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### INVESTIGATING THE DEVELOPMENT OF CITIZEN-ORIENTED SPACE ON PEOPLE'S BEHAVIOR OF OUTSKIRT TO AFFECT THE CULTURE OF SHAHID RAJAEI REGION OF MASHHAD

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#### **ABSTRACT**

Marginalization is a social phenomenon and is considered an urban issue by sociologists and other sciences related to urbanism and architecture. Marginalization in Mashhad has been associated with the emergence of issues, such as homelessness and bad housing, environmental issues, such as the lack of access to the urban facilities and equipment, and the slum dweller feels that the city is not his home. One of the informal settlements of Mashhad is Shahid Rajaei Town that despite having numerous potentials and populations, faces a lack of facilities, resulting in the creation of abnormalities in this region. One of the most significant elements of the traditional cities and urbanism in Iran are squares and urban nodes that are considered the most public and popular spaces and can be known as a hangout. The current study aimed to recognize and present approaches principally that design a suitable space for the region's people and achieve responsive spaces for today's citizens. One of the purposes of the current study was the revitalization of the urban space and its aesthetic features, inducing a new spirit in the different social, economic, cultural, and physical areas, changing the culture level of the regions, maintaining and improving the old values, creating contemporary urban space, and strengthening the sense of belonging to the place. Eventually, the purpose of this design was the organization of the region under study as a citizen-oriented living space so that while creating a new combination in the formation process of the activities, directs the revitalization, improvement, and reconstruction of the region under study, considering the possibility and hidden and potential talent as a sustainable and persistent popular urban space over time.

## INTRODUCTION

Marginalization is a social phenomenon and is considered an urban issue by sociologists and other sciences related to urbanism and architecture. Marginalization in Mashhad has been associated with the emergence of issues, such as homelessness and bad housing, environmental issues, such as the lack of access to the urban facilities and equipment, accesses, and a range of required land uses, the lack of health, cultural, and sports centers, and the issue of providing the employment are of the collective dissatisfactions and the lack of sense of belonging and alienation associated with the city, and the slum dweller feels that the city is not his home. Therefore, he is in the continuous paradox between objectivity and subjectivity, and if the marginalization is completed and no attention is paid to that, the whole society will face a crisis (Piran, 2002, p. 33).

Slum-dwellers are social groups formed in the cities that are in the dilemma of the social transition. Similarly, first, those who enter the city temporarily and need temporary housing are expelled from the city economically and socially, and due to the low wage and other social issues, they become slum dwellers (Aliabadi, Javad, Informal settlement, 2002, p. 5).

The built environment by the human must provide a democratic environment for the user by improving the proper opportunities and developing the available options for the people; spaces that are responsive to today's audiences and can be known as citizen-oriented places. This set of challenges is one of the physical and activity issues in the study area mentioned in the problem statement. However, the current study aimed to achieve responsive spaces for today's citizens by studying and analyzing the potential and challenges to reconstruct the distressed spaces and cultural spaces.

In today's society, we witness the decline in public urban spaces. Many cities and counties, especially the outskirts of the cities, have become high-risk places; the dirty places full of garbage and waste, covered by wall slogans and announcements, polluted air, traffic, and annoying noises, a mass of uniform buildings at medium level and often ugly that are not designed well and make grimace for the human. One of the significant factors in this regard is that the designers and constructors of the collective spaces (cultural and commercial centers) limit entering these spaces by their introverted and unrecognized design, resulting in the separation of the people from the public spaces, and considering that these buildings are considered the only income resource for the people of that region, therefore, it must be said that the attempt to gain the financial profit and economic development is not in line with the improvement of the quality of life in the urban environments.

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A brief review of the situation of the urban environments shows that in most cities, especially in large cities, they face marginalization. These regions have clumsy and lifeless residential spaces, and to escape from these places, people turn to the city center, causing congestion, traffic, and pollution in the city centers. The necessity of this study is the outskirts of Mashhad to provide a solution for revitalizing the urban space and cultural space. The scale of urban design is moderate with emphasis on renovation, improvement, and reconstruction of the fabric and space of the region. An example of these suburban areas in the city of Mashhad is Shahid Rajaei town, which, despite having a large population and many potentials, is facing a lack of facilities, which has led to anomalies in this area. Accordingly, the purpose of this study was to provide solutions to create a citizen-oriented space to influence the culture of the Shahid Rajaei district of Mashhad.

## **RESEARCH THEORETICAL FOUNDATION**

### **Marginalization**

Some believe that the slum dwellers are those who live in the economic area of the city. However, they were not attracted by the economic and social systems. Charles Abraham considered marginalization as the process of possessing the urban areas to provide housing. Also, they consider marginalization including all the people who are settled in the economic area of the city yet they were not absorbed by the urban economy. The attraction of urbanization and urban welfare made these people leave their hometowns and move towards the industrial hubs and labor market, most of which are rural migrants who move to the cities to have a better life. In other words, the marginalization is the building or a part of the city in which the ruined, failure in providing cultural and health services, high density of population in the residential units, lack of required

comfort, and the risks caused by the natural factors, such as flood, can be seen.

