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**Exploring the Potential of Water's Edge: A Spatial Analysis  
of Everyday Life in Anzali Port-the Caspian Sea-Iran**

**By:**

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## **Abstract**

This thesis focuses on social interaction of 'everyday life' in public spaces along water's edge environment, including waterfront and beachfront of Anzali-Port, the Caspian Sea in Iran. By doing so, this research desires to understand what the social potential of water's edge environment is. Through proactive approaches of 'spatial-ethnography' to respond to 'where' and 'how' this social interaction occurs in various public settings. On the other hand, the trends of contemporary design of public spaces are going to create 'placeless' and 'exclusionary' places. Thesis argues such places can bring new knowledge on the role of urban design and landscape architecture for shaping public life and social behaviour which often this social behaviour extracts from indigenous culture. Moreover, the dynamics of 'everyday life' has been focused of diverse studies of anthropology, urban geography and sociology. However, the focus of 'everyday life' at intersection of urban design, landscape architecture and human environmental studies has been rarely investigated. This gap requires to apply innovative methodology for picturing the public life and behaviour. Methodologically, this research initiated extensive field work, applying a mixed-method qualitative approach in empirical research for addressing the three objectives and relevant research questions. Data were conducted through extensive behavioural mapping, in-situ photography, time-lapse filming and in-depth interviews to examine where and how do people use and perceive their everyday life in public spaces to make a set of recommendation for re-conceptualising and well-accepted design to inform new insights in urban design theories and practice for future contemporary design of public spaces. By investigating case study sites in both, old (waterfront) and new (beachfront) masterplanned neighbourhoods in Anzali city centre and Anzali Free Trade Zone in the countryside. The findings of 'spatially-coded' data in qualitative GIS mapping illustrate that social encounters do arise in various public spaces. They also, do influence to the type, rhythms and frequency of uses based on other aspects (age and gender). The findings also propose that more consideration requires about the presence of Patogh spaces which I called 'Miani spaces' and identified them with new term 'fixed meeting spaces' while such spaces advocated the idea of 'fourth places' and categorised 'in-betweenness' in terms of level of social encounters in spaces (macro, micro, in-between), time and create 'a great sense of publicness'. The recognition of these findings challenges urban design theories, extends

'fourth places' and redefines the 'spatial novelty' under condition of various spatial and natural features in public spaces.

Findings of participant narratives in urban experiences, preferences and use of public spaces critique the ideals of equality which can be alive in democratic societies, by increasing the boundaries of gender segregation.



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# PHASE I

## The RESEARCH CONTEXT

### 1. Introduction

The goal of this study is to advance our understanding of 'everyday social life' of public open space users along the water's edge environment Anzali city. After the Islamic Revolution of 1978-1979 in Iran, the presence of Iranian people, in particular, women using public spaces is increasing (Bagheri, 2013). This is perhaps surprising given that this has meant limitations for Iranian people in preference and uses in public spaces based on their (restricted) civil rights. This limitation is because of the enforced Islamic laws imposed by the Islamic government that came to power since the Revolution. Therefore, this research marks as a timely contribution to the post-revolutionary and spatial-ethnography study of Iranian public spaces.

This study sets out the need to re-conceptualise and better inform accepted design and urban design theories for researching and designing contemporary public spaces. This is because of current gaps in understanding how spaces support social needs in Iran. As Bagheri (2013) found in her work in Tehran: 'everyday social life' is 'by not simply by importing Western theories' but instead requires an exploration of real life problems and lived experiences today in the society of Iran.

This study examines the socio-spatial dialectic of social encounters. This is done through exploration and analysis of stories and memories of urban experiences of past and current uses. The fieldwork also calls on ethnography, qualitative research, or naturalistic research (Lofland and Lofland, 1994) allowing the researcher to go beyond accepted concepts and assumptions by collecting empirical, first-hand data. In principle, unlike many theory-based methods, research questions and interests accrue from the research period. In this study, my specific research tools and case studies ended after working in Anzali through visiting a diverse range of public spaces.

The context of this research is about understanding the social potential of the water's edge environment. It is also about understanding how urban design and landscape architecture can help explain how spaces support or constrain social encounters. So, as the cornerstone

of this study, the researcher set out to understand more in-depth where and how do people use and perceive the water's edge environment as part of their everyday life in public setting in Anzali.

The thesis will demonstrate the contribution to knowledge in the way that the research is inherently interdisciplinary, at the intersection of Urban Design, Landscape Architecture and Human Environmental Relation Studies. A multidisciplinary approach is taken in this study, and was remarkably useful to paint how existing theories in urban sociology problematise the key theories in urban design and landscape architecture. While these existing theories in urban sociology came from the 1960s-1970s in this study, moreover, recent research such as *The Ludic City*, by architect and urban designer, Quentin Stevens, concluded, 'urban design should be loose, because in cities, behaviour and meanings are slippery, they remain at play'. Stevens's exploration of 'playful uses of urban spaces' and recognition that while the term of 'playfulness' is an important aspect, it has been a predominantly neglected factor of users' experiences in urban society and urban experiences (Stevens, 2007, p.1/219).

Therefore, this study focuses on the relation between social and spatial conditions in public spaces which Harvey (1973) called 'a prerequisite to well-grounded critical research on urbanisation and modernisation'. There have been many studies exploring this in the Western context, however, still rarely has research identified the everyday life, experiences and concepts in the Middle East. With this in mind, Bagheri (2013) emphasised that 'modernity does not follow its Western model and still competes in practice with the religious laws and unwritten norms of society'.

The public space has been an attractive subject in different disciplines within the scope of the built environment such as planning, urban design, architecture, landscape architecture, urban geography and urban sociology. In Iranian cities the subject of public space is largely different and meaningful identity, as Bagheri (2013) stated, it has become more of a mechanism for negotiating the religious significance of tradition and modernity. 'While gender identity and behaviours in public spaces play an important role in understanding how public spaces function and how more democratic public spheres emerge in cities' (Bagheri, 2013, p.3).

In line with Bagheri's (2013) identification of 'gender boundaries' as a research topic is repressed in Iran, this research was conducted both with this context in mind, and being affected by this context: there are rarely investigations in relation to 'gender issues' by Iranian academics despite these issues being important factors in the use of public space in Iran. This research encountered the problem observed by Najmabadi (2007) that the importance of anthropological and ethnographical studies in the Middle East and its absence in Iranian studies as field investigation is often not practical since post-revolutionary in Iran. Academics experience difficulties in accessing data in the Middle East, but it is important to reflect the local context under examination. As Bagheri (2013) points out, the identity of Muslim societies in the Middle East is different based on 'the geographical location, social and ethnic characteristics, education and age' (Bagheri,2013,). Therefore, the researcher intends to draw a realistic picture of Iranian people and their urban experiences while using public spaces in everyday through their action while exploring the boundaries and the definition of public spaces in Anzali.

The way of exploring of hypothesis of this research is about:

Do **Western theories** adequately account for socio-spatial behaviours and uses in the Middle-Eastern, Iranian context?

These theoretical positions have been not explored yet. So, based on this hypothesis the researcher developed the research aims and objectives as below:

## 1.1 Research Aims and Objectives

The main aims of this thesis are:

- To understand where and how do **people use and perceive their everyday life** in public spaces on Anzali waterfront and beachfront.
- To better inform practice of **well-accepted design and management of public spaces** toward increasing a great sense of publicness.

To achieve these aims, the thesis addressed three research objectives. These objectives largely explain the intellectual development as well as the methodological process in the

research, from exploring lived experiences and real life problems toward the suggestion of new lessons for practice.

Objective 1: To understand the **spatial, social and temporal conditions of use and activities in public spaces** alongside beachfront and waterfront.

Objective 2: To identify **people's perception of the changes of socio-spatial patterns in public spaces** on Anzali Waterfront over the last 50 years.

Objective 3: To make a set of recommendations for **re-conceptualising and better informing accepted design and urban design theories** for designing contemporary public spaces.

## **1.2 Research Approach**

To investigate the issues already outlined, a multidisciplinary study was vital in this research. In line with this, the researcher designed a mixed-method qualitative research approach to answer the key aim of this research and the research objectives. Developing a comprehensive qualitative logic was important in this study to gain a rich knowledge for understanding everyday life and social encounters with regards to behaviours, memories, emotions, values, perceptions and identities between past and present uses in Iran. Ethnographic methods were strongly relevant to this research, despite little existing research having been done in the Iranian context, and certainly not first-hand observations to inform the role of urban design and landscape architecture about the spatialities, temporalities and the rhythms of outdoor urban experiences along the water's edge environment, in different typologies of public spaces. This research addresses these gaps in knowledge. Therefore, the starting point of this investigation of spatial behaviours as well as urban experiences in public spaces was motivated by methodologies from environmental psychology (Moore and Cosco, 2010), usage-spatial relationship (Golicnik & Ward Thompson, 2010), spatial ethnography (Kim, 2015) and Qualitative GIS (Cope and Elwood, 2009). The researcher investigated the diversity of social patterns and identified how social encounters accrue in public spaces. She also investigated the opportunities and barriers that such public spaces pose in picturing social encounters alongside the water's edge

environment, specifically the waterfront and beachfront in Anzali. Exploring the possibilities for linking the research to urban design theories by better informing to practice drove the overall ambition of this study to make an impact beyond than academia.

### **1.3 Overview of the thesis**

To undertake this research, this thesis is divided into nine chapters as Figure 1.1 illustrates:

#### *PHASE I- The Research Context.*

This comprises the Introduction (Chapter 1) and Literature Review (Chapter 2). Chapter 2 provides an in-depth discussion of literature in the wide range of relevant disciplines, including urban sociology, human geography, urban anthropology and urban design. These relevant theories helped to gain a good knowledge for better understanding as well as answering the overarching aims of this thesis.

#### *PHASE II- The Transformative Pathway of Research Methods and Case Study Sites.*

This phase respectively explains in Chapters 3 and 4 the selection process of the case study sites and their locations, including the old (waterfront) and new (beachfront) masterplanned neighbourhoods in Anzali city centre and Anzali Free Trade Zone. It also presents the steps taken in the research methodology while Chapter 4 presents the extensive field work and how it was conducted using a mixed-method qualitative approach.

#### *PHASE III- Human Experiences: An Outcome of Empirical Research.*

This phase consists of the findings of empirical research which are presented in Chapters 5-7. The bulk of the fieldwork is made up of direct observations through the use of behavioural mapping with GIS spatial analytic tools. Also, in-direct observations by wide level of time-lapse photography as well as narrow level of site photography, the diversity of photography analyses supports the researcher to understand the spatiality of social interactions, in particular, users' body orientations and social distances. Finally, narratives were developed through in-depth interviewing. The mixed qualitative data helps the researcher to test and expand the existing key spatial features as well as social conditions that support social encounters.

In Chapters 5-6, the researcher examines the analysis of 'lived experiences' of social encounters in different public space typologies. This diversity of typology allowed the researcher to better understand the daily patterns of social encounters among users both in terms of their similarities and differences of social patterns in public spaces along the Caspian Sea in the Anzali context. Therefore, in Chapter five, the researcher focuses on public spaces along the Anzali Beachfront and examines the human experiences of public social life and encounters through behavioural mapping as well as site photography. In Chapter 6, the researcher concentrates on public spaces on the Anzali Waterfront with the same approach as in Chapter 5 to inspect the human experiences of public social life and encounters. In addition, in Chapter 6 the researcher tests the series of time-lapse photography by examining human flow while tracking users in public space in certain times during the day and night. Chapter 7 presents a critical presentation of 'real life problems' through examining users' perceptions of public spaces and addresses users' nostalgias, needs and expectations upon public spaces along the Caspian Sea in Anzali City.

*PHASE IV, integration, implication and Reflection.*

This phase consists of Chapters 8 and 9. In Chapter 8, the researcher integrates findings from the previous three chapters, linking them back to the sociality and spatiality of existing theories and studies. Chapter 8, in particular, examines five well-accepted and conceptual social theories that are considered to support informal social life: 'people watching', events, thresholds, 'open regions', and 'triangulation'. With this in mind, the researcher contends these social conditions can be spatialised and framed by very particular spatial conditions that occur in very specific physical and natural objects in the Anzali context. One of the key examples of these new spatial settings is related to 'Patogh spaces' – a hangout venue of habit that has been created by specific male users in Iranian public spaces since ancient times. The researcher discusses how these social encounters will emerge in new public spaces. In addition, natural elements such as trees line and shade and how they provide new public spaces and support different social encounters will be discussed.

Accordingly, the findings introduce new types of optimal spaces which are located between the scopes of macro-social and micro-social scales. Moreover, the newly identified spaces support informal hangout and meeting in social life. So, these types of spatial features and

conditions are clearly different from formal and decisive urban design and landscape architecture of public spaces derived from the western context. These optimal spaces are not well-documented within the scope of urban design and landscape architecture, particular not in global south (Middle Eastern) context.

Chapter 9 summarises the theoretical and practical contributions of the research, in particular, about extending the idea of 'fourth-places' (Aelbrecht, 2016) that is relevant to spatial, temporal or managerial 'in-betweenness' while offers 'a great sense of publicness'. In the past the type of spatial settings was included to threshold, edges, and circulation spaces and support informal social life conditions. However, the researcher extends the definition of 'fourth place' and introduce temporal 'fixed meeting places'. These new spaces are extensively under umbrella of temporal condition and also spatial and natural settings along the thresholds, paths, edges, props and trees line and grasses for informal social life alongside of three practicality of social life-home, work and 'third-places' such as café and bar. These new temporal 'fixed meeting places' help us re-conceptualise urban design and landscape architecture theories. One of the most significant lessons is that in order to actualise human desires, both in the fields of urban design and landscape architecture, we need to suggest possibilities for adaptation to address cultural values. In addition, vacant and undefined (beach) spaces have the potential to support new functions of places with diversity of users through the concept of the 'accidental playground'. Finally, the thesis ends with a personal reflection by the researcher on the research journey and a discussion of the scope for further research beyond this piece of research.

## **2 Literature Review**

### **2.1 Introduction**

The purpose of this literature review is to explore the multidisciplinary of the scopes of sociology, human geography, anthropology, environmental psychology, urban design and landscape architecture for this study. This multidisciplinary perspective helped navigated the researcher to find the research gap and also to identify the research objectives in relation to different dimensions of the built environment. The review commences by considering 'socio-spatial dialectic' (Lefebvre, 1991; Soja, 1980) as 'a productive and appropriate focus' for the analysis of social aspects of urban environment (Soja, 1980, p.224). Secondly, the chapter focuses on the definition of 'public space' and the relevant debates about it. Thirdly, the literature review centralises how modernisation has emerged in Iran historically, alongside an explanation of the concept of public spaces and gathering in the Iranian context. Fourthly, the literature comprehensively focusses on the role of social encounters and how the knowledge of urban sociology and human environmental studies shaped social interaction in public spaces. Focusing the social spaces and conditions of 'triangulation' (Whyte, 1980); 'open region' (Goffman, 1963), 'people watching' (Lofland, 1988), 'Playfulness' (Stevens, 2007) and spatial condition of 'Fourth place' (Aelbrecht, 2016). 'public distance', (Altman and Chemers, 1984), 'proxemics distance' (Hall, 1969; Schefflen, 1972). The chapter closes with an exploration of the literature on sitting spaces and their contribution to urban public life.

#### **2.1.1 Conceptual framework and gap in knowledge**

To understand 'where' and 'how' social interaction occurs in public spaces, this research is supported by a conceptual framework which combines urban design theories, and mainly focus on the seminal works of Lynch (1960), Gehl (1971), Whyte (1980), Stevens (2007, 2020), Aelbrecht (2016) that are employed in this research. Also, urban sociology theories such as macro-sociology (Sennett 1977; Oldenberg 1989) and micro-sociology (Hall 1969; Schefflen 1972; Goffman 1963; Lofland 1998) scales. These existing studies provide valuable knowledge for understanding public social conditions as well as the methods for analysing



the socio-spatial characteristics of the space and social dynamics. However, this research investigates *new spatial, natural and social conditions* along the water's edge environment in Middle-Eastern Iranian context that are still under-theorised. These conditions which are often found within the Middle Eastern context have not yet been fully examined and therefore not acknowledged in *sociology* and *landscape* and *urban design* theories as *optimal conditions for shaping informal social life*. In line with this, this research provides a re-conceptualisation which contributes to knowledge to better inform and underpin well-accepted theories in urban design and landscape architecture more fully (Aelbrecht, 2016; Stevens,2007).

## **2.2 The socio-spatial dialectic**

The 'socio-spatial' contention is a critical theory about the space and social dynamics, which focused the body (spatial space) and the mind (social space) as closely related (Harvey,2009; Lefebvre, 1991; Soja, 1980; Castells, 1997). 'Socio-spatial' theories discuss the causality between spatial structure and social dynamics, for a relational perspective rather than an absolute perspective (Soja, 1980). This dialectic also illustrates that the process of spatial structures is at the same time created and shaped, by and through, social connections. So, the dialectical thoughts are that 'social reality is marked by contradictions and can be understood only through the comprehension of these contradictions' (Schmid, 2008, p.30).

### **2.2.1 The Creation of (social) space**

One of the key theories suggested by Lefebvre (1991) is about the dynamic process within the socio-spatial dialectic. He offered that social space is multiple, mobile and transformative meaning that social space is being consistently produced and re-produced. In addition, Lefebvre argues that social space involves a wide range of objects 'both natural and social, including the networks and pathways which facilitate the exchange of material things and information' (Lefebvre, 1991, p.77). He also emphasised that social space is an amalgamation of three dimensions, including 'spatial practice (perceived space)', 'representation of space' (convened space)' and 'representational space (lived space)'

(p.38). Perceived space is related to the rhythms of daily life, urban routines and their communications. This also relates to 'the sensuously perceptible aspect of space directly relates to the materiality of the "element" that shape "space"' (Schmid, 2008, p.39). The perceived space can also be described as '**embodied (sensed) space**'. Maps, images and the conceptualised spaces are related to the representation of spaces (conceived space). They are the interpretations of 'the space of scientists, planners, urbanists, technocratic subdividers, and social engineers' (Lefebvre, 1991, p.38). The impression of lived and perceived spaces is related to conceived or '**imagined space**'. Representational space (lived space) is the space that is lived, consisting of codes, symbols, the memories and non-verbal signs of material space. So, the lived space is in relation to 'the loci of passion, of action and of lived situations, thus immediately implies time...it may be directional, situational, or relational, because it is essentially qualitative, fluid and dynamic' (Lefebvre, 1991, p.42). This is an '**experienced space**'.

The main core of this research is to study the experiences of social encounters (lived space) and the manners of embodying and using public spaces (perceived space) with regards to the design and management of public space (conceived space).

Within the scope of this research, as stated by the socio-spatial theorists, to understand the social dynamics of space, it is important not to contemplate space as a 'container' of social relations but rather to examine the current interactions and contradictions of socio-spatial dialectic (Ganji,2018). To better understand how the multifaceted concept of social space relates to social encounters directly influences the design and methodological approaches of this study – these are outlined in Chapter 3.

Despite the fact that Lefebvre's conceptualisation of social space has potential to be considered as the basic theoretical framework in the production of knowledge about social relations in cities, but when trying to implement the theory of 'social space' in practice there is a lack of certainty in design and planning about how to do this (Awan and Langley, 2013). In this review, the researcher addresses this challenge by combining various theoretical frames to conceptualise public space alongside an analysis of the practical and empirical perspectives of interacting between people and space and their relationship. Soja (1980) stated that in understanding the concept of city, the socio-spatial dialectic should also be

considered through economic, political and historical perspectives (as this chapter will outline). In line with this, assemblage thinking helps illustrate the socio-spatial dialectic in relation to broader structures.

### **2.2.2 Assemblage thinking**

Originally, the theory of 'assembling' was derived from the philosophy of Deleuze-Guattari (Kamalipour and Peimani, 2015; McFarlane, 2011). This theory has been pursued as a critical urban theory for understanding the socio-spatial relationship with emphasis on the multiplicity of elements that combine together in the formation of social realities, having a mutual effect or contradiction (Kamalipour and Peymani, 2015; McFarlane, 2011). In line with this, the term of 'assembling' can shed a light on our understanding in relation to socio-spatial construction both as a whole, and concomitantly in parts.

The goal of assemblage thinking is to perceive urban reality without reducing it to its component parts (McFarlane, 2011). In other words, it prioritises 'the inseparability of the sociality and spatiality' (Kamalipour & Peimani, 2015, p. 403). As a mode of critical thinking, this theory intends to examine the macro-political economy and power relations in relation to urban experiences on a micro-scale (Dovey & Wood, 2015). In addition, assemblage thinking permits the examination of multiple components that can be at different but interrelated scales such as micro, meso and macro scales (Ganji, 2018), without resorting to a simplistic sequence of understanding (Kamalipour & Peimani, 2015). Dovey (2009) explores the concept of place in theory and expresses place as 'an assemblage of spatial practices but also of meanings; more than locations or sites it is also distinguished by intensity of experience' (p. 24). Measuring assemblage thinking alongside Lefebvre's socio-spatial dialectic, Farias (2016) states, 'the ontological use of the notion of assemblage in current urban theory is an invitation to think not against, but beyond the Lefebvrian matrix in order to radically "reimagine the urban".' (p. 45)

Therefore, the way of assembling theory informs the multiple aspects which is addressed in this research: discovering lived experiences of everyday public life and the implication to

policy and practice. As Kamalipour and Peimani (2015) emphasise, there is a need for fluidity when moving between various scopes and scales. As this increases, the importance of wider political, economic and societal perspectives for better understanding the lived, perceived and convinced aspects also increases (Ganji,2018). For these reasons, it is important in this research to consider the perspective of assemblage thinking both in macro and micro scales.

### **2.2.3 The concept of space and place**

One way to conceptualise space-place is the intention that 'space' is an often general and abstract unit that can be transformed into 'place' by actions and experiences (Canter, 1977; Relph, 1976). Similar to Lefebvre, Canter (1977) also offers a trilogy to explain about place production. In Canter's theory, place is a construct which consists of the interaction of three components: 'space' (material and spatial), people's involvement with space as 'behaviours and activities', and 'conceptions' as meanings and values through experience and use of place is created. Relph (1976) also proposes a similar structure for explaining the three components of place identity but uses 'meaning' instead of 'conception'. Relph's structure identifies 'place identity' as a spatial quality that has a preferable (often positive) meaning, while Canter suggests that his structure of place can be used as an analytic frame that looks into three interrelated processes, and considers space (physical setting) as a container for behaviour.

Another perspective is to consider space and place in a relationship of fluid and dynamic way. Conceptualising the 'space' as a fluid construct is most evident among the key theorists of the everyday such as de Carteau (1984), Bourdieu (1977) and Massey (2005). Certainly, these theories provide a useful account for understanding the relationship and interaction of space, body and culture (Low, 1996, 2000). However, they can provide different ways for understanding of space and everyday socio-spatial practices.

Bourdieu (1977, 1984) looks at the structure and order of everyday socio-spatial practices and the production of social space through the conscious and spontaneous spatial behaviours that are based on certain expectations and tendencies.

He employs the term 'habitus' to describe ordinary everyday spatial practice that create cultural meanings as well as social patterns. Bourdieu communicates that spaces and places are inhabited and shaped through 'internalised structures, common schemes of perception, conception, and action' (Levin, 2015, p.34). De Certeau (1984) talks about 'tactics' and 'strategies' in everyday socio-spatial practices. He also argues that people use various tactics and strategies in their everyday socio-spatial practices, and these practices are free and active in comparing with Bourdieu's explanation of 'habitus'. In de Certeau's (1984) opinion, a place (*lieu*) is the arrangement of elements in relationship with each other that represents stability, while space is a composition of mobility, direction, space and time.

It is the movement in and between places that transforms the place into space. Therefore, 'there are as many spaces as there are distinct spatial practices' (de Certeau, 1984, p. 117). These theories provide numerous narrations of the expressions of cultural capital through the physical and symbolic visualisation of space, which are mainly rooted in the habits, tactics, choices and perceptions of everyday socio-spatial practices. In this study, the researcher explores the implications of these socio-spatial practices in relation to social and political boundaries or changes (namely the Islamic Revolution of 1978-79) in the context of the water's edge environment; and to understand how habits and tactics in using spaces shape and are shaped by perceptions of self, others and the environment.

Massey (2005) highlighted the need to look at the relationships and interactions of objects with spaces, meanings, memories, materialities and temporalities in creating the '*event of place*':

'If space is rather a simultaneity of stories-so-far, then places are collections of those stories, articulations within the wider power-geometries of space. Their character will be a product of these intersections within that wider setting, and of what is made of them' (Massey, 2005, p. 130)

The meaning of *space* in Massey's reading is about the multiplicities of open-ended processes and paths of material and spatial applications, while *place* is described 'as integrations of space and time; as spatio-temporal events' (Massey, 2005, p. 130). The arguments for considering space as an unfinished and unbounded construct arose from the critique of the limitation of the concept of place as bounded and limited to the extent to local place (for example, a house or a neighbourhood).

By introducing the idea of place as 'space that has been given meaning through personal, group and cultural processes' (Altman & Low, 1992, p. 4), the researcher understands that any space which is prone to inhabitation, occupancy and use can be a place. Lofland (1998) states that any interaction (embodied, symbolic or imagined) with space has a definition and feeling associated with it. According to this definition, place and space can both be infinite, plural, and related to the probabilities of multiple meanings. In this context, the difference between place and space is only about time interacting with place. Considering the space-time-place relationship, place is 'neither more (nor less)' from the here and now and the moment of encountering space (Massey, 2005, p.141).

The concept of this heterogeneous and relational way of thinking about space has recently been engaged in researching and practicing space shaping by some scholars who seek to integrate theory, and practice. The researcher refers to recent studies (Bagheri, 2013; Tornaghi and Knierbein; 2014; Aelberecht, 2016; Ganji, 2018), in which researchers advocate a relational perspective in the analysis of public space and offer a rethinking of 'ontology' (understanding the nature of social reality) and 'epistemology' (ways of knowing social reality) of public space.

The above scholars build on the work of Lefebvre (1991) and other theories in *human geography* that have tried to make the dynamics of cultural practices, individual and collective experiences in relation to space and spatiality. The ontological situation in relational perspective approaches public space beyond a 'material surface' and puts change at the centre of this understanding, 'towards a dynamic idea of ever changing public life and lived spaces in the city' (Tornaghi & Knierbein, 2014, p. 15).

Furthermore, it also concentrates on the *emotional* and *experiential* perspective of everyday life that are formed by public spaces and re-formed public spaces through spatial practices and levels of occupation as well as inhabitation.

The multiplicity of ontology of public space in relational thinking implies a multiple and combined approaches to the epistemology of public spaces (Tornaghi & Knierbein, 2014).

It points the study of the lived experience of public space through the various epistemologies that cross and transcend disciplines (that is, sociology, geography, urban design, planning and landscape architecture) (Khan et al., 2014; Tornaghi & Knierbein, 2014; Ganji 2018). In other words, it proposes the aggregation of different fields of knowledge and their integrating for the ability to analysis public spaces and study the encounters with individuals and places in relation to the empirical, spatio-temporal, socio-economic as well as political contexts.

It is useful to review different concepts and approaches to space and places which relate directly to this research context. First, noticing a space as an unfinished process (Massey,2005), supports user to recognise the factor that can transform the space by visualising and interacting with the spatial, material as well as temporal dimensions of the space. Second, the relational perspective is highly relevant when exploring the lived experiences of public space in relation to its spatial and material qualities.

As Ganji (2018) states ‘relational analysis tries to cross between different dimensions, and to understand the spaces by exploring experiences and dialectics’ (P. 20). Therefore, it supports the idea of connecting between the three dimension of Lefebvre’s (1991) lived-perceived-conceived triad. Relational thinking values the urban experiences of individuals and places. It is also in the nature of ‘assemblage in incorporating micro and macro, whole and parts, and different elements of human, non-human, networks, material and spatial, but it offers a more practical and tangible way of approaching space and social processes’ (Ganji, 2018.p. 20). In this research, the urban experiences examined are those in the public spaces on the water’s edge environment and the potential for social encounter in the Middle Eastern, Iranian context.

## **2.3 Public space definition and debates**

Madanipour (1996) states that public space is an abstract and controversial concept through which the different knowledges in the scopes of geography, sociology and urban design are manifested. He emphasised how the dilemma of defining conceptual areas of public space is in part down to the fact that different approaches give different degrees of priority to social, cultural, spatial, temporal, economic and/ or political aspects. Moreover, there is some examination of how public spaces can act as gateways into urban cultures and the paths of shared living, also marking an appearance of social, political and economic alterations in cities and the way cities are organised (Madanipour, Knierbein, and Degros, 2013).

### **2.3.1 Typologies of public space and its concepts**

The theme of public space is a controversial notion and it is a multidimensional as well as multi-scalar concept. As Mehta outlines, public spaces range from 'the physical small scale of street, plaza and park, to the neighbourhood, city and country, as well as the media, World Wide Web, the local and national governments and even international governing bodies' (Mehta, 2014, p.53). The meaning of 'public' has a dual concept, which is not always easily dichotomised with the 'private' or limited, when one considers how individuals use public space solely and as part of a wider collective. Urban design scholars seem to be agreed on a shared description of public space as a space which is open to all (Carr et al., 1992, p.50) and also manipulated by the authorities as representatives of government and society (Madanipour, 2013).

Concepts like 'public realm' and 'public sphere' are associated with public spaces, occasionally used interchangeably. 'Public sphere' is used by political theorist to mean the democratic and political dialogue of public affairs in cities (Habermas, 1991; Arendt, 1958). Another theme is 'Public realm' which has been applied and used in the literature: for example, Carmona et al (2003) argue that the function of the public realm for is for 'social interaction', 'political engagement' and 'social learning'. Moreover, public realm is 'a Regio incognita': also described as a territory of 'strangers' with not only its own geography, but also 'has history, a culture (behavioural norms, aesthetic values, preferred pleasures), and a complex web of interrelationships' (Lofland, 1998, p.1). The term of public realm is also



used to describe when strangers encounter and meet, 'a theatre of public life- a theatre mundi' (Sennett, 1990). Some other scholars discuss public spaces as places where different residents of city join together and interact (Iverson, 2007; Young, 1990; Jacobs, 1961). This level of togetherness can also be described as 'ludic' (Stevens, 2007). Low (2015) states that the relationship between the public realm, public sphere and public space is vital to explore public space 'as a setting for socio-political practices'.

Mehta (2014) highlighted that there are four factors that determine public space: access, ownership, control and use. This is discussed by Low and Smith (2006): 'public space is traditionally differentiated from private space in terms of the rules of access, the source and nature of control over entry to a space, individual and collective behaviour sanctioned in specific spaces, and rules of use of public space, while far from free of regulation, is generally conceived as open to greater or lesser public participation' (p.4). Carmona (2010) categorised diverse range of public spaces based on their functions, forms, socio-cultural and political-economy factors (Carmona, 2010).

Public spaces are both 'external' and 'internal' spaces. The 'external' or open dimension of public space describes any territory which is publicly accessible outside of building such as streets, parks and squares. The 'internal' dimension of public space describes spaces which are accessible indoor for all such as libraries and museums (Carmona et al., 2003).

These external and internal spaces will differ according to the morphology (design) and also the function of public spaces. In line with this, Carr et al. (1992) suggested **11 types** of mostly external public spaces: '(1) Public, (2) parks, (3) Square and plazas, (4) Memorials, (5) markets, (6) street, (7) Playgrounds, (8) community open spaces, (8) Greenways and Parkways, (9) Atrium/indoor marketplaces, (10) Found spaces/everyday spaces, (11) Waterfronts' (p.79). Some of these spaces are examined in the (limited) literature which focuses on the Iranian context in the next section.

### **2.3.2 Current discussions about the social role of public space**

Growing globalisation and commercialisation of urban environments has increased concerns among urbanists regarding the social dimension of public life in contemporary public space,

including urban waterfronts. Such public spaces are described as spaces of 'hope' and 'opportunity' but also employ 'loss' through increasing of 'social tensions' and 'inequality' (Aelbrecht and Stevens, 2019; Aelbrecht, 2016). Ganji (2020) highlighted, numbers of 'pleasure' and 'challenges' of living in cities are the nearness of 'difference'. Her investigation in public space which focuses on 'intercultural experiences', argues that 'with social inclusion, and within this broad area, we employ a theoretical lens of intercultural conviviality' (Ganji, 2020, p.1). The discussion around these ideas of 'threat' or 'retreat' form the normative concepts of public space as open, inclusive, and as an arena for interaction with strangers accelerated from the middle to the end of the twentieth century. Sennett (1977) as well as Oldenburg (1999) discuss how public spaces have changed less stimulating for social encounters and that public life has retreated into the limited and private scopes. Other critics earlier attributed the 'loss of public life' to the processes of design, planning and major urban development, the 'mass culture' and the loss of attachment of places (Carmona et al., 2003). Relph (1976) emphasises to the matter of 'placelessness' and 'loss' of concept and importance, and criticises the homogeneity and standardisation of early modern urban planning and the increasing urban expansion and physical integration of cities, which has had negative effects on public vitality as well as territory (Banerjee, 2001; Arefi, 1999; Jacobs, 1961). The development of privately owned and managed public space (e.g. shopping malls) which are open (with time limits) for access to the public. These public spaces have blurred the boundaries of how people move between spaces and how users move between spaces as well as have an access between social encounters and activities (Madanipour, 2003). Some scholars point to the increasing privatisation of public space for reasons such as maintenance, control, and security, and the implications for social relations in contemporary public spaces (Crawford, 1992; Sorkin, 1992). Others reflect on issue of access, 'the right to space' and equality with respect to minority groups in society, and criticize the exclusionary practice of controlling and regulating behaviour in public spaces (Iveson, 2007; Madanipour, 2007b; Mitchell, 2003).

Koch and Lathan (2012) state that current discussion in relation to the decline of public life in contemporary public spaces can be classified into three categories: 'exclusion, encroachment and claim making' (p.515). In fact, they argue these themes are partial, and to some extent 'repetitive' and 'predictable'. They analysed the social life in a small market

space in the context of London, and tried to draw a narrative of hope for sociality in public spaces, by supporting a more pragmatic and situational understanding of the three simultaneous processes of material costs, inhabitation and atmosphere.

The first one (of these three processes) is the set of 'material configurations' that make possible various forms of activities and ways of occupancy. 'Public space, as a context for actions, is made of constructed surfaces, arranged objects, architectures, demarcations, infrastructures, hard and soft technologies, amenities and provisions, aesthetic devices and shared material practices' (Koch and Lathan, 2012, p.522). The second one (process) is proposing how the way of living of these material configurations with special attention to the temporary different ways of occupancy public spaces and continuity of 'corporeal practices and embodied routines' (Low, 2015, p. 159). The third one (process) is measuring with the 'relational intensities': such as emotions, feelings as well as memories. Koch and Lathan (2012) also, highlight about the importance for perceiving the various of the experience of public spaces. 'Public spaces can be experienced as crowded, empty, lively, mundane, slow, fast, quiet, dangerous, inviting and so on' (p.522). So, diverse understandings and valuations of space can influence the kinds of interaction and exchanges that people obtain with the relationship between people and place.

On the other hand, some scholars in relation to public spaces don't perceive and interpret the current changes in public spaces because of the decline of social life in public spaces. In fact, they suggest a counter narrative of 'possibilities' of 'new forms of encounters' and social interaction which are mainly embodied in experiences of everyday public spaces in compare to the general meaning of public space (Habermas,1991; Sennett,1977).

Studies by Whyte (1980) (social life of small public spaces), Gehl (1971) (life between buildings) and Stevens (2007) (the ludic city) all aim to present the possibilities of sociality in the current conditions of public spaces. By discussing the debates on the decline of public spaces, as Ganji (2018) emphasizes 'it is important not to romanticize the role of public space in its normative and ideal condition' (Ganji, 2018, p.25). Also, in focusing the social role of public spaces by the lens of 'everyday', it is vital to consider the intersections and expressions of 'tactics', 'strategies' (de Certeau, 1984) and 'habits' (Bourdieu, 1977;1984) in the everyday spatial practices. Therefore, those theories draw a foundation for investigation

about the spatialisation of these everyday practices and their concepts not only in relation to social but also by focusing on cultural and political perspectives of public spaces. Therefore, the researcher addresses this issue through concentrates on environment-behaviour theories that provide useful perspective as well as concept for the empirical analysis of spatial behaviour.

### **3 The wave of modernisation in Iran**

The literature review for this research mainly focuses on Western theories in particular, in the scopes of urban design, urban sociology and human environmental studies. However, this research is focused on the context of the Middle Eastern, in particular the Iranian context. This section helps the researcher for providing the characteristics of *political* and *social* changes in Iran since the Islamic Revolution of 1978-79). In addition, the researcher provides a comprehensive picture of the literature in relation to the historical roots of Iran's tension between *modernity* and *tradition* and how this is played out through the concept of public space in Iranian society. Also, this review helps provide a better understanding of the nature and culture of Iranian public space use.

Reza Shah Pahlavi in January 1936 banned the Islamic face covering and ruled that women unveil and dress in western clothing. However, for the majority of Iranian women this order was unaccepted and tantamount to getting naked in public. Until that point, if urban women needed to go out, they were covered from head to toe in a black veil or chador (Ebrahimi, 2006). With the wave of modernisation in the Middle East, Reza Shah (like Kemal Atatürk in Turkey) imposed Western ideas and also modernisation policies not only through political, economic, cultural agenda or with a new urban outlook, but also by changing the appearance of men, in particularly, women's way of dressing in public spaces. In fact, the entry into public spaces was a solid stone of westernisation in Iran, as in many other countries (Ebrahimi, 2006).

In the case of Turkey, Nilüfer Göle noted that 'westernization and the arousal of "civilizational" consciousness was directly dependent upon the relationship between the sexes, the allocation of space, and lifestyles' (Göle, 1996, p. 35). During the reign of

Mohammad Reza Shah (the second Pahlavi after Reza Shah), and within the framework of modernisation reforms, women obtained new rights based on their activity in private and public spheres. For example, one of the most significant steps was related to changing the unequal treatment of the sexes. This aim was manifested through the establishment of the Family protection Law (1967). This law happened at the same time as growing unpopularity of the Shah's regime as well as the opposition from religious traditionalists to Western-styled (Keddie 2006, p. 167).

In the 1960s, when Mohammad Reza Shah moved to Niavaran Palace for following his court in the Northern part of Tehran, this changed it to a modern, westernised and wealthy city. However, the Southern neighbourhoods of Tehran, made up of new rural immigrants of Tehran after land reforms, remained traditional, religious, and impoverished. So, Tehran had two parts, one based on rapid and significant urban growth which led it to become a dual city with different communities and cultures (Amir Ebrahimi, 2004 and 2006). Moreover, in the Southern part of Tehran, the majority of women were veiled (with chador). Only a minority of women were active in the labour market or went to university, and they were confined to the closed spaces of their neighbourhoods. In fact, one might argue that an invisible wall separated the city and its people. However, there was a serious rupture to this wall. The impact of the revolution on the social and urban structure of Tehran and other major Iranian cities, was clear in many ways (Ebrahimi, 2006).

### **3.1 The monarchy and revolutionary perspectives in the Iranian society**

Before the revolution in Iran in 1978-79, the monarchy (via the Shah) dominated the people, the old over the young, men over women, parents over children, the rich over the poor, north Tehran over south Tehran and also Tehran's dominance over other provinces was incontrovertible. This power took social and geographic form and clarity (Ebrahimi, 2006). However, the revolution – when an Islamic republic overthrew the Pahlavi monarchy – was the starting point of the death of the past authority, and also the birth of a new power, which was based on tradition and religion despite of its novelty. This new authority, which was shaped on the basis of religious and revolutionary conflicts, had no specific and classifiable social status (unlike in the past). Therefore, this meant that various social classes

could emerge in all types of urban places in Iran (Ebrahimi, 2002 and 2006) , including public spaces. The new power quickly crystallised and manifested itself in the appearance and norms of society.

One can consider the profound change that was experienced by women. In 1980 (a year after the revolution), women were forced to wear the Islamic veil which created the essential underpinning condition of the presence of women in the public spaces in Iranian society (Ebrahimi, 2006). This new mode of dress was in conflict with the view of Reza Shah Pahlavi, who had sought to present Iranian modernity through the unveiled image of women. At this time 'the Islamic revolution has utilised the veiled bodies of women as a political symbol to show its differences from the western world' (Gole,1996, p.83).

Therefore, since the revolution this fundamental change defined through the 'compulsory hijab' by the Islamic government means that all Iranian women must be covered in public spaces in the society of Iran today.

### **3.2 Public spaces and gathering in Iran**

Scholars from various disciplines have been investigated about public spaces and its dimensions in Iran. These include architects and urban planner (Ardalan, 1980; Soltanzadeh, 1991; Habibi, 1996; Madanipour; 1998; Tavasoli, 2007; Pakzad, 2003; Charkhchian and Daneshpour, 2009, Tafahomi, 2007; Alizadeh, 2007; Frid-Tehrani, 2011, Bagheri, 2013,)), urban geographers (Shakohi, 1994; Shakohi and Kazemi, 2005; Fanni, 2009 and 2011), and urban sociologists (Amir-Ebrahimi, 2006 and 2008) who have researched a diverse range of views in public spaces.

Ardalan (1980) examined public gatherings and their place in traditional Islamic cities, describing them as 'all locales in human settlements which are outside the private and personal territorial domains of the citizens'. Such places that have been examined in the Iranian urban context include neighbourhood centres and alleys, public gardens and cemeteries, indoor passages such as Bazaars, Suqs, mosques and any other holy places such as Imamzadeh (Holy Shrines) open spaces, squares, Darvazeh-e-Shahr (city gated), entrances to public buildings, bridges, waterfronts, stairways linking streets at diverse

levels, streets and Meidans (roundabout) (Ardalan, 1980, Soltanzadeh, 1991; Pakzad,2003; Charkhchian and Daneshpour, 2009). Pakzad (2003) highlighted that as long as space does not provide the setting for the creation of social interaction between residents, it cannot be considered as an urban public space. According to Paseban Hazrat et al. (2003), the social dimensions of public spaces relate to the age and intersections of users. For example, a public park can be occupied by 60-years-olds as a place to relax, have clean air and connect to nature. On the other hand, young users in their 20s can employ the park as a place to 'see and be see' while gathering in such spaces. He also pointed out that the number of users who used a public space is not important, as long as the space is for hangout and finally shaped a sense of place even for a few individuals (Paseban Hazrat et al., 2013). However, the current literature to date has not examined the relationship between Islamic rule, public space and different users and uses, pointing to a clear gap in knowledge.

Also, from the point of view of Western scholars, public spaces in Islamic cities have patterned a positive role in social life and have created a well-defined sense of place (Kostof, 1992; Alexander, 2002; Keddie, 2007). Bagheri (2013) mentioned that eco-design, hierarchy and functional flexibility are remarkable features of traditional public spaces in Iranian cities. Traditional spaces are presented as pre-industrial urban spaces which are rooted in socio-cultural conditions and involved patterns of organic growth, pointed on pedestrian traffic, and construction with available local materials. Eventually, public spaces change to grow organically in response to population growth, land ownership and other vernacular aspects and characteristics (Bagheri, 2013).

Tafahomi identified (2007) two key periods for public spaces in the Iranian urban history of Iran: Iranian-Hellenic and Islamic-Iranian periods. Public spaces in the Iranian and Greek eras (550 BC-674 AD) were linked to streets (characteristic of movement), squares (less active than leisure activities) and bazaars (covered street and market place). However, all these types of spaces were controlled by the government and also most of the squares had only military and political functions. The bazaar however changed an important place not only for the trade of goods but also for social encounters between residents at this time (Tafahomi, 2007, p.85).

In the seventh century, the Islamic conquest of Persia not only modified Iranian religious and socio-cultural values but also Islam influenced the urban structure. So, the creation of a

mosque, as a new urban element, was presented to Iranian cities. As a result, Bazaars, Mosques and Mahaleh (districts) were three main new urban elements in the Islamic-Iranian cities (Habibi, 1996). To use a term of 'capital web' specified by Carmona et al (2003), these city elements created a network of public spaces including streets and squares. For example, the Jaame Mosque (main mosque) was often placed near a bazaar and navigated other functions in the city. Bazaar districts usually employed 'mixed uses, commercial, holy and religious, manufacturing, hygienic, recreational and culinary' while having the feature of high density 'social connectivity' (Keshavarzian, 2009, p.98).

Therefore, the form and function of public spaces have been reformed through political, economic, religious, socio-cultural and also ecological transformations. Also, Iranian cities, in particular, public spaces 'reflect the dominant political regimes and their relationships with people' (Bagheri, 2013, p.34).

During the Safavid dynasty (1598-1929) in addition to religious, governmental and commercial roles, recreational aspects also enhanced the urban public realm. Naghshe-e-Jahan Meidan (translated as Image of the World Square) in Isfahan city is a rich cultural public space ordered by Safavid Shahs while it built between 1598 and 1929. This large and impressive square is enclosed by the Alighapoo Royal Place (western side), Jame'Abbasi Mosque (southern side), Sheikh Lotfollah Mosque (eastern side) and the main bazaar entrance space (northern side).

According to the Project for Public Spaces in its piece on 'The world's best squares' (2011), Naghshe-e-Jahan is considered the best example of Islamic-Iranian public spaces. This square was also the largest public square in the world until the mid-twentieth century (Vance, 1977). The Safavid Dynasty which was famous during its Golden Era and its reviving forces was separated by the planning of modernism in 1900. By the end of the Qajar dynasty (1785-1925), and also during the Pahlavi dynasty (1925-1979), Iranian cities were not only undergoing major political changes, but also social and spatial changes too (Bagheri, 2014)

Therefore, modernism emerged from industrialisation and also the development of technology which facilitated the global model and standard development (Harvey, 1989; Krier, 1987; Johnson, 1991). In Iran during the Pahlavi dynasty (1925-1979), modern development illustrated as a nationalistic and progressive nature, however, characterised



traditional pre-Islamic architectural details. In fact, architecture in this time developed beyond the International Style and tied modern and traditional patterns together in design (Diba and Dehbashi, 2006).

The existing tension between Islamic laws (Sharia) and social norms (Urf) are two factors explaining tradition (Sonnat), and modernity in various periods of Iran's urban, political and social history since the 1920s. In the early stage of the Pahlavi Dynasty in 1925, the majority of Iranian cities have changed through the waves of modernisation, being influenced by Western patterns and shapes and neglecting the origins of Iranian vernacular architecture (Diba and Dehbashi, 2006). Reza Shah, banking on the prosperity of the oil industry in the 1920s and 1930s, sought to build a new modern nation, by making fundamental social and spatial changes (Bagheri, 2013).

Finally, Pakzad (2003) blamed the methods of modernism for the sudden rapid change of Iranian cities and also argued that positive rationalist approach to modern urban planning is highly focused on performance and neglected the other two aspects of public spaces: form and meaning. He also emphasised that converting people, trips, streets and other things into some abstract numbers and putting them into American or German import formulas does not help us shape and have better public spaces (Pakzad, 2003).

#### **4 Social encounter and public spaces**

This section ties together knowledge of sociology and human environmental studies in public spaces which calls on work by Goffman (1963) and Lofland (1998); and integrated with urban design theories, Whyte (1980), Gehl (1971), and Stevens (2007). This is followed by discussion of more recent studies within the scope of urban design that concentrate on the spatiality of social encounters in public space (Ganji, 2020 and 2018; Aelbrecht, 2018 and 2016; Mehta and Bosson, 2010; Mehta, 2009). All of these investigations can contribute to a socio-spatial theoretical, conceptual and methodological framework for better understanding social interactions and public life. By reviewing these theories, this particular section shaped the research methodology and also analysis of social patterns and behaviours in public spaces, that will be explained in Chapter 3 comprehensively.

## 4.1 Types of interaction and body-space orientation

In public spheres, social encounters among strangers are based on the distance between them and orientation of the bodies (Stevens, 2007; Lefebvre, 1991; Altman and Chamers, 1984; Hall, 1966).

The construction of play is in fact the outcome of people's perspective and performative abilities of the specific spatial contexts where they act and interact (Stevens, 2007). These concepts reach concreteness when they are created through body experience and orientation of other people and also other people's activities within the actual spaces (Lefebvre, 1991). The chances for playful interactions between strangers are sketched between their body orientation and social distance. Therefore, people through their postures and gestures can shape their social encounters which Hall (1966) called '**proxemics**'. The distance influences how people are informed of each other based on their characters, moods and intentions. Also, these distances identify people's bodily capacity to act in response to such stimuli. Hall (1966) went so far as to highlight the most distinguishing features of **intimate distances**, at less than 0.5m separation, where people can comfortably reach out and touch any part of each other. Therefore, strangers attempt to stay outside of this distance because 'it is taboo to relax and enjoy bodily contact with strangers' (Hall 1966, p. 111-12).

People often manage their proximity to others by the orientation of body as well as posture (Whyte, 1980; Gehl, 1971) However, Sommer (1969) highlighted the idea of **personal distance** where it is feasible to touch and sense bodies. This is the sort of personal space that people often control while sitting next to strangers. In fact, 'person-to-person communication' works only over these short distances. Both smell and touch are intimate senses because they operate only within the reach of body (Rodaway, 1994). In overflowing situations, people turn to make eye contact, perhaps stare, and also restrict their body movement to maintain a sense of social distance, therefore their capability to smell others rises. Thus, it can create a greater level of social involvement (Sommer, 1969). Vision tends to allow us to comprehend the world as complete fixed images. Gazing at someone objectifies them, and the same is true for places (Lefebvre, 1991). By contrast, having proximity of urban life means that tactile sensations constantly assail the exposed body. In

public open spaces, these interactions can be complex to control and respond to these sensations. Therefore, people are abandoned in a certain degree with unfamiliar tactile encounters in the environment and also with other people (Goffman, 1982).

Hall discusses the idea of **public distance** as more than 3.6m being in the role of 'outside the circle of involvement' (Hall 1966, p.116). With this in mind, people at this wider distance are not necessary interacting with other people. People moving toward other pedestrians will make brief eye contact when they are **6m away** in order to display their passing direction and flow (Hall, 1966). As they walk closer therefore they may avoid gazing at each other and there is no expectation of interplay and each person can hold their privacy as they pass within each other's personal space (Goffman 1980 and Whyte 1988). While people are approached within a distance of **around 3.6m** or less, they are able to orient their body and face toward another person which is more likely to include colleagues, friends, partner or family members and can lead to facial recognition (Schefflen, 1972).

Cavan (1966) examined the frequency of stranger interaction sat on stools in a bar according to their arrangement. The position of people '**side-by-side**' and their boundaries are less obvious, and therefore they can be passed without necessary constituting a transgression. Little social experiences can occur in the shape of arrangement of bar stools. They can be sociofugal, which 'tend to keep people apart', or sociopetal, which 'tend to bring people together' (Hall 1966, p.101)

Interactions in public spaces are easier at this distance (Altman and Chemers, 1984). At **public distance**, body involvement is less feasible, while eye contact is possible. People reduce public distance and can become verbal interactions if eye contact continues. Beyond these distances further in public spaces, interpersonal interaction becomes almost impossible, although visual communication is still involved.

The knowledge of the different proxies and possibilities of interpersonal interaction at different distances helps us to understand the linkage between body and space, also to interpret how people place their bodies in different conditions of public spaces (Ganji, 2018 and 2020). Lefebvre (1991) stated that proximal theory is not sufficient to understand the social logic of space. He pointed that attention should be paid to these reducing

interpretations (by determining measures to find proximal) that can 'obscure the great dialectical movements that traverses the world-as-totality' (Lefebvre, 1991, p. 218).

Overall, it is a common perspective among studies in different patterns of interaction in public spaces while social encounters are mostly spontaneous and transient and of little importance (Ganji, 2018 and 2020). White (1980) described that the probability of 'striking up acquaintances' in the New York square he was examining is very low (White, 1980, p.19). Proximity in public spaces does not necessarily connect or lead to interaction. As Goffman (1963) mentioned, people also usually have to be wary of starting reciprocal situations in public spaces. As Peters and de Haan succinctly put it, the 'embodied feeling of place can easily be jeopardised or at risk when conflicting moralities enter public space, resulting in an experience of uncertainty, fear or avoidance' (2011, p. 173). There are social, spatial and temporal conditions that create more opportunities for loose, fleeting, or sometimes quasi-primitive or intimate social relationships (Ganji, 2018 and 2020). Aelbrecht (2018) coined public spaces has potential of social encounters through people body's language. She highlighted that this closeness of communication is engaged to the third parties which are 'common positions not only among friends, but also strangers when engaged in a conversation that does not required any privacy or secrecy' (Aelbrecht, 2018, p.7).

## **4.2 Socio-spatial mechanism that simplify interaction**

The concept of 'triangulation' which was introduced by Whyte (1980) is associated with socio-spatial conditions and shapes the 'social nodes' which can support informal social encounters that are mainly spontaneous behaviours in public spaces. Moreover, public performances, play and events are an emotive public art and a provocative scene can be part of triangulation (Stevens, 2007; Lofland, 1998; Whyte, 1980; Goffman, 1963). Jacobs (1961, p. 104) pointed to 'cantering', a simulate club in the middle, which can cheer contact.

Goffman (1963) uses the term of an 'open person', to refer to the elderly, children, or people with dogs in public spaces, who are often engaging to be further open by 'face-to-face' social interaction. In addition, activities such as standing in queues, waiting for buses/ public transport, buying ice creams from a kiosk/ van, and sitting on a bench during the daily

activities are examples of where 'open' people are encountered in such a situation (Lofland, 1998; Goffman, 1963).

Stevens (2007) identified the term of 'playfulness' which often describes unusual activities and increasing unplanned or unexpected behaviours and social contacts in public spaces. He emphasised that play has a strong potential to suspend the everyday norms coexistence and creates opportunities for interactions and he also called the term of '*The Ludic City*' in his book, which are taken from 'unconventional activities' in the public places.

Ganji (2018, p. 45) stated that 'some socio-spatial conditions' have the potential to suspend usual norms of social interaction and create other shapes of interaction that are propose for further consideration. On the other hand, Aelbrecht (2016) describes how that majority of these spatial conditions are established as well as theorised 'as a favourable spaces and conditions' which formerly support informal social encounters; 'thresholds' and 'edge spaces', and also the condition of 'open region' (Goffman, 1963), 'people watching' (Lofland, 1988), 'event' (Goffman 1963; Lofland 1998) and 'triangulation' (Whyte, 1980). Aelbrecht also highlighted an important point that these spaces and conditions increased through social conditions instead of spatial one in the past, and identified these conditions as hugely spatialised and happening 'in very spatial settings and under particular spatial conditions' (Aelbrecht, 2016, p.3). In this way, she introduces new typology of social spaces and called 'fourth places' with great sense of publicness (Aelbrecht, 2016). This is explored as part of the methodological approach taken in this research.

## **5. Sitting spaces and their contribution to urban public life**

As Berleant (1988) pointed out, cities can be observed as settings to experience different social groups and also customs. This section continues the exploration of literature around the factors which influence social behaviours, in particular, stationary activities in outdoor spaces. The existing research demonstrates that stationary activities (mainly sitting activities) are popular and contribute to the vitality of public spaces.

A city's public open spaces include spaces with free access for people, such as bazaar, parks, streets, pedestrian paths, plazas, and squares as highlighted earlier (Nasution & Zahrah,

2012). They are places where people meet to exchange ideas, trade, or simply relax and enjoy themselves (Gehl, 2010). Public open spaces provide one aspect of the urban environment that is of great importance in daily life for people who live in urban areas (Woolley, 2003). The importance of public open spaces is confirmed by the large numbers of people who use them and the value that people attribute to them, which lies in the many different benefits and opportunities that they can provide (Hernandez Garcia, 2013). Public open spaces provide a stage for displaying public life in which most types of human communication and interactions take place (Carr et al., 1992; Project for Public Space, 2000; Tibbalds, 2000). Gehl (1987) suggests that by meeting other people in public open spaces and through socialization, people gain information about the social world around them and of people by observing how others work, behave, and dress. Through this information, people can develop more strong ties with the surrounding world (Gehl, 1987).

However, people will not come to relax by, for example a reflecting pond or eat their lunch in a plaza, if there is nowhere to sit (LeTourneur, 1993). Ironically, in Whyte's study of New York City plazas, he discovered that it was not the angle of the sun, the aesthetics of the seating and the surrounding buildings, or the proximity to transit or the size of the space which affected where people sat. Instead, he discovered that people simply sat where there were places available to sit, and that the provision of a place to sit was the most important urban element that meant people used the plaza (Whyte 1984) (Cooper Marcus, 1990).

Sitting space should not only be physically comfortable – also in terms of type of material – but more importantly should be socially comfortable too. This means users have a choice to sit alone or in groups, up front, in back, to the side, or in the shade (Whyte 1984, p.28). It is perhaps worth emphasising that a variety of seating types should be provided in order to achieve this condition. With this in mind, Cooper Marcus (1990) suggested that too many benches can cause a space to become intimidating and monotonous.

Secondary seating consists of edges, seating walls, steps and mounds of grass. Such secondary seats have the potential to accommodate up to 50 percent of the total seating in a plaza (Whyte, 1984). When secondary seats are not inhabited, they do not appear null of life, as would a row of empty benches, since they do not look like seats when unused (Cooper Marcus 1990, p.33).

Whyte argues that chairs should not be fixed to the ground as this limits peoples' choices regarding where to sit and may result in cover control of the social environment. Partly, chairs should be movable (Whyte 1984, pp. 34-35). Whyte also observed a body language of movement in the way people choose vacant chairs and then position them to define their personal space while being careful not to disturb neighbouring plaza users' space. A perceived invasion of a neighbouring user's space might lead to tension and withdrawal and neighbouring user will either move their chair or be scared off (Sommer 1974, pp. 202-208).

A variety of orientations of seating is also an important. This includes variety in what would be seen while seated as people differ in their needs to watch passer-by, water, foliage, trees, distance views, and another and other people (Cooper Marcus, 1990). Furthermore, there should be a variety of seating locations in both the sun and shade, so that people have seating choices when they want more or less sun depending on the season, weather condition, time of the day and also personal preferences.

## **5.1 Sitting behaviour in public spaces and contributions to social life**

In order to improve our designs in the future, researchers argue that it is important to understand how people use space (Abu-Ghazze, 1996). Thompson (2013) similarly suggests that designers need to understand both what is necessary and what is sufficient to encourage active outdoor use, and that research needs to tease apart the strength or importance of these varying factors for different groups or individuals. Such research focuses on issues such as the quality of public open spaces, their usability and success and asks the questions; what makes a public open space great? Why do many public spaces fail (Project for Public Spaces, 2000)? Why do some public open space work and others do not? What makes a successful public space (Francis, 2003)? Why some of them are frequently used and some other are nearly empty (Whyte, 1980)? What makes a public space a pleasant place to be and thus used (Gehl & Svarre 2013)?

Whyte (1980), pioneer of the studies that aimed to identify frequency of the use of place, liveable public spaces, conducted research to understand why some in public open spaces are not well-used. His observations showed that while few of the spaces were busy, most of

them were nearly empty. He found that the best-used plazas were sociable places, with higher numbers of couples than in less-used places, more people in groups, and more people meeting people or exchanging goodbyes. Whyte (1980) also suggested that a higher amount of people in groups is based on their selectivity and personal preference. When people go to the place in twos or threes or having appointment there, it is most often because they have determined it.

Physical structures of public open space can influence the extent and character of outdoor activities and can be defined as efficient design elements in outdoor spaces to encourage social interaction. Where a better physical anatomy is created or designed, people can be attracted to stay longer in the outdoors and more engaged to have conversations together; outdoor activities tend to grow in number, duration and scope (Abu-Ghazze,1999; Farida, 2013). Spooner (2014) suggested that the physical quality of public open space is also important for raising social encounters and can increase social nodes between groups of people. With this in mind, the most known and widely accepted categorisation of Gehl (1978) reflects the relationship between the physical quality of space and socialisation point.

Gehl (1978) suggested three types of activities which are including; social, optional and necessary activities. According to this category, necessary activities are more or less forcible and include going to home-school or work, shopping and waiting for a bus. The condition of this group of activities mean they are described as **necessary**. Thus, their incidences are influenced slightly by physical anatomy and the condition of the place (Mumcu; Yilmaz, 2016). **Optional** activities are explained as taking place if there is both the desire and the time to do it, and may provide the form of walking for fresh air, gathering, standing, sitting or sunbathing. This group of activities only take place when the weather or place is welcoming for any particular or individual. Consequently, these activities are very dependent upon the external environment and also the quality of the environment (Mumcu; Yilmaz, 2016). **Social** activities may locate children's play, greeting and conversations, communal activities and the passive activities of watching and hearing other people. The design and management of physical environment can impact greatly on the opportunities that can create such social activities. Hence, the context of sitting and



attending are generally categorised as **social** and **optional** activities. Furthermore, as levels of optional activity rise, the number of social activities increases significantly (Gehl,1987).

Gehl's findings (1987) support those of Whyte (1980), suggesting that the existence of social activities are representative of successful places. Other studies also highlight the relationship between public space quality and social activities. Aelbrecht (2016) builds on the ideas of Gehl and Whyte, suggesting that encouraging togetherness in public spaces by linking to urban design is only possible when more attention is made apparent to the spatial elements such as; 'edges', 'threshold', 'paths', 'nodes' and 'props'. These spatial elements can create various types of social interactions between strangers in public spaces. Also supporting Gehl and Whyte's ideas, research by Abu-Ghazze (1999) demonstrated that the design of individual space and the details are important factors to provide the opportunities for various outdoor activities. Also, the quality of urban features of public open space can influence social interaction as including focal points such as public art, food outlets, connected pathways and sitting, nature, attractive buildings and landscapes and the absence of incivilities, such as graffiti and litter (Mumcu and Yilmaz, 2016). Social activities, mostly include stationary activities such as sitting, standing, and waiting and people-watching (Aelbrecht, 2016). Depending on his various observation, Gehl (2010) highlighted the importance of stationary activities for their contribution to social life of public open spaces. Woolley (2003) used the term 'passive' activities as replacement of stationary and demonstrated passive activities such as; watching children, vegetation, water and wildlife activities and other people reading, meeting friends or visiting the café, and proposed that these activities are regular activities in public spaces which supports Gehl's findings.

For Gehl (2010) the length of stationary activities can be used as a good tool for measuring the quality of public open spaces and are the key to a lively city, but also the key to evaluate a delightful city. Thus, people stay in place if it is a beautiful, meaningful and pleasant place to be. Gehl (2010) mentioned 'a good party and a good city are similar' because people stay when they are enjoying themselves.

Mehta (2007) highlighted that social opportunities are the most influential aspect because they can provide the presence of people in public open space. A dynamic street is explained as a street with the presence of a number of people can engage with variety types of stationary and sustained activities, particularly those activities that are social in nature.

These activities include standing, sitting, lying, talking, eating and drinking, reading, using a laptop, window-shopping, smoking, vending, playing a game or musical instrument, listening to musicians and so on. It is perhaps worth emphasising that stationary and sustainable activities such as sitting, standing, leaning supports other successful activities that encourage socialization (Mehta,2007). Sitting space is only one of the many variables and cannot be argued to explain the cause-effect relationship alone. However, sitting space is the most certainly an important foundation for social activity to occur.

## **5.2 Behavioural and Functional Factors**

### **5.2.1 User Differences**

It is obvious that different users have different needs, expectations and features in the public open space. The success of this criteria is related to designing spaces for all users. The physical and psychological health benefits of social interaction have been examined for older people. Some researchers state that design criteria of public open space for elderly people consists of: outdoor seating, urban furniture and spatial setting; seating area for rest, communal space, spatial seating and talking spaces (Yung et.al., 2016). Also, it is argued to be important for the environment to provide frequent opportunities for older people since they are most likely to move on if their needs are not supported. A lack of these kind of affordances may mean that older people prefer not to go out and may not even engage with the outdoors (Ward Thompson, 2013). In addition, Gehl (2010) underpinned that adult and seniors need more comfort and are careful about choosing where to sit. Children and young adult can sit anywhere on anything (Gehl and Svarre, 2013). Accordingly, comfort, climate and materials do not play a significant role for young people, edge spaces are often the best spaces to draw their social identity because engagement with strangers becomes less risky (Mumcu and Yilmaz, 2016). This is the fact of edges spaces, benches and arcades which affect a well balance between exposure and comfort (Aelbrecht, 2016).

## **5.2.2 Comfort factors in public open space**

Mehta (2014) stated that the feeling of comfort in a public open space is affected by numerous factors such as prominent points of safety, familiarity of the setting and people, weather and physical conditions, convenience and so on. Spoor (2014) added that adequate seating, appropriate noise levels, a comfortable microclimate, and visual access to vegetation all contribute to comfort levels. In addition, psychological comfort is also determined as a dimension of comfort by some authors, however, it is also an important factor of perceptual and psychological aspects in the evaluation of public open spaces. The next sections outline these factors in more detail.

## **5.2.3 Climatic and environmental factor in human comfort**

The environmental conditions imposed on people using open spaces may improve or destroy their experience of them. Integrating environmental objects to public open space will increase the use of the outdoors (Nikolopoulou; Lykoudis, 2007). Climate protection centralizes on three level of climate: macro-, local and micro-. Macroclimate is a kind of regional climate. Local climate is based on climate in cities and built environments, balanced by the topography, landscape and buildings (Mumcu and Yilmaz, 2016). Microclimates are created in the variety of conditions that appear for users from the sun, shade and wind; features such as windbreaks, awnings, vegetation, green walls and other barriers can mitigate harsh microclimate conditions that occur from sun and wind exposure (Spooner, 2014). Agreeing with Gehl (2010), Spooner argues that it is always possible to improve microclimates, particularly the places that can engage people to stay, where microclimate requirements are particularly stringent. Landscaping, hedges and fences can provide shelter (Gehl, 2010). With this in mind, allocating enough seating facilities under tree canopies and taking building shadows into account in design is important (Chen et al., 2016). Furthermore, noise and pollution levels can be important environmental factors components. It is therefore argued that seating areas close to heavy traffic noise should be avoided when locating areas of public space (Spooner, 2014).

#### **5.2.4 Orientation and aesthetics**

Cooper Marcus and Francis (1998) stated the people's orientation depends on what is seen while seated in the place. People are attracted to other people (Lyle, 1970; Abu-Ghazze, 1999; Spooner, 2014). Therefore, the view of public space and social life are main attractions and people will be tied to a spatial setting where people are passing through (Cooper Marcus and Francis, 1998; Gehl, 2010). Places far off from the main circulation in a city which are isolated will be less well-used compared to others. Many people like better to turn their faces to open places where people engage in activities or where points of interest such as statues and water features are present. Echoing this, Mumcu (2012) discovered that seating with broad and extensive views where people can watch social activity were occupied for longer time than others. Water is a significant element that attracts people in landscape design. However, water elements should coordinate with the physical features of the spaces to allow for relevant social activities to happen in the surrounding environment. This feature also needs to support the physical and psychological human needs associated with their activities (Duzenli et al., 2014). Gedik (2003) found that users connect to passive activities of watching, sitting, talking, and relaxing with waterscapes with still water, as well as with slow-moving water. Having views of physical and natural element such as water, trees, flowers, fountains and architecture can also be added here. Gehl (2010) stated that carefully thinking about views and options for observing must be done as part of efforts to create high quality public space in cities (Gehl, 2010).

#### **5.2.5 Perceptual and Psychological factors**

The meaning of psychological security is about having control of/ in the environment, holding one's privacy and avoiding being socially or physically lost (Jalaladdini and Oktay, 2012). The spatial behaviour of people is considerably affected by their feelings of safety. *Prospect-refuge* was specified as relying on affordances for seating areas in order to gain the experience of safety (Mumcu, 2009; Mumcu et al., 2010). Appleton (1975, 1988) stated that evolutionary development of humanity has led humans to prefer seating where they are not necessarily or easily seen (Refuge), but where they can see a broad vista (prospect). Similar affordances of the environment for seating are distinctive as edge effect by Gehl

(1987,2010). Therefore, places for sitting along facades and spatial boundaries are preferred to sitting areas in the middle of a place; people tend to seek support from the details of the physical environment. Sitting places in niches or at other well-defined spots and sitting places where one's back is protected are preferred to less precisely defined ones (Gehl, 1987). When users' backs are protected, the frontal sensory mechanism of users can easily be in control of any arising social situations. A full view of things going on in the space is therefore supplied and users are in no risk of unwelcome surprises from behind (Mumcu and Yilmaz, 2016). Chang (2002) underlined that the most frequently used sitting places are the ones which are located on the edge of a place. Moreover, Lyle (1970) explained that people in open spaces sketched their tendency for clustering at the borders of the space. To what extent this behaviour occurs in Iranian public spaces is explored in this research.

## **6. Summary**

To sum up, this review of the literature recognises various concepts which aim to characterise socio-spatial, to some also extent physical, features of public spaces that can support informal social encounters. These spatial conditions also employ spontaneous behaviours which are beyond the social norms in the public realm. The researcher revisits the literature in Chapter 8 to discuss *social* spaces and conditions which are linked to the *spatial* conditions and also the degree of social employment while increasing our understanding of how the sense of publicness is fostered in the Iranian context. Madanipour (1996, 2003, 2010), raises attention to the changes in public spaces, in both Europe and Middle Eastern contexts. He stated that changing public spaces from belonging to the whole social structure of the city to growing further 'impersonal' and 'exclusive' (Madanipour, 1996, 2003 and 2010). In line with this, the chapter shows how Iranian cities are developing towards 'new modern' area, and how the characteristics of public spaces have changed as Iranian cities are becoming 'more impersonal and [have] lost their most essential characteristic, that is publicness' (Bagheri, 2013, p,29). This permits a discussion in Chapter 9 to relate the findings of this research to better inform the research and urban design theories and practice.

Most importantly, researching about the place-specific rhythms of social pattern and spatialities of activity pattern concerning in different types of spaces (parks, playground, square and street,) investigates originally to the academic way of environment-behavioural research (Ganji 2020,2018; Marušić & Marušić, 2012; Mehta, 2009). However, evaluating about social interaction and leisure behaviours which are often popular behaviours in public spaces along urban waterfront and beachfront is still rarely have investigated (Aelberecht, 2016,2018; Stevens; 2006; Dodson and Kilian, 1998). Also, these few specific studies pointed about environment-behaviour relations and addressed how diverse type of group of people use the urban waterfront, specially when users used the sites with no scheduled event to motivate activity. As a result, the waterfront introduced 'spatial novelty of new uses' and 'habit' that in the past was unpopular among users (Portuguese) in the Mediterranean culture (Aelberecht, 2018). With line with this, it was vital to examining about public spaces on Anzali waterfront and beachfront and also types of uses to understand social patterns and also habit of users in such spaces, which still has been not investigated in the Middle Eastern and Iranian context.

As a result, this research investigates *new spatial, natural and social conditions* along the water's edge environment in Middle-Eastern Iranian context that are still under-theorised. These conditions which are often found within Middle Eastern context have not yet been fully examined and therefore not acknowledged in *sociology* and *landscape and urban design* theories as *optimal conditions for shaping informal social life*. In line with this, this research provides a re-conceptualisation which contributes to knowledge to better inform and underpin well-accepted theories in urban design and landscape architecture more fully (Aelbrecht, 2016; Stevens,2007). So, this research makes a new and original contribution knowledge within the scope of *Landscape Architecture* by focusing on social encounters which have been neglected by previous authors in relation to spatial, natural and social conditions and the researcher, will discuss about these findings in Chapter 9.

<b>Concept</b>	<b>Social and spatial characteristics and relevant theories</b>
<i>Open regions (Gffman,1963)</i>	<i>Spaces in which seeking interaction and face-to-face engagement are ordinary and expected; for example, in small neighbourhoods and towns, or when people have to negotiate their spatial practices (sharing a seat or a narrow walkway), as well as in pubs, bars and carnivals. Aelberecht (2018) mentioned 'It is also the place where informal socialising is not only desired but also legitimate.' (P.17)</i>
<i>Triangulation (Whyte,1980)</i>	<i>When the third elements or external stimuli can have a potential to bring people together and encourage social interaction. These elements can be a person, animal or other elements or features.</i>
<i>People watching (Lofland, 1988)</i>	<i>'It refers to the pleasure of seeing that is for some people intensified by the pleasure of being seen; 'fleeting' relations are characterised for being short lived and transit and not involving much spoken language' (Aelberecht, 2016, p. 25)</i>
<i>Social Distance (Schefflen,1972)</i>	<i>'When people come together in space and time, they frame a physical territory with their bodies, also called 'social distance', immediately communicating their type of social relation, ethnicity and level of intimacy' (Aelberecht,2018. p.6)</i>
<i>Mixed locales (Lofland,1998)</i>	<i>'Spaces of 'mixed locals' that have a 'fluidity' of a combination of the four categories of social interaction are more open for creating new type of interactions among unknown others' (Ganji,2018, p.47)</i>
<i>Third places (Oldenburg,1999)</i>	<i>Semi-public spaces outside work and home or between routine and necessary activities that are usually spaces of pleasure and entertainment (for example cafes, bars, bookstores, nearby shopping streets)</i>
<i>Playfulness (Stevens, 2007)</i>	<i>'Play involves specific types of activities through users test and expands limits. It also involves actions which are non-instrumental as well as calls social encounters with strangers' (p.27)</i>
<i>Fourth places (Aelberecht,2016)</i>	<i>'Space which are in-between destinations with great sense of publicness and more socially divers in terms of users group and social relations and realms' (p.11)</i>
<i>In betweenness (Aelbrecht,2016)</i>	<i>'In-betweenness is a key feature of 'fourth places' and as observed, an important precondition to developing informal social use' (p.12)</i>

*Table 2.1 An overview of the concepts on characteristics of public spaces favourable to social interaction*

## **PHASE II**

### **The Transformative Pathway of Research Methods and Case Study Sites**

#### **3 Methodology: from idea to implementation**

In this phase the methodological framework of the thesis as well as the rationale and supporting theories that informed the qualitative mixed-methods research approach are outlined. Also, there is a description of the case study sites selection process, and the purpose and the strategy for selecting the methods and processes of planning, regulating and finally analysing them. In the following chapter, there is an overview of the case study sites, locations and characteristics of selected public spaces in each site along the Anzali Waterfront as well as Anzali Free Zone Beachfront.

##### **3.1 Introduction**

Before starting the empirical research approach and related discussion, it is important to clarify about the nature of the constructs which this research aims to discover. With this in mind, what was the methodological position along the qualitative-quantitative spectrum and why it was important? In addition, how is using a case study approach beneficial to answering the overall research question? In addition, this chapter explains the ethical considerations applied during the data collection as well as the positionality of the researcher in conducting empirical methods to explore ‘lived experience’ and ‘real life problems’ during the field work of summer 2016.

##### **3.2 The methodological debate**

The key methodological point of view was to draw experiences and narratives of ‘everyday life’ in urban public spaces in three interrelated conditions: ‘social, spatial and temporal’ (Ganji,2018, 2020; Aelbrecht, 2016 and Stevens, 2007). This point of view came by observing (direct and in-direct) as well as critiquing the diversity of activities and social encounters.



The researcher also aimed to explore re-conceptualised and well-accepted theories in urban design and landscape architecture after (Aelbrecht,2016; Ganji, 2018). So, the purpose was to critically discover the lived experiences and real life problem within the Iranian urban context around spatial emergence and interrelated concepts such as ‘social encounters among strangers’ (Aelbrecht, 2016; Stevens,2007), ‘socio-spatial dialectic’ (Lefebvre, 1991; Soja, 1980), and human environmental studies such as (Goffman, 1963), (Whyte, 1980), (Gehl,1971), (Lofland ,1988) and (Hall, 1969; Schefflen, 1972), which discussed in Chapter 2. Thus, addressing these conceptual insights allowed the researcher to articulate the research questions and the methodological form and to reflect the research strategy.

In order to understand the ‘complex interrelationships’ of social patterns, they were explored in association with spatial and temporal events (Stake, 1995). In this way, this research was conducted using a qualitative methodological status with a focus on the use of ‘spatial-ethnographic’ methods (kim,2015). The research methods involved experimentation with a diversity of theories from various social and design disciplines to understand their appropriateness in answering particular research questions beside of analytic and innovative approaches. The combination of methods is highly innovative, and the researcher found no evidence in the review of literature of previous applying methods within the scope of urban design and landscape architecture, particularly not in the global south or the Middle Eastern, Iranian context.

The combination of a mixed-method qualitative was based on four interrelated methods, consisting of behavioural mapping, in-situ photography (narrow-level) which means the lens of camera was specifically focused on the particular objects, so the researcher called it ‘narrow level’, time-lapse photography (wide-level) and semi-structured in-depth interviews. In the following sections, the researcher explains the thought process as well as the theoretical context that supported the research structure and responding the determined research questions.

### **3.2.1 Mixed methods and qualitative approach**

In the scope of urban design, landscape architecture and human environmental relation studies, applying mixed research methods is an appropriate way of better understanding

the human needs. In line with this, mixed-methods enable the researcher to ‘integrated different forms of knowledge’ (Ganji, 2018). This approach gives the researcher the means to investigate the opportunities that exist with wider perspective in relation to human behaviour and experience in everyday life in public spaces. Mixed methods strongly involve a need for pragmatism particularly in studies that deal with ‘wicked’ multidimensional issues and contexts (Carmona, 2017a; Cameron, 2011).

With this in mind, the structure of the mixed-methods approach taken in this thesis was not simply by designing a combination of surveys and interviews, which is common for practicing mixed methods research, in which ‘qualitative data supports the quantitative data for validating the rigour of quantitative measures’ (Ganji,2018, p.66). The attitude of mixed methods research ‘often takes the form of sprinkling in some vignettes to provide narrative examples of the conclusions that are already reached by means of quantitative methods’ (Hesse-Biber, 2010, p.457). Keeping a qualitative rationale for exploring the ‘lived experience’ and ‘real life problem’ was a central point for focusing this research. Hesse-Biber (2010) offers three steps to practice the qualitative attitude to mixed-method research, consisting of data collection, data analysis and, most importantly, the interpretation of data. Based on this, this research conducted a combination of these steps in a four-steps approach that responded to the research objectives as well as the relevant questions within each objective. In Section 3.3, the qualitative position for collecting, analysing and interpreting the data in this research is outlined.

Maintaining a qualitative focus while dealing with qualitative and quantitative epistemologies at the edge of a ‘completely qualitative model’ requires the level of flexibility and also increases the capacity of research to explain social realities (Mason,2006). In addition, the nature of conducting mixed methods concentrates on ‘what works’ instead of the ‘purity’ and the ‘researchers can pick and mix particular methods depending on the nature of the problem to be investigated’ (Carmona, 2017, p.78). By keeping a qualitative focus, the reductive nature of quantitative methods and its inability to fully account for the wider context can be avoided, while taking advantage of gathering more in-depth data (Mason, 2006).

The aim for conducting a mixed-method or ‘multi-task’ approach in this research was based on the need to include different ‘components of inquiry’ to better understand social

patterns, diversity of use and activity in various types of public spaces along the water's edge environment after (Aelbrecht 2016; Stevens and Dovey 2004). This permitted an exploration of the social, spatial and temporal conditions of experiences and social encounters to make a set of recommendations for practical implementations for well-accepted contemporary public spaces design within the scope of urban design and landscape architecture.

To sum up, this means kind of triangulation process of 'validating and cross-examining' the data was very important for the researcher while analysing the diversity of activities and social encounters experiences. Using a mixed-method approach does have some limitations and challenges: for example, there is 'the possibility of losing the purity of each method in the process of integrating different methods as well as the challenge of integrating and addressing various forms of data' (Cameron, 2011). The methodological challenges and limitations faced in this research are discussed later in section 4.1, in detail.

### **3.2.2 Spatial-ethnography mapping**

To investigate the diversity of social patterns in public spaces in association with characteristics of the built environment, in particular, water's edge environment including the waterfront and beachfront, a methodology was designed to integrate 'environment-behaviour' via human environmental relation studies and spatial analysis by urban design and landscape architecture studies. To achieve this methodological goal, the researcher systematically observed and recorded everyday practices and social behaviours to examine the conditions in which spaces were used and appropriated. Designing the mapping methodology was done by the researcher after reviewing research in urban design and landscape research underpinned by environmental psychology theories (Cosco, Moore, & Islam, 2010; Mehta 2007; Whyte, 1980; Gehl, 1971), 'spatial ethnography' (kim,2015), and 'qualitative GIS' (kemper, 2014; Cope & Elwood, 2009).

The researcher applied behavioural mapping methods which is explained in detail in section **3.3.2.1**. The analytical approach to this behavioural mapping method has been used in socio-spatial mapping of everyday social patterns which 'adopt ethnographic methodologies to observe the relationship between the built environment and those who inhabit it' (Ganji,

2018, p.66). In addition, the following mapping methods are investigated in literature by other terms such as: counter mapping (mapping occupancy) (Awan & Hoskyns, 2014; Awan & Langley, 2013), feminist mapping (Jones, Nast, & Robert, 1997), and qualitative GIS (Boschmann & Cubbon, 2014). These approaches are common in their important roles for mapping and analysing the spatial data, and also their goals for developing the capacities for establishing knowledge of ethnographic data (Cope & Elwood, 2009; Kwan & Knigge, 2006), and contributed to the design of the methodological approach taken in this research. These are mixed-methods mapping practices with the purpose of integrating quantitative spatial data which ties with qualitative data about diverse social patterns by merging the boundaries in analysing and visualising 'spatially-coded' qualitative data.

Qualitative GIS methodology significantly helpful in informing the analytical approach to the mapping method with regards to the use of photos, sketch maps in spatial analysis as well as data visualisation (Boschmann & Cubbon, 2014; Knigge & Cope, 2006). In terms of geographical scopes, these methods are often applied at the scale of neighbourhoods, regions or cities. In this way, the researcher adapted these macro-scale methods to employ them to public spaces sites in micro scales as well as physical, natural and spatial features of micro spaces, which is not commonly done in empirical research.

Kim (2015) emphasised the importance of placing positional and ethnographic methods within the process of urban design and planning. She offers a set of methods which identified 'spatial ethnography' that includes physical surveys, participant observations, interviews, and photography to draw socio-spatial patterns of informal trade on Vietnam sidewalks and show how power dynamics in these spatial patterns are manifested. In addition, the spatial ethnographic approach to investigating public space permits the researcher to be 'an actor through whom knowledge about the world is found' (Deming & Swaffield, 2011, p. 153). So, ethnographic data provides the researcher with the material 'to investigate and form deep or "thick" understanding of the everyday lives' (Lawrence-Zuniga, 2011, p.137). Research methods in environmental psychology and the studies of behaviours can permit the evaluation and examination of behaviours, body postures, and temporal activities (Stevens, 2007; Mehta, 2009). Ethnographic methods also have consisted of measuring other perspectives within such analysis including the dynamics of inclusion and deprivation, cultural values, memories and beliefs (Lawrence-Zuniga, 2011; Low, Taplin

and Scheld, 2009; Low, 2000). Therefore, the methodological approach offered the researcher the means of concentrating on spatial ethnographic mapping, applying this to multiple public space case study sites to permit an examination of the interrelationship between spatial and natural characteristics of cultural spaces.

### **3.2.3 The case study approach**

Case study investigation is 'a valuable strategy in studying complexities of places, involving diverse socio-cultural and political dynamics and spatial practices' (Deming & Swaffield, 2011). The works of Jacobs (1961), Whyte (1980) and Gehl (1971) in the study of the social life of cities remain highly influential cases that have clarified urban design theories by studying special case studies. They also illustrate how the construction of theory can result from the study of specific cases with 'explanatory power for wider applications' (Carmona, 2017a, p.79). Yin (1994), one of the most common critics of the case study approach, argues that the power of the case study is its potential to be tested in other cases studies using a collection of different research methods. There is focused attention on the power of generalisation which 'can obscure the intrinsic values and uniqueness' of obscures case studies (Groat & Wang, 2002, p.430). In this research the case study approach allowed the researcher to provide an account of 'the multiple realities, the different and contradictory view' of lived experiences (after Stake, 1995, p. 12). To identify the intensity of social patterns as well as differences and characteristics of place, the researcher explored various typologies of public spaces within various localities in Anzali to permit a comparison of similarities and differences of social patterns in each case study site (after Groat & Wang, 2002). This process of selecting case study sites along the waterfront and beachfront is explained later in this chapter.

### **3.3 Research structure and data collection**

The structure of this research consisted of four consecutive steps alongside the hierarchical frame of the research objectives. The initial stage of analysing in each step led to the next step as well as created extensive information along with the opportunities to examine the

previous step taken. Although the steps were based on a sequential design, it was important for the researcher, 'to maintain flexibility in moving between different phases of data collection' (Ganji, 2018, p.69).

The four-steps process consisted of:

- Mapping (section **3.3.2.1**): tracking the social patterns of uses, activities and experiences of the case study spaces through extensive observation and behavioural mapping
- Capturing in-situ photography (section **3.3.2.2**): large numbers photography with narrow level of view in outdoor for documenting situations of social interaction, body orientation and social distance
- Conducting time-lapse filming (section **3.3.2.3**): an extensive photography with wider level of view in outdoor for capturing the social interaction and event in some case study spaces
- Developing in-depth narratives (section **3.3.2.4**): an in-depth of stories and memories of past and present uses for being outdoors in Anzali and interpretations of social encounters experiences

This combination of methods allowed the researcher to have a good cross comparison of uses and behaviours for drawing a real picture of public life in case study sites. The above-mentioned methods were confirmed by Ethics Committee in the Department of Landscape Architecture and the researcher outlines the ethic consideration later in this chapter.

### **3.3.1 The selection of case study sites**

This research follows Stake's (1995) model of a collective case study, when a single site is the case in line with 'each case study [being] instrumental to learning' (Stake, 1995, p.3). So, the researcher selected two case study sites in Anzali city and Anzali Free Zone, as the sites are significant for focusing of social encounters in public spaces with diverse typologies along the water's edge environment in southwestern of the Caspian Sea. Therefore, the wider political, cultural, social and economic context is the same for both case studies as two distinct urban settings in Anzali city. In the next chapter, the characteristics and location of each study site are outlined in detail.

The journey of this research is based on socio-spatial relationship to explore different types of spaces to identify social patterns as well as similarities and differences of activities, different ways of use and experiences which culturally tied to selected site studies. Applying 'a multi-site' tactics was a great advantage for delegating of finding general patterns of use and cross-site examining of the data (Mason, 2002a; Marshall & Rossman, 1999). The site selection process was based on fieldwork sessions (pilot and main) by walking, observing, making notes, photographing and meeting a few local and professionals. In addition, the researcher was spoken with a professional photographer who had extensively photographed the urban landscape of Anzali. In the next chapter, his perceptions of the city are shown. This was complemented by reviewing Census and other secondary data from Naghsh-e-Jahan Pars Architecture Consulting Company and reviewing local newspapers and the Anzali club website. This approach meant that the researcher could identify sites with the greatest potential for testing a significant sample of social and spatial settlement in selected study sites.

The researcher took a multi-dimensional approach to choosing the sites and public spaces: focusing on typology, scale, function, history, culture and context (Aelbrecht, 2016; Ganji, 2018). Exploring the everyday life of public spaces along the water's edge environment (waterfront and beachfront) makes it unique for researching leisure prescient in public spaces, as Chapter 2 outlined. It is also a re-examination of the waterfront and beachfront under intersection of urban design, landscape architecture and human environmental relation studies. The majority of studies has been mainly focused on park and natural green spaces specially in the scope of landscape research. The definition of public spaces as determined in Chapter 2 meant that all selected sites and public spaces were publicly accessible with no restrictions on who or when to reach the sites. However, this is not wholly appropriate in the Iranian context. There is a significant restriction in relation to the management of types of activities which must follow the Islamic role as set out by the government, which is discussed in Chapter 7 in more detail. Function and scale were other important factors that the researcher used to select various scales of public spaces within the adjacent neighbourhood as well as city-wide and district scale.

Ganji (2018) stated that 'the experiences of urban environments are sequential and related to what is happening outside the boundaries of the case study' (Ganji, 2018, p.71).

Therefore, it was vital to investigate the spaces based on understanding the demographics of the area in connection to the surrounding context. The case studies are located within the same region but different neighbourhood which were identified and examined as a different 'typology'. Another advantage was the choice of function in studying sites in each type, but at the same time, these spaces are connected to one another spatially. Moreover, these sites displayed a range of design features consisting of natural and spatial settings. However, the socio-economic status and users' compositions were different in each type as will be explained in the next chapter of this phase.

These two neighbourhoods of case studies: **Anzali waterfront** at the heart of the city with its long history of migration and hosting mainly local users, and **Anzali Free Zone beachfront** in countryside of the Anzali which is a relatively new development involving new users who are not necessarily native of this region. So, these two diverse case study sites can be described as below:

- Anzali waterfront consisted of three sites Shohada Square and adjacent public street, Coastal Park and Breakwater.
- Anzali Free Zone Beachfront contained of two sites Public Street and Pavilion Areas and the beach

Overall, 5 large scale of public spaces within the two different typologies were composed, where the researcher conducted the empirical research. In the next chapter, the location of the case study sites and typology of sites are identified in detail. This comprehensive 'a mixed-method application' of the case study sites was set up in first step (mapping) in all sites, in second step (in-situ photography) in all sites, in third step (time-lapse filming) and in fourth step (interviews). The researcher will explain later the data collection limitations and why the last two methods was not applicable in Anzali Free Zone beachfront.

