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Explanation the role of third places in the socialization of urban districts

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ABSTRACT: Urban third place are places that bring people together, unplanned , suddenly and creatively, in order to build a community. Third places in Iran in its two international and traditional categories are mixed with Iranian culture and play a key role in people’s lifestyles. Urban open-air cafes, considering their open form, which has a common chapter with urban space and central landscape by branching from the architectural space, practically have a kind of public and semi-public spaces that are very important in shaping the social quality of urban fabric. The present study is analytical-descriptive and in terms of aim, is evaluative and ultimately applied. The method of data collection is library and survey. In the present study, using the existing theoretical literature and data analysis using the content analysis method, the principles of formation of third places and also the quality of the socialization index and its conceptual framework were explained. In the case study, individuals were constructed in the form of Likert scale on a ranking scale, as a sample size based on the Cochran’s formula with acceptable reliability and according to the average population of Tehran district 2, by simple random sampling method and also for evaluation some variables were improperly distributed and analyzed using SPSS software. The results show the high importance of urban third places such as open-air cafes that can change the quality of urban design in a context and increase the quality of socialization. According to these findings, the studied cafes have a situation in cases where variables such as social interactions in their three forms in the first place and also the qualities of aesthetics, flexibility of space, access and services in the second place have received high scores. It was more appropriate and also when variables such as dynamics, activity and comfort were moderate, variables such as climate and protection had the greatest impact..

Keywords: Third Place, Urban Open-Air Café, Urban Fabric, Socialization Quality, Social Interactions

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INTRODUCTION

Third places become one of the places of life by creating social equality by leveling the environmental conditions and creating a popular atmosphere, creating common communal habits and offering psychological

support to individuals. The concept of a third place is usually extended to restaurants, cafes, bars and libraries, and even garden centers, etc. (Oldenburg, 2001) Venues are places where gatherings and conversations can take place in an unfair environment and create fun. The study of restaurants and bars and such places encompasses all kinds of concepts in the form of mechanics (Rosenbum et al. 2011; Rosenbum,

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2006; Chen et al., 2017). Third places in Iran can be divided into two categories, the first category are places that, like its international title brand, can be considered equivalent to third places in the West that in terms of physical conditions and how to define space, offer a concept to the audience and the difference Its spatial quality, especially in the social context, is the type of culture and character of the people who are present in these places. But the other category is formed not because of the general concept of these places, but completely related to Iranian culture, which can be found by examining the formation of these places, which in general, this type of third place, in native and Iranian terms, is called a hangout. . Urban cafes, considering the closed and open form, one of which is defined and defined by the architectural space and the other, by branching from the architectural space, has a common chapter with the urban space and the central view, is practically a kind of public, semi-public and Semi-private very deep in the formation of spatial hierarchy in the urban space organization and also considering the type of use, also figure out the different urban structure.

Cafes are an example of a third place in describing a place and a very valuable hangout for people that local communities gather to discuss a wide range of topics. These places make it possible to live in and in the community, and are referred to as “a spatial designation of a general nature for many places that host regular, voluntary, informal gatherings beyond the realm of home and work.” The idea of a “third place” for urban cafes is a term derived from Habermas’s concept of public emergence as a place of collective action in which distinct individuals, precisely because they are different, and have diverse thoughts, in an atmosphere with Peace, thought, and pleasure are rooted in the concept of democracy (Travers, 2018). Cafes have been shown to be successful in their interactions with other audiences, as well as in the ways in which different people distract themselves through coffee. In addition, modern cafes offer not only good coffee, but also a good configuration such as the arrangement of the chairs, as well as a great sense of welcome for

