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**RESIDENTS' INTERPRETATION AND EVALUATION OF SENSE OF PLACE IN
URBAN SPACES (ZARGANDEH NEIGHBORHOOD-TEHRAN)**

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ABSTRACT

Open space is a topic that has always been the matter of discussion on the matter of urban planning, design and development. Its function is providing the movement space and proper view, creating a place for ceremonies and rituals. That is why creating and protecting these spaces are always recommended. The purpose of this literature is a research conducted in order to identify and evaluate the residents' sense of place in urban spaces, and to find ways for creating a desirable urban space. The current research is attempting to define the components of residents' quality of life and feeling toward urban spaces regarding their definition of urban space, selecting Zargandeh neighborhood as case study.

Results of this research indicate that residents insist on history of place and their feeling of attachment as the most influential characteristics which create their sense of place. In this regard, studying the characteristics of urban spaces shows their significant accordance to theoretical principles and findings on the subject.

Key words: urban Space, Sense of Place

INTRODUCTION

City contexts has been always influenced by water, earth topography, wind, construction various factors such as natural forces like technology, economic forces and investment

courses, political changes, social forces and civil organizations. Therefore, urban spaces are a reflection of its residents' socio-economic and cultural conditions of life. Reviewing historical periods and urban space changes can make us a more subtle understanding of life in different courses. Modern urban spaces indicate the life of this particular era, that is, the era of speed and machine, economic overwhelming power and exploiting nature and social crises. If urban spaces are intended to be a stable space and activate in economic, social and biological aspects of society, the prevailing attitude should be in accordance with it, since urban spaces is a product of its creation era and mental and rational structures can provide the foundation for the attitude of stability. The subject of this paper is changing the mental paradigm and attitude towards the mentioned issues in order to provide a foundation for stability in urban spaces. One of the challenges of stable development is limiting this discussion to technological advancement for using ethnic energy or similar shallow changes, which lead to stable development insufficiency. (Hillier, 2002).

Introducing Urban Spaces

Gholhak and Zargandeh are two of historical and traditional neighborhoods in Tehran, which had been a small village at first and

their water was supplied from some line of aqueducts and river of Darband.

Presence of ImamzadehEsmail tomb should be counted as a historical feature of this neighborhood; His Eminency was one of Imam Zein-ol- Abdein's grandchildren and His ancestry tree is depicted on a large board in the tomb, on which the time of His decease is mentioned year 850 on Lunar calendar **(1881 on Gregorian calendar)**.

There is a very beautiful garden in the south of Zargandeh neighborhood with ambushed tress. Zargandeh is located three kilometers to the south of ImamzadehSaleh tomb which is adjacent to Tajrish Square and Gholhak is located in south of Zargandeh.

The tomb structure has a square shape. The wall inside are made of stone and the upper half is parget. The metal shrine has been decorated with poems and Holy Quran transcriptions and is located in the middle of the tomb. This tomb has two balconies with pillars which havetiled inscriptions. Its little dome is consisted of green and blue tiles and a Quran inscription all around the bottom of the dome. All the decorations and attachments of tomb are built in recent years.

The ancientness of Imamzadeh Ismaeil tomb is dating back to 150 years ago. The external view of tomb has not changed since 1951, only has undergone some repairs. The

decorations inside has remained the same as its primary form. On Ashura day (mourning for Imam-Hossein (Peace be upon him)), the various mourning groups from different neighborhoods walk to the tomb. The important point is Zargandeh group of mourners is always the last of them, which plays host to other groups.

The tomb yard has been transformed into a street due to its openness from both sides. In the first of 70s decade, Zargandeh amusement park was constructed adjacent to the tomb, over the graveyard wrecks, and different types of forest trees were planted in it afterwards.

In 1994, municipality of region 3 reconstructed the park and now it has green space, urban decoration and playing ground for children. Nowadays, this complex is one of the tourism attractions of residents of neighborhoods nearby.

The story of “holy tree”

At the end of Zargandeh “Aqueduct” alley there is a stone wall with two southern and northern stairs to access to north part of the alley. There used to be an ancient tree a little upper than this alley; a more than hundred-old and strong tree with a lot of twigs and was considered holy for Zargandeh residents. Because of this, all of its twigs were full of colorful cloths which people had hung to it.

However, nobody knows what person or organization decided to cut the tree, inconsiderate to people’s attachment to it, and built a school nearby. It resulted in destroying the symbol of Zargandeh neighborhood. The old residents of neighborhood chose to go to other places over time. “Aqueduct” alley was changed to “Javaheri” alley and “Anvari” school was constructed there.

One interesting point to mention is that Daghdaghan tree has accommodated to Iran’s nature during thousands of years, but the value of this tree has been acknowledged since Ancient Iran. This tree has been sanctified in ancient culture of Turkmens, being designed in Turkmen carpet. They hang a piece of its wood to themselves to avoid ominous eye. Therefore, Zargandeh residents’ belief in this tree 60-70 years ago may have had its roots in very ancient beliefs of inhabitants of mountain villages of Shemiran, such as Turkmens (comprehensive plan studies of region 3, 2003).

Theoretical principles, sense of place model, and reputable theorists of sense of place in architecture

If we intend to create a composition to convey different concepts, first of all we should know what concept we want to imply with composition of spaces. An architect has to realize the needs of contemporary, make

changes according to people's needs and even create new shapes considering people's culture and civilization.

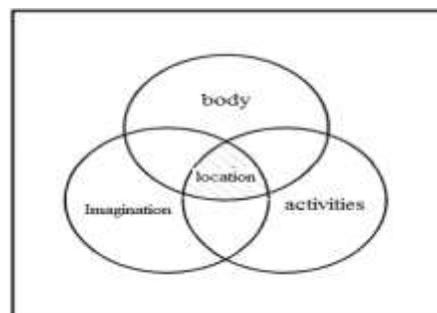
Sense of place is defined as people's mental conceptualization of their environment. This sense is the factor which transforms a space into a place with particular emotional and behavioral characteristics. Patterns should meet human's issues and requirement and guide their spiritual feelings.

