

Understanding the Qualities of the Indian Neighborhood. Findings on Proximity to Services and Social Spaces

Venkata Ravi Kumar Veluru

Research Scholar, Lovely Professional University, Phagwara, Punjab, India-144401
ravikumargrid@gmail.com

Abstract

Indian traditional neighborhoods are socially active and intrusive communities that spontaneously develop and impart physical, psychological, and perceptual comfort to residents. The integrity and inherent qualities are being slowly ignored in new neighborhood planning practices as they are following the western model without having input from traditional Indian neighborhood Qualities and characteristics (Gulati, 2019; N. Mistry, 2018; Raju & Soraswati, 2016). The traditional neighborhoods are places, where the people live since they want to. One needs to make effort to recreate this environment in newer neighborhoods as these are in contrast with the complex industrial western neighborhoods, these are more rural in their character and are more interactive at all levels (Raju & Soraswati, 2016). The common trend in neighborhood planning today is the blind use of western neighborhood concepts by grossly undermining traditional Indian values (Raju & Soraswati, 2016). The common trend in recent times is a class segregated communities aiming at high returns rather than socially active communities (Gulati, 2019; Samant, 2014). This paper aims to find unique characteristics of Indian traditional neighborhoods by evaluating the neighborhood of historical city of Jaipur and comparing them with the modern neighborhood of Bhubaneswar (planned by the planners of the developed world in the neighborhood concept in India). Author has carried out field observation and interviews with the households of the selected neighborhoods on proximity and convenience to school, convenience stores health center, and transport station, parks and open spaces and Informal public spaces. This study will help understand the strengths of Indian neighborhoods and provides insights on what strengths should be retained and what needs to be taken from the western world, what unique qualities of traditional neighborhoods to be adopted into the new neighborhoods to retain unique values of the traditional neighborhoods.

Key Words: Indian neighborhoods, Modern Indian Neighborhoods, Neighborhood planning, Traditional neighborhoods

INTRODUCTION

Neighborhood planning

Neighborhoods are sub-units of urban or rural settlements (Meenakshi, 2011), with assemblage of spatial aspects, associated with a residences and their land uses, such as housing, schools, parks, shops, and other civic facilities (Meenakshi, 2011; Wickes et al., 2019). Neighborhood

planning concept emerged during 1929, the first innovative idea by Clarence Stein and Henry Wright for the physical plan of neighborhoods for Rad burn (Brody, 2009). The neighborhood unit idea by Clarence Perry (1929), in his monograph of Redburn plan (Patricios, 2002), has been widely used across the world as a tool for planning cities in one form or the other (Brody, 2016).

The issue of relationship between physical planning and social interaction among residents remained explorable since no two neighborhoods are similar whether it is proximity or physical or geographical form (Anthony & Nicotera, 2016; Lynch & Jacobs, 1920), unique in history, culture, socio-economic characteristics, political administration, size, and rate of change.

a) Indian Traditional neighborhoods

Indian Traditional Neighborhoods were evolved over a time and are a result of resident's willingness to stay in the locality sometimes based on the religion, and socio-cultural relations (Raju & Soraswati, 2016). The traditional neighborhoods are trade-oriented and are clustered around services. The neighborhoods are served by temples, community places, and the grocery shops are located within the vicinity. Walking is the basic form of moving inside the market area, followed by two-wheelers and slow-moving vehicles. Goods are mostly transported by small vehicles and head loads until the parking lot (Kuttler & Jain, 2015). The streets are safer with slow- moving traffic, (**Error! Reference source not found.**) on arteries and the shopping streets. These have on-street economic activity with houses behind and shops and workplaces on to the street (Figure 1) making them more walkable (as the need to travel for work decreases and the residents being at same place) attaining maximum relation between individuals. This also helps in safety and security by way of each individual being watched of his activities (Kuttler & Jain, 2015). The streets are not just transport streets but are used for processions, and meeting points such as Ganesh pandals (Hindu Lord Ganesh worshipped with Idols placed in temporary shelters called the 'Pandals') (Figure 2) and religious gatherings. On overall these neighborhoods are vibrant with on-street interactions and various informal activities such as informal sitting, eating and religious activities.



Figure 1 Narrow streets of Jaipur

Source: Author



Figure 1 Shops below and residence above

Source: Author



Figure 2 Ganesh pandal at street junction

Source: Author

b) Recent Trends

In recent times, high-end residential areas have become a trend in India with high returns to builders. Western influence and lifestyles are becoming a way of life and a statement of style, whether it is housing or a neighborhood (Gulati, 2019). Most of these new developments are gated and class-segregated communities, confined to the particular population with compound walls, gates, and security, threatening the social mix where a particular economic class occupies (Shaharyar, 2020). They are mostly car-dependent since the work and home are segregated (Dutta & Bardhan, 2017).

c) Importance of this paper

The blind adaption of the concept without applying what is required for India has undermined the traditional values of the Indian neighborhoods (N. N. Mistry, 2018; Satya, 2010). The principle of locality as a prime factor in neighborhood units does not suffice unless one understands the cultural dimensions of the Indian Mohalla (Indian traditional neighborhood form), (Raju, 2016). Moreover these traditional communities, where the modern planning systems have been imposed, without considering their traditional values have resulted in a mismatch (Dhingra & Chattopadhyay, 2016). This demands a revisit on the characteristics of Indian neighborhoods to make the best use of the strengths of our neighborhoods, and avoid

the blind copying of the western neighborhoods inculcating and promoting good values of Indian neighborhoods in the society.

