

SOCIAL NETWORKS AND SPATIAL CHARACTER A STUDY OF SOCIO-SPATIAL TRANSFORMATIONS OF OPEN SPACES IN TRADITIONAL NEIGHBOURHOODS OF INDIAN CITIES

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Abstract

The present paper is part of an ongoing Doctoral Research which engages in the documentation and evaluation of the mutual relationship between the tangible aspects of traditional Indian cities and the socio-spatial aspects of living processes therein. It explores the physical transformations in terms of enclosures, edges, movement systems, visual qualities, other physical and spatial aspects of an urban space affecting the social interactions within the city, with its perceptual aspects of urban spaces within the proposed research domain and examines the quality of human behaviour. Eventually, focuses on intervention strategies of regeneration of open spaces in the core by striking a balance between the acts of preservation of the image and a development agenda which augments living conditions that generate a cohesive and integrated humane community. (Human-centric, heritage sensitive).

In the course of development of the paper shall discuss how socio-spatial interactions have influenced the formation of traditional Indian cities over the history? It will look into crucial periods of urban development history, changes in social behaviour in the city and situate the study in the context of existing socio-spatial networks. It will specifically examine the role of collective spaces in the traditional old cores, which includes spaces in and around, city level artefacts, everyday open spaces - their relationship with habitants and activities in them. This will be done with examples from Indian Cities with a commentary on how such spaces have evolved with time at varied urban scales (urban area, urban block, unit level) illustrating how these enclosures and edges conditions are considered to be the major influencing factors, with which the socio-spatial aspects potentially interact. (Palaiologou & Vaughan, 2012).

Cases from India will be presented to show: evolved spatial patterns, typologies and forces that shape open spaces and built form, transforming public-private interfaces and changing neighbourhood profiles leading to deserted communities in the present-day context in core cities. Finally,

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leading to, a quest to present the city as a living organism, will examine design and planning frameworks and guidelines to evolve 'humane urban space.'

Keywords: the socio-spatial aspects, physical transformations, urban space, social interactions sensitive & heritage, collective spaces, old cores, the city as a living organism, humane urban spaces.

Introduction (Cities today and their open spaces)

Man-environment relations are socially and culturally learned perceptions of physical environments both influence behaviour and environments. (Jeff, 2010) The city is made up of a group of buildings and people (Kostof, 1992), It is a reflection of best in human potential, complex forms of organisation, expressing social order that man evolved and acts as a mediator between man and nature, encompassing functions which are varying in its scales and magnitudes, occurs simultaneously within close proximity. (CEPT, 2007) The complexity of rapid changes, demands on growth, have been increasingly under pressure resulting from many factors as it displays, within restricted spatial boundaries with various functions within changing timeframe. The magnitude of the human activities in the city is greater than in any other type of human organisation, which varies in scales of activities, their occurrence from an individual (private)to the collective (public) occurring in the city range.(CEPT, 2007) Thus, a city is always in a process of change, can be deduced that there are physical aspects of space and community are the shaper of a city (CEPT, 2007).

Looking at cities gives a special pleasure i.e. piece of architectural construction in space, one of a vast scale, perceived in course of long spans of time. It is a sum of a wide variety of people with different aims, ideas, choices, preferences, likes with flexible places with the freedom. The degree of nature of social interaction depends on the scale of the place, Movement, group formation, density are closely related to the spatial organization of the space and finally, the configurations of physical space with the kind of edges w.r.t usage of buildings around can facilitate the porosity of activities to these open spaces with the variation in edges abutting it encourage the possibility of meetings, encouraging activities, encounters within it that enhance the vitality of public life . (Magazine, 2014).

Architecture and urban space, can also be observed through different time frames or historical periods in process of transformation, within which there are elements of permanence identified, in the memory - identity of places, events, or social connectivity of the place, whereas the other changing aspects affecting the urban space activities, each scale, studded with Monuments, Dwelling amongst the ordinary fabric, and the quality of permanence determines the features of transformation. (Widodo, 2004; Sunaryo, 2012). These open space are where people interact, conduct activities in shared or common, indulge in social interaction - both public-private institutions for the interests and needs of the public.(Sunaryo, 2012).

It has been a reality, there is a correlation between urbanisation and economic development, a well-established universal phenomenon, modernization and change in the way of life is assumed to change spatial configurations for inhabitants affecting the degree of interaction, through which maintenance or avoidance of these social relationships, which leads to many problems

for deteriorating quality of life in traditional city open spaces (Jeff, 2010). Therefore, it is predictable that India too is in race of economy which's fuel massive urbanisation.(Menon, 2007) The Conceptions of these city spaces consisting of a public-private spatial organisation where people have an equal conception of urbanity have the same goal to share life (Santoso, 2006). **How these open spaces are organised is a manifestation of value system adopted by the society, either transformation w.r.t cultural process, hence becomes clear to us that through our public space we can observe the character of citizens of the city and expression of urban identity.** (Sunaryo, 2012) From the urban design perspective, public space is viewed as main focus in process and its products, Meanwhile, the characters of public space are understood as elements of urban space in that period are still related to even today (Ikaputra, 2004; Lang, 2005; Gaventa, 2006; Carr, et al., 1992; Sunaryo, 2012).Where If built volume i.e architectural representation as positive space, these collective space are nothing less than remaining negative or outdoor space, although not all can be actively or passively directly experienced. While historic open spaces are often monuments and the surrounding squares or plazas, (Stuber, 1978)which have been considered in their history for its humanistic, livable spaces and sociocultural contexts as these are by now quite cared for, not being used as parking spaces only, rather all outdoor spaces in historic town (Stuber, 1978) are slowly turning into dead spaces senseless places with no life and speeding of the automobile in the interiors of cities is fragmenting a close-knitted fabric of these homogeneous monumental groups (Stuber, 1978) which collectively adds to the quality of life at a place into livable cities for people .This paper shall discuss **how the socio-spatial interactions have influenced the formation of Indian cities over the course of its history, how some of the crucial periods of urban development history, have made changes in social interaction within the city then to now, why and how modern cities repel human interaction, what can be done to build cities that are considerate to the humane?** the existing socio-spatial communications of cities with changing social values along its transformation path to dull spaces. (Stuber, 1978; Mahenderkar,2010).

Many of the historic urban settlements in India, has undergone dramatic socio-spatial transformations during the recent decades, beginning with the modernization programs of the late 18th century, whereas the urban structure of these Indian cities was the outcome of a process over centuries of incremental evolution, a new mode of placemaking and street patterns were imposed on the historic fabric of these cities within the span of only a few decades, where these open spaces where to form the image of the city earlier i.e. the way it's perceived but also become places where people interact under collective identity. With the issue of constant degradation of the quality of open spaces in historic Indian cities, emerges the necessity to understand why these open spaces are not able to fulfil its role in our Indian society in present context which was very vibrant in the past. These collective open spaces need attention for better solutions to attain quality in today's hectic life (Jeff, 2010).

Quality spaces and districts foster social, human interaction that generates and sustains, a meaningful community, where urbanities emerge over long periods of time, experiencing series of revision and improvement that refine them into rich environments, replete with social activity, leading to healthy communities. It seems, that if a place lacks the infrastructure to accommodate community-building socialisation, it should be injected or replaced in bits and pieces as the present inhabitant's users can absorb and inhabit it. Unfortunately, many projects neglect the notion of incremental development in their vision for the future. Instead of simply medicated, the troubled past is erased – along with all of its potential and uniqueness, replaced with something untried, untrue, unsympathetic and likely to fail which lack historical authenticity and local conditioning (Jeff, 2010).Thus, there is a requirement of studying this

topic so as to realise the importance or the need of a human-centric and sympathetic development to past as well present.

Modernist architectural processes of conservation have invariably subordinated the complex experiences of 'ordinary people' and built environments. In most cases, discourses have become 'expert oriented' to the extent that the community's association with their own past is considered to be secondary to a larger narrative of conservation. (CEPT, 2017) where there is a need to address this dislocation by focusing attention on people-centric approaches and address issues of architectural value and historical significance for communities. Processes and methods of community engagement may be involved in generating new ideas for architectural conservation in India. Indian cities have a special status with its unique characteristics which are aptly known for the places its culture and politics since a long time, from major cities to the minor villages which runs a hierarchy. A close look at the history of its urban development explicitly indicates a steady loss of the unique attributes of these cities and its essence. Once the well-known old city is today a sprawling urban agglomeration offering a poor quality of life through attempts for the conservation of its heritage being objecting centric, a subtle relationship of people with the object is neglected. Interventions have failed to acknowledge the delicate equilibrium of unique features like the Mohallas and social interactions in it, its morphological unit, the Mohalla, in a hope that a deeper look into the socio-spatial building block will present new dimensions to be researched and possibility of coming up with realistic solutions to social, cultural and physical problems of the city.