Colors are good examples; they are glowing forces which will affect us negatively or positively, either consciously or unconsciously. Artist which create colorful glasses, use the colors to generate a spiritual and mystic environment. Light gives spirit and vivacity to the space and gives identity to the space through making shadows, depth and borders. In most religions, light is a symbol of theistic wisdom and is the source of chastity which helps human beings get out of darkness and ignorance and grants him knowledge. Islamic mosques which are decorated with light are able to convey a holy and spiritual sense and remind visitors of God's existence. Water is the symbol of purity and gives the sense of calmness and beauty. Having water in architecture stimulates the senses of sight, hearing and tactility and makes human see the surrounding nature in addition to the finesse of the building structure. Habitation does not

only mean to have a shelter to live in, but it should convey the sense of having concept and purpose. An architect tries to give meaning and sense to the building by using lines, shapes, lights, colors, waters, etc.

Kanter's model: "location components"

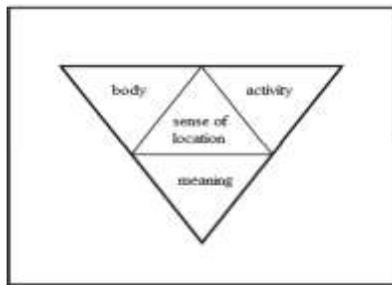
The well-known Kanter's model is the pioneer of perceptive urban architecture and planning which can as a theoretical framework explain the components of urban planning quality. Based on the model, which is known as location model, urban environment is like a location consisting of 3 intermeshed dimensions of body, activities and imaginations. Since urban planning quality is not free of responsiveness of different dimensions of urban environment, adapting Kanter's location theory is can be stated that the quality of urban planning includes the consequence of three elements each of which is to meet one of the triple qualities such as body, activity and imagination.



Sense of location model; Source: David Kanter

Attraction and applicability of this model has led to the fact that urban planning theorists

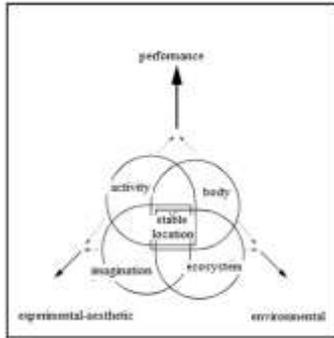
also provide and present different narrations about the model by its adaptation. For example, sense of location model by John Panter which is implying the existence of elements involved in creation of sense of location, can be considered as secondary narrations of Kanter's model. Based on this, 3 components of body, activities and meaning are involved in creation of sense of place which in a considerable way are similar to Kanter's components; i.e. body, activity and imaginations.



**Sense of location model; Source: John Panter
Dr. Golkar's stable location model**

However Kanter's proposed model is a suitable and significant theoretical foundation for urban planning, in development of urban planning knowledge in recent decades there are some shortcomings related to the proposed model which is codified in 1970s and should be eliminated. As it was discussed earlier, ecology-based stability and considering the environment and cities natural location are topics addressed in 1980s and there are many urban planning theories challenged due to lack of taking them into

account. As an example, Yuan Bentley et.al's urban planning theory in "responsive environments" is considered insufficient due to lack of paying attention to environmental considerations and based on the criticisms finally Bentley was forced to add 3 more criteria to his seven earlier criteria based on environmental and ecological issues (such as performance of energy consumption, minimization of air pollution and etc. and support for nature and wildlife). It seems that Kanter's model also with ecology dimension having added to it is like suitable theoretic tools used. Hence, Dr. Golkar proposed a new form of location model entitled stable location which in addition to body, activity and imagination, it has another dimension of ecosystem added to the Kanter's model. As it can be seen from the **Figure, 4-D** model of stable location can be theoretical basis of recognition of components constituting the urban planning quality. Combining the 4 dimension of environment, three of them such as performance quality, aesthetic-experimental quality and environmental quality are like constituting forces of general urban planning quality of a location.



Stable location model; Source: Dr. Koroush Golkar Survey studies

An open questionnaire has been prepared to assess the components of sense of place in Zargandeh urban space and conclude from these components. In this regard, 9 residents of the neighborhood have been interviewed as

the purpose group of the study, which are as follows:

The purpose group of study in the neighborhood which was interviewed Red” represents reminiscence.

1. A young lady
2. A middle-aged lady
3. A middle-aged gentleman
4. A student
5. A young student
6. A middle-aged grocer man
7. A retired man
8. A middle-aged shopper man
9. A 25-year old gentleman

Questions, answer tables and relevant concepts of each question:

Purpose group	Q1: what do you like in this place?	Concept
1	Amusement park	Environment and ecological decoration
2	The tomb	Mysticism
3	People's daily presence	liveliness
4	Different trees of the park	Environment decoration
5	Children playing in the park	Liveliness
6	Adjacent park and the symbols of the martyrs	Mysticism and decoration
7	The old structure around the tomb	History
8	The tomb	Mysticism
9	Tomb adjacent to the park	Mysticism

Purpose group	Q2: what do you not like in this place? And how these items can be removed in your opinion?	Concept
1	the peddlers which obstruct the pavement/ municipality should find a specific place for them in the amusement park	Transportation and traffic
2	The multitude of cars near the park/ a parking lot should be built for the grocery square	Transportation and traffic
3	Traffic/ the adjacent street is better to become one-sided	Transportation and traffic
4	Traffic around the place/ the cars should not be parked inside the alley	Transportation and traffic
5	There is nothing special to dislike	-
6	Crowded and dirty streets/ municipality should pay more attention to the	Noise pollution

	cleanness of the place next to the amusement park	
7	New buildings which are not harmonious with the neighborhood structure/ not issuing permission for building	Visual pollution
8	Polluted river near the amusement park	Ecological pollution
9	The crowded streets around the amusement park	Noise pollution

Purpose group	Q3: what attracts your attention most in this place?	Concept
1	Amusement park and the tomb next to	Environment and ecological decoration
2	People's presence in amusement park	Vivacity and liveliness
3	ImamzadehIsmaeil and its old tomb	Mysticism
4	The beautiful park next to the tomb	Environment decoration
5	People's presence for worshipping, recreation or shopping	Liveliness
6	Incomplete repairing of Imamzadeh	Visual pollution
7	Contradiction between old and new structures	Visual pollution
8	Closeness of amusement park to Imamzadeh and grocery square/ people can satisfy all kinds of requirements	Visual pollution
9	The memorial built inside the park	Reminiscence