Slum life and the interaction between its members caused a specific culture, which is different from the conventional culture governing the society. The slum micro-culture consists of the people who have more or less similar problems, and their interrelationships created new values and orientations. Therefore, many people considered abnormal or deviant in the culture governing the society are normal in these places (Rabbani, 20006, p. 95). The concept of marginalization includes all the people who are settled in the cultural, social, economic, and spatial areas of the city. However, their settlement and livelihood are distinguished from the urban society, and as a result, they were not adopted to the urban society (Pourahmad, 2010, p. 85). In general, low employment and unemployment are common between the marginalized communities, the reason for which in the undeveloped countries can be the imbalanced growth of the third part of the economy and reducing the growth and development in the agricultural sector.

A field study on these regions shows that many of the residents of these regions, especially the youth, are addicted. In these regions, everyone knows that where are the distribution and consumption places of the drugs or who distributes them. Also, the conflict between the youth and wandering and crime is one of the manifestations of the social pathology of these regions so that wandering, violence, and tension orientation of the youth are among the obvious manifestations of the pathology of the slum areas. Later in these areas, there is alcoholism, corruption, and prostitution, theft, and robbery. Marginalization depends on two cultural systems, "rural and urban", and at the same time, it does not belong to any of them. Marginalization leads to the breakdown of the previous value system and a sense of relative liberation from urban social control and creates a kind of incoherence and lack of solidarity that, in addition to increasing the potential for the development of social harm, disrupts public order and security (Naghdi, 2006, p. 326).

### **Culture-Architecture Relationship**

Broad and various concepts and meanings can be allocated to the culture. Since every society and thought presents a definition for culture based on their worldview, culture is not an abstract subject and equivalent to other affairs of the society, but it is a spiritual space in which the individual or society behaves (Naghizadeh, 2000, p. 30). The effect of culture on different aspects of life, including art, architecture, urbanism, development, lifestyle, and even industrial products, is inevitable.

When cultural phenomena of society are imposed on another, this imposition is done due to the technological superiority, military power, more economic and technical facilities, the organized policies of developmentalism, and political domination. The transformations of the

current century led to the evolutions and changes among some aspects of the life and culture of the society. The movement and trend of the traditional architecture stopped, and on the other hand, due to the rapid evolutions, it could not adapt to the culture, while the evolutions in the European countries occurred step by step, and they replaced the evolutions easily to a great extent. If the fundamental factors are recognized to revitalize the culture and architecture of Iran, it will continue to living. Architecture is not only a set of forms and styles and does not introduce itself by social and economic conditions, but it is a set of them.

The cultural characteristics of each era can be recognized in its architecture because when architecture is formed under the influence of different conditions of an era, such as social, economic, and cultural conditions, etc., as soon as it is created, it can be considered independent and alive, and take its specific characteristics. When the causes creating an architectural work are eliminated, that architecture might keep living. However, if the causing factors are in accordance with the cultural origins, that architecture will have a deep root and if those factors are unstable, the architecture will be lifeless, and the new factors will eliminate it.

Architecture, as the context of human life, is one of the most influential arts to represent popular culture and its structural patterns in each period, and this causes a reflective generality of culture and thought in architecture. Architecture is the result of the culture of society. A brief review of the architectural history of Iran and other civilizations of the world shows that there is no great architectural work that has not been created based on thought and worldview. Similarly, it can be said that each civilization or ethnic group in different eras presents a specific architecture in accordance with its culture.

Accordingly, a city without identity creates people without identity, and it is not possible to re-read the concept of identity in the structure of the city only from the urban planning approach. Erikson also sees the function of identity as creating harmony between one's perception of oneself as unique and stable in dealing with others. Klapp also points out that identity includes everything that is attributed to a person in a valid and self-sufficient way over time, and therefore, one urban neighborhood is distinguished from another urban neighborhood.

### **Citizen-oriented spaces**

Cities and urban environments are more than a set of buildings that are divided by the street or a park. Undoubtedly, the cities are for people and about people. They include the people's activities. Therefore, the better the diversity and efficiency, the more possible the attributes of the citizen orientation quality within them. The centers of the cities are more than a set of stores. They are environments for cultural exchange, recreation, pleasure,

leisure time, social life, exchanging thoughts, ideas, perspectives, beliefs, and opinions (Tibbalds, 2002, p. 47).