II. LITERATURE

A. Concept of Neighborhoods

Organizing of Modern planning in terms of neighborhoods was emerged in 1929 by Clarence Perry, has been influential in modern planning throughout the globe (Mehaffy et al., 2015). From a city planning perspective, the neighborhood is a basic physical unit, characterized by personal social contacts among its inhabitants (Isaacs 1948), with a residential environment fostering a sense of place and neighborliness. Arnold Whittick (1974) describes neighborhood unit as a planned unit with residential districts, schools, shopping facilities and recreation facilities, religious structures, and open spaces, and perhaps a degree of service industry (Meenakshi, 2011).

B. Proximity and connectivity

The Proximity is distance travelled to basic facilities in a neighborhood for day to day needs (Solá & Vilhelmson, 2018) influencing individual wellbeing. Connectivity is the directness of a route to a destination that has been associated with walking, usually from the center, termed as, 'walkability' (Brookfield, 2017; Hsu et al., 2017), the fundamental unit used in neighborhood planning is its proximity and connectivity in terms of walking distance (Lee & Park, 2018).

C. Social attributes

The formal spaces, are planned spaces usually designated, (Bain, 2017) like parks play grounds etc., and informal spaces are spaces that are temporary and are not owned by anyone and are used to meet their public life needs (Bain, 2017; Rice & Hancock, 2016), where the informal activities happen including sitting meeting eating, etc. The traditional neighborhoods have enhanced interactions through informal public spaces (Dhingra & Chattopadhyay, 2016).

D. Traditional Indian Neighborhoods

The traditional neighborhoods are compact high density and low rise, vernacular in design, and built by locally available materials (Dhingra & Chattopadhyay, 2016)(



Figure 3). The traditional areas have on-street economic activity, where wholesalers, retailers, service sector, artisans, tiny factories, and wired businesses, with streets being commercial and residents behind making them live and vibrant by way of using the space in different modes at different times of the day (Bhattacharya, 2018; Jawaid & Pipralia, 2014). These neighborhoods have on-street economic activity with houses behind and shops and



Figure 3 Vernacular Designs -Jaipur

Source: Author

work places on to the street making them walkable, as the need to travel for work decreases and the residents being at same place attain maximum relation between individuals. This also helps in safety and security by way of each individual being watched of his activities (Raman & Dempsey, 2012; Sharma, 2018). The streets are not for just transport but are used for processions, and meeting points and also as religious places. The children play there for leisure and the streets remain vibrant with activities, where people meet greet and celebrate (Raman & Dempsey, 2012).

There are hierarchy of informal places such as sitting, eating, and meeting places, having a series of sitting spaces near entrances for socializing. The houses in have benches (in Jaipur, the facades had 'Gokhdas'), (**Error! Reference source not found.**) made in stone outside the houses for interaction. A tree with a bench around is one socializing place in the traditional areas, used by visitors and for informal meetings. The neighborhood open spaces are seen having small informal business establishments such as tea stalls located in the chowks (Traditional plaza). These open spaces are places for informal vendors such as cobbler and a barber etc., seen working in these areas, which act as meeting and greeting and socializing spaces (Kuttler & Jain, 2015).



Figure 5 Gokhdas (House Platform)

Source: Author

The streets are named after trades giving identity to the place (Upadhyaya, 2015). These streets are seen with trading, festivities and occasionally playing cricket using them in multiple ways (Dhingra & Chattopadhyay, 2016; Mishra, 2019; Upadhyaya, 2015) retaining the traditional culture, including routing the processions onto main streets.

E. Modern Indian neighborhoods

Several New towns and cities were designed during 1965 (The development era), where the western neighborhood concept is widely used in some form or the other in the planning. Various cities designed in post-independent India, like Chandigarh, and Bhubaneswar were in the line of western neighborhood planning principles (Mishra, 2019; Vidyarthi, 2010). Whatever the agency may have been, the concept was followed in one form or the other in the new neighborhood.

City of Chandigarh was planned by Le Corbusier with Garden City concepts, having 'sectors' as self-contained and self-sufficient unit, with local shopping, schools, health center, bank, post office, and leisure (Gupta & Ashtt, 2017; Kalia, 2006), to be rectangular, with wide planned tree-lined streets, with dimensions fixed on a walking time of 10 minutes to access any area of the sector.

The 'Unit' is the basic unit of planning in Bhubaneswar (Jackson & Bandyopadhyay, 2009). The housing streets serve for residential circulation only, as they were used only by the residents of the street, and by the visitors of the particular houses visiting as friends or on business (Mishra & Vidyanidhi, 2017). In turn, these streets look barren (Figure 4), as compared to traditional streets having no informal activity, as compared to traditional units which are vibrant.



