

Research Paper

Eventfulness, Event Modalities, and the Dilemma of Using Outdoor Events as a Public Realm Revitalization Initiative (Case Study: Shiraz, Iran)

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Abstract

Shiraz, with its historical background, known as the capital of the Persian culture, once experienced a boom of international culture-led events using outdoor spaces as event venues. However, its outdoor vibrancy has withered gradually, and the use of public places as venues declined. Despite the existing dilemmas, a new wave of public place reclamation has created a strong trend towards using the spaces as outdoor venues. The main question of the research is what events are held in Shiraz year-round and how many of them are in public open spaces, and what events can be held in the public realm as outdoor. As in Iranian culture, the events and rituals follow the circular chronology of the Iranian, Islamic, and even Christian calendars; this article studies the events of a year-round time lap, making a clear typology in terms of places' type and form. The listed events have been classified using the CHAID model adapted to identify the variety and temporality of the events that could occur outdoors. Finally, after categorizing the events, the spatial dispersion of events in the Shiraz urban area has been analyzed to reintroduce the existing platform for holding events and, with the help of the 'Power of 10' approach, the need to create or equip spaces and add venues to hold outdoor events in twelve urban 'destinations' has been emphasized.

Keywords: Shiraz, Event typology, Public realm, Outdoor/indoor space, Time, Destination.

1. INTRODUCTION

The epigraph of the contemporary city puts urban public space as the symbol of social life and identity. As the value of this space causes economic, social, and environmental benefits, the quality of this place has been considered in recent years in the developed world and many developing countries (Carmona et al., 2008; Zetter & Watson, 2006). This approach is the product of a view that sprouted the last decades of the previous century and dignified the concept of "Finding and using the lost space" (Trancik, 1986). These oblivion spaces began to appear as public

spaces that can exploit the city in various aspects. The reliable strategy to get the maximum turnover was using cultural events and other socio-cultural amenities (Pløger, 2010). Events are means of investing in resources and using urban public spaces; they turned to an urban task of revitalizing many notable examples around the globe (Richards & Palmer, 2010). In cities that are less focused on urban public spaces, the use of proven solutions to resolve such problems is a fundamental way.

As the vague distinction between public, pseudo-public, and private urban spaces is mentioned in previous studies, the need to determine a framework for the urban public space based on the literature is inevitable (Smith, 2014). Events as the revitalizing force of the city's public spaces in the case study encompass different ranges due to the various

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background, themes, and characteristics; the broad range of events studied under the different disciplines, including event management (Bowdin, 2007; Getz, 2005). Based on the existing literature about these characteristics, this research aims to study their role in events in public spaces. Following this study, in the case of Shiraz, determines the potentials of the different events to promote the socio-economic conditions and revitalize the public realm as a chain of urban spaces has fallen to ignorance.

To the best of our knowledge, the eventfulness conditions of a post-revolution Iranian city with all the political and cultural constraints as well as respecting a tri-chronologic calendar with the rotation of lunar months and the ever-varying coincidence of traditional, religious, and official celebrations, mourning, and festivities in a 'place-time' analytical framework have been studied with a new approach.¹ This article aims to analyze the events that occurred during a year-round period to show that there is an excellent priority for Shiraz to recognize its strengths regarding various event modalities and redirect them into a revitalizing process. As it is evident, the occurrence of outdoor events that lead to the successful use of open spaces in each of the classes depends on the existence of special occasions attached to the city's history and culture. To promote these kinds of events, paying attention to the historical, traditional, and cultural resources that can shape occasions for the city and its spaces is essential. These are the innate resources told in the literature: they can increase the number of visitors, promote the sense of place, and are the resource for pride enhancement.

2. THEORETICAL BACKGROUND

The eventfulness approach is one of the essential measures in urban regeneration and event-led revitalization of urban spaces. Similarly, many researchers have studied the need for optimal event planning and efforts to maximize the use of the public realm as an event platform. Thus, the present study implicitly raises the issue of attention to event planning as an initiative to event-led urban regeneration, emphasizing revitalizing urban spaces. In a general view, public space is a democratic place accessible to everybody and aims to respond to the public interest (Ercan, 2010; Kurniawati, 2012; Smith, 2014). This space that is not privately owned is a stage where the drama of life takes place and all human needs, from passive relaxation to active engagement such as social interaction, political action, and cultural exchange, resolve there

(Carmona & Wunderlich, 2012; Carr, 1992; Fiala, 2009). Due to the vast exemplification of public spaces in the contemporary city, these spaces no longer belie the abrupt duality of public and private spaces (Low & Smith, 2006). The old concepts of streets and squares as public spaces replace the more diverse and new place that may be privately managed and exclusively used (Carmona et al., 2008; Hajer & Reijndorp, 2001). These spaces of public/private, internal/external, built/natural environment led to the emergence of some ambiguous urban spaces whose publicity is unclear (Carmona et al., 2008). Due to these changes, the privatization of the uses of the urban public spaces is an important issue. Previous studies in Iran have followed the use of the place as a key concept, the fit of the successful place model proposed by the PPS group, and the sense of place as a basis for studying the thriving public realm (Mohammad-Moradi et al., 2020; Moradimassih et al., 2015).