Hence, by documenting the in-between spaces in cities (where people meet, human interaction) and life, shall help in bringing solutions that are a humanistic dimension to cities, where people are not displaced by congested streets, built space and car-centric urbanism. Where Cities are primary habitat livable for people, we must rethink on very foundations of modern urban planning, to examine buildings, form and structure of spaces. (The Human Scale, 2012; Anon., 2014). The paper questions our assumptions about modern planning applied on older fabric, exploring **what happens when people are in the centre of equations leading to studies of how human beings use streets and open spaces, in terms of walk, see, rest, meet, interact etc, in the historical Indian context in the past and in the present-day giving answers to What made it exist? When was destroyed, How could it be brought back? (The Human Scale, 2012). How does the interface in the built edge foster or repel the human interactions in urban spaces?**

Therefore, this paper shall illustrate there is the mutual relationship between physical transformations around open spaces to that of the social communications within the space through the examples from Indian Cities to show the potential role of open spaces, its spatial enclosures and its edges in historic settlement w.r.t its transformations leading to analyse boundaries, enclosures, and spatial aspects of urban open spaces responses to society and consequential changes in built form which further influences the realm in these open spaces with Perception and Experientially Engaging Architecture. **How do these open spaces that surround us been in the past, in the present - what is the matter to enhance or disturb social interactions within a historical context? How can we make open spaces more accessible by foot or human-centric than automobile-oriented?** This is discussed here at varied urban scales (urban area, urban block, unit level). Overall, this study aims, in **understanding collective open spaces transformations from an urban scale perspective; to form a holistic approach to deal with old core cities in the Indian context.** Finally, 'The multiple issues constitute to be the present urban scenario - lack of clarity, loss of coherence and character of Urban Form, with its uncontrolled and chaotic development which is not human-centric, in turn, is decreasing the quality of urban life'. (Amin, 2002)

Concept Of Open Spaces And People

The moment one steps out of his or her private space i.e. their home, to open spaces used by everyone the land turns into the public realm. For many years these spaces have been taken for granted and neglected towards their quality, while there is a conscious effort these days made

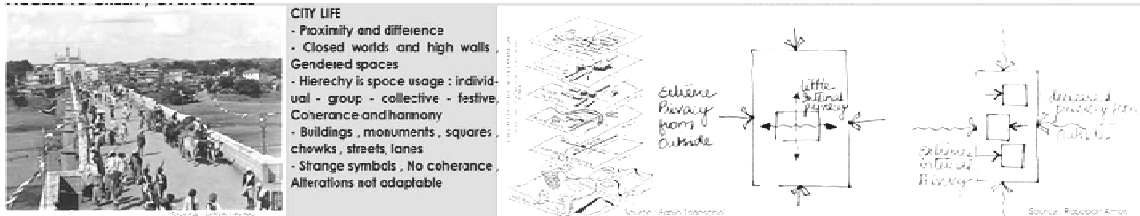


Fig. 1: City life

Source: Author, British Library,

Fig. 2: The collective spaces: hierarchy

Source: Fabio Todeschini; Rapoport Amos

towards creating open spaces like squares in some cities and attitude towards the importance of open space had been neglected, considered merely as 'gaps between buildings' (Gaventa, 2006) explains their traditional uses and says that 'public open space has always served as a meeting place, marketplace, and traffic space'. (Gehl & Gemzoe, 2001). These open public space are social space that is accessible to all, hence it's important to have a visual communication between several persons who visit.

A public space has three characteristics: physical, social and cultural, which provides a sense of place that strengthens community identity and pride that improves community relation, reduces the feeling of alienation. Spaces to congregate, these open spaces are an integral part of the urban fabric which are the only breathing spaces, form the image of a city and the way it's perceived where people interact as a collective identity. With the issue of constant degradation of the quality of open spaces, go forth to the necessity of understanding why open spaces are not able to fulfil its role in society today, as these spaces aid betterment of human life in today's hectic life, hence importance and need of study exists for further human-centric development. Over the years, alongside technological advancements, these spaces lost their meaning of being meeting and marketplaces, as technology made it possible for people to communicate without having an actual physical presence, to meet and hence pathways were constantly being replaced by stretched armatures for vehicles. (Rupa, 2015; Hack, 2017). Where the Open space as a marketplace also underwent dramatic changes were trading from open booths was moved to shops and ultimately to giant enclosed enclaves of malls to present day online shopping which is another change in the social interaction of open spaces. The problem lies in the thinking of open spaces mainly influenced by a set notion of a public space as a gathering space or interaction space.

'we seem to think too much about public space in the sense of fixed and permanent physical spaces, and we give insufficient consideration to the way in which public domain comes into being in places in flux, often extremely temporary'. (Hajer & Reijndorp, 2001)

It is difficult to exactly demarcate the boundary of the meaning of these open spaces, as these spaces have an inherent quality of democracy. Who occupies an open space ?means the use of open space is not fixed but is in a state of flux i.e. a particular space can be used differently by different groups of people at different times based on the context the users of this open space are always subjected to ongoing change.

'Citizens create meaningful public space by expressing their attitudes, asserting their claims, and using it for their own purposes'. (Hajer & Reijndorp, 2001).

A public space acts as a stage in which people occupying that space at that moment have a dual role to perform i.e the actor and the spectator where the good examples in India are the Manek Chowk in Ahmedabad and Sarafa bazaars in north India. Public open spaces are spaces in which one can 'see and be seen'.

'As opposed to being a passive observer of other people's experiences on television or video or film, in public open spaces the individual he is present, participating in a modest way, but most definitely participating.' (Gehl, 1987)



Fig. 3: The basic elements of an open space
Hyderabad
Source: (Author)

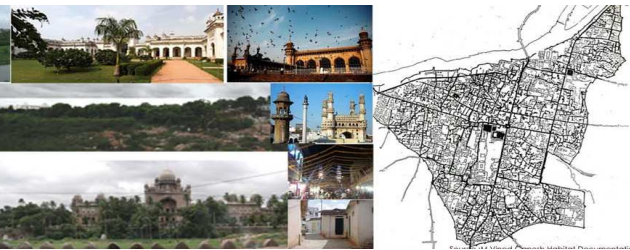


Fig. 4: The open spaces structure of
Source: (M.Vinoda Ganesh)

The term 'open space' covers a lot of elements from daily human life e.g. path, open space with a structure, feature and civic space consisting of squares, religious, market- commercial streets, paved or hard landscaped areas with a civic function serve a range multi-functional activities act as lungs of any city. Public interaction takes place on the ground floor of these open spaces in cities which is perfectly represented by Noll's plan of Rome where Vegetation, institutions, and the kind of openings, its locations play an important role, as they trap or cause activities like sitting etc, gives a comfortable zone to occur.

Cities throughout the world have shown the importance of open spaces, institutions, friendly land use and vegetation, which is important for reducing temperatures, increase people activity - value such spaces to improve the quality of life, physically and mentally, as they create welcoming environments, helping to socialize leading to community life, a cohesion by getting people to engage with each other for civic interaction (Magazine, 2014). As we move forward with innovative new technology and urbanisation, It critical to have people in the world, plan to a stable socio - a natural environment i.e sustainable, friendly to growing society having active open space - greenery, public pavilions leading to better quality of life.

"Cities have the capability of providing something for everybody, only because, and only when, they are created by everybody." — Jane Jacobs.

"Space" is a notional phenomenon which shapes and exists by the context. An aspect of counterpoints is also built into notions of existence – 'Built and open, light and darkness, solid and void, they are the mutually defining aspects. One shapes the other, that's how apparent extremes coexist in India, as counterpoints they become mutual references an integral part of a self-balancing system ensuring the continuum and endurance. These elements of a building, its scale, size, volume, degrees of enclosure, levels of illumination as well as motifs and decorations instil in the observer ethos appropriate to the place. Paradoxes prevail here as to an Indian psyche, notions rather than physical realities are more critical. (Yatin, 2005).

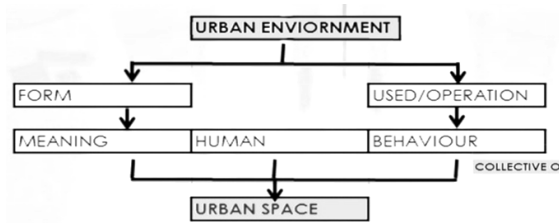


Fig. 5: The basic elements of an open space
 Source: (Nafi', et al., 2015)



Fig. 6: The collective spaces: People-places
 Source: (Nafi', et al., 2015)

Value of Social interactions in Open Spaces

We often hear people repeat Aristotle's famous phrase 'Man is by nature a social animal'. Human beings are incapable of being in isolation and need to be in the presence of others.

"No human life, not even the life of the hermit in nature's wilderness, is possible without the world which directly or indirectly testifies to the presence of other human beings". (Ardent, 1958)

This need for social interaction requires a place and that lays the basic need for public open spaces. Open spaces provide a platform or space in which people come in contact with the social world outside and experience something new, introduces a feeling of discovery, adventure, and reflection in people, opportunity of being with senses like seeing and hearing others which instil stimulation. Public realm can be perceived as not only as a place but also an experience, opportunities for the unfamiliar to mingle freely but at the same time have control over their privacy , play a vital role in social development of people at various levels, from small chowks to large city centre squares, with places of value where people come together, pick new ideas by merely being spectators.

"...being among others, seeing and hearing others, receiving impulses from others, imply positive experiences, alternative to being alone. one is not necessarily with a specific person, but one is nevertheless, with others" (Gehl, 1987).

Within the urban canon, there is weak link might exist between public space, civic culture or politics is a lot less acceptable. The history of urban planning is one of the attempts to manage public open space in ways that build sociality and civic engagement out of the encounter between strangers. It draws on a long lineage of thought including the classical philosophers, theorists of urban modernity such as Mumford, Lefebvre and Jacobs, and contemporary urban visionaries such as Sennett, Sandercock and Zukin, all suggesting a strong link between urban public space, urban civic virtue ,citizenship and about the concept of encountering the 'other' in an open space. There are often desires for more public squares in cities that have no tradition of or socio-cultural use for them. For example, In India, squares other than formal squares, Chowks - small but important Chowks at street intersections. As B.V.Doshi has called for more open spaces where people can meet 'by accident' much can be learnt from the global experience but it should be treated with caution (Lang, 2017). There is a hierarchy in these open spaces based on the scale and the crowd catered accordingly. This lineage claims that the free unfettered mingling of humans in open, well-managed public space encourages patience towards others, pleasure in the urban experience, respect for the shared commons, an interest in civic and political life. (Inam, 2008) Public space, if organized properly, offers the potential for social

communion by allowing us to lift our gaze from the daily ground, and as a result, increase our disposition towards the other. (Inam, 2008).