Purpose group	Q4: what is the most important characteristic of this place?	Concept
1	People's presence	Liveliness
2	Imamzadeh being located in amusement park	Mysticism and Environment decoration
3	Its old mood	Reminiscence
4	River passing near this area and the tomb	Environment decoration
5	Activities and crowdedness	Liveliness
6	Having cultural and recreational spaces, the tomb	Diversity of usage
7	Amusement park adjacent to the tomb	Mysticism and Environment decoration
8	Imamzadeh being located in amusement park	Mysticism and Environment decoration
9	Intimacy	Sense of belonging

Purpose group	Q5: what is the best location of here, and why?	Concept
1	Local amusement park, because I exercise there every morning	Environment decoration
2	Imamzadeh, I feel peaceful and calm there	Mysticism and sense of belonging
3	Grocery square and the river passing by/ the river is so relaxing in this busy and crowded city	Environment decoration
4	Amusement park around the tomb	Environment decoration
5	Amusement park	Environment decoration
6	Amusement park and tomb	Mysticism and environment decoration
7	Imamzadeh and the park next to it	Mysticism and environment decoration
8	Imamzadeh- I say my prayers in the courtyard	Mysticism
9	Next to martyr memorial/ it has a beautiful space	Mysticism and environment decoration
9	Next to martyr memorial/ it has a beautiful space	Mysticism and environment decoration

Purpose group	Q6: Have you experienced any special event there?	Concept
1	I live nearby	Residence in neighborhood
2	I live in this neighborhood	Residence in neighborhood
3	I feel relaxed in this place	Calmness and peace
4	I made good friends through conversations in the amusement park	Calmness and peace
5	No special event	-
6	No special event	-
7	Worshipping God/it is a suitable place for it	Mysticism
8	My wish was resigned here	Mysticism
9	Someone stole my purse and cellphone here	-

Purpose group	Q7: In which place do you feel more comfortable?	Concept
1	In Imamzadeh	Mysticism
2	In amusement park and Imamzadeh/ I go on a pilgrimage there	Mysticism and environment decoration
3	Amusement park, I go there for fun and recreation	Liveliness
4	This places makes me feel relaxed overall	Calmness and peace
5	Near to children's playing ground- I enjoy them to be happy	Liveliness
6	Imamzadeh- feeling closer to God	Mysticism
7	Imamzadeh- feeling closer to God	Mysticism
8	In Imamzadeh courtyard	Mysticism
9	Next to martyr memorial/ it's both beautiful and secure	Mysticism

Purpose group	Q8: what are your suggestions to improve this place?	Concept
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1	Some of the ceremonies be held in the amusement park	Sense of belonging
2	Building the parking lot and repair Imamzadeh	Transportation and traffic
3	The people should be requested to preserve the environment and keep it clean	Ecologic
4	Municipality should take care of the traffic around	Transportation and traffic
5	Façade engineering of ImamzadehIsmaeil tomb	Liveliness
6	Rebuilding while keeping its genuineness	Liveliness
7	The repairs should be taken place (the traditional context should be maintained)	Liveliness
8	The river should be preserved more carefully	Liveliness
9	Widening the streets around in order to reduce the traffic	Transportation and traffic

Purpose group	Q9: How do you describe this place for strangers?	Concept
1	Intimate, clean and calm	Calmness and peace
2	A place consisting of intimate and simple people which meet every day in the amusement park	Sense of belonging
3	It is like old neighborhoods of Tehran	Sense of belonging and reminiscence
4	An old and intimate location	Sense of belonging
5	A place including people of all age ranges	Diversity
6	An old neighborhood of Tehran	Reminiscence
7	Old context of Tehran	Reminiscence
8	A nice old neighborhood of Tehran, including ImamzadehIsmaeil tomb	Mysticism and reminiscence
9	An intimate and beautiful location	Calmness and peace

Purpose group	Q10: what activities do take place in this place? What is the most important activity in this place?	Concept
1	Pilgrimage, recreation	Mysticism and liveliness
2	Children playing and pilgrimage	Mysticism and liveliness
3	shopping from grocery square and presence of old men and women in amusement park	Flexibility
4	Talking in park and going to Imamzadeh tomb	Mysticism
5	Local business, residence, pilgrimage, recreation	Mysticism and liveliness
6	The amusement park is a location for recreation and resting	Environment decoration
7	Some municipality services next to the park, pilgrimage and recreation	Flexibility
8	A joyful and lively neighborhood in which all activities take place	Liveliness and flexibility

9	Grocery shopping- walking in the park- going to Imamzadeh	Flexibility
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Purpose group	Q11: what is the main reason for you to visit there?	Concept
1	Shopping house requirements, pilgrimage, visiting the park	Flexibility
2	Shopping, pilgrimage and going to the park	Flexibility
3	Shopping, recreation	Liveliness
4	Recreation	Liveliness
5	Recreation	Flexibility
6	Sitting in the park and sometimes visiting the tomb	Mysticism and liveliness
7	Going to the park and the tomb	Mysticism and liveliness
8	Worshipping and praying	Mysticism
9	Recreation	Liveliness

Purpose group	Q12: why have you chosen this place?	Concept
1	Imamzadeh	Mysticism
2	Imamzadeh	Mysticism
3	The simplicity and plainness of the area	-
4	The old trees	Environment decoration and reminiscence
5	The memorial of unknown martyrs opposite to Imamzadeh	Mysticism
6	Incomplete building of Imamzadeh	Mysticism
7	Imamzadeh	Mysticism
8	My birthplace- Imamzadeh	Mysticism
9	Martyr memorial	Mysticism

Purpose group	Q12: why have you chosen this place?	Concept
1	because I was brought up here	Sense of belonging
2	I like Imamzadeh	Mysticism
3	It is near my house	Sense of belonging
4	Calm, peaceful and traditional environment around	History and reminiscence
5	My university is located here	job
6	I live nearby	Job
7	I live here and amusement park is nearby	Sense of belonging
8	I am a salesperson and I am familiar with the neighborhood	Job
9	Amusement park and its calm atmosphere	Environment decoration

