REIMAGINING URBAN HAATS AS SOCIO-CULTURAL SPACES OF CITIES

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Abstract - *In The motive of this paper has been the realization lack of cultural spaces and meaningful representation within public urban social spaces. Public social spaces in urban haats are becoming dispersed, diminishing, and losing their relevance, reflecting relapsing socio-cultural ideals and unorganized relations in open spaces and urban haats. The socio-cultural spaces are an important part of a city's urban haat structure and its heart or essence, providing a source of life where a range of functions, activities, and practices can be carried out. People of different ethnicities and ages used to come here to pass their leisure time, engage in various activities, and socialize. Furthermore, public socio spaces and interactions spaces are open and accessible to all, thus representing a small community or a copy of the entire society in terms of social, cultural, political, commercial, and artistic issues, as well as providing an impressive space for rituals, traditions, and daily routine.*

Cultural spaces are the most important aspect in the construction of architectural and urban haat spaces, according to this dissertation. Modern life is increasingly portrayed as a socially and culturally integrated area in which human activity takes place. All of this necessitates the use of structural analysis to comprehend the social and cultural landscape. Improved community relations could benefit from a deeper understanding of how sociocultural places relate to Indian lifestyle and culture.

Key Words: Social interaction, culture, Architecture, urban Haat, social spaces, socio-cultural aspects

1. INTRODUCTION

India is a diverse country with many cultural influences. Indians cannot be characterized as belonging to a single culture across the country. Cultural differences are not insignificant and must be considered. Many Indians and foreigners are unaware of each culture's underlying meaning due to cultural illiteracy, and as a result, they assume numerous serotypes that still exist today. People and visitors are eager to learn about the diverse cultures of India, as well as to encourage cultural growth by emphasizing the importance of artisans, craftsmen, and other artisans' lifestyles. Public social cultural spaces have long been employed as important cultural and political places, as well as effective incubators of social meetings, political involvement, and commercial transactions.

Urban haats and social spaces are popular features of Indian cultural markets. Urban Haat market gradually transform rural settlements into tiny towns. These art forms speak for themselves, and preserving and promoting the past's magnificence is vital. Especially in a country with such a diverse cultural heritage as India. However, these appear to have vanished in recent years. The primary purpose of the urban haat is to provide a marketplace for local communities. This research will establish the importance of urban haat in giving artisans the chance to showcase their skills. (John, S. 2014). The Urban Haat has been envisioned as a showcase of traditional Indian culture, rather than just a market. Rural villages spring up around the hath and eventually evolve into cities, and haat bazaars function as meeting places in addition to providing trading opportunities.

The importance of socio-cultural space in the formation of a world model cannot be overstated. The semantic content of structural organization has the qualities and extent of structure, coexistence and collaboration, coordination, and cultural aspects. Modern life is increasingly portrayed as a socially and culturally integrated area in which human activity takes place. All of this necessitates the use of structural analysis to comprehend the social and cultural landscape. Due to the subjective sense of social reality, it is perceived as a space of estimates. In this context, there is an opportunity to discuss the work of Ukrainian scientist E.

2. WHAT IS CULTURE

In the broadest definition, culture is cultivated conduct; that is, the sum of a person's learnt, collected experience that is socially transmitted, or, to put it another way, behavior acquired through social learning. A culture is a way of life for a group of people the behavior's, beliefs, values, and symbols that they accept without question and transmit down through generations through communication and imitation. Culture is a form of communication that uses symbols. The skills,

expertise, attitudes, ideals, and motives of a group are some of its symbols. Every culture has values, ideals, and essentials that have an impact on other elements of life (Mousavi et al, 2014).

Culture has an important role in architecture since it determines how spaces are created. The beliefs, attitudes, objects, and other qualities shared by members of a given group or community are referred to as culture. People and groups use their culture to define themselves, conform to society's common ideals, and contribute to society. Language, customs, values, norms, mores, regulations, techniques, technology, products, organizations, and institutions are all part of culture. Culture has an impact on individuals as well as society, and it can be a major element in determining individual differences (AskariKhanghah, 2008).

