Original Research Article

Redefining Place by Focusing on the Process of Creation and Explanation of Place Centrality*

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Abstract

Problem statement: 'Place' has been one of the most critical subjects of architecture, urban design, landscape architecture, and environmental design. However, most of the studies have been influenced by objective-subjective duality. Scholars have studied the place as a fixed issue separated from social structure and the place concept has been limited to the personal perceptual areas. These issues have led to a downward approach to place studies. In this regard, the place even has been reduced to a nostalgic space.

Research method: Recently and following the paradigm shift of social studies and philosophy, the reason for the creation and transformation of the place has been discussed. This qualitative research attempts to focus on the nature of place change through reproductive strategy. This article, using a retrospective approach, and with a descriptive-analytical method and qualitative content analysis, tries to categorize previous studies on the place in a qualitative study to address why the place is evolving. And by taking a critical approach, examine the main (problematic) issues of these studies and then redefine the place.

Research objective: Available studies on the place have usually addressed the quiddity of place, its perception, and the physical aspects, or the mental aspects of individual perception of the place. The current study examines the reasons "Why" place has been created and the manifestation of the social structures in place and studied the role of the social practice in creating place and explained the components of social practices.

Conclusion: The place simultaneously has objective manifestation, physical dimension, and social-economic process. In addition to the three mentioned aspects that usually are considered for the place by positivists (Form, function, meaning), the place also has three other aspects that could reveal social structure: difference, convergence, frequency. Through these components, the place would reflect social practices. Through difference, the place results in social interactions and contributes to vitality and improvement of the collective identity. By convergence, the place receives its value, and various groups get together regarding one specific event and goal rather than isolation and being away from the center, and create the place centrality. Through frequency, time could emerge in places.

Keywords: *Place, Social Practice, Difference, Convergence, Frequency, Place Centrality.*

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Introduction

Place has been the subject of many studies in different areas. Especially from the 1970s and 1980s when Schultz's writings were influenced by Heidegger's ideas, the place became an important topic among architects. However, the place concept has developed and become the subject of many studies in different areas. Eventually, it has become the subject of many communities like space. However, there is no consensus on it and this can lead to misunderstandings. The perceptions of place have changed over time; however, it seems that architects address the quiddity of "place aspects" and the manner of its understanding. Among the extensive topics associated with place, the meaning has become the main distinguishing component of place than space and is one of the main structures of the place. The perceptual processes of place have focused on its understanding and included the subjective aspect of a person, and the social aspects of place are not studied much. The approaches of place have dealt with the meaning in addition to its activity and physical dimensions. They have also highlighted the memorability and associative aspects of different feelings and personal identity. When it comes to creating a place, its concept has been limited to a nostalgic space. However, place is a dynamic and being concept. Similarly, the previous models of place that have been studied in many research do not justify the dynamic aspect of the place and the reason for its creation. The current paper aims to study this aspect of the place by answering the following questions: How is a place created and evolved? How is a place linked to social structures and relations? What is the role of the time and process in creating a place? The current study presents a new classification of the place studies by reviewing the previous opinions and examining their problems, and due to the lack of studies on the reasons why the place is created, the current study selected this area to research. In addition, the previous perceptions of place have introduced it to a neutral and separated part of its social context more than anything else. The studies on place and the architects who dealt with this concept, in particular, have tried to create it by constructing prominent and symbolic places. Whenever brandscapes have been the topic of discussion (Klingmann, 2007), and architects have considered the phenomenon of Guggenheim, the influence of the Guggenheim Museum of Frank Gehry on the prosperity of Bilbao, which seeks to use the symbolic architecture for economic prosperity (Knox & Pain, 2010).

From the 1970s onwards, scholars have published various works on space. The scholars such as Henry Lefebvre, David Harvey, Manuel Castells, and Peter Marcus, and others were influenced by these scholars. Brenner named this movement the urban critical theories (Brenner, 2017, 25). The urban critical theories reject the intrinsic separation of the work and statistics, technocracy, different forms of urban knowledge based on the market. "Today's metropolis faces new facts and aspects of the place which cannot be ignored in providing a new formation of the place and creating it from them (Basiri Mojdehi, Daneshpour & Alalhesabi, 2020, 14)." Montgomery believes that recognizing a high-quality and successful place and experiencing a suitable place is relatively easy. However, recognizing its reasons to be successful is very tricky (Montgomery, 1998, 94). The current paper seeks to understand the reason for creating a successful place, which can be achieved by different components, such as place centrality.

Literature review
• What is place?

The earliest studies on place tried to introduce it, its attributes, and different aspects. For example, the geographers introduced the place using various natural components. One of the primary methods to define the place is its distinction from the space. "Place is the center of tangible value, associate with security and sustainability in which the biological needs are met" (Madanipour, 2005, 32). If space makes the movement possible, place brings pause (ibid.). As Tuan states, the place is a particular type of object. The place is the material embodiment of the values. Although it is not a valuable thing to be

easily relocated, it is an object in which one can settle (Tuan, 2017, 24). These values and spatial divisions give their meaning and existence to the human body (ibid., 62).

Nearly most theorists believe that what turns a space into a place is the unique event and characteristics in which it occurs and gives it value (Falahat, 2006; Relph, 2019, 29; Thiis-Evensen, 1999; Schultz, 2013; Rapoport, 2013). Tuan has defined space and place using an experimental approach (Tuan, 2017, 19). Gieryn explains place with three characteristics, namely particular geographical position, physical form, and identity, including meaning and value (Gieryn, 2000). In the face of the phenomenon of place, some have used the terms sense of place, the spirit of place, and the meaning of place (Alborzi & Parvinian, 2019). Some have also referred to the components of form, activity, and meaning as the place identity and called the interaction between humans and these components the sense of place (Kashi & Bonyadi, 2013, 43-52; Relph, 2019).