a guest if assured (Whyte and Buckner, 2018). The metropolises of Iran, especially Tehran as the capital with its high population, was among the most populous cities in the world and the lifestyle and the gathering of the young generation, has caused physical examples of gathering environments. In fact, these types of environments have a much stronger appearance in urban cafes in their hangout form. The rate of birth and creation of this type of cafes is very high and it is saturated in its kind. Axes such as Enghelab Street or Valiasr Street in Tehran can be good examples of successful and at the same time unorganized existence and differentiation of this type of cafes. But the main topic of this research is urban open-air cafes, which are statistically much more limited and less than the closed type. These types of cafes, due to their complex and difficult location in user placement, usually require interface architectural space. The architectural space that often allows the most in the view of the building piece itself, which is also considered as a kind of restriction to create them. The purpose of this study is to “study the concept of the formation of third place as an informal gathering space in public areas and their role in improving the social performance of urban spaces with emphasis on the principle of socialization.” In the present study, we try to answer the questions that are mostly asked based on how the research questions should be documented in the intrinsic sense of third places in the city and what and how it is, as well as the quality of socialization as a process and the main product of public space. Ask questions. As the main questions; 1- What are the structural components that form the third urban places? 2- What are the criteria for shaping the structure of the third place in urban open-air cafes? 3- With what structure do the dimensions of the third urban places in open cafes affect the social quality of the urban fabric?

The relationship between man and place

Environmental psychologists believe that physical conditions have an undeniable effect on human behavior and thoughts to the extent that it is not possible to study human behavior without considering the environment

and the physical conditions that govern it. In environmental psychology, behavior interacts with the physical, architectural and symbolic dimensions of the environment (Nozari, 2010). In analyzing the concept of place, Lockerman points out six main components. The concept of relative position is that places are related to other objects and places. 2. Places are a combination of natural and cultural elements. This means that it has its own existence in the place. Although each place is unique, they are related by a system of spatial interactions. Places are established and are part of a larger area. Locations are emerging and taking shape, 5. Locations are a unit of historical components. 6. Places have meaning and are identified by human beliefs. It is human beliefs and reasons that give a place its identity. Regarding place, Ralph states that a place is a center of action and motivation. It is a focal point in which there are significant events that we experience. In fact, events and actions refer only to specific places and affect the identity of these places, although they in turn affect it. Our daily routine is established and it is in the diagram of the construction process that we can understand this environment. Physical space is the product of complex bureaucratic systems of the development process, and this physical space is used in everyday life and becomes meaningful. There is no need to use the conventional dualities of physical space versus mental space or physical space for social space. A more coherent approach can see space as an objective and physical space with social and psychological dimensions. It will be a cohesive concept that simultaneously addresses the ways in which societies perceive space. Compensating for the limitations of space-depleted test perceptions will be the most direct approach by providing a social and psychological context for material space. However, the concept will not be complete without considering the time dimension. The element of time will be included in our understanding by analyzing the social processes involved in the field of space and place (Madanipour, 2008). In general, in relation to the relationship between space, it can be pointed out that if place is a mental but specific area from each person's point of view, but this

area has created a sense of place that is rooted in identity and psychological and sometimes social processes. In other words, memories are effective in understanding the place and form the identity of that space. In addition to the specific identity of places, the identity that a particular group personally has, whether from within or without, is also important. Being inside a place means belonging to it.

Peter Berker refers to three levels of sense of belonging and innerness: 1. Behavioral: Behavioral internalization relates to the physical presence of perception of place. 2. Emotional: Emotional inwardness involves emotional participation and a sense of belonging to that place. Cognitive: Existential-cognitive introspection refers to a person's unconscious and complete commitment to place. Conversely, when looking at different places from the outside, places are, at best, contextless activities and can be distinguished only by their artificial attributes (Afrough, 1998). A readable and accessible space for its inhabitants must have an identity and structure. The city is perceived by its inhabitants in relation to its roads, its boundaries, its spheres, its sure signs, and its neighborhoods. But for the sociologist, the use of these spaces without considering the social content and representations that urbanites have of them. Will not be verifiable. Forced spatial proximity, different social groups eventually lead to conflicts and distances. Hence, some urban spaces are said to be attractive. While others (warehouse under the stairs, shopping center, so or so alley or street) are scary and should be avoided. Therefore, it is necessary to study the relationship between physical spaces and social groups to understand how it is integrated in the city (Fialkoff, 2015). These components, which are formed from the connection of regional and global concepts and elements, together form a whole unit that is far from disorder and incoherence. It becomes an identity that makes the citizen's audience dependent on the environment, the same sense of belonging that, in a state of collective interaction, leads to social identity.