The Indian philosophy of welcoming, embracing, and celebrating in a united manner with enormous affection and togetherness is the common thread that runs through all of these differences. This is the rich spirit of Indian culture that has enticed many international visitors to return to India and immerse themselves in its everlasting scent. The physical and urban framework that society produces for itself to evolve and convey culture from one generation to the next is the most essential material product of a community.

2.1. URBAN HAAT

A urban haat most often called simply haat is an open-air market that serves as a trading venue for local people. An urban haat is a temporary open-air market that acts as a commercial platform for locals. Haat is important in the lives of local communities because it serves as a hub for gathering news and information, exchanging ideas and knowledge, and participating in various social, cultural, and religious activities. Consumer goods firms have a huge chance to market and sell their products to the rural population through haats. Haats are often found in well-connected areas where they serve as regional nodes and cater to a big population.

Though urban haats serve a variety of purposes, its principal function is to provide a marketplace and open spaces for local communities. In many rural areas, permanent shops and markets are already appearing, but historically, the haat was a transitory market where people could buy products they couldn't get elsewhere.

2.2. SOCIAL CULTURAL SPACES

The arena in which society's cultural life is enacted is known as social cultural space nevertheless, it is not a type of container that is designed to take whatever is poured into it. The society, on the other hand, hides space. It is created by a pattern of social interaction, but it also imposes itself on its users, so creating social spaces.

A place where a human being does not feel like an individual but rather as part of a group of people who gather together and engage with others of the same or different cultural backgrounds. The formation of a model of the world requires socio-cultural space. Structure, coexistence and cooperation, and coordination are among its qualities and extents. structural semantic information, as well as cultural components organization.

It allows people of many cultures, ethnicities, and races to come together and promote their traditions while also experiencing new cultures that they are unfamiliar with. It's a location where you can grow culturally and socially. People from various cultures dress differently, have diverse languages, customs, beliefs, philosophies, and behaviors.

In the urban setting, the creation of space is a complex process that incorporates both spatial and social alignments in relation to cultural patterns. As a result, the social space is built not only around materialistic needs, but also around flow, operation, interactions, and freedom. However, the relevance of a social group changes with time, and social groups must adapt to these changes.

The essential public needs, as well as the area's surrounding functions, must be accommodated within the space. Non-objective variables such as culture, traditions, and emotions linked with a community are another essential factor that is frequently disregarded. So that these areas can be considered major urban elements that have played a significant influence in creating the city's identity and, ultimately, raising citizen culture (Rafieian et al, 2012).

2.3. INTERRELATIONS OF SOCIAL SPACE

Social places should be viewed as both discursive and tangible objects. Furthermore, social urban areas are relational rather than restricted, disconnected, divided, and closed domains linked by physical infrastructure. They are articulated in

relation to one another, resulting in a metropolis made up of several relational social places. Each social place has its own identity and set of relationships.

2.4. INTERRELATIONS OF SOCIAL SPACE

- Social spaces provide a platform or space in which people can come in contact with the social world outside and experience the opportunity of being with, seeing and hearing others which instills stimulation.
- It's a place where individuals can see something new, feel something different, learn something new, and be inspired. The public sphere can be viewed as both a place and an experience.
- Public social spaces play a vital role in the social development of people on various levels, from small neighborhood parks to large city Centre squares.

2.5. INTERRELATIONS OF SOCIAL SPACE

Social interaction is an important factor to consider when designing for open areas. A process of reciprocal acts between numerous persons is referred to as social interaction. The abilities to initiate and maintain this type of engagement are known as social skills. Emotional or social expressivity, sensitivity and control, and social manipulation are all examples of basic social skills (Riggio, 1986).

