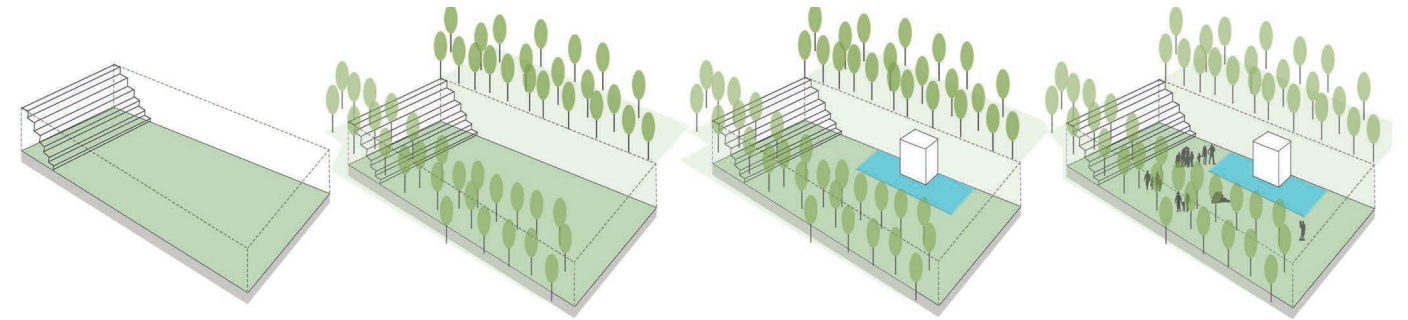


Designing with levels to create a Hindu Ghat

Landscape around the ghat for pollution control and buffer

Addition of god ido and water feature for peace

A large space for the people to mourn



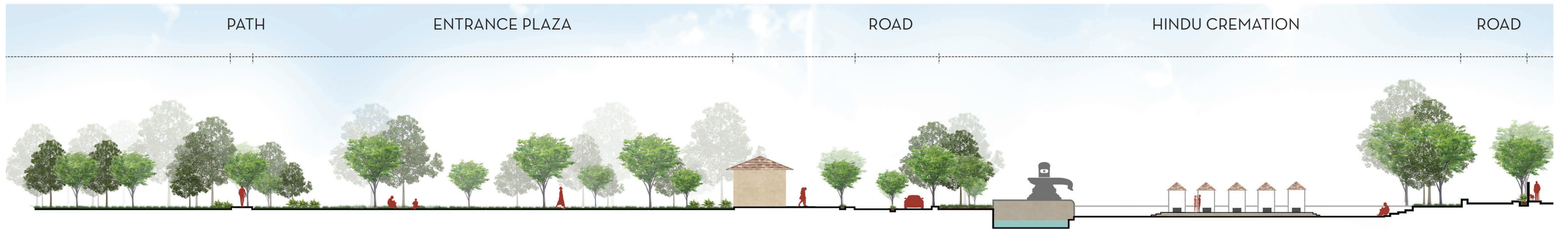
STRATEGY DIAGRAM

LEGEND

- 1.STEPS FOR GHAT
- 2.RAMP
- 3.WATER FEATURE
- 4.PLATFORM
- 5.CREMATION SPACE
- 6.GOD IDOL
- 7.SHOPS
- 8.EXPANSION AREA
- 9.PARKING
- 10.MAIN VEHICULAR ACCESS



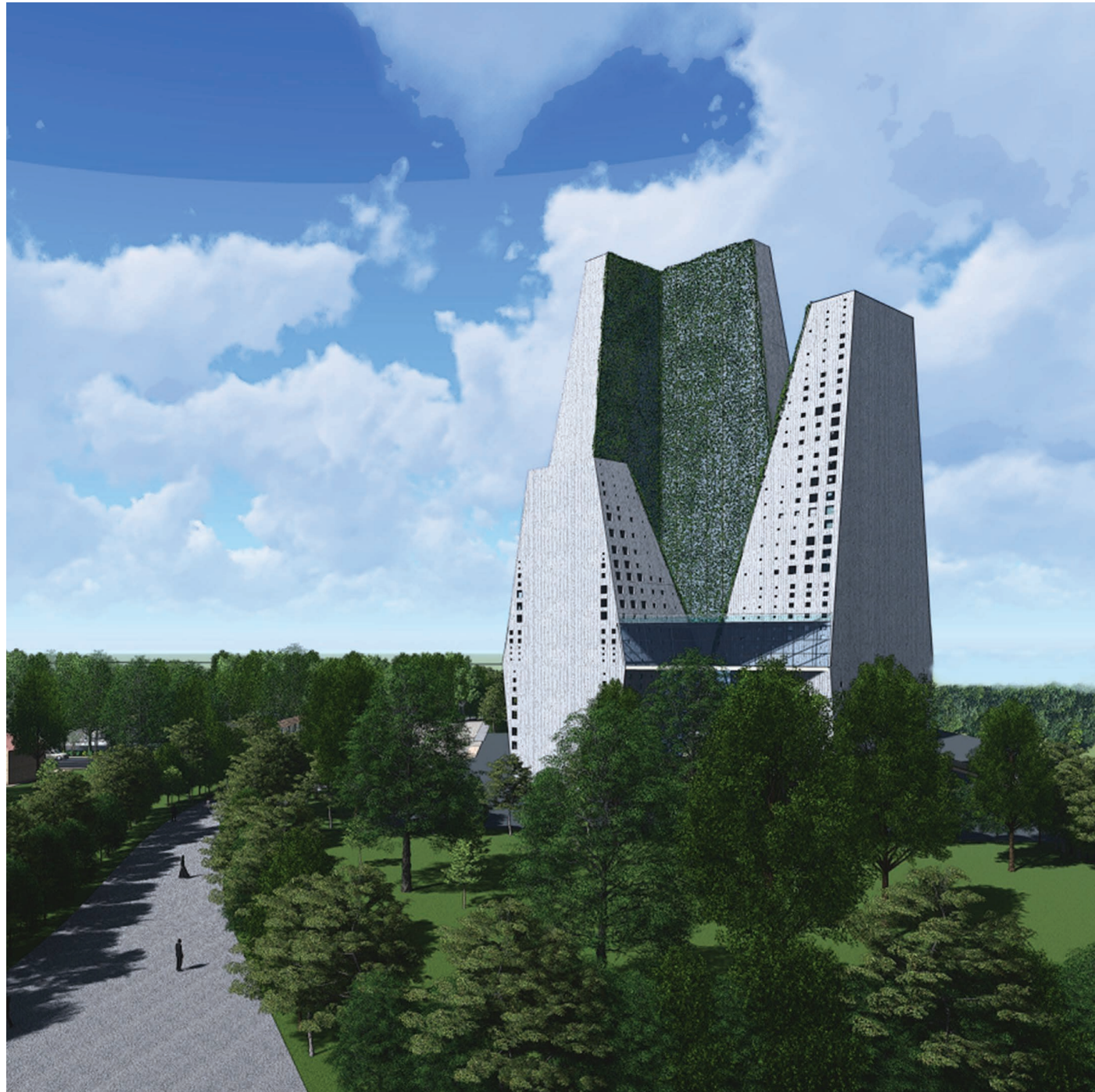
PART PLAN





VERTICAL CEMETERY

The purpose of the project is to apply verticality into cemetery typology. Verticality provides opportunities to bring cemeteries back to the urban district. While urban cemetery makes it possible to mix with city functions and encourage daily visits to the burial, which benefits people's attitude towards life and death. The idea of the form of the building arises from the Egyptian Pyramids which house the dead and finally, the built form adds to a more useable and functional form. The project memorializes the deceased through the introduction and manipulation of light and nature. Each of the three built forms are designed to provide a public as well as a private space for the different religions. The final design result is a proposal of urban vertical cemetery, providing enough memorial space for the citizens with a fair price and kind atmosphere. It is not only a place for the dead, but also a vertical park where daily life could happen. The facade when seen through different angles portrays different meanings. Incorporation of Vertical burial, green walls and solar panels leads us towards a sustainable approach. This project explores a new way of dealing with the spatial constrain for urban cemeteries while expressing a unique approach to life and death. Rather than hiding from the city, this structure offers an open public space that forms an efficient mutual relationship between architecture and technology in order to reform the cemetery typology from passive and symbolic to active and informative.



