AN ESSAY ON NECESSITY OF STRENGTHENING SMALL SCALE PUBLIC SPACES IN CITIES IN ORDER TO ACHIEVE SOCIAL SUSTAINABILITY

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ABSTRACT
Regarding the noticeable growth and development of cities in the present era, especially in the developing countries, the increase of compactness of the population in urban areas due to various reasons, the vast changes in urban public spaces caused by numerous factors such as privatization, media revolution, transportation and communication technology and the exertion of power and limitations by the aggressive institutions, we see the scope of public spaces in cities declining continuously. The importance of it lies in the fact that for achieving social sustainability we need to have people, groups and civil institutions participate socially, exchange information on sustainability and maintain their civil lives in public spaces. Therefore, improving and developing urban public subspaces is a must. The present inquiry is descriptive-analytical in terms of its method and library research in terms of its data collection method.

Keywords: Public Subspaces, Social Sustainability, Urban Spaces

INTRODUCTION
It is predicted that up to 2025 more than two thirds of the world population will reside in cities. This accelerated growth of urbanization, globalization and advanced communication and information technologies have caused immense changes in social-cultural structures and relations as well as urban spaces. Therefore, we need to focus on sustainable development more than before, especially in the developing countries that are facing an explosive growth of urbanization.

If in this accelerated development of urban spaces, no modification is made in the use of lands for meeting the citizens' needs as for presence in urban public spaces, participation, responsiveness, dialogue, discussion and gatherings, we will have a discrete, fragmentary and heterogynous community in which people feel self-alienated and discriminated.

Its importance is emphasized when we are reminded that in order for the metropolises to keep their high places in the process of globalization and survive in the accelerated developments of the 21st century, they have no way but to rely on international collaboration, national development and informed participation of citizens, especially nongovernmental and volunteer organizations; a process in which the citizens participate in the decisions that may affect their lives and their community and decrease the expenses of city management and boost the management of metropolises by means of understanding public and collective responsiveness (Jahanshahi, 2007). In the modern civil community, a citizen's place is much higher than a mere resident as s/he participates in informed and voluntary decision making process. Accordingly, public space has an extraordinary importance in civil revival. Hence, public space forms a space in which social relations are facilitated and social monitoring is achieved (Habibi, 2003). However, many scholars in geography, urban studies, political economics and other disciplines unfortunately hold that this global reconstruction cycle has caused deprivation, domineering and absolutism and has endangered democracy (Purcell, 2002). Many of the public reasoning on democracy and globalization as far as related to urban concerns have been accepted by geographers and other scholars of social sciences. They have developed a satisfactory theoretical and experimental framework to study the relations of economical-political structure and urban management. They discuss that 1. This cycle of economical-political reconstruction has caused vast changes in urban management institutions, 2. It has resulted in managerial changes apt to limit the freedom of citizens in making decisions that form the city (ibid).

'World Charter for the Right to the City' defends using this fundamental element for including equality to
use cities with due regard to the principles of social equity and sustainability. In general, 'right to the city' is after 1. Extending equal access of all the citizens to potential profits of the city; 2. Motivating democratic participation of all the citizens in decision making processes, especially at urban level; 3. Complete understanding of fundamental rights and freedom by the citizens.

In particular, its principles as for commitment to work are sensitive to the following items:

- Collective welfare and security for the citizens
- Complete execution of the principles of citizenship for all the citizens
- Democratic management and social participation
- Just and sustainable urban development with environmentally and socially balanced urban planning
- Assurance of access to public information
- Collaboration between government and private sector
- Balanced protection, maintenance and control of use of land
- Protection of the environment
- Assuring of the observance of the right of gathering, freedom of speech and democratic use of public spaces
- Right of water and supply of resources

Assuring right to urban land, health, transportation, habitat, education, public services, public space, work, culture, leisure time and long life (Urban Policies and the Right to the City, 2005).

Social Sustainability

In general, it can be said that social sustainability focuses on personal capitals such as education, skills, experience, consumption, income and occupation while sustainability policies focus on internal processes such as democracy and participation (institutional mechanism), distributive and sexual equality (institutional tendencies) or independent and multiple information resources (organizations) (Omann, 2002). Although the agenda of sustainable development started by emphasizing the importance of social aspects of sustainability, little agreement has been reached about its composition. Many authors have tried to define social sustainability as development (or growth), that, in coordination with the process of harmonious development of civil society, spreads an environment suitable for collective living of various cultural and social groups, and, simultaneous with social solidification, improves the quality of life for all the classes and groups of the society (Bramley et al., 2006). The thing that all the scholars seem to agree on is encouragement of social partnership and active presence in the society. In fact, civil life is formed and true social life emerges in the process of the participation (Habibi, 2003). Social solidarity is among the necessities of creation of responsibility and partnership in the society, a sense that is formed in interactions and develops and stabilizes by means of boosted communication in public spaces.

Public Urban Space

If we consider public space comparatively, we can categorize three kinds of public spaces in terms of the sense of being with others in a community: 1. Arenas and squares (indicating the sense of belonging to a community), 2. Cafes and bars (indicating social exchange), and 3. Streets (indicating unofficial encounters). The first category indicates belonging to community and includes such places supplied and supported by the government accessible for all the users as citizens (Tonkiss, 2005). The second category includes places for social exchanges and encountering with others. Such places may be under private ownership or being subject to private rules and regulations but suggest the sense of being in a community. Lefebvre states that the truth is that, despite the endeavors of capitalism, public or joint spaces which ownership or use cannot be completely private such as bars, arenas and monuments have survived. Hereby, a public space is not a matter of the ownership, but the sense of public life generated by it (ibid).

Public space belongs to all the people, regardless of their differences in class, sex, race, age and other individual and social differences and is a place of social interactions of people and various groups and is a place where social networks are forced in. In Oldenburg's words, public space is a space that is held belonging to the self and the individual feels at ease in it and is the third space to home and workplace, a space that hosts merry, unofficial, voluntary and orderly gatherings of the people (Oldenburg, 1999).
Table 1: Key Concepts of Social Sustainability

<table>
<thead>
<tr>
<th>Theorist</th>
<th>Year</th>
<th>Pivotal Concepts</th>
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<tbody>
<tr>
<td>Sachs</td>
<td>1999</td>
<td>- Justice</td>
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<td>- Social solidarity</td>
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<td>- Human rights</td>
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<td>- Democracy (Sachs: 1999)</td>
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<tr>
<td>Overton et al</td>
<td>1999</td>
<td>- Participation and empowerment (Overton: 1999)</td>
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<tr>
<td>Beens and Morgan</td>
<td>2004</td>
<td>- Addressing major human needs</td>
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<tr>
<td>Siner et al</td>
<td></td>
<td>- Growth of individual and social responsibility</td>
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<td></td>
<td></td>
<td>- Maintaining and improving social capital</td>
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<td>- Equal distribution of development opportunities</td>
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<td>- Growth of social tolerance</td>
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<td></td>
<td></td>
<td>- Empowerment of people for participation (quoted from Colantonio, 2007)</td>
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<td>McElroy and Engelen</td>
<td>2007</td>
<td>- Human capital</td>
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<td></td>
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<td>- Individual capital</td>
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<td>- Social capital</td>
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<td></td>
<td></td>
<td>- Production capital (McElory and Engelen: 2007)</td>
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<tr>
<td>McKenzie</td>
<td>2004</td>
<td>- Equal access to key services (including health, education, transportation, housing and recreation)</td>
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<td>- Equality of rights among generations</td>
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<td>- A system of cultural relations and support by a cultural coalition and maintaining and valuating positive cultural aspects</td>
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<td>- Widespread political participation of the citizens not only in election process, but also in political activities in other places, especially at local level</td>
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<td>- Sense of belonging to the society</td>
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<td>- Existence of a process for transferring knowledge of social sustainability from one generation to another</td>
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<td>- Sense of social responsibility for maintaining this process</td>
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<td>- Existence of mechanisms for the society to identify its strengths and needs continually</td>
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<td>- Existence of mechanisms for the society for meeting its needs wherever possible through social measures</td>
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<td></td>
<td></td>
<td>- Mechanisms for political support for meeting such needs that cannot be achieved by means of social measures (McKenzie: 2004)</td>
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From Oldenbur's viewpoint, the fundamental specifications of public spaces are:
- Being neutralized, i.e. people can come and go whenever they want
- Being accessible, i.e. not special membership or official requirement is needed for access
- Being open during office hours and after
- Sense of recreation and playfulness
- Welfare, comfort and psychological support of the people
- Possibility of creation of special political space among the people in a sustainable and majestic form

The last specification points the overlap of the third space and the open democratic space (Carmona et al., 2010). Public spaces are inherently comprehensive and pluralistic in terms of social aspects (Tiesdell and Oc, 1998).

Being comprehensive can be defined in terms of four interconnected qualities: 1. physical access, 2. social access, 3. access to internal communications, activities and discussions. This first one points to the possibility of physical presence in public spaces (Akkar, 2004). Carr, in a joint project with some other scholars, enumerates the specifications of a public space as follows:
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- Democratic space: Creation of such a space requires the possibility of access of various groups to the space and freedom in activities without any claim as for territory and ownership;
- responsive space: Public spaces address basic needs of human being (rest, serenity, security and welfare (physiological and mental), inactive and active occupation, and sense of discovery of mysteries); and
- Meaningful space: It indicates desirable relation of man and place, both related to physical and social specifications of the space (Carr et al., 1992).

Urban public spaces are managed democratically and provide the place and possibility for all the groups, more than private commercial area, to express themselves and the freedom for them to engage in activities dissimilar to the dominant ones. The scope of activities and activists show the public opportunities of the city for improving social sustainability. The possibility of all the social groups, regardless of their age, income, class and religious and racial backgrounds, to meet face to face in an urban space while doing their everyday works is a noticeable merit and a good method for supplying general information on the composition and totality of the society. In this condition, the people feel more secure and safe for experiencing joint human virtues in various areas (Gehl, 2013). In short, it is held that public space is a major factor of sustainability of cities due to political, social, economic, public health and biodiversity reasons (Banerjee, 2001).

However, the dominant tendency is to decrease public domain rather than to increase it. Various privatization processes in the past fifty years support urban forms which are increasingly less suitable for daily presence of citizens (Tonnelat, 2010). On this basis, the global discrimination index (racial and sexual) has experienced a growth different from that of the growth of population (UN Habitation Plan, 2004). Thus, nowadays, may planners see public space as an important tool for decreasing problems and identifying emerging issues such as sustainable development and social justice (ibid). Developing public space is a tool for controlling this dispersal and its related concerns and improving the sense of being together by creating various types of public spaces. For example, public space is defined as a joint background in which people can engage in functional and ritual activities resulting in mutual connection (Carr et al., 1992) or a space that we, some foreigners, use, a space for peaceful presence and setting non-personal communication with each other (Walzer, 1986). It is expected that creation of spaces in which people can interact shall increase the level of their tolerances. This is important at this time when the governments advocating public welfare are declining and dispersal has exacerbated in the society (Madanipour, 2012).

Noticeable Changes in Public Spaces in Contemporary Societies

The nature of public space, along the historical changes in the nature of cities, has changed. In many of the annals of urbanization, early public spaces were the nuclei of small cities in which political, economic, social and cultural activities of relatively small and consolidated city populations were integrated. Agoras in Greek cities, forums in Roman cities and market places in the Middle Age cities are samples of the early spaces. Other open urban spaces such s streets, crosses, small squares, etc. were necessary in daily trades and social relations. Modern cities are developed and host gigantic heterogeneous populations and cannot rely on approximation, encounter and close contact for managing its complex affairs. Physical spaces of cities are so vast that joint presence is not possible or even desirable. The role of public space in the society used to be clear: facilitation of necessary contacts in daily life and assisting stabilization of social organization. In modern city, large groups of unfamiliar people are engaged in non-convergent networks that have undergone changes by transportation, information and communication technologies. These changes have been reflected in the nature of public spaces that have maintained some of their historical functions, but have lost their primary roles (Madanipour, 2010). Many of the theorists have emphasized the decrease of the importance of public spaces in modern era, somehow due to the diminution of the access to public spaces and decline of the importance of collective life and public spaces. Elin says that many of the social and civil functions that used to occur in public spaces have been transferred to private spaces such as recreational activities, getting information and consumption that are ever-increasingly fulfilled at home through TV and the internet.
### Table 2: Pivotal Concepts and Expectations of Public Spaces

<table>
<thead>
<tr>
<th>Theorist</th>
<th>Year</th>
<th>Definition</th>
<th>Pivotal Concepts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madanipour</td>
<td>2010</td>
<td>It is evident that public spaces and cities have close relations. Consequently, in urban life, public spaces continually reflect the complexities of cultural, social and economic textures. Public spaces play a special role in urban life as a memorable, accessible and meaningful place (Madanipour, 2010)</td>
<td>Socialization</td>
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<tr>
<td>Tibbalds</td>
<td>2003</td>
<td>People may feel not belonging to both physical and social aspects of public spaces. Thus, these spaces can host the interactions of many people as spaces for socialization (Tibbalds, 2003)</td>
<td>Sense of belonging Interactions of people</td>
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<tr>
<td>Canter</td>
<td>1967</td>
<td>Physical specifications of public spaces may show special meanings for people and have noticeable effect on the people's understanding of interactions and activities (Canter, 1976)</td>
<td>Meaningfulness</td>
</tr>
<tr>
<td>Carmona and Tiesdell</td>
<td>2010</td>
<td>In terms of productivity and design, public space is classified into 3 major categories. In addition to meaningfulness, it lets people to establish a richer relation and unity with place. It is democratic as it protects the rights of the groups of users and is accessible for all and supplies the freedom of action for all the groups. It is responsive in supplying the needs of users (Carmona and Tiesdell, 2010)</td>
<td>Democratic Addressing the needs of users</td>
</tr>
<tr>
<td>Whyte</td>
<td>1980</td>
<td>Public spaces can cause socialization, absorb people, create social security and encourage and boost tolerance of various groups (Whyte, 1980)</td>
<td>Social security</td>
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<td>Hall</td>
<td>1969</td>
<td>Hall deals with various cultural layers. He discusses it as one of the major needs of human being and proposes principles of designing spaces including healthy compactness, high healthy interaction rate, desirable participation and a continuous sense of recognition of the identity of races (Hall, 1969)</td>
<td>Acceptance of various cultural layers</td>
</tr>
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<td>Harvey and Lefebvre</td>
<td>1991</td>
<td>They hold that the value of public space lies on its capacity for cultural and political urban expression. The important principle is participation in urban space. The level of political reflection, i.e. the extent to which people are seen discussing and debating political relations in objection to injustice and occupation of space, is a practical tool for evaluating public space (as quoted in Bankside, 2005)</td>
<td>Social participation Distinct identity</td>
</tr>
<tr>
<td>Don Mitchell</td>
<td>1991</td>
<td>Don Mitchell states that the importance of physical space in democratic societies, as a reflection of space, lies in showing objections of people to the dominant order, a very political space through which the collective rights towards the city are identified and people fight for them (Mitchel, 2003)</td>
<td>Cultural and political expression</td>
</tr>
<tr>
<td>Goldsell</td>
<td>2003</td>
<td>He claims to have proposed a general definition (although 'specific') of public spaces that is close to various tendencies and passes over them and continues that his definition is a time-space continuum for political discourse and clarifies himself that he means creation of the capacity for a mutual human process for communicative experience and political discourse that takes the nature and future of the community and public interests into account (Goodsell, 2003)</td>
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</table>
Activities that used to be done publicly and collectively are now doable individually and privately and use of spaces has been affected by the changes and progresses such as mobility of people by means of motor vehicles and the internet. Nowadays, social relations in public spaces have been affected by the demand for creation of social spaces and transportation by automobile. In fact, motor vehicles facilitate control of public spaces (Carmona et al., 2009). Developments of communication and transportation technology have enabled societies to communicate over borders and locative limits. The present world is a network among cities and communication of societies occur in networks. Development of traffic has altered the existing urban organization, expanded urban borders and created a perspective over movements and displacements. This is the process of deterritorialization and the idea of a fixed territory has turned into an unsuitable concept in the global society. Dependence of the social life of an individual on a nearby community has been replaced with the tendency towards the concept of membership in a network (Jung et al., 2015). Along with the accelerated growth and development of cities, displacement of people, immigration, communication technology and expansion of public media, public spaces are losing their importance. Many of them are forgotten, many others are only noticed in special ceremonies by governmental institutions and a lot of them which have been created without due sociological studies have failed to obtain any notice. Although virtual spaces can motivate communities and develop awareness in citizens and encourage their participation, if people find such spaces freer for expressing their thoughts and beliefs and come to this conclusion that virtual spaces are more powerful than physical public spaces, they may forget urban spaces and the mutual intra-network interactions in virtual world can surpass conversation in public urban spaces and the society can become silent. Technological innovations and use of modern technologies in transportation and communication of post industrial revolution have resulted in fragmentation of cities and the decrease of the importance of public spaces. Social polarization due to emergence of open market economy and privatization of spaces is another cause for fragmentation and the decrease of public spaces (Madanipour, 2012). Privatization of public spaces has created the concern that the city will turn into a private territory in which people cannot move and state their liberal and democratic demands freely and equality will weaken. This can cause a sectional city in which some people can go wherever they want and some others are entrapped in their ghettos or are banned from entering the exclusive spaces of the distinguished class (caused by noticeable renovation process) (Madanipour, 2010).

Privatization and demand for management, welfare and security not only damage the marginalized groups and those groups whose rights and political viewpoints have been neglected, but also damage dominant social groups by creating deviated views on city, democracy and civil excellence. Susan Bickford explains how racial and class discrimination due to renovation crates a purified experience of the city for those living in purified regions and a false image of the city and its people (Vander Pleog, 2006). Some critics believe that extended erosion of the value of urban public spaces show the deteriorating value of public life and is a failure for overall concepts on who can be public. Privatization of the city is economical, cultural and alarming, not only in terms of ownership of urban space, but also in the sense of the dimensions of urban experience (Tonkiss, 2005).

In many of the developed capitalist cities as well as the developing ones, the thing that is ratified as public space is increasingly an attachment to the development of private sector. Corridor, square or semi-roofed entrance of the building in common international style are like temples deprived of any sense. These dead petty public spaces, empty civil signs, are presented by the developers (trivial prices for getting permits for higher buildings and trespassing the limitations of streets), a standardized post-modernism model, are usually comprehended by the potential users as empty places which are unfriendly and alienating (Sennet, 1974 as quoted in Tonkiss, 2005).

In cases where privatization is done without any specific strategic, pursuable and appraisable objective exclusively under the ownership of special institutions and classes, it has not resulted in decentralization on the path of democratizing the society and approaching the collective decisions of the citizens and even has created deeper fractures in the society and decreased the territory of public spaces in the favor of the capital of the private sector.
Urban Public Subspaces

Lefebvre (1991) stated that space is not a tabula rasa and is produced by the society; thus, social space is a social product. This is the first predicate in his work. The Production of Space continued by his belief that each society, and therefore each production method, produces its special space. As Lefebvre holds, space is the product of ideological, economic and political forces (territory of power) that are after limitation, adjustment and control of activities taking place in and through it. The final aim of Lefebvre was to prove that space is a political phenomenon. The importance of Lefebvre's analysis in social space is that he saw space not as a subject or an object, but as a social reality of relations and forms including possibilities and potentials for mutual social interactions (Shafiei, 2014). As space is one of the most important political tools of power for controlling people and fragmentation of space is an important strategy of the power which shows the will of the dominant power as for space. Space is not a universal phenomenon, but is produced socially; thus, it can be understood only in the setting and background of a special society. In this sense, space is not relations only, but is basically historical. This claim is a call for analyzing space with due regard to social forms, power relations and contradictions related to each space (Schmid, 2008). City is the epitomization of power, i.e. is a symbol of power and burgeoning of states. Power in each society tries to control environments, places and spaces. City is a place that is managed by the power while it is occupied by the powerless masses in practice (Fiske, 1993). Urban space, as an accessible public space, provides an important arena for the people to gather for political purposes and demonstrations and show their objections and engage in minor activities such as collecting signatures, distributing notices and showing events and objections. Social sustainability, security, trust, democracy and freedom of speech are key concepts for expressing social prospect all related to city, as a space of meeting. Living in urban space is very vast: from transient looks to small events to largest demonstrations. Walking in urban public space can be an aim in itself, but is an inauguration too (Gehl, 2013). However, one of the comprehensive concerns is self-alienation of citizens in large, centralized and bureaucratic communities. It may seem that public spaces are governed by a small band of special parties active in central regions and central government. One of the ways to control this self-alienation is decentralization of public spaces, especially where smaller public spaces are placed in larger ones and affect them (Madanipour, 2012). It seems that the single public space of the 18th century should be replaced with a set of interwoven public spaces that is more permeable and more flexible in relation to political system (Taylor, 1995 sited in Madanipour, 2012). On the other hand, Yorken Habermass (on the basis of Immanuel Kant), believes that public debates forums have emerged in the disguise of bourgeoisie salons of the 18th century. Thus, re-display of a public domain, yet with less presence in space than Agora, can question and challenge the measures of the rulers and the governments. However, this bright democracy doesn't rely on physical spaces of the city, but is in private meeting spaces. The only invasions to accessible public spaces have occurred in cafes and bars and more recently on the webpages which are more visible, but are placeless (Tonnelat, 2010).

As already mentioned, many factors and forces affect changes in urban spaces including display of power by institutions and aggressive and dominant groups, especially in governmental files and urban public spaces with large scale; as a result, some groups, due to sexual, cultural, racial, religious or political reasons, are marginalized. Some urban interpreters hold that cities are the products of masculine urban planning and modern urban planning is masculine in nature as if modern urban planning follows masculine virtues and norms (Meh dizadeh, 2008).

Meanwhile, marginalized people don't stay there forever (in such cases occupation of public space is the visual expression of a revolution. In the absence of suitable mechanisms and institutions capable of addressing people's dissatisfactions, people use an existing institution, i.e. the public space to change the conditions) (Madanipour, 2012). Therefore, public subspaces in the city, provide that they are compatible with individual and collective needs of various classes and groups, can act as a safety valve and reduce the pressures and form places for hearing the voices of the silent population in urban physical spaces and most importantly, form the background for informing and encouraging citizens to participate in civil activities and upgrade social relations.
There are spaces in the cities where populations and social groups gather in and reproduce, propagate and develop their racial, lingual, sexual and social identities and profits. In other words, city, more than being a physical thing, is a set of human relations organized in various spaces. These spaces are social, cultural and political spaces and the importance of each space depends on the power and importance of human forces and the forces of social groups and classes forming the space (Fazeli, 2013). Open public spaces are outdoor spaces accessible to the public such as bars, cafes, shops, markets, parks, streets, pavements and paths. These spaces succeed when turn into suitable places for social interaction and absorb many people by means of a vast spectrum of individual, collective, social, recreational, democratic and non-discriminatory activities accessible to all the classes and groups including the handicapped and non-official sector (Delianur Nasution & Zahrah, 2011). Whyte in his book The Social Life of Small Urban Spaces (1980) praised small spaces and stated that their reinforcing effect is excellent, not only due to the number of the people using them, but also due to the fact that many pass through them and enjoy them indirectly, even those who have better understanding and sense of downtowns. These spaces are very valuable for a city, no matter how costly they may be. They are built on the basis of a basic principle and are in front of the eyes if we look at them well (sited in Hine, 2003). Small urban public spaces such as coffee shops and restaurants are parts of the cultural space of modern cities in which a set of modern human and social relations occur (Fazeli, 2013).

In cities suffering from short-term deficiency in public spaces, accessible public spaces, cafes and bars turn into valuable public places quickly. From another perspective, we can say that cafes and bars show the symbolic resistance of the youth against traditional and political forces dominating the society. In other words, cafes and bars are places where the youngsters can evade traditional and governmental spaces and take shelter there and this is a tactic in Michel de Certeau’s words against the strategies of power (Fazeli, 2013). Now it is understood why coffee places have been invaded by the governmental officers as people agreed on being in conflict with the rulers there (Carmona et al., 2009). In summary, small urban public spaces have great economic, political and social values. The more a city has such suitable and friendly social spaces, the more it is civilized (Shaftoe, 2008).

**Conclusion**

Since the social aspect of sustainability emphasizes on democracy, equality of various groups of the people, increase of civil interactions and active participation of the citizens in social events; public spaces of the city can create a suitable background for increasing social transactions and solidarity by means of daily visits and permanent presence of the citizens in open and semi-open urban places and can play an effective role in positive urban developments. But nowadays we have unfortunately witnessed many changes in urban public spaces resulting in the deterioration of such spaces and some of them are either forgotten or changed to spaces noticed at special occasions and demonstrations. Having analyzed the factors affecting this trend such as privatization, electronic revolution and noticeable changes in transportation and communication and having pointed out limitation, display of sovereignty, discrimination and control of activities in urban public spaces exerted by the governing and dominant classes causing marginalization of the people and groups from these spaces in the society, I suggest strengthening and developing public subspaces in the cities as a solution for this crisis.

This idea is not in conflict with pluralization and this fact that nowadays we live in a network community in which dispersed people and groups interact and form an integrated and solid society. Regarding the irregular growth of cities, especially in the developing countries, and also the surge of immigrations from villages to cities and from cities to other ones, particularly in the recent decades in Iran, we are witnessing innumerable sub-cultures in urban spaces that are subject to marginalization, discrimination and injustice unless we notice them duly in order to enrich our urban culture and achieve social solidarity and improved relations. Therefore, due regard to urban public spaces needed by these groups at local and small scales can bring a harmonious and coordinated development and growth for the city and social sustainability for the society.
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