

1. http://en.wikipedia.org/wiki/Freedom_of_religion_in_India
2. chandni chowk
3. Akshardam temple in 2005 was presented to the people of India by the President of India, Prime Minister and leader of the opposition in India's parliament. Short speech, the President, Prime Minister and Maharaj Svamy about Akshardam position is as follows: President: "... The temple is a place for learning, experience and illumination that combines traditional art with modern architecture, Indian culture with civilization, the old values with modern science and technology. Complex and intertwined layers of the building represents the power of reason, will-power, high spirit, love to the unity of scientific skills, different cultures and different colors absolute knowledge is power. We can help millions of brain thinker like you to more advanced countries to achieve by 2020". Prime Minister: rime Minister: he wished to progress more profound religion and magnificent temple architecture to be admired. Maharajahs Svamy (the main investor of the temple): "I hope that this Akshardam everyone can find their own way of life and their life is spiritual and divine, God, this is my request."
4. City Palace, residence of the Maharaja who impresses India as local leader

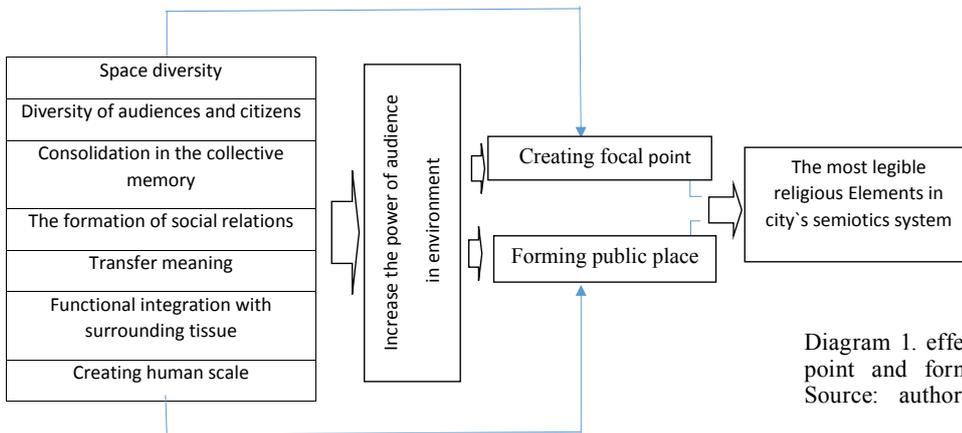


Diagram 1. effective measures to create focal point and formation of communal spaces.
Source: authors.

Reference list

- Alamdar, I. (2011). *Ma'bad-e akshardam, didani va bi nazir*. [Akshardam temple, Spectacular and seeable], available from: [Http://e-tourism.blogfa.com/post-53.aspx](http://e-tourism.blogfa.com/post-53.aspx) (accessed 23 December 2015).
- Bentley, I. et. al. (1985). *Responsive environments: a manual for designers*, Translated by Behzadfar, M. (2007). Tehran: Iran University of Science and Technology press.
- Habermas, J. (2005). *The structural transformation of the public sphere*. Translated by Mohammadi, J. Tehran: Nashr-e Aflak.
- Lynch, K. (2006). *Image of city*, translated by Mozayeni, M. Seventh Edition. Tehran: University of Tehran.
- Madanipour, A. (2000) *Design of Urban space: an inquiry into a socio-spatial process*. Translated by Mortezaei, F. Tehran: Urban Process & Planning Company.
- Madanipour, A. (2003). *Public and private spaces of the city*, Translated by Noorian, F. Tehran: Urban Process & Planning Company.
- Mansouri, S. A. (2010). Urban Landscape: The control of the qualitative measures with quantitative components. *Journal of Manzar*, 2 (11) : 6-7.
- Rappaport, A. (1987). *Cultural origin of biological complexes*, Translated by Rezazadeh, R. Tehran: Iran University of Science and Technology Academic Center.
- Shokouhi Bidhendi, M. S. (2012). All WH's about journey to India, *Journal of Manzar*, 4 (18): 28 - 33.
- Tibbalds, F. (2002). *Making people - friendly towns*, Translated by Ahmadi-nejad, M. (1992). Isfahan: Nashr-e Khak Press.
- Tavallaei, N. (2007). *Shekl-e Shahr-e Monsajem* [The integrated city], Tehran: Amir kabir. Reprinted in.