2.6. CHARACTERISTICS OF SOCIAL SPACES IN HAATS

- Providing a unified structure, region, security, and stability, as well as being visible and able to foresee space.
- Controlling automobile access and ensuring pedestrian safety.
- Appropriate facilities in the space that are both environmentally friendly and functional.
- More physical opportunities to sit, pause, and contemplate in the space.
- Entrances and access to the space that are both visually and physically appealing.
- Prediction of practical concerns in addition to aesthetics

3. LITERATURE REVIEW

Sr.No	PAPER NAME	AUTHOR/YEAR	OBJECTIVE	INFERENCES
1.	Methodology for Understanding Indian Culture	JAI B. P. SINHA AND RAJESH KUMAR/2001	This article reflects changing opinions on Indian culture, ranging from the blatantly ethnocentric to the largely diverse and integrative.	Methods available in present Western writing must be drastically modified in order to reflect the Indian cultural complexities.
2.	Public space and its role for segregation, identity and everyday life.	Ivelina Bibeva/(2012)	To analyse the importance of public space that enhanced via planning, particularly in places constructed in Stockholm throughout the 1960s and 1970s.	Its purpose is to contribute to an ongoing conversation about the function of the built environment and to emphasis its critical role in maintaining a cohesive and tolerant society.
3.	The Role of Public Spaces in Promoting Social Interactions	Vahid Bigdeli Rad /(2013)	This research will examine the variables that contribute to the preservation of community and sociability in public areas.	The human, place, and community triangle have direct link to the social aspect of public spaces.
4.	Cultural Diversity and Spatial Structure in the Indian Urban Context	Shibu Raman/ (2012)	This study indicates that disparities in the physical layout of public the relationship between public space and lifestyle and culture could help to strengthen community relations.	The layout of unplanned or slum settlements may give more information on the relationships between different religious and caste groupings.

TABLE I- Literature Review

5.	Overview: Social Spaces in Urban Areas	Raj Kumar / (2017)	To analyze that how the Cities are undergoing a rapid social and economic transition, with urban spaces playing a growing role.	Community spaces in our cities are vanishing at an alarming rate; before, open spaces for community gatherings were converted into commercial complexes or parking lots.
6.	Collective culture and urban public space	De Ash Amin/(2006)	People from many cultural groups can come together in a friendly atmosphere of mutual enjoyment in our cities' parks, plazas, marketplaces, waterfronts, and natural spaces.	The social capacity that comes from an active public sphere - fed by state-protected welfare, high-quality public services, a lively public culture, and public places for the many rather than the few - cannot be left to chance
7.	Rethinking Public spaces: Stories of Antiquity & Rejuvenation of Modernity	Souvik Chowdhury /(2019)	To analyze political, social, and cultural evolution, and its expansion of the public sphere and its subsequent decrease.	Nobody should be restricted by society, and everyone should have complete freedom to choose how to utilize any private-public place. Only when a city's social life is joyful can it have a prosperous and promising future.
8.	Public Spaces as the Reflection of Society and its Culture	Ivan Silaci 1, Lubica Vvaitko / (2017)	The article focuses on mapping and evaluating Bratislava's public spaces, with a focus on their social growth and cultural worth as identity components.	The goal was to assess the flexibility of space utilization by various social groups of residents at the same time. The results of a study focusing on evaluating existing activities in public areas in Bratislava are presented in this paper.

TABLE II - Literature Review

4. CASE STUDIES

4.1. DILLI INA HAAT

- Dilli Haat, as a unique example of urban transformation. Evolved from an open left over space with storm water drain, garbage dump and a line of some vegetation.
- It aims at providing encouragement to the needy artists from all over the country in order to sustain and preserve the rich heritage of india.
- Allowing free interaction between buyers and sellers.
- The word haat refers to a weekly market in rural, semi-urban and sometimes even urban india.
- It has been visualized as a showpiece of traditional indian culture – a forum where rural life. It witnesses up to 2000 people on weekends or holidays and about 1000 on weekdays.

