Hangouts in Iranian neighborhoods

Vahid Bali Chalandar, Nahid Shangool Niya

Abstract: Spread of ties and familiarity of people with new elements led to the emergence of special thoughts. This process resulted in the emergence of intellectuals and their efforts to find a place for meeting and discussing different issues was followed by the establishment of various intellectual hangouts. Hangouts may be assumed independent of location and the location ascribed to the hangout. In fact, it is not the hangout talks that are attributed to a specific location but a specific place can be attributed to a particular group. When there is no interest or meaning as well as it is in the community, mental conditions of people gathered in a place inevitably pulls them toward accepting each other. One of the major tasks of humans in cities is to understand leisure time and how to use it. In addition to human growth and excellence, leisure time has an undeniable role in improving social relations in a society. General use of urban spaces is to create a place for relaxation, entertainment, jaunt, communication, socialization, and traffic. Hangout is a new issue and event and belongs to the modern world; worlds in which free individuals are present in free gatherings and take action to socialize without any specific plan. These components build a new social life. Outdoor urban spaces and public gathering places for social communications are considered as hangouts in the present paper.

1. Introduction

According to the Dictionary of Dehkhoda, combinative meaning of hangout is a place for the gatherings of ruffians in a neighborhood, town, or village, in which particular persons at particular times gather and their goal is just passing time and chatting. In the past, teahouses and cafés that were established in intellectual Russian-style and Parisian-style cafés played this role. The substantive difference between these cafés with today's modern coffee shops is the content of conversations and discussions; conversations and discussions at old cafés were mostly focused on literature, intellectual art, and social-political developments, while today these subjects have given way to other ones. According to the definition of hangout in different dictionaries and literature, cafés and coffee shops are probably more complete and objective instances in general definition, because hangout is the usual place gathering and spending time that gathering in the park or bazaar can be fitted in tis definition, but there is no certain and constant privacy in these place in which people feel attachment or security. Hangout is part of public space in a city or village and discussions going on there are also considered part of the conversations of public space. The better the atmosphere is the more selective activity and the longer the duration of necessary activities. Social activities include children's games, greeting, dialogue, collective works, and seeing and hearing others. Activates done in hangouts are voluntary one. Attendance in hangouts is voluntary and people do activities that are interested in, such as talking, watching, playing, learning, relaxing, etc. In general,

local hangouts enhance the sense of belonging to neighborhood and social security of neighborhood and larger hangouts provide the improvement of environmental quality (Neil MacFarquhar.2009). This paper has a critical look at public potentials pf urban spaces to improve the quality of our cities' function. These potentials can provide lively urban spaces and enhance the sense of belonging to city in citizens.

1.1. Definition of hangout:

Hangouts are outdoor urban spaces in which people gather for more social communications. These places that are managed and controlled by council-helpers are new spaces to develop interpersonal relationships in modern societies. Sometimes, in the middle of the streets of these crowded cities, we need a safe place for some private words, or we may want to stay and read some interesting material we have just seen in a magazine or newspaper somewhere quiet and without disturbance. However, this concern cannot be ignored that what ultimately comes out of neighborhood hangouts may be significantly different from the definition of urban conversation spaces. Hence, neither urbanization principles nor merely the science of sociology can alone provide the urban managers with a clear and comprehensive definition of such spaces, but a comprehensive research plan can help the city and determines that what definition of conversation space is needed and how and with which elements this space can be formed in a city (Anderson, Kurt.2009). Neighborhood hangout is a place where in which certain people at particular

times gather in and their goal is only to pass time and chat. In the past, teahouses and cafés that were established in intellectual Russian-style and Parisian-style cafés played this role. The substantive difference between these cafés with today's modern coffee shops is the content of conversations and discussions; conversations and discussions at old cafés were mostly focused on literature, intellectual art, and social-political developments, while today these subjects have given way to other ones (McGrory, Mary (2002)). According to sociological definition of hangout, hangout or circle is a place where some people, critics, scholars, and intellectuals gather and establish some communities and associations in the margins of official life of society without any law, rules and regulations. Jurgen Habermas says, "Free contacts are possible in hangouts, because the presence of individuals is formality-free and imposed by the do's and taboos of a group. Official rules and traditions are less seen in such places and what are ruling them is the rules focusing on conversation and interaction. People come to these places to exchange ideas about public interests freely and out of daily adherences.

