Impact Assessment of Pedestrian Project in Tehran, with focus on the Right to the City Discourse, a Content Analysis Study

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Abstract

By a vast review of the right to the city literature, this paper tries to understand how the right to the city is perceived by citizens of Tehran. To address this question, 15 Khordaad Pedestrian Street is chosen as our case study. This street is located in the center of Tehran and is a historic, multivalued, and multifunctional street in Tehran, attracting thousands of citizens every day which makes this space, a festival of different gender, and social, economic, and religious groups of people and consequently increases inclusiveness of our findings. The main data presented in this paper are derived from semi-structured interviews with 32 participants according to the data saturation level collected as part of a community-based research project. The qualitative data were generated in 2018, seven years after the implementation of the pedestrian project in 15 Khordaad Street in Tehran. Four general questions were asked in all interviews however we were open to any new idea by applicants. Our findings show that democracy, diversity, and equity are the main pillars of the cries and demands of citizens in our case. Moreover, a paradigm shift from urban management to good governance along with employing a more democratic and collaborative urban design approach coupled with a shift from passive dwellers to active citizens are required to increase right to the city in future similar projects.

1. Introduction

The notion of the Right to City was first founded by French scholar Henry Lefebvre (Purcell, 2002, 100). Marcuse notes that Right to the City is still of theoretically complex and troublesome formulation (Marcuse, 2009, 189) and Susan Fainstein confirms that the idea of Lefebvre is still abstract, general, and lacking in an informative framework (Fainstein 2009, 23) As the most understandable definition to right to the city (RTTC) by henry Lefebvre is:

"…A cry and a demand… A return to the heart of the traditional city, and the call of existent or recently developed centralities (Lefebvre, 1967, 158).

To address this problem, many researchers tried to shed lights on the dubious notion of the right to the city and turn in it into a more measureable and observable concept. From David Harvey's (2003) viewpoint; right to the city is a kind of right concentrating on democratic and equity-based desires of citizens (Harvey, 2009, 3). In another article, he notes that the right to the city is a right shaping power over the processes of urbanization, a process in which our cities are made and re-made and to do so in a fundamental and radical way (Harvey, 2008, 1). From Purcell's (2014) perspective, right to the city is something of a catchphrase; its potential for contributing to a renewed urban democracy has yet to be critically examined (Purcell, 2002, 101).

In this paper, it is tried to understand, for the users of 15 Khordaad Street of Tehran, how the right to the city is perceived and demanded, what are the cries and what the demands are, and how these cries and demands are addressed.

This research consists of several sections. In the next section, we try to review the concept of the right to the city and review similar researches to show what other researchers have addressed in the issue of the right to the city. After reviewing the theoretical background, detailed explanations about the research methodology are given and we introduce our case study. Then the research findings are presented and at the end, the conclusion will be presented.

2. Research Objectives

in this research we want to see the opinion of the people about the implementation of the 15 Khordad pedestrian street from the framework of the right to the city discourse. As a result, we must first know how this discourse is framed and explained by researchers. The right to the city is a complex and philosophical concept that has been quantified by some urban planners such as Fainstein (2005, 2009). Her proposed framework was later used by other researchers such as Purcell (2014), Harvey (2008), and Amerian (2021). According to this framework, the concept of the right to the city can be explained under the three components such as democracy, diversity, and equity. As a result, we also ask the status of these three components in the context of 15 Khordaad pedestrian streets from the perspective of the interviewees. Our main questions are

1. What does democracy /diversity /equity mean to you on the 15 Khordad pedestrian street?

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2. How do you currently assess the status of each of these three indicators?
3. What is your suggestion for improving the status of these three indicators in this area?

3.Theoretical Foundation

The notion of rights as "natural" has a long history. Here, the sturdy qualifications of rights are gotten from the natural properties of the human condition (Filmer, 1991) or natural condition (Locke, 2013; Paine, 1791; Zuckert, 2011). This idea of right is a key philosophical notion dating back to the enlightenment period (Dupre, 2008) which through the time turned to a more sophisticated concept. In the twentieth century, the concept of rights was more reflected on social and political issues (Pierce et al, 2016, 80) and rights started to become more and more different from each other (Milner, 1989).