### **3.3.2 Analysis of empirical research**

In the following sections the outcome of 'lived experience' and primary data will be explained in four steps in detail, to show how a deeper understanding of human reality and experience at the centre of this research was gained. This is followed by a discussion of the limitations of data collection as well as personal reflections of the process of the fieldwork.



### 3.3.2.1 Methods Step 1- Mapping

Mapping was the first step of the data collection and consisted of direct observations of participants in the selected public spaces in each site. The method of 'mapping' applied to primary focus on the Research Objective and Questions (RQ) below:

To understand the **spatial, social and temporal conditions of use and activities** in public spaces alongside beachfront and waterfront.

RQ 1.1: What are the spatial settings and social patterns of different types of activities in relation to age and gender?

RQ 1.2: What are the design features that support or constrain social patterns of uses?

RQ 3: Who are the frequent users of public spaces?

The main target of this method was to identify the similarities and differences of activities in various types of public spaces; this allowed an understanding of how these social patterns were created by diverse users (e.g. by age and gender). It was also important to observe the use of spaces and the way users experience these public spaces. Therefore, this required a systematic observation method to be developed recognised as 'behavioural mapping' to count activities and levels of social interactions with regards to spatial and temporal characteristics of public spaces in case study sites along the waterfront and beachfront. The researcher participated in everyday use of the case study sites to carefully explore everyday rhythms of social activities and also their relationship to the physical and natural settings in the case study sites. Therefore, this strategy was suitable to support the validation of mapping sessions and also to minimise filtrations of first-hand interpretations in site experiences (Mehta, 2009; Ganji 2018).

Moreover, behavioural mapping is closely tied to ethnographic methods and aims at gaining subtle differences and multiplicity of lived experiences (Powell, 2010, p. 16): 'Mapping can offer researchers a view into how people, children, parents, community members see their world, what is important to them, what their lived social relations, and where they spend their time. More than providing a sense of the physical spaces that we travers through,

maps can shed light on the ways in which we traverse, encounters, and construct racial, ethnic, gendered, and political boundaries'. In the below sections, the detail of implementation in the step of mapping is outlined.

### **3.3.2.1.1 Reviewing the application of behavioural mapping**

Behavioural mapping, like any other method in empirical research, has advantages and disadvantages. Behavioural mapping is a method for exploring the interrelationship between spatial features and activities (Cosco, Moore, & Islam, 2010). 'It is to locate behaviour on the map itself, to identify kinds and frequencies of behaviour with a certain environment [,] it is then possible to both ask questions and draw conclusions about the behaviour and its relationship to a place' (Bechtel, Marans, & Michelson, 1987, p.23).

The structure of this research is designed as a mixed-method approach which shows that 'quantitative method of data collection was also incorporated in addition to primary focus on qualitative methods in the research design' (Ganji, 2018, p.75). It is also a method that harvests numerical data explaining the event, types and topics of the studied behaviours (Zeisel, 1984). It produces data that can illustrate how patterns of certain behaviours occur and how behaviours at the same time are associated with spatial features as well as more natural objects. Behavioural mapping has been investigated in various fields of behavioural research in the context of indoor and outdoor spaces: assessing patients' behaviours in psychiatric centres (Sanoff & Coates, 1971); discovering cultural diversity in employ of public parks (Low, Taplin, & Scheld, 2009); studying social interactions in public spaces (Elsheshtway, 2013; Mehta, 2009); finding usage-spatial relationship and design of urban space (Golicnik & Ward Thompson, 2010); finding children's physical activities in playground (Cosco, Moore, & Islam); mapping feminist-visualisations in use of public spaces (Bagheri, 2013); and examining open space quality in neighbourhood spaces (Abbasi, Alalouch, & Barmley, 2016); exploring ethnocultural diversity in using public spaces (Ganji, 2018); investigating behavioural mapping of children social behaviours indoor preschool facilities (Ajoka, R and et all, 2019). In this way, it is suitable for this research to apply behavioural mapping to these under-explored settings of waterfront and beachfront.

Reviewing the approach of behavioural mapping in diverse contexts illustrates that the specific study sites require a specific set of tools in accordance with the specific research focus (Figure 3.1). Moreover, other methods for recording behaviours in public spaces as discussed in Chapter 2 (e.g. seminal works by Gehl and Svarre (2013), Gehl (1987) and Whyte (1980) on examining social patterns in public spaces), inspired the researcher to develop and adapt these mapping tools within the structure of this research (Figure 3.2). After studying existing methods and approaches, the researcher designed a system of behavioural mapping to examine of patterns of use and activities and also gender and age differences in the waterfront and beachfront settings.

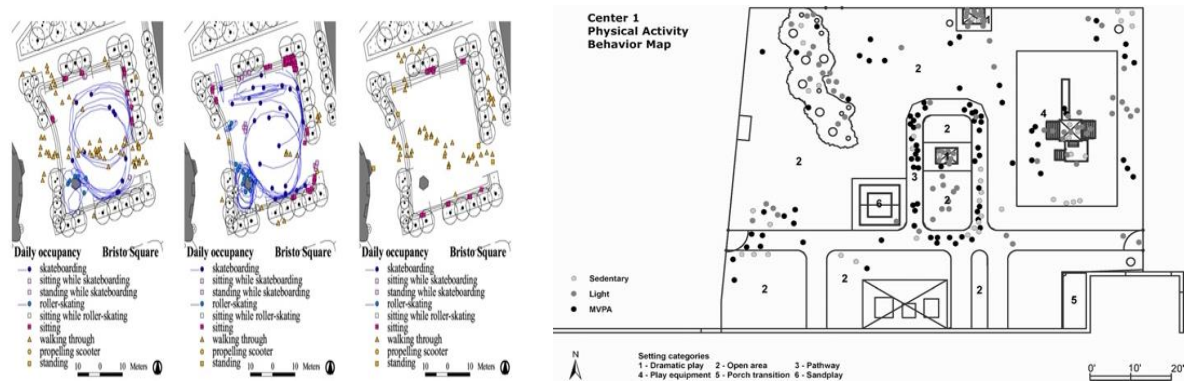


Figure 3.1, examples of behavioural mapping and map notation: left, map notation of behaviours in an urban square (Golicnik 2012, p.127); right: map notation of activities in playground (Cosco et al.2010, p.515)

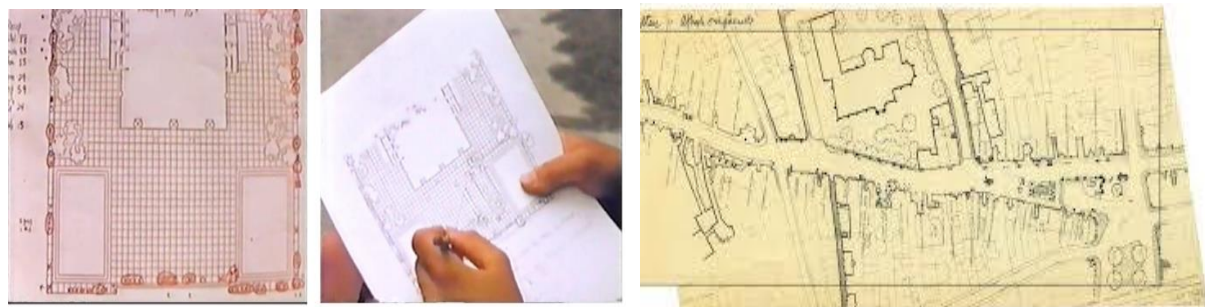


Figure 3.2, examples of mapping behaviour for indicating social patterns in public spaces left by (Whyte 1980, p.23) and right (by Gehl & Svarre 2013, p.27)

In the following sections, the stages of behavioural mapping toolbox and creation of databases in GIS are explained. Focusing on the quality as well as quantity of observation, the technique of recording behaviours and finally analysing the 'mapping' method were important factors in this research design. 'Observing behaviour is both empathetic and direct, deals with a dynamic subject, and allows observers to be variably intrusive. These qualities make method useful at the beginning of research to generate hunches, in the middle to document regularities, and later in a research project to locate key explanatory information' (Zeisel, 1984, p.116). In line with Ganji (2018), it was also important in this research to prepare this mapping method for conducting in-depth observations which ask 'What to observe? Where to observe? How to record the observations? When to observe? How many observations?' Moreover, the questions of particular focus in this research were also: For how long should we observe? and What objects were most important to observe? This allowed the identification of robust and diverse social patterns in relation to the objects (spatial and natural) in selected public spaces.

### **3.3.2.1.2 Mapping timeline during fieldwork**

The technique of behavioural mapping was organised in two phases and all observations were recorded during the whole summer of 2016 (July, August and September). Also, the researcher set out a timeframe when recording observations in each site. The timeframe was mostly between 10am-10pm with some flexibility when, for example, sometimes observations were recorded earlier or later. This was because of conditions such as rain and (extreme) weather temperatures. As the Iranian Caspian region hosts sub-tropical weather, users tended more to use the spaces in cooler temperatures around late afternoon and evening during the summer. This is discussed more in phase 3 and 4. Over 110 mapping sessions were recorded in total for 5 large areas of case study sites in the waterfront and beachfront. The main phase was the waterfront for in-depth observation. The research also focused on the beachfront during the August period, in particular, as a secondary location in Anzali and meant that there was some data collection on exploring everyday life users' experience. In terms of typology and new public realm development, Anzali Free Zone was important in the research. The mapping sessions recorded two weekdays and weekend

which was in total 4 times every week and it followed the timeframe of morning, afternoon and evening.

### **3.3.2.1.3 Subjects of observation**

The designed research questions (RQ) indicated the subjects of observation and these subjects linked to the social, spatial and temporal conditions for identifying patterns of use, activities and behaviours in public spaces. It was therefore important to answer the RQs in details and shifted RQs to the practical level of observations. In fact, each component displayed different sights of subject under situation of observation. Zeisel (1984) and later Ganji (2018) categorised these subjects 'in terms of actor, act, significant others, relationship, sociocultural context and physical setting' (Ganji 2018, p.77). Similarly, the researcher prioritised the focused observation points with attention to these aspects and also generated observation data based on these components:

- The actor (estimated ages and gender)
- The activity (walking, sitting, standing, playing, fishing and etc)
- The significant others (social interaction: where and with whom?)
- The socio-cultural situation (culture and situation for example individually or in group of family or friends)
- The indicators of spatial and natural settings (the relationship between physical and natural objects such as bench, movable chair, statue and trees line, sun and shade)

The researcher observed and collected all these aspects using an annotation system in the map during the mapping sessions.

### **3.3.2.1.4 Position of observer**

The observer's position of the subject and settings created different conditions of observation and influenced the observer's understanding of the varying situations. The observer has a physical and social 'vantage point' (Zeisel, 1984). Therefore, the researcher tried to have a close distance during the observation sessions to understand better the body language of users as well as to capture the 'embodied space'- that is, the rhythm of use and

activities and also lived experiences. Also, the orientation of 'different actors and senses of the place (such as enclosed, open, cold, sunny here and there) were the socio-spatial substances important to observe while being in the spaces' (Ganji, 2018, p.78). The scale, type and crowd of study spaces affected the physical and social position of the researcher meaning this position changed in the different study sites.

### **3.3.2.1.5 Annotation system and map notation**

Observations of behaviours in locations were annotated during the fieldwork. There are multiple techniques to record the social behaviours including field notes, counting, photo-videography and diagrams (Kim,2015; Gehl & Svarre, 2013; Coco, Moore & Islam,2010; Golicnik & Ward Thompson, 2010; Zeisel, 1984; Whyte, 1980). It was important to maintain the quality of observations and behaviours which was achieved by systematically collecting regular and frequent observations, especially in the micro-spaces to discover 'the relationship of physical and spatial qualities on intensity and frequency of activities'. (Ganji, 2018, p.79). The required steps for mapping sessions which the researcher followed to observe the social patterns of use and activities in the extensive fieldwork were:

- Preparing scaled maps (plan view) of all case study sites
- Dividing each large-scale study site into different sub-spaces (1:1000 and 1:500) to help manage the observation sessions accurately
- Printing maps in black and white
- Developing a counting and notation system
- Coding different subjects of observation
- Writing a time and day of observation in each single map
- Creating a table/matrix to record the type of activities, type of design feature, type of spatial setting and also weather condition



Figure 3.3 An example of map notation in the Public Street line in Anzali Free Zone (excerpt from Map number 10) in August 2016

Following these steps of mapping sessions were very important in terms of accuracy. Observing the whole case study site at both the waterfront and the beachfront was very challenging in particular given that the size of each the waterfront and the beachfront was 2 km in length. For this reason, the researcher allocated the map into various sub-spaces with clear boundaries to manage the observations with different time scales. Appendices AA and BB present the whole map of case study sites in both locations of Anzali and Anzali Free Zone. Within these locations, there were allocated 10 sub-spaces in the beachfront and 11 sub-spaces in the waterfront.

The strategy of notation was necessary in the behavioural mapping to conduct it, so it was 'simple, quick, communicative, and to be transferable to digital form when creating the GIS database' (Ganji 2018, p. 81). In the past, scholars have identified various forms of notations which centred on the research aim, case studies as well as the aspects to be observed

and subjects to be counted (e.g. Cosco, Moore, & Islam, 2010; Golcnik & Ward Thompson, 2010; Ganji, 2018,2020). In this research, the notation system was created to identify the types of activity as well as the specifications of actors such as gender and estimated age. To achieve this efficiently, drawing simple symbols on the maps worked well for clear identification, in particular, when the spaces were crowded and dramatically changed the number of activities by different users.

The researcher also used age codes to group users into four categories:

- Children: under 5 and between 6-12
- Young Adult: 13-19
- Adult: 20-34, 35-50 and 51-65
- Older Adult: over 65

The socio-demographic situation in the spaces also identified by:

- M: Male
- F: Female
- G: in a group
- I: individual

### **3.3.2.1.6 Temporal dimension of observations**

The temporal dimension was an important aspect when the researcher recorded the social patterns of use and activities. Also, the rhythm supports it to better understand the everyday life of social interaction in public spaces. 'Everywhere where there is interaction between a place, a time and an expenditure of energy, there is rhythm' (Lefebvre, 2006, p. XV). In line with this, the researcher recorded activities at diverse times of the days, week days and weekend which produced different palettes for analysis and justifying the data. It was found that each type of space has a different rhythm which was shaped by social patterns of use and activities and shaped those patterns.

During the mapping sessions, the researcher recorded activities in the spaces by walking for 5 minutes, from point A to point B stopping, then returning to the same point in each location. This technique also, permitted better concentration and accuracy when counting



and recording the observations meaning less chance of omissions and missing data. The researcher earlier explained about the timeframe (10am-10pm), which conducted in six slots (10am-12pm,12-2pm,2-4pm,4-6pm,6-8pm,8-10pm) during the fieldwork. The observations were carried out at least 2-3 times during weekdays and 1-2 times at the weekend to collect robust data and meaningful social patterns of observations while following the rhythm of observations in public spaces.

The Behavioral Mapping Matrix

Area: A/F/C Date: 15 Aug Time: Themes: Type of Spatial setting: Path / edge/ node Observer:

Duration Entire of Observation: ...10:28?... min

Weather condition temperature: 22 wind: ✓ damp: (✓) cloudy/sunshine: other comments:

Activity	Who	Female						Male						Design Features	Comments	Control/ Management Type
		6-12	13-19	20-34	35-59	60-65	65+	6-12	13-19	20-34	35-59	60-65	65+			
Being Shisha														1.Type of spaces: (square, circulation space, park, cafe, etc).		Public/owned/managed
loiter															2.layout: (rectangular, square, round space, other?)	
socializing														3.scale/dimensions:		
informal sitting		✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓		4.appearance: materials	
camping		✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
pushing pram					✓											
playing w/		✓							✓							
playing w/									✓							
photography												✓				
talking mobile					✓											
using mobile					✓											
staring																
staring																
Driving												✓				
jetski																
using Amusement					✓											
boating																

Time Scale: 1 less than 1min, 2 = 1-2 min, 3= 2-5 min 4=greater less than 5 min

Figure 3.4 An example of matrix used which recorded type of activity, design features, and management type (public or private owned and semi-public)

### 3.3.2.1.7 The Importance of Pilot for mapping

Testing the mapping toolbox was important to critically consider how feasible the behavioural mapping method was for studying the relationship between social interactions and spatial and natural features in urban environment. A pilot (initial stage 1) study was conducted in the Peace Gardens (June 2016) in Sheffield as a useful example of a live and dynamic public space before starting fieldwork in Iran. The observations for testing were mapped over 3 days (weekday and weekend) which allowed the researcher to identify the challenges and opportunities in the mapping method. Also, this allowed the research to refine the clarity of the notation system; manage the boundaries between sub-spaces and

finally use some suitable and easy graphic symbols for recording diverse activities, different genders and ages. One of the main challenges was related to estimating the age of users in public spaces. So, the researcher decided to code this as estimated ages category. Another pilot study (stage 2) on the Anzali waterfront in July 2016 (weekend) to also explore the challenges or opportunities in situ while observing social patterns and activities. As in the Peace Gardens, the main challenge was accurately measuring the level of user occupancy in each sub-space which dramatically increased particularly in the late evening during weekend and missing the number of activities. Testing helped the researcher to develop the simple technique of '5-10 minutes walk' between A to B points in each sub-space as explained before. A pilot study was also conducted in August 2016 (weekday) in Anzali Free Zone beachfront. Here, the main challenge was around the pavilion and beach areas with the very hot temperature which was challenging for the researcher to walk and record the observations at the same time when users engaged with a wide spread of various design features. Conducting extensive behavioural mapping in 5 large scale sites as well as testing different typologies of public spaces allowed the researcher to generate sufficient social patterns with the aim of understanding the differences and similarities between these locations in waterfront and the beachfront. It should be noted that the weekend in Iran is determined as every Thursday and Friday.

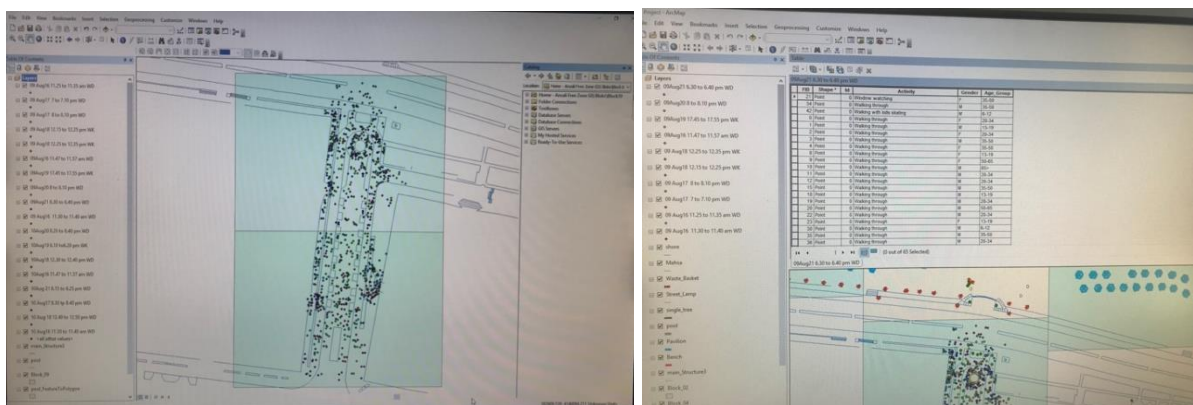
### **3.3.2.1.8 Developing GIS database**

Professionals including geographers and planners have extensively used Geographical Information Systems (GIS) at the macro level of regional planning, in particular, in the applications of natural resources and environment. However, this technology has been rarely investigated at micro level of planning and design projects. An exception is Al-Kodmany (2000) who applied GIS in the planning process and created organised database for analysing collected data, however, GIS has rarely investigated and applied at the scale of urban design and the process of usage-spatial patterns (Golicnik, 2011). So, there is a need for explorations and concentrations on a methodology that applies GIS as an analytical tool for better understanding the socio-spatial relationship. In this way, creating a GIS database along the public spaces on the water's edge environment is unique in terms of typology as

well as investigated using GIS tools within the global south context. Golicnik (2011) identified ‘an open-ended set of symbols’ when she recorded different activities and mapped them at the scale of 1:1000. The researcher follows Golicnik’s technique at the same scale for map notation.

After these extensive behavioural mapping piloting and observation sessions, all information of map notation was transferred manually to a GIS database in ESRI ArcMap Software. The GIS database helped the researcher to systematically analysis the layers of spatial data observed in each map with notation of different times of the day within the three months of in-depth observations.

In creating the GIS database, each recorded activity was inserted as a ‘point’ in each created shapefile. Also, the X, Y coordinates were inserted which determined the ‘spatial attributes’ of each point, and a ‘table of attributes’ was created which consisted of spatial and non-spatial attributes. In the table of attributes, the observed data were collated, including the type and position of activity as well as the characteristics of user gender, age and individual/group for each point of activity as well as, the date, weekdays or weekend and the time of observation, and number of sub-space map defined with it. For example, sub-space 10, Aug 19, 6pm-6.10pm, WK.



*Figure 3.5. Examples of GIS database consisting of: layers of main structure, shapefiles and table of attributes (activity, gender and age-group) in Public Street site in Anzali Free Zone location which consisted of two sub-spaces (Numbers 9 and 10).*

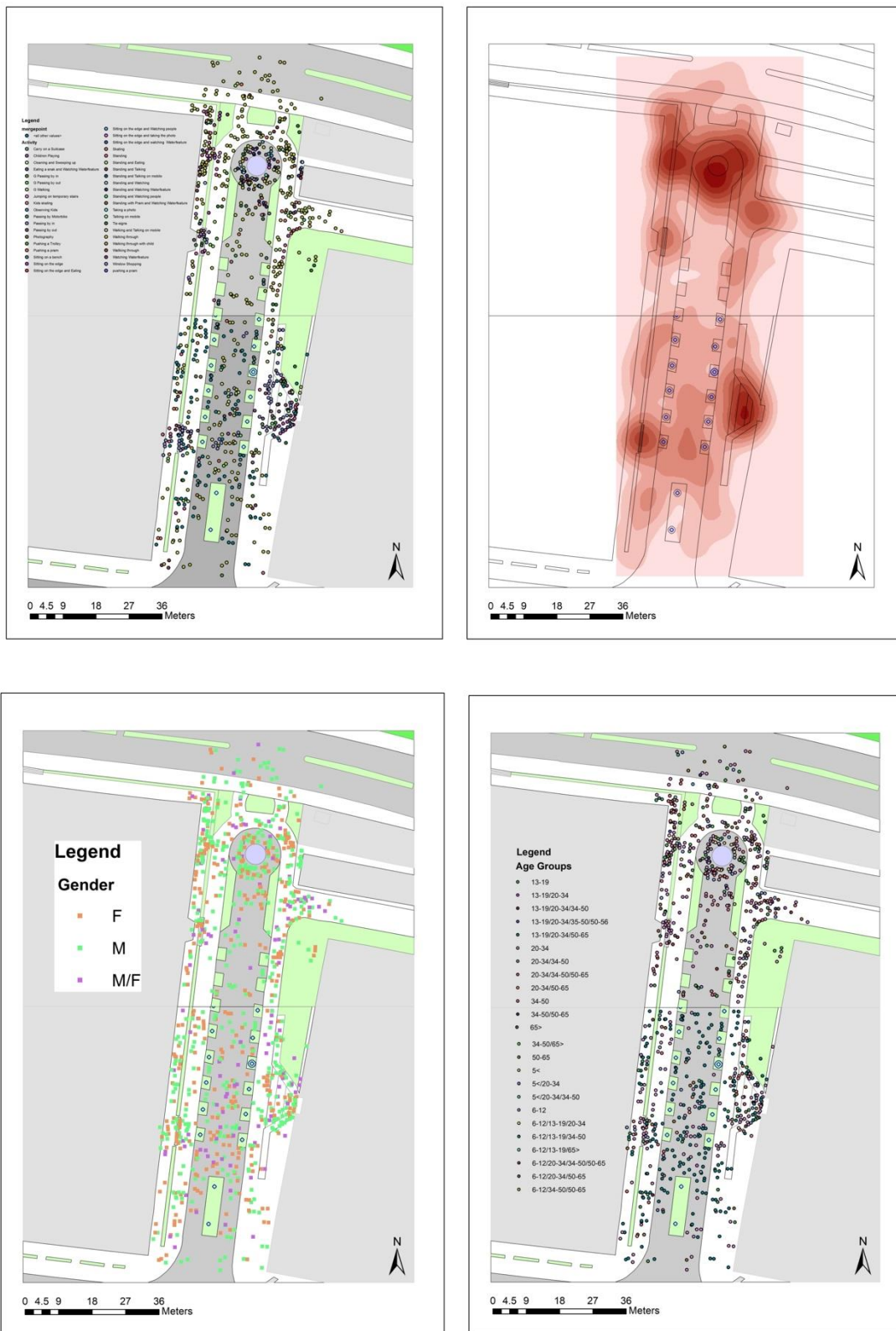
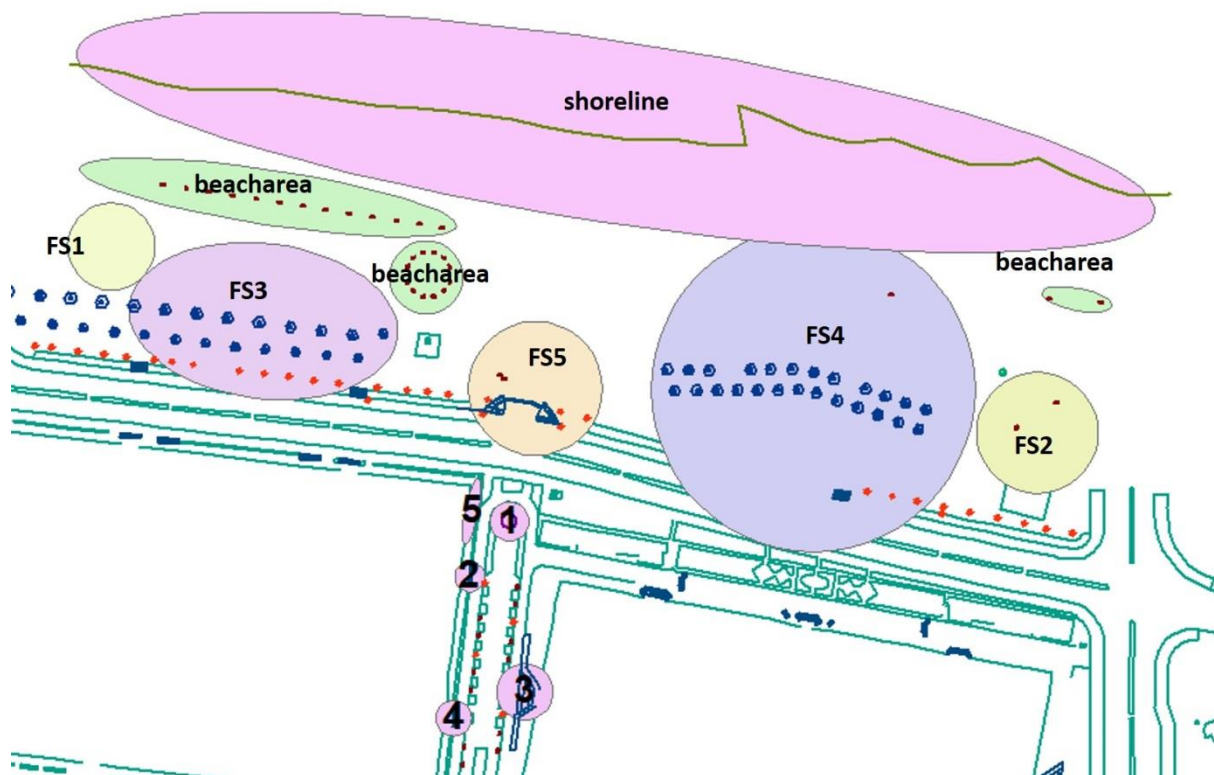


Figure 3.6. Testing process and analysis of spatial distribution 937 recorded activities in Public Street Line in AFZ location in August 2016. Top left: based on activity; top right: total density of place (male, female and group); bottom left: based on gender (individual or mixed); bottom right: age-group

For testing the applicability of the behavioural mapping data in GIS, the researcher analysed a sample observed data in Public Street Line according to spatial distribution tools regarding the spatial and non-spatial attributes and the relevant temporal dimensions (Figure 3.6). This sample also helped the researcher to identify the highest numbers of activities, to explore whether they occurred in particular spatial settings which the researcher refers to social nodes or 'focal study' points that are discussed later in this chapter.



*Figure 3.7 Example and Initial stage of categorising the whole GIS data and identified focal studies (FS) in Anzali Free Zone beachfront.*

### **3.3.2.2 Capturing in-situ photography- step 2**

In parallel to the mapping in the first step, the feel and characteristics of the spaces were very important to capture which the researcher conducted by walking, watching and photographing and finally note-taking. Photographs are extensively used in the field of public life investigations (Gehl & Svarre, 2013). Photographs have the potential to document

social interaction to quickly capture moments of everyday life: 'one picture can be worth 1000 words' to help understand the content of event (Gehl and Svarre, 2013, p.31). Therefore, this technique was used by the researcher to focus on *narrow* level of view in the relationship between social patterns of activities as well as spatial and natural features in case study sites. This method captured some 'unique events' and at the same time 'unexpected events' in the public spaces. More in particular, this method allowed the researcher to explore the body-language of social activities, social distances and the relationship with spatiality. 'Body language method offers useful knowledge for analysing the socio-behavioural cues of an interaction' (Aelbrecht,2018, p.8). Body posture and orientation offer a wealth of information about how people are in a social interaction (Schefflen, 1972). Schefflen discussed three types of body posture. 'Vis-à-vis positions' which generally used in face-to-face interactions. 'Parallel position' often communicate no relation. They are routinely for walking behaviour in the street or sitting next to another person on the bench in public street. A condition of '60 or 90' degrees are more common in large interpersonal distances. This analytic approach also identified the relation of bodily experience and the environment (Stevens 2006 and 2007). For example, he stated about the 'wedding photographs framed in doorways emphasise the liminal transformative nature of the wedding ritual. Standing on the threshold implies that the man and women are poised between the roles of single person and couple' (Stevens, 2007, p.166).

### **3.3.2.3 Conducting time-lapse filming- step 3**

Consecutive shots at intervals of 15 seconds created a scene of a variety of social activities of the users scrutinised through the camera lens, and the appeal of this method was that none of the actors were aware of the camera. Before conducting this method, the researcher was inspired by seminal work 'the social life of small public spaces' which was documented by Whyte (1980). He introduced the method of in-direct observations by conducting time-lapse photography to measure social patterns in public spaces of Manhattan, the most densely populated area of New York.





Figure 3.8 Examples of performing time-lapse photography, left: by (Whyte, 1980, p.103) in New York; right: by (author 2016) in Anzali waterfront

### 3.3.2.3.1 Selecting the location for setting up the camera and timeline

Finding suitable buildings for conducting the time-lapse photography was very important for the research. Good visibility was required to observe the lived experiences of public spaces through the lens of camera. Therefore, the position of the observer was a significant factor while ‘the physical and social ‘vantage point’ of the observer was an important subject to reflect on (Zeisel, 1984, p.). The researcher selected 3 buildings which had a very good view to Anzali waterfront as well as presented social events clearly.

The application of the timeline was also important: the researcher captured the moments of activities during weekdays and weekend in July and August 2016 along the selected public spaces on the waterfront.

- Hotel Farhangian, locates in site 2, 15 hours on 16-17 July 2016
- Control Tower, locates in site 3, 15 hours on 21-22 July 2016
- Hotel Iran, locates in site 2, 17 hours on 7-8 August 2016



*Figure 3.9 Top left and right photos presenting: process of time lapse photography in Control Tower; Bottom left and right photos presenting: process of testing the lens and angle of camera (as the researcher marked in right photo) in Coastal Park for checking the scene*

Overall, around 50 hours time-lapse photography was conducted, and every shot took in 15 seconds. This extensive photography dataset provided total numbers of 10,208 photos and very rich visual data. Moreover, equipment and lens setting were other important factors while the researcher conducted the data. The equipment supported by a tripod, a camera, an intervalometer, a charger and two extra camera batteries. Lens setting was a challenging part of this method. The lens of camera was not very strong during the evening time especially in spaces with poor lighting design, like the breakwater site. Due to time limitation for analysis of the time-lapse photography, the researcher decided only to focus



on the locations of Hotel Iran and Control Tower (Figure 3.9) and Hotel Farhangian, where the photo in Figure 3.8 was taken from. To sum up, this approach helped the researcher to explore the temporality of spaces and rhythm of social patterns and activities which were played under the lens of camera.

### **3.3.2.4 Developing in-depth narratives- step 4**

This step primarily examined the first research objective (RO). This RO was designed to identify narratives of perceptions and boundaries in everyday life in relation to the memories of residents, as well as their experiences, needs and expectations to explore how these are materialised and spatialised in public spaces. This section outlined the design of semi-structured interviews and the process of interviews.

RO 1: To identify people's perception of the changes of socio-spatial patterns in public spaces on Anzali Waterfront over the last 50 years. RQs:

- How do waterfront users understand their social needs and expectation of public spaces from past to present?
- How do the design and management of past and current uses influence the frequency and quality of social interactions for waterfront users?
- How does gender boundaries affect the use of public beaches along the waterfront for both male and female users?

#### **3.3.2.4.1 Designing the interview**

The researcher designed in-depth semi-structured interviews by reviewing probing techniques to gather qualitative narrative data (after Willis,2005; Mason,2002b; May,2001). This involved determining a set of themes from the literature review in relation to the Ros and RQs, and each theme consisted of relevant interview questions to participants. In this way, the research question underpinned the general themes before coming to specific questions (e.g. about the site, Anzali etc.). This technique helped the researcher to 'control'

and 'tailor' the dialogue around the main themes of the discussions (Willis,2015). While the priority of this technique was important for the researcher, sometimes the dialogue shifted between different themes and questions. In this way, flexibility and openness was permitted during the conversations giving the chance to participants to exercise autonomy when it came to discussing and describing their interpretations (May, 2001). One of the key aspects adopted in conducting the interviews was to listen to the participants' stories, in particular, their memories, experiences, uses and needs in the sites. This helped the researcher to understand the specific social, temporal and material context of social interaction and, importantly, their 'subjective narrations' with regards to their feeling and the significant of the interaction described. In addition, participants were asked to reflect on their experiences. This helped the researcher to identify their further opinion and critical thinking on the situation and their interpretations which shaped those instances. So, some probing questions which linked to address their feelings and emotions starting with: What do you think about the quality of public spaces? How does this make you feel? Would you tell me more? were some examples of questions during the interviews about specific points in time or specific places on-site.

#### **3.3.2.4.2 Selecting the participants**

The researcher aimed to conduct the interviews with a diverse category of local people in Anzali. Attempts were made to select participants who were habitual users of public spaces on the waterfront and the city of Anzali. Older residents of Anzali were targeted and when they participated in the interviews, they called on their knowledge about the history of Anzali. For example, one older participant visited the public spaces for meeting friends and drinking tea and playing dominoes together. The selection of potential participants was done through approached people in the site, as well as talking to potential interviewees who participate in community activities (after Rishbeth & Powell, 2013). Therefore, to identify the current past uses in public spaces this group of participants had a significant role for answering the question. Overall, 32 in-depth interviews were conducted with the public (22) and built environment professionals including architects and planner (8) and academic experts in this field (2).

### **3.3.2.4.2 Conducting the interview**

In the first stage, the researcher contacted participants through their phone number and had a conversation with them to arrange the date of interview. In the second stage and before starting the interview, the researcher, gave to each interviewee a participant information sheet along with a consent form which were translated into Persian. This allowed participants to understand the content of the research project and why the researcher wanted to gain the information from interviewee, and what would be done with their data. The socio-spatial situation of the interview is a key aspect to decide in conducting a good level of informative conversation (Sin, 2003) and wherever possible, the interview took place in the sites. However, it was necessary for the researcher to be flexible with location of the interview and they were mostly conducted in various places such as public spaces such as cafés and private spaces such as office and home. The length of each interview was no more than one hour.

All interviews were audio recorded and the recordings were securely located on a password-protected personal laptop. The level of natural flow and informal conversations was important for the researcher during the interview and they all took place between July and September 2016. While the majority of interviewees approached agreed to the interviews, there were some professionals who had an important role regarding the design and management of Coastal park and Shohada Square sites but did not agree to have an interview as part of this research.

### **3.4 Details of Analysing the empirical data**

The empirical data was analysed in four steps to permit the integration of findings needed as part of an analytical and at the same time intellectual approach for presenting a clear set of data in each step. Faced 'with multiple data collection methods and multiple case studies, it was important to individually analyse each stage and case study' (Ganji, 2018, p.129). With this in mind, the researcher analysed separately the data in Chapters 5, 6, and 7 and then integrated and interpreted the outcome of empirical data in Chapter 8.

Following an appropriate framework was important for the researcher and a framework of 'thematic analysis' was adapted in this methodological framework (Braun & Clarke, 2006). Thematic analysis 'is a method for identifying, analysing, and reporting patterns (theme) within data' (Braun & Clarke, 2006, p.79). Patterns and themes were two key components in this framework where these 'patterns and themes can be framed both by theory (top-down or deductive) and data (bottom-up or inductive)' (Ganji, 2018, p.106). Therefore, during analysis of in-depth interviews, the themes and patterns were powerful factors for driving the concepts and developing the sub-themes. The researcher did not design a list of fixed questions, although the content of the dialogues was close to the information derived from the literature review and directly linked to the research questions and it needed identifying diverse and conceptual sub-themes grounded in the data. While analysing the various datasets, the researcher moved from 'top-down' and 'bottom-up' (Ganji, 2018) approaches to the thematic analysis which was necessary as 'an iterative process' for interpreting the data and finally identifying whether the emerging themes fully addressed the relevant research questions and theories. To do this meant an iterative process of 'fitting' the themes for with the data collected, underpinned by the research aims and objectives.

Alongside the analytical approach, the researcher produced the data at each step differently – revising the data in an ongoing process – according to various analytic methods. Following this approach, the 'socio-spatial analysis' of the behavioural mapping designed through GIS spatial analysis methods and the 'narrative analysis' maintained through the 'template analysis' method (Brooks et al., 2015; Ganji 2018) where the initial 'theme [is] determined in advance of coding' (Brooks et al., 2015, p.202) and then fixed for analysis of in-depth interviews data. Finally, the 'content analysis' method (Rose, 2007) was applied through 'compositional interpretation' which is 'compositional methodologically silent, relying instead on that elusive thing called 'the good eye' (Rose, 2007, p.59) and applied to the in-situ photography and time-lapse filming for analysis of the data.

### 3.4.1 GIS socio-spatial analysis

In section (3.3.2.1) the researcher showed an example of GIS database as well as outlining the testing process of one case study location, where GIS data were produced by using a set of spatial analytic tools in ARC map software (Figure 3.5). This technique was repeatedly applied in all sites in both case study locations to evaluate the features for each collected datapoint.

The 'repetitive approach' taken in the socio-spatial analysis of social patterns of activities and users' diversity aimed to test the possibilities through intersecting various layers of data which helped identify spatial form and temporalities of activities through user diversity. As Figure 3.6 presents the numbers of a 'focal study' in map form which were analysed separately in each study site to find further details of social patterns, activities and specific users in association with spatial and sometimes natural features. Alongside other data of socio-spatial analysis in GIS, the significant data of these focal studies also will be discussed in Chapter 5 and 6.

By testing this approach, the main patterns were considered in the analysis:

- Frequency of activities and their comparisons
- The locations of activities (stationary and mobile)
- Spatial patterns of occupation with regards to age, gender as well as in group or individually
- The fluctuation of the relationship between frequency of time and spatial configuration of activities
- Focal study points and the relationship between spatial, natural settings and their level of occupancy in spaces

### 3.4.2 Content analysis

As explained earlier, a *narrow level* of photography method allowed the research to better understand where spatial analysis integrated urban experiences with 'bodily experience' (Aelbrecht, 2016; Stevens, 2007). Following the time-lapse filming method, the researcher identified people's positions in particular time-space frames, some of which emerged

through various social patterns which were 'unique events'. Such events were analysed in terms of frequency of social patterns which strongly corresponded to the temporality of the spaces. The researcher analysed them manually and categorising them in a set of 'time-frame' codes which were different in the locations of Breakwater and Coastal Park sites. This intellectual-analytical approach of 'time-frame' occurred through 'special rhythm'. Driving this approach was the analysis of the data through coding categories by observing and selecting the 'rhythm' of social events as they were played out in front of the camera. For testing preliminary samples, data were generated with sets of 1250, 250 and 50 photos however, the visibility of social patterns was not clear to telling the story of social events. To make this clear, the data were converted into a set of 8 representative photos, framed using Photoshop Software which showed the data presenting a certain time of the day with high quality of visibility of social events. The analysis of each 'time-frame' also connected to 'compositional interpretation' data where the 'key terms for content analysis are validity and replicability, in relation to the development and use of coding categories' (Rose, 2007, p.73).

### **3.4.3 Narrative analysis**

After recording the interviews and listening carefully to the content one by one, each was transcribed manually which was time-consuming. Details of recorded narratives also captured in the transcriptions included, for example, when interviewees paused or laughed. Nvivo Software was used as it provides combinations of different forms of written and visual graphics, permitting the researcher to compare and contrast while navigating through the different interviews (Kaefer, Roper, & Sinha, 2015). Nvivo has additional benefits for storing and arranging the data, which accelerates the process of analysing the research materials (Ganji, 2018). However, it does not replace the main role of the researcher in navigating the data, selecting the significant parts and reflecting on its interpretation and coding (Braun & Clark, 2006). As Ganji (2018) states, reflecting on the coding process is assigning descriptive or interpretive text to parts of data, that 'references about a specific theme, place, person, or other area of interest' (Bryman, 2008, p,570). The other style which was important for the researcher was analysing the data using 'template analysis' which helped navigate the

thematic analysis by designing a structure and hierarchy in coding and analysing the interview content (Brooks et al., 2015). Central to the technique is the development of a coding template, usually on the basis of a subset of data, which is then applied to further data, revised and refined; and start identifying the themes 'where the richest data are found' (Brooks et al., 2015, p.203). This technique helped the researcher for applying template analysis as below:

- Using Nvivo: for organising the transcripts in similar format and shape with regards to participants' explanations and reflections to key themes during the interview
- Selecting the data subset: after getting familiar with the content of interviews, 10 interviews were selected for initial coding to capture a cross-section of the data by diverse experiences with regards to gender and age
- Discovering the initial coding template: the coding methods was based on 'line by line coding' (Charmaz, 2006), and was also flexible for shifting between coding format which was a positive point of understanding the 'shape' of the data (Brooks et al, 2015)
- Transforming from initial template: the researcher applied to find various subset data. This stage was helpful to rediscover the content of interviews by finding new codes as part of an iterative process when they did not emerge at the beginning stage of coding. This strategy was also useful for reviewing again the themes and 'referring to literature were helpful in reflecting on this process' (Ganji, 2018, p.109) in the qualitative interaction with data as an advanced process (Brooks et al.,2015).
- Generating visual material: illustrating the word clouds for emphasising the most frequently emergent themes mentioned during the interviews.

The researcher will discuss the outcomes of the narrative analysis in Chapter 7.

#### **4 The research ethics**

As a PhD researcher and also a representative of the University of Sheffield, it was necessary to consider and follow the ethics guidelines. Before starting the fieldwork in Iran, the research contents, questions, methods and the main approaches were carefully reviewed

for their ethical implications. The diversity of methods and interview questions were reviewed by the Ethics Committee in the Department of Landscape Architecture.

The case study, Anzali, is an area of Iranian context and one of the important ports in the Iranian Caspian Sea. It is important to highlight that conducting research in Iran involves dealing with political and social obstacles as a result of the legacy of the Islamic revolution in 1978-1979. The researcher paid attention to sensitive topics which came up in discussion with participants during the interviews. As Bagheri (2013) stated: 'I had to be extra cautious whenever the subject of religion and politics came up not to offend anybody nor to endanger myself with the government' (Bagheri, 2013, p.78). In light of this, the researcher had a third supervisor at Gilan University, Department of Architecture in Iran who helped not only with understanding the local context, but with gaining permissions for some interviews with professionals and site photography, and more importantly, for conducting the time-lapse photography.

The scope of the ethical considerations was below:

- Contacting participants and getting their consent to participate
- Being aware of sensitive and controversial issues related to the political-social barriers in Iranian context
- Providing participants with the freedom to withdraw from participating at any time of the research
- Building a bridge of trust for dialogue between the researcher and participants
- Pursuing agreement on issues associated with anonymity, confidentiality, ownership of data
- Ensuring all aspects of safety for the researcher while conducting fieldwork in Iran

#### **4.1 Reflection on the research and fieldwork process**

The methodology of this research was designed to be a mixed qualitative approach.

Although this approach provided comprehensive data and information for addressing the research questions, however, picturing urban experiences by users was not easy to predict in terms of how they interact in the public spaces as part of their everyday life 'like the weather, life is difficult to predict' (Gehl & Svarre, 2013, p.2). As an Iranian woman who was



born, lived and worked in Iran before moving to the UK for study, I have familiarity with the context, in particular, political and social barriers under Islamic rule by the government as well as Iranian nationality, shared and communicated for establishing common grounds and feeling as an 'insider' with my participants in the same culture (Ganji, 2018; Bagheri, 2013; Fletcher & Spracklen, 2013). However, my status as an 'insider' was also compared to my role as an 'outsider' while researching and I communicated with participants who had different value, beliefs and thoughts for using the public spaces. This position of dual 'insider' and 'outsider' (as researcher) was challenging, however, I tried to stand with 'neutral perspective' without making judgment while analysing the narratives of their stories. Therefore, in multiple situations, I made an effort to negotiate with different layers of identity and belief as a 'good Muslim women' with both traditional and liberal attitudes being negotiated (discussed later in the thesis). In the next chapter of this phase, the case study sites and their background are discussed in more detail.

## **4 The Case Study Background**

### **4.1 Introduction**

This chapter provides an overview of the location of the Caspian Sea as well as the areas of Anzali City and Anzali Free Zone. This is home to the people of Gilak who live in southwestern of the Caspian Sea, spending their daily lives along the Caspian Sea and the chapter also refers to the historical background of Anzali. This case study chapter represents the selected public spaces and presents three study sites along the waterfront in Anzali City as well as two study sites along the beachfront in Anzali Free Zone. Moreover, this chapter outlines each public space selected for studying in detail and the characteristics of each one.

### **4.2 History and the background of the Caspian Sea**

The Caspian Sea is one of the largest lakes in the world as it has no outlet. Around five countries enclose the shores of the lake, namely Iran, Azerbaijan, Russia, Kazakhstan and Turkmenistan (Figure 4.1). Important differential factors between the Caspian and that of other large inland water bodies is its meridian, orientation and great length (1200 km) (Afraei Bandpei, 2010), as well as the physico-geographical conditions and the character of the subsurface topography (Figure 4.2). The Caspian Sea is divided within three parts: the North, Middle, and South Caspian. As a result, the lake finds itself with diverse climatic zones. The northern part has a temperate condition, the western coast lies in a moderately warm climate, while the southwestern and southern regions of the Caspian Sea links to the subtropical weather. Finally, the eastern part of the coast is featured by a desert climate (Hutzinger, 2005).



Figure 4.1 Map showing the Caspian Sea and adjacent countries (illustrated by Afraei Bandpei, 2010)

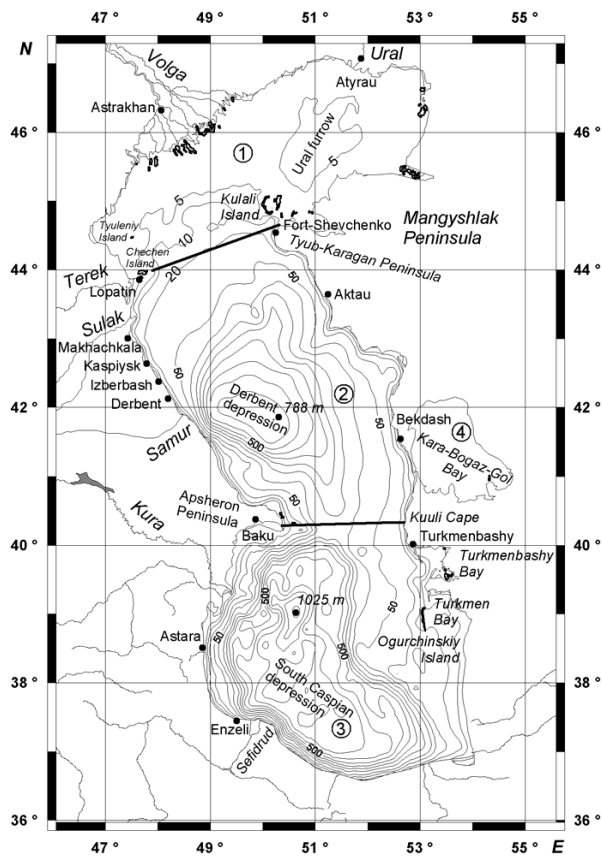


Figure 4.2 presents the main regions of the Caspian Sea: North Caspian, Middle Caspian and South Caspian (Illustrated by Naghikhani, 2014)

The Iranian Caspian Sea coastline is almost 900 km long. The land descends from the lower slopes of the Alburz Mountains to the Caspian Sea. This southern coast is populated by small cities on the Iranian coast, including Anzali Port which is the largest one with a population of 554,000 (Aldis and et al, 2004). Today the Caspian Sea has varied resources including oil and gas, sturgeon and caviar, as well as considerable sea-level variation, socio-economic as well as political tension. The Caspian Sea was divided by Russia (The Soviet Union) and also Persia (Iran) for about 250 years. However, in 1992 after the dissolution of the Soviet Union, the new independent states of Azerbaijan, Turkmenistan and Kazakhstan radically re-formed the political and economic situation in the region. So, while Russia and Iran had long specified the situation on the Caspian Sea, now Azerbaijan, Turkmenistan and Kazakhstan were active parties. In fact, this is a new stage in the historical extension of the Caspian Sea (Naghikhani, 2014).

Moreover, the ethnolinguistic groups in the Caspian region represent a diverse selection of past and present civilisations, cultures, historical monuments as well as natural resources. The presence of pristine beaches to the east and west, lush and green mountain forests to the south and the impressive Volga to the north, along with a diverse mosaic of the ethnic roots and cultures, means the Caspian region has great potential in attracting a lot of visitors. The Iranian region of the Caspian Sea, with its green plains as well as high mountains, attracts twice its usual population in summer with many tourists visiting from other parts of Iran (Pravettoni, 2012).

### **4.3 Iran's Northern lowland features**

The entire expansion of southern region of the Caspian Sea is flanked by the Alborz Mountains. The Alborz mountains approach the coastline with a distance between two to five kilometres, while the majority of them are located from 30 to 50 kilometres and provide a place for the coastal plain (Northern Iran). So, the presence of Alborz mountains as well as the warm and humid subtropical climate of this area presents a phenomenally picturesque location. In addition, Alborz Mountains Stretch run the Caspian Sea coastline throughout the northern region of Iran, blocking the Caspian Sea by reaching further south, thus this opportunity creates diverse vegetations and landscape between the two sides. More

importantly, almost 37% (14,540 square kilometres) of the northern Alborz region and plain covered with northern forest in Iran which provides another great opportunity with rich diversity of species of flora and fauna, including the Persian leopard (Hutzinger, 2005 & Zendedel, 2008). Rice, grain, fruits, cotton, tea, tobacco, sugarcane, silk and wood are the productions of northern lowland along the Caspian Sea, while fishing is the major occupation in the Northern provinces of Iran (Sahami, 2007). The Caspian Sea Delta Region that covers these provinces, includes: Gilan with Rasht as its centre, Anzali which is the second main city of this province and also Mazandaran and Golestan provinces. Figure 4.3 shows two examples of the beautiful nature of Gilan, including the village of Masuleh and the castle of Rudkhan, these historical places are encircled by dense forests in Northern Iran.



*Figure 4.3 The picturesque nature of Rudkhan Castel and Masuleh Village (source: Arash Izadifar)*

### **4.3.1 Gilaki people and the culture**

The Gilaki people, who live in southwestern of the Caspian Sea, speak Gilaki as a local language along with Persian as an official language. In addition, the enjoyment of natural food resources, especially fish, seasonal products and the diversity of vegetarian foods, makes the coastal area unique (Pourhadi, 2010). Moreover, the Gilaki dance with local dresses seen in various social events in Gilan. The movements of the dance are strongly inspired by the agricultural work performed by women. The movements symbolise actions including sowing seeds, harvesting, and picking plants (<https://gtactivity.ca/activity/4738>).





*Figure 4.4 Dance performance by Gilaki women and varied Gilaki foods; sources*

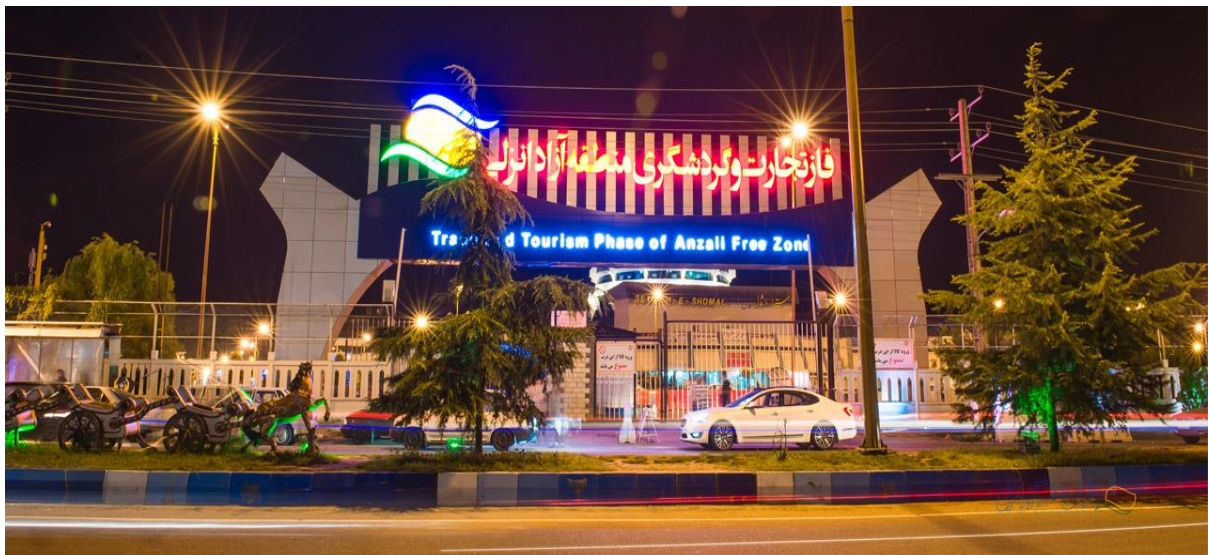
( <https://gtactivity.ca/activity/4738> & <https://www.facebook.com/pg/gilakifood>)

#### **4.4 The case study sites and selected public spaces**

The investigation of selecting public spaces in the case study sites as well as the approach taken to choose them were fully explained in the Methodology Chapter. Most importantly, this was underpinned by the project's exploration of the diversity (waterfront and beachfront) of the typologies of public spaces along the Caspian Sea in Anzali. So, this approach navigated the researcher to select two neighbourhood boundaries: Anzali waterfront which is part of inner city of Anzali while the beachfront is allocated to Anzali Free Zone in the countryside of Anzali city. Another matter to consider was the boundaries in each case study sites when the researcher selected an old masterplan (waterfront) and new masterplan (beachfront). They are socially and geographically part of Southern the

Caspian Sea in Gilan Province and the city of Anzali. However, the type or characteristic of users were often different. For example, in the waterfront users were often local residents and employed the public spaces for socialising in a long stay. However, in the beachfront users were often tourists who visited the beachfront from other parts of cities in Gilan Province or Iran while they occupied selected public spaces for visiting, shopping or working in a temporary stay. Therefore, in the following sections, the researcher explains the significance of each selected public spaces along both waterfront and beachfront in Anzali.

### **Anzali Free Zone and the beachfront**



*Figure 4.5 View of the main entrance of Anzali Free Trade Zone. Source (<http://invest.anzalifz.org>)*

Figure 4.6 shows an extended view of the trade and development along the Caspian Port Complex which is located in Anzali Free Zone area. Anzali Free Zone is allocated in three parts as well as separate port areas; The General Administration of Ports and Shipping of the province including Anzali Industrial Town and the former Anzali Special Economic Zone with an area of 3,200 hectares of land and up to 2 km from the sea along the 20 km from the Caspian Sea. This is important for the region's infrastructure, development, economic growth for investing and increasing public incomes. Also, it is creating stable economic growth for global market as well as regulating the production of industrial goods.





*Figure 4.6 A view of Caspian Port Complex. Source (<http://caspianportcomplex.com>)*

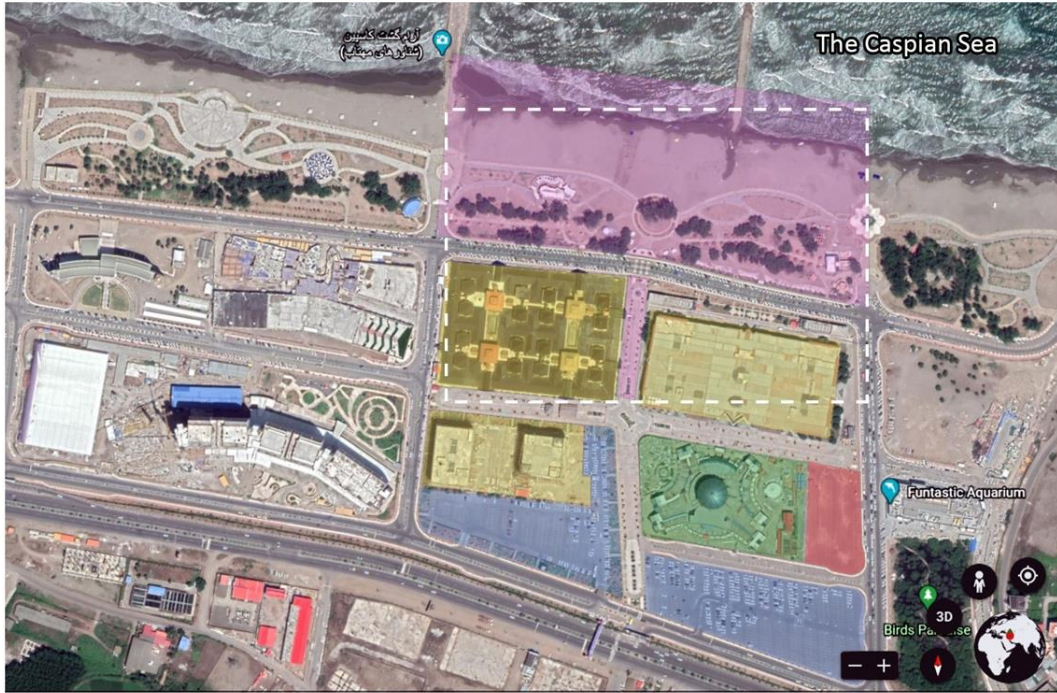
The Caspian port complex has an operational area over 350 hectares including 22 shipping berths. There are two breakwaters with a length of 6.2 km and an area of 200 hectares of pools where ships can be flanked by water. Moreover, the accessibility to local market (Rasht Bazaar), various commercial complexes and the advantage of passenger goods in the Anzali Free Zone, has made it an important point to buy and sell imported goods in the wider region.



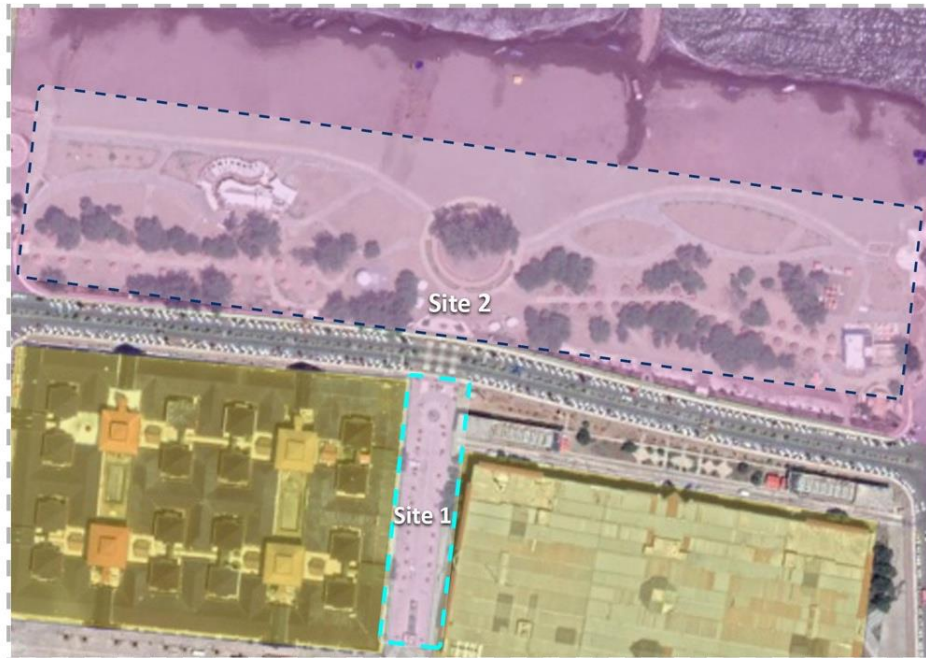


Figure 4.7 Extended aerial views of Anzali Free Trade Zone (night and day) (source: <http://caspiantportcomplex.com> )





-  N
-  Anzali Free Zone Beachfront
-  Commercial
-  Commercial and Offices
-  Vacant Site
-  Carpark

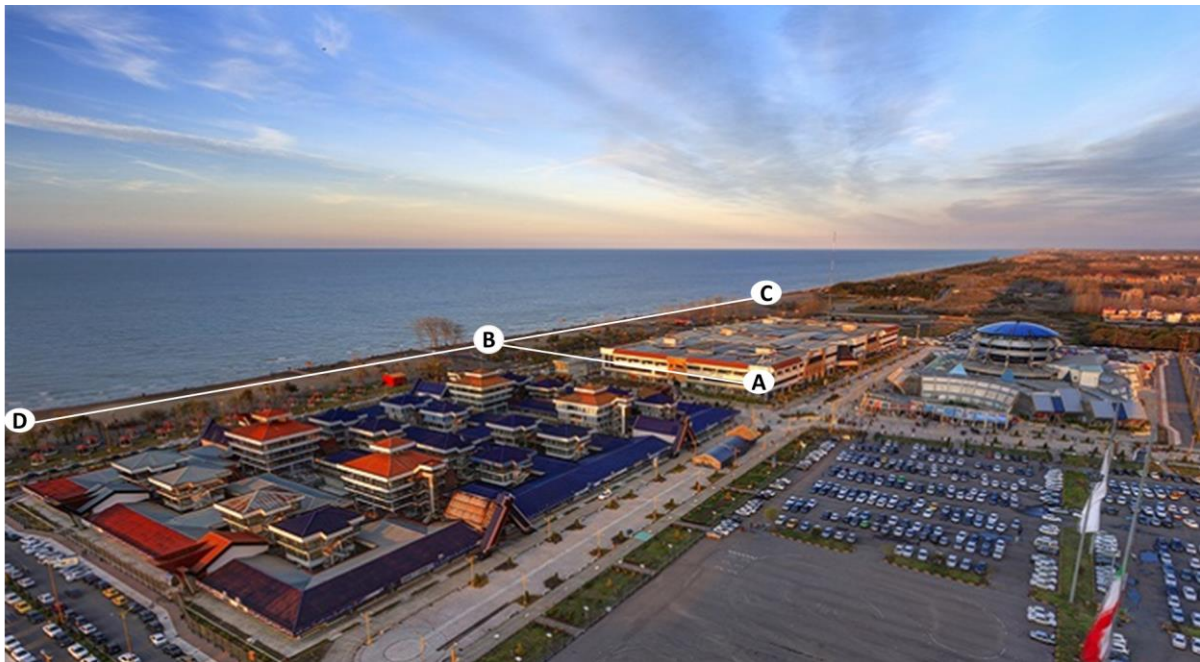


-  Site 1 (Public Street Line)
-  Site 2 (Pavilion Areas and Beachfront)

Figure 4.8 Top: wider view of Caspian Port enclosed mixed uses. Bottom: study sites and locations in Anzali Free Zone beachfront

#### 4.4.2 The study sites along the Caspian Port Complex

The selected public spaces along the Caspian Port were different in terms of users, features as well as uses. Moreover, the significance of each site is their connectivity with each other as well as other mixed uses, also its accessible for visitors, workers and residents. These selected public spaces also are adjacent to the other leisure facilities such as Birds Park and Funtastic Aquarium which are located in the southeast part of the sites (Figure 4.8).



*Figure 4.9 Southwest view of the public street as well as pavilion areas and the Beachfront*





- 1 Hot Food Kiosk
- 2 Children Playground
- 3 Public Toilet
- 4 Cinema
- 5 Restaurant and Cafe
- ➔ Access



- 1 Entrance of Shopping Center 1
- 2 Entrance of Shopping Center 2
- 3 Entrance of Shopping Center 3
- 4 Water Feature
- 5 Power Station Building
- ➔ Access

Figure 4.10 Details of features, functions and linkages in each selected sites and public spaces

#### 4.4.2.1 Public street (Site 1)

In Figures 4.9, 4.10, and 4.11, site 1 is located between points A and B. This wide public street was pedestrianised with high quality paving and good quality of lighting. Street furniture including benches, bins, signage and landscape features were designed in different parts of this street. In addition, three shopping centres are accessible for users with steps and ramps as are the National Bank, restaurants, cafés and also a large water feature (depicted with the symbol of fish). The aim was to make this area more friendly for pedestrians and cyclists for better leisure and shopping experiences. This public street has an important role to connect users to semi-public spaces such as shopping centres as well as to permit the movement of large numbers of users to the beachfront. In fact, this place has the potential to allow people to explore the diversity of uses as well interact socially with other users in different dimensions of this street.

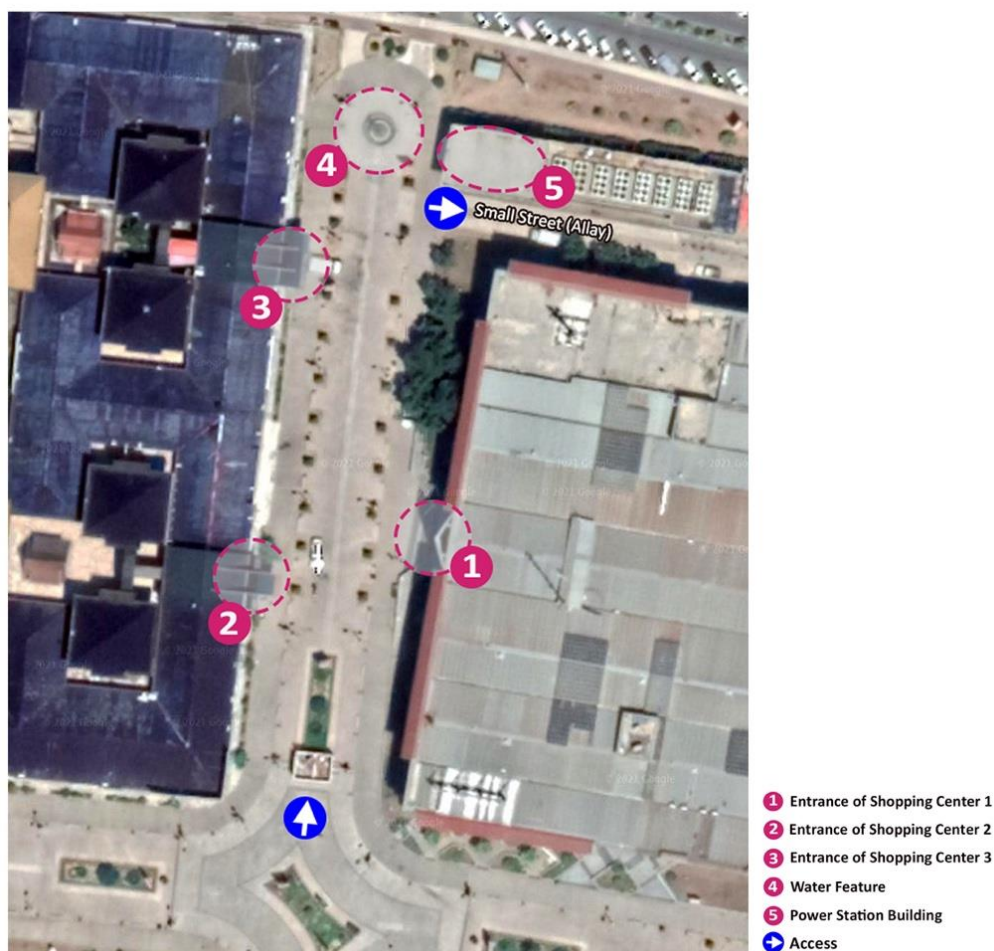


Figure 4.11, Aerial view of Public Street (site, 1) with its spatial details

#### 4.4.2.2 Pavilion areas and the beach (Site 2)

In Figure 4.9, 4.10 and 4,12 site 2 is located between (B-C) and (B-D). Site 2 is a large family picnicking area with various design features such as pavilion areas which are located in the east and west parts of the beachfront. The beach is facilitated with two public toilets in each pavilion area, bins, barbeque, outdoor sport, a few kiosks as well as white cement structures where hot foods, tea, coffee and snacks are sold. However, the benches are placed in a long line and circle shape and also single benches are located in some part of the tree line. The line of trees provide shade during the summer months. There are also play facilities such as the children’s playground in the northeast of the site as well as volleyball, ping pong and basketball area in the northwest of the beach. Chapter 5 will discuss the type of users in these different spaces.



Figure 4.12, Aerial view of Pavilion area and the beach (site, 2) with its spatial details



#### 4.4.3 History and creation of Anzali

Anzali has a long history according to locals: '[Anzali] ...became famous during the Shah Abbas in the Safavid Dynasty in early 17 B.C, while he planned to construct a transit road in the north of Iran. The inhabitants of this dry and narrow piece of land, located somewhere between the sea and the lagoon, where the fishers, hunters who used to make chalets from a lagoon plant, known as "Lie" (a kind of reed) behind the sand dunes for themselves. The Russians called Anzali "Sinsili" and for years they never took their eyes off this city whenever they came there for hunting, fishing, trading, traveling and plundering it. So, the Russians came along with their ships many a times and even set fire to Anzali twice (Arvin, native man).



Figure 4.13 Lagoon plant used by hunters or fishers for making chalets (source: Mehdi Vosoughnia)

As Figure 4.14 shows, at the end of the 9th century, Anzali is created as the port of Rasht in the middle of the 12th/18th century. Anzali is the ancient as well as main commercial port in the Northern cities along the Caspian Sea in Iran. After improvement of the roadways, two villages of Anzali and Gazian were developed into towns and as a result, Reza Shah Pahlavi named Anzali Bandar-e-Pahlavi until 1979. However, after the Islamic revolution it changed to the original name of Anzali. In addition, in 1805 the Russians preserved a trading depot in Anzali, they set fire to the port upon their return from an expedition against Rasht (Encyclopaedia Iranica, 2000).

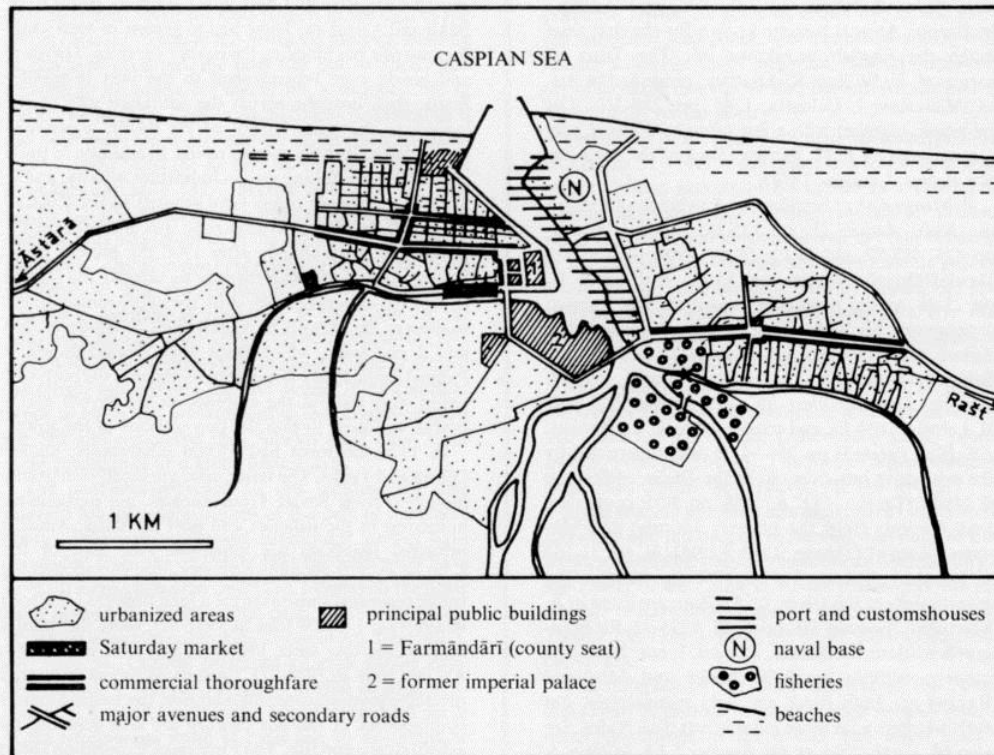


Figure 3. Anzali (Bandar-e Phlavi)



Figure 4.14. Top: Map of Anzali (source <https://iranicaonline.org/articles/anzali-town-in-gilan> ). Bottom left: View of Anzali Square in the heart of City; Bottom right: Gazian Bridge (source: <https://www.tishineh.com/touritem/3700/Ghazian-Bridge> )

#### 4.4.3.1 The wave of migration into Anzali

Based on people's narratives during the interviews, Anzali is understood to be a cradle of migration dating back to the Second World War. In Chapter 7, the researcher will discuss how migrants, often Polish, were forced to Iran as they were driven away from their own



lands. In fact, these immigrants found Iran to be a peaceful place for living and they added new shades to the culture of this city. So, participants also expressed memories of culturally shared past uses in the city of Anzali. In addition, Anzali was known as the 'Gateway of Europe'. This was because of the important geographical position of Anzali Port and its connectivity with Baku Port in Azerbaijan and its great accessibility to the Black Sea and ultimately to Europe. Also, '...the tourists who had travelled to Anzali before the 1950s describe it as a green city with tall citrus trees' (Ahmed, native man). So, Anzali was crowded by various foreigners such as merchants, workers and immigrants and added to the small population of the orientalist who had moved to Iran from Europe. After that, '*...the Iranian Armenians, Russians, Caucasians, the Turk of Caucasia and Azerbaijan, the exiled Kurds and Fars all settled down with the majority of the population, the Gilak people who were from Gilan, and formed an exclusive multicultural community* (Arvin, native man).



Figure 4.15 Old historical photos of native and non-native people when they were using different places in Anzali before post revolution (source: [www.facebook.com/historyofanzali](http://www.facebook.com/historyofanzali) )

## 4.5 Understanding Anzali

*'Anzali is a mysteriously haunting and entangling city. If you have ever lived in Anzali for a long time, then it follows you until the end of your life in an obsessive manner, and the more you move away from it, the more it haunts you by its notion, making you feel breathless; just as if you are about to suffocate'* (Arvin, native man). This city is located with a beautiful lagoon (wetland) in Gilan province and is very close to Rasht, about 42 km away. At the 2011 census, its population was 144,664 (Makaz-e-Amar, 2006). There are many tourist attractions in this port, some of which are the Clock Tower, Music Building, Anzali lagoon, some old ruins from 19 Century as well as old Shanbeh (Saturday) Bazaar. Also, the luxury gated community called "Dehkadeh Saheli" (Coastal Village) which is located in the suburbs area of the city. Additionally, Anzali is known as the World Capital of Precious Caviar. Moreover, Mian Poshteh Palace and Gazian Bridge are also other hot spots for visiting in this city.

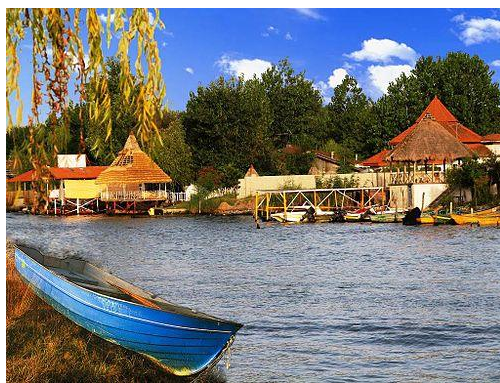


Figure 4.16. Top left: Views of Clock Tower; Top right: Mian Poshteh Palace; Middle left: Music building; Middle right: Anzali Lagoon; Bottom left: Shanbeh (Saturday) Bazaar; Bottom right: old ruins. ((source: <http://persiajourney.com>) and (<https://www.pinterest.co.uk>))



Most importantly, Anzali Waterfront is a popular destination for both local people as well as other Iranian people who visit this city. Also, in the following statements a few participants had deeply emotional connections or feelings when expressing their points of view about Anzali. Mehdi, a professional man photographer from Tehran who mentioned that *'That place is Anzali; a port city in the Margins of the Caspian Sea! I found it a lonely city. I saw the city in rainy days, looked at the people closely and even watched it keenly in this reckless silence.'*

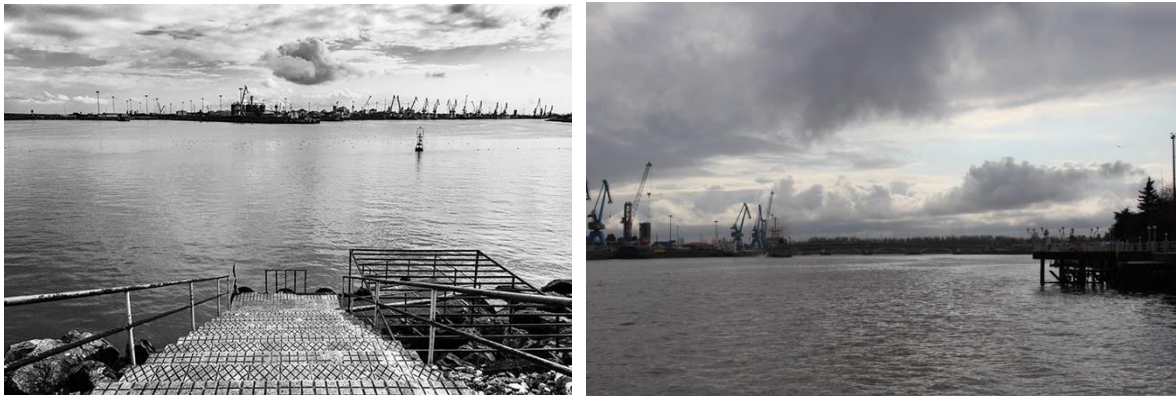


Figure 4.17. Views of Industrial Port from Boulevard (Left: source: Mehdi Vosoughnia (<http://www.silkroadartgallery.com/portfolios/anzali>); Right: author)

Mehdi also pointed about his perceptions about some urban elements in the city.

*'I encountered certain issues and faced the existing elements in the city, I realised the body of this city, including the architecture, buildings, benches, alleys, streets, docks and the beaches speak for what is called Anzali way beyond the words spoken by the people. For me, the Qazian bridge, the Lagoon and the Boulevard are graphic haikus in the seasons when there is no tourist around!'* He also presented some of Anzali photos in photography gallery in Tehran. The surprising point was when the researcher visited the city for a pilot study and had a site photography in December 2015, she perceived Anzali 'a dead city'. This was the same feeling that Mehdi had expressed. Moreover, Arvin a native man who was born and raised in Anzali but worked in Tehran shared his feelings about Anzali: *'during the recent years when I have lived away from Anzali, most of the pictures of my imaginary world have been created by recalling the vacant spaces of Anzali; sometimes similar to the photos of Mehdi Vosoughnia (Photographer). The people are either left out of the picture frames, or even if they are there, their faces are rather vague! EVERYONE IS THERE; STILL THERE IS NO SOUND'*.



Figure 4.18 Photos by Mehdi Vosughnia where he captures different urban elements throughout the city of Anzali (<http://www.silkroadartgallery.com/portfolios/anzali>)

## 4.6 Anzali Waterfront at the heart of the city centre

This waterfront is publicly accessible for people to use with the aim of recreation and sightseeing as well as fishing activity. In fact, fishermen use the Anzali waterfront in particular the breakwater (site 3) as part of their daily activity for supporting part of their

families' income in this City. In Chapter 6 and 7 of this thesis, the researcher will discuss in detail people's use as well as their perceptions of this spatial setting. The creation of the Anzali waterfront was ordered by Mohamad Reza Shah Pahlavi (first king) in 1932 during the Pahlavi dynasty between 1925-1979 in Iran. It was designed by German engineers while two village of Anzali and Gazian developed into a town in 1921. The first coastal park was designed with influence of European, in particular, Russian taste in terms of architecture in Iran. *'... Reza Shah, who founded the Pahlavi Dynasty, had imperious patterns for urbanization and in this line new streets were constructed. Also, German engineers came to Iran and drawbridges and new docks were constructed. The beautiful park, known as Boulevard, located next to the Gulf, flourished and as some result exceptional sightseeing locations were built' (Arvin, native man).*

However, this urban development has led some Anzalichi to be interested in flourishing civilisation and urbanism, and therefore, *... the efforts of the "Anjoman Baladi" [the Civic Association], other prominent institutions and organisations are established in Anzali, earlier than other parts of Iran' (Arvin, native man).* A park overlooks the breakwater from north and from east to industrial port. It is linked from the south to Mianposhteh Palace as well as from southeast to the Gazian bridge and Shohada Square. There is also a linkage between waterfront and the old Saturday Bazaar. This permeability between waterfront and Saturday Bazaar provides people to move through the public spaces by walking in the city centre. This was an exploration which was sometimes joyful for participants who expressed their feelings about the Saturday bazaar *'...I loved watching the empty bazaar with its rusted blinds, the crooked tin roofs, not to mention how I was fond of the sharp, strong biting smell of the "Shanbeh Bazaar" River (Arvin, native man).*

The waterfront provides options for drinking tea and eating local food in the traditional teahouses, restaurants and cafes. There are several boat riding stations along the waterfront for visitors who want to explore the Caspian Sea as well as the Anzali lagoon. The pavilions and planted beds designed by various trees, shrubs, grass and flowers in the waterfront. *'In the park on the edge of the gulf, famous among the people as the "Boulevard", masses of short and tall trees and seasonal flowers were planted. The pedestrian paths in between are even; the best place for biking! If the gulf was peaceful,*



then the white “Kakayi ” birds [a bird species similar to seagull, but slightly smaller], which had narrow beaks and sharp eyes, would sit on the water surface; and sometimes they would even take a nap there’. (Arvin, native man)

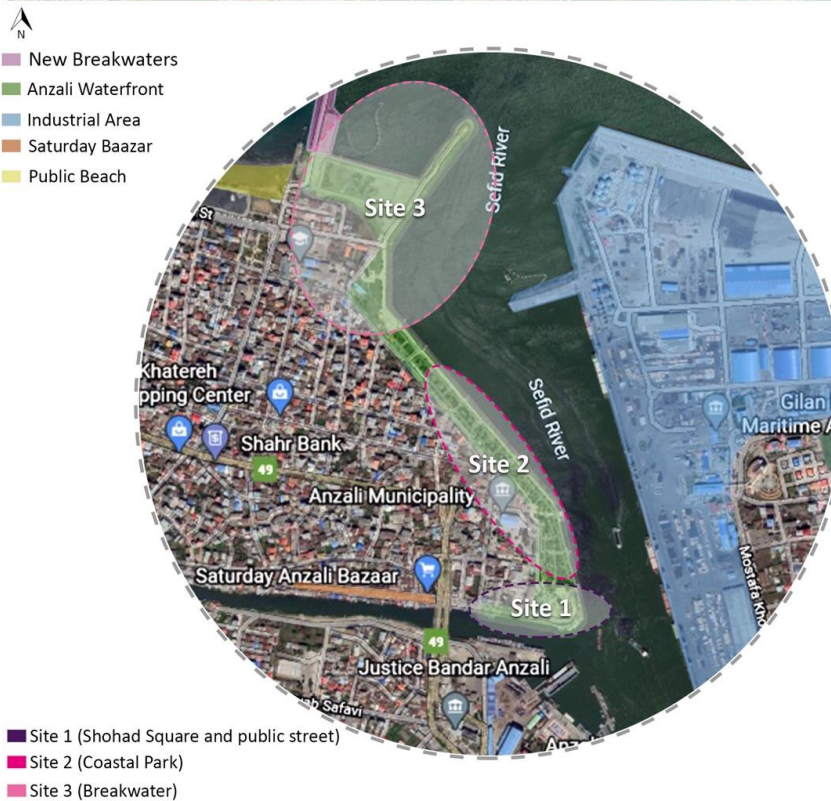


Figure 4.19. Top: wider view of Anzali waterfront in urban context; Bottom: study sites and locations in Anzali waterfront

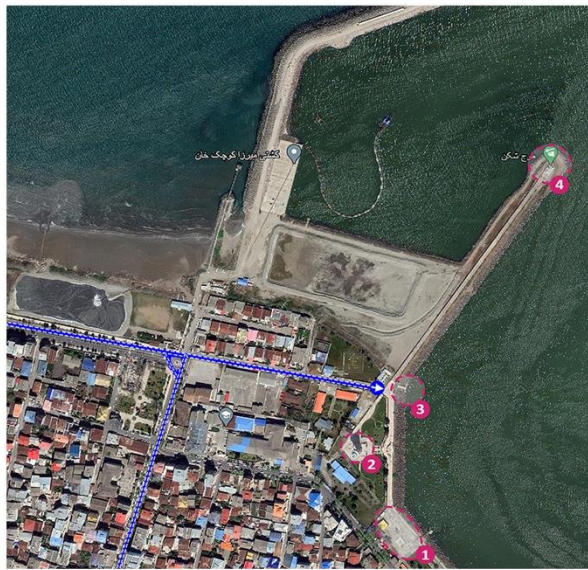
#### 4.6.1 The study sites along the Anzali waterfront

The length of waterfront is almost 2 km and has different spatial characteristics in terms of functions, type of uses as well as different management and ownership of the waterfront. For clarity, the researcher divided the waterfront into three study sites. Figures 4.19 and 4.21 show the study sites and public spaces along the Anzali Waterfront in detail.



Figure 4.20 View of Anzali waterfront from industrial port which is located in east part of city (source: <http://persiajourney.com>)

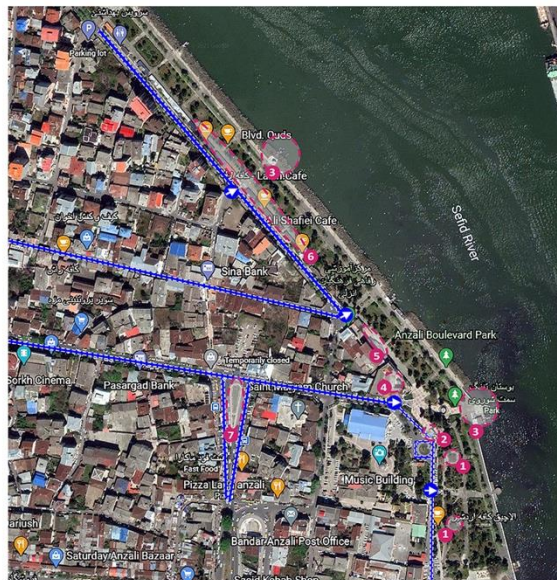




Site 3

- 1 Vacant and Concrete Space
- 2 Control Tower (Ships and Vessels)
- 3 Boat Riding Station
- 4 Traditional Teahouse
- ➔ Access
- ▬ Roads

Site 2



- 1 Pavilion
- 2 Traditional Teahouse
- 3 Boat Riding Station
- 4 Iran Hotel
- 5 Public Toilet
- 6 Cafe Areas
- 7 Anzali Square
- ➔ Access
- ▬ Roads

Site 1



- 1 Kebab House
- 2 Boat Riding Station
- 3 Pavilions
- 4 Central Point of Square (Religious Activity)
- 5 Traditional Teahouse
- 6 Rectangular Monument Platform
- ➔ Access
- ▬ Roads

Figure 4.21 Details of features, functions and linkages in each selected sites and public spaces

#### 4.6.1.1 Shohada Square and the public street (Site 1)

Shohada Square was designed by Anzali Municipality. The aim of this design is a memorial place for those who were killed in Iran-Iraq war (1980-1988). People often access the Coastal Park (Site 2) from this square. The presence of traditional tea houses remained as part of old design masterplan of waterfront as a traditional feature. Ramp and steps were provided in this square through the two access points of this place. This square is connected to the public street which itself is adjacent to the Saturday Bazaar. This is in easy walking distance of the bank, Kebab house and boat riding station. The Anzali Municipality has the responsibility of the ownership as well as management and maintenance of this site.

