

Urban Environment

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I. INTRODUCTION

A. *The Life of Cities Is Mainly of Two Kinds*

Public and private, extroverted and interrelated. It is the life of streets, common spaces or public spaces and dense activities and excitement of the shopping areas. This is mainly out in the urban open spaces, where crowds gather and people participate in the exciting urban interrelationship which they seek as social human beings. It is the active, exciting and interesting life of sidewalk footpaths, restaurants and public spaces.

Due to the climate of the old city streets are long and narrow. This results in a close and dense community so people are strongly binded by community spirit. The narrow streets open up in to small squares called chowk where group activities take place. So the chowk is for commercial, social, recreational activities. It is a kind of multifunctional space.

The new city has wide streets and scattered fabric. Here the people have a routine life and starve for privatization. Here there is an absence of community spirit. Moreover there are individual spaces for commercial, recreational and social activities. So these spaces are made for specific functions.

This research is mainly focused on residential cluster only with comparison of new city and old city. The character of residential clusters (residential colony) have changed over the history of development of the city.

There have been many factors governing this and one of these important factor is the organization of the housing units and the in between or common space derived from this organization.

II. CULTURE, TRADITION, SOCIETY

Indian society is like blotting paper. Over centuries it has absorbed new concepts, cultures, ideologies and religious beliefs. Even though the virgin colour of the blotting paper cannot be seen anymore, it gives a new hue to each succeeding layer. Such homogenous heterogeneity is the Indian reality. Its strength lies in the adoption of duality as an essential part of life.

Indian culture being holistic, our architecture must create a wholesome dialogue between man and his environment. Architecture should become a creative catalyst and encourage social, cultural and economic activities.

Community in order to grow or sustain has built within its main system choice for personal expressions. Most important need of an individual or a group is the acquisition of a sense of identity and security. It is important to remember that community organization and the culture will continue beyond one's life span.

III. NATURE, ENVIRONMENT, RESOURCES

There are two points of anchor which structure and sustain the life and activities in India amidst the social flux and dichotomies. One of these anchors is the manner in which the Indian society relates itself to the nature, and the second one being its larger world-view, cosmography. The first point of anchor enables it to relate to the terrestrial world while the second to the celestial. These are the important bedrock which has shaped cities and houses across centuries. The act of building therefore is a pact with nature and a dialogue with cosmic forces at the same time.

Total harmony with macro and micro, natural and human system; passive, sympathetic response to local climatic condition to attain comfortable living environment; judicious use of natural resources for building activity are the tangible attributes of efficient built form.

IV. GROWTH, CHANGE, IDENTITY

The spaces in traditional buildings incorporate flexibility. They are designed to include varied activities and varying notion of privacy. Though formed as compartments, the room gets used for different things depending on the attitude of the users and the occasion. Therefore the character of a space is only established through the functions that take place. This aspect of planning is important while designing in India.

It is necessary to recognize that "time" is not in our hands and changes do take place over time. Hence all planning should be open ended and capable of spatial adjustments.

V. DESIGN, FORM, ARCHITECTURE

In my opinion supreme among architectural experience are those which occur along routes of movement and I space which could be characterized as pause or ambiguous plural spaces. These aspects activate the human psyche and induce it to sink towards the centre; the mythical world of man's primordial being. Time and space are internalized and a deeply rooted personal identity with the built form gets established. Such space-psyche experience become

memorable and cherished by the community at large as well as by individual member. Sanctified experience as such gets passed onto next generation as heritage.

I believe in a homogenous heterogeneity, just as I believe I paradoxes. In a dynamically changing society of today, the strength of architecture is one I which order and change are the basic criteria.

Buildings are meant for people which includes literate, illiterate, young and old. Hence methods must be devised to establish a dialogue between the built and the users. Each individual or each community has its preferences. Hence they should be allowed to express themselves symbolically.

All activities of the individual and the community must be appropriately valued and placed because it is in the ordering of these that the aesthetics of the living pattern emerges.

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VI. ELEMENTS, ENSEMBLE, EXPRESSION

Buildings elements such as staircase, openings (balconies, jharokhas etc.) and walls perform their functions based on climate, social attitudes, economic status and social needs. When these elements perform more than 'one' function they last longer, become symbols of a culture and influence the pattern of life, i.e., porches and balconies become the outward physical expression of the family and its contact with the communities.

Street is a symbol of the families. It tells us the story of its origin, climate as well as the life it is supposed to generate.

Courtyards are a typical features of a house in tropical climates. These courtyards of varied sizes become the major areas of activities. They provide ventilation, shade and defined open to sky private spaces.

External staircases enhance the quality of outdoor movement, typical characteristic of a traditional village house, this element emphasizes the connection between the ground and the roof / terrace.

VII. CONCLUSION

The many city has developed in two different times. So there is an old city and the other side of the river is called the new city. The old city is an outcome of the ancient culture and tradition of the city. While in the new city we see the development of a metro city. So there is drastic change in terms of lifestyle, behavior patterns, technology etc. in the development of both. But the similarity is due to climate, environment and in the fact that the basic needs of people are still the same. So we see that the development of urban spaces in the old city is organic in nature which we can identify as undefined spaces, which are the result of utility of the spaces. Similarly the urban spaces in new city are function orientated and so they can be identified as defined spaces.