Generic Form



Pyramid



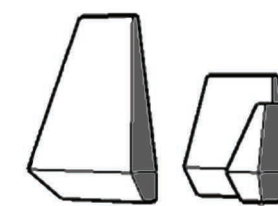
Division into three buildings



Adding Functions



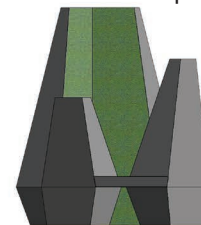
Final Built Form



Tulip Flower



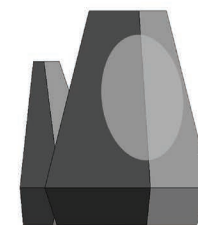
Elevation from Healing Landscape



Sunrise



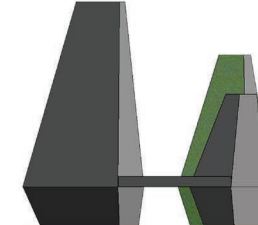
Elevation from Graves



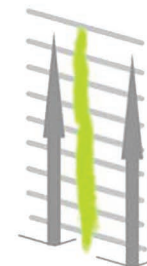
Gateway



Elevation from Main Axis



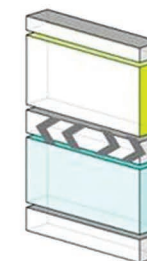
Vertical Towers



Vertical Circulation



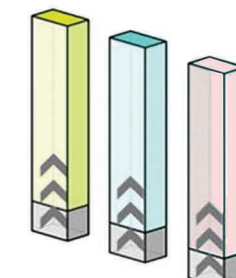
Horizontal Organisation



Green Facade Incorporation



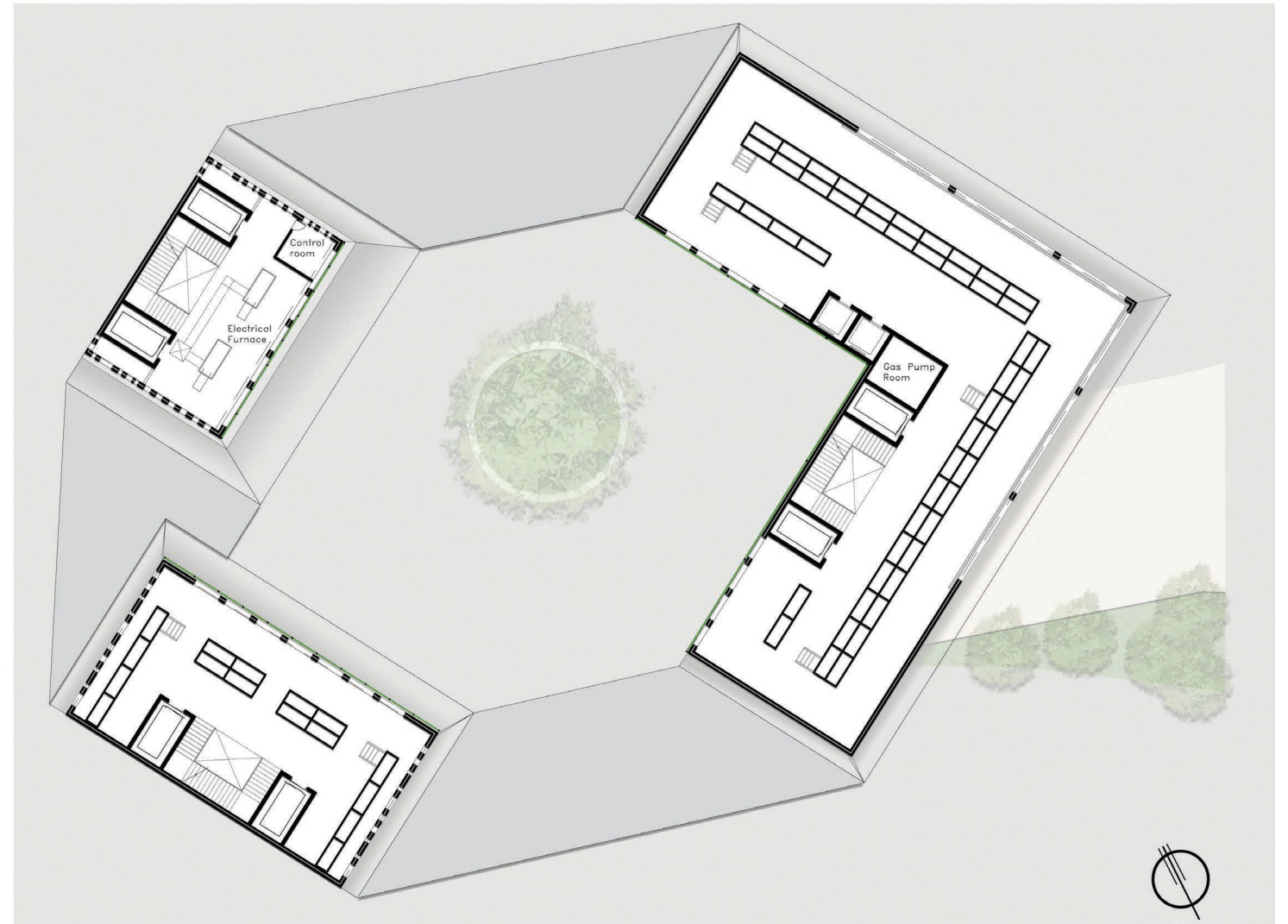
Multi-Religion Buildings



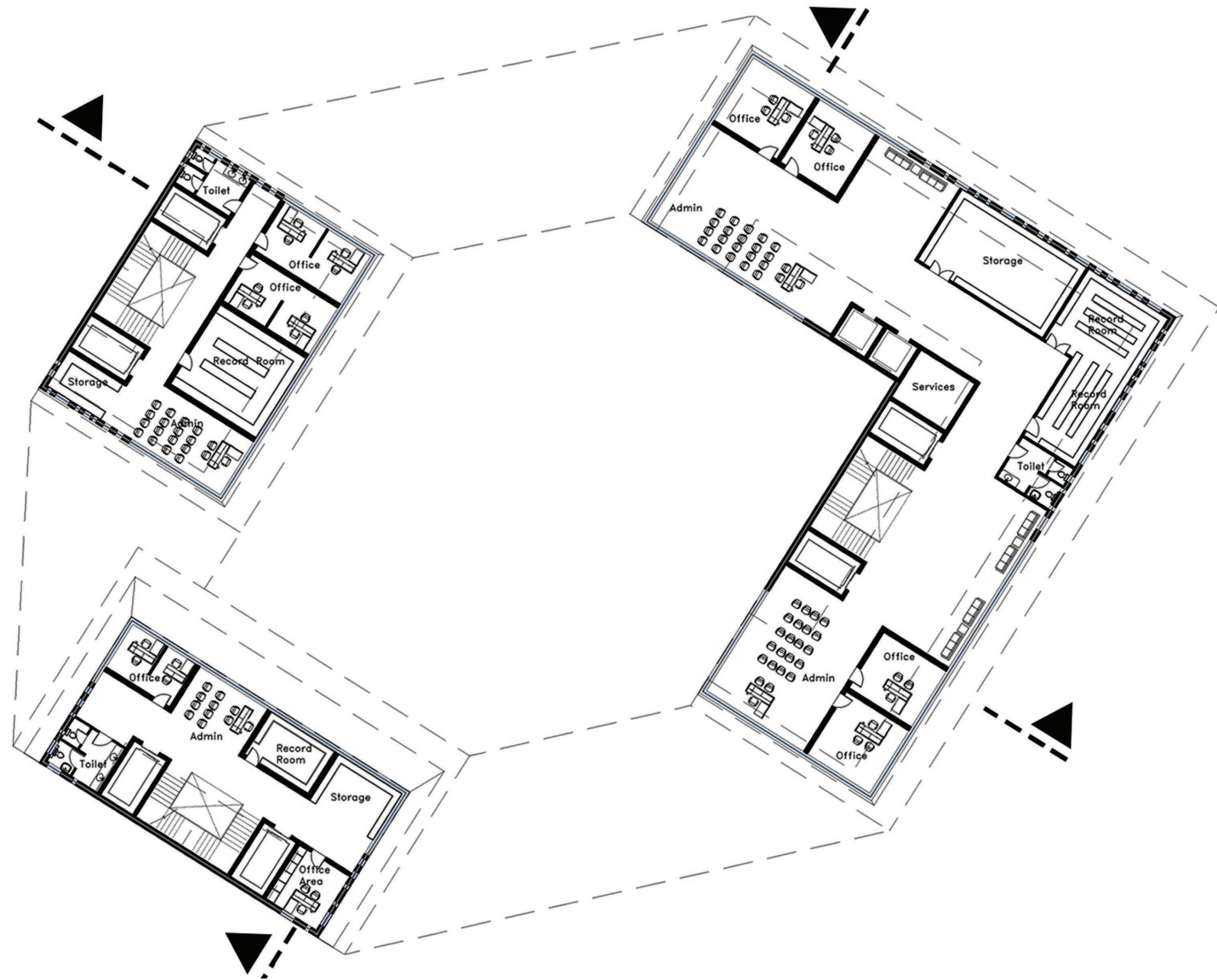
STRATEGY DIAGRAM



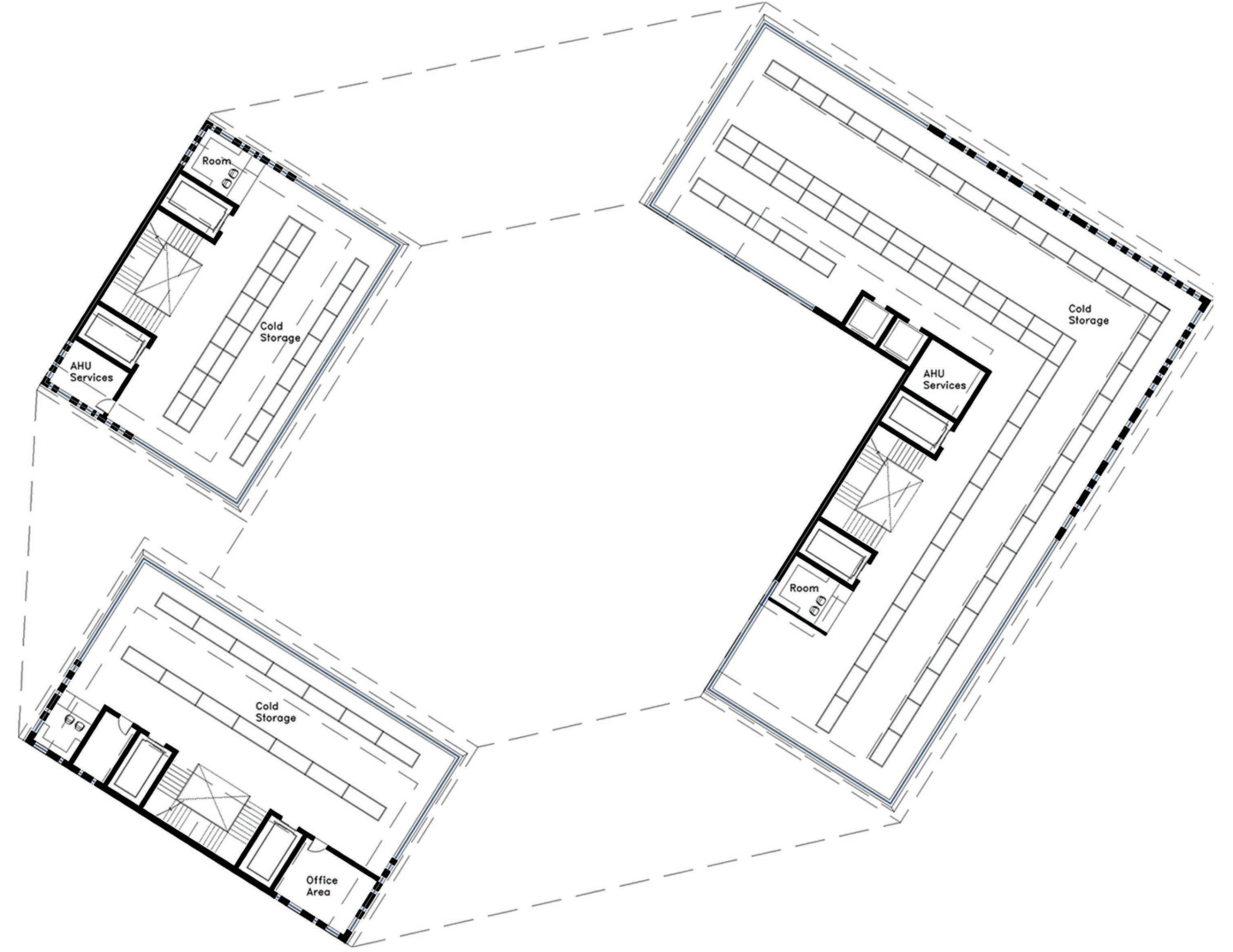