Figure 4 Barren streets of Bhubaneswar

Source: Author

This prompts the need for study of Indian neighborhood qualities to arrive at what is Indian in it.

III. RESEARCH GAP

There is very less research on what are the unique qualities of Indian Neighborhoods, how they are different from the western neighborhoods, what Indian neighborhood values should be retained, and what values we should embrace from the west. Though some Indian scholars have tried to incorporate Indian neighborhood values in neighborhood design (Menon, 1999; Shaw, 1999), however, an in-depth study is rare on how traditional Indian neighborhoods are positioned in terms of their proximity to services and their social characteristics on how they are different from the western neighborhood concepts and values. However, their primary task was to focus on neighborhood spaces, but not on the convenience and proximity to social spaces. This research aims to meet this gap, by evaluating the convenience to facilities and social spaces of neighborhoods of historical city of Jaipur and planned city of Bhubaneswar.

IV. RESEARCH QUESTION

What are the qualities of Indian traditional neighborhoods related to proximity and social spaces?

V. RESEARCH METHODOLOGY, AND METHOD

A. Research Methodology

The research methodology used is a mixed method, even though its qualitative in its approach some aspects of demographics such as distances etc. are quantitative mostly to support the qualitative approach making it a mixed method.

B. Research Method

To answer the above research question and meet the research objective, this research evaluates, the spatial and social attributes of the traditional neighborhood of Jaipur with the modern planned neighborhood of Bhubaneswar, planned by a westerner in India on the neighborhood planning concept of the western world.

The social attributes being evaluated are Informal social spaces such as chowks, informal eating and sitting places, religious places, (temple, gurudwara, mosque or church), Informal market (Haat Bazar or open farmer's markets), informal enterprises (A cobbler, Tailor, chat Bandi (Cart selling Eatables) etc.), along with availability of specialty trades (Brass making, bag making, jewelry) which offer identity to place.

The research carried out surveys, in the selected neighborhoods based on the walkable distance of 400-meter radius and located between main arteries, by physical observation of selected neighborhoods and conducting, structured questionnaire survey of the residents, and interviews in both the neighborhoods.

Selection of neighborhoods

The traditional city of Jaipur with its distinction of best planned Indian city, under the Vastu Shastra (ancient planning principles of India). The Modikhana Chowkri neighborhood was selected from the Jaipur, (Figure 5) and the modern neighborhood of Unit 2 in Bhubaneswar (**Error! Reference source not found.**).

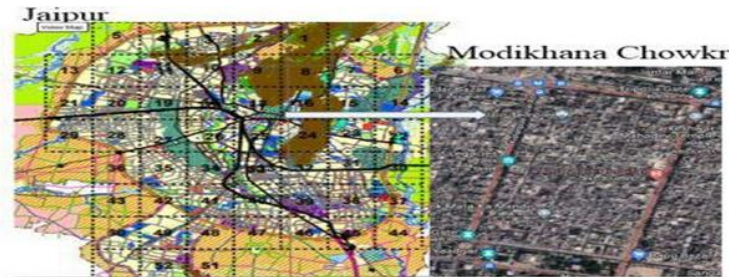


Figure 5 Modikhana Chowkri-Jaipur
Source: JDA annotated by the Author
Source: Author, JDA.

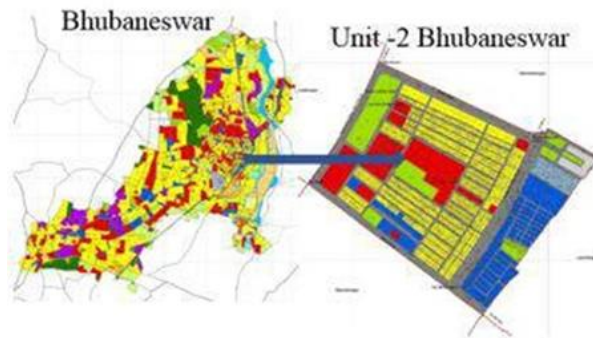


Figure 8 Unit 2 Bhubaneswar
Source: BDA, Annotated by the Author

Physical survey

The physical observation of facilities includes noting down the availability, and the distances to the selected services, and the social spaces in terms of proximity and convenience using the maps and pictures.

Structured Random Survey of Residents

This qualitative research would carry out a structured survey of randomly selected 30 available residents at the time of survey, in each of the selected neighborhoods by selecting from four quadrants, and center of the neighborhood, adjusting numbers based on physical observation of layout, observing the housing type (either it is private or government housing) (Figure 6).