Third places

Third places make the world based on common

interests and inherent characteristics. Extensive research at different times and on different cultures reveals the connection between the Arab tea houses, the German Birshoptop, the Italian Tabernacles, the old rural shops of the first American immigrants, and the Gito barracks. If one wants to describe one of these, one comes across several familiar patterns. The inherent similarities of these third places obscure their apparent diversity and show that even the characteristics and desires of people of different cultures are common in the context of the usual gathering places of their informal public life. Once an American, which is for the middle class and not at all a source of pride, is a third place and a Venetian coffee shop. In fact, one of the good features of third places is that to understand the value of the capabilities of such places to meet common human needs, we do not need to face the capabilities of that nation (Cermona and Tizdel, 2011). The term “third place” was coined by Ray Oldenberg around the 1990s to describe places that bring people together, unplanned, sudden, and creative, to build a community. The third place is a public place that is neither the house of the “first place” nor the work of the “second place”. The moment you find a complete “mechanism”, you immediately understand it.

A coffee shop, a sunny corner in a library, an old cafe, a favorite bookstore, a lovely pub or a busy row. His idea was not a new one. Communities have always had informal meeting spaces. Oldenberg’s achievement was to revive this concept at a time when societies were increasingly isolated and people were becoming isolated. The concept of the third place is essentially the achievement of the ideal of social space. Oldenberg in his book “Great Good Places” suggests that gardens, orchards, main streets, cafes, coffee houses, etc., are the third place and states that these places are the vibrant social heart of society and the foundation of social democracy. Third places become one of the places of their lives by creating social equality by leveling the environment and creating a popular atmosphere, creating common communal habits and offering psychological support to individuals. Oldenberg recognized that in modern suburban societies, time is generally

isolated in the first and second places, so the third places provide a natural public space for the community to connect and bond together, and host regular, voluntary, non-voluntary gatherings. Formal and unpredictable individuals who have relationships beyond work and home (Ray Oldenberg, *The Third Great Place*, 1989). Before examining the concept of the third place, human geographers such as Ralph (1976), Tuan (1979), and Simon (2007 and 1993) have questioned the role of “place” in our lives and its relationship between human conditions and the objective environment. This has already been explained. Ralph introduced the idea of “inwardness”, which focuses on the relationship between a person and a meaningful place. He suggested that when an environment creates a strong sense of belonging, then that place environment becomes meaningful. Tuan points out that the place embodies the experiences and aspirations of the people. And it must necessarily be described and understood from the perspective of the people who give it meaning (Fournier & Lee, 2018) and thus understand the relationship between human identity and the environment, which includes building and location. The present study also draws on the theoretical underpinnings established by human geographers that relate to these concepts, and in particular its insistence that the meaning of a place is defined by users is important and must be discussed. Efforts to create a third place that ensures mental health may be helpful, but the meaning of a place is described by its user (Misztal, 2018). While human geographers laid the groundwork for the idea of the third place, the concept was introduced by Old Neberg and Brist in response to what they saw as the rupture of American society. And hence it was called the third place, because after the first and second place, the home and the workplace, it could provide an opportunity to enrich the social dimension of the clients. A third place allows you to talk and meet others. The absence of any kind of third place in a person’s life may lead to dissatisfaction in the community and by reducing the overlap of the level of commonality between us, the circle of interaction between people is damaged (Oldenburg & Brissett, 2008).

Urban open-air cafes

Urban open-air cafes, considering their open form, which has a common chapter with the urban space and the middle view by branching from the architectural space, practically create a kind of very public and semi-public spaces in shaping the spatial hierarchy in the urban space organization. Considering the type of use, they also figure out the different urban structure. Due to their nature, these cafes, contrary to their protruding form, try to plan activities in the envisaged environment, and these spaces, in addition, make sense when they are branched out of their closed type. Outdoor urban cafes are practically demarcated with their land view according to the designed shape, part of the urban space landscape, which functions as an environment in the form of a street or sidewalk. In the form of this type of cafes, the presence of walls surrounding the space plays a major role, sometimes in the form of retaining walls with open roofs or single walls with soft or semi-soft type, and in some cases as only a flat floor, surrounded by buildings. Its surroundings are defined. In general, open-air cafes as third urban places and social hangouts should have features about urban qualities that, in addition to maintaining their basic principles, should also be on the way to design, which can include such features according to the dimensions of its formation. Had.