In the category of the "what" of place, a group with a positivist approach has explained the concept of place. According to the theory of David Canter, the constituent components of places are activity, form, and imaginations (Canter, 1997). A group of place studies has been done by phenomenologists. This group has divided the place into two groups of place structure and place meaning (Schultz, 2013; Partovi, 2013) (Fig. 1). The factors and components defining the place are explained in the place structure (Fig. 2). Some scientists have mentioned different types and levels of place in the "what" of the place. They argued about the sense of belonging to place, place attachment, and place commitment according to the time spent on a place (Shamai, 1991; Cross, 2001; Hummon, 1992; Jorgensen & Stedman, 2001; Proshansky, Fabian & Robert 1983). Place attachment is used to describe the interaction and various affective links of people with particular places (Altman & Low, 1992). Different scholars considered the relationship and interaction of human with the place in the form of place attachment (Giuliani & Feldman, 1993;
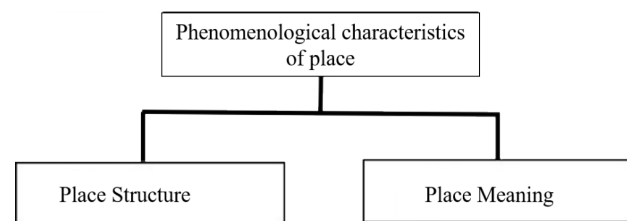

Fig. 1. Place Structure dimensions in terms of place phenomenology. Source: Partovi, 2013.

Giuliani, Ferrara & Barabotti, 2003; Altman & Low; 1992; Manzo, 2005; Hidalgo & Hernandez, 2001), social attachment, sense of place (Tuan, 1977; Williams, Patterson, Roggenbuck & Watson, 1992; Relph, 2019; Hay,1998), social solidarity, and social attachment (Williams, Patterson, Roggenbuck & Watson, 1992) and place identity (Giuliani & Feldman, 1993; Twigger-Ross & Uzzell, 1996; Proshansky, Fabian & Robert, 1983). Some believe that the primary studies have pointed out the personal dimensions of place in place attachment (Proshanski et al., 1983; Williams et al., 1992; Schreyer et al., 1981). However, social aspects are also of importance in recent studies. In recent years, researchers who have considered place attachment as an enhanced level of sense of place have used the criteria of place identity, place dependence, place interests, and social links with the place to evaluate the place attachment (Ghalehnoee, Zamani & Peymanfar, 2017, 88). The sense of place is never perceived at one level, and different scholars consider different intensity levels of sense of place (Shamai, 1991; Hummon, 1992; Cross, 2001; Falahat, 2006).

• **How can place be perceived?**
A part of the studies on place can be investigated based on the way it has been perceived. In this regard, environmental psychologists and phenomenologists have done detailed studies. The phenomenologists have addressed the process of perception and interpretation of the place by a human by taking an experimental approach. The individuals call it a place based on their experiences, social relationships, feelings, and thoughts in the physical context of the space (Jorgensen & Stedman, 2001). Environmental
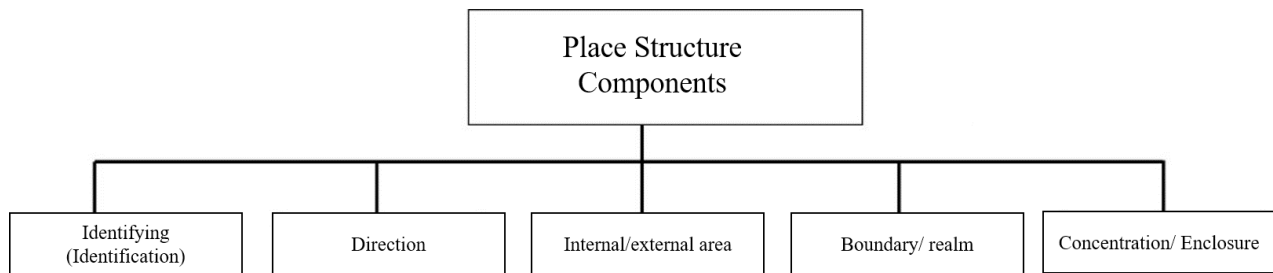
Fig. 2. Phenomenological characteristics of Place. Source: Partovi, 2013.

psychologists have also studied the place by emphasizing the perceptual components of a person. In general, the term place is a space to which the meaning is given in a group, individual, and cultural process (Altman & Low, 1992).

The meaning of a place results from an individual's interaction with others and an environment (Gustfson, 2001). Such interaction and relationships are done through the messages of different elements in a place (Kalali & Modiri, 2012, 45). Altman & Low (1992, 34) believes that we are not only in the form of a place but also interact with it and perceive its meaning. However, the place can result in the occurrence of particular activities through interacting with people and showing symbols, feelings, and different meanings (Dovey, 1999). Low and Altman believe that the place provides an opportunity for social relations, and the relationship with culture occurs in the place and through the symbols manifested in the place (Altman & Low, 1992).

• **Why is place generated?**
Despite the breadth of the subject matter, existing definitions face criticism. Various social thinkers have criticized existing studies for their physical orientation and lack of attention to the dynamic nature of place. The place idea, as an enclosed and particular space with the fixed meanings and characteristics, is questioned due to the lack of dynamicity. The places are defined by social relationships and not the qualities of a land (Madanipour, 2005, 33). Some have criticized the place approaches for their extensive focus on the aesthetical aspects and subjective orientations of the place perception. Massey (1994) states in an argument with the national, regional, and local claims about the exclusive spaces, those who consider the places as nostalgic, and also are the critics of the placeness in the geography, have founded their arguments on a static view of the place. The focus of phenomenologists is on other aspects of place such as the enclosure, inside and outside (Relph, 2019), boundary and territory and generally, all the structural aspects of the place have affected the place studies (Schultz, 2013, 235). Schultz, in the introduction of his book entitled the "spirit of the place" has introduced the aim of this book to be understanding architecture in the form of objective architectural relationships. He emphasizes the existential space. In other words, while the phenomenologists believe that modern architecture has generally considered the existential aspect (ibid., 15), it seeks to achieve the architectural existence aspect. Partovi (2013, 122) also recognizes the sense of the place as a general phenomenon with structural, personal, and spatial values in terms of phenomenological perspective, and these values are perceived by two significant factors of direction and identification. However, Massey believes that the identity of the place is a particular mix of social relationships, and therefore, it is constantly fixed, controversial, and multiple.

Sennett (2000, 15) also argues that placemaking based on monopoly, uniformity, or nostology is toxic and useless in terms of psychology. The perceptions of the modern era from the architecture are associated with two serious issues. These issues are as follows; 1- the problem of the modern architecture is limited to the areas that have less covered the social effects and consequences of the architecture; the architecture issues are limited to the four walls of a building, and it

is tried to solve different problems inside the building. 2- The architecture of the modern era is specialized knowledge mainly based on the architect's mentality (Khani, Hashempour, Keynejad & Mirgholami, 2021).