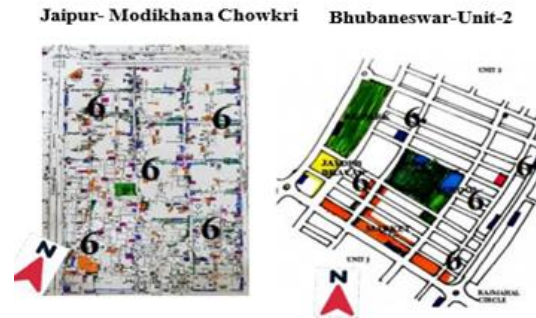


Figure 6 Selection of Residents

Source: JDA, BDA, annotated by the Author

Parameters for Physical Observation and Resident Survey

Based on the literature study this research arrived at the following parameters of Study:

The Proximity and convenience to services include, School, Convenience stores, Health Centre, Transport station, Park and Open spaces.

The Social spaces studied are the informal public spaces such as, chowks, informal sitting and eating places, religious spaces such as temple/Mosque/Church/Gurudwara, and weekly or occasional Haat Bazar, and specialty trades.

VI. LIMITATIONS OF THE STUDY

This qualitative study is based on four cities and the resident survey of people is 30 in each neighborhood.

The purpose of this study is to do an Indian neighborhood case study by keeping all neighborhood literature, theories, and principles of the western world into perspective without case studies of the west.

VII. RESULTS AND OBSERVATIONS

Findings from Field observation of neighborhoods:

1. Proximity and convenience to Facilities School

Jaipur's Modikhana Chowkri neighborhood has schools which are not conveniently located whereas Bhubaneswar's Unit 2 has school as focal point and conveniently located, within a walkable distance of 1-10 minutes.

Convenience stores

Jaipur, has convenience stores spread out evenly throughout the neighborhood, within a walkable distance of 1-5 minutes, as some of the houses have shops below and residences above/behind, attracting interactions of residents (Figure 7).



Figure 7 Convenience stores in Jaipur

Source: Author

The convenience stores are not available in Bhubaneswar as these are part of main market area only (Figure 9), that's the reason these were added by residents later in the interiors.

Health center

This facility is not conveniently located in Jaipur neighborhood. Bhubaneswar has Health centers planned and centrally and conveniently located within a walkable distance Of 1-10 minute.

Transport station

Transport station is proximate and conveniently located within walkable distance of 1-10 minutes, in both the neighborhoods, these are core areas.

Park

Jaipur, has only one park which is not conveniently located. Bhubaneswar has parks in a convenient location within a walkable 1-0 minute (Figure 8- showing facilities).

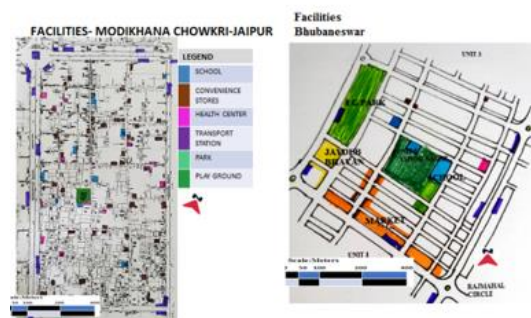


Figure 8 Facilities -Jaipur and Bhubaneswar neighborhoods

Source: JDA, BDA annotated by the Author



Figure 9 Convenience stores added later in Bhubaneswar

Source: Author

2. Social Spaces

Jaipur neighborhood has informal public spaces spread out evenly throughout the neighborhood, having a hierarchy of meeting places such as platforms ('Gokhdas') near houses and shop frontages, chowks near the junctions of streets, platforms near religious places, acting as informal meeting and sitting places. Informal traders such as food vendors, cobblers, clothes ironing, tailors, etc., are seen on roadsides, shops, attracting lively interactions. The informal market is available in Jaipur on daily basis selling vegetables other groceries. The small and big religious places are spread out evenly in both of the neighborhoods (Figure 10). Jaipur has religious places acting as important interaction places, often with a tree and a platform, a well, and a fountain to serve the residents and visitors, using them as meeting and greeting places. Multiple use of spaces is found in traditional neighborhoods such as children cycling playing, elders interacting, and also as pandals during festivities.

Bhubaneswar's neighborhood does not have informal sitting and eating places in the neighborhood and as these are part of the marketplace only. The parks with furniture are the main interaction areas. Informal market is not available within the neighborhood. The religious places are at designated places and are not conveniently located. As a result, few religious places came up in the insides of the neighborhood, which were not part of the original plan. Bhubaneswar does not have weekly farmer's markets, but have planned parks and plazas are located in the market.

In Bhubaneswar one can find the 'Nala' (Storm water drainage cover) being used as sitting places for interaction. The informal eateries such as carts in some of the chowks and street junctions found out to be interaction, meeting and socializing spaces which are not found in Bhubaneswar neighborhood (Figure 10- showing social spaces).

