The Effects of Old Public Spaces on Urban Identity

Tara Lohrasbi

Department of Urban Planning, Faculty of Humanities Sciences, University of Sanandaj, Sanandaj, Iran

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Abstract
The public and old spaces are the most important elements of the city and have a unique identity that has evolved during the time. All citizens also use public spaces without any restrictions and they need spaces that respond to their needs. The lack of elements of identity in public spaces has led to a diminution of the sense of attachment to them and the lack of use of these spaces; at last, problems are create for public spaces. This paper is descriptive and analytical and its purpose is to found the identities of Arg Street, in the years that this street has been formed until the 1980s, the era of the decline of this street and land use identities. The results show that Arg Street was historically in accordance with the land uses in which it was formed, had ministerial and recreational role. Today, it maintains its ministerial role but the role of recreation and culture has been eliminated by the collapse and destruction of cultural uses such as cinemas and theaters.

Keywords: Public Spaces; Land Use Identity; Cinema; Arg Street; Mashhad

Introduction
From the socio-cultural point of view, public spaces are defined as the places to create and strengthen external relations, relationships, changes, social confrontations, and places where different groups come together with different desires and interests. Public spaces are also defined as open-minded spaces, because these spaces are designed and planned for a variety of unpredictable uses and activities, to pave the way for citizens to fulfill their desires and benefit from it (walzer, 1986: 470). When it comes to social collective identity, it can be said in these places that many people for diverse and widespread activities (Rafieian & sifaea, 2005: 36) use public spaces. Perhaps shrines and temples are among the first public spaces built for religious rituals and public education and With the development of cities and the growing needs of citizens, the need for public spaces also increased (Azimi, 2010:1). As many urban researchers have said, Public spaces are one of the important elements of a city that defines its attractive and unique points. Some people believe that in urban settlements before modernism, public spaces such as urban areas and markets have been an area for social communication and in fact, places of social interactions were considered by many of the people who made these interactions possible (1992,Madanipour). In addition, open spaces have helped create a sense of trust and confidence to people and it increases the sense of attachment to people (Pourmohammad & koushane, 2012: 39). Public spaces in areas such as creating and strengthening urban pride, increasing tourism and economic investment Assistance to increasing tourists, Making health and improving the quality of life also benefit the cities (2003,Rogers).
A look at how to create physical identities in cities can be a step towards recognizing the root cause of the anesthetic crisis of cities. Urban identities are

*Corresponding Author Email: Tara.loh8699@gmail.com
the product of interaction between form and activity, which over time results in the effects of a set of environmental and human factors (Ardeshiri, Memarian, 2010: 22). City centers are more than collections of shops; these centers provide cultural, recreational, leisure, tourism, civilian life and exchange of views, opinions and views of the community (Tibalds, 2008: 27). Urban centers need a positive identity system to create an attractive and pleasant place for people's social interaction (Pamir, 2012: 32).

Hashemnezhad et al, Define the sense of place and attachment to place and the factors influencing them and has achieved a comprehensive definition. Finally, their relationship is determined by their comparison. It is obvious that the sense of place of a person increase as individuals perceive the characteristics of the place (body, function, and meaning (Hashemnezhad et al, 2012)

Choi et al, Investigates students of university about their homes. Considering the results of analyzing the confirmatory factors. Five emotional communication concepts, location identity, place attachment, rootedness, and house perception as the calculation were approved to measure the localization of the local area (Choi et al, 2016).

Scannell and Gifford, They examine the experiences and psychological benefits of place attachment. In this research, 13 categories (comfort and security, place of attachment, memories, freedom, etc.) have been examined. Changes in reported benefits as a function of location type, geographic scale and demographic characteristics were reviewed. This study presents exploratory insights on the potential psychological benefits of place ownership (Scannell and Gifford, 2017).

Ujang et al, They examined the relationship between place attachment and social interaction in public spaces in downtown of Kuala Lumpur. Using interviews with urban users, The authors discovered the lack of multipurpose spaces to support various types of interactions in the city The authors also claim that public spaces are stronger and more socially viable to be restored to diverse cultural users (Ujang et al, 2018).

Clarke, Examines the disturbance in the place where the adaptation of change was foreseen for risk management, By examining the relationships between the sense of attachment, the symbolic meaning of the place, the detailed answer to the place of conservation and the tendency of the responses and finally, it evaluates the processes of the state. The results show that the sense of attachment to the place becomes stronger in people who find inadequate administrative and governmental processes. It was found that the flood experience does not have an impact on increasing the risk of flooding and protecting the defense against flood risk (Clarke, 2018).