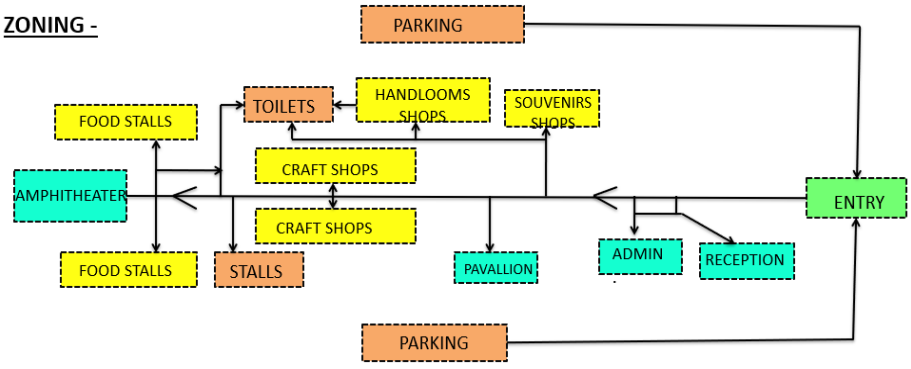


Fig. 1 Ina Haat Zoning

4.2. DELHI HAAT PITAMPURA

- This Haat has been planned as a democratic space in the city.
- Public space is integrated with a backdrop of a food and craft market to create an ambience reminiscent of traditional Indian bazaars.
- This is an egalitarian space where people from all sections of the society come to buy crafts, to eat, to relax and to engage in diverse social interaction.
- Circulation in front of shop through covered corridor and parking provide for visitor at the basement.
- The spaces also get varied character because the plaza changes character from a large entrance plaza to an informal area.

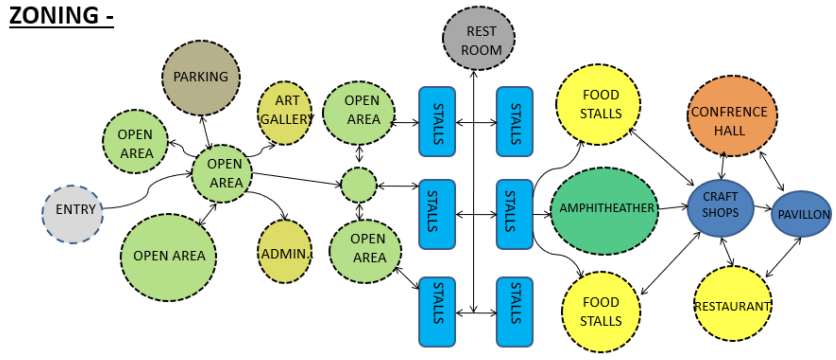


Fig. 2 Pitampura Haat Zoning

TABLE III - Comparative Study Of Case Studies and Inferences

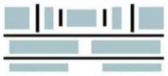
PARAMETERS	CASE STUDY 1 INA DILLI HAAT	CASE STUDY 2 DELHI HAAT PITAMPURA	INFERENCES
1. LOCATION AND ACCSESS	•Kidwi nagar, opposite ina market, new delhi.	•Pitampura, near tv tower , Delhi near •Netaji subhash metro station.	•Site should be in crowded area so that the environment inside become more lively moreover in a developing area. •Site should have proper public transport facilities for better footfall.
2. SITE AREA	3190 SQM.	29000 SQM	-
3. CLIMATE	Composite climate	Composite climate	
4. PLANING	Linear planning	Grid –iron planing 	-
5. CIRCULATION AND INTERNAL PLANNING	•From the entrance plaza to the end of the complex, the circulating is entirely pedestrian.	•The entry from the road leads to a higher level with a gradullay slope. •The central axis divided the shopping lanes into two parts.	•Spaces should be seen or connected with its surrounding ones. •Entrance should be wide and open forall to cater the traffic congestion