2.1. Neighborhood hangout, conversation space for different thoughts:

In the late monarchy of Pahlavi's, teahouses were actually a bridge between the past and future, because many ancient monuments were preserved there and passed into posterity. Although poetry meetings, storytelling, mourning, and teahouse painting were presented as entertainment, they appreciated the cultural and literary heritage of Iran. At this time, many teahouses were replaced by modern cafés with tables and chairs and instead of the sound of hubble-bubble, cups, and storyteller or mourner, music sound was heard in such places. Humans also became modern. Spread of ties and familiarity of people with new elements led to the emergence of special thoughts. This process resulted in the emergence of intellectuals and their efforts to find a place for meeting and discussing different issues was followed by the establishment of various intellectual hangouts. The samples of such cafés were not few in Tehran in the 1951 and the 1961, but only a few of them found fame. This fame was not because of their special atmosphere, meals, or miscue, but it was due to the name of their customers. Azar, Shemiran, Ferdowsi, Firooz, Naderi, and Nooshin were some of the intellectual cafés at that time that poets, writers, politicians, and athletes were their steady customers; people who came, talked, discussed, wrote, did cultural-social activities, and perhaps relieved their perplexity and mental confusion in such cafés. Hangout is part of public

space in a city or village and discussions going on there are also considered part of the conversations of public space. So, a city which has a limited public space or the public domain of a society which tackling many problems about people relationships or the relationship of governing system with society, cannot be a suitable substrate to produce hangout relations. It is clear that hangout has a group-like nature, so this group could gather anywhere and hold hangout talks. Hangouts may be assumed independent of location and the location ascribed to the hangout. In fact, it is not the hangout talks that are attributed to a specific location but a specific place can be attributed to a particular group. Location change of hangout meetings of associations like Berlin and Freedom Movement proves this claim. Therefore, hangouts can be independent of location and dependent on human relationships. About the spaces which are likely to be a hangout, a separable space of public space should be discussed more than anything else. The issue that how this space can be defined and what solutions the architects have to define and separate such spaces is not in the scope of this paper, but it should be mentioned that these elements of hangouts can be astonishingly light and abstract and even individuals can take on the duty of defining the space. Sometimes, a shelter, a statue, a bench, or a tree can create and define the space of a hangout.

Hangout spaces can be divided into five categories:

1- Spaces that are formed under a shelter. For example, the hangout of seasonal workers under the Pole Choobi on Enghelab Street.

2- Hangouts that are formed around an urban element or a square and have no shelter. These hangouts don't have a specific location but have a certain scope in which are likely to be held. They may be held around a fire in winter and near a water cooler or a booth in summer. The hangout of motorcycle riders who move passengers is a good example of this category.

3- Hangouts that are formed in a certain scope (like previous category) but this scope is quiet linear, such as a street or alley. In most cases, these hangouts, at least, have one element of the definition of a confined space. For example, at least they are surrounded by a wall or something like from one side. Gatherings which are observed in the streets or alleys in specific hours of the day are examples of such hangouts.

4- Completely defined and closed spaces such as coffee shops and restaurants. These spaces have great potential and talent to be an intellectual hangout, such as Naderi Café in the past and today and also Gadow Café and Chamois Café in recent decade.

5- This kind of hangouts can be called mobile hangouts. This category itself is divided into two subcategory; the first one occurs in mobile spaces

such as staff bus of an office or a taxi and the second tyoe includes scopes or streets that people go there in their cars to spend time. These spaces are called in-drive hangouts. Iran Boulevard in Shahrake Gharb in Tehran is a good example og in-drive hangouts.

Aside from natural and environmental issues, important thing about spaces that are likely to be a hangout is the sense of security and peace of mind for chat. Architecture of Iranian hangouts in the past and present confirms the harmony between the location and intellectual currents that are present in the hangout. Establishment of hangouts for modern intellectual talks led by some eminent persons such as Sadegh Hedayat in buildings like Naderi Café proves this claim. As we know, Naderi Café is one of the first buildings in Tehran with a modern architectural approach.