The dynamic nature of place has often been neglected in most of the studies. Merrifield (2017, 258) believes the place studies suffer from methodological and philosophical deficits and considers most of the failures in the studies in the establishment of their fundamental ontological nature of the place. He considers the presupposition of many place studies to be a Cartesian implicit basis for space that deprives permission of dialectical interpretation of place (ibid., 271). The theorists such as Henri Lefebvre & Nicholson-Smith (1991), David Harvey, and the tradition of the political economy of the space (Harvey, 1985, 2008), the cultural studies of space (SOJA) have affected the social review of the place. Dovey (2014, 2) explains how our lives are framed by a set of rooms, buildings, streets, and the cities in which we live. He considers the built space as a mediation in which the social actions of power have been manifested. In another study conducted in the ETH University of Zurich and Buzzell's studio of this university in 2015, three concepts of the process of the exclusivity of the cities and place were introduced as follows: power, territory, and difference. This group considers these three concepts as vectors standing for direction and energy, and every city with these three concepts tries for its identity (Fig. 3).
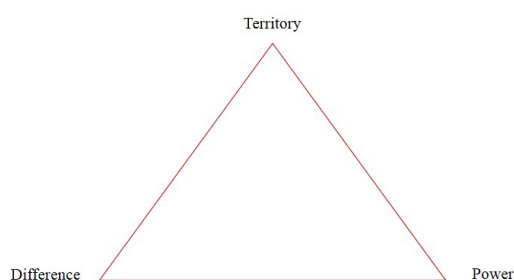

Fig. 3. Three main vectors of urban and place transformation. Source: Diener et al., 2015.

The interaction of these three concepts leads to the creation of a particular city (Diener et al., 2015, 22). They believe that the three concepts explain the main factors contributing to the city transformation and are the fundamental factors making today's cities different (Table 1) (ibid., 23).

In his book, "The Urban Revolution", Lefebvre explains the difference and the right of difference. According to him, in the current era and capitalism period, it is attempted to create uniformity in space and place. He believes that "these forces disappear their differences (internal) and possible future differences to impose the absolute homogeneity and use "abstract space" (Lefebvre & Nicholson-Smith, 1991, 370). Schmid believes that "difference" does not only indicate the cultural and social differences but also it is the result of the active process from the interaction, which includes the social fight and considers the city a place in which the social differences collide and flourish (Schmid, 2015, 301). For Lefebvre, the difference represents the life of different forces for expression in place and is a type of fight against "Hegemony", which tries to create homogenous spaces and places. Despite the breadth of place studies and the different approaches, a comprehensive classification of the studies conducted seems necessary. A new classification can be done considering the three types of research questions proposed by Blaikie namely what, why, and how (Blaikie, 2013). The different studies of the place have answered consciously or indirectly to one of the abovementioned questions and have different purposes. Fig. 4 shows the classification of various studies of the place.

Theoretical Foundations

The extensive studies of place have some fundamental presumption in addition to their different approaches:

• **The duality of objectivity and subjectivity**

Most studies on place are based on the presumption of the separation of humans' external and internal world. Tuan, in the book "Space and Place", has founded his effort moving the experimental perspective, which is one of the main sources of place studies. The

Golkar (2008) studied the concept of landscape and stated the duality of objectivity and subjectivity:

- Perception of the urban landscape as the intrinsic attribute of the physical environment of the city exists independently of man as an observer and evidence;

- Perception of the urban landscape as an arbitrary and subjective matter created by the observer and is not relevant to the structure and attribute of the physical environment;

- Perception of the urban landscape as a phenomenon or event that occurs during the exchange between the physical and perceptible characteristics of the environment on the one hand and the patterns, cultural symbols, and mental abilities of the observer on the other hand. However, Mansouri believes that separating objectivity from subjectivity is not possible in defining the urban landscape, and thus, he does not consider the urban landscape as independent objectivity of the human. He argues that the physique independent of the human, and its science is called morphology (Mansouri, 2004, 95). This perspective is affected by Cartesian Thought, which is based on the duality between the material world (external) and the world of the human conscious (internal).

According to Merrifield, the Cartesian perspective includes a distinct separation between thinking and the material world, the mental and material, the viewer and the viewed, and analyzer and the analyzed (Merrifield, 2017, 262). Most of the place studies emphasized a kind of monolithic ontology and Cartesian atomization. According to the phenomenologists, the place definition has always been associated with space. However, their perception of space is an absolute thing and a passive empty vessel.

• **Place as a static phenomenon**
A stream of place studies has considered the place as the final product. In contrast to space, they have conceptualized it as the place to pause, stop, and stay. The critics of the placeness in the geography founded their argument based on the static view of the place. The concept that they use to define the place is timelessness, enclosure, single identity, stable and

non-conflicting, and original (Madanipour, 2005, 333). The various perceptions study the place as an object and product and do not consider the process that generates and transforms a place. Marx, using the two terms process and thing, holds that goods are produced in a process and become things at a particular moment. Quantum theory also refers to the dual nature of mass and light: this simultaneous nature can be both particles as a thing and waves as a kind of process or current. While the mass acts as a kind of particle, it can expand its wave nature in contrast to its particle nature and vice versa. As a result, it is constantly transformed from a particle to the wave and from a wave to a particle (Capra, 1982, 3). The rhythms are the result of the time current in space and place. Some originate from the circular pattern and nature, which has specific periodicity, and their beginning point is repeated, and some others are the result of the linear pattern and originate from the mechanization (Barzegar & Habibi, 2020, 52).

By the spatial interpretation of Marx's concept, Lefebvre and Nicholson-Smith (1991, 90) believes that the dominant perspectives on space and place make us consider the space as the noumenal space by neglecting the hidden social relationships in the spaces.

• **Individualistic view**
Most of the place studies consider the human body as the primary presumption for the progress of their studies. The human body is the criterion. The values and spatial division give their meaning and existence to the human body. Also, the distance in the spatial concept is associated with the words that indicate the feelings and relationships between the people (Tuan, 2017, 52-63).