Purpose group	Q13: what is the first thing that reminds you of this place?	Concept
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1	Imamzadeh	Mysticism
2	Imamzadeh	Mysticism
3	Simplicity of the environment	-
4	Old trees	Environment decoration and reminiscence
5	Unknown martyr memorial	Mysticism
6	Incomplete building opposite to tomb	Mysticism
7	ImamzadehIsmaeil	Mysticism
8	My birthplace- Imamzadeh	Mysticism
9	Martyr memorial	Mysticism

Purpose group	Q14: what is the main difference between here and other places? (its distinction with other places)	Concept
1	All the daily affairs are being accomplished	Flexibility
2	Other places have amusement park or pilgrim but here has both	Flexibility
3	The old and country-wise context	Reminiscence
4	Old Tehran mood in north of the city	Reminiscence
5	Religious and joyful environment	Reminiscence
6	Mystic aspect	Mysticism
7	Association of old and new contexts	Reminiscence
8	The close relationship among people	Sense of belonging
9	No special distinction	-

Data analysis

In this episode, we analyze the obtained data from the questionnaires. The analysis will be applied in two steps. The first include descriptive statistics in which descriptive tables regarding the interviewees' characteristics and main and peripheral aspects have been presented. The second stage includes inferential statistics in which the effect of each variable will be studied. It should be noted that since the questionnaire has been designed in open form, the response of any of the interviewees has been properly

categorized according to the researcher's opinion as an educated supervisor. Finally, 14 indices has been analyzed and assessed as follows:

Decoration and environment, mysticism, urban space liveliness, reminiscence and history of the place, transportation, traffic and parking lot, noise pollution, ecological pollution, visual pollution, diversity, flexibility, residence in the neighborhood, peace, sense of belonging.

Descriptive statistics of research items

Studying the frequency percentage of any of the comprising items of urban space in Zargandeh neighborhood is as follows:

Based on findings of **Table 1**, 22.2% of interviewees like the decoration and ecological aspects of this space because of the amusement park, 44.4% like the mystic aspect of space because of ImamzadehIsmaeil tomb, 22.2% like the liveliness of urban space due to presence of people and children in park and 11.1% of them like the history of neighborhood due to its old context and reminding them of old Tehran memories.

Based on findings of **Table 2**, 33.3% of interviewees dislike the decoration and Transportation, traffic and parking of this space because of the pavement obstruction and multitude of cars and insufficient parking lots in adjacent streets, 11.1% dislike the noise pollution because of crowdedness of environment, 33.3% dislike the ecological pollution because of trash and dirt beside the river and 22.2% dislike visual pollution because of disharmony between old and new buildings of neighborhood.

Based on findings of **Table 3**, 11.1% of interviewees consider the decoration of neighborhood (due to amusement park and rivers) the factor of neighborhood attraction. 22.2% of them consider mysticism as the attraction factor because of Imamzadeh tomb,

22.2% of them know environmental liveliness, 11.1% knows the sense of reminiscence of environment, 11.1% know diversity of usage and 22.2% knows the visual pollution of environment as the attraction of neighborhood.

Based on finding of **Table 4**, most of the interviewees consider mysticism and liveliness the most feature of this space, and think it is rooted in Imamzadeh presence. After that, the liveliness of the space and activities of people and children is mentioned as the second important characteristic of this space.

Based on finding of **Table 5**, the interviewees has mentioned amusement park, ,martyr memorial and river which are the mystical and ecological features as the best part of this place.

Based on finding of **Table 6**, the interviewees had mentioned calmness and sense of belonging they feel in this neighborhood, as well as praying in Imamzadeh tomb as the most important events of this place.

Based on findings of **Table 7**, the majority of interviewees feel more comfortable in the courtyard of the tomb and the adjacent park.

Based on the findings of **Table 8**, people offer strategies to improve the environment around, and some of the most important of the strategies are façade engineering of

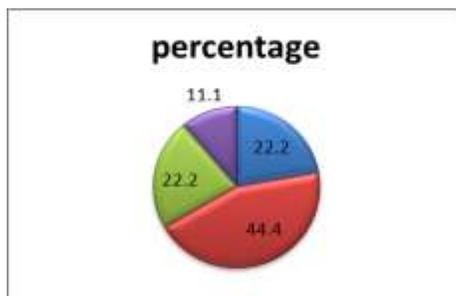
ImamzadehIsmaeil, rebuilding the context and solving the traffic problem.

Based on finding of **Table 9**, the neighborhood residents introduce this place to the strangers as an area with an old an intimate context with liveliness, joy and flexibility.

Based on findings of **Table 10**, Imamzadeh tomb, people's presence in amusement park and grocery store are the most important activities in this space.

Based on the findings of **Table 11**, the residents come to this place mostly for shopping, visiting the tomb and recreation in the park.

Question 1

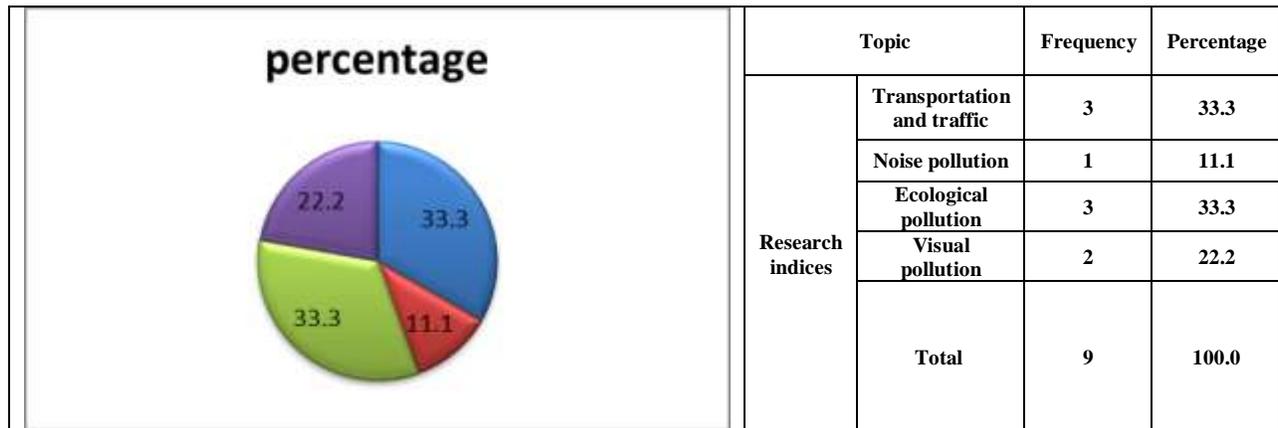


	Topic	Frequency	percentage
Research indices	Decoration and ecological aspect	2	22.2
	Mystic aspect	4	44.4
	Urban liveliness	2	22.2
	Reminiscence	1	11.1
	Total	9	100.0

“Blue” represents decoration and ecological aspect; Red” represents mystic aspect.