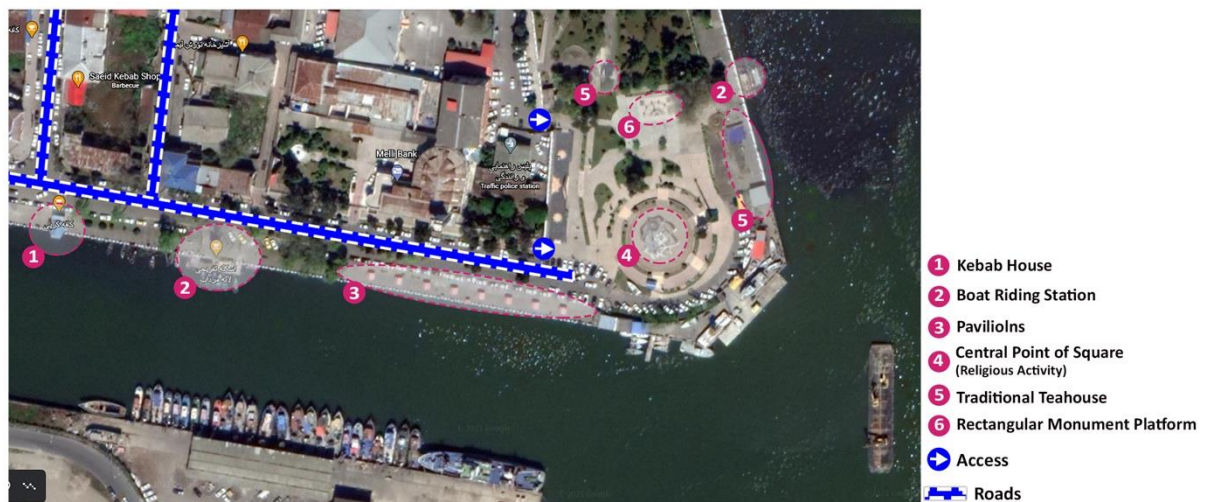


Figure 4.22, Aerial view of the Shohada Square (site, 1) with its spatial details





*Figure 4.23, View of spatial features and soft landscape in details that enclose Shohda Square and the public street in site 1*

#### **4.6.1.2 Saturday Bazaar and adjacent to the public street**

In Figure 4.19, the location of Saturday Bazaar was highlighted. This is an old Bazaar which is very popular with Gilak people as well as native people of Anzali who visit the market for their grocery shopping for items such as fish, duck, fresh fruits as well as vegetables and herbs. The researcher found this open bazaar to be very vibrant when people were busy buying their daily or weekly necessities, where people would engage in bargaining with sellers over price. Within a short distance of walking, fish sellers who were shouting fresh fish while the smell of fish was strong. So, the presence of Saturday Bazaar, was a great opportunity for connecting people for visiting the waterfront and enjoy the fresh air, watching the sea while they walk through it.



*Figure 4.24, An aerial view of corridor of old Saturday Bazaar with their crooked tin roof across the river*



*Figure 4.25, examples of sales activities while sellers occupied the bazaar during pilot study in December 2015*

### **4.6.1.3 Coastal Park (Site 2)**

As explained earlier, this park has a long history which was founded during the Pahlavi Dynasty, it had imperious patterns for urbanisation and in this line new and actually the first park was constructed in Anzali by German engineers. This park also, is known as the “Boulevard” by local residents of Anzali. There are various spatial and natural features present in this park . The main access is from Hotel Iran which is linked to the Anzali Square in the heart of city. There is also four other accessibility points of entrance/ exit to the park.



Planted beds host native and non-native trees and provide shady areas for those who used or passed these green spaces. The park also has outdoor sports areas.

Cafes, restaurants and also public toilet are provided in the south of boulevard, as are traditional teahouses, providing Patogh places, which has a deep root in ancient Iranian culture. In Chapters 6 and 8 the potential of Patogh places will be discussed. As are the presence of street vendors as well as the boat riding stations where passengers would embark boats to visit the Jazire Gole Laleh (an area in the Anzali Lagoon). The space at the end of park is empty and completely concrete, and only the original architectural features can be seen in the explanation of the breakwater site in the next section. (Figure 4.28, in site 3)



Figure 4.26, Aerial view of the Coastal Park (site, 2) with its spatial details

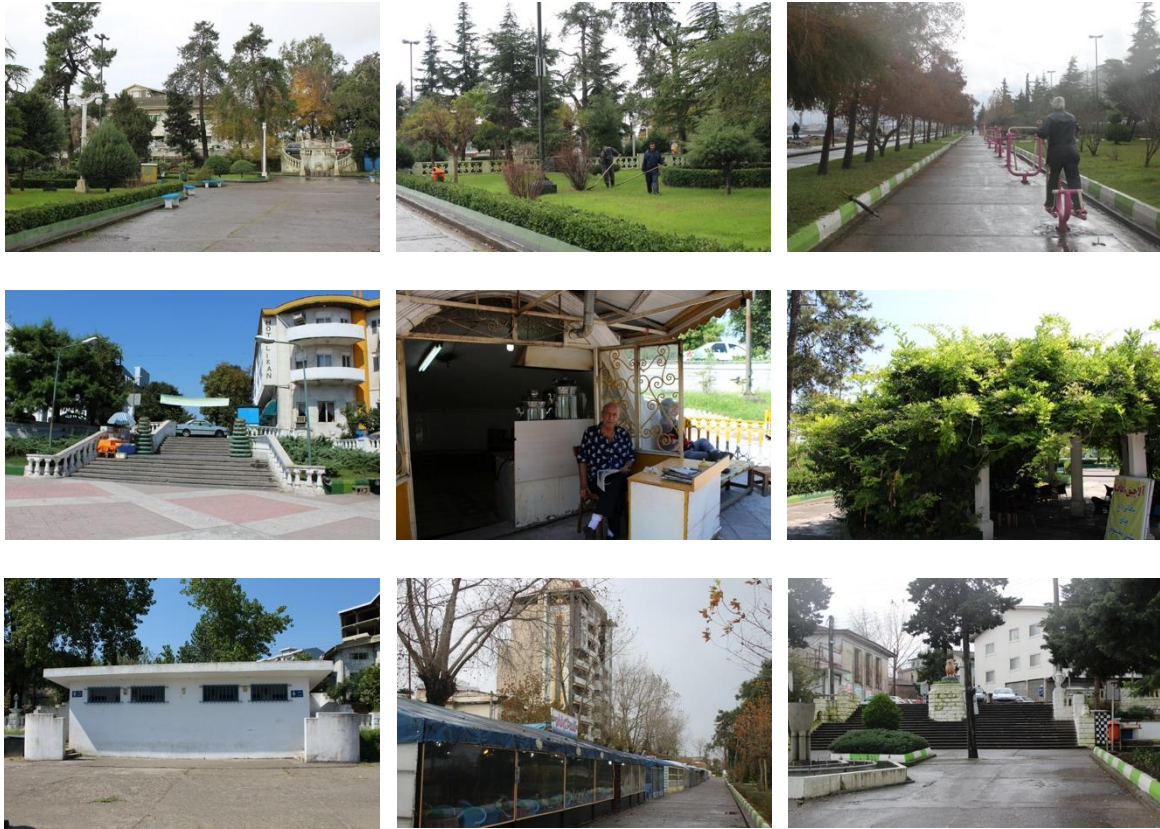


Figure 4.27 View of spatial features and soft landscape in details that enclosing Shohda Coastal Park in site 2

#### 4.6.1.4 Breakwater (Site 3)

An artificial offshore structure in Anzali and its founded during the Pahlavi dynasty was created by German engineers. This breakwater is also known as “Mole” among native people which is the meaning of the breakwater in German language. *‘[the breakwater] ...if the gulf was stormy, then the wooden boats beside the dock would bump into each other and as they collided and hit the water, a sound was created; which is still the most pleasant sound that I have ever heard in my entire life. At that point, I realized that the sea caught behind the breakwater is withholding a storm and the powerful waves of the Caspian Sea are awaiting me in the “Mole” ‘ (Arvin, native man).* This engineering structure protects the harbour and anchorage from the sea. There is also a Control Tower for ships and vessels while they dock in the breakwater.

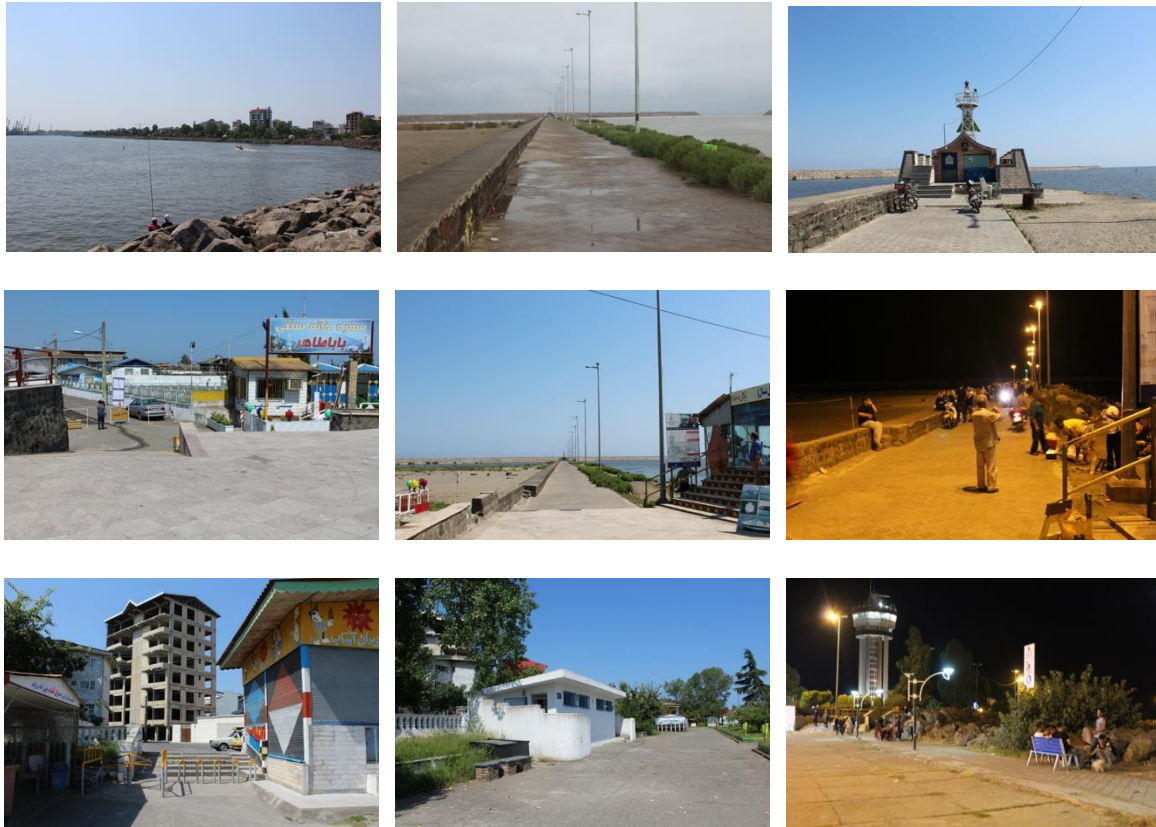
The breakwater encompasses a promenade as well as the presence of stone edges hosting fishermen engage in fishing activity. At the end of breakwater there is a small traditional



teahouse, and there is a vacant beach. The ownership of this site is held by Anzali Sea and Maritime Organisation.



Figure 4.28, Aerial view of the Breakwater (site, 3) with its spatial details



*Figure 4.29 View of spatial features and soft landscape in details that enclosing in Breakwater in site 3*

## 4.7 Summary

As the following chapters make clear, during the site analysis and observations, the researcher became aware of the interrelationship between the natural and physical features as cultural spaces. This approach of selecting the sites through locals' narratives demonstrate how 'their lives can be imagined and there are possibilities of other forms of recollection, remembering and story-telling' (Garrett, 2011; Heatherington, 2015).

Moreover, the researcher selected sites according to the old urban plan and new urban plan to better understand the relationships between social interaction and masterplanning urban design for studying social behaviours in selected public spaces along the waterfront and beachfront. The case study sites offer variety of traditional and new design spaces and amenities such as green spaces, public art, playgrounds and spaces for play activities as well as outdoor sports. Therefore, in the next phase of this thesis, the researcher pays attention to actual users in the selected public spaces along the waterfront and beachfront. This will be specifically on two perspectives of everyday life in public space, first by examining 'lived



experiences' in Chapter 5 and 6 and secondly through carefully listening to people's stories to identify 'real life problems' in Chapter 7.

## PHASE III

### Human Experiences: An Outcome of Empirical Research

#### 5 Behavioural Mapping of Users, Activities and Experiences in Public Spaces on the Beachfront

##### 5.1 Introduction

In the third phase of this thesis, the researcher developed the analysis of 'lived experiences' of social encounters as well as examined the 'real life problems' of users in public spaces in Anzali city.

Chapters 5-7 focus on the findings of the empirical research. In order to better understand of daily (general) pattern of activities, the behavioural mapping was conducted in both the beachfront and waterfront areas in Anzali which are presented respectively here and in Chapter 6. Also, Chapters 5 and 6 have multiple sub-headings as the researcher wanted to present different process of **spatial features** and their relevant analyses, so she selected multiple sub-headings for presenting the diversity of these results data.

The socio-spatial analysis of the activities in the public spaces on the beachfront studied are discussed in detail in this chapter which will lead to discussion of the investigation in Chapter 8. Chapter 7 will also discuss participants' perceptions about public beach spaces in Anzali.

In this chapter, the human experience of public social life and encounters in the selected public spaces in Anzali Free Zone with focus on the public street and the beachfront is examined. Therefore, this chapter 5 directly focuses on the second research objective and its related research questions:

To understand the **spatial, social and temporal conditions of use and activities** in public spaces in Anzali Free Zone.

- What are the spatial settings and social patterns of different types of activities in relation to age and gender?
- What are the design features that support or constrain social patterns of uses?

- Who are the frequent users of public spaces on the beachfront in Anzali Free Zone?

The methodology regarding socio-spatial mapping based on spatial analysis with GIS and spatial ethnography methodologies was explained in Chapter 3. The technique was used to integrate the spatial and ethnographic data to develop a more situated and spatially informed understanding of places and how places are used and experienced (Kim, 2015; Mennis, Mason, and Cao, 2013; Golicnik & Ward Thompson, 2010). This involved analysing activity patterns in the case study public spaces within the selected of main location in the heart of city that is linked to the waterfront and secondary location in Anzali Free Zone which is connected to the Beachfront. Users' characteristics were recorded including estimated age and gender as were the characteristics of the uses of the space. These included frequency, location and types of activities and characteristics of the case studies. Focusing on each site study (public street line and the pavilion area & beachfront) allowed for different spatial, functional specificities and design features to be examined. For clarity, they were analysed separately within their locations and also in each site focal study for more details to allow for comparison of findings – presented at the end of the chapter – related to patterns, typology and spatial settings.

During the analysis of activity patterns, the researcher focused on the 'macro scale' (whole site), which was then considered at the 'micro scale' (focal study) to explore the activity and social pattern in spaces in more detail. This technique provided a better understanding of typology of public spaces, function of space, the purpose and implications of the design in relation to people's behaviours and activities.

The structure of each site analysis was based on type of activity, estimated age and gender of observed users in each site and focal studies, as well as the activity patterns in terms of density, frequency, time, locations and number of users. The numbers listed below explain the type of data illustrations that are presented to demonstrate the activity and social patterns. The researcher coded the age group in four categories: children (0-5, 6-12), young adult (13-19) adult (20-34, 35-50, 51-65) and older adult (65>). In addition, mixed group coded through three categories: males (M/M), females (F/F), males, and females (M/F).

The whole maps are cumulative representations of all observation sessions including weekdays, weekends, different time of the day and weather conditions unless specified in a different format of illustration. Other types of Figures are listed below.

- Pie charts represent the percentages of high frequency activities in each focal study.
- Bar charts show the percentages of gender and comparison by male, female, group.
- Tables demonstrate type of activities, age group, gender, number of activity and total percentage.
- Density maps display patterns of spatial occupancy of male, female and group (mixed gender) in each selected public space (low density: pale colour and high density: darker).
- Spatial colour-coded maps indicate location of activity based on type of activity and posture.

### **5.1.1 Anzali Free Zone an economic hob in the southern part of Caspian Sea**

Chapter 4 explained the location of the Caspian Port complex in detail. Figure 5.1 displays the view of the trade and development in the Anzali Free Zone. Figure 5.2-5.3 show the selected public spaces which were included two main public spaces who people often visited and used in different ways.



*Figure 5.1, View of Anzali Free Zone, source: (Caspianportcomplex.com)*



### 5.1.1.1 Public Street line (Site 1)

A large pedestrianised and public street with three shopping centres, bank, restaurants, cafés and other retails and a small water feature on the North of the street which is connected to the main road, pavilion area and beachfront.



Figure 5.2, view of public street at morning and noon times of weekend (illustrated by author)



Figure 5.3, Top photo: the panoramic view of pavilion area (source <http://caspiantportcomplex.com>) Bottom photos: the view of the beachfront and tree lines

### **5.1.1.2 Pavilion areas and the beachfront (Site 2)**

A large family picnicking area is found here with features including pavilions, benches, BBQ, bins, toilets, children playground and adult volleyball beach, ping-pong table and a basketball net/ court within a trees line and a few chairs and tables. The beach is settled a large shoreline of the Caspian Sea which mostly people use for leisure activities. The beachfront is facilitated by boating and benches with recreational proposes. In Chapter 7, the researcher will explain comprehensively how – due to political and religious reasons – the beachfront is not usable by both male and female adults for swimming. However, the women-only beach and men-only beaches found in the beachfront were not within the scope of the study area.

## **5.2 Site 1. Street line: A public street linked to the beachfront**

The behavioural mapping sessions in street line recorded 937 individuals and the activities were mapped at the same time as the observation sessions including weekdays, weekend at different time of the day of morning, afternoon and evening during the summer.

### **5.2.1 An overview of the observed activities along Main Footpath and Pavement Areas**

The main footpath and pavements are busy places for passengers who used the place at different times of the day. The following users' activities were observed: 62.52% walking, 11.71% standing, 9.96% sitting, 4.54% pushing, 3.95% passing and 1.32% Jumping and finally 6% others activity (Figure 5.1). More than 50% of all observed activities related to walking which was roughly the same for males and females, also undertaken by 20% of mixed gender groups. The next most frequent activity is standing, and this activity occupied less than 40% of females and over 60% of males as Figures 5.4 and 5.5 indicate, with 2% of the activities undertaken by group (mixed gender) Pushing a pram/trolley activity was carried out by 60% of males observed, and fewer than 40% of female and less than 5% by groups. Others activity including carrying luggage or boxes, children playing, watching children, sweeping up, photography, riding motorbikes and roller-skating which were relatively equal between male and female except motor biking and sweeping which only occupied by male

users. Furthermore, in terms of gender difference men were seen using the place, more than women (Figure 5.5).

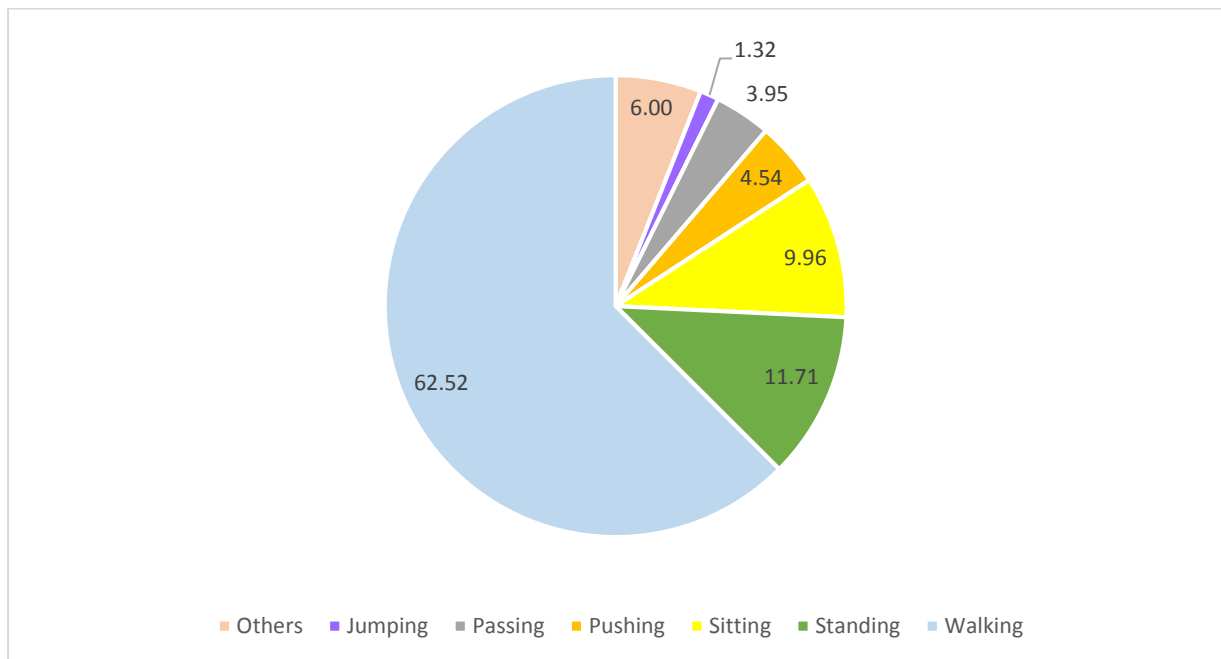


Figure 5.4 High frequency activities in main footpath and pavement areas (in %)

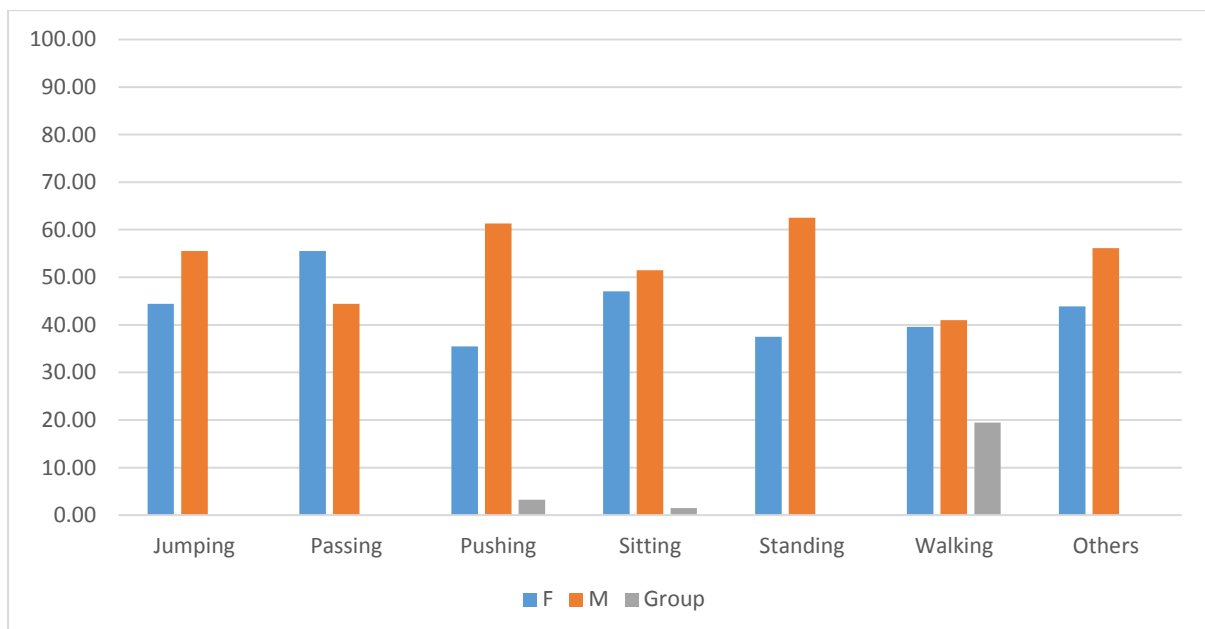


Figure 5.5 High frequency activities in main footpath and pavement areas by gender (Female, Male or Group)

Table 5.1 indicates the number of high frequency activities and categorised by age group, gender, mixed group or individual of users. Age was coded according to four categories: children, young adult, adult and older adult. In addition, the mixed group was coded

according to three categories: males (M/M), females (F/F), males, and females (M/F). Adults had the highest percentage of high frequency activities (63.98%) which was fairly equal between males and females. The next largest groups, young adult and mixed group were broadly equal in number. However, the mixed group had the highest number of walking behaviour. Then, children followed (8.05%) standing and walking by more boys than girls and finally older adults (1.17%) was the smallest group. Therefore, in terms of age groups using the space, older adult and mixed groups categorised by only males or only females were less visible in this place than other groups.

The highest percentage of adults present in the site related to the time of observation, which was during summer when more visitors came to Anzali. It also depended on the high number of walking activity for working, shopping or visiting inside or around the shopping centres during the day. In addition, some other groups of people only walked through the street and continued their journey to reach recreational opportunities in the pavilion and beachfront areas. Generally, people were more likely to be in the both pavement areas with friends, families or as couples/ individuals. Young couples held hands and walked together while some other groups of families and friends were walking together, sitting or standing on the edge or the bench and watching people or talking together.

	Age Group	Children		Young Adult		Adult		Older Adult		Mixed Group			Number	
	Gender	M	F	M	F	M	F	M	F	M/M	F/F	M/F		
Type of Activities	Jumping	1	1	1		3	3						9	
	Passing	1		2	2	28	24				1		58	
	Sitting	1	1	3	6	30	23	1	2	1			68	
	Standing	6	3	7	4	37	23			1			81	
	Walking	18	11	28	35	121	119	4			2	4	85	427
	Others	7	5	2		14	12							40
Percentage		8.05		13.18		63.98		1.17		13.62			100	

Table 5.1 Number of different age, gender, type and percentage of frequency activities



### **5.2.1.1 Socio-spatial patterns in Public Street Line**

The spatial distribution analysis focused on examining posture and activity patterns. The majority of the stationary, movable, social and unplanned activities occurred during all the observation sessions during the summer. The street line was host to diverse activities with notable amount of stationary activities for instance, sitting and standing while users talking together or watching people tended to do activities in/around other urban spatial elements such as the water feature. The 'sitting' behaviour often occurred on the benches or along the street's edges. The act of passing by entering or existing was the activity which had the shortest duration of occupancy in the main footpath, ramps and pedestrians when people crossed between two shopping centres, in particular, from shopping centre 3 to shopping centres 4 (Figure 5.9).

On the left side of the main footpath between shopping centre 2 and shopping centre 3, the act of window shopping and standing are the most frequent activities among users when they walked. Furthermore, the edge of the power station building at the top corner of the northeast main footpath was regularly a place where people would stand. Standing at this point was particularly associated with weather conditions especially during the rainy weather while people used the edge of this building to take shelter as well as groups of people walking were observed in the northwest pavement while people also used the edge of café and restaurant buildings for shelter (Figure 5.6).

On the top left side of the pavement, jumping from temporary stairs was identified as an unplanned and spontaneous activity while people unexpectedly acted with temporary stairs (Figure 5.6). The 'walking' behaviour exclusively occurred along the public street line and the pavements areas, edges and small street (alley) in the right corner of the green spaces. The edges of buildings and pavements were also frequently used for various activities such as walking while talking, watching, eating, smoking and drinking. The design of these spaces reinforced different ways of seating and social activities in groups or by individual, arguably because of the vantage point provided to people and how it encourages users to linger in the place. Furthermore, the edges of the main footpath, pavements and ramps provided opportunities for users to sit on the edges of street and benches. The layout of trees, planting beds, benches and bins around the edge facilitated a new space for momentarily

pausing, gathering, hangout and watching people while distancing from flow of users' movement. In order to better illustrating the places and relevant events (Figures 5.6-5.8).



*Figure 5.6 rainy weather while users used various edge of buildings for shelter*



*Figure 5.7 temporary steps where it was used for spontaneous jumping*



*Figure 5.8, The small street (alley) near the shopping center 3, enclosed by a planted bed on the right*

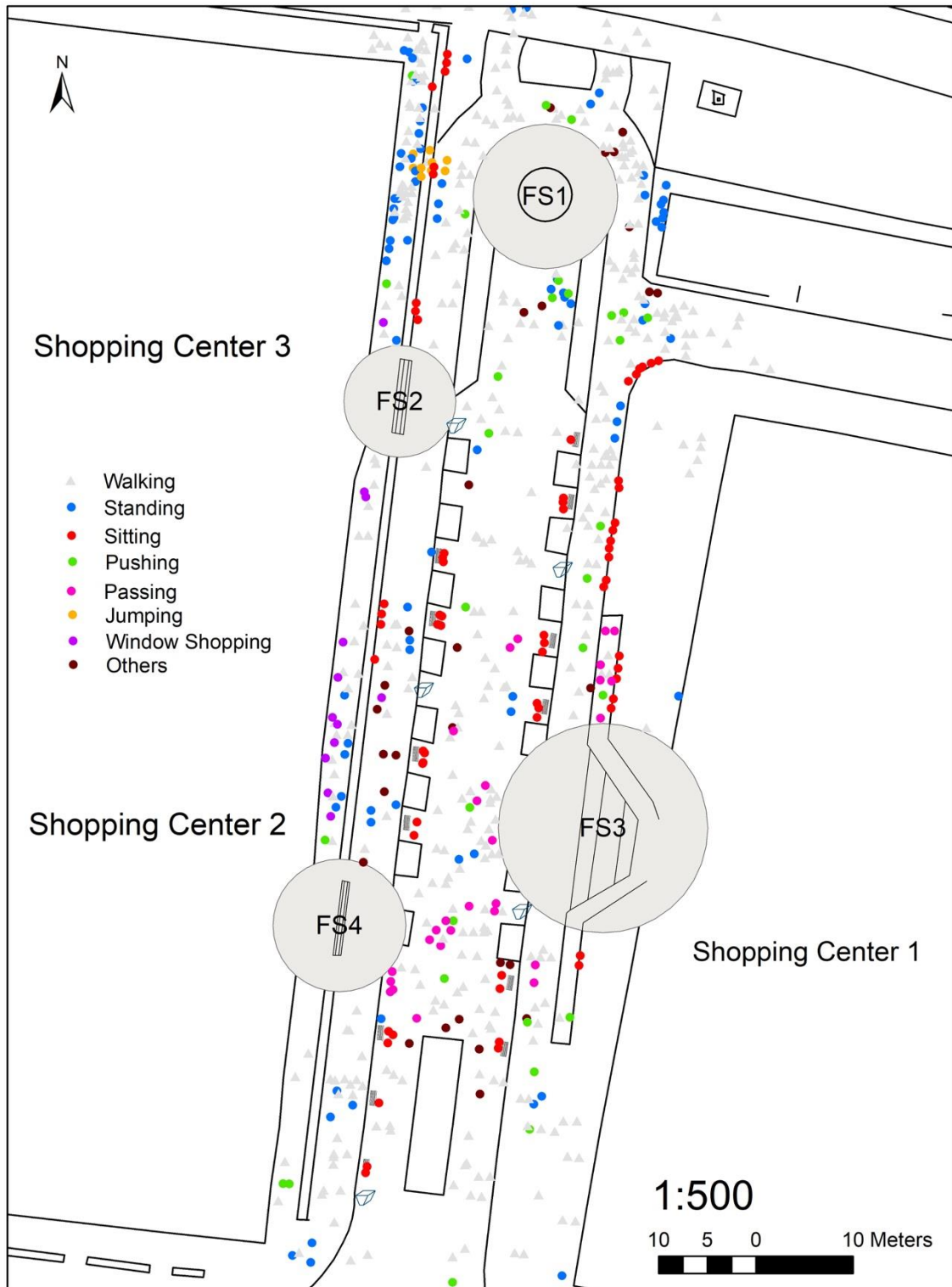


Figure 5.9 Patterns of high frequency activities in main footpath and pavement areas



## 5.2.2 Water feature and shopping centres

### 5.2.2.1 An overview of the observed water feature activities

The most attractive physical object in the north of the main footpaths is the water feature. This water sculpture is composed of two interconnected fishes, which are the symbol of Caviar fish in the Caspian Sea. The fountain has a main upward stream of water flowing which squirts in unpredictable sequences, sometimes very high.



*Figure 5.10, The Water feature and shopping centre1; view from north to south in public street (Source: Hamed Mohammad pour)*

101 individual activities were recorded in all the observation sessions during the summer.

Figure 5.11 shows that the highest percentage of people were walking followed by standing at the fountain while watching the water feature; children playing and taking photos were

equal. Watching children was the least popular behaviour in this setting followed by the 'others' activity which including pushing a pram, sitting on the edge and riding a motorbike. Figure 5.12 shows the breakdown of participants' activities at the fountain according to gender. More males were observed taking photographs and also observing children around the water feature. However, the percentage of males and females for walking, standing and playing were largely similar. People in groups were only observed walking through. While the other activities were engaged in equally by men and women.

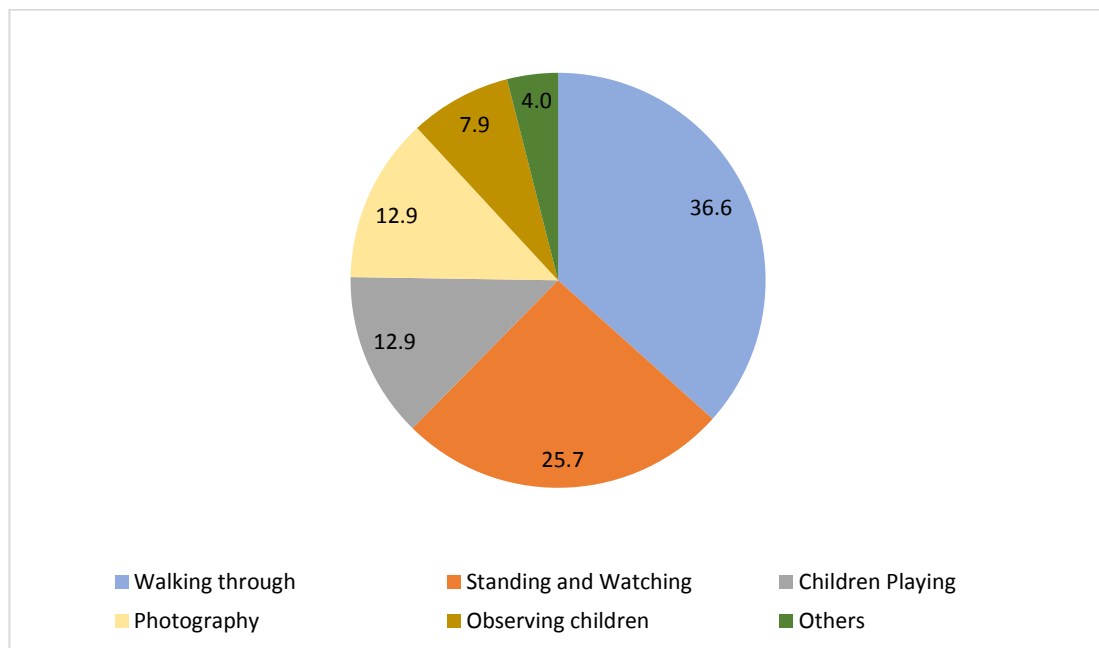


Figure 5.11 Observed frequency of activities around the water feature

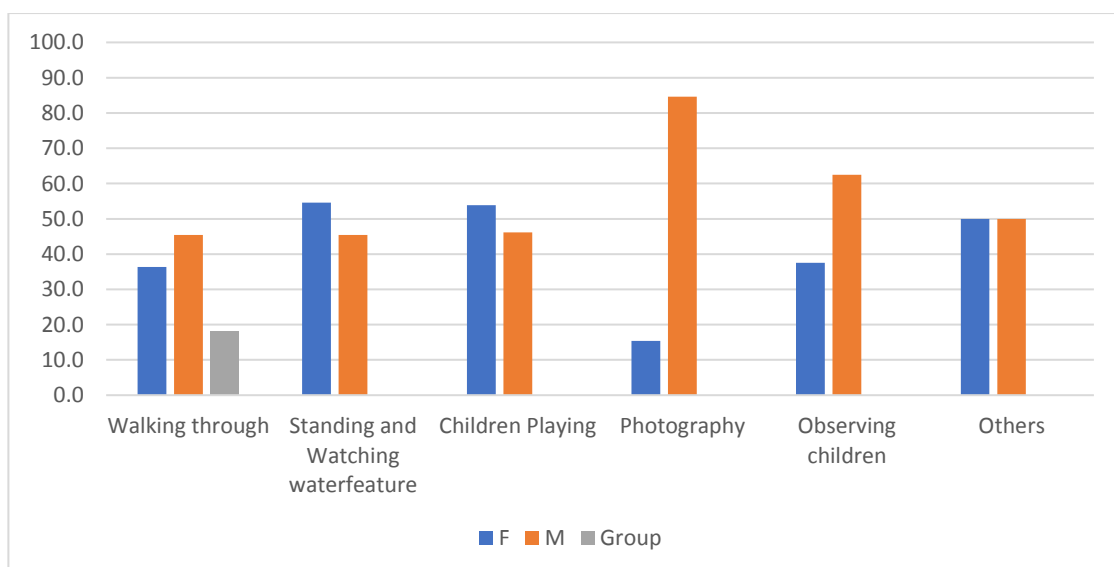


Figure 5.12 Observed frequency of activities around the water feature by gender

Table 5.2 shows the frequency of activities categorised by age group, gender, mixed group or individual user. The highest frequency activities around the water feature included walking through, standing while watching the water feature, children playing, photography and observing children. Furthermore, there were other, lower frequency activities. These included sitting, pushing a pram and eating. Most users were adults, and photography was the key activity they engaged in and the percentage of male adult was three times higher than female adult. In addition, walking through was the most frequent activity overall however, the percentage of groups walking was much lower than for individuals.

	Age Group		Children		Young Adult		Adult		Older Adult		Mixed Group			Number
	Gender		M	F	M	F	M	F	M	F	M/M	F/F	M/F	
<b>Type of Activities</b>	Children Playing		6	7										13
	Observing children						3	5						8
	Photography			1	1		10	1						13
	Standing and Watching		2	4	6	2	3	6	1					24
	Walking through		6	2		2	9	8					6	33
	Others		1	1			4	4						10
<b>Percentage</b>			29.70		10.89		52.48		0.99		5.94			100

Table 5.2 Frequency of activities by age, gender and type (in percentages)

### 5.2.2.2 An overview of the observed shopping centres activities

The three shopping centre buildings were the other busiest places on the street where 179 individual activities were recorded. Of the users' activities observed, 38.9% entering the shopping centre, followed by 29.6% leaving the shopping centre, 13.6% of activities recorded were standing, 13% was walking-pass through, 7.4% was sitting and lastly 2.5% others activity which were relating to pushing pram/trolley, using a wheelchair and children playing (Figure 5.13).

Figure 5.14 clearly shows that 100% of the people who were sitting were male, with equal numbers of males and females were walking through with more groups than individuals engaging in this. More than half of those entering shopping centres were female while more males participated in the leaving of the shopping centres. Moreover, more than half of those standing were male but not by a

large difference. However, when we look at the percentage of the group, this dropped to less than 20%.

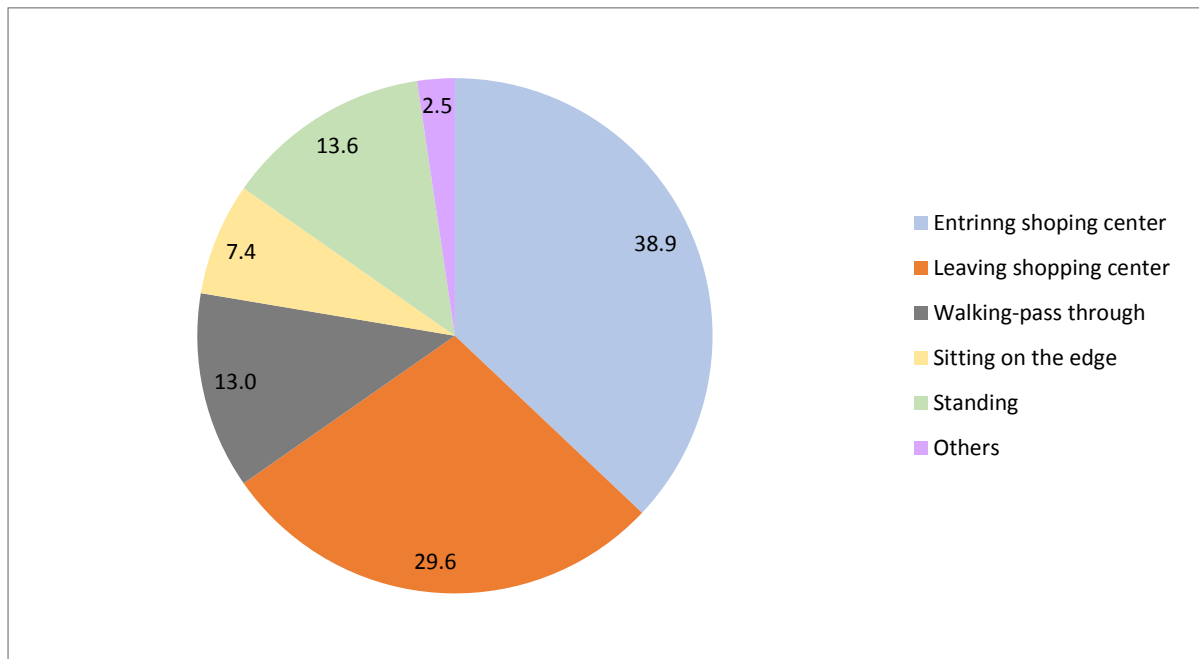


Figure 5.13 High frequency activities around shopping centres

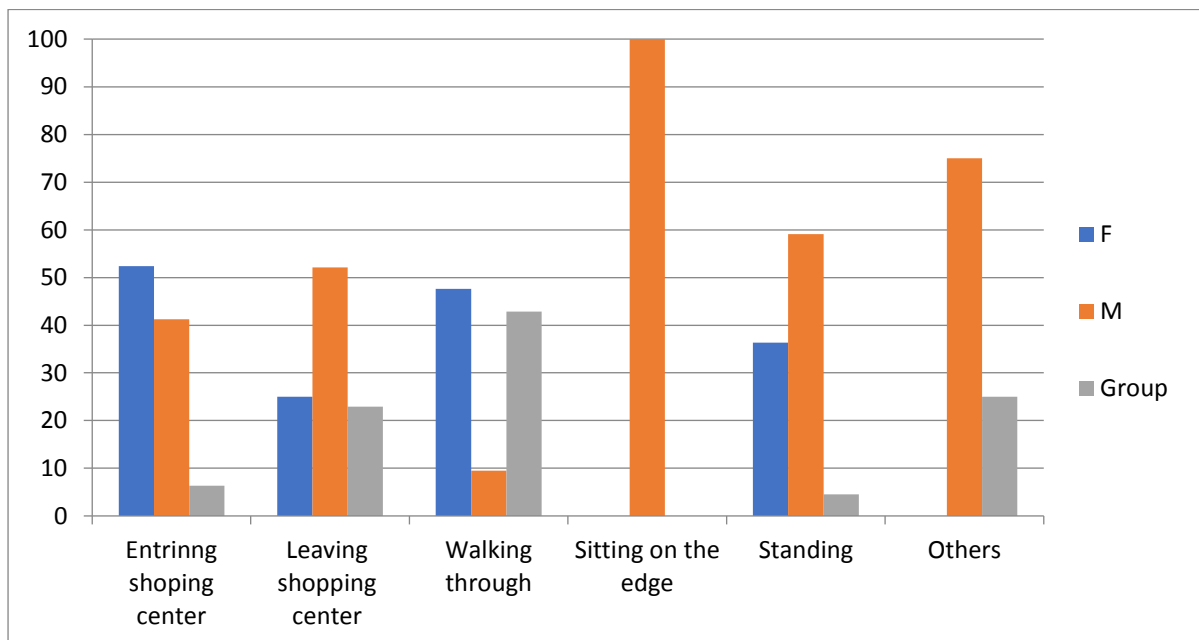


Figure 5.14 High frequency activities around shopping centres by gender (Female, Male, Group)

Table 5.3 displays the number of high frequency activities categorised by age, gender, group or individual. The majority of users were female adults, with a significant number entering



the shopping centres compared to male adults. The smallest number of users were children and older adults in this particular setting. Male adults were the only users who engaged in the sitting activity. The sitting behaviour often was engaged with other activities such as watching, talking, smoking or drinking.

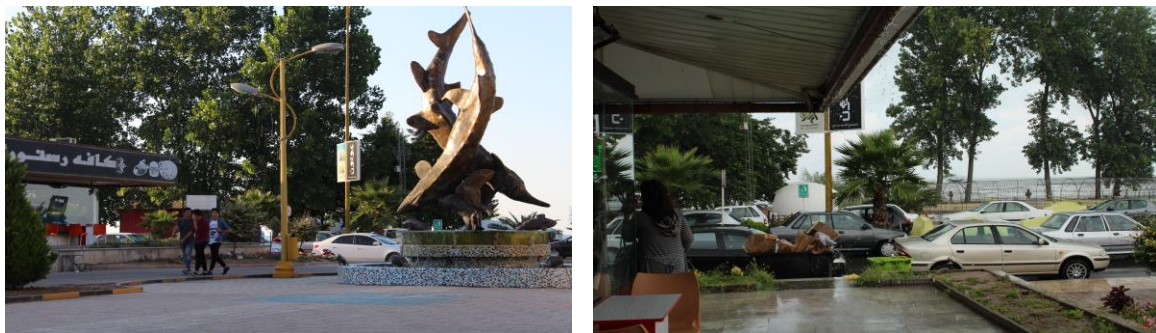
	Age Group		Children		Young Adult		Adult		Older Adult		Mixed Group			Number
	Gender		M	F	M	F	M	F	M	F	M/M	F/F	M/F	
Type of Activities	Entering shopping centre		2	1	4	4	<b>18</b>	<b>27</b>	1		1	1	4	<b>63</b>
	Leaving shopping centre			1	4	1	19	9	2			1	11	48
	Walking through				2		6	7				1	9	25
	Sitting on the edge		1		1		<b>10</b>		2				1	15
	Standing		1				12	8					1	22
	Others		2				2	2						6
Percentage			<b>4.47</b>		8.94		<b>67.04</b>		<b>2.79</b>			16.76	100	

Table 5.3 Activities by age, gender and type (by %)

### 5.2.2.2.3 Socio-spatial patterns in focal studies: site 1

Figure 5.20 shows the spatial distribution focusing on activity patterns, in particular, around the water feature and the main entrances of the three shopping centres. Figure 5.3 depicts FS1 as the water feature, FS2, FS3 and FS4 as the main entrances of the shopping centres in the street. Users acted differently around the water feature compared to FS2, FS3 and FS4 at different times of the day. It should be noted that the water feature, and its visual stimulation, was enhanced at night by multicolour lighting. The water feature seems to encourage various optional and social activities which were more closely and actively related to the moving water. This water sculpture encouraged passers-by while they walked past or around it and they often paused and gathered around to observe it. Children got very close to the water feature to manage for standing, watching, playing or catching some of the water in their hands as it falls. The majority of adult men engaged in photography with family, friends or as individuals around the water feature and played bodily

engagement while they took photos with this spatial setting. A few other behaviours were observed such as sitting on the edge of the water feature while taking photos or pushing a pram while walking around this water sculpture. The shopping centres functioned as transitional spaces for leaving and entering the shopping centres but also were the places for sitting while people were smoking, drinking or meeting others, as well as standing while talking on the phone or watching people. ‘Other’ activities such as using a wheelchair, pushing a trolley or pram and children playing occurred but not regularly compared to other activities. Moreover, the users of shopping centres waited for opening hours (9am), or family and friends. The shopping centres had specific spatial characteristics; the location of the edge of ramps or steps and the spatial condition of the tight and narrow entrance may have acted as a facilitator of public socialisation. In addition, the shopping centres represented concentrated sites where people’s movement was channelled, forcing them into close proximity to others. Therefore, most people used the main entrances of these shopping centres to get from one place to another and these entrances provided opportunities for fleeting activities while other people spent more time on them.



*Figure 5.15 Left: young adult males walking through from water feature. Right photo: a female who bodily engaged in the edge of café for shelter from the rain*



*Figure 5.16 users attracted for acting photography while their bodies oriented with the water feature in different ways*



Figure 5.17 Left: people passing in or out of the shopping centre. Right photo: male users while were sitting on the edge of ramp and smoking or watching people



Figure 5.18 Left: young adult girls walking to the beachfront after shopping. Right: users sitting under trees on the edge of green space



Figure 5.19. Left: users walking through or pushing a pram in pavement area around shopping centre 2. Right: females pushing prams as they head to the beachfront





Figure 5.20 High frequency activities around focal studies (water feature and shopping centres)

### 5.3 Activity patterns and user's characteristics in site 1

Figure 5.21 shows the spatial distribution of mobile-active and stationary activities throughout the street. The concentration of people and their behaviours were different along the public street line. There were three main activity spaces within the street line: 1. the **water feature spaces** in which there was a high density of stationary activities such as standing while engaging in photography, observing children or watching the water sculpture, mobile activity mainly walking or passing by.

2. The **main footpath and pavements area** hosted mobile activities, which were frequently used for walking or strolling and jumping from temporary metal steps. However, the different types of **edges in these spaces** frequently were occupied by stationary activities such as window shopping, standing in the pavement or sitting activity while watching people, drinking or eating on the edge of the pavement, buildings, green spaces or benches along the street. Therefore, activities associated with sitting and standing had higher density around the edges of main footpath and pavements. 3. The **main entrances of shopping centres** were spaces for people's movement and pausing while entering or leaving the shopping centres or passing or crossing between these spaces. Activities connected with leaving and entering the shopping centres were more highly concentrated around the main entrances. The density of sitting activity on the edge of ramp in shopping centre (1 and 3) was considerable as well (Figures 5.22 and 5.23 show activity details).

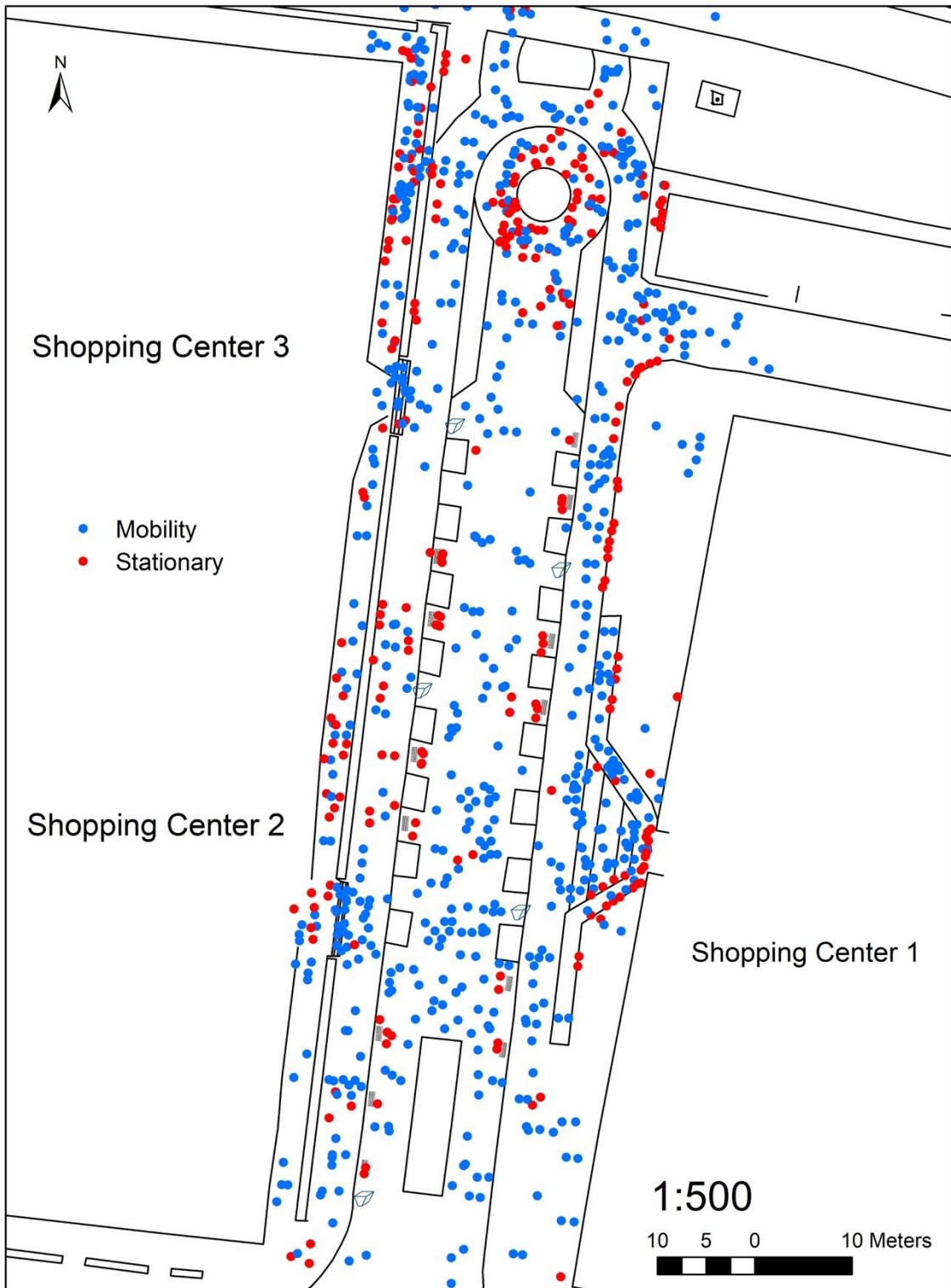


Figure 5.21 Patterns of stationary and mobile behaviours



Figure 5.22 Active-mobile patterns in detail in the public street line



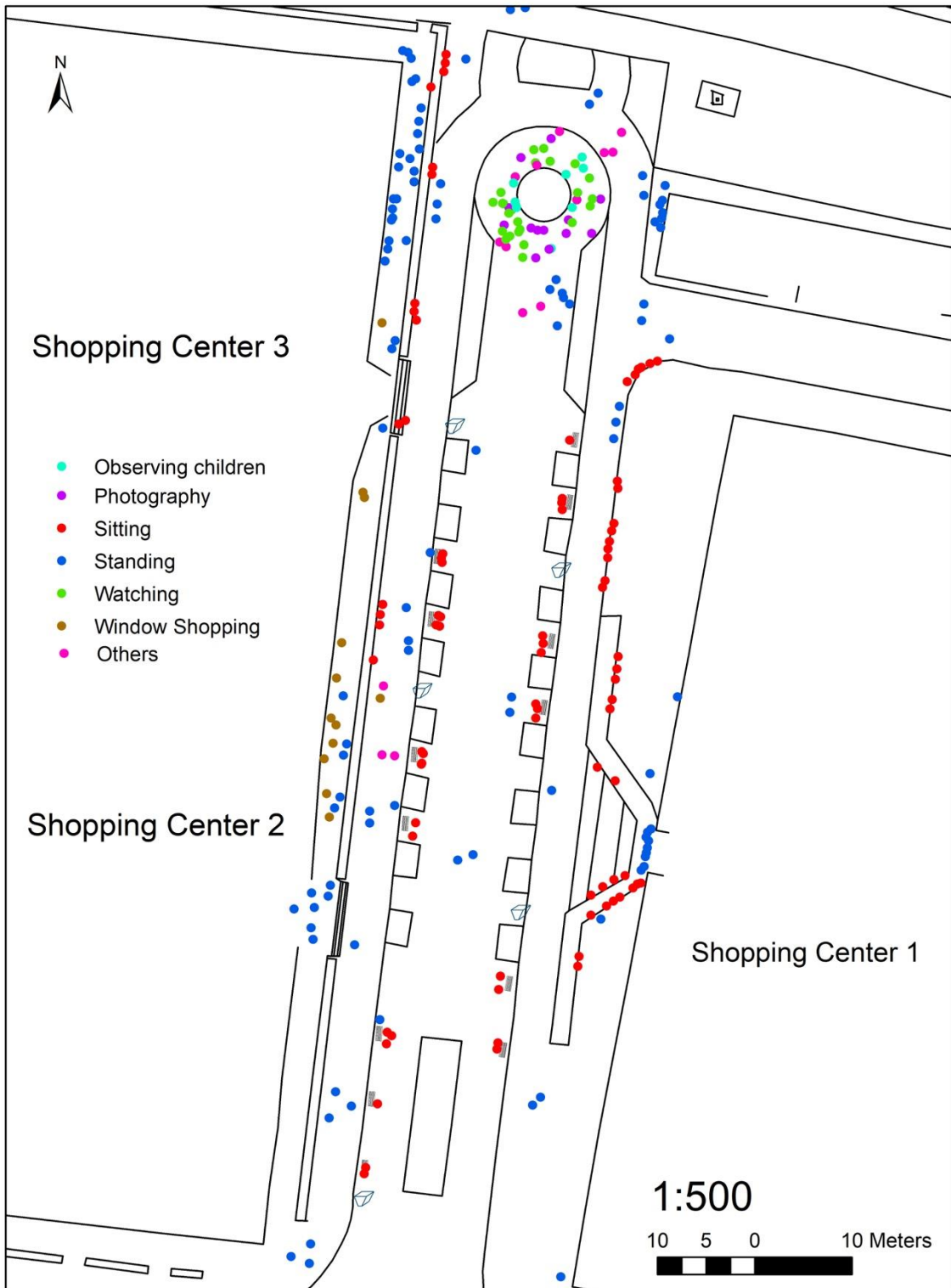


Figure 5.23 Stationary patterns and activities in the public street line

#### **5.4 Cumulative intensity levels of spatial occupancy in public street line**

Figure 5.24-5.26 show the analysis of spatial occupation and types of activities between male, female and group users. These showed some differences in male, female and also group preferences and their orientations for using different spatial setting in the public street. For example, the spatial occupancy by male activities were extremely high around the edge of the ramp which was closed to the main entrances of shopping centres as well as around the water feature while they were standing (Figure 5.8). In addition, the spatial occupancy by female activities was greater around the water feature while they were observing their kids or engaged in taking photos with their family or friends as well as around the temporary metal steps where they behaved unplanned activity such as jumping from this metal steps (Figure 5.7). Finally, the spatial occupancy of mixed gender groups was greatest in the small street (alley) in the right corner of the green spaces as well as around the ramp in shopping centre 1. However, the level of spatial occupancy was quite low for males, moderate for groups and very high for females in the main footpath and pavements areas.

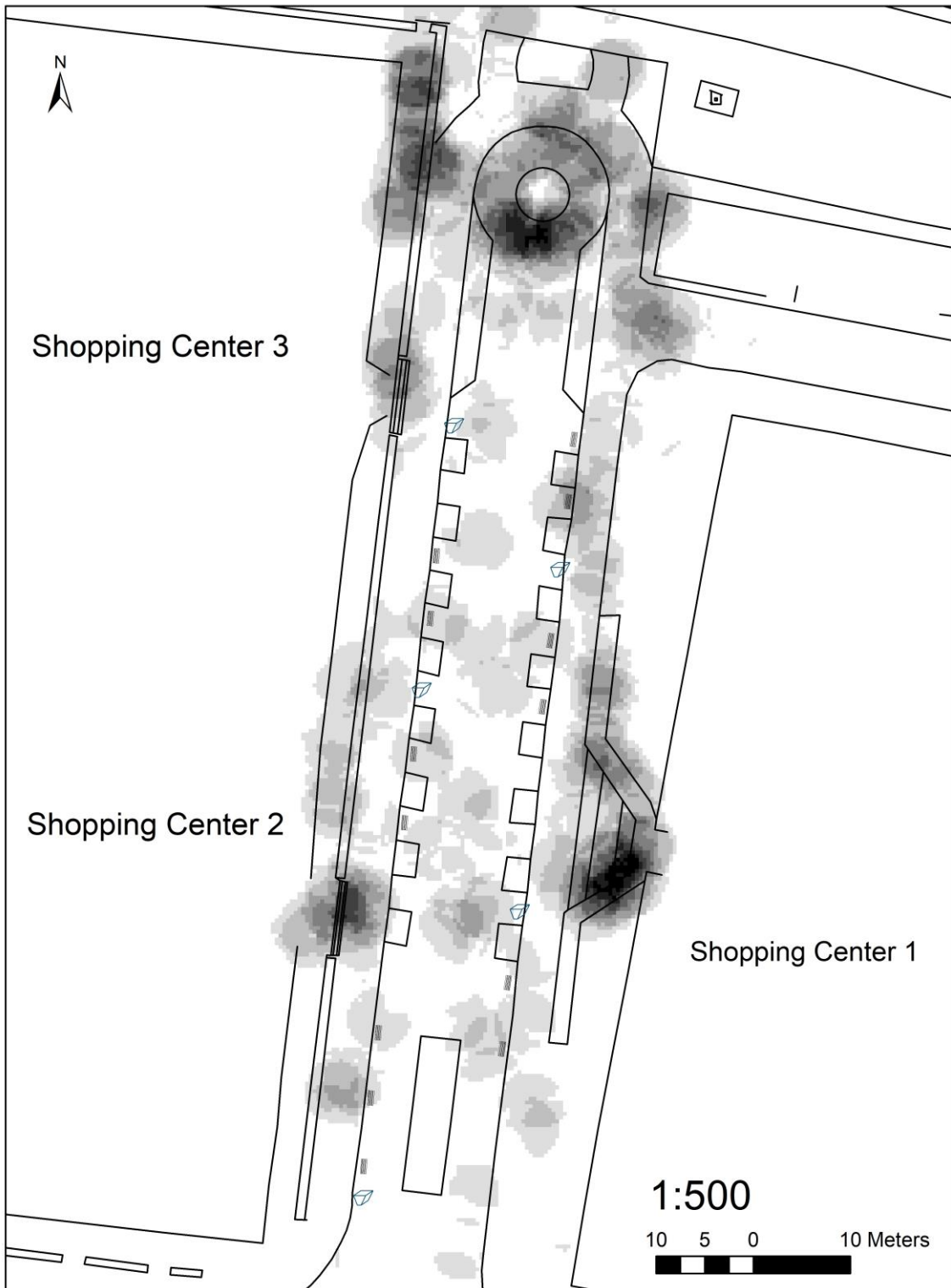


Figure 5.24, Cumulative intensity of spatial occupancy by males from low to high degree in public street line



Figure 5.25, Cumulative intensity of spatial occupancy by females from low to high degree in public street line



Figure 5.26, Cumulative intensity of spatial occupancy by groups from low to high degree in public street line

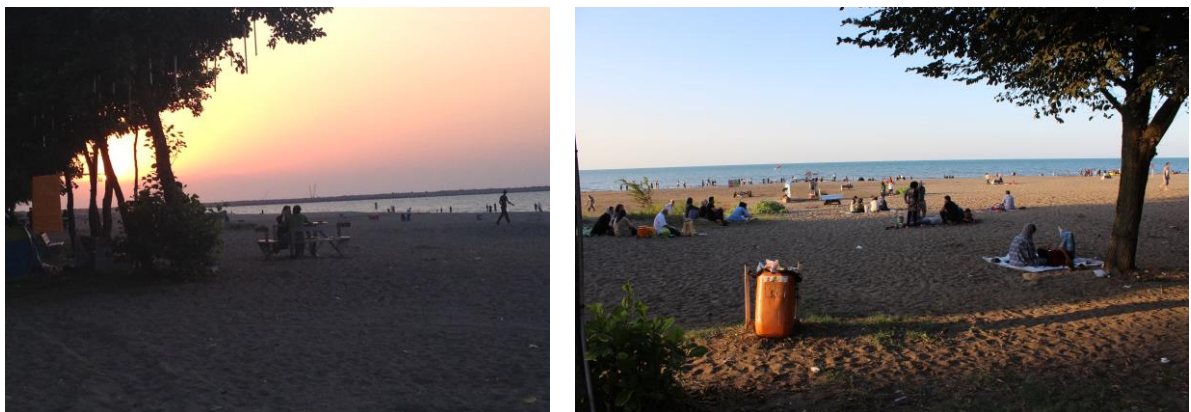


### 5.3 Pavilion areas and the beachfront : A Public Picnicking, Seating and Playing spaces: site 2

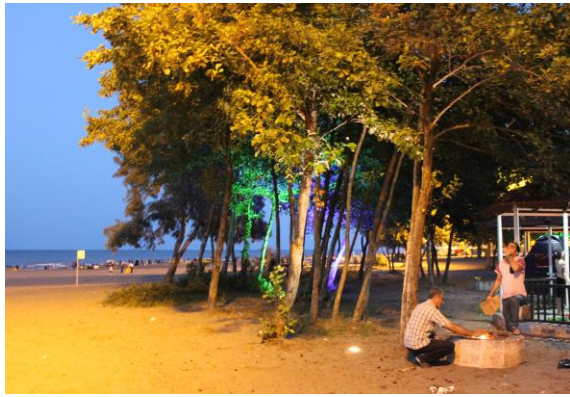
The Pavilion area is a popular leisure place in the Anzali Free Zone. It functions as a large family and friends gathering, for picnicking along the Caspian Sea and playing spaces for both adults and children. In addition, space was provided for barbequing, there are food kiosks selling hot drinks and snacks, selling handicrafts by street vendors, male and female public toilets, benches, tables and bins.



*Figure 5.27, Left: Western pavilion area. Right: Ping pong and volleyball along the beachfront*



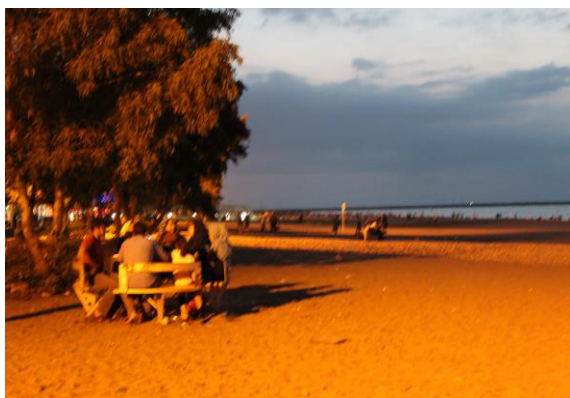
*Figure 5.28, Left: sitting behaviour by couples. Right: beachfront with standing or sitting behaviours by groups and individuals*



*Figure 5.29, Left: eastern pavilion area and tree line. Right: children's playground along the beachfront*



*Figure 5.30, Left: An example of street vendors activities while they occupied different edges of children playground. Right: street vendors in the pavilion area.*



*Figure 5.31, Close social connections while users were engaged with various physical (left photo) and natural (right photo) features*



### 5.3.1 An overview of the observed activities around pavilions and beachfront

The total number of recorded individuals was 932 in the behavioural mapping sessions in the pavilion areas. Of the observed users' activities, just over 30% were walking, under a quarter were sitting with picnicking, standing, playing and 'other' constituting the less popular activities as Figure 5.32 shows, Other activities included such using a walker or wheelchair, photography, pushing a pram or wheelchair, riding a motorbike or tricycle and running.

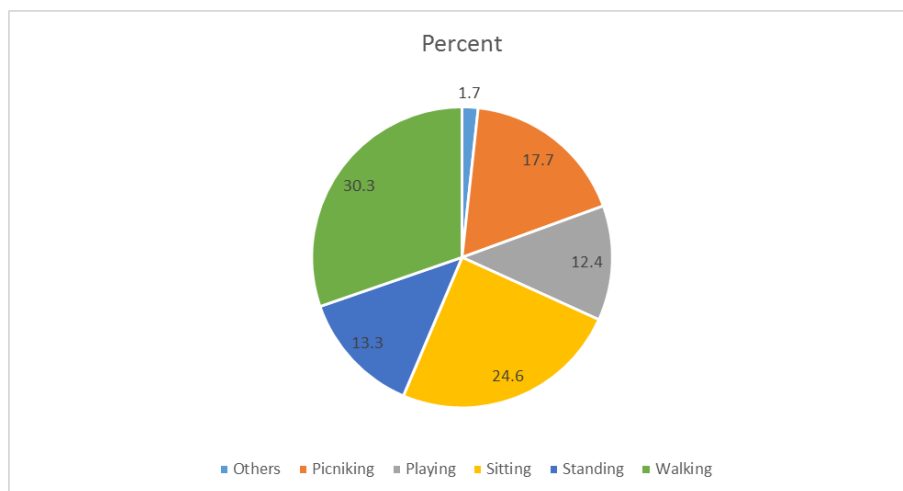


Figure 5.32 High frequency of activities around shopping centres (in %)

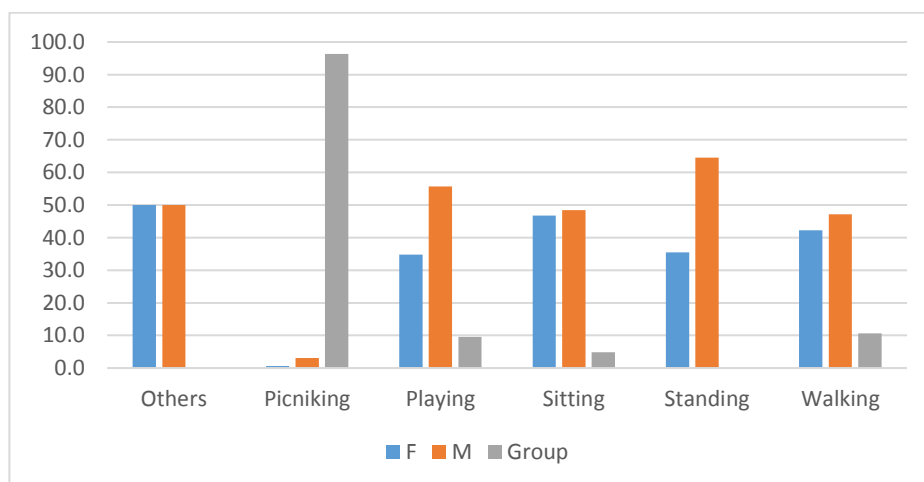


Figure 5.33 High frequency activities in pavilion area (by gender)

Considering the function of the place, groups engaged in picnicking much more frequently than individual females or males. Over 60% of standing activity was done by males, while for females this was less than 40%. The percentages of walking and sitting activity were relatively similar between males and females individually. However, groups engaged in walking and sitting activities less than individuals, constituting respectively less than 10% and 5% of the totals. Over 50% of playing activity was engaged in by males, less than 40% for females and groups less than 10% (Figure, 5.33).

Type of Activities	Age Group		Children		Young Adult		Adult		Older Adult		Mixed Group			Number
	Gender		M	F	M	F	M	F	M	F	M/M	F/F	M/F	
Picniking					1		4	1			5	5	149	165
Playing			37	26	7	4	20	10			1		10	115
Sitting			7		26	26	65	81	13				11	229
Standing			9	2	13	5	56	35	2	2				124
Walking			32	17	24	25	26	108	11	5	2	3	29	282
Others			2		1	2	7	4						16
number			87	45	72	62	178	239	26	7	8	8	199	931
Percentage			14.18		14.39		44.79		3.54		23.09			100.00

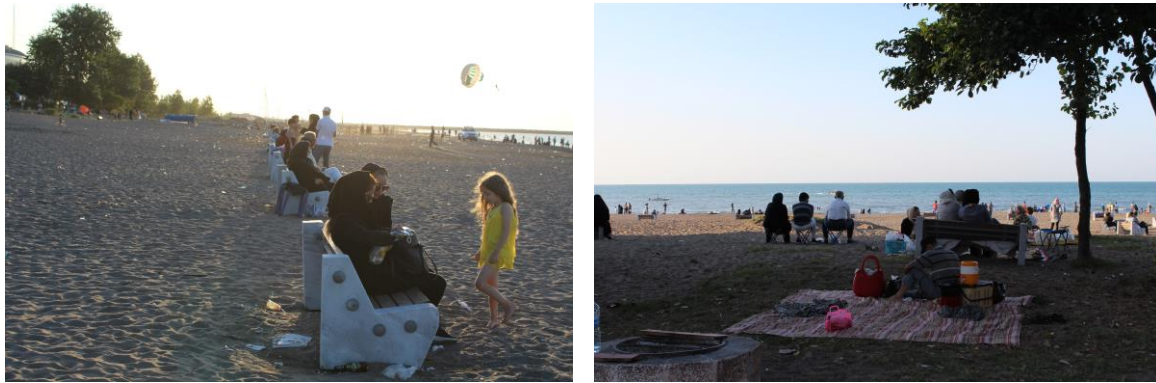
Table 5.4 Activities by age, gender and type (by %)

Table, 5.4 displays that, adult users' activities were remarkably in the first level of occupancy in this place, however the numbers of male users were dominated to females. The second level of occupancy were related to mixed group who were a mixed of males and females with highest numbers of picnicking behaviour. Young adult and children were in the third level of social activities and finally older adult covered the fourth level of occupancy in social behaviours in such space.

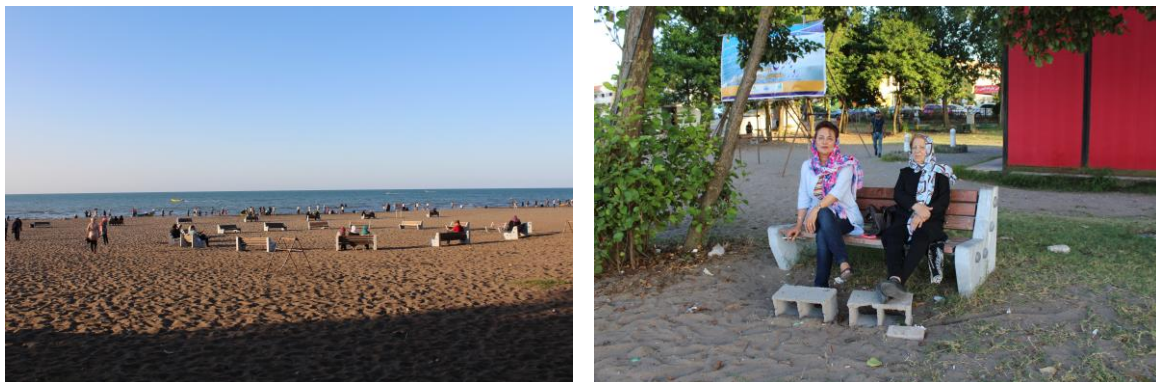
### 5.3.1.1 Socio-spatial patterns in pavilion areas and beachfront

Figure 5.34 shows the spatial distribution different type of activities observed in the pavilion area. The movement density was notably high, in particular, in the threshold, family picnicking and children playing areas. The intensity of sitting activity was higher than standing activity. The act of sitting involved users talking and holding hands, eating, watching the sea or people, playing and selling handcrafts. In addition, the diversity of sitting was different between users in terms of their preferences to choose physical objects. In this way, sitting activity occupied different parts of the place; under tree canopies, on the

edge of pavilions, on benches or movable chairs, sitting on the pavilion, around a table and on the steps. The density of picnicking was higher along the tree line and around the East-Pavilion rather than West-Pavilion area. Users often employed these settings because of shade and it was more comfortable for them for having family picnicking and gathering.



*Figure 5.32, Stationary activities while users employed different physical and natural objects along the beachfront*



*Figure 5.33, Left: Sitting activity around circle shape of benches. Right: Sitting activity in single benches of females watching the sea (one was smoking)*



*Figure 5.34, Left: Family picnicking which users occupied under trees line and pavilions. Right: Sitting behaviours and watching the sea*

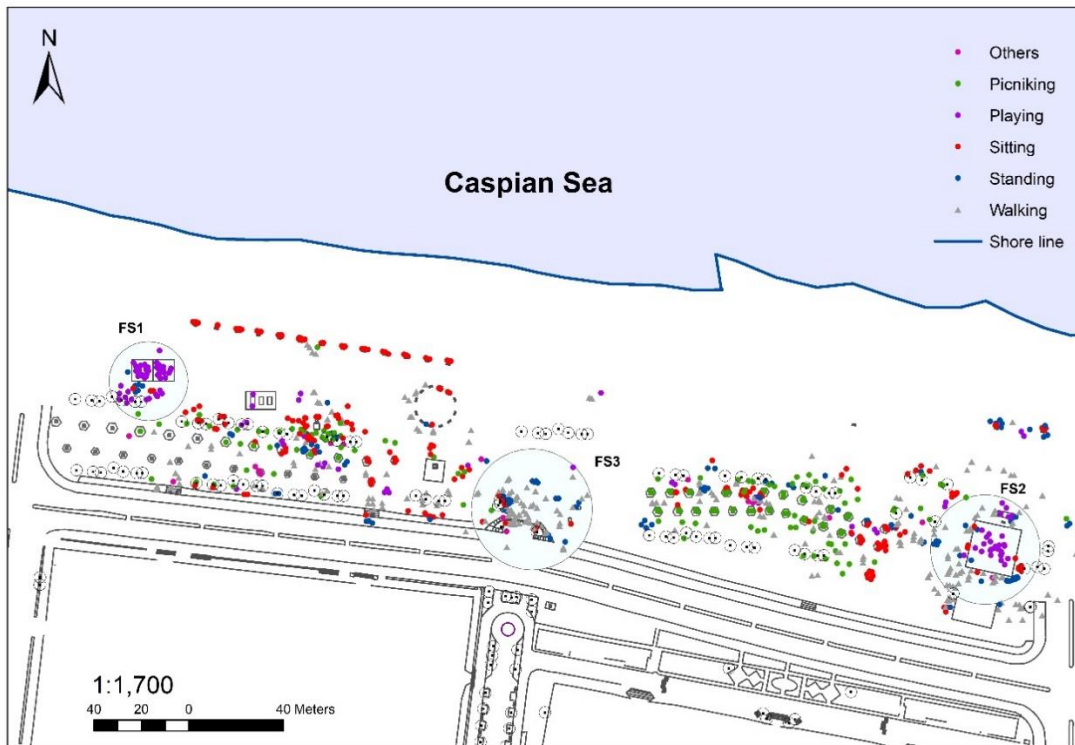


Figure 5.34, The spatial distribution of high frequency activities observed in pavilions and beachfront

### 5.3.2 Socio-spatial patterns in Focal Studies: site 2

Figure 5.38 shows the spatial distribution focusing on activity patterns, in particular, around volleyball beach, threshold and children playground as focal studies. Figure 5.34 identified **FS1 as a volleyball beach, FS2 steps & threshold and FS3 as a children playground**. FS1 shows that adults playing volleyball was often the most common activity in FS1 however, other activities such as children playing with sand occurred around the family picnic area under the tree line. Also, people were observed standing or sitting while they were watching the volleyball players. The FS1 also occasionally engaged older adults who watched the volleyball on movable chairs (See figure,35).





*Figure 5.35, Volleyball activity by mostly male users and other social interaction which enclosing in FS1 in beachfront*

The children's playground (FS2) was the setting for a combination of walking, children playing, sitting and standing. Children playing and walking activities were activities conducted by a diverse range of users. Standing and sitting behaviours were conducted by parents supervising their kids while sitting on the benches or standing on the edges of the playground (Figure 5.36).



*Figure 5.36, Children activities include sand playing or using the playground while their parents were supervising them*

The steps & threshold (FS3) provided users with access and connection to the beachfront. A wide range of movements occurred as users walked and passed through this setting combined with a diverse range of uses. These uses included standing and buying snacks or hot drinks around the food kiosks on both sides of the threshold was another emergent activity in this place. Furthermore, users were sitting on the bench while talking or eating and on the edge of the steps where vendors were selling kites and balloons (Figure 5.37).

In conclusion, various act of play in both FS1 and FS2 shows a diverse set of users hosting a range of social interactions. Moreover, in FS2 with its specific user (children) means people gather in close proximity to others.





Figure 5.37, different views of steps & threshold while users employed FS3 through different social behaviours

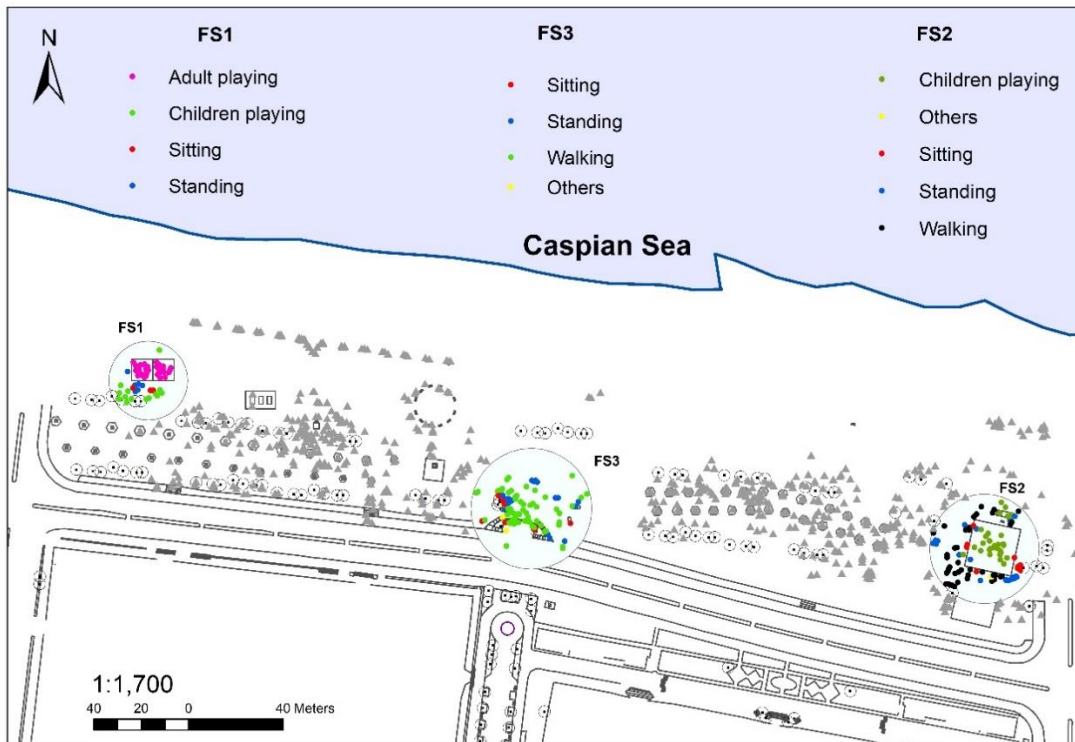


Figure 5.38 Patterns of high frequency activities and posture around volleyball beach, Steps & threshold and children playground

### 5.3.2.1 Steps & Threshold (FS3), volleyball beach (FS1) and playground areas (FS2)

The steps and threshold (FS3) functioned as a transitional space and connected users to the beachfront. During the data collection period, vendors engaged with people to sell food from kiosks and around the steps, these two locations had high concentrations of people stopping to buy hot food or drink (tea, coffee or soft drink). In the beach volleyball area (FS1), the majority of young adult players used the place to play volleyball and engaging in social interaction together. While the playground (FS2) was a place for specific users including children and their parents.

### 5.3.2.1.1 An overview of the observed steps & threshold activities

104 individuals were mapped, of which over 50% were walking and 27% standing identified as a second highest activity in this focal study (FS3). In addition, 11.5% was sitting activity and 2% were other activities such as pushing a pram or wheelchair, carrying a picnic basket or blanket and cooking food on a gas stove (Figure 5.39).

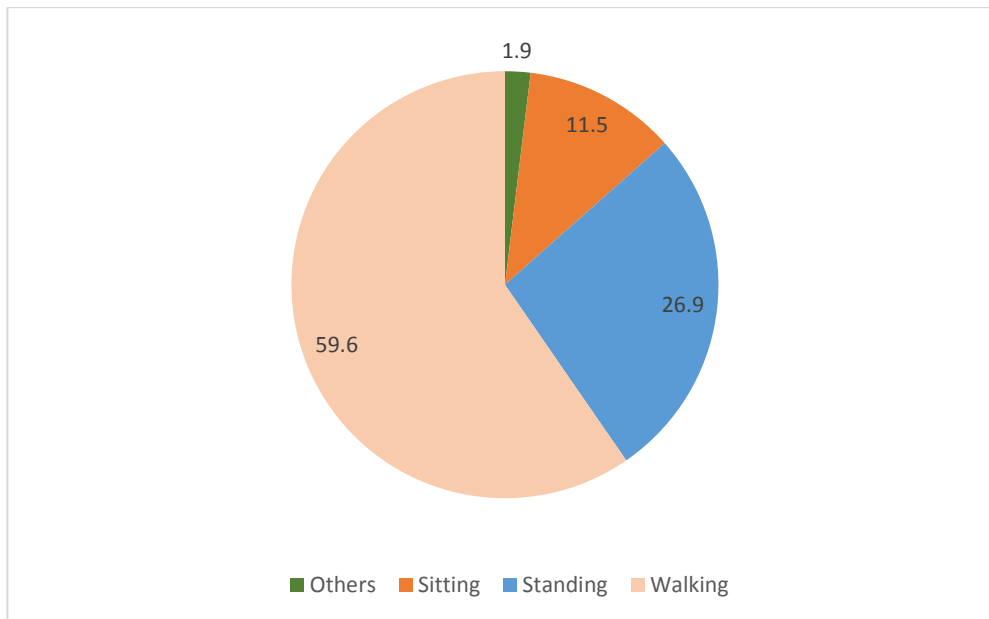


Figure 5.39 High frequency of activities at the steps & threshold (in %)

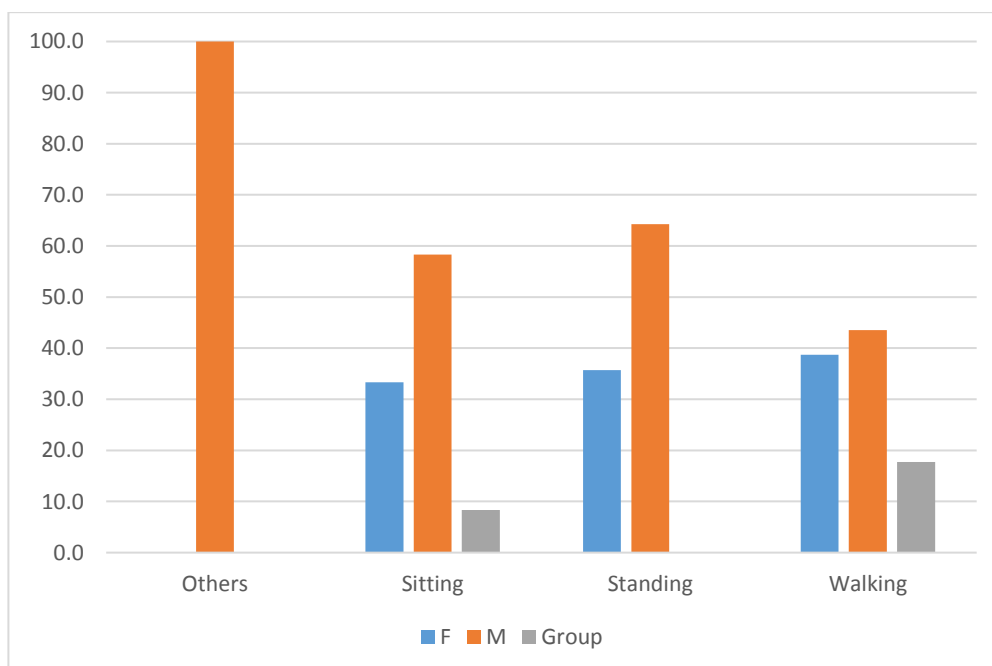


Figure 5.40 High frequency of activities at the steps & threshold (by gender)

Figure 5.40 shows males only participated in the ‘other’ activities however; walking activity was done roughly equally by male and female and the group was less than 20% of total. The percentage of sitting and standing activities was higher for males than females or groups. The group activities were involved for walking-pass through and sitting in this place.

Table 5.5 shows the frequency of activities which overall was engaged in by adults (64.42%) and fairly equally between male and female. Standing was often done by adult male and female almost equally. Children and older adults engaged in activities less frequently than adults (4.81%) in the steps and threshold area. Walking was more dominated by adults and the mixed-groups in particular male and female (M/F).

	Age Group	Children		Young Adult		Adult		Older Adult		Mixed Group			Number
	Gender	M	F	M	F	M	F	M	F	M/M	F/F	M/F	
Type of Activities	Sitting			1	1	6	3					1	12
	Standing	3		3		12	10						28
	Walking		2	4	3	19	15	3	2	1	2	11	62
	Others					2							2
Percentage		4.81		11.54		64.42		4.81		14.42			100

Table 5.5 Activities by age, gender, type and frequency (by %)

### 5.3.2.1.2 An overview of the observed beach volleyball activities

The mapping method recorded 60 individuals and their activities on the beachfront. 60% of the observed adults played volleyball and chess in this space. The second highest percentage of playing was engaged in by children. The percentage of people standing and sitting were respectively 10.5% and 5.3% (Figure 5.41).