This perception of the body leads to considering the place as a set of perceptions and various mentalities. This perspective is called atomistic, mechanical, and empirical that tries to separate different forms of social reality and turn them into a thing. It also considers the social reality a set of discrete objects that do not have any interrelationship (Merrifield, 2017, 260-263). The majority of the place studies are conducted with

Table 1. The content analysis of place theories. Source: Authors.

| Theme	Categories	Subcategories	Different theories
Epistemology of place	Subject- object duality	Place includes environment capabilities and the level of human perception from it	-The individuals call it a place based on their experiences, social relationships, feelings, and thoughts in the physical context of the space (Jorgensen & Stedman,2001). - The place is a space to which the meaning is given in a group, individual, and cultural process (Altman & Low, 1992). The environment embodies the messages, meanings, and codes besides its physical aspects that people percept and decode according to their roles, motivation, and expectations (Rapoport, 2013). - From a phenomenologist point of view, the sense of place means making a relationship with place through the perception of symbols and everyday activities (Relph, 2019).
	Individualistic	Place creates different emotions in the person by creating different interactions and makes space meaningful for the person.	- Place attachment is used to describe the interaction and various affective links of people with particular places (Altman & Low, 1992). - The primary studies pointed out the personal dimensions of place in place attachment (Proshansky et al., 1983; Williams et al., 1992; Schreyer et al., 1981). The general sense that arises in a person after perceiving and judging the specific environment is called the sense of place, which is a significant factor in the harmony of the person and the environment, causes better use of the environment, results in user satisfaction, and finally, promotes the sense of belonging and continuity in it (Falahat, 2006).
	Stability	The place has components that could distinguish it.	- According to the theory of David Canter, the constituent components of places are activity, form, and imaginations (Canter, 1997). - Phenomenologists have explained the place structure two groups of factors and defining components of place (Schultz, 2013; Partovi, 2013).
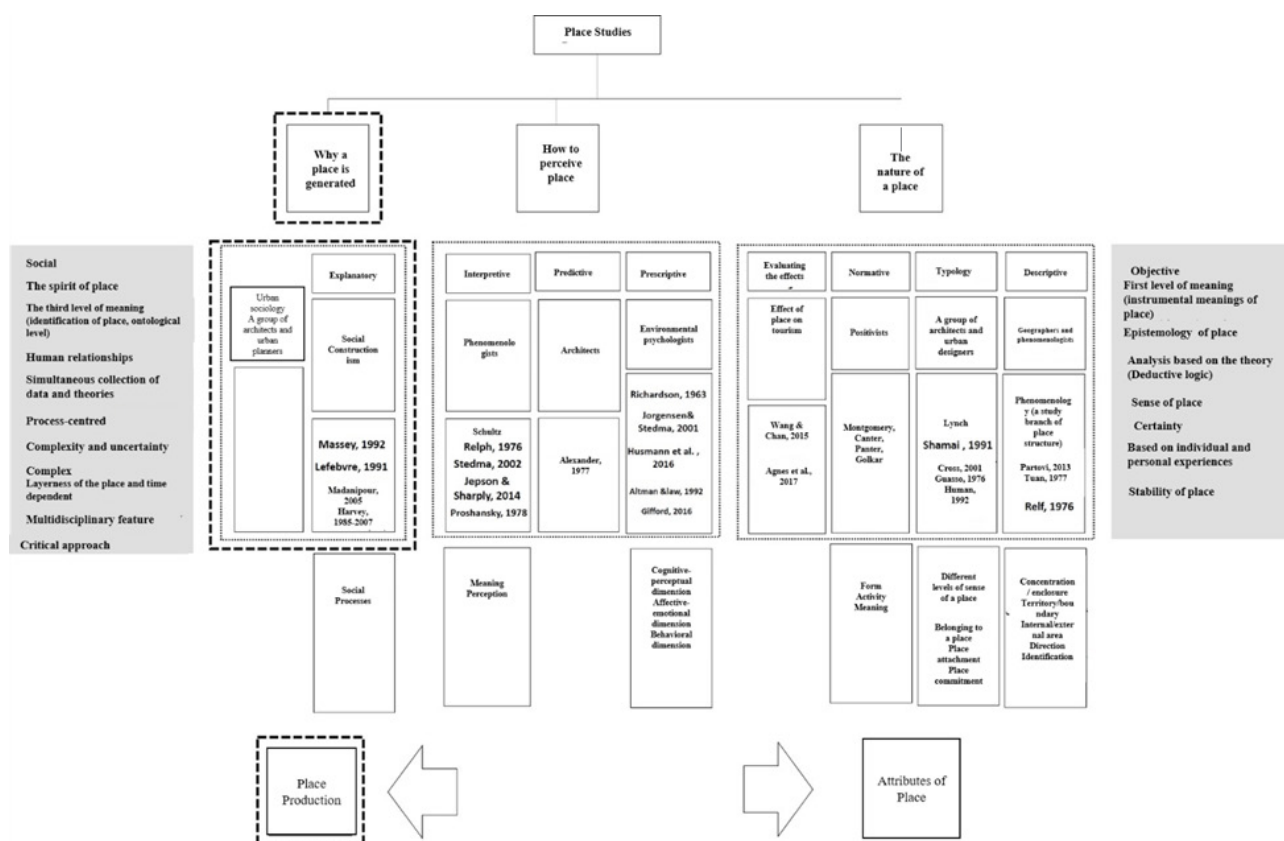
Fig. 4. Classification of the place studies based on what, why, and how of the research. Source: Authors.

external experience is directed. Seeing and thinking are dependent on a person' environment (Tuan, 2017, 20). Environmental psychologists also focused on the process of the perception of the world (object) and human view (subject). This duality has turned into the duality of space- place in the spatial section.

individual criteria where even meaning and identity refer to the personal characteristics (Table 1), (Fig. 5). However, the participation and interaction of the individuals at different levels of the place have been raised. In this regard, the participatory landscape has been created (Golestani, Khakzand, Faizi & Karimi, 2020).

