Chapter 1

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INTRODUCTION

Cities are the basic elements in the built environment of man. They mirror his social existence and convey the diversity of his culture, history and traditions. They hold the living roots and give man his bearings in time and space. Cities are amalgams of buildings and people. The city is the ultimate memorial in our struggle and glories; it is where the pride of the past is set on display (Kostof, 1991). Many older cities appear to be jumbled together, seemingly without a structural plan. This quality is a legacy of earlier unplanned or organic development, and is often perceived by today’s tourists to be picturesque. In contrast, cities founded after the advent of the automobile and planned accordingly tend to have expansive boulevards impractical to navigate on foot. Here the cities can be divided into two categories. First, those which have grown organically, second category includes planned and developed; ‘Organic city’ whose culture is not usurped by technological innovation but rather thrives with it (Mumford, 1961). The organic cities which were developed at a time when the scale was human or pedestrian, needs were limited and the society was simple. These cities can also be termed as medieval cities. In medieval cities, where structure, fabric and traditions are steeped in time, that modern man finds the most potent visual links with his roots from the past. The vital presence of the past is essential for man’s equilibrium both as an individual and as a social being. Never before, even in the recent past, has this legacy been threatened as it is now being done with such large scale imminent destruction. As a result of technical, economic and social upheavals, people are tending to conglomerate around administrative and industrial centers in huge towns with volatile and spreading tentacles. Both in overall size and in texture, these are completely out of scale with traditional cities. All over the world the new is imposing itself on the old, stifling and bruising, if not destroying, the ancient fabric.

The historic cities must be saved because their human scale, beauty, richness, the subtlety and variety of the surroundings they have to offer, the diverse and flexible human relationships they support, and the enormous capital of buildings they represent,
are increasingly recognized as something irreplaceable by modern man. The difficulty which present day architects and town planners have experienced in creating an environment equal to that of earlier cities have brought out their exceptional qualities more clearly than ever before despite their limited ability to cope with certain features of modern life.

The conservation of historic cities is certainly justified for their cultural and aesthetic values, but stronger justification still is to be found in their social function, as the natural meeting place of the urban community and as a diversified habitat. It is indeed the remarkable wealth of historic cities in terms of layout and housing which once they are improved and rehabilitated, enables society to respond with such a range of formal solutions to man’s varying needs for environment and habitat.

Nevertheless cities are like organism and pass through the stages like birth, growth and death. The cities that have grown organically face change in their spatial patterns due to the changing socio-economic needs and technology, thereby amalgamating the social values and lifestyles based on traditions with that of modern. In fact, the spatial patterns are the reflection of the principles and techniques including the way of life of the residents. Various concepts such as mohalla (cluster of houses), typical streets, squares, surprising open spaces and decorative elements depict the personality of the builders as well as that of the residents. “The street pattern of a town is reflection of the dominant morphological structure. In the old nuclei, the streets are very narrow with a large numbers of zig zag lanes and windy bye lanes. Sometimes their width is less than 2 meters” (Attaullah, 1985). Such patterns are generally based on the composition of the population or economic activities that are being undertaken in a city. But there is a change, which has impacted on the spatial patterns, life styles and built heritage of such cities. For planning purposes, a town may roughly be considered to be a settlement which has or intended to have a physical structure sufficiently large and complex to involve problems concerning the location of and of spatial relationships between land uses and the form of road uses (Keeble, 1969).

There are more than 3000 historic towns in India. Most of these cities have their core areas of strong architectural and urban character which depicts their way of life.
These areas have been places of life, values, culture and many social components which are missing in new towns of today.

The personality and character of a city is the result of centuries of growth in the course of which new elements are constantly juxtaposed with the older ones. Old buildings and older areas of the city should be looked upon as assets rather than liabilities because they represent the history of communities, embodying their culture, traditions, and way of life through urban patterns. City is a complex receptacle for maximizing the possibilities of human interaction and passing on the contents of civilization. In its finest incarnation, the city is liberating, it is a special environment for making persons; brings who were more fully open to the realities of the cosmos, more ready to transcend the claims of tribal society and custom, more capable of assimilating old values and creating new ones, of making decisions and taking new directions, than their fellows in more limited situations (Mumford, 1961). In this way, cities depict the dynamic aspect of life inter-twined with function and culture. The present study is an effort towards the same direction.

