



"Tehran", city of non - spaces

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Abstract

Urban public spaces are one of the fundamental elements in the structures of cities and these spaces play an important role in the social life of communities, and one aspect of social life is social values so there is a relationship between public spaces and social capital of communities. And this relationship is question of this research. This paper is assessing the relationship between neighborhood public spaces and social capital of one community, in doing so it investigate 2 neighborhood of Tehran, as Iran's capital and one sample of cites with rapid urbanization, both with same inhabitant period to eliminate its affect on the result, one of them with variety of public spaces and one without it, at the same time it investigate social capital in both neighborhoods according to residents point of view. Because of nature of this research mixed approach (quantity and quality method)are chosen and resident's point of view is obtained through interview and observation and questionnaire, the result shows that in the neighborhood with public urban spaces these values are stronger, but most of the Tehran's neighborhood suffer from this shortage so finally this paper provides a map of Tehran's neighborhood to show how are their condition in having this kind of spaces the results show that most of the neighborhood in Tehran lack this fundamentals as a basis for formation of community.

Key word: social capital, public space, neighborhood, Tehran City.

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1- Introduction

Increasingly, national and local planning policies have supported the development of more sustainable communities in recent decades. Thus, governments require that 'livable communities' are created and new neighborhoods are designed to encourage social interaction.

This arises from the need to encourage more vibrant communities, it helps rebuilding local social capital. Local social capital is the 'glue' which binds people together in a neighborhood and encourages them to cooperate with each other. It is the local networks together with shared norms, values and understandings that facilitate cooperation within or among groups in a neighborhood. Individuals feel isolated and are untrusting without social capital and levels of cooperation in the neighborhood are reduced. In this sense public space as one the fundamental elements of neighborhood play a vital role in the shaping & promoting social capital as a fruit of social relationship. They act as a 'self-organizing public service', a shared resource in which experiences and value are created (Mean and Tims, 2005). The social capital of public space is wide ranging and lies in the contribution it makes to 'people's attachment to their locality and opportunities for mixing with others, and in people's memory of places' (Dines and Cattell et al., 2006). Although paying attention to concept of public spaces is becoming enhance in the urbanism literature these days but in Iran it seems this spaces have been reduced in the compare with last decades. Moreover, public space in Iranian cities promoted social interaction in the past. Before 1920, inside each "Mahalle" (urban neighborhood in Iran) we could find a variety of neighborhood public space. Some spaces were shared between some neighbors while others belonged to all residents of a Mahalle. Therefore, a basis was formed for different levels of social interaction between the inhabitants which consequently caused the local social capital to shape and improve. In Pahlavi dynasty that started since 1925 until 1979, significant interests in Modernization and tendencies to imitate Western urban planning were emerged. After 1960s, Iran led itself to a more rapid rate in its urbanization process urbanization. This transformation occurred because of brisk changes in social life, political structure and economic formations. As a result, a high level of rural-urban migration occurred. This process has intensified since 1976(The IRANIAN revolution and the war between Iran and Iraq). These rapid changes were the cause of great transformation in the form, function and meaning of neighborhoods. Evident shifts in the spatial organization and reduction of public spaces were the most significant signs of this change. Moreover, the recent Master plan of Tehran demonstrates the lack of urban public spaces designed for the purpose of people's social gatherings in the neighborhood (The Ministry of Housing and Urban Development, 2008).

So, this article aims to explain the relationship between public spaces and the concept of social capital and show how these spaces can shape and promote this concept in the neighborhoods.

Thus, this article surveys two neighborhoods that both of them have plan but they are different in distribution of public spaces.

2- The Social capital's definition

For the first time, the term of social capital was used in 1916 in an article⁴ by "HanIfan" and it was raised in West Virginia University (Yaghoubzadeh, N and Amiri,P. 2011). The term to describe the tangible things that people used in everyday life is often used. This term later in the book "Death and Life of American Cities," Jane Jacobs were cited. Jane Jacobs stated that the impact of social networks within the old and historical contexts, urban and mixed urban uses a form of social capital and can maintain the cleanliness and safety and urban quality of life in the urban structure of the efficient role of urban life in the public arena are (Jacobs, j.1996). This term has little background in sociology and political management and training of the 1990s by scholars such as James Coleman, Bourdieu, Robert Putnam and Fukuyama were used (Navid,Y and Parviz ,A. 2011). Moreover, there isn't any agreement about social capital definition and it depends on the discipline. Because of the difficulties in defining social capital, authors tend to discuss the concept, its intellectual origin, and its diversity of applications and some of its unresolved issues before adopting a school of thought and adding their own definition (Adam and Roncevic 2003).