Since the emergence of the right to the city in the twentieth century, many researchers have benefited from its usefulness in the urban realm (Brenner & Elden, 2009; Buckley & Strauss, 2016; Kipfer et al., 2013; Madden, 2012). The right to the city is not merely a right of access to what already exists, but a right to change it after our heart's desire (Harvey, 2003, 939). The right to the city is a collaborative right which that engages urban dwellers in participation (Quicke and Green, 2017, 167). Henri Lefebvre calls it as the right to urban life. He discusses the negative effects of liberalism on modern cities and states that: current cities are nothing more than places for increasing capital and consequently have lost lots of their old values (Vacchelli et al, 2018, Harvey, 2008) he notes that:

When the oeuvre returns to cities, new life will began begin (Lefebvre, 1996, p. 65).

Four decades after the Statement of right to the city by Henry Lefebvre, David Harvey (2008) stated that the right to the city is not just a cry and demand but also a right to change the city on one's heart (Tayebi, 2013, 88) . The right to the city is far more than the individual freedom to access urban infrastructure: it is a right to change ourselves by changing the city (Harvey, 2008, 23). The term "right" is so debated in the realm of philosophy and planning. We could be egalitarian, utilitarian in the manner of Bentham (the greatest good of the greatest number), contractual in the manner of Rousseau (with his ideals of inalienable rights), or John Rawls, cosmopolitan in the manner of Kant (a wrong to one is a wrong to all), or just plain Hobbesian, insisting that the state impose justice upon reckless private interests to prevent social life being violent, brutal and short. Some even argue for local ideals of justice, sensitive to cultural differences (Harvey, 2003, 940).

The Right to the City incorporates different rights for the most part managed independently, functioning as a typical reason for various but then interlinked social determinants of a healthy life (Sorensen & Sagaris, 2010, 300). Right to City is an effort to challenge the formal and legalized situation of citizenship by building it on a normative definition of citizenship as a right given to all citizens, a demand for a utopia in which all dwellers have the right to

serve a key role in urban life (Staeheli, 2008; Staeheli & Mitchell, 2008; Dikeç, 2001). According to Harvey (2003), Neoliberalism has deformed right to city notion, addressing rights of elitist minority groups manipulating surpass goods of the city on the mercy of themselves, and therefore a reshape in urban process for achieving the right to city asks for a reshape in collective power (Routledge, 1996). However, Mitchell believes that Lefebvre's notion of the right to the city is not directly related to power and control (Misgav and Fenster, 2018, 31).

Two main dimensions of the right to city according to Purcell (2002) are the right to appropriation and the right to participation (Mitchell, 2003; Núñez, 2010). Right to the city specially triggers forgotten rights of disenfranchised groups of people such as immigrants and ethnic minorities (Dikeç, 2002) of LGBT sexualities (Hubbard, 2013) women and children (Buckingham, 2010; Fenster, 2005a, 2005b, 2010), rural migrants from rural to urban areas (Secor, 2003) and people with physical or mental disabilities (Bezmez, 2013; Harold, 2013) are all suffering high degrees of exclusion (Fabula and Timar, 2018, 53).

Right to the city, however, is a discourse by a much bigger scope than merely a philosophical desire (Harvey, 2008). As we explained at the beginning of this section, the concept of the right to the city was first introduced by Lefebvre (1968). What Lefebvre is referring to is in fact a protest against the capitalist production of space. Lefebvre (1994) believes that the transformation of space into a commodity in the new liberal approach has mastered the logic of capital to decide on space, and as a result, the non-economic values of space become a secondary value, and in this approach public space loses its publicity (Harvey, 2008).

The introduction of the concept of the right to the city was associated with the world of urban planning and urban design in the 21st century. Many researchers in recent years have tried to quantify the qualitative concept of the right to the city. The first attempt to quantify the concept of the right to the city was made by Fainstein (2006). In his research on the just city, Fainstein stated that the concept of the right to the city includes three main concepts: democracy, equity, and diversity. Later, while confirming Fainstein's theory, Purcell (2008) showed that the three concepts of Fainstein can be explained in the form of two concepts of space appropriation and participation. The Buckingham (2010) and Harvey (2013) research also confirmed Fainstein's findings. As a result, Fainstein's triple concept seems plausible.