Figure 5.42 shows how over 60% of players were male and over 30% were female. Standing activity were relatively similar between male and female. However, the percentage of people sitting was double for females compared to males. Moreover, female children were involved in over 40% of playing activities while male children constituted under 60%.

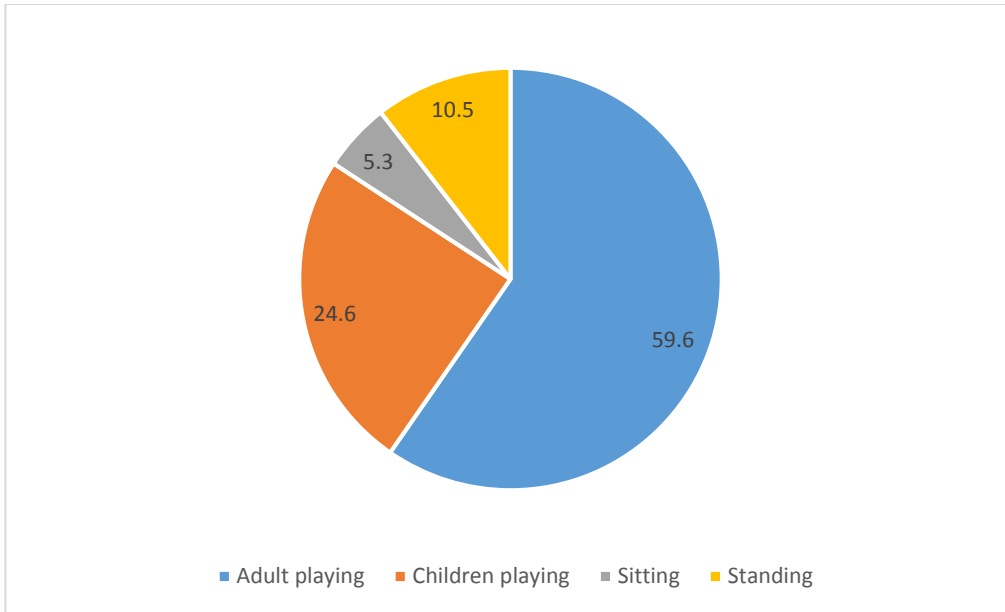


Figure 5.41 Comparison of the percentage of the observed high frequency of beach volleyball activities

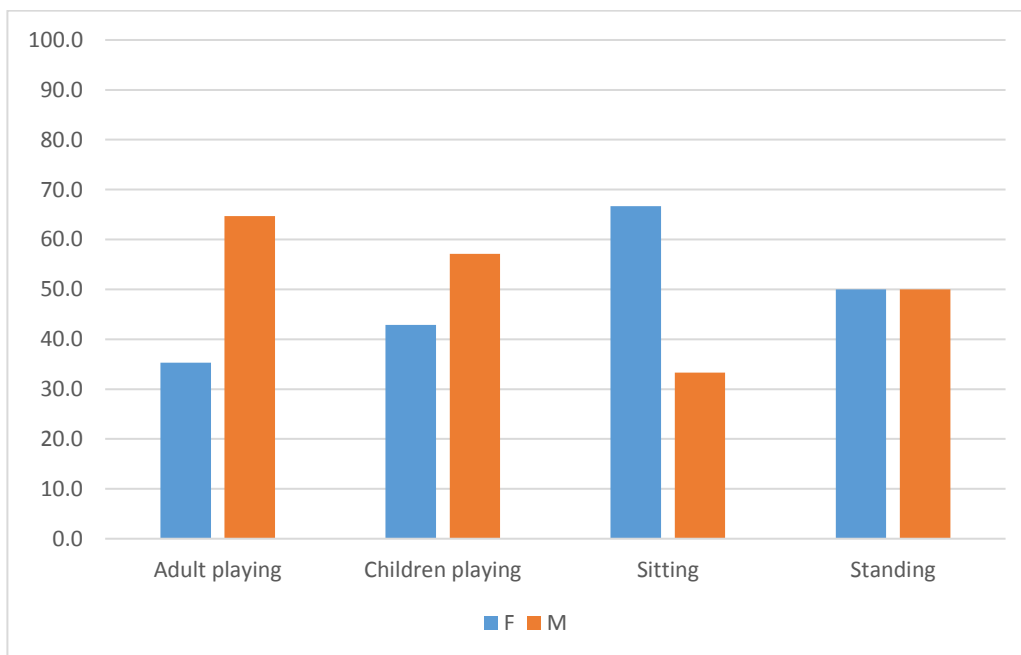


Figure 5.42 Comparison of genders (Female and Male) in high frequency activities

Table 5.6 shows that adult users were the largest group in this place. Among the adult category, the proportion of male users were more than three times the number of female users. In addition, children and young adults were other frequent users, though the proportions of male and female were different. Mixed group users were not observed participating in this play facility: rather, the researcher observed players individually not in groups.

		Age Group		Children		Young Adult		Adult		Older Adult		Mixed Group			Number
		Gender		M	F	M	F	M	F	M	F	M/M	F/F	M/F	
Type of Activities	Adult playing			7	4	15	8								34
	Children playing	8	6												14
	Sitting					2		1							3
	Standing	1				2	3								6
Percentage		26.32		19.30		52.63		1.75				0.00			100

Table 5.6 Number of different age, gender, type and percentage of frequency activities (in percentages)

### 5.3.2.1.3 An overview of the observed playground activities

102 individual activities were recorded in the children playground during weekdays and weekend in the summer. The frequency and density of use was high in this focal study. Of the users' activities, 39.2% were observed walking, 30.4% children playing, 19.6% standing, 9.8% sitting and 1% others activity such as riding a motorbike (Figure 5.43).

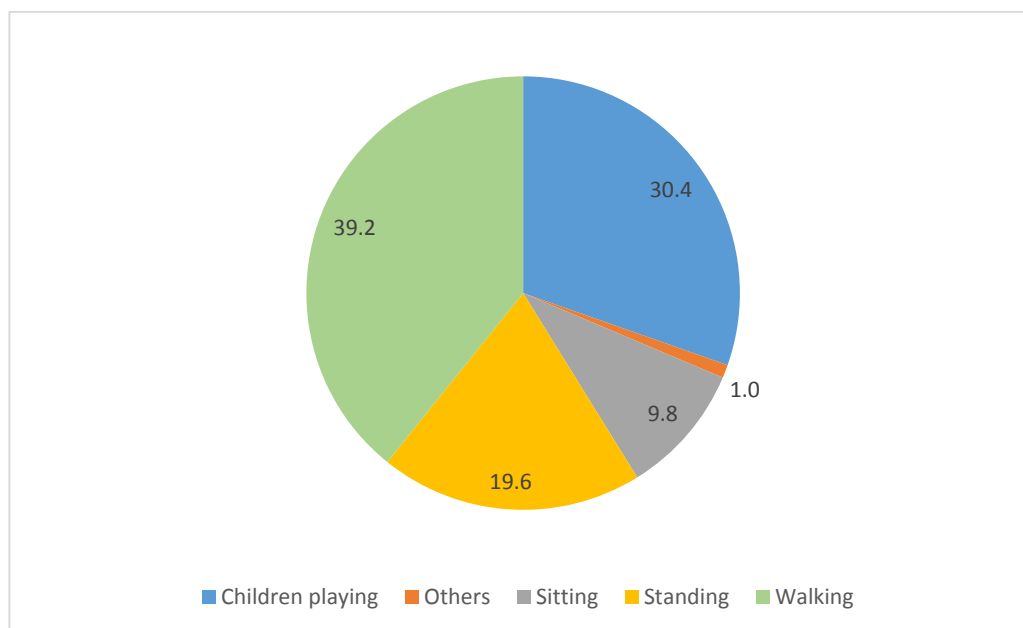
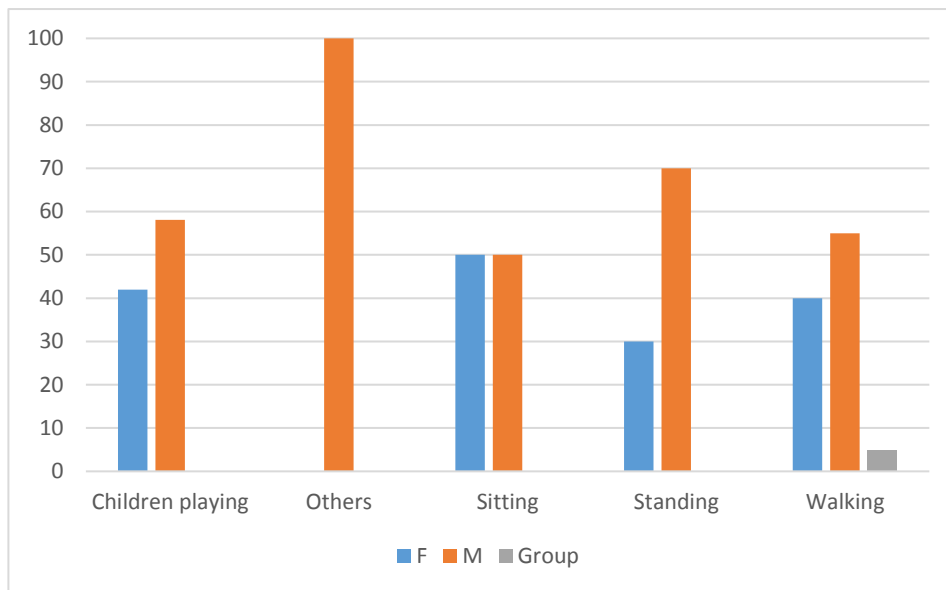


Figure 5.43 High frequency of playground activities (in %)



Figure 5.44, shows that children and parents were the most frequent of users of the playground. The adult group was entirely equal between male and female who were sitting around the playground. However, the proportion of male and female for standing activity were markedly different when compared with sitting. There was less variation between males and females when walking but there was a significant difference when compared to groups.



*Figure 5.44 High frequency of playground activities (by gender)*

Table 5.7 shows three activities most regularly observed based on gender and age group. Walking, children playing and standing when observing children were the most common activities among male and female users. Children and adult were the highest numbers of users in this spatial setting. However, the level of involvement of young adults and older adults was significantly lower in comparison.

	Age Group		Children		Young Adult		Adult		Older Adult		Mixed Group			Number
	Gender		M	F	M	F	M	F	M	F	M/M	F/F	M/F	
Type of Activities	Children playing		18	13										31
	Sitting					2	5	3						10
	Standing				1		13	6						20
	Walking		10	6	3	1	6	8	3	1			2	40
	Others						1							1
Percentage			<b>46.08</b>		6.86		<b>41.18</b>		3.92		1.96			100

Table 5.7 High frequency of playground activities by age, gender, type and frequency activities (in %)

## 5.4 Activity patterns and user's characteristics in site 2

Figure 5.49 shows the spatial distribution of mobile-active and stationary activities throughout the pavilion area. The attentiveness of people and their actions were different in this setting. There were five main activity spaces within the beachfront:

- 1. the whole pavilion area** (West and East parts) in which there was a high density of stationary activities such as family picnicking, camping, sitting around a table, sitting on movable chairs, sitting on the edge, lying down under trees and standing while watching the sea, buying handicrafts, talking and supervising kids. In the West-pavilion space a high intensity of stationary activity was observed around/ under the shady trees line. However, the mobile-activities such as walking-pass through and children and adult playing were obvious activities among others in the footpath between west and east pavilion areas.

- 2. The bench area** hosted stationary activity, which frequently was used for sitting while talking, eating or watching the sea. People were observed standing around benches while taking photos or talking together (Figure 5.45).



*Figure 5.45, view of west and east pavilion & beach areas while people performed by stationary behaviours across the various objects*

3. In the **steps & threshold space** (FS3) mobile activity was observed and a significant number of people only used the space for walking through and accessing the beachfront. Furthermore, stationary activity associated with standing-sitting was often observed at specific times of the day and during weekends when overall number of users and duration of their activities in the threshold increased.

4. The **children's playground** (FS2) was an anchor for mobile-activity and notably used for walking through and children playing. However, on the edge of playground users were observed standing/sitting while talking or supervising children in the site.

5. The **volleyball beach** (FS1) mainly maintained mobile-activity and a large number of observed activities were associated with adult playing and children playing. However, standing and sitting was observed to a lesser degree in this place (Figures 5.50-5.51).



Figure 5.46, The act of stationary behaviours by often male users while played beach volleyball in FS1



Figure 5.47, Typical mobile and stationary behaviours employed around the children playground in FS2



Figure 5.48, Examples of active-mobile behaviours while people acted around the steps & threshold spaces for reaching the beach



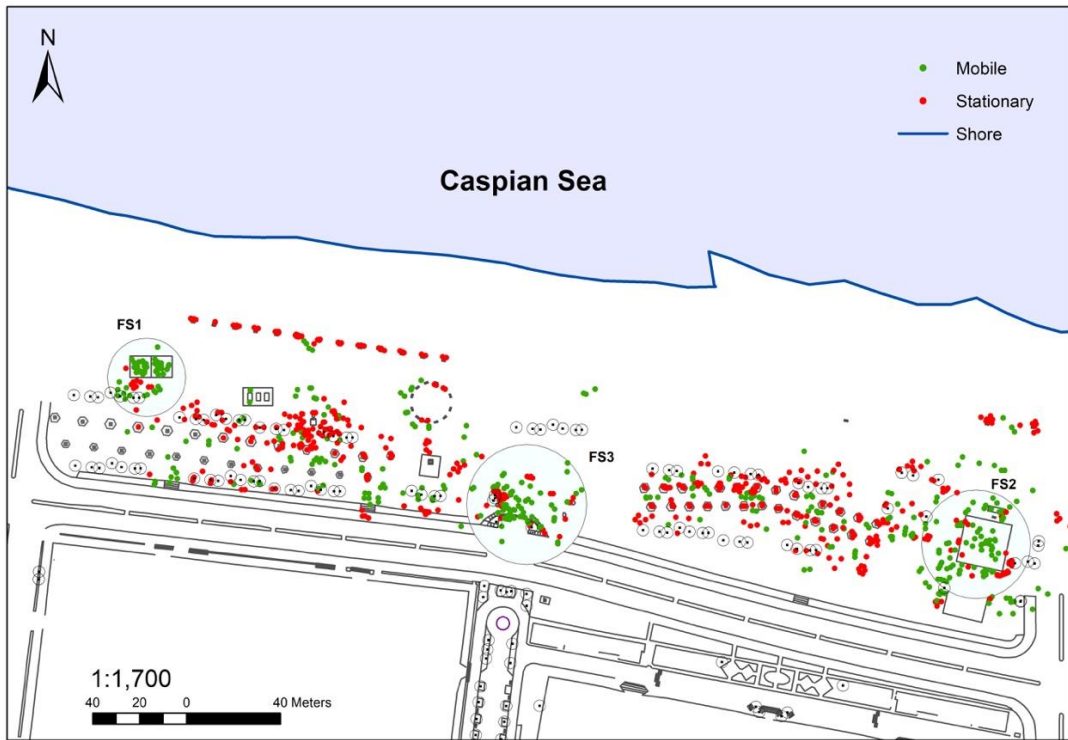


Figure 5.49 Active-mobile and stationary patterns and users' characteristic throughout beachfront

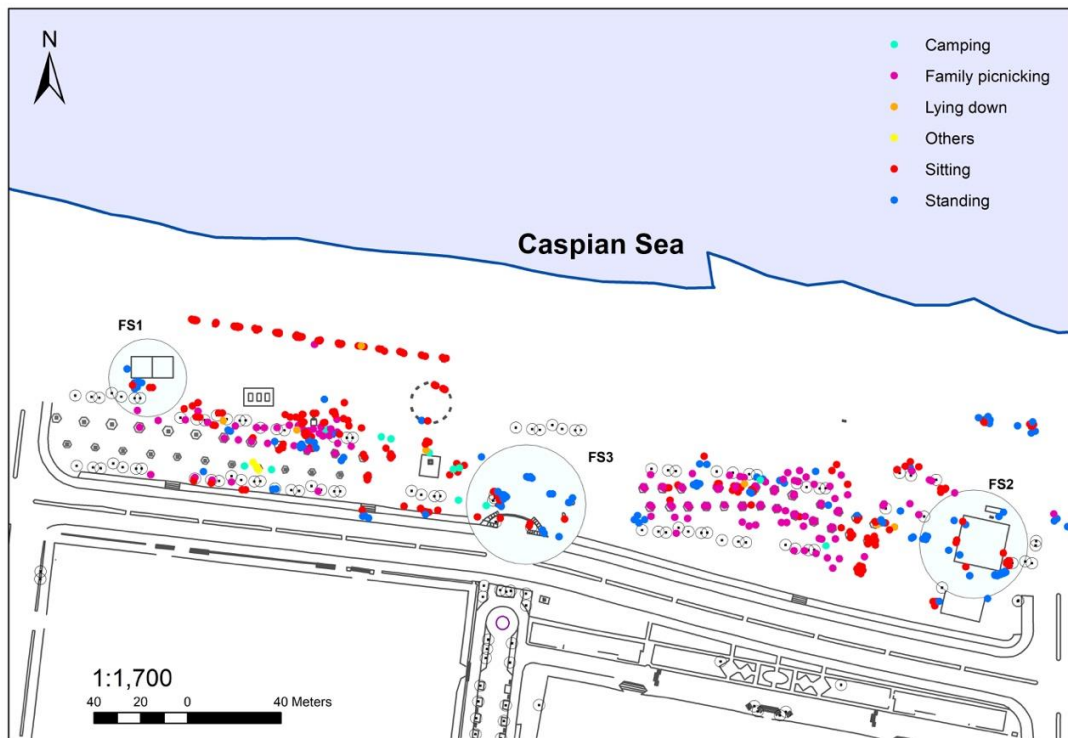
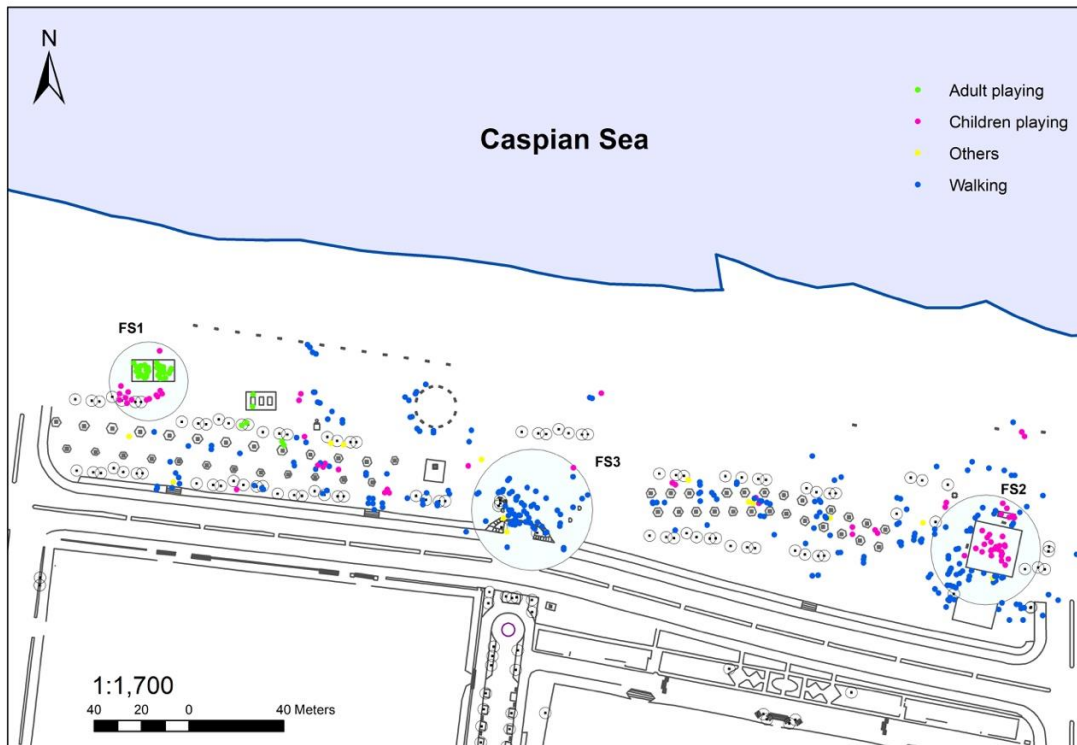


Figure 5.50 Stationary patterns and behaviours in details

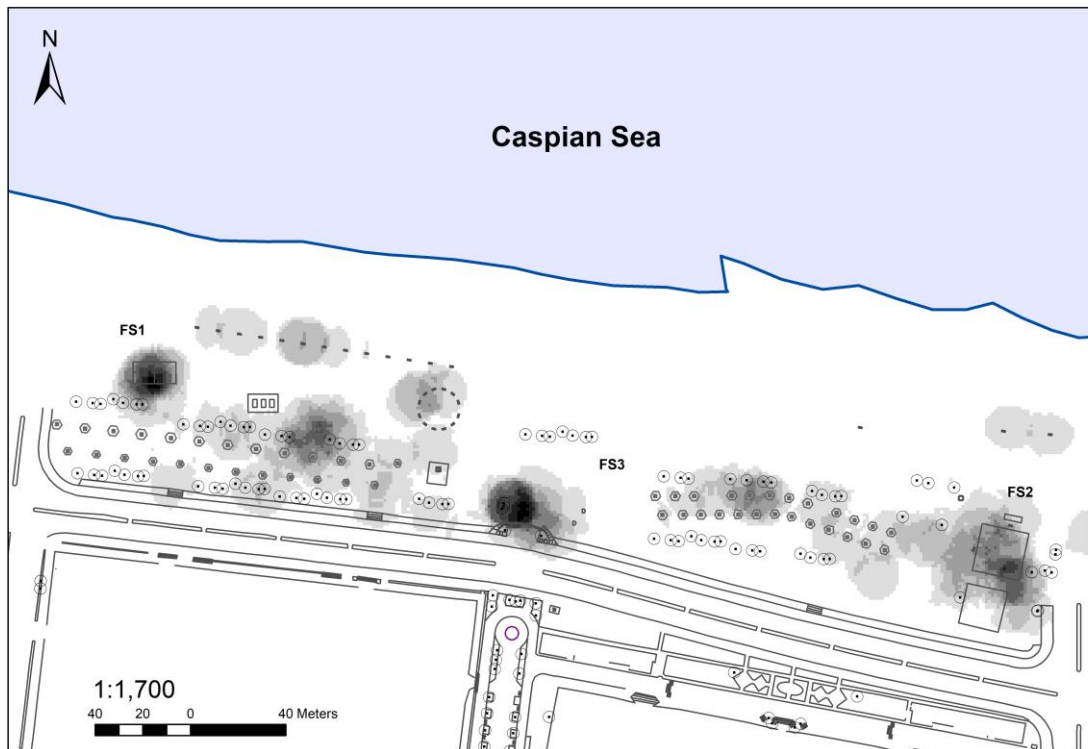


*Figure 5.51 Active-mobile patterns and behaviours in detail*

## **5.5 Cumulative intensity levels of spatial occupancy in pavilion areas and the beachfront**

Figures 5.52-5.54 show respectively the analysis of spatial occupancy by male, female and group users that were acting with different tendency to various spatial and natural objects in the beachfront including pavilion areas, benches, trees line, volleyball (FS1) and playground areas as well as the steps and thresholds (FS3). So, the social interactions in the beachfront are interesting to compare with density's maps in public street line. How these occupancies had important role with natural objects as well as micro climate aspects such as shade is discussed in Chapter 8.

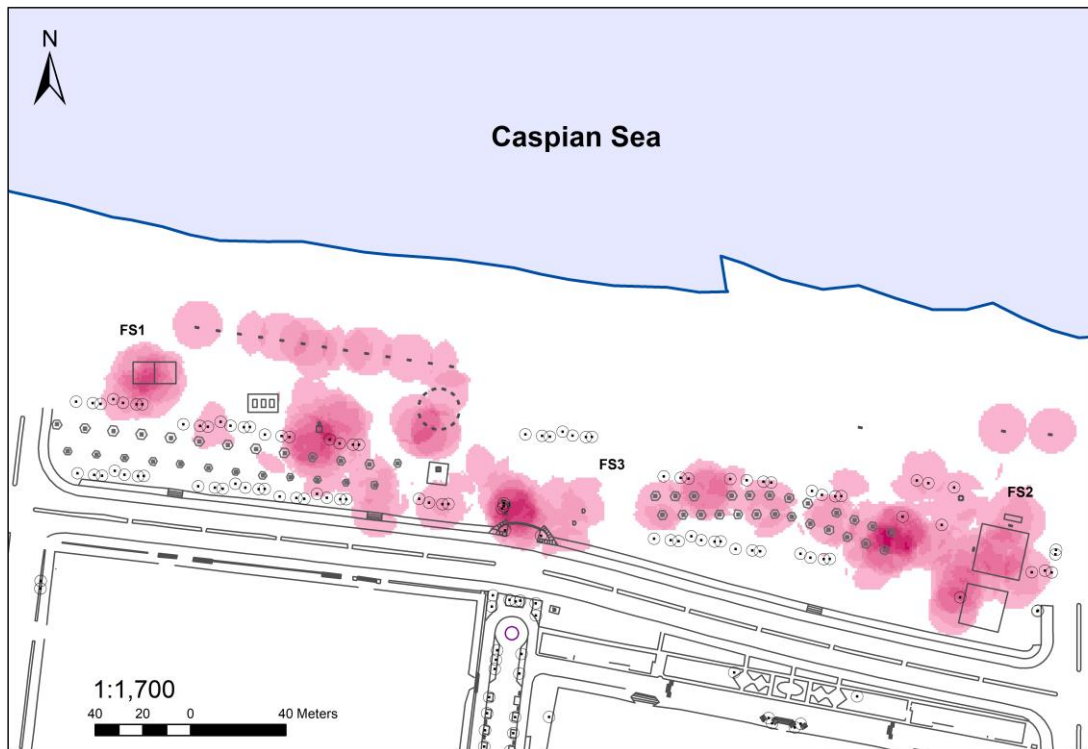




*Figure 5.52, Cumulative intensity of spatial occupancy by males from low to high degree in pavilion areas and the beachfront*

As Figure 5.52 illustrates, the spatial occupancy by male activities were from high density to low density in different physical and natural objects. However, as the map presented that the highest occupancy identified in the volleyball area (FS1) as well as in the steps and thresholds (FS3). While pavilions, trees line and playing areas allocated with moderate occupancy and finally, benches displayed the lowest occupancy by male activities.

Moreover, the spatial occupancy with female activities stated that the maximum tendency of occupancy related to East-Pavilion while street vendors were in the place and females occupied the place for buying stuff such as handicraft as well as in the steps and thresholds (FS3) with the same target of activity. However, the trees line, benches and volleyball areas represented in medium occupancy while the West-Pavilion exhibited the lowest occupancy by female behaviours (Figure 5.53).



*Figure 5.53, Cumulative intensity of spatial occupancy by females in pavilion areas and the beachfront*

Finally, the spatial occupancy of groups presented the highest occupancy in the East-pavilion which mainly employed family picnicking and gathering by both genders and while West-pavilion employed the lowest occupancy as well as around the steps and thresholds (FS3) in the map (Figure 5.54).

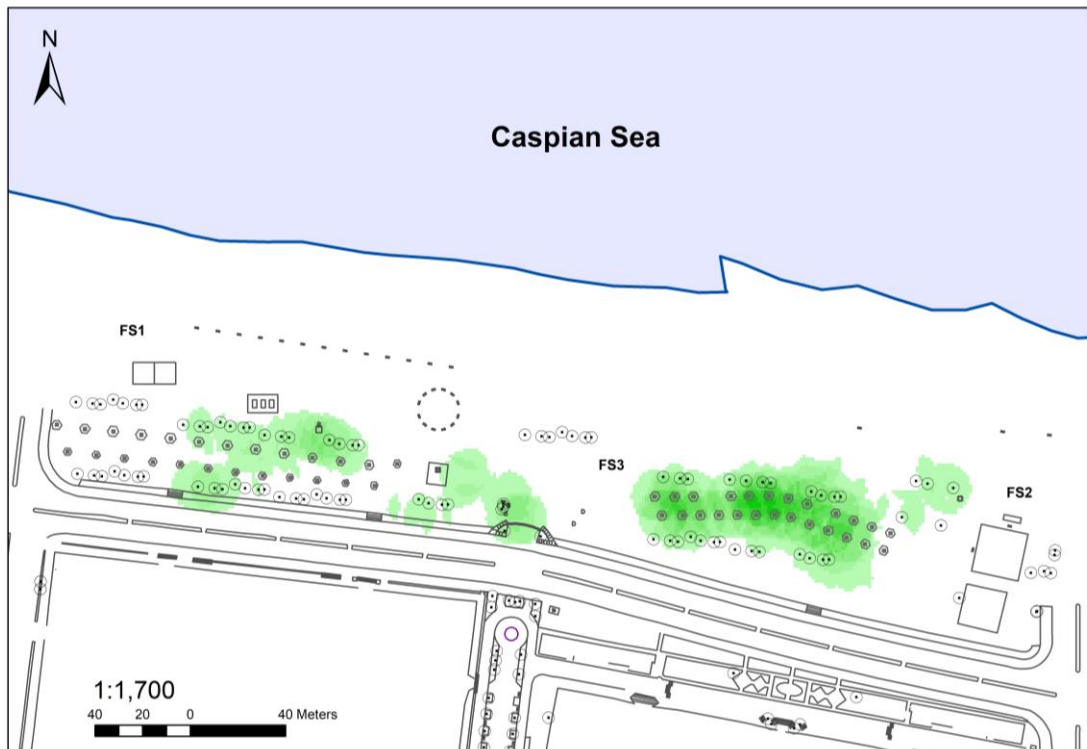


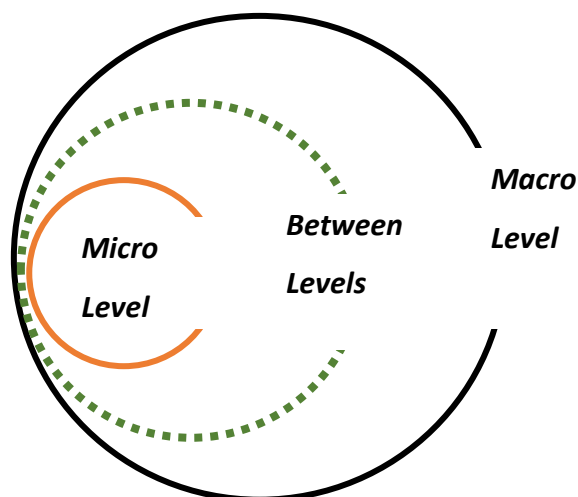
Figure 5.54, Cumulative intensity of spatial occupancy by groups in pavilion areas and the beachfront

## 5.6 Summary of observed behaviours and social patterns in AFZ Beachfront

The socio-spatial mapping analysis of activities and behaviours in the studied spaces of Public Street line as well as Pavilion areas and beachfront in Anzali Free Zone shows numerous social patterns and behaviours with regards to types of activities, diversity of users, physicality of uses as well as temporal diversity. At the **macro level**, the spatial analysis illustrated that the observed activities offer the total patterns of social activities with consideration to difference of functions, spatial settings and also different degrees of occupancy over the time in such places.

At the **micro level**, the frequency of activities and social patterns in focal studies that were defined in this chapter with the symbols of FS1, FS2 and FS3. The activities of these focal points were engaged with variegation of spatial settings and physical objects for example in playing spaces in volleyball, children playground as well as pavilions, bins, water feature, steps and thresholds had potential to create different forms of behaviours proximities and distancing of different users within these behaviour settings as well as various level of occupancy within this level of observation.

In addition, beside of socio-spatial mapping, **narrow level of site photography** was under covered the details of temporal, planned and sometimes unplanned behaviours which were occurred in such places both, in micro and macro levels. With this in mind, at the **between levels** the observed activities offered variety of unexpected behaviours such as jumping from steps, standing and take a photo or sitting while teenage dating (meeting) secretly in various spatial settings with different form of postures and orientations in the studied spaces. Moreover, at this level natural elements such as trees line, shade, rain and some spatial features such as benches, movable chairs as well as tables were engaged in by diverse users and provided different social behaviours that were employed individually or in group in the places. Figure 5.55 allowed the researcher to investigate observations based on macro-social scale, micro-social scale, as well as in between scales in desired spatial contexts. In addition, the observed activities at different scales offered investigations of different types of queries in terms of the ‘spaces of encounters’ which will be discussed in Chapter 8. Most importantly, the findings of social interactions by users around natural objects such as trees line and shade (Figure 5.45) allowed the researcher to develop new contributions for extending Aelbrecht’s idea of ‘Fourth spaces’ (2016). In fact, the empirical findings support this idea about ‘spaces that are in-between destination’ with huge potential of ‘sense of publicness’. However, the researcher pointed these spaces (in-between) also were occurred around **natural** objects beside of spatial settings. So, this new contribution and matter will discuss in chapter 8.



*Figure, 5.21 interrelated levels and optimal spaces in analysing social patterns*

Overall, the diversity of activities was different in the studied spaces and they differed in relation to specific design features where users acted in distinct ways. For example, in the public street people were mostly shopping and walking through between shopping centres and pedestrian areas. However, in the pavilion areas and beachfront people were hugely engaged in mostly recreational activities. So, the diversity of the contexts offers diverse social patterns and users.

### **5.6.1 Public street line (Site 1)**

Unlike the pavilion areas and the beach which supports stationary activities, the Public Street line offers various mobile activities and users in particular in main footpath and pavement areas. However, the stationary behaviours were notable at the edges, around the water feature, as well as in benches and pavement areas in Public Street. In addition, this place suggested some unexpected behaviours while users were employed different spatial settings. For example, temporary metal steps and the water feature encouraged people into spontaneous behaviours such as jumping or stopping and take a photo while they were passing the public street line. Also, rainy weather encouraged users standing under the edge of buildings and providing shelter while walking through the place.

In addition, the thresholds in the shopping centres (FS2, FS3 and FS4) were spaces for supporting mobile activities such as passing in or out and this spatial setting covered various users and mainly adults. However, some stationary activities were observed while people sitting on the steps or ramp were waiting for friends or family. This occupancy was specific to shopping centre 1 (FS3) by mostly male users as well as in group users.

Also, standing and talking on the phone or smoking and watching the people were popular behaviours. Therefore, the desired focal studies proposed some momentary activities: this will be discussed the 'spaces of encounters' in Chapter 8.

### **5.6.2 Pavilion areas and the beachfront (Site 2)**

In the Pavilion areas and beachfront, the spaces were used by various users and notably engaged by stationary activities, in particular, sitting, picnicking, and standing behaviours.

These types of social interactions took place in different spatial settings as well as natural elements. This engagement was dominated in the pavilion areas in particular the East-Pavilion area as well as under trees line while diverse users were sitting on movable chairs or benches. Therefore, the pavilion areas were observed to have the highest occupancy by different users, suggesting that this spatial arrangement encouraged many different users to spend time in the place.

However, mobile activities were observed repeatedly in play facilities (children playground (FS1) and beach volleyball (FS2)). Children, young adults and accompanying adults were the highest number of users in these spatial settings. However, older adults were not frequently observed in the play facilities. In the steps & threshold area (FS3), which was a place of higher movement by people flow, the numbers of adult users were higher than other users.



## 6 Behavioural Mapping of Users, Activities and Experiences on the Waterfront in Anzali City

### 6.1 Introduction

In this chapter, the human experiences of public social life and encounters in selected public spaces in Anzali waterfront is examined. The socio-spatial analysis of the activities in the public spaces studies are discussed in detail in this chapter which will lead to discussion of the investigation in chapter 8. As mentioned in third phase of this thesis, Chapters 5 and 6 focus on the findings of GIS spatial analysis however, in this chapter the analysis of time-lapse photography for illustrating the relationship between spatial-social-temporal data were presented effectively in both, Breakwater and Coastal Park sites. Also, chapter 7 will discuss participant's perceptions in public spaces on the waterfront in Anzali City about their nostalgias, experiences, needs and expectations about the waterfront.

To understand the **spatial, social and temporal conditions of use and activities** in public spaces in Anzali City, this chapter directly focuses on the second research objective and its associated research questions:

- What are the spatial settings and social patterns of different types of activities in relation to age and gender?
- What are the design features that support or constrain social patterns of uses?
- Who are the frequent users of public spaces on the waterfront in Anzali City?

The methodology of socio-spatial mapping based on spatial analysis with GIS and spatial and ethnographic data was employed to develop a situated and spatially-informed understanding of places and how places are used and experienced (Kim, 2015; Mennis, Mason, and Cao, 2013). As already mentioned, the daily (general) pattern of activities, behavioural mapping was conducted in both waterfront and beachfront areas in Anzali. This involved analysing activity patterns in the public spaces within the selected **main location** in the heart of Anzali city that is linked to the waterfront and Chapter 5 presented a **second location** in the economy hub in southern part of Caspian Sea named Anzali Free Zone which is connected to the beachfront.

Users' characteristics were recorded including estimated age and gender, as were the characteristics of the uses of the space. These included frequency, location and types of activities and characteristics of the locations. Conducting site studies in the three locations allowed for different spatial, functional specificities and design features to be examined. In this way, it was decided that they were analysed separately in the three locations and the findings were then compared to explore the prevalence of patterns and the relevance of typology and spatial settings.

The analysis of activity patterns involved a focus firstly on the 'macro scale' (whole site) and then the 'micro scale' (focal study) to explore the activity in spaces in more detail. This technique provided a better understanding of typology of public spaces, function of space, the purpose and implications of the design in relation to people's behaviours and activities. The structure of each site analysis was based on type of activity, estimated age and gender of observed users in each focal study and also continued to discuss the activity patterns in terms of density, frequency, time, locations and number of users. The numbers listed below explain the type of data illustrations that are presented to demonstrate the activity and social patterns.

The behaviour maps presented in this chapter are cumulative representations of all observation sessions including weekdays, weekend, different time of the day and weather conditions unless specified in a different format of illustration.

- Pie charts represent the percentages of high frequency activities in each focal study within the three locations.
- Bar charts show the percentages of gender and comparison of them including (male, female, group).
- Tables demonstrate type of activities, age group, gender, number of activity and total percentage.
- Density maps display patterns of spatial occupancy as well as the comparison of density of activities according to males, females and mixed group genders
- Spatial colour-coded maps indicate location of activity based on type of activity and posture.
- A set of time-lapse photography which displays the event in morning, noon, afternoon and evening between people and place over the diverse time-frames



*Figure 6.1, view from north of Shohada Square during the day and night*

### **6.1.1 Anzali Waterfront, main study location in the heart of city centre**

This section presents three sites and their relevant focal studies of Anzali Waterfront and location including:

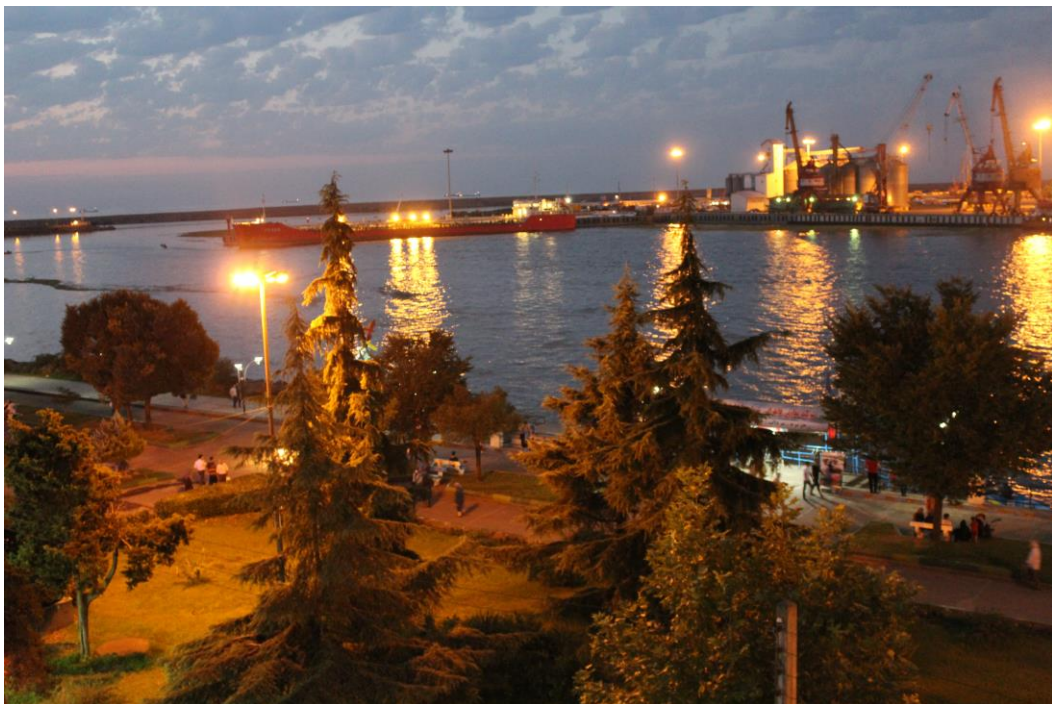
#### **6.1.1.1 Shohada Square and the Public street (Site 1)**

Designed by the Anzali Municipality, the design concept is based on a memorial for those who died during the Iran-Iraq War in 1980-1988. The public street has a great linkage to public access the square as well as its connection to the Shanbeh (Saturday) Bazaar and the waterfront along the Caspian Sea. The popular activities in this place were related to hangout meetings often by male users, family picnicking by mostly mixed group users while they were visiting the memorial. In addition, due to sufficient lighting and the stone surface, the place was also used by a group of young adults who were mainly engaged in playing badminton or Frisbee as part of their day and night activities in this square.

#### **6.1.1.2 Coastal Park (Site 2)**

Located in the main entrances between waterfront and Anzali city centre, this place is well-known by the name of 'Boulevard' by native (Anzalichi) people. The place is served by traditional teahouses, shisha places, boat stations, benches, bins, public toilet and street vendors who were permanent users of this place for selling snacks, food and balloons.



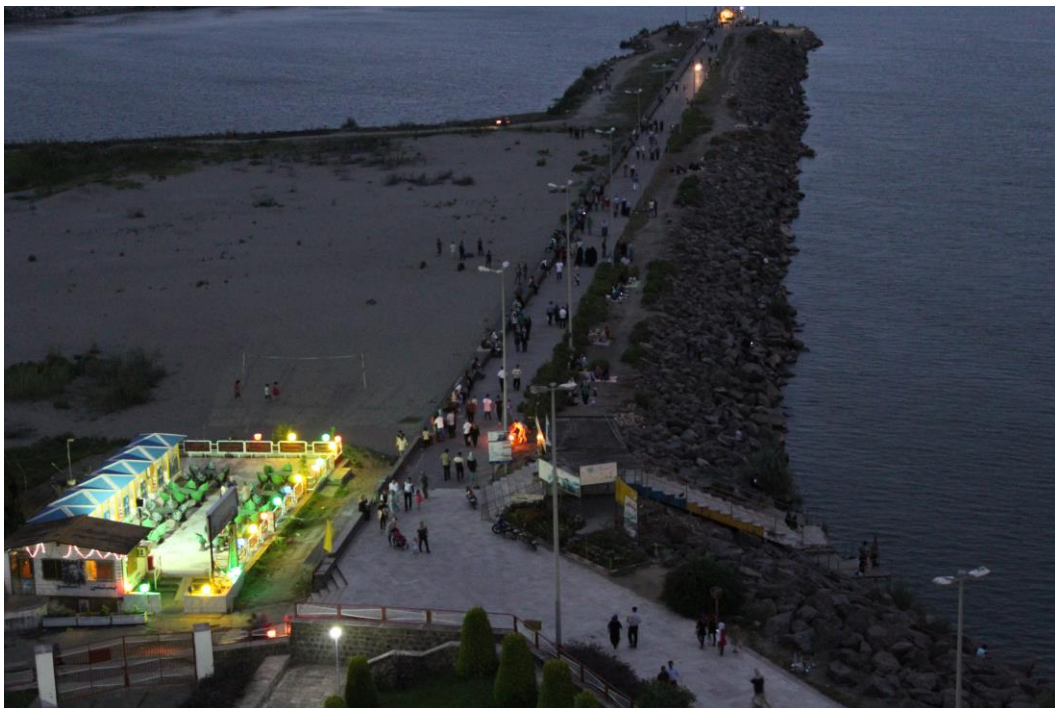


*Figure 6.2, west view of Coastal Park as well as view of Industrial Port (located in east) during the day and night*

### **6.1.1.3 Breakwater (Site 3)**

This is a long promenade for walking and large rocks edge for fishing activity which ends with a traditional teahouse. In addition, the beach adjacent to the promenade provides informal playing space such as playing parkour or volleyball for young adults and adults.





*Figure 6.3, east view of the Breakwater during the day and night*

## **6.2 Shohada Square and public street presented as site 1**

Overall, around 700 individual activities observed and were recorded through behavioural mapping. These social activities were conducted on weekdays, weekend as well as during the different times of the day including morning, afternoon and evening times.



### **6.2.1 An overview of the observed activities in the heart of Shohada Square and Pedestrian Area**

The most highly occupied spaces in this square were around the edges, planted beds, benches, passing routes and steps as well as the edge of pedestrian area. The originally designed use is based on it being a place to commemorate people who were died during the Iran-Iraq war between 1981-1988. The recorded social activities here indicated that it was not used by the majority of users. Observations showed a few users engaging in praying while they were sitting or standing near the graves of their loved ones. More users were frequently using the square for family picnicking, group or individual walking, group or individual passing, sitting, standing, playing activities. Also, other, less frequent activities in this place including using the wheelchair, riding a motorbike, fishing, barbequing, taking selfies and children playing. The most popular activities including walking activity (27%) both, individually (23.30 %) or in group (3.66%), sitting activity (23%) as well as family picnicking (19.37%). In addition, playing and standing activities were equal in popularity (5.76% each). Other activities (9.16%), praying (3.14%) and passing activity both, individually (4.45%) or in group (2.62%) were also observed as less popular activities (Figure 6.4).

The comparison between female, male and group users (M/F, M/M and F/F) showed the largest group activity were related to the family picnicking, walking as well as passing. Moreover, playing activity (80 %+ ) was engaged in by the largest number of male users: young adults playing frisbee or badminton. Praying activity (60 %+ ) was highly engaged in by female users. Male users engaged in more sitting and standing activities than females, while walking activity by group users were smaller than male and female users (Figure 6.5).

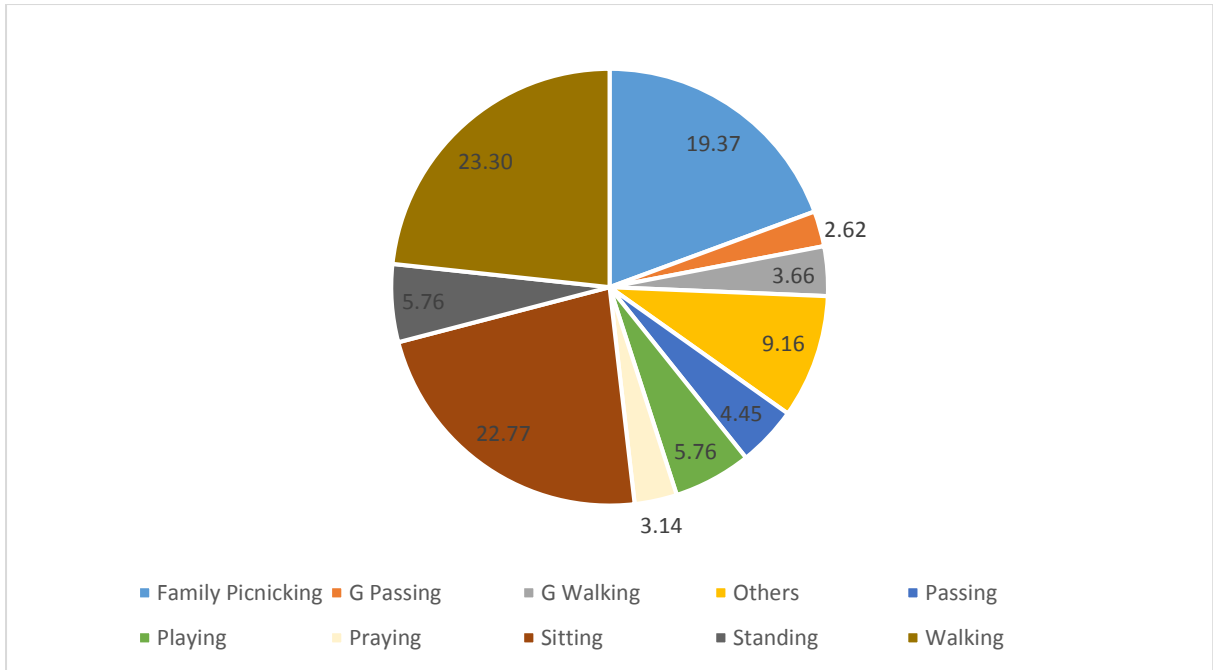


Figure 6.4, Frequency of the type of activities in Shohada Square and Pedestrian Area (in %)

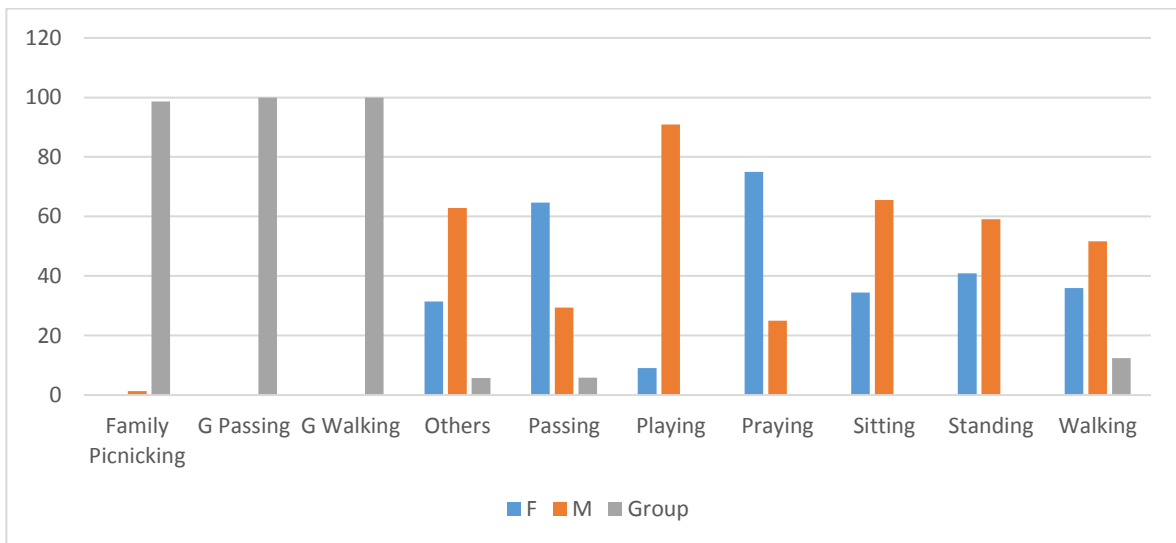


Figure 6.5, Comparison of genders (Female, Male or Group) in high frequency activities of Shohada Square and Pedestrian Area (in %)

	Age Group		Children		Young Adult		Adult		Older Adult		Mixed Group			Number
	Gender		M	F	M	F	M	F	M	F	M/M	F/F	M/F	
Type of Activities	Family Picnicking		1										73	74
	G Walking										3	1	10	14
	G Passing											1	9	10
	Passing			2	2	5	3	3		1			1	17
	Playing		1		16	2	3							22
	Praying						3	7		2				12
	Sitting		5	1	22	3	26	23	4	3				87
	Standing		2	2	2	3	9	4						22
	Walking		7	2	6	5	27	22	6	3	1	2	8	89
	Others		2	4	3	1	17	5	1				2	35
Total Numbers		18	11	51	19	88	64	11	9	4	4	103	382	
Percentage		7.59		18.32		39.79		5.24		29.06			100	

Table 6.1, Frequency of activities by age group, gender and type enclosing in Shohada Square and Pedestrian Area

Table 6.1 shows that adult males and females were the most active users in this place while walking, sitting, standing, walking and passing. Also, family picnicking was done by mixed users (M/F) with diverse users and edges, for example from children to older adult. Also, the acts of group passing, and group walking were engaged by both genders. Young adult male users performed play activity in this space. However, the number of female adult users were more engaged by praying activity than male adult users. Finally, children engaged in the smallest range of different activities.

### 6.2.2 Socio-spatial patterns in Shohada Square and Pedestrian Area

Figure 6.6 illustrates about the spatial distribution of different types of activities observed in the heart of Shohada Square which is enclosed by various spatial settings such as a rectangular monument platform, edges, passing routes, ramp, steps and planted beds, benches as well as a few pavilions in the pedestrian area in the public street which linked to the square. These spatial settings hosted diverse activities and social behaviours associated with walking, passing in the pedestrianised area and passing routes as well as steps and ramps. The rectangular monument platform, planted beds, edges, pavilions and benches were particularly popular for family picnicking, sitting and standing activities.

The central point of this square only hosts praying activity. However, other activities engaged in, to a lesser degree in the square, include fishing and barbequing behaviours

which occurred at the edge of the pedestrian area as well as passing routes where children engaged in playing activity.

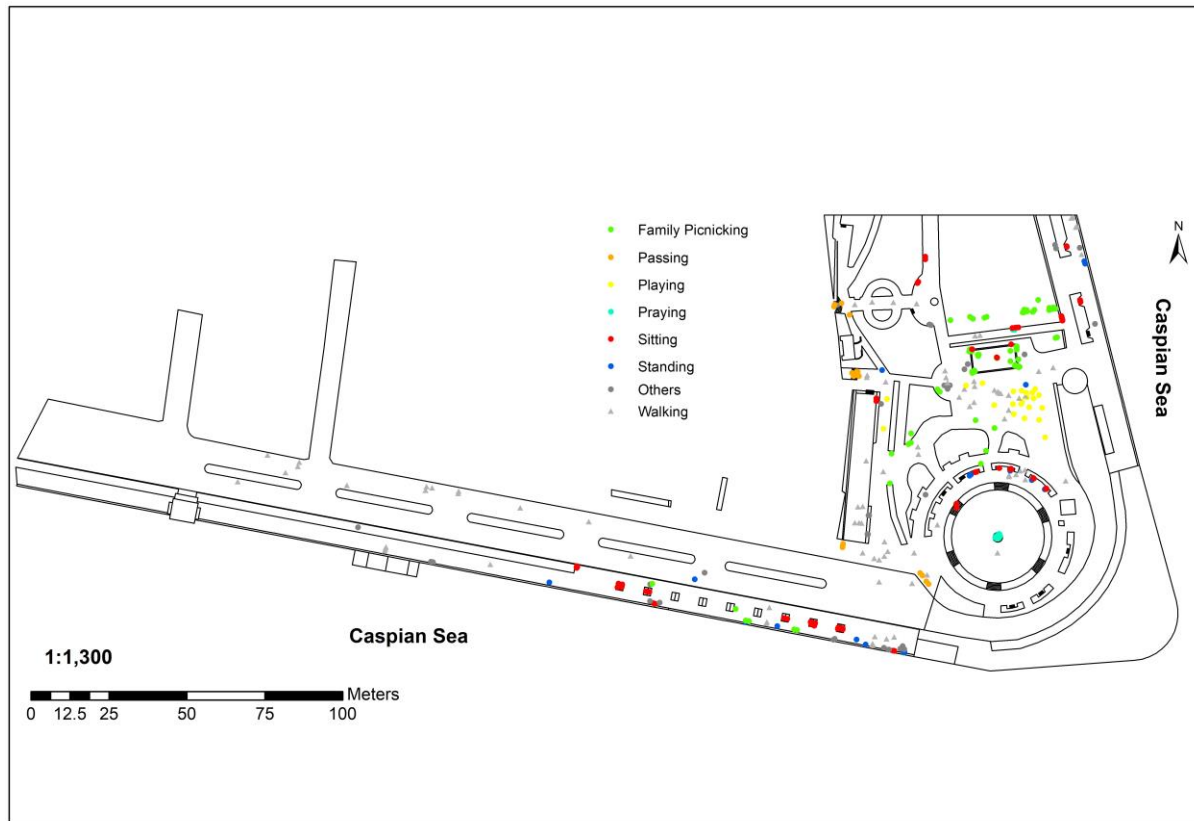


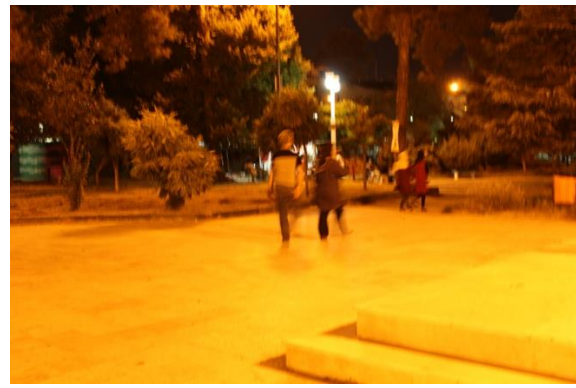
Figure 6.6, the spatial distribution of different types of activities observed around Shohada Square and Pedestrian Area

### 6.2.3 An overview of the observed activities around the teahouses (FS1)

Around 202 individuals' activities were recorded in this area (FS1). These spaces typically featured as traditional spaces for lingering as well as people socialising at higher density. These spatial settings encouraged mostly male users for frequent meetings together while drinking tea or playing dominos. Therefore, hangout meeting (62.38%) was the most popular activity, followed by sitting (12.87%) and standing (10.89%) in this area. However, individual walking (6.93%), group walking (2.97%), family picnicking (1.98%) and others (1.98%) activities such as sleeping on the bench and cycling also occurred to a lesser extent.



*Figure 6.7, female users engaging in religious activity while sitting or standing near the graves of their loved ones*



*Figure 6.8, social behaviours associated with walking and passing at the passing routes, steps and ramp*



*Figure 6.9, family picnicking engaged with various spatial and natural features around the Shohada Square*

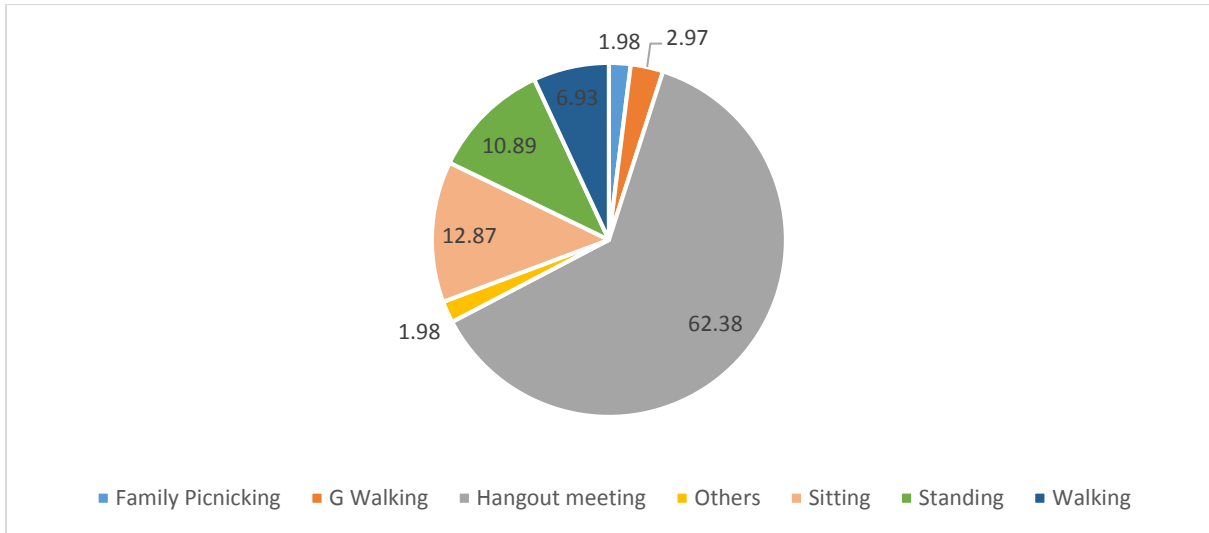


Figure 6.10, Frequency of the type of activities enclosing Teahouse area (FS1) in Shohada Square (in %)

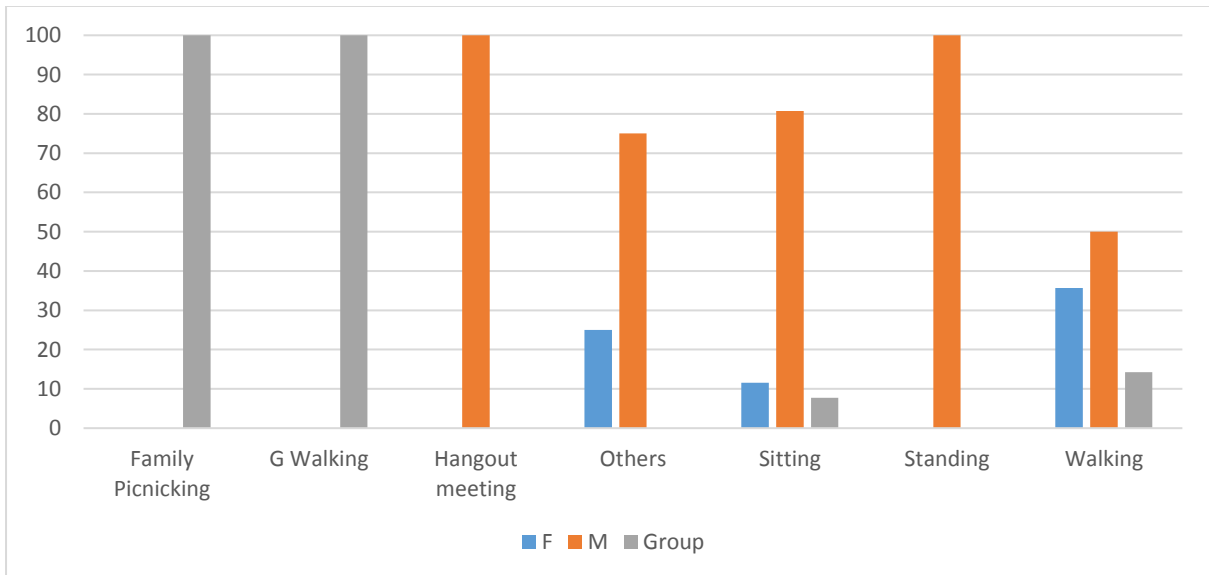


Figure 6.11, Comparison of genders (Female, Male or Group) in high frequency activities enclosed Teahouse area (FS1) in Shohada Square (in %)

As Figure 6.11 shows, the hangout meeting and standing behaviours were most popular with male users. Also, the act of sitting behaviour by male users had greater numbers (70%+) compared to female and group (M/F, M/M and F/F) users (less than 10%). Walking performance in group users had the highest values compared to individuals in male, female and group users. In addition, the ‘others’ behaviour was engaged in by more male users (70%+) than female users (20%+).



Type of Activities	Age Group		Children		Young Adult		Adult		Older Adult		Mixed Group			Number
	Gender		M	F	M	F	M	F	M	F	M/M	F/F	M/F	
	Family Picnicking													
G Walking											2	4		6
Hangout meeting					14		84			13		15		126
Sitting					2		13	2	6	1	2			26
Standing					8		13		1					22
Walking	1	1				1	5	2	1	1			2	14
Others					1	1	2							4
Total Number	1	1	25	2	117	4	21	2	17	2	10			202
Percentage	0.99		13.37		59.90		11.39		14.36					100

Table 6.2, Frequency of activities by age group, gender and type around Teahouse area (FS1) in Shohada Square

As table 6.2 represents, the greatest numbers of user were associated to adult male users while they were engaged to the place for hangout meeting and sitting activities. On the other point, children in this focal study were less likely to use this place. Younger adult male users dominated the space compared to younger adult females.

#### 6.2.4 An overview of the observed activities around the Kebab house (FS2)

Overall, 80 individuals' activities were observed around Kebab house. This focal study enclosed by various spatial features such as threshold, steps, edges, benches and pavement area. A significant percentage of the observed activity only used this focal study for sitting (57.50%) while they were eating kebab as well as drinking tea or smoking shisha. To a lesser extent, social behaviours such as walking (20%) and standing (15%) were among the mid-range frequent activities. Also, group walking activity (3.75%) as well as 'other' less popular behaviour (3.75%) including barbequing and motorcycling (Figure 6.12).

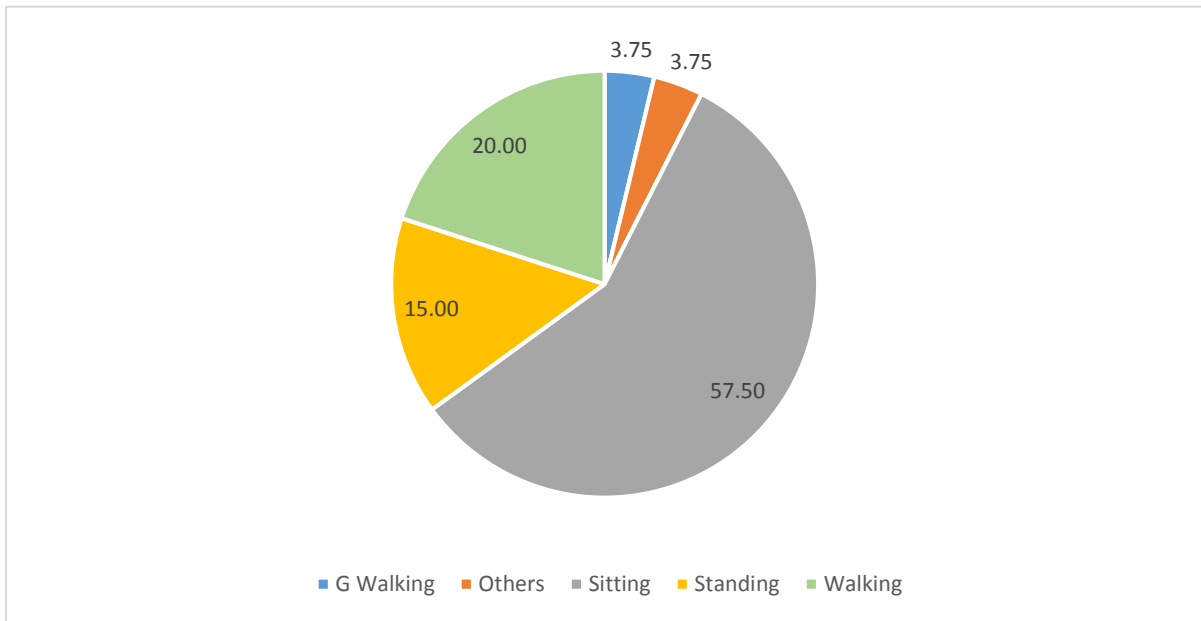


Figure 6.12, Frequency of the type of activities enclosing Kebab House area (FS2) in the Public Street (in %)

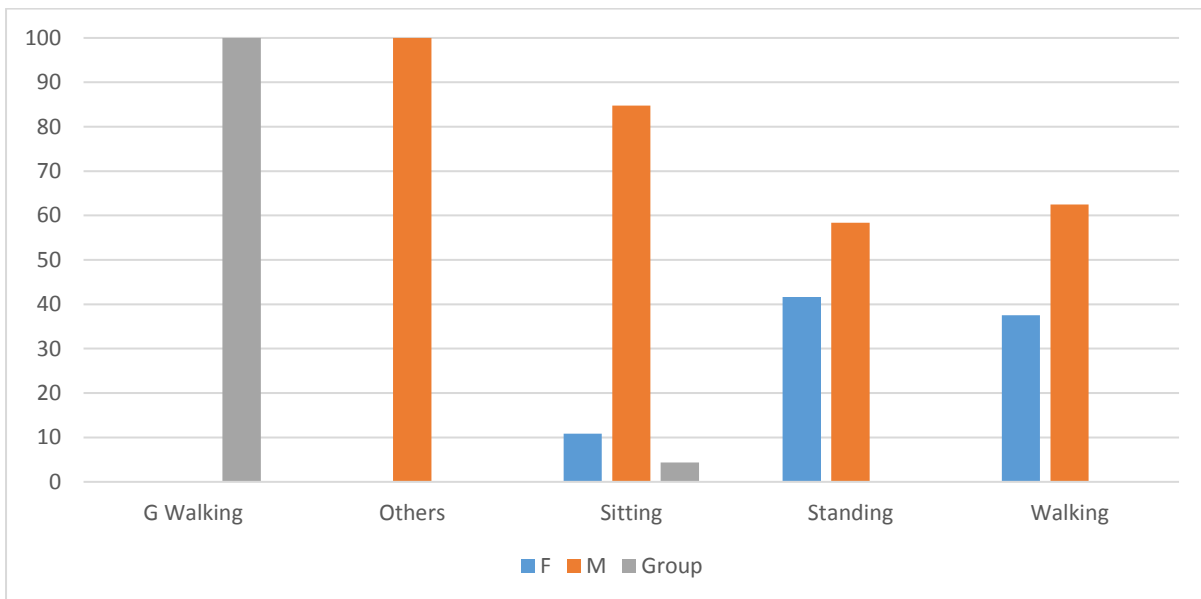


Figure 6.13, Comparison of genders (Female, Male or Group) in high frequency activities enclosed kebab House area (FS1) in the Public Street (in %)

Social activities in FS2 along the public street were similar to FS1 in Shohada Square and its male-orientated spaces. So, the numbers of sitting, standing and walking were predominantly dominated by male users compared to female users and group. The act of ‘other’ activities such as barbequing and motorcycling only appeared by male users.

	Age Group		Children		Young Adult		Adult		Older Adult		Mixed Group			Number
	Gender		M	F	M	F	M	F	M	F	M/M	F/F	M/F	
Type of Activities	G Walking												3	3
	Sitting		1	1	6		32	2	2		1		1	46
	Standing		1		2	2	4	3						12
	Walking			1	2		7	5	1					16
	Others						3							3
Total Numbers		2	2	10	2	46	10	3	0	1	0	4	80	
Percentage		5.00		15.00		70.00		3.75		6.25			100	

*Table 6.3, Frequency of activities by age group, gender and type enclosing Kebab House in the Public Street*

Table 6.3 shows that adult users, in particular male users, often used this focal study, followed by (to a lesser extent) young adults. Children, older adult and group users were infrequently observed as users in this place.



*Figure 6.14, different Groups of older adult and young adult male users while socialising in daily long-stays together in Shohada Square (FS1)*



Figure 6.15, having a nap and watching the sea: men using the various spatial features in Shohada Square (FS1)



Figure 6.16, view of Kebab House in public street while users occupied the spaces by sitting behaviour

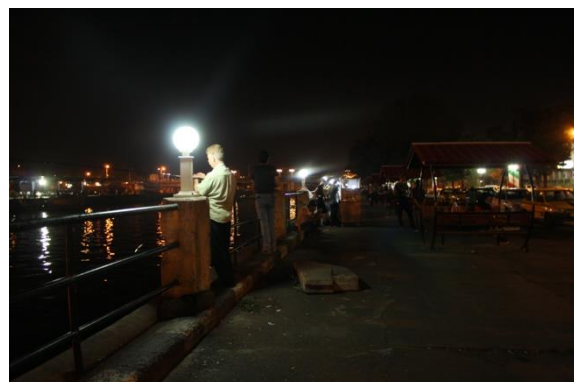
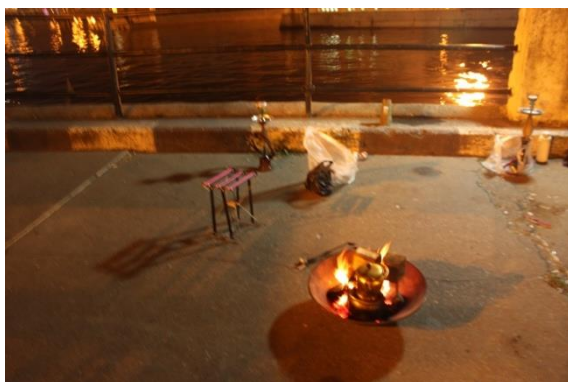
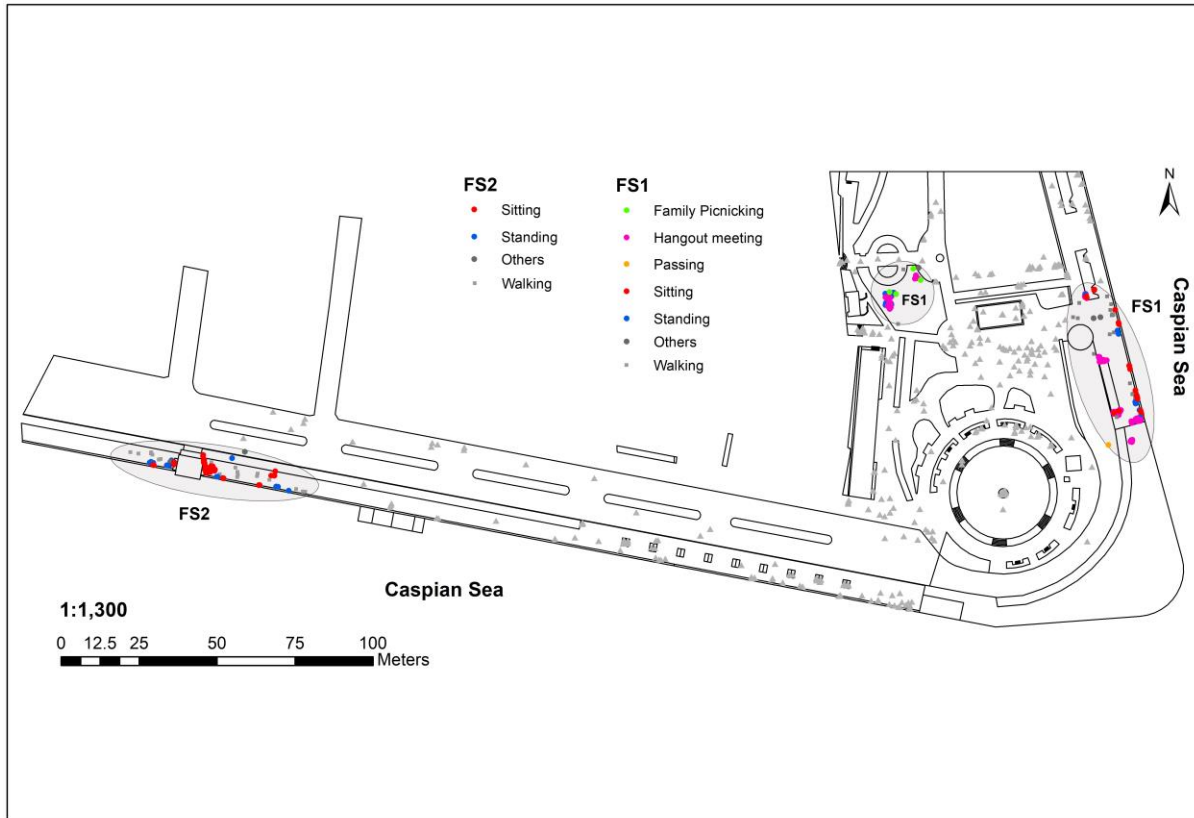


Figure 6.17, night and day activities enclosed the pedestrian area by mostly male users

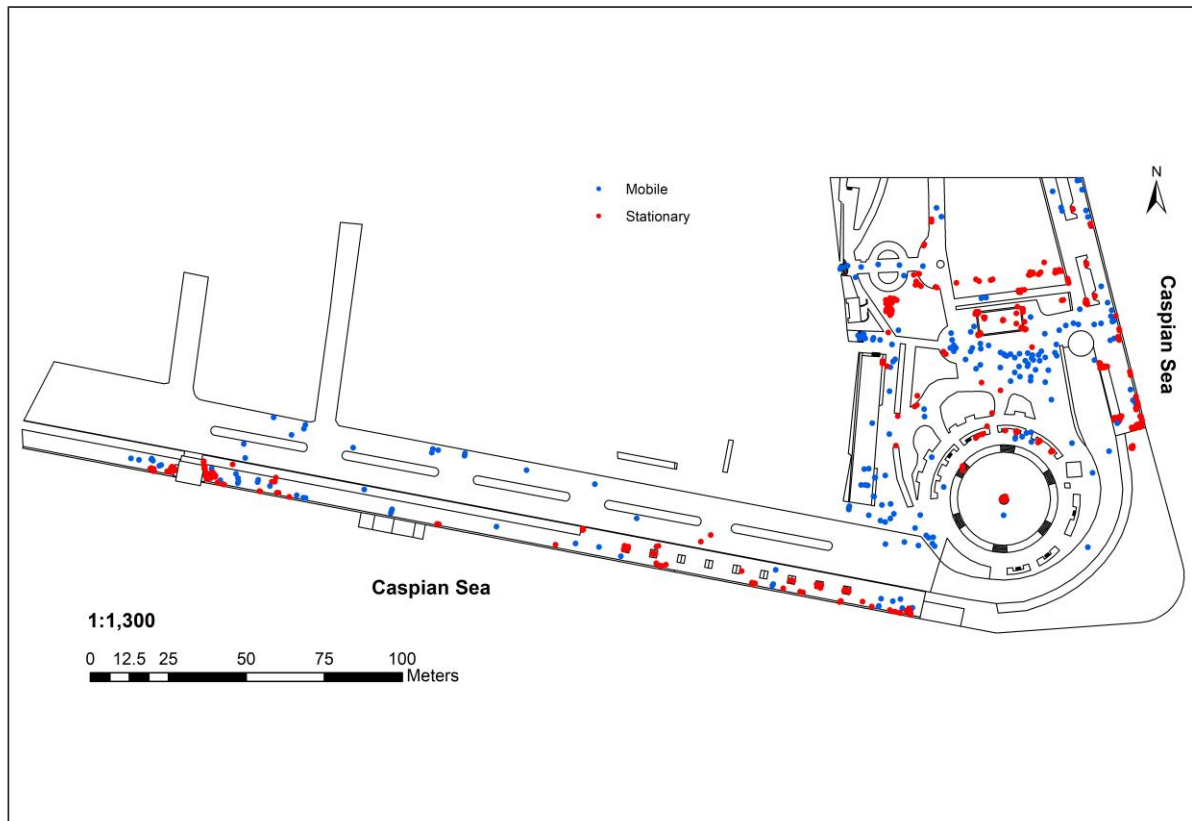




*Figure 6.18 the spatial distribution of different types of activities observed around Teahouse (FS1) and Kebab House (FS2)*

### 6.2.5 An illustration of socio-spatial patterns in Focal Studies in site 1

Figure 6.18 displays spatial patterns of social activities particularly around the focal studies. FS1 was home to long-term activities such as hangout meeting and family picnicking around the edges and corners of the teahouse as well as the enclosed space at the edge of planted bed. Moreover, the edge of walkways and benches hosted sitting activity while the planted bed was often occupied by people standing. FS2 was host to some temporary activities which happened extensively around the edges, thresholds and steps. This was mainly sitting behaviour while people were eating kebab or using the shisha. Moreover, some users employed the edge of pedestrian for standing activity while they were watching the sea or people. The movement pattern was measured through walking activity in walkways (FS1) and pedestrianised area (FS2). Furthermore, other activities in FS2 were associated with barbequing and motorcycling in the pedestrian area as well as cycling and sleeping happened in the FS1 promenade and benches.



*Figure 6.19 Patterns of stationary and mobile behaviours and users' characteristics*

### **6.2.6 Activity patterns and user characteristics in site 1**

Figure 6.19, illustrates the moderate level of occupancy and presented itself as a memorial place. The results show that the place often used by stationary behaviours such as males socialising and also family picnicking for resting and relaxing time. These stationary activities happened because of existing of traditional houses such as teahouse as well as kebabhouse creating dynamic places for eating, drinking, smoking and playing activities. On the other side, the patterns of stationary activities were very low in the central point of the square given its design for religious performance. Furthermore, the patterns of mobile activities were employed in the promenades, pedestrianised areas, steps and ramp. Thus, these social patterns of activities are quite different from the intended function and use of memorial space.



## 6.2.7 Cumulative intensity levels of spatial occupancy in Shohada Square and Pedestrian Area



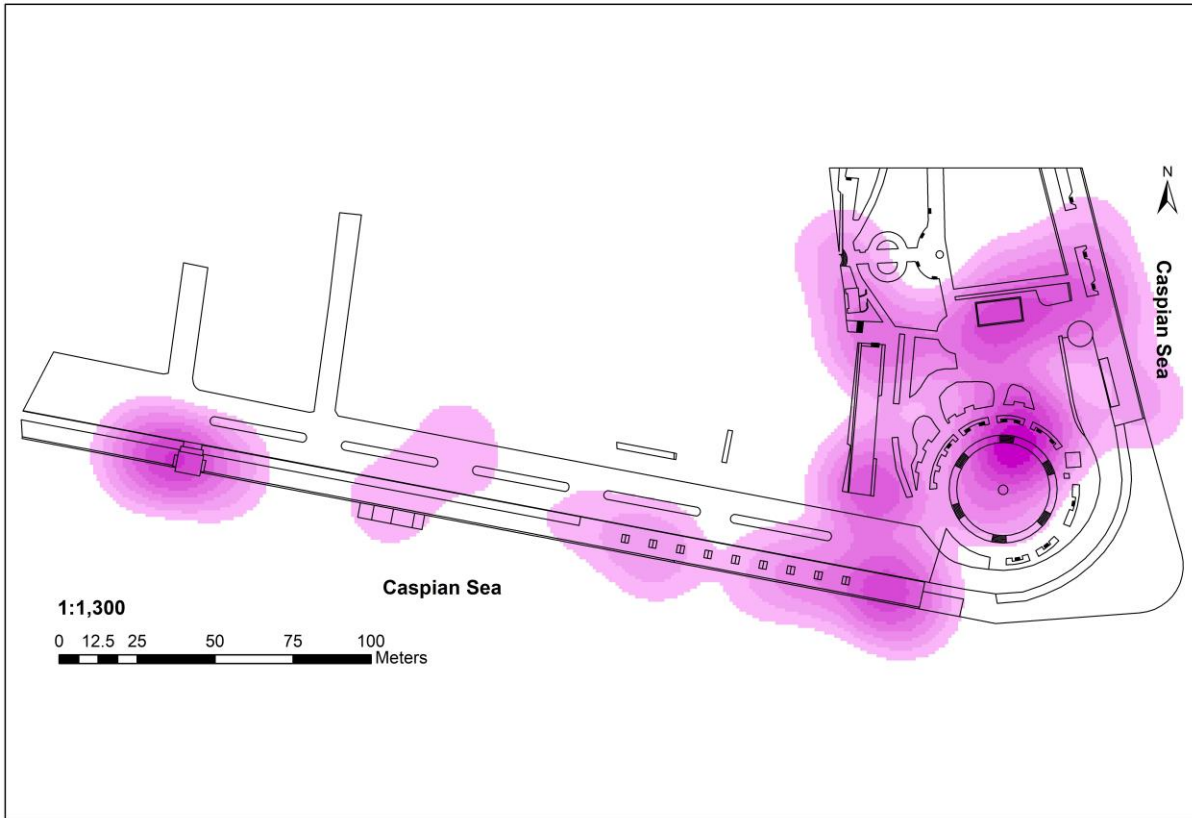
*Figure 6.20, cumulative intensity of spatial occupancy by all users' activities from a low to high degree in Shohada Square and Pedestrian Area*

Following Figure 6.19, the spatial occupancy by all users can be seen in Figure 6.20. This total occupancy demonstrated that the lowest cumulative intensity was related to the central point of this square, while the highest intensity was associated with the teahouse, kebab house, planted beds and a rectangular monument platform. The most notable point in this map shows the southern part of this square was never used by users during the period of data collection.



*Figure 6.21, cumulative intensity of spatial occupancy by males from a low (grey) to high (black) degree in Shohada Square and Pedestrian Area*

The intensity of spatial occupancy shows that most key spatial settings were occupied by male users. The highest degree of this intensity is associated with the teahouse and around the edges, corners and also benches enclosed in the teahouse. The occupation by male users in kebab house was moderate while the steps, pedestrianised area and central point of this square were never occupied by male users.



*Figure 6.22, cumulative intensity of spatial occupancy by females from a low (light pink) to high degree (dark pink) in Shohada Square and Pedestrian Area*

Figure 6.22 shows a different pattern of use. Females used the kebab house (FS2) more in comparison to the traditional teahouse (FS1). The place of highest female occupancy were benches and steps enclosing the central point, the rectangular memorial platform and the pedestrianised area. It is notable that the southern part of this square was never used by female users.



Figure 6.23, cumulative intensity of spatial occupancy by groups from a low to high degree in Shohada Square and Pedestrian Area

The spatial occupancy by group activities (M/M, M/F and F/F) were focused mostly around the rectangular memorial platform and planted beds for family picnicking. During the observations, this activity mostly occurred in the evenings because of good lighting in this place which encouraged group users to use these spaces (Figure 6.23).

### 6.3 Coastal Park presented as site 2:

1,380 individuals and their activities were recorded during the observations conducted on weekdays, weekend and different time of the day of morning, afternoon, and evening during the summer.

### **6.3.1 Edges, Paths and Steps & thresholds**

These three spatial elements occupied different type of activities and users in the place from different time of the day. Around 640 individual activities occurred at the edges, paths and thresholds of the Coastal Park.

#### **6.3.1.1 An overview of the observed edges and paths activities**

The most highly used spaces in Coastal Park were various edges and paths where people engaged in different activities. In addition, these spatial settings were busy in the morning between 8am-1pm when the main users were young and retired males and sometimes females as well. These spaces were also well-used in the early evening between 5pm-8pm by different types of users, particularly female users. Walking, sitting and standing were the most significant activities in these spaces. However, these spaces were also the venue for street vendors; these particular users played an important role for using the steps, edges or paths for selling snacks, balloons, tea or coffee along the Coastal Park. In addition, edges hosted different group of family or friends for meeting, working or playing in the place. Public toilets were used by both males and females who were passing in/out of the sub-site. Family picnicking mainly took place near the edge of planted beds where shrubs, trees and grasses provided a shaded area for users, who were mainly older adults lying down, relaxing, eating, praying or reading newspapers. Children played with scooters across the paths and also, cyclists and motorcyclists used the paths at different times of the days. Young mothers and fathers visited the place during evening between 5pm-8pm during weekdays or weekend, pushing their prams and talking together. Workers were also observed maintaining the place through the two behaviours of sweeping up and pushing trolleys to remove rubbish along the Coastal Park. Other activities were observed such as taking selfies, washing hands and looking after children who were playing.