In this paper we survey different definitions and theories about it and finally determine some variable for measuring it. Dekker and Uslaner convey that Social capital is about the value of social networks, bonding similar people and bridging between diverse people, with norms of reciprocity (Dekker and Uslaner 2001; Uslaner 2001). Dekker and Uslaner (2001) posited that social capital is fundamentally about how people interact with each other. Knoke (1999) said that 'the process by which social actors create and mobilize their network connections within and between organizations to gain access to other social actors' resources' (Knoke 1999, p. 18). Portes (1998) defines it as 'the ability of actors to secure benefits by virtue of membership in social networks or other social structures' (Portes 1998, p. 6). Brehm and Rahn (1997) said that it is 'the web of cooperative relationships between citizens that facilitate resolution of collective action problems' (Brehm and Rahn 1997, p. 999). Moreover, 'Social capital can be defined simply as the existence of a certain set of informal values or norms shared among members of a group that permit cooperation among them' (Fukuyama 1997). Putnam defined it as 'features of social organization such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit' (Putnam 1995, p. 67) and as the extent to which people in communities engage with one another and outside agencies that affect the quality of their lives (plamer, 2001). The social exclusion unit (2000) defines social capital as 'the contact, trust and solidarity that enables residents to help, rather than fear, each other' with vital resources such as community spirit. Whereas in the past, social networks were commonly based on proximity, they are now based more on work and interest groups. The strength of networks based on proximity has decreased because people know few of their neighbors, particularly in medium to high density areas and where there is high residential mobility. Pantoja (1999) identified a different set again, including: family and kinship connections; wider social networks of

⁴ "The rural school community center" by Hanifan, LJ

associational life covers the full range of formal and informal horizontal arrangements; networks; political society; institutional and policy framework which includes the formal rules and norms that regulate public life; and social norms and values.

We know that there are approaches against of our idea. Critics of the social capital approach include RICHARD FLORIDA. In the rise of the creative class florida writes: 'A number of serious social commentators in recent years have urged us to recultivate and rebuild the old form of 'social capital' found in these communities. Such efforts are fruitless. Since they fly in the face of today's economic realities, a central task ahead is developing new forms of social cohesion appropriate to the creative age. All in all, we agree with FLORIDE and mentioned that social capital is made base on level, type, and strength of current relationship and public spaces promote the social capital that we want to extend them. Although there are critics such as mentioned, we can't ignore vital role of public space in the social and economic life of communities (Cowan, Rabert, 2005).

3- The Role of public space on promoting social capital

Public space (including street, street market, community center and park) is a vital part of everyday urban life. Public space is open to all, regardless of ethnic origin, age or gender and there isn't limited time for using it. Different age groups tend to use public spaces at different times of day and for different reasons. People spend time in the public space without spending money. Public space can promote neighborliness and social inclusion. The open spaces near our homes give us a valuable place to socialize with our neighbor, whether chatting over the garden fence or meeting in the local park. On the large scale, community gardens and city farms bring people together from different ages and cultures, and thus help to create a real sense of neighborhood. Another benefit of Public space is its potential as a venue for social event and shared resource in which experiences and value are created (Mean and Time, 2005).

In fact, we can't conceive space without social content and society without a spatial milieu. So, there is two-way relationship between them. Because people create and modify spaces while at the same time being influenced in various ways by those spaces. According to Gehl (2004), today, urban designers and planners focused mainly on human aspects of public spaces, and people response positively to be in such places (Daneshpour and Charkhchian, 2007). Urban design as knowledge that deals with the public realm- both physical and sociocultural- and the making of places for people to enjoy and use (Carmona et al, 2003), is able to encourage people to be present in urban spaces through promoting spatial qualities of public spaces within the urban areas. This will be led to social interactions in such spaces. Hence, it is clear that cities need sociopetal spaces in order to achieve the healthy, active and livable societies. Hence, by shaping that built environment, urban designers influence patterns of human activity and social life (Carmona et al, 2003) and Jane Jacobs as one of the adherents of the social usage tradition, emphasized their role as containers of human activity and places of social interaction and about replacing "art" by "life" pointed out that: The city could not







be a work of art because art was made ‘selection from life’, while a city was ‘life at its most vital’ complex and intense (Jacobs, 1961). The same kind of detailed observation informed subsequent work in this tradition such as Jan Gehl’s studies of public space in Scandinavia (1971) and William H. Whyte’s (1980) *The Social Life of Small Urban Spaces* (Carmona et al, 2003). The important work on the role of space in the accumulation or building of social capital has also been produced by Henri Lefebvre⁵. Lefebvre (1991) argues that city plans exist as representations of space while at the same time urban space itself is constituted by special practices of everyday life. Urban space must become the place where speech becomes a catalyst to reshape social relationships. Designing urban spaces that encourage social activity establishes an image of collective social life (M. Ijla, 2012).

The social space contains a great diversity of social objects which facilitate the exchange of material things and information (Lefebvre, 1996). So, urban space has to become a place where people enjoy spending their free time and sharing their common interests with others in that space. This interaction gives these public spaces the ethical and aesthetic power to build the social capital that underscores the stability of society, its common threads and interests, without destroying the uniqueness of any group.