**STATEMENT OF THE PROBLEM**

Medieval cities of the twelfth and thirteenth centuries usually had irregular street patterns and heavy outer walls, and the city used to grow within the confines of the walls. While the population was small, there was space in the towns, but as the population increased the buildings got packed more closely and the open spaces got filled (Gallion and Eisner, 1969). From ancient to modern times, their existed enclosed settlements. Walls could only be crossed by entering the appropriate city gate and were often supplemented with towers. In the middle Ages, the right of a settlement to build a defensive wall was a privilege, and was usually granted by the so-called right of fortification. The practice of building these massive walls, though having its origins in pre-history, was refined during the rise of city states, and energetic wall-building continued into the medieval period and beyond.

Thus, walls around the cities were erected basically for protection from invaders. In addition to this, the circulation or the street pattern (narrow and zig zag)
was such that incase the enemy entered the walled city, he will be confused. These walled cities enclosed/ensconced the typical way of life of the inhabitants, their value system, social customs, and social cohesiveness. Similar components, having impact on spatial patterns (Lynch 1987) cannot be found in modern planned cities. But the pressures on these historic walled cities greatly influenced the land use, spatial patterns, and lifestyles thereby disturbing the character of such cities. Shankland (1975) finds there is a considerable danger to the spatial patterns of the walled cities with later changes. The dangers are palpable unless the changes or extensions are carefully planned. Unfortunately, new urbanizations have suffered from the demise of traditional values and have been overly influenced by western ideologies, most often poorly applied. These are not merely poorly applied, but with rudimentary knowledge of what guided the ‘imported’ philosophy in the first place.

The modern towns devoted mainly to industry and commerce resemble a collection of places, offices and urban corridors which no doubt has a certain territorial and economic homogeneity, but very often, ignore the vital needs of people as members of community. In the old historic walled towns, by contrast, people felt freer and better provided. They were neither intersected by major roads nor swamped by chaotic traffic. Historic towns, by their nature kept vibrant contacts with the past and with the art and history that they embodied, the inhabitants subconsciously identified with the social and cultural atmosphere that surrounded them.

On the social side, it may be taken for granted that the idea of revitalizing is now accepted as being the only way in which historic areas of walled cities can be given a role in the modern life of both the individual and the community. This means that there is a need for an assessment of needs and of the capacity of the historic areas so that they can be responded without losing their historical, aesthetical, or cultural qualities. “Cultural heritage is thus no longer to be considered in the abstract but in relation to what it can contribute to the good of mankind. This cannot be purely economic but must also comprehensively take in account the cultural, social and even the poetic aspects” (Gazzola, 1975).
The role of community has immense importance. This has been realized all over the world especially for the conservation of the character of historic walled cities. With changing times, how can a city that is old, beautiful and unique, keep all that makes it unique, and still allow its inhabitants to keep pace with a changing world needs an exploratory analysis.

Another important social component of historic walled cities is that different areas have their own gates. The gates used to be closed at night time. These are small mohallas having people of the same occupation and even caste background. Such things have an impact on the spatial patterns of these settlements and thereby on the image of the city. In a study of Lucknow, it has been found that in each mohalla there were havelis, mahals, sarais and deorhis of noblemen, who gave their name to the locality. There used to be rows of double storied structures on either side of the street, with shops on either side on the ground floor, the upper floor were the residences (Siddiqi, 2000).

Spatial pattern concerns the geometrical dispositioning of the physical elements of an urban area. In this context, the concept of urban spatial pattern has so far been described in two closely related ways. The first description shows spatial patterns as street layouts, (Gallion and Eisner (1969), Spreiregen (1965). Street layouts are traffic circulation systems or networks of movement channels. The second description conceives spatial patterns as relationships of urban solids and voids. Urban solids may be individual buildings, groups of buildings or urban blocks, whereas urban voids are different types of urban spaces. The second description therefore gives the concept a comprehensive perspective which allows spatial patterns to be examined in terms of not only street layouts but locational arrangement of different types of urban solids and nature of urban space treatment as well.