GROUND FLOOR PLAN



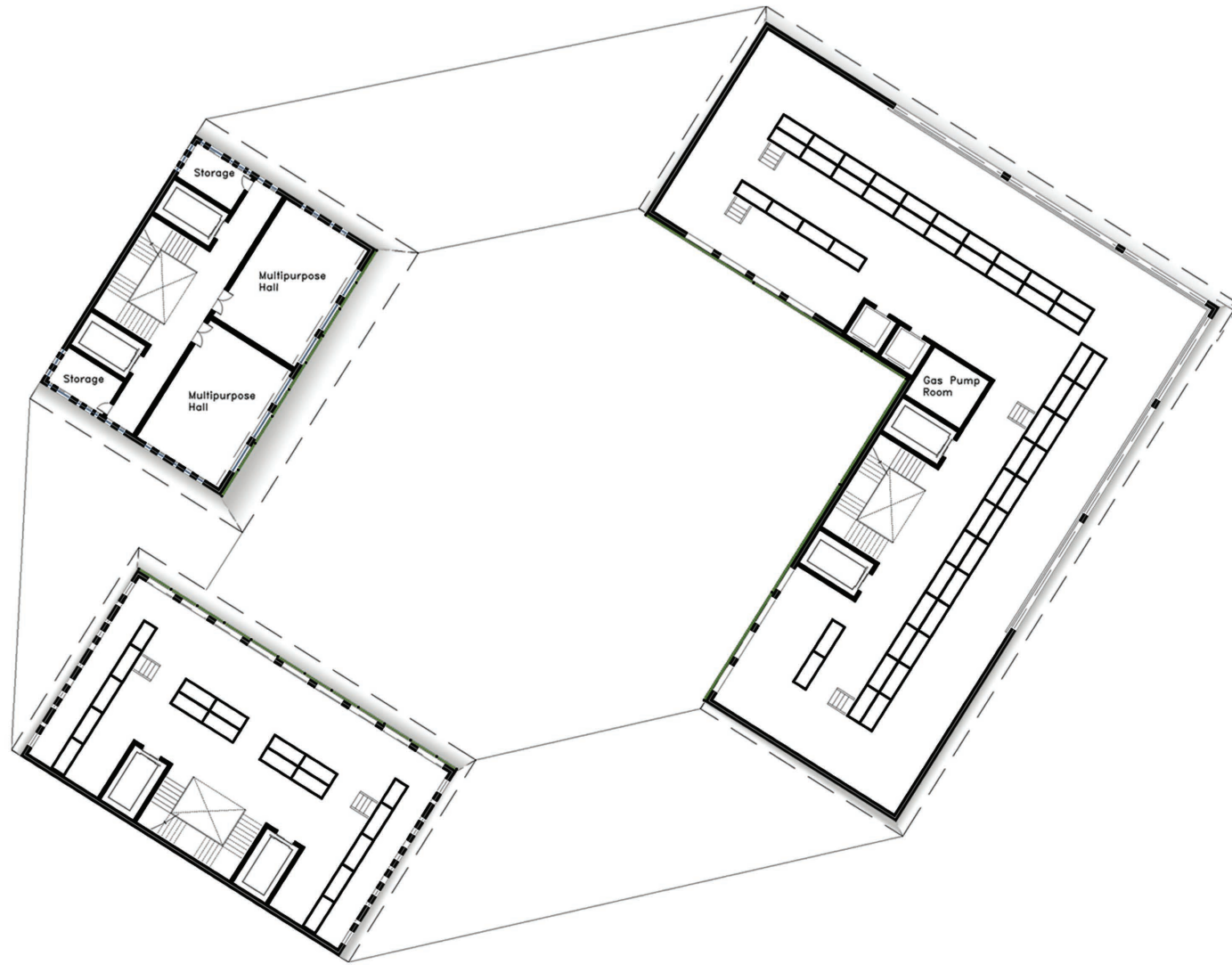
TYPICAL GRAVE PLAN



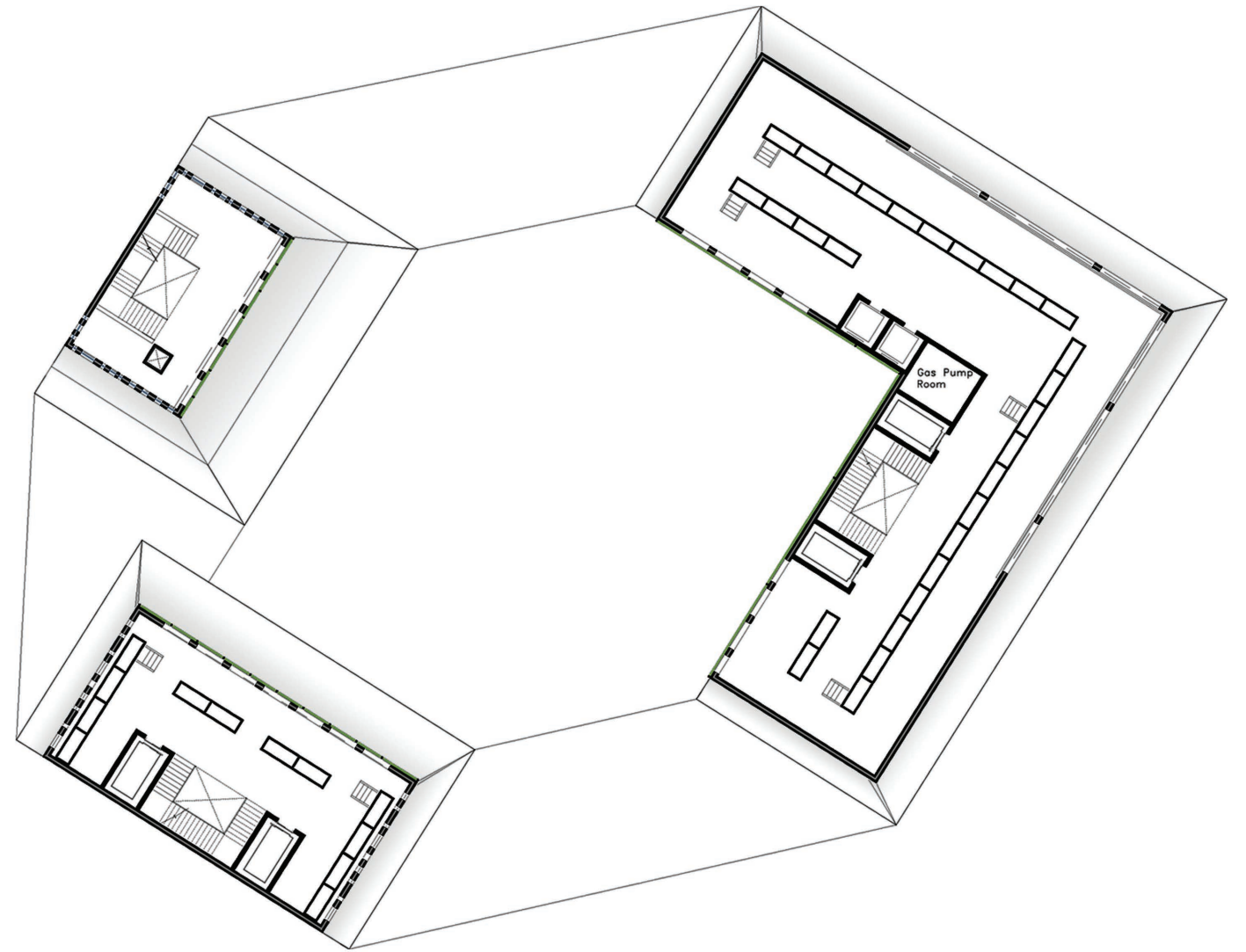
SECOND FLOOR PLAN



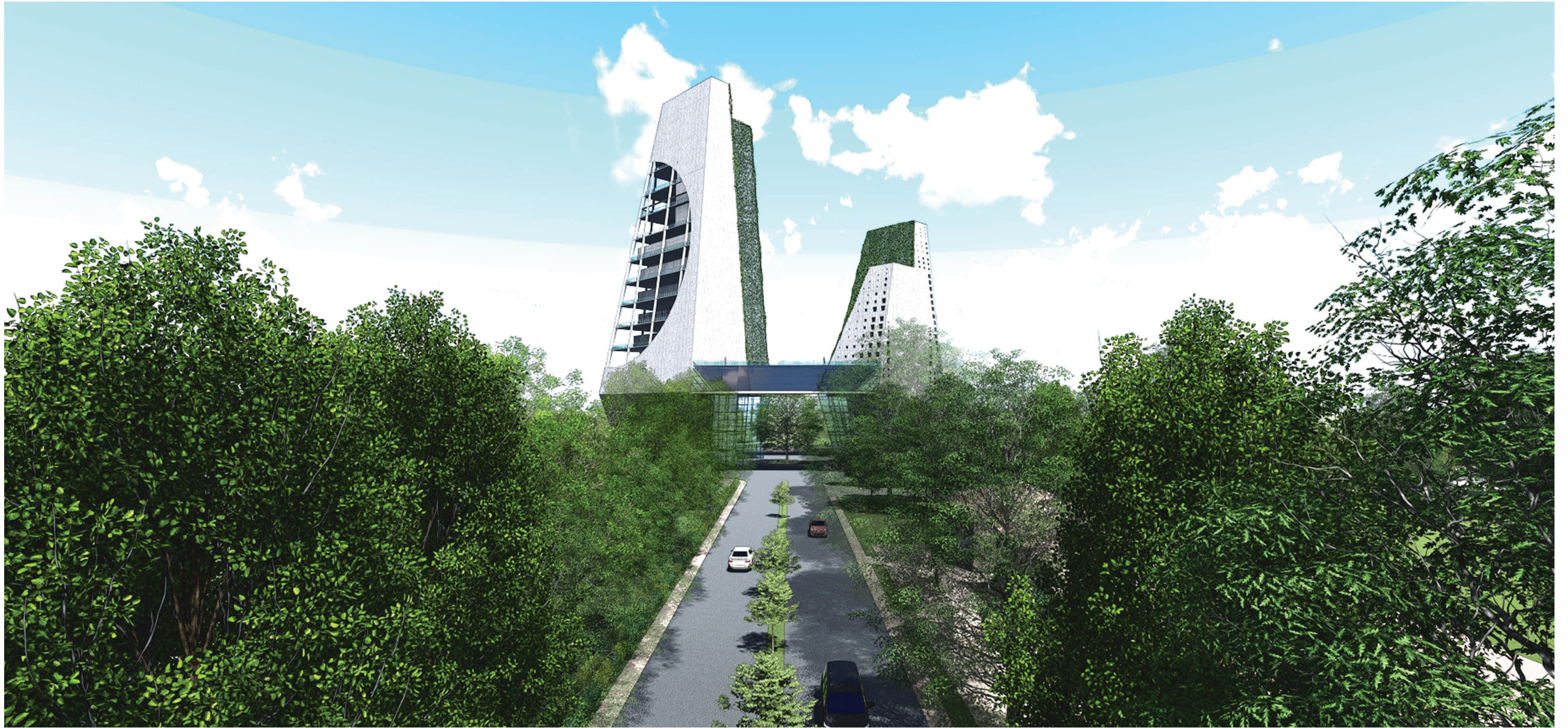
THIRD FLOOR PLAN

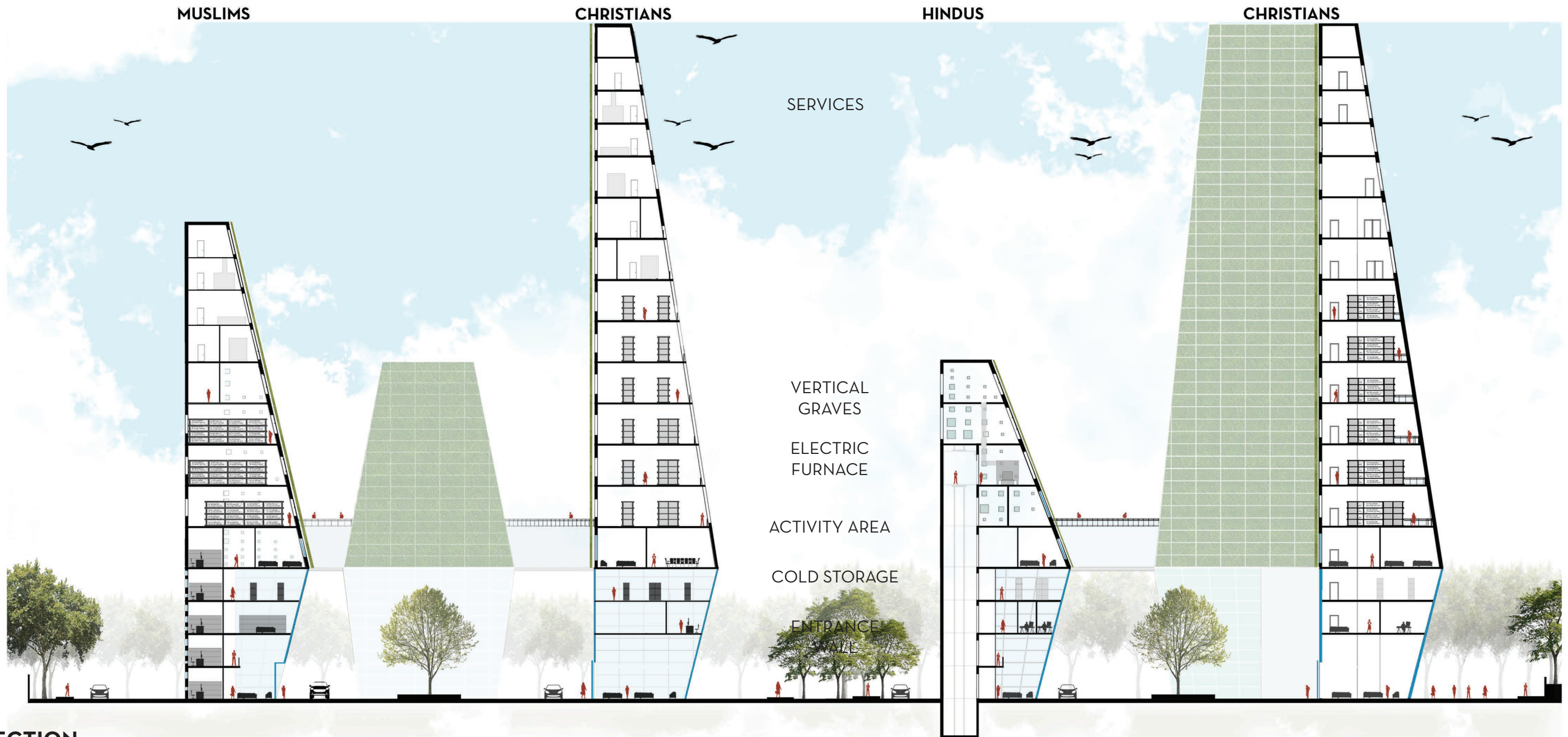


FIFTH FLOOR PLAN



TYPICAL FLOOR PLAN





MUSLIMS

CHRISTIANS

HINDUS

CHRISTIANS

SERVICES

VERTICAL GRAVES

ELECTRIC FURNACE

ACTIVITY AREA

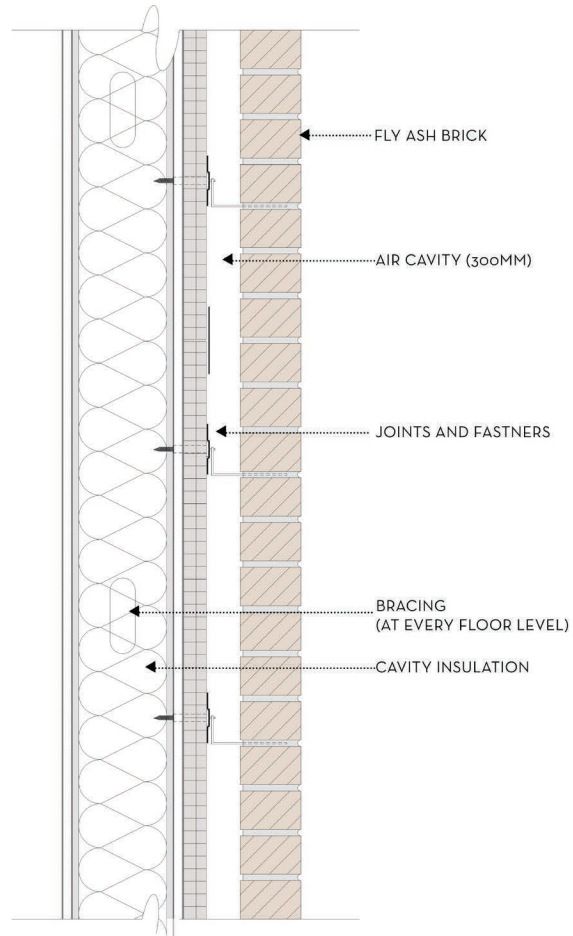
COLD STORAGE

ENTRANCE

SECTION



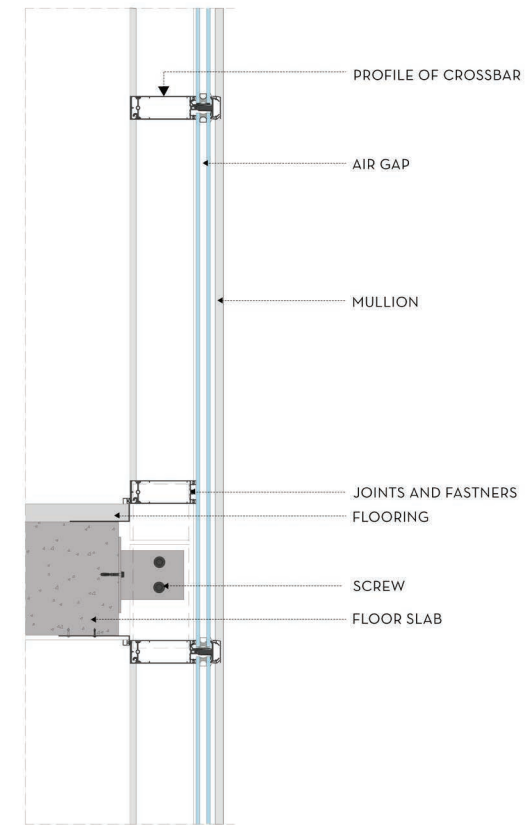
WALL INSULATION (500MM)



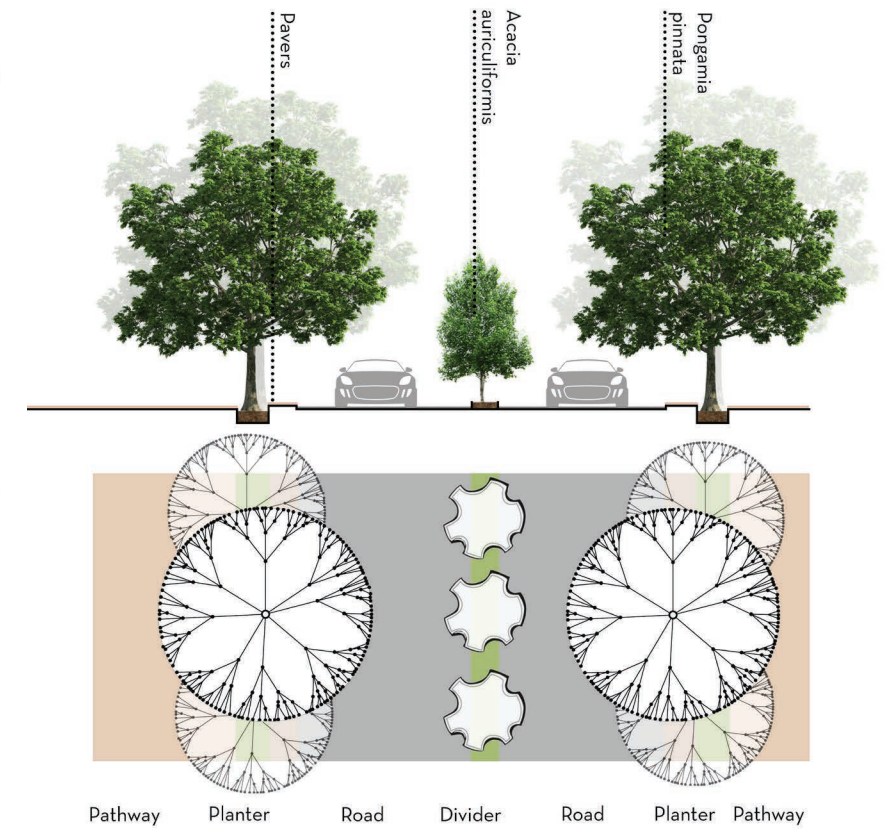
VERTICAL WALL



CURTAIN WALL



ENTRANCE PLAZA



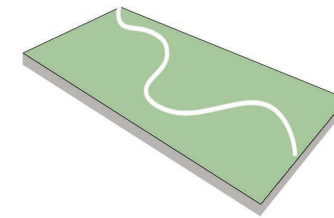
HEALING LANDSCAPE

DENIAL

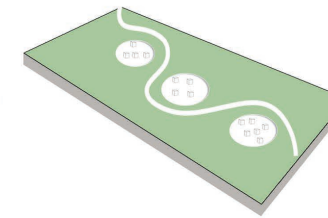
As we start walking towards the Healing part of our Landscape, the first emotion we come across is Denial. Denial is a common defence mechanism that buffers the immediate shock of the loss, numbing us to our emotions. We block out the words and want to hide in a dark place until we come out of this emotion. For most people experiencing grief, this stage is a temporary response that carries us through the first wave of pain. Thus walking through our landscape, the strategy is to design an isolated space using trees as a buffer between the different spaces for minimal human interaction. A dark room for people who pass through it, notice a ray of light and hope coming from the other end of the built form to leave the emotions such as fear, shock and avoidance behind with the darkness of the room.