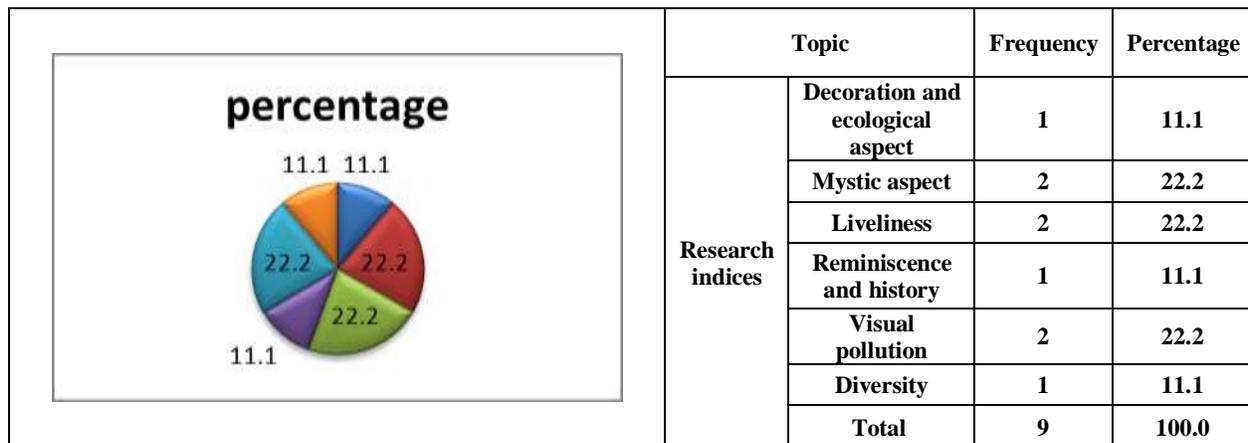
“Green” represents urban liveliness; “Purple” represents history

Question 2



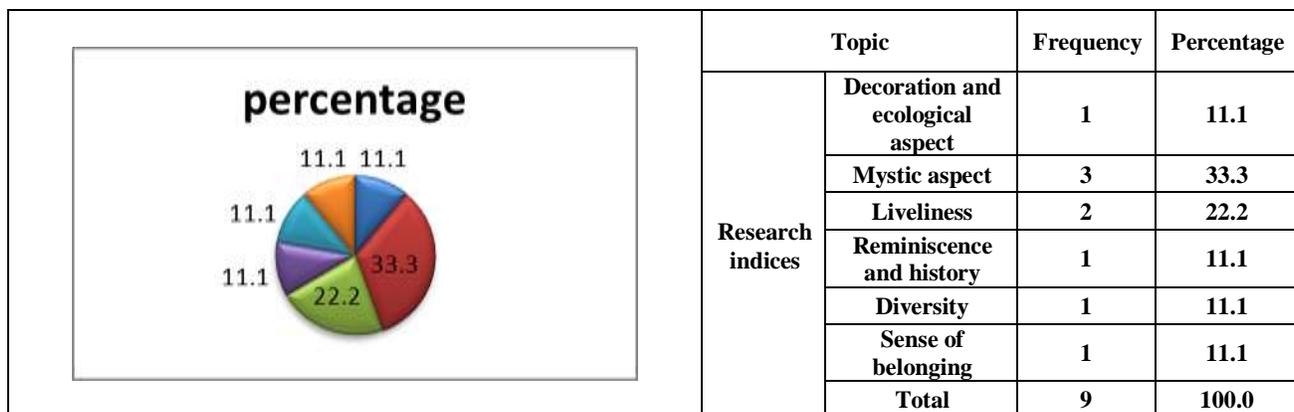
“Blue” represents transportation and traffic; “Red” represents noise pollution; “Green” represents ecological pollution; “Purple” represents visual pollution

Question 3



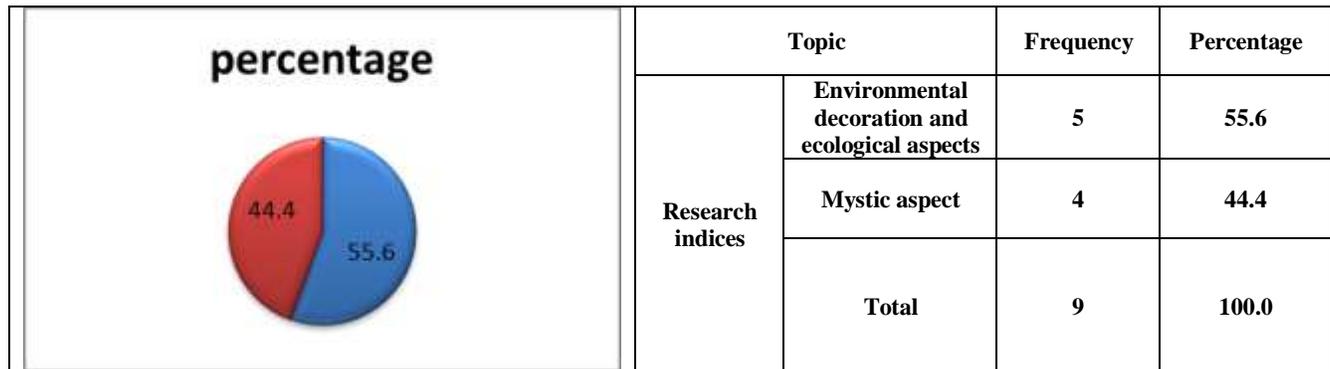
“Dark blue” represents decoration and ecological aspect; “Red” represents mystic aspect. “Green” represents liveliness;