Planned events occupy different places; these places might be specific buildings, open spaces, or many other locations (Getz, 2011). The privatization of public spaces led to the occurrence of city events exclusively and for particular classes. As events in urban spaces will benefit the public if only they occur in public spaces, recognition of the event factors that lead to this phenomenon is crucial. The literature related to the nature of the event will be used, mainly including studies about various characteristics of size, type, form, and time (Bowdin, 2007; Getz, 2011; Shone & Parry, 2008). The present study aims to discover the influence of three of these characteristics, including type, form, and time on the event place.

As classification is a way to understand complex phenomena and it can be obtained by the use of typology, classifying events by their common characteristics is a helpful starting point for understanding the variety of modern events (Hassanien & Dale, 2011; Shone & Parry, 2008). The use of different approaches taking for this categorization led to various event typologies, such as the Bowdin (2007), Shone and Parry (2008), Getz (2005), (Allen, 2008), and (Goldblatt, 2011) models (Berridge, 2007). The thematic approach that many used specifies the main categories of events by the dominant theme of each of them; as Getz points out, the fundamental difference between these categories derives from their purpose and program (Getz, 2008). In the various models presented in the event-related resources, these thematic event types have sub-sets of different shapes. These sub-sets are the event forms that, according to Getz, "derives from the combination of various programmatic elements of

style” that determines what events look like and how their programming is and will shape the different types (categories) of events (Getz, 2011, p. 21). Of course, with the review of resources, it is found that the models presented by researchers are different in categorizing the types of events and their forms. As Berridge (2007) mentioned, the list of event types is a never-ending one. Considering this for the present article, creating a suitable model based on the case study and its events is essential.

Time, on the other hand, is the very essence of events and urban spaces. Cities and urban places as living spaces can be perceived through their essential attribute, a sense of time (Wunderlich, 2013). The sense of time can be perceived by the natural cycles such as the turning of seasons or mechanical cycles that can be defined by the hours and calendars (Carmona, 2010). The concept and nature of many events are intertwined with the cycle of time, which is different due to the vast range of cultures and their specific calendars. The coincidence of these cycles in a multicultural society may affect the events’ occurrence and place.

3. MATERIALS AND METHODS

In contemporary cities, the privatization of many urban spaces led to exclusive events that no longer benefit the public. The present study aims to investigate the characteristics of the event that has led to the occurrence of them in public spaces and for the public.

3.1. The Trilogy of Event Context

To clarify event place consistent with the purpose of the study and in respect to public space literature reviewed, this place divides into two groups:

1) The first group is the spaces that, despite their publicity, are not open to the public, especially during the event. These spaces are the subsets of Carmona’s ambiguous spaces, such as “private” public spaces (Carmona et al., 2008). Their events happen behind the curtain of the public’s ignorance, as we call them indoor places.

2) The second group encompasses Carmona’s positive spaces such as public open spaces and other private but visually or sensory visible and sometimes open during the event (Carmona et al., 2008). These places are where their events happen openly for the public, as we call them outdoor spaces.

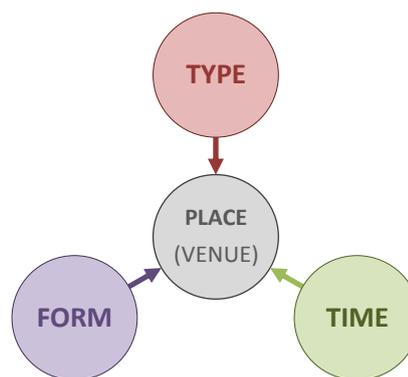


Fig 1. Event Characteristics Influencing Event Place (Authors based on Carmona et al., 2008)

The analysis of three event characteristics, including a trilogy of type, form, and time referring to outdoor and indoor event places, has been considered in both descriptive and statistical ways (Figure 1). The type and form of events regarding studies done in event literature mostly use the classification models presented by Getz (2005), Bowdin (2007), and other models as already reviewed in the theoretical background. The events identified in the case study also have a prominent role in this classification. So, this typology is based on the combination of literature and the city’s conditions.² As uses of public spaces alter depending on temporal rhythms, the influence of multi-cultural events and the different calendrical systems must be considered in the article (Grun Rehomme & Ben Rejeb, 2008; Sheil, 1856). The analysis starts with the descriptive statistics of event characteristics that investigate the effects of event type, form, and time effects on event place. The final step examines the impact of all three event characteristics simultaneously on event place. Since earlier, using the descriptive statistics method, the effect of these factors, individually and two by two, has been investigated on the event place. In this section, attempts are made to exact the results of previous analyses and prove them using the analytical statistics method. Another concept used in this study is the “Power of 10” (Figure 2). “The Power of 10+ is a concept project for public spaces developed to evaluate and facilitate placemaking at multiple city scales. It is a powerful tool for generating constructive conversations to identify targeted placemaking efforts” (Project for Public Space (PPS), 2009). This concept is used to evaluate the distribution of venues and public places with eventful capability.