'Seeing people different from oneself responding to the same setting in similar ways creates a temporary bond'. (Carr, 1993)

'It is the sphere where we encounter the proverbial 'other' and where we must relate to 'other' behaviour, other ideas and other preferences' (Hajer & Reijndorp, 2001).

'A way of trusting strangers while maintaining a private identity' (Zukin, 1995).

"The presence of other people, activities, events, inspiration, and stimulation comprise one of the most important qualities of public open spaces altogether'. (Gehl, 1987)

People are the soul of the city and public open spaces serve as nodes in the city, where people gather and celebrate the goodness of life. They have always been a part of civilization, road joining two important destinations, a vibrant street developed along a linkage, a temple square or even a heritage site which inspire people. (Shamkuwar, 2012). However, in the recent years, the attitude towards public space has gradually changed rediscovering their importance as an integral part of the urban identity of cities, successful urban regeneration strategies act as catalysts in encouraging other cities across the world to rethink and reinvest in the quality of their public open spaces. This unprecedented increase in the interest towards open spaces is a stepping stone towards improving the quality of the public life of people. These are shared and experienced spaces which allow culture practices by people only in the public realm looked at as a gateway to cultural development in a society an opportunity for people to lead to cultural and social development (People come from different cultures have different ways of dressing, languages, customs, beliefs, ideologies and behaviour). These spaces not only play a vital role in cultural development, in the personal development of individual ideals and values, realising one's own character and beliefs. Cultural value is also the key driver of the economic value of cities is essential to the economic development of cities, important for both the people, tourists and commuters as these are prime locations to experience the real feel and culture of the city.

"...Public open spaces are the primary site of public culture; They are a window into the city's soul". "...As both site and sight, meeting place and social staging ground, public open spaces enable us to conceptualize and represent the city- to make an ideology of its receptivity to strangers, tolerance of difference, and opportunities to enter a fully socialized life, both civic and commercial" (Zukin, 1995).

Thus, public open spaces are extremely valuable in the social, economic and cultural development of a city and its individuals.

Urban Morphology Reflections in the Built Environment

The city is "collective urban artefact", constructed through time rooted in a dwelling and building culture, manifestations of social life (Rossi, 1982). The city expresses the link between the individual being to that of the dweller and the collectivity, grows with time in the course of its realization where some original themes prevail or change, where lasting material keeps the traces (Sunaryo, 2012). A rich archive of complex settlement in history, which can be understood by its formation, then understand the processes that shaped the city, instead only through tracing elements, can as well trace the history through most comprehensive approach to this study is the morphology of the city. Understanding of "morphology of the city" cannot be

separated from the physical appearance of cities which are formed mainly by the physical conditions and social interaction-environment - to a dynamic economic society. (Sunaryo, 2012).

Open spaces have been the host of many activities throughout history, from the early Indus in India, where bustling trade occurred to the traditional Indian city, where political revolution took place, was the core of many cities and evidence of important happenings. The core functions of open space have the capacity to radically change with the passing of timeline like the squares and streets of cities have historically been closely tied to markets and **commerce but worrying trends of serving business instead of the community living in it are emerging.** (Widodo, 2004). Open space offers elements that embellish a city's character and communication which could be found through studying Morphology of open spaces of the city. The development of physical form in urban areas around these open spaces and its transformations noted can trace the decrease in interactions in it, which not only associated with the building architecture, but also the circulatory system, open space, and urban infrastructure (particular roads as a major shaper of space structures). (Widodo, 2004). Broadly speaking, the physical appearance of the city was a visual manifestation and partially resulting from the interaction of the critical components that create a mutually influence each other (Widodo, 2004). On every scale level in each historical period, architecture can be perceived as a totality of at least three main layers: morphological (physical, formal), philosophical (meaning, symbolical, mythological). And sociological (activity, functional, anthropometrical), Morphological articulation is directly related to the sociological inhabitation activities, and to the ascription of meaning. Therefore the architecture of the city deals with this multi-dimensional matrix, the physical and spatial form of the city is the product of its inhabitants, the manifestation of their culture along history. To get a holistic understanding of the history and morphological of the city, synchronic (across different layers) and diachronic (across historical periods) reading should be carried out. The explanatory approach should be employed, incorporating multidisciplinary analysis such as anthropology, sociology, economy, geography, history, etc. Therefore a collaborative and interdisciplinary approach is essential. (Sunaryo, 2012)

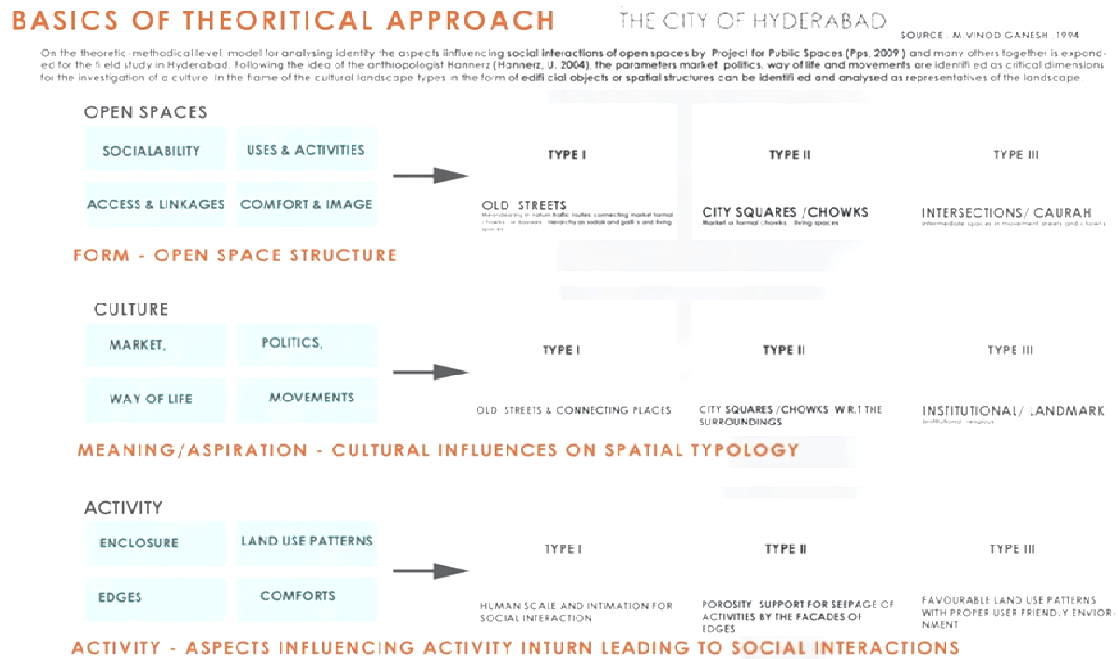


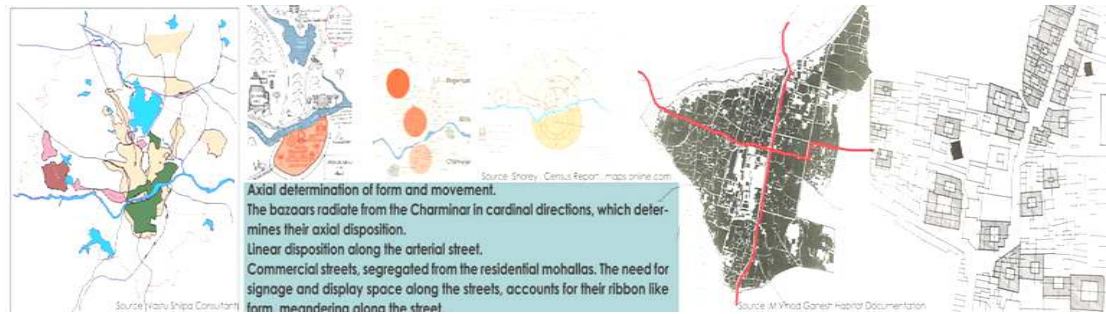
Fig. 7: the basic concept in different Categories: Open spaces in physical terms, culture of the place and factors influencing activities in it
 Source: Author based on (Krank, 2006)

Morphological, philosophical, and social aspects of Indian cities

Places have a strong "sense of place" has an identity and character that is deeply felt by local inhabitants and visitors, which is a social phenomenon that exists independently of any one individual's perceptions or experiences, yet is dependent on human engagement for its existence. Such a feeling may be derived from the natural environment, but is more often made up of a mix of natural and cultural features in the landscape, generally includes **the people who occupy the place which in turn depends on the interface of the building edge, its transition from private to public and land use.** The sense of place may be strongly enhanced by the place being written about by poets, novelists and historians, or portrayed in art or music, and more recently, through modes of codification aimed at **protecting, preserving and enhancing places felt to be of value.**