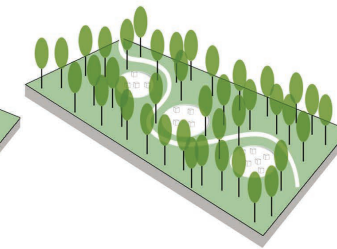
Creating a path
through greens



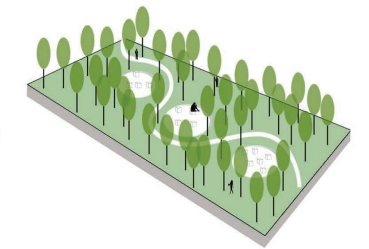
Division of spaces



Using Landscape as
buffer between different
spaces



Designing shaded areas
for peaceful and clear
emotion



STRATEGY DIAGRAM

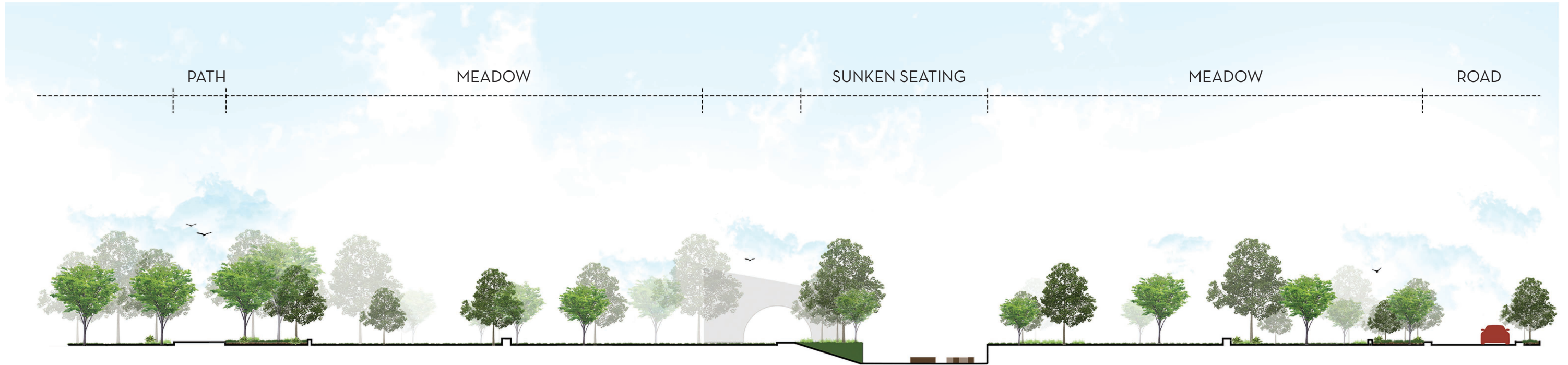
LEGEND

- 1. BUFFER BETWEEN DENIAL AND ACCEPTANCE
- 2. SUNKEN SEATING
- 3. DARK ROOM
- 4. INSTALLATION
- 5. SEPARATE SEATINGS

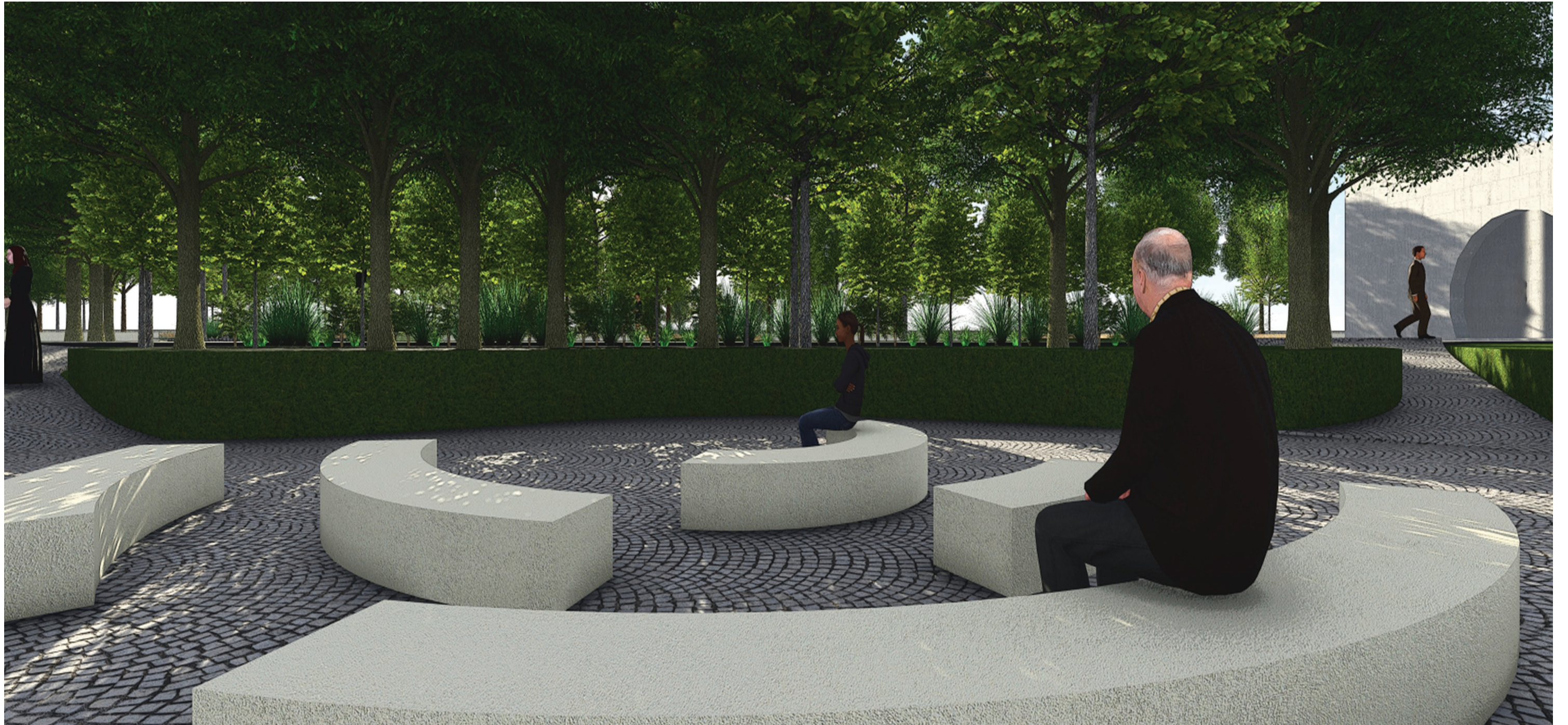


PART PLAN





SECTION



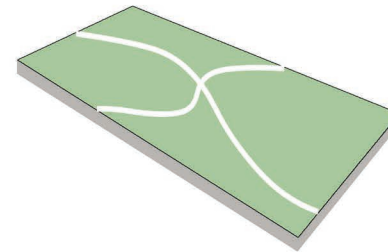


ANGER

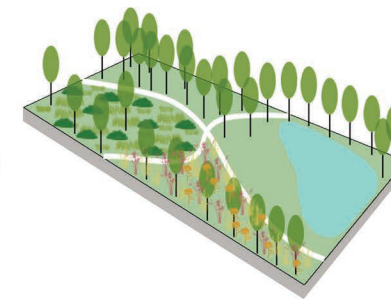
After the phase of denial a person suffers from the emotion of Anger. The loss of a loved one leads to blockage of senses of a person and therefore is not able to understand anything and ends up being angry for the loss. Thus, walking through the landscape and memorial walls, a person tries to escape from anger and tries to rejuvenate his/her senses. The strategy aims to refresh his/her perception by feeling the 5 senses again through a sensory garden. The garden involves Flower bed for Eyes, Topiary garden for Hands to touch, Herb Plantation for the Nose to smell, Fruit trees for the Tongue to taste and water feature for the Ears to hear a peaceful sound. Thus, creating a therapeutic garden to stimulate the senses. Memorial is another way to re-connect the people from their losses with different memorial spaces.



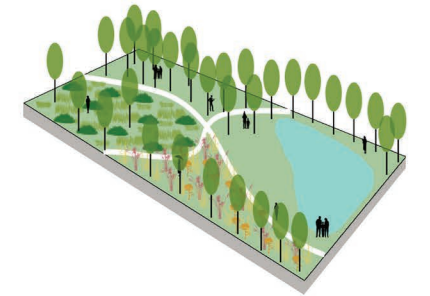
Creating a Path through the greens



Division of spaces through sensory garden and water feature



Designing to rejuvenate the sense



STRATEGY DIAGRAM

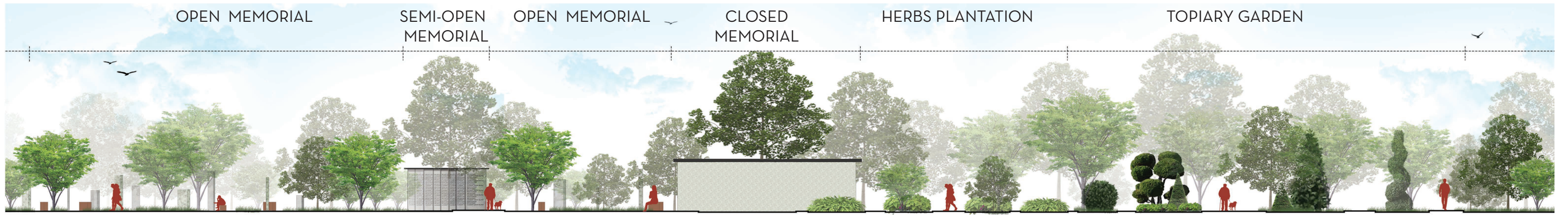
LEGEND

- 1. COLUMBARIUM
- 2. OPEN MEMORIAL
- 3. SEMI OPEN MEMORIAL
- 4. MEMORIAL
- 5. INSTALLATION
- 6. WATER FEATURE
- 7. FRUITS TREE PLANTATION
- 8. TOPIARY GARDEN
- 9. FLOWER BED
- 10. HERBS PLANTATIONS
- 11. PARKING



PART PLAN



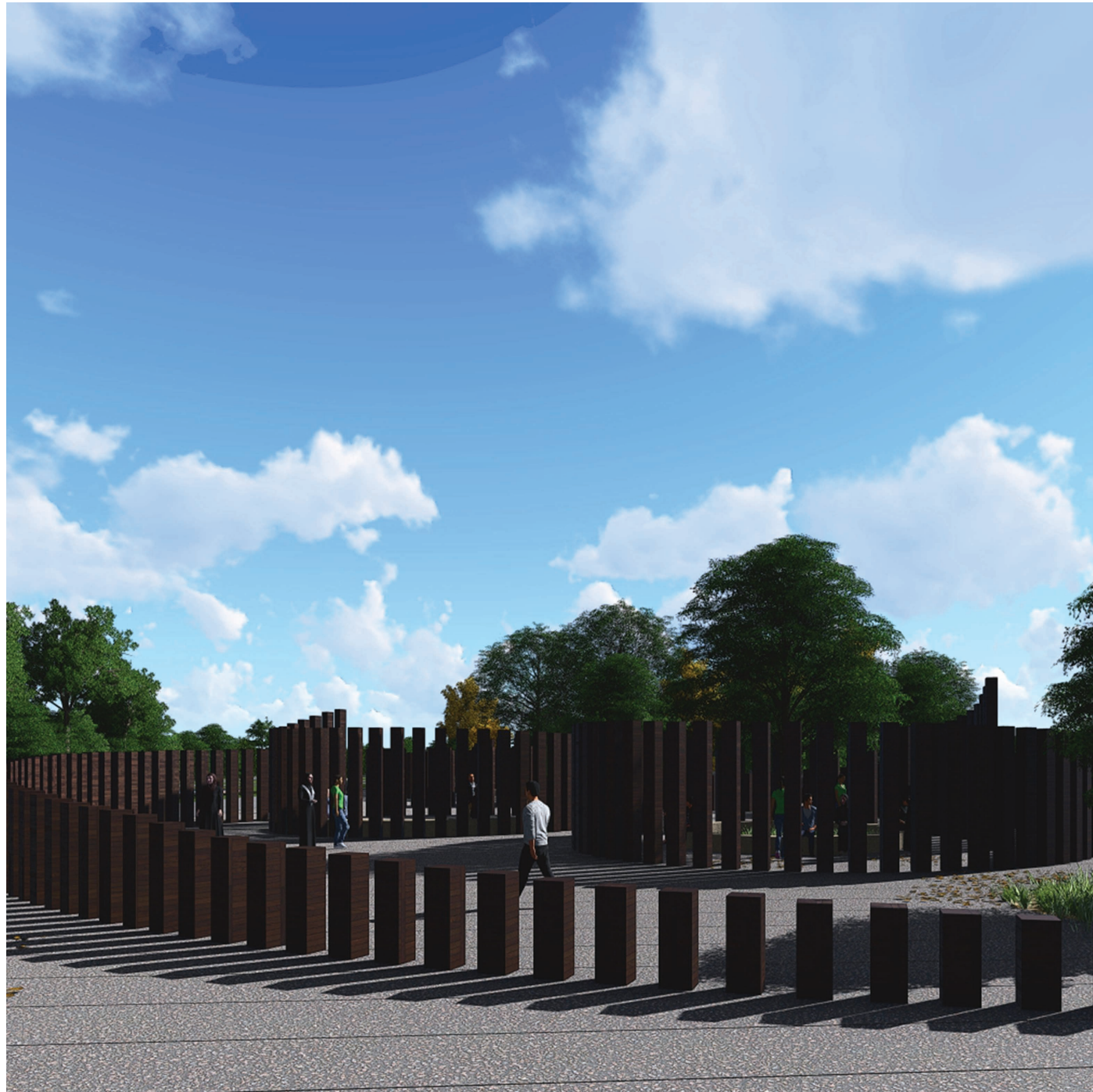




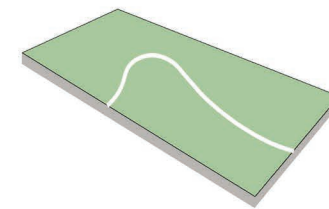


BARGAINING

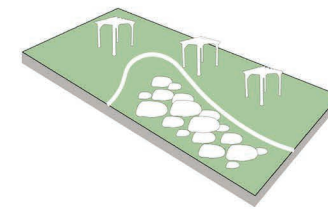
During the experience of processing grief, there comes a time when our imaginations calm down and we slowly start to look at the reality of our present situation. Bargaining no longer feels like an option and we are faced with what is happening. This is the stage of Depression. The person starts to feel helpless at this stage and his mind is trying to cope up with the outside world. Thus walking through the landscape, we tried to incorporate various activities like Yoga and Meditation centre, Library, Pet shelter and Urban Orchards to manage and calm down a person's mind and emotions. The trees, water feature and different types of seatings are a way for the people to interact with others and to forget about their sad emotions.