Fig 2. The ‘Power of 10’ (Authors based on (PPS, 2009) and (Lotfi & Sholeh, 2017))

3.2. CHAID Technique

The method employed for this purpose is CHAID (Chi-square automatic interaction detection). CHAID (Kass, 1980) is a decision tree technique that has been used for classification and creation of the relationship between dependent variables and sets of independent variables, which can be either nominal or ordinal (Amir et al., 2015; Barreira et al., 2016; Fasihozaman Langerudi et al., 2016). The formula of chi-square testing is as follows, where y is the actual, and y' is the expected (Serengil, 2020):

$$\sqrt{\left(\frac{y - y'}{y'}\right)^2}$$

Since the present study needs to classify the events based on the independent variables of type, form, and time that result in the dependent variable of outdoor and indoor event place, this model will be efficient. To operate this method, SPSS V21.0 is used. As the event’s form is a subset of the event type, the condition of force first variable, the event type, is essential for the model (Figure 3). The rule defines “if” the event will be this type, form, or time “then” the event place will be outdoor or indoor. The study’s actual result can be reached through the CHAID model and determine how “it could happen outdoors” (Zhang et al., 2014).

In the case of data collection, many events in Shiraz, each held by a specific authority for its purpose, lead to the absence of an integrative plan for all the events. As each of the events is announced in a specific media, including television, newspapers, private websites, and recently social networks, a complete list of all the events does not exist as an inventory. Although there is no steady basis for finding all the events in a single step, our effort helped create a comprehensive list of all this scattered information. Events held year-round (1395; 2016-17) in Shiraz have been listed using different sources, mainly the newspapers’ archives.³ All the events gathered in this list had been announced by the official networks, and their interlocutors and participants were all the people who potentially had access to the event place. By integrating the data, a list was obtained to examine the characteristics of all the events.

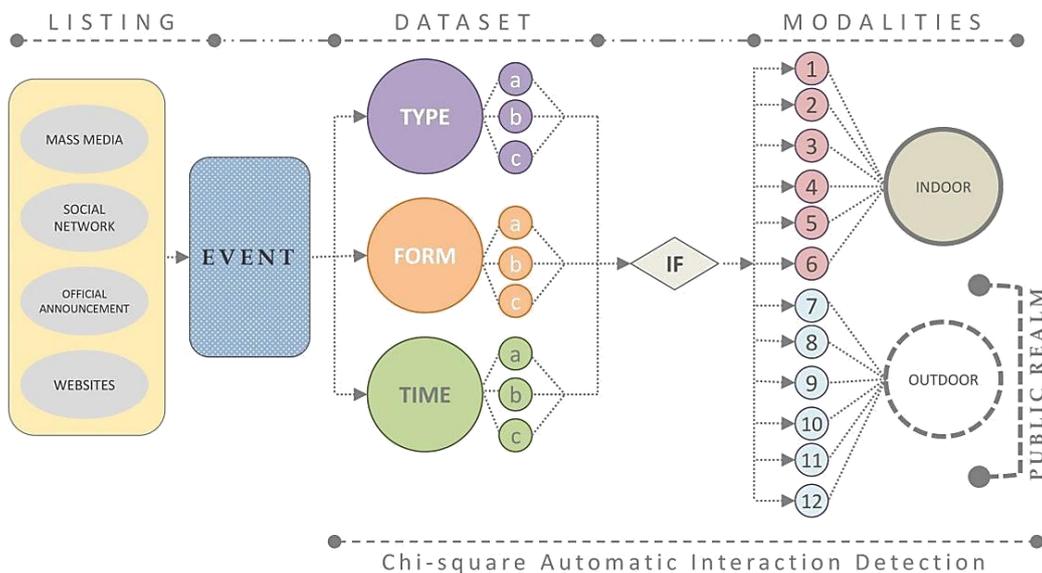


Fig 3. The Process of Listing and Classifying Events based on the Three Factors of Type, Form, and Time by CHAID (Source: Authors)

4. CASE STUDY

Events are versatile tools in the revitalization process of cities' public spaces. This rule of thumb encounters some exceptions due to many circumstances and constraints. As an ancient city with a significant civilization background, Shiraz has always been a cradle for knowledge and culture and consequently has had a great potential to host official and traditional events. The city has been known internationally due to its beautiful gardens, architecture, and great poets throughout history; the number of valuable travelogues that contain much about Shiraz, its people, and culture is pieces of evidence to this claim (Flandin & Coste, 1852; Kazama, 2001; Pernot, 1927; Waring, 1807). Historically, many religious gatherings have taken place in the vast indoor or interior spaces of wealthy houses or religious buildings where most participants could be women from the aristocratic community (Figure 4a). At the same time, the official ceremonies and national celebrations have had their place in the squares and outdoor spaces (Figure 4b).

