





Spatial Delight by Third Places in the Vernacular Cities

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ABSTRACT

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In vernacular cities. People are the ones who make their places, such as housing and work, and their entertainment places as third places in which various activities are held. Vernacular cities are unplanned and informal patterns, suffering from the poor determination of the emergence of third places, with a poor appreciation of their role in achieving spatial delight which represents the feeling of (happiness, comfort, Benefit, and beauty) in the place. The paper's question was, where and how do the residents of vernacular cities spend their free time? The paper focuses on the absence of perception of the third place's role to achieve spatial delight in those cities. The hypothesis was that the third place is the basis for achieving the urban spatial delight known as those public places where optional activities are held, generating joy for the residents. It assumed that the spatial delight rate is the quotient of dividing the sum of the third places with their optional activities into the dwelling units in vernacular cities. The paper highlights the importance of presenting contributions to measuring spatial delight in minds of people, which is created by the third place and its events. It used descriptive and Empirical approaches, and the hypothesis was tested through the old Kadhimiya city in Baghdad/Iraq. The paper concluded that spatial delight can be measured in terms of the third place, as the higher the three places, the greater the delight rate. The paper found that the rate of spatial delight depends on the nature of optional activities and the number of times that visit those places by people. In addition, it found that the vernacular old Kadhimiya city was almost identical to the proportion of recreational use in the modern residential areas.

1. INTRODUCTION

Urban sociologist Ray Oldenburg, in his book *The Great Good Place* (1989), put forward the idea of a third place to describe public spaces used for social interaction as a social space or platform, a common area, and an informal socializing environment separate from the home or workplace [1]. It is identified as a sanctuary. To exchange, information, share and create spatial delight which that represents every feeling of pleasure and interaction by doing an interactive optional event or activity done by people in third places in a particular .where one can relax and entertain. A third place is a place where these events occur or are expected to occur [2]. The activities of the third place are numerous, but the basis for their diagnosis is the behavior of individuals within those places and the nature of their daily lives. It is not required that these activities occur together and at one time, but it is expected to happen at any time. For example, public events may impose collective behavior on Individuals that are unified and specific to some activities and may be inclusive of all those Activities at other time [3].

In the vernacular cities, the third place is an ambiguous concept, and its nature may differ from modern cities. But what remains constant is the nature of the activities that take place in them to achieve joy, pleasure, and happiness. So the third place has a purpose directly related to delight. In addition, the open public spaces in modern cities represent the largest part of the manifestations of the third place. Modern cities are

formally planned cities, in which land use is determined by decision-makers, who are often elite experts. Land use is determined both in maps and in reality [4]. Therefore, the third places can be easily identified, and their role in achieving spatial delight can be known by comparing their areas with the areas designated for housing. While the hot vernacular cities do not have those large open spaces, and their buildings are dense and adjacent, most of the land use is residential, their houses are closed on the outside, they are open from the inside, and including central courtyards. All these came due to the environmental and social privacy of the place [5]. Vernacular cities like the old Kadhimiya city in Baghdad/Iraq emerged through the actions of their residents, unplanned and informal cities. So, the lack of a compass leads to third place in the vernacular city and how they appear, or what are their activities.

The vernacular city is an unplanned city, with an informal approach, people produce it according to their needs and desires, it has multiple images such as primitive cities that depend on raw natural materials with simple and limited social relations as in the cities of the South Africa. Or traditional cities that rely on local materials that are subject to industrialization (bricks, for example) and on discreet and complex social relations, as in civilized local cities in Iraq and other countries [6]. General characteristics of the vernacular city:

- Tradition as force of law: The tradition is preserved by all through unanimous consent and is passed down through

the generations.

- Owner is very much a participant in the building process and not merely a consumer.
- Climate as a modifying factor: Climate acts as a secondary factor, whereas socio cultural factors are the primary forces which shape the built environment.
- No pretentious aesthetics or styling: The execution involves the use of principles applicable to every building. The form adjusts to given problems and available means [7].