According to Fainstein, democracy oversees those features that help space to provide more service and publicity to public space. Fainstein says that today's public spaces have lost democracy (Fainstein, 2006). Democracy at the scale of urban spaces refers to the freedom of activity and that citizens can be present in space independently of their economic and social conditions (Purcell, 2012).

Equity means equal opportunity for citizens to have access to public spaces. Equity in public spaces supports

that public spaces should give all citizens the opportunity allow all citizens to be present and active in space, regardless of their gender, religion, or economic status. The design of the urban space should be such that by creating a safe space, children and women have the opportunity to attend all hours of the day and night (Buckingham, 2010). After these two, the other issues is diversity. Diversity refers to the fact that urban space is inherently multiple and infinite. This diverse nature means that the space, while it must be diverse, must be able to increase the diversity of users in the urban space. This diversity is relevant both in terms of user and users.

4. Research Methodology

In this article, since the purpose of this study was to identify the experience of consumers and stakeholders in the pedestrian space of 15 Khordaad with emphasis on the right to the city discourse, a semi-structured interviews with various groups in this field have been used to collect data. The reason for using interviews is that this method gives the researcher the opportunity allows the researcher to identify all aspects of the project and provides the opportunity for participants to reflect on their views.

The interviews took place on the 15th of Khordaad and after the initial explanations to the interviewees about the objectives and questions. The statistical sample used in this research was random and all strata present in the 15 Khordaad pedestrian street were used. These members include marketers and merchants, residents of neighboring communities, as well as the visitors. In terms of age, the youngest interviewee was a 29-year-old girl and the oldest was a 64-year-old woman. Efforts were also made to interview all stakeholders and influential groups equally. The theoretical saturation method was used to determine the sample size. In complete contrast to quantitative researches, in qualitative ones, there is no specific formula to determine the sample size rather interviews are continued until no new information is generated. In other words, interviews continue until new data is generated and data becomes saturated. This level is called saturation level. In this study, the saturation level was equal to 32 interviews, of which 12 interviews with visitors, 9 interviews with residents of neighboring communities, and 11 interviews with bazaars and businessmen in the neighborhood. Of the 32 participants in this study, 17 were male and 15 were female. All interviews were conducted in 2017 and 2018 and the text of each interview was recorded with the consent of the interviewees. Also, according to the participant's request, no one's name is used during the article.

Qualitative content analysis was used to analyze the data. Recorded interviews were written word by word. The text of the interview was read over and over again, and each word or sentence that had a specific meaning was identified and assigned a unique code. After this stage, all codes were grouped into some categories according to their similarities. In the content analysis process used in this study, we used open coding, axial coding, and finally selective coding, the results of which are presented in the form of tables in the finding section.

Regarding the validity and reliability of the findings, it should be said that our criteria for measuring the validity and reliability of the findings are the criteria proposed by Lincoln and Guba (1994).

The first criteria criterion according to Lincoln and Guba (1994) is Credibility. To support the credibility of the finding, a diverse panel of interviewees was used to support the most inclusive responds responses and viewpoints. Moreover, the transcript of the interview and the extracted codes were presented to the participants and they commented on its accuracy and in case of any discrepancies, it was considered and examined. In addition, the researcher clarified items that were ambiguous or the participant's intentions were not well understood through telephone calls and inquiries at the end of the interview.

The second criterion is conformability. The criterion of conformability is the stability of data over different times and conditions. In other words, this criterion indicates the reproducibility of data at similar times and conditions, which can be considered similar to the reliability criterion in quantitative research (Stemler, 2015). The consistency of a research indicates the consistency, rationality, and coherence of the research findings. In other words, the research reader should be able to assess the adequacy of the analysis performed by following the researcher's decision-making processes. In this research, for this purpose, data collection time (interviews) was avoided as much as possible and all participants were asked the same question at the same time.

The third variable is dependability. It indicates the relationship of data with sources and the emergence of results and interpretations of these sources. Dependability can be ensured by presenting the research process in a way that can be followed. In fact, this criterion shows that the results of the research are not the result of the hypotheses and assumptions of the researcher (Lincoln and Guba, 1994) A complete description of the research steps including data collection, analysis, and formation of themes has been done in this study in order to provide the possibility of auditing the research by the audience and readers. In this research, the coding process and the method of analysis are fully explained, so that the audience is informed about the work process.