Public space

The concept of the public space used today is rooted in the modern concepts that have emerged since the eighteenth century and Considers society as a domain for the communication of strangers (Madani pour & Nourian, 2008: 264). Public spaces enhance the spirit of solidarity, individual growth, and create for all citizens, regardless of gender, race, ethnicity, age or social and economic level (Efroymson, etal, 2009: 16 & Kurniawati, 2012: 477). Public spaces that we share with strangers, People who are not relatives or friends or colleagues. They are the space for political activities, religious practices, commerce, games, and et al (Pakzad, 2010: 77). Public space is defined as available to all groups, the provider of freedom of action, property, and temporary right (francis, et al, 2012: 402). Public spaces are socially viable Where social relations are formed (Madani pour & Nourian, 2008: 270). The main feature of the public space is the collective life, urban culture, and our everyday topics and It also affects them (Rafieian & sifaea,2005: 36).

Public space can be categorized as follows:

- Communication tool
- A place to confront
- Managing and coordinating free citizens (wolfgang christ, 2000).

Successful public space can be considered as a space that has the components of access, proper body, and landscape, diversity of activities, comprehensiveness, security, social interaction, socialization, comfort and convenience. The presence of these factors together can make a public space successful or unsuccessful (Shojaei & Partovi, 2015: 96).

The concept of identity

Identity means individuality, which distinguishes individual and community from others (Changizi, Ahmadian, 2013: 54). And a concept rooted in culture, Jenkins believes that individual identity emphasizes differences, and collective identity over similarities (Gharab, 2011: 10).

Identity is a set of signs, material, biological, cultural and psychological works that identifies an individual from a group, a group of people, a citizen from another, or a culture from another culture (Dubran, Kariminezhad, 2012: 83). And the result of mental emotions of his everyday life and extensive social connections that require a place for formation (Pourjafar et al, 2011: 12). Stuart Hall believes that identity is changing, which is the certification and the cause of cognition (Amiri, 2017: 1107). And is not static (Gharayagh & Zandi,
So identity is in the permanent sense of identity and matching meaning (Ghasemi Isfahani, 2011: 81). On the other hand, identity is unshared to others (Atashinbar, 2009: 47).

**Urban Identity**

The identity and personality of each city when it comes to the specific characteristics of the city, becomes meaningful (Shamaei and Pourahmad, 2013: 93). Urban identity is also meaningful when it has an objective crystallization in the city's physics and in fact, the outer body and the city's physics are a symbol of urban identity (Nofel et al., 2009: 58). Physical appearance, activities and meanings, raw materials are the identity of the places (Kashi, Bonyadi, 2013: 47). Urban identity appears to be shaped not only through formal and recognizable features, but also through the meaning that is created by users of the city in relation to all elements of the environment, natural and social (Okay and Alkan Bala, 2015: 202). The process of identifying, comparing the objectivity with the data in it, therefore, identifying is, in fact, a kind of valuation or quality determination that is fully connected to the individual's mental resources from direct experiences to his culture and tradition (Behzadfar, 22: 2011). In other words, it is necessary to distinguish the object from its identity (Mirmoghtadaei, Talebi, 2006: 19). When attaching to a place grows, Individuals begin to define themselves with the location on two scales. On a larger scale (nationality, region, city) and on a smaller scale (neighborhood, home) (Pourdehimi, Nournaghani, 2013: 4).

**Landuse**

Land is the place where all human activities are carried out and is the source of the necessary materials for this work. Human use of these resources is called land use (Bryasulys, 2010: 20). And the land use planning creates the "place and how" the land is used (World Bank, 2012: 17). Perhaps one of the most important goals of urban land use planning is to prevent land degradation, to establish communication and link between the city and nature, to maintain sustainable and non-renewable resources, to preserve the historical and cultural heritage of the development of green spaces and to optimize the location of services (Mahdizadeh, 2000: 77). This includes decisions and activities that illustrate future uses of the ground and tries to organize these applications in a way that is useful for people who live or use on Earth or the environment (Antonio, 2016: 3). It is also necessary to examine the trend and pattern of these changes for city planning and development (Jajere et al, 2015: 9). Urban streets must have a series of specific activities and their own activities, so that citizens can go to a destination (Pakzad, 2010: 146).

**The history of Arg street**

From the beginning of 1307, the streets of the city began to demolish the houses on the street, opening and leveling in two years. The sides of this street, especially near the Arg, are one of the most important tourists activities in Mashhad because it blocks the square of the Arg, and the national gardens and most important government agencies, such as the state administration, the police, the customs office, the post office and the telegraph office, the party offices The troops are in the Arg; also the most important shops and social institutions, such as clubs, cinemas, guesthouses, cafes, are located along the street (Seyyedi Farokhod, 2013: 158) (figure 1).