The above aspects may be seen as representing relevant physical elements which describe the spatial character of the built environment in the most reliable way. In other words, they give the built environment distinct and specific spatial features or characteristics. Spatial patterns of the traditional towns, however, have remained more or less unchanged over the years. Elements such as streets and plot boundaries can
remain stable within a settlement for long periods of time. Furthermore, the influence of urban design on the spatial forms of cities is mainly on spatial patterns while its influence on densities and grains is indirect through development control policies and guidelines. In addition to it, spatial patterns can be viewed as a temporal relation of human beings as affected by the selective, distributive and accommodative forces of the environment. The stress of Park, Burgess and McKenzie, (1967) has been on organism in relation to environmental factors, though it must be noted that man moulds his environment, reducing thereby its importance. On the other hand, when individuals are living together they form a system. The elements of such a system are so interdependent and interrupted that changes in any one element affect the others and the conditions to the system as a whole. On the other hand, Mohsin (1964), Maheshwari (1978), Kulkarni (cited in Ferreira and Jha, 1976), Gill (1991), Dalton and Holscher (2006) and Mohareb and Kronenburg (2012) have stressed upon cultural and social values in accounting for the settlement pattern and the consequent spatial pattern. Therefore, the relation between the spatial and the social interaction is a two way process (Hillier, Turner, Yang, and Park, 2007). The spatial patterns of the historical/ traditional urban areas in the view of Burgess, Jolliffe, Solomon and Wilson, (2008) are the reflection of the spirit of the place. This spirit of place emerges due to the emotional attachment and identity with the place (Ashworth, 2007, ICOMOS, 2008). In this context, the present study explores the life styles, values and social class in relation to the spatial pattern of a medieval urban area.

Conceptualization of society in relation to urban spatial form has great relevance. There are lifestyles, values, and social class. The three aspects have also been mentioned elsewhere, e.g. Lynch (1987) as having strong relationships with urban spatial forms. According to Mynor, life style concerns a composite of those aspects of roles a person strongly emphasizes. Such roles could concern careerism, feminism, consumer ship, etc. Satisfaction of emphasized roles would require particular behaviour patterns and social relations. It is the latter two aspects of life style which are most relevant as far as urban spatial forms are concerned. For example, family patterns i.e. extended and nuclear families; and local versus cosmopolitan friendship patterns, which are important elements of social relations, have been strongly associated to differences
in urban densities. Mynor observes that emphasis on intense family interaction hence the extended family pattern seems to require spatial organisations which promote easy availability of person to person. Kimaryo (1999) noted that this lifestyle was strongly supported by the spatial form of the area in three ways. First, high densities allowed many related families to live close to each other. Second, the street patterns were such that residents from their windows could easily view passers-by and were close enough to hail them if desired. Third, shops were scattered throughout the area allowing for personal encounters even when people were in pursuit of their routine daily errands. Does the city under study follows the above pattern, will be one of the objectives?

Often referred to as value orientations, values are defined rather vaguely as rules and guidelines for behaviour. However, to distinguish values from other aspects of society which may also have behavioural influences, Mynor continues that values are the abstract goals which people seek to achieve via social groupings. The latter could be as large as nations. Despite common values, such groupings will have internal differences resulting from other aspects of society like lifestyle and social class. According to Mynor (1989) values are descriptors of cultures and play roll in the identification of conservation areas. In other words differences in cultures are in terms of values. Values could be symbolic, e.g. religious and spiritual beliefs, ritualism; aesthetic, e.g. belief in the beauty of natural or man-made landscapes; social, e.g. individualism, collectivism, etc; political/ideological, e.g. capitalism, socialism, communism, feudalism, nationalism, etc.

Lynch (1987), indicates that values have been articulated in urban spatial forms in one way or the other. They have been used as yardsticks for deciding on natures of built environments to be created, or making spatial choices within, or also among existing built environments. Values are therefore very helpful in understanding why different urban spatial forms were generated. Thus cultural values sift and sort the social interaction pattern. Schnore (1958) also holds that the ultimate sources of human interaction are limited by cultural prescription and social control. Gare (1976), who has observed drastic changes in the traditional associations, says that city life may influence their (populations’) behaviour, customs, values and beliefs. The residential pattern shows affiliation by caste, religion, language, and such other criteria which draw a man
towards the group he belongs to, more or less, by birth. He further states that the same factors may also form the basis of stratification. In fact, caste still remains the traditional form of social stratification as existence of a stratification order of higher and lower valuation of social position is inherent in all societies (Lipset and Bendix, 1959). According to Gist (1968), residential segregation is on the basis of racial, cultural, religious or ethnic preferences or prejudices. People have grouped on the basis of their caste, religion, language and regional differences and this tendency is more marked in the lower socio-economic categories. People in the higher prestige occupations and higher socio-economic categories; pattern their social relationships on the basis of occupational prestige differences.