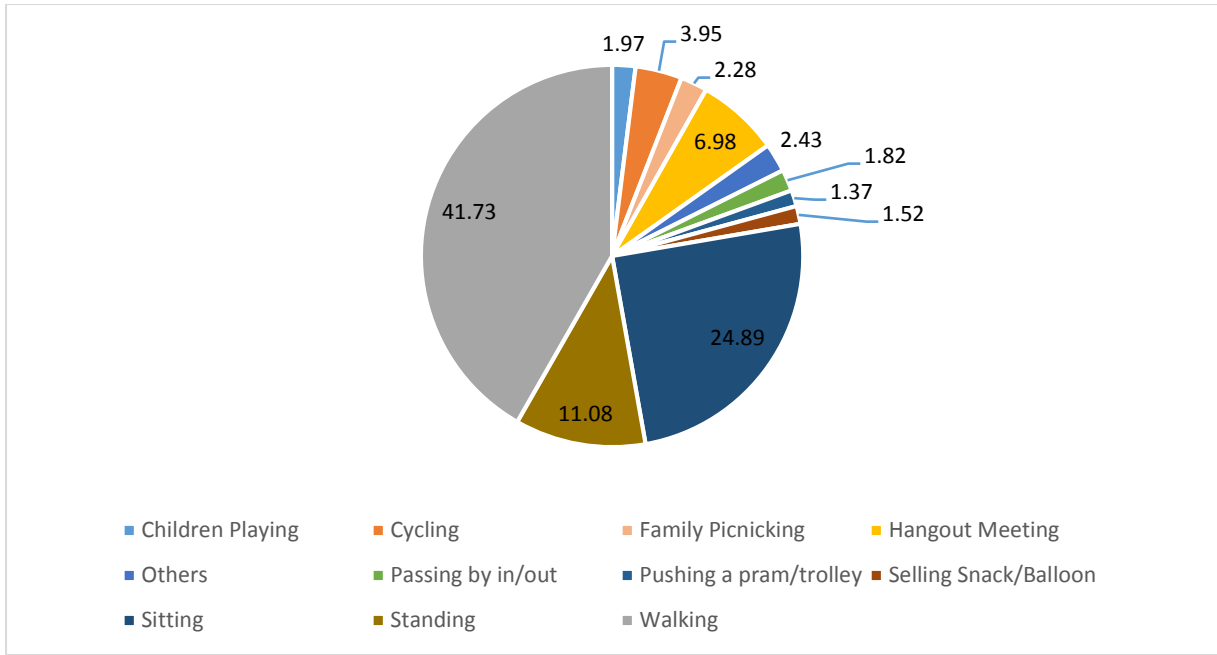


Figure 6.24, Frequency of the types of activities enclosing edges and paths in Coastal Park (in %)

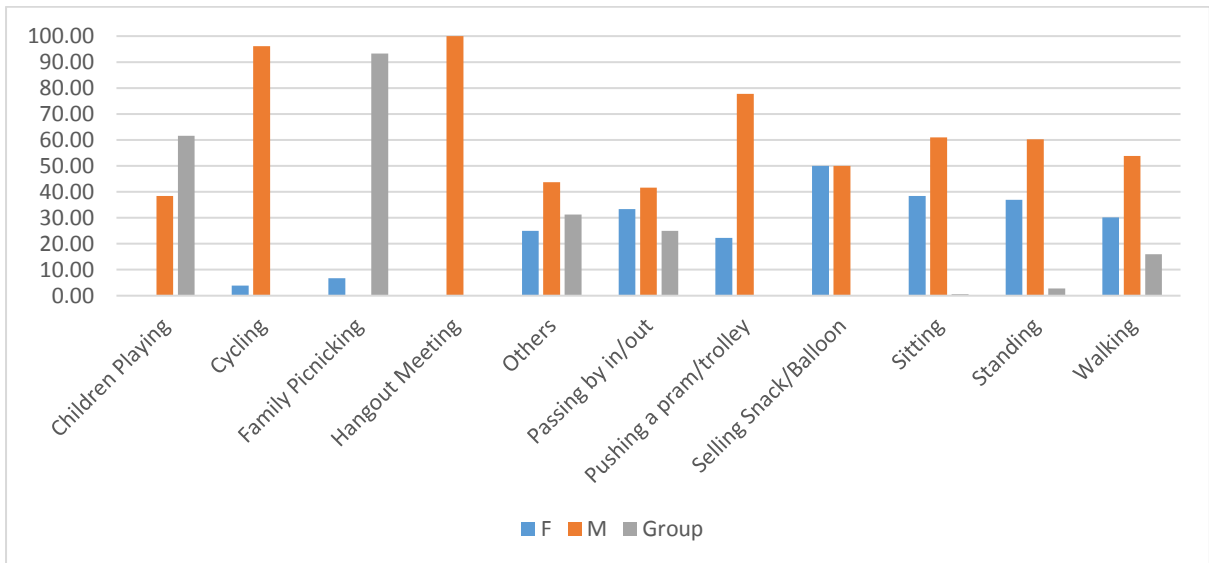


Figure 6.25, Comparison of genders (Female, Male or Group) in high frequency activities at the Coastal Park edges and paths (in %)

The group activities were mainly family picnicking (over 80%), children playing (60%), passing by in/out over (20%) and walking (20%). Looking at gender differences, male users engaged in more activities than women, including hangout/ meeting (100%), cycling (90%+), and pushing a pram/trolley (80%). However, selling snacks /balloons were divided equally between male and female users. Male users had the highest percentage of standing



(60%), sitting (60%) and walking (50%). Female users engaged in standing and sitting less than men (around 40%) and 30% of walkers on-site were women. Finally, the percentage of group users was much less than individual men or women constituting 5% of those engaged in standing and sitting and 20% of those users walking.

Table 6.4 shows that the acts of sitting or standing while people watching as well as walking behaviour in groups of friends were mostly done by male users. Female users also talked with friends or children while standing, sitting and walking in this place. Moreover, the act of hangout/ meeting was completely male dominated in this place.

Type of Activities	Age Group		Young Adult		Adult		Older Adult		Mixed Group			Number
	Gender		M	F	M	F	M	F	M/M	F/F	M/F	
	Children Playing	5								1	7	
Cycling	1	1	8		16							26
Family Picnicking								1		1	13	15
Hangout Meeting							6			40		46
Passing by in/out		1	1	1	4	2					3	12
Pushing a pram/trolley					7	2						9
Selling Snack/Balloon				1	5	4						10
Sitting	3	3	20	15	68	41	6	4	5			165
Standing	6	1	12	7	25	19	1				2	73
Walking	16	9	26	10	91	61	13	3	5	3	38	275
Others	1		1	1	5	3					5	16
<b>Percentage</b>	7.12		15.61		53.48		5.15		18.64			100

Table 6.4, Frequency of activities by age group, gender and type enclosing edges and paths in Coastal Park

### 6.3.1.2 An overview of the observed thresholds activities

The majority of activities in the thresholds were based on people passing by in or out. Other activities included; walking through, sitting on the steps to sell things, standing or sitting while talking together, and children playing. The majority of behaviours observed (60%) related to entering the place while less than 30% was associated with being in the place for any length of time. The other activities (listed above) constituted less than 10%.

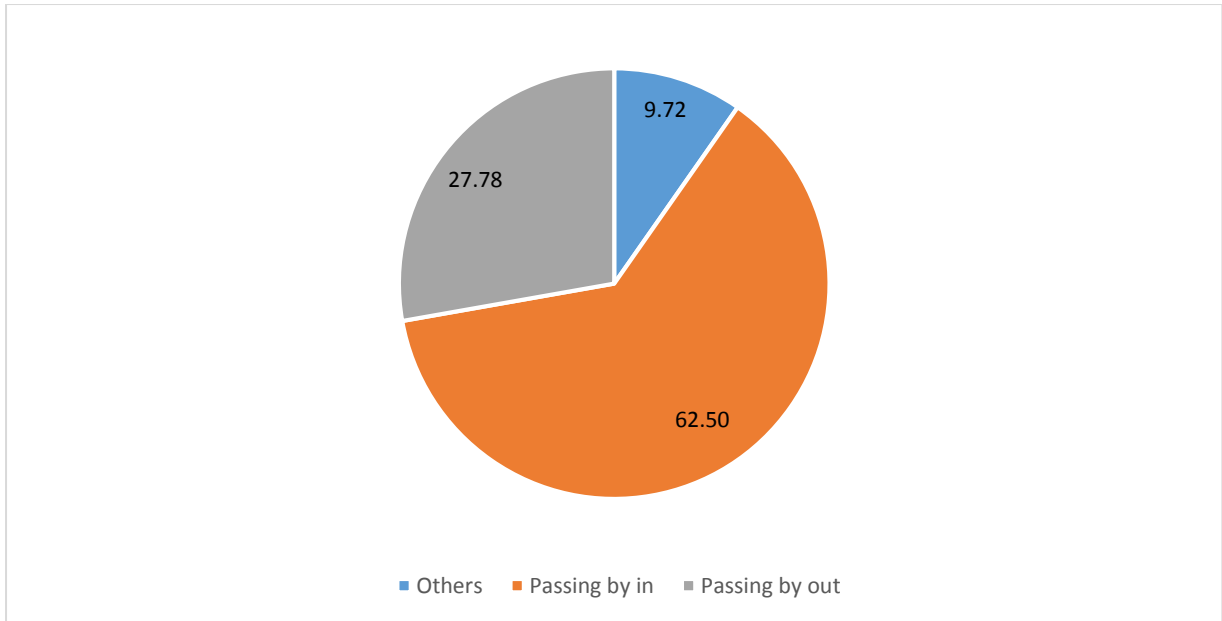


Figure 6.26, Frequency of the types of activities around thresholds in Coastal Park in %

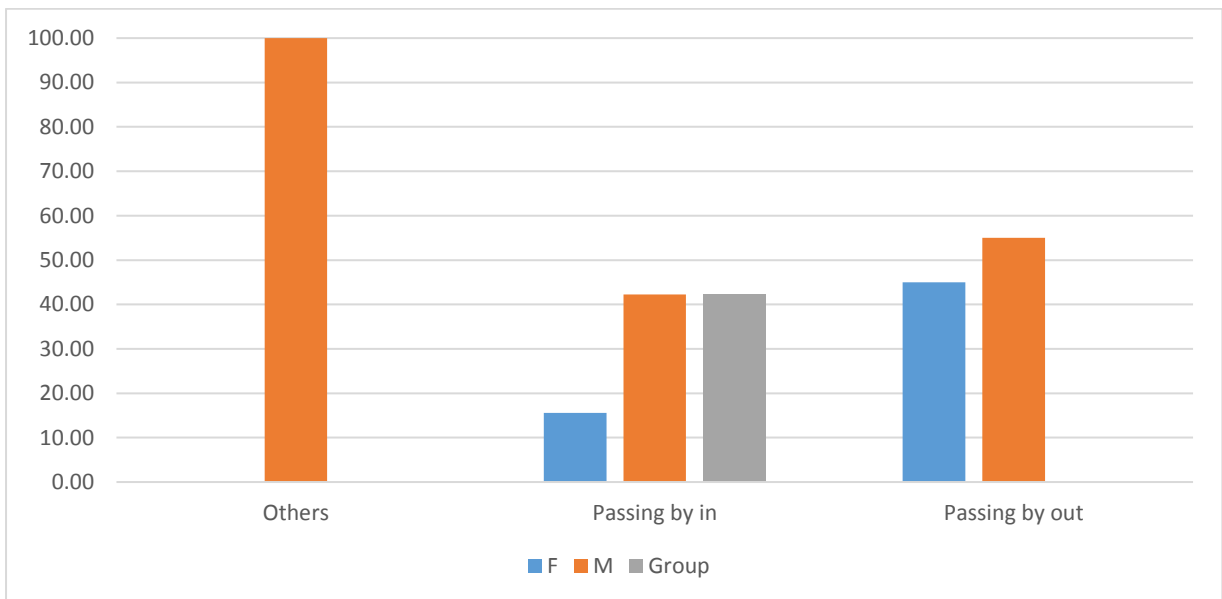


Figure 6.27, Comparison of genders (Female, Male or Group) in high frequency activities around thresholds in Coastal park in %

Figure 6.27 clearly shows that the group users (M/F, M/M and F/F) frequently visited Coastal Park and the level of engagement of both male and in group users were around 40% while female users were lower at 20% while they were passing by in to Coastal Park. However, there were different percentages for those users leaving the Coastal Park: for individual male, this was less than 60% and for female was declined, just over 40%. In

addition, 100% of the ‘other’ activities were only engaged in by male users in this spatial setting.

		Age Group		Children		Young Adult		Adult		Older Adult		Mixed Group			Number
Gender		M	F	M	F	M	F	M	F	M/M	F/F	M/F			
Type of Activities	Passing by in	3	1	7		8	6	1		2		<b>17</b>	<b>45</b>		
	Passing by out			2	3	7	6	2					20		
	Others	1		2		4							7		
<b>Percentage</b>		<b>6.94</b>		19.44		<b>43.06</b>		<b>4.17</b>		26.39			100		

Table 6.5, Frequency of activities by age group, gender and type encircle thresholds in Coastal Park

Table 6.5 shows that the majority of the users were male and female adults, but older adults and children did also engage in activities in this place. Group users of male and female (M/F) represented a significant number of those entering Coastal Park in comparison with other groups (M/M and F/F).

### 6.3.1.3 An illustration of socio-spatial patterns in Coastal Park

Figure 6.34 shows the spatial distribution of different types of activities observed at edges, paths and thresholds in Coastal Park. The movement density was notably high in this place. In between the walkways and edges, there were spaces which hosted diverse types of activities. The main activities were associated with walking, sitting which happened at edges, and also standing while users were talking, smoking or doing photography. The density of activities was higher in thresholds while users visited Coastal Park: activities in the connecting walkways were more diverse: for example, on the benches along the busier passing routes and around the planted beds as participants appreciated the soft landscape of these spaces. Moreover, the diversity of activities notably related to family picnicking, sitting and male-only hangout/ meeting behaviours. Children played in different walkways while their parents were sitting or standing and observing their children. Edges and walkways were also the venue for street vendors and cyclists and these particular users increased the diversity and occupancy of the place.



*Figure 6.28, displays the relationship between trees' shade and single users who having nap or siesta during afternoon*



*Figure 6.29, using the walkway by male and female users through cycling activity in the Coastal Park*



*Figure 6.30, users passing or walking along the walkways in the Coastal Park in early evening*





*Figure 6.31, street vendors while they encouraged children and parents by standing and watching behaviours around the edges in Coastal Park*



*Figure 6.32, Frequency of activities by age group, gender and type, typical daily activities by older adult males while they were employed various spatial and natural features in the Coastal Park*



*Figure 6.33, sitting activity by diverse users while they were enclosed the benches or edges of planted beds in the Coastal Park*

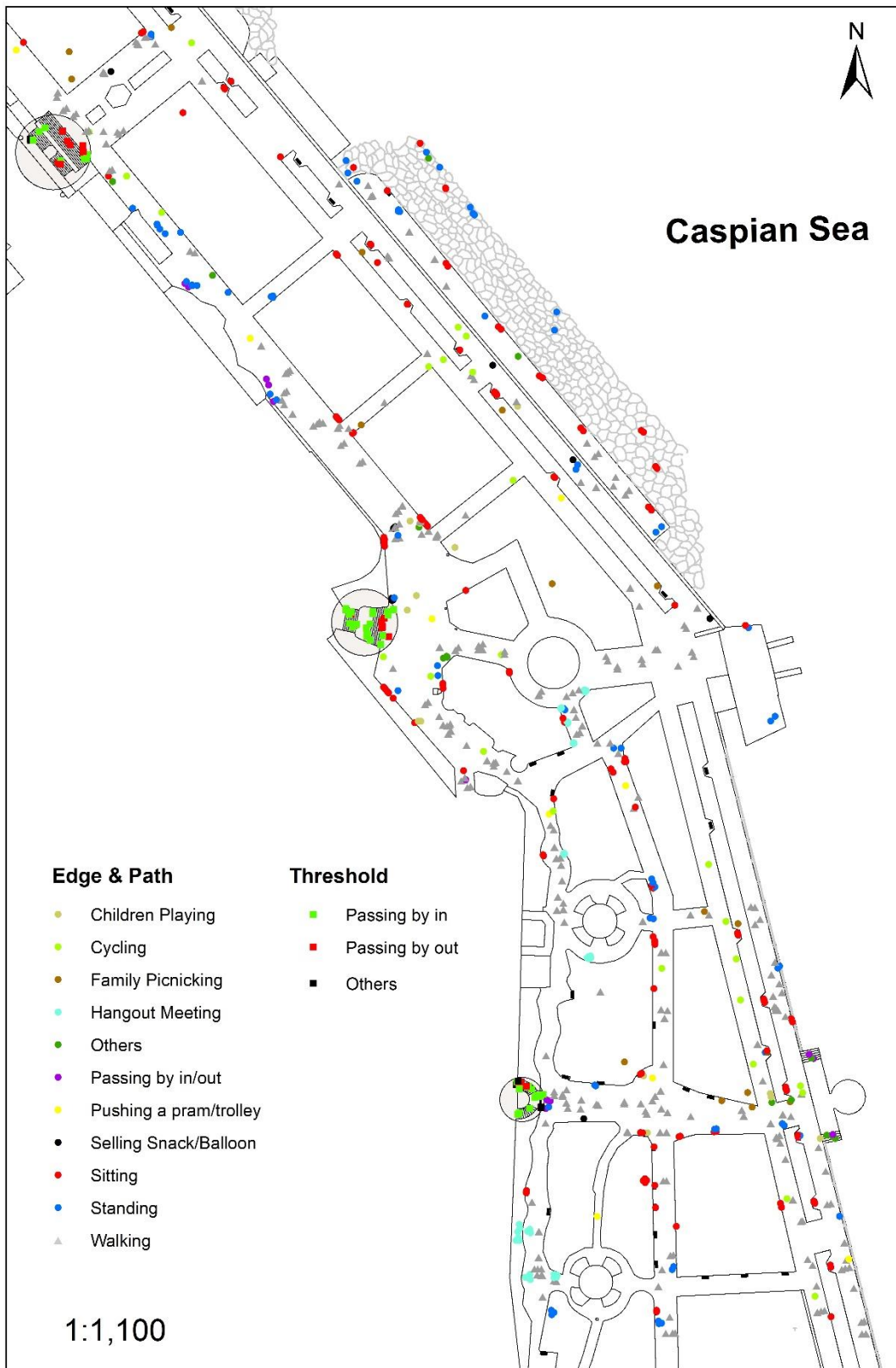


Figure 6.34, the spatial distribution of different activities observed in edges, paths and steps & thresholds in Coastal Park



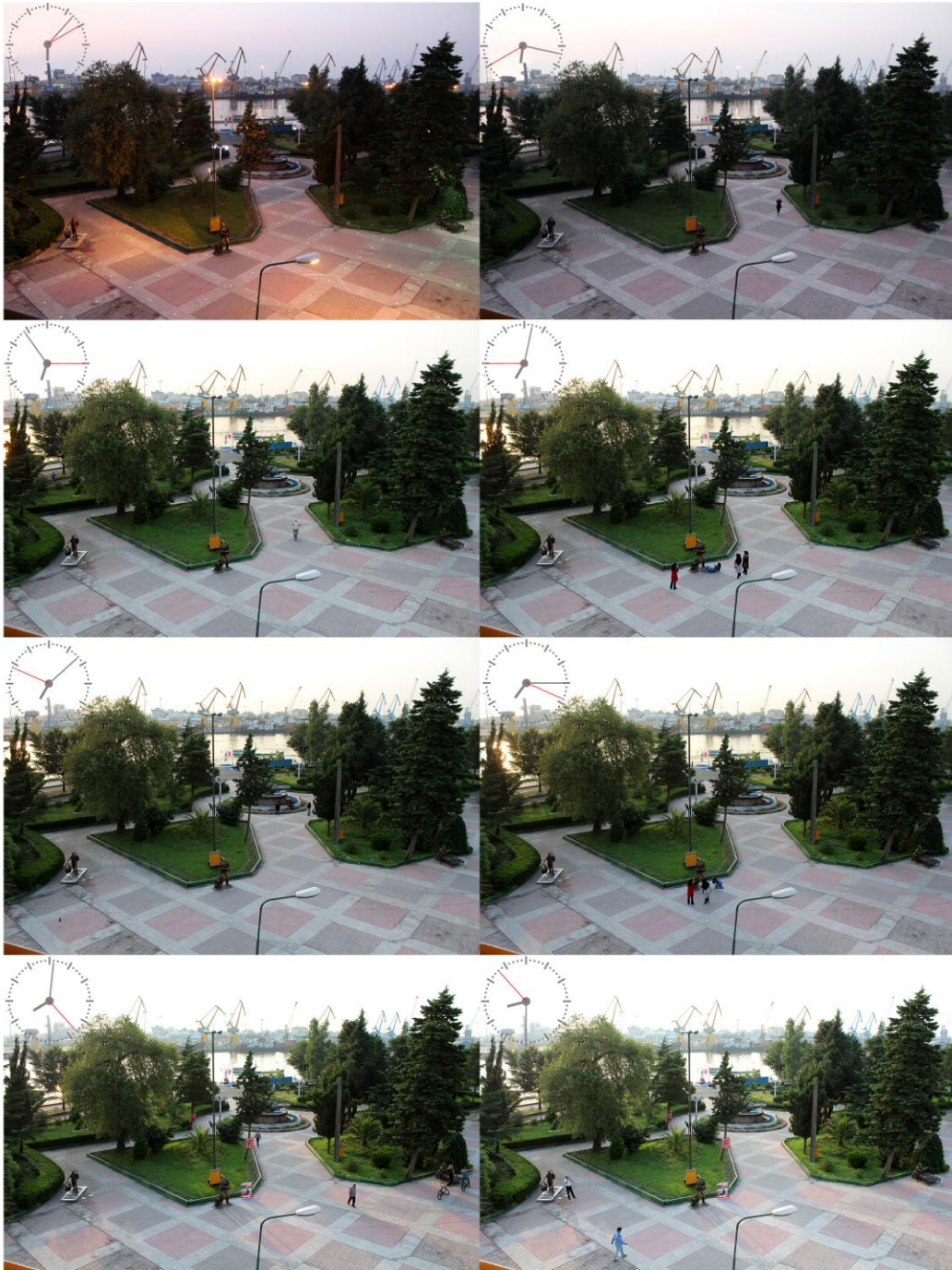


Figure 6.35, Behaviours at sunrise (between 6am-9am)





Figure 6.36, Behaviours in the morning (between 9am-12pm)

Figure 6.35 and 6.36 show quiet moments in the Costal Park when a few users start to interact with the place such as taking selfies, cycling, walking through and passing by in or out while they were using the steps. Also, the teahouse opened about 10am to sell tea to male users while they were meeting in the Patogh area.

The time-frame (6am-9am) presented a group of young adult females who were interacting with the statue out of curiosity. Also, the time-frame (9am-12pm) shows an adult male following the shadow of the trees with his yellow plastic stool.

### 6.3.2 An overview of the observations around statues area (FS1)

Around 85 individuals' activities were observed around this focal study (FS1). These symbolic statues faced in front of main entrance in Coastal Park (Figure 6.64). The presence of these statues affected the way that users responded to the objects. For example, some users were standing and looking at the statues while others were taking group or individual selfies around them. Additionally, these users explored statues by touching the material of statues. Some users walked through the place with no reaction to this spatial structure. Taking a selfie was the most popular activity engaged in by over 78% of individual or group users. Standing and sitting was done by 8% and other activities, which were associated with children playing and adults looking after kids constituted less than 5%.

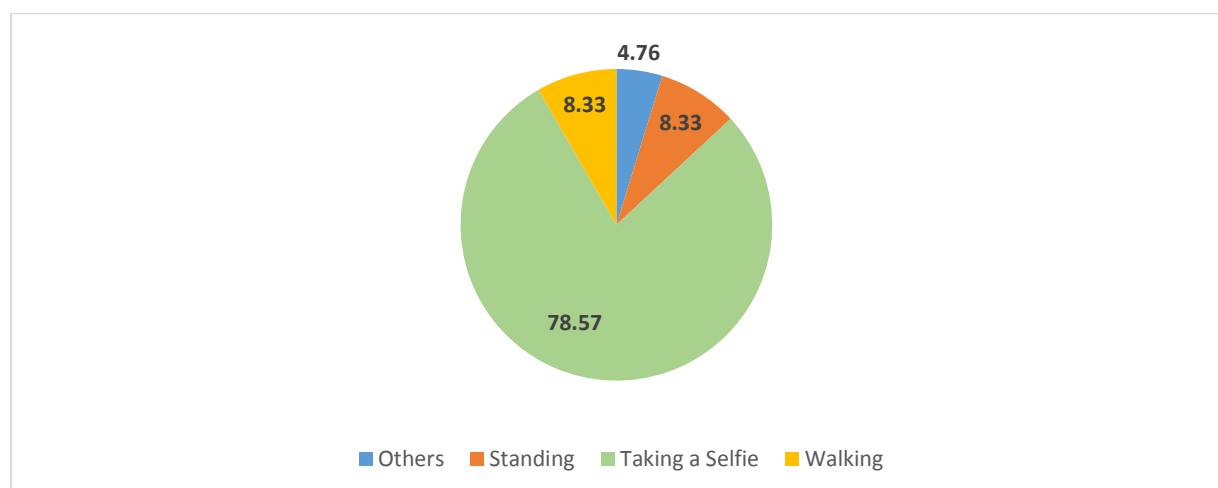


Figure 6.37, Frequency of the types of activities around statues in Coastal Park in %

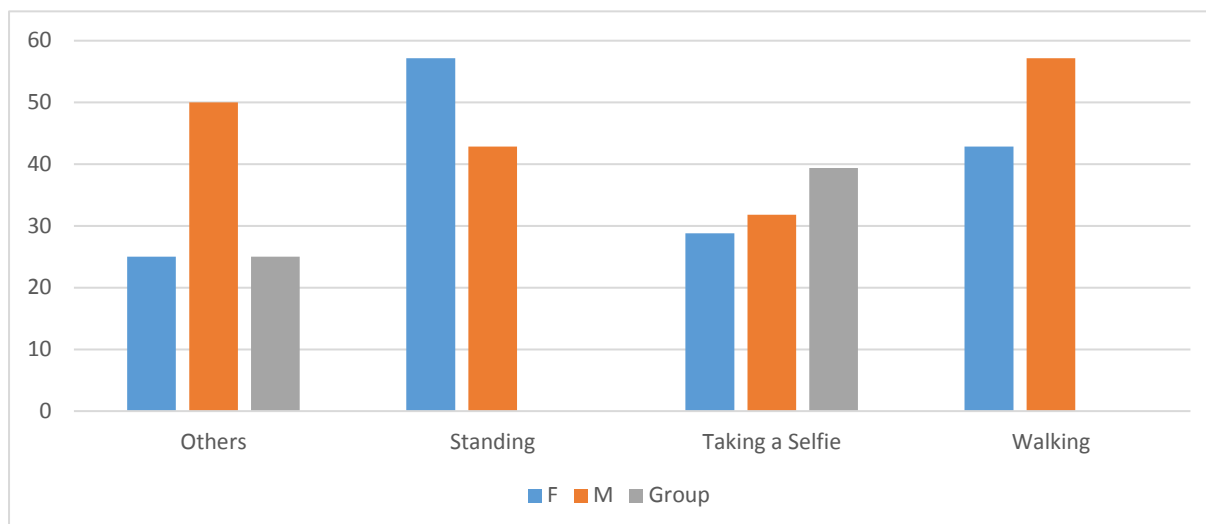


Figure 6.38, Comparison of genders (Female, Male or Group) in high frequency activities around statues area in Coastal Park in %

Standing and walking behaviours were conducted by individual male or female users, with more men engaged in walking and more women in standing activity. Most activity was centred around group users taking selfie photos at 40% compared with male or female users in this particular activity. This popular activity was conducted by up to 50% of male users and 25% of females.

	Age Group											Number
	Children		Young Adult		Adult		Older Adult		Mixed Group			
Type of Activities	M	F	M	F	M	F	M	F	M/M	F/F	M/F	
Taking a Selfie	3	3	5	5	12	8	1	3			26	66
Walking			2	1	2	2						7
Standing		1		1	3	2						7
Others					2	1					1	4
<b>Percentage</b>	<b>8.33</b>		<b>16.67</b>		<b>38.10</b>		<b>4.76</b>		<b>32.14</b>			<b>100</b>

Table 6.6, Frequency of activities by age group, gender and type encircle statues in Coastal Park in %

Table 6.6 displays that, around the statues area, male and female adults mostly engaged in taking selfie photos, walking and standing. The group users who were taking selfies were mainly family or group of friends. There were low numbers of children and older users in this place.

### 6.3.3 An overview of the observations around the teahouse and pavilion areas (FS2&FS3)

In the teahouse area referred to as FS2, the users were retired males who used the place at particular times of the day and night with long stays for meeting and socialising with group of friends through sitting activity while drinking tea. The edge of the teahouse was the venue of individual sitting activity and it was a popular place for long stays on the edge of planted bed in particular in late afternoon and evening of weekdays and weekend by users. The pavilion area (FS3) was a popular place specifically for young adult males who situated themselves here during their leisure time for hangout meetings with group of friends. These particular users sat on the pavilions and the edge of planted beds while they were drinking tea, smoking shisha or playing dominoes. In addition, in both FS2 and FS3, selling tea and shisha was conducted by male vendors while they were walking and holding tea in serving trays in this place.

Figure 6.39 shows how 90% of activity was associated with hangout meetings, just under 7% of users used it for sitting and around 3% were tea sellers outside teahouse.

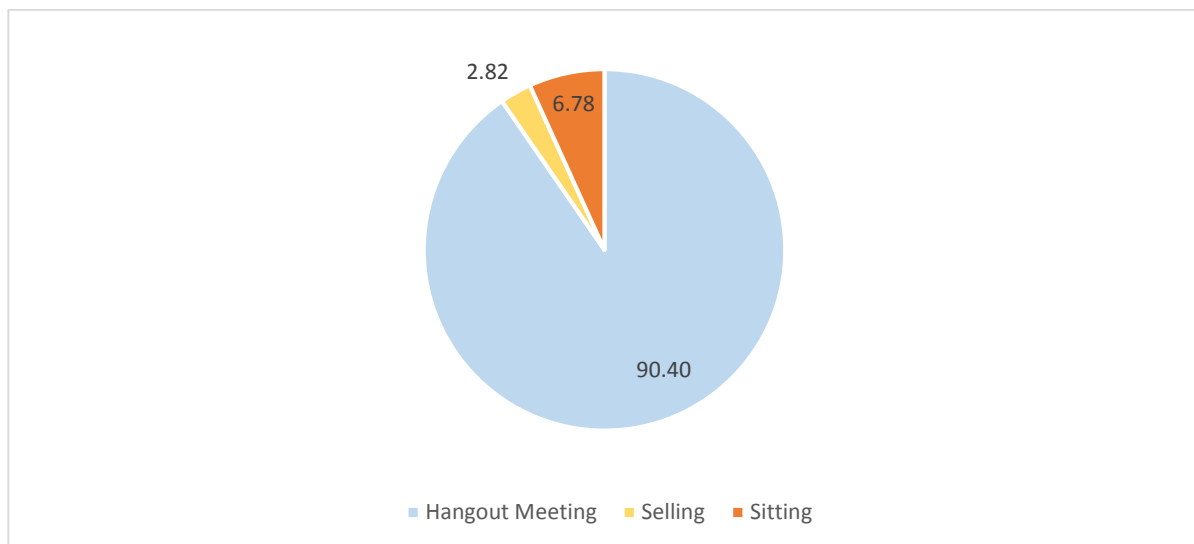


Figure 6.39, Frequency of the types of activities around teahouse in Coastal Park in %

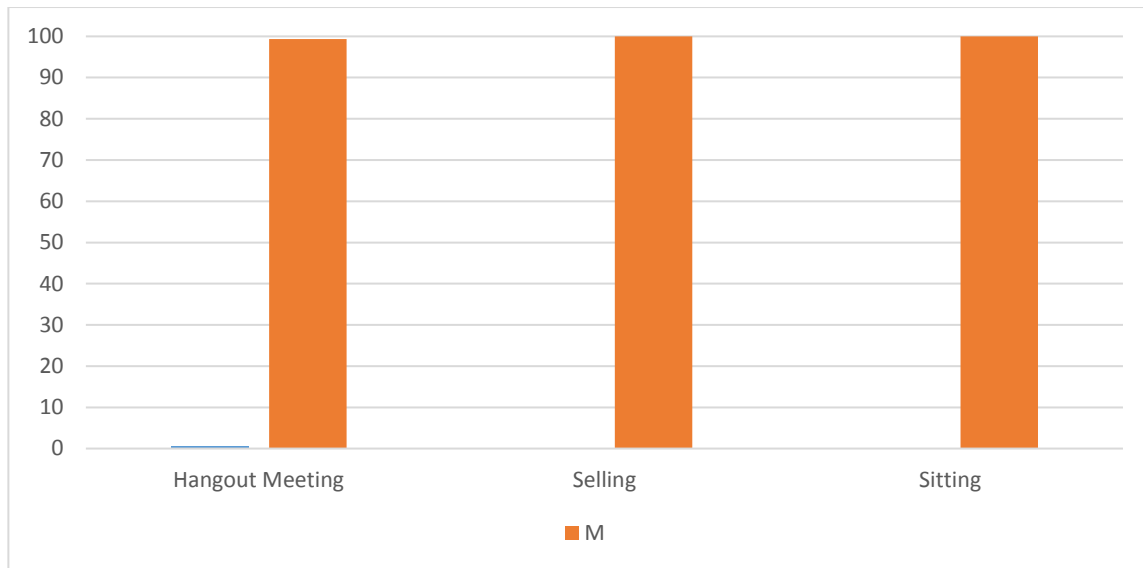


Figure 6.40, Male users in high frequency activities around teahouse in Coastal Park, in %

Figure 5.9 shows how the spaces around the teahouse hosted 100% male users with their favoured activities related to hangout meeting, selling and sitting.

Type of Activities	Age Group											Number	
	Children		Young Adult		Adult		Older Adult		Mixed Group				
	M	F	M	F	M	F	M	F	M/M	F/F	M/F		
Hangout Meeting			1		22	1					136		160
Selling							5						5
Sitting			2				10						12
<b>Percentage</b>	0.00		1.69		21.47		0.00		76.84				

Table 6.7, Frequency of activities by age group, gender and type encircle teahouse in Coastal Park

Table 6.7 also demonstrates how the spaces were male-dominated and socialising users were the group of retired and older male users rather than adult or younger male users. However, adult male users did engage in both individual and group activities in the teahouse area. In addition, young adult male users were rarely present in this place. Table 6.8 shows that the pavilion area was predominantly occupied by young adult male users engaging in a wide range of social activity while they were sitting there. Playing dominoes, smoking cigarettes or shisha were the most frequently observed activities of young men sitting in the places. In addition, the presence of female users was very rarely observed in either the teahouse or pavilion areas as only one woman was observed with his boyfriend when they were sitting on the bench and smoking shisha together in this space.



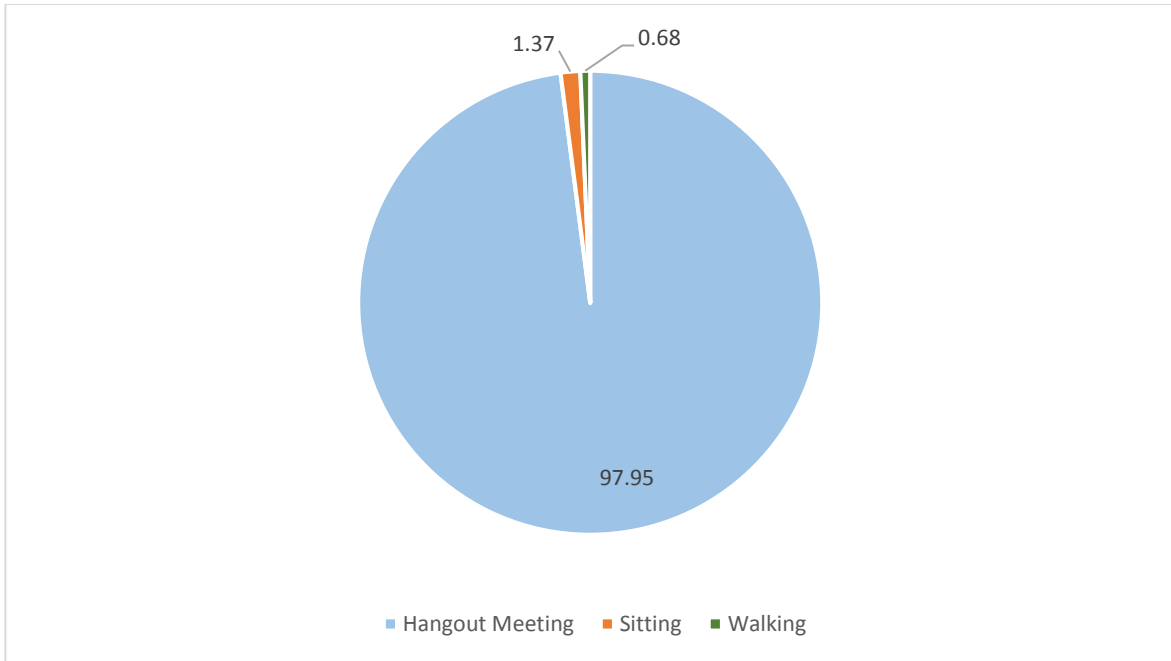


Figure 6.41, Frequency of the types of activities around pavilions area in Coastal Park

As was outlined for the teahouse (FS2) and pavilion areas (FS3), the same use was made of the spaces and this spatial setting involved only young adult and adult male users. More than 97% of all observed activity was related to hangout meetings, less than 3% was linked to sitting and walking activities in the spaces.

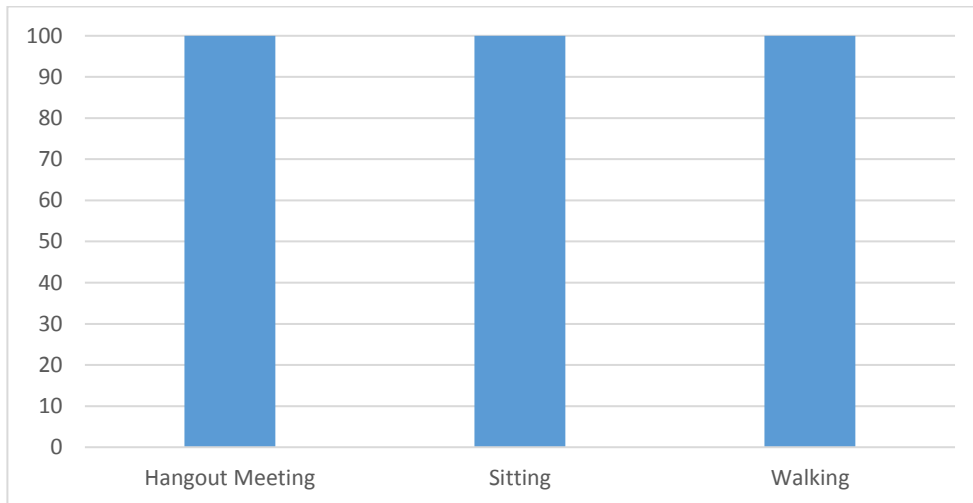


Figure 6.42, Male users in high frequency activities around pavilions area in Coastal Park

Hangout meeting, sitting and walking were carried out by male users only in the whole space and they constituted 100% of activities in the spaces. However, the most frequently observed behaviour here related to hangout meeting.

	Age Group		Children		Young Adult		Adult		Older Adult		Mixed Group			Number
	Gender		M	F	M	F	M	F	M	F	M/M	F/F	M/F	
Type of Activities	Hangout Meeting				2		22						263	287
	Sitting						3						1	4
	Walking						1						1	2
<b>Percentage</b>			0.00		0.68		8.87		0.00				<b>90.44</b>	100

Table 6.8, Frequency of activities by age group, gender and type encircle pavilions area in Coastal Park

### 6.3.4 An overview of the observations around the deck and boat station areas (FS4)

145 individuals' behaviours and activities were recorded in these spaces. Users mainly visited the deck by passing from the secondary entrance of Coastal Park and walked via the walkway to reach the deck. People engaged the space through standing activity while they were taking a photo or selfie, talking together or leaning on the deck. However, the steps of deck were often used for passing activity by users. The boat station was a dynamic venue for many different activities to different users in various situations and it was through diversity of people behaviours. The focal study illustrated the rich potential of various physical objects or elements such as boat station, edges, promenade, benches, street vendor trolleys and soft landscape in planted beds, which hosted different peoples' behaviours during different time of the day. Figure 5.12 shows how the highest activities were associated with walking (32%), sitting (28%) and standing (21%) in FS4. In addition, the pattern of activities was diverse, including waiting for boat (7 %+), while selling tea, snacks or balloons, family picnicking and cycling were each less than 5%. Moreover, less than 4% of other activities were associated with children playing and looking after kids.

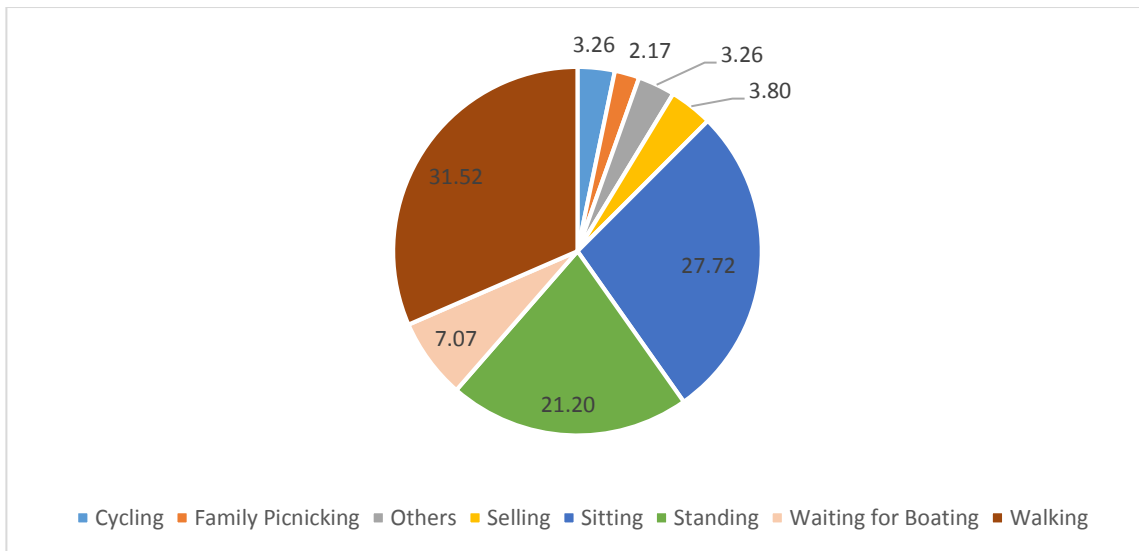


Figure 6.43, Frequency of the types of activities in deck and boat station in Coastal Park in %

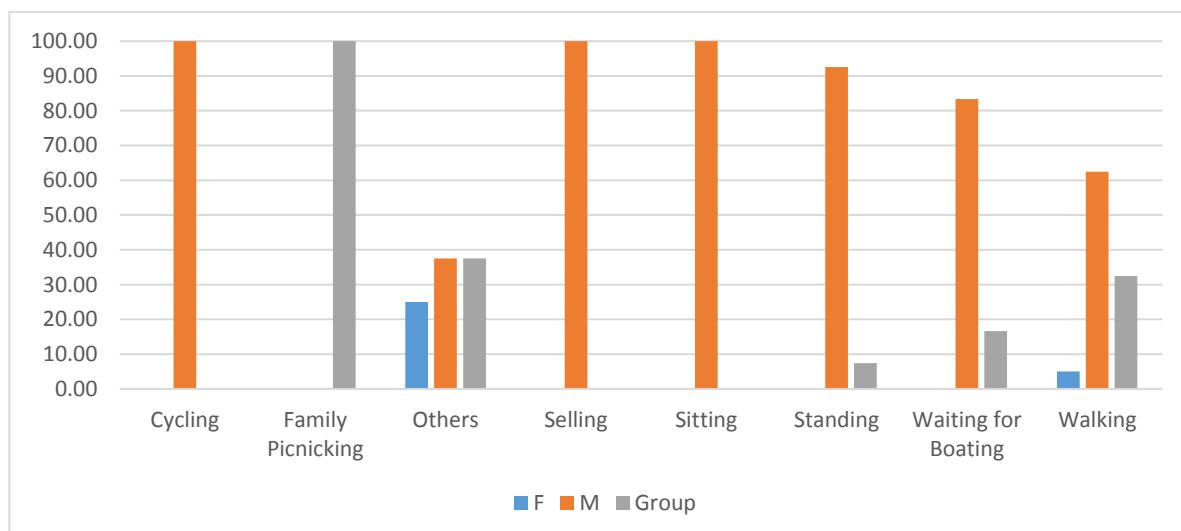


Figure 6.44, Comparison of genders (Female, Male or Group) in high frequency activities around deck and boat station in Coastal Park

Figure 6.44 demonstrates how cycling, selling and sitting were conducted by male users only while walking as individual or in a group and other activities were conducted by female, male and group users. On the other hand, family picnicking was only done by mixed group users.

Type of Activities	Age Group											Number
	Children		Young Adult		Adult		Older Adult		Mixed Group			
	M	F	M	F	M	F	M	F	M/M	F/F	M/F	
Cycling					6							6
Family Picnicking											4	4
Waiting for Boating			2	3	3	4					1	13
Walking	1	3	4	2	18	14	1	1	2	2	9	57
Sitting		1	2	4	37	10	3	1				58
Standing	3		4	2	16	10	1				2	38
Others		1			3					2		6
<b>Percentage</b>	4.95		12.64		<b>66.48</b>		3.85		12.09			100

*Table 6.9, Frequency of activities by age group, gender and type in deck and boat station area in Coastal Park*

Table 6.9 shows how the significant amount of observed behaviours were done by adults. Walking, sitting and standing frequently were carried out by people of different age groups however children and older adult constituted the lowest numbers of users while young adults and mixed gender groups engaged in more activities while adults were involved in the highest number of observations.

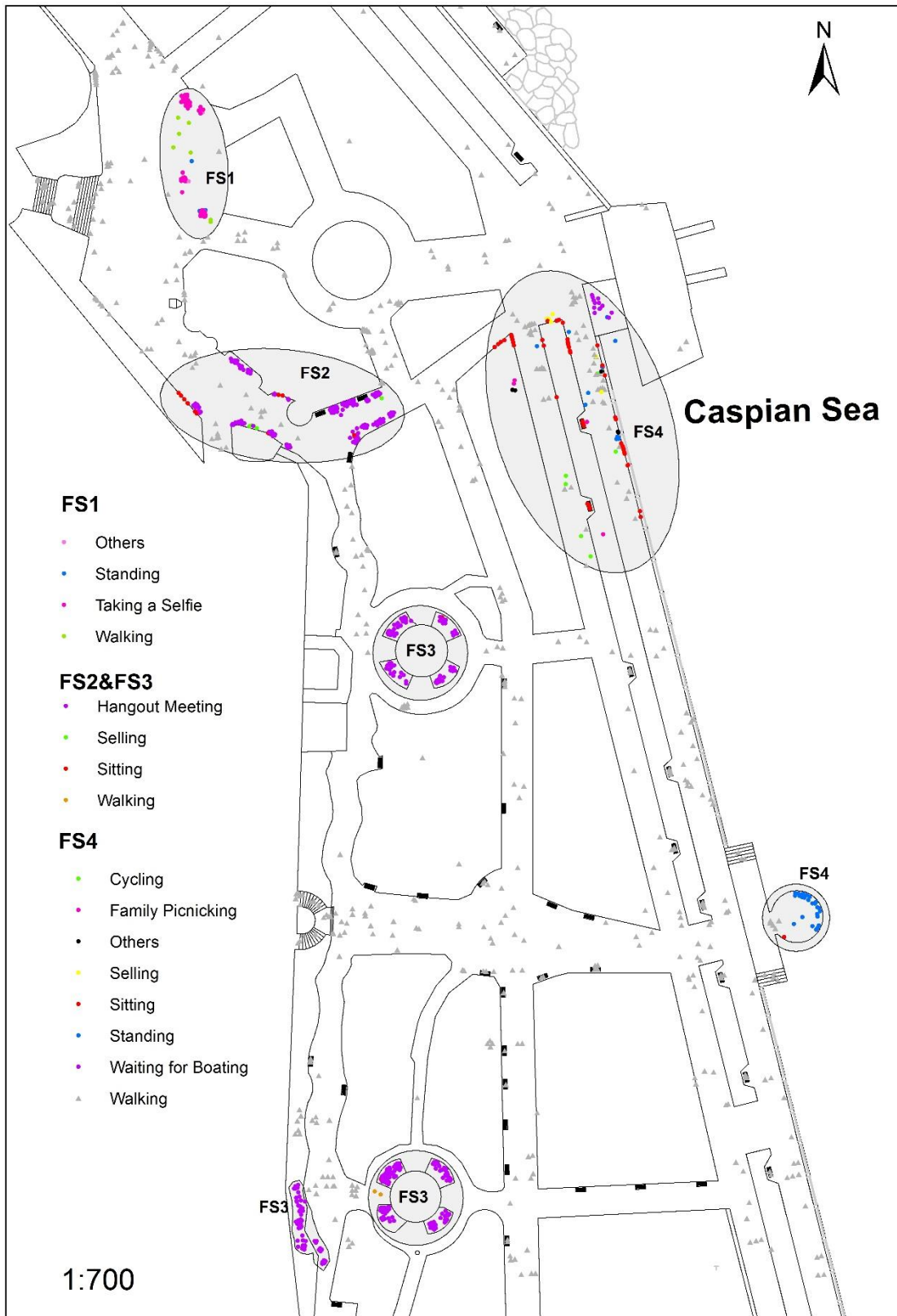
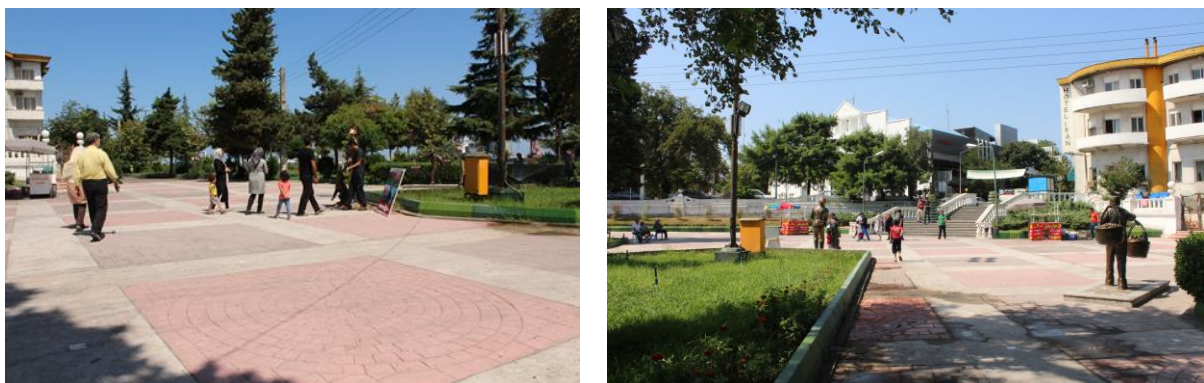


Figure 6.45, the spatial patterns of behaviours illustrated in four different focal studies (FS1, FS2, FS3 and FS4)

### 6.3.5 An illustration of socio-spatial patterns in Focal Studies in site 2

Analysis of the spatial patterns of behaviours in relation to type of activity, gender and age group showed four different focal studies (FS1, FS2, FS3 and FS4). In FS1, three types of activity occurred by different users and genders: this was dominated by people taking a selfie while they were standing or walking in the place among individuals and group users. These social activities were mostly concentrated around statues and the edge of planted beds.

In FS2, the edges of planted beds and teahouse were extensively used by people who were socialising and hangout meeting with group of friends or retired colleagues. Furthermore, in pavilions and the edge of planted beds, young adult users in FS3 engaged in extensive socialising with group of friends. In FS4, different spatial patterns were displayed, and these spaces were frequented in different modes of social activity due to the diversity of physical objects or setting. The patterns of movement occurring through the walking activity were obvious in the paths and walkways of all focal studies in FS1, FS2, FS3 and FS4 (Figure 6.45).



*Figure 6.46, people interactions around statues from different views when standing and 'taking a selfie' behaviours (FS1)*



*Figure 6.47, male users would sit on the traditional benches while talking and meeting (FS2)*





Figure 6.48, groups of retired male's users playing dominoes together daily (FS2)



Figure 6.49, groups of young adult male's users playing dominoes and drinking tea together daily (FS3)



Figure 6.50, People's interaction in watching the water, standing and taking a selfie at the deck (FS4)



Figure 6.51, Street vendors and older males occupied the edges through sitting behaviour (FS4)

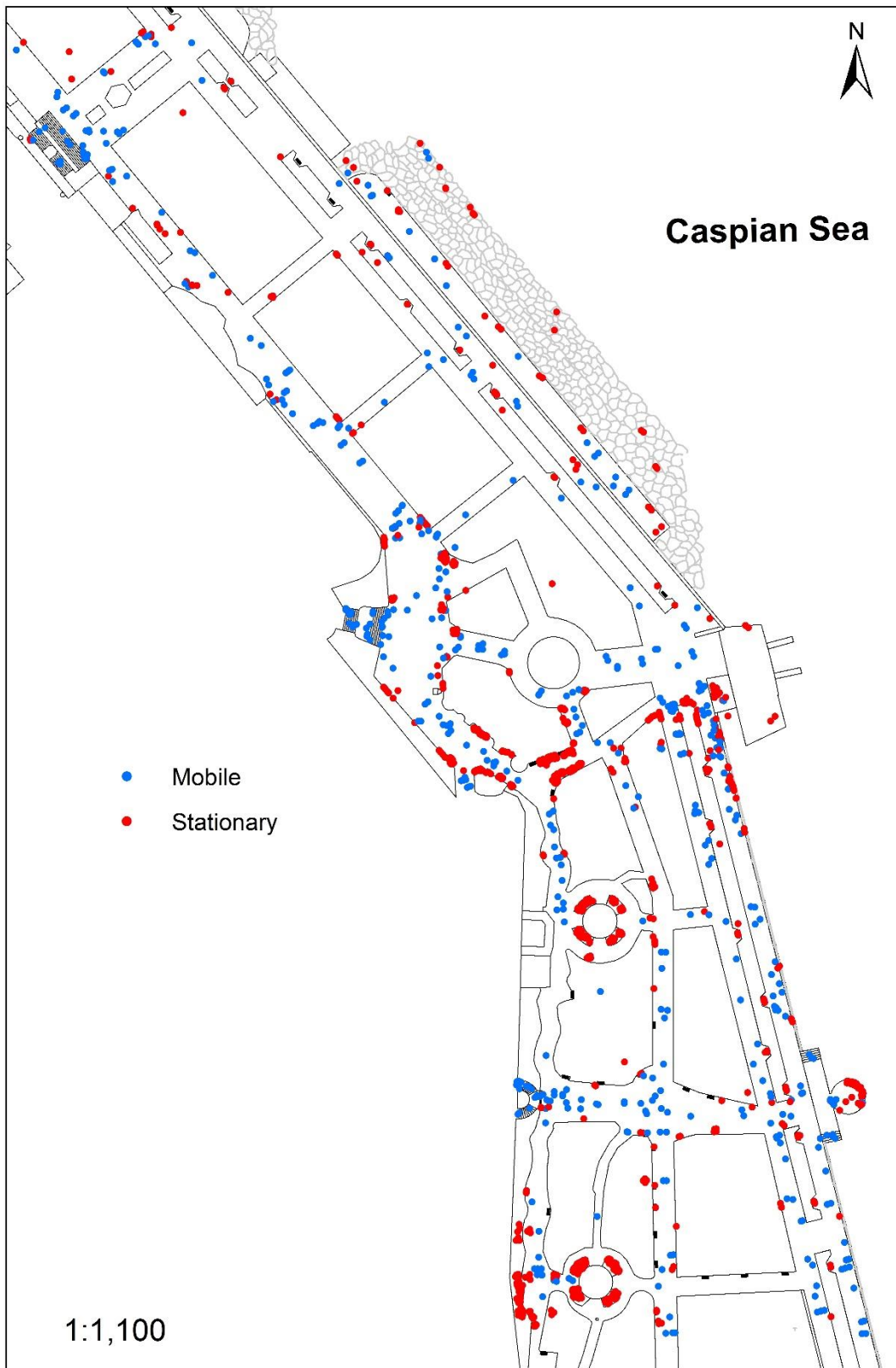


Figure 6.52, Pattern of stationary and mobile behaviours

### **6.3.6 Activity patterns and user characteristics in site 2**

Overall, the occupancy of sites in the Coastal Park was high and can be described as a dynamic space. In terms of observing stationary and mobile activities throughout this large Coastal Park, the results show that the place is mainly used for socialising, gathering, family picnicking for rest and relaxing time, as well as selling food, snacks or tea, boating and watching the sea in the different seating areas. Stationary activities mainly consist of sitting behaviour on benches, on the edge of planted beds or near the edge of water. The Coastal Park was popular for older people, adults and young adults who engaged in talking with groups of friends, reading newspapers, killing time on their own, and watching people while sitting on the bench or different edges. The mobile activity mainly happened in entrances, steps, paths and walkways while users were walking throughout the site or passing by. Different types of edges, such as the pavilions, deck and boat station were used for stationary activity such as sitting for longer periods of time while standing, or stopping for a shorter time period which were always observed as being participated in mainly by male users (from young to old) rather than female users. However, entrances, paths, and walkways were often used for mobile activity such as walking or passing by, cycling and intermittent movement though pushing a pram/trolley. Participants were diverse in terms of ages and gender (Figures 6.45 and 6.52).

### **6.3.7 In-direct observations from low to high occupancy over the place and time**

Figure 6.53 shows early afternoon activities in the coastal park along the waterfront. The time-frame (12pm-3pm) recorded people walking home at lunchtime. In Persian culture, work lunchtimes are normally between 12pm-2pm and also later between 2pm-4pm. Although, the weather is hot at this time however, users still were engaged in taking a selfie with statues. Finally, this time-frame shows mixed group users who were family picnicking and walking to sit near the edge of planted bed and in the shade of the trees for lunch and resting.

Figure 6.54 shows how, during this time-frame (3pm-6pm), the teahouse reopened to serve tea to its customers, most of whom were adult and older adult men. Also, mixed group

users were walking through the place to go boating with their family or friends. Also, a few users were standing as well as taking photos or selfies around the statues.

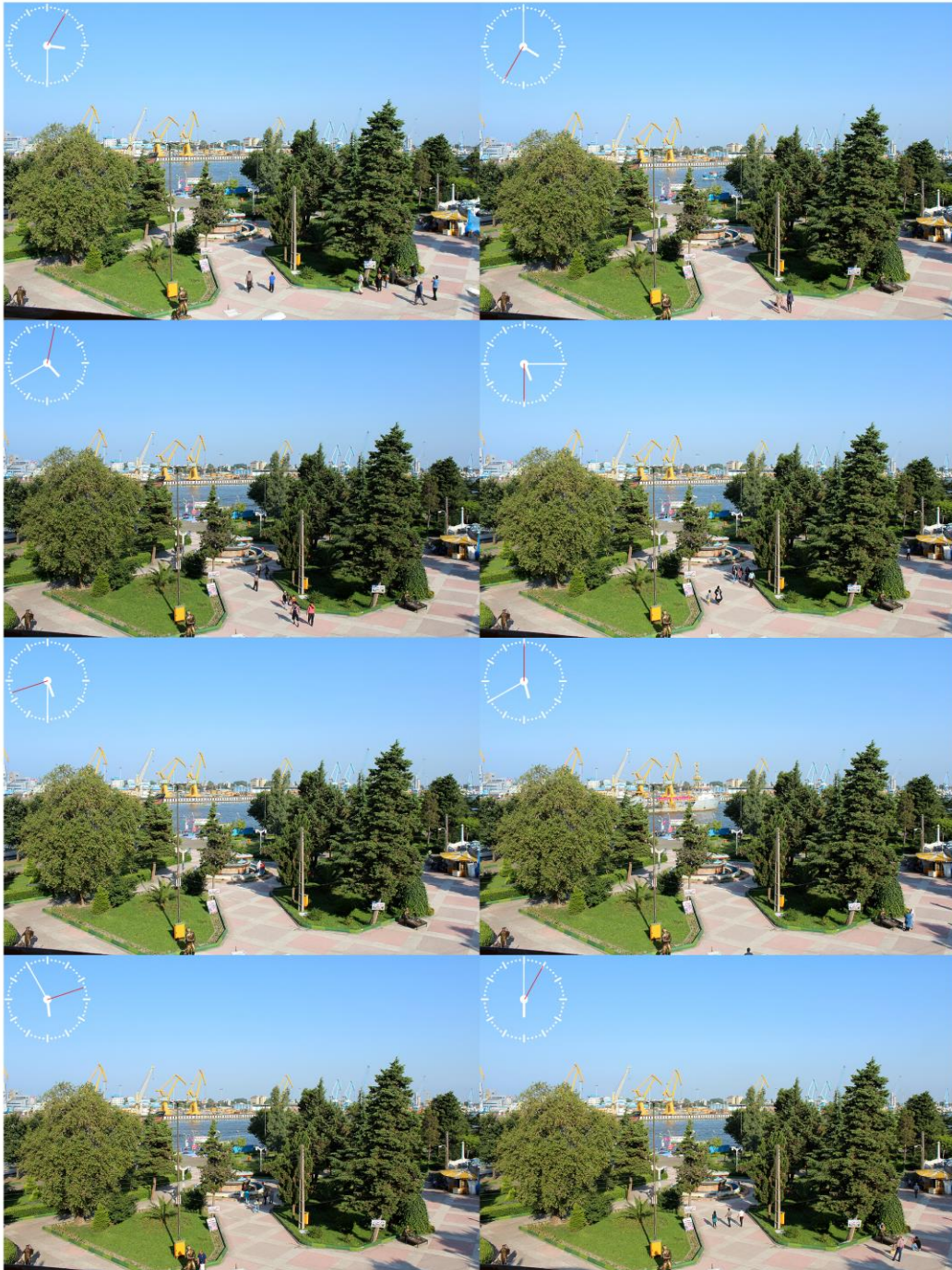
Figure 6.55 shows that, during this early evening period (6pm-9pm), the weather was getting cooler, and shade was increasing as sunset arrived. The flow of people increased, and users employed in the place were busier than before. The variety of activities by both male and female users, including walking as a couple, family or friends, cycling, sitting and drinking the tea in the tea house and standing while looking at the statues. Also, the presence of female users as well as male street vendors (fortune tellers) was more evident during this period.





*Figure 6.53 Behaviours between 12pm-3pm*





*Figure 6.54 Behaviours between 3pm-6pm*





*Figure 6.55 Behaviours between 6pm-9pm*



*Figure 6.56 Behaviours between 9pm-11pm*





*Figure 6.57 Behaviours between 11pm-1am*

Figures, 6.56 and 6.57 show the most intense occupation of the Coastal Park. The time-frame (9pm-11pm) indicated diverse group activities in the place while the different users were sitting or standing. These behaviours were mostly focused around the statues, the edge of planted beds, the steps and threshold. Moreover, since 9pm the presence of street vendors was more obvious where they were selling hot food, snacks and seashells. People were engaged to occupy these spaces (mainly edges).

The later time period (11pm-1pm) shows that people very often occupied the edges while they were sitting and talking, eating or watching strangers among the place. However, the daily hustle and bustle activities ended when the teahouse light goes out and people were returning to their home and ultimately calmly and silence moments returned to the place overnight.

### **6.3.8 Cumulative intensity levels of spatial occupancy in Coastal Park**

Analysing the density of spatial occupation and types of activities between male, female and group users showed some differences in terms of temporality, type of activities and preferences for using the spatial setting. Female users were mostly visible in the afternoon or evening and their preferences for sitting spaces were associated with sitting on the edges and benches. They were most likely to linger in groups of friends/daughters. In addition, females used liminal spaces through their intermittent movement such as entrances, pathway, walkways and corners as well as the entrances to toilets. As already indicated, the density of male users was much more extensive than that of females in all spaces and at different times of the day. Older adult, adult and young adult males were often observed sitting in groups of friends while drinking tea, smoking shisha, playing dominoes and talking together. They occupied the edges, pavilions, steps and corners with optimal spaces.

Older adult males were less likely to sit in the pavilion area and only tended to congregate around the teahouse's edges. Young adults only used the pavilions and surrounding edges. Therefore, the seating spaces between male users differed according to age. In addition, group users (including M/M, F/F and M/F) mainly dominated the spaces around entrances, boat station, edges, walkways and steps. Their activities were related to family picnicking, boating, taking selfies and walking through the spaces. Social life was very different when comparing day and night and between male and female users. There was a lack of presence

of females in the pavilion area meaning that the spaces were completely male-orientated. This potentially led to a lack of attractiveness of, and choices in, these sites for females as well as less positive experiences by female users which will be discussed in more detail in Chapters 7-8. These differences had a potentially significant impact on the rhythms, frequencies and directions of activities between male, female and variety of age users accordingly (Figures 6.58-6.60).

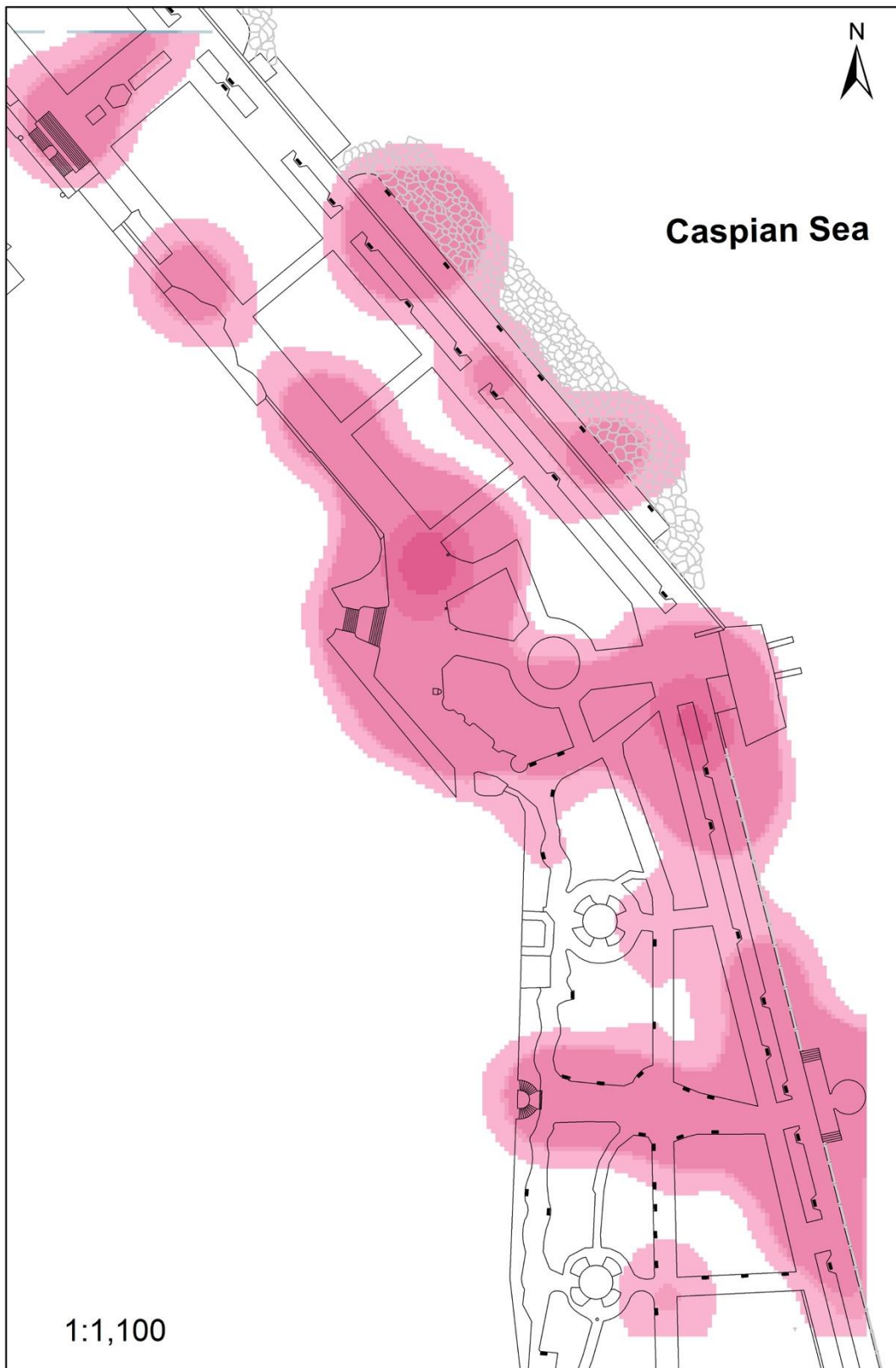


Figure 6.58, Cumulative intensity of spatial occupancy by females and from a low (lighter pink) to high degree (darker pink) in Coastal Park



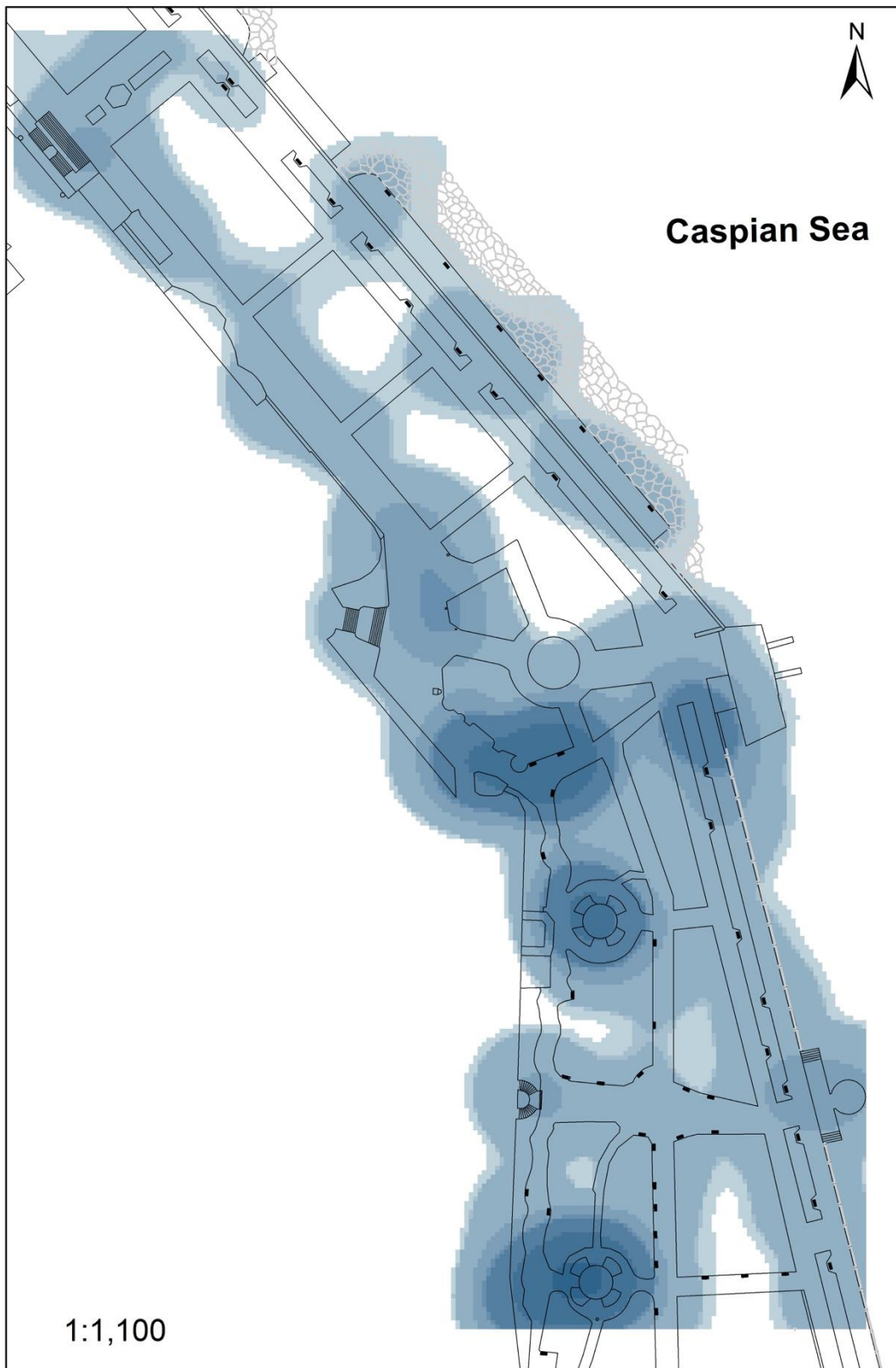


Figure 6.59, Cumulative intensity of spatial occupancy by males from a low (light blue) to high (dark blue) degree in Coastal Park

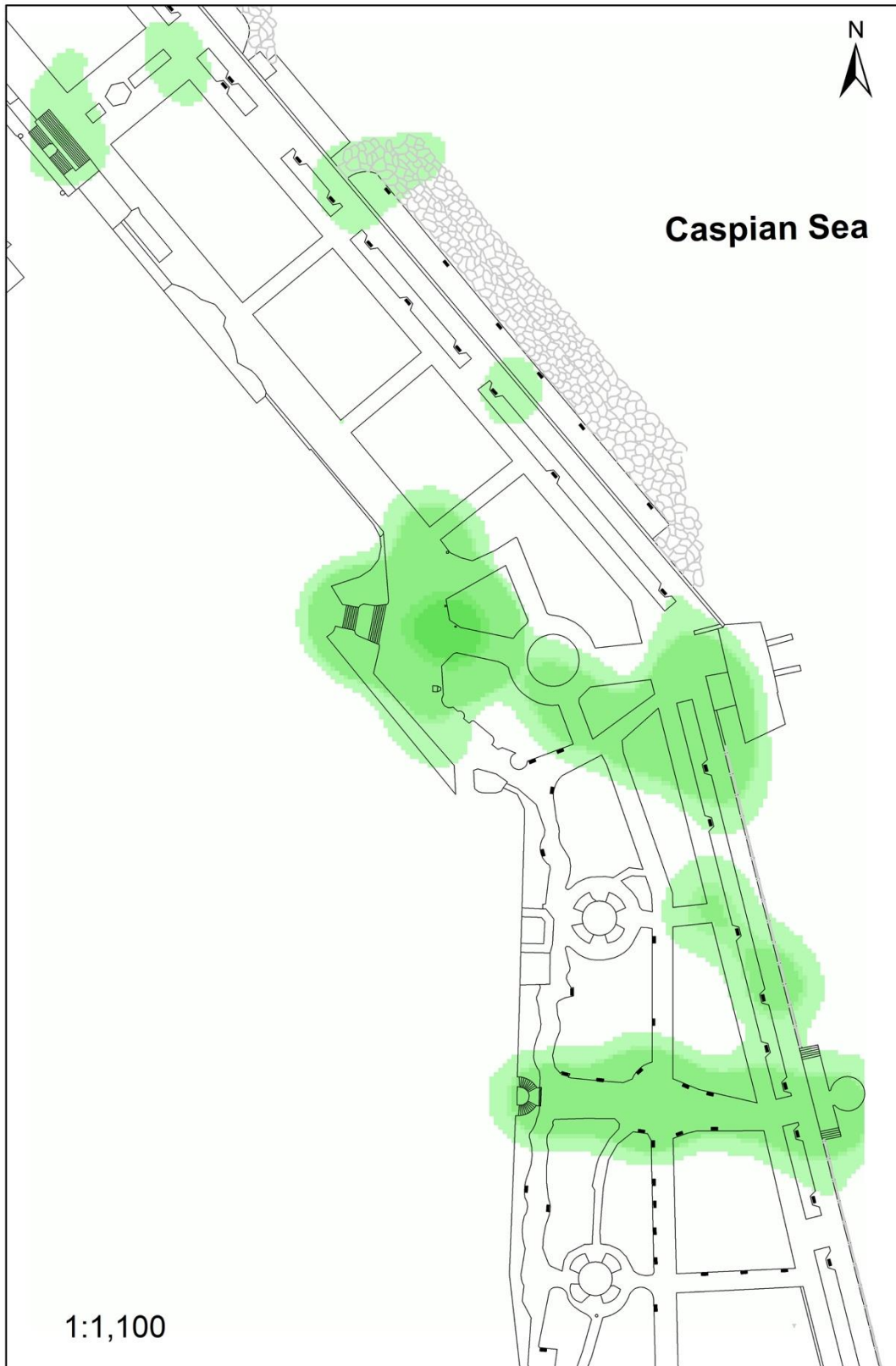


Figure 6.60, Cumulative intensity of spatial occupancy by groups from a low (light green) to high (dark green) degree in Coastal Park

## 6.4 The Breakwater (Site 3)

The breakwater offers various spatial features such as a large promenade with two long edges which both direct and in-direct observations showed different social activities. Moreover, the breakwater ends at the teahouse for hangout meeting (Figure 6.61-6.62).

The nature of the edges was slightly different in terms of occupancy, social behaviours and diversity of users. This section explains the interdependency of each spatial structure in the breakwater, where 1,310 activities were recorded. There were three main spatial settings along the breakwater:

- 1- **Rock wateredge spaces** that were mainly occupied by fishermen and used to a great degree by male rather than female users.
- 2- **Promenade** which provided a long walkway for strolling while the space had a diversity of users in terms of ages and genders.
- 3- **Playing spaces & Footpath edge** which provided unique spaces for informal activities, predominantly occupied by young adult and adult male users.

The time-lapse photography captured activity at different times of the day and each frame of time lapse presented here shows the highest level of occupancy by people at that particular time of the day. With this in mind, Figures 6.63 and 6.64 show early stage of social activities at the breakwater between 10am-12pm as well as in noon and early afternoon between 12pm-2pm. The rate of occupancy was remarkably similar between 10am-12pm and 12pm-2pm during weekdays and weekend. The presence of fishermen all the time even in the very quiet moment of lunchtime (2pm-4pm) demonstrated how they could be considered permanent residents of the breakwater, frequently using the edges while the wave of occupancy was not notably changed in this time frame as well (Figure, 6.65).



*Figure 6.61, the view of teahouse at the end of breakwater and typical hangout meeting place used by male users*



*Figure 6.62, users strolling or walking and watching the sea together throughout the promenade in the morning*





Figure 6.63, Social activities 10am-12pm at the breakwater



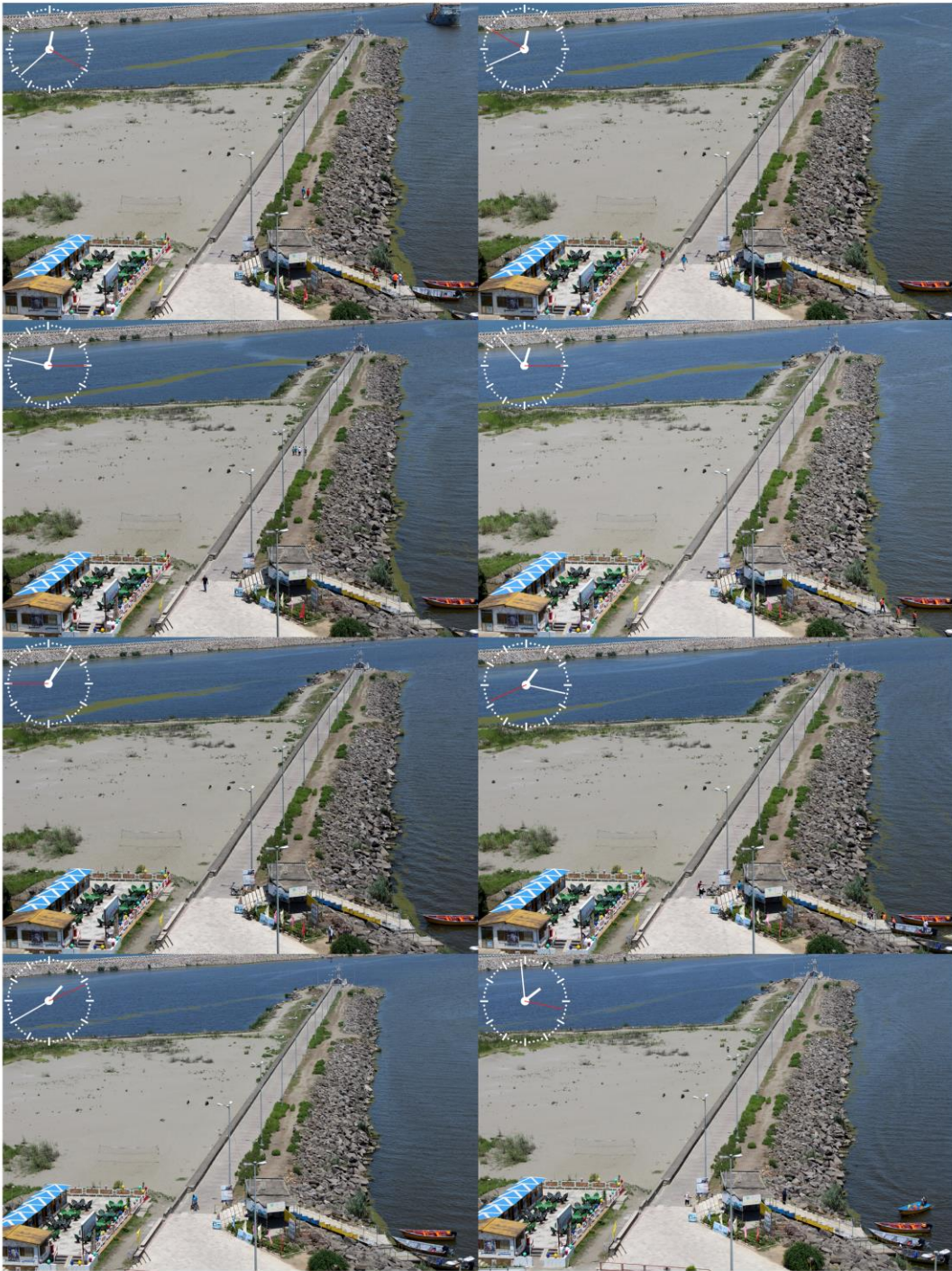


Figure 6.64, Social activities 12pm-2pm at the breakwater





Figure 6.65, Social activities 2pm-4pm at the breakwater

### 6.4.1 An overview of observations around the rock wateredge

The spatial feature of the rock wateredge attracted social behaviours during different times of the day, weekdays and the weekend. The major activity in the rock wateredge was associated with fishing (55%). In addition, standing (16%), sitting (14%) and family picnicking (5%) behaviours also occurred here. Lingering and other activities such as children playing, photography and riding motorbike represented less than 2% of all activities.

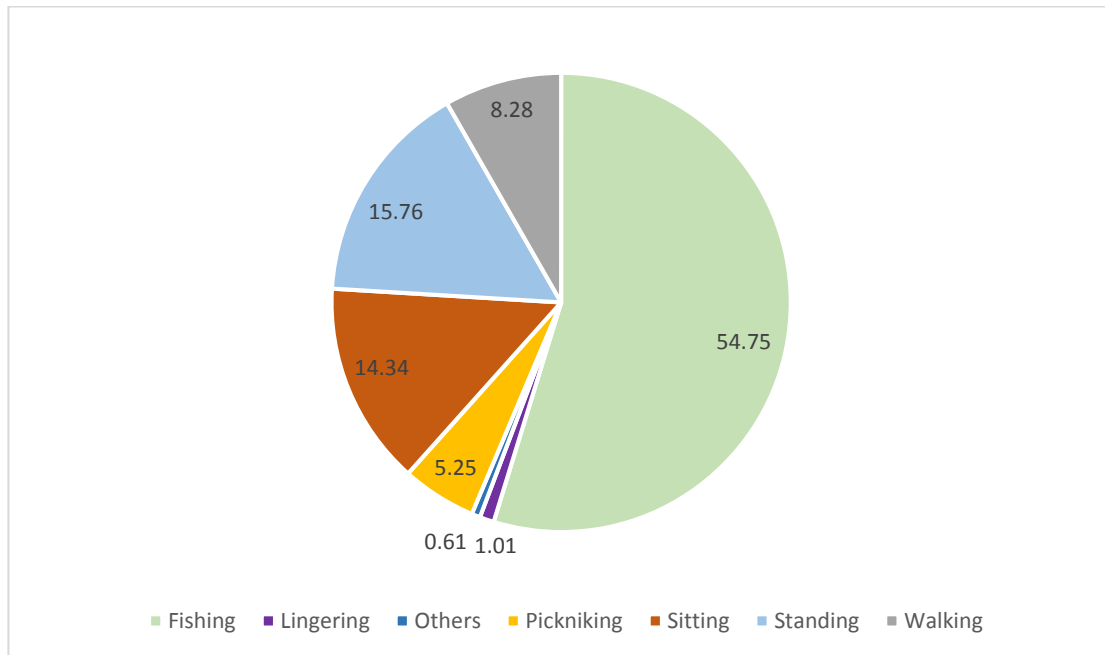


Figure 6.66, Frequency of the types of activities around the rock wateredge in Breakwater

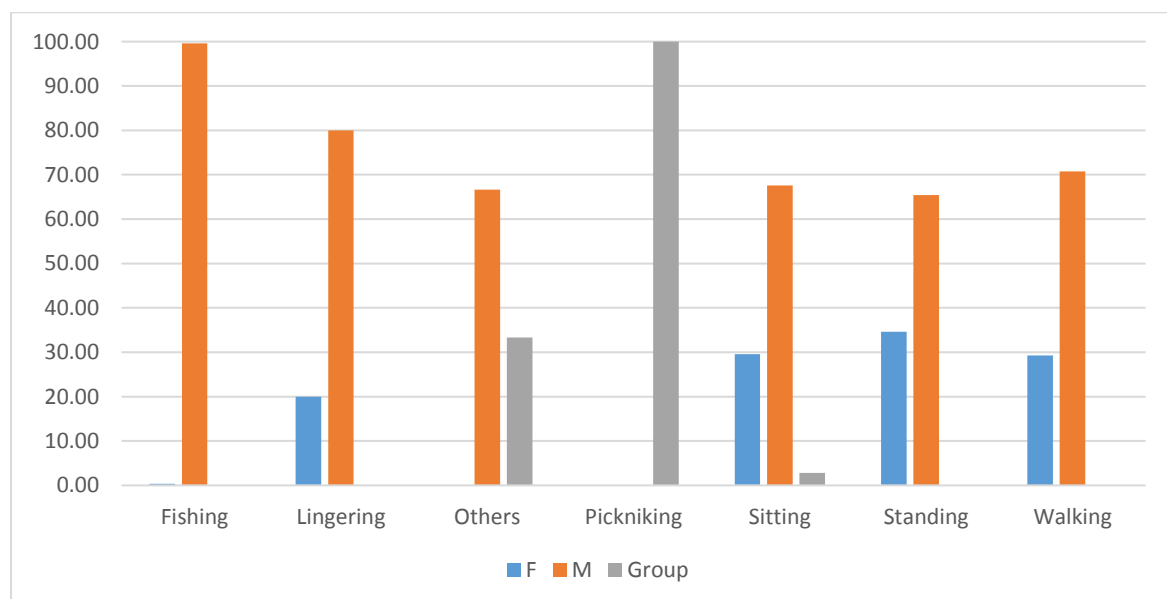


Figure 6.67, Comparison of genders (Female, Male or Group) in high frequency activities around rock wateredge in Breakwater (in %)

The significantly high proportion of male users compared to others reflected that fishing was a male only activity. Family picnicking in groups was the second most popular activity while sitting in groups was significantly less popular than picnicking in groups. While standing, walking and lingering behaviours involved male and female users based on their individual activity, again male users dominated the place. However, other activities included children playing, photography and riding motorbike were occupied by male and group users.



Figure 6.68, fishing activity by local males along the rock wateredge

	Age Group		Children		Young Adult		Adult		Older Adult		Mixed Group			Number	
	Gender		M	F	M	F	M	F	M	F	M/M	F/F	M/F		
Type of Activities	Fishing						254	1	16					271	
	Lingering				1		3	1						5	
	Picnicking												26	26	
	Sitting				5	4	40	16	3	1			2	71	
	Standing		7	2		8	6	33	19	3				78	
	Walking		3			10	5	15	7	1				41	
	Others							2						1	3
	<b>Percentage</b>			<b>2.42</b>		<b>7.88</b>		<b>78.99</b>		<b>4.85</b>			<b>5.86</b>		

Table 6.10, Frequency of activities by age group, gender and type enclosing the rock wateredge

Table 6.10 shows how adult males engaged in the act of fishing which scarcely involved older adult male users, and only one female user was observed. In addition, children and older adult used the place to a lesser degree. Group users participated in picnicking, sitting and others activity such as children playing. Sitting, standing and walking were frequently done by male users.