The religious' places and holy shrines in Shiraz have been another motive to encourage the religious rituals to be shown off as demonstrations flowing through the linear spaces and passageways to reach

the culminating points such as the shrine of Shah-e-Cheragh, the holiest place of the city (Limbert, 2004). As the cultural reform of the 1960s' began to bring its effects on the urban scene, Shiraz was selected to be the host of an annual 'Festivals of Art' from summer 1967 (Farhat, 2015; Gluck, 2007; Mahlouji, 1970). During the festivals, many of the outdoor spaces became a vibrant stage for musical and theatrical performances. For the first time in "modern" Iranian history, a flexible approach towards the urban spaces emerged. Despite the official claims about the general cultural policies (Behnam, 1973, p. 16), this unprecedented phenomenon was an "Iranized" version of western urban cultural festivals.

It was not until very recently that the organizations like the Municipality ran a new round of pre-organized events trying to vitalize the refurbished spaces throughout the city. As it could be seen on the map prepared by accentuating the events' hotspots, there is a tendency to keep the historic center as the only precinct for outdoor events, mainly related to religious themes (Figure 5). Meanwhile, a series of venues polarized around the city's northwest axis, which had been the top line of the urban expansion of Shiraz, has hosted most of the indoor events.

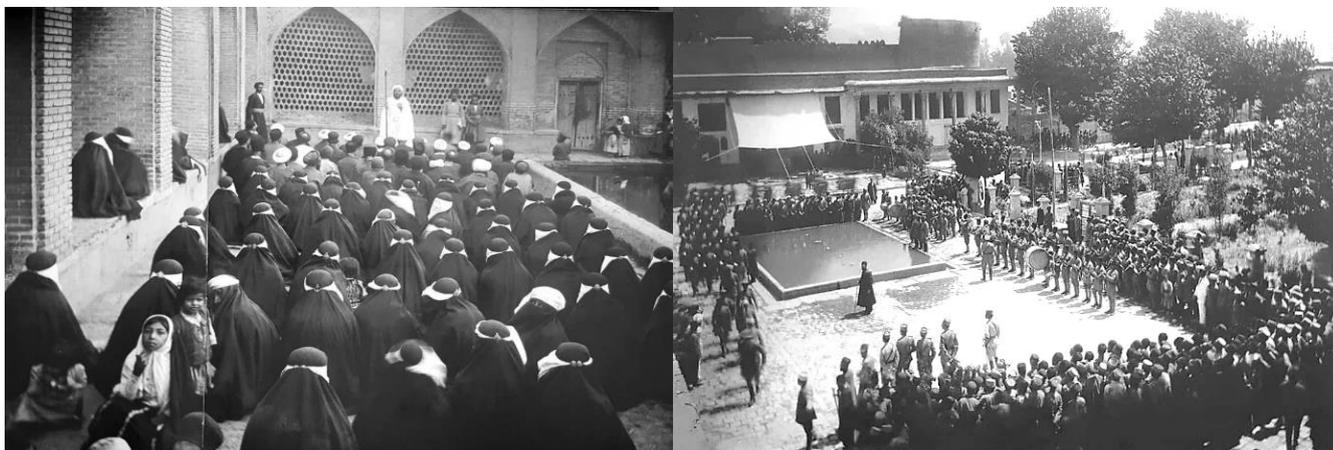


Fig 4. Indoor vs. Outdoor: a) The Friday Prayers in Moshir's Hussainiya Held for the Women of the Aristocratic Families, Shiraz, Circa. 1910; b) An Official Military Salute Ceremony with the Presence of the Governor, Shiraz, Toopkhaneh (Artillery) Square, Circa. 1899 (Sane, 2002)