Modern cities are contemporary cities that have taken a formal and legal form with a central administration represented by local governments. They are planned cities. They include land use in specific proportions. Central decisions contributed to its formation, characterized by the fact that it depends a lot on technology and includes multiple population groups that are very complex in terms of social relations [8].

These differences are real problems to determine the role of third places in vernacular cities. Therefore, the paper attempts to answer the two most important questions, which are: How and Where the residents of vernacular cities spend their free time? and What is the extent of the spatial delight of those cities? (Figure 1).

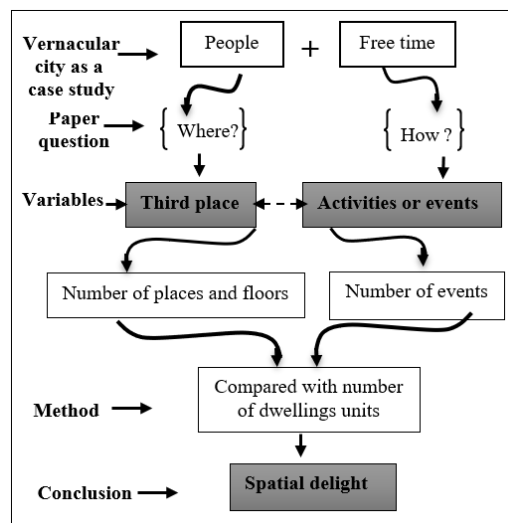


Figure 1. The general structure of the paper

2. METHODOLOGY

The study relied on the descriptive and experimental approach, by collecting information with a scientific dimension that was adopted, as the study relied on collecting and analyzing data, namely the questionnaire and comparing the results with the planned cities.

3. SPITAL DELIGHT

Delight in the language is comfort and pleasure, or contentment, or happiness and to give a person great pleasure [9]. Definition of delight in psychology is the emotional response to a pleasant observation or memory. The reason for an exhilarating response is usually the fulfillment of an expectation or need. It is also an intense and momentary experience of positive emotions that makes a person feel joy,

laughter, jumping, playing, recreation, shopping, interacting with the neighbor, and doing with multiple entertainment events. a feeling of extreme gladness, delight, or exultation of the spirit arising from a sense of well-being or satisfaction [10]. And in architecture it is an essential element of successful design that brings a sense of harmony and balance. Details can be as wonderful as the way water runs down a building or a beam of light enters space. It can be a comfortable shaded spot or a circular path with a delightful view that creates joy, amusement or discovery. It brings us a greater relationship with ourselves and with each other. It can make us Also in a closer relationship with nature or with the built environment. Whether it is serendipitous or planned, it elevates the composition of the place, it is these playful, whimsical, or even imperfect aspects of design that make moments inspire, excite, and challenge [11]. When designing buildings and preparing for real life, it is important to create inspiring places. Exhilarating moments that spark curiosity, give comfort, or bring joy can sometimes mean embracing the natural features of a site that others might hide. Such as using natural local materials rather than displaying design elements, by inspiring kindness, happiness, and wellness [12]. Spatial delight does not depend only on the view of the buildings or the physical elements used in the urban landscape, but on creating places that provide interaction, comfort, and pleasure for users. It is a reduced image for the purposes of the functions of public spaces [13].

We conclude that spatial delight is a characteristic of an urban place that provides happiness and entertainment through activities carried out by people that give the place comfort, pleasure and benefit. Where one can relax and be entertained. It is not limited to the visual aesthetic of the building, but extends to a group of buildings and urban spaces and affects the sense of place and thus the perception of the individual or the group.

4. LITERATURE REVIEW

In this section we discuss the literature review of spatial delight and third place: In a study Schiano-Phan (2018), there is a relationship between spatial delight and landscaped social spaces in modern residential buildings that take into account the environment in multiple ways and integrate social facilities in modern apartments and respond to the requirements of spatial delight through environmental and solar comfort [14].

Gattupalli presented Copenhagen as the happiest country in the world and the delight and pleasure that cities create. Modern buildings with waterfronts, bright colors and contemporary architecture. Also, through its carbon-free infrastructure, the convenience of pedestrians and bicycles, and the provision of social events and activities, Figure 2.