The last indicator is transferability. Transferability refers to the extent to which the findings of the study can be transferred or used in other groups or places (Stemler, 2015). The different views and experiences of different participants about a phenomenon or the same principle of maximum diversity increase the transferability of findings.

In order to realize the last case, we have used two solutions. First, we used the framework suggested by Susan Fainstein (2005), which was later used by Purcell (2014) and Amerian (2021), to ask questions from out our interviews. We also compared our findings with those of other researchers, and finally, wherever there were similarities between our findings and those of other researchers, the desired reference was provided.

4.1. Case Study

15 Khordaad Street is one of the most important streets in Tehran. This street was formed in the Qajar dynasty (1785-1925) (Amirahmadi et al, 1993). This street has become a pedestrian site since 2010 due to increasing interest toward in pedestrian sites in Tehran municipality at the time. Northern The northern part of this site is teamed up with some historic sites such as: the old Tehran radio apartment, Golestan Palace, and Central Bank of Iran apartment. In building these complexes, the Iranian traditional style of architecture was used. The Eastern and western sides of this street collide to with two historic plazas in Qajar Ear which are Sabzeh Meydan and Meydan-e Arg. In On the southern edge of the street, the old and traditional bazaar of Tehran is located, a big bazar Bazar functioning in at the national level. Tehran municipality statistics claim that more than 100000 people visit this site every day.

4.2. Findings of the Research

After deep reading and re-reading of all transcripts generated by individual interviews, we found that the notion of the right to the city in 15 Khordaad Pedestrian Street is perceived through three main themes which are democracy, equity, and diversity.

4.2.1 Democracy

Democracy in Fainstein's literature refers to the right to collaboration in the production of space, right to optional activities in public space (Fainstein, 2005, 15). Urban democracy differs from political democracy and it is not limited only on to participation in the decision decision-making process. Democracy can be summarized into principles which are the freedom of expressing public opinion, human-oriented origins of power, presence of established ways of expressing disagreement toward social issues, limitations on the government power, respecting human right and citizens' rights, accepting diversity in social groups, interests, beliefs, and ideas if life under the constitution, tolerance toward opposing ideas and the principle of moral relativism (Bashiriyeh, 2001). In the realm of urban planning, democracy refers to two main ideas, democracy in terms of decision decision-making and democracy in terms of place.

Speaking about space in right to the city doesn't point merely on concrete space (Purcell, 2002, 102). Therefore other qualities should be considered too. Democracy in terms of place refers to all qualities that make a given place a democratic one, qualities such as the freedom to pause and move and freedom to do functional activities. In table one, categories and sub-categories of democracy are presented.

Fig. 1. Sabzeh Meydan; a traditional square located in on the eastern edge of 15 Khordaad Street
(Source: http://lescokalaye.rozblog.com/)

Table 2
Theme and subthemes of democracy extracted from interviews

Theme	Categories	Sub-Categories
Democracy	The freedom of activity	Right to functional activities (simple hobbies such as walking on pedestrian paths, social interactions with friends, sitting on the edges, and participation in civic activity in public spaces
		Expressing ideas (turning public space as an opportunity for political idea-expression)
		Lack of control over citizen activities (citizens have the right to act according to the national constitution and no government force can control their activities in public space
		The right to see and be seen (watching activities in public space such as public theater or street music and collaborating in these activities)
		Lack of time bans for entrance to and exiting from the site (citizens have the right to be in the site anytime they want and nothing should limit this right.
	Direct supervision on decision making	Direct and indirect supervision and on effective decisions on place making
		Collaboration between urban management and citizens for intervention urban plans
		The right to veto urban management decisions
		The necessity of transparency and responsiveness in urban management
	Recognition of space and having the sense of attachment	Citizens should recognize and identify all values of a site i.e. cultural, social, historic values along with those values which urban management (government) prefers to bold
		Having an appropriate connection with the background of the site and old memories.

The freedom of activity as one of the categories extracted in our analysis refers to desired functional qualities of space and optional activities. For example a young participant notes;

...From my perspective, the level of publicity of public space is not measured by if it is pedestrian or not, but what matters most is actives and that, optional activities determines the level of publicity and unfortunately optional activities are of less weight on the site than necessary activities.