The third concept, social class, concerns ranking within a population. Such ranking is often based on type of occupation, type and level of education, and income level. In some cases, social ranking may also be based on political/religious position, race, religion, ethnic background, political/ideological orientation, sexual orientation, etc. Social class provides a measure for intangible elements as power, prestige, respect and honour (Michelson, cited in Kimaryo, 1999).

In addition to the above three aspects of society, there are other aspects which also relate to urban spatial forms. These are population structure in terms of age and ethnic composition, types and level of technology; level and structure of the economy; political/administrative structure, and external relations. But the relationship between population structure and urban spatial forms is largely through its influence on other aspects of society, particularly lifestyles, values and social class. For this, the present study will take into consideration these aspects and their role in defining spatial patterns in the walled city.

The spatial pattern as a consequence of variables like land use, street patterns, lifestyle, values, social caste, class and the like gives a particular form to the urban area. Thus, activities or concentration of activities when distributed on ground joined together by linkages, they form an Urban Pattern.

Taking these three elements of spatial pattern, it is found that the most significant features of such patterns are the grain (the degree of intimacy with which the
various elements such as stores and residences are related), the focal organization (the interrelation of the nodes of concentration and interchange as contrasted with the general background), and the accessibility (the general proximity in the terms of time of all points in the region to a given kind of activity or facility). All three aspects of pattern (focal organization, grain and accessibility) can be mapped, and the latter two, that is grain and accessibility though qualitative by nature, can be treated quantitatively. Such elements of spatial pattern may be related more with the ancient/medieval town/cities than the modern cities which are devoid of cultural values of old type.

This study will focus on the spatial pattern as depicted in the walled city and those variables which give it a distinct pattern. Further, to what extent their conservation is necessitated to sustain the rich heritage of a city. Equally the emphasis will be on finding out the changes that have taken place in the spatial pattern and form of the walled city. It will also look into the role of the community in the preservation or destruction of the rich built and natural heritage of a walled city.

REVIEW OF LITERATURE

There are numerous studies on historic cities covering various aspects related to heritage, life style, spatial and street patterns, land use, threats, community participation, spirit of the place, place identity and the like. Doshi (1974), Jain (1984), Nanda (1991), finds Pol and streets as important components of the walled city of Ahmadabad. Both these components depict traditions, life styles and culture in terms of social relations, rituals, festivals, security and caste system. The streets especially having dead end act as important determinants of social security, a place for enhancing social interaction, recreation and giving the “we feeling”. These dead-end streets also trace the impact of modern technology (Naidu, 1991). Jain (1984) went to the extent of classifying different hierarchies of the streets, land use along these streets and thereby determining the nature of commercial activities which thereby create social cohesiveness.

Naidu’s (1991) study of Hyderabad depicts the problems of walled city in terms of physical environment due to choking drains, cleanliness, and lack of play space for
children and the like. The study finds the importance of street as play space as well as for enhancing social relations. Siddiqi (2000) explains about the nomenclature of *mohallas*, the concept of row housing and mixed land use, especially the ground floor used as shops and upper floors as residences, a characteristic of the medieval cities for bringing social interaction as well as social security in the *mohallas* of Lucknow.

Jagmohan (1975), Trivedy (1980), Badshah (1983) and Mohan (1992) in their studies of Shahjahanabad, the walled city of Delhi, find that despite change of land use, increasing traffic, unhygienic conditions, the city still continuing the traditions, life styles, rich social community life in its *Kuchas, Mohallas, Katras* and labyrinth street patterns. The nomenclature of streets depicts the social stratification based on caste and occupation.

Rana (2007) has defined the terms land use, problems of land use and the role of urban planning through master plans in land use taking the case of Delhi. The study based on secondary sources concludes that land use constitutes the basic element of a city’s physical space and reflects the form and nature of its internal arrangement, which provides support to man and his activities. The study relates to old historic cities from India, in general and Delhi in particular and finds the change of land use from residential to commercial as the major problem. It recommends that evaluation studies from plan preparation to implementation should become mandatory.