Copenhagen is characterized by social entertainment hubs and fun places, giving priority in its designs to delight and making urban life imaginative and unexpected [15] (Figure 3).

As for Moultingerie's book, Happy Cities and Human Well-Being in Relationship to Urban Design, Cities can extricate themselves from isolation, poverty and disease and become happy through design choices and strategies. He also relied for life satisfaction on trust between neighbors and considered it an indicator of happiness and connection with nature, as well as improving physical and mental well-being. Design alone is not enough. He proposed the recipe for urban happiness drawn from the philosophers' insights from psychologists, brain

scientists, and happiness economists. After meeting basic needs for food, shelter and security which:

- The city should strive to maximize joy and reduce hardship and fatigue.
- The city should lead to health rather than disease.
- It should give us the freedom to live and move about as we wish.
- It must be resilient against economic or environmental shocks.
- To be fair in the division of space, services, mobility, joys, hardships and costs.
- It enables building relationships between friends, families and strangers
- A city that recognizes a common destiny, this will help us with empathy and cooperation to face challenges [16].



Figure 2. The city of happiness Copenhagen [15]



Figure 3. Park 'n' Play by JAJA Architect [15]

As for bauman study, it talks about the delight that architecture creates through the shape, features and feeling of the building. He explained how we experience it through the character and individual features because people embody the things they interact with and through the complexity of the features and their interactions. There are buildings that continue to evoke joy, excitement and curiosity even after making sure the individual's knowledge of the building. He explained that this delight in general is a positive emotion that goes beyond the general state of contentment and happiness. Looking at the delight of buildings through building features that spark curiosity, excitement and happiness in souls and anticipate the needs of their patrons The built environment should enhance the lives they serve rather than just existence Where great buildings spark curiosity, encourage discovery, and create pleasure for the people they serve [12].

Oldenburg (1989) defined the concept of a third place as social, informal public spaces on a neutral ground where

people can gather and interact as opposed to the first (home) and the second (work). He gave some examples of it being cafes, shops, pubs, barbershops, and other resting places. Third places allow people to put their fears aside and enjoy. Oldenburg puts eight criteria for third places: (neutral ground, compromise, regulars, fun mood, accessibility, conversation are the main activity, low profile and home away from home) and it brings personal benefits to individuals from modernity, renewal, Spiritual tonic, perspective, and make friends. It also shows how informal gathering places are essential to the vitality of a city. The personal benefits mentioned by Oldenburg are great. It provides a personal benefit to those present and patrons, as well as facilitating conversation and activity that involves political participation, creating reciprocal relationships, and maintaining a social level. The addition of the term active soul indicates that our souls must be filled with the material presented in these three places, and the third place is presented by friends in the group for the beneficiaries who may not have friends outside the family or close friends, as we all need these types of relationships [1].

The Bradley H. Camp (2015) study spoke of recreation and the benefits of informal public life, participation, democracy, and shared leisure activities. It makes entertainment more than something that serves the individual and that it benefits the public good, studying its recreational importance for society and individuals, and the importance of the third place that facilitates social benefits and a sense of place [17].

Brdulak and Brdulak [2] give different definitions of the "happy city" used in Western literature on cities and urbanism, focusing on the interrelationships between citizens and surroundings. Recipes address the main problems of the vast majority of Polish cities, the direction of the pictogram will be used as the main indicator of the city's position in the "happiness axis". While a coordinating and participatory approach to city management is vital.

Due to its success, state policies toward self-government may prevent cities from making the best choices when it comes to their regulatory arrangements. The assumption is that each good quality public place should have at least 10 different functions or 10 various reasons to be there. These might include a "place to sit, playgrounds to enjoy, art to touch, music to hear, food to eat, history to experience, and people to meet. Ideally, some of these activities will be unique to that particular place, reflecting the culture and history of the surrounding community" [2].