A young female, participant no, 17

Direct supervision on the decision-making process is the second extracted category in our study hereunder democracy. This refers to participative and communicative qualities reviewed in the literature of Harvey (2003) and Purcell (2014). One of the shopkeepers who work for more than two decades on the site says:

The implementation of the pedestrian project was nothing more than a failure. Most of the shopkeepers were unhappy with it because it blocked the entrance of automobiles and we initially taught it negatively affects or business. No one knew pedestrian projects will be implemented here and all shopkeepers got informed about it when two sides of the street were closed and there were bulldozers and policemen everywhere on the site. I remember on initial days, even shopkeepers and salesmen stroke over the pedestrian project and I think that part of this counteract was resulted from this feeling that we were neglected.

Two 51 and 46 men, participants no 3 and 6

Recognition of space and having a sense of attachment to place is another category hereunder democracy. This category refers to the socio-historical values of a site. This category is of great importance on our site since 15 Khordaad is a strong historic site in Tehran. On the importance of this category one other participant's notes:

We know that Sabzeh Meydan and Meydan-e Arg are both historic plazas of the Qajar dynasty. We know the

rich history of here and that what happened here in the modern history of Iran, but what about younger generations and even foreigners visiting the site. Currently, there are no signs here showing that you visit a historic zone and I think by architectural measures and managerial measures, there should be hints to bold these two sites because in the long-term having a connection with the rich historic background of the site will be unreachable.

A 43 years old woman, participants no, 8

4.2.2 Equity

Equity is another pillar of the right to the city in our paper. Current trends which increase masculinity in Iranian space have made taken women into a minority position in public spaces. These trends are affected by functions within space and urban design through the city belongs to all citizens equally and only when their efficiency can be confirmed that satisfaction of all groups is met (Shoohanizad and Haghir, 2018, 4). This satisfaction has its roots in respecting the equal rights of different gender groups in public spaces.

As said by Susan Fain Stein, lack of accessibility to some public spaces for some minority groups has decreased diversity in space (Fainstein, 2009, 48). It should be mentioned that lack of diversity doesn't necessarily refer to physical diversity but mostly refers to access toward functions and optional activities within a place. Moreover, the lack of access to space for those with physical disabilities is another concern. Access toward activities also points to different times of a day that citizens have the safety and consequently the right to activities. In table 2 assessment factors and related explanation about equity is presented.

Equity is the second theme extracted in this study. The term equity refers to two categories i.e. the right to access which mostly emphasizes physical aspects of access and

the right to the activity which addresses functional accessibility at different times of day and different parts of the site for different groups of people. This theme is most referred to in women's points of view in individual interviews. As a young girl says:

I usually come here for taking photos, it is my hobby, but after the implementation of pedestrian projects, it got tough for me to go and stay in some parts of the area. For example, you see that Sabzeh Meydan is now dominated by men who exchange informal currency. That place is a classic definition of a masculine space and the unequal ratio of women to men in that area shows that I am not alone in this viewpoint.
A young girl, participant not, 19

The right to access the site is the second category hereunder equity in our study which is among the few positive feedbacks of respondents. This category refers to physical aspects of access to the site

I think one positive aspect of this project refers to physical access to the site. Hopefully, there are different transportation modes here that ease physical accessibility. Having a taxi station along with a bus station and also subway station have made here one of the most accessible centers within the city. There are always decorative trains for tourists within the site which shows different parts of it to visitors.
A 36 years old man in participants no, 9

Table 3
Theme and subthemes of equity extracted from interviews

Theme	Categories	Sub-categories
Equity	Right to access	The right to physical access toward a place for all groups of people (the degree to which space has publicity for all group) Equity in the hours that different genders can spend time in the site (this shows that space provides equal opportunities for different groups of people)
	Right to activities	The right to optional activities in different parts of space The right to move and pause in the site. The right to participate and act in different parts of the site at different times of the day.

4.2.3. Diversity

Among the most important necessities of the right to the city, discourse is the maximum presence and activity of different social and economic groups of people in a public space, in other words, a democratic space embraces different groups of people like a mother does so with children. According to this metaphor, diversity is of great importance, because a public space without diversity is not democratic and there is no equity in such a place and consequently it cannot be regarded as a public space (Ghahremani, 2018, 49).The notion of diversity is also a problematic one since for designers, it means mixing different uses in place while a sociologist might think of diversity as the combination of race (S.Fainstein, 2009, 66) ,and in this study, all these notions are embraced.