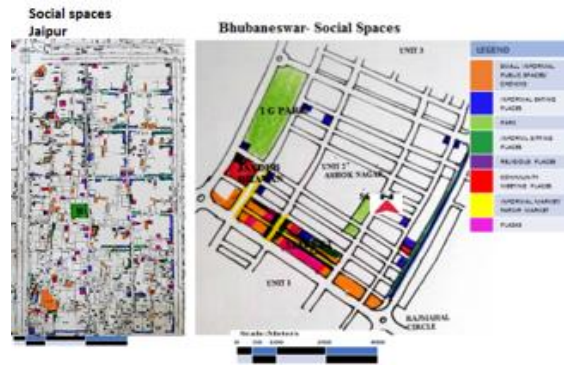


Figure 10 Social spaces of Jaipur and Bhubaneswar neighborhoods

Source: JDA, BDA annotated by the Author

Findings from Residents' questionnaire survey

1. Proximity and convenience to Facilities

School

Modikhana Chowkri of Jaipur has schools but are not conveniently located. (Figure 11). The convenience stores are evenly distributed throughout the neighborhood within a walkable 1-5-minute distance (Figure 12). The Health center is not conveniently located (Figure 13), Parks are not convenient though there is one small park in the entire neighborhood (Figure 15).

In Unit-2 of Bhubaneswar the facilities such as School, Health center and parks (Figure 13),(Figure 13) are conveniently located within 1-10-minute walkable distance. The convenience store is not convenient as its part of market and not available within neighborhood (Figure 12). The transport station is within walkable distance of 1-10 minute and conveniently located in both neighborhoods (Figure 14).

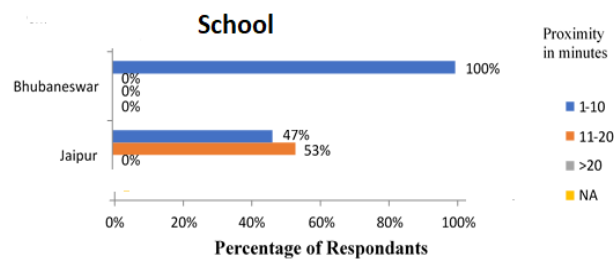


Figure 11 Proximity to School

Source: Author

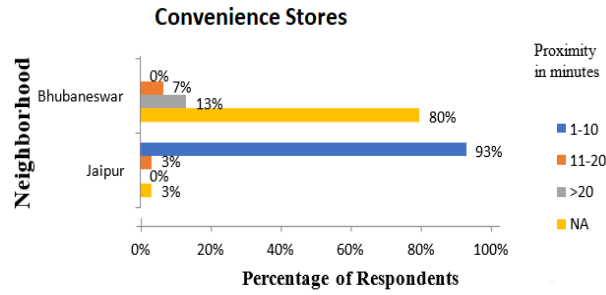


Figure 12 Proximity to Convenience stores

Source: Author

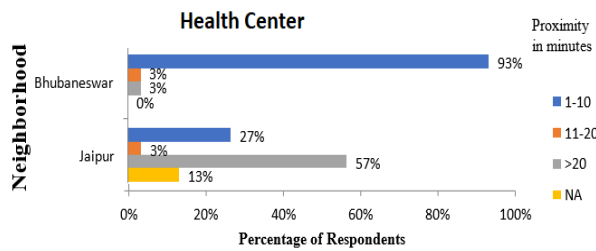


Figure 13 Proximity to Health Center

Source: Author

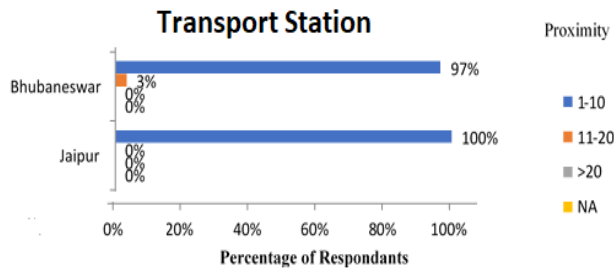


Figure 14 Proximity to transport station

Source: Author

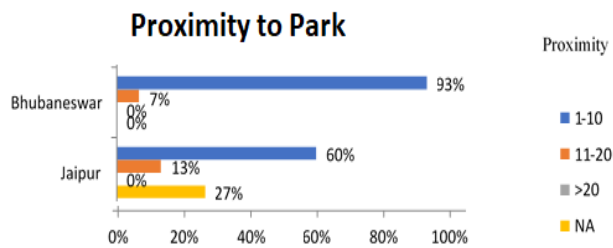


Figure 15 Proximity to Park

Source: Author

2. Social Spaces

Jaipur has informal public spaces such as Chowks (Figure 16). Informal sitting places, informal eating places (Figure 17) are within a walkable distance of 1-10 minutes spread out evenly in the neighborhood such as tea stalls, Samosa and Kachori stalls, traditional foods, tiffin centers, bakery products, etc., are found on main junctions and streets. The Chowks are used as Informal eating spaces, children cycling area elder's interaction areas, and sometimes overnight parking of vehicles attracting interactions. Sitting Places include Gokhdas, Chowks, and platforms near religious places, platforms around trees, with shops having platforms outside. Religious places are evenly spread out in the neighborhood with sitting places, a tree with a platform a well. The Farmer's informal markets are found as daily markets in Jaipur. Parks are not convenient in this.