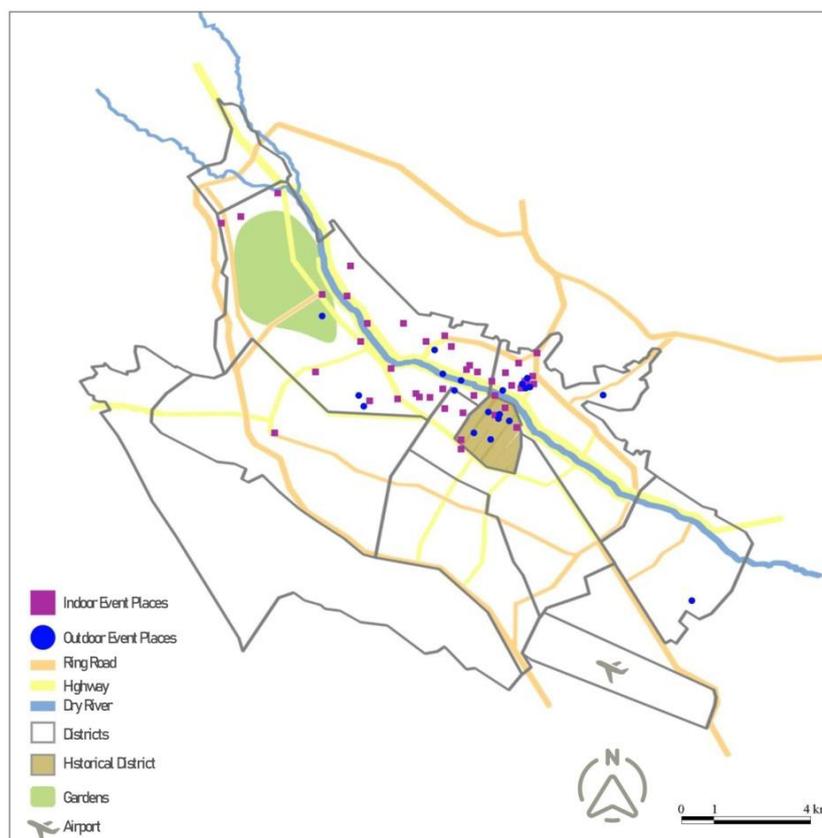


Fig 5. Events and Indoor/Outdoor Venues in Shiraz (Source: Authors)

4.1. Typology of Events in Shiraz

Based on the prepared list of events in Shiraz during the year 1395 (Persian Jalali calendar), the 354 events held in this year have been categorized into four groups in respect to their theme as follows: 1) arts and entertainment, 2) cultural and educational, 3) religious, and 4) commercial. As mentioned before, each of these types is composed of different forms of events. The variety of these forms can be particular for a specific type of common between multiple types. Figure 6 shows four main event types (themes) and various forms of holding them.

4.2. Influences of Type and Form on the Event's Place

Since each of the events' types could be understood through their various holding forms, this section is devoted to the simultaneous analysis of type and form and their relation to the event place,

whether outdoor or indoor. As will be seen, in some cases, the event type is the primary identifier of the event place. In other cases, specific forms belong to the specific places; these forms are also observable as type and form are not the only determiners of the event's place.

a. **Arts and Entertainment:** This group includes a wide variety of leisure and artistic events. This type encompasses different event forms such as art exhibitions, classical and traditional music concerts, the commemoration of artistic figures like Saadi and Hafiz, and various social gatherings. These gatherings have not necessarily brought the participants cultural and educational achievements but have mainly been the programs for artists and art enthusiasts, engaging them in artistic activities such as calligraphy improvisations or photography. Another form of this event type is theatrical performances which, in their turn, are divided into three sub-categories:

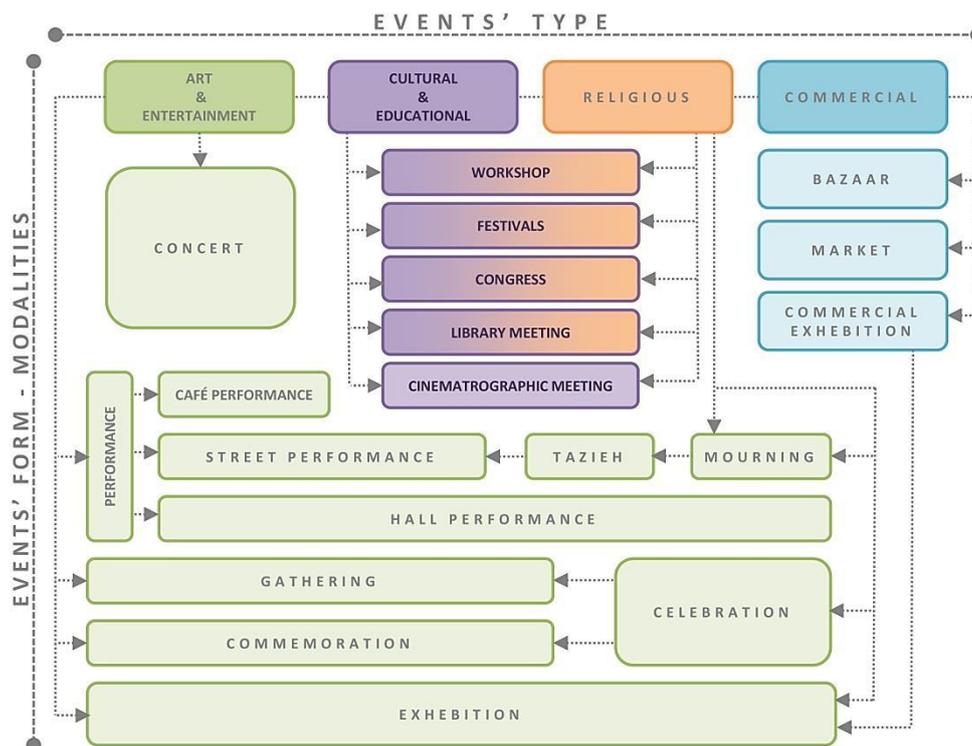


Fig 6. Typology of Events in Shiraz (Source: Authors)