The creation of diverse public places requires a mix of different qualities within the place. For example, solid long walls with no markets or functions or long edges of the street that are teamed up with offices that are off afternoon will all cause a lack of safety at night as a result of lack of light and function (Keaston et al, 2014).

Diversity in public spaces not only causes vitality but also brings about increasing the quality of social life (Alikaei et al., 2020, 5). It is widely dependent on the presence and activity of users. Therefore if space can attract maximum users of different age, sex, and gender groups it can be entitled as a great public, democratic and diverse space which has provided equity for all citizens. In table number 3, diversity factors and related explanations are provided.

Table 2
Theme and subthemes of democracy extracted from interviews

Theme	Categories	Sub-Categories
Diversity	Diversity in functions and users in public space	Diversity among different age groups in space The presence of different socio-economic groups of people in space The level of presence of women and men in space The level of presence of women and men in different parts of space and different times of day The presence of multivalued space i.e. having cultural, social, and historic values along with commercial values
	The tolerance of difference and conflict	Providing a platform for expressing individual and minority values Turning individual activities to daily life in space Turing urban space to a place for playing and group activities having multivalued and mixed-use sites having festivals, street music, and theater in space Reviving historic values of space

Diversity in functions and users in public space is the first category found hereunder diversity. This category refers to:

1. Diversity among different age categories in space
2. The presence of different socio-economic groups in space
3. The ratio of women in comparison to men
4. The level of presence of women and men in different parts of space and different times of day
5. And finally the presence of multivalued space i.e. having cultural, social, and historic values along with commercial values

One participant states that:

When the municipality designed a pedestrian project for this place, we taught we witness more optional activities. There are seemingly non-governmental demonstrations here but they are not politically independent. In other words, it seems that this pedestrian project has just paved the way for the government for more political demonstrations and people are still viewers and not actors. 31 years old man and a 43 years old woman in an interview, participants no 3 and 20

The tolerance of difference and conflict is the second category extracted from interviews. This refers to the acceptance of pluralistic values and secularism of space. The researchers through observations understood that traditional forces i.e. religious citizens who have the support of the government doesn't sound good the way new generations like to use the space. One of the young females who participated in this study notes that:

Once I decided to take some modeling photos here, however, I dressed fully in Islamic hijab but there were some negative reactions by some groups which precluded me from further photos…

A 21 years old girl, participant no 14

Another male participant says:

We know that the share of social life has increased due to increasing migrations to Tehran and small residential plots can no more fulfill our needs. In this context, public spaces play a key role in our daily lives, but I know that some forms and experiences of social life which I and my friends prefer, don't sound good for some groups of people who are of course powerful and effective. A 45 years old man, participant no 8

5. Conclusion

In interviews, we asked about possible action strategies to respect more about rights of citizens to the city not only in the pedestrian project of 15 Khordaad but also in future pedestrian projects in Iranian public spaces. According to our participants, a shift from urban management to urban governance and employing more democratic and collaborative methods of decision making along with a more participative urban design approach and a shift from passive dwellers to active citizens in the whole society are all required.

Urban management is the most repeated key word in interviews influencing the right to the city for users in the 15 Khordaad street pedestrian project. The first and foremost issue related to urban management is the issue of participation. All of the respondents stated that however they are very interested to comment on different urban projects related to their life, municipality and urban management have never asked their opinion. In a democratic context, citizens should have the right to vote for decisions that affects their lives. It was stated in an interview that current channels provided for democracy in urban management is not efficient and more transparency, participation, and responsiveness are required.

We showed that the place has features which intensifies intensify citizens' right or deny it. Main The main key words of participants are: the sense of place, functional, environmental, and physical qualities of the site, and sense of place. In sense of place, many women have stated that they prefer not to stay in the site after 7 pm or at least stay with a man due to lack of safety in the site. Many others had discussed that although they (women) like to sit on the edges of Sabze Meydan, they prefer not to do so because a high number of men in Sabze Meydan evokes a feeling of masculinity and therefore women don't feel safe there. High A high number of vendors in on the site also causes women to move quickly instead of staying in the site which necessitates an urban design solution for the issue of vendors in on the site.