In Bhubaneswar small informal public spaces such as informal eating, sitting places (Figure 18) near the market-place only and are not conveniently located. The Farmer's a market/weekly markets are not found in Bhubaneswar (Figure 19). The Religious Places are at designated places and are not convenient. The dedicated Market place with plazas is available acting as meeting place and the Convenience stores are located there. The availability of informal sitting places is abundant in traditional neighborhoods and are not convenient in modern neighborhoods.

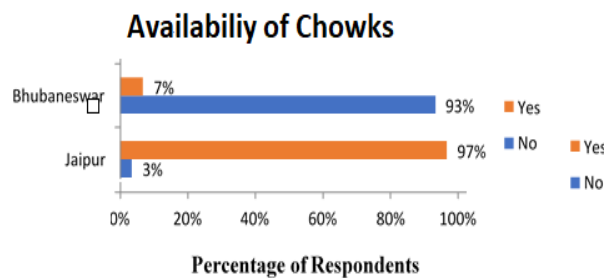


Figure 16 Availability of Chowks

Source: Author

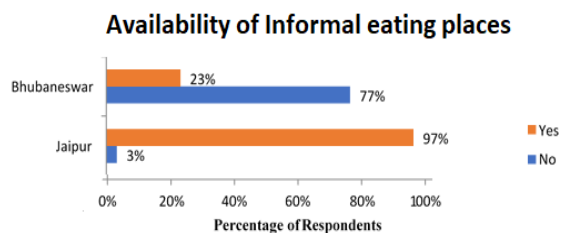


Figure 17 Availability of informal eating places

Source: Author

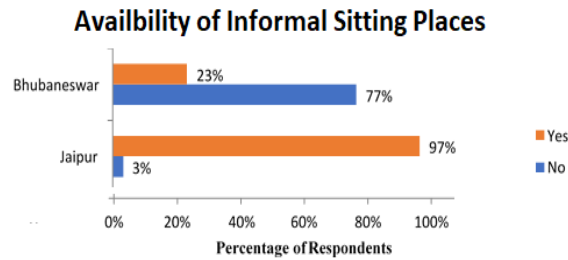


Figure 18 Availability of Informal Sitting Places

Source: Author

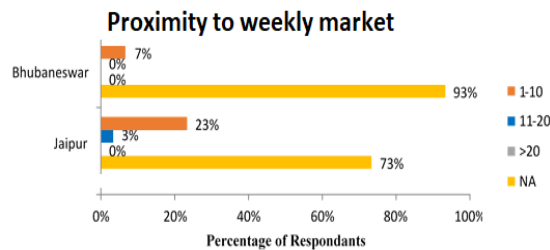


Figure 19 Proximity to weekly market

Source Author

Combined Findings:

1. Proximity to Services

The combined findings show that the facilities are not planned and are not convenient in Traditional Jaipur neighborhood such as Schools, Health center and parks, but the convenient stores are spread out in a convenient way. The facilities are planned within a walkable 1-10-minute distance and are centrally located in Bhubaneswar, the convenience stores are not available within neighborhood and is not conveniently located.

2. Social Spaces

The Social spaces such as Informal public spaces include, sitting, eating and meeting places which are convenient in the traditional neighborhoods, but not in the modern neighborhoods. The religious places are convenient and proximate in traditional areas where as the modern ones have at designated places of larger in sizes. The farmer's weekly market is not part of Modern neighborhood. The Formal places such as parks, markets with plazas are part of Modern neighborhoods which restrict outside traffic entering into the neighborhood is not found in the traditional neighborhoods.

The provision of places for informal activities, is part of traditional neighborhood which is seen as an interaction place but is not available in the modern neighborhoods. The special trades as found traditional neighborhoods Jaipur (Brass workman, gold smith bag works etc.) which offer identity to neighborhood is not found in the modern neighborhoods.

VIII. CONCLUSIONS

The Traditional neighborhoods have evenly distributed Convenience Stores, conveniently located informal social spaces, promoting planned Sitting, eating, spiritual places, and informal activities. The traditional neighborhoods do not have convenience to facilities such as schools, health centers, parks, and playgrounds. The facilities as planned in modern neighborhood can be adopted in traditional neighborhoods. Dedicated markets with plazas are not part of the traditional neighborhoods, if provided will help to stop further encroachment of wholesale traders in the interiors of the neighborhood.

Modern neighborhoods have been designed with specific populations and land uses with mixed land uses and population, which is not seen in the modern neighborhoods. Informal public spaces such as informal sitting, eating, spiritual spaces, and informal market areas can be added in a planned way in the modern neighborhoods which will add to promote interactive, social, and lively neighborhoods, aiming towards a Social capital. The small informal activities are missing in modern neighborhood, such as a tailor, beautician, and small shops within the neighborhood which enhance interactions between residents. The modern neighborhoods are missing out on specialty trades and artisans which give identity to the neighborhood.

IX. RECOMMENDATIONS

Future neighborhood planning in India should consider providing mixed-populations and land uses as seen in traditional neighborhoods to enhance social interactions between residents, by providing conveniently planned modern facilities such as Schools, Health Centers, Parks, and Playgrounds at convenient locations walkable distances as found in modern neighborhoods.