Features of urban cafes

In general, cafes as third urban places and social hangouts should have features about urban qualities that, in addition to maintaining their basic principles, should also be on the way to design, which can be found in such features according to the dimensions of its formation: Mixed social uses and flexibility of space, freedom of choice, possibility of social life versus private life, considering and strengthening indigenous-regional ties, legibility of the environment by creating a simple and at the same time acceptable space, mental role-playing, meaningful place, context And cultural environment according to the familiarity of individuals, an environment for all (simplicity), identity and control, vitality of space, originality and meaning, the possibility of personalizing the place (stamping oneself

on space), physical and visual access, aesthetic quality Cognitive according to the bed patterns, appropriate safety for climate protection, space comfort according to the type of spatial structure and configuration.

Dimensions, features and characteristics of urban cafes

According to the characteristics and features of third places as well as the structure of urban cafes, some characteristics can be proposed in the form of its characteristics and dimensions. According to the course of theoretical foundations and also reviewing the views of researchers and also considering the course of theoretical literature and research background can be mentioned dimensions, accessibility characteristics, physical structure, flexibility, safety and protection, facilities, dynamism, comfort and convenience, Presented usage, function, social interactions, social access, culture and the presence of people in the form of a structural model as well as a research framework. It should also be said that the relationship between concepts such as space, body and community in a two-dimensional substantive-procedural structure is inferred and finally the characteristics of sociability and presence as a suspension of third places in the context of urban open cafes will be analyzed.

Therefore, according to the nature of research and also the type of conclusion on the characteristics and features of urban cafes, the conceptual model, research model and finally the following research framework can be presented:

In the field of the concept of the third place, and especially in the social dimension that shapes it, at the international and domestic level, limited and indigenous case studies have been conducted, which have focused more on micro-scales and study attitudes in the form of urban mid-scale, which in most cases Using the case-based research method and only with psychological and sociological dimensions, the samples are examined and the results are presented, but it is possible to express examples in the current research and the innovation aspect of the research topics and approach:

Tab 1: Research framework explaining the role of the third urban place with a socialization approach

Dimensions	Component	Criterion	Sub criteria
Physical	access	Proper physical access	pedestrian access Public transport access
		Visual access	How to communicate Social monitoring
	Physical structure	Aesthetic quality	Existence of aesthetic elements in the environment
	flexibility	Flexible space	Flexibility and spatial diversity in activities
	Safety and security	Climate protection and safety	Use of climate as well as pedestrian safety
	Facilities	Adequate service	Possibility of creating a behavioral camp with urban equipment
	Dynamics	The degree of dynamism	Walk
	Comfort and convenience	Physical comfort	Ease of basic activities
Activity	External activity	Social activity	Talking and watching reading and
		Selective activity	
Internal activity	Public (general art) and ancillary activities	Music, space painting, collaborative activities in the cafe and ...	
social	Social interactions	Random social interactions	Everyday social interaction Sudden social interaction
		social interactions	Self-organized
	Access	Social access	Access to age, gender and specific groups in space
	Sense of security and comfort	comfort and peace of mind	proximity to nature and reduction of pollution
	Attendance	gathering	The presence of various segments of the population

Due to the fact that the present study consists of two main concepts of sociability and third place located in public space such as outdoor cafes, each of which has been the subject of numerous researches and researches. Numerous studies have been conducted on public space, and many of these studies examine the characteristics of improving appropriate behavioral patterns (Crang, 2014). Socialization in public spaces is based on people’s need for a sense of social belonging and interaction with each other, and that will make it possible to understand the supporting social space along with providing physiological comfort (Lang, 2002) claiming territory, sense of ownership and receiving justice in space. Was (Alexander, 1979). Social interaction and communication can be a physical issue, look, conversation and communication between people, which requires the definition of appropriate events and activities and therefore the role of people in space and their membership in groups and