3.1. Concept and performance of hangout in urban spaces:

The most important part of the urban space is the public space that its role in cities is becoming less day by day. Vitality and dynamism of an urban space or, by contrast, it's dismally reflects the number and type of activities and event occurring in. Hence, in order to create vitality, we should identify the activity. According to the classification of Jan Gehl, English urbanize, activities can be divided into three categories based on being mandatory or optional. These categories include necessary activities (such as commuting to school or work, waiting at the bus stop, shopping, etc.), optional activities (going to park, recreation, recreational shopping, etc.), and social activities (like watching others, talking, hanging out, etc.). Essential activates are dome without relationship with the quality of physical environment, while optional activities depend on this that what the space provides to people and impels them the do what actions. The better the space is, the more optional activities will occur in and their duration will increase. Social activities which include children's games, greeting, dialogue, collective works, and seeing and hearing others are the consequence of quality and duration of other activities, because they happen when people meet each other in certain circumstances. When all kinds of activities occur and complete each other, the collective space of cities becomes meaningful and attractive. The important point in this regard is the issue of "staying" in space. Best cities to stay away have detailed appearances and attractive urban furniture. Establishment of sitting facilities in public space and residential areas is of great importance. Existence of appropriate opportunities for sitting provides the required substrate for activities that are the main attractions of the public space of cities, such

as eating, reading, relaxing, knitting, playing chess, sunbathing, watching people, chatting, etc. Depressions, the end of benches, and defined seats that protect a person from the back are more preferred than undefined location to sit. These spaces that are characterized by urban furniture or locations to stop and sit are called hangout in our culture, In English culture, they are called Meeting place meaning a a scope for meeting or rendezvous. There are other definitions of hangout. For example, amid dictionary defines hangout as "the foot of science" meaning a place where a label is installed and a group of people gather in or a place where a group of people gather in certain hours of the day. Thus, hangout was a public domain based on dialogue, interaction, and presentation of ideas and thoughts. Hangout holder was a person who was the chairman and leader of hangout and possessed characteristics such as courage and modesty. Hangouts also switched from outdoor specs to indoor spaces and teahouses or cafés changed into new hangouts. According to what mentioned before, hangout can be defined as an outdoor space which is part of the public space of a city and has a defined scope that either is part of a larger space like a park or has an independent identity. Hangouts are formed in different points, such as along a row of shops, in a depression, in the corner of an intersection, near a mall, in the corner of a neighborhood center, near an square, in front of a cultural or religious building, etc. Hangout is the gathering place for some individual continuously and at relatively constant times. The number of people in such places is more than 2, because more than 2 people can form a multifaceted discourse. Activities that are done in hangouts are optional. Attendance in hangouts is free and people there do their favorite activates such as talking, watching, playing, learning, relaxing, etc. Number of people, kind of relationships between them, quality and intensity of relationships, leadership & management, objectives of common talks, and the culture and value system present in hangouts vary in different hangouts. Hangouts can be local, trans-local (regional or municipal), intellectual, and artistic. Some hangouts are formed by guilds for those who are the members of a certain guild. There are also some hangouts especially for the gathering of youth, middle-aged women, and elderly men. Some hangouts are old and some other is established by municipalities (Mitchell, W.J.T. (1995).

4.1. Necessity of hangouts:

Before addressing that what factors affect the performance of hangouts, it is necessary to answer the question that why we need hangouts and what positive affects hangouts could have. The

answer to this question can be found by looking at the features of today's cities. Congestion is growing in today's cities day by day and the chance to interact in indoor spaces is decreasing. Neighborhood ties have weakened and residents of a building or apartment even don't know each others in metropolises. Hence, establishment of hangouts in neighborhoods can consolidate the neighborhood relations and enhance cooperation between residents. This can make the urban space fresher and boom the businesses. Trans-local hangouts create active hubs in city centers regional centers and provide substrate for interaction, vitality, education, information exchange, and diversity. In summary, local hangouts enhance the sense of belonging to neighborhood and social security of neighborhood and larger hangouts provide the improvement of environmental quality. However, hangouts can also have negative impacts that should be identified and controlled. For instance, many citizens believe that local hangouts provide the opportunity for jobless individuals who are noisy and annoy others, particularly women. Perhaps that's why most hangouts established by the municipality in District 2 of Tehran were destroyed by residents, because they didn't have a positive attitude to hangout (Oldenburg, Ray (1989).