Hosagrahar (2008) highlights the built heritage of Karnataka towns in terms of temples, settlements, lakes and *ghats*, patterns of streets, layout of towns, social organization of the neighborhood, festivals and rituals. The study finds economic growth and changes, modernization, the influx of burgeoning tourism, encroachments, squatting, and the loss of public spaces, the visual and functional compatibility of new constructions as prominent problems of historic cities. Further, it concludes that the participatory planning approach is missing, as in the recent years the transformations in the residential and commercial environments have badly affected the built heritage in the absence of master plan and lack of enforcement of building bye laws.

Weise (2008) has traced the history of Darjeeling and depicts that how the natural and built heritage during different periods got damaged. The study highlights the
constantly changing character of the town, the loss of historic buildings, streetscapes, public spaces and lack of public participation which is resulting to the replacement of the historic buildings to concrete structures.

Raje’s (2008) study of Gwalior’s’ heritage concludes that old city is still preserving the bazaars, the streets and the mohallas inhabited by different communities showing the traditional lifestyles. The study recommends the city to be protected from modern interventions like disfigurement caused by electricity and telephone poles, pylons, signs, bill postings and commercial signs and suggests for the establishment a heritage cell for effective heritage management.

Bhatnagar (2008) traces the history of physical growth of Chamba town. The study finds that the conversion of residential buildings into commercial use, encroachments, increased traffic bottlenecks, parking requirement, growth of the city and its impact on the built heritage as the major issues.

Srivastava (2008) in the study of Shekhawati points out the impact of urbanization on its built heritage due to use of modern building materials, especially the cement and other modern building techniques and social fabric due to the increasing population. The study finds that still people of similar caste are generally staying together as a close group in the mohallas depicting social cohesiveness.

Jain, Kulkarni, Arora, Sonawane and Munjal, (2008) covers both tangible and intangible heritage of Nashik. The study finds that the existing weak heritage management, listing, heritage byelaws, planning, design guidelines are contributing to the deterioration of the character of the city. It concludes that the historic core of the town suffers from traffic congestion, encroachments, improperly located electric poles and wires, dilapidated buildings, lack of solid waste management, drainage problems, and new constructions or, the absence of the public involvement and participation in the conservation process.

Shabitha and Nagan (2009) in their study, planning for the historic cities, a case of the historic city of the Madurai finds that city built around the temple complex is facing many threats due to the contravention of building regulation, high rise commercial structures, advertising hoardings, change of land use and the like. The
authors recommend that Madurai, one of the oldest city of south India, need heritage conservation, land use planning, traffic management in such a way so that the historic significance should not be lost. The study recommends the people’s participation from the grass roots level for the protection of the character of this historic town.

Ashworth and Bruce (2009) highlight the relation of tourism and walled towns by taking case studies of European historic walled towns. The study finds that although the walled towns provide robust, dramatic and comprehensive tourism resources but at the same time face problems of accessibility, traffic and parking because of the labyrinth street patterns in addition to the increasing influx of tourists in these towns.

Kimaryo’s study of Spatial Forms of some East African Historical Towns (1999) examines the spatial forms of some five historical towns along the East African Coast. It is based on three variables viz, life styles, values and social class. The study finds that the life style is strongly supported by the spatial form of the area in three ways. First, high densities allow many related families to live close to each other. Second, the traditional street patterns are such that residents could easily view passers-by from the windows and are close enough to hail them if desired. Third, shops are scattered throughout the area allowing for personal encounters even when people are in pursuit of their daily errands. In addition to life style, values, the third parameter of the study is social class under which religion, occupation, education, income and ethnic background are considered. The study is based on direct observation, interviews, review of maps, plans, drawings, paintings and photographs.

Topcu and Kubat (2007) have made a comparative study of Konya and Antaky historical Anatolian towns using space syntax technique for the representation, analysis and interpretation of the urban fabric and the open space structure of the towns. The major findings of both the towns include the continuity, harmony and unity of the architectural and urban structures. It depicts the negative impact of motor traffic on sensitive open spaces and streets on the one hand and the positive impact of the feelings of unity and the lifestyle in the urban spaces on the other hand.

in general and Chester, in particular. The study reflects different life styles in and outside walled cities. At the same time, it points out the problems of traffic, parking, change of land use and the quality of life in the walled cities that are symbols of cultural identity.