Table 1. Arts and Entertainment (Source: Authors)

<p>▣ Street performances</p>	<p>The audience of these performances is people from different social groups. Performances such as Nowruz musical celebration might take place in urban spaces; puppet shows and traditional vocal performances and rituals take place in urban squares (Razi, 2002). Other street theatrical performances throughout the year and events that combine the installation art could be attributed to this form. As a particular example, the “Ābi bi Āb” – ‘the Waterless Blue’- project deployed a blue cloth over the city’s ‘dry river,’ accompanied with musical and theatrical shows to alert people upon the water crisis.</p>
<p>▣ Café performances</p>	<p>This kind of private show has developed during the past few years with the emergence of an increasing number of cafés. Small theatrical groups performing in tiny spaces for a limited audience are the main characteristics of this performance form.</p>
<p>▣ Hall performances</p>	<p>Shiraz has few halls for official performances. Events in these venues have an almost wide variety of audiences, and a single show may be continued for extended periods.</p>

The frequency of different event forms in the category of arts and entertainment-type is displayed in Figure 7a. As it could be seen, the most perpetuated event form in this group belongs to the performances with 40%, and commemorations are at the bottom of the list with 3%. Only 15% of these events are held in outdoor spaces, most of which are gatherings with 75%. The outdoor exhibitions have the tiniest part with 6%. Street performances cover about 17% of outdoor performances.

b. **Cultural and Educational:** This type of event includes programs aimed at promoting the culture and education of the society and individuals. These programs can be held in different forms such as workshops, conferences, cultural and artistic festivals, either competitive or non-competitive, accompanied by lecture sessions and intended to

enrich the intellectual level of the community. Also, literary meetings, poetry sessions, reading sessions, cinematographic meetings, film, documentary critic sessions, and documentaries with more specific audiences are related to this type.

No matter the form, all the events of this type-except for one, a ceremony for Hafiz held in the open space of his tomb’s garden- have been held in indoor spaces. The limited audience, the specialty topics, and the lack of facilities in open spaces are the main reasons behind the holding of these events in indoor spaces (Figure 7b).

c. **Religious:** Religious ceremonies and events have a significant part in the overall number of events held in Iran. In Shiraz, there are many cultural, artistic, educational, and even entertaining events with religious occasions. Festivals, Quranic

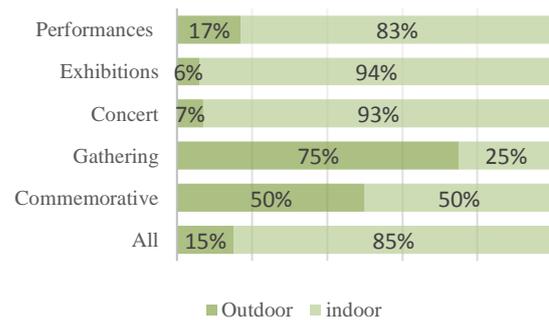
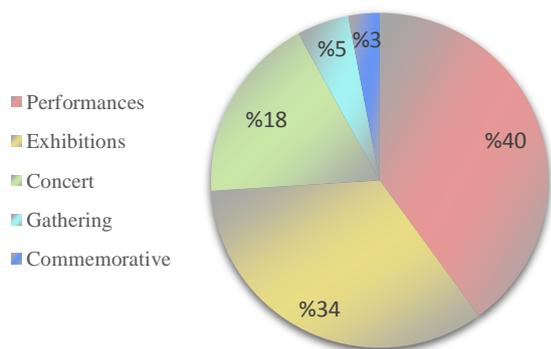
calligraphy exhibitions, cinematographic and literary meetings with religious themes are numerous. Gatherings for the occasions like the ‘Iftar’ ceremony- the moment of breaking the fast at sunset in Ramadan (Roy, 2005)- or the commemoration of religious figures match with the arts and entertainment type.⁴

However, the most important religious events are the traditional birth celebrations and death mourning rituals of religious figures. The ‘Tazieh,’ the traditional dramatic performance that reconstitutes the war events that led to the martyrdom of Imam Hussein, is a passionate play (Roy, 2005) that takes place in the streets, usually in the old neighborhoods. This drama can also be considered equivalent to street performances, categorized in the arts and entertainment type. As mentioned before, the religious events are very numerous and have a great deal of variety. Except for the 20% of exhibitions, 67% of festivals, and 86% of celebrations, most events have been held indoors. Events such as