5.1. Features of an ideal hangout:

Having facilities for sitting such as a platform, bench, stair, and places to rest are one of the most important characteristics of an ideal hangout. Also, benefiting from these features is also a factor in the success or failure of every hangout. Having a proper lighting, possibility to be used at different times of a day, having canopy especially if covered with growing plants, appropriate landscape, easy access to adjacent facilities (particularly commercial ones) or transportation stations, having a sun deck, water and green space, waste bin, bulletin board and newspaper reading station, Having the possibility to monitor, calmness, being casual and cozy, having artworks, defining the edges and boundaries, having a proper form for gathering like semicircular, circular, square, or rectangular, flexible-designed benches, chairs, game tools like chess table, proximity with trade, cultural, and religious centers, and so on are other features of an ideal hangout.

6.1. Guidelines to improve the performance of hangouts:

Hangouts are one of the necessities of urban life along with other urban spaces such as squares, sidewalks, parks, etc. that should be created and enhanced. In order to be attractive to people and have an effective performance, hangouts must be designed, managed, and enhanced by considering the following strategies:

- Maintaining and enhancing the existing hangouts and limiting the involvement in them in order to improve their performance.
- Getting people involved in the design of new hangouts and improvement of old ones.
- Appropriate distribution of hangouts so that all people from different parts of city can easily get there.
- Dealing with the incidence of abnormalities in hangouts and reassuring people that hangouts are used only by normal individuals.
- Taking advantage of the potentials of hangouts to promote discussion and constructive talks, even for local problems.
- Equipping the hangouts with urban furniture for sitting, conversation, game, education, etc.; other facilities such as green space, fountain, and water cooler; and placing barriers to prevent the entry of motorcycles.
- Using the potentials of local councils for maintenance and management of hangouts.
- Establishment of counters in front of important cultural, religious, and trade buildings to use them as trans-local hangouts and create urban vitality.
- Setting standards for hierarchies, dimensions, size, and equipment of hangouts (Oldenburg, Ray (1989).

7.1. Hangout and Iranian modernity:

Hangouts find meaning in the transition period of a though or paradigm. Hangouts are spontaneous and become associated with the identity of their founders. Hangouts will be meaningless without these persons. On the other hand, it is the production and products of hangout which gives meaning to individuals, space, and the hangout period. In other words, there is a dialectical relationship between hangout, hangout content, people who participate in hangout, space, location, and observers. Hangout is a new issue and event and belongs to the modern world; worlds in which free individuals are present in free gatherings and take action to socialize without any specific plan. Occurrence of hangouts is depended on particular social and Palladian circumstances, which cannot be found in the traditional world (Farhad Khosrokhavar. (2004)). When there is no interest or meaning as well as it is in the community, mental conditions of people gathered in a place inevitably pulls them toward accepting each other. The first period of new hangouts began after familiarity of intellectuals (including politicians, travelers, businessmen, and cultural elites) with the West at that time (Caucasus, Ottoman Empire, and Europe). The main concern of intellectuals in this period was the issue of

"Backwardness". The concept of backwardness was raised in the political arena because of strangulation. Due to the lack of political freedom, people were not obviously inclined to political debates and formed secret or semi-secret associations. These gatherings were correlated with the previous official activities of intellectuals. In other words, their activity began within the government but then became an independent and against the sovereignty during the changes in the political structure and as the intellectual movement gained power. In this period, intellectuals were reluctant to attend traditional hangouts such as house of strength (Zurkhaneh) and Khangah, but tried to form friendly assemblies and circles. School and home of reading with in the circumstances of near the Constitutional Revolution coupled with cultural and political atmosphere had a major role in the formation and strengthening of hangouts, because the major members of hangouts in this period were intellectuals rather than people. The fame of cafés was because of serving meals and tea and being a place for talks, discussion on cultural topics, and recreation of various social groups. Seyed Vali Café, the café of Ghavam al-Dowleh Arcade, and Postkhaneh Café in Tehran were the most important cafés during the sovereignty of Qajar Dynasty that their social aspect was dominant (Farhad Khosrokhavar.(2004)).