Conclusion

Comparing the examples based on quantitative and qualitative indicators of sign and focal points show their success in developing public place, can be explained in table 3.

The review process can be concluded that there is a significant relationship between public place and focal point . Whenever a religious atmosphere has become a focal point, so public place will form; While religious sites in the city are considered merely as symbol, such areas have not been bed.

All that factors affecting the formation of focal point, leading to an increase in the power of choice in the environment are addressed. In

practice, part of the choice offered by a place that will connect to the legibility. On the basis of a focal point in the city, legibility related to current affairs in this space depends on which directly influence the formation of public place rather than the characteristics of each of the religious elements in the environment. It could be interpreted that effective measures to create focal point, background communal spaces are formed (Diagram 1).

Construction of religious space base on plan lead to minimize level of citizen participation, creating just a sign, and illegibility urban areas and the least qualitative indicators.

Table 3. Characteristics of focal point and signs .Source: authors.

Temple Akshardam	Jagdish temple	chandni chowk	The qualities of space	Elements of systems semiotics
			appearance	symbol
			Building index size	
			The impact on surrounding land uses	
			Orientating to people	
			Meaning	
			singularity	
			Distinguishable from context	
			symbolic role	focal point
			Space diversity	
			Diversity of audiences and citizens	
			Consolidation in the collective memory	
			The formation of social relations	
			Transfer meaning	
			Functional integration with surrounding tissue	
			Creating human scale	



Non-Create public place



Create public place

Endnote

*. This article retrieved from the research project of “urban landscape of India” and field research trip, which was organized in 2011 by NAZAR research center.

the components of a city sign. In the planning process leading to the creation of a public space is not. It is a sign of government intervention and the establishment of party politics and approach to governing the use of ritual space. Such interference undermines the public sphere, it turns into an ideological element. The small number of large and powerful organizations and institutions under the control of the public sphere, and use it to manipulate interest and public opinion. Interests and points of elite societies that replaced the public interest.

Square in front of Jagdish Temple in Udaipur

Jagdish temple on top of a staircase overlooking a city street; The temple is located at the crossroads of two paths. A path leads to the lake and the Path - market actually access Palace is a maharajahs⁴. The areas where the incidence of collective behavior and social interactions that occur regardless of the strategic point, because of the symbolic ritual ceremony in which the context of social and communal memories as a milestone event located in the place is symbolic value. The establishment of this religious atmosphere in the City Palace and two other temple, in conjunction with the Path of markets and Pichola lack, interactive elements of religious and political

factors underlying normal trade been sent. Resulting in a system environment for social interaction, civic gatherings, informal recreation and special celebrations that the city is alive (Fig. 3). The turning point in the city, the active engagement of religious space with several other city landmarks scale of the functional nature of their diversity; Accessible and vulnerable place that is full of mobility; Space capability to provide various experiences and therefore different meanings and uses have created. The space at different times to different people absorb. This diversity leads to understanding and image of composite and rich in a public space which provides a variety of meanings (Bentley, et al., 1985: 59).

The proximity of the unplanned buildings set around a religious sign, the effect of communicative action that makes understanding the historical past and present by providing communication between cultures and groups, which contributes to social cohesion. This focal point product combines the ideals of cultural and socio-political body, and in a system with special rules to maximize the options offered to the public through a democratic environment provided for users (Ibid: 4) and created a strong public domain is.

Fig. 3. The formation of public place in the context of landmark.
Photo: Leila Soltani, Archive of Nazar research center, 2012.