The newer neighborhoods should incorporate planned social spaces within the neighborhoods which enhance interactions also allow the informal trades and activities by creating informal planned public spaces adding to their vibrancy and watch and ward. The provision for a weekly farmer's markets or Hatt bazar in a planned way will benefit residents offering goods at a lower price and adding to better social cohesion. The religious places small and big are to be introduced within the neighborhood in a planned way since it's a way of life in the Indian neighborhoods. The planners should encourage specialty trades in a planned way within the neighborhood which provides identity to the neighborhood.

Strict controls on newer developments by protecting the existing open spaces will benefit from encroachment of available open spaces. Planners should not create just bedroom communities with facilities at the center, rather they should plan interactive social communities, having interactive informal public spaces in the neighborhood. They should promote activities that offer identity by way of allowing special trades and better transport facilities.

ACKNOWLEDGEMENT

My sincere thanks to Dr. Tej Kumar Karki- Professor, Lovely Professional University, and Punjab, India for his valuable guidance.

I acknowledge that I have tried to cover most of the citations to the best of my knowledge. In

the event of writing paper, I may have missed out some of them, and may be some times important.

REFERENCES

1. Anthony, E. K., & Nicotera, N. (2016). Encyclopedia of Adolescence. In Encyclopedia of Adolescence. <https://doi.org/10.1007/978-3-319-32132-5>
2. Bain, A. L. (2017). Neighbourhood artistic disaffiliation in Hamilton, Ontario, Canada. *Urban Studies*, 54(13), 2935–2954. <https://doi.org/10.1177/0042098016658390>
3. Bhattacharya, S. (2018). Urban sustainability in India: Evolution, challenges and opportunities. In *The Palgrave Handbook of Sustainability: Case Studies and Practical Solutions* (pp. 673–698). https://doi.org/10.1007/978-3-319-71389-2_36
4. Brody, J. (2009). Constructing Professional Knowledge:: The Neighborhood Unit Concept In *The Community Builders Handbook*. University of Illinois at Urbana-Champaign, 2009.
5. Brody, J. (2016). How ideas work: memes and institutional material in the first 100 years of the neighborhood unit. *Journal of Urbanism*, 9(4), 329–352. <https://doi.org/10.1080/17549175.2015.1074602>
6. Brookfield, K. (2017). Residents' preferences for walkable neighbourhoods. *Journal of Urban Design*, 22(1), 44–58. <https://doi.org/10.1080/13574809.2016.1234335>
7. Dhingra, M., & Chattopadhyay, S. (2016). Advancing smartness of traditional settlements- case analysis of Indian and Arab old cities. *International Journal of Sustainable Built Environment*, 5(2), 549–563. <https://doi.org/10.1016/j.ijbsbe.2016.08.004>
8. Dutta, S., & Bardhan, S. (2017). Density and Neighbourhood Environmental Quality – A Comparative Study in the context of Indian Cities. *International Journal on Emerging Technologies*, 8(1), 315–323.
9. Gulati, R. (2019). Neighborhood Spaces In Residential Environments: Lessons For Contemporary Indian Context. *Frontiers of Architectural Research*, xxx. <https://doi.org/10.1016/j.foar.2019.10.002>
10. Gupta, J. K., & Ashtt, R. (2017). Neighborhood Planning in Capital City of Chandigarh- An Appraisal. 27–28.
11. Hsu, C. Y., Chang, S. Sen, & Yip, P. (2017). Individual-, household- and neighbourhood-level characteristics associated with life satisfaction: A multilevel analysis of a population-based sample from Hong Kong. *Urban Studies*, 54(16), 3700–3717. <https://doi.org/10.1177/0042098016677208>
12. Jackson, I., & Bandyopadhyay, S. (2009). Authorship and modernity in Chandigarh: The Ghandi Bhavan and the Kiran Cinema designed by Pierre Jeanneret and Edwin Maxwell Fry. In *Journal of Architecture* (Vol. 14, Issue 6, pp. 687–713). <https://doi.org/10.1080/13602360903358011>
13. Jawaid, M. F., & Pipralia, S. et all. (2014). Exploring the Imagiability of Walled city of Jaipur. *International Journal of Engineering Technology*, 2(3), 14–20. <https://doi.org/10.5176/2251-3701>
14. Kalia, R. (2006). Modernism, modernization and post-colonial India: A reflective essay.