Space making is a sum of time and space combination, where space over time is not the same. Similarly, time over different space is also not the same. Therefore, having invested in time the space changes. This constant juxtaposition of time over space is the essential premise of Indian Architecture. Movement is the key to its perception. Traditional Indian Architecture is the story of movement and pauses where "kinaesthetic" of space is fundamental to its experience and perception. Architecture is a celebration of life. The manifestation of an idea, it encodes messages and emotes feelings. (Yatin, 2005). Architecture communicates through spatial tools, may they be the space sequences and its organisation; elements of space making and their scale and form, or the symbolism of surface articulation. It is this aspect of encoding and decoding that sets in an instant dialogue between the user and the architectural product. The effectiveness of the communication depends on the easy inclusion of the encoded messages, appropriate compliance in built form. This communication takes place at three levels. (Yatin, 2005) **Sensorial, experiential and associational.** Sensorial perception refers primarily to physiological comforts arising out of physical conditions essentially in response to

environmental control. (Yatin, 2005) This bodily perception is humanly universal, is the experiential aspect. The process is spontaneous and reactionary to the refinement of space configuration and its dictates. While, the associational is the locale-specific perception requiring pre-conditioning, familiarity or the acquired information base. It creates spiritual bonds and succeeds through in-depth understanding of cultural connotations. The complete



communication is through the wholesome balance of all the three. (Yatin, 2005)

Fig. 8: the city and its growth: Open spaces in physical terms, culture of the place and factors influencing activities in it

Source: M.Vinod Ganesh; Vastu Shilpa Consultants; Shorey; author,

The old city of Mohallas and Gallies form the socio-spatial building blocks of a city, which consists of dwelling units surrounded by meandering streets called Gallies, forming a morphologically and socially coherent system. These inter-connecting Gallies foster close community living characteristic of the city's culture, not merely being a means of commutation or movement, but also reflect a variety of everyday human activities - formal and informal interactions making public open space. The concept of house - neighbourhood settlement system is explicit in the city. i.e., the house cannot be separated from the Mohalla and the Mohalla cannot be separated from the settlement being parts of a whole socio-spatial system of the place. (Shrivastava, 2002).

Mohalla also has social connotations, as per the traditional modes of segmentation there was a distribution of various social groups across the Mohallas, apart from a geographical entity based on occupation, religion, or caste i.e. ethnic groups, or neighbourhood group. Thus the socio-spatial system of the Mohalla contributed to the larger urban system of the city. Principles of the spatial culture and social organisation governed the well-defined and interrelated physical, social, and cultural environment. (Shrivastava, 2002).

A Mohalla in an old city is developed around a distinct activity node, acting a nucleus i.e. a Haveli, a temple or religious place or a Ghat or Chowk or Bagh i.e. near a natural feature or simply an open space that acted as an integrating element orienting all public activities around it, develops a residential quarter around it called Mohalla, with a dense labyrinthine street pattern, defined with densely packed fabric of residential blocks, where each block consists of plots with back to back houses. These mohallas are arranged around the roads that define the boundaries. The institutions are buildings, came up with religious or public activities in open spaces surrounding them, the interface of the public-private makes the vibrant spaces. Houses were traditionally courtyard type, based on the elite or normal man had private big houses with an increase in no of the courtyard, had similar typology, with the time. Mohalla has become fragmented in social as well as physical terms these days, where Baithak is no longer used for informal settings are no more used as community spaces due to the new faced coming into

existence of road widening and the edge change as well restricted access where the older residents have a well- grained identification of self within Mohalla and its spaces, even today are prominent within it act as pivots for organizing public and cultural activities although in a transformed manner with technology-induced into it .

Similarly, different Mohallas has intersections in between for an intermediate open space later to the next level of the city maintaining the hierarchy of open spaces for interactions among residents habitants. **The built form develop an edge character, responding to the street in the form of Chabutras, Balconies, Jharokhas, and Verandahs, fostering close interaction between the occupants and the passersby on the street than in the past. (Shrivastava, 2002).** These cells like neighborhoods act as a base for public and cultural activities reflected cultural traits and each person was identified with Mohalla, even named after its revealed characteristics , unique to it i.e. geographical location within the city , name or post of the founder in the city, religious buildings and institutions, natural feature and their interface, province or language of origin, caste, religion of residence, occupation of residents , personality , traits and set attitudes typical of it (Shrivastava, 2002). Even today these Mohallas, extent continues to exist, by means of both social and spatial aspects of the city, to interact serving as an organizational base for local community identity and activities.

Mohalla is one of the several territories to which individuals relate, the inhabitants perceive it tangible as well as psychological terms, such as physical features, use of local facilities, activity, temporal rhythm, history, names used frequently, kinship, social networks, barriers, special symbolic and emotional connotations to enumerate a few. Caste - Religion, Occupation, Cultural Activity, Natural and Manmade features all define the socio-spatial character of a Mohalla and its perception by the residents, these were the factors responsible for creating cultural pluralism within Mohalla while the feeling of neighbourliness that unified the residents (Shrivastava, 2002).



Fig. 9: The Informal market: People-places

Source: Vinod Ganesh

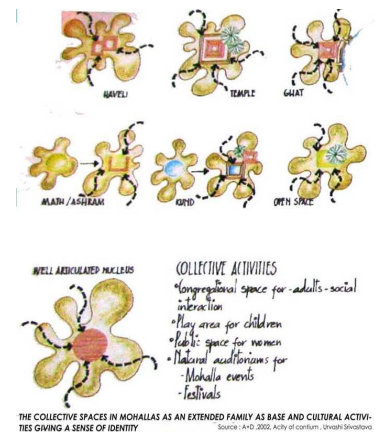


Fig. 10: The Informal market: People-places

Source: Urvashi Srivastava

City Level Factors

City Level Interventions also transformed the Mohalla, due to the prime location pressures of development were high came up in early 19th century, destroying significant parts of the residential quarter, the interfaces to these open space were destroyed which triggered the

physical and social leading to fragmentation of Mohalla disturbing its delicate residential character. Another reason being the influx of intense commercial activity and number of commercial, educational institutes have sprung up; leading to the conversion of residences into shops or godowns, the change of scale edge conditions and enclosure of these open spaces done by road widening leading to automobile friendly. The Baghs or the central open spaces have gradually degraded, have been subdivided and built upon, for extension of the existing buildings now merely into parking lots.(Shrivastava, 2002)

Mohalla was the base for organizing public and cultural activities, providing spaces for the congregation on special occasions - celebrate festivals where every community has a place for people gathering and discuss common affairs, resolve disputes, or daily talk or gossips. The major eastern old cities were of major importance as initial blueprints for being first to open spaces to the public, where traders used them heavily, hence there is a symbiotic link that existed between these spaces and the urban life of ancient India known as golden age of public participation allowed people to participate actively in politics and governance hence once a marketplace or open space, during leisure time the local people of a settlement would gather and use the open spaces to socialize, was a ground for political, open-air meetings and intellectual debate. The architecture of the city or region then was an expression of community and self-determination that centred on the city squares.(Shrivastava, 2002).

The Chowks was the centre of public life not only for the city but for the entire Indian culture, they were named after - "buildings, marketplaces and to places of business and social interactions or the public realm of all sorts was carried on". The buildings that surrounded the open spaces where commercial streets bazaars and one of the many temples or religious institutions (Shrivastava, 2002). The space in the middle of the square was kept free from obstructions while a large of monuments were placed at the open space's edges. There were the several streets that entered the Chowks directly was limited to avoid detracting from the sense of enclosure. Life in early middle ages centred on religious or political centres, placed at the central position in the walled town, large enough for the townspeople to gather on festival occasions, acted as a stage for religious or political ritual and drama, comedies and moral plays, public execution and daily markets. These 'squares' or the Chaurah in these organic towns were usually occurred at the intersection of streets and were triangular or circular or many-sided.

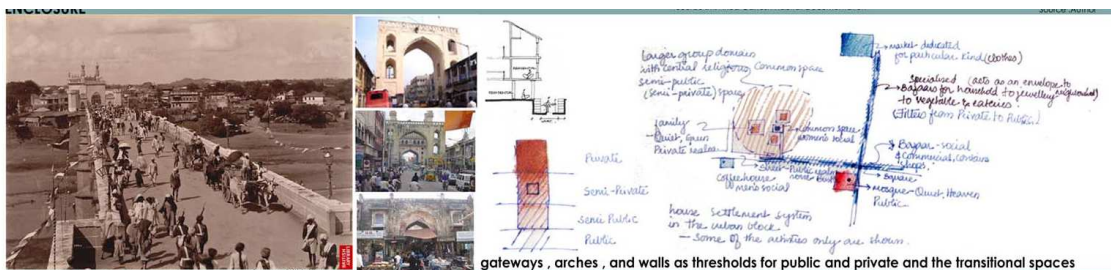


Fig. 11: the open space structure of old city of Hyderabad

Source: M.Vinod Ganesh, Author

Theories on Urban Space

Rob Krier in urban space classified them according to their shape and spatial character. The writings of Camillo Sitte, Rob Krier and others led to a revival of interest in the forms and character of medieval urban space. They were modest and human in scale, irregular in shape

and enclosed by a continuous edge of built form accentuated by the rich textures of walls and floorscape. Experienced through the twisting turns of the streets that led to them, they provided a rich visual experience. (Krier, 1979) Designers like Gordon Cullen concentrated on the aesthetic character of these squares and their love for the traditional was often imperfectly understood, leading to the recreation of old-fashioned town squares in new towns or quaint little piazzas within air-conditioned malls that captured the appearance of the place but not its spirit. (Cullen, 1971). Medieval cities grew and prospered due to trade and the town began to establish a sort of civic identity. The city square of Indian cities is with an Institutional Building political or religious is the core of the city, these Chowks were meeting places and markets, each centered to community life for their districts, with schools, libraries, houses and temples placed. People drew together to collect water, gossip or exchange of news. (Shrivastava, 2002).