Research methodology

As this study is qualitative, the mechanisms of place production and evolution were studied using the retrospective approach (Baliki, 2013). First, the current broad perspectives were organized conceptually using an inductive approach. The current opinions were classified into three groups of "What" is place, "How" place is perceived, and "Why" place is created. The current study focuses on the reasons "Why" the place is created to answer the research question. Next, by adopting a critical approach and using qualitative content analysis, the study attempts to address place problems in place studies. The research data were collected using the bibliographic research method, and then they were analyzed and classified again using open and axial coding. The place problems were identified using content analysis of place theories (Fig. 6). The place studies were classified in terms of their adopted sciences approach. Falahat (2006, 57-66) has classified these groups in terms of environmental psychologists and phenomenologists. Moradi (2016) has also classified these groups in the classes of environmental psychologists, the documents on philosophy, and geography. He has also categorized the second group (geography and philosophy) into the sub-classes of interpretive-descriptive, the social constructionism approach, and the phenomenology approach to the place. Some other scholars consider other perspectives about the place to include socialists, environmental psychologists, positivists, and phenomenologists (Daneshpayeh, Habib & Toghyani 2017, 123). Another group has also divided the approaches of the sense of place studies into classes of phenomenological, critical, and positive (Ghashghaie et al., 2018, 437).

Discussion

Place and generating the sense of place has been among the significant subject of architecture, urban planning, and environmental design in recent years. However, the presumptions of these studies have led to the defective perception of the concept of place. The assumptions of many place studies are based on the separation of the physical environment and mental perceptions. Also, most scholars consider the interaction of the human and environment the condition for creating a place. However, this separation has seriously been criticized in recent decades. The presumption of the subject and object independence has led to the creation of abstract spaces, and consequently, many of the modern spaces are similar. This duality in the scale of architecture and the city has led to zoning policies that have minimized the difference and interaction in the places. The difference means the interaction of the groups and different ideas in the place. Without any difference, the places are merely minimized to "nostalgic places". It is by the difference that the dialectic and discussion occur, and the places become vital and dynamic. Different approaches to place emphasized the elements that lead to its particularity. In other words, these studies have considered the particularity a condition for the creation of the place. Also, it is supposed that through these particularities, meaning can be produced. However, particularity does not necessarily create a sense of place. One of the accomplishments of post-modern architecture is the emphasis on particular architecture and the brandscape after the 1980s. However, this movement is a part of the chaos in today's architecture, and it has resulted in placelessness. When the architecture tries to create particularity and contrast in its context, it conducts a sculpture-like architecture to create a place by symbols. The superior and ruling powers try to minimize the differences in the places, and by controlling the places, they divide the various groups into different components and marginalize them. While different models of place are based on experimentalism and personal perceptions, the
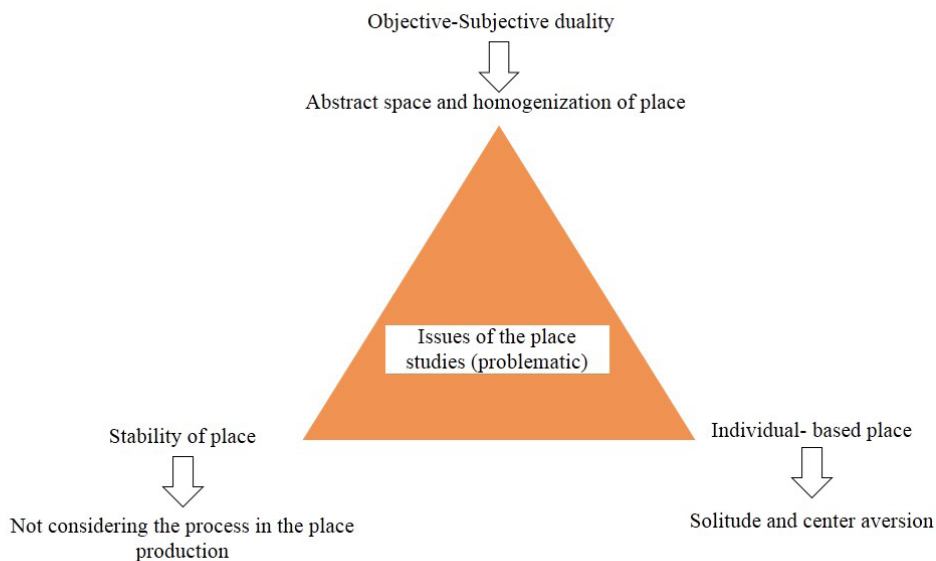
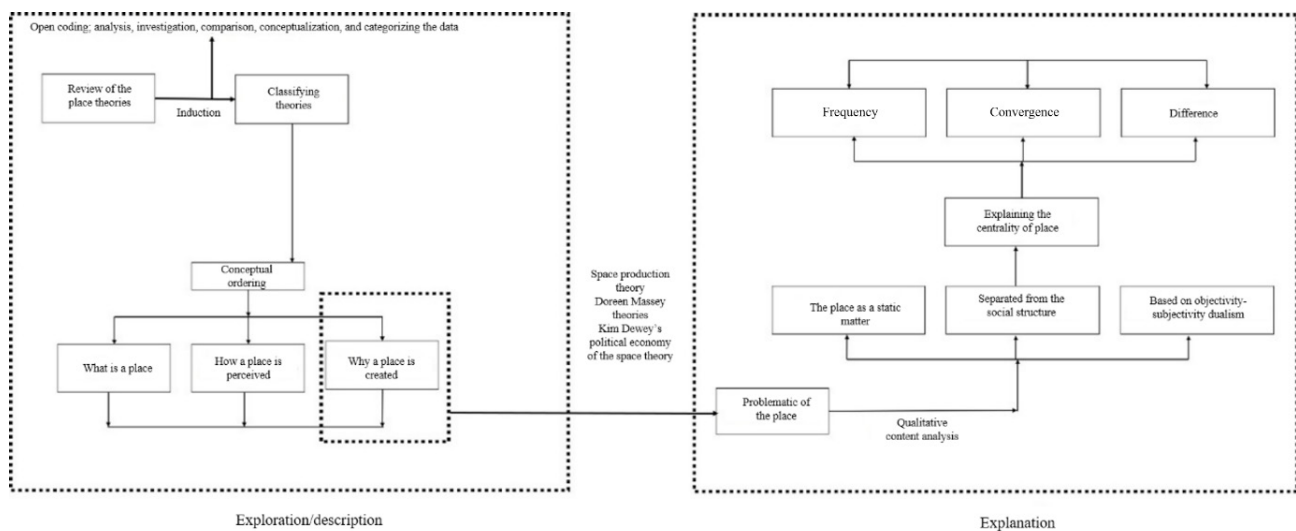Fig. 5. Problematic of the place studies. Source: Authors.