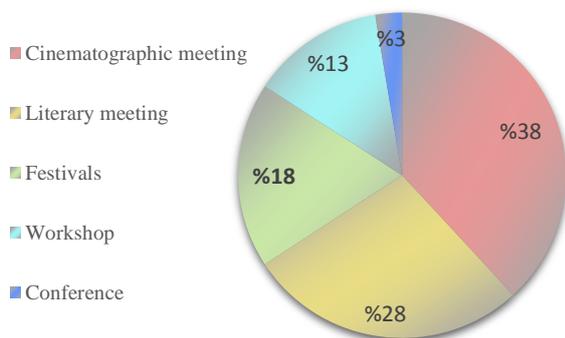
‘Tazieh’ and mourning rituals are held naturally, but not necessarily historically, outdoors. In general, 47% of the religious events have been held in outdoor spaces (Figure 7c).

d. **Commercial:** Any event that is based on the interaction between suppliers and customers or seeks to gain financial profit or business relations is categorized in this type. A vast number of the dealings, such as Friday markets, happen informally, so there is no specific information about them in public media. The only form of commercial events with public notification is the few trading exhibitions with financial objectives (Figure 7d).

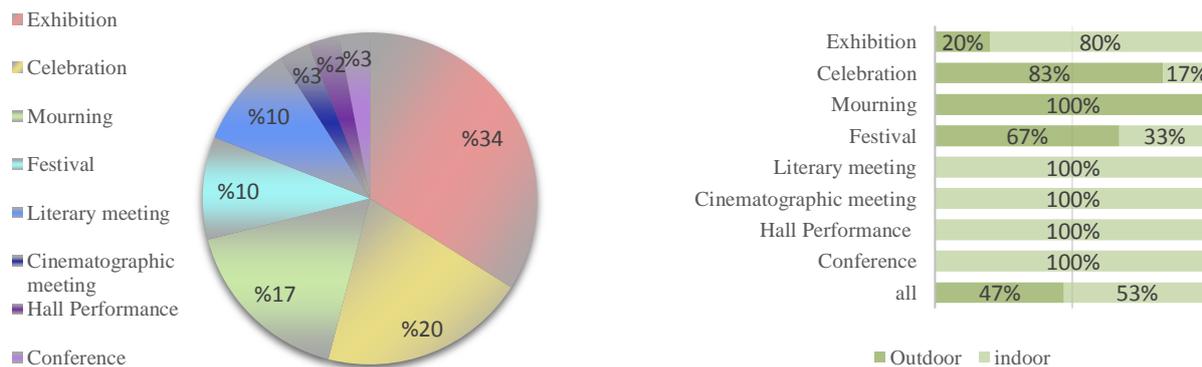
Despite the ignorance of this type of event, it should be noted that commercial-led events can attract tourists and accomplish tourism goals. Although these events are very few in the current context, and the study of their place cannot give a comprehensive outlook, we will discuss them, scrutinizing their place.



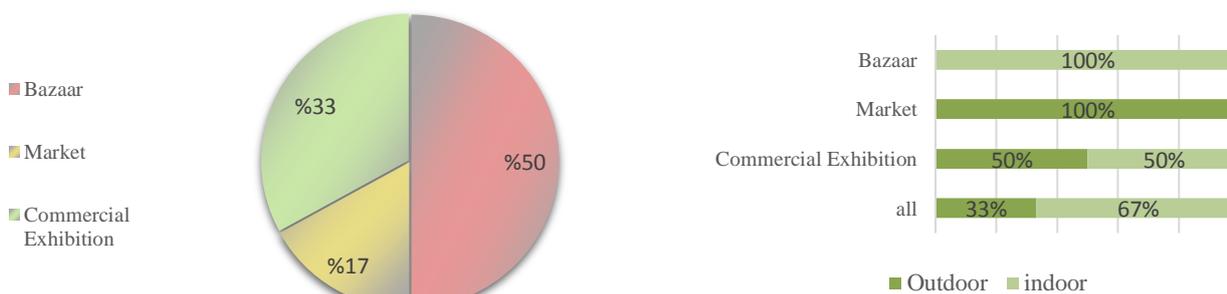
a) Art and Entertainment



b) Cultural and Educational Events



c) Religious Events and Rituals



d) Commercial Events and Gatherings

Fig 7. Form of Events and their Type and Venues in Shiraz (Percentage and Place)

4.3. Influence of Time on Event Place

This section seeks to answer how time affects the type and form of the event and, ultimately, its place. In this regard, it is essential to study different event types and forms in different periods. As the Persian formal calendar starts with the spring, the study of the time will be season-based. It is also necessary to pay attention to the other calendars that affect the city’s events in this process. The distribution of event types will be examined over time. It also explores how the increase in an event type leads to a further decrease in another.