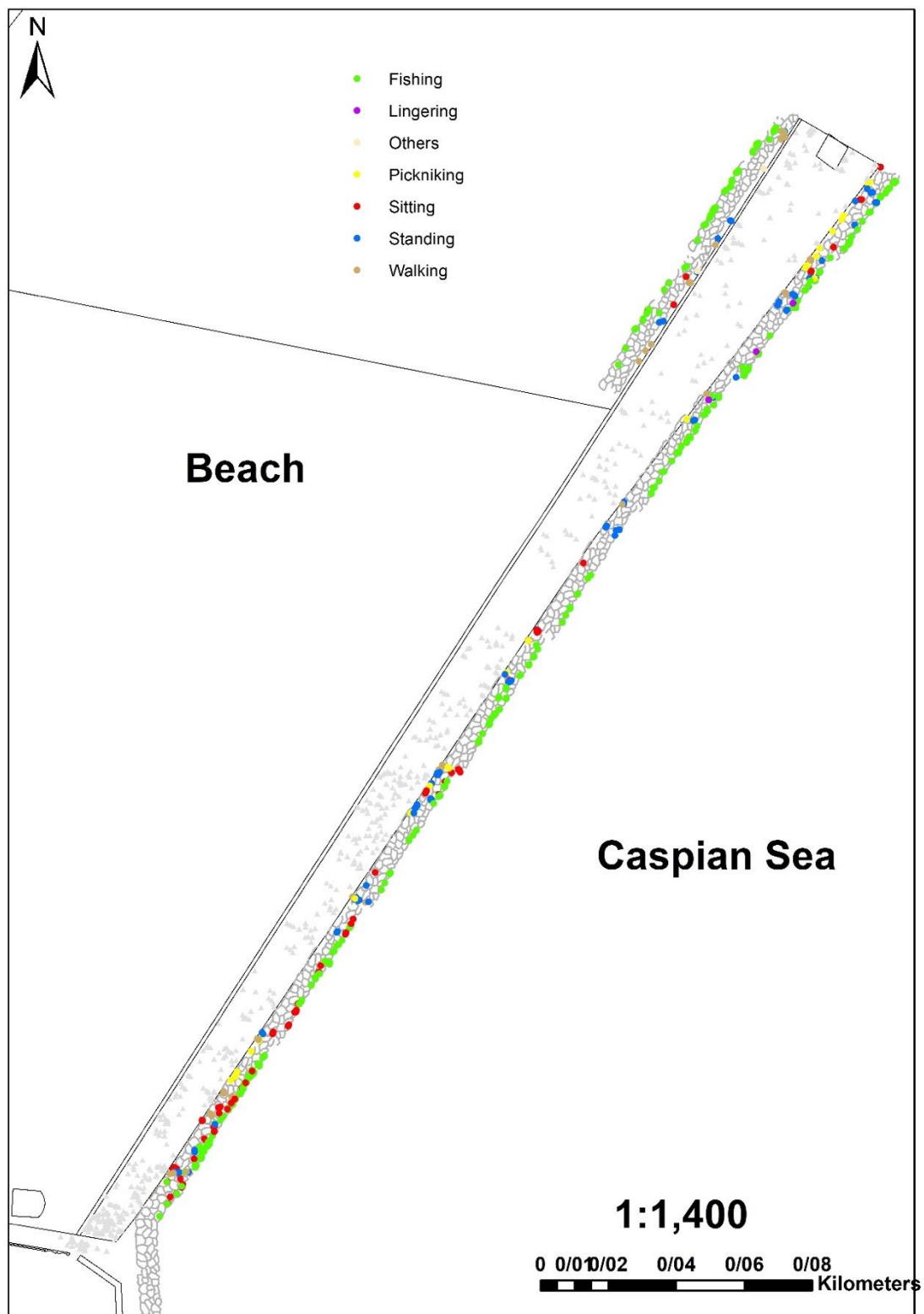


Figure 6.69, Patterns of activities with high frequency in all observation session around the rock wateredge



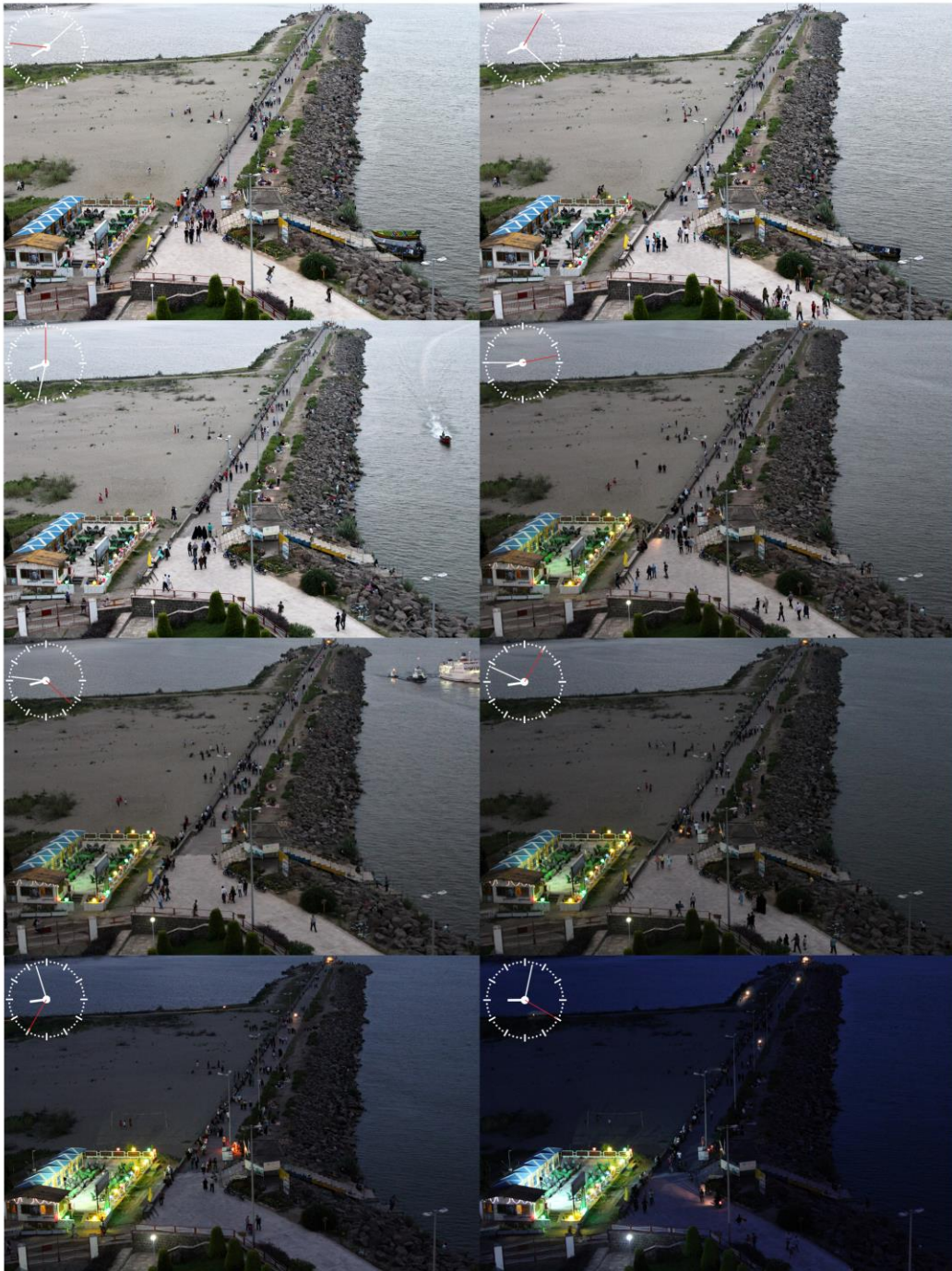


Figure 6.70, Social activities at the breakwater between 8pm-10pm

## 6.4.2 An illustration of socio-spatial patterns in different spatial features in the Breakwater

Analysis of the spatial pattern of people's behaviours associated with activity, gender and age illustrated three different spatial features (as explained above). Figure 6.69 indicates that the rock wateredge was occupied consistently by male users though fishing activity. Sitting and standing while users talked together, taking selfies, watching the sea/people were often behaviours of male users and sometimes female users. Family picnicking frequently happened across the edge during the late afternoon and evening when the weather and lower temperature made it more pleasant for picnicking. This activity grew more popular as users barbequed food (e.g. sweetcorn), played cards, smoked shisha and talked together. Lingering activity mainly occurred along the edge when users were talking with friends or watching the sea over long stays in the place. However, this edge pattern was engaged in more by fishermen users between 10am to 10pm during weekdays and weekend. The frame of time lapse between 8pm-10pm displayed the relevant events which occurred along the rock wateredge spaces as well as showing how fishermen were actively occupied the place over the time (See figure, 6.70).

Figure 6.78 displays the act of walking mainly happening in the major footpath of the promenade while users were walking on their own, watching the sea or watching people. In addition, walking occurred while couples were holding hands or talking together in groups of friends or family. Hangout meeting occurred at the edges of the teahouse when older adult males met their friends and drank tea or talked together. Adult males used motorbikes along the pathway at different times of the day and watched the sea or people, and killed time. Cycling was an activity engaged in by users of different ages, from children to older adults, male and female, in the promenade. Standing and sitting behaviours were observed as users were talking and holding hands together, taking selfies, watching the sea/people and observing kids. Running was mainly done by children and young adult users while their parents observed them along the promenade. In addition, the flow of people was dramatically different between 8pm-10pm as (figure,6.70) shows.



### **6.4.3 Indirect observation from low to high occupancy over the place and time**

#### **6.4.3.1 Playing spaces & Footpath edge**

The spatial pattern of playing space in the beach created a kind of spontaneous space (Figure 6.81). The map and time lapse frames embody the event and play activities including volleyball, parkour and skateboarding which happened at certain times of the day between 4pm-6pm in the afternoon, 6pm-8pm and 8pm-10pm in the evening (Figures 6.71, 6.72, 6.75).

This spontaneous space was employed with particular male users aged between, 13-19 (Parkour users) and 20-34 (Volleyball users) years old (Figures 6.73 and 6.74), as well as skateboarders. In fact, skateboarders were another young adult group who were engaged between 6pm-8pm and 8pm-10pm in the footpath adjacent to the breakwater. A few people engaged in standing activity while teenagers encouraged their friends during parkour activity. In addition, walking-passing through activity was carried out equally by male and female users. Furthermore, the spatial pattern of pathway edge was a consistent host to sitting and occasionally standing activities on the edge while users watched playing activities or the sea/people. However, the edge also attracted children and adults, running and walking along the edge.



Figure 6.71, Beach volleyball at the breakwater between 4pm-6pm





Figure 6.72, Beach volleyball and Parkour at the breakwater between 6pm-8pm



*Figure 6.73, Volleyball played by male users during afternoon time*



*Figure 6.74, Parkour during the afternoon and early evening*





Figure 6.75, Skateboarding between 6pm-8pm exclusively in the promenade



### 6.4.4 An overview of observed promenade activities

**Promenade:** The highest frequency activities were associated with walking (76 %). Standing and riding motorbike were occupied second (11%) and third places (5%) on site respectively. Sitting, hangout meeting, running and other activities such as children playing, and cycling happened to a lesser extent constituting less than 2% (Figure 6.76).

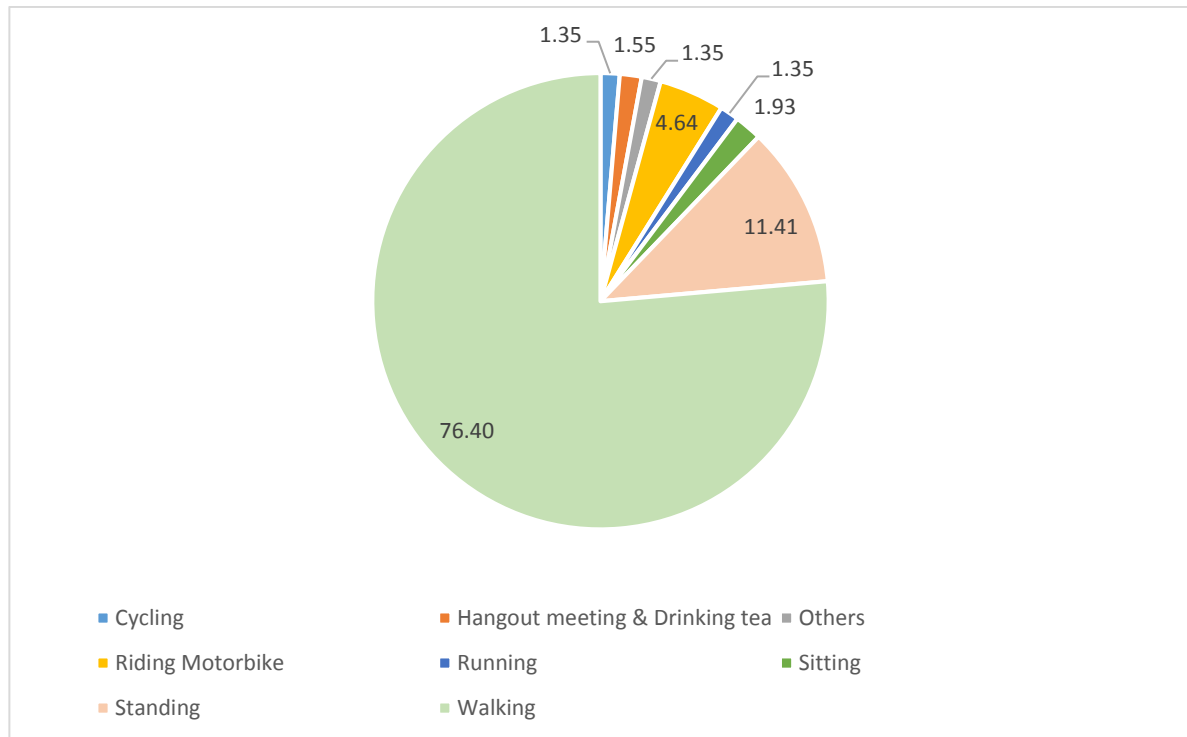


Figure 6.76, Frequency of the types of promenade activities

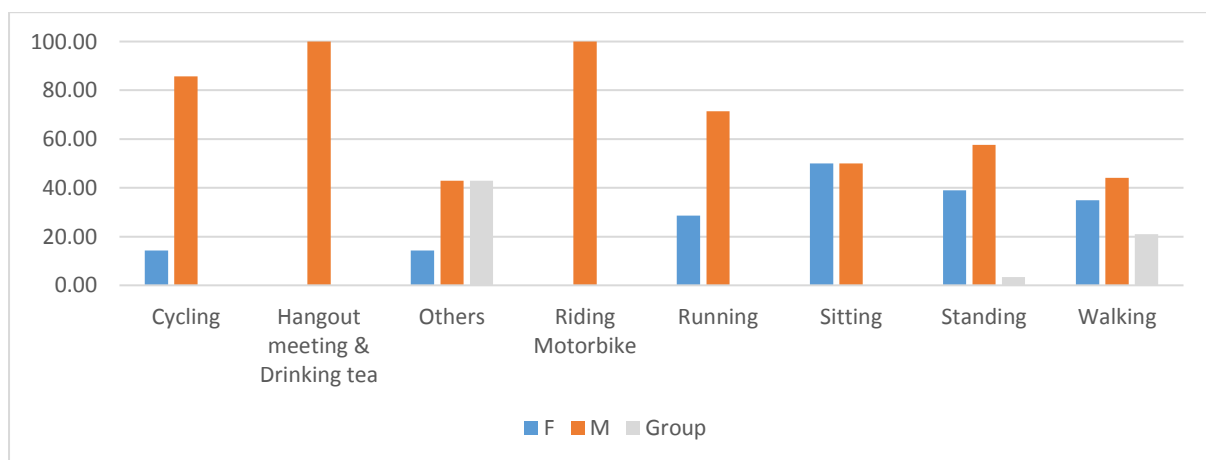


Figure 6.77, Comparison of genders (Female, Male and Group) in high frequency promenade activities

Most of the activities performed solely by male users were related to motor riding and hangout sessions. Meanwhile, female users engaged in standing, walking, cycling, and running activities but were 50% less likely than male users to spend time here. However, group users engaged in behaviours around standing, walking, and playing activities to a lesser extent (Figure 6.77).

	Age Group		Children		Young Adult		Adult		Older Adult		Mixed Group			Number	
	Gender		M	F	M	F	M	F	M	F	MM	F/F	M/F		
<b>Type of Activities</b>	Cycling				1		4	1	1					7	
	Hangout meeting & Drinking tea						5		3					8	
	Riding Motorbike						<b>24</b>							24	
	Running		3	2			2							7	
	Sitting				3	2		3	2					10	
	Standing		6	2	2	10	24	<b>11</b>	4					2	61
	Others		1											6	7
	<b>Percentage</b>		11.29		14.52		<b>59.68</b>		8.06		6.45				

*Table 6.11, Frequency of activities by age group, gender and type enclosing promenade in breakwater*

Table 6.11 shows that adult users used the place with the highest amount of activities, particularly by riding motorbikes.

However, female adult users did not use the space compared with males and, if they did, it was often for standing activities. Older adult males were also low users of the place, as were young adults and children.

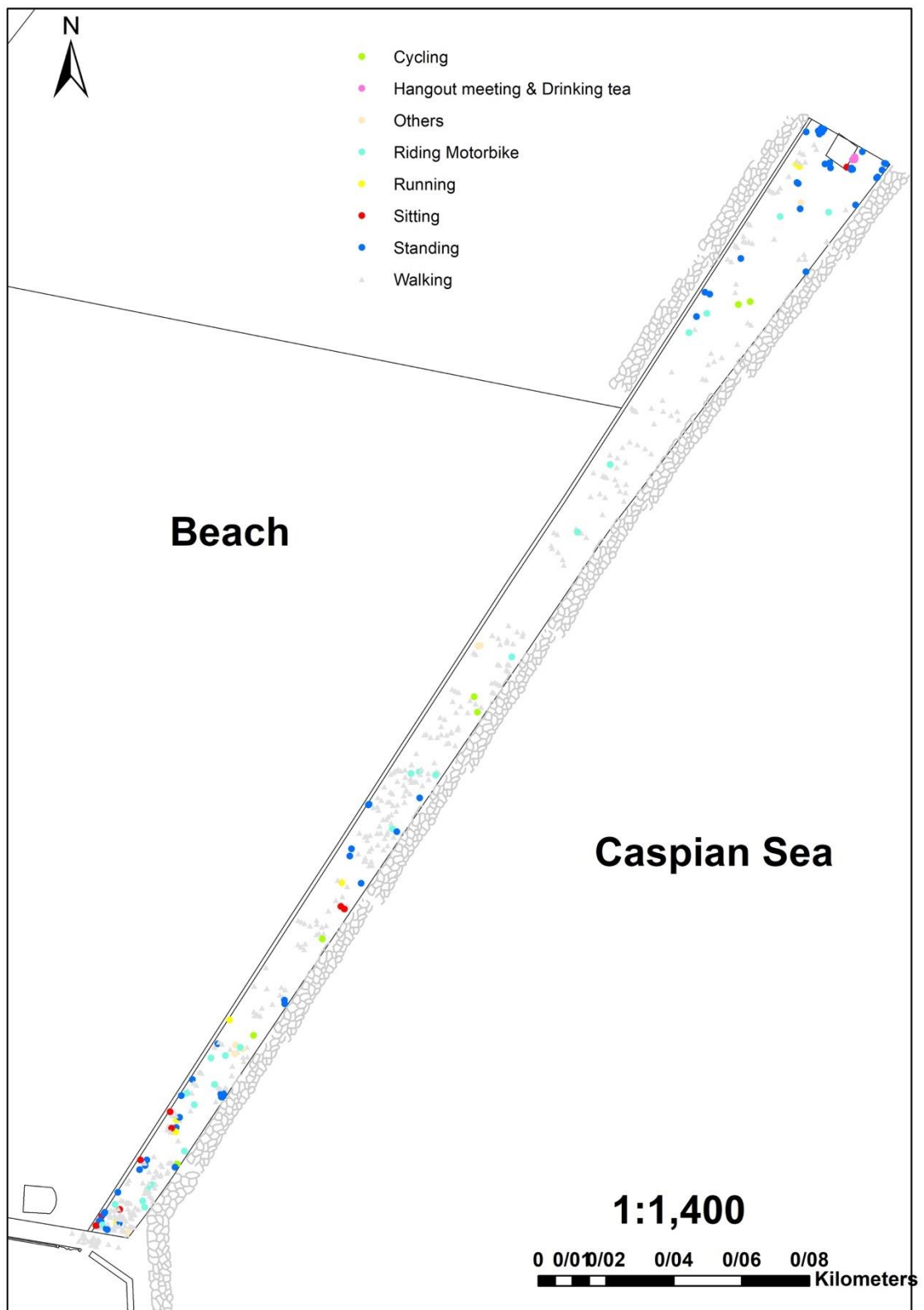


Figure 6.78, Patterns of with high frequency activities in the promenade

### 6.4.5 An overview of observations in playing space & footpath edge activities

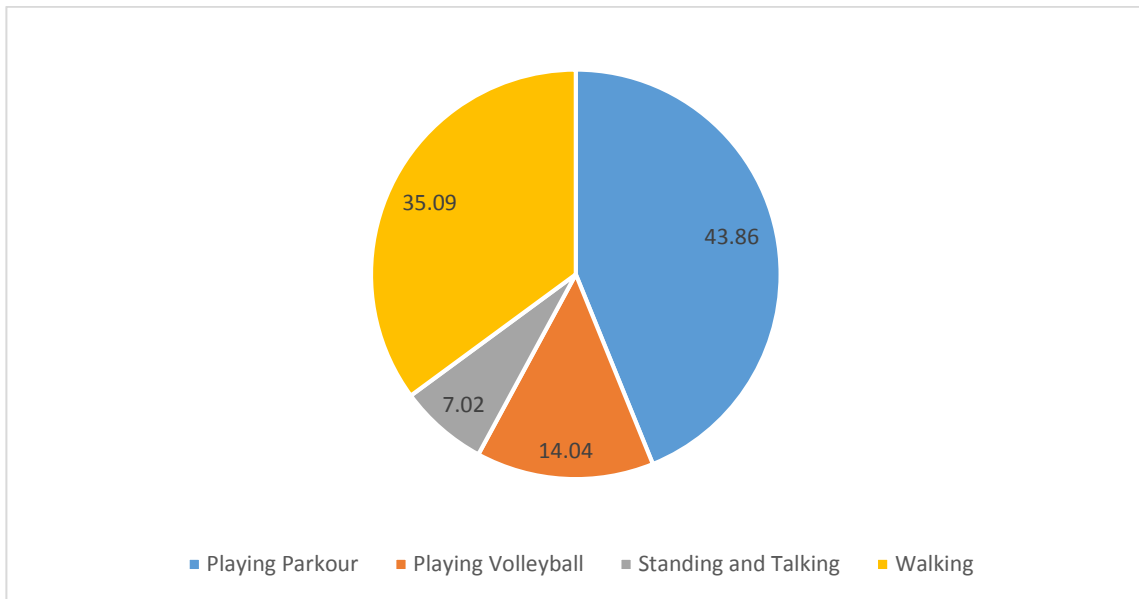


Figure 6.79, Frequency of the types of playing space and footpath edge activities in Breakwater

The beach was the setting for informal playing activities such as parkour which was the most popular activity and engaged in by young adult males only. Playing beach volleyball was done by adult males (14%) on the beach while walking was more popular (36%). Standing was done while male users were watching or talking about the parkour or volleyball activities and encouraged their friends to play.

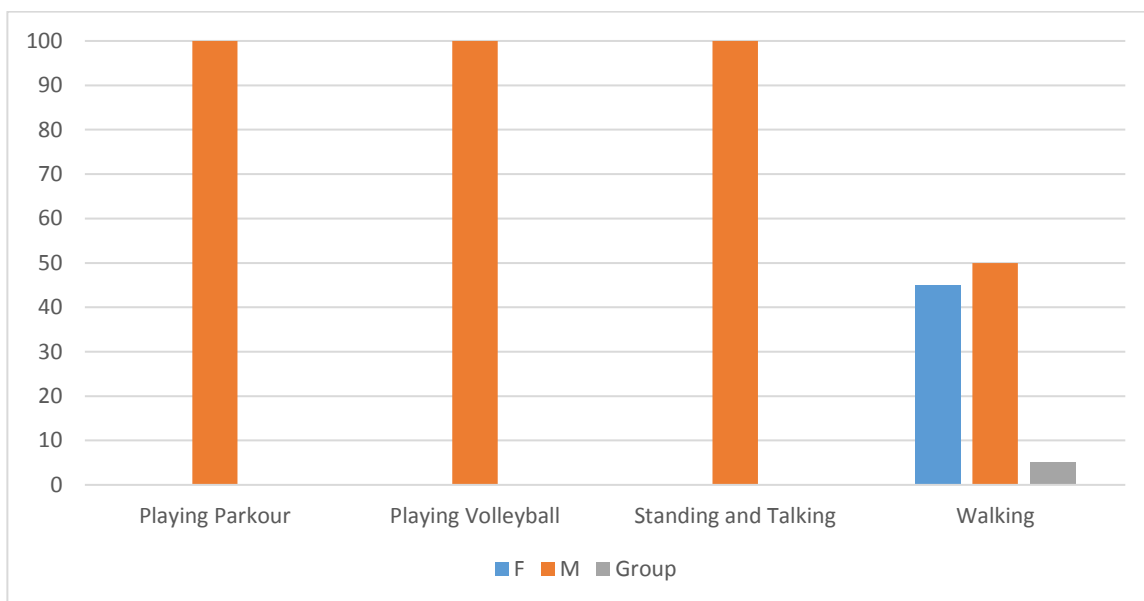


Figure 6.80, Comparison of genders (Female, Male or Group) in high frequency of playing space & footpath edge activities in Breakwater

The use of the beach was dominated by young and adult male users playing parkour, volleyball and standing. However, the beach was also the venue of male, female and a few group users who walked on the beach to reach their destination (Figure 6.80).

	Age Group		Children		Young Adult		Adult		Older Adult		Mixed Group			Number
	Gender		M	F	M	F	M	F	M	F	M/M	F/F	M/F	
Type of Activities	Playing parkour				25									25
	Playing Volleyball						8							8
	Standing and Talking				3		1							4
	Walking			1	3	3	7	5					1	20
<b>Percentage</b>			1.75		<b>59.65</b>		<b>36.84</b>		0.00		1.75			

*Table 6.12, Frequency of activities by age group, gender and type enclosing playing space& pathway in breakwater*

Table 6.12 shows how only young adults and adults who were engaged in the beach, the majority of users were male, and only a few females were visible on the beach walking and watching the players. Older adults were never involved in this playing space and the role of group users and children constituted a very low number, only by walking-passing through the beach.



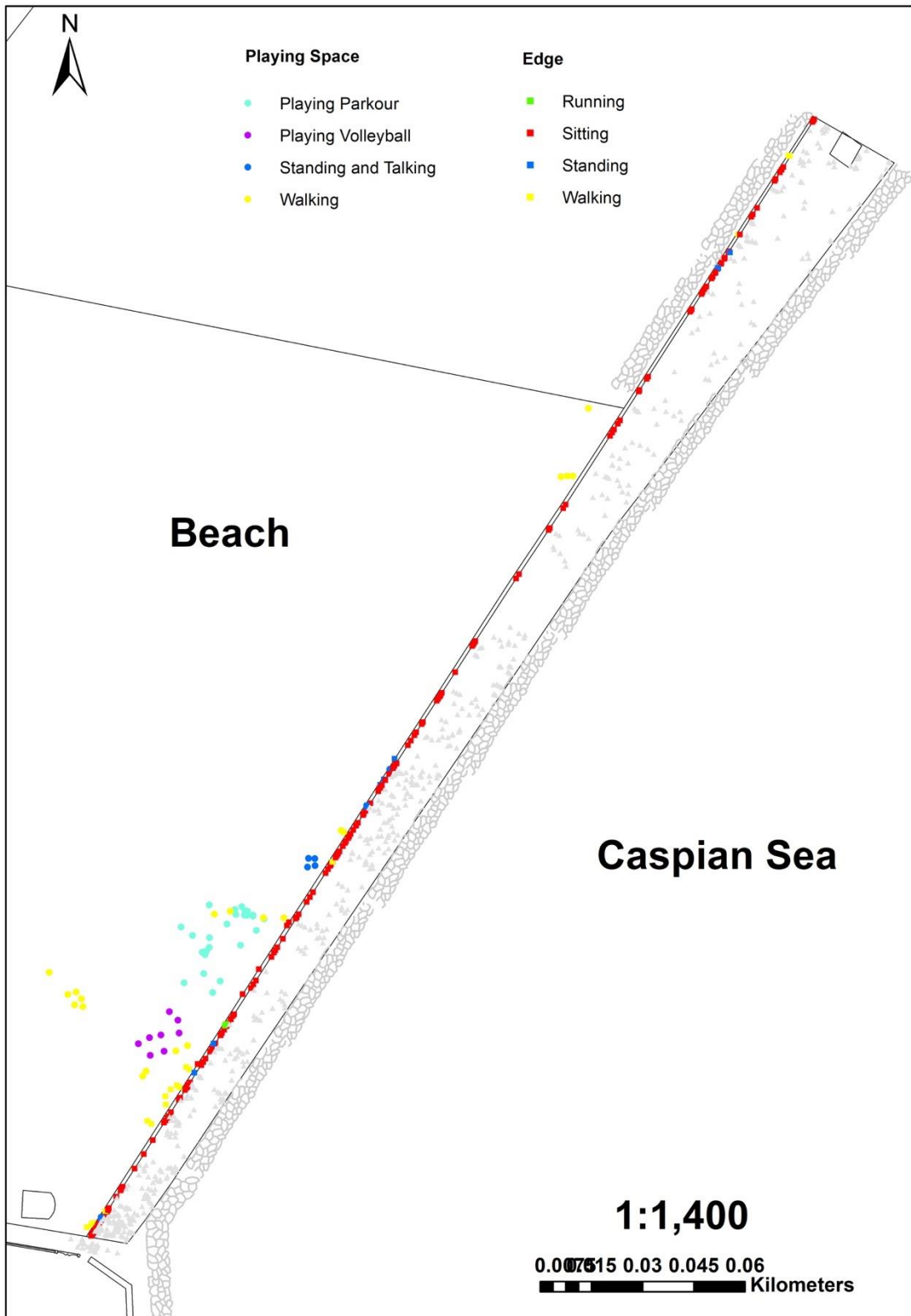


Figure 6.81, Patterns of high frequency activities in playing space & footpath edge

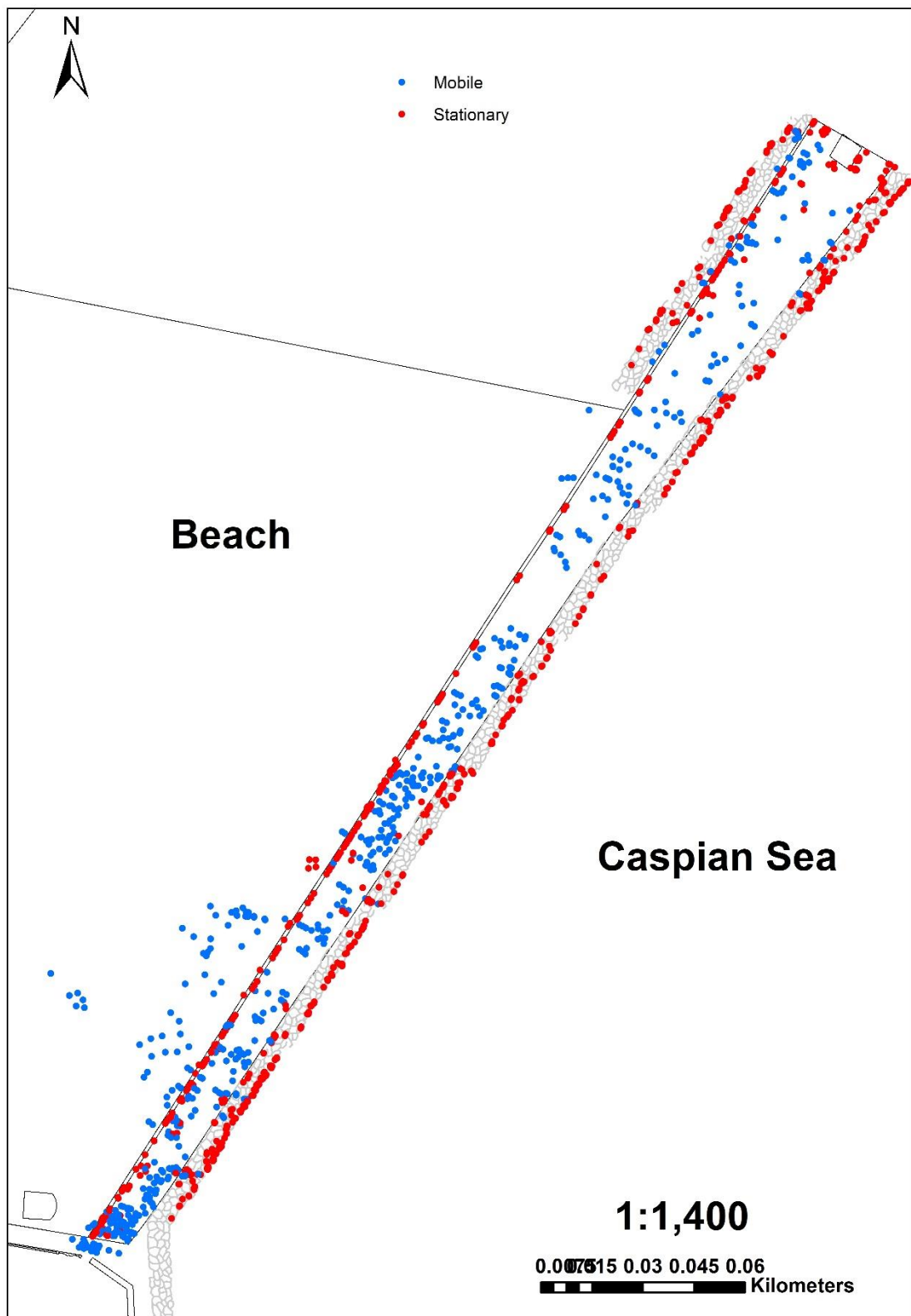


Figure 6.82, Pattern of stationary and mobile behaviours and users' characteristics

#### **6.4.6 Activity patterns and users' characteristics in site 3**

Users with stationary patterns such as sitting and standing while watching the sea or people and fishing were more evident along the edges. These stationary activities were engaged in by groups or individuals of almost exclusively male users. Promenade and playing space engaged users with mobile patterns such as walking, playing, cycling, riding a motorbike and running in these spaces. However, the frequency of groups engaging in mobile activity was less than individual users in the promenade. Groups engaging in mobile activity were more numerous than individuals and mainly constituted male users when compared to female on the beach. Therefore, both edges as well as the teahouse hosted stationary activity while the promenade and playing space in the beach were the settings for mobile activity (Figure 6.82).

#### **6.4.7 Cumulative intensity levels of spatial occupancy in Breakwater**

The density of spatial occupation among female, male and group users were different (Figures 6.83, 6.84 and 6.85). Density of female users occurred mainly in footpaths/promenades, in particular, in the entrance of footpath where female users walked with group of friends or relatives. The edge of footpath also hosted females who were sitting or standing and watching the sea, people or talking together. The density of male users was highest along both edges, in particular, around rock wateredge, teahouse and playing space in the beach. However, group users often engaged along the promenade by group users walking while pushing a pram, sitting or standing while taking group selfies and picnicking while talking together.

In addition, the busiest time was in the late afternoon/ evening when the weather is pleasant for social activities, in particular, such as strolling along the promenade by different users. The most significant activities among male users were associated with fishing, playing parkour or volleyball behaviours and the most frequent activities among individual male and female users were related to walking, sitting, standing, cycling and running. The highest occupancy of place among group users were related to family or friends picnicking. In addition, the density maps show the cumulative intensity of spatial occupancy by long-stay activities through stationary or mobile activities, from a low to high degree in the breakwater site. The cumulative intensity of spatial occupancy in the **intersection point**

between the breakwater and the contiguous footpath occupied notably was with the highest intensity and also uniform between male, female individually and in group (Figures 6.83, 6.84 and 6.85).

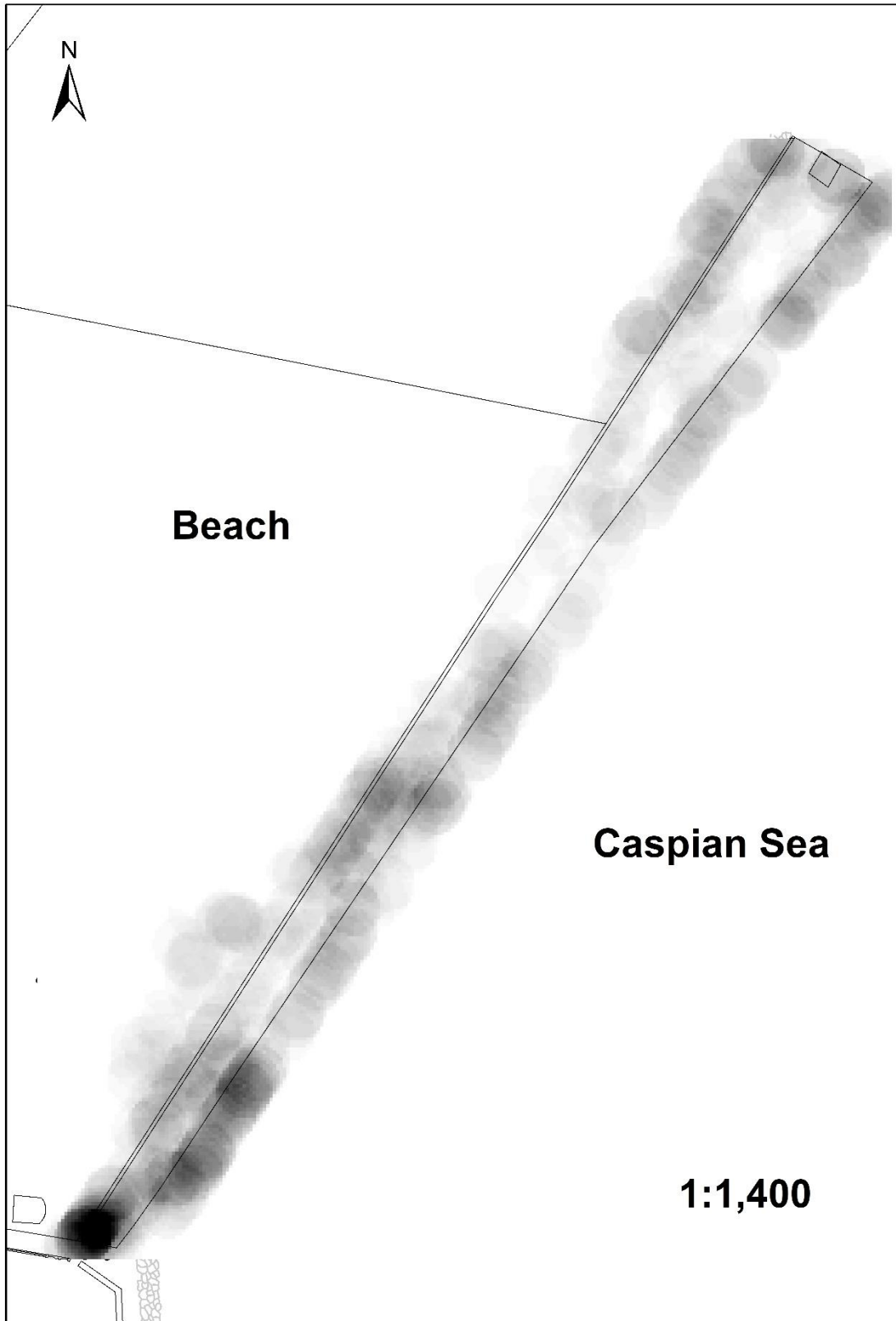


Figure 6.83, Cumulative intensity of spatial occupancy by male users from a low to high degree in the breakwater site.



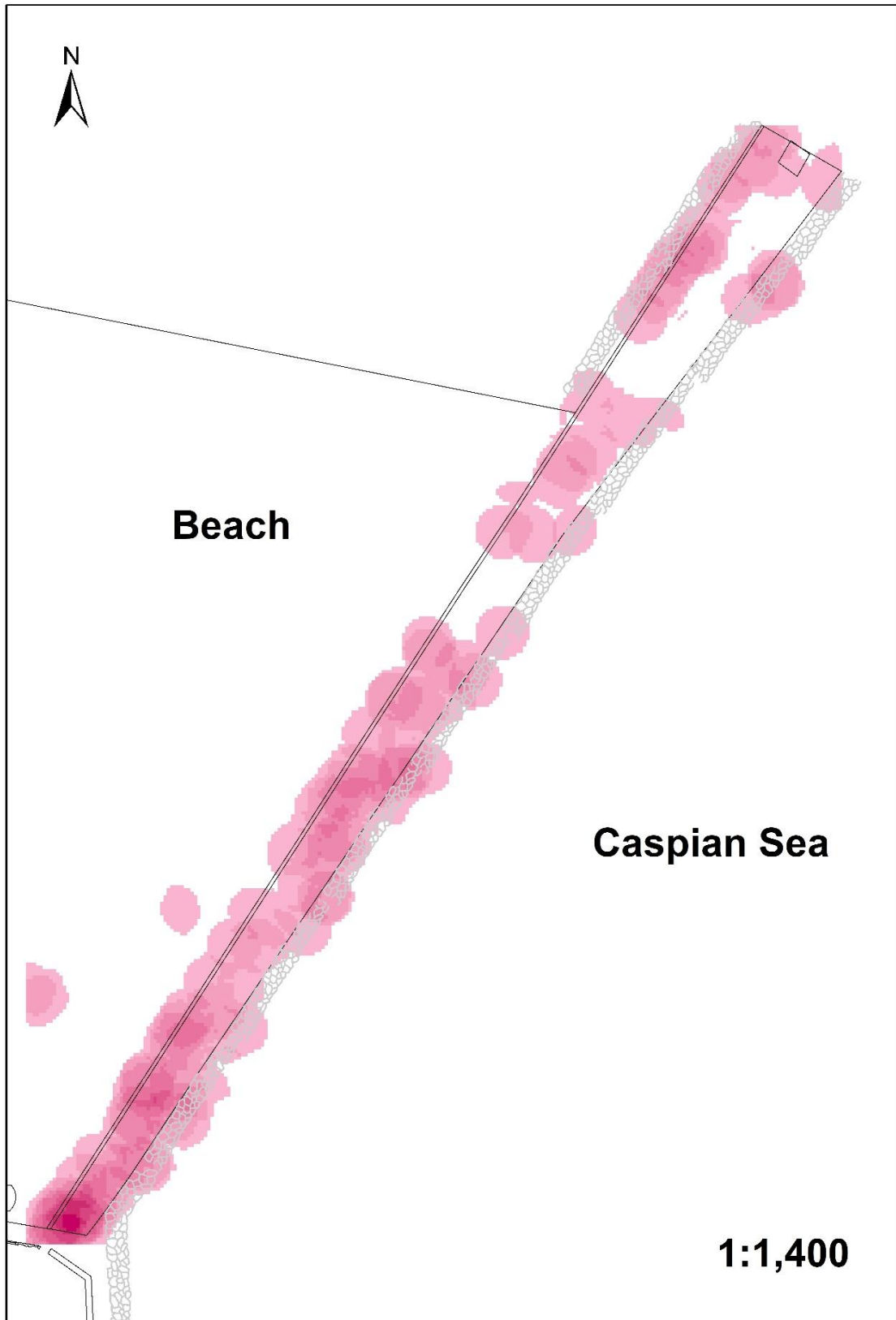


Figure 6.84, Cumulative intensity of spatial occupancy by female users from a low to high degree in the breakwater site.

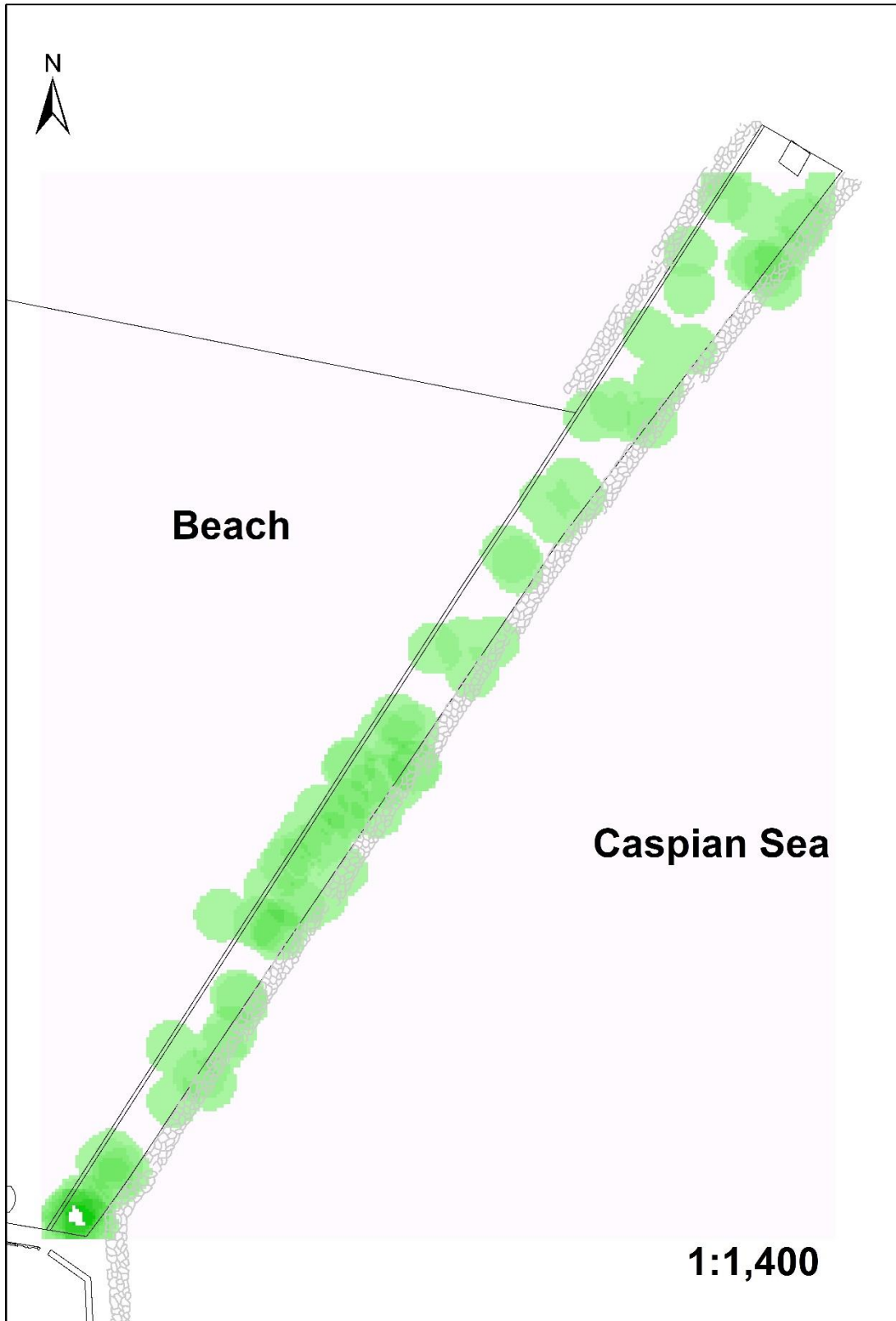


Figure 6.85, Cumulative intensity of spatial occupancy by groups (M/F, M/M, F/F) from a low to high degree in the breakwater

## 6.5 Summary of observed behaviours and social patterns in Anzali

### Waterfront

The analysis of socio-spatial mapping of activities and behaviours as well as analysis of the temporal time-lapse frames of event meeting in the studied spaces of Shohada Square, Coastal Park as well as Breakwater on the Anzali waterfront indicate various social patterns with attention to types of activities, diversity of users, and spatiality of uses as well as timing of uses. At the **macro level**, the spatial analysis and **wide level of time-lapse photography** illustrated that the recorded activities show general patterns of social activities and behaviours with regards to diversity of functions, spatial settings as well as different levels of occupancy over the times during the day and night.

At the **micro level**, the frequency of activities and social patterns in the focal studies illustrated on the relevant maps with symbol of (FS) and **narrow level of site photography** displayed the various design features as well as natural and physical objects such as pavilions, teahouses, benches, stools, planted beds, trees and grass, water, shade, play facilities such as Parkour and Volleyball were related to the types of social activities, diversity of places, users and genders. However, there were spaces between these two levels (macro and micro) which the researcher called **between levels**. In the arrangement of between levels, users often engaged around natural elements (e.g. having a quick nap or siesta or sitting in the shade of trees), which leads users to other spatial features such as benches and the edge of planted beds by diver's users individually or in group. Also, these factors can create different forms of postures, proximities and distancing of different users within these behaviours settings (Figure, 6.86).

With this in mind, the patterns and perceptions under different spatial conditions will be discussed in-depth in Chapter 8. In particular, social encounters between 'inside' and 'outside' spaces bring the new insights to the understanding of Patogh spaces in Persian culture which this analysis shows are connected to illustrated focal studies as well as micro level occupancy of the relevant places.

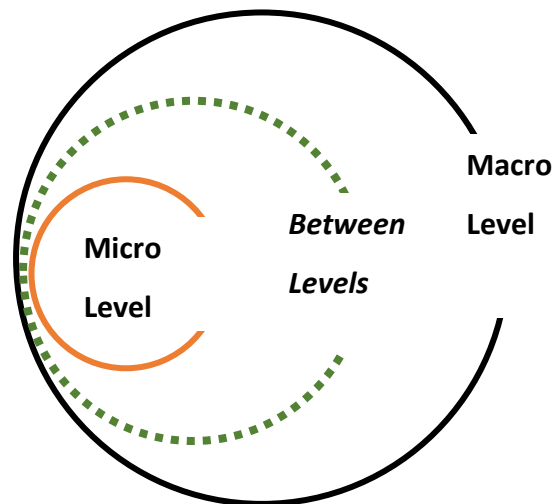


Figure 6.86, Illustrated (by author) interrelated levels and optimal spaces in analysing social patterns

### 6.5.1 Shohada Square and public street (Site 1)

The performances of social activities around various spatial configurations of this square were expected to be around the function of memorial place, however, it was often occurred around the traditional teahouse, and planted beds which were installed before this square was built. These spaces (FS1) were extensively used for traditional socialising through hangout meetings, drinking tea and playing dominoes by often male users as well as family picnicking. Moreover, the square hosted users who engaged in behaviours such as frisbee, badminton by young adult male users and rarely children playing, due to the type of material on the paths as well as the appropriate lighting design. However, this place was rarely used for religious activities such as prayers, which were mostly performed by women.

The important role of this old public street which connects users accessing the waterfront as well entrancing to the square is noted. The data demonstrated the stationary and mobile activities which were enclosed in design features such as pavilions, edge of pedestrian and kebab house. A few users occasionally occupied the pavilions by sitting and talking or watching the sea. Along the walkway edges, users sometimes employed the edge by sitting or standing activities while watching the sea or people, but to a lesser extent barbequing and fishing. On the other side, users around FS2 in the public street temporarily occupied the steps and threshold of the kebab house for a short-time while sitting and eating kebabs

or smoking shisha. Also, an active behaviour created through group or individual walking in the pedestrian area.

### **6.5.2 Coastal Park (Site 2)**

The best-used spaces were sociable with a higher proportion of people in groups doing activities such as walking, sitting, taking a selfie and hangout meeting with friends or family. In the statues area (FS1), the act of taking selfies in groups was popular. Furthermore, male users were attracted to the Park in pairs or groups for social activities such as playing dominoes, smoking shisha and drinking tea near the teahouse and pavilion areas. However, numbers of female and children users were significantly lower than male users in particular around teahouses and pavilion areas (FS2&FS3). Therefore, the ratio of male and female that used the places was not equal and reflected how women were potentially less welcome at certain times of the day than men, affecting where female users were comfortable sitting and spending time, necessitating social/ cultural limitations on when they might visit the place. The rhythms of places differed at different times of the day. During the peak hours (5pm-8pm), the number of female users considerably increased and they were more visible. Women used the Coastal Park specifically around its edges, passing routes, statues and thresholds. Also, during early morning (6am-8am), female users employed the place for exercising such as running, jogging and cycling along the waterfront.

The sun, water, shade trees, grass and benches in the middle of Coastal Park provide spaces for family and/or workers during lunchtime for activities including a quick nap or siesta which were observed in adult or older adult males when sitting or lying on the bench or on the grass in this place. Therefore, edges and benches integrated with natural elements hosted diverse people for sitting or lying while they were talking or eating food together and the same time enjoy the sea breeze. Chapter 8 will discuss the potential of the place, and how understanding of weather and age diversity of users in particular children, females and older adult has been neglected in the planning, design and management of public spaces along the waterfront.



A key finding in this chapter was related to GIS socio-spatial maps and time-lapse frames. They demonstrated how social behaviours occurred in time and place and time. For example, the behaviour of taking the selfie were inclusive activity for various users and genders in both types of the visual data.

Most stationary activities were associated with edges, teahouse and pavilion areas while the pathway, walkways, steps and thresholds hosted the highest amount of mobile activities. Furthermore, the length of stationary activity by male users was comparatively longer than female users and the type of activities differed between male and female users in the Coastal Park. For example, female users tended to walk in groups or sit on the edge while watching the sea.

Among the Coastal Park users, street vendors had an important role for connecting people in the place while were observed around the steps, edges and passing routes or corners. They provided a potential setting for users to interact in social activities such as standing or sitting while eating or chatting together in these spaces. With this in mind, hot food or drink attracted people and the vendors' business helped keep the place dynamic and live. However, as the interviews will show, some people and professionals were not satisfied regarding the present of street vendors and the café areas. They perceived these places undesirable and physical barriers for them, as Chapters 7 and 8 will discuss.

The activity of people watching was a kind of passive behaviour which users, in particular, older males were acted in the spaces. This behaviour involved sitting on the edges, benches or steps in both the Breakwater and Coastal Park. In fact, people watching allowed older adult males in particular to kill time as they watched other people in public spaces.

Therefore, the observations that were recorded in the Coastal Park and edges pointed to a robust spatial element which supported stationary activity. However, pathways, walkways and thresholds produced the mobile activity. In addition, the highest level of stationary activities was higher than mobile activities in these places in Anzali Waterfront.

### 6.5.3 Breakwater (Site 3)

Both water as a natural element as well as long edges as spatial elements respectively engaged people in various activities such as watching the sea while they were sitting or fishing in this place by different users. Playing spaces provided social and creative places engaging only young adult and adult males for interaction through sports activities such as volleyball and parkour on the beach. The promenade as a main footpath hosted waves of active-mobile activity and people flow through walking, riding and running activities while a small traditional teahouse at the end of the promenade provided a meeting place for stationary activity, predominantly by male users. At the same time, the breakwater served as a spontaneous space for engaging play activities through informal place. Chapter 8 will discuss how unplanned play activities were engaged in by teenagers and adult male users. The entertainment activity displayed through playing behaviour were different in Coastal Park and Breakwater. For example, the highest level of stationary activity was served by sitting and playing dominoes or chess in the focal studies (FS2 and FS3). However, the lowest level of mobile activity was hosted by playing parkour and beach volleyball in the breakwater. Above all, it should be noted that the play activity was dominated by male users of different ages throughout the Anzali Waterfront as discussed later in the thesis.

## **7 People's Narratives: Perceptions and boundaries in social interactions in everyday life**

### **7.1 Introduction**

Analysis of social life and encounters through systematic observations show they are both, direct and indirect over space and time. The findings of both Chapters 5 and 6 provided a rich visualisation that illustrated the extent of socio-spatial patterns. However, the researcher found a number of knowledge gaps that remain because GIS spatial analytic tools and time-lapse photography cannot effectively examine human experiences. Some aspects of human experiences require in-depth investigation, such as interviews, to identify people's perceptions in relation to their memories, experiences, needs and expectations when using public spaces, here, along the Anzali waterfront.

One of the main advantages of ethnographic research is its potential to present the social macro- and micro processes through everyday lived experiences of social actors under investigation (Appadurai, 1992; Low and Lawrence-zuniga, 2003, also cited in Low, 2000: 127). This chapter will explain how such ethnographies helped the researcher to better understand what Low called (1996,2000) "the social production of space", that is, the phenomenological and symbolic experience of space, in this case by Iranian people in Anzali Waterfront. The researcher decided to concentrate the interviews on people who were visiting the site as part of everyday life rather than trying to select people from a range of demographic groups, as outlined in Chapter 3. The interviews were with local people of different ages and gender.

The researcher also asked participants about their memories to compare past and current uses from before and after the Islamic revolution (1978-1979). This was suggested by Boyarin (1994) who explained how memory is 'a potential for creative collaboration between present consciousness and the experience or expression of the past' while some things exist in the past. Finally, questions were asked about design quality, use and preferences of place, inclusivity issues and finally ownership and management of the public space on the waterfront.

The positionality of the researcher was as an insider (Laurie et al., 1999, Todd, 2009) to attempt to reduce the distance between herself and Iranian people in the selected public spaces. Moreover, this relationship allowed the researcher to draw upon her own experiences with similar challenges and opportunities in public spaces as a female user.

Lefebvre (1991) and Soja (1980) underpinned the implication of 'dialectic thinking': the interaction between the social, and the spatial in tracking space and social relations.

Therefore, it was vital to study not just the spatial forms and urban elements but to explore the relationships of the *lived-perceived-conceived* triad in situation of social encounters (Lefebvre,1991). The 'dialectic thinking' helped the researcher to frame and answer the research questions in relation to the first research objective addressed in this chapter:

- **To identify people's perceptions of the changes of socio-spatial patterns in public spaces on Anzali Waterfront over the last 50 years**
  - How do waterfront users understand their social needs and expectations of public spaces from past to present?
  - How do the design and management of past and current uses influence the frequency and quality of social interactions for waterfront users?
  - How gender boundaries affect the use of public beaches along the waterfront for both, female and male users?

As mentioned earlier, the qualitative interviews reported here were cross-referenced with the results from Chapters 5 and 6 and the researcher's, own experience as an observer in different parts of public spaces and beaches along the Anzali Waterfront. However, the researcher was unable to interview with people in the selected public spaces in Anzali Free Zone Beachfront (Chapter 5) due to security reasons.

From participants' responses in the interviews, the researcher was able to identify and conceptualise them according to four main key themes. The researcher identified participants' positive and negative experiences of use of space and these points were at intersection of past and present situations and linked them to before and after revolution in 1978-1979. These points often referred to the spatial characteristics, in particular, users' dependency to the function of spatial settings (before and after revolution), management and maintenance of spaces alongside what were/are considered the appropriate social activities in each place. Experiences and satisfaction levels were identified in diverse ways,

according to gender. As follows, perceptual statements were used as illustrations of the four key themes as below.

## 7.2 Expressing nostalgia of the culturally shared past uses

This theme was identified and conceptualised based on participant's responses and experiences, in public spaces while they were using public spaces **before the Islamic revolution**. The diversity, equality, purposes and type of social activities were different before the Islamic revolution. The majority of the older generations of Anzali who used the place regularly, described the boulevard as a place of happiness and joy. It also provided a very dynamic and live venue for music by famous Persian singers.

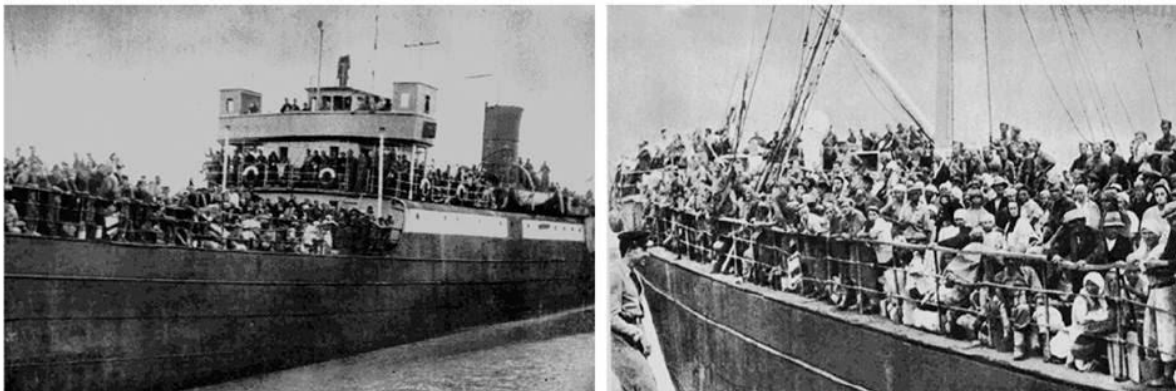
An older woman who was sitting on the bench and expressed her story about the past ... *'I came here [Boulevard] to remember that time and there was so much 'live music' over there I, listened to music when I walked along the waterfront. I really enjoyed the music.'* A woman architect in her mid-30s spoke about her mother's memories before post revolution' ...*I can only talk about before revolution based on quotes that I heard. My mother told me the public space was so alive at that time. There were so many famous singers in the place for singing and many clubs there.'*

Some participants discussed the important geographical position of Anzali Port and the Caspian Sea. So, an older man in late 60s who had very much story about the history of Anzali trades mentioned that *'Anzali has been active for working as a trade port in 1921 and since the first German ship berthed in this port, Anzali has become known in Iran as the 'Gate of Europe'*. Following his statement, his brother who was a few years older than him explained *'...Anzali was well known as the 'Gate of Europe'! Anzali was a live and dynamic city as many foreigner workers and tourists visited Anzali and it was a good motivation for young people like me to learn the English language. Before the revolution, Anzali was a great tourist destination. In fact, the beach provided a good economic platform for street vendors who were mainly native young adults during the summer.'*

Participants talked about a rich cultural diversity which existed before the revolution. The public spaces were the destination of non-native users such as Jewish and Armenian



immigrants socialising together with locals along the boulevard as part of their everyday life. This coexistence was without conflict when they were living together cohesively. Such cohesion was also relevant to the Second World War when Jewish and Armenian passengers, who had fled from Nazis invasion, were welcomed by Anzalichi people. An older male interviewee sitting on the stool and drinking tea in the Patogh area discussed how: *'Christian and Jewish people were living here, and we had such a great diversity in terms of religious and ethnic background. For example, my girlfriend was Christian that time with no bias and a Jewish guy had a fabric shop in Anzali City that Muslim women were shopping in. But, I don't think are there any Jewish people in this city now.'* Moreover, an adult man participant in his late 30s who was a civil engineer and had a rich information about history of Anzali. He expressed how these migrants found themselves in Anzali. *'During the Second World War Jewish passengers, who have fled from the Nazis invasion to Poland, anchor in the Anzali Port, hoping to run away to the southern countries through Iran. Although these immigrants (150,000 people) are miserable for being away from their own lands, they find Iran a peaceful and pleasant place for living. Anyhow a number of these immigrants choose to stay in Anzali for good, adding new shades to the culture of this city!'*



*Figure 7.1 photos of emigrants while they landed in Anzali during the second world war*

Source( [www.facebook.com/historyofanzali](http://www.facebook.com/historyofanzali) )

Moreover, an old woman described harmony and good relationships between Muslim Shia and Christian populations in Anzali when they could speak Gilaki like other Gilak people (a native Iranian ethnic group) to Gilan Province. *'...Armenian people have a great community, school, restaurant, and café for themselves. There is a nice harmony between Anzalichi and Armenian, Polish and Turkish people who were migrated to Anzali during World War II.'*

### 7.2.1 Design quality and management before the revolution

The researcher asked other questions about the social, spatial and managerial aspects of Anzali waterfront in the Pahlavi Era that connected Iran's situation before the 1978.

As discussed in chapter 2, the Pahlavi dynasty is an Iranian royal dynasty and ruling house of Iran from 1925 until 1979 when the Persian monarchy was overthrown and abrogated because of the Islamic Revolution. As Reza Shah's (first king of Pahlavi dynasty) view was about to build a secular, unified, and a 'modern Iran' in 1925 and founded Pahlavi Dynasty, an autocratic state, that was underpinned through 'the creation of a new army, a reorganized government bureaucracy, and a court patronage' (Abrahamian, 1982, p.136-7 and Madanipour,1998, p.13).

The view of the participants (regardless of gender or age) was often positive with a few negative points made about the constructive actions of Reza Shah Pahlavi and also his son, Mohamad Reza Shah Pahlavi, for developing the boulevard and quality of the place. The Pahlavi dynasty had a significant role in creating and developing the Anzali waterfront in 1932 while the two villages of Anzali and Gazian developed into a town in 1921.

So, an Adult male mentioned about the process of this development that has built by German engineers *'Reza Shah was planning to develop the boulevard...actually it was in their plan for future developing the waterfront however, the most positive aspect was about the creation of boulevard that has been ordered by Reza Shah Pahlavi! In this period, there is no negative point because the beach was completely public, open and unspoilt although during the Mohammad Reza Pahlavi period some hotels have been built but the destruction on the beach was never carried out and was publicly accessible for everyone!'*. Another participant, a woman architect in her late forties, discussed the population density and the masterplan during that period of time. She believed *'...the boulevard was created by Reza Shah Pahlavi and was developed well based on past population. But this masterplan needs to be changed with [the] existing population'*.

As will be explained later (section 7.4), the negative points raised by participants relate to the phenomena of privatisation and the gradual emergence of gated communities along the Caspian Sea. Participants described the Pahlavi's attitude which were related to rapid modernisation and westernisation to the Iranian Society.



## 7.2.2 Memory and materiality

Particular material forms can be unified into designs to draw collective memories (Lyndone, 2009; Heatherington, 2015). Participants spoke of memories drawn from material elements within the breakwater and also the landscape of the boulevard as a whole.

The 'breakwater' is a public gathering hotspot and became a great tie for their sense of attachment between past and present memories for participants. In a general sense, this spatial setting was the backdrop of the narratives of the older generations of Anzali about their youth and memories while they were fishing, swimming, drinking, singing and meeting hangout. Based on this a male respondent in early fifties said '*... before the revolution, boys and girls comfortably were strolling together in breakwater with no limitation and problem*'. Also, the way of socialising in their memories were different by participants as a mature man spoke that '*...people were swimming and drinking in the breakwater. But nowadays you are not allowed to that because of the rules*'. Another older man who often used the teahouse mentioned that '*...for me the breakwater is the place which I use more than other places. Because it is accessible, walkable and can drink tea in the teahouse which is end of that. Also remember my childhood memories before revolution in this place.*'

Participants mentioned Anzali's location in lush mountain forests. It was considered a great tourist destination while visitors they were visiting this city. This point was expressed as feelings of satisfaction with planting and vegetation design throughout the boulevard. A male civil engineer in his late thirties mentioned that '*the city of Anzali before 1952 was introduced as the Citrus City which had been written in European travelogues 'when you go to Anzali, the smell of bitter orange flowers spreads throughout the city.*' Also, he described another factor for why people used the place. '*The nature, native and non-native trees were very attractive for Anzali residents. Also, people were keen to know how did these lush trees and grass (native and non-native), grown and adapted together without any problem for them.*' Based on this point another old man who was an urban designer highlighted how the boulevard was green in the past: '*[The Boulevard] ...the trees, the boats and the view of the sea all these elements were in front of you. I remember such a gorgeous, attractive and*

relaxed place. Also, the sea breeze, the sunrise as well as the blue sea horizon created such a majestic place.’

### 7.3 Experiencing the current uses and preferences of use

Following on from the above theme, participants were asked to consider their current uses, design quality, inclusivity and issues of the place **after Islamic revolution**. Although boundaries are recognised through social and cultural aspects, however, the political power after post-revolution in Iran was found to significantly influence their perceptions.

In principal, “boundaries are inherently arbitrary based on cultural rules of difference and differentiation” (Low, 2000, p.155). Also, the way we identify boundaries has been argued to impact “the production of social spaces and the politics of our everyday lives” (Low, 2000, p.155). However, the challenge is about identifying a common perspective between practitioners such as sociologists, urban designers, architects and landscape architects as well as individual experiences such as public users while navigate and perceive those boundaries. In this section, participants with diverse attitudes, ranging from modern-traditional to conservative-liberal, shared their experiences and spatial behaviours through selected public spaces along the waterfront.

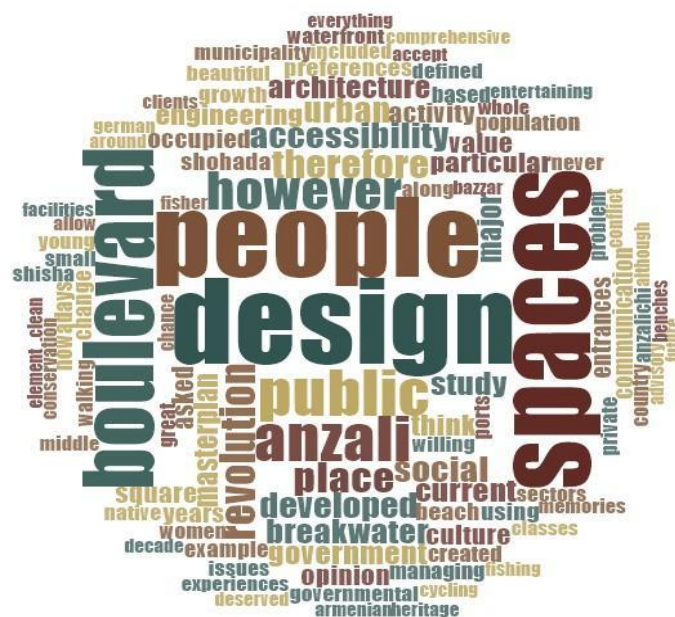


Figure 7.3 Word cloud from interviews when participants were asked about their preferences and current social activities in the boulevard.

Having access to the 'boulevard' of 'Anzali' which was considered as inclusive for different groups of 'people', 'public' and 'design', were frequently highlighted as reasons why people use(d) this most popular public space in Anzali City (Figure 7.2).

The existence of Islamic law and political power of the Islamic government affects a variety of social activities in the public spaces. As Shirvani (2017) points out, 'since the 1979 revolution, public spaces have been watched by the Morality Police for "proper" moral behaviours'(Shirvani, 2017,p180). The public and controlled spaces in Anzali were experienced in different ways by participants. An experienced male architect, who was very familiar with the context of Anzali, explained that '*... [The boulevard] is a benchmark of a defined and designed urban spaces in its time. So, as an urban designer and architect I appreciated the creation of the boulevard which was before 1978. The boulevard is still welcomed to this day!*' Also, a young adult man who regularly visited the boulevard explained that '*...my girlfriend and I meet at least once a week to catch up with each other in boulevard. We usually go to the teahouse area for smoking shisha, drinking tea, eating ice cream and hot foods. I like it because I feel relaxed by strolling together and holding her hands!*'

During the interviews some participants also referred to 'emplaced memories' to describe the locations of those memories when directly experienced or remembered. An adult and local engineer man who remembered the period time of Iran-Iraq war (1980-1988) reflected that at that time, people had not any newer public places for gathering. So, '*[The Boulevard] was the only place for people's entertaining, which was not pleasant place for everyone because of the war.*' '*Boulevard is the most pleasant and preferred place for me! Because I have grown up in this place since I was child*'.

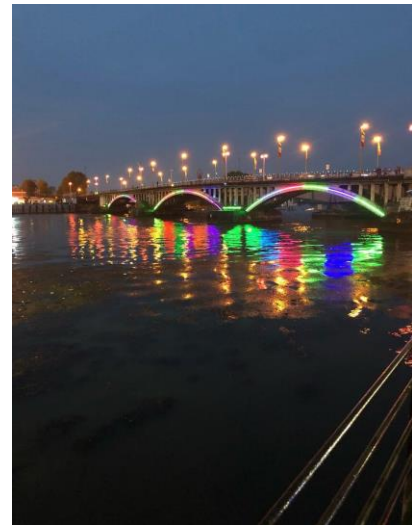
In addition, a retired sailor man who was sitting in the teahouse emphasised that the '*...boulevard after revolution was the most popular space, which was pretty attractive and beautiful for people – not for its urban design or architecture – but for social reasons.*'

Moreover, a business man in his mid-50s emphasised his connection between the past and present '*...the nostalgia of the boulevard can never be denied. When I am going to [the] boulevard, all of my past memories come to life for me!*' An adult engineer who was involving in a few engineering projects developing the industrial area of Anzali port, highlighted that '*... the industrial view from [the] boulevard is [a] kind of sense of belonging*



*in particular for retired people who were working in Ports and Maritime organisations, so we can ignore it! It is kind of opportunity and strength point in this City.'*

A woman doctor who was born and lives in Anzali but educated in Tehran, reflected the greatness of Anzali: *'...while I am passing throughout the boulevard, these memories are still alive for me, in particular, a colourful lighting of Ghazian Bridge, which I observe it; reminds me of the glory and greatness of Anzali city, what was important in terms of economic and was well known as the gate of Europe!'*



Figure, 7.4 View of Ghazian Bridge, while passenger walking the boulevard.

Source:(<https://apochi.com/attractions/gilan/bandar-e-anzali>)

Another adult professional woman pointed out the level of entertainment and social activity which have been dramatically changed under Islamic law: *'during the Iran-Iraq war, the TV only had two channels for entertaining people however; the media mostly showed war news about Iran. So, people were not interested in the war and therefore, people preferred to use public spaces in boulevard and going out instead of staying at home!'*

In contrast that, the terms 'Anzali', 'boulevard', 'architecture', 'masterplan', 'developed', 'government', 'public', 'spaces' and 'accessibility' were frequently mentioned by participants as reasons for negative points and dislikes of current uses in the boulevard and public spaces in the city of Anzali. With this in mind, some local practitioners argued that the existing situation of public spaces of the boulevard meant different codes of conduct under Islamic rules.

A male urban designer in his late thirties, strongly argued about the sovereignty and controlled public spaces under the government's power. He believed that, *'When a country undergoes a change of sovereignty, of course, public open spaces whether on the waterfront or not somehow, it is more controlled and attention, which is gradually losing the dynamic and lively [nature] of public spaces!'* Furthermore, an experienced female planner underpinned the accessibility issues *'...because of [a] lack of planning and policy we couldn't develop the waterfront and also accessibility to [the] water are still issues'... the public space on the boulevard has not been designed based on accessibility, in fact they did not think about the linkage and accessibility'.*

In addition, an experienced female architect with expertise in planning and masterplanning, had an opinion on the opportunities of public spaces and pointed out the threats in such spaces: *'Anzali has the potential to transform a great coastal city along the Caspian Sea. However, in my personal opinion, public spaces on the waterfront are getting worse, because of population growth and inadequate facilities [to deal] with this growth.'* She also underlined how people of Iran have a great heritage such as the Caspian Sea, stating that, *'we humans inherit a series of events and what a good legacy we have inherited, such as the Boulevard and the Caspian Sea.'*

A young architect male interviewee pointed out *'the character of Anzali is a mixture of everything from historical German/Russian architecture, Islamic architecture such as mosque and Bazaar and a few copying of modern architecture in the public streets as well as gated community. Therefore, people use these places because they simply have to'.* Finally, a female *postgraduate* student in architecture who highlighted the heritage of the boulevard while it has been built during the Reza Shah Pahlavi, stated that *'I appreciate the heritage of boulevard but...its current poor state of conservation is not deserved'.* Also, she spoke about the current maintenance of public spaces *'The view of boulevard makes me sad because it looks like an ill boulevard due to the poor maintenance and management over there'.*

A conservative woman in her early thirties pointed to the presence of the cafés and teahouse in the boulevard which framed Patogh places (discussed in chapter 6). She expressed her perspective about these men-dominated places: *'when you are walking in the boulevard right now in particular the left side of that is very disappointing. There are so many places for only smoking shisha, I am not saying that shisha should not be, this is in our*

*culture and everywhere in the world is left to the memory of Persian and Turkish cultures that is not good view now’.*



*Figure,7.5 Top left and top right: views of Patogh area (FS3 in site 2) Bottom: Left view of Café serving shisha and hot foods along the Coastal Park in Anzali*

Another woman who was in late forties and worked for an NGO in Anzali. She said regarding the replacement of modern and social activity to traditional socialising ‘After 10 years of revolution the Café areas [Figure 7.5, bottom photos] have been replaced of previous restaurants and clubs in the boulevard, which these spaces are not as beautiful and is not acceptable social either for me’.

During the site observation the researcher identified a vacant space. It is clear that this vacant space has great potential for linking the end of boulevard to the ‘breakwater’. This was discussed by a male engineer interviewee who described how this passage works over the time. In fact, ‘This passage which is vacant now and they did not think for designing it



*before revolution. However, after [the] revolution, this vacant space was created for the Anzali Ferris Wheel and the place was for socialising. But, after a few years the Wheel was taken away! Meanwhile, this space is still empty.*



*Figure 7.6, left: The location of Anzali Ferris Wheel. Right: view of vacant spaces used by pedestrians heading to the Breakwater*

Several interviewees referred to 'breakwater', 'public' and 'accessibility' as reasons for preferences of using the breakwater, 'occupying' it through social activities such as 'walking', 'cycling' and 'fishing' in their daily activities. Participants described the type of spatial setting of the breakwater as being considered to be part of their memories or expectations. In fact, this spatial feature connected people with a strong sense of belonging between past and present memories. An old male painter said that *'I mostly like to use the breakwater because it brings back my memories and happiness while I was young'*. Another adult man stated: *'...when I am strolling specially in breakwater a nice sea breeze you can feel it, which is nice.'* Also, an old fisherman who visits the breakwater everyday said *'... [The breakwater] is still popular destination for fishing activity, because of accessibility and suitable lighting design for us ...around 50 or 60 people are coming for fishing activity daily and remember when you are fisher you must be lucky too!'*. A retired man who came weekly to the site explained *'...during weekend, boulevard was occupied by wave of people for using it and especially in breakwater, although people were known the breakwater as a place for male swimming nowadays.'* A young male architect spoke about his expectation for his usual activities while he visited the breakwater *'...in my personal opinion the breakwater has a great potential for designing a space for fishing activity which I love it! But you can see there is no determined space for fishing. Also, I really enjoy when I'm reading a book and watching the sea. These are two favourite activities when I go to the breakwater'*.

It was clear that interviewees felt that Anzali's waterfront – in the past – had great social and economic value, but these opportunities have gradually faded over the time. An older retired engineer said *'... [before the Revolution] the Anzalichi were making more money from the sea. Some Anzali people were shipping, and the heart of the port and sea was a boom!'*

Some participants of both genders referred to the 'social', 'public', 'young', 'women', and 'clean' repeatedly while the majority of women enjoyed the place referring to a sense of freedom and equality in the past. On the other hand, women compared the past with the current uses after the revolution citing religious barriers and limitations for equitable use of public spaces. A woman in her mid-40s emphasised that the *'changing nature of public spaces created lots of limitation for using the space in particular for women in public space. Eventually, laws are passed to foster stricter religious adherence after [the] revolution'*. Another woman talked about equality for women beach users *'...I like to go to the beach with no religious barriers while I am strolling on the beach. I also don't feel safe to be alone in the beach'*.

The above statements indicated that these participant experiences show gender boundaries in 'lived experiences'. So, in the following statements other participants demonstrated that how these boundaries provided people's motivation for choosing a gated community for their socialising. These attitudes were often stated to the middle-class society of Iran. So, they expressed their preference for using privatised spaces such as gated community. These places are associated with better facilities and also social prestige. A young female painter who was in early twenties said that *'I prefer private beach such as gated community because it's cleaner, modern coffee shop, shopping centres and tennis court, etc... but I like the boulevard because I can have a long walk throughout...'* Another retired female interviewee said that *'the majority of [the] public beach has been built/transformed to luxury villa and luxury apartments through private or governmental sectors for high-income people. These people are mostly from Tehran and bought a villa for using during the summer while they do not live the whole year. It is disappointing, but they have their own freedom!'* (this is discussed in more detail in Section 7.4).

Furthermore, A few young participants pointed about particular events while Iranian people celebrate that every year such as Firework Wednesday (Chaharshanbeh-soori – the last

Wednesday before the spring solstice ushers in the Persian New Year (Nowruz) when people set off fireworks). This longstanding tradition has been followed by Iranian people since ancient Zoroastra. Iranian people celebrate Fireworks Wednesday and Persian New Year to share their happiness, joy and socialising with family and friends. They arrange a night of classic or traditional music, food and celebration to count down to Nowruz. A young man in his mid-20s explained his preferences of use in the gated community '*...For some special event such as Chaharshanbeh-soori I prefer go to the gated community for meeting friends. Because it is more live than boulevard. Local people from the gated community were drinking, dancing and singing together while jumping from the fire. So, these places have fewer barriers*'. Also, a female physics teacher in her early 30s emphasized that '*... the reason I like to choose gate community for Chaharshanbeh-soori [is] here [it] is very clean, [with] modern design and safe. But, honestly, I do not need to worry who is watching me with my boyfriend while we are celebrating and jumping from the fire. People are less noisy than in other public spaces.*'

As mentioned earlier, the researcher selected diverse public spaces in terms of design, history and meaning that social patterns were accrued along the waterfront. Participants mentioned their perception and experiences about the **Shohada Square**. With this in mind, a few cases participants discussed and points frequently about the 'Shohada', 'municipality', 'design', '1980' and 1988'. Shohada Square, which was designed by Anzali municipality as a memorial to the people who died during the Iran-Iraq war (1980-1988). The square is one of the access entrances between the Saturday Bazaar and the boulevard (see Figure XX, in Chapter 4). The researcher interviewed about this site (Shohada Square) with two native professional and mature male participants both, in their late 30s: a male civil engineer and also a male architect. They had very different perspectives regarding this place. '*During the last 15 years ago, Anzali municipality has blocked the access from Shanbeh Bazaar to Shohada Square. People complained about that [as] there was no design in that space. Therefore, my friends and I presented a design plan for [the] amphitheatre in order to provide social spaces for people while they are sitting, talking, reading or watching the sea*'. However, the Anzali municipality followed their design team idea and therefore our concept plan was not considered by the municipality.'



The architect agreed that the wrong approach was taken by Anzali municipality which had been designed and built this Square. She pointed out that *'... the square is unpopular by Anzali people!' Why is it unpopular? Because this space reminds people the sadness of Iran-Iraq war in 1980-1988 and all the people who were killed in this war'*. Furthermore, another experienced urban designer in his late fifties shared his opinion about this public space: *'...the major problem about Shohada Square is it is designed without social study and approach. The Shohada's element can be found elsewhere in this city but not in the recreation area of such a boulevard. Respecting and valuing people who died after a war is in every country and culture. However, it does not mean this value is equal in all cities in Iran. For example, if this square had been designed in Zanzan City, people there really value this design concept. However, in Anzali the people are not willing to stay [linger] and only pass through it. So, I would say it is a wrong design concept'*. A young architect (in his 20s) talked about the two key responsive elements of 'Dalan' (corridor) and 'Hashti' (vestibule) that play important roles in traditional Persian Architecture. For example, in Hafezieh (Hafez tomb) in Shiraz City, this key concept is followed completely by the designer.



Figure 7.7, Left photo: View of Hafezieh in Shiraz City Source (<https://arian-tour.com> ) Right photo: view of Shohada Square in Anzali City

He fundamentally believed that, *'...the design of Shohada Square does not permit users to ready themselves to enter a holy place in the memory of those people killed in the Iran-Iraq war. This place must provide two important components of Persian Architecture such as 'Hashti' (vestibule) and 'Dalan' (corridor) which normally has been built in religious place in Persian Architecture. So, the designer never considered this potential as well. It is*

disappointing when you see people just pass this area and it is only occupied by the old traditional teahouses for socialising’.



Figure 7.8 Views of traditional teahouses enclosing the Shohada Square during the day and night

#### 7.4 Ownership, management and restricted access of public space

The third emerging theme from participants related to the management and accessibility in public spaces on the waterfront. Accessibility to the water is a common issue along the beaches on the Caspian Sea and the city of Anzali is no exception. The participants explained how they encountered problems and barriers when trying to walk along the public beach. Participants also discussed their level of satisfaction about maintenance of public spaces along the waterfront and beachfront. Therefore, the ‘management’, ‘access’, ‘public’ and ‘beach’ were highlighted frequently as negative comments and mostly related to public beach (Figure 7.9).



Figure 7.9 Word cloud from interviews when participants were asked about the management and maintenance of public spaces on the waterfront and beachfront.

A number of participants raised the issue of the presence of private investors who had connections to the government which permitted them to occupy the public beaches after the revolution. However, as earlier discussed (Section 7.2.1), the development of this sort of privatisation has begun before the revolution when Mohamad Reza Shah offered land to the Royal family. One experienced architect interviewee pointed out' ... *after [the] revolution, some investors who were linked to the government started to change [the] land uses through their government lobbies and as a result the phenomena of privatisation has been developed so far.*' This was echoed by a woman in her late forties: '*...before the revolution, the majority of public beach in Anzali was open and unspoilt. It was not occupied by people or any governmental sectors. Now there are public spaces that are completely dedicated to a specific or high-income segment of society such as Royal Family and middle-class people*'.

Associated with ownership rare are issues of management and maintenance of the waterfront. These following statements underlined the prevalent levels of satisfaction shared by all interviews. A retired woman pointed out that '*...the management and maintenance of boulevard is very poor and not at a satisfactory level...users of public spaces do not avoid throwing rubbish.*' Another woman explained: '*...current quality of space does not satisfy me, especially due to [the] poor maintenance of [the] boulevard and public toilets which are not in good condition.*' A retired man who was deeply thinking about this question and said that '*[there is a] huge difference [in] management before and after 1978 in Iran. Particularly, management and maintenance of waterfront was much better before, 1978. There are a lot of mismanagement now.*'

As highlighted throughout this chapter, 'access' was another factor for participants while using the waterfront or public beach. Interviewees had a negative view about the managerial aspects of providing public access. A civil engineer pointed out the linkage with existing public spaces. '*15 years ago, Anzali municipality had blocked the access from Shanbeh Bazaar (Saturday Market) to the boulevard and it is mismanagement. However, the municipality opened this access by designing Shohada Square.*' Furthermore, an urban designer pointed out: '*the public beach was accessible for everyone even after the revolution and between 1979-1981. However, since 1981 some governmental sectors have started to privatise the public beach and blocked the beachfront with the length of 500 to 600 meters.*

*In fact, it is the political power that determines ownership of public spaces along the waterfront or beachfront.'*



*Figure 7.10 example of physical barriers and private ownership which interviewees (and the researcher) experienced when walking along Anzali public beach*

Some participants were often used words such as 'encounter', 'barriers', 'walking' and 'rubbish' when describing the experience of using the public spaces along the waterfront and beachfront (Figure 7.7). The researcher also gathered data through observations of the cultural aspects of beach use which differed between users. These aspects influenced users' connection to the beach. For example, the female architect (late 30s) interviewed described *'... the remains of demolished buildings due to seawater fluctuation and the existing sand dunes. Also, people riding motorbikes or driving a car along the beach, which contributes to a lack of proper beach culture. So, government and people, both are responsible for maintaining a safe, secure and enjoyable beach.'* In addition, a university lecturer in law (mid-30s) highlighted the religious barriers while using the beach, alongside physical barriers. *'See! The beach area is covered with some physical barriers for example fences, small sand dunes and also with some other religious barriers e.g. women-only beaches which are areas of the beach cordoned off with blue plastic sheets'*. A retired man (late-60s) talked about the creation of private spaces over time. He explained that, *'...some owners of restaurants or hotels created a private space, which was public beach before! It is another barrier for us during our gathering and walking!'* Finally, an older adult woman who was familiar with the Anzali context said that, *'I think, it's beyond than control of people and [that] the municipality or governor of Anzali must be managed this encounter problems.'*





Figure 7.11, other examples of physical barriers which pointed by participants unpleasantly along Anzali public beach

However, a few participants used the words of 'private', 'gated community' and 'class' to demonstrate the class gap between low to high income of society. As mentioned earlier, Sharia rules affected women significantly after the revolution. A female nurse who returned to Iran after thirty years living in the UK believed that, '*...today it is normal to see class divisions (the gap between poor and rich) everywhere. Therefore, privatisation such as gated community encouraged this gap and I think it mainly has happened because of female users due to strict laws for women being in public with "hijab" during their leisure time after Islamic revolution in 1978.*'



Figure 7.12 Right: view of 'Dehkadeh Saheli' as a gated community Right: An example of Villa with private Garden in Dehkadeh Saheli in the suburbs of Anzali Source: (<http://anzaliclub.ir>)

Another interesting point was raised by a retired painter remembering his youth: '*in the past, there were so many inexpensive 'Plage' [structures] with reed materials that Anzalichi made and rented to tourists who were on low incomes. From poor people to rich people, [all] could use the place with no limitation and enjoyed the summer together.*'



Figure,7.13 Left photo: view of the 'plage' at Anzali Public beach Right photo: women simply used the 'Plage' in 1971 Source: ([www.facebook.com/historyofanzali](http://www.facebook.com/historyofanzali))

An experienced woman planner discussed the reasons why some users preferred places such as gated communities, also perceiving them to be better designed, and modern and with facilities as explained earlier (7.2.1). She believed that '*...they prefer to choose some places e.g. gated community and private villa that they can be relaxed without any religious barriers. Therefore, this segregation has influenced spatial changes over the last 50 years. Not only in Anzali, but also throughout the northern cities of Iran along the Caspian Sea.*'

#### **7.4.1 Gender segregation and the barriers along the public beach**

The theory of 'becoming a stranger' in public spaces is not new for women. As Elizabeth Wilson argued in '*The Sphinx in the City*' (1992), while strangers can enjoy a sense of freedom, for some there is fearfulness for single women when using public spaces. The stories shared by interviewees explored how modernity as well as liberal attitudes play an important part for women in Muslim societies when existing under Islamic and Sharia rules after the Revolution, including the compulsory hijab. According to this law, women are completely forbidden to swim on the public beach, and it was beyond the religious beliefs of the participants. With this in mind, the final emergent theme mainly focused on the issue of gender where participants, in particular, women were using the public spaces on the beach for swimming activity and the words of 'women', 'beach', 'public' and 'swim' were frequently mentioned by participants (Figure 7.10).



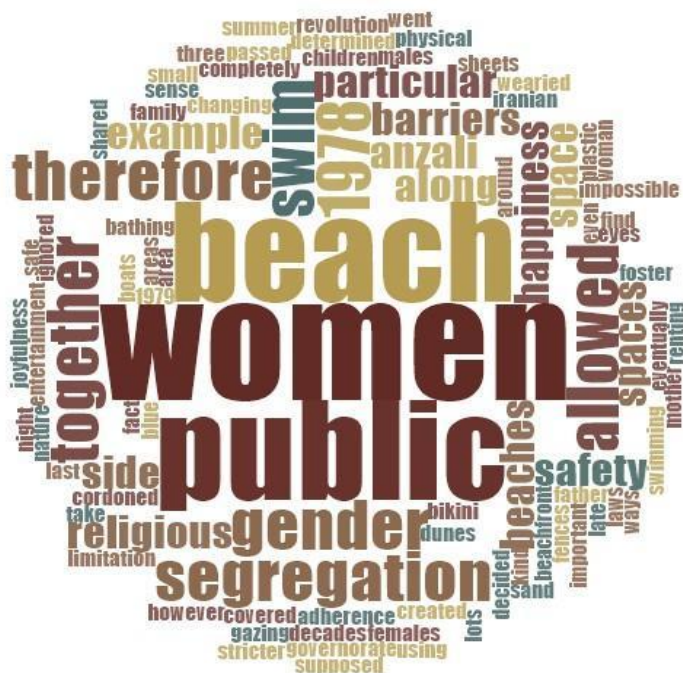


Figure 7.14 Word cloud from interviews when participants were asked about the barriers and limitations to using the public spaces on beachfront and waterfront.