Fig. 6. Research method and process. Source: Authors.

"difference" component tries to link the place to the social structures; however, the difference cannot create successful places on its own.

The concept of difference has a long history. This concept has been used in broad and various contexts. However, it enjoyed significant importance, particularly, in the discourses of the post-structuralists, post-modernism, and deconstructionists, semiotic, and linguistics. Yet, Lefebvre pointed out the concept of difference and the city for the first time (Schmid, 2015, 302). Lefebvre considered the difference as a relative concept and knew it as one of the dialectic categories. The difference should not be only

understood as social contrast, but it also needs to be perceived as enacted contradictions. They only present and represent themselves in relation to the other one. The differences are related to the totality of practices, situations, discourses, and context. They depend on a network of interactions that are overlapped and intervene with each other and change due to their effectiveness on each other. Therefore, a current is created within a movement that ultimately changes the totality of the social relations (Lefebvre, 1970). The difference must be distinguished from the heterogeneity and diversity. The diversity of the people and things being present at a time and in

a place is not the issue but their interactions matter. Later on, Lefebvre distinguished the minimal difference and maximal difference, as well as the induced difference, and produced the difference. The minimal difference results from the changes within a defined area. For instance, different types of detached housing in a homogenous area. The minimal difference tends to have formal similarities. On the other hand, the maximal difference is used to determine the differences between the specific areas and thus, referring to the qualitative differences such as contradicted lifestyles and status of daily life. The induced difference includes a fixed position or a present system. In contrast, the produced difference crosses the limits of an area. In this case, the difference can be a generator and create a novel and new thing and overcome the limits of daily life. They are always surprising and unpredictable. They are potentially explosive and can challenge the present system and order (Lefebvre & & Nicholson-Smith, 1991, 395-396). For Lefebvre, dominant social and political powers aim to disrupt the differences to push them to the margins of the city and society. They try to influence them or integrate with them to internalize and neutralize the maximal difference and order it. Consequently, they want to minimize the maximal difference to the minimal differences. This integration can be considered an incorporation process through which urban society has become uniform and homogenous. The superior and governing powers try to minimize the difference in the places and divide the different groups into different components by controlling the places and marginalize them. If the different models of the place are based on the empiricism and personal perceptions, the different component attempts to link this to the social structures. However, the difference cannot lonely lead to creating successful places. According to Lefebvre's perspectives, the different places and spaces (or different space-place) are an embodied utopia. It is a place that originated from here and now (Schmid, 2015, 303). Various groups can only contribute to creating a sense of place if they discuss

an idea or event. Otherwise, that will only lead to the adjacency of different elements without leading to the sense of the place. Such a tendency to closeness is called "convergence". If the difference is the centrifugal force, the "convergence" is the tendency to the center and tries to gather different components of place together (Fig. 7). Most places in modern cities are minimized to the adjacency of the elements without any interaction between the elements. In such a situation, the place is a whole that its different components could not contribute to its perfection. Convergence is an effort to create a dialectic among different elements. If a place cannot approach various groups to each other, it results in chaos. Many of the spaces and prominent places in contemporary cities are disintegrated due to the dominance of vehicle traffic, and despite the adjacency of various activities, the sense of place is hardly created. Creating disintegration in prominent places is the policy of the totalitarian powers. However, the place is a result of the perfection of the citizens' lived experiences that requires the defamiliarization of usual affairs and gathering different elements. While it seems that the convergence and the difference are in contrast, they are complementary and contribute to each other. If a place gathers similar components without considering the difference, it has not acted successfully in creating a sense of place. Convergence is going beyond the level of body and mentality of the person towards social interaction and is an effort to avoid the growing isolation that has affected today's life.

Urban events are one of the most significant moments that cut the daily life current in the urban spaces and places and lead to creating convergence. At the time of holding the events, the dominant order is challenged, and for moments, space and place are promoted to a higher level. The dominant order often tries to capture the place and attempts to separate the actors of the places, and by using different tactics, turn the place into several pieces to prevent forming the convergence. The formal reading tries to replace unity with convergence. The unity tends to uniform the place and remove the difference. However, convergence

is the conversation and communication among the "different" groups and people. Convergence is an excuse for the different groups to be present in the place through that. When an excuse to be present is provided, an unwritten unity is developed among different groups, leading to linking them. In this case, the strangers have a mutual saying and lead to the mutual practice, conversation, or mutual feeling. Another critique of the different approaches to the place is the stability of these models. The various models of the place usually consider a fixed image of a period of a place and evaluate different components such as physical characteristics, activity, or meaning based on the place; however, a place is a phenomenon that has been changing and produced and regenerated constantly. According to Lefebvre, the place is both a process and a thing. The place has an introduction and conclusion and is arguable in the process and interval frequency. If the various place studies tried to define the place through space, this paper has used the time-space dialectic to better understanding the place. The place cannot be stopped at the moment, and discuss it. The place is changing, which is called the place frequency. The frequency shows the constant reproduction of the place. People participate in the changing process of the place in addition to benefiting from its "thingness" by being present in the place. The frequency allows time to enter the components of the place. On the one hand, there is a conflict between a kind of time that is standard, imposed, and external, and on the other hand, there is a time of the endogenous kind. Rhythms are the result of the current of time in space and place.

Rhythmic time has no beginning and no end. "Each cycle is born from the center of another cycle and is absorbed in other circular motions." Circular time does not negate repetitive action ... No original cycle goes back exactly to its beginning or reproduces itself exactly." (Lefebvre, 2003). The modern human is trapped in the rational procedures of the industrial-technical world and is exposed to the linear flow of time. The frequency is a feature contributing to creating the natural rhythm of the place. The events
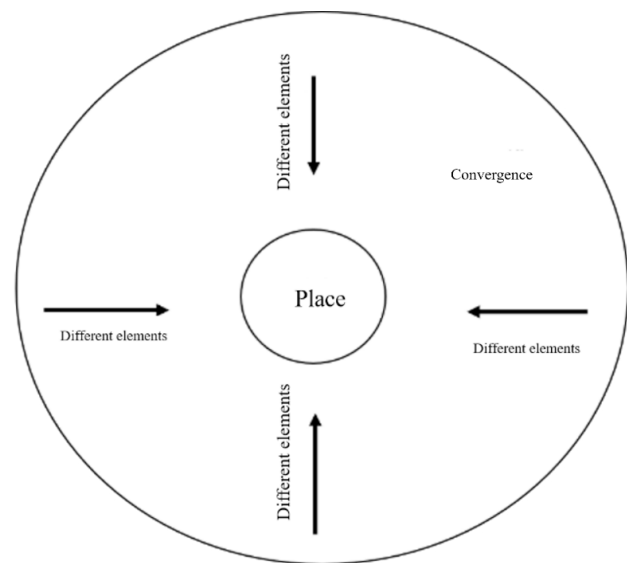

Fig. 7. The relationship between the difference and convergence in creating the place. Source: Authors.

that occur in a range of a time in the place, give the place an identity that provides the possibility for the visitors to return. Muharram ceremonies that are held annually, pilgrimages to holy shrines and tombs that are done weekly, street vendors that are done regularly and every day, performing religious duties that are done several times a day in groups, street performances, street music, various festivals that are held irregularly and occasionally, all create a frequency that gives rhythm to an urban place. The frequency does not originate from the linear time but is created by the circular time that affects the quality of an urban place. Figure 8 shows the correspondence of the introduced issues of the place and constituent components of the place centrality. Figure 9 shows the conceptual model of the research. The difference component has a range from integrity to complexity. In complex situations, social interaction is created by the presence of "different" individuals and groups. On the other hand, when there is no difference, places experience a kind of unity, and integration. Convergence also has a range from isolation to inclusiveness. When different people find an excuse for conversation or a mutual collective act, such as an excuse for holding an event, the convergence becomes maximum and has inclusiveness. When this collective mutual act is not conducted, the elements and people
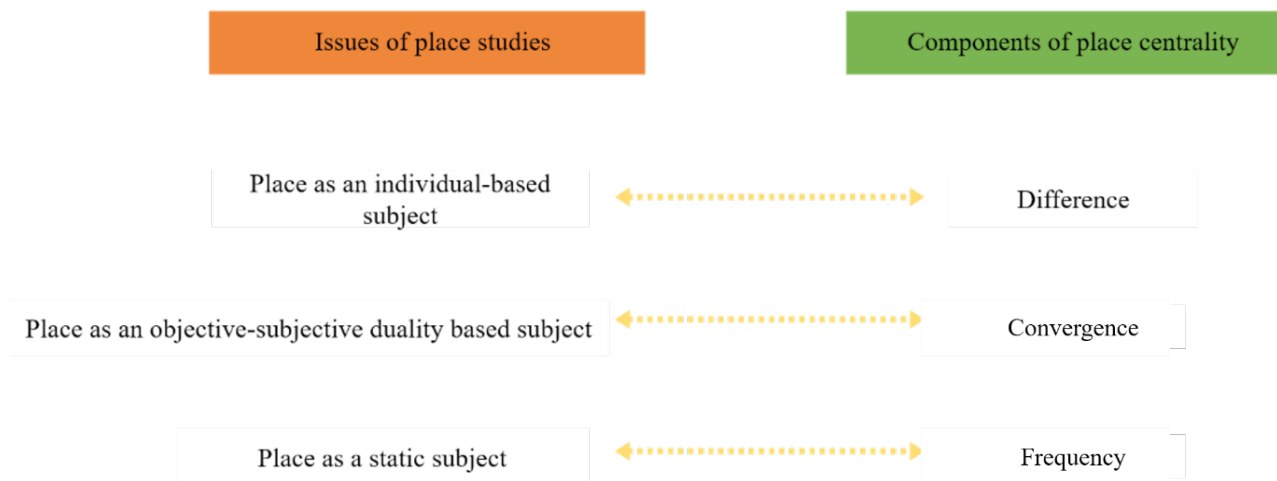
Fig. 8. Correspondence of the place issues with the components of the centrality of place. Source: Authors.
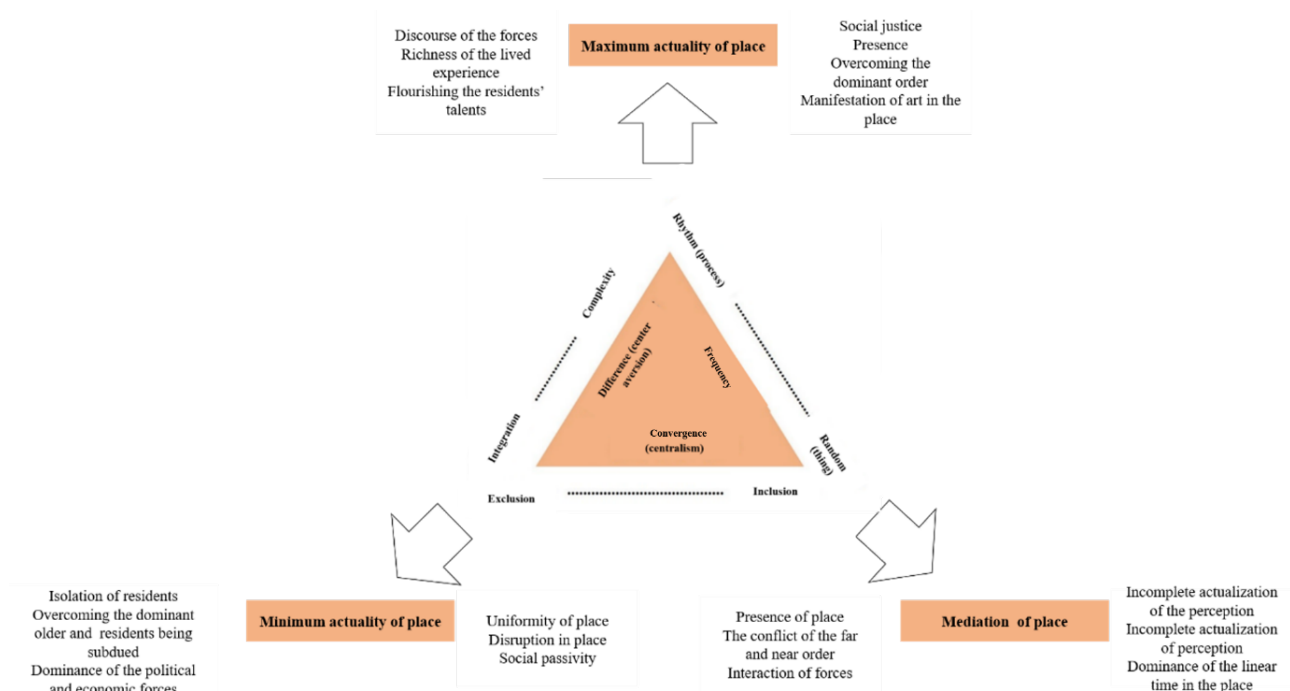