In old quarters of Indian cities today, the Chowks, Chaurah, and bazaars are still charmingly lively places, striving to exist but still the scene of many meetings, conversations, and interactions. Some cities have pedestrianised this district, in an attempt to preserve both their forms and social character. The temple and mosques formed the focus of communal life in Indian cities whereas the courtyards of these religious places were one of the largest open congregational spaces in the urban fabric where male population gathered in a large several talks either daily or weekly with temporary markets flourishing around them. (Shrivastava, 2002) . The bazaar street formed the main commercial spine, grew along major movement routes through the city. Many Islamic cities had ground or maidan that were originally at the edge of the town, or even outside the city walls, which served as a parade ground and open-air gathering space on feast days or specialized weekly markets, they are integrated into the main city, served as a forecourt to the palace and mosque. While the mosque the maidan and the bazaars were the primary open public place of the city; they were not the sort of civic nucleus that characterized the cities.

Urban space was largely decentralized, there was no notion of a single 'core' or heart; instead, there was a hierarchy of graded open spaces. i.e. The city of Hyderabad had a distinct urban spaces structure punctuated by 'Chauraha' or street intersections along major and minor routes to the city 'Baghs' or gardens along major routes to the city and on the banks of the river Musi; 'Gunjs' and 'Bazaars' which commercial spines were with houses on the upper level and Imam Bara complexes. The Imam Bara was theatres of mourning of the occasion of Muharram in predominantly Shia Hyderabad and was the most significant open public open spaces of the city. 'Mohallas' or residential clusters according to the occupation, religion etc in the city; People in India traditionally lived together based on their caste, religion, and occupation. For example, the Brahmins or priest class would live nearest to the temple, with their houses along a particular street or area. The untouchable lived in an entirely different section of the town and their paths rarely crossed. Even when they went down to the rivers, different areas were reserved for different castes.

Moreover, there were so many sub-castes.



Fig. 12: the open space structure and the edge conditions
Source: M.Vinod Ganesh; Author

In the walled city of Ahmedabad, the residential quarters are called 'Pols' actually gated communities that closed streets and ended in enclosed Chowks. The houses lining the street had performs and steps facing the street called otlas where people sat and watched the street scene, so the street itself was a community space. Then the neighbourhood well, or water tank, where the women got together and exchange news, gossip. Chowk formed at intersections of 'Pols' and they had 'Chabutras' or bird feeders to draw nature into the street, since the street itself was narrow, the Chowks too small to have trees. Larger Chowks were formed where residential streets intersected with market streets. where these commercial streets had shops on the ground floor and houses on the first; giving a diversity of use meant Chowks were used extensively both for community and commerce. These compact streets and spaces where a self-shading and compactly dense fabric made more involvement into open spaces to make them vibrant.

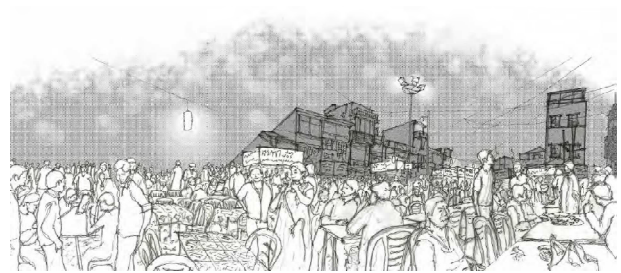


Fig. 13: the open space structure of a pol in Ahmedabad

Source: Debasish Nayak; Barrnow Finn

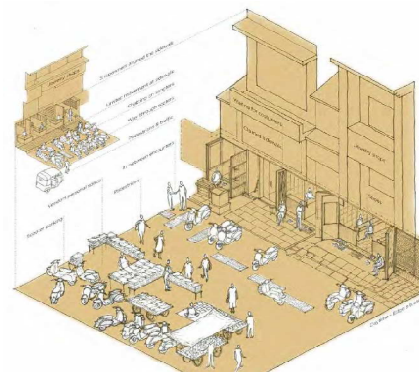
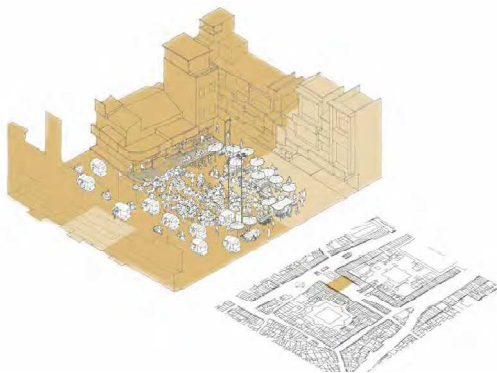


Fig. 14: the open space structure and spillover activities at Manek Chowk in Ahmedabad

Source: (Andersson, 2015)

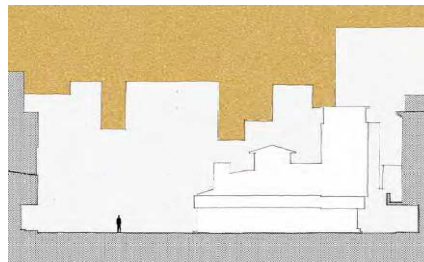
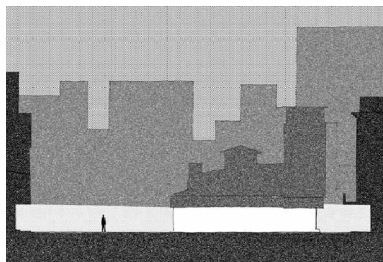


Fig. 15: the open space and its enclosure and edge conditions at Manek Chowk in Ahmedabad Source: (Andersson, 2015)

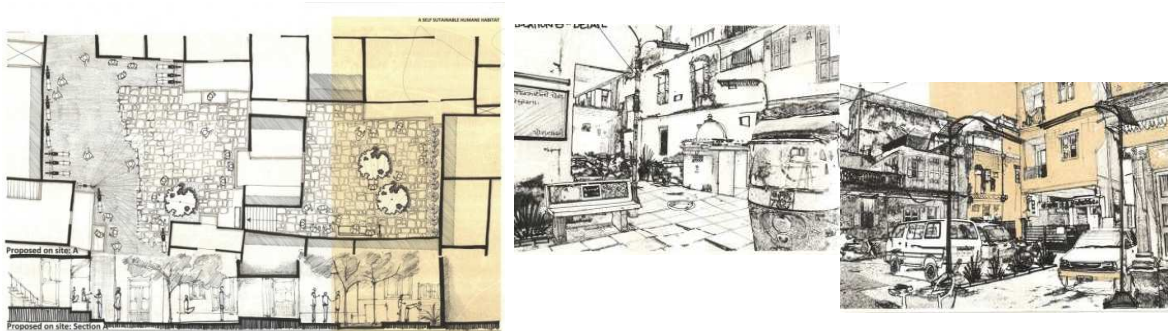


Fig. 16: the open space and its conditions at residential pols in Ahmedabad
 Source: (Kanhare, 2014)

The largest and most important market squares occurred along the primary movement arteries; adjoining temples, forts and mosques, or at the entrance gates to cities, which were used by surrounding villages to sell livestock and grain and also as a parking place for animals. For cities on the river's edge like Ujjain, the waterfront had a unique ritualistic and religious significance. The devout went down to the Ghats at dawn for their morning dip and prayers, so did the sellers of the paraphernalia required for the puja's, the priests, beggars, onlookers. Open spaces in traditional cities have exuberance and vitality due to the variety of activates sights, sounds, and smell that infuse them. At each level of their hierarchy, they responded in physical form and character to the culture and life of the people who used them.

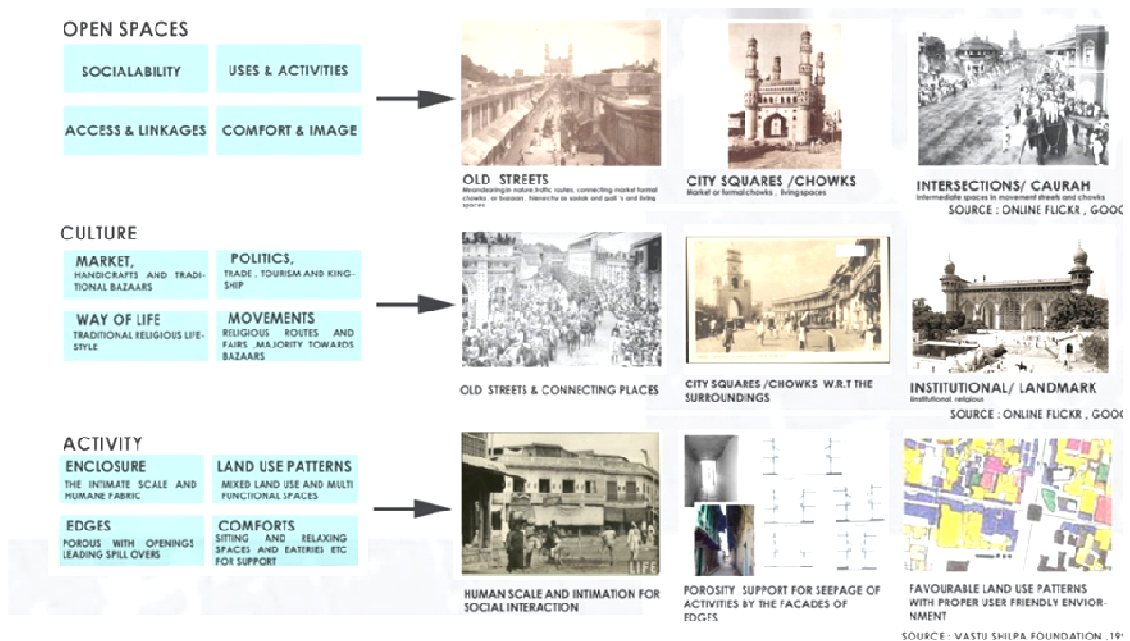


Fig. 15: the basic concept in different Categories: Open spaces in physical terms, culture of the place and factors influencing activities in it in the past
 Source: Author, (Krank, 2006)