*‘In fact, one of our entertainments was family swimming and we shared our happiness together, however, in summer 1979, Anzali Governorate decided to introduce gender segregation along the beachfront. It was impossible for us when a mother was allowed only to go the women-only beach and I as a father went to [the] men-only beach. What about our children? Therefore, after revolution in 1978, the aim of happiness and joyfulness in public spaces has been ignored and it is a kind of sin! ...during the last three decades, males and females have not been allowed to swim together on Anzali’s public beaches. Therefore, gender segregation is important now.’*

In addition, the interviews highlight the social limitation of *societal urf* (unwritten rules which are often permitted through practised norms for women such as laughing loudly or smoking) in Iranian society (Bagheri, 2013; Ebrahimi, 2006).

In the boulevard a young adult male who was carrying a shisha mentioned that ‘the teahouse is my favourite hotspot in the evening; because my girlfriend and I can sit on the chairs while smoking shisha and laughing each other; it’s a comfortable zone for hangout meeting’. Moreover, other women who was sitting on the bench with two other women mentioned that ‘I like [the] public beach in the evening time while nobody is here; I can

*easily smoke with my boyfriend, hugging and listening to music with each other without seeing by security or conservative people and I like freedom in public spaces’.*

This was not the only barrier in public spaces for liberal interviewees who were sharing their experiences. One woman talked about ‘fixes’ e.g. about mixed gender in relation to swimming behaviour ‘*...Men and women are not supposed to swim together- but they find ways around this by renting boats to take them far out into the sea, where they can swim side-by side.*’ Another adult man complained that the ‘*changing nature of public spaces created lots of limitations for using the space in particular for women in public space. Eventually, laws are passed to foster stricter religious adherence after 1978’.*



*Figure 7.15 Left photo: view of women only beach with blue plastic sheet Right photo: a picture showing the extent of the barrier for gender-segregated public swimming*

A few participants mentioned frequently the word ‘safety’, pointing out that their freedom and safety were more secure before the Islamic revelation. Their public life was considered secure and respectful in both social and spatial dimensions, in particular, for Iranian women in society: ‘*...the sense of safety was completely assured before 1978, in particular for women. For example, if a woman was wearing a bikini, the eyes of men were not gazing on her at all. Therefore, it was very safe beach even late at night for women.*’ A young woman in the middle of twenties described the current situation where she spent hours in the beach having to make choices about her recreation activity: ‘*...I don’t like to swim with covered clothes and scarf with my husband in public beach for swimming. So, we have no choice to go some beaches in the countryside and have a swim together in early morning before the security comes.... So, it’s not safe!*’ After carefully coding their stories about ‘lived

experiences' and also exploring the 'real life problems' the researcher found that Islamic and sharia rules play significant roles in the social production of space. Participants, based on age, social status, economic class and individual lifestyles expressed themselves and their preferences and also have a predefined set of choices, which they select differently.

## **7.5 Summary of interviewee stories: memories from past to present**

A sense of continuity was evident when research participants reflected on the past, calling on their experiences of the present to make connections with their past memories. With this in mind, some aspects related directly to the older Anzalichi generations. This was particularly noticeable in the participants' responses when visiting their preferred places such as the breakwater and teahouse spaces along the waterfront. These participants shared their 'emplaced memories' for using the public spaces. There was memory of the long history of places such as the breakwater or Patogh places on the waterfront while fishing and meeting activities were important factors for recreational and economic goals for older generations as part of everyday life.

The older generations also used public beaches and spaces respectfully in relation to gender, cultural diversity and religious values equally before post revolution. However, they referred to Pahlavi's contribution to social class division which was unequal even before the revolution. For example, when Mohamad Reza Shah offered the public beaches to specific group of the Iranian society such as Royal family and the military for private development, this resulted in the phenomenon of privatised public spaces in Northern cities in Iran along the Caspian Sea.

The majority of young adult and middle-aged adult participants in both genders shared their experiences and expectations underpinned by liberal and democratic attitudes for using public spaces regardless of societal *urf* and any other restriction which government has implemented these boundaries since post revolution. These participants very often adapted their democratic orientations alongside Persian culture. However, the determined boundaries in public spaces under Islamic and Sharia rules had not allowed them effortlessly to follow these liberal attitudes or pursue their needs freely in public spaces.

Iranian women's clothing and the covering of their bodies in public spaces has changed dramatically since the Islamic Revolution in Iran. The interviewees presented mixed feelings about the places located in different part of waterfront, representing a historical, modern, newer and somewhat less religious place. However, the sense of freedom and enjoyment were not equally felt today when compared to the past for both men and women. Despite these restrictions, in particular, for women users, they were still tending to use the public spaces but at the same time following their own choice and freedom for using the places. Alongside women participants, male participants believed strongly in the right for women to swim in public in Iran with no barriers such as the compulsory hijab or the offering of new public women spaces such as 'women-only beach' by the government.

Some professional and participants such as planners, urban designers, architects and civil engineers pointed out the wrong concept of the design adopted in Shohada Square for people using this place. As Chapter 6 shows, people interacted in different ways of socialising even though the place was designed specifically for religious activity.

Key elements such as 'Hashti' (vestibule) and 'Dalan' (corridor) which were often constructed in religious places through Persian Architecture for introducing a holy place for users have been described as largely neglected by the municipality design team in Anzali. Also, practitioners highlighted the type of function in this square which was not a suitable location for commemorating the people who were killed in the Iran-Iraq war (1981-1988) while people visited the waterfront for recreation and socialising purposes. The next chapter outlines how the research findings relate to the existing knowledge base.

## Phase IV

### INTEGRATION, IMPLICATION AND REFLECTION

#### 8 Discussion of design and management of public spaces along the urban waterfront and beachfront

##### 8.1 Introduction

This chapter critically examines the findings of the empirical research reported in Chapters of 5,6 and 7 and discusses what the researcher learned and what the findings mean in response to the theoretical debates outlined in Chapter 2. The findings of this research lead to a set of recommendations for urban design practices that can support social interactions for the planning, design and management of public spaces on the waterfront and beachfront of Anzali, and other similar urban settings. In addition, the researcher used the gained knowledge through identified social patterns and critical behavioural issues to inform future research and practice. In addition, the structures of **this phase** is centred on the three research objectives and their relevant research questions as listed in below, however **Objective three** alongside of overarching research aims will clearly answer in **Chapter 9**. The content of this chapter, mainly addresses **Objectives one and two**. Also, the researcher, integrates the findings of the empirical research, puts them in the existing literatures, theories and debates their implications in this research.

**Objective 1-** To understand the spatial, social and temporal conditions of use and activities in public spaces alongside **beachfront and waterfront**.

- What are the spatial settings and social patterns of different types of activities in relation to age and gender?
- What are the design features that support or constrain social patterns of uses?
- Who are the frequent users of public spaces on the beachfront and waterfront in Anzali?

**Objective 2-** To identify people's perceptions of the changes of socio-spatial patterns in public spaces on Anzali waterfront over the last 50 years.

- How do waterfront users understand their social needs and expectations of public spaces from past to present?
- How do the design and management of past and current uses influence the frequency and quality of social interactions for waterfront users?
- How gender boundaries affect the use of public beaches along the waterfront for both, female and male users?

**Objective 3-** To make a set of recommendations for re-conceptualising and better informing accepted design and urban design theories for designing contemporary public spaces.

- How do existing theories in contemporary public space design correspond to practice in the Iranian context?

In the following sections, the researcher discusses the findings which debates, supports or challenges the existing knowledge base. Therefore, in **sections 8.2 and 8.3**, the researcher discusses the research findings in relation to social patterns, type of spatial conditions and temporalities of spaces on both, beachfront and waterfront case study sites.

**Section 8.4** focuses the research findings and debates which are *specified* about social encounters, patterns and perceptions on the *beachfront*. Also, in **section 8.5**, she concentrates on her discussion about social encounters, patterns and perceptions on the *waterfront*. In **section 8.6**, the findings of empirical research representing a sense of publicness under new spatial novelty, called Patogh spaces. In **section 8.7**, the researcher discusses on *gender issues* and spaces of conflict and dissociation. **Section 8.8**, presents about the findings of this research with regards to loose and tight spaces and their meanings in this research. Finally, **sections 8.8 and 8.10** discuss the findings in relation to management, ownership and maintenance of public spaces in Anzali. **Section 8.11** presents the most significant of empirical findings in the annotated maps for addressing the socio-spatial characteristic and relevant theories.



## 8.2 Social patterns of use and temporalities that shaped by various users

In the early stage of this research, the researcher was able to observe the spatial and temporal patterns of activities and various users in the case study public spaces and prospected people's perceptions and lived experiences of these locations. The *GIS socio-spatial mapping* allowed spatial analysis of activities based on type of activities, gender and estimated age, group number and time of activities and created appropriated evidence for the extent of inclusiveness of the studied locations. Moreover, *in-situ and time-lapse photography*, and also, *in-depth interviews* provided a deeper understanding of reality and human experiences in the past and current uses, memories of places, inclusivity issues, preferences of uses and also reasons of like and dislike of these places. The findings represented the types and intensities, and the power of those social activities that dominated to others and provided diverse rhythm to the life of these spaces and these reflect of some complexity of public life of in Anzali.

Studying the place-specific rhythms of social pattern and spatialities of activity pattern in different types of spaces (parks, playground, street, promenade) calls on methods employed in environmental behaviour research (Aelbrecht, 2016; Marušić & Marušić, 2012; Mehta, 2009). Ganji (2018) also, highlighted how many of these studies, conducted in parks, playground and streets, have rarely concentrated on social behaviours of different ethnic groups. This thesis addresses this gap in knowledge by exploring the social and leisure behaviours in public spaces along urban waterfronts or beachfronts – settings which have been rarely investigated by international scholars in the global south, and in particular, in the Iranian context.

Dodson and Kilian's (1998) data was limited to a visitor survey conducted by the Cape Town Waterfront's managers and local newspaper reports, providing few specifics about environment-behaviour relations. However, Stevens (2006) and Aelbrecht (2016), have reiterated that relatively little research is conducted on waterfront leisure, beginning to address this by going down to these locations and observing how various type of group of people use the urban waterfront, in particular, when users use the sites with no scheduled event to motivate activity.

This thesis provides density analysis of spatial occupation in relation to characteristic of the observed users which discussed in depth in chapters 5 and 6, show that social patterns and spatial distribution of activities have an important role affecting the level of diversity of people engaging in different behaviours and settings along waterfront and beachfront spaces in Anzali.

Daily patterns of leisure and social activities have a propensity to be shaped culturally in many forms and practices in different public spaces (Peters & de Haan, 2011). Everyday activities such as walking, observing children to playground, shopping or sitting on the bench are all parts of leisure activities. Also, understanding human needs and experiences to be linked to understanding of cultural differences in relation to leisure activities (Ganji, 2018). So, the level of human needs and expectations is related to the differences of cultural behaviours in public spaces in different contexts of public spaces. The spatial and temporal pattern analysis of social behaviours here were found to be shaped by intersection of age, gender, and social grouping represented both support and challenges for previous research findings (Jay & Schraml 2009; Peters & de Haan 2011; Stodolska et al. 2016 and Ganji 2018;2020). The GIS spatial analysis findings which focused on mixed groups (chapters 5&6) showed that the number of users while socialising together were different between individuals, couples, family groups or friends' groups. These differences were also found to be significant in relation to users' characteristics (activity, age and gender). In this way, this research contributed a clearer state of different type of activities and spatial occupancies or intensity in public spaces while the numbers of users who used the place were changeable based on who were the users (from children, young adult, adult and older adult) and their gender (Male/Male, Female/Male, Female/Female) in relation to the social qualities of these spaces. For example, the presence of women more likely than men to the waterfront was used primarily than men.

This research also contributes to the existing knowledge base by providing empirical data on new study sites based on different typologies of public spaces along the water's edge of the Caspian Sea such as waterfront and beachfront in the case study of Anzali. To illustrate daily social patterns of use and also to explore how people's various stationary and mobile leisure activities were able to continue over the time through their spatial settings and

combinations. Furthermore, the study sites were in walking distance in each other in both, waterfront and beachfront and easier exploration on foot, permitting an examination of often the same people moving through the spaces. As discussed in Chapter 4, the selected case study sites included *Public Street (site 1) and Pavilion areas and the Beach (site 2) on the beachfront and, also Shohada Square (site 1), Coastal Park (site 2) and the Breakwater (site 3) along the waterfront*. Such spaces accommodated outdoor sport and recreation facilities for family or friend for socialising. Moreover, in terms of typology of public spaces only a few studies recently focused on waterfront or riverside as a new typology of public space (Stevens 2006; Aelbrecht 2016) and while the majority of studies addressed park, green spaces or street as type of public spaces and the relation to human behaviour through that.

### **8.3 Patterns and perceptions under spatial conditions**

#### **8.3.1. Paths and the ways of moving along them**

Alexander et al. (1977) and Whyte (1980) were early scholars who identified the social and potential of 'pedestrian-friendly paths', such as streets, promenades and 'passeos' and draw them as important centres for urban life that can address the need for people mixing, to watch and to be watched. The paths designed with 'reductive sense of purpose' for example circulation spaces meant only for walking in particular while the locations were noisy or badly facilitated in terms of amenities and the paths offered great territory for social interaction. Therefore, this spatial setting can shape diverse types of encounters among people's mobile behaviour and anchor social activities (Stevens 2007 & Aelbrecht 2016). In this research, the majority of participants highlighted paths as the setting of experiencing of momentary and routinised encounters between strangers during different rhythm of movement. This research therefore supports the longstanding knowledge base that paths are very important spatial settings for social encounters.

The experiences were drawn by 'strangers' identities, their level of engagement while encounters understand emotional significance, and it depends on locations of the path such as street, in park, on the pedestrian, leisure spaces and promenade) and the modes of

mobility involved like (walking, strolling, running, riding a motorbike, cycling) but these modes mostly involved people watching and observing each other while they occupied the places. In addition, the researcher identified the promenade along the breakwater as having an important role for people's engagement during daily activity and connect them to their sense of belonging and nostalgia among other people in the past. The nostalgia of the place was reflected in some interview conversations with older people. This supports the Lefebvrian (1991) theory of space as a socio-spatial and historical set of processes which are understood, framed, lived, and perceived (Merrifield,2006; Shields,1999; Soja,1996).

These social interactions were predominantly enacted between 'categorically- known' and 'familiar strangers'. Familiar strangers (Milgram 1977) are encountered when people share and occupy the spaces as part of their daily lives. Categorically known strangers (Lofland 1998) are people who know each other based on generic categories which are related to their status or roles in society. In this research, knowing people who were perceived as 'different others' were mostly categorised according to gender identities as well as age difference. This process of knowing and categorising strangers were involved in socio-spatial conditions of social encounters were addressed with some positive and negative perceptions of others. This emotional dynamic of their opinions was discussed more fully in chapter 7.

The movement along these diverse paths was influenced by working, shopping, walking for different purposes and strolling as part of everyday routines and involved individually or group between strangers. However, strangers acted differently while they were passing through this space. Their social behaviours of these strangers often involved eye contact, gazing and smiling at each other. Stevens (2007) underpinned how 'people watching' activity is a kind of pleasurable action and such behaviour authorises people to fantasise about the lives of others in public spaces. Aelbrecht (2016) builds on this by pointing out how the spatial setting of paths can potentially become preferred spaces for strolling and 'people watching'. This research also supports Aelbrecht and Stevens in this point of pleasurable action. In addition, Ganji (2018;2020) explained about direct eye contact, and greeting behaviours such as 'hello' or 'good morning' as the type of intercultural (social) interactions which was encountered in routine spaces of transiting and movement. This research supports Ganji's findings with regards to social interaction and 'people watching'.

Moreover, monitoring of people's face and their activities under the gaze of others powers behavioural norms (Foucault 1977). Thus, Stevens (2007) emphasised this close monitoring and frontal relationship between strangers is strongly shaped through cultural agreement as to distance and behaviour. However, in this research in Anzali, the gazing behaviour in public paths was not limited during people movement: it was happening while people were standing on the passing routes and pathways while other users passed the place. Hence, users along the paths were involved to more likely to gain 'face engagement' as described by Goffman (1963) while other people simply passed the place without any engagement. The non-verbal communication was a behaviour in which older people engaged in regularly, mainly males. This indicated a desire to discover the strangers or native people (Anzalichi) in the place as part of their routine life. In addition, 'mutual activities' and 'face engagement' were regularly engaged in between some passengers who seemed to naturally drift towards the street vendors. In fact, their non-verbal behaviours through eye-to-eye contact were dominant instead of small talk.

The transition and social movement of comparative strangers were significantly based on different purposes of the daily use such as travelling to work or taking leisure during summer in the place. Also, the diversity of users (estimated-age and gender) who experienced was shown differently in the paths which were discussed in chapters 5 and 6. For example, this situation happened the pedestrian areas and thresholds and walkways in both, waterfront and beachfront public spaces.

Additionally, some walkways were tended to be male dominated spaces, but a few female participants were mentioned that as a negative point and uncomfortable feeling. This would concur with Bagheri's findings (2013) which highlighted that Iranian women have been traditionally limited to the private spaces. However, after the Islamic revolution in 1978-1979, because of the political role of 'compulsory hijab' this group of women has been encouraged to be more visible in public spaces (Bagheri, 2013, p60). This role increased women's presence surprisingly and encouraged their level of engagement in paths for shopping or going to work. In fact, this role determines the meaning of 'a good Muslim woman' in Iranian society after the Islamic revolution. The ideas of this group of traditional women was discussed in chapter 7. On the other side, these male dominated spaces and

their walkways created spontaneously a **place of 'Patogh'** and kept the old culture of Persia alive and introduced in the following section of **8.5.2**.

So, these places were the venue of some conflict and tension between users and participants who were males only. This challenges the dominant idea in Western literatures about public space that they are entirely democratic and welcoming.

### **8.3.2 Encounters, edges and boundaries**

Edges are usually characterised as a type of boundary that has a function of dividing the place between indoor and outdoor (Bentley et al. 1985; Davies 2000; Shaftoe 2012). Additionally, sociologist De Jonge (1967) introduced the idea that edges can also structure social behaviour by hosting refuge and comfort according to his theory on the 'edge-effect'. Aelbrecht (2016) pointed out how these boundaries have potential to fill mixed social uses and at the same time fascinate of notable people. Also, this spatial setting can be ideal spaces for stationary activities with the type of passive edges such as water, green spaces, enclosed building or sitting edges for example closed backs, L-and U-shape benches while users just rest and contemplate. The empirical findings of this research show how edges were one of the most important urban elements that offered a range of diverse social interactions through stationary activities such as sitting, standing or leaning on the different type of edges when 'watching people' or talking together and establish comfortable balances. In addition, some certain edges provided opportunities for more social interaction with the group of friends or sometimes with strangers. These certain edges were great venues for some people, in particular, older adult and sitting for meeting strangers through 'watching people' behaviour. This mainly happened at the **edge of water, planted beds and steps** while they were sufficiently occupied spaces.

Stevens (2007) described how physical boundaries of spaces can support to create social relations and determine their level of exposure and at the same time various kind of exposures such as people movement across the boundaries. Moreover, he emphasised that not all boundaries were equally solid. This means that the extent of people involvement of boundaries was sometimes higher or lower with others. On the edge of street, footpaths,



planted bed or pedestrian, users were experienced sometimes with lower or higher degree of people flow. In addition, Stevens (2007) mentioned that the strangers explored the 'sense of togetherness' with others who were also inside of them. The research findings on the streets, footpaths, pavements and steps illustrated the social nodes and the idea of togetherness among strangers.

However, this research deviated from Stevens's findings because the social activity depended on the time of using and location of these certain edges. In the late afternoon and evening this physical structure was exposed to the sun while in the morning or noon this was to a lesser degree. This indicates significant differences of cultural use of public spaces in the Middle East, in particular, in the Iranian context. For example, between 2pm-4pm people rarely used the public spaces because of the very hot summer temperature. However, the findings show a few users such as workers in the tea house or older adults and homeless people in these places, having a nap or 'siesta' on the edge of benches, planted beds and pavilions under the shade of the trees (e.g. Figure 6.28 or 6.15, in Chapter 6). Such shade affected the location of social activity along the edges. Therefore, the edges provide a setting for mixed groups or individuals engaged in diverse activities which are stationary and 'people watching' at the same time. Therefore, planted beds, windows ledges and steps were all settings where strangers sit and watch other strangers' activities in Anzali, So, the findings of this research were challenging previous research findings.

Whyte (1980) discussed the need for principal factors that make a place work, calling this process 'triangulation' and defended this process as a third element than can bring people together and encourage strangers to have a conversation together. This is reiterated by Stevens (2007) who described 'triangulation' as more probable at the edge because people were at rest there; they were able to pass their time easily. However, these research findings at the waterfront show how sometimes these edges were occupied through sitting activity and 'killing time' in particular in the early afternoon in public spaces. This was mainly done by the group of **older adult male or young adult males** in this space.

The socio-spatial findings of this research provided the important role of 'third place' elements such as water features in the centre of the street line, statues and also, the presence of street vendors at the edges of steps, street, pavilion and planted beds. People came together often in these social nodes, involved standing and talking behaviour among

strangers in both the beachfront and waterfront. In the play areas in the both, waterfront and beachfront, the empirical findings show how these external objects can bring people together such as playing in parkour, children play areas and beach volleyball areas. In fact, 'triangulation' also took place in these spatial settings, which supports the existing knowledge base and concept of 'triangulation' by Whyte (1980).

The findings also show how creating social nodes happens while people involved their leisure activities through interaction with water, or stimulating elements around them, in particular, in the variety of edges in both waterfront and beachfront. This supports Ganji's findings (2018;2020) who showed that the presence of children in activity spaces such as animated fountains, organised events or spontaneous performances (busking) and informal (vending) were the conditions of social and intercultural interaction among unknown strangers. Therefore, as the finding of people's movement (mobile activities) was from supportable zone to edge settings which were more open and risky (Gehl 1978; p.152). The situation of play motivated in a similar context, as some individual steps beyond the comfort zone toward the strangers (Stevens, 2007).

### **8.3.3 Encounters and thresholds**

The socio-spatial analysis findings are linked to the relationship between 'inside' and 'outside' of buildings and the role of these spaces for potential social interaction. Thresholds are understood as transitional locations between public and private spaces (Norberg-Schulz 1971; Hillier&Hanson 1984; Bobic 2004; Aelbrecht 2016 and Ganji 2018;2020). In addition, Whyte (1980) and Stevens (2006,2007) appreciated that thresholds were particular boundaries with notable potential for social behaviours. They believed that the spatial settings of thresholds create contact spaces while strangers pass in or out of buildings. Following that, Aelbrecht (2016) highlighted how thresholds have a potential to optimise social conditions to bring unknown people together. She pointed out that the potential of spatial and managerial 'in-betweenness' in thresholds provided an excellent deal of social comfort and convenient locations for divers' activities and 'triangulation'.

This was all found to hold true in Anzali as the findings of this research showed the same way of logic as the thresholds of shopping centres provided the venue of meeting, sitting or

standing, strolling while waiting for someone and 'watching people', all at the same time. Furthermore, thresholds were spaces for mixed groups of activities such as sitting or standing while smoking, talking or eating together in particular on the edge of steps or ramps with the situation of 'triangulation' as a physical object. On the other hand, individual strangers were mainly made up of 'people watchers' who exchanged eye contact in thresholds spaces.

The findings of this theme also were related to tea house, café and food kiosk spaces while people buying or selling hot foods, snacks and drinks. In fact, the functions of these small buildings created good social interactions between 'inside' and 'outside' of buildings when it involved people sometimes greeting each other, talking in group and playing dominoes or drinking tea in spaces.

So, the type of meeting and hangout activities were stated the situation of 'triangulation' in the transition of 'inside' and 'outside' of these boundaries by people sometimes stranger and sometimes as group of friends. Also, the traditional Gilaki wooden stool as a physical object encouraged people to joined together for greeting and talking and this also constituted 'triangulation' in this certain space - 'Patogh'. Therefore, as Aelbrecht (2016) points out, the threshold for 'triangulation' is the spaces that have an obvious 'stage-audience' relationship, a certain edge-orientations for their attendance towards the threshold as stage (also see **section 8.6**). However, a few female participants referenced the 'outside' of tea houses as a negative space because of the domination of males and their use of the space for playing or drinking activities.

The space around other thresholds supported a mix of users' transitions, especially in the shopping centres, cafe and food kiosk along the beachfront. As illustrated in the focal studies in chapters 5 and 6, thresholds provide the furniture and setting for behaviour of various types of stationary and transitory (mobile) activities. These certain thresholds had multiple micro-settings and social characteristic of thresholds shaped social behaviour among unknown people. This occupation of space encouraged the possibility of interaction with strangers by encountering potential customers through the inside or outside of spaces who pause or slow down behaviour at the certain thresholds.

### **8.3.4 Encounters, props and actions**

In the previous sections the researcher explained the paths, edges and boundaries and also thresholds as large-scale elements of urban spatial structure. However, in this section the socio-spatial analysis findings also provided new insights into the micro-scale of the built environment. This relates to props such as public artworks, play equipment or street furniture to explore how they contribute to and shape social interaction in public spaces. These fixed physical objects allow people to interact in different ways and sometimes involved the curiosity of people in public spaces. Stevens (2007) introduced the term 'prop' in urban theories as elements that can shape the public spaces in a diversity of social operations, mainly playful actions to the advantage of encouraging interaction between unknown people. Therefore, this setting is another important urban element in this research. The presence of statues, bollards at the main entrance of shopping centres, street vendor trolleys, benches, pavilion, bins, volleyball net and water feature in both waterfront and beachfront represent themselves as fixed props that prompted social interaction.

The location of statues on the edge of planted beds encouraged people's acts of curiosity while they were making their entrance to the waterfront. The social action mainly involved was standing and watching or taking a selfie together around the prop. So, as Stevens (2007) emphasised these props shaped physical connections between people, such as 'triangulation', and lend meanings to people's actions. In addition, the presence of street vendors with trolleys in both waterfront and beachfront constituted physical objects that often occupied the edge of passing routes. These were another example of props which people used and paused by to people watch or buy some snacks, coffee or balloons for kids. In fact, this stimulated object-engagement of people in particular, parents for buying things for their kids.

In addition, the water feature in the street line of beachfront provided a prop which people suddenly paused or slow down around, engaging in stationary activities such as standing or sitting while observing the water raise and falls and taking selfie or group photos. The fountain's physical design involved audiences to gather here to stimulate passive behaviours while observing the water's movement. This type of prop hosted special customers such as

children, young adult and also parents while observing kids. So, this support other empirical research and existing knowledge.

Street furniture such as benches constituted another fixed element where people passively acted out by their behaviours. In the selected study sites this physical object was typically found in different forms, shapes, configurations, orientations and locations. From the circle of benches on the beachfront to individual benches on the street, all of these conditions provided the setting for various relations between people and space and framed different contexts for interaction. The findings provided extensive evidence which illustrated that the location and condition of the prop played an important role for social interaction. As Aelbrecht (2016) pointed that “to draw people it needs to be busy and complex for social interactions among strangers to be optimised. To offer such condition, the best locations for ‘triangulation’ combined various spatial elements such as props with edges or thresholds as they offered the optimal relational possibilities between people and spaces.” (p. 22)

In this research, the findings of this special setting depended on another factor which was related to the time of the day. In fact, the temporal dimension of the space had a very important role to play. For example, during the day, the beachfront’s circle of benches were mostly unoccupied because of high summer temperatures leading to low-density social interactions. However, during the more comfortable late afternoon and early evening, people occupied them in high densities.

The visible presence of pavilions provided a similar situation to how people interacted with the beachfront circle of benches. As these metal pavilions were located to both east and west part of the beachfront. However, the considerable numbers of pavilions in the eastern part during the day were less usable than western area.

Play equipment provided another type of prop in both beachfront and waterfront. Table-tennis table, basketball tower, volleyball net and children playground provided types of prop as fixed objects and planned equipment in the beachfront. However, the specific type of prop which is created in playing space in the breakwater was based on unplanned play activity by young adult male and adult male players such as parkour and beach volleyball. In fact, this type of prop created by play equipment permitted social interaction in spontaneous spaces among players. Also, the prop created opportunity for passive and

active behaviours around the equipment while players and observers interacted through them in various locations and conditions. Therefore, the type of prop identified the optimal social distance of the audience. If the prop was a small-scale of object people were in close proximity (2.5 and 6m) among social and public distance, making the optimum distance for strangers to interact such as basketball stand and ping-pong (Schefflen, 1972). But if the prop was a view the distance could be further (no more than 10m), as visibility starts to fade beyond the distance such as volleyball beach net while audience sitting or standing on the edge and observed the players (Gehl, 1971).

Furthermore, this type prop designed to stimulate playful bodily engagement. As, Stevens (2007) pointed, playful actions illustrated new experiences and social relations which are often non-instrumental, active, unexpected and risky. Hence, the diversity of props in the finding provided mixed uses and fostered social interaction among people.

### **8.3.5 Encounters, steps and transitions**

Steps and the boundaries between them had another important role for people interaction among strangers while they were passing in or out to the sites. Steps, ledges and handrails were existing around most buildings and other public spaces. However, the specific design and type of materials of in each site provided the different condition and transition between encounters. Moreover, the steps in the sites provided the right of choice for staying or moving through stationary or mobile activities among people. The findings represented steps and ledges hosted a perfect venue for street vendors while they were selling balloons, or other entertainment stuff. Although, the steps and boundaries permitted some kind of engagement but at the same time, restricted movement, physical contact and spoken communication (Steven, 2007). Street vendors who were acting the theme of 'watching people' and also, the presence of their selling stuff caused to provide such an external stimulus as third element to bring people together (Whyte, 1980). So, the concept of 'triangulation' were creating while passers acted and communicated for buying things with vendors. Moreover, people directly engaged with boundaries often through sitting or standing on the steps, ledges or handrails.



In addition, the steps were linked to shopping centres as semi-public spaces created a strong social quality not only physical but also a good degree of experiential transition between private and public domains though tight to loose behaviour of their performances in the place (Aelbrecht, 2010). Also, the steps offered various of space for sitting spaces, relaxing, smoking and chatting with friends or family and ultimately these spaces employed the type of spatial setting for mixing people up and create a chance for social encounters. However, the occupancy of the steps was also related to the time of the day and certainly in the evening was higher than morning and during the weekend busier than week days.

This fluctuation level of intensity and occupancy notably were involved while people were waiting in the steps as pause behaviour or passing as transition experience both 'inside' or 'outside' of shopping centres in the beachfront.

However, there was another temporary step and boundaries in the left side of the street line in beachfront displayed a venue for people to have a risky behaviour while jumping on the temporary step. So, the researcher noticed while observed this risky behaviour constructed as a negative point when people used this step.

## **8.4 Encounters, patterns and perceptions of spaces on the beachfront**

### **8.4.1 Encounters and pavilions areas**

The pavilion area and the beach were used by a diverse range of users and also, occupied by different leisure purposes. The spatial and temporal patterns of stationary and mobile activities both influenced by the type of users, as well as, individually or mixed group and appear together in the highly structured dimension, anatomized by space and time, yet merging and interplaying on the same site (Low, 2000, p.23). The pavilion and the beach were the destination for tourists and local workers who used them as part of their everyday leisure and work activities and was responsible for drawing social life in public spaces. In fact, this area represented a positive context for social encounters and also was away from the hustle and bustle of the crowded urban context in the city. The mixed behaviours were observed during the summer when the large family picnicking area was heavily used. As discussed in chapter 5, mixed groups were more engaged in picnicking with significant

sitting activity recorded. The pavilion area was a high-demand space which drew social activities and the spaces were mainly occupied through stationary activities or passive engagement rather than mobile activities. In recent years, as Mumcu & Yilmaz (2016) highlighted, a significant issue in public life studies is the relationship between socialisation and passive experience in public spaces. For the vitality of public spaces, spatial conditions that afford these activities and experiences are crucial. In particular, the incidence of activities such as sitting, standing and leaning paves the way for social interaction such as conversation or watching people etc. Therefore, the spatial conditions which provides affordances for sitting and leaning were cited frequently in the studies (Whyte 1980; Gehl 1987,2010; Cooper Marcus & Francis 1998; Project for Public spaces, 2000; Francis; 2003). So, this research concurs with these findings.

#### **8.4.2 Encounters, natural elements and seating spaces**

The high density of passive behaviour takes place in the pavilion area which is surrounded by trees. The pavilion area enclosed by trees emulates the concept of ‘triangulation’ introduced by Whyte (1980) as people carried the movable chairs, picnic baskets etc. and sat under the shade of trees, provided a good location for communicating (verbally and non-verbally) with strangers.

Moreover, the trees played another role as fixed object as well as prop as people engaged with the trees in different ways. For example, some people were playing chess, lying down, eating food, watching the sea or people on the beach under this natural shade. This concurs with Stevens (2007) who determined how props can structure human experience and movement within the body’s reach and that the body can move around. The line of trees also provided a space of social quality with a less hostile microclimate in the shade. Whyte (1980) emphasised the importance of choice- of sun, or shade or in-between for a pleasant experience of public space, which this research reiterates. Mehta (2014) also found that a comfortable microclimatic condition might is important and that man-made conditions altering the natural climate (e.g. here, tree planting) may support social activities. According to Gehl (2010) landscaping, hedges and fences created shelter exactly where most needed.

This research concurs with findings elsewhere that locating enough seating facilities under tree canopies and building shadows must be considered (Chen et al., 2016).

User density was higher in this part of pavilions and proposed use of variety of social behaviour for the benefit of strangers (Stevens, 2007). Also, as Gehl (2010) mentioned 'a good party and a good city are similar' because the length of staying activities is a good tool for measuring for the quality of public spaces. Thus, people stay in place if it is a beautiful, meaningful and pleasant place to be and create social interaction among strangers under the natural element and spatial conditions of public spaces. This research supports Gehl's claims.

At the beginning of observation, the researcher was not convinced that the fixed circle of benches on the beachfront attracted people's attention. However, the findings of behavioural mapping showed something different. As discussed in chapter 5, the interaction of people between these fixed physical objects were significant and notably depended on the time of the day when people used them and were motivated to have social encounters. Therefore, these fixed benches played an important role as a prop while people acted through their sitting performance. In addition, the location of fixed benches provided the term of 'people watching' and exchanged eye contact while people were sitting on the bench and observed strangers while they were passing through the beach. Moreover, Goffman (1963) underpinned the concept of 'encounter' to explain 'all those of two or more participants in a situation joining each other openly in maintaining a single focus of cognitive and visual attention.' (p.89). So, the findings supported the theme of 'open region' while people shared a seat on the beach and at the same time watching people or the sea. Furthermore (Aelbrecht, 2018), illustrated the concept of 'open region' by Goffman (1963). So, with her findings along the two spatial conditions which offered a great level of social comfort and mixing at the riverfront in the city of Lisbon and maintained this spatial characteristic as an 'open region'. She emphasised this spatial novelty provided diversity of users which engaged looser behaviour while previously were uncommon habits among Portuguese. Moreover, the concept of 'audience role prominence' that Gehl (1971) introduced as 'people watching' or 'passive engagement'. As people normally through their seating behaviour on the benches acted visual and audial attention to their surrounded social spaces. Hence, pavilion area and the beach were like great social mixer canopy. The

findings of research in the seating shape and behaviour created the sense of 'open region' for a wider range of users, which offered to draw it sociologically more open and inclusive with mixed genders and public.

### **8.4.3 The play spaces and the role of play activities between encounters**

As the play spaces illustrated with focal studies in the beachfront such a FS1 and FS2 in Chapter 5. As discussed in chapter 5, the play spaces employed the most specific type of users such as adult, young adult and children. The play spaces used for collective play and sports activities such as volleyball, basketball, ping-pong and sand playing. However, the researcher focused on the focal point of activities around volleyball space in FS1. The performance of volleyball highlighted the significance of these spaces for spontaneous interactions between players and also, among unknown spectators. This relationship between strangers mainly covered by mobile activity and at the same time audience engaged passively through sitting activities and communicated to each other in this space. Therefore, Gehl (1987) noted Gaffman's findings and explained strangers wanted a reason to obtain engagement and also highlighted the 'triangulation' concept by Whyte (1980) as volleyball net shaped a spatial illustration and how strangers communicate in playful experience. On the other hand, the mobile activities and the movement experiences between players and the spatial setting of volleyball net merged another type of prop noted by Stevens (2007) while players acted around it and spikes the ball between each other. Thus, the external stimulate of such as volleyball net and tower provided fixed physical objects and interaction among strangers in different time of the day. This is why Whyte (1988) mentioned these 'moments are true recreation, though rarely thought of as such'. As the mobile density of this space offered the meaning of 'triangulation' and it was a key characteristic of play in this space.

The children playground as this focal study identified with FS2 in chapter 5 and had another important role for drawing social interaction, in particular, the momentary interaction in such place. This spatial distribution played with the role of prop while children and parents acted through that. The users mainly were children with the act of playing and walking through the playground. On the other hand, parents were another type of users while

supervising their kids. This supervision between parents and kids provided an opportunity to conversation with other parents as strangers. Therefore, the presence of the playground and a few benches around this proposed the meaning of 'triangulation' while the strangers tied in the place through sitting or standing behaviour and communicated together. Moreover, the majority of play activity within the playground created by children and teenagers and it produced the possibility for encounters through their moving and pausing behaviours around the play equipment. This is why Schefflen (1972) mentioned people experienced a large diversity of body posture and gestures to draw a sense of informality during social interactions which the findings of play spaces covered that.

## **8.5 Encounters, patterns and perceptions of spaces on the waterfront**

### **8.5.1 Encounters and the role of public art**

The presence of three bronze statues at the main entrance of waterfront and located near the edge of the planted bed provided a great level of social interaction among people who visited the waterfront. As identified this spatial setting with FS1, in chapter 6. The findings were shown the frequency of the social activities around the three bronze statues were largely related to taking a selfie, walking through the statues and standing behaviours.

This spatial distribution encouraged mixed group users and as well as individual users. As illustrated in figure 6.64, in chapter 6, one of the highest density were presented around the bronze statues. However, this public art created the role of prop which presented by Stevens (2007) while people interacted. Also, Stevens (2007) noted one procedure of playing with prop were to motivate the concepts that they represented such as public art and people build different way of playing around the statues and all of these behaviours affected in social interaction with fixed physical objects in the place. On the other hand, these three bronze statues played with the role of external stimulate for creating the meaning of 'triangulation' when strangers joined and talking together. This was a situation while people acting toward that and sometimes placed unaware behaviour around the statues by strangers. This situation offered the possibility of encounters between adult users with mixed gender and proposed the high level of intensity in the place.

### 8.5.2 Patogh-spaces as temporal fixed meeting places

Patogh spaces are the hangout venue of habit which has been constructed by specific group of mainly local males at a certain time of the day in Iranian public spaces since ancient times. In fact, this fixed meeting places is rooted in the ethnicity, identity and the culture of Iranian people and at the same time supported and connected the Persian culture/heritage. Due to people's desire for modern public life in most Iranian cities such as Tehran, Patogh spaces have lost their role in public space over time. As Patogh spaces were unplanned responses by ordinary citizens seeking alternatives to 'sanctioned' but lifeless public spaces (Khorshidvand, 2011). However, little is written about Patogh spaces and it was not clear how effective a role they play as meeting spaces and creating social interactions in contemporary Iranian life. During the fieldwork and site observation the researcher found a strong presence of Patogh spaces which was a surprising finding.

Chapter 6 discusses Patogh spaces (FS2&FS3) in Coastal Park as well as (FS1) in Shohada Square as predominantly occupied by people hanging out, meeting, selling, sitting and walking. These hangout spaces provided excellent social nodes along the edges of teahouses and planted beds where one particular group of retired, older adult males spent time sitting, drinking tea, playing dominoes and chatting together. The type of sitting shape, sitting behaviour and, in particular, the type of wooden material reflected the concept of the Patogh in Persian culture as explained. The presence of teahouses in FS2 shows the role of threshold and how it links the relationship between 'inside' and 'outside' of teahouse building, with robust stationary activities and notable social encounters among local people in the spaces. In addition, FS2 supported the significance of 'triangulation' by Whyte (1980) because of the use of wooden stools and tables which provided external props and permitted people to gather together. In addition, the shape of seating spaces matters, and sitting behaviour provided another social concept of 'open region' (Goffman,1963) among people. In fact, FS2 provided an optimal location with spatial condition for social interaction among people.

The situation and the relationship of social encounters between 'inside' and 'outside' of teahouse building provided a new social space and mainly interacted with passive experiences among local people and the researcher called in Persian 'miani' spaces (the



space in-between) that emerged as a new insight in Patogh spaces in Persian culture and linked to 'biruni' (external) places (Ebrahimi,2006) in traditional Iranian architecture which will discuss in chapter 9.

In addition, the mixed methods of empirical research allowed the researcher to concentrate attention on the complex micro-social and spatial mechanisms between people's body and space (Whyte 1980; Stevens 2007), the findings of FS2 and FS3 focused on that.

Examining body orientation in Patogh spaces gave a lot of opportunity to explore social interaction and level of people's engagement. Scheffen (1972) and Aelbrecht (2018) emphasised the importance of orientation and body language among people in public spaces. When people join together in space and time, they build a physical territory with their bodies, called social distance and their level of engagement between each other (Scheffen, 1972). These research findings illustrate the type of body posture involved in face-to-face interaction at a close distance (less than 0.5m) among groups of friends and retired males while sitting next to each other in Patogh spaces. This research concurs with Aelbrecht (2018) who found that '60 or 90-degree position' were prevalent for large interpersonal distances. The common positions among this social group of males when bodily engaged with very close social distance in a conversation while no needed for privacy or necessary secrecy in a such seating area. Accordingly, Hall's study represented about the human personal space in Western culture, there are four preferable social distances that people acted: 'intimate', 'Personal', 'social' and 'public' (Hall, 1969). Also, Hall (1969) mentioned about the 'personal distance' between 0.5 and 1.2 meter for informal way of conversation in public settings among strangers in Western culture. This research shows how social distance in Patogh spaces is clearly much shorter than in Western contexts.

There were negative aspects to the Patogh spaces, which were identified by non-Patogh users. The researcher during site-walking and communicate with some female participants found that FS3 near the edge of the planted bed and pavilion in Coastal Park. found FS3 was negatively viewed by local females. The main users of FS3 were young adult males who were engaged to smoking shisha, drinking tea and playing dominoes when they were sitting on colourful plastic stools. A few female participants who described FS3 as unpleasant and uncomfortable places for passing through.

The pavilion areas worked as another type of prop as young males used the inside of pavilions for social interactions and therefore the possibility of encounters increased. In chapter 6, findings illustrated a good social norm under pavilions and the edge of planted bed. 'Play frames escape from social convention and the exploration of new possibilities' (Stevens, 2007, p.51). Also, these fixed meeting places provided a place for greetings among young adults and supported the concept of 'triangulation' as a spatial setting such as FS3 brought young males for greeting, welcoming and communicating together. In addition, findings of intensity of spatial occupancy under pavilion areas supported 'intimate social distances' that highlighted by Hall (1969). As identified in FS3 and the social distances were less than 0.5 meter among intimate male friends

### **8.5.3 Space of routinized, types of behaviours and encounters along edges**

As discussed in section 8.2.1.2, De Jonge (1967) and Aelbrecht (2016) discussed the structure of social behaviours and the relation with the 'edge-effect' alongside how these boundaries offer a mix of uses and can host different type of user group. The edges along Anzali's waterfront including Coastal Park and Breakwater provided robust social activities by a mix of users. This spatial setting suggested the possibilities of encounters were dynamic and diverse among strangers. The researcher observed some key users who had strong activity along edges during time of the day. These included street vendors who were permanent users of edges occupying the place. In fact, their presence with trolleys encouraged social encounters among strangers. Street vendors standing behind the trolley and shouting their business for selling hot food and soft-drink, balloons and other goods.

In chapter 6, FS4 findings displayed in detail and presented how the street vendors were drawn the possibilities of social encounters and supported the term of 'edge-effect' while they were sitting or standing next of their trolley. Furthermore, street vendors had an important role for drawing mixed groups which activated the space along edges and also increased the level of density in the place (see figure 6.51, in Chapter 6).

The presence of street vendors supported Whyte's 'triangulation' (1980) as an external factor which joined strangers together and involved negotiations for selling goods. Also, the presence of occupied trolleys presented another type of prop, as an urban element

identified by Stevens (2007) as a fixed object along an edge. This type of prop attracted largely mixed groups of strangers. 'Playful actions using public art and street furniture lend these props a new sense of usefulness' (Stevens, 2007, p.195). Although, a few participants reported negative perceptions about the presence of these vendors, the researcher found the street vendors were equally male and female (figure 6.31 and 6.32, in Chapter 6) and played an important role in creating a dynamic place for visitors of the waterfront. The negative aspects of street vendors related to their wandering along the edges and their uncertain situation in relation to spatial features in public space along the waterfront that needed to address for future design of public spaces on waterfront in Anzali by local authorities in the future.

The findings showed how female users occupied the water's edge and mostly visited the waterfront during early morning (6am-8am), for exercising which included walking and cycling and late afternoon and evening (5pm-7pm) was the (post-school) time for operating different type of social activities that are explained in detail in chapter 6. Female participants appeared in public spaces with group of female friends or children at specific times. Females engaged in stationary and mobile activities in different spatial setting. The water's edge fulfilled an important role in Anzali females' everyday life, in particular, traditional women. This group of users would sit along the water's edge and watch the sea and it seemed they needed their own privacy and personal space while using the public spaces along the waterfront. This concurs with Irwin's (1975) analysis of four concepts of 'privacy', 'crowding', 'territory' and 'personal space' with regard to human behaviour in the environment. Personal distance plays an important role for these traditional women and mixed social encounters had the lower degree in the place. This concurs with reference researchers focused specifically on women in public space.

As discussed in chapter 6, the nature of two long edges in breakwater created different type of behaviours and activities. The findings of rock wateredge built a robust social structure for fishing activity and the edges dominated by fishermen. These male participants appeared in the place for fishing activity to both support their family income and for leisure. However, as part of their routine passive activities, fishermen engaged in 'people watching' (Whyte, 1980). In addition, the presence of the Caspian Sea provided a natural element into the concept of 'triangulation' as fishermen were employed the rock wateredge and had

conversation with other fishermen. However, this privacy and routine passive engagement involved with 'personal distance' Hall (1969) and was between 0.5 meter to 1 meter along the edges.

The fishermen would sit in less accessible 'open regions' along the water's edge (Goffman, 1963). These edge spaces were the setting of interaction and 'face-to-face' engagement where users negotiate their spatial features by sharing edge spaces together. These rock seating edges facing the sea seemed to offer social comfort and privacy for fishermen, encouraging other users such as young boyfriends and girlfriends who were sitting in close distance together and wanted their own privacy and avoid being seen in the more public spaces. This concurs with Aelbrecht's observation (2018) that 'its spatial conditions guarantee a good balance between exposure and privacy. At the same time, the river's romantic and quiet reputation contributes to framing an intimate and contemplative atmosphere'.

#### **8.5.4 Spontaneous spaces and the role of play activities between encounters**

The un-designed and unplanned playing spaces built accidental social interaction through play activity. As discussed in chapter 6, this event happened through play activities such as skateboarding, pop-up volleyball and parkour among male users aged between 13-34 years old between 5pm-7pm during the week and weekend in an abandoned beach at the breakwater. During in-depth interviews with older generations of Anzali residents about the breakwater, the researcher realised this abandoned beach was part of the sea before revolution in 1978-1979. Before this time, this particular part of the sea was a place of joy, hangout meeting and swimming among male's users. In fact, the sea was a consistent setting for Patogh places and everyday socialising for male users before revolution. It seemed, the ownership of an abandoned beach at the moment is managed by Ports and Maritime Organisation in Anzali and planned to be constructed a park. However, the researcher was not able to access the masterplan design and other relevant data due to security reason. The abandoned beach continues to be territorialised concurring with Campo's identification of an accidental playground in Brooklyn Waterfront (2013). Such spontaneous spaces along the breakwater shows the use of a vacant site as a place for

experimentation, creative, practice and play (Campo, 2013). These unplanned behaviours create informal public spaces and support the possibility of spontaneous social encounters in cities today.

As figures 6.73 and 6.74 show, the edge plays a robust role in supporting passive (stationary) experiences among strangers as well as mixed groups or individuals. Time of the day is very important here, with use being limited to 5pm-7pm by young and adult males who were sitting or standing and watching the play of parkour or volleyball in the beach. Therefore, the edge and abounded beach created another concept of Patogh area which might be termed 'teenager patogh'. This type of Patogh area corresponds to the meaning of 'open region' by Goffman (1963) as males shared the sitting spaces on the edge which often constituted 'face-to-face' engagement.

## 8.6 In betweenness and the concept of publicness

The findings of empirical research representing the spatial setting and people behaviours demonstrated the opportunities for encounters between personal space and public space. For example, at thresholds where people are between routines and necessary activities, the condition created by spatial in-betweenness is referred to as 'fourth places' by Aelbrecht (2016). She introduced key features that support the concept of 'fourth spaces' with a strong sense of publicness. This is distinct from the idea of 'third places' by Oldenburg (1999) which identifies people's choice of semi-public spaces, i.e. those outside of home and work such as cafés, bars, bookstores and nearby shopping streets, to do routine or necessary activities that are usually the spaces of pleasure and entertainment. As discussed in Section 8.5.2, the situation of social encounters between 'inside' and 'outside' of the teahouse building constitute a new typology of spaces previously unknown in the literature, which in Persian are called '**Miani**' spaces and support the concept of 'fourth spaces' by Aelbrecht (2016). 'Miani' spaces are popular among older males who make great use of this spatial setting with a strong sense of publicness. While this significant representation of spatial in-betweenness was associated with thresholds, the concept of 'fourth places' is also manifested in another type of spatial setting **Patogh spaces** in both teahouse and pavilion areas that can offer new uses for creating social habits. Also, in terms of characteristic and

function the Patogh spaces were mainly employed edge spaces and passing routes (see FS2 and FS3). Aelbrecht (2016, 2019) emphasises that ‘the most important precondition to develop informal social use is spatial and temporal in-betweenness. Most of the conditions that are conducive for meetings with strangers are in-between spaces, definitions and functions, such as thresholds, edge spaces and paths.’ However, the findings of chapter 5, proposed the creation of spatial novelty of ‘fourth spaces’ can also be found **in-between natural elements such as trees** as well as **physical objects** such as movable chairs among strangers. Moreover, the social encounters that are created by in-between and spatial setting controlled by social, spatial, material and temporal qualities shaped by different situations of ‘triangulation’ (Whyte, 1980).

## **8.7 Space of conflict and dissociation**

### **8.7.1 Gender issues, privacy and territory**

As discussed in chapter 7, the findings identified positive and negative points regarding interviewees’ use and perceptions of the waterfront, which local people call the ‘boulevard’. Moreover, the findings of spatial analysis with GIS (chapters 5 and 6) demonstrated an important perspective of social patterns and quality of public life among strangers. This perspective addressed issues of discomfort, exclusion and tension between social encounters in public spaces as part of interviewees’ everyday life. The diversity of people’s experiences in relation to the sense of belonging between Anzalichi (Anzali residents) and place, in particular, was expressed through the changes and nostalgia of the past and current uses in public spaces on the waterfront. Some differences were associated with women’s use of public spaces, in a study on women’s experiences, preferences and use of public spaces in Tehran, Bagheri (2013, p.60) found that ‘after [the] revolution, surprisingly, the number of Iranian women in public spaces dramatically increased’. Bagheri also highlighted three main factors causing many traditional women to engage more in public spaces. These three factors were connected to the role of compulsory hijab, the Iran-Iraq war period (1980-1988) when women replaced the main breadwinner of their family man (e.g. husband, brother or son). The third factor was related to the post-war urban



development and creation of various new public spaces (e.g. parks, shopping malls, and cultural complexes) providing new opportunities for using public spaces. However, the findings of this research indicate that the number of traditional women in public spaces is to a lower degree in Anzali and allocated as a minority group, both in the city overall and when different types of public spaces are examined.

Some traditional women had negative points of view and less positive experiences about male-dominated spaces such as Patogh spaces (chapter 6, FS2 and FS3) where men would be drinking tea or smoking shisha etc. These male-dominated places made them uncomfortable when passing through such places (teahouses or shisha bar).

Moreover, this small group of women needed their own privacy or territory while they used the public spaces, in particular and they would mainly use edges by themselves on the waterfront in the evening. The attitude of these traditional women could be described as the 'a good Muslim woman' (Bagheri, 2013) which introduced by the government under Islamic laws in Iranian society after post revolution. Shirvani (2017) pointed that, the government presented the term of 'proper lifestyle' since post revolution. She explained the definition of this clever policy by Islamic regime is 'a new understanding of freedom and of how they should appear in different types of public spaces in the city, [in particular for women] which eventually becomes a mental law' in Iranian society (Shirvani, 2017, p. 14).

Also, other scholars found the same concept in Arab women experiences (Valentine, 1996; Johnson AM and Miles, 2014) aimed at protecting their reputation as 'respectful Arab women' who mentioned purposely avoiding spaces such as the sidewalk in front of a shisha bar, or a particular ethnic grocery store, in view of the fact that these places were mostly used by Arab men.

The socio-spatial findings showed how some people who were related to groups of children, females and older adults who were less likely to engage in public spaces on both, waterfront and beachfront. While we mentioned about 'people' this include 'everyone' and must be measured by different group of people with regards to age and gender. This also pointed by Gehl and Svarre (2013) who emphasised to accommodate needs of people including, children, women, the elderly and disabled people who are frequently neglected in the basic knowledge of the behaviours of various groups of users in public spaces (Gehl and Svarre,

2013, p.14). On the other side, the complicated linkage between architectural styles, the boundaries meant that experiences differed between genders, modern-traditional and the contingent nature of specific public spaces (Bagheri, 2013). Therefore, the women's choice to use the space were based on factors that were understood and interpreted differently to men. This was based on the existing social norms, religious values, different needs and expectations while occupied public spaces for socialising. The research findings therefore concur with Doan (2010) stating that 'gender matters, but due to its discursive complexity, how gender is performed matters even more' (Doan 2010, p.648).

### **8.7.2 The rights, restrictions and preferences of use in public spaces**

Previous studies mentioned the role of environmental attributes in women's sense of safety in public spaces such as darkness, land-use patterns and street design, but they also focused attention on the impact of socio-cultural context and characteristics of the population (Ganji 2018,2020; Almahmood et al., 2017; Kallus, 2001). The findings of this research demonstrate the voice of both genders who referred to their 'safety' and 'accessibility' on the beach during family gathering which was not considered satisfactory. For example, participants of both genders pointed out the barriers of family swimming in public beach. As explained in chapter 7, some participants mentioned how the creation of gender segregation happened after the Islamic revolution and also under umbrella of Sharia and Islamic laws which enforced these barriers among beach users.

Interviewees liked to swim side-by-side or together with members of their family, relatives and/or friends of mixed gender. As mentioned in chapter 7, due to the role of 'compulsory hijab' in public spaces, religious values or barriers under sharia law and also the emerging of women-only beaches these factors caused female users, especially younger women to have less engagement and interaction in public beaches for social activities. While swimming or sunbathing activities are allowed in the women-only beach, they are not allowed at the public beach. This does contrast somewhat with Bagheri's findings (2013) who emphasised the presence of women in public spaces surprisingly increasing after Islamic revolutions. However, these research findings show that this growth depends on the type of the public spaces used as part of their everyday life. A square, street or Bazaar in Tehran will be much

more regularly used than women-only beach. In line with Bahgeri (2013), women's presence in spaces such as the recreation areas of the beach is affected detrimentally because of three main factors. These shared feelings of discomfort and also lack of safety on the one hand as well as longstanding social patterns on the other hand such as sitting, walking, shopping and also family or friend picnicking (see chapters 5 and 6) show how females used these places to a lesser extent than men socialising widely along the waterfront or beachfront. Therefore, as Bagheri (2013) previously studied and the findings of this research illustrated, we must carefully consider both traditional and liberal women experiences, needs and expectations upon use of public spaces, in particular, such as recreation areas.

In terms of preferences, the majority of young people interviewed preferred to use the private public spaces such as the gated community because of its modern facilities and also its associated social prestige. The majority of gated community residents in are mainly well-educated and classified as Anzali society elite. The phenomena of privatisation can be seen to encourage social segregation in Anzali, concurring with Kheyroddin and Hedayatifard (2017, p.1) who stated that 'the enclosed nature of the gated communities, which restricts public access to the shoreline inside the gates, raises the issue of social segregation in the region' along the Caspian Sea.

The problem of socio-spatial segregation has been addressed by social and urban geography scholars (Schnell et al. 2015). Social cohesion is the state in which members of society connect to each other and make a meaningful and effective system in which actors, institutions, and organizations in different stages reach a common and mutual mental agreement, are able to collaborate, respect the current regulations, and improve the capacities of the society (Jeannotte 2003; Gardner 2005; Woolcock 2011). As Wissink (2013) explained, there is a 'narrative of decline' that interprets social cohesion as the result of propinquity. However, contemporary cities suffer from a lack of social cohesion despite the close proximity that people live to one another because of the high densities at which they live (Amin & Tshrift, 2002). The increase of housing forms such as gated communities exacerbate this lack of social cohesion by interrupting the interactions of actors, groups and subcultures through the spatial, privatised form (Biro, 1991). Therefore, this research concurs with Kheyroddin and Hedayatifard (2017, p.5) who highlighted the detrimental

practices of exclusive ownership and restricted access to Anzali's public shoreline for social cohesion:

*“After the revolution, due to changes in society's values and because of wealth exhibition becoming an anomaly, many wealthy people, landowners, and industry owners preferred to move to larger cities to live anonymously among crowded populations because of the social conditions of their cities and their mental pressures. This political migration, which is similar to the migration abroad by wealthy people from Tehran, on one hand caused the capital of these people to be transferred from small cities to large ones and the economic and social differences among cities to grow”* (Kheyroddin; Hedayatifard, 2017, p.5)

The analysis of participants' views and thematic coding of emerging 'past uses' of public spaces showed some negative points of view relating to when Mohammad Reza Shah (last king of Iran) gifted the Royal family, colonels and general officers parcels of public beach for their own private use. So, the Shah encouraged the gap between wealthy and poor people and also contributed to social isolation between those inside and outside the gate in Iranian society. The construction of gated communities has dramatically increased over the last thirty years in Iran. As Kheyroddin and Hedayatifard (2017) highlighted in their analysis of the motivations and continuation of investment in the building sector by the Islamic revolution in 1978-1979, the villas in ownership of authorities during the Pahlavi Regime were confiscated and the middle class began to live in these gated communities. The building of such privatised residential units in these types of gated community has flourished. Some participants interviewed mentioned their willingness to use or live in such gated community because of the perceived added safety and security. This supports Rivadulla (2007) who pointed out that the choice to live in a gated community was not related to social exclusion: the main motivation related to people protecting their social class and personal safety.

### 8.7.3 Realities of living with difference and past public spaces

The content analysis of interviews shows the existing diversity of religions such as Muslim, Christian and Jewish people who live together respectfully and also with no conflict or tension. Anzalichi positively discussed this diversity in terms of religious and ethnic background and also pointed out living togetherness before Islamic revolution. Anzali was a popular destination for Jewish passengers who fled from the Nazi invasion of Poland in the Second World War. However, according to the interviews, today the population of religious minorities has greatly diminished.

The word 'together' were frequently used by participants. Human modes of 'togetherness' were described as an important factor for using spaces. The themes of 'conviviality' and 'living with difference' across a number of disciplines in both, western and eastern contexts 'had a deeper concern with the human condition and how we think about human modes of togetherness' (Nowicka and Vertovec, 2014). Moreover, conviviality and conflict lie close to each other, as Karner and Parker (2011) and Al-Madani (2018) show in neighbourhoods which are ethnically and religiously highly differentiated. In addition, Ganji (2018; 2020) highlighted the temporal dimension such as the history of places as well as the time of day, week and season which influences human experience and also can shape the sense of discomfort and dissociation.

Hence, these waves of conflict and also social and gender dimensions of dissociation underpinned the social, spatial and temporal conditions of places. In particular, the historical changes over the last fifty years gradually normalised the situation of exclusion, tension through spatiality of social interactions among strangers, while effectively segregating specific public spaces along the waterfront.

The conversation and shared lived experiences among participants, in particular, females' experiences, manifested themselves in different behaviours to negotiate their sense of comfort, like or dislike while negotiating public spaces. This underpinned the need of 'sense of inclusion and engagement' which has been neglected so far by attitudes of planners and designers in Iranian context. As Peters and Haan (2011) highlighted, 'the public visibility of multiculturalism in contact zones is important for sharing and exposing cultural values'

among stranger in public spaces. The idea of togetherness emerges in the interviews positively among Anzalichi. This adds support for the need for decision-makers to consider carefully the dimension of diversity and encounter and to grasp the opportunity to embody it into spatial practice, particularly in relation to urban regeneration policies and plans. This has been called for by other researchers who identify the challenges between local and regional planning and policies which need to concentrate on rights of access, rights of differences and rights of gender equality that can support encounters (Ganji, 2018; 2020). These are described as fostering conviviality and are required to be covered in processes of place-making, place-shaping (Carmona, 2014) and place-keeping (Dempsey et al., 2014) in public spaces.

## **8.8 Loose-tight spaces, exclusion and inclusion**

The idea of tight and loose spaces was originally proposed by Franck and Stevens (2007) in the context of public spaces. Franck and Stevens (2007) developed these concepts from the ideas of Robert Sommer (1974), who drew a distinction between 'hard' and 'soft' architecture in schools.

The GIS spatial analysis shows the potential of Parkour activity that occurred in the abandoned beach and how this behaviour ties, with the concept of 'loose' spaces. Moreover, the research findings concur with Amel and Tanni (2012) who reflected on Parkour and interpreted it as a loosening behaviour: describing it as 'playful', 'fleeting', 'unexpected', 'unintended', 'appropriating' and 'confrontational'. However, the findings of this research identified that loosening behaviour also included other play activities such as skateboarding or frisbee (see Chapter 6). The associated modes of play and playfulness defined new methods of movement that can challenge the concept of appropriate and acceptable behaviours in public spaces. The playful Parkour performances generate 'an unexpected activity that generates a mix of bewilderment, admiration and sometimes anger in passers-by' (Amel and Tanni, 2012). This research provides a fresh lens to examine how social interactions among strangers behave in public spaces through unexpected and anger-inducing behaviours as well as the usability of the materials for Parkour users to perform in



spaces unexpectedly. Saville (2008) described Parkour users engaging in emotional play attachment with spaces, performing with heightened awareness of the details of the environment that can be produced to create optimal spaces for Parkour park. This research supports Saville's description.

On the other hand, as discussed in **Section 8.7**, there is an important issue about the progressive privatisation of public spaces Sorkin (1992), Mitchell (1997, 2003), Low (2006); Watson (2006), Staeheli and Mitchell (2007), Iveson (2008), Hou (2010) and Leclercq, Pojani & Bueren, (2020) and its mainly negative impacts on the free and varied use of spaces. Accordingly, the majority of research participants pointed to the existing built environment and how it affected their walking or usage of the public beach. These physical barriers were described by participants, including trash, fences and sand dunes etc. The obstacles in using spaces shaped the concept of 'tight space' and led to 'tightness behaviour' among people who were using the spaces for socialising and gathering with group of family or friends as well as unpleasant and unacceptable experiences through the place. So, this concurs with existing literature on 'tightness' concept.

## **8.9 Public space ownership and management**

'Public space' was traditionally defined – in the West at least – as space open to all people and managed by the state on people's behalf' (Madanipour, 2010). Also, Sassen (1991) pointed cities attracted in an extreme global competition. In terms of form and function, public spaces are increasingly being designed and managed as private spaces which accommodate homogenous behaviours (Carmona, de Magalhães, & Hammond, 2008; Sorkin, 1992). Low (2006) discussed 'undesirable' behaviour which is no longer accepted in privately-managed public spaces such as begging and loitering. Therefore, public sociability is increasingly associated with activities such as shopping, leisure, and entertainment – an acceptable form of socialising – while certain people are identified as a threat to these kinds of socialising such as those on low incomes and homeless who are excluded from these spaces (Iveson, 2007).

In addition, the findings of this research support Madanipour (2010) who underpins the process of privatisation as being created from 'public' space which is less inclusive and accessible than it was in the past and therefore, less 'democratic'. These research findings suggest that decision makers must consider the qualities of everyone's everyday encounters in public spaces.

### **8.9.1 Ownership, control and accessibility**

The research findings examine the privatisation of public spaces and also the characteristics of new form of public sociability in places such as shopping centres or gated community that have contributed to a decline in public spaces or traditional spaces such as Patogh area. The research shows how in Anzali, there has been an increased level of social segregation in the community and wider or society. The research shows how this social segregation has influenced spatial changes over the last 50 years along the waterfront and beachfront along the Caspian Sea.

Some participants were negative about the privatisation of public spaces and discussed new forms of public spaces such as shopping centres or gated community. These new spaces for public sociability encouraged the decline of public space use while participants discussed some governmental sectors that had started to privatise the public beach as well as block the beachfront (to the length of 500 to 600m).

The research findings indicate that new privately-managed public spaces have been found to increase the level of class divisions and also the gap between poor and rich people in Iranian society. Hence, the phenomena of privatisation has influenced spatial changes over the last 50 years along the waterfront or beachfront along the Caspian Sea in Iran. As a result, the research indicates that the presence of Patogh areas which traditionally shaped Iranian public spaces continue to contribute positively to social interaction as well as declining social segregation. However, this holds only for male public space users and does not extend to female users, particularly traditional women. This supports the commentary of other scholars who note that public spaces never constitute fully inclusive and

democratic spaces for all users, as certain users such as women and various minorities can remain excluded (Gholamhosseini, Roja et al 2018; Leclercq, Pojani & Bueren, 2020).

## **8.10 Maintenance**

During the behavioural mapping observation site walks, the researcher noted the low level of maintenance of public spaces along the waterfront. This was supplemented by interview data when participants repeatedly complained about the cleanliness and upkeep of the public spaces. They indicated that the management and maintenance of waterfront is not in a satisfactory level. Some participants compared the public space management before and after Islamic revolution, and the majority believed the level of supervision was better before 1978. For example, the poor quality of public toilets was frequently described by participants, in particular, by females.

The level of maintenance was different in various spatial settings. For example, cleaning activity seemed to be mainly focused at the main access to the waterfront, pathway and passing routes while plastic rubbish bags remained at the edges to be collected the following day by Anzali municipality workers. Therefore, for much of the day, the view of edges with rubbish bags were not pleasing or acceptable by participants, and could deter them from edge use.

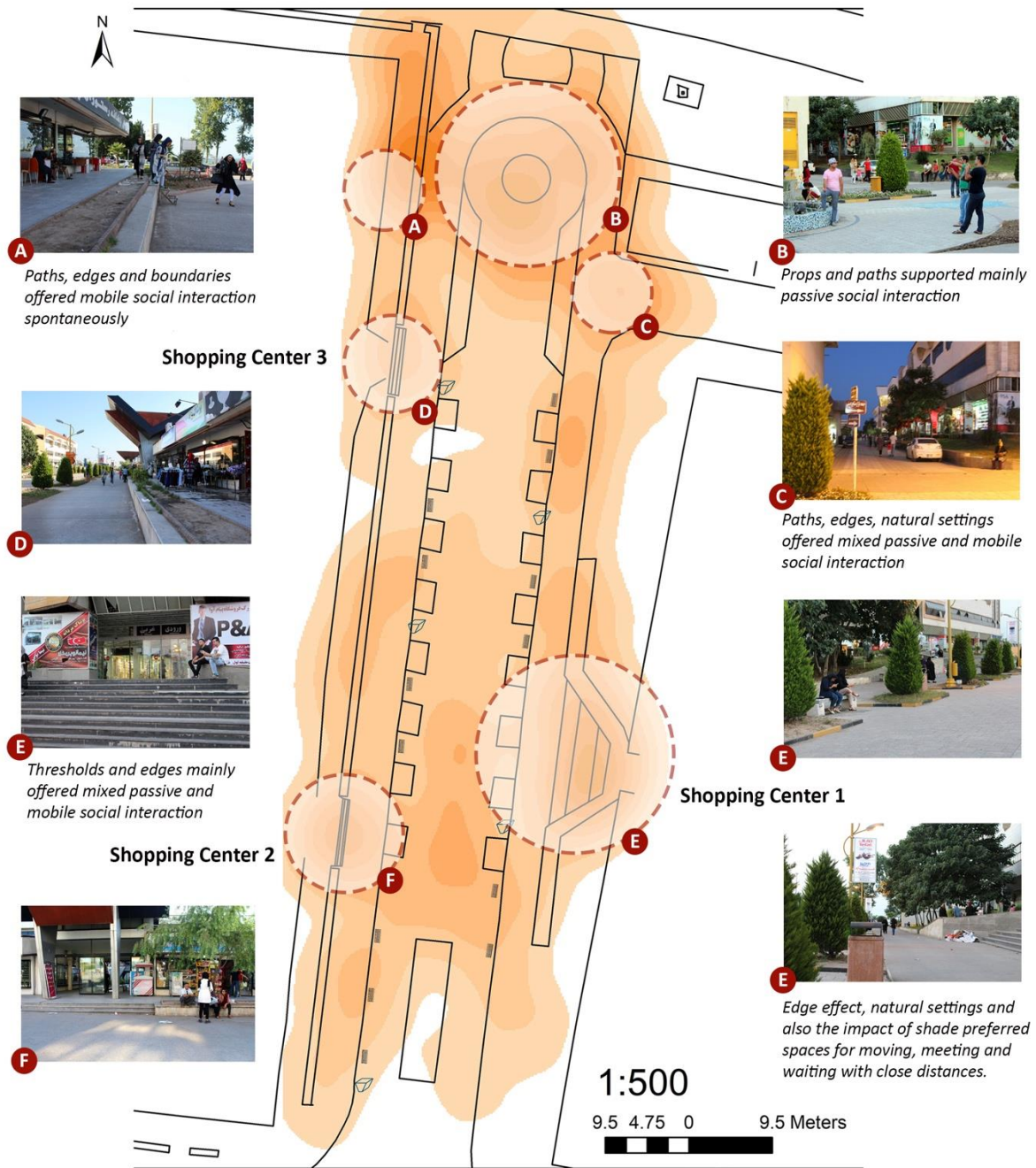
Although the researcher was not able to interview beachfront users in Anzali Free Zone site, some users of pavilion areas described low levels of maintenance which they were not satisfied with as they expected a clean recreation area when family picnicking in summer.

Ganji (2018) argues how management and maintenance can influence 'the perception of spaces as an affordable, accessible, sociable or pleasurable environment' (Ganji,2018, p.286). The research findings supported this, as level of supervision, regulation and maintenance shaped the perceptions that interviewees held of a space as an accessible, sociable and pleasurable environment which incorporated nature in Alzali.

### **8.11 Theories of urban design and urban sociology annotated on the maps**

The researcher discussed in depth regarding the socio-spatial characteristics and their relevant theories in this chapter, in particular, in the sections of **8.2, 8.3, 8.4 and 8.5**. However, it is important to present some of interesting findings in this research in the cumulative intensity of spatial occupancy maps. In fact, this is the way to emphasize the power of empirical knowledge about time-people-place relationships.

On the other hand, the social interactions and patterns in the selected public spaces conditioned through social, spatial, natural, material and temporal qualities that prompted by different situation of relevant theories such as Triangulation (Whyte, 1980), Playfulness (Steven, 2007), People watching (Lofland, 1988), Social distance (Schefflen, 1972), Edge effect (De Jonge, 1976; Aelbrecht, 2016), Paths (Lynch, 1969) and Thresholds (Stevens, 2007) etc. For more details of these key findings as well as theories see figures 8.1 and 8.2 which are located to *Public Street Line in Anzali Free Zone Beachfront*. Also, see figures 8.3 and 8.4 which are addressed to *Coastal Park in Anzali Waterfront*.



### Socio-spatial characteristics and their relevant theories

Triangulation (Whyte, 1980): A,B

Playfulness (Steven, 2007): A,B

People watching (Lofland, 1988): A,B,D,E,F

Social Distance (Schefflen, 1972): D,E

Edge effect (De Jonge, 1976; Stevens, 2007; Aelbrecht, 2016): A,C,D,E,F

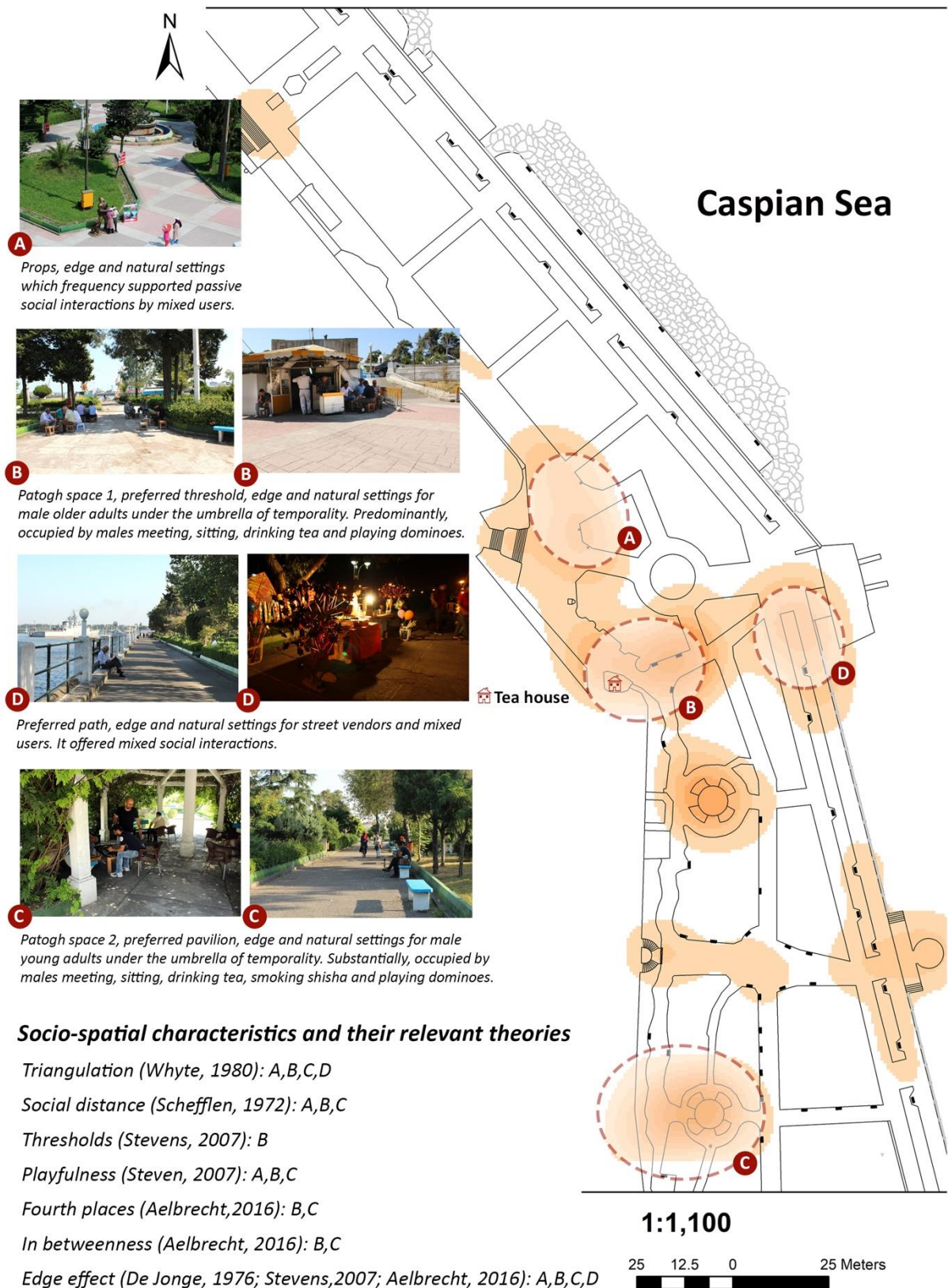
Paths (Lynch, 1969; Stevens, 2007; Aelbrecht, 2016): A,B,C,D,E,F

Figure 8.1 The most significant of spatial occupancy by all users and relevant theories in public street line



Figure 8.2 Cumulative intensity of spatial occupancy by all users from low to high degree in public street line





**Socio-spatial characteristics and their relevant theories**

*Triangulation (Whyte, 1980): A,B,C,D*

*Social distance (Schefflen, 1972): A,B,C*

*Thresholds (Stevens, 2007): B*

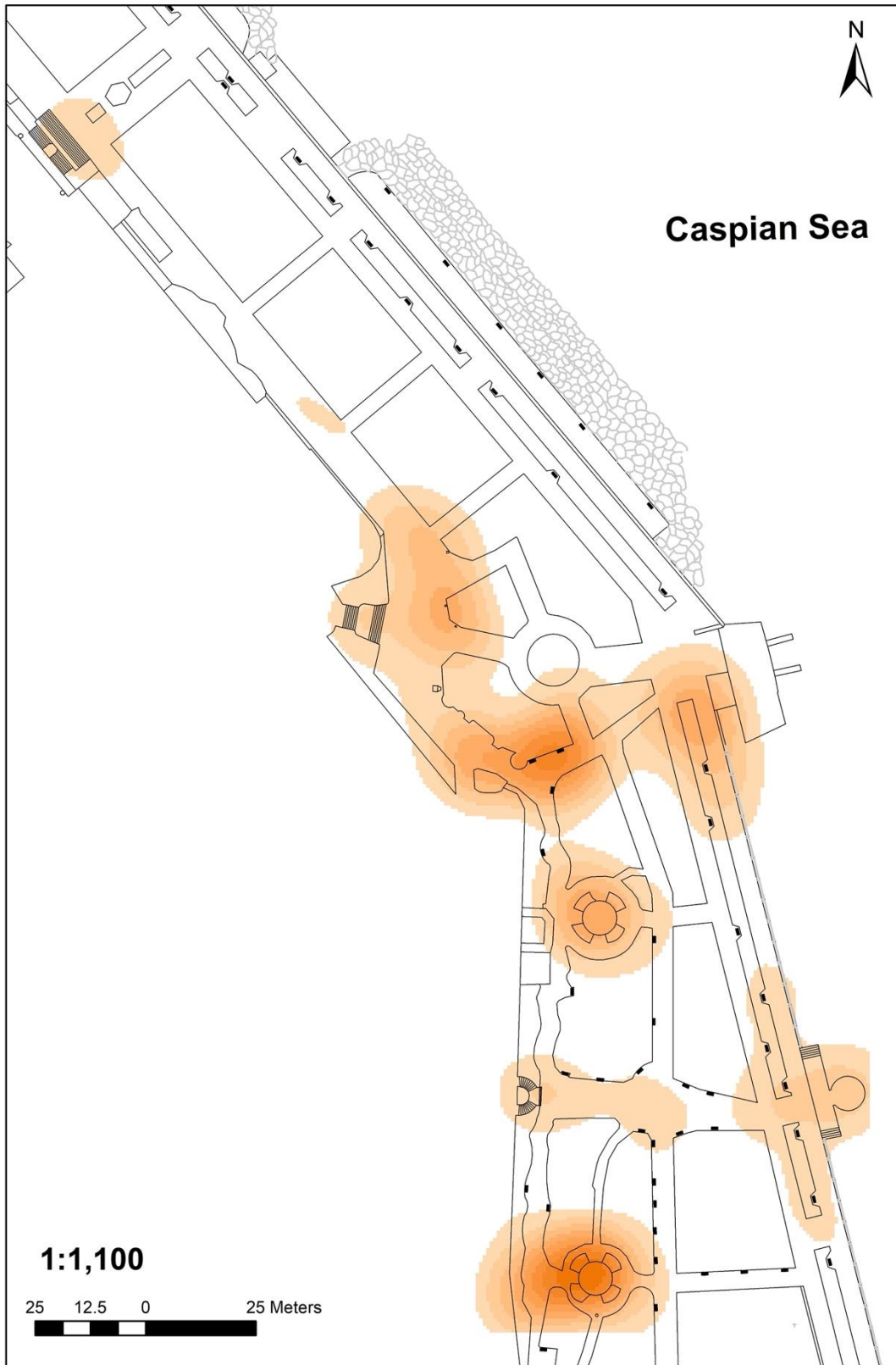
*Playfulness (Steven, 2007): A,B,C*

*Fourth places (Aelbrecht,2016): B,C*

*In betweenness (Aelbrecht, 2016): B,C*

*Edge effect (De Jonge, 1976; Stevens,2007; Aelbrecht, 2016): A,B,C,D*

**Figure 8.3** *The most significant of spatial occupancy by all users and relevant theories in Coastal Park*



*Figure 8.4 Cumulative intensity of spatial occupancy by all users from low to high degree in Coastal Park*

## 9 Conclusion

### 9.1 Introduction

The goal of this study is to advance our understanding of 'everyday social life' of public open space users along the water's edge environment Anzali city. This study generates new research findings in this subject which is explored here for the first time in Iranian northern region including its waterfront and beachfront, forming the most important northern port of Iranian Caspian Sea with its long-established fishing industry.

The original contribution is made to the disciplines of urban design and landscape architecture not only in methodological terms by linking spatial analysis with ethnography work but also by re-conceptualising and better informing accepted design and urban design theories for researching and designing contemporary public spaces. This is due to the underexplored setting of this research which is the Middle-Eastern, Iranian context. Bagheri (2013) studied 'Iranian women's everyday experiences in Tehran's today' in public spaces and emphasised the need to '*not simply import Western theories*', but instead to explore real life problems. This research builds on Bagheri's work and recommendations by using mainly primary research data such as observations as well as listening to the voices of users and residents to explore their perceptions of using public spaces through experiences, memories and expectations. This research approach allowed for data to be effectively acquired in sufficient depth to help improve our knowledge of urban issues in the Iranian context for the first time.

This study is groundbreaking in the way that it is inherently interdisciplinary, at the intersection of Urban Design, Landscape Architecture and Human Environmental Relation Studies. Therefore, as a landscape architect and Iranian female, the researcher was able to explore the extent to which comprehensive planning, design and management can achieve a sense of publicness to adequately support social interactions in Iranian public spaces. By also exploring spontaneous activities, the wide gamut of users (and their preferences) were under scrutiny in this study.

The intellectual journey of this study endeavoured to harvest from 'everyday life' two perspectives about 'lived experiences' as well as 'real life problems' for future practice, around three research objectives:

**Objective 1:** To understand the spatial, social and temporal conditions of use and activities in public spaces alongside beachfront and waterfront in Anzali.

**Objective 2:** To identify the changes of socio-spatial patterns and people's perceptions in public spaces over the last 50 years in Anzali.

**Objective 3:** To make a set of recommendations for re-conceptualising and better informing accepted design and urban design theories for designing contemporary public spaces.

The in-depth literature review informed the research questions and the mixed-methods qualitative research approach, using different typology of public spaces along the Caspian Sea in a set of case study sites in Anzali. This city is the cradle of migration dating back to the Second World War where migrants settled in diverse religious groups while being culturally tied with the Muslim majority community of Anzali.

The *combination of these methods* and qualitative approach is ***new, original and highly innovative***, and the researcher found no evidence in the review of literature of previous empirical work using such a combination of methods within the disciplines of urban design and landscape architecture, particular in this Global South context. This *novelty of mixed methods* also, underling *urban design and landscape research* as well as has a strong potential in introducing to *urban design and landscape architecture practices*.

The research was conducted based on four inter-related methods and steps:

- *First step mapping:*

Qualitative socio-spatial mapping of social patterns and activities by direct observations through the use of behavioural mapping using GIS spatial analytic tools

- *Second step capturing in-situ photography:*

Large scale photography of outdoor spaces for documenting situations and settings of social interaction, exploring body language and social distances to analyse the spatiality of social interactions

- *Third step time-lapse filming:*

In-direct observations of outdoor *for capturing the social interaction and event* for thorough content analysis and ‘compositional interpretation’ of social interactions in public spaces

- *Fourth step developing in-depth narratives:*

An exploration and analysis of stories and memories of past and current uses through interviews with professionals and the public.

## **9.2 Key Findings**

In this section, the main outcomes of this research are outlined to consider the reality of a modernising process can be ‘a good fit’ for designing contemporary public spaces in the Iranian urban context. The findings suggest that these processes in Anzali, perhaps representative of Iran more widely, have not fully incorporated expectations of the meaning and function of public spaces and public performance. The research findings support Bagheri (2013) who stated that the dual tensions between both public and private borders create social and political nature of genders boundaries and result in incomplete promises of modernity in places like Iran (Bagheri, 2013). In the following sections, the researcher highlights the key findings which are required to re-conceptualise and better inform the design of future public spaces. By conducting four stages of mixed qualitative methods, the researcher generated a rich dataset to answer the research objectives and questions. In this rest of this chapter, the researcher will discuss the overview of research contributions as well as further scope of this research and finally, provide a reflection on her research journey.

### **9.2.1 The spatial, social and temporal conditions of use and activities in public spaces alongside beachfront and waterfront.**

There were three RQs in relation to Research Objective 1:

- What are the spatial settings and social patterns of different types of activities along the beachfront and waterfront?
- What are the design features that support or constrain social patterns of uses?
- Who are the frequent users of public spaces?

First, the researcher explains in below section the significance and implication of the key findings which associated to the *beachfront* and in Section 9.2.1.2 will discuss later the key findings which correlated to the *waterfront*. This was addressed through the analysis of socio-spatial mapping and the rich visual dataset produced in the first step and by generating through GIS behavioural mapping. Then linked, the second and third steps of methods which also supported this rich visual data as a supplementary data alongside of the socio-spatial GIS mapping. So, these three interrelated steps of methods helped the researcher find noteworthy visualisation of the spatial patterns and intensities of social patterns as well as temporalities of public spaces with regards to users' activities, age and gender individually or in-group.

Furthermore, the identifications of 'macro level', 'micro level' and 'between levels' in analysing socio-spatial mapping (discussed in-depth in Chapters 5 and 6), creating new insights into public spaces and supporting the idea of 'fourth spaces' promoted by Aelbrecht (2016) with the concept of 'great sense of publicness' in public spaces. This research **extends** the idea of 'fourth spaces' to apply it to *different spatial and natural features* which previously has not addressed by urban scholars along the public spaces. A summary of the key findings is outlined below.

### **9.2.1.1 Key findings: using public spaces on the beachfront**

- **There was a diversity of social patterns found in the different study sites along the beachfront in Anzali Free Zone.** They differed in relation to specific design features and natural elements which were used in distinct ways. These differences of social encounters in relation to various spatial settings created diverse stationary and mobile activities which supported social encounters as well as produced a great sense of publicness in spaces. In the public street line, mobiles activities were dominated in relation to the stationary activities, however, the majority of stationary



activities took place in the pavilion area and the beach when compared to mobile activities.

- **The focal study sites identified in public street line supported different social nodes**, which were based on their functions as well as users' orientation with distinct uses in FS1, FS2, FS3 and FS4.
- **The social patterns observed around the FS1 (waterfeature) were different compared to FS2, FS3, FS4 around the shopping centres at different times of the day.** In fact, the focal studies functioned as *transitional spaces* for leaving or entering the shopping centres where employees would be sitting or standing activities while users were smoking, talking on the phone, meeting others or watching passengers in the public street. In the focal study around the water feature (FS1), users would *temporarily pause in the space* and watch the water feature, taking photos in groups or individually and also supervising the children around this spatial setting. This temporary pause created significant stationary activities in FS1.
- **The frequency of users' activities was diverse in terms of age and gender in the public street.** Overall, *adult and young adult males and females* were the most frequent users in this place while older adult males and females with children were less frequently engaged in the street.
- **Social patterns with diverse performance settings were conditioned through temporal dimensions, spatial features, and type of uses and functions in or around public space.** So, these conditions provided a great insight for addressing social relationship between macro level, micro level and between levels in the such spaces.
- **The relationship between users' behaviours and shade, tree lines while sitting on the formal (benches) and informal spaces (movable chairs) was variable.** In fact, this was dominated by the activity of *informal sitting*.

- The spatial setting of **pavilions employed different level of occupations over the time**. In the East-Pavilion, the intensity of users' occupations was much higher than the West-Pavilion areas. The majority of users were often *sitting under the shade of the tree lines*. The pavilions area often employed the social activities in-group by sitting and *family picnicking*.
- **The focal studies of FS1 (children playground) and FS2 (beach volleyball) in this site frequently hosted mobile activities** where children, young adults and adults were the highest numbers of users in such places. In focal study FS2 (steps and thresholds), this was a place for mobile activities where the numbers of male adults were the most frequent users in this space.