Abdi and Namin (2008) in their paper “Spatial Planning as an Approach to Achieve Sustainable Development in Historic Cities” covers the relevance of spatial planning in urban development plans in Iran. The study based on secondary sources, finds lack of economic, social, and environment related issues and community participation in the conservation process.

Ashworth (2007) in his paper on “Townscapes, Heritage and Identities” focuses on the intangible heritage and importance of identity. The study finds that people feel proud to identify with specific locations as with specific social and cultural groups and places which highlight the importance of the place or spirit of the place.

Silapacharanan’s (2008) study points out the impact of the economic downturn caused by the use of automobiles on this area of Thailand since 1980. The study finds that conservation efforts of tangible heritage give an essential impact on saving the spirit of the place and thereby transmitting the intangible heritage or living heritage. He further states that the people of Amphama are aware of the strength of cultural identity and its value and wish to conserve their heritage for the future generations.

Jokilehto (2007), Birabi (2007) and Chapagani (2007) evaluate the role of various charters of ICOMOS in protecting the spirit of the place especially in developing countries. All the authors in their respective studies find consensus regarding the weak understanding of the charters in the developing countries. Jokilehto (2007) concludes that these charters have acted as policy guidelines and contributed in broadening the concept of urban heritage and its integration with conservation in various countries. On the contrary, Birabi (2007) finds that these charters are not improving significance influence on urban conservation practices as several developing countries are not complying with international urban conservation and management practices. Similarly Chapagani (2007) argues to follow the charters that recognize the
active role of the local inhabitants in value assessment, decision making and strategic planning of conservation in urban areas by taking the case study of Nepal.

Similar studies by Ogle (2008), Rifaioglu and Sahin (2008) also highlight the importance of the spirit of the place and the place identity by using an integrated methodology for the identification and preservation of the spirit of the place as well as by using the recommendations of the UNESCO and ICOMOS.

Antoniou (2004) studies the impact of developments on the historic fabric of Cairo city. The study finds that the living conditions are continuously deteriorating in the crumbling core of the largest city in Africa due to lack of community involvement, and poor enforcement of the rehabilitation and master plans. The study is supported by street with sketches and photos of the listed monuments/buildings.

Punhani (2011) in “Historic Cities, Now and Then” compares the historic cities with modern cities. The study identifies wall, narrow winding streets with their distinct identity, and the culture as important features of historic cities. The study concludes that population explosion and dilapidated buildings are the threats to historic towns. On the contrary, it highlights the importance of mixed land use and the traditional living style of the inhabitants in historic towns.

Huan, Smolders, and Verweij (2008) in the study of ‘Urban Wuhan’ describes the problems of traffic, parking, air and noise pollution in the narrow streets due to the increasing number of cars. It suggests that in historic areas, no roads should be widened and the existing line of the front of the existing buildings should be kept, even when new buildings are built. In other words, old historic towns should evolve separate urban design guidelines and building bye laws. It cites the example of Singapore which has lost its attractions for tourists and inhabitants as it has been renewed too much. The renovation and improvements should be carried out in such a way, that the special character of the historic areas is maintained.

Poole (2008) highlights the importance of streets and squares by pointing out its various functions like venue of social interaction and acts as glue for binding the city together. He holds that the degradation of streets and squares besides lack of street furniture or insensitive street furniture and sign are the threats to historic towns, so
efforts should be made to conserve the character of streets as well as to evolve strategies for removing traffic from historic centers’

Hatz (2008) historically traces the physical developments of the historic city of Vienna. The study finds that the negative impact of globalization on the physical development of the city especially the built heritage. It elaborates by pointing out that historic and vacant office buildings in the historic city centre are converted into hotels or shopping centers. They are replacing the old internal building fabric and rapid transformations are taking place in the urban planning in Vienna.

“Historic San Juan Bautista: Where we are going?” (2011) mainly focuses on the role of community and stresses on the importance of community participation in historic towns. The study highlights relevance of traditional town planning to the community by explaining the character of residential areas where the ground floor is for commercial and upper floors for residential use. This brings people into the area at all the times of the day, thus increasing economic vitality, public safety and social interaction. It is because of this planning system which sustains the character and life style of a community that the city is unique. Further, the strategies for the historic San Juan Bautista are given in which community participation is one of the important strategies.