Public Open Spaces In the present scenario

Open space has been a social space, accessible to all, hence become important as they create a platform for interaction for many people, with three characteristics: physical, social and cultural. To make a human-centric city, it should provide a sense of place that strengthens community identity and pride, improves relation and reduces the feeling of isolation when creating a place for all, and acts as breathing spaces in a city's urban fabric (Bello, 2015). The history of urban planning has met almost the same fate in many cities of the world, in Europe, America, Asia, and Africa. The planned demolition of buildings has deeply wounded the body of historic urban fabrics all over the world. During the modern housing projects of the 1960s and later in many European countries, the historic parts of the cities were demolished to make open spaces for new buildings. **The new-build constructions did not have much respect their surrounding urban environment, nor were they in accordance with the specific social, cultural and economic values of each city or town.**

Open spaces have been host to many political, social and economic activities throughout history as discussed earlier. The bazaars in old cities where bustling trade occurred were near to the political centre of the city, they are the core of many cities where most important things happened, functions of these spaces have the capacity to radically change with the passing of time. These squares and streets of cities have historically been closely tied to markets and commerce but worrying trends of serving business instead of the community are emerging and as well supporting the mode of transport then that is bullock carts and walking which offers elements that embellish a city's character. (Bello, 2015) Every community had a place of assembly and these open spaces in the centre of the cities where the first spaces that were of major importance, had multiple activities. The political and cultural dynamics, debates that existed in India at this time were focused on democracy.

Hence, a strong bond with the Open space as an arena for debate and discussion, during leisure time the local people of a settlement would gather and use the chowks to socialize (Bello, 2015). The invention of the automobile turned out to be a symbol of the modern age and was the main reason for the decline of the public realm in these spaces. The parking lot was the new function of the open spaces, or it consisted of leftover bits of land and unusable green patches. The absence of places for human activity made the city sterile and lacking in character, vitality. Modern communication and purchasing techniques have increased over the years being untitled like Facebook, Twitter, Amazon, and eBay. One no longer is required to go outside, take a walk down to the neighbourhood market or square for current news and items to buy. In the 60's, writers like Jane Jacobs made a case for, the lively cultural and social life that streets and public places could offer described the "intricate ballet" that was created out of encounters and activities on city streets. William H. Whyte observed "the social life in small urban spaces" the corporate plazas that had become important public places in New York. The city of New York offers incentives to builders who provide plazas. While a few of them are good social places, used by office workers and pedestrians (Nycedc, 2015; Bello, 2015).

The emergence of the vehicular transportation system was one of the key factors in directing the contemporary urban transformations, with the advent of the car, a new way of commuting had a significant influence on the urban form i.e. American city model was mainly based on vehicular means of transportation. The physical form of cities, as before, were human and bullock cart friendly, suddenly tried to make themselves compatible with the newly emerged means of communication. Consequently, many historic medieval city structures underwent huge physical changes in order to provide the vehicular transportation with necessary roads

encountering rapid modernization transformation to become compatible with the technology. Those critics of modernization changes were opposed to neither the modern technology nor the urban renewal programs but the socio-spatial consequences of such volume of destruction in the historic fabric of cities, to make cities compatible with the modern life, there may be other solutions as well, instead of demolishing the historic buildings and fabrics. Notwithstanding different standpoints, all shared a consensus that, given the socio-spatial interactions, the demolition of historic fabrics is neither the best nor the only solution for renewing the old parts of cities.

The historic core cities are a rich reservoir of heritage, studded with numerous monuments from the past. The city has made an effort to preserve these monuments and the entire precinct. Apparently a mere cosmetic change around the old cities by beautifying for tourism, government initiations only merely looking into one aspect of change would not recognize the other many parameters which are impinged upon any such intervention in the historic city but the residents of these historic quarter as one of the stakeholders shall help it sustain over time. The Bazaars are strategically located on all the major streets and public open spaces in the walled city and can be easily utilised to connect the monuments of the core. The Bazaars are reservoirs of everyday life and lived culture or 'life-worlds' of the people which could form an interesting narrative or background for an enhanced, insider experience of the historic structures in the core. These bazaars are distinguished by their density, vibrancy, colours and large no of on-street activity.



Fig. 16: the basic concept in different Categories: Open spaces in physical terms, culture of the place and factors influencing activities in it in the present
 Source: Author (Krank, 2006)

The old inner core Indian cities are important, vibrant part of the historic value, are still being vibrant, chaotic, yet contributes to major part of city's economy, The rapid transformation of city draws attention primarily to the new development and expansion on the urban periphery. While the urban core, equally affected by the issue of transformation, is insufficiently addressed. When seen in relations making to these voids in a city that coexists which makes a

qualitative difference, by knitting of these spaces to make a contained space, a representational space for the city at large especially such spaces in the city core, can potentially nourish emotionally and spiritually adding to an effective public realm. (Kush, 2006). These old cities are a mixed-use and vibrant urban centre has over the years transformed into a heavily congested whole and retail market, informal transformation hub, with the motorization leading to the overall erosion of the urban fabric by one of them being road widening and removal of the heritage façade and deterioration of the social life in the urban spaces to mere parking and a transport corridor. Many buildings and open spaces that in the process of growth and change have become obsolete unused to its potentials as before making of the voids where some of the areas still contain many characteristic buildings that belong to the heritage of the city. The period was one of the glorious urban visions, where the old cities transformed from medieval cities of narrow twisting streets and enclosed squares to the city of avenues and boulevards we know today, the design of straight roads, symmetrically laid out and geometrically shaped squares, vistas and monuments allowed for unimpeded traffic (previously horses driven carriages) and secured the city from civil rebellion- the width of the roads would prevent the formation of barricades. The designers of this era tended to subordinate urban functions to form, human interaction to traffic flow. Over time, many of these spaces in spite of their vastness of scale, their straightness and uncompromising geometry allowed a variety of activities to humanise them. At present, we see groups of people spend time, play in the open spaces and on a pleasant evening the same space with the informal vendors, occupying the edges and helping create vibrancy in the place.

Briefly put, the general opinion is that public open spaces are an essential ingredient to the sustainability of cities for political, social, economic, public health and biodiversity reasons (Banerjee, 2001). However, the dominating trend observed by many is one of shrinkage rather than expansion of the public realm. Diverse processes of privatisation have given rise in the last half-century to an array of city forms less and less amenable to the daily copresence of a diversity of urbanites. Although some conscious effort had been made towards creating public open spaces like gardens and squares in some cities the general attitude towards the importance of Public space had been neglected by many and almost considered merely as 'gaps between buildings' (Gaventa, 2006). Gehl, J. (Gehl & Gemzoe, 2001) explains their traditional uses and says that 'public space has always served as a meeting place, marketplace and traffic space'.

Over the years, alongside technological advancements, these public open spaces lost their meaning of being meeting and marketplaces. Telecommunication made it possible for people to communicate without having an actual physical place to meet and pedestrian pathways were constantly being replaced by stretched armatures for vehicles. Public space as a marketplace also underwent dramatic changes where trading from open booths was moved to shops and ultimately to giant enclosed enclaves of malls. However, in the recent years, the attitude towards public space has gradually changed rediscovering their importance as an integral part of the urban identity of cities. Few cities, especially European cities like Copenhagen and Barcelona having successful urban regeneration strategies act as catalysts in encouraging other cities across the world to rethink and reinvest in the quality of their public open spaces. This unprecedented increase in the interest towards public open spaces is a stepping stone towards improving the quality of the public life of people. It is practically impossible to specifically pin down the meaning of a public space through one single definition.

'The broad reassessment of the meaning of the public space is treacherous territory'. 'we seem to think too much about public space in the sense of fixed and permanent physical spaces, and we give insufficient consideration to the way in which public domain comes into being in places in flux, often extremely temporary' (Hajer & Reijndorp, 2001).

It is difficult to exactly demarcate the boundary of the meaning of a public space. These spaces have an inherent quality of democracy. Who can occupy a public space is an open-ended question. The meaning and the use of a public space is not fixed but is in a state of flux. A particular space can be used differently by different groups of people at different times. The meaning and the users of a public space are always subjected to ongoing change.

'Citizens create meaningful public space by expressing their attitudes, asserting their claims and using it for their own purposes' (Hajer & Reijndorp, 2001).

'As opposed to being a passive observer of other people's experiences on television or video or film, in Open spaces the individual himself is present, participating in a modest way, but most definitely participating.' (Gehl, 1987) .

An Open space acts as a stage in which people occupying that space at that moment have a dual role to play. They perform the roles of both the actor and the spectator. Public open spaces are spaces in which one can 'see and be seen'. An important change in the way of perceiving a public space can be noticed in the recent years. Open spaces are being looked at upon as a consumable good. We can see an increasing demand where people want to step out of their private realm and use or 'consume' public open spaces. This can be related to the experience of the 'other' in the public realm. Open spaces are spaces which allow culture to thrive. It can be looked at as a gateway to cultural development in a society. It is a place where cultural and social development is possible. People coming from different cultures have different languages, customs, beliefs, ideologies and behaviour. These cultural practices can be shared and experienced by people only in the public realm. It gives rise to an opportunity where the development of a new perspective is possible and expands the horizon of cultural and social possibilities like in the Art, music and culinary worlds.