![Figure 1. Growth of Mashhad (Rezavani, 1384)](image-url)
This street (current Imam Khomeini and the old Pahlavi) is still called “Arg street” by the people (Rezvani, 2005: 110 and 111). The proximity of this neighborhood with the seat of government and the residence of some of the upper classes of the city community in the Neighborhood of the Arg (Rahnama, 2011: 84). Various new functions, such as the registration office, property, post office and telegraph, the Red Crescent, cinemas, guesthouses, the castle square, commercial utilities and luxury stores were all new phenomena in the city that were formed in this area, and this area One of the most vital and efficient axes of the city has become the administrative, commercial and recreational functions (Saedi Rezvani and Edalati Bazzaz, 2008: 90). This axis had two administrative and recreational functions, such that the citadel was at the site of the day and night, and it was a place for fun and entertainment at night and night (Rezvani, 2005: 254). The four-floor building was also erected on the edge of the streets of the city, which was simultaneously with the street of Arg in the years of 1997-1999. At first, the Pars Hotel was established, later the Khorasan Culture Administration was established and destroyed during the construction of the Golden Gate Street in 1350, but the name Four floors are still on the tongue of the people (Rezvani, 2005: 111) (figure 2).

![Figure 2. Location of Arg street](image)

### The past identity components

Due to the existence of such uses as cinemas, guesthouses, cafes, offices, etc., the Arg became the centerpiece of business, entertainment and entertainment, leading to the formation of an active, dynamic and lively environment. Among the natural signs and attributes of identity in this axis, the National Garden of Hajj Hossein Agha Malek, which has a library and reading center for culture, can be mentioned. The artifact components are also evangelical and sacred mosque, which are also known as signs. There are also numerous cinemas, offices and embassies, new restaurants, and Dah Agha's cafe, which is the social hangout of poets, is another component of the identity of the axis of the citadel. In the table below, the identity elements of the past organ are shown in their current status as well as new components.

<table>
<thead>
<tr>
<th><strong>Pars Hotel</strong></th>
<th><strong>Church of the Holy Mozart</strong></th>
</tr>
</thead>
</table>

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### Table 1. Land use Identity of Arg street

<table>
<thead>
<tr>
<th>Land use</th>
<th>1950-1980</th>
<th>current situation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Etemad Al-Sultanah Hall</td>
<td>Change to office</td>
<td></td>
</tr>
<tr>
<td>Golshan Theater</td>
<td>Destruction</td>
<td></td>
</tr>
<tr>
<td>Molen Rouge Cinema</td>
<td>Destruction and change to Commercial</td>
<td></td>
</tr>
<tr>
<td>National Garden Cinema</td>
<td>Change to conference hall</td>
<td></td>
</tr>
<tr>
<td>Radio City Cinema</td>
<td>Destruction</td>
<td></td>
</tr>
<tr>
<td>Saadi Cinema</td>
<td>Change to office</td>
<td></td>
</tr>
<tr>
<td>Metro Pol Cinema</td>
<td>Destruction</td>
<td></td>
</tr>
<tr>
<td>Crystal Cinema</td>
<td>Destruction</td>
<td></td>
</tr>
<tr>
<td>Homa Cinema</td>
<td>Destruction</td>
<td></td>
</tr>
<tr>
<td>Iran Cinema</td>
<td>Destruction and change to Commercial</td>
<td></td>
</tr>
<tr>
<td>Mayak Cinema</td>
<td>Destruction</td>
<td></td>
</tr>
<tr>
<td>Shahrzad Cinema</td>
<td>Theater house</td>
<td></td>
</tr>
<tr>
<td>Asia Cinema</td>
<td>Being demolished</td>
<td></td>
</tr>
<tr>
<td>Green space</td>
<td>National Garden usable</td>
<td></td>
</tr>
</tbody>
</table>
**Conclusion**

Urban identity can be divided into dimensions of location and time, a place where the incarnation of identity and time is also a creature of memories. Identity is a phenomenon that forms in the historical context of a community. Over time, the sense of identity permeates the individual and guides his behavior, and ultimately integrates society. Since the identity is a set of traits and attributes that cause an individual to be identified with a community of individuals and societies, the city is also personified and independent according to this criterion. From the beginning of 1307, the street of Arg began to demolish the houses on the street. It was opened in two years and it was devoted to administrative, cultural and recreational utilities. So that at the time of the morning users of administrative affairs and in the afternoon and night were also dedicated to leisure time. On this basis, it is possible to describe the role of this street with its cinema, and today there are fewer people who do not remember the streets of Mashhad, and the mental image that the old inhabitants of this street have formed with cinemas, cafes and restaurants. There are also religious sites such as churches that can not be ignored. Eventually, the old identity of this street depended on administrative, cultural and recreational uses. Although cinemas and amusements are lost today or are being destroyed, But these landuses have had a lot of memories in the old inhabitants, and today's inhabitants still recognize this street with its old name.

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