Pozo’s (1979) study of Public Open Spaces and street patterns in Mexico depicts their role such as civic, recreational, touristic and social. The study concludes various functions of the street by depicting that streets are not only acting for the movement of people, goods and services but a space suited for interaction between family and neighbours; have multi functions like temporary ceremonial areas, occasional political meeting places, and permanent gathering places where social, religious and economic activities also take place. The author has not referred to the historically important buildings and heritage zones which are associated with the life style of the people. At the same time study does not refer to the conservational aspect.

Brezovec and Bruce (2009) finds in the study of Tourism Development Issues in nine Historic Walled Towns that all the walled towns attract visitors but tourism is not equally important to all of them; some towns have grown in size and have expanded but
at the same time there are also towns where there has been little expansion outside of their historic core. The study points out that Piran and Valella towns have maintained their medieval character. The study based on exhaustive surveys finds that the residents generally share a positive view on tourism, town walls as important reference points for visitors but also highlights its negative effects such as environmental pollution, social damage i.e. loss of identity, crowding, social exclusion and the like. At the same time, it points out that old historic buildings are not adapted to modern standards thereby destroying the streetscape. Despite various problems, residents prefer to live in inner city. The author has not referred to the conservational aspect especially in relation to the historical buildings and the people’s attitude towards its importance from the heritage perspective.

Pacic (2004) in “The Preservation of the Built Heritage in Moster, Yugoslavia” highlights the importance of this historic town of 16th century. The study based on observations depicts the concept of bazaar, mohallas (housing neighbourhood) belonging to different economic and cultural groups. The study points out the efforts made for the conservation of these in the historic core by the preservation of basic features, use of traditional materials and application of the same architectural elements.

Mateo-Babiano and Ieda (2005) in their study of “Street Space Renaissance: A Spatio-Historical Survey of two Asian cities” (Tokyo and Manila) covers a historical survey of urban spaces, visual analysis of pictorial representation and analysis of existing literature. The study points out urban open space morphogenesis, pedestrian and street cultures and concludes the importance of traditional street and its impact on the life style of the community. It also explores the pedestrian culture and the sociology of the street space. The study describes the importance of street in facilitating movement of pedestrians and encouraging interaction within the community.

Pyla (2008) in the paper “Back to the Future: Doxiadis’s Plans for Baghdad” finds that the gossip square is a modern substitute for the traditional gathering places of tribal life and is similar to the concept of surprising open spaces which are also termed as squares having more relevance from sociological perspective in historic towns. The functional aspect of such squares has not been elaborated except that of gossip place.
Dun and Docter (1993) in their paper “The Urban Heritage as a Cultural, Social and Economic Asset” of the historic towns of Netherland highlight the character of historic cities in general and emphasized the need of a Master plan for preserving their identity. For achieving this, it emphasizes the role and importance of municipalities, legislation, management and the public. The major findings of the study include threats to historic towns from increasing traffic, new buildings in the core areas and erosion of the historic urban fabric. The study based on secondary sources and observations, recommends public support and financial growth for promoting heritage conservation.

Crawford (2005) in “A Brief History of Urban Form: Street layout through the Ages” highlights influence of the population size, transport technology, values, philosophy, and systems of government on medieval streets. On the contrary, the study points out that the street patterns and squares influence the city and its form. The findings are based on the case study of cities of Alfama in Lisbon, via Garabaldi in Ferra. The study concludes that medieval streets were laid according to the needs and desires of the users and important streets tend to converge on to the nuclei of the city such as Central Square, the city hall, main church or market.

Similarly, various other studies such as Ghosh (1973), Krier (1979), Zukin (1995), Litman (2003), Ezdi (2009), Evans, McDonald and Rudlin (2011) also emphasizes the importance of streets and open spaces in enhancing social interaction and social cohesiveness as they are based on the needs and desires of the people. In addition, these find street as a space for socio-religious, and political functions. At the same time, the studies point out that population and transport are the threats to the historic areas.

The review of literature provides that there exists a relationship between the lifestyle of the people and the character of the urban area. These studies are largely based on secondary sources of information supported by observations. These studies are limited to either lifestyle or spatial patterns or conservation. All these aspects have not been taken up in totality; for this, the present study is designed to cover all these aspects so that a comprehensive strategy may be chalked out for the conservation of the tangible and thereby intangible heritage.
In Punjab, not many studies have been undertaken to explore the tangible and intangible heritage of the urban areas. Though, a few studies have been undertaken on the city of Amritsar; these explore the historical aspects and their impact on the population.

