

Original Research Article

A Reading of South Asian Streetscapes Compared to the West

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Abstract | Streets form a significant part of open public space in cities and are known as important representatives of urban public spaces. The street has been one of the most important public spaces in the history of Eastern and Western culture. However, there is currently a relatively deep gap between the meaning and function of the street between East and West. The difference in function and meaning has led to distinctive urban landscapes between East and West. This study examines the differences in the streetscape in terms of semantic-perceptual and functional-activity and aesthetic aspects (non-physical elements of architecture including semi-fixed and moving elements) in the street in the East (Southeast Asia) and West (North America, Europe and Oceania). The research method is qualitative (based on reviewing the literature and the author's observations). Findings show that although streetscape is known both as an objective and subjective phenomenon, streetscape in the East and West are different in terms of how they are perceived and their objective and subjective aspects. It can be concluded that the biggest difference between the street in the West and the East lies in the social structure of the space and the use and subjective meaning of the street, which is created by the adaptive nature of the street. The extent of adaptation is defined by the type of power shaping the street (whether the government and municipalities or the community), street management and how laws are implemented. There are obvious differences between streetscape in the East and West in terms of semantic, functional, and aesthetic aspects. They differ from each other in features such as the variety of activities, order, boundary between public and private space, time patterns of activities, the use of different human senses, and how the space is adaptable and flexible to those mentioned features.

Keywords | *Urban landscape, Street, Culture, Social space, Street in East, Street in West.*

Introduction | Landscape is a phenomenon that is achieved together by our perception of the environment and the interpretation of the mind (Mahan & Mansouri, 2017, 26). Urban landscape is the knowledge of understanding the city in the eyes of citizens who have lived in that environment throughout history and have established a semantic connection with natural and artificial bodies that play a key role in continuing their rational life. Although the creation of the urban landscape is based on the semantic aspect of the city, the functions and the physical characteristics of cities is a tool for controlling and guiding the urban landscape (Mansouri, 2010, 32-33). On the other hand, the environment and culture interact with each other.

The concept of culture is essential in understanding how humans interact with built environments. On the one hand, the man-made environment with its components, such as proportions, order, shape, color and other characteristics, expresses the worldview and culture that has shaped it, and on the other hand, the impact of the environment on man and the formation of his behaviors has been considered by many philosophers from the past to the present. From the sociologists' point of view, the contrast of East and West refers to the perceived difference between the Eastern and Western worlds. The boundaries between East and West are mostly cultural, not geographical. Therefore, Australia and New Zealand (although geographically located in the Eastern world) are grouped in the West. Historically Asia (excluding Siberia) is considered as the East, and Europe is known as the

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West. Today, the West usually refers to Australia, Europe and the United States. The difference between East and West in this article is not a geographical difference but rather based on differences in worldviews and cultural principles. As a result, such a difference in worldviews between the two cultural contexts affects physical form of cities and its shaping structure and man-made environments.

Urban spaces are those public open spaces in cities that are the cultural context of social interactions (Pakzad, 2018). Active urban living spaces enrich public life in cities. They act as the breathing spaces of cities where people relax, engage in social activities, buy food or other goods, participate in various public ceremonies, or simply enjoy being in an urban environment. According to urban thinkers and experts, the street is one of the open and public spaces of cities, which, like other parts of the city, is derived from the culture and worldview of the society in which it has emerged. Streets, like literary words, represent the values and collective culture of each place (Lesan & Zhand, 2009). In other words, the quality of street organization (as a human-made environment) is subject to the cultural values and norms that are most consistent with the ideal model of that culture. The meanings and functions of the street in different cultures have fundamental differences especially in the East and West. The result is a different streetscape between the orient and the occident. In some cultures, streets create active urban landscapes and become an example of urban public spaces where a variety of commercial, political, social, and cultural activities take place (Fernando, 2006; Rapoport, 1987). While Jane Jacobs finds the Western street as dull, researchers working in Southeast Asian urban contexts describe the streets as lively (Oranratmanee & Sachakul, 2014).

It is clear that streetscapes in the cities and countries of the orient also differ from each other. Still, as they are located in a region with common cultural features, they share similarities that distinguish them from Western streets. The topics in this article are intended to increase the audience's knowledge of the most diverse type of street in the East and West (or in other words, two ends of the spectrum). The aim of this study is to identify the semantic-perceptual and functional-activity characteristics affecting the difference in streetscapes in the East (commercial streets of traditional neighborhoods in Southeast Asia that have retained their traditional characteristics and are known as Eastern streets in urban literature) and West (local commercial streets in European countries, North America, Australia, and New Zealand). In this study, the researcher intends to answer the question: which semantic-perceptual and functional-activity factors have led to differences in streetscapes in the East and West? To answer this question, we first look at the studies of streets in the East and West.

Literature review

Streets and their footpaths represent an important part of urban public open space and have a significant role in enriching public life of cities. Streets constitute a considerable proportion of open public space in cities, and they are known as the most significant representatives of urban public spaces of the city (Jacobs, 1961). Scholars advocate that; "If we can develop and design streets so that they are wonderful, fulfilling places to be – community-building places, attractive for all people – then we will have successfully designed about one-third of the city directly and will have had an immense impact on the rest" (Jacobs, 1993, 6).

Therefore, understanding the concept of the street as the main public spaces of cities is very important. In recent decades, extensive research has been conducted on street design and planning. Many of the undertaken studies, whether those focus on traffic load (Biddulph, 2012) or pedestrian experiences (Ewing & Handy, 2009; Jones, Al-Shaheen, & Dunse, 2016) and even those emphasizing the use of the street as a social space and not just a channel for access and movement (Jacobs, 1993; Mehta, 2013, 2019), have something in common; they mainly rely on examples of selected streets in Western countries.

In addition to extensive research on the street as a public space in the West, the other group of studies have been conducted in Southeast Asian countries. Researchers in urban planning in Southeast Asia believe that many cities in Southeast Asia still retain their native forms, which can be seen in the public space of contemporary cities (Chifos & Yabes, 2000). Chia (2003) stated that contemporary public spaces in Southeast Asian cities evolved from common space in villages (prior to becoming towns and cities) that connected houses, farms and villages in the past. Matteo-Babiano & Leda (2007) conducted a socio-cultural analysis of Asian street users focusing on behavior, street sociology, and culture to increase street space sustainability. Douglas & Danier (2008) noted that public space in Southeast Asia is informal and spontaneous. Based on pilot studies in 15 pedestrian streets and detailed fieldwork in four case studies in Thailand, Oranratmani & Sachakol (2014) studied the informal manner of street use for socio-economic functions and the multivariate roles of the street in Southeast Asian cities. Recent research by Chi & Tu (2018) examines the physical, functional, and social aspects of Hang Buom Street in Hanoi's Ancient Neighborhood (which plays a key role in shaping the distinctive spirit of the historic district) using place and cultural capital theory. Research by Sun, Bell, Scot & Qian (2019) covers spatio-temporal relationships between pedestrians and street vendors in Yancheng, China. The results of this study show that the presence of vendors has an effective role in urban vitality and increasing the physical activity of citizens. A review of these studies shows that public space in East (Southeast Asia) is perceived and used

differently. In other words, history and culture in Southeast Asian cities have created a unique image of traditional shopping streets that is different from Western norms. Meanwhile, some experts have discussed the differences between street use and public space in Western countries (Hass-Klau, Crampton, Dowland, & Nold, 1999; Rapoport, 1987). Rapoport (1987) made several comparisons and pointed out that people of some cultures and subcultures use streets and squares more than others. One study compared street use in a small town in England (Yordale) with one in the United States (Midwest). The findings show that despite the smaller population of Yordale, the city's streets were more lively. Another group of researchers compared streets in Eastern and Western countries to gain an accurate understanding of how culture influences street use (Edensor, 1998; Mazumdar, 2002; Mehta, 2009a; Rapoport, 1987). Edensor (1998) examines the differences between the "Indian street" and the "Western street". The "Indian street" is described as an uncontrolled, vibrant space with open boundaries and a combination of spatial forms and activities, sensuous experiences, values and representations where all types of people gather to engage in various kinds of cultural activities. Otherwise, he describes the "Western street" as "highly regulated", "single-purposed" and "over-determined" in which human interaction has been interrupted by the destruction of the functional and cultural diversity of the street.

The concepts of urban landscape and streetscape

Cullen's (2003) definition of urban landscape mostly reflects the physical, visual, and objective aspects of the urban landscape. He defines the urban landscape as the art of visually and structurally integrating a set of buildings, streets, and places that make up the city environment. His definition deals with the art of relationships between various components of the city. By endorsing Cullen's theories, Kevin Lynch adds the perceptual aspect to the physical and functional dimensions. Behzadfar examines the components of the urban landscape in three parts: physical and non-physical factors, and human activities (Vahdat, Sajjadzadeh & Karimi Moshaver, 2015). Pakzad defines the landscape as a transmitter that communicates different information to human beings. He divides its components into two categories: physical and human. Golkar introduces the landscape as a manifest and tangible part of the form in which the visual, functional,

and semantic expression of the objects shaping the space is visible (Golkar, 2006). Mansouri considers the urban landscape as the citizens' understanding of the city, which happens through the perception of its symbols (the objective and physical dimensions of the city) and the association of meanings related to them (subjective and memory-related dimensions) (Karimi Moshaver, Mansouri & Adibi, 2010). Feizi & Asadpour (2013) classify urban landscape of cities into two objectives (including natural and man-made factors) and subjective categories. Among these, the objective factors include a set of natural and artificial factors such as the form of buildings, urban and natural walls, urban equipment, open spaces and natural coverings. Subjective factors also include cultural events, historical events, memories, relationships, human interactions, and individual-collective events. Vahdat et al. (2015) classify the urban landscape into two dimensions: objective and subjective and three components: aesthetic (objective-subjective), semantic-perceptual (subjective) and activity related-functional.

The term "streetscape" is defined as a visual image of the physical environment of the street and its various elements such as pedestrian walkways and cycle paths, public transportation stations, shaded areas, road medians, lighting and street signs (Torbay Council, 2007 cited in Patandianan & Shibusawa, 2020). According to Crankshaw (2009) and Carmona, Tiesdell, Heath & Oc (2010), a streetscape character is defined by two principal elements: street-forming and related activities. The street-forming elements include road width, alignment, and the features of the buildings that make up the street body. The related activities include vehicle traffic and human activities outside of buildings and various functions inside them. Vahdat et al. (2015) consider streetscapes as part of the urban landscape, which includes objective and subjective dimensions and functional-activity, aesthetic and semantic-perceptual components (Table 1). All of these components play an important role in shaping the overall character, visual appearance and identity of a street.

The current study focuses on comparing the semantic-perceptual and functional-activity related aspects (regarding the movable and semi-fixed elements) of the street in the East and West. The aesthetic aspects of fixed elements with their objective and subjective qualities, such as the shape and appearance of buildings and urban bodies, legibility, enclosure, etc. are out of the scope of this study and will not be discussed.

Table 1. Dimensions and components of urban streetscape assessment. Source: Vahdat et al., 2015.

Dimensions and landscape components of urban streets		
Objective Factors	Objective and Subjective Factors	Subjective Factors
activity related-functional	aesthetic	semantic-perceptual

Methodology

The present study is a descriptive-analytical in nature in which the author's observations and written sources and research related to different case studies of the East and the West (two ends of the spectrum) has been explored. These have helped to determine the indicators affecting streetscape differences between the East and the West.

Variety and density of activities

Mazumdar (2002) suggests that the streets of the Asia-Pacific region are distinctive from Western streets. The type of activities varies significantly between East and West. While streets in the West are mono-functional and used for movement and transportation purposes, shopping and many related recreational activities take place indoors (Mehta, 2009b). Street space is used at specific times for specific and predetermined activities, and there is a lot of control over the type of activities (Fig. 1). In contrast, streets in Asian cities are used for a number of functions; the streets are filled with people in different costume types, animals, bicycles, trucks, and buses. The footpaths are used by shopkeepers to display their merchandise, hang banners, and put out signs. Vendors spread their goods onto the footpaths, which sometimes leads to congestion and increased pedestrian traffic (Fig. 2). Therefore, pedestrians cannot move rapidly and in a straight line. People stop their motorcycles or bicycles in the middle of the street to chat with pedestrians and it is considered a cultural activity. Pedestrians are involved in different types of activities such as sitting, standing, squatting, lying down, sleeping, cooking, eating, getting haircuts, making artifacts and handicrafts, doing laundry, chanting, bargaining and even praying, among other activities (Chi & Tu, 2018; Mazumdar, 2002; Mehta, 2009a; Rapoport, 1987). Oranratmanee (2012) identified other functions on the streets of Southeast Asia; In addition to commuting purposes, they have various social and cultural functions. The street is a permanent and temporary commercial space, a basis for political and

religious discourse, a common place for public expression of ideas, a gathering place for family and friends, and sometimes a living room or a dining room for city dwellers. The multi-purpose use of the street represents another aspect of Southeast Asian culture that makes wandering in the crowd a form of entertainment. Drummond (2000) explains that although streets of Southeast Asia (Vietnam) seem unorganized and complex, they afford more activities during day and night. In his opinion, they serve more people for longer periods of time than the Western streets (Fig. 3 & 4). It can be concluded that the temporary use of public space in Southeast Asia is much more intensive compared to Western countries.

Functional and visual order

Different combinations of street order in the East and West have led to different streetscapes. Western streets have an absolute order. This means that the street elements follow a single rule, the product of which is the unity of forms and functions, and in a way, it represents the ruling power in the management of the street environment. In contrast, the seemingly chaotic spatial quality of the street in the East is a unique feature not found on most European and American streets. "Unlike the order in Western streets, which is determined by the pre-defined rules and regulations of the central powers (officials and municipalities), the street in the East has a deductive order." This kind of order is spontaneous and its formation is due to systemic elements, which follows the rules in response to environmental conditions" (Atshinbar, Mansouri & Sheibani, 2013, 98). Deductive order seeks to create diversity in the urban landscape. Despite its irrational appearance, it corresponds to a natural pattern and indicates the importance of society against ruling authorities and central powers (ibid).

The lively streets in Southeast Asia are not as well organized as the Western examples, and they seem chaotic and full of disorder at first glance. This chaos is visible both in the



Fig. 1. A street in Paris, France. Source: Archives of Nazar Research Center, 2006.



Fig. 2. A street in Bangalore, India. Source: <http://lajournal.in/43-1.asp>



Fig. 3. Variety of activities on Indian Street in Kuala Lumpur. Photo: Maryam Lesan, 2014.



Fig. 4. Southeast Asian streets afford more activities during day and night. Photo: Maryam Lesan, 2014.

shaping bodies (physical characteristics) of the street and the functions. For example, segregation of the motorcar and the pedestrian pavement is often challenging, shopkeepers and vendors occupy the sidewalk spaces, and the street space is often crowded and dense, filthy, and filled with garbage (Dayaratne, 2010). In Western streets, the location of activities and behaviors (sitting, staying and moving) and places for dumping garbage are predetermined (Fig. 5). In contrast, the location of activities and street use in the East varies and is defined according to the needs of street users (Fig. 6) (Mehta, 2009b). In other words, the order in Eastern streets is defined by the adaptability of the street and sidewalk space for various activities and through negotiations between individuals rather than by pre-determined rules of government officials (*ibid*). This has led to a constant conflict between groups that pay attention to the beauty and order of the street and those in favor of street vitality and various street activities (Appleyard, 1987). For example, despite the existence of strong legal instruments (the Transport Law of 2008 in Hanoi) that prohibits all activities except walking on the sidewalk and the government's ongoing efforts to free sidewalks for pedestrians, Under-table negotiations are constantly happening between the local people and local authorities in order to maintain informal business activities (Chi & Tu, 2018). It can be concluded that the difference

in street order in the East and West largely depends on the shaping powers and management of the street space. The aesthetic quality and the physical elements of the city are among the factors that play an effective role in the citizen's level of satisfaction and attraction to urban spaces. Aesthetics in architecture finds its meaning in relation to the environment and its surroundings. An important part of Aesthetic perception is the perception of meaning, signs and symbols. In addition to having special importance in aesthetic preferences, these factors also determine the quality of one's relationship with a place (Aminzadeh, 2010, 5). Krase & Shortell (2011) argue that visual data (signs, architectural features, graffiti) express a neighborhood's social meaning that is the product of ethnic and class change.

Complexity refers to the number of perceptible differences that the viewer is exposed to per unit of time (Rapoport, 1990). Pedestrians need interesting things to look at and, therefore, a high level of complexity. Narrow buildings with different sizes, shapes, colors, materials, doors and windows add complexity. Likewise, food-related activities increase the presence of people and outdoor activities, which create diversity. Signs, public art and diverse land uses create visual appeal and invite more people to the street environment (Tandon & Sehgal, 2017). Southeast Asian streets are more visually complex than Western street examples. This visual

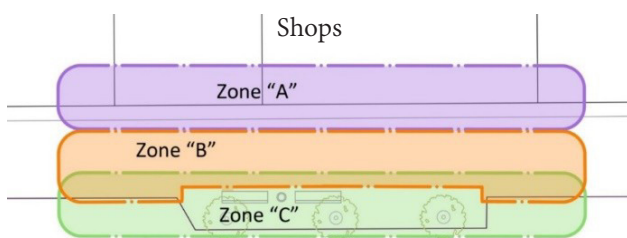


Fig. 5. Defined zones for activities on a local commercial street in the west. Zone B is for walking activities and in zone C is urban furniture. Source: Taken from Mehta, 2006.

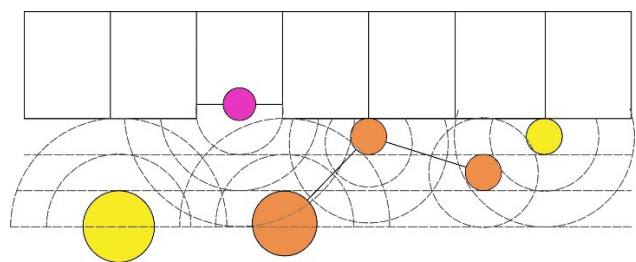


Fig. 6. Scope of spatial activity on the street in the East, which is a set of fixed (shops), semi-fixed (local vendors and residents) and mobile (peddlers who bring vegetables and food to the street by motorbike). The difference in functional order between the two street spectra in the East and West is obvious. Source: Adopted from Chi & Tu, 2018.

complexity is due to people's presence, their activities, different uses of the building, different signs, different formal and informal activities on the street, and the presence of vivid colors in the shopfronts.

Boundaries between public and private space

Public and private concepts are seen as “deeply important” organizational concepts in the social life of Western societies (Ben & Gauss, 1983, 25). Fig. 7 shows that there is a boundary between public and private space as well as defined zones for street activities. However, Asian citizens and governments have paid less attention to the idea of a clear border demarcation between public and private spaces in the West. Commercial activities on Asian streets have never been confined to the interior spaces of shops and building edges, and the public space is commonly used by private activities (Mongol & Idid, 2016); For example, shopkeepers spread their merchandises on the sidewalk (see Figs. 3 & 4), and restaurant owners use the back alleys of their businesses for work purposes and as space to store goods. The lack of demarcation between public and private spaces in the East could be related to less well-defined properties and law implementation as authorities are less strict about enforcing space demarcation laws. These factors may have deep roots in the history and political culture of these countries (such as Confucianism, which promotes harmony and holistic thinking). In general, it can be concluded that in East Asian urban planning, there is a vague boundary between public and private space (Miao, 2001).

Activity patterns of street spaces

As mentioned, one of the unique features of Eastern streets is the use of space at different times of the day and night. In a way that space and the use of space changes over time. For example, the tahu (tofu) vendor selling his product in front of the community center in the mornings may occupy the same space which serves as a neighborhood playground for the children in the late afternoon. and the same place could

be the venue for musical performances (or a place to sell fast-food) in the evenings (Mateo-Babiano & Leda, 2007). Such diverse and time-dependent activities are not seen on Western streets with a one space-one function pattern (Chi & Tu, 2018). A simplified model shows that in the West, activities are defined horizontally and depend on space, illustrating a one space-one function relationship. In this model, each space and its related activities are completely separated from other spaces. As opposed to the Western construct, the concept of Eastern street spaces (for example Japan) takes on an intangible, vertical and time-dependent dimension. Time acts as the distance or “ma” between two functions. “Ma” is defined as the temporal interval between two different phenomena or two discrete events (Kurokawa, 1988). Events occur almost independently of space and are dictated to happen based on the time of the day. Vents occur almost independently of space and are based on the time of day (Kurokawa, 1988; Mateo-Babiano & Leda, 2007). Thus, street activities in the East are considered as an objective-subjective phenomenon opposed to their Western counterparts which is mainly objective.

The use of different human senses

Among different human senses, vision plays the most important role in the perception of space. However, the perception of the street as an urban space cannot be considered a mere visual process. An urban space is felt by all senses. In addition to the sense of vision and sight, auditory senses, smell, touch, also play an important role in the process of urban space perception (Pakzad, 2018). In the process of perceiving and feeling an urban space, the more sensory organs are involved, the more effective the space becomes (Lotfi & Zamani, 2015). Although streets in the East and West are often similar in their physical enclosure and the buildings that define them, streets in the west are largely perceived and identified by their visual features and characteristics. But the street in the East is primarily characterized by its sound and smell. In other words, visual



Fig. 7. Left: Queen Street in Auckland, New Zealand, Right: A street in Washington DC in the United States. The pictures show that there is a boundary between public and private space as well as defined zones for street activities. Photo: Maryam Lesan, 2013.

features are affected by non-visual features such as smell and sound (Mehta, 2009b). Unpleasant sounds, sights, smells, tastes are experienced simultaneously in the atmosphere of Asian streets. But in the West, it is not possible to sell street food without health permits (except during special festivals). In addition, due to the high population density of many Asian streets, such as in India, it is not possible to maintain physical and social distance. According to Edensor (1998) this leads to haptic geography in Eastern streetscapes. It can be concluded that people perceive Eastern streets more profoundly as more sensory organs get involved, and there is a higher chance of imageability and sense of place in such streets compared to the Western examples.

Cultural differences in the meaning of streets

The relation between culture and environment is a give-and-take process. Culture contributes to and is supported by the built environment. The concept of culture is essential in understanding how humans interact with built environments. On the one hand, people's choices, decisions and preferences in the built environment are based on their cultural values and schemata. On the other hand, built environments support or inhibited human behavior associated with cultural backgrounds (Barker, 1963; Rapoport, 1976a). The perceptions and choices of each society are nurtured by culture; it influences the ways that society would picture and shape the physical environments it inhabits. In the model proposed by Amos Rapaport, culture is defined as the worldview of a group of people (a particular way of looking at the world) that creates a common value system among them. These values are transmitted and communicated to different members of the group through a gradual process. Values are often expressed through ideals, images, schemata and meanings that incorporate norms and rules and shape the way of life on which activities are based. Cultural identity plays an important role in urban spaces and affects how people perceive, arrange and use the built environment.

The biggest difference between the street in the West and the street in the East lies in the social structure of the space and in its use and meaning. The street in the west is mainly a space of movement - a path - while in the East it is a place to stay (Mehta, 2009b). The type of street activities is also a cultural phenomenon. In general, Asians are social people who do not usually go out alone, but most of their activities on streets and public spaces occur in groups (Mateo-Babiano & Leda, 2007). In these social groups, streets become destinations; A place to shop, eat, and meet friends. The presence of various individuals and groups increases the vitality of Eastern streets. It can be said that the streets in the East act as a link between commercial and social activities (Fernando, 2006). Here, street space users do not distinguish

between public and private space, and consider street spaces as an extension of their private living space and engage in social exchange and interaction. The dominant role of streets in the West, however, lies in their function. In recent years, scholars and urban commentators have paid more attention to their social role. The use of seating outside cafes and restaurants on the sidewalk is an example of recent measures taken in this regard.

Adaptability and flexibility

The term open-endedness was first coined by Rapaport (1968) for residential environments in which residents' control and personalize spaces in dwellings (Fernando, 2006). He defines this feature as the overall ability of a space to respond to a wide range of needs and wants of space users at one time or over time. According to Rapaport, open-endedness refers to the adaptability and flexibility of the environment (ibid). Adaptive environments afford many activities without the need to change or reorganize. In other words, an adaptable urban space is a space that provides different patterns of behavior at different times without the need for physical changes (Lang, 2019). Sidewalks on streets in the East are adaptable for a variety of activities around different times of the day and night and throughout the year. The semi-fixed physical elements of the public space play a significant role in adapting the street environment to various activities as they can be arranged easily (Fernando, 2006).

Flexible environments be easily changed in order to afford various activities (Lang, 2019). The ambiguous border between public and private space in dense cities provides a flexible approach to public space. For example, one of the things we often encounter in the East Asian region is space sharing patterns at different times and for different functions. For example, the street is used as a traffic artery during working hours, and for other activities such as night markets or festivals at night and on weekends (Hidaka & Tanaks, 2001). Even in older neighborhoods, families may block part of the busy streets for celebrations or mourning without any permission from government officials. In the West, cars are also banned on certain days of the year for the purpose of street markets and festivals. However, such activities are often pre-arranged with the permission of government and municipal officials (Mehta, 2009b). Figs. 8 & 9 show examples of these festivals in New Zealand. In other words, the street is inherently an adaptable space, the extent of which for various activities is defined by street laws and legislations and how strictly they get implemented. Traditional streets in the East and government streets in the West can be considered as two ends of this spectrum. Table 2 summarizes the components that affect the differences in streetscapes in East and West.



Fig. 8. Newtown Festival, Wellington, New Zealand. Photo: Maryam Lesan, 2015.



Fig. 9. Street flexibility and adaptability. Santa Parade, Wellington, New Zealand. Photo: Maryam Lesan, 2011.

Table 2. Components affecting the cultural landscape of the street in the East and West. Source: Author.

Dimensions	Components	Street in the East	Street in the West
Meaning	Semantic-perceptual	The street is a place to stay and participate in various activities	The street is mainly a space of movement - a path
Functional Order	Functional-activity related	Deductive order (hidden order) in between visible disorder and chaos	Definite and obvious order in the street structure due to strict controls over the public space
Visual Order	Aesthetical	More variety and complexity	Less variety and complexity
The boundary between public and private space	Semantic-perceptual	There is a vague boundary between public and private space (objective and subjective)	There is a clear and defined border between public and private space and also a clear separation of functions and their locations (objective)
Activity patterns	Functional-activity related	Patterns are vertical, intangible and time-space dependent. Its use varies at different times.	Patterns are horizontal and have one space-one function relationship
Activities	Functional-activity related	Variety and multiplicity of different activities	One space-one functional relationship
Type of senses involved in street perception	Semantic-perceptual	Lack of visual characteristics' dominance-different senses involved	The dominance of visual characteristics
Adaptability and flexibility	Functional-activity related	The street is a flexible space - a variety of activities take place without the need to interfere with the physical characteristics of the space.	Street flexibility is allowed considering street order and discipline and only on special occasions such as festivals and ceremonies with governmental licenses.
Management and control of public space	Functional-activity related	The community and the people and local authorities have a significant role in the management of the street (holistic thinking).	Governments and municipalities play an important role in streets regulations.

Discussion and conclusion

Streets are among the most important public spaces in cities. From the past until today, city streets have been spaces to meet biological, communication and recreational needs and serve different political, religious, commercial, civic and social functions. The streets of different cities and regions are inspired by the culture and the worldview of the society from which they have emerged. This paper examines the

factors affecting streetscape differences in the East and the West. Findings show that the streets in the East and West have great differences in terms of meaning, aesthetic qualities (the apparent street order and chaos, the semi-fixed and moving characteristics in the shaping facades and sidewalks), and function that has led to significant differences in their streetscapes. It can be concluded that the biggest difference between the street in the West and

the East lies in the social structure of the space and in the use and meaning of the street, which is created by the adaptive nature of the street. The extent of adaptation is defined by the type of power that shapes and manages the streets (whether government and municipalities or the community) and how laws are implemented. Streetscapes in the East and West differ in features such as various activities, order, boundary between public and private space, time patterns of activities, the use of different human senses, and how the space is adaptable and flexible to those mentioned

features. The mentioned qualities are related to how space is managed (relevant laws), type of street managers, and the meaning of the street to its users (Fig. 10).

Suggestions for future research

What are the similarities and differences between streetscapes in Iran and the East and West? What lesson can each type of street in the East and West have for street planning and design in Iran? Future research can answer the above questions.

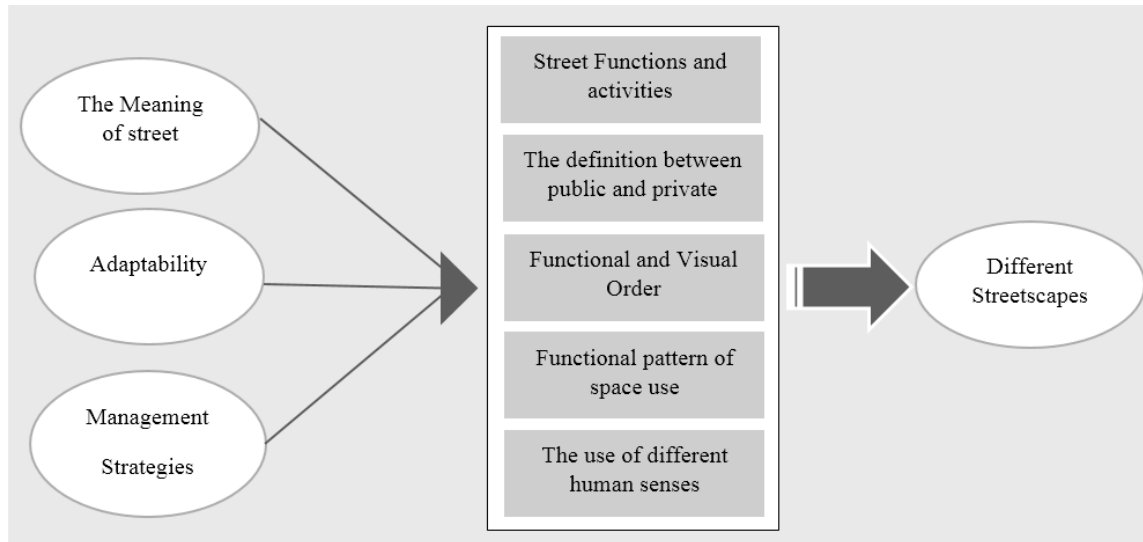


Fig. 10. Diagram of factors affecting streetscape differences in Eastern and Western examples. Source: Author.

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