With this background, we discuss Gehl’s idea about public space. Gehl illustrates how the environmental quality of public spaces affects the intensity of their use. He argued that outdoor activities in public spaces can be divided into three categories – ‘necessary’ activities; ‘optional’ activities and ‘social’ activities. *Necessary activities* (such as going to school or work or shopping, waiting for a bus or person, running errands and describing mail, etc) include those that are more or less compulsory. *Optional activities* (such as taking or walk to get a breath of fresh air, standing around enjoying life, sitting and sunbathing, etc) are which activities that people participate in if they wish or have enough time to do. *Social activities* (such as greetings and conversations, communal activities of various kinds, passive contacts, etc) are all activities that depend on the presence of others in public spaces. Social activities occur spontaneously, as a direct consequence of people moving about and being in the same spaces. This implies that social activities are indirectly supported whenever necessary and optional activities are given better conditions in public spaces (Carmona, Tiesdell, 2007). The crux of Gehl’s argument is that when public spaces are of poor quality, only strictly necessary activities occur. When public spaces are of higher quality, necessary activities take place with approximately the same frequency – although people choose to spend longer doing them – but, more importantly, a wide range of optional (social) activities also tend to occur (Carmona, Tiesdell, 2007).

⁵ Lefebvre, Henri. *The Production of Space*. (Oxford: Basil Blackwell, 1991),34.

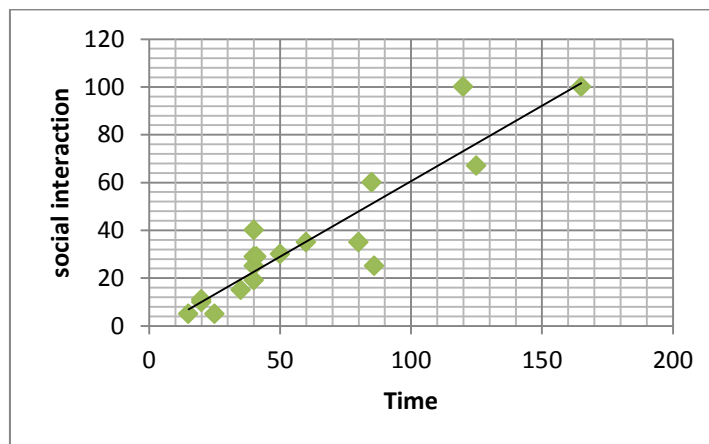
Figure 1: relationship between the quality of public spaces and the rate of occurrence of activities

	Quality of physical environment	
	poor	good
Necessary activities		
optional activities		
social activities		

(Carmona, Tiesdell, 2007).

This figure presents the relationship between the quality of public spaces and the rate of occurrence of activities. When the quality of public space is good, optional activities occur with increasing frequency. Furthermore, as levels of optional activity rise, the number of social activities usually increases substantially.

Chart 1: relationship between the number of public space and frequency of social relationship



(Carmona, Tiesdell, 2007).

This chart shows the relationship between the number of public space and frequency of social relationship. So the more time people spend public space, the more frequently they meet and the more they talk.

Another point is the use of semi-private space between private and public (or communal) space that can increase the threshold, as can good social relations between neighbors (Williams, J 2005). Semi-private space is very important in terms of social interaction. They provide a gentle transition between public and private space (Williams, J 2005). Increasing proximity through design increases repeated passive contacts between residents, which helps to form social relations (Williams, J 2005). Of course,

the importance of design in influencing social interaction but there are many other factors that many also influence social interaction, including: personal factors, informal social factors, formal social factors. But this paper just aims to figure out the issues involved in public spaces as representational spaces, and it also shed the light on the role of public spaces in creating social capital. Therefore social capital as a fruit of social relationship was shaped and improved by public spaces.

It has long been acknowledged that different housing neighborhoods acquire different social Relationship, meaning and identity (Douglas.R, et al.2008).There is a clearly related between neighborhood’s physical and social dimensions. Among this, public spaces can affect both of two aspects – social dimension and physical dimension- Many commentators have discussed how spaces affect people, their feelings, behaviors and identity. (Ralph, Rappaport, Montgomery, Gehl, Lynch...) but in this paper, we focus on social aspect of public space that shows in the bellow diagram. So bellow diagram shows the relationship between social and physical and perceptual dimension of public space and social capital. The quality of public space can influence on the type of activity and activity kind is related with social relationship so it promotes social capital. On the other hands, social capital can affect on the quality of public space, because there is two-way relationship between them.