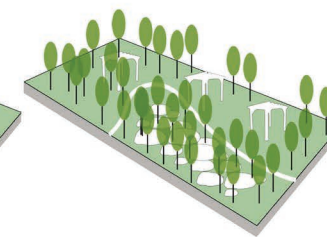
Creating a Path through the greens



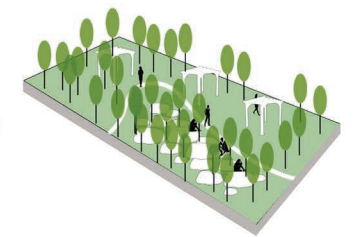
Division of Spaces



Providing Shading through the landscape



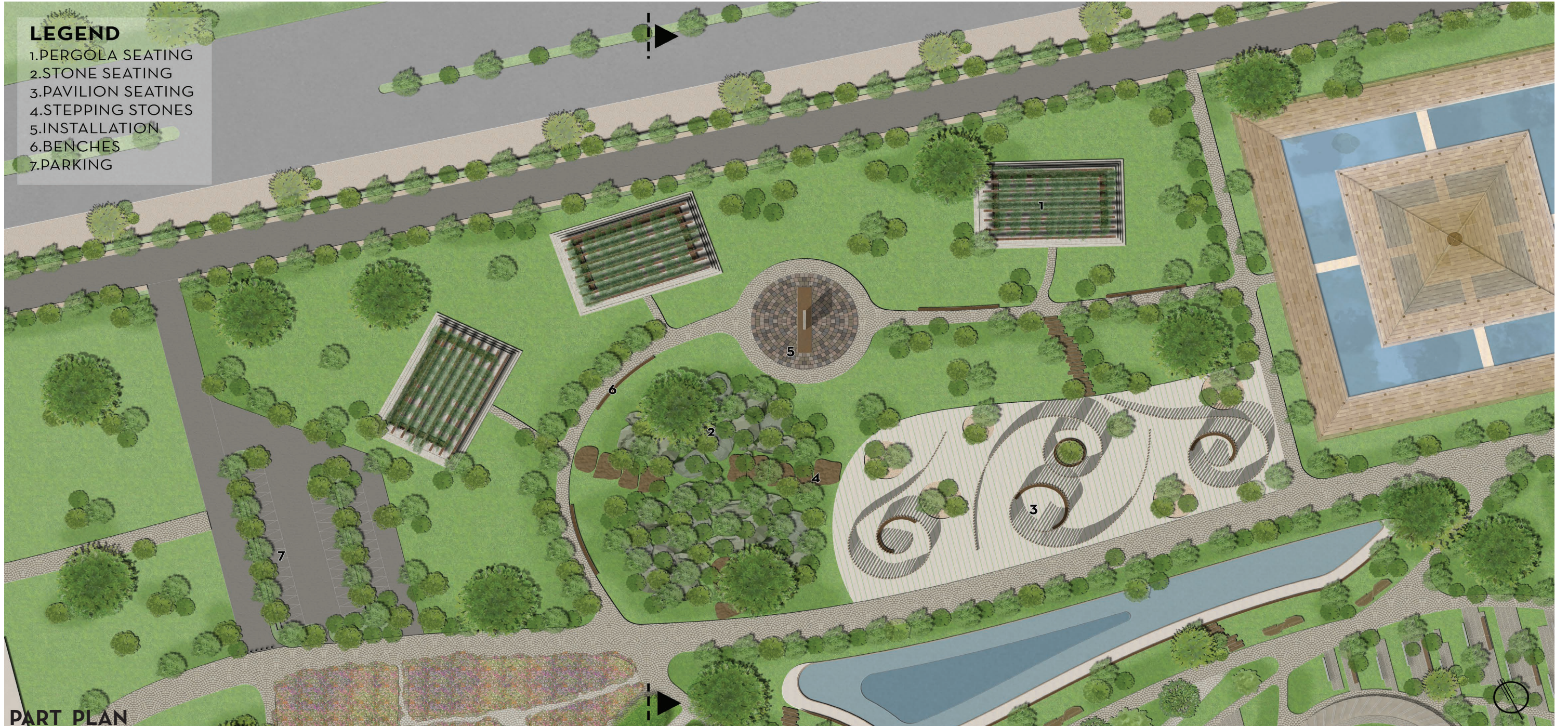
Designing an interactive space with a play of light and shadow



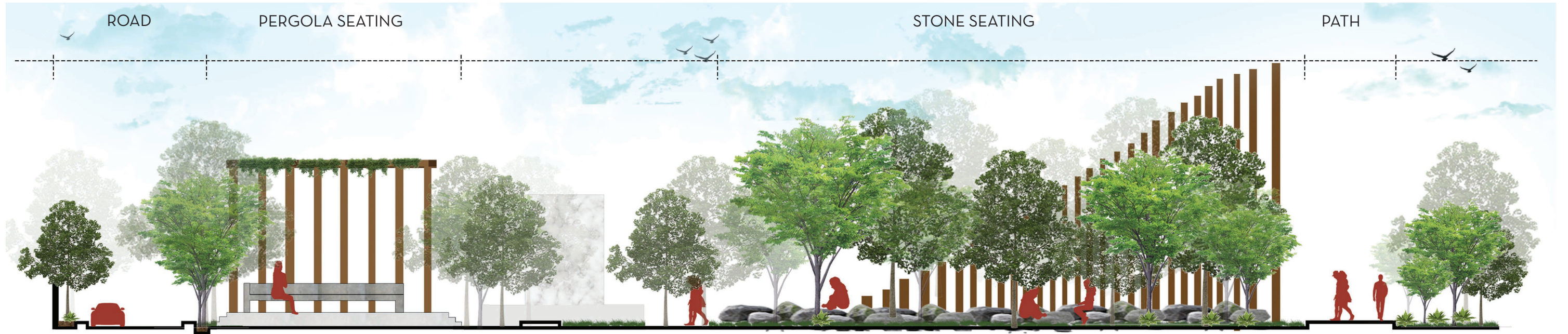
STRATEGY DIAGRAM

LEGEND

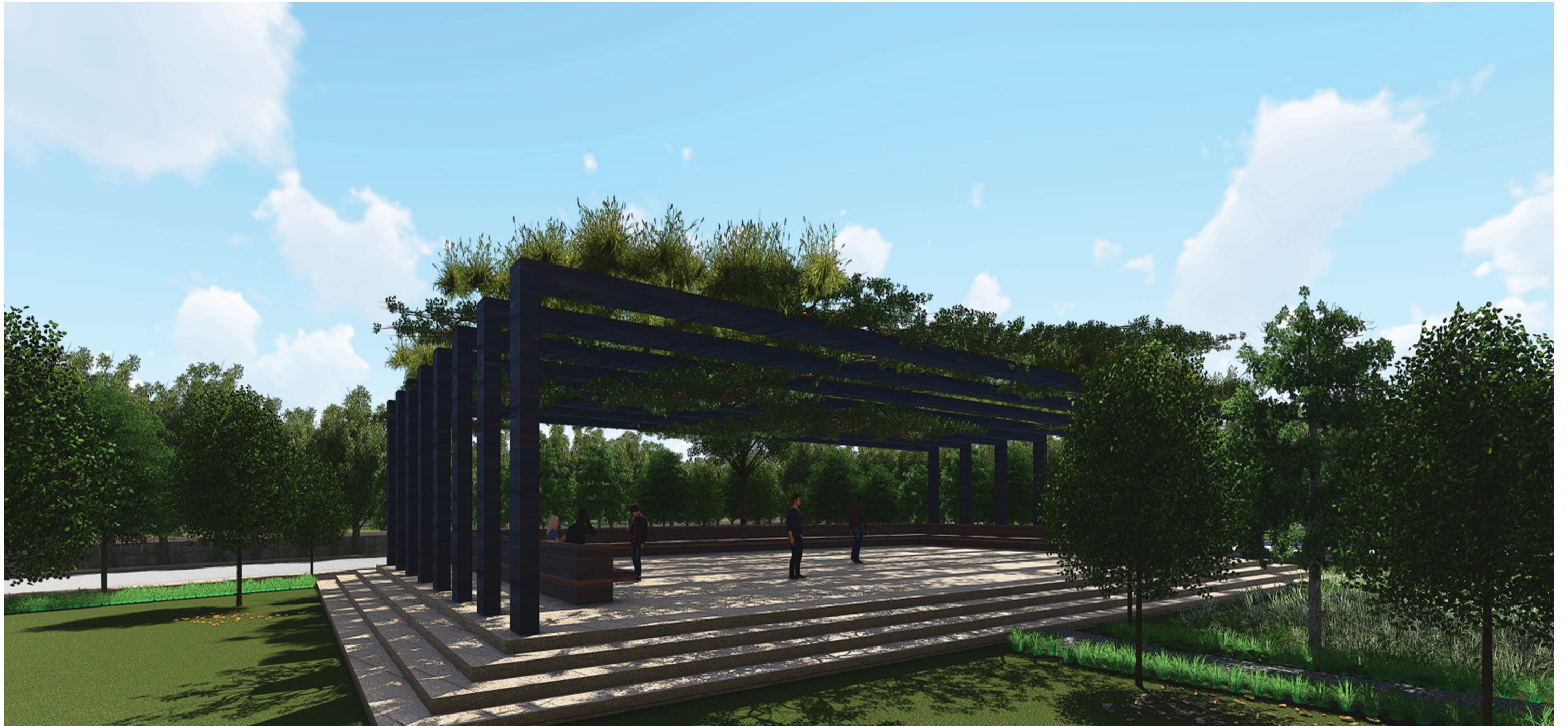
- 1.PERGOLA SEATING
- 2.STONE SEATING
- 3.PAVILION SEATING
- 4.STEPPING STONES
- 5.INSTALLATION
- 6.BENCHES
- 7.PARKING



PART PLAN



SECTION

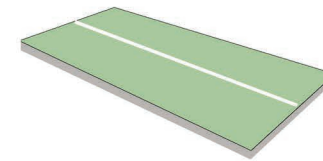


DEPRESSION

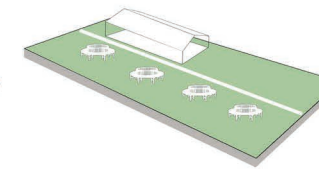
During the experience of processing grief, there comes a time when our imaginations calm down and we slowly start to look at the reality of our present situation. Bargaining no longer feels like an option and we are faced with what is happening. This is the stage of Depression. The person starts to feel helpless at this stage and his mind is trying to cope up with the outside world. Thus walking through the landscape, we tried to incorporate various activities like Yoga and Meditation centre, Library, Pet shelter and Urban Orchards to manage and calm down a person's mind and emotions. The trees, water feature and different types of seatings are a way for the people to interact with others and to forget about their sad emotions.