Szołtysek and Twaróg [18] explain the concept of happy cities and mentions the essential characteristics of a happy city including emotional bonding, public infrastructure, public transportation, public libraries, walk-ways for pedestrians, pollution free city, safety of women and children, amenities for intellectual development and recreation and overall environment of cheerfulness, (Table 1).

The studies examine the spatial delight and comfort that it provides in architecture that depends on the shape and feeling of the building and in the modern residential area. It also deals with the concept of the third center and explains its importance and characteristics. It did not provide an equation to measure the delight that these places create in an old residential area and spontaneity. Spatial delight is the feeling of enjoyment, happiness ,and interaction with an event or optional activity in the third place in particular, these activities may occur together or some of them and through the built environment, the building is not only aesthetically and visually, but raises the spirits and stimulates the senses.

Table 1. Summary of previous literature

| N | Study name | Extract from the study |
|---|--|---|
| 1 | Schiano-Phan et al. [14]: | The research talks about the spatial delight that social open spaces create in modern residential buildings in terms of environmental comfort, that is, the relationship between social spaces and environmental comfort. |
| 2 | Oldenburg [1]: | The book talks about the third places and their importance to the vitality of the city and the importance they give to the person. |
| 3 | https://www.archdaily.com/986501/how-copenhagen-is-designed-for-delight# [15] | The article talks about the delight and happiness created by the various activities that are abundant in Copenhagen. |
| 4 | bausman [12]: | Looking at the delight of buildings through building features and character of buildings that spark curiosity, excitement and happiness in souls. |
| 5 | Camp [17]: | Described the benefits of informal public life and other leisure practices. This type of work presents the potential for entertainment to be more than something that serves the individual, but benefits the greater good of our societies. |
| 6 | Montgomery [6]: | Presents the concept of the happy city and human well-being and its relationship to urban design of modern cities well designed for walking, cycling and And other activities. |
| 7 | Brdulak and Brdulak [2]: | In order for the city to become happy, and the place is good, it must contain events and activities, and it must be proportional to it. The more it increases, the higher the quality of the place. |
| 8 | Szołtysek and Twaróg [18]: | Demonstrates meeting spaces are happy cities. The study emphasized the importance of common meeting spaces in which meetings take place in cities for the quality of life, and as a result, public spaces can be planned in a way that is tailored to the needs of urban residents. |

5. STUDY PRACTICAL

The city of Kadhimiya is a traditional city that was formed by people. It is three residential places with an area of (91) hectare. The study areas were chosen to find out the type of optional activities that people practice and to participate in visiting the three places and the difference in the rate of joy for each locality and to make sure that the residents of traditional cities participate Same needs and desires.

The practical study includes determining the measurement indicators, the indicators of the theoretical framework, the research sample, and determining the measurement and its method to test the hypothesis to find out the spatial delight rate in terms of the third place in the vernacular city.

5.1 Determining measurement indicators and the basis for selecting a research sample

In order to measure the spatial delight rate, through the mathematical equation. The research identified three main terms in the application, which are the number of third places

with its floors, the number of activities and events and the number of residential units .Extracting the indicators of the theoretical framework, Table 2. The urban place has a that comes from the place's components themselves, like Activities, people, buildings, spaces, and other physical elements [19].

The third place was found for the residents. If the number of residents is measured to accommodate the space, that difficult. If the number of residents is measured to the number of visitors, it is also difficult. It is easy to measure the number of places in relation to the number of housing units (polts). Where the third places contribute greatly to achieving spatial Delight in vernacular cities, and this contribution comes from:

- (1) The number of 3rd places: this represents the number of places and the floors of buildings used as third places in the residential neighborhood of the vernacular city.
- (2) The number of events: The number and type of optional recreational and interactive activities that occur routinely and are expected to occur differently or sequentially. Since each activity is almost independent, therefore, it needs a place, as is the case in modern land uses, so the equation was formulated on the basis that every third place represents 8 places, Which (play. recreation. Entertainment. interaction with a neighbor. meeting friends .the shopping. eating and participating in festivals) and the number of activities was considered a fixed number in the equation. Thus, the independent third place represents 8 places.
- (3) The number of dwellings units: As in the case of residential plots within the fabric or the residential neighborhood, there is a proportional relationship between the two was formulated exclusively for vernacular cities, we consider each apartment as a spatial unit.