Chart 2: the role of public space on promoting social capital

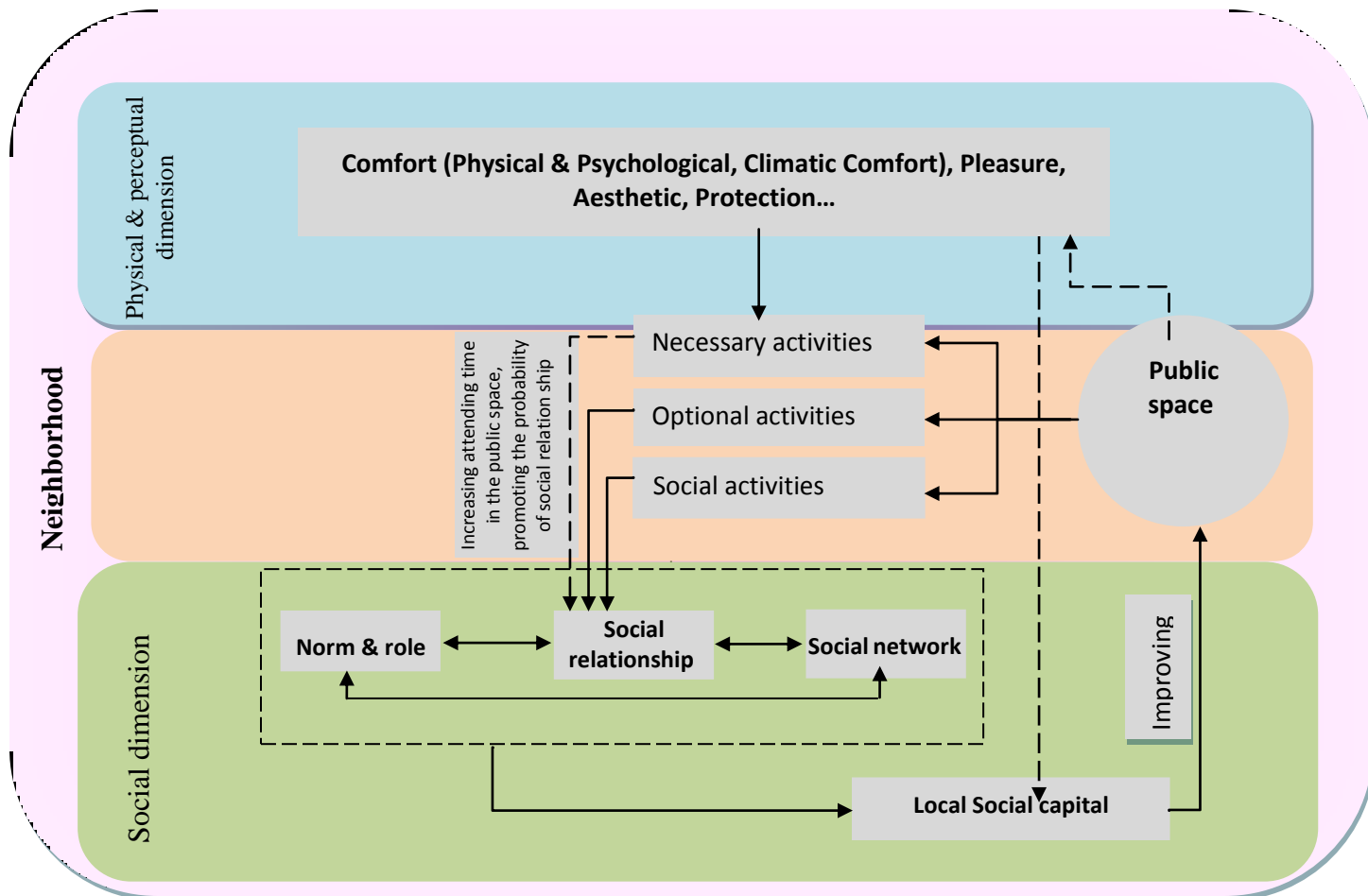


Table 1: Factors and Indexes of Social Capital and Related Theoretician

Factor	Index	According to who recognize
Rule & norms	<ol style="list-style-type: none"> 1. Helping neighbor (care children or sick person) 2. Trust (the most people can be trust/ the most people are honest/borrow sth...) 3. Pride to neighbor 4. Level of integration & segregation 	<ol style="list-style-type: none"> 1. Jane Jacobs 2. Robert D. Putnam
Social relationship	<ol style="list-style-type: none"> 1. Informal (family- friend- neighbor) 2. Formal (organization- association- colleagues) 3. Level of social relationship 	<ol style="list-style-type: none"> 1. Gehl 2. Whyte
Social network	<ol style="list-style-type: none"> 1. Membership in some groups 2. Frequency of attending in public meeting 3. Frequency of participation in group or in election or in doing something in neighborhood as volunteer 	<ol style="list-style-type: none"> 1. Robert D. Putnam 2. Robert A. Hanneman

Some indexes aren't mentioned because they have multidimensional essence, they are made indirectly and with much relationship.

4- **Research approach and methodology**

This study draws on an exploratory research undertaken in the role of public spaces on shaping and promoting local social capital within two urban neighborhoods in Tehran: “**Nazi abad**” in the south west and “**Mehran**” in the west of Tehran. These two neighborhoods were selected based on a great difference between their spatial organizations. Both of them are middle class neighborhoods which have existed for more than 40 years, and at least two generations have lived there through this period.