".Public open spaces are the primary site of public culture; They are a window into the city's soul" (Zukin, 1995)

In the first half of the 20th century, extravagantly scaled for military display were designed for the fascist of huge open spaces was carved out from the existing fabric, for mass assembly, ritual gatherings in the centre of the city were essential. Revolution was one of the functions of open public areas, as popular revolts were sparked off these open spaces of the city. Ideally, an open place is a forum where anyone can speak and someone will listen. Most urban development in the 20th century was inspired by the tenets of modernism like Corbusier detested untidy, cluttered organic cities and his vision for city- Radiant City: with their streets and squares in favour of vehicular roads and tower block, green strips for open spaces, setbacks and compound walls and change in the edge conditions of open spaces. The advent of the automobile, symbol of the modern age: is the chief reason for the decline of the public realm where the parking lot was a new function for open spaces, or leftover bits of land and unusable green patches. Modern communication techniques meant that they lost many of their earlier functions, the absence of places for human activity made the city sterile and lacking in character and vitality.

In the 60's, writers like Jane Jacobs made a case for, the lively cultural and social life that streets and public places could offer described the "intricate ballet" that was created out of encounters and activities on city streets. William H. Whyte observed "the social life in small urban spaces" the corporate plazas that had become important public places in New York. A development in the 20th-century American city the 'corporate plaza' was given public use by private corporations. The city of New York offers incentives to builders who provide plazas. While a few of them are good social places, used by pedestrians many are cold hard-edges spaces with no

sitting space. The writings of Jacob and Whyte focused attention on the pleasures of urban life, of sharing spaces with strangers, or chance encounter and meetings.

			CULTURAL	ARCHITECTURAL	ACTIVITIES
URBAN	URBAN / COMMUNITY AREA	FORM / PHYSICAL	INTEGRATION <i>Bill Hillier</i> The Social Logic of Space 1984 DIRECTIONAL REACH	ORGANICNESS <i>Christopher Alexander</i> pattern language 1987 FORM, PHYSICAL ASPECTS	SERIAL VISION <i>Gordon Cullen</i> The Concise Townscape 1971 CHRONOLOGY
ARCHITECTURAL	URBAN / NEIGHBOURHOOD BLOCK	MEANING / INTELLECTUAL	EYES ON THE STREET <i>Jane Jacobs</i> The Death and Life of Great American Cities, 1961 VISIBILITY	MEMORY <i>Kevin Lynch</i> The Image of the City 1960 IMAGEABILITY, KEY FEATURES	CHARM <i>Allan Jacobs</i> Great Streets 1993 IMAGINATION, MAGIC
PERSONAL	BUILDING / DOMESTIC LEVEL	BEHAVIOUR / SOCIAL	SITTABILITY <i>William Whyte</i> The Social Life of Small Public Spaces, 1980 PAUSE POINTS	SOFT EDGES <i>Jan Gel</i> Life Between Buildings 1980 POROUS EDGES, DEPTH	MULTIPLICITY <i>Margaret Crawford</i> Everyday Urbanism 1999 MULTI UTILITY
			OBJECTIVE		SUBJECTIVE

Fig. 17: Tabular form for urban theories: People -Place
 Source: (Jeff, 2010)

Urban Design

Urban design is the discipline through which planning and architecture can create or renew a sense of local pride and identity. The public realm is a vital aspect of the built environment since it gives the city its own identity. It mainly consists of public streets, roadways, pathways, sidewalks, parks, plazas, open spaces and civic buildings. A vibrant public realm balances the mobility and access, needed for all users; contributes to the efficient functioning of a city and contribute to the construction of a sense of place (Gray, 2011).

SIGNAGE	LIGHTING	PARKING	LANDSCAPE	SERVICE AREAS	BUILDING MATERIALS	TRANSPORTATION	PUBLIC REALM
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Fig. 18: Illustrates the element of urban design.
 Source: (Nafi', et al.)

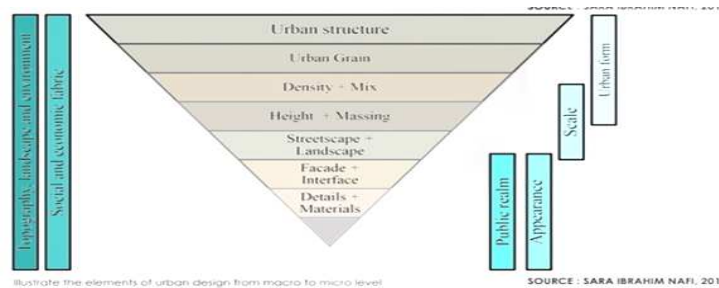


Fig. 19: Illustrates the element of urban design from macro to micro level
 Source: (Nafi', et al.)

WALKABILITY	CONNECTIVITY	MIXED USE & DIVERSITY	QUALITY ARCHITECTURE & URBAN DESIGN	TRADITIONAL NEIGHBOURHOOD	SMART TRANSPORTATION	QUALITY OF LIFE	SOCIAL INTERACTIONS ON WHICH MAKES IT VIBRANT	SUSTAINABILITY
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Fig. 20: Illustrates the main objectives of new urbanism movement

Source: (Nafi', et al.)

It can be used to inform land use planning, infrastructure, built form and even the socio-demographic mix of a place when fully integrated into policy and planning systems (Anon., 2015). Urban design significantly influences the economic, environmental, social and cultural impacts of a locality: how people interact with each other, how they use a place, and how they move around. It affects the balance between natural ecosystems and built environments, and their sustainability outcomes and it determines the physical space and ambience of a place. (Nafi', et al., 2015). The review of the literature suggests that outdoor spaces can enhance social interaction. People go to outdoor spaces because of their need to social interaction with other people. Therefore, outdoor spaces are places for potential interactions with other people. These open spaces can create opportunities for people to engage in a high-quality level of social interactions. A high-quality level of outdoor spaces helps to improve social interaction by attracting people. Accordingly, the more time people spend outdoors, the more likely they engage in social activities. Physical features are identified as efficient design elements in outdoor spaces when they contribute to the enhancement of social interactions, which, as a result, attract people to stay outdoors and engage in conversations. The existence of interesting objects or features, and properly arranged seats, also encourages the use of public space. Furthermore, the provision of green areas increases opportunities for social activity. (Nafi', et al., 2015).

Spaces affect the quality of the physical environment, perception, economic investment, and success of the City. Pedestrian-friendly areas to provide a sense of security and safety for people who use them. The quality of the built environment is a key factor that affects the local image of traditional Indian cities and sets the stage for economic activity. Indian cultural identity is an important factor determining why people choose to visit, invest in or relocate there. Well-proportioned public spaces and streets contribute to business visibility, accessibility, and viability. The design features such as porous edges, appropriately-scaled, lighting, sitting spaces, street trees, and other amenities can help to define places. (Nafi', et al., 2015). The sense of place is a perception held by people about a specific location. It includes those characteristics that make a place special or unique, as well as those attributes that enhance a sense of human belonging. Urban form is the outcome of the process, influences, whether this space is interesting and enjoyable for the users, accordingly to the way space, contribute to improving social interactions. The existence of physical features can attract users to spend a long time in an outdoor space. (Nafi', et al., 2015)

- 19) A primary task of all urban architecture and landscape design is the physical definition of streets and public spaces as places of shared use.
- 20) Individual architectural projects should be seamlessly linked to their surroundings. This issue transcends style.
- 21) The revitalization of urban places depends on safety and security. The design of streets and buildings should reinforce safe environments, but not at the expense of accessibility and openness.
- 22) In the contemporary metropolis, development must adequately accommodate automobiles. It should do so in ways that respect the pedestrian and the form of public space.
- 23) Streets and squares should be safe, comfortable, and interesting to the pedestrian. Properly configured, they encourage walking and enable neighbors to know each other and protect their communities.
- 24) Architecture and landscape design should grow from local climate, topography, history, and building practice.
- 25) Civic buildings and public gathering places require important sites to reinforce community identity and the culture of democracy. They deserve distinctive form, because their role is different from that of other buildings and places that constitute the fabric of the city.
- 26) All buildings should provide their inhabitants with a clear sense of location, weather and time. Natural methods of heating and cooling can be more resource-efficient than mechanical systems.
- 27) Preservation and renewal of historic buildings districts, and landscapes affirm the continuity and evolution of urban society.

Fig. 21: Illustrates the main objectives of new urbanism movement

Source: (Nafi', et al.)

The following points are addressed: (Fig. above) (A) Physical form and public engagement. (B) Context relationship; (C) Revitalization projects provide safe, secure and accessible site; (D) Use of automobile with respect to the pedestrians; (E) Local climate, topography and history of the site should be respected in urban and architectural design; (F) Public gathering spaces to reinforce identity and the culture of the urban space; (G) All building to provide a clear sense of location, time and weather for their users; (H) Any preservation or urban renewal projects for historic buildings in order to affirm continuity of urban society. (Nafi', et al., 2015)

Urban heritage conservation does not necessarily mean preserving a building but reviving it involves being flexible to adapt the objectives of rehabilitation to the needs of modern living while respecting the local community cultural values. Conservation of public areas is essential as public realm enhances the quality of life and the way in which people perceive and interact with their locality. Rehabilitation of sustaining, streets, Chowks and traditional markets in Indian cities, is a struggling built heritage site in the heart of Indian cities. The restoration project, based on a thorough study of the history of the local traditional market and its buildings. The philosophy behind is the means for social interactions in open spaces and the removing of the inappropriate alterations and additions that have been added in the past decades reducing the interactions in these places.