Three main calendars designate the occasions and time-based celebrations in Iran. The traditional festivities are tuned with the Persian calendar; the religious events follow the Arabic lunar calendar, and the Gregorian calendar measures some rare occasions. According to the prepared events’ database, they take their part from art and entertainment events whenever religious events increase in number.

In art and entertainment events, the summer has the most share of this type throughout the year. The number of art and entertainment events decreases in autumn and winter. As the number of indoor events is almost equivalent to previous seasons, most of this decline is outdoors. By approaching the end of the

year, the number of outdoor events decreases severely from 17 in the spring to 1 in the winter (Figure 8).

The cultural and educational events, after the arts and entertainment events, by far, make up the second-largest share of the most repetitive events. These events take place in indoor spaces, no matter when the time is. The amount of these events increases ascending as the year comes to its end (Figure 9).

Religious events are another type of main city events. The peak of these events belongs to three Arabic months that are not fixed in the natural cycle of seasons and rotate yearly. Despite all the specific events and celebrations occurring in these three months, they cause some limitations in other event types, mainly in art and entertainment. For example, during the two Arabic months of Moharam and Safar, that is the time for the mourning rituals, joyful art, and entertainment event types like concerts are banned, and the public spaces serve as places for mourning ceremonies (Figure 10). On the other hand, these two months contain performances such as ‘Tazieh.’ In the year 1395 (Persian calendar), these months partially coincide with summer and autumn. While the religious ceremonies are held, this lowered the number of art and entertainment events.



Fig 8. Temporal Modalities of Event Types in Shiraz

		Spring	Summer	Autumn	Winter
Cinematographic meeting	outdoor				
	indoor				
Literary meeting	outdoor				
	indoor				
Workshop	outdoor				
	indoor				
Conference	outdoor				
	indoor				
Hall Performance	outdoor				
	indoor				
Café Performance	outdoor				
	indoor				
Bazaar	outdoor				
	indoor				
Exhibition	outdoor				
	indoor				
Concert	outdoor				
	indoor				
Festivals	outdoor				
	indoor				
Commemoration	outdoor				
	indoor				
Gathering	outdoor				
	indoor				
Celebration	outdoor				
	indoor				
Mourning and Tazieh	outdoor				
	indoor				
Market	outdoor				
	indoor				
Street Performance	outdoor				
	indoor				

Fig 9. Tempo-spatial Modalities of Events in Shiraz

The next step is to examine how each form (separate of its type) occurs over time. Activities that commonly belong to art and entertainment, religious, and commercial are the most repetitive forms held throughout the year. In the second and third places, except for the autumn, there was a limitation for concerts, performances, and concerts are variable. As evident from the chart, the forms of cinematographic and literary meeting, workshop, conference, hall and café performances, and bazaar are the forms that always happen indoors.

All the other forms had experienced events in outdoor spaces or both indoor and outdoor. The number of outdoor events of these forms mainly concentrates in spring and summer (indebting most of its share from exhibitions, gatherings, and street performances), except mourning and ‘Tazieh’ that especially happened in autumn should mention. The decline of outdoor events in autumn and winter is distinctive through the chart. The severe loss in the number of events forms mainly in outdoor spaces; these events almost did not happen in autumn and winter.

5. DISCUSSION

Despite its historical background and undeniable cultural and social capacities, Shiraz has been deprived of a great deal of the revitalizing events that could happen outdoors. There is a reciprocal relationship between what the events could give to the city and what the city and its public realm and outdoor spaces could provide to facilitate the happening of the events. There is a conflict for the city to hold celebrations and

festivities in public spaces, where there has been repression towards the traditional joyful occasions. Contrary to the official projects for the refurbishment and revitalization of the public realm, the outdoor spaces have degraded once it comes to eventfulness. As shown, there is only a minimal opportunity for the occurrence of the events in public spaces. The majority of the outdoor events are the mourning rituals during the certain lunar calendar months that have been tightly woven into the people’s religious beliefs but have no natural effect on the constant revitalization of the public realm. Apart from this, there has been little chance for some seasonal markets to pursue their activity under strict monitoring and in some pre-designated places. Comparing these two, it is evident that there is no natural spatial flexibility for events and activities other than religious-themed ones. Another type of event with an almost considerable presence in outdoor spaces is the gatherings depending on its theme, and the occasion could have the “permission” to be held in outdoor spaces. The final aim of this article is to analyze the type, form, and time to shape outdoor/indoor events. In previous parts, all assumed variables have been analyzed separately and two by two.

In this part, due to the vast database of events and the need for analyzing all three variables simultaneously, the CHAID method is used (Figure 11). The first split node shows that all the cultural and educational events took place in indoor spaces. As the tree goes on further in the art and entertainment, religious, and commercial node, it is evident that other variables of form and time influenced the dependent variable of outdoor/indoor event place in these types.



Fig 10. During the religious ceremonies of Moharam, Shiraz Bazaar (left) turns into an indoor space for mourