

6.3 THE FORMULATION OF PLANNING POLICY TAKES INTO ACCOUNT THE WISHES OF RESIDENTS AND COMPLIES WITH THE PRINCIPLE OF PUBLIC PARTICIPATION

In the process of planning urban residential space, it should listen to the public opinions through questionnaires, interviews and other forms. The Lao Cheng Area has a long history, and planning policy should be developed from two aspects, there are resident's satisfaction and historical protection. In the process of renewal of the Lao Cheng Area, the residents can make local arrangements as far as possible and settle the employment nearby.

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ID 1555 | A METHOD FOR MAPPING THE PUBLICITY-PRIVACY SPECTRUM IN A HISTORICAL BAZAAR IN IRAN: ILLUSTRATING THE SOCIO-SPATIAL FABRIC OF THE TABRIZ BAZAAR AS A PUBLIC PLACE

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1 INTRODUCTION

The bazaar is a social and spatial network, shaped through centuries of relations between the bazaar community, the states, the regular public, and other actors, such as the waqf endowment organisation and the religious clergy. As a commercial centre, urban heritage, and public place, the bazaar is profoundly influenced by the quality and quantity of the presence of regular public members.

By reviewing literature presenting empirical studies on the bazaars in Iranian commercial cities such as Tehran, Esfahan and Tabriz, this research has categorised the general types in the spatial, functional, legal, and social aspects of these bazaars (Yadollahi, 2017). Based on these categories and according to the literature on the methods of studying public places, this research has developed a method to study an Iranian bazaar as a public place. After documenting the aspects mentioned above in the Tabriz Bazaar, located in the north-west of Iran, this method is modified specifically for and applied towards this case. The present paper discusses the results of implementing the mapping method on the Tabriz Bazaar. The adaptation of the mentioned method towards the Tabriz Bazaar is based on the data collected through regular ethnographic research in the bazaar between March 2013 and September 2015.

Through mapping the functional, physical, legal, and cultural aspects of the involvement of public and private actors in the bazaar, this research addresses the following questions: How can we map the socio-spatial fabric of a bazaar as a public place? How can we discover the patterns of spatial distribution of public and private power in a bazaar, considering the four aspects mentioned above? Does crowdedness of a bazaar represent social diversity and equality of all public members in its use and control?

2 THE RATIONALE OF THE APPLIED METHOD

This method is designed based on the four factors that play a significant role in defining the public or private character of a place. Researchers such as Canter and Habraken have analytically studied the physical, functional, and social forces that shape the character of the built environment. Putting the categories introduced by these researchers and the corresponding attributes of Iranian bazaars together, factors of use, physical accessibility, ownership and local culture of territory-defining are suggested for studying the publicness of bazaars (Yadollahi & Weidner, 2017). Using these factors, it is investigated how different variations of the composition of these factors can influence the openness and accessibility of the spaces in a bazaar. The basic logic of the method is that if we can categorise the levels of publicity and privacy regarding each of these four factors in areas of a bazaar, we can explain how and why some spaces are (formally or informally) more public or more private. Accordingly, by means of these categories, we can illustrate the fabric of a bazaar in terms of the publicity-privacy of areas in it. It should be mentioned that this fabric is subject to change because, the physical, functional, legal, and cultural conditions of a bazaar is in continuous change.

To relate the mentioned four fundamental factors with the typologies of spaces found in a bazaar a matrix is used (Table 1). The openness-accessibility factors form the rows of the matrix and the columns indicate the degrees of publicity–privacy that can be identified in an area of a bazaar. These levels or types of publicity-privacy have a qualitative nature because they are defined mainly based on qualitative ethnographic fieldwork. So, this method does not have a deductive approach, which dictates or pre-defines categories and typologies. On the contrary, it follows a flexible, empirical and inductive way of studying the built space. The number of columns depends on the precision of the surveys and the numbers of identifiable categories of physical accessibility, use, ownership and the diversity of user groups in a bazaar.

After mapping the four factors in the bazaar and juxtaposing them with the help of the described matrix, the final map shows the publicity–privacy spectrum of the bazaar. The next section presents the results of applying this method towards the case of Tabriz Bazaar.

Level of Public /Private Control Factors Defining Openness and Accessibility	The Spectrum of the Public - Private Control in the Studied Spaces	
	Public	Private
Physical Accessibility	Spaces providing the highest level public accessibility	Spaces designed to ensure maximum private control on accessibility
Current Use	Uses attracting the largest volume of users with the greatest social diversity	Functions that mainly involve owners or limited (filtered) users
Legal Status of Land Ownership and Control	Public – State ownership	Private and waqf ownership
Culture of Territory Defining	Places in which the highest level of diversity of groups, engaging in optional activities is observed	Places that are culturally considered as territories of certain groups or individuals

Table 1 - The publicity–privacy spectrum matrix for Iranian bazaars (Yadollahi, 2017).

3 RESULTS OF APPLYING THE METHOD TOWARDS THE TABRIZ BAZAAR CASE

Tabriz, located in Eastern Azerbaijan province in North West of Iran is one of the cities that have a long history of commerce. Tabriz is one of the largest commercial and industrial cities of Iran (Azerbaijan Governorship, 2013). The bazaar of Tabriz is located at the core of the historic centre of Tabriz. The historic city includes the area inside the former 18th-century city walls (Iranian Cultural Heritage, Handicrafts, and Tourism Organization, 2009) (Figure 1).

The Tabriz historical area, with the bazaar at its centre, is densely occupied with commercial areas. As the Detailed Plan of Tabriz Historic Area suggest, 50 percent of the trade in Tabriz took place in the city centre in 1995 (Aban consultant engineers, 1995). We should consider that this information is valid for 1995. But, the recent Master Plan of the city shows that the commercial character of the city centre has not changed dramatically (The Municipality of Tabriz, 2011).

The bazaar of Tabriz is located in the commercial centre of the city, it has several retail and wholesales units that offer various services. Architecturally speaking, there are numerous open spaces in the bazaar's spatial network that are accessible to the public. We should remind that the Tabriz bazaar is a crowded place, especially in its southern areas. However, our studies show that the public life in the Tabriz bazaar lacks social diversity.

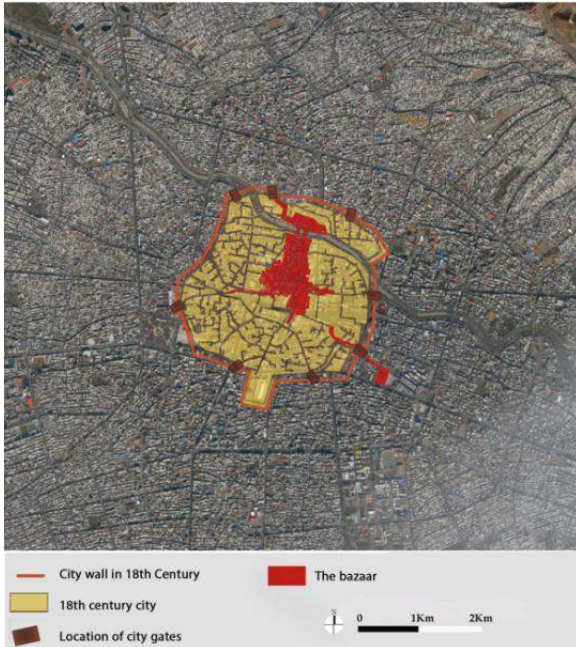


Figure 1 - The location of the bazaar in the historical city of Tabriz. (Yadollahi, 2017).

The national statistics show that the population of Tabriz in terms of gender, educational level and social class is diverse (Yadollahi, 2017). However, the results of the ethnographic research and quantitative observations in Tabriz bazaar between March 2013 and September 2015 do not show the similar diversity. The findings of this research show that most of the users of Tabriz Bazaar are from a traditional social background (Yadollahi, 2017). Furthermore, the quantitative surveys in the Tabriz Bazaar by Yadollahi (2017) show that the percentage of male users in the Tabriz Bazaar was observed to be between around 72.7% and 93.3% of the total users, including women and children. It is noteworthy that the number of children using the bazaar in relation to the adults did not go higher than 2.67% in the Tabriz Bazaar .

The lack of social diversity in the public spaces of the Tabriz Bazaar was a motivation to study the forces that influence and shape the public life in this bazaar. As the first step of studying the public life in the Tabriz Bazaar, the four factors of use, physical accessibility, ownership and local culture of territory-defining, mentioned earlier have been investigated and mapped (Figures 2-5).

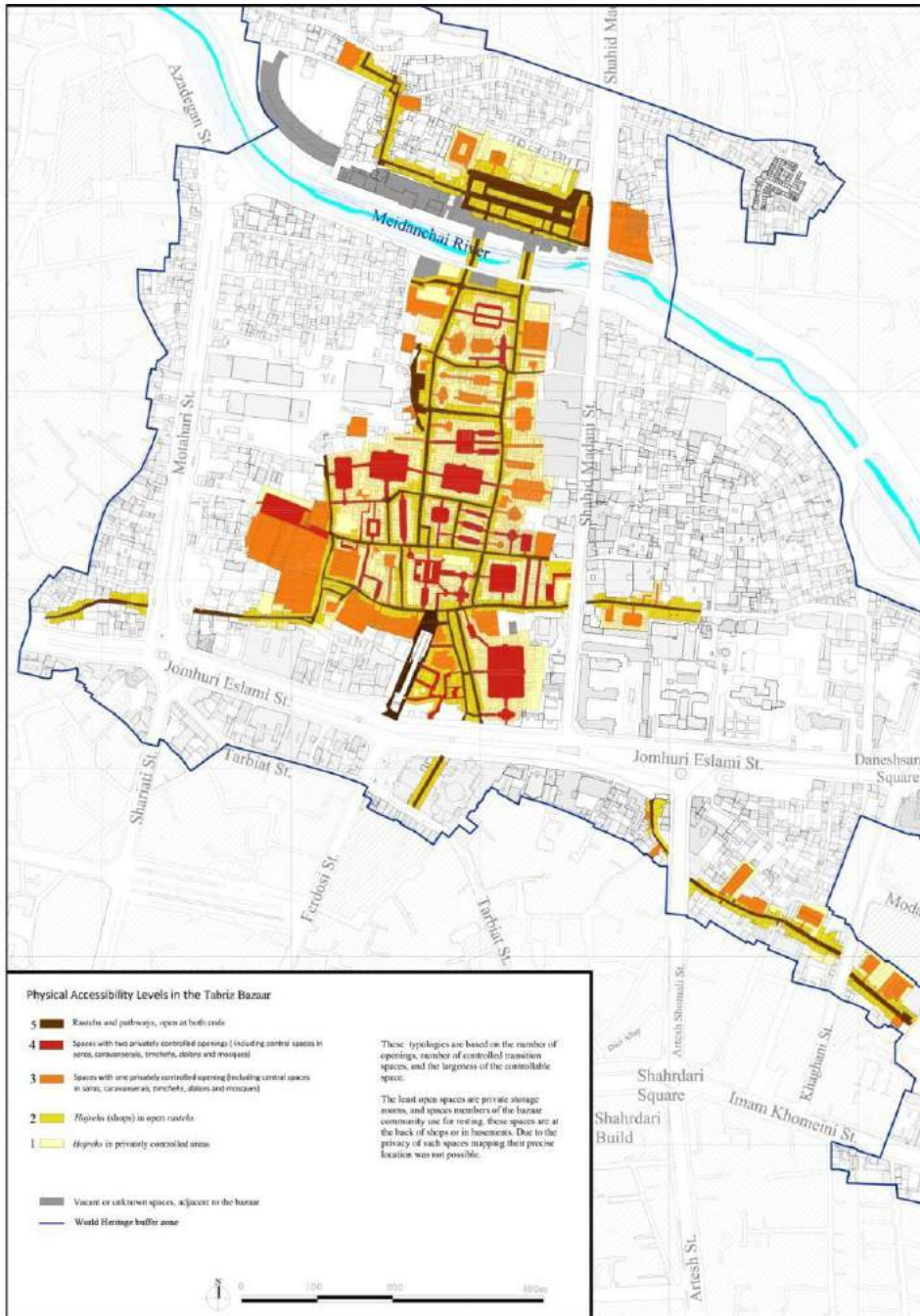


Figure 2 - Identified categories of physical accessibility in the Tabriz Bazaar (Yadollahi, 2017).

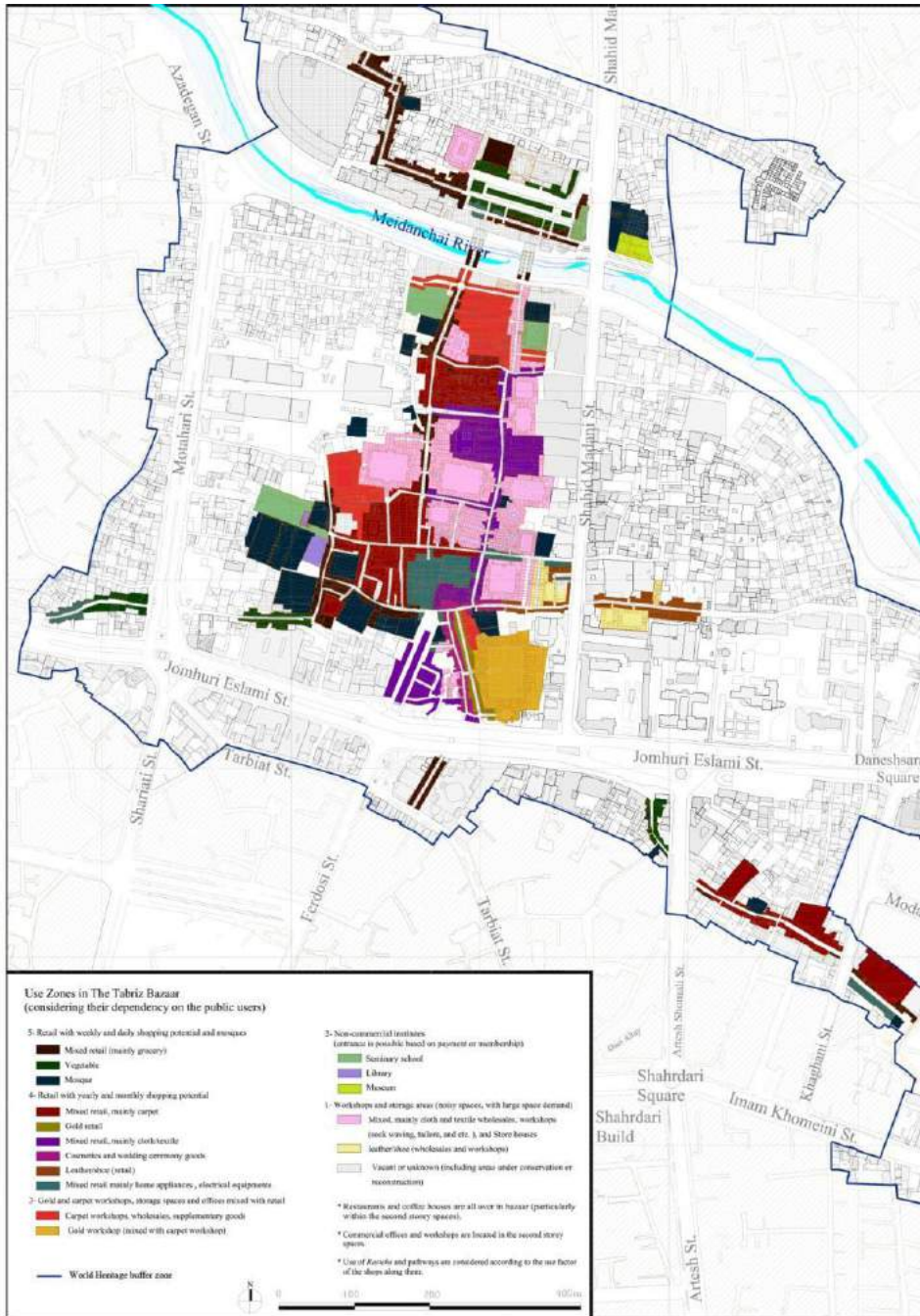


Figure 3 - Identified categories of use in the Tabriz Bazaar (Yadollahi, 2017).

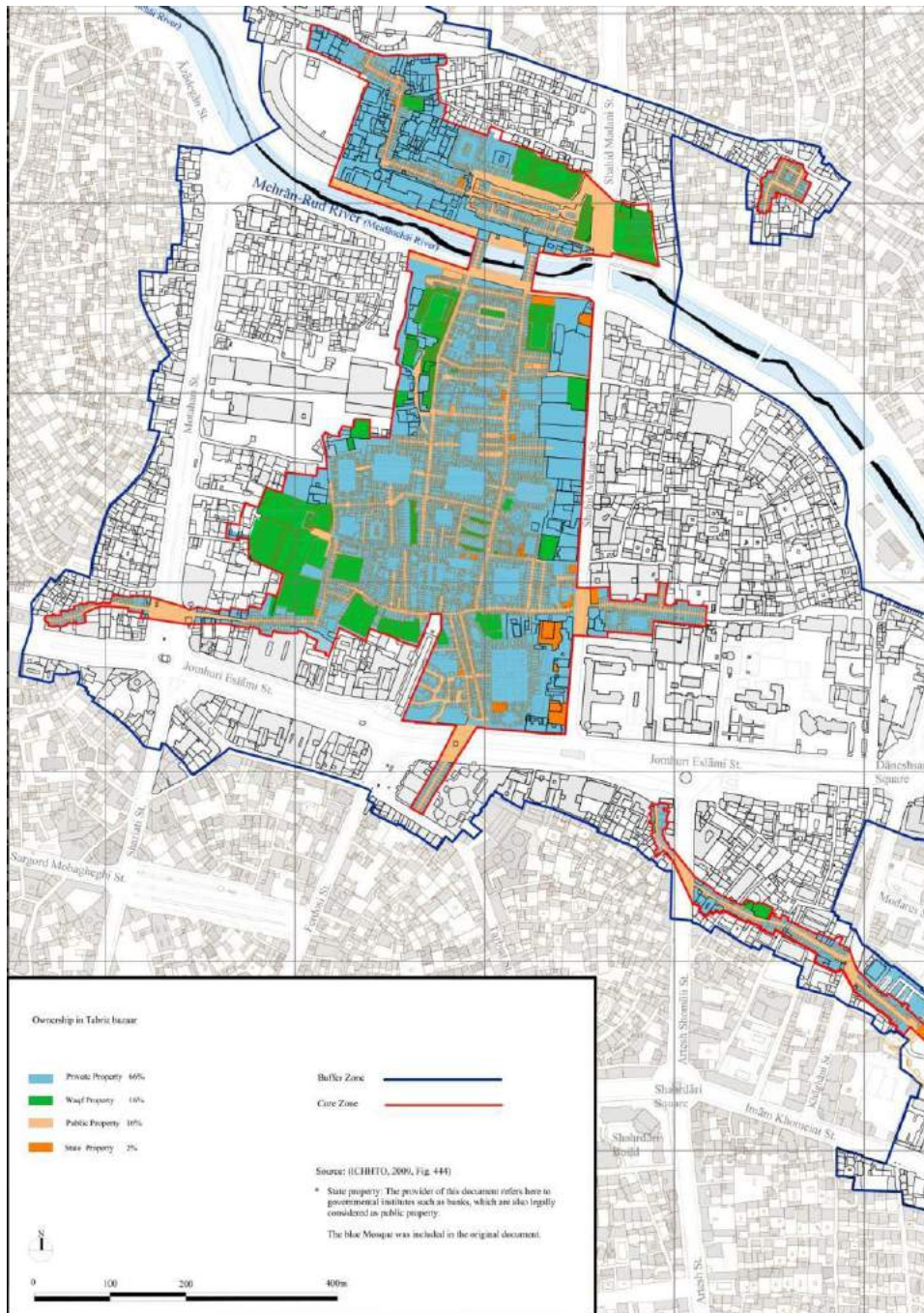


Figure 4 - Identified categories of ownership in the Tabriz Bazaar (ICHHTO, 2009, p. 496).

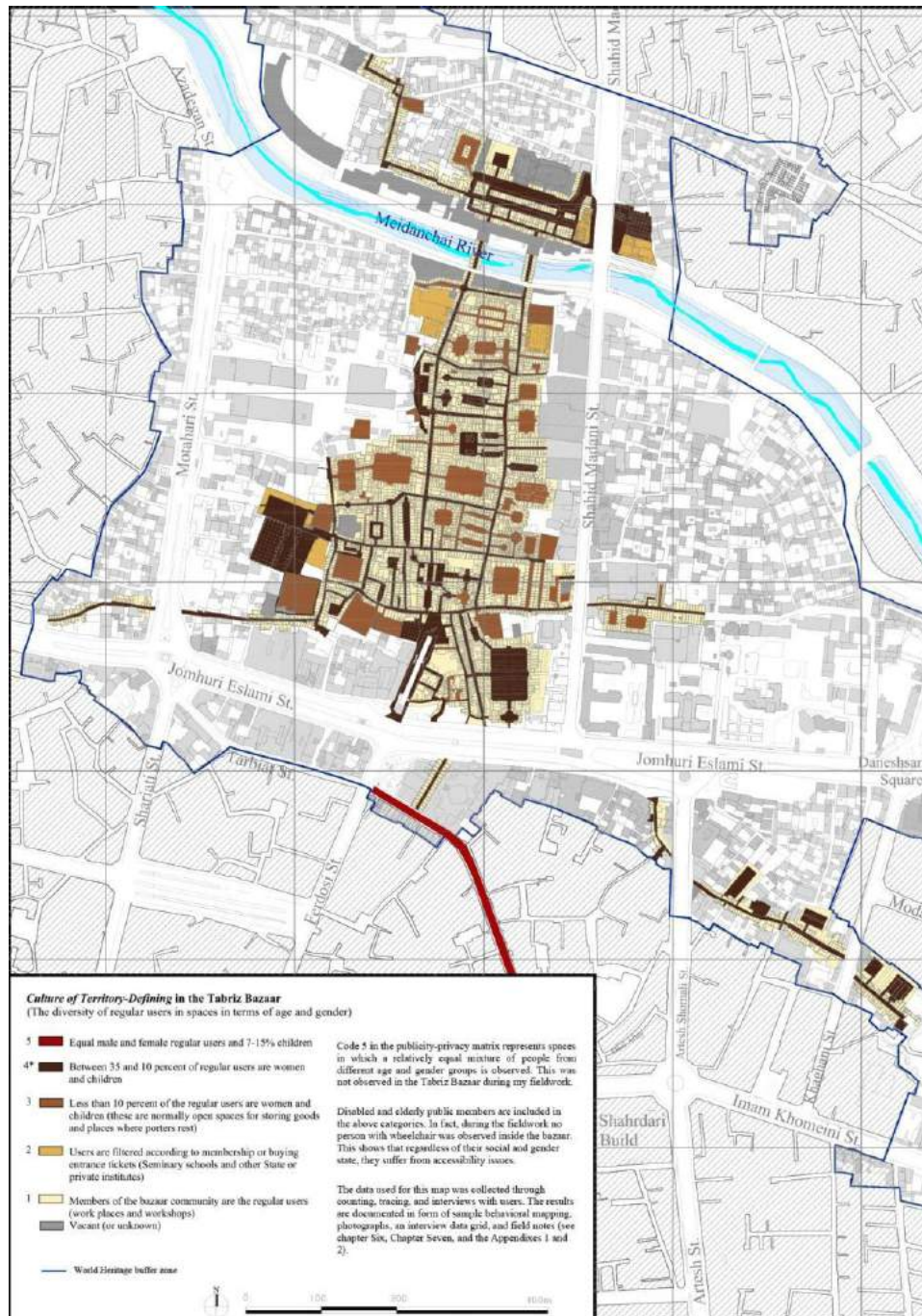


Figure 5 - Identified categories of the local culture of territory-defining in the Tabriz Bazaar (Yadollahi, 2017).

The categories found in the Tabriz Bazaar, regarding each of the factors mentioned above are briefly explained as follows:

- Physical Accessibility: The typologies of physical accessibility in the Tabriz Bazaar are defined based on the number of openings, their size, and the largeness of the area of privately controllable space. The privately controllable buildings in the bazaar are not accessible to the public before and after the working hours.
- Use: The capacities of each use zone to attract diverse user groups on daily, monthly, and yearly basis were categorised in the case of commercial areas. For defining use categories in non-commercial areas, the factor of membership or institutional control was considered.
- Ownership: Two types of public and private control were identified in the Tabriz Bazaar. The categories of properties that have a legal public or private ownership status are clear. In the Tabriz Bazaar, there are several buildings owned by the Owqaf and Endowment Affairs

Organization (OEAO). Regarding these properties, the extent and possibility of public control in them was considered in categorising them. Firstly, the head of the OEAO is not elected by the Parliament. Secondly, a Vaqf property is not legally considered a private or public property. Therefore, the regular public members are not legally involved in decision-making about the physical or functional changes in these buildings (Yadollahi, 2017). So, in terms of legal public and private control level, the status of Vaqf properties are considered closer to private properties in the bazaar.

- The Local Territory-Defining Culture: For categorising the local territory-defining culture in the bazaar, the regularity and quality of optional and necessary behaviours of the user groups were observed and recorded. The consistency of optional activities performed by a particular group indicates that they consider the public space their comfort zone or their cultural (although not legal) territory. Some parts of the Tabriz Bazaar (especially in the southern areas) can become overcrowded during the peak hours (Yadollahi 2017). Nevertheless, the patterns of optional and necessary activities of different users were observed to be remarkably different. Therefore, the factors of gender, age, and social class were highlighted in the ethnographic investigations.

As mentioned in the earlier pages, the number of male users in the bazaar is significantly higher than those of female and child users. The conducted research also shows that women usually use the public spaces only for the necessary activities. Those women who choose the bazaar for shopping are mostly from the traditional and religious social groups (Yadollahi, 2017). In addition to quantitative and qualitative observations, 35 users of the bazaar and a nearby shopping street were interviewed. Some female interviewees who had the traditional Islamic hijab stated that they felt welcomed and comfortable in the bazaar because they have a proper hijab. Most of the female respondents who had dress choices other than the preferable Islamic hijab complained about the dominant masculine and traditional ambience of the bazaar. The observation of both female groups shows that although most of them do not involve in optional activities in public spaces of the bazaar, the non-traditional group shows more interest and desire for having the possibility to enjoy such activities.

After categorising the areas of the bazaar in regards to the described four factors, the map of the publicity-privacy spectrum of the Tabriz Bazaar was prepared based on the presented maps. To be able to put together the mapping results of the four factors in the Tabriz Bazaar, the identified codes of categories were added to each other in each space. The final row in the matrix (Table 2) shows the possible results of coding.

Level of Public Control	5 (Public)	4	3	2	1 (Private)
Factors Defining Openness and Accessibility					
Physical Accessibility (identified by the architectural typology of space, photographs, and field sketches)	market	central spaces in aprts, caravanserais, mosques, markets with two and more controllable openings	central spaces in courts, caravanserais, mosques, shops and mosques with one controllable opening	subject to special rooms used for various purposes in a given area	shops in privately controlled buildings
Business Use (identified by field notes)	retail with weekly and daily shopping potential	retail with weekly and monthly shopping potential	gold and carpet workshops, storage spaces and offices mixed with retail	non-commercial institutions (including workshops) based on payment or membership	workshops and other agencies (noob, repairing, plenty of space)
Ownership (identified by field notes)	public (state)	-	-	-	private and vaqf ownership
Culture of Territory-Defining (identified by interviews, focus group, and secondary data)	relatively equal mixture of people from different ages and gender groups is observed	10-15% of regular users are women and children	less than 10% of regular users are women and children these are normally spaces for storing goods and places where people meet	elementary schools and other institutions (openness to certain users)	used primarily by staff, work places and workshops
Figure 8: The level of publicity-privacy in each zone		10-11	13-11	10-9	7-4

Table 2 - The publicity–privacy categories observed in the Tabriz Bazaar (Yadollahi & Weidner, 2017)

Although the method of adding the codes is used here as a solution for juxtaposing the four maps, the outcome will be more than a sum of these four factors. As explained in the previous section, the codes represent categories or levels that are defined based on qualitative contextual investigations in the Tabriz Bazaar. For instance, code 1 is considered to represent the functional category, which attracts minimum public users in the Tabriz Bazaar. As can be seen in Table 2, in other factors, these codes are defined

based on ethnographic fieldwork targeted on the four factors that affect openness and accessibility of spaces. In the case of the local culture of territory-defining factor, results of quantitative observations were triangulated with the results of qualitative observation and interviews to assure the accuracy of the judgments. In general, the results of the mapping method show the extent to which each of the four physical, functional, legal, and cultural factors influence the public or private character of spaces in the bazaar. Figure 6 shows the publicity-privacy spectrum map, resulted from the explained mapping process.

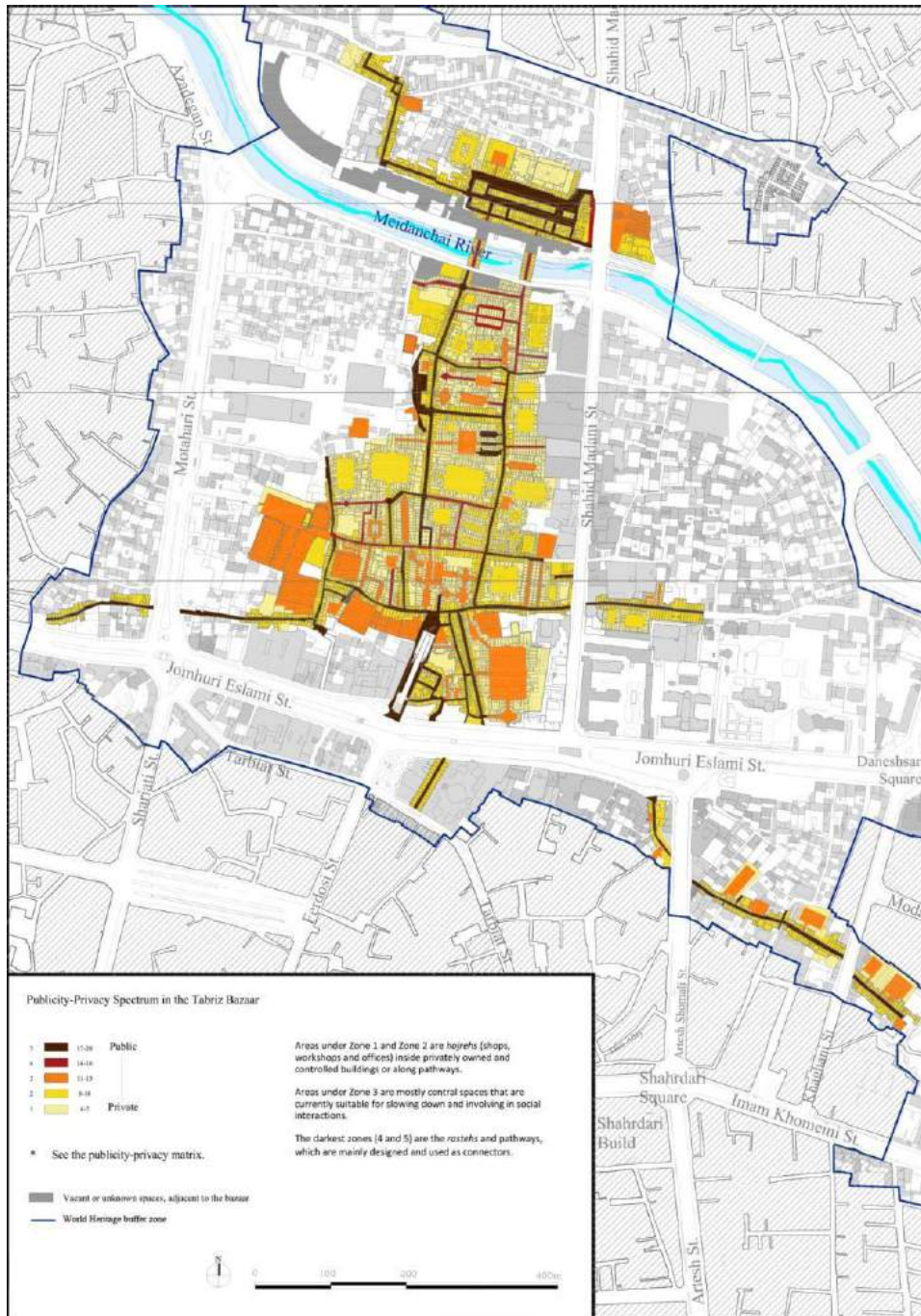


Figure 6 - The publicity-privacy spectrum in the Tabriz Bazaar (Yadollahi, 2017)

3.1 THE PATTERNS OF THE SPATIAL DISTRIBUTION OF THE PUBLIC AND PRIVATE POWER IN THE TABRIZ BAZAAR

The previous pages presented the method which was designed through the course of this research to map the socio-spatial fabric of an Iranian bazaar as a public place. This section discusses the patterns of the

spatial distribution of public and private power in the Tabriz Bazaar, considering the four factors of use, physical accessibility, ownership and the local culture of territory-defining. These patterns are revealed as a result of comparing the maps of the bazaar regarding each of the four factors and its publicity-privacy spectrum map. As the results showed, spaces in the Tabriz bazaar show three general characters. They are connectors, centres of public life, or private areas. The patterns of public life, observed in each of these areas can be summarised as follows;

- Connectors: As can be seen in the publicity-privacy spectrum map (Figure 6), the darkest areas (zones 5 and 4) form a spine, which keeps the public and private spaces of the bazaar together. So, spatially and functionally speaking, these connectors, which are mainly used by the regular public define the integrity of the structure of the bazaar. However, if we compare the publicity-privacy map with the maps prepared for each of the four factors, it becomes apparent that the strongest factor that defines the character of zone 5 as public spaces and main connectors is the use of their adjacent spaces. The high physical accessibility and public ownership in them are also effective but not determinative in shaping the public life in them.

Areas within the zones identified with code 4 can be described as secondary connectors. The factor which is mostly influential in differentiating them from 5 and zone 3 is their level of physical accessibility and the use of their adjacent spaces.

- Centres of public life: The Orange Zones (areas in Zone 3) are currently the middle zones regarding public and private control. Typically, these zones are the interior open spaces of the privately owned building in which an active public life was regularly observed. Comparing the presented maps with each other, we can observe that what makes Zone 3 different from Zone 4 and Zone 5 is the factor of use in it, which is less dependent on public users. Actually, the lower levels of the physical accessibility and the Territory-defining culture factors result from the more private uses in it. The architectural design in spaces within the Orange Zone allows free entrance on the one hand and makes private control of the openings possible on the other hand. However, because the uses of them do not demand high privacy, the private or vaqf ownership does not limit the public access to them, the Orange Zones have become the centres of public life in the Tabriz bazaar. Accordingly, the social diversity of the regular users who engage in optional activities in such spaces is higher than the other areas of the bazaar.

Areas in these Orange zones represent the centres of public life in the Tabriz Bazaar. Regarding the question of the relationship between crowdedness and social diversity in different parts of the bazaar, we should note two points. First; although the Brown and Red zones (zones 5 and 4) show a higher level of public presence comparing to the Orange Zone, they do not have the same level of publicness because they are mainly used for necessary activities such as passing by and shopping. Second; the stronger public character of the Orange Zones, comparing to other zones in the Tabriz Bazaar does not mean that they are equally open, accessible, and attractive to all people in Tabriz. As mentioned earlier in this paper, the results of the ethnographic research in the Tabriz Bazaar do not show a similar diversity, compared with the official population statistic in the Tabriz city. Therefore, the highest level for the factor of the Local Territory-Defining Culture in the Tabriz Bazaar is Four.

As we have briefly explained in Yadollahi and Weidner (2017), the Orange Zones offer an opportunity to the planners and managers of the bazaar for enhancing the involvement of women and children, because they have potential characteristics of successful public places such as safety, moderate crowdedness and good physical accessibility. Therefore, it can be said that if these zones start to attract a wider diversity of public users, they will influence their adjacent open spaces that are today classified under Zone 2. This will consequently generate a growth in the density of the Orange Zones or the centres of public life in the bazaar.

- Private spaces: As we approach areas in zones 2 and 1, the character of spaces gets more private. These zones are mostly hojrehes (small spaces in the bazaar) used as shops, workshops, and offices, located inside the privately owned and controlled buildings or along pathways. When viewing the presented maps, a meaningful shift from public to a private character can be observed in the interconnected factors of physical accessibility, ownership, and Territory-defining culture as we move from Zone 3 to in Zone 2. In Zone 1, the factors of physical accessibility, use, and Territory-defining culture have stronger private character, comparing to Zone 2. However,

due to the mixed use of some areas in it, even Zone 1 is relatively depended on the presence of the public user.

4 CONCLUSION

The presented results show how the level of public or private power and influence regarding accessibility, use, ownership, and culture of territory-defining of an area defines the quality of public life in it. Furthermore, the patterns of the interconnectivity of the mentioned factors with each other can be concluded from the findings. Understanding the revealed patterns of the distribution of public and private power in a bazaar helps us to explain the reasons why it is the kind of public place that we know today.

The first clear outcome of the described mapping process is that even in the highly private zones, the factor of use significantly depends on the presence of the public users. Nevertheless, the culture of territory-defining in these areas (Zone 1 and Zone 2) is clearly in favour of private control.

Maybe the most significant finding is that no space with a level of 5 for the factor of territory-defining culture was observed in the Tabriz Bazaar. Therefore, it can be said that despite the high level of their functional dependency on the public users, even the public zones in the bazaar are not welcoming to a broad range of public members. In other words, the power of public members in shaping territories in the bazaar is limited. Among the public users, women and children are the most marginalised groups. The State, the private owners, and the supervisors of the vaqf properties are the actors who mainly define the norms of public life in the bazaar. Considering the high dependency of the bazaar on the involvement of the regular public on the one hand, and the level of the social diversity observed in it, on the other hand, it can be said that as a commercial institution, the bazaar is making a strategic mistake regarding its approach towards the public users.

The idea of the „public man“ and „private woman“ is something that we have inherited from the past. So, one can argue that the way in which bazaars are used by the public members is also a heritage. But, the question is, do we have to apply all aspects of our heritage to our present life? This research argues that we have not only the option but the responsibility to understand and revise our heritage and contribute our creative solutions for integrating it into our present life. As Lowenthal (2000) suggests, heritage protection has to be a publically inclusive and creative stewardship, which encourages a prudent confidence for making careful alterations in the heritage. This research has provided empirical evidence, showing that there is a need for revising the Iranian bazaar as heritage and as a public place.

In fact, the aim of mapping the Tabriz Bazaar as a public place was to point out this problem based on empirically collected evidence. The ultimate goal of this mapping process is contributing to the enhancement of the diversity of the gender, age, and social class of the groups involved in the bazaar. These groups, which can be involved in the bazaar in the role of customers, investors, social activists or users of the bazaar’s public spaces and institutions can enrich the bazaar with social capital. Once activated and generated, this social capital can reproduce itself and be passed from generation to generation. Through building strong connections with diverse groups of potential users, investors and custodians, the historical bazaar will have a greater chance to survive the consequences of rapid commercial and cultural globalisation.

Considering the current urban management system in Iran, the bazaar community and the State are the actors who should take the first steps to provide these connections. By highlighting the public and private levels of control and power in the Tabriz Bazaar, this research aims to offer a tool that can facilitate taking this first step. Although the results obtained for the Tabriz Bazaar do not represent the state of public life in other bazaars in the Iranian commercial cities, the presented method and its corresponding results in the Tabriz Bazaar can inspire our approach in studying and adopting conservation planning policies regarding the Iranian Bazaar.

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ID 1589 | E-CAMPUS SPACE REVISITING THE LIFE AND DEATH OF THE CAMPUS URBAN LIFE

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ABSTRACT: How has Wi-Fi and smartphones changed the excitement of the Campus urban space? To what extent has it de-engaged students from themselves and their surrounding? How has the culture of smart phones affected the on-campus communication style in public spaces among the younger generation? The study is a continuation of the dialogue generated by Keith Hampton, Lee Humphreys and others on the impact of mobile phones in public spaces. However, it chooses to focus on ME Gulf City Campus Life. Campus life has traditionally been one of the most memorable and engaging experiences of student life. The common age-group, shared major of study, interest and common agenda has branded