Fig. 1. Religious spaces of different religions get together Chandni Chowk. Photo: Leila Soltani, Archive of Nazar research center, 2012.

religious buildings in Delhi symptoms affect morale as social capital, create focal point in the city. Urban spaces around Chandni Chowk have played a critical role in the center of Old Delhi for years. It leads to the creation of public space base on interacting Elements. Everyone has the potential to participate in this space, and nobody has an advantage compared to others in this space.

Akshardam temple in Delhi

Akshardam temple is a new religious space planning in India, where large-scale, symbolic, and great realism, the volume and size of the audience is much larger than what is needed is constructed.

Building as a sign that the city is the largest Hindu temple in the world. This new building that located beside the Yamuna River ,was built by government assistance on the basis of statements made by politicians at the opening ceremony of product planning and investment in the Indian capital is the country's political and macroeconomic management. The objective is to achieve long-term goals based on the upholding of the public opinion and common historical memory in the modern world, as well as introduce them to the international community.²

Temple officials and managers in India marks a determination to introduce and keep it alive is what honors as have India and the shared identity of their nation.

Hindi society is based on the combination of traditions and there is a strong link between social spaces and rituals of everyday life. Indian community in the construction of large-scale projects are expected to be urban, multi-faceted and multi-dimensional approach, but this space is a religious tradition.

Quite introverted and detached from urban, single function is constructed. Login required to pay to enter, physical inspection, a hierarchy is defined in the access path. Audience interpretation of religious presence in this space, participation in a social dynamic field. Defined rules and practices to the creation of an active and reflective and collaborative atmosphere has not. The city, however, by the scale of physical symptoms as an element in its leading role, not created by introversion interaction with the surrounding tissue, an action not imposed by the city and is considered one of the turning points of the city (Fig. 2).

The temple massive scale as a component and objective perspective Delhi artifact due to the physical characteristics of its index, only

Fig. 2. AKshardam temple is separated from the surrounding tissue. Photo: Leila Soltani, Archive of Nazar research center, 2012.



cultural, economic and ritual are extremely diverse. Symbolic visualization of the physical spaces in the city's diversity of thought. India has a multitude of religions, races, cultures that religious freedom is written in its constitution. Freedom of belief, faith and worship are a right of all citizens is Hindi¹. The multiplicity of religions in social life is shown by performing rituals with different scales. Religion is one of the most important aspects of the history and contemporary life of India that had a profound impact on people's everyday lives and in every aspect of life, from the most mundane to influence education policy. India, which has deep historical roots are religious people remembered, and most of them are engaged daily religious rituals. This is in many festivals, music, and ritual had been formed, and with great variety, to meet the requirements and needs of urban society. A plurality of religions on the establishment of religious buildings has been effective. Tangle of religion aspects of individual and social life of the Indian people cause different effects in the realm of religious symbols cities. Study on urban indicators show that the creation of conceptual and visual disturbances are excessive urban signs; In such a society the religious atmosphere effective component in the formation of communal spaces. Religious signs presented in the semiotics of the city's identity. So as to reduce the incidence of this type of sign in the urban areas, it appears that the geographical and cultural city outside of India, and not Hindi cultures. As Mumbai despite exposure to political - geographical India boundaries - in the presence of religious signs have been replaced with modern examples- most same as European cities rather than India.

Indian city legibility and public space

Among different cultures, the different elements necessary for a biological compound called city. The elements in India are the temple, the palace and the market (Ibid: 12). Based on a survey of members of a research team during a study tour of 11 cities visited India to explore urban issues dealt with, 3 religious atmosphere during field

studies and research visits, most related to the subject have been determined and assessed is located. Among them, regardless of the types, forms, meanings, scale performance, and a space is planned (as command) has been established and two other spaces, are product that had developed over time (as unplanned).