- Planning Perspectives, 21(2), 133–156. <https://doi.org/10.1080/02665430600555289>
15. Kuttler, T., & Jain, A. (2015). Defending space in a changing urban landscape—A study on urban commons in Hyderabad, India. *Urban Commons: Moving Beyond State and Market*, 72–90. <https://doi.org/10.1515/9783038214953-005>
 16. Lee, J., & Park, S. (2018). Exploring Neighborhood Unit ' s Planning Elements and Configuration Methods in Seoul and Singapore from a Walkability Perspective. *Sustainability (Switzerland)*, 10(4). <https://doi.org/10.3390/su10040988>
 17. Lynch, K., & Jacobs, J. (1920). Chapter 2- Literature Review. 7–26.
 18. Meenakshi. (2011). Neighborhood Unit and its Conceptualization in the Contemporary Urban Context. *Journal of Institute of Urban Planners*, 8 no3(September), 81–87.
 19. Mehaffy, M. W., Porta, S., & Romice, O. (2015). The “neighborhood unit” on trial: a case study in the impacts of urban morphology. *Journal of Urbanism*, 8(2), 199–217. <https://doi.org/10.1080/17549175.2014.908786>
 20. Menon, A. K. (1999). *Imagining the Indian City*.
 21. Mishra, N. (2019). Social Life on Commercial Street : A Case of Commercial Markets of Lucknow , Uttar Pradesh. *Health Economics Review*, 8(07), 209–221. <https://doi.org/10.1186/s13561-019-0226-x>
 22. Mishra, N., & Vidyanidhi, K. R. (2017). The Wandering Maps in the City of Bhubaneswar, India. *Cities People Places : An International Journal on Urban Environments*, 2(2), 1. <https://doi.org/10.4038/cpp.v2i2.25>
 23. Mistry, N. (2018). The Traditional Neighbourhoods in a Walled City : Pols in Ahmedabad (Vol. 57, Issue May).
 24. Mistry, N. N. (2018). The Walled City Of Ahmedabad Proposing a new Framework for the Conservation and Maintanance of Pol Houses through Analysis of The Diifferent Stakeholders. May.
 25. Patricios, N. N. (2002). The Neighborhood Concept: A Retrospective Of Physical Design And Social Interaction. *Journal of Architectural and Planning Research*, 19(1), 70–90. <http://www.jstor.org/stable/43030600>
 26. Raju, S. (2016). The social meaning of “urban neighborhood” in India. *Ekistics*, 29(173), 260–261.
 27. Raju, S., & Soraswati, R. (2016). The social meaning of “urban neighborhood” in India. *Ekistics*, 29(173), 260–261. <http://www.jstor.org/stable/43619740>
 28. Raman, S., & Dempsey, N. (2012). Cultural Diversity and Spatial Structure in the Indian Urban Context. *Journal of Urban Design*, 17(3), 425–447. <https://doi.org/10.1080/13574809.2012.683399>
 29. Rice, M., & Hancock, T. (2016). Equity, sustainability and governance in urban settings. *Global Health Promotion*, 23, 94–97. <https://doi.org/10.1177/1757975915601038>
 30. Samant, T. M. (2014). A Conceptual Approach for Relocation Strategy of a Local Bazaar in Hyderabad : An attempt to Preserve the Heritage Character of the Area. *Institute of Town Planners, India*, 11(March), 33–51.
 31. Satya, D. L. (2010). *Gyan Prakash , Another Reason : Science and the Imagination of*

- Modern India. September 2013, 37–41. <https://doi.org/10.1080/146727102760166653>
32. Shaharyar, N. (2020). Living Together , a Class Apart : A Socio-Spatial Exploration of Exclusion within a Gated Community. *International Journal of Management and Applied Science*, 6(March), 127–134. <http://iraj.in>
33. Sharma, R. (2018). Sustainable Urban Mobility Through Planning for Walkability Sustainable Through Planning for Cyclability in Cities : Case Study – Bhopal. August.
34. Shaw, A. (1999). Emerging Patterns of Urban Growth in India. *Economic and Political Weekly*, 34(16), 969–978. <http://www.jstor.org/stable/4407880>
35. Solá, A. G., & Vilhelmson, B. (2018). Negotiating proximity in sustainable urban planning: A Swedish case. *Sustainability (Switzerland)*, 11(1), 12–14. <https://doi.org/10.3390/su11010031>
36. Upadhyaya, V. (2015). & Management Technology Traditional Walled Cities of Rajasthan India : A Sustainable Planning Concept. 2(3), 204–217.
37. Vidyarthi, S. (2010). Inappropriately appropriated or innovatively indigenized?: Neighborhood unit concept in post-independence India. *Journal of Planning History*, 9(4), 260–276. <https://doi.org/10.1177/1538513210384457>
38. Wickes, R., Zahnow, R., Corcoran, J., & Hipp, J. R. (2019). Neighbourhood social conduits and resident social cohesion. *Urban Studies*, 56(1), 226–248. <https://doi.org/10.1177/0042098018780617>

Venkata Ravi Kumar Veluru, is a practicing Architect and Planner from Hyderabad, India, having a consultancy firm Since 1993. He is presently a research scholar from Lovely Professional University, Punjab, India.

Mr. Veluru has done Master's degree in Urban Planning from the School of Planning and Architecture, New Delhi. He is a member of the Institute of Town Planners India, Indian Institute of Interior Designers, Fellow Indian Institute of Architects, Member Plumbing association of India, Indian Concrete Institute, Indian Road Congress, National Solid Waste Association of India, and Indian society of Lighting Engineers. Member of ISOCARP and member of RSA.