$$ave\ SD = \frac{\sum(np \times nf) \times ne}{nd}$$

where:

- Ave SD=Average of Spital Delight
- np=Number of third place
- nf=Number of floor
- ne=Number of events=8
- nd=Number of dwelling units

Table 2. Indicators of theoretical framework

| Spatial delight | Mathematical equation | Indicator |
|-----------------|-----------------------|---|
| | | An increase in the level of Delight and happiness |
| | | An increase in the level of Delight and happiness |
| | | An increase in the level of Delight and happiness |
| | | Reduce the rate of Delight and happiness |

The old Kadhimiya study area will be determined into three shops, a questionnaire will be conducted for 86 people, their three places will be determined, the number of floors will be determined, and the product of the eight activities will be multiplied and divided by the number of housing units for each district.

The paper also found a standard rate of Delight in modern residential environments that serves as a reference to know the level of spatial delight in vernacular cities Based on urban housing standards [20]. This rate represents the ratio of recreational use (shopping spaces, parks, playgrounds, cafes, restaurants) to the ratio of net residential areas of the contemporary residential neighborhood, the paper found 0.3 as the standard rate of spatial delight. Therefore, if the rate of spatial delight for vernacular neighborhoods is more than 0.3, that means there is a high level of interaction, and pleasure and vice versa. In addition, if the rate is equal to 0.3, that means there is an acceptable standard delight that people make vernacularly without the formal intervention of decision-makers.

5.2 Type of measurement and method of data collection

There are three stages to collecting the data, the first stage includes a general description of a sample supported by detailed drawings. The second stage: Measuring variables in the measurement equation the third stage: analyzing the results and collecting a sample of values in Microsoft Excel with graphs.

The first stage: The old Kadhimiya area is located north of the capital, Baghdad, and on the western bank of the Tigris River, next to Karkh. It is bordered on the west by the lands of Gharbia and the Baghdad-Mosul railway, and on the north by the lands of Al-Taji, the Baghdad Gate and the Tigris River, and it has an area of about (90) hectares [21]. It is considered a center of tourist attraction, entertainment and stability, which explains the continuous expansion around Kadhimi shrine Figure 4, which represents the architectural and planning nucleus of the city. It is distinguished by the fact that it is not located directly on the river, as its emergence is due to the presence of the Kadhimi shrine and not the presence of the river [22]. It is one of the cultural and social holy cities in Iraq and the Islamic world. In the early days of the Islamic era, it was an area occupied by orchards. Abu Jaafar Al-Mansur built the city of Baghdad in 145 AH and made the place of Kadhimiya a special cemetery, which he named the Great Cemetery of Quraish, and when his son died Ja'far al-Akbar in the year 54 AH was the first to be buried in it, and when Imam Musa al-Kadhim died in the year 37 AH he was buried there [23] (Figure 4).



Figure 4. Al-Kadhimiya mosque within urban historic district [24]

It has gone through three stages of growth:

1. The first morphological stage (before 1936): Intensive growth of the residential urban fabric around the mausoleum

2. The second morphological stage (1937-1970): the extension of the city to the south and southeast, the development of new, straight streets, and the commercial area

3. The third morphological stage (1970-2003): the random expansion of the city, unregulated migration [25].

The first old Kadhimiya area consists of three districts adjacent to the Shrine (419-421-423) It includes the districts of the sheikhs in relation to the most famous of its settlers, they are the sheikhs of Netai, and they call Al-Shitit in relation to the Shatit River and Al-Qattanah because of their cultivation, cotton spinning and Al-Debkhaneh because there is a large tanning factory in it and the hill because of its high hill of dirt [22].