Street Chandi Chowk Delhi

Large market entry Chandi Chowk (the main market of Old Delhi) is opposite the Red Fort. Space as a point of maturity, location and proximity to places of worship of different religions, Christianity and Islam to temples, Sikh, Jain, and Hindu Shiva. Each of these religious buildings despite Low area, in terms of qualities such as bumps, impact on surrounding land uses, orientation, distinguishable from adjacent mass and symbolic role in the local scale as an urban landmark in the environment affect readability. However, the physical structure of the city center, has created a public open space, which is the focal point in the city. The establishment of religious spaces of different religions on the edge of the public space, along with retail shops and other business activities, a lively atmosphere, viable and enable people-oriented, and has been shown to favorably shape public space.

These places of worship (as the sign) because of the proximity, similar performance, activity and modular arithmetic, perceived as a significant collection that throughout history, regardless of shape and develop urban planning in the creation of a place for collective behavior and interactions social (Fig. 1).

This space is due to the historical record, security, access, optimal positioning perspective, and make a significant aspect of their interaction and multiplicity of religions in India. As an active urban space attractive to people, with an emphasis on the mental aspects of the landscape, the material and spiritual aspects. Creates a strong visual space and impact on group interaction, organize urban space for social and common memories, enhanced identity, and it is a mental milestones. The establishment of

meaning the city, and preserving addressed to increase the legibility of the city. These elements in three micro, medium and macro scale, clear various parts of the city so are an important factor in determining the quality of uniqueness, lifts clear of the surrounding masses of clean, symbolic performances Having, in memory's help (Tavallaei, 2007: 112). The sign indicates the cultural and social aspects of city so can be concluded them as an element of human experience that because of values and concepts derived through identities, are eligible for reciprocity (Table 1).

The concept and characteristics of Focal point

Each defined alteration in nature and form of space is considered as "focal point". In other words, the focal point is the context of urban signs. Focal points have all the specifics of a sign, and some Characteristics more. All focal points, affect the behavior of users (now or in the future). If the urban environment be considered as a defining element, the focal point and sign distinction get less and the symbols will change to focal point. Focal point underlying physical interaction and intellectual systems that are meant to show the environment and the urban system enhances stability. These elements cause continuity gaps around, increase legibility and give it identity (Table 2).

Religious symbols and Focal points in India

Sacred symbols are represented in Hindi. These cities offer the social dimension of sanctification through the relationship between social classes and focus on it. The design of all towns and villages and all places, streets, places, buildings and open spaces and gates, and cistern has affected by Religious symbolism.

It proves that in the Hindu sacred space, time and matter are manifested and space and matter so obvious, visible atmosphere is obvious. For example Brahmans placed in the center of city, the lower social classes are at a greater distance from the center, and the untouchables are still around the city.

In many projects north-south and east-west streets in the city center where the temple is located at the intersect. location of city is as sacred as a temple. Social atmosphere in relation to the sacred order is placed. The temple is located at the center of the city, some of them such as mountains ,that are common in North India, and some empty space surrounded by walls and gates in South India. Order environment in India is a sign of divine matter that has influence in the world. The principles of urban design in India are quite different from Western principles (Rappaport, 1987: 26).

However, in view of today's India, contrasts significantly match with each other. Social,

Table 1. Characteristics of urban signs. Source: authors.

Characteristics of urban signs
prominence
Building index size
The impact on surrounding land uses
Orientating to persones
Meaning
singularity
Distinguishable from context
symbolic role

Table 2. Characteristics of focal point .Source: authors.

Characteristics of focal point
Space diversity
Diversity of audiences and citizens
Consolidation in the collective memory
The formation of social relations
Transfer meaning
Functional integration with surrounding tissue
Creating human scale
Space diversity
Diversity of audiences and citizens

Introduction

Intangible aspects of civic life, such as poverty and richness, dominance of certain institutions and values, aesthetic tastes in culture, history of city, the safety and security of society, the respect of the social contract and so on through a system of signs, expresses and provides a positive or negative assessment. City could be managed by Identify its signs system to sustainable development base on socio-cultural context.