social networks (Daneshpour, 2000) Outdoors that create opportunities for people to get together and talk can be well-known places to meet and enrich urban life. A sociable space can be considered a lively space in which people find a permanent presence voluntarily and willingly. To this end, Jacobs considers the variety of uses and their activities at different hours to be necessary to create vitality (Jacobs, 1965) spaces that cultivate a sense of comfort and promote communication. Comfort that comes from enjoyable and enjoyable contacts, contacts that affirm people as members of the community (Pasaogullari & Doratli, 2004) where people talk for hours or say goodbye for long periods of time. The place where people spend their time and say please, thank you and ... with their neighbors and strangers, is where social life takes place (Murtagh, 2015). Spaces that encourage social interaction (Hall, 1982) is a place for discovery or in other words the realm of various possibilities and face to face,

where human beings exchange their thoughts and feelings with each other (Schultz, 2005). An atmosphere in which we can meet our fellow citizens face to face and gain experience directly through our senses (Ghel, 2004). Places that have a human scale and allow other people to see. Popular quality can only be achieved through the right mix of uses and activities. According to the components expressed by researchers and theorists, it can be explained that it is a socialized space that can have a popular community at all hours of the day for a long time, in other words, it is an inviting space. Such an atmosphere primarily has the possibility of social interaction and consequently social communication and interactions, observation of people, conversation, etc. occurs during this relationship.

There have been many studies and perspectives in recent decades in explaining the components and characteristics of successful public spaces. These include (Aldenberg, 1999), (Lrapa, 1972), (Gol, 1987), (PPS, 2018) and ... By examining the components and features that these researchers have cited, a successful public space can be considered as a space that has components such as accessibility, appropriate body, perspective, variety of activities, comprehensiveness, security, social interaction, sociability, comfort and convenience. Be. Daneshpajoooh (2014) in a study entitled "Evaluation of the theory of the third place in the context of indigenous social places" has dealt with the subject of the third place from a conceptual point of view and has conducted research on the structural formation of the local library with the third place element. The public, such as the library, is reached as the third place and explains the pattern. These kinds of evaluations have continued in case studies on third places from Aldenberg experiences to new evaluations on the subject of architectural places, each of which has presented positive results.

MATERIALS AND METHODS

The present research is analytical-descriptive and in terms of purpose, is evaluative and ultimately applied. The method of data collection is library and survey. In the present

study, using the existing theoretical literature and data analysis using the content analysis method, the principles of the formation of third places and also the quality of the socialization index and its conceptual framework are explained

CONCLUSION

According to the structure of the research and the findings of the questionnaire on the subject of socialization of an urban context through third urban places such as open cafes, some cases can be summarized and concluded;

- Third urban places in their nature have features that as a phenomenon are more prone to mass changes in the architectural scale, but open-air urban cafes due to having this feature of the third place in the urban scale also spread they give.

- Urban open-air cafes in general, increase the level of performance and also generalize it to the urban block, with the difference that the sociability of this type of places is compatible with the social structure of the urban context through more activity, not changes and assimilation with the body.

- The quality of sociability, although as a goal can be considered by urban planners and designers through the injection of land use and its activity in the urban context, but third urban sites as a place to provide a separate structure has a significant complexity that is inherently a phenomenon. It is unique.

- Urban open-air cafes in this study, based on matching and homogeneity criteria proposed in the form of three dimensions of physical, activity and social have 10 centralized criteria that can be obtained with complementary methods deeper results. These 10 criteria are accessibility, aesthetics, flexibility, climate protection and safety, service, dynamism, comfort, activity, social interaction, and comfort, so based on the Delphi model, these can also be used to perform ranking methods. Applied.

Therefore, the findings of the current research show the high importance of third urban places

such as open-air cafes that can change the quality of urban design in a context. According to these findings about the social dimension hub variable, organized and daily social interactions are a kind of confirmation of the quality of the cafe from the audience's point of view, which confirms the quality of a third place as a repetition of an activity. This type of interaction can also affect the sociability of an urban context, whose overflow of activity to the adjacent block in the first place and the urban context in the second place, shows its importance.

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