8.1. Characteristics of hangout:

Hangout is an example public domain in Iran and places in which hangouts are likely to be formed include parks, movies, literary/artistic/social associations, newspapers, coffee shops, restaurant, group meetings, and intellectual communities (Farhad Khosrokhavar. (2004). some of the characteristics of hangouts are as follows:

1- The number of persons in a hangout should not be fewer than 3.

2- Conversations and discourses in hangouts are not two-dimensional, but various and overlapping discourse determine the semantic structure of hangouts.

3- Relationships between persons are based on humanity and cultural values. Relationships in a hangout are more casual and less formal, like relations between a disciple and a master.

4- Entry and exit of individuals are not easy.

5- Actions of actors in hangouts are based discussion and dialog and oral tradition prevail such places.

6- There is no hierarchy of leadership in hangouts and most persons are the same, because hangout is a friendly and equal space against the formal structure.

7- All persons are the same in a hangout, although differentiated in terms of scientific and technical knowledge.

8- Hangouts are held regularly and follow certain topics and debates.

9- Hangouts are formed by persons who have a satisfactory level of authority and the topics discusses in hangouts get priority and importance according to the intellectual background, interests, and experiences of these persons.

10- Intellectual traditions produced in hangouts find their own credit and cultural dignity over time and after several time-taking meetings.

11- Hangout has a specific place at first, differentiating it from official scientific assemblies. After the formation of hangouts, centers and places become famous, like Naderi Café.

12- Hangouts continue their life and develop through correlation with cultural, literary, and social sectors of society.

13- Participation in hangouts is not easy and everyone doesn't have the right to enter a hangout. In other words, since hangouts are casual, friendly, and special, they can be considered closed groups or organizations (Armaki, 1384).

14- People satisfy part of their needs by attending the hangouts, such as the need to be a group. In addition, hangouts provide the substrate for social talks and social movements.

15- The main force forming a hangout is varied, including a person, a group, ordinary people, elite, etc.

16- The content of hangouts is associated with social conditions and civilization period.

9.1. Hangout and criticism of social space:

Criticism is the dominant theme of hangout discourses which is against current traditions society and intellectual movements. These hangouts try to create a new subculture through a cultural resistance against the culture dominating the society. Teahouses that are today less as they were before, disobeyed not only being tradition but also, surprisingly, modernity (not as triggers the sensitivity of the ruling systems). Those who come to the public arena with intellectual concerns more than political concerns will have slow but steady impacts in a society. Such impacts because those who want to control social movements misunderstand hangouts, because slow and long-term changes in hangouts can be observed only after incidence. The prevailing notion is that all happened in Iran (ugly or beautiful, good or bad, in that past or now) were due to the efforts of government and politicians and it has been mentioned that low literacy and knowledge of Iranians has always been an obstacle to the course of development and growth. The main language in hangouts is literature and also literary and social criticism. Referencing to everyday life; taking advantage of semantic system, body

language, proverbs, and allusions; and relying on the tradition of criticism which is inherently literary, individuals have started a new search and they try to design the foundations of the next movements. In this case, we find scholars and critics as the constructors of critical thinking and the next intellectual movements in hangouts.

10.1. Internal relations in hangouts:

Internal relations of hangouts are influenced by the following two sets of factors:

1- Internal conditions or factors such as the number of people involved in hangout, rules and value system, objectives of activities, etc. which totally form that internal network of a hangout.

2- External conditions or factors such as people, government, elites, social organizations, families, economy, sport, politics, religion, and international relations.

11.1. Necessity of site selection for leisure time spaces:

A: The importance of issue

Today's fast life has robbed the chances of thinking from humans. Daily activities of modern human have been caught in a continuum (from home to work and vice versa) and the remaining time is spent on revitalizing to begin again this null cycle. On the other hand, the philosophy of urban spaces also worsens this situation and do not create any evolvement. Today, it is necessary to revise the concept of leisure and addict to human activates. When we mention leisure, it doesn't mean watching TV at home, watching the shop windows, and so on. Habitually done every day can be classified as leisure activities. We mean activities than because of an inner need. In fact, leisure time id for thinking in you not for yourself.