Theoretical Framework

The following are identified from the open spaces, affect the level of social interactions/activities carried out by users. Therefore, in order to implement these spaces, it is cardinal to understand how to implement the key-factors affecting users ability to interact. Through this research study base for the further study, is divided two main categories that influence the social interactions of the users in Indian Cities.

The first category is the impact of urban morphology on the social interactions of users, while all other factors are grouped in the second category (safety and security, pedestrian market/walkability, traditional local architecture, signage system and wayfinding and open spaces). The diagram below summarizes the theoretical framework adopted for this research study.

Methods for Collection of Data

The research methods adopted for the collection of data for this research study are structured into 3 categories:

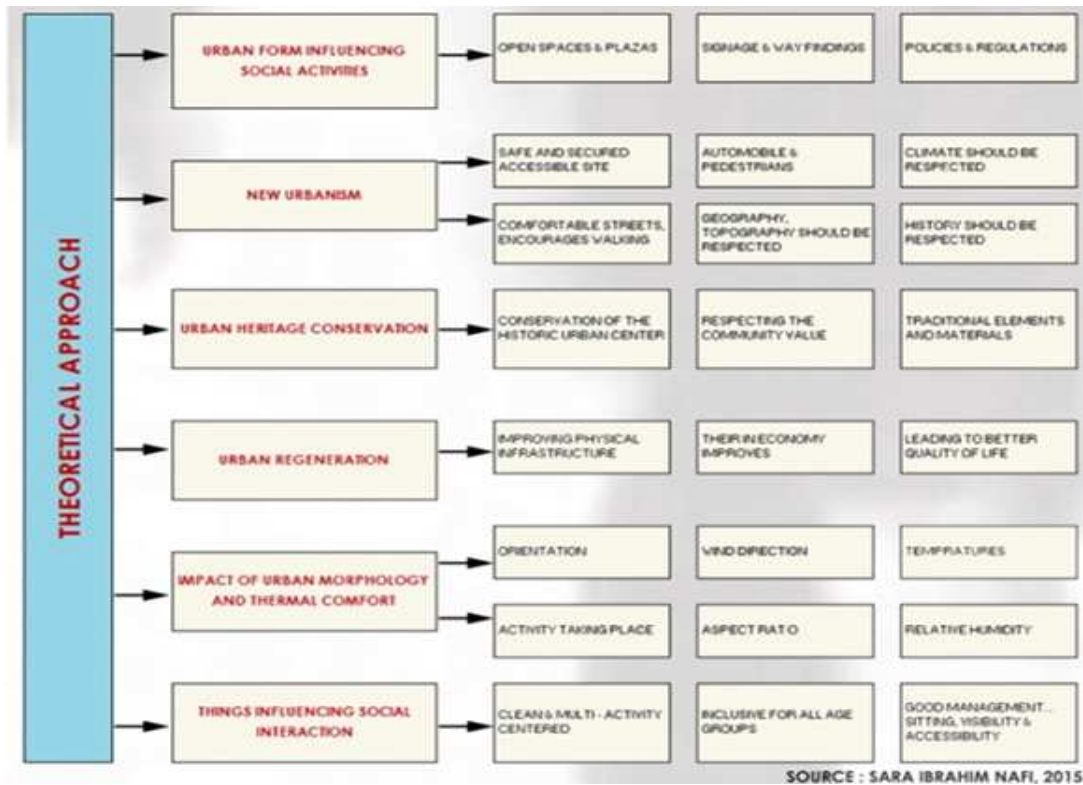


Fig. 22: Illustrates the theoretical approach for further studies
 Source: (Nafi', et al., 2015)

(1) Theoretical study: Studying different multi-faceted disciplines and topics (urban morphology, urban sociology, new urbanism, urban heritage conservation and the impact of urban morphology on the comfort of users for social interactions) contributed to developing a conceptual framework for this research study, namely to investigate how the cities and its urban form encourages people social interactions.

(2) Analytical and applied study: "physical attributes". In relation to the investigation of the impact of urban morphology on the social interactions of the users, measuring the scale, enclosure, edge, activity and temperature, the relationship between building edges and, the patterns through one day. about people experience in the historic cities and about the physical form of the morphological aspect, highlighted concerns, related to experience in old cities, especially the neighbourhoods :

Streets are vibrant and attractive for both locals and tourists, Different/various activities taking place in these streets, Each of these spaces has a different urban morphology that affects the physical treatment of the space causes changes in socio-spatial and socioeconomic practices. The analysed spaces have almost the same orientation, to find out what other factors affecting the social interaction, other than the street orientation in terms of thermal comfort, openings for activities friendly etc. Afterwards, a summary of findings is generated and a set of recommendations are defined in order to implement the way the cities encourages social interactions.

Problems of the image in the present scenario: Direction Ambiguity, Characterless path, Lack of differentiation, Weak or absent continuous or interactive edge, Lack of relationship, Isolation, Chaotic and/or characterless area, inter-relationship, Disconnected (Bentuk Bandar, 2008)

Major factors: The automobile, The modern movement, Urban renewal and zoning policies, The dominance of private over public, Changes in land use in the inner city (Bentuk Bandar, 2008)

The problem of urban design today: Challenges for designers is creating outdoor environments as collective frameworks for development often contribute in the form of cosmetic treatment of ill-defined and badly shaped spaces for public use



Fig. 23: Meandering streets of a Mohalla

Source: (M.Vinod Ganesh)

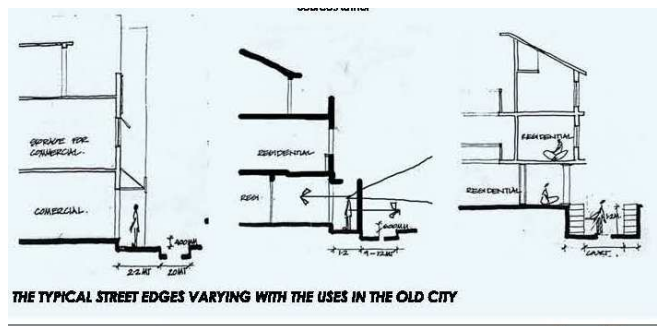


Fig. 24: Sketches showing edges and interactions in the old city

Source: (Author)

Conclusions

"Makes an excellent case for designing cities around people instead of automobiles." Ronnie Scheib, Variety

How today's urban renewal programs may influence the socio-spatial network of urban communications is a growing concern in urban design and renewal of historic cities. Where, the old city is a conjecture of an image of a quiet majesty overlooked by urbanisation, city centre bustling with activity, that has grown and changed with time, adding layers to the urban fabric of the city. It is more a collage of sights, sounds, smells and tastes that make up a trip to the Old City. These sensations may add to or take away from the entire 'Old City experience.' Heritage towns or city centres are often disjoint from the rest of the developed city in that, they have been designed for a bygone era, and the spaces are now insufficient or unsuited to current functions which they cannot accommodate without intervention. Newer cities planned for the motorised age have multi-lane roads and boulevards with sufficient parking facilities. Both scenarios have succeeded in forcing the pedestrian off the street and leading to the changed faced in the old town, diminishing interaction and leading loneliness or migrations.

These cities are placed for a huge number of individuals and groups of people, all are integrated into the social communication network in different aspects. Therefore, social communications and cities as physical entities can exert influence on each other in a mutual relation. While cities of the past could emerge and evolve over a deep-rooted in the socio-spatial process of growth, whereas today with dramatic changes due to the application of modern technologies. The mutual relation between social communication and urban form, it is possible to pursue either a long-term or a short-term socio-spatial goal by applying some changes in one of them. The historic urban fabric of Indian cities has been investigated from different perspectives, most of which have focused mainly on the physical characteristics. With the intention to work on the social aspects of the society which are embedded in the physical structure, it is found out that although the socio-physical relations of urban elements are of great importance to shape the city structure.

Nowadays, there are ongoing urban renewal programs in the Indian old cities, many of which have significant influence over its urban form, and may threaten the socio-spatial relations implanted into its historic texture. To understand the essence of Indian urban form, this research traces the socio-spatial transformation of Indian cities fabric through the course of its evolution, That is, the crucial periods of intervention to evolutions tried to show and prove how the physical form of the city has been supporting the social communications of the society during the past, Another major factor is uncontrolled traffic on roads meant for pedestrians is offset by unrestrained construction that has mushroomed between the heritage structures by misguided notions of progress, resulting in visual noise, the ruination of the heritage aspects seemingly disrespect to the existing buildings and degeneration of the walled city. **Moreover adding to it is the residential fabric with the plot amalgamation and change of the interface edges along the major roads and open spaces.**

Overall an heritage scheme for the zone, recognizing the bazaar, the mohallas, the chowks, institutions, activity (intangibles) and open spaces as a key resource should be considered , which could be effectively utilized to enhance the traditional ambience and creating a cohesive narrative sequence for the experience of precincts more precisely on the interface of open spaces to the built form which triggers the activities need to be controlled which is being washed away by the modern planning policies applied on the old urban fabric, other than merely conceptualising the city based on the issues of location, form, structure, character. The city cannot become a growing, thriving place without economic opportunities and governance to sustain successful community harnessing all the potential for its growth for the development of its residents to establish roots, identify with the place and work to maintain it, as futures interlinked with the place, the fundamental attitude of interdependence, plurality, and acceptance of diversity.

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