City is understandable by Focal points and urban signs. They play an important role in the legibility of urban spaces and the urban landscape as layer. The various elements in an interconnected network and systematically studied. Because of the persistence of image in the perception of the environment and the creation of identity is required to be managed continuously to provide cultural context of socio-political analysis.

The relationship between legibility and Focal points

The urban landscape of the place is created based on people experience, knowledge and experience of residents and shaped spaces; their most important role is providing city as a "text". Understanding urban landscape as a system of signs to "message" Directory in various fields, provide the possibility of civic cognition and its means. Legibility urban space is an issue that has been the subject of many studies and for realization various strategies proposed is located. "Lynch" in "Image of the city" believe that legibility is "the ease of identifying the parts of the city and organize them in a coherent pattern". He was referring to conceptual map in the minds of the people, structure introduces people use it as a reference for their own purposes and to provide guidance, that if human life environment in scale, time and complexity of examination, that is of particular importance (Lynch, 2006: 19). "Bentley" and his colleagues understand the importance of legibility in two levels: physical form and activity patterns (Bentley, et al., 1985: 113). Based on these definitions, the concept of legibility that easily recognize them in mind in terms of urban components interconnected to each communication. Components and separate study of history and social studies, because of the objective nature of mental phenomena, urban perspective that the dimensions of the components of the same truth, which is

that we do not have an understanding of the city. A separate study two aspects: objective and subjective (symbolic and semantic) methodological error in the interpretation of the meanings of the urban landscape of the city (Mansouri, 2010: 7). The objective perspective of a symbolic place and a set of symbols are placed. Symbols are signs that some communities are made by the public conscience and product history. Repeat synonymous for a symbol and the gradual addition of new meanings, the field is wide concept that no sharp boundary. The symbol refers to all of them but audience will select the meaning, and understand it (Ibid: 6). History, culture, society and time are component associated of symbols. These elements form a regular part of the image of the citizens of the city. Obviously, the lack of continuity between images of different generations living in the city, continue to threaten the city's identity. Signs and landmarks make the city a depth image that reflects the social role of the people there. Legibility based on audience cues to help your space feel safe and also recovered the body, meaning environment receive.

The concept and characteristics of urban signs

Regardless of the way and semantic classification, "Urban Signs" are every natural or artificial element that is physically or mentally unique. They make distinction through the substrate, thereby improving the image of the environment,

Study on Effect of Religious Urban Spaces on Public Place in Indian Cities*

Leila Soltani

Ph.D. Candidate in Urbanism, Islamic Azad University, Science and Research Branch, Iran.
soltani.landscape@gmail.com

Alireza Siyavoshi

M. A. in Architecture, Zeinab-e Kobra Technical and Vocational Faculty, Iran.
alirezasiavoshi@yahoo.com

Abstract

Study of religious spaces in the city's system, as one of the layers of semiotics, is effective in understanding the urban landscape as a sustainable social-spatial structure. Religious activities are related to spiritual and cultural concepts base on dominant ideology of the society; so recognizing their influence on city is an expedient switch for understanding social- spatial structure and the formation of public place. This research is followed by reviews of religious sites in the city's semiotics system, and its impact on public place. Therefore, based on field studies conducted, three of the religious atmosphere is selected and has defined their station based on the characteristics of each space, as the city symbol or a focal point in city's semiotics system, and is explored their effect on the creation of public place. Indian community is the context of different religions with variety religious activities in urban space. So three religious urban spaces of Indian cities have been selected for this study. The review process demonstrate a significant relationship between the public place and civic focal point. The religious-based focal points will form public place; while religious sites in the city are considered merely as symbol, areas have not been bed. Study conclude that the effective index of the focal points in the city, are foreground the public place.

Keywords

Religious urban space, Public place, India, Focal point, Symbol.