B: Leisure time as a chance for oneself

A matter of high significance which is notable more than any other thing these days is the beginning of a new era in social relations and character formation of the people in the society. The importance of scrutinizing this era which is developing and resulting in forming the social character is to be undertaken by socialists. The thinkers of all relevant fields can be of assistance in identifying its strength points and expanding them alongside removing the weak spots. We live in an era that a lot of our past concepts are fading or consigning to oblivion due to the invasion of machines, rampant consumerism, and emphasizing the authenticity of work. Identifying and enhancing this forgotten concept bear a high importance in life clearance and social vitality. Studying the leisure time and its role in social life is of these matters. One of the side effects of modern civilization is the originality of work and eventually being alive to work, in other words, the loss of leisure time in the society. Identifying the reasons of this matter and presenting practical solutions to improve collective thinking in the society is one of the important tasks of all sciences. Among all fields of science, the role of architecture and urbanism as a science dealing with human consuming its products directly is very crucial and important in clarifying nowadays social relations and planning with the creation of spaces as recreational spaces in order to concentrate on and enhance positive social relations at the same time. Leisure time is a chance in which one can think about oneself and the surrounding world without being dependent on anything like job, daily life, speculative relationships, and all the material manifestations. Leisure time is the only chance in which man people can analyze themselves and move away from boredom and repetition. One of the most important human's tasks in city is to consider the leisure time as the subset of life and how to use it. Leisure time has an undeniable role in improving and softening social relationships as well as human's growth and excellence (Need to Locate Spare Spaces in The City, 2009). The concept of life had a deep meaning accompanied by faith, love and expectancy in this land. In the past, people worked to live and provide other needs of life. According to the concept of life in not too distant past, working was a mean of achieving greater goals including beliefs, beauty, love, helping other people, and all in all, satisfying human's inner needs. However, nowadays, the originality of work is prior to any other human's activities and everything is at work's disposal, in a way that job is known as the first goal. People today live in order to work; they go on vacations to recreate the necessary energy for the future work; they educate in order to work better. Arrogance and alienation toward the society are the obvious results of this way of thinking. Now, people live in a society to which they do not feel any link. Unlike the past in which families met human beings' needs, the society and social system today took the responsibility for many tasks once taken by families and the role of family in guidance and nurture has been fading. Hence, the role of social institutions in fertilizing the activities of current generation has become very important. Nowadays, the society determines the type of leisure time, which can be mentioned like the cinema, park, and television. The gravest harm towards humanity by modern civilization is to kill the leisure time and waste human being's time in the most fruitless way possible (Need to Locate Spare Spaces in The City, 2009).

C: Our duty

It is the task of architectures and urban planners to present a new definition of leisure time and to design and create the necessary spaces for the people who are tired of daily work. So, giving the current generation the opportunity to recognize leisure time and encouraging them to benefit, we take a small step in the society. There can be two familiar samples mentioned: all of us have experienced sitting and walking beside the beach more or less. In the night and beside the surging sea, touching the water with our feet and accompanying tides each time they come and go, we visualize being weightless and lost in the endless space of life with joy of a new life while feeling alone and free of any dependency. The similar experience can be found while being alone in the mountains. The pleasant joy of such experiences cannot be expressed verbally, and everyone needs it. The simpler example is when we go out with friends to places out of the living area to recreate. Sentences like "Don't bring the wristwatch or the cellphone," remind us of the temporary escape from everyday dependencies and making the most of time and place. The time has come to pay attention to other points in designing urban spaces as well as function. The architectural layout of these spaces must be symbolic, without the specific function and restriction (with or without coating). In other words, the type and time to use it is left for the people. Our task is to propagate the way of thinking about leisure time and positioning in the city. Positioning can be done by optimizing the current structures of spaces or new plans. Urban traffic routes such as pavements, bridges, and paths have the most potential and attraction; given the fact that layout of these spaces is defined as path complement.

D: Basic concepts

The basic concepts considered in designing leisure space are as following: 1) there shouldn't be any functions expected from spaces. 2) The time and type of usage is up to the society. 3) No profitability from these spaces must be taken into account. 4) Feeling free from spaces for everyone is induced with minimal controls needed. 5) Lack of space recognition for specific people (The youth, the elderly, men, and women) 6) Visibility of indigenous and traditional symbols in it 7) Helping strengthening the originality sense of life and spiritual concepts in the space 8) A place for concentration. Finally, it must be said that what is needed is the will to do it. (Need to Locate Spare Spaces in the City, 2009).