Fig. 9. Conceptual model of the research. Source: Authors.

are close to each other but they are isolated. The frequency also includes different rhythms of a place, leading to the place with circular time. If an event occurs accidentally, for once, and irregularly, the frequency is placed in the accidental range. When a place is at its maximum difference and rhythm and convergence are high, the actuality of the place is at its maximum. However, if "difference" is in terms of integration and convergence and discourse have not taken place, the place is at its minimum of actuality. In

contrast, in a situation where the convergence is at its maximum, but the frequency is accidental, the place has the mediation of actuality. Table 2 presents the characteristics of the aspects of the place centrality, and Table 3 shows the aspects and criteria of the place creation.

Conclusion

The concept of place is one of the principal subjects of architecture, urban design, geography, and

environmental design and has drawn significant attention in recent decades. The various definitions of place and the lack of consensus on it have led to confusion despite the extent of the place studies. The phenomenologists, environmental psychologists, geographers, and various social sciences have discussed it. However, most of the studies have addressed the place quiddity, explained how it is perceived, and examined the approaches to the place study. These studies are individualistic considering their assumptions and emphasized the mechanism of the mental perception of an individual. While the place studies are based on the subjective-objective duality, consider the place the result of human interaction with its environment. Such duality in the place studies has led to the space-place duality. This assumption has turned the place into an abstract thing. Another assumptions of the place studies are the stability of the place and not considering the social relations and structures. Despite the assumptions proposed by place studies, the reason for producing place depends on three various components of difference, convergence, and frequency. Place can lead to the richness of lived experiences when it goes beyond individual

perception and can come out of the same and abstract space and place with the presence of different elements, groups, and communities. The place also has a characteristic of inclusiveness, which is not counted only by enclosure and physical qualities. It is the convergence that puts together the components of the place. If difference acts as a centrifugal force, convergence is a centralist component. One of the most significant issues in places in today's cities is the isolation and disintegration of collective life. Although place may have a meaning component, it does not necessarily play a role in the social structure of a city. The frequency proves the time dependency of the place. A place can contribute to the collective identity when social action frequently occurs in it. Otherwise, one cannot produce a successful place with a sudden and one-time event. The current study addresses the way of production and transformation of the place instead of describing it and its different aspects. Also, a place is both a thing and a social-economic process (the objective and physical manifestation of the space). If the place process is not taken into account, it will suffer from the ambiguity of the place and will be a reductionist view.

Table2. The Characteristics of components of the place centrality. Source: Authors.

Place Components	Characteristics
Difference	- The difference means the interaction of different groups and ideas in a place. - It is under the influence of difference that dialectics and discourse take place, and places become vibrant and dynamic. -Differences depend on a network of overlapping interactions that interfere with each other and change through their influence on each other. - The minimal difference tends to be formal similarities; On the other hand, the maximal difference is used to determine the differences between specific areas and thus to refer to qualitative differences: such as contrasting lifestyles and daily life modes. The induced difference includes a fixed position or an existing system; In contrast, the difference produced crosses the limits set for a domain. - The difference represents the life of different forces to express themselves in place, and it is a kind of struggle against the "hegemony" that seeks to create a homogeneous space and places.
Convergence	- "Convergence" is an attempt to create a dialogue between different elements If a place can not bring different groups together, it only confuses. - The place is obtained with the richness of the lived experiences of the citizens, which requires getting acquainted with ordinary affairs and gathering different elements. - "Convergence" is the transcendence of one's body and mind into social interaction and is an attempt to escape the growing isolation that plagues today's life.
Frequency	- The place is both a "process" and a "thing." - The place cannot be stopped at any point in time because the place is constantly changing. - By being in the same place, people benefit from the "being" of the place and also contribute to the process of changing the place.

Table 3. The aspects, dimensions, and criteria of place production. Source: Authors.

Place Components	Place Aspects	Place Criteria
Difference	Creating complex spaces	- Avoiding zoning policy of the modern era - Integration of activities and land use - Creating various alternative for users - Using art for improving beyond usual issues
	Combat against geometrical and abstract spaces	- Releasing from form-function duality - Going beyond mental and physical aspects of place and emphasizing social one
	Interaction of forces	- Resisting against being dominated by special force - Creating a different behavioral setting
	Reducing center-periphery distance	- Prioritizing consume the value of place over exchange value - Avoiding the rejection of various groups (gender, ethnic, class, income, religion, etc. segregation)
	The manifestation of different forces	- Characterizing users and preventing them from being dominated against dominant forces - Place as a context for freeing and releasing from commodification and objectification. - The possibility of the presence of different groups and avoiding the uniformity of the place
	The manifestation of social practice	- Emphasizing everyday life - Place as the embodiment for the emergence of collective behaviors - Defamiliarizing from daily life and creating different surprising events in places
Convergence	Inclusiveness	- Event-orientation - Context-margin - The cooperation of the place users in the place events - The use of interactive arts to improve the role of the users - The use of the small-scale activities and temporary zones (temporary exhibitions, vendoring, etc.)
	Avoiding departure of place	- Preventing the separation of place (like terrific or divide the place by plants, water, and other physical elements) - The place as a whole - The proper interaction of the place components
Frequency	Rhythm of Place	- Replacing linear time with cyclic time in places (using biological time instead of mechanical time) - The regular sequence of the events and activities in different intervals - Place as an area for periodic events instead of sudden events
	Reproducing Place	- Place as an area for constant being - Place; rooted in history and the being (the procedural nature of place) - The layering feature of place (place as a palimpsest)
	Doubled involvement of place	- The place is changed by forces and affects the character of the forces.

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