Singh (1978), Grewal (2008), traces the history of the city of Amritsar from the period of Sikh Gurus and depict the concept of katras, bungas, akharas, and the social importance of the narrow lanes of the city. Bawa (1977) explains about gates, katras, and bazaars of Amritsar city. The study finds that the nomenclature of streets and bazaars is based on profession, caste or presence of trees. Singh, (1977) highlights the detailed list of Katras, Bungas, Akharas, Gurdwaras, Thakurdwaras, Shivalas, daramshalas, smadhs, sarovars, tombs and Muslim takias. Guaba (n.d) depicts the historical and physical growth of the walled city in depth for a period from 1840 to 1947 A.D. Datta (1967), Singh (1994) trace the history of the city of Amritsar and depict its physical character especially of Maharaja Ranjit Singh’s period. Singh (2005) while discussing implementation of Redevelopment Projects in Amritsar states that during the partition of the country in 1947 A.D., about 20 per cent to 30 per cent of the walled city of Amritsar was burnt due to riots. A special Act was enacted in 1951 known as The Punjab Development of Damaged Areas Act. Under this Act, The Amritsar Improvement Trust, in the name of redevelopment has demolished some areas and widened the road thereby destroyed the traditional character of the areas. While exploring the partition of 1947, Talbot (2006) has referred to the demographic transformation, urban development and physical reconstruction of the cities of Lahore and Amritsar but his study too, is based on secondary data.

Thus, from the above it is evident that the available literature on Amritsar, especially the walled city, covers one or the other aspects based mainly on secondary sources. Moreover, no empirical study has been found which covers all the aspects of land use patterns, life styles, heritage areas, and community participation of this important historic city. All this necessitates the need to study the walled city of Amritsar from this perspective.
RESEARCH QUESTIONS

The study tries to answer the following questions:

1. How far these medieval planning principles as depicted in the walled city areas under study still exist?

2. Medieval cities use to have specific green areas where specific vernacular trees were grown. How far such green areas are maintained and encroached upon?

3. The traditional structure of streets is under constant threat. How far the traditional street pattern and surprising open spaces or squares are being maintained in terms of the increasing population, traffic and economic activities?

4. The extent of maintaining the heritage of the city is very important because it depicts typical lifestyle, values and culture of the people. To what extent are such styles, values and culture are undergoing changes due to the change in the land use in such areas?

OBJECTIVES OF THE STUDY

The main objectives of the study are:

1. To analyse the land use pattern;

2. To study the Demographic and the Economic Structure;

3. To identify the Heritage Zones and historical buildings;

4. To find out the role of Community in the Conservation Process and

5. To understand its impact on the spatial patterns.

CHAPTER SCHEME

The study is divided into seven chapters

1. Introduction;

2. Research Methodology;

3. Socio-Economic Profile;
4. Land use Patterns;
5. Heritage Zones and Life Styles of the Community;
6. Conservation and Community Participation;
7. Summary and Conclusions.

SIGNIFICANCE OF THE STUDY

The walled city is still having unique land use; one can find lifestyle and values, hustle and bustle, as there is mixed land use. But due to the change of land use it is losing its character both within and outside the walled portion. It is facing many problems such as vehicular pollution, encroachments even on footpaths and shopping corridors, traffic congestion, garbage and the change of land use, which is affecting the traditional character of the city.

In the light of the above, the study will be important because no such effort has yet been made for any Indian historic walled city of this nature. In addition, the rich heritage in terms of important buildings and areas, which is under threat, can be protected with the help of the policies and strategies to be evolved after the detailed studies. The walled city of Amritsar is important and is gaining importance day by day. This study will be useful for enhancing further its importance by conserving the character of this historic city.

LIMITATIONS

Since the study will be confined to a particular walled city, its application will be limited to generalizations for similar cities. Another limitation is that it may not be possible to get correct information/data when urban areas undergo transformation because of socio-economic, technological and political changes and hence its findings may not be applicable to all such cities and areas. But at the same time, the approach adopted can always be useful doing similar studies.

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