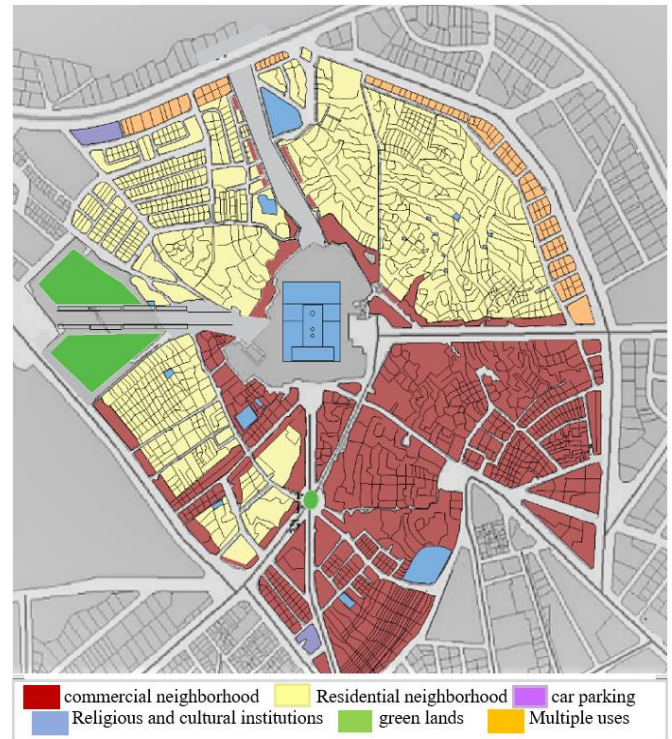


Figure 5. The land use plan for the study area

The fabric of the city of Kadhimiya is integrated from the use of land. resulting from the system of residential houses, shops, and craftsmen, as well as heritage markets, inns, bathrooms, and religious institutions so that all these activities are mixed with each other, Figure 5. Author is using AutoCAD and Google Earth. And The city of Kadhimiya enjoys the presence of recreational places represented by cafes, restaurants and hotels that include places to eat, drink and celebrate with family and friends in the old Kadhimiya, and the area is rich in shopping centers and shops for various needs, including clothing stores, salons, electronics stores, and furniture stores, and supermarkets, among others.

A questionnaire was conducted for a person from the original inhabitants of the region, including children, young people, Table 3. And mark those places on the map, Figure 6. The questionnaire sample was from three regions, and because the city is religious and conservative and has its oriental customs, the researcher was not able to survey a large part of the women, so the answers of the head of the household were adopted as a representative of the same family, as the family was of the open type and some of the closed type.

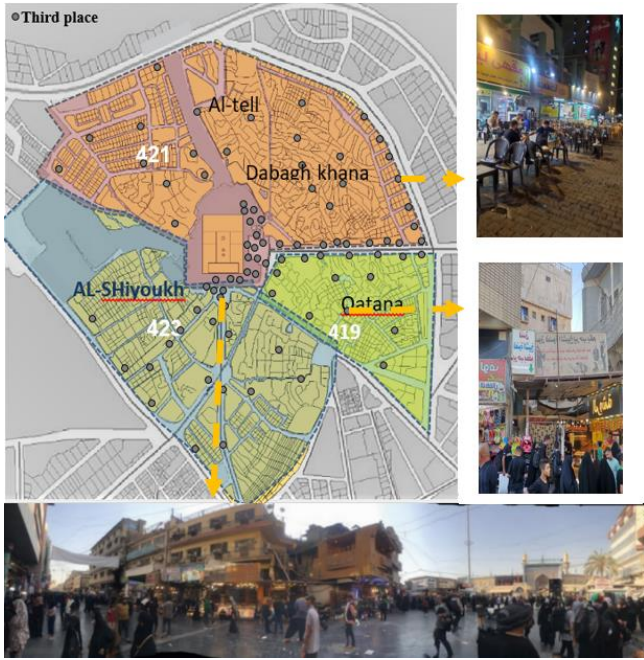


Figure 6. The plan of the city of Kadhimiya and the three districts

Table 3. List of third places by users of the city of Kadhimiya and the three districts