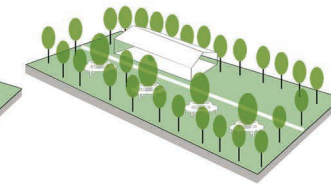
Creating a Path through the greens



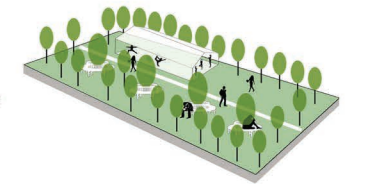
Division of spaces by activities



Landscape used as a play of light and shadow



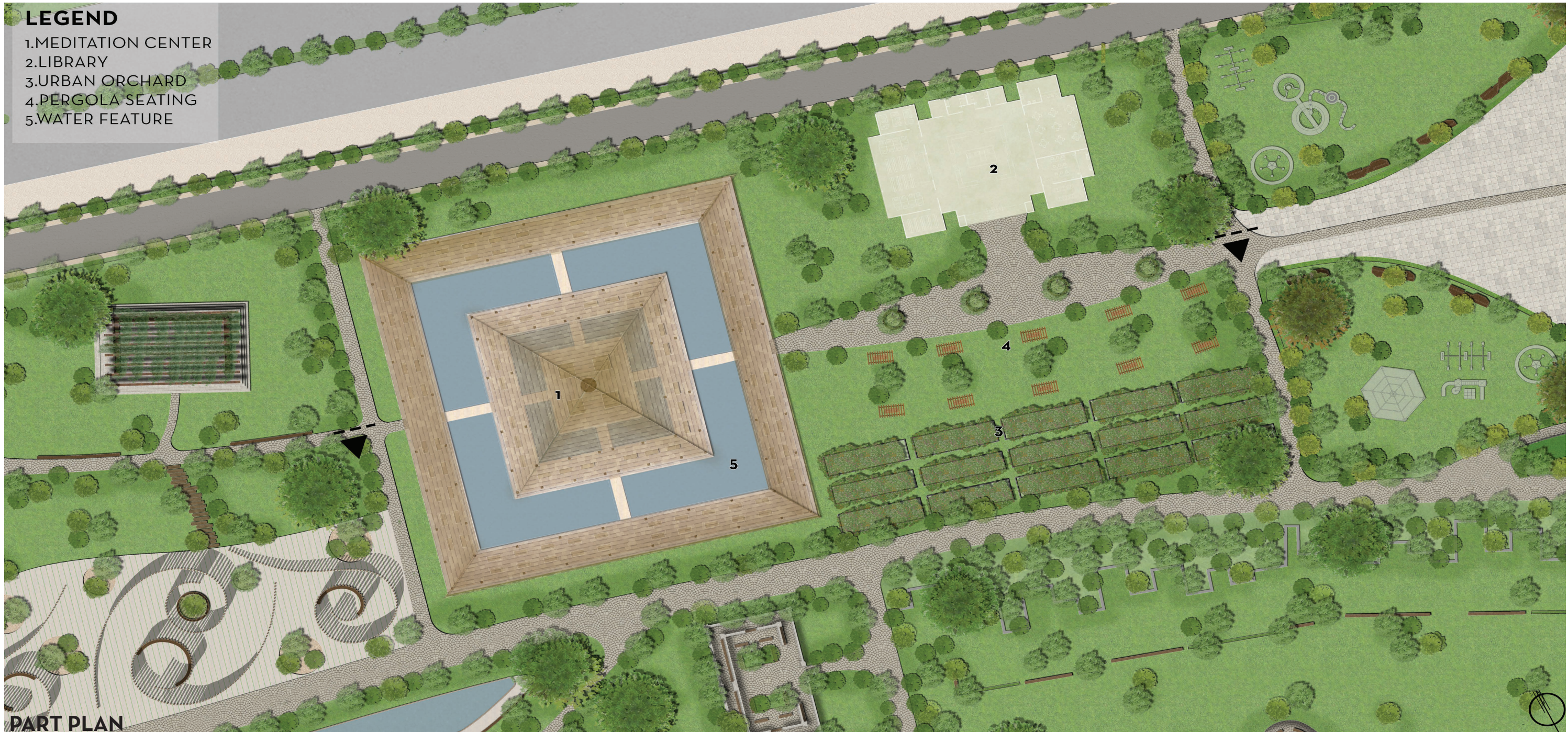
Including activities to improve the thought process



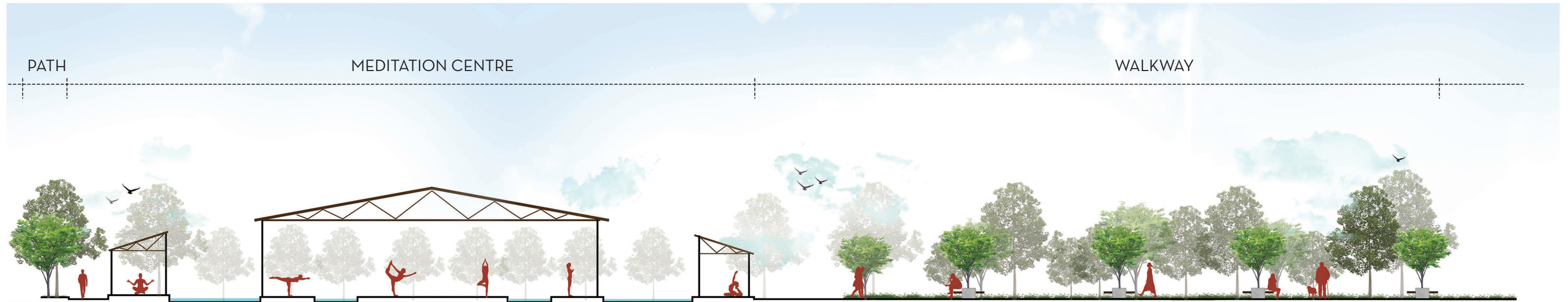
STRATEGY DIAGRAM

LEGEND

- 1.MEDITATION CENTER
- 2.LIBRARY
- 3.URBAN ORCHARD
- 4.PERGOLA SEATING
- 5.WATER FEATURE



PART PLAN

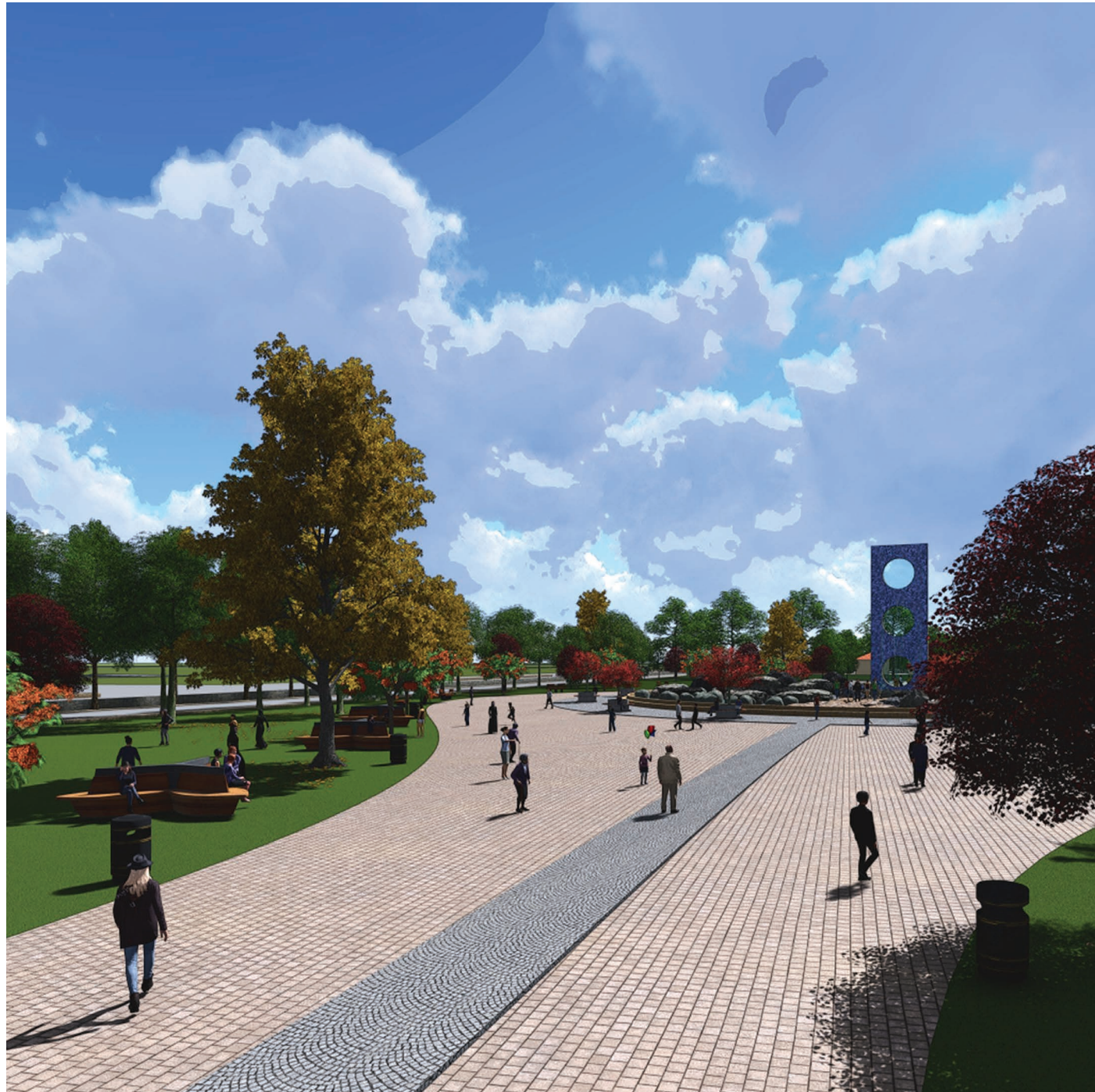


SECTION

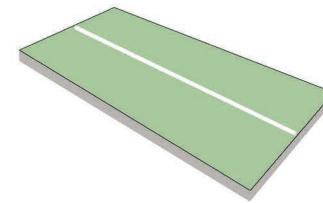


ACCEPTANCE

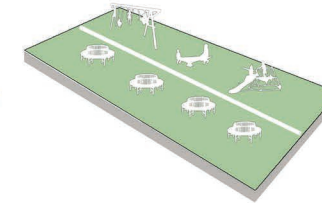
After transcending through this turmoil of emotions and addressing the grief inside we finally reach the stage of acceptance for ourselves and the ones we've lost. The person is no longer resisting the reality of the situations, and they are not struggling anymore to cope up with it. Thus walking through the landscape, the strategy finally aims at creating a recreational and open public landscape for the people to relive the way they used to. The large plaza is punctuated with varied exotic and flowering tree species to emulate the idea of returning to a happy fulfilled state of mind. Strategic placement of landscape elements like play area for kids and water feature aid the overall experience of a person finally breaking out of his/her mental inhibitions of grief



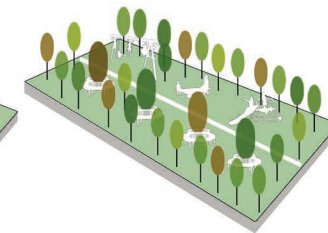
Creating a Path through the greens



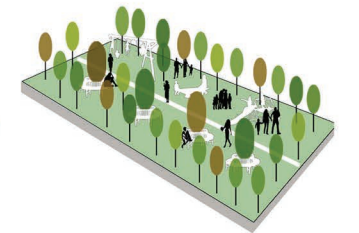
Division of activities



Use of various types of trees



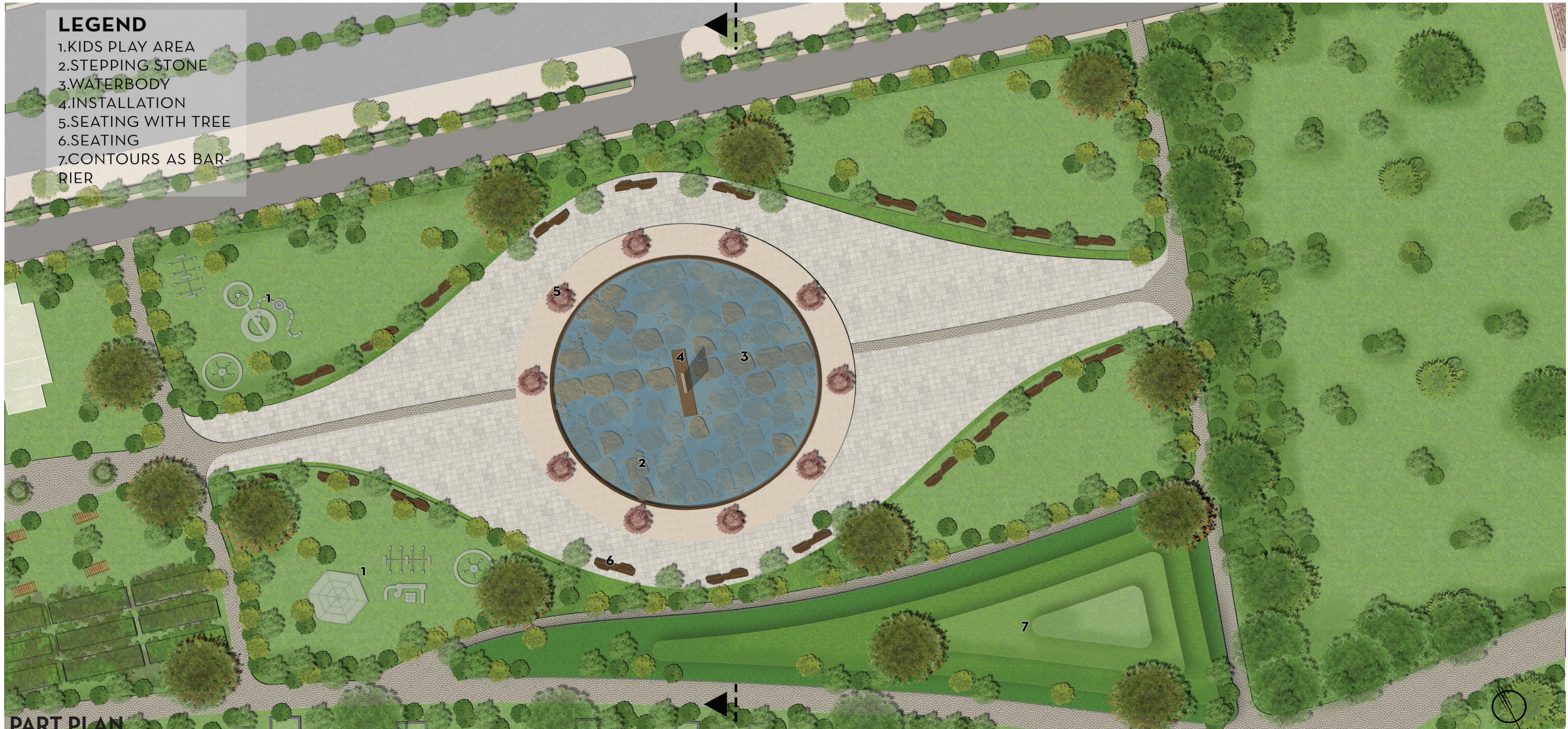
Designing a cheerful and joyful space



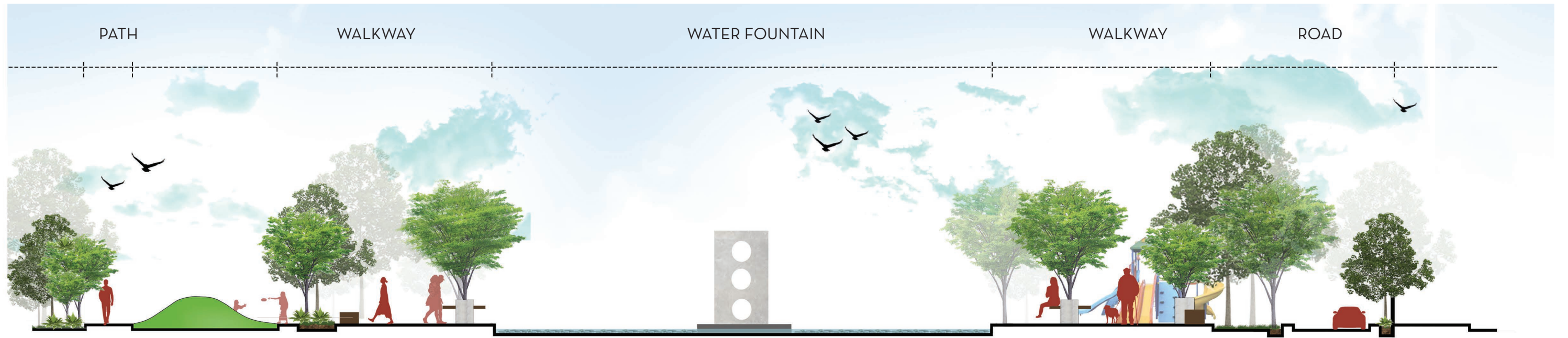
STRATEGY DIAGRAM

LEGEND

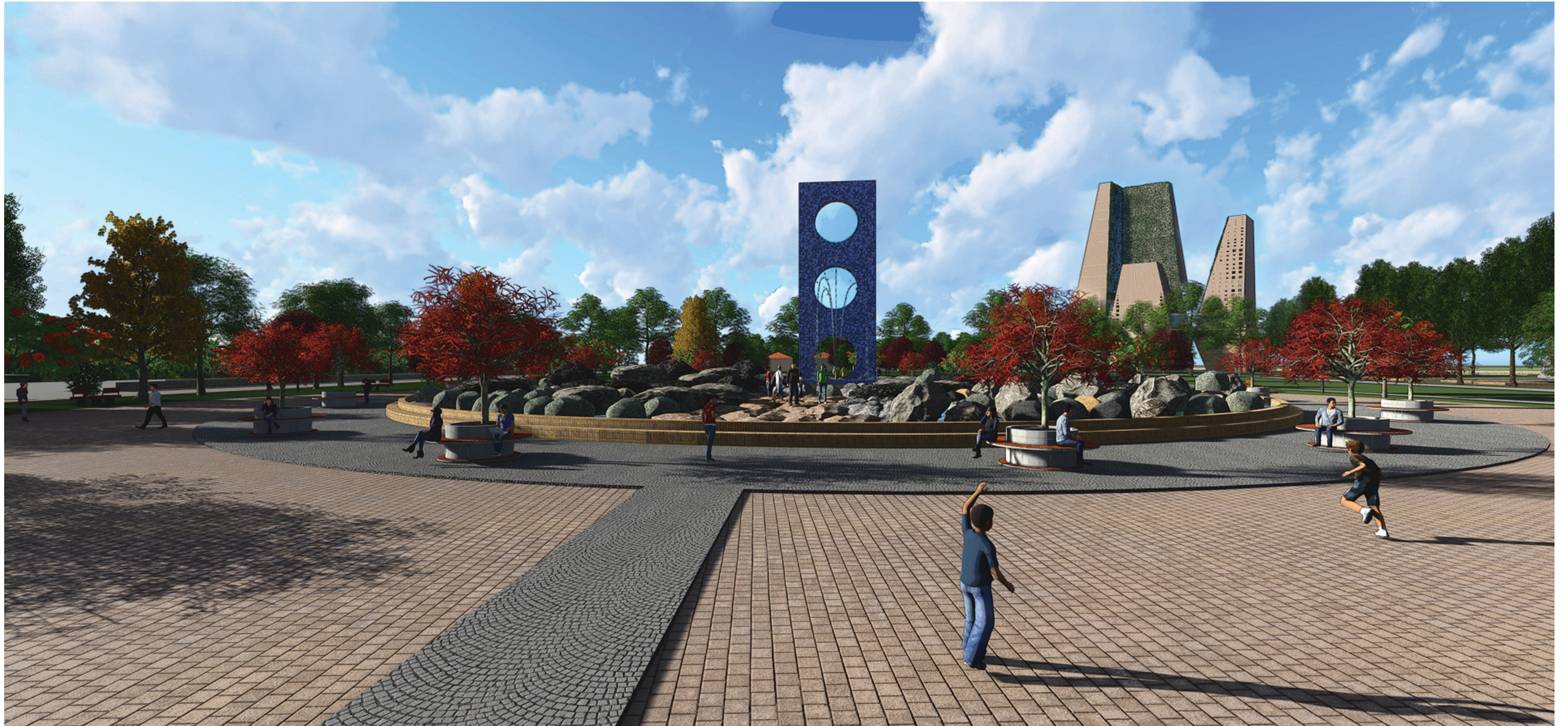
- 1.KIDS PLAY AREA
- 2.STEPPING STONE
- 3.WATERBODY
- 4.INSTALLATION
- 5.SEATING WITH TREE
- 6.SEATING
- 7.CONTOURS AS BARRIER



PART PLAN



SECTION





CONCLUSION

The thesis is a pilot project which aims to re-design a cemetery with the sustainable and environment friendly approach and design a secular healing cemetery landscape for a multicultural society. It aims to provide solutions for space shortages and the dilemma in cultural inheritance problems of existing cemetery. In India, the division between the religions is an important issue which the new generation is trying to resolve by the new thinking and positive attitude towards life and death. The generations starting from now, are trying to follow all the new forms of technologies which can be helpful for the world and the future generations. Thus, this thesis acts as a guideline and a new proposal for the research and development in this criterion of deathscapes.

This thesis creates opportunity for the people of different cultures to come together and create a diverse cultural landscape. But more than that, the project has engaged landscape design with the grief process to create a healing cemetery landscape. As time passes, all cultural beliefs are left behind and what stays is the landscape, which is an important part of the community's identity. It makes the landscape a part of living; to memorialize the gone and part of death; transition of the body into the earth, thus forcing acceptance of the finality of death. The thesis demonstrates a way whereby landscape architecture can act as a means of healing and seek a deeper understanding of how healing environments can be created. The proposal of verticality inside a cemetery, suggests the integration of a cemetery into the fabric of our urban cities rather than being located far away.

“If you turn a cemetery upside down it looks like the middle of the city - like a skyscraper.”