#### 9.2.1.2 Key findings: using the public spaces on the waterfront

- **Social patterns were often influenced by various design features in the Coastal Park**. However, the level of engagement of activities was different in terms of age, gender and also type of design features in such spaces in this site.
- **The creation of social patterns by users provided a wide range of spatial proximity and distance in different micro spaces** which these spaces created social nodes significantly under focal studies of FS1, FS2, FS3 and FS4.
- **Patogh areas in the teahouse (FS2) and pavilions (FS3) sites provided rich male-dominated spaces** for socialising and hangout meeting used by older adult and adult male users. Hangout meeting and drinking tea were the most frequent activities between male users and predominantly in-group. *Female users rarely appeared* in such spaces in the Coastal Park.
- **The presence of statues in (FS1) street vendors and boat station in (FS4) provided great social nodes** by users, especially parents and children, who were often engaged with these objects in the Coastal Park. These social nodes mainly supported *stationary activities* along the edges of this site.

- **The density of spatial occupation and types of activities between male, female and group users showed some differences** in terms of temporality, type of activities and preferences for using the spatial setting.
- **Social life was very different when comparing day and night and between male and female users.** These differences had a potentially significant impact on the rhythms, frequencies and directions of activities between male, female and variety of age users accordingly.
- **The Breakwater attracted specific users alongside of other users over the time.** *Fishermen*, often alone, occupied the edge spaces of the breakwater extensively over long periods of time. On the other hand, *Parkour, Volleyball and Skateboarders players* were most frequently male users who employed the bounded beach area in groups at particular times of the day.
- **Female users mainly appeared in promenade space** in the breakwater through *sitting on the edge spaces or walking* individually or in group in this spatial setting.
- While the social interaction around various spatial configurations of Shohda Square was expected to be around the function of memorial place, however, **social patterns often occurred around the traditional teahouse and planted beds** which were installed before creating of this square.
- **In Shohada square, the intensity of spatial occupation was by male users** and this higher intensity of male occupation occurred around the FS1 (traditional teahouse) and FS2 (kebab house). However, *the patterns of female occupations were much lower than male users* and this occupancy happened around the central point of the square close to religious activity, the rectangular platform and the pedestrian area. Finally, the highest intensity of occupation by *mixed users and in-group employed extensively along the platform and planted beds* in this place.

## 9.2.2 People's perception of the changes of socio-spatial patterns in public spaces on Anzali Waterfront over the last 50 years. There were three RQs in relation with Research Objective 2:

- How do users understand their social needs and expectation of public spaces from the past to present?
- How do the design and management of past and current uses influence the frequency and quality of social interactions for waterfront users?
- How does gender boundaries affect the use of public beaches along the waterfront for male and female users?

### 9.2.2.1 Key findings: users' perceptions along the public spaces

Understanding the non-visibility of everyday life while the socio-spatial maps did not tell the researcher was vital in this research. The understanding was obtained by listening carefully to real life problems of users' experiences, in particular, those memories tied to the past uses before the Iranian revolution.

- **Women experiences in their daily public life in the post-Revolution Iranian context today.** Islamic tradition and Islamic feminism are the two key components which influence gender boundaries in the greater Middle Eastern context. In this case study, the findings show that it creates gender segregation and boundaries in Iranian context through validating some themes such as 'proper lifestyle' or 'a good Muslim woman' under Islamic rule. These Islamic-moral behaviours (underpinned by attitudes) which were introduced by the government have provided a complex situation for public space users. *The majority of participants (both genders), pre-Revolution, used the public spaces equally. This changed post-Revolution. Their identity, in particular women's status, has been reshaped by the social and political forces of the times which are made manifest in their use of public space. This 'dispossession of identity' also 'changing relationships, private and public, between men and women have consequently controlled the family and the body politic' (Shirvani, 2017, p.17). In addition, Ong (1990) underpinned how, 'in modernising*

societies', 'women' as well as 'the family' interfere with the social structure of national politics. Ong also emphasised that 'social constructions' of gender as well as family influence 'class specific' (Ong, 1990, p. 272).

- **Traditional participating women are usually from the working-class who fully believe in Islamic law and accept the definition of 'a good Muslim woman' in Iranian society.** However, educated participating women, often from the upper-middle class, entirely credit their feminist movements and their civil rights instead of following this 'proper lifestyle'. The interviews indicate that this group of women refuse to accept it in their thoughts but still follow the compulsory Islamic laws imposed by the government. Therefore, this liberal attitude of the majority of participants illustrates 'opposition to the conservative regulations and eventually affect the everyday social spaces and relations' (Shirvani, 2017, p.18). This research supports this need for further ethnographic study in Middle Eastern contexts like Iran. *By understanding the interrelationship of socio-spatial, and also cultural, constriction of public space use alongside participants' attitudes would present fuller understanding across class as well as diverse ideologies of secular, traditional and religious socio-spatial boundaries: 'their priorities are the tangible issues affecting their daily lives'* (Hoodfar, 2008).
- **Memory, materiality and barriers of use which integrate the past and present.** Interpersonal relations and the memories of participants between past and present uses were discussed in Chapter 7. Those memories and materialities can be unified into designs to draw collective memories (Lyndone, 2009; Heatherington, 2015). Moreover, understanding of the connections between public spaces and public culture must be sought in the overall dynamic-human and inhuman-in a public environment (Amin, 2008). In this research, it was vital to recognise participants' narratives of their memories which were drawn from material elements including urban nature and soft landscapes. *The physical and natural elements provide a hotspot of public gathering which can connect participants to their culture, sense of attachment and belonging in shared physical spaces.* Therefore, the use of symbolic and meaningful urban elements, both spatial and natural, to refer to past uses, can approach the connections between the past and present, space and the area around the site is important.

- **Interviewees pointed out frequently the need for equal access to good quality of public spaces:** an important point in this research. *The loss of public spaces was due to creeping private ownership and privatisation through gated communities and luxury villas* which are the most common form of buildings along the Iranian Caspian Sea, including Anzali. These issues were found to play an important role in creating conflict and exclusion to the Anzali society and could be the subject of future research in the wider Iranian context.
- **Participants reflected on issues of safety as well as the presence of physical barriers which experienced during their socialising in the public beaches.** The definition of safety and choice of freedom post-Revolution significantly changed, both socially and spatially, particularly for women in Iranian society. Therefore, *a responsive approach is required to understand the implications of safety measures with regards to current situation of participants in public spaces by focusing on their experiences, in particular, women's expectations.*
- **Essential elements of Persian Architecture in memorial places.** Participants criticised the design approach and the concept behind the function of the memorial place in Shohada Square along the waterfront. The interviewees, particularly the professionals including architects and civil engineers, emphasised the key elements of 'Hashti' (vestibule) and 'Dalan' (corridor) which are constructed in religious spaces in Persian Architecture. *These elements have been neglected by the Anzali Municipality and design.* According to Arthur Pope (1938), an American historian and archaeologist, the greatest Iranian art, in the proper sense of the world, has always been its architecture. According to the Encyclopaedia Britannica, in ancient history of Iran, in particular, from Islamic period of the Seljuq (10<sup>th</sup> -11<sup>th</sup> century) and Safavid Dynasties (1501-1722), Iran has stunning Islamic art and architecture which introduced these distinct architectural elements such as pointed arches, onion domes with floral decorations, multi-coloured tiles in blue, gold, turquoise and white in geometric shapes that decorate places such as mosques and other holy spaces in Iran. *The findings indicate a call for continuing this unique charm and legacy in Persian Architecture, and the urgent consideration for designing such holy places like Shohada Square with integration to Persian elements* in contemporary design of Architecture in Iranian context.



- Water plays a remarkable and essential role in the design of Persian Gardens such as Shahzadeh-Mahan Garden in the city of Kerman where ‘Persian gardens have evolved through the history of Persian Empire in regard to the culture and beliefs of the society’ (Farahani and et al., 2016, p.1). Water is also sustainably used in Persian agriculture which Iranian experts used to create the ‘qanat’ (subterranean aqueduct) by focusing on hydraulic laws in ancient history of Iran. In addition, water is the manifestation of purity in Persian poetry and literature. So, based on the research findings and these explanations, *it is timely to remember for designing memorial places such as Shohada Square ‘water’ as a great feature for designing in spatial setting has been missed by the design team.* Water has been a main component of Persian design and architecture over time, used as a vital element in mosques and houses for ablutions as well as aspects of purity and aesthetics.

**9.2.3 A set of recommendations for re-conceptualising and better informing accepted design and urban design theories for designing contemporary public spaces.** There was one RQ in relation with the objective 3:

- How do existing theories in contemporary public space design correspond to practice in the Iranian context?

In this section, the findings of social behaviours and their interaction are outlined which demonstrate new functions of spaces and new insights of designing public spaces through the case study sites.

***Spatial, temporal and managerial ‘in-betweenness’***

The theme of ‘in-betweenness’ is a key characteristic of ‘fourth places’ and is a necessary precondition for increasing informal social use of public spaces (Aelbrecht,2016). The research findings of social interaction supported the idea of ‘fourth places’ while the majority of social meetings among the users were located in the in-between spatial settings such as thresholds, edge spaces, paths, and props. However, the findings of this research demonstrated that the spatial novelty of ‘fourth places’ can also be recognised in-between

*natural elements* including tree lines which linked to other physical settings such as the pavilion or movable chairs. Therefore, the researcher extends this idea of 'fourth places' for future investigation of public spaces, in particular, in the Middle Eastern and Iranian context.

- ***Patogh spaces and a sense of publicness***

Patogh spaces are hangout venues for specific social habits which are occupied at particular time of the day by mostly local males in public spaces. With this in mind, Patogh places were unplanned responses from ordinary residents seeking more social options in 'sanctioned' but soulless public spaces (Khorshidvand, 2011). The research findings provide greater consideration and understanding of Patogh spaces in Persian culture which produce a 'great sense of publicness' which can be described as ***temporal 'fixed meeting places'*** employed by male users, rather than females. Patogh spaces also support a new range of public space typologies and 'border scope for new uses and even social habit 'in the case of water's edge environment which could provide a new typology of public spaces for leisure purposes for users (Aelbrecht 2016; Stevens and Dovey 2004).

'Andaruni' (internal) and 'Biruni' (external) are the themes which coded by traditional of Iranian architecture in designing traditional houses in Iran. Ebrahimi (2006) stated, 'Andaruni' was the particular 'interior place' for the family and women and the male strangers were not allowed to entrance of the house without the permission of the husband or father. 'Biruni' is located at the entrance of the house for male space while socialising with other male strangers. With this in mind, the relationship of social encounters between 'inside' and 'outside' of Patogh spaces introduced new social spaces which the researcher called 'Miani' (the space in-between) that can be facilitated to the themes of 'publicness' and 'in-betweenness' for new lessons or suggestions for informing practice and urban design theories in Iranian context.

- ***Spontaneous and transformed spaces for leisure, creative and everyday practice***

'Play means many different things to different people in various situations, and its potential is continually changing in spaces and over time' (Stevens, 2007, p.196). 'Playful actions' observed in this research such as Parkour, volleyball and skateboarding employed new

experiences of social interactions as the play activities were temporal over the spaces. Also, as Campo stated (2013) 'accidental Playground' experiences constitute a 'remarkable landscape', such as that built by small groups of teenager residents in an abandoned Brooklyn Waterfront. Such spontaneous spaces along the breakwater in Anzali show similarities to Campo's findings with the use of a vacant site as a place for experimentation, creative, practice and play. The presence of spontaneous spaces also supports the informal public spaces and the possibilities of spontaneous social encounters in cities today. There is a need for more literature on unplanned spaces and practices where specific users such as teenagers have different needs and experiences when while selecting their social spaces for meeting. *These spontaneous spaces, also provide another conceptualisation of Patogh areas which might be coded 'teenager patogh'* and correspond to the meaning of 'open region' by Goffman (1963) which often constituted 'face-to-face' engagement. The findings of these spaces also support Aelbrecht's findings (2016) who identified the need for 'favourable spatial conditions' and introduced by their locations for practice.

To sum up, the empirical research findings demonstrate how carefully thinking about the complexities of different needs, common or different values can be achieved by listening to the shared stories and experiences of residents. In addition, the research findings strongly pointed to the idea of 'human congestion' which can build public spaces making them more liveable and dynamic and encouraging social encounters beyond than necessary activities (after Gehl,1971). Moreover, the findings redefine the concept and often the function of spatial settings in association with informal social interaction and suggest new insights in urban design theories through understanding of spatial-ethnography mapping over time and space. This understanding also requires more attention to the relationship between social interaction as well as the linkage to the spatial elements such as thresholds, edges, props, paths and natural elements of tree lines, sun, shade and rain. Ultimately, the combination of the above factors supported the specific dynamics of informal social interaction. The other lesson is related to the under-explored Middle Eastern, Iranian context of urban development. Anzali is a good example of the type of large scale and mixed uses of masterplanning in urban environments both in the typology of waterfront and beachfront in Iran. Finally, this research offered new insights in terms of methodology and theoretical development which tied 'lived experiences' to 'real life problems' through

fostering inclusive and convivial public spaces. However, some of the barriers for achieving inclusivity and equality between women and men users of Iranian public spaces is beyond than the scope of this research, which operates within the context of fixed laws such as 'compulsory hijab' in the public space since the Revolution by the Islamic government. These laws also introduced themes such as 'proper lifestyle' or other social and cultural codes for presenting the concept of 'a good Muslim woman'. These concepts also pointed out by Ebrahimi (2006) were the most common ways in early revolution times to encourage women to wear the black wear, so the motto was 'the hijab is immunity, not limitation' (Ebrahimi, 2006, p.496). Therefore, this situation created social and political nature of genders boundaries and as a result leads to incomplete promises of modernity in places like Iran (Bagheri, 2013).

### **9.3 Overview of the contribution of this research to knowledge**

As mentioned earlier, the scope of theoretical and practical contribution of this research are applicable to multiple disciplines. The findings on socio-spatial mapping, rhythms and the spatiality's of social patterns along diverse typologies of the water's edge environment, contributes to a greater understanding of social encounters and the relationship that people have with the urban environment (Ganji,2018; Aelbrecht,2016, Bagheri, 2013; Mehta, 2009, Golicnik & Ward Thompson, 2010). To better understand the interaction between different layers of users' activity and their spatial behaviour, the mapping methodology employed Qualitative GIS (Ganji, 2018; Kemper, 2014; Wridt, 2010). A further contribution is related to the examination of the seminal works and urban design theories of social potential of public spaces (Stevens, 2007; Whyte, 1980; Gehl,1971) through the lens of urban Iran. This contribution ties to the sociological works of social encounters, public behaviours, social distances and body languages (Aelbrecht, 2018; Scheflen, 1972; Hall, 1969; Goffman, 1963). The research findings support the spatial themes of 'thresholds', 'edges', 'paths', 'props' and merge them with the social themes of 'people watching', 'face-to-face engagement', 'open regions', 'triangulation' and 'playfulness'. A valuable and original contribution about Patogh spaces provides scope for further investigation of 'a great sense of publicness' and also 'favourable social conditions' (Aelbrecht, 2016; Khorshidvand,2011) within the Middle

Easter urban context. Finally, this research also contributes an analytical frame of gender boundaries to understanding the creation of gender segregation in public spaces (Shirvani,2017; Bagheri,2013; Ebrahime;2006).

#### **9.4 Reflection on the PhD journey: from barriers to progress**

When addressing the multiple objectives and relevant research questions of this research, I conducted fieldwork and data collection in the context of Iran, with extra constraints imposed by political barriers in this country since the Revolution. Moreover, the interpretation process of data meant that, as a researcher, I was in a position between *reflexive* and *reflective* to better understand and create the knowledge as well as contributing to the wider scope of social, political, cultural and historical context. I found this extensively challenging. I also had to reflect on how to address the methodological limitations (see Chapter 3), in particular, regarding the mixed-qualitative method approach which was a very long and tedious process of analysis. This involved overcoming different barriers to provide the *crystal shape of data* for each method and the interrelationships with other steps of the methodology. The process of these four methodological steps had a significant contribution to the overall ambitions of the research aims and meant that an accurate picture of the urban experiences in case study sites was achieved through the identification of social patterns, rhythms of spaces which tied to *lived experiences* while I carefully listened to the stories of *real life problems*.

#### **9.5 Scope for further research**

Studying a diverse typology of public spaces will help bring better understand of human experiences, values and needs are vital and matter today in Iran. The investigation of public spaces has been studied by Iranian or International scholars through different disciplines of sociology, geography, planning, architecture and urban design. However, the investigation of social interaction in 'everyday life' at intersection of urban design, landscape architecture and human environmental studies are largely not explored when examining the water's edge environment in the Iranian context, which this research does for the first time in Iran.

This research shows how gender boundaries and women's experiences today when using public spaces in Iran vary widely. However, this requires further investigation in-depth and applied to a diverse typology of public spaces to explore to what extent public spaces meet the needs and expectations of female users.

While this research focused on Anzali, there are other Northern cities along the Caspian Sea as well as Southern cities in Iran which connect to the Persian Gulf. The research approach taken in this study could be applied to these other settings to provide valuable case studies. This would allow us to build on this research to gain a richer and better understanding of how spatial-ethnography approaches can be applied to the social patterns and explore more fully 'everyday social life' in public spaces along water edge environments in Iran.



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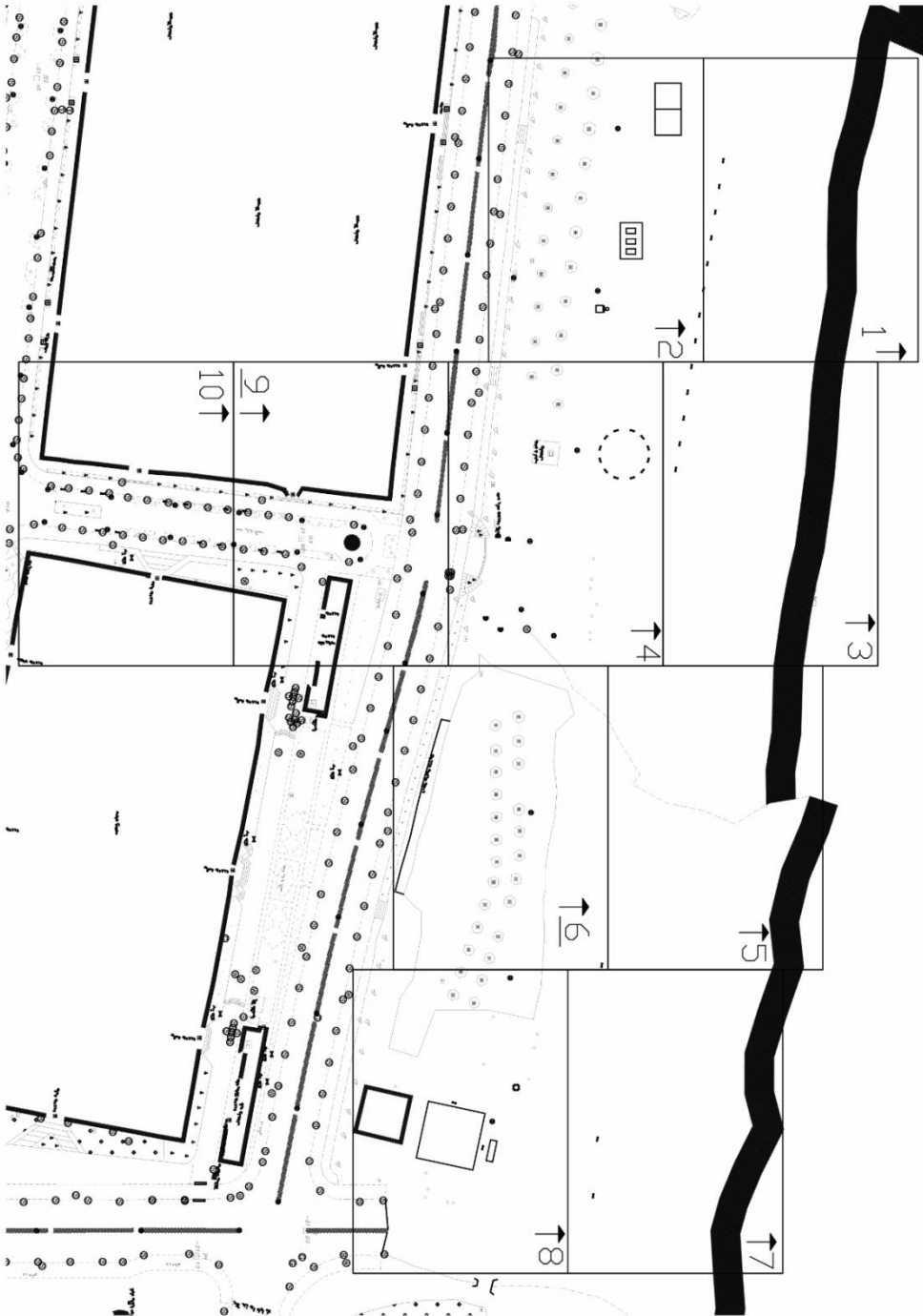
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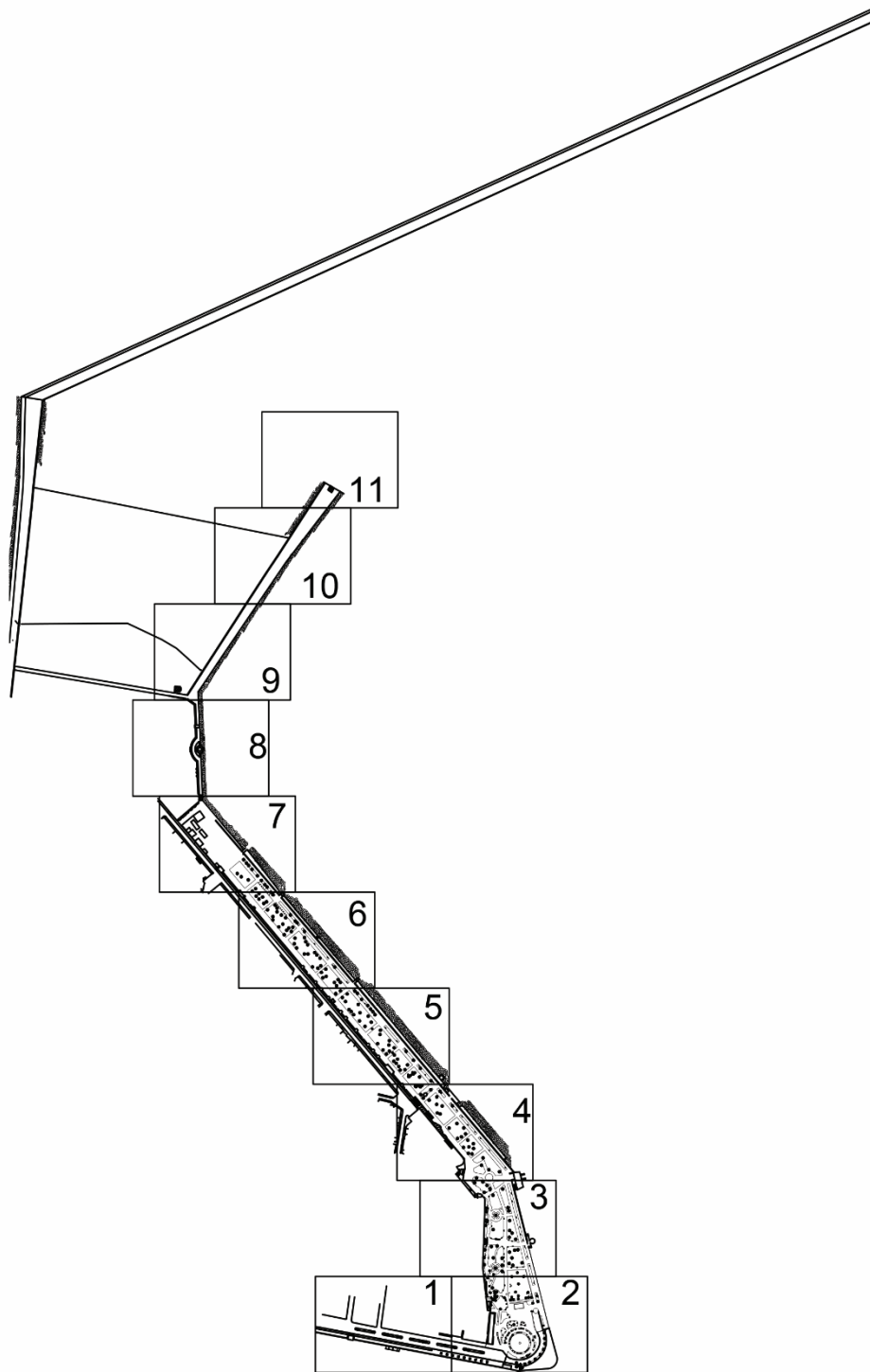


# Appendices

## Appendix A: The whole observed maps in beachfront in Anzali Free Zone



**Appendix B: The whole observed maps in waterfront case study sites in Anzali City**



## Appendix C: The example of data export in Excel and the relevant analysis

Activity	Gender	Age-Group	Activity 2	Stationary / Mobile	Activity 3
Siting on the edge	M	65<	Sitting	S	Sitting
Fishing	M	51-65	Others	S	Others
Fishing	M	35-50	Others	S	Others
Barbequing	M	35-50	Others	S	Others
Barbequing	F	13-19	Others	S	Others
Taking a selfie	M	13-19	Others	S	Others
Barbequing	M	13-19	Others	S	Others
G Walking through	M/F	20-34/35-50	G Walking	M	Walking
G Walking through	M/F	20-34/35-50	G Walking	M	Walking
Walking through	F	6-12	Walking	M	Walking
Standing and Watching the sea	F	13-19	Standing	S	Standing
Walking through	M	13-19	Walking	M	Walking
Fishing	M	20-34	Others	S	Others
Standing and Watching the sea	M	35-50	Standing	S	Standing
Walking through	M	20-34	Walking	M	Walking
Fishing	M	20-34	Others	S	Others
Walking through	F	20-34	Walking	M	Walking
Walking through	F	35-50	Walking	M	Walking
Family Picnicking	M	5>	Family Picnicking	S	Family Picnicking
Siting on the pavilion	M	20-34	Sitting	S	Sitting
Family Picnicking	M/F	5./20-34	Family Picnicking	S	Family Picnicking
Siting on the pavilion	F	20-34	Sitting	S	Sitting
Siting on the pavilion	F	20-34	Sitting	S	Sitting
Siting on the pavilion	F	20-34	Sitting	S	Sitting
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Siting on the pavilion	M	51-65	Sitting	S	Sitting
Standing and Watching the sea	M	20-34	Standing	S	Standing
Siting on the pavilion	M	35-50	Sitting	S	Sitting
Siting on the pavilion	M	6-12	Sitting	S	Sitting
Siting on the pavilion	M	35-50	Sitting	S	Sitting
Siting on the pavilion	F	20-34	Sitting	S	Sitting
Walking through	F	35-50	Walking	M	Walking
Siting on the pavilion	M	6-12	Sitting	S	Sitting
Siting on the pavilion	M	13-19	Sitting	S	Sitting

Activity	Gender	Age-Group	Activity 2	Stationary / Mobile	Activity 3
Siting on the pavilion	M	20-34	Sitting	S	Sitting
Siting on the pavilion	M	35-50	Sitting	S	Sitting
Standing and Watching the sea	F	20-34	Standing	S	Standing
Walking through	F	35-50	Walking	M	Walking
Standing and Watching the sea	M	20-34	Standing	S	Standing
Siting on the pavilion	F	5>	Sitting	S	Sitting
Family Picnicking	M/F	6-12/35-50	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	13-19/20- 34/51-65	Family Picnicking	S	Family Picnicking
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Siting on the pavilion	F	13-19	Sitting	S	Sitting
Family Picnicking	M/F	6-12/20- 34/35-50	Family Picnicking	S	Family Picnicking
Walking through	M	13-19	Walking	M	Walking
Siting and Talking	F	20-34	Sitting	S	Sitting
Siting and Smoking shisha	M	20-34	Sitting	S	Sitting
Taking a selfie	F	20-34	Others	S	Others
Taking a selfie	F	20-34	Others	S	Others
G Walking through	M/F	6-12/20- 34/35-50	G Walking	M	Walking
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Siting on the pavilion	F	13-19	Sitting	S	Sitting
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Siting on the pavilion	M	35-50	Sitting	S	Sitting
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Siting on the pavilion	F	35-50	Sitting	S	Sitting
Siting on the pavilion	M	13-19	Sitting	S	Sitting
G Passing by in	M/F	13-19/20-34	G Passing	M	Passing
G Walking through	M/M	20-34	G Walking	M	Walking
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Barbequing	M	20-34	Others	S	Others
Passing by in	F	6-12	Passing	M	Passing
Family Picnicking	M/F	5</6-12/20- 34	Family Picnicking	S	Family Picnicking
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Walking through	M	35-50	Walking	M	Walking

Activity	Gender	Age-Group	Activity 2	Stationary / Mobile	Activity 3
Standing and Watching the sea	M	20-34	Standing	S	Standing
Walking through	F	51-65	Walking	M	Walking
Passing by in	M	35-50	Passing	M	Passing
G Walking through	M/F	5>/20-34/51-65/65<	G Walking	M	Walking
G Passing by in	M/F	5>/20-34/51-65	G Passing	M	Passing
Standing	M	20-34	Standing	S	Standing
Passing by out	F	13-19	Passing	M	Passing
Walking through	M	20-34	Walking	M	Walking
Passing by out	M	13-19	Passing	M	Passing
Taking a photo	M	13-19	Others	S	Others
Siting and Talking	F	13-19	Sitting	S	Sitting
Siting and Talking	F	20-34	Sitting	S	Sitting
Siting and Talking	M	13-19	Sitting	S	Sitting
Siting and Talking	M	20-34	Sitting	S	Sitting
G Passing by in	M/F	35-50/65<	G Passing	M	Passing
Walking through	F	65<	Walking	M	Walking
Fishing	M	35-50	Others	S	Others
Fishing	M	35-50	Others	S	Others
Walking through	M	35-50	Walking	M	Walking
Walking through	M	20-34	Walking	M	Walking
Walking through	F	35-50	Walking	M	Walking
Walking through	M	20-34	Walking	M	Walking
Walking through	M	35-50	Walking	M	Walking
Walking through	F	35-50	Walking	M	Walking
Walking through	M	20-34	Walking	M	Walking
Walking through	M	20-34	Walking	M	Walking
Walking through	F	13-19	Walking	M	Walking
Walking through	F	13-19	Walking	M	Walking
Passing by in	M	35-50	Passing	M	Passing
Walking through	F	20-34	Walking	M	Walking
Passing by in	F	20-34	Passing	M	Passing
Passing by in	F	6-12	Passing	M	Passing
G Passing by in	M/F	20-34/51-65/65<	G Passing	M	Passing
Walking through	F	65<	Walking	M	Walking
Siting and Listening Duaa	F	35-65	Praying	S	Praying

Activity	Gender	Age-Group	Activity 2	Stationary / Mobile	Activity 3
Siting and Praying	F	65<	Praying	S	Praying
Siting and Listening Duaa	M	20-34	Praying	S	Praying
Praying	M	20-34	Praying	S	Praying
Siting and Praying	F	20-34	Praying	S	Praying
Praying	M	35-50	Praying	S	Praying
Praying	F	35-50	Praying	S	Praying
Siting and Listening Duaa	F	20-34	Praying	S	Praying
Using the ramp	F	65<	Others	M	Others
Siting and Reading duaa	F	51-65	Praying	S	Praying
Using the ramp	M	20-34	Others	M	Others
Siting and Reading duaa	F	65<	Praying	S	Praying
Motorcycling	M	20-34	Others	M	Others
Walking through	F	65<	Walking	M	Walking
Walking through	M/M	13-19/51-65	Walking	M	Walking
Walking through	F/F	13-19/20-34	Walking	M	Walking
Walking through	F/F	13-19	Walking	M	Walking
Walking through	M	35-50	Walking	M	Walking
Using the ramp	F	20-34	Others	M	Others
Using the ramp	F	20-34	Others	M	Others
Using the ramp	M	20-34	Others	M	Others
G Passing by out	M/F	5>/6-12/20- 34	G Passing	M	Passing
G Passing by out	M/F	13-19/35-50	G Passing	M	Passing
Siting on the steps	F	65<	Sitting	S	Sitting
Walking through	M	65<	Walking	M	Walking
Walking through	M/F	20-34	Walking	M	Walking
Walking through	M/F	20-34	Walking	M	Walking
Siting on the steps	M	13-19	Sitting	S	Sitting
Siting on the steps	M	20-34	Sitting	S	Sitting
Children Playing	M/F	5</6-12	Others	M	Others
Walking through	F	20-34	Walking	M	Walking
Walking through	F	20-34	Walking	M	Walking
Walking through	M	65<	Walking	M	Walking
Standing and Talking	F	6-12	Standing	S	Standing
Siting on the bench	F	51-65	Sitting	S	Sitting
Siting on the bench	F	20-34	Sitting	S	Sitting



Activity	Gender	Age-Group	Activity 2	Stationary / Mobile	Activity 3
Siting on the bench	M	13-19	Sitting	S	Sitting
Walking through	F	51-65	Walking	M	Walking
Walking through	M	51-65	Walking	M	Walking
Walking through	M	20-34	Walking	M	Walking
Family Picnicking	M/F	5>/35-50	Family Picnicking	S	Family Picnicking
Walking through	M	6-12	Walking	M	Walking
Walking through	M	20-34	Walking	M	Walking
Standing and Talking	M	5>	Standing	S	Standing
Walking through	M	51-65	Walking	M	Walking
Siting on the bench	F	35-50	Sitting	S	Sitting
Siting on the bench	F	65<	Sitting	S	Sitting
Siting on the bench	M	35-50	Sitting	S	Sitting
Siting on the edge	F	51-65	Sitting	S	Sitting
Walking through	F	35-50	Walking	M	Walking
Standing and Talking	M	6-12	Standing	S	Standing
Walking through	M	6-12	Walking	M	Walking
Walking through	F	35-50	Walking	M	Walking
Standing and Talking	F	20-34	Standing	S	Standing
Walking through	M	35-50	Walking	M	Walking
Siting on the bench	F	51-65	Sitting	S	Sitting
Siting on the bench	F	35-50	Sitting	S	Sitting
Walking through	F	35-50	Walking	M	Walking
Standing and Talking	M	20-34	Standing	S	Standing
Walking through	F	13-19	Walking	M	Walking
Walking through	M	6-12	Walking	M	Walking
Siting on the bench and Talking	M	51-65	Sitting	S	Sitting
Siting on the bench	F	20-34	Sitting	S	Sitting
Siting on the bench and Talking	F	51-65	Sitting	S	Sitting
Siting on the bench	M	20-34	Sitting	S	Sitting
Siting and Talking	F	20-34	Sitting	S	Sitting
Siting on the bench & Watching the sea/people	M	20-34	Sitting	S	Sitting
Walking through	M	20-34	Walking	M	Walking
Family Picnicking	M/F	6-12/20- 34/35-50	Family Picnicking	S	Family Picnicking
Walking through	M	13-19	Walking	M	Walking
Children Playing	M	5>	Walking	M	Walking

Activity	Gender	Age-Group	Activity 2	Stationary / Mobile	Activity 3
Walking through	M	35-50	Walking	M	Walking
Walking through	F	35-50	Walking	M	Walking
Family Picnicking	M/F	6-12/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	51-65	Family Picnicking	S	Family Picnicking
Walking through	M	65<	Walking	M	Walking
Family Picnicking	M/F	6-12/35-50	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/51-65	Family Picnicking	S	Family Picnicking
Playing badminton	M	13-19	Playing	M	Playing
Family Picnicking	M/F	51-65/65<	Family Picnicking	S	Family Picnicking
Playing badminton	F	13-19	Playing	M	Playing
Family Picnicking	M/F	13-19/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/6-12/20-34	Family Picnicking	S	Family Picnicking
Playing Frisbee	M	13-19	Playing	M	Playing
Walking through	M	20-34	Walking	M	Walking
Playing Frisbee	M	13-19	Playing	M	Playing
G Walking through	M/F	6-12/13-19/35-50	G Walking	M	Walking
Playing Frisbee	M	13-19	Playing	M	Playing
Walking together	M/F	35-50	Walking	M	Walking
Playing Frisbee	M	13-19	Playing	M	Playing
Playing Frisbee	M	13-19	Playing	M	Playing
Walking through	M	13-19	Walking	M	Walking
Playing Frisbee	M	13-19	Playing	M	Playing
G Walking through	F/F	35-50/65<	G Walking	M	Walking
Playing Frisbee	M	6-12	Playing	M	Playing
Playing Frisbee	M	20-34	Playing	M	Playing
Watching people	M	51-65	Others	S	Others
Walking through	M	65<	Walking	M	Walking
Playing Frisbee	M	13-19	Playing	M	Playing
Siting on the edge	M	20-34	Sitting	S	Sitting
Playing badminton	F	13-19	Playing	M	Playing
Siting on the edge	M	13-19	Sitting	S	Sitting
Playing Frisbee	M	13-19	Playing	M	Playing
Walking through	F	20-34	Walking	M	Walking
Playing Frisbee	M	20-34	Playing	M	Playing
Walking through	F	13-19	Walking	M	Walking
G Walking through	M/F	13-19/20-34	G Walking	M	Walking
Walking through	M	20-34	Walking	M	Walking
Walking through	F	20-34	Walking	M	Walking

Activity	Gender	Age-Group	Activity 2	Stationary / Mobile	Activity 3
Playing Frisbee	M	20-34	Playing	M	Playing
Walking through	M	51-65	Walking	M	Walking
G Passing by out	M/F	5>/6-12/20- 34/35-50/51- 65	G Passing	M	Passing
Playing Frisbee	M	13-19	Playing	M	Playing
Walking together	M/F	13-19	Walking	M	Walking
Playing Frisbee	M	13-19	Playing	M	Playing
G Walking through	M/F	13-19/35-50	G Walking	M	Walking
Walking through	F	51-65	Walking	M	Walking
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Playing Frisbee	M	13-19	Playing	M	Playing
Playing Frisbee	M	13-19	Playing	M	Playing
G Passing by out	M/F	6-12/20- 34/35-50/51- 65	G Passing	M	Passing
Walking through	F	35-50	Walking	M	Walking
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Walking through	F	5>	Walking	M	Walking
Playing badminton	M	13-19	Playing	M	Playing
Children Playing	F	5>	Others	M	Others
Walking through	M	13-19	Walking	M	Walking
Playing badminton	M	13-19	Playing	M	Playing
Children Playing	M/F	5>/6-12	Others	M	Others
Children Playing	F	6-12	Others	M	Others
Standing and Watching people	M	13-19	Standing	S	Standing
Playing badminton	M	13-19	Playing	M	Playing
Walking through	M	6-12	Walking	M	Walking
G Passing by out	F/F	20-34/51-65	G Passing	M	Passing
Walking through	F	35-50	Walking	M	Walking
Walking through	M	35-50	Walking	M	Walking
Walking through	F	20-34	Walking	M	Walking
G Walking through	M/F	13-19/20-34	G Walking	M	Walking
Walking through	M	51-65	Walking	M	Walking
Passing by in	F	13-19	Passing	M	Passing
Passing by in	F	65<	Passing	M	Passing
Passing by out	F	13-19	Passing	M	Passing
Walking through	F	13-19	Walking	M	Walking

Activity	Gender	Age-Group	Activity 2	Stationary / Mobile	Activity 3
<b>G Passing by in</b>	M/F	20-34/35- 50/51- 65/65<	G Passing	M	Passing
<b>Family Picnicking</b>	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
<b>Passing by out</b>	M/F	13-19/35-50	Passing	M	Passing
<b>Family Picnicking</b>	M/F	13-19/35-50	Family Picnicking	S	Family Picnicking
<b>Family Picnicking</b>	M/F	35-50/51-65	Family Picnicking	S	Family Picnicking
<b>Family Picnicking</b>	M/F	51-65/65<	Family Picnicking	S	Family Picnicking
<b>Passing by in</b>	F	20-34	Passing	M	Passing
<b>Family Picnicking</b>	M/F	13-19/35-50	Family Picnicking	S	Family Picnicking
<b>Family Picnicking</b>	M/F	20-34/35- 50/65<	Family Picnicking	S	Family Picnicking
<b>Passing by in</b>	M	13-19	Passing	M	Passing
<b>Walking through</b>	F	35-50	Walking	M	Walking
<b>Family Picnicking</b>	M/F	5>/6-12/20- 34	Family Picnicking	S	Family Picnicking
<b>Walking through</b>	M	20-34	Walking	M	Walking
<b>Family Picnicking</b>	M/F	6-12/20-34	Family Picnicking	S	Family Picnicking
<b>Standing and Watching people</b>	M	13-19	Standing	S	Standing
<b>Children Playing</b>	F	6-12	Others	M	Others
<b>Walking through</b>	M	65<	Walking	M	Walking
<b>Family Picnicking</b>	M/F	5>/6-12/20- 34	Family Picnicking	S	Family Picnicking
<b>Family Picnicking</b>	M/F	6-12/20-34	Family Picnicking	S	Family Picnicking
<b>Family Picnicking</b>	M/F	20-34/51- 65/65<	Family Picnicking	S	Family Picnicking
<b>Family Picnicking</b>	M/F	20-34/51- 65/65<	Family Picnicking	S	Family Picnicking
<b>Family Picnicking</b>	M/F	6-12/20-34	Family Picnicking	S	Family Picnicking
<b>Children Playing</b>	M	5>	Others	M	Others
<b>G Walking through</b>	M/M	35-50/51-65	G Walking	M	Walking
<b>Family Picnicking</b>	M/F	20-34	Family Picnicking	S	Family Picnicking
<b>Family Picnicking</b>	M/F	35-50/51- 65/65<	Family Picnicking	S	Family Picnicking
<b>Family Picnicking</b>	M/F	20-34/51- 65/65<	Family Picnicking	S	Family Picnicking
<b>Siting near camp</b>	F	65<	Sitting	S	Sitting

Activity	Gender	Age-Group	Activity 2	Stationary / Mobile	Activity 3
Sitting near camp	F	35-50	Sitting	S	Sitting
Family Picnicking	M/F	6-12/20- 34/35-50	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	6-12/20- 34/35-50	Family Picnicking	S	Family Picnicking
Children Playing	F	6-12	Others	M	Others
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	6-12/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	13-19/20- 34/51-65	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/35- 50/65<	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	6-12/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	6-12/20- 34/35-50	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/35- 50/65<	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	13-19/35-50	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/6-12/20- 34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/6-12/20- 34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/35- 50/65<	Family Picnicking	S	Family Picnicking
Sitting on the edge	M	13-19	Sitting	S	Sitting
Sitting on the edge	M	13-19	Sitting	S	Sitting
Family Picnicking	M/F	35-50/51-65	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/35- 50/51- 65/65<	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	13-19/35-50	Family Picnicking	S	Family Picnicking
Sitting on the edge	M	13-19	Sitting	S	Sitting
Family Picnicking	M/F	13-19/20- 34/35-50	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	13-19/20- 34/51-65	Family Picnicking	S	Family Picnicking
Walking through	M	51-65	Walking	M	Walking
Walking through	M	13-19	Walking	M	Walking
Performing ablution	F	20-34	Praying	S	Praying

Activity	Gender	Age-Group	Activity 2	Stationary / Mobile	Activity 3
Performing ablution	F	51-65	Praying	S	Praying
Siting on the edge	F	20-34	Sitting	S	Sitting
Siting on the edge	F	51-65	Sitting	S	Sitting
Siting on the edge	M	51-65	Sitting	S	Sitting
Sleeping on the bench	M	51-65	Others	S	Others
Sleeping on the bench	M	20-34	Others	S	Others
Cycling	M	20-34	Others	M	Others
Siting on the edge	M	6-12	Sitting	S	Sitting
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Siting on the edge	M	13-19	Sitting	S	Sitting
Siting on the edge	M	20-34	Sitting	S	Sitting
Siting on the edge	M	13-19	Sitting	S	Sitting
Siting on the edge	M	20-34	Sitting	S	Sitting
Siting on the edge	M	6-12	Sitting	S	Sitting
Siting on the edge	M	20-34	Sitting	S	Sitting
Family Picnicking	M/F	5>/13-19/ 35-50	Family Picnicking	S	Family Picnicking
Siting on the edge	M	20-34	Sitting	S	Sitting
Siting on the edge	M	20-34	Sitting	S	Sitting
Family Picnicking	M/F	20-34/51- 65/65<	Family Picnicking	S	Family Picnicking
Siting on the edge	M	35-50	Sitting	S	Sitting
Siting on the edge	M	20-34	Sitting	S	Sitting
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/13-19/ 35-50	Family Picnicking	S	Family Picnicking
Siting on the edge	M	20-34	Sitting	S	Sitting
Passing by out	M	51-65	Passing	M	Passing
Family Picnicking	M/F	6-12/13- 19/35-50	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/51- 65/65<	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	35-50/51-65	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/35- 50/51-65	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/51- 65/65<	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking



Activity	Gender	Age-Group	Activity 2	Stationary / Mobile	Activity 3
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	35-50/51-65	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	6-12/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	13-19/35-50	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/51- 65/65<	Family Picnicking	S	Family Picnicking
Passing by in	F	51-65	Passing	M	Passing
Using wheelchair	F	20-34	Others	M	Others
Passing by in	F	13-19	Passing	M	Passing
Walking through	M	20-34	Walking	M	Walking
Walking through	M	6-12	Walking	M	Walking
Passing by in	F	13-19	Passing	M	Passing
Walking through	M	20-34	Walking	M	Walking
Siting on the bench and Talking	M	65>	Sitting	S	Sitting
Walking through	M	65<	Walking	M	Walking
Siting on the bench	F	20-34	Sitting	S	Sitting
Siting on the bench and Talking	F	51-65	Sitting	S	Sitting
Siting on the bench	F	51-65	Sitting	S	Sitting
Family Picnicking	M/F	6-12/13- 19/35-50	Family Picnicking	S	Family Picnicking
Siting on the bench	M	13-19	Sitting	S	Sitting
Siting on the bench	M	6-12	Sitting	S	Sitting
Standing and Watching the sea	F	35-50	Standing	S	Standing
Standing and Watching the sea	M	35-50	Standing	S	Standing
Siting on the bench	M	13-19	Sitting	S	Sitting
Siting on the bench	M	20-34	Sitting	S	Sitting
Walking through	M	20-34	Walking	M	Walking
G Walking through	M/F	13-19/20-34	G Walking	M	Walking
Cycling	M	6-12	Others	M	Others
Cycling	M	51-65	Others	M	Others
Siting on the bench	M	65<	Sitting	S	Sitting
Siting on the bench & Watching the sea/people	M	35-50	Sitting	S	Sitting

Activity	Gender	Age-Group	Activity 2	Stationary / Mobile	Activity 3
Siting on the bench	M	65<	Sitting	S	Sitting
G Walking through	M/M	6-12/13-19	G Walking	M	Walking
Cycling	M	35-50	Others	M	Others
G Walking through	M/F	13-19/20- 34/35-50	G Walking	M	Walking
Walking with a child	M	5<	Walking	M	Walking
Walking together	M/F	20-34/35-50	Walking	M	Walking
Walking together	M/F	20-34/35-50	Walking	M	Walking
Walking together	M/F	13-19/20-34	Walking	M	Walking
Walking together	M/F	20-34	Walking	M	Walking

Activity	Gender	Age_Group	Activity2	Stationary / Mobile	Activity3
Standing and Watching the sea	F	6-12	Standing	S	Standing
Standing and Watching the sea	M	20-34	Standing	S	Standing
Standing and Watching the sea	F	35-50	Standing	S	Standing
Standing and Watching the sea	F	13-19	Standing	S	Standing
Standing and Watching the sea	F	13-19	Standing	S	Standing
Standing and Watching people	M	20-34	Standing	S	Standing
Siting on the edge	F	35-50	Sitting	S	Sitting
Siting on the edge	M	65<	Sitting	S	Sitting
Fishing	M	51-65	Others	S	Others
Fishing	M	35-50	Others	S	Others
Barbequing	M	35-50	Others	S	Others
Barbequing	F	13-19	Others	S	Others
Taking a selfie	M	13-19	Others	S	Others
Barbequing	M	13-19	Others	S	Others
G Walking through	M/F	20-34/35-50	G Walking	M	Walking
G Walking through	M/F	20-34/35-50	G Walking	M	Walking
Walking through	F	6-12	Walking	M	Walking
Standing and Watching the sea	F	13-19	Standing	S	Standing
Walking through	M	13-19	Walking	M	Walking
Fishing	M	20-34	Others	S	Others
Standing and Watching the sea	M	35-50	Standing	S	Standing
Walking through	M	20-34	Walking	M	Walking
Fishing	M	20-34	Others	S	Others
Walking through	F	20-34	Walking	M	Walking
Walking through	F	35-50	Walking	M	Walking

Activity	Gender	Age_Group	Activity2	Stationary / Mobile	Activity3
Family Picnicking	M	5>	Family Picnicking	S	Family Picnicking
Siting on the pavilion	M	20-34	Sitting	S	Sitting
Family Picnicking	M/F	5./20-34	Family Picnicking	S	Family Picnicking
Siting on the pavilion	F	20-34	Sitting	S	Sitting
Siting on the pavilion	F	20-34	Sitting	S	Sitting
Siting on the pavilion	F	20-34	Sitting	S	Sitting
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Siting on the pavilion	M	51-65	Sitting	S	Sitting
Standing and Watching the sea	M	20-34	Standing	S	Standing
Siting on the pavilion	M	35-50	Sitting	S	Sitting
Siting on the pavilion	M	6-12	Sitting	S	Sitting
Siting on the pavilion	M	35-50	Sitting	S	Sitting
Siting on the pavilion	F	20-34	Sitting	S	Sitting
Walking through	F	35-50	Walking	M	Walking
Siting on the pavilion	M	6-12	Sitting	S	Sitting
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Siting on the pavilion	M	20-34	Sitting	S	Sitting
Siting on the pavilion	M	35-50	Sitting	S	Sitting
Standing and Watching the sea	F	20-34	Standing	S	Standing
Walking through	F	35-50	Walking	M	Walking
Standing and Watching the sea	M	20-34	Standing	S	Standing
Siting on the pavilion	F	5>	Sitting	S	Sitting
Family Picnicking	M/F	6-12/35-50	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	13-19/20-34/51-65	Family Picnicking	S	Family Picnicking
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Siting on the pavilion	F	13-19	Sitting	S	Sitting
Family Picnicking	M/F	6-12/20-34/35-50	Family Picnicking	S	Family Picnicking
Walking through	M	13-19	Walking	M	Walking
Siting and Talking	F	20-34	Sitting	S	Sitting
Siting and Smoking shisha	M	20-34	Sitting	S	Sitting
Taking a selfie	F	20-34	Others	S	Others
Taking a selfie	F	20-34	Others	S	Others
G Walking through	M/F	6-12/20-34/35-50	G Walking	M	Walking

Activity	Gender	Age_Group	Activity2	Stationary / Mobile	Activity3
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Siting on the pavilion	F	13-19	Sitting	S	Sitting
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Siting on the pavilion	M	35-50	Sitting	S	Sitting
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Siting on the pavilion	F	35-50	Sitting	S	Sitting
Siting on the pavilion	M	13-19	Sitting	S	Sitting
G Passing by in	M/F	13-19/20-34	G Passing	M	Passing
G Walking through	M/M	20-34	G Walking	M	Walking
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Barbequing	M	20-34	Others	S	Others
Passing by in	F	6-12	Passing	M	Passing
Family Picnicking	M/F	5</6-12/20-34	Family Picnicking	S	Family Picnicking
Siting on the pavilion	M	13-19	Sitting	S	Sitting
Walking through	M	35-50	Walking	M	Walking
Standing and Watching the sea	M	20-34	Standing	S	Standing
Walking through	F	51-65	Walking	M	Walking
Passing by in	M	35-50	Passing	M	Passing
G Walking through	M/F	5>/20-34/51-65/65<	G Walking	M	Walking
G Passing by in	M/F	5>/20-34/51-65	G Passing	M	Passing
Standing	M	20-34	Standing	S	Standing
Passing by out	F	13-19	Passing	M	Passing
Walking through	M	20-34	Walking	M	Walking
Passing by out	M	13-19	Passing	M	Passing
Taking a photo	M	13-19	Others	S	Others
Siting and Talking	F	13-19	Sitting	S	Sitting
Siting and Talking	F	20-34	Sitting	S	Sitting
Siting and Talking	M	13-19	Sitting	S	Sitting
Siting and Talking	M	20-34	Sitting	S	Sitting
G Passing by in	M/F	35-50/65<	G Passing	M	Passing
Walking through	F	65<	Walking	M	Walking
Fishing	M	35-50	Others	S	Others
Fishing	M	35-50	Others	S	Others
Walking through	M	35-50	Walking	M	Walking
Walking through	M	20-34	Walking	M	Walking
Walking through	F	35-50	Walking	M	Walking
Walking through	M	20-34	Walking	M	Walking

Activity	Gender	Age_Group	Activity2	Stationary / Mobile	Activity3
Walking through	M	35-50	Walking	M	Walking
Walking through	F	35-50	Walking	M	Walking
Walking through	M	20-34	Walking	M	Walking
Walking through	M	20-34	Walking	M	Walking
Walking through	F	13-19	Walking	M	Walking
Walking through	F	13-19	Walking	M	Walking
Passing by in	M	35-50	Passing	M	Passing
Walking through	F	20-34	Walking	M	Walking
Passing by in	F	20-34	Passing	M	Passing
Passing by in	F	6-12	Passing	M	Passing
G Passing by in	M/F	20-34/51-65/65<	G Passing	M	Passing
Walking through	F	65<	Walking	M	Walking
Siting and Listening Duaa	F	35-65	Praying	S	Praying
Siting and Praying	F	65<	Praying	S	Praying
Siting and Listening Duaa	M	20-34	Praying	S	Praying
Praying	M	20-34	Praying	S	Praying
Siting and Praying	F	20-34	Praying	S	Praying
Praying	M	35-50	Praying	S	Praying
Praying	F	35-50	Praying	S	Praying
Siting and Listening Duaa	F	20-34	Praying	S	Praying
Using the ramp	F	65<	Others	M	Others
Siting and Reading dua	F	51-65	Praying	S	Praying
Using the ramp	M	20-34	Others	M	Others
Siting and Reading dua	F	65<	Praying	S	Praying
Motorcycling	M	20-34	Others	M	Others
Walking through	F	65<	Walking	M	Walking
Walking through	M/M	13-19/51-65	Walking	M	Walking
Walking through	F/F	13-19/20-34	Walking	M	Walking
Walking through	F/F	13-19	Walking	M	Walking
Walking through	M	35-50	Walking	M	Walking
Using the ramp	F	20-34	Others	M	Others
Using the ramp	F	20-34	Others	M	Others
Using the ramp	M	20-34	Others	M	Others
G Passing by out	M/F	5>/6-12/20-34	G Passing	M	Passing
G Passing by out	M/F	13-19/35-50	G Passing	M	Passing
Siting on the steps	F	65<	Sitting	S	Sitting
Walking through	M	65<	Walking	M	Walking
Walking through	M/F	20-34	Walking	M	Walking
Walking through	M/F	20-34	Walking	M	Walking
Siting on the steps	M	13-19	Sitting	S	Sitting

Activity	Gender	Age_Group	Activity2	Stationary / Mobile	Activity3
Siting on the steps	M	20-34	Sitting	S	Sitting
Children Playing	M/F	5</6-12	Others	M	Others
Walking through	F	20-34	Walking	M	Walking
Walking through	F	20-34	Walking	M	Walking
Walking through	M	65<	Walking	M	Walking
Standing and Talking	F	6-12	Standing	S	Standing
Siting on the bench	F	51-65	Sitting	S	Sitting
Siting on the bench	F	20-34	Sitting	S	Sitting
Siting on the bench	M	13-19	Sitting	S	Sitting
Walking through	F	51-65	Walking	M	Walking
Walking through	M	51-65	Walking	M	Walking
Walking through	M	20-34	Walking	M	Walking
Family Picnicking	M/F	5>/35-50	Family Picnicking	S	Family Picnicking
Walking through	M	6-12	Walking	M	Walking
Walking through	M	20-34	Walking	M	Walking
Standing and Talking	M	5>	Standing	S	Standing
Walking through	M	51-65	Walking	M	Walking
Siting on the bench	F	35-50	Sitting	S	Sitting
Siting on the bench	F	65<	Sitting	S	Sitting
Siting on the bench	M	35-50	Sitting	S	Sitting
Siting on the edge	F	51-65	Sitting	S	Sitting
Walking through	F	35-50	Walking	M	Walking
Standing and Talking	M	6-12	Standing	S	Standing
Walking through	M	6-12	Walking	M	Walking
Walking through	F	35-50	Walking	M	Walking
Standing and Talking	F	20-34	Standing	S	Standing
Walking through	M	35-50	Walking	M	Walking
Siting on the bench	F	51-65	Sitting	S	Sitting
Siting on the bench	F	35-50	Sitting	S	Sitting
Walking through	F	35-50	Walking	M	Walking
Standing and Talking	M	20-34	Standing	S	Standing
Walking through	F	13-19	Walking	M	Walking
Walking through	M	6-12	Walking	M	Walking
Siting on the bench and Talking	M	51-65	Sitting	S	Sitting
Siting on the bench	F	20-34	Sitting	S	Sitting
Siting on the bench and Talking	F	51-65	Sitting	S	Sitting
Siting on the bench	M	20-34	Sitting	S	Sitting
Siting and Talking	F	20-34	Sitting	S	Sitting

Activity	Gender	Age_Group	Activity2	Stationary / Mobile	Activity3
Siting on the bench & Watching the sea/people	M	20-34	Sitting	S	Sitting
Walking through	M	20-34	Walking	M	Walking
Family Picnicking	M/F	6-12/20-34/35-50	Family Picnicking	S	Family Picnicking
Walking through	M	13-19	Walking	M	Walking
Children Playing	M	5>	Walking	M	Walking
Walking through	M	35-50	Walking	M	Walking
Walking through	F	35-50	Walking	M	Walking
Family Picnicking	M/F	6-12/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	51-65	Family Picnicking	S	Family Picnicking
Walking through	M	65<	Walking	M	Walking
Family Picnicking	M/F	6-12/35-50	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/51-65	Family Picnicking	S	Family Picnicking
Playing badminton	M	13-19	Playing	M	Playing
Family Picnicking	M/F	51-65/65<	Family Picnicking	S	Family Picnicking
Playing badminton	F	13-19	Playing	M	Playing
Family Picnicking	M/F	13-19/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/6-12/20-34	Family Picnicking	S	Family Picnicking
Playing Frisbee	M	13-19	Playing	M	Playing
Walking through	M	20-34	Walking	M	Walking
Playing Frisbee	M	13-19	Playing	M	Playing
G Walking through	M/F	6-12/13-19/35-50	G Walking	M	Walking
Playing Frisbee	M	13-19	Playing	M	Playing
Walking together	M/F	35-50	Walking	M	Walking
Playing Frisbee	M	13-19	Playing	M	Playing
Playing Frisbee	M	13-19	Playing	M	Playing
Walking through	M	13-19	Walking	M	Walking
Playing Frisbee	M	13-19	Playing	M	Playing
G Walking through	F/F	35-50/65<	G Walking	M	Walking
Playing Frisbee	M	6-12	Playing	M	Playing
Playing Frisbee	M	20-34	Playing	M	Playing



Activity	Gender	Age_Group	Activity2	Stationary / Mobile	Activity3
Watching people	M	51-65	Others	S	Others
Walking through	M	65<	Walking	M	Walking
Playing Frisbee	M	13-19	Playing	M	Playing
Siting on the edge	M	20-34	Sitting	S	Sitting
Playing badminton	F	13-19	Playing	M	Playing
Siting on the edge	M	13-19	Sitting	S	Sitting
Playing Frisbee	M	13-19	Playing	M	Playing
Walking through	F	20-34	Walking	M	Walking
Playing Frisbee	M	20-34	Playing	M	Playing
Walking through	F	13-19	Walking	M	Walking
G Walking through	M/F	13-19/20-34	G Walking	M	Walking
Walking through	M	20-34	Walking	M	Walking
Walking through	F	20-34	Walking	M	Walking
Playing Frisbee	M	20-34	Playing	M	Playing
Walking through	M	51-65	Walking	M	Walking
G Passing by out	M/F	5>/6-12/20-34/35-50/51-65	G Passing	M	Passing
Playing Frisbee	M	13-19	Playing	M	Playing
Walking together	M/F	13-19	Walking	M	Walking
Playing Frisbee	M	13-19	Playing	M	Playing
G Walking through	M/F	13-19/35-50	G Walking	M	Walking
Walking through	F	51-65	Walking	M	Walking
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Playing Frisbee	M	13-19	Playing	M	Playing
Playing Frisbee	M	13-19	Playing	M	Playing
G Passing by out	M/F	6-12/20-34/35-50/51-65	G Passing	M	Passing
Walking through	F	35-50	Walking	M	Walking
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Walking through	F	5>	Walking	M	Walking
Playing badminton	M	13-19	Playing	M	Playing
Children Playing	F	5>	Others	M	Others
Walking through	M	13-19	Walking	M	Walking
Playing badminton	M	13-19	Playing	M	Playing
Children Playing	M/F	5>/6-12	Others	M	Others
Children Playing	F	6-12	Others	M	Others
Standing and Watching people	M	13-19	Standing	S	Standing
Playing badminton	M	13-19	Playing	M	Playing

Activity	Gender	Age_Group	Activity2	Stationary / Mobile	Activity3
Walking through	M	6-12	Walking	M	Walking
G Passing by out	F/F	20-34/51-65	G Passing	M	Passing
Walking through	F	35-50	Walking	M	Walking
Walking through	M	35-50	Walking	M	Walking
Walking through	F	20-34	Walking	M	Walking
G Walking through	M/F	13-19/20-34	G Walking	M	Walking
Walking through	M	51-65	Walking	M	Walking
Passing by in	F	13-19	Passing	M	Passing
Passing by in	F	65<	Passing	M	Passing
Passing by out	F	13-19	Passing	M	Passing
Walking through	F	13-19	Walking	M	Walking
G Passing by in	M/F	20-34/35-50/51-65/65<	G Passing	M	Passing
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Passing by out	M/F	13-19/35-50	Passing	M	Passing
Family Picnicking	M/F	13-19/35-50	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	35-50/51-65	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	51-65/65<	Family Picnicking	S	Family Picnicking
Passing by in	F	20-34	Passing	M	Passing
Family Picnicking	M/F	13-19/35-50	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/35-50/65<	Family Picnicking	S	Family Picnicking
Passing by in	M	13-19	Passing	M	Passing
Walking through	F	35-50	Walking	M	Walking
Family Picnicking	M/F	5>/6-12/20-34	Family Picnicking	S	Family Picnicking
Walking through	M	20-34	Walking	M	Walking
Family Picnicking	M/F	6-12/20-34	Family Picnicking	S	Family Picnicking
Standing and Watching people	M	13-19	Standing	S	Standing
Children Playing	F	6-12	Others	M	Others
Walking through	M	65<	Walking	M	Walking
Family Picnicking	M/F	5>/6-12/20-34	Family Picnicking	S	Family Picnicking

Activity	Gender	Age_Group	Activity2	Stationary / Mobile	Activity3
Family Picnicking	M/F	6-12/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/51-65/65<	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/51-65/65<	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/51-65/65<	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	6-12/20-34	Family Picnicking	S	Family Picnicking
Children Playing	M	5>	Others	M	Others
G Walking through	M/M	35-50/51-65	G Walking	M	Walking
Family Picnicking	M/F	20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	35-50/51-65/65<	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/51-65/65<	Family Picnicking	S	Family Picnicking
Siting near camp	F	65<	Sitting	S	Sitting
Siting near camp	F	35-50	Sitting	S	Sitting
Family Picnicking	M/F	6-12/20-34/35-50	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	6-12/20-34/35-50	Family Picnicking	S	Family Picnicking
Children Playing	F	6-12	Others	M	Others
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	6-12/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	13-19/20-34/51-65	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/35-50/65<	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	6-12/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	6-12/20-34/35-50	Family Picnicking	S	Family Picnicking

Activity	Gender	Age_Group	Activity2	Stationary / Mobile	Activity3
Family Picnicking	M/F	20-34/35-50/65<	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	13-19/35-50	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/6-12/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/6-12/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/35-50/65<	Family Picnicking	S	Family Picnicking
Sitting on the edge	M	13-19	Sitting	S	Sitting
Sitting on the edge	M	13-19	Sitting	S	Sitting
Family Picnicking	M/F	35-50/51-65	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/35-50/51-65/65<	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	13-19/35-50	Family Picnicking	S	Family Picnicking
Sitting on the edge	M	13-19	Sitting	S	Sitting
Family Picnicking	M/F	13-19/20-34/35-50	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	13-19/20-34/51-65	Family Picnicking	S	Family Picnicking
Walking through	M	51-65	Walking	M	Walking
Walking through	M	13-19	Walking	M	Walking
Performing ablution	F	20-34	Praying	S	Praying
Performing ablution	F	51-65	Praying	S	Praying
Siting on the edge	F	20-34	Sitting	S	Sitting
Siting on the edge	F	51-65	Sitting	S	Sitting
Siting on the edge	M	51-65	Sitting	S	Sitting
Sleeping on the bench	M	51-65	Others	S	Others
Sleeping on the bench	M	20-34	Others	S	Others
Cycling	M	20-34	Others	M	Others
Siting on the edge	M	6-12	Sitting	S	Sitting
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Siting on the edge	M	13-19	Sitting	S	Sitting
Siting on the edge	M	20-34	Sitting	S	Sitting
Siting on the edge	M	13-19	Sitting	S	Sitting
Siting on the edge	M	20-34	Sitting	S	Sitting

Activity	Gender	Age_Group	Activity2	Stationary / Mobile	Activity3
Siting on the edge	M	6-12	Sitting	S	Sitting
Siting on the edge	M	20-34	Sitting	S	Sitting
Family Picnicking	M/F	5>/13-19/ 35-50	Family Picnicking	S	Family Picnicking
Siting on the edge	M	20-34	Sitting	S	Sitting
Siting on the edge	M	20-34	Sitting	S	Sitting
Family Picnicking	M/F	20-34/51-65/65<	Family Picnicking	S	Family Picnicking
Siting on the edge	M	35-50	Sitting	S	Sitting
Siting on the edge	M	20-34	Sitting	S	Sitting
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/13-19/ 35-50	Family Picnicking	S	Family Picnicking
Siting on the edge	M	20-34	Sitting	S	Sitting
Passing by out	M	51-65	Passing	M	Passing
Family Picnicking	M/F	6-12/13-19/35-50	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/51-65/65<	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	35-50/51-65	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/35-50/51-65	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/51-65/65<	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	35-50/51-65	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	6-12/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	13-19/35-50	Family Picnicking	S	Family Picnicking

Activity	Gender	Age_Group	Activity2	Stationary / Mobile	Activity3
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	5>/20-34	Family Picnicking	S	Family Picnicking
Family Picnicking	M/F	20-34/51-65/65<	Family Picnicking	S	Family Picnicking
Passing by in	F	51-65	Passing	M	Passing
Using weelchair	F	20-34	Others	M	Others
Passing by in	F	13-19	Passing	M	Passing
Walking through	M	20-34	Walking	M	Walking
Walking through	M	6-12	Walking	M	Walking
Passing by in	F	13-19	Passing	M	Passing
Walking through	M	20-34	Walking	M	Walking
Siting on the bench and Talking	M	65>	Sitting	S	Sitting
Walking through	M	65<	Walking	M	Walking
Siting on the bench	F	20-34	Sitting	S	Sitting
Siting on the bench and Talking	F	51-65	Sitting	S	Sitting
Siting on the bench	F	51-65	Sitting	S	Sitting
Family Picnicking	M/F	6-12/13-19/35-50	Family Picnicking	S	Family Picnicking
Siting on the bench	M	13-19	Sitting	S	Sitting
Siting on the bench	M	6-12	Sitting	S	Sitting
Standing and Watching the sea	F	35-50	Standing	S	Standing
Standing and Watching the sea	M	35-50	Standing	S	Standing
Siting on the bench	M	13-19	Sitting	S	Sitting
Siting on the bench	M	20-34	Sitting	S	Sitting
Walking through	M	20-34	Walking	M	Walking
G Walking through	M/F	13-19/20-34	G Walking	M	Walking
Cycling	M	6-12	Others	M	Others
Cycling	M	51-65	Others	M	Others
Siting on the bench	M	65<	Sitting	S	Sitting
Siting on the bench & Watching the sea/people	M	35-50	Sitting	S	Sitting
Siting on the bench	M	65<	Sitting	S	Sitting
G Walking through	M/M	6-12/13-19	G Walking	M	Walking
Cycling	M	35-50	Others	M	Others
G Walking through	M/F	13-19/20-34/35-50	G Walking	M	Walking
Walking with a child	M	5<	Walking	M	Walking
Walking together	M/F	20-34/35-50	Walking	M	Walking

Activity	Gender	Age_Group	Activity2	Stationary / Mobile	Activity3
Walking together	M/F	20-34/35-50	Walking	M	Walking
Walking together	M/F	13-19/20-34	Walking	M	Walking
Walking together	M/F	20-34	Walking	M	Walking

Count of Age_Group	Column Labels					
Row Labels	F	F/F	M	M/F	M/M	Grand Total
Family Picnicking			1	73		74
G Passing		1		9		10
G Walking		1		10	3	14
Others	11		22	2		35
Passing	11		5	1		17
Playing	2		20			22
Praying	9		3			12
Sitting	30		57			87
Standing	9		13			22
Walking	32	2	46	8	1	89
<b>Grand Total</b>	<b>104</b>	<b>4</b>	<b>167</b>	<b>103</b>	<b>4</b>	<b>382</b>

Activity	Num.	Percent
Family Picnicking	74	19.37
G Passing	10	2.62
G Walking	14	3.66
Others	35	9.16
Passing	17	4.45
Playing	22	5.76
Praying	12	3.14
Sitting	87	22.77
Standing	22	5.76
Walking	89	23.30
<b>Grand Total</b>	<b>382</b>	<b>100.00</b>

Row Labels	F	F/F	M	M/F	M/M	Grand Total
Family Picnicking			1	73		74
G Passing		1		9		10
G Walking		1		10	3	14
Others	11		22	2		35
Passing	11		5	1		17



Playing	2		20			22
Praying	9		3			12
Sitting	30		57			87
Standing	9		13			22
Walking	32	2	46	8	1	89
Grand Total	104	4	167	103	4	382

Row Labels	F	M	Group	Grand Total
Family Picnicking	0	1	73	74
G Passing	0	0	10	10
G Walking	0	0	14	14
Others	11	22	2	35
Passing	11	5	1	17
Playing	2	20	0	22
Praying	9	3	0	12
Sitting	30	57	0	87
Standing	9	13	0	22
Walking	32	46	11	89
Grand Total				

Row Labels	F	M	Group	Grand Total
Family Picnicking	0	1.351351	98.64865	100
G Passing	0	0	100	100
G Walking	0	0	100	100
Others	31.42857	62.85714	5.714286	100
Passing	64.70588	29.41176	5.882353	100
Playing	9.090909	90.90909	0	100
Praying	75	25	0	100
Sitting	34.48276	65.51724	0	100
Standing	40.90909	59.09091	0	100
Walking	35.95506	51.68539	12.35955	100
Grand Total				

Gender	Age_Group	Activity2
M	5>	Family Picnicking
M/F	5./20-34	Family Picnicking
M/F	6-12/35-50	Family Picnicking
M/F	13-19/20-34/51-65	Family Picnicking
M/F	6-12/20-34/35-50	Family Picnicking
M/F	5</6-12/20-34	Family Picnicking

M/F	5>/35-50	Family Picnicking
M/F	6-12/20-34/35-50	Family Picnicking
M/F	6-12/20-34	Family Picnicking
M/F	51-65	Family Picnicking
M/F	6-12/35-50	Family Picnicking
M/F	20-34/51-65	Family Picnicking
M/F	51-65/65<	Family Picnicking
M/F	13-19/20-34	Family Picnicking
M/F	5>/6-12/20-34	Family Picnicking
M/F	5>/20-34	Family Picnicking
M/F	5>/20-34	Family Picnicking
M/F	5>/20-34	Family Picnicking
M/F	13-19/35-50	Family Picnicking
M/F	35-50/51-65	Family Picnicking
M/F	51-65/65<	Family Picnicking
M/F	13-19/35-50	Family Picnicking
M/F	20-34/35-50/65<	Family Picnicking
M/F	5>/6-12/20-34	Family Picnicking
M/F	6-12/20-34	Family Picnicking
M/F	5>/6-12/20-34	Family Picnicking
M/F	6-12/20-34	Family Picnicking
M/F	20-34/51-65/65<	Family Picnicking
M/F	20-34/51-65/65<	Family Picnicking
M/F	20-34/51-65/65<	Family Picnicking
M/F	6-12/20-34	Family Picnicking
M/F	20-34	Family Picnicking
M/F	35-50/51-65/65<	Family Picnicking
M/F	20-34/51-65/65<	Family Picnicking
M/F	6-12/20-34/35-50	Family Picnicking
M/F	5>/20-34	Family Picnicking
M/F	6-12/20-34/35-50	Family Picnicking
M/F	5>/20-34	Family Picnicking
M/F	6-12/20-34	Family Picnicking
M/F	13-19/20-34/51-65	Family Picnicking
M/F	20-34/35-50/65<	Family Picnicking
M/F	6-12/20-34	Family Picnicking
M/F	6-12/20-34/35-50	Family Picnicking
M/F	20-34/35-50/65<	Family Picnicking
M/F	13-19/35-50	Family Picnicking
M/F	5>/6-12/20-34	Family Picnicking
M/F	5>/6-12/20-34	Family Picnicking
M/F	20-34/35-50/65<	Family Picnicking

M/F	35-50/51-65	Family Picnicking
M/F	20-34/35-50/51-65/65<	Family Picnicking
M/F	13-19/35-50	Family Picnicking
M/F	13-19/20-34/35-50	Family Picnicking
M/F	13-19/20-34/51-65	Family Picnicking
M/F	5>/20-34	Family Picnicking
M/F	5>/13-19/ 35-50	Family Picnicking
M/F	20-34/51-65/65<	Family Picnicking
M/F	5>/20-34	Family Picnicking
M/F	5>/13-19/ 35-50	Family Picnicking
M/F	6-12/13-19/35-50	Family Picnicking
M/F	5>/20-34	Family Picnicking
M/F	20-34/51-65/65<	Family Picnicking
M/F	35-50/51-65	Family Picnicking
M/F	20-34/35-50/51-65	Family Picnicking
M/F	5>/20-34	Family Picnicking
M/F	20-34/51-65/65<	Family Picnicking
M/F	5>/20-34	Family Picnicking
M/F	5>/20-34	Family Picnicking
M/F	35-50/51-65	Family Picnicking
M/F	6-12/20-34	Family Picnicking
M/F	13-19/35-50	Family Picnicking
M/F	5>/20-34	Family Picnicking
M/F	5>/20-34	Family Picnicking
M/F	20-34/51-65/65<	Family Picnicking
M/F	6-12/13-19/35-50	Family Picnicking

Gender	Age_Group	Activity2
M/F	13-19/20-34	G Passing
M/F	5>/20-34/51-65	G Passing
M/F	35-50/65<	G Passing
M/F	20-34/51-65/65<	G Passing
M/F	5>/6-12/20-34	G Passing
M/F	13-19/35-50	G Passing
M/F	5>/6-12/20-34/35-50/51-65	G Passing
M/F	6-12/20-34/35-50/51-65	G Passing
F/F	20-34/51-65	G Passing
M/F	20-34/35-50/51-65/65<	G Passing

Gender	Age_Group	Activity2
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M/F	20-34/35-50	G Walking
M/F	20-34/35-50	G Walking
M/F	6-12/20-34/35-50	G Walking
M/M	20-34	G Walking
M/F	5>/20-34/51-65/65<	G Walking
M/F	6-12/13-19/35-50	G Walking
F/F	35-50/65<	G Walking
M/F	13-19/20-34	G Walking
M/F	13-19/35-50	G Walking
M/F	13-19/20-34	G Walking
M/M	35-50/51-65	G Walking
M/F	13-19/20-34	G Walking
M/M	6-12/13-19	G Walking
M/F	13-19/20-34/35-50	G Walking

Gender	Age_Group	Activity2
M	51-65	Others
M	35-50	Others
M	35-50	Others
F	13-19	Others
M	13-19	Others
M	13-19	Others
M	20-34	Others
M	20-34	Others
F	20-34	Others
F	20-34	Others
M	20-34	Others
M	13-19	Others
M	35-50	Others
M	35-50	Others
F	65<	Others
M	20-34	Others
M	20-34	Others
F	20-34	Others
F	20-34	Others
M	20-34	Others
M/F	5</6-12	Others
M	51-65	Others
F	5>	Others
M/F	5>/6-12	Others
F	6-12	Others
F	6-12	Others

M	5>	Others
F	6-12	Others
M	51-65	Others
M	20-34	Others
M	20-34	Others
F	20-34	Others
M	6-12	Others
M	51-65	Others
M	35-50	Others

Gender	Age_Group	Activity2
F	6-12	Passing
M	35-50	Passing
F	13-19	Passing
M	13-19	Passing
M	35-50	Passing
F	20-34	Passing
F	6-12	Passing
F	13-19	Passing
F	65<	Passing
F	13-19	Passing
M/F	13-19/35-50	Passing
F	20-34	Passing
M	13-19	Passing
M	51-65	Passing
F	51-65	Passing
F	13-19	Passing
F	13-19	Passing

Gender	Age_Group	Activity2
M	13-19	Playing
F	13-19	Playing
M	13-19	Playing
M	13-19	Playing
M	13-19	Playing
M	13-19	Playing
M	13-19	Playing
M	13-19	Playing

M	6-12	Playing
M	20-34	Playing
M	13-19	Playing
F	13-19	Playing
M	13-19	Playing
M	20-34	Playing
M	20-34	Playing
M	13-19	Playing
M	13-19	Playing
M	13-19	Playing
M	13-19	Playing
M	13-19	Playing
M	13-19	Playing
M	13-19	Playing

Gender	Age_Group	Activity2
F	35-65	Praying
F	65<	Praying
M	20-34	Praying
M	20-34	Praying
F	20-34	Praying
M	35-50	Praying
F	35-50	Praying
F	20-34	Praying
F	51-65	Praying
F	65<	Praying
F	20-34	Praying
F	51-65	Praying
Gender	Age_Group	Activity2
F	35-50	Sitting
M	65<	Sitting
M	20-34	Sitting
F	20-34	Sitting
F	20-34	Sitting
F	20-34	Sitting
M	13-19	Sitting
M	13-19	Sitting
M	51-65	Sitting
M	35-50	Sitting
M	6-12	Sitting
M	35-50	Sitting

F	20-34	Sitting
M	6-12	Sitting
M	13-19	Sitting
M	20-34	Sitting
M	35-50	Sitting
F	5>	Sitting
M	13-19	Sitting
F	13-19	Sitting
F	20-34	Sitting
M	20-34	Sitting
M	13-19	Sitting
F	13-19	Sitting
M	13-19	Sitting
M	13-19	Sitting
M	35-50	Sitting
M	13-19	Sitting
F	35-50	Sitting
M	13-19	Sitting
M	13-19	Sitting
M	13-19	Sitting
F	13-19	Sitting
F	20-34	Sitting
M	13-19	Sitting
M	20-34	Sitting
F	65<	Sitting
M	13-19	Sitting
M	20-34	Sitting
F	51-65	Sitting
F	20-34	Sitting
M	13-19	Sitting
F	35-50	Sitting
F	65<	Sitting
M	35-50	Sitting
F	51-65	Sitting
F	51-65	Sitting
F	35-50	Sitting
M	51-65	Sitting
F	20-34	Sitting
F	51-65	Sitting
M	20-34	Sitting
F	20-34	Sitting
M	20-34	Sitting



M	20-34	Sitting
M	13-19	Sitting
F	65<	Sitting
F	35-50	Sitting
M	13-19	Sitting
M	13-19	Sitting
M	13-19	Sitting
F	20-34	Sitting
F	51-65	Sitting
M	51-65	Sitting
M	6-12	Sitting
M	13-19	Sitting
M	20-34	Sitting
M	13-19	Sitting
M	20-34	Sitting
M	6-12	Sitting
M	20-34	Sitting
M	20-34	Sitting
M	20-34	Sitting
M	35-50	Sitting
M	20-34	Sitting
M	20-34	Sitting
M	65>	Sitting
F	20-34	Sitting
F	51-65	Sitting
F	51-65	Sitting
M	13-19	Sitting
M	6-12	Sitting
M	13-19	Sitting
M	20-34	Sitting
M	65<	Sitting
M	35-50	Sitting
M	65<	Sitting

Gender	Age_Group	Activity2
F	6-12	Standing
M	20-34	Standing
F	35-50	Standing
F	13-19	Standing
F	13-19	Standing
M	20-34	Standing

F	13-19	Standing
M	35-50	Standing
M	20-34	Standing
F	20-34	Standing
M	20-34	Standing
M	20-34	Standing
M	20-34	Standing
F	6-12	Standing
M	5>	Standing
M	6-12	Standing
F	20-34	Standing
M	20-34	Standing
M	13-19	Standing
M	13-19	Standing
F	35-50	Standing
M	35-50	Standing

Gender	Age_Group	Activity2
F	6-12	Walking
M	13-19	Walking
M	20-34	Walking
F	20-34	Walking
F	35-50	Walking
F	35-50	Walking
F	35-50	Walking
M	13-19	Walking
M	35-50	Walking
F	51-65	Walking
M	20-34	Walking
F	65<	Walking
M	35-50	Walking
M	20-34	Walking
F	35-50	Walking
M	20-34	Walking
M	35-50	Walking
F	35-50	Walking
M	20-34	Walking
M	20-34	Walking
F	13-19	Walking
F	13-19	Walking
F	20-34	Walking
F	65<	Walking

F	65<	Walking
M/M	13-19/51-65	Walking
F/F	13-19/20-34	Walking
F/F	13-19	Walking
M	35-50	Walking
M	65<	Walking
M/F	20-34	Walking
M/F	20-34	Walking
F	20-34	Walking
F	20-34	Walking
M	65<	Walking
F	51-65	Walking
M	51-65	Walking
M	20-34	Walking
M	6-12	Walking
M	20-34	Walking
M	51-65	Walking
F	35-50	Walking
M	6-12	Walking
F	35-50	Walking
M	35-50	Walking
F	35-50	Walking
F	13-19	Walking
M	6-12	Walking
M	20-34	Walking
M	13-19	Walking
M	5>	Walking
M	35-50	Walking
F	35-50	Walking
M	65<	Walking
M	20-34	Walking
M/F	35-50	Walking
M	13-19	Walking
M	65<	Walking
F	20-34	Walking
F	13-19	Walking
M	20-34	Walking
F	20-34	Walking
M	51-65	Walking
M/F	13-19	Walking
F	51-65	Walking
F	35-50	Walking

F	5>	Walking
M	13-19	Walking
M	6-12	Walking
F	35-50	Walking
M	35-50	Walking
F	20-34	Walking
M	51-65	Walking
F	13-19	Walking
F	35-50	Walking
M	20-34	Walking
M	65<	Walking
M	51-65	Walking
M	13-19	Walking
M	20-34	Walking
M	6-12	Walking
M	20-34	Walking
M	65<	Walking
M	20-34	Walking
M	5<	Walking
M/F	20-34/35-50	Walking
M/F	20-34/35-50	Walking
M/F	13-19/20-34	Walking
M/F	20-34	Walking

Count of Activity2	Column Labels		
Row Labels	M	M/F	Grand Total
13-19/20-34		1	1
13-19/20-34/35-50		1	1
13-19/20-34/51-65		3	3
13-19/35-50		5	5
20-34		1	1
20-34/35-50/51-65		1	1
20-34/35-50/51-65/65<		1	1
20-34/35-50/65<		4	4
20-34/51-65		1	1
20-34/51-65/65<		8	8
35-50/51-65		4	4
35-50/51-65/65<		1	1
5./20-34		1	1
5</6-12/20-34		1	1
5>	1		1

5>/13-19/ 35-50		2	2
5>/20-34		13	13
5>/35-50		1	1
5>/6-12/20-34		5	5
51-65		1	1
51-65/65<		2	2
6-12/13-19/35-50		2	2
6-12/20-34		7	7
6-12/20-34/35-50		5	5
6-12/35-50		2	2
<b>Grand Total</b>	<b>1</b>	<b>73</b>	<b>74</b>

Count of Activity2	Column Labels			
Row Labels	F/F	M/F	M/M	Grand Total
13-19/20-34		3		3
13-19/20-34/35-50		1		1
13-19/35-50		1		1
20-34			1	1
20-34/35-50		2		2
35-50/51-65			1	1
35-50/65<	1			1
5>/20-34/51-65/65<		1		1
6-12/13-19			1	1
6-12/13-19/35-50		1		1
6-12/20-34/35-50		1		1
<b>Grand Total</b>	<b>1</b>	<b>10</b>	<b>3</b>	<b>14</b>

Count of Activity2	Column Labels			
Row Labels	F	M	M/F	Grand Total
13-19	1	3		4
20-34	5	8		13
35-50		5		5
5</6-12			1	1
5>	1	1		2
5>/6-12			1	1
51-65		4		4
6-12	3	1		4
65<	1			1
<b>Grand Total</b>	<b>11</b>	<b>22</b>	<b>2</b>	<b>35</b>

Count of Activity2	Column Labels		
Row Labels	F/F	M/F	Grand Total
13-19/20-34		1	1
13-19/35-50		1	1
20-34/35-50/51-65/65<		1	1
20-34/51-65	1		1
20-34/51-65/65<		1	1
35-50/65<		1	1
5>/20-34/51-65		1	1
5>/6-12/20-34		1	1
5>/6-12/20-34/35-50/51-65		1	1
6-12/20-34/35-50/51-65		1	1
<b>Grand Total</b>	<b>1</b>	<b>9</b>	<b>10</b>

Count of Activity2	Column Labels			
Row Labels	F	M	M/F	Grand Total
13-19	5	2		7
13-19/35-50			1	1
20-34	2			2
35-50		2		2
51-65	1	1		2
6-12	2			2
65<	1			1
<b>Grand Total</b>	<b>11</b>	<b>5</b>	<b>1</b>	<b>17</b>

Count of Activity2	Column Labels		
Row Labels	F	M	Grand Total
13-19	2	16	18
20-34		3	3
6-12		1	1
<b>Grand Total</b>	<b>2</b>	<b>20</b>	<b>22</b>

Count of Activity2	Column Labels		
Row Labels	F	M	Grand Total
20-34	3	2	5
35-50	1	1	2
35-65	1		1
51-65	2		2
65<	2		2
<b>Grand Total</b>	<b>9</b>	<b>3</b>	<b>12</b>

Count of Activity2	Column Labels		
	F	M	Grand Total
13-19	3	22	25
20-34	11	16	27
35-50	5	7	12
5>	1		1
51-65	7	3	10
6-12		5	5
65<	3	3	6
65>		1	1
<b>Grand Total</b>	<b>30</b>	<b>57</b>	<b>87</b>

Count of Activity2	Column Labels		
	F	M	Grand Total
13-19	3	2	5
20-34	2	7	9
35-50	2	2	4
5>		1	1
6-12	2	1	3
<b>Grand Total</b>	<b>9</b>	<b>13</b>	<b>22</b>

Count of Activity2	Column Labels					
	F	F/F	M	M/F	M/M	Grand Total
13-19	5	1	6	1		13
13-19/20-34		1		1		2
13-19/51-65					1	1
20-34	7		15	3		25
20-34/35-50				2		2
35-50	12		7	1		20
5<			1			1
5>	1		1			2
51-65	3		5			8
6-12	1		5			6
65<	3		6			9
<b>Grand Total</b>	<b>32</b>	<b>2</b>	<b>46</b>	<b>8</b>	<b>1</b>	<b>89</b>



## Appendix D: The example of table/matrix during observation sessions

### The Behavioral Mapping Matrix

Area: Waterfront/Beachfront      Date:      Time:      Themes:      Type of features: Path, edge, threshold, prop, pavilion, natural elements

Duration Entire of Observation: 5-10 mins in each sub-space

Weather condition    temperature:    wind:    damp/dry:    cloudy/sunshine:    other comments:

Time Frame, which conducted in six slots (10am-12pm,12-2pm,2-4pm,4-6pm,6-8pm,8-10pm) in both waterfront and beachfront

Time Frame, Which conducted in six slots, (10am-12pm, 12-2pm, 2-4pm, 4-6pm, 6-8pm, 8-10pm) in both waterfront and beachfront

Who		Female							Male							Design Features	Comments Time	Control& Management Type	
Activity	Age	5>	6-12	13-19	20-34	34-50	50-65	65<	5>	6-12	13-19	20-34	34-50	50-65	65<				
																	<p><u>1.Type of spaces:</u> (square, circulation space, park, café, etc),</p> <p><u>2.layout:</u> (rectangular, square, round space, other?)</p> <p><u>3.scale/dimensions:</u></p> <p><u>4.appearance:</u> materials</p>		<p>Publicowned/managed</p> <p>privateowned/managed</p>

**Appendix E: Preliminary samples, time-lapse data generated with sets of 1250 and 250 photos**