| The third places | The number |
|-------------------------------|------------|
| District no.419 third places | |
| Coffee | 3 |
| Restaurants | 2 |
| Building | 2 |
| Market | 2 |
| Main streets | 3 |
| Grocery store | 2 |
| Total | 14 |
| District no.421: third places | |
| Bab al-Murad square | 12 |
| Bab al-Qibla Square | 6 |
| Balcony | 1 |
| Islamic associations | 4 |
| Food stall | 5 |
| Coffee | 4 |
| Building entrance | 6 |
| Processions | 2 |
| Social Media | 6 |
| Outdoor seating | 2 |
| Market | 3 |
| Total | 51 |
| District no.423: third places | |
| Neighbors house | 5 |
| Astraabady Market | 5 |
| Outdoor seating | 2 |
| Bab Alqibla street | 5 |
| Coffee shops | 2 |
| Restaurants | 2 |
| Total | 21 |

Respondents were asked about how they used their third places, where the participants indicated that they spent on them for eating and drinking 60%, shopping 28%, entertainment 77%, recreation 50%, playing 43%, interacting with the neighbor 45%, meeting friends 30%, and cultural festival 19%, according to the Figure 7.

The second stage: It is the form of measurement and collection of values to find out the level of delight in the three

neighborhoods and the level of delight in the area. The number of third places in the old Kadhimiya city (according to 86 respondents, so that district No. 419 includes 14 third places with its floors make up 22 place. And area No. 421 amounted to 51 A third place with its floors make up 80 place and area No. 423 amounted to 21 third place with its floors make up 54 place. The following is a table of the number of third places and the number of floors for each place in the district (Table 4).

The number of housing units in the urban fabric of the old city of Kadhimiya. Where we note that the locality of 419 has the least number of residential houses due to the encroachment of commercial use (Table 5) [21].

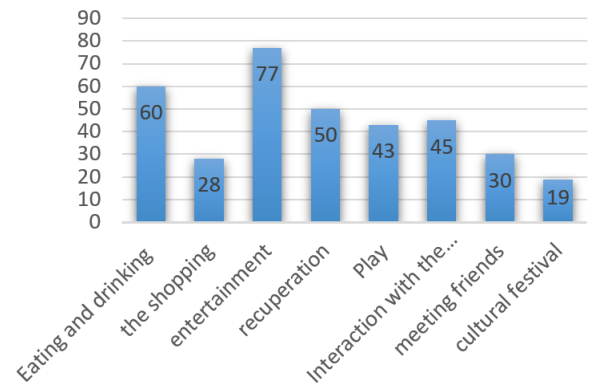


Figure 7. The percentage of expected events and activities

Table 4. Analysis of $np \times np$ for each of the three districts

| $np \times np$ | District No.419 | District No.421 | District No.423 |
|--|-----------------|-----------------|-----------------|
| The number of 3 rd places with one floor | 8 (1×1) | 33 (1×1) | 4 (1×1) |
| The number of 3 rd places with two floors | 4 (1×2) | 10 (1×2) | 6 (1×2) |
| The number of 3 rd places with three floors | 2(1×3) | 5 (1×3) | 6 (1×3) |
| The number of 3 rd places with four floors | 0 | 3 (1×4) | 5 (1×4) |
| Total number of 3 rd places with floors | 22 | 80 | 54 |

Table 5. Analysis of the spatial delight equation

| Districts No. | nd | $np \times np$ | ne |
|---------------|-------|----------------|----|
| 419 | 550 | 22 | 8 |
| 421 | 2,000 | 80 | 8 |
| 423 | 1,492 | 54 | 8 |
| the total | 4,042 | 156 | 8 |

- *ave SD* for District No. 419 = $22 \times 8 / 550 = 0.32$
- *ave SD* for District No. 421 = $80 \times 8 / 2000 = 0.32$
- *ave SD* for District No. 423 = $54 \times 8 / 1492 = 0.29$
- *ave SD* for the old study area = $156 \times 8 / 4042 = 0.3$

Table 6. The spatial delight of the three districts of the city of Al-Kadhimiya

| Districts No. | Ave SD |
|---------------|--------|
| 419 | 0.32 |
| 421 | 0.32 |
| 423 | 0.29 |
| the total | 0.3 |

The third stage: Discussing the results

a. The old Kadhimiya city enjoys an appropriate spatial delight equivalent to 0.30. It is equal to the recreational percentage in the modern residential neighborhood thanks to the third places, events, and activities distributed over the three districts (Table 6).

b. In detail. When comparing the spatial delight rate with the entertainment rate of the modern residential district, which is 0.30, which includes (open spaces, markets and children’s playgrounds, Cafes, restaurants, and a mosque) it becomes clear that the residential district 419 and the 421 enjoy greater and better spatial delight than the modern residential area, which amounted to 0.32. As for area No. 423, it is slightly less than or equivalent to entertainment in the modern residential district, as it also has an appropriate spatial delight. where it reached 0.29, Figure 9. Because there third places, where the higher the third places, the higher the rate of spatial delight. district No. 421 contains 51 third places, and the number of its floors becomes 80 third places. And district No. 419 contains 14 third places, and with its floors it becomes 22 third places. District No. 423 contains 21 third places, with the number of its floors becoming 54 third places. Where the results varied in the three stores due to the difference in the distribution of the number of the third places in the stores and the difference in the number of housing units with the proof of the eight activities expected to occur in the three places, Figure 8.

c. The results were: district No. 421 ranked third with more spatial joy than the rest of the neighborhoods due to the presence of Bab Al-Murad Street and the presence of the square surrounding the shrine, where the number of third places reached 80 places multiplied by the number of events. Divided by 2000 housing units, while Sector No. 419 enjoys a great spatial joy due to the small number of housing units, which amounted to 550 housing units, and the presence of the third places, which numbered 22 places, and the locality No. 423 has the least spatial joy compared to the rest of the stores. Where the number of centers reached 54, but because of the wrinkle in the housing units, as the number of housing units reached 1492 housing units (Figure 9).



Figure 8. Ave SD of the three districts of the old city of Kadhimiya

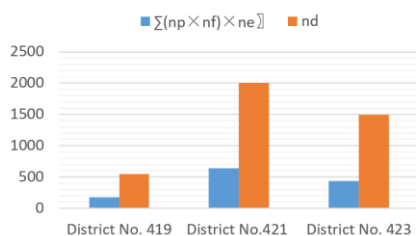


Figure 9. Number of third places, events and number of dwellings

6. CONCLUSIONS

The third place is an image of social interactions, it is a theater to the practice of optional activities that are comfortable for individuals. It is a place of pleasure and leisure or to spend free time. People naturally know how to create places for recreation or play because it is one of the basic human needs. Therefore, the third place was not linked to the formal forms of city planning and design, that was evident in vernacular cities, despite the absence of open public spaces, parks, and places to play, the residents were able to create the third place for themselves.

The third place is the space that is prepared for social events, which includes a minimum (of eight events), which may all or some of them occur in that place, these events are expected to occur at any time, so the third place in vernacular cities actually represents eight places, third place for each expected event. The spread of entertainment places in the city increases the amount of joy and fun, thus, the third place will be representative of achieving spatial delight. This contribution gets from the number of those places and entertainment activities. Where it contributes to measuring the level of happiness and enjoyment created by the three places.

There is a direct relationship between the rate of spatial delight and the third place with its floors and the number of activities. The more the number of the three places and the more activities, the higher the level of spatial delight. In addition, there is an inverse relationship between the spatial delight rate and the number of housing units. The fewer the housing units, the greater the spatial delight, and vice versa.

Future studies are adopting spatial joy and the third place in contemporary cities and adopting it as a criterion that must be verified. It is also considered an addition to these happy cities.

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NOMENCLATURE

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|-----------------------|---------------------------|
| Ave SD | Average of Spital Delight |
| np | Number of third place |
| nf | Number of floor |
| ne | Number of events = 8 |
| Nd | Number of dwelling units |
| 3 rd place | Third place |