Because of study nature, a mixed-methods approach was adopted, which have two parts: first part consisted primarily of first-person observation by the authors. The purpose of this study part was examining how, when, where, why the urban spaces are used. In other words, the difference of public life was tried to understand– public space in two neighborhoods. Many of the best commentaries on the use of public spaces and the function of these spaces in the public realm framework are based on first-person

observation: Death and life of great American cities⁶, life between buildings⁷ and the social life of small urban spaces⁸.

The second part evaluates the role of public spaces on shaping and promoting of “social capital” in these two neighborhoods by quantitative approach (**questionnaire**). Whereas In each of the two different neighborhoods studied, **norms and rules, social relationship** and **social network** as social capital’s factors.

According to this structure, the questionnaire was designed to find out the role of public spaces on shaping and promoting social capital’s indexes.

Table 2: The Related Question of Each Index

Index	Question
Rule & norms	<ul style="list-style-type: none"> - Interest in living in the neighborhood - Conveying that the character of neighborhood is good - Dislike to go to another neighborhood - Sense of supporting neighborhood and neighbor - The length of residence
Social relationship	<ul style="list-style-type: none"> - What do they do with friends/ family/ neighbors? - When/ where do they go? - Level of relationship - Like to have relationship with other neighbors
Social network	<ul style="list-style-type: none"> - Membership in some group (for example group of neighbors) - Frequency of attending in public meeting or memorial meeting - How many your friends live in the neighborhood?

Information presented in this report is the result of a survey done in four times; first on spring days in May 2010, second time winter days in February 2011, tertiary time summer days in August 2011 and last time was autumn days in November 2011. In each neighborhood 100 inhabitants took part in the survey. As people’s relation with public spaces differs according to their age and gender, therefore quota—a sampling method was selected for this survey. Samples were chosen based on the age pyramid of Tehran (according to national surveying 2007.)

⁶ Jane Jacobs, 1961

⁷ Jan Gehl, 1971

⁸ William H. Whyte, 1980

5- Case – study neighborhood

Both neighborhoods that were selected for detailed investigation was officially started at the beginning of the 6th decade of 20th century, When Tehran as a capital of Iran are faced rapid urbanization. “Mehran” is located at the west of Tehran; in close proximity to the CBD whilst “Nazi Abad” located at the south of Tehran where so is far from city center and suffers from accessibility.

The communities contrast in terms of social, personal and design characteristic. The layout of the neighborhoods is different: “Mehran” uses a row layout and “Nazi Abad” uses clustering. The division of communal, semi-private and private space within the neighborhoods is also rather different. “Mehran” has no semi-private space and thus no buffer between communal and private space, whilst “Nazi Abad” has buffer zones (semi-private space) between private and public (or communal) space into the layout. Overall, “Nazi Abad” has more verity of public space than “Mehran”. There are more families that were lived in “Nazi Abad” than in “Mehran”, where are more couples and singles. But conversely “Mehran” has higher social status than “Nazi Abad” (Majid Mansoor Rezai, Shabnam Esmaeily, 2010).



Spatial organization of Nazi Abad
Reference: Author,2012



Spatial organization of Mehran
Reference: Author,2012

Table 3: Comparison of the Case Study Neighborhoods

	Nazi Abad	Mehran
Location	South of Tehran	West of Tehran
Being development	1960	1960
Area	248 H	257H
Residential Area	76.7 H	116.2H
Mean Residential Unit	118m	398m
Population	42874	22443
Density	591	193
Per capita Residential	16.9	51.77

Function	Residential/commercial /cultural	Residential
Current configuration	Perimeter block enclosing an open space	Terraced pattern (traditional street layout)
Block scale	Short	long
Transition from public to private space	Gradual	Rapid
Household types	Diverse—majority families but also couples and singles	Mainly a newly married couples and singles



Source: *Author, 2012*

6- Result

1-6- Observation

The purpose of this part of the paper is to examine how the urban spaces are used. It provides information on where neighbors walk and stay either as part of their daily activities and public life. Author's observation from Distribution of public spaces shows a major difference between two neighborhoods (Table.4).