Question 4



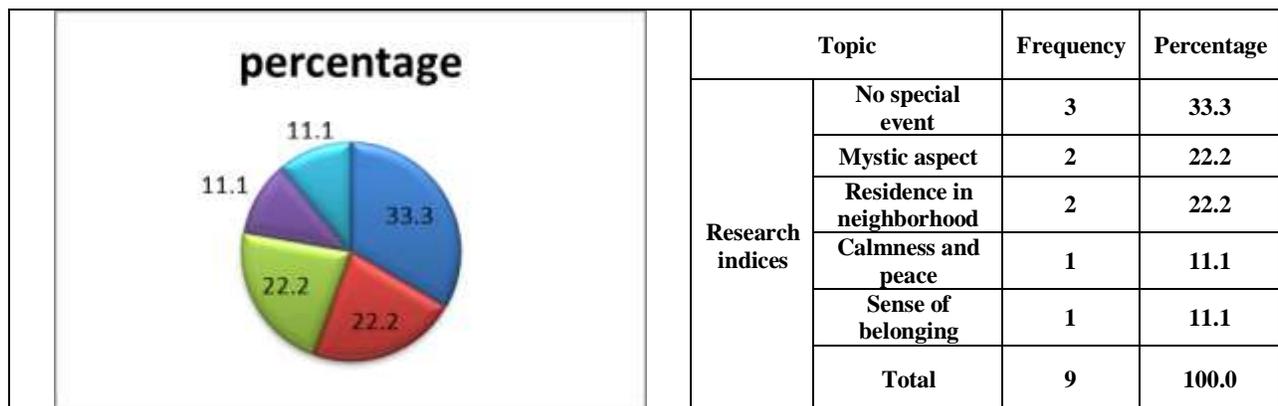
“Dark blue” represents decoration and ecological aspect; “Red” represents mystic aspect; “Green” represents liveliness

Question 5



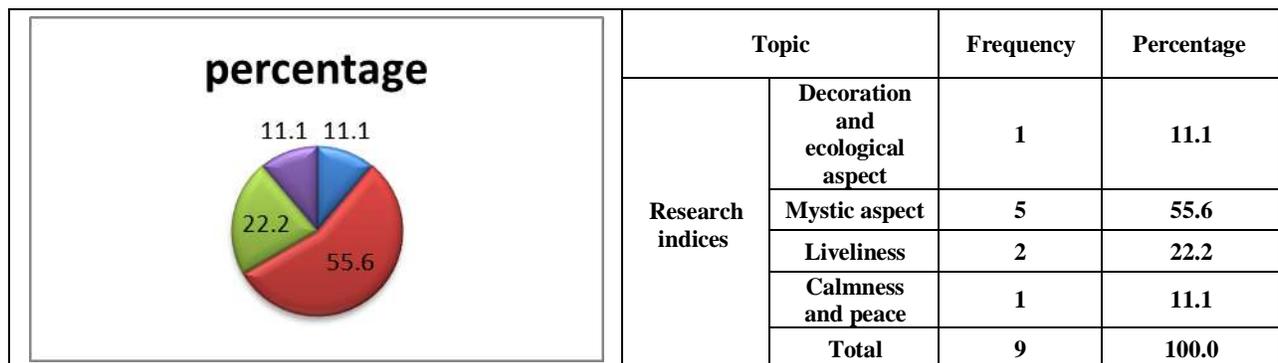
“Dark blue” represents decoration and ecological aspect; “Red” represents mystic aspect.

Question 6



“Dark blue” represents no special event; “Red” represents mystic aspect; “Green” represents residence in neighborhood; “Purple” and “dark blue” represents calmness and peace and sense of belonging respectively

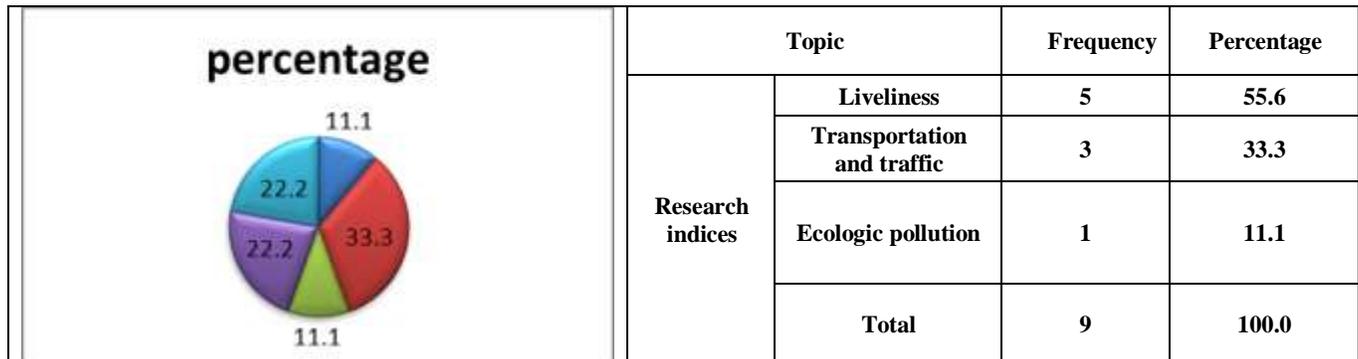
Question 7



“Dark blue” represents decoration and ecological aspect; “Red” represents mystic aspect.