2. Conclusion

City owes its life quality at each moment to the interaction between human environment with its specifically economic, social, and cultural features on one hand, and a physical environment known as built space on the other hand. However, both of these fields, interacting mutually, have changed the natural city space with necessary decisions and interferences. Of course, the natural environment has affected the physical space features and the socially and culturally physiological circumstances of city inhabitants because of its restraints and facilities as the general context formation for every movement in the city. In this way, the meaning of urban life for each new event every time is the result of interactive processes involved in building cities as far as the balance is served among components and the urban life has an acceptable quality. Urban spaces are parts of open and public areas which are somehow the clarification of social life nature, meaning the place where citizens are present. The urban space is a scene in which the story of social life lies. Therefore, the basic condition for a public space to be considered as an urban space is that social and mutual interaction occurs in it. Since the emergence of cities and alongside the labor division with complicated spatial, social, and stratified structure, the distinction between public and private has been stated as the basic principle of organizing and it has formed the physical space of cities and the social life of the citizens. The Separation space and relation between public and private fields is a reflection of social relations and is the index for organizing the community. The urban space is an organized, decent, and regulated artifact which acts like a field for human activities and behavior. The human is a part of this space and defines it with the norms and values. The patterns of social relations are not constant, and a space takes a different appearance when a particular social relation is replaced. The general function of urban spaces is to create peace, entertainment, and a place for recreation, providing a chance for communication and interaction with traffic. Since none of the specific operations is related to them, they have the potential for all of these usages either altogether or selectively. The third location is a place in the middle of home and workplace which is under users' dominance. What attracts the audiences of a third location to itself every day is that the place is defined by the customers frequenting the place, not by the manager. The third location is merely a big space which can be kept alive and meaningful as long as the right people are there. These people are the permanent consumers. The stamping grounds are more thought to be used for relationship between people for specific purposes

rather than gathering together and passing time. The stamping ground is of new affairs belonging to the modern world. The free individual participates in free assemblies and people gather together without a particular plan and these components are the creator of new social life. Urban spaces are infinite, which means they start from a small place and include bigger places in their continuity, like the Azadi Square. In this regard, we shouldn't just emphasize on the biggest and longest of these spaces, but on each space which can make memory, happiness, and joy while making citizens to pause and socially interact, despite being small. They are extensive urban spaces and related to the urban economy. In fact, when the economy power of the society is enough to pass the leisure time of its members and pay attention to the social relations matter, the chance to think about urban spaces will be brought up automatically. This matter has existed for a long time, and in each city where the opportunity for fertilized economy and leisure is provided, its urban spaces have been formed so that citizens could use them. Needless to say that if we build the most elegant and beautiful, but people can't afford enough time and money, they will be remained unused and abandoned. For example, in some European countries, there are small squares around which people from the youth and the elderly gather and talk. These elements shouldn't be deleted from urban cities and replaced by artificial ones. Especially in our case, living in an arid country, we shouldn't limit our urban spaces to artificial framework, color, and elements qualities, but we should try to give our urban space spirit and make the nature's color alive in it by using the natural elements which are associated with the Iranian spirit.

Corresponding Author:
Vahid Bali Chalandar

References
1. Anderson, Kurt.2009. Mamak Khadem gives a tour of Tehrangeles, *Studio 360*.
2. Farhad   Khosrokhavar.(2004).*The   New Intellectuals in Iran*, Social Compass, Vol. 51, No. 2, 191-202.
3. McGrory, Mary (2002). "From Rome, A 'Limited Hangout'". *The Washington Post* (Washington, D.C.): p. A29.
4. Mitchell, W.J.T. (1995). "Interview with cultural theorist Homi Bhabha". *Artforum* 33 (7): 80-84.
5. Oldenburg, Ray (1989). The Great Good Place: Cafes, Coffee Shops, Community Centers, Beauty Parlors, General Stores, Bars, Hangouts, and How They Get You Through the Day. New York: Paragon House.

12/21/2012