First, the origin of “citizen orientation” must be addressed in investigating its concept. Citizen orientation in Persian literature is attributed and consists of two words, “citizen” and “orientation”. The former refers to an individual or individuals who live in a city or a region (Anvari, 2004, p. 768). Orientation also means the tendency to someone or something. Therefore, citizen orientation means people-friendly or citizen-friendly.

The quality of citizenship orientation can be defined as follows: citizen orientation is a quality that is about people residing in an urban environment to attract their satisfaction and pleasure. Tibbalds in the book “Citizen-oriented urbanism” implicitly addressed these qualities in the first pages of this book in the form of characteristics, such as we want a life..., or innovation and human spiritual advancement as follows: we demand security, authenticity, and sense of belonging in an urban environment and want a life in environments that while being comfortable and humane, have aesthetics elements and components to direct our soul towards advancement and innovation (Tibbalds, 2004, p. 10).

Tibbalds believe that a city must be designed on a human scale because urban environments belong to humans, not cars or huge projects, and this is how the urban spaces will have legibility, and people will feel peace and comfort by being present in these spaces. Paying attention to the pedestrian paths is another principle that this author considered. He points out that the pedestrian spaces must be designed in a way that the pedestrians feel secure in their paths and are not stressed or anxious when crossing a street, and it can be realized by controlling the traffic and reducing the private cars commute, at least in the urban centers, and the development of the public transportation. Also, the experts must consider the visual characteristics of the pedestrian space.

Another principle that Tibbalds mentions in his book is accessibility for everyone. That is, the urban spaces must be designed in a way to be able to respond to people’s demands and needs while maintaining their uniqueness. Human-oriented urbanism means a place that meets the spiritual, mental, and physical needs of a human. The human-oriented city hopes to recover some of the forgotten feelings instead of relying on merely technical and scientific design methods (Yarahmadi, 1999, p. 3).

### **Study area**

Shahid Rajaei is located in the northeastern part of Mashhad. This region, with an area of 1500 hectares and a population of approximately 273 thousand people, is limited geographically. 49984 households with a population of 273 live in this district, which means the number of family members living in this region is almost 6.

Investigating the distribution map of the green spaces, parks, commercial, sports, and cultural places in Mashhad city reveals that the majority of them are located in the west and south of the city, and the outskirts and center of the city lack the urban space, which is more felt in Shahid Rajaei Region. Greenspace, sports, and cultural facilities in the region lead to the creation of the behavioral setting, resulting in creating citizen-oriented space.

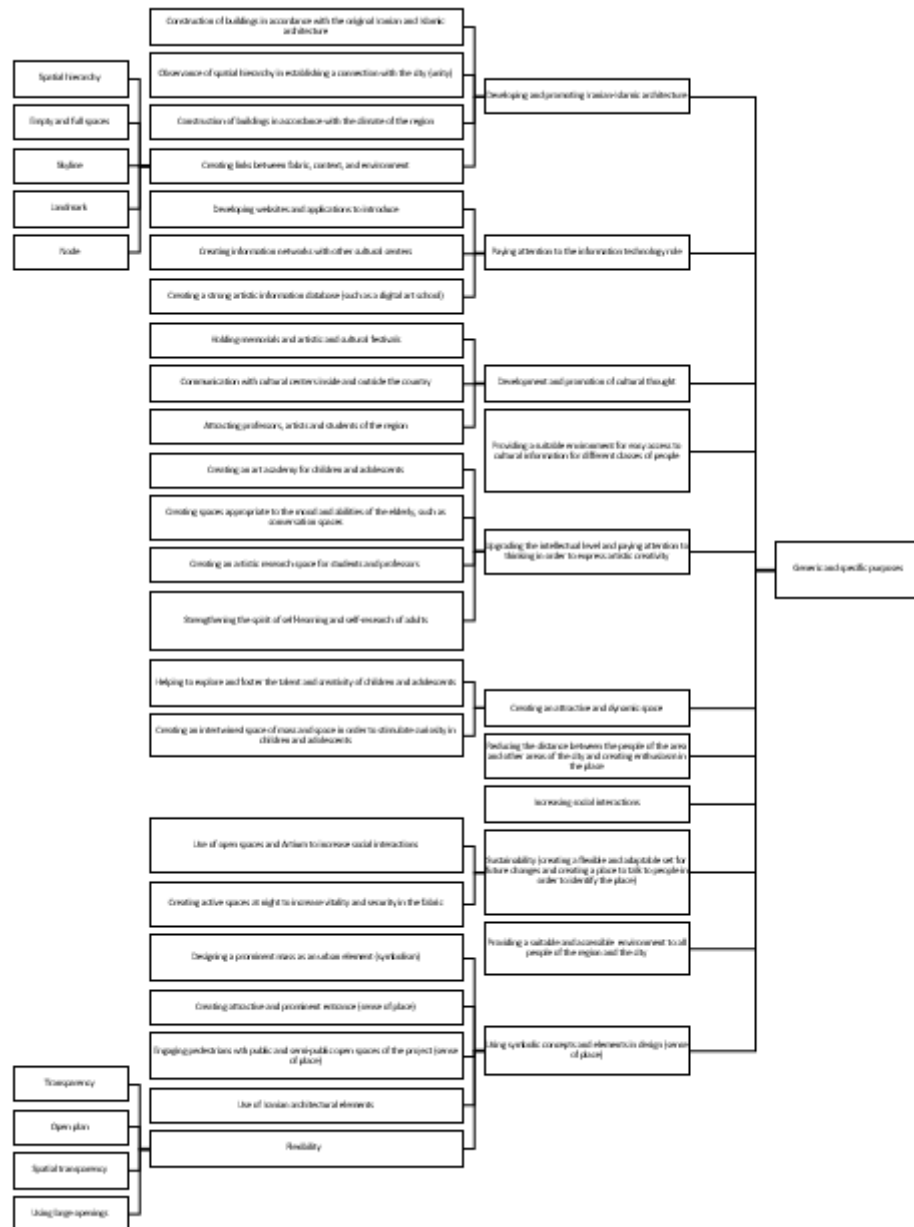
According to the conducted studies by traffic organization, two arterial routes can be seen around the considered area, the axes of Hor Boulevard and Basij Highway, that Hor Boulevard axis have more share in attracting the population to this area. Also, this axis is of significance due to commuting the passenger, and administrative and commercial density, etc.