TABLE IV - Comparative Study Of Case Studies and Inferences

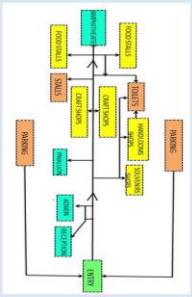
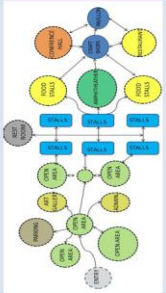
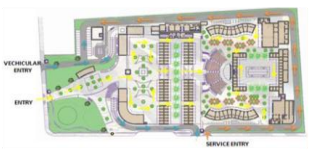
PARAMETERS	CASE STUDY 1 INA DILLI HAAT	CASE STUDY 2 DELHI HAAT PITAMPURA	INFERENCES
6. ZONING			-
7 .ARCHITECTURAL CHARACTERISTIC	•Complex have been specially designed in the traditional north indian style, with brickwork jali(lattice) and stone roofs. •Landscaping of the area incorporates colourful flowering shurbs and trees	•Simple layout comprising of low rise building grouped together to enclosed interesting spaces that encourages different activities. •Large open space have been mapped in different stages.	•The individual character makes the space more interesting and useful. •It also gives an idea of cultural, social and economic lifestyle prevailing in that region
8. MATERIALS	•Small thatched roof cottages and kiosks, without any concrete strutures •Kota stone flooring •Stone and brick pavements	•Structures are built of framed rcc with walls in bricks and stone. •Brick paving throughout site. •Redstone is extensively used	•Materials used in construction for indoor and outdoor be vernacular or pleasing to eyes. •And easy availability

TABLE V - Comparative Study Of Case Studies and Inferences

PARAMETERS	CASE STUDY 1 INA DILLI HAAT	CASE STUDY 2 DELHI HAAT PITAMPURA	INFERENCES
9 VEGETATION	 PINE NEEM BOMBAY EBONY	•Landscape of the area incorporates cultural flowering shrubs and trees 	Natural vegetation should be kept intact with addition of some flowering plants which adds a play of colour.
10 MOVEMENT PATTERN			-
11 SERVICS	•Service entrance provided at various point on the periphery. •There is a large back up generator for electrical supply and gas supply through gas pipe line. Provision of dustbin and drinking water is provided	•Energy efficient fittings and light fixture. •Sewage treatment plant. •Water treatment plant. •Rain water harvesting	Site should be properly serviced with drainage water system, fire fighting and waste management.

5. DESIGN GUIDELINES RECOMMENDATIONS-

- Site zoning and orientation should be done in accordance with the climate.
- The use of aesthetic elements on site, such as a water fountain, open spaces, and seating areas, complements the natural landscape.
- Seating should be stable to preserve balance as guests take their seats, as well as comfortable to sit in while eating.The sitting spaces are provided along the plants and shrubs in order to connect people more with nature.
- Each zone has its own unique setting and includes dynamic social places.
- Developed a narrative connection between the exterior and interior public social spaces.
- To build a unique and extraordinary social gathering environment for visitors and users.
- Draw on public consultation and involvement to include all age ranges and social groups in design ideas.
- To create a sense of tranquilly and a rest space in the urban haat by using appropriate plants.
- To incorporate environmentally friendly elements such as pervious surfaces, biofilter landscaping beds, high-efficiency lighting, and solar-powered facilities.
- The proper layout of public open spaces has an impact on pedestrian traffic. To make social spaces more flexible in order to fulfil the requirements of all members of society and Indian culture.

6. DESIGN GUIDELINES RECOMMENDATIONS

This research aims to contribute to a better understanding of social spaces in urban haats with respect to Indian culture and their dynamic interrelationships. A holistic and multi-methodological approach is required for a comparative understanding of Indian culture and social context. The presence of well-connected socio-cultural public spaces contributes to the creation of open social spaces, which are the result of social interactions that develop over time. The layout of the spaces is adapted to the weather conditions, making them more comfortable and pleasant for the city dwellers. Public space is essential for the development of a healthy and prosperous society. It is a place, a space for members of the public to express themselves and exercise their freedoms of expression. The study is essential since it identifies people's and craftsmen' primary concerns and difficulties, as well as potential answers. Social spaces contribute considerably to a city's economic and social well-being, as well as to the upgrading of residents' lifestyles by providing new opportunities. Society and families require a place that can lure individuals away from their daily lives and into a social and cultural atmosphere. Public spaces such as lobbies, cafes, and restaurants, meeting places, appealing and diverse spaces, safety and security, the use of natural elements, common pathways, treatment stations, and open space will be built in front of the entry in the urban haat area as a result of the study, assisting people and artists in increasing social interaction. Safe and socially organised sitting opportunities, as well as landscape components, serve as utilisation preconditions for social cultural space. As a result, socio-cultural forces have a big influence on how architectural environments develop.

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