Table 4: Distribution of public spaces in two neighborhoods





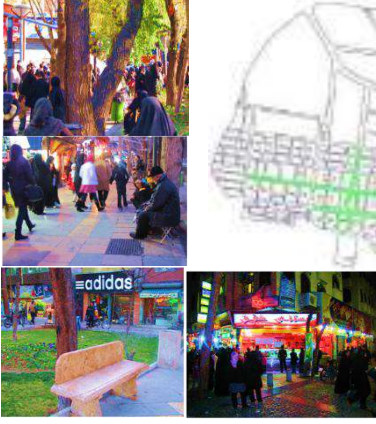





Nazi Abad	Mehran
<p>There are various layers and types of public spaces, such as: parks, local public squares, leisure axis, a cultural center and wide and green pedestrian paths. "Nazi Abad" has a powerful centrality in providing a community center for the neighborhood. Like any other neighborhood center for each "Mahalle" (Iranian old neighborhood), Nazi Abad's comprises a mosque, a public square and a Bazaar. The Central Public Square in "Nazi Abad" is "Bazaar Dovvom" and "Mada'en" street is defined version of Iranian traditional Bazaar. Due to successful pedestrianization and a vast range of activities, these spaces have become dynamic and vital locations.</p>	<p>Mehran neighborhood has two typologies of public spaces: Parks and a shopping Centre. The shopping center that named "Pardis Zendegi" is situated front of the most important neighborhood's park to the edge of "Abozar Street". Shopping Centre is a complex On four floors; it is based around a large covered square with seating areas, cinema, cafes, kiosks and ornamental features. In fact This complex has mutual relationship with park. Thus, community center was shaped in this part. The other outdoor spaces are car oriented and do not firm public realms.</p>
	







Observations of the "Nazi Abad" showed that most social interactions tended to occur in communal or semi-private spaces. These interactions were classified as being: formal or informal; frequent or infrequent; and sustained or brief. Thus, sustained, formal social interactions are more likely to occur in communal spaces, whilst brief informal interactions are more likely to occur in semi-private spaces. Public spaces are

distributed all over the neighborhood and there are pedestrian accesses to all of them. Wide and green pedestrians, accessibility, street front and level activity encourage walking in the neighborhood.

In “**Mehran**” can’t be found an impressive increase in the volumes of walking and other neighbor’s activities in the public spaces in the compare with Nazi Abad. Most streets of this neighborhood were empty of people and social interaction, but parks are meeting places as the most important public space of neighborhood for old people in the morning and for young people in the evening. Moreover, these parks and Pardis complex are used by different age and sex. But in these spaces are done only optional activities. Another meeting place of the neighborhood is a fast food restaurant that even people in other neighborhood go there and young sons and girls go there with their friends. Although this restaurant attract a lot of people, it can’t help reinforcing public milieu in the neighborhood. So the public life in Mehran is lower than Nazi abad. The variations in the types of activities within different spaces are summarized in Table 3.

Table.5: observation public life through public spaces

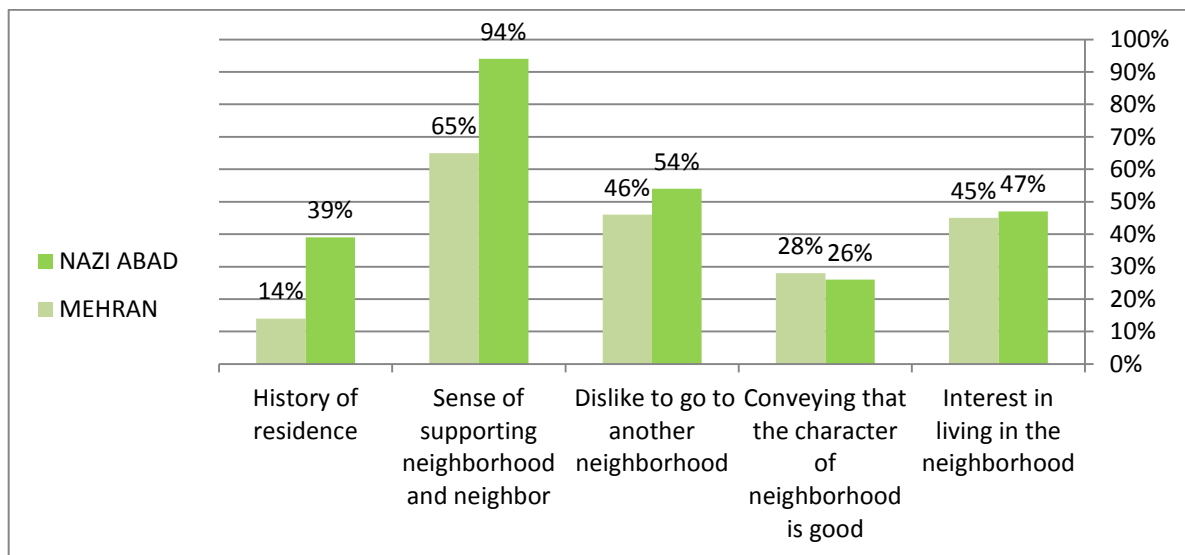
	Nazi Abad	Mehran
Interesting facades, window displays and exhibits	 	 
Good walking rhythm with few interruptions in wide and green pedestrian	 	 
Widespread secondary seating such as steps and edges of planter boxes		

<p>pedestrian traffic in the evening</p>		
<p>neighborhood center</p>		
<p>semi-private space shared between neighbors</p>		

2-6- The role of public space on social capital index according to inhabitant's approach

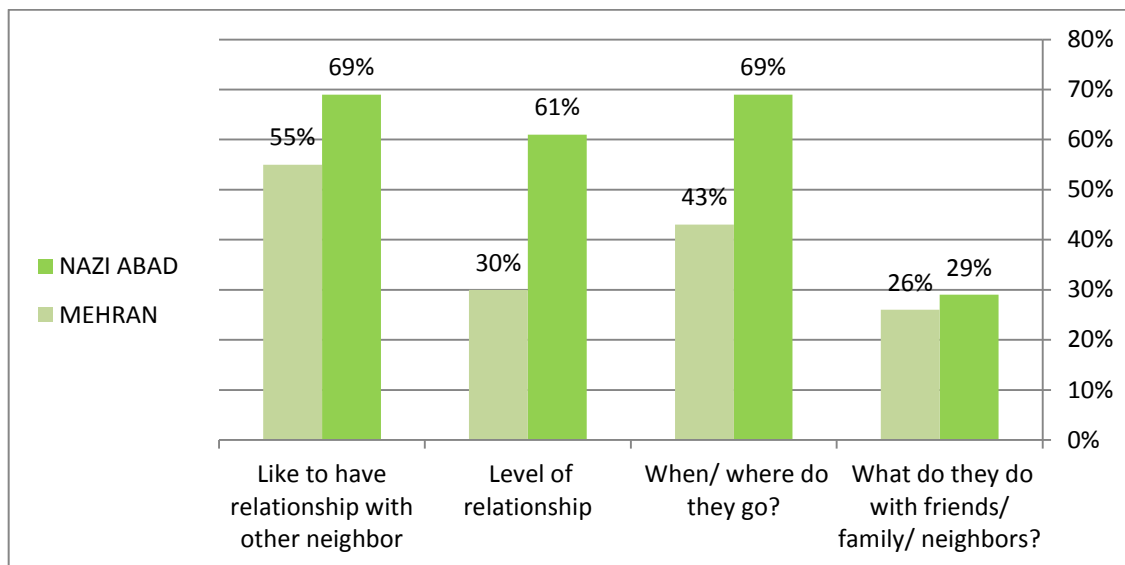
According to the theories, the social capital has three factors (role & norm, social relationship, social network). For measuring each factor, some questions are used that are presented in the bellow charts. The aim of the questionnaire is surveying the role of public space on social capital index based on inhabitant's approach. First, role and norm are surveyed. The average length of residence in Nazi abad is 28 years but it is 11 years in Mehran. Nazi abad inhabitants convey some good character for their neighborhood such as comfort (14%), good physical character of neighborhood (30%), capability of providing daily needs (30%), social cohesion (30%) and having social network (17%), but in Mehran this factors are comfort (37%), capability of providing daily needs (29%), good physical character of neighborhood (21%),good social character (23%). Thus, the average length of residence, sense of supporting neighborhood and neighbor, disliking going to another neighborhood, interesting in living in the neighborhood in Nazi Abad is more than Mehran, but considering good character for neighborhood in Mehran is more than Nazi Abad although the difference of them is minor. Finally, all questions are computed for measuring role & norm. It shows that role & norm in Nazi abad is stronger than Mehran.

Chart 3: The Related Question with Role & Norm



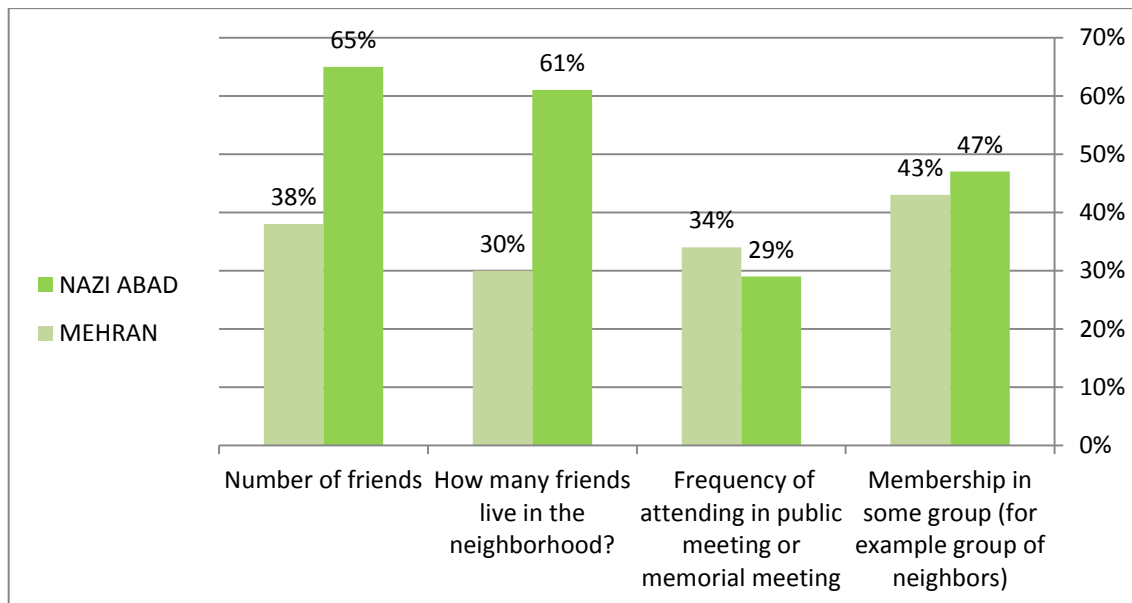
Nazi abad Inhabitants go to the public space for necessary activities (18%), optional activities (68%) and social activities (28%) and Nazi abad Inhabitants go there for necessary activities (4%), optional activities (57%) and social activities (26%). So according to the Gehl’s approach they show that quality of public space in Nazi abad is better than Mehran. In Nazi abad resident go to park (34%), educational & cultural places (22%) and go to recreational & marketing places (34%) but in Mehran they go to park (67%), educational & cultural places (25%) and go to recreational & marketing places (2%). So bellow chart shows that all questions that are used for measuring social relationship in the neighborhood confirm that social relationship in Nazi Abad is more than Mehran.

Chart 4: The Related Question with Social Relationship



In Nazi abad they convey that they (57%) have many friends in the neighborhood and only some of them (5%) don’t have any friend in the neighborhood but in Mehran they (29%) have many friends in the neighborhood and only some of them (14%) don’t have any friend in the neighborhood. In Nazi abad they (68%) meet their friend in the neighborhood and only 23% of them meet their friend out of neighborhood, but in the Mehran they (42%) meet their friend in the neighborhood and only 37% of them meet their friend out of neighborhood. In the Nazi abad they meet friend in the known memorial meeting in the iran such as CHAHAR SHANBE SORY (18%), NIME SHANBAN (21%) and MOHARAM (46%), but in the Mehran they are CHAHAR SHANBE SORY (37%), NIME SHANBAN (22%) and MOHARAM (23%). So all questions except of frequency attending time in the public space or memorial meeting shows that social network in Nazi abad is stronger than Mehran.

Chart 5: The Related Question with Social Network



The analysis of social capital factors in two neighborhoods (Nazi abad & Mehran) shows that social capital in Nazi abad is stronger than Mehran. Because all indexes of social capital have higher rank than Mehran.

7- Conclusion

According to obtained Information from two neighborhoods, it is recognized that local social capital in “Nazi Abad” (neighborhood with verity of public space) is stronger than “Mehran”. Also this paper result show how public spaces as a catalyst enable neighbors to build communities; to commit themselves to each other; and to knit the social fabric.

Based on this article’s results, social capital and the representational space provide crucial insight in the role for urban planners in building social capital and stability for a society. Public space gives the opportunity for people to interact within the spatial environment they belong.

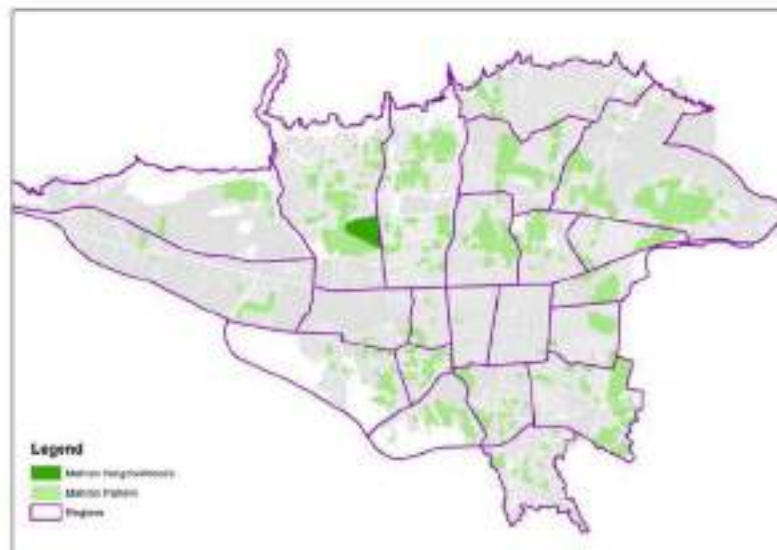
Whereas, recent Tehran development (after 1960) isn’t paid attention to make new neighborhoods and redefine old neighborhoods according to require public spaces.

Tehran's urban management because of more income allocate more ground for residential land use and eliminate public and open spaces in neighborhoods. In fact they couldn't be called neighborhoods and merely they are residential districts like "Mehran". If we accept "Mehran" as a residential districts that doesn't have Variety of public spaces and suffer from lack of social relationship, participation, trust, social network and so social capital.

Most neighborhoods in Tehran are like Mehran according to low variety, distribution and accessing of public space. We don't convey in which of them social capital is low or strong because a lot of factors influence on it, but public space have fundamental role on it.

Social contacts are enhanced in a community when residents have opportunities for contact, live in close proximity to others and have appropriate space for interaction. Authors based on their knowledge about Tehran try to show that spread and development of Tehran neighborhood are like Mehran. So the convey that Tehran tend to be a city with non spaces. Bellow figure shows this reality in the Tehran's map.

Figure 2: Neighborhood Pattern in Tehran



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