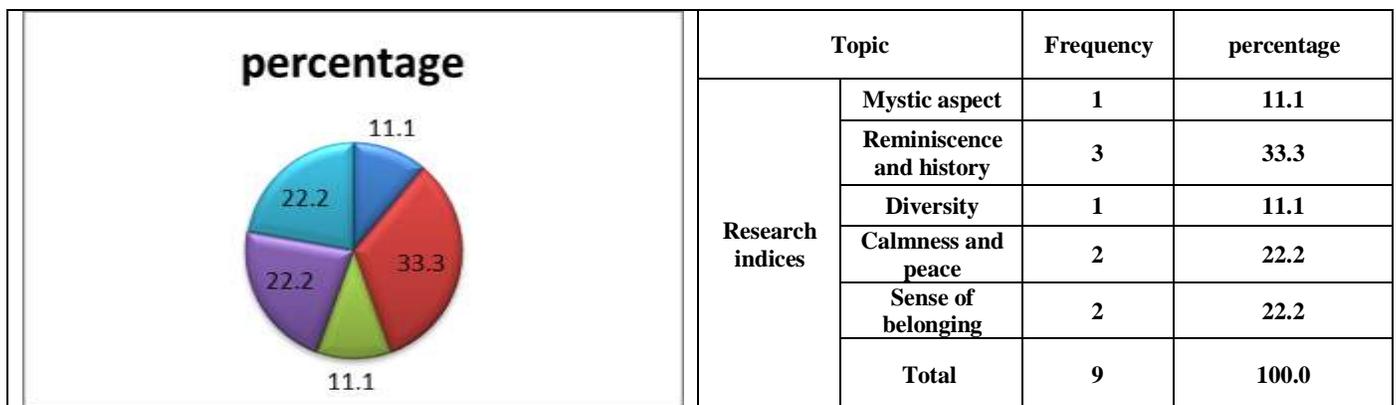
“Green” represents liveliness

Question 8



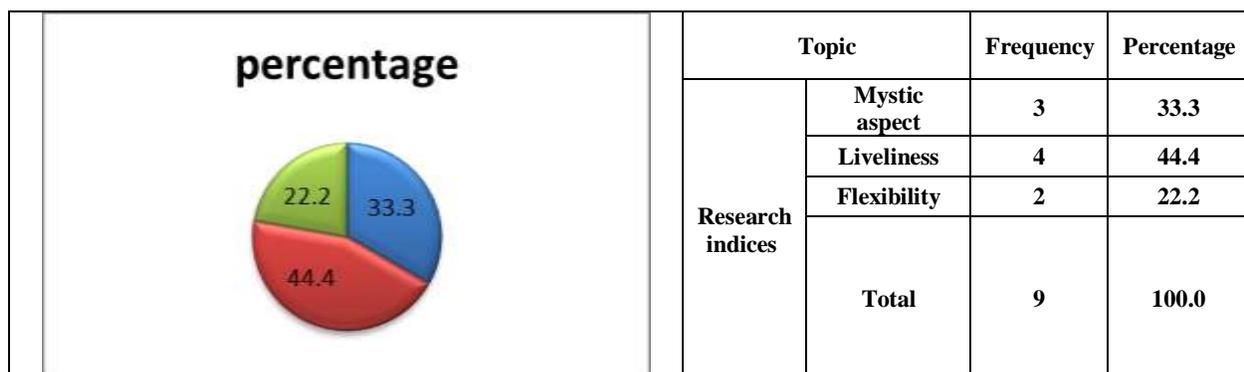
“Dark blue” represents ecological pollution

Question 9



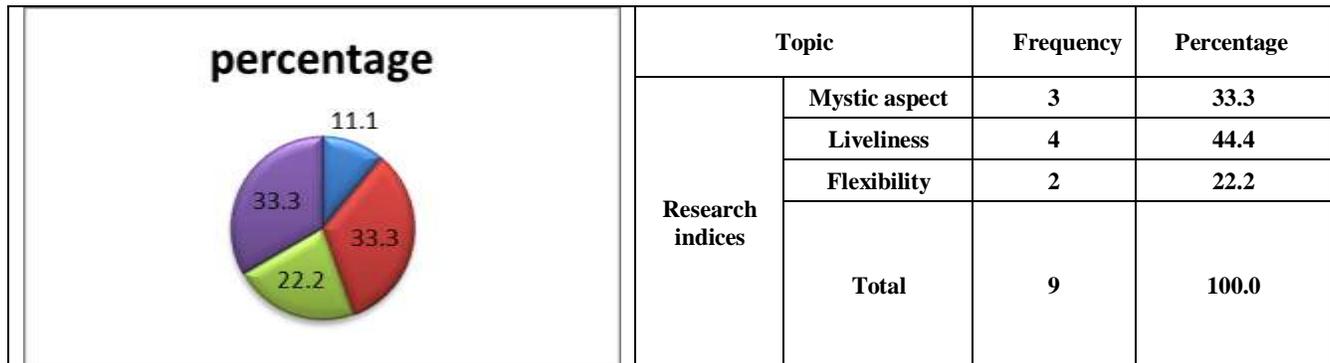
“Dark blue” represents mystic aspect; “Red” represents reminiscence and history; “Green” represents diversity; “Purple” represents calmness and peace

Question 10



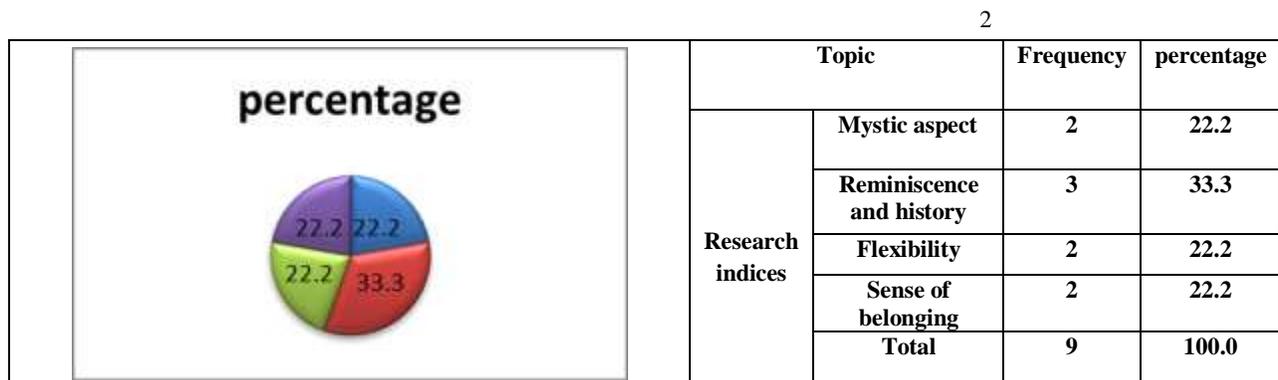
“Dark blue” represents mystic aspect; “Red” represents “liveliness”; “Green” represents flexibility