In terms of environmental features, lack of shade and awning against harsh sun light and inappropriate pavements has caused people especially women, the elder, and children to have difficulties with environmental situations such as harsh sunlight and heavy precipitations and. While the main line of the pedestrian is seized by vendors, many women spoke of their intention to sit next to a water fountain to experience water and softness in public spaces.

Sense of place is not the first but maybe foremost quality mentioned in interviews about the role of urban design. One participant says:

Lots of memories of my childhood are all made here and visiting this site takes me back to my childhood while new developments are ruining those old structures and consequently those memories and decrease my sense of belongings to here.

A 58 years old man

From our perspective, this best emphasizes on the role of urban design, facades, materials, scales colors, and forms on right to the city in public spaces as a running force to increase the intensity of retrieving memories and consequently increase in sense of belongings and sense of fairness ad sense of responsibility toward the space.

We found that along with paradigm shift in urban management and approach shift in urban design, a conceptual change in citizens' attitude toward the right is also required as quoted by Jesus in Gospel of Matthew: "Give to him who asks you" (France, 2007). Due to the increase in social media usage and consequently the spread of open media access, active participation is now more accessible. Once made decisions in closed closed-door are now open to all tweeter and Instagram users which demand a higher level of transparency and responsiveness in urban managers about decisions made toward production and reproduction of space. Social

media now permits a citizen to form forums and petitions and give voice to the voiceless. Tehran has witnessed several urban movements through last year against urban management decisions about the space. Although only parts of these movements were successful, it they can be the initial steps of a long journey from passive dwellers to active citizens.

Basic changes in socio-economic dimensions of Iranians life have increased the share of the social life of greater importance than past and pedestrian streets are the best place of social life manifestation. In this paper, we tried to show how sophisticated, abstract notion of the right to the city means for users of 15 Khordaad Street in Tehran. This street which hosts thousands of Tehran citizens every day is among the most multicultural and multifunctional streets in Tehran forming in the Qajar dynasty.

The presence of different functional values along with different iconic buildings brings various socio-economic citizens together. Therefore this site provides a platform to witness how different socio-economic groups interact together and what is the final layout from the perspective of the right to the city. In this paper, we tried to understand the cries and demands of citizens in on the site and after data saturation, it was concluded that the notion of the right to the city in our case can be explained under three main themes.

Democracy is exemplified by the right to functional activities and the right to idea expression. Moreover lack of control over citizen activities and the right and being seen is also cried for. More importantly, the right to direct supervision and indirect supervision on effective decisions on place making and having the right for collaboration between urban management and citizens for intervention urban plans and the right to veto urban management decisions were other demands of citizens. Demands which should be addressed through a paradigm shift from urban management to good governance.

Diversity was the second pillar of right to the city in our study, diversity in functions and diversity in users. We know that in the neoliberalism approach toward the production of space minority groups are neglected and disenfranchised groups have lost their voices in the decision decision-making process. A higher level of diversity in form and functions in the site which creates a higher level of diversity in users will be accessible through a more democratic urban design approach while with amelioration in urban management and urban design; there is still a missing piece in our triangular model and that attributes to citizens.

After all, it seems there should be a change in citizens' attitudes toward cities. Passive and conservative dwellers who just cry on for the sake of their own benefits are threats to the right to the city. Right to the city asks for active participants who don't care merely for the sake of their benefits but for the sake of the whole city and dwellers. Our experiences suggest that social media and open access sources can serve a saving role in this realm.

Our research findings are completely similar to those of Fainstein (2006) and Harvey (2008) and Purcell (2014). Our findings confirm that democracy and equity and diversity form the main areas of the concept of the right to the city, and based on this, Lefebvre (1996) idea that in the neoliberal production of space, the human becomes an object and thus loses his creativity is also confirmed in this study. Our findings are also related to and confirm the findings of Buckingham (2010) and Fenster (2005). Our suggestion to other researchers is to research the following topics:

1. Assessing the Challenges of Promoting Urban Democracy/diversity and equity in Public Spaces in Iran
2. Identify points of conflict in the public arena between people and government institutions in Iranian-Islamic background

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