The building density in this region has created an intertwined fabric, the permeability of which has been very low. The alleys are dead-ended, and low width is not suitable for the pedestrian and cars and has created many barriers to reduce the permeability.

## **FINDINGS**

Analysis of the existing communication system within the operational area of the project with emphasis on the accessibility of the peripheral area to the design area is considered as the starting point for the establishment of a permeable schema. On the one hand, this design sheet examines how to access the design area and the city as a whole, and on the other hand, analyzes the relationship between this area and its immediate surroundings.

The most significant feature of a city, region, and neighborhood, is having a center. Therefore, a neighborhood with any form has a significant point that distant of which from all parts of it must be rational. On the other hand, Kevin Lynch, in the book *The Image of the City*, points out five factors in design as the features of the neighborhood that area as follows: walkability, hierarchy, the hierarchy of the spaces, spatial connectivity, unity, and spatial diversity. Some strategies are recommended to achieve these principles and suitable solutions considering the research purposes, resulting in creating proper places as presented in the following Table



**Diagram (1):** Conceptual model of the factors affecting citizen-oriented space resource: research findings

**CONCLUSION**

Needs and their impact according to the way of life have changed the basic concepts throughout history and in each period have defeated the sources of macro-socio-cultural and political-economic support. In this sense, based on past experiences, concepts in the metamorphosis in line with the temporal aspects show a new form of need and lifestyle, and in this process, the mission of man as the superior of creatures and the owner of the divine power in shaping the artificial environment also integrates the spatial and temporal aspects, layer by layer, and shows new dimensions. According to this process, the mindsets governing the societies were also evolved, and this process keeps happening until the human has presented different definitions of himself under the influence of this interaction, and



such multiplicity gave identity to new forms of the relationship with the environment throughout the history. Therefore, human needs can be divided into physical and metaphysical parts in the individual layers, and this phenomenon occurred in complicated social aspects. Peace and its related concepts formed new foundations as one of the fundamental subjects, and these definitions could cover the interactions between people.

By investigating the issues and problems of marginalization, the current study proposed components that, if developing them in the outskirts of the city, can have a positive effect on citizen behavior. By increasing and developing people-oriented spaces in the region, anti-citizenship behaviors can be prevented. Although it is less important in some aspects, it could be studied in the society-oriented and participation aspects. Also, studies showed that people-oriented spaces could increase the tendency to honor, sense of magnanimity, and participation. Also, increasing people-oriented spaces to increase the sense of control, increasing the sense of belonging, and participation of individuals can increase social conscience, i.e., participation and responsibility in individuals. Regarding social interactions and interpersonal interactions in people-oriented spaces, (citizen-oriented), it can also increase this type of behavior by creating good memories and interaction and pause in space, and, in general, the components of citizen behavior are effective in urban spaces.

Thus, based on the proposed components, the appropriate selection and design of urban spaces can help the development of desirable citizenship behaviors and be used as a guide for urban spaces, and the construction and design of people-oriented spaces for today's urban society that requires creating citizenship behavior, are essential. Thus, the components of space making in the design of small and large cities should be anticipated so that in the future, we could see the growth of appropriate urban behaviors on the outskirts of the city.

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