Question 11



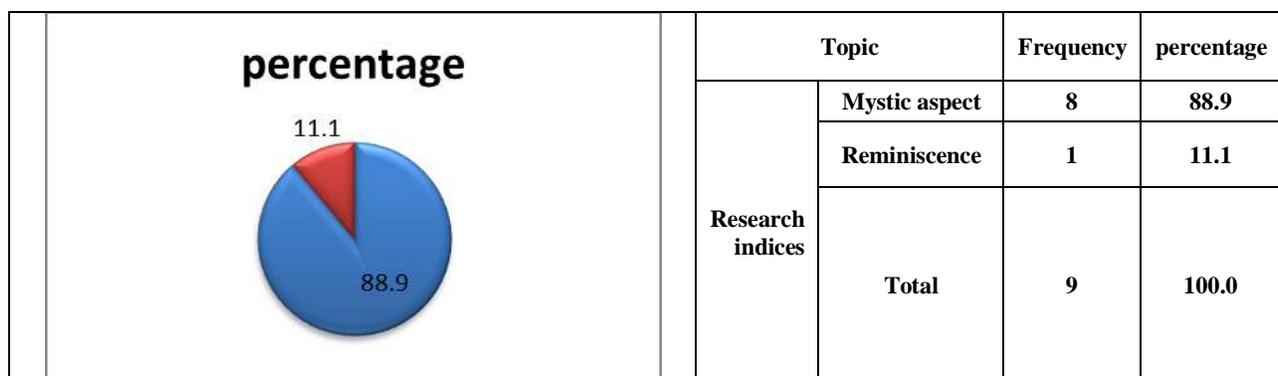
“Red” represents mystic aspect; “Green” represents flexibility

Question 12



“Blue” represents mystic aspect; “Red” represents reminiscence and history; “Green” represents flexibility

Question 13



“Blue” represents mystic aspect; Red” represents reminiscence.

Question 14

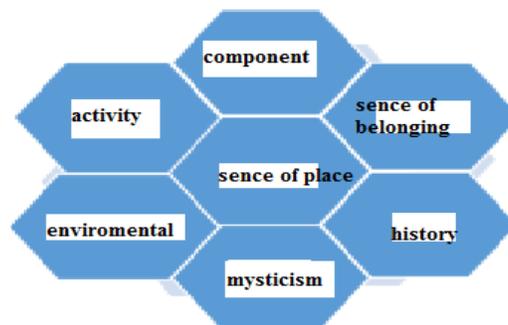
2

percentage		Topic	Frequency	percentage
	Research indices	Mystic aspect	2	22.2
		Reminiscence and history	3	33.3
		Flexibility	2	22.2
		Sense of belonging	2	22.2
		Total	9	100.0

CONCLUSION AND PRESENTING THE STRATEGY

Component	the table which presents sense of place model derived from people's interpretation of urban space of Zargandeh neighborhood
Body	Environment decoration, amusement park, river and grocery square, imamzadeh tomb façade, old context, martyr memorial
Activity	Playing and exercising in the park, shopping, visiting the tomb, transportation, job and business
Ecological	Amusement park, river, various ecological, noise and visual pollution
Mysticism	Presence of ImamzadehIsmaeil, memorial of unknown martyrs
History	The mood of old context, the old trees
Sense of belonging	Residence in the context and its durability, birthplace, intimacy of the residents

• Sense of place model through people's interpretation of selected urban space Mysticism



Comparison regarding the similarities and differences with the students' selected sense of place models with consideration to theoretical principles

According to the findings of the questionnaire results, the theoretical foundation of knowing the components of urban design for Zargandeh neighborhood has some special features and indices, which lead to the categorization of sense of place for this area. This categorization has been done upon writer's point of view and regarding the

research findings. The mentioned indices by interviewees were similar to the mentioned components in theoretical principles and can be defined in a class include:

- 1- Environment decoration which can be placed in “body” components which is shared by canter, panter and Golkar.
- 2- Liveliness, transportation, traffic and parking, diversity and flexibility are put in “activity” component category.
- 3- Taking care of environment, noise, visual and ecological pollution are categorized in Golkar’s “ecological components”.

In addition to the mentioned items, the prevailing role of the residents’ mysticism, history and sense of belonging, which have not been pinpointed by other experts, cannot be neglected. By combining the six mentioned components, the general quality of urban design of Zargandeh neighborhood is concluded.

Presenting strategies for enhancing urban space desirability based on residents’ opinion

The most important part of an urban space is the public places. Dynamism of an urban space is the reflection of type of activities and events which happen in that space. Therefore, to make a refreshing place the activities should be identified first. According to Jan

Gehl categorization, English urban planner, the activities can be divided to three categories: necessary (obligatory) activities which are performed without the relationship to the quality of physical environment.

On the other side, the voluntarily activities depend on the space and what it presents to the users. The better the space, the more and longer voluntarily activities can be performed in it. Social activities include children playing, greetings, and other types of collective activities. These types of activities are the result of quality and durability of other activities, because they only take place if people meet each other in special circumstances. When all types of activities combine with each other, the social space of cities will be meaningful and attractive.

The most important point in this regard is “staying” in the space. The appropriate spaces for spending time have many detailed facades and strengthening urban decoration. Sitting spaces are of higher preference compared to the space in the middle of the areas. Places which are preserved from rear are more preferable for sitting than places which are not thoroughly defined and prepared for this purpose. Increasing the number of these places which are specialized for sitting (and are called “joint”) will double the desirability of urban spaces in the eyes of its users. One of

the most important aspects of human presence which lead to refreshment and dynamism of urban spaces is the movement of passengers. The pavements will be most favorable when some fundamental criteria (such as liveliness) are met in their design and planning. Thus, planning and designing are one of the activities that can be so effective in reviving and renewing urban space. One of the ways to enhance the popularity of this place is paying more attention to Imamzadeh and amusement park, through creating relevant activities. This will lead to more people using these spaces. Also, attending to the body of these spaces, solving the ecological pollution problem and considering the passengers movement circulation, in a way that these spaces act in association with one another are of most useful solutions. Designing the space around the park will facilitate the accessibility to this space. Meanwhile, conducting traffic researches seems to be mandatory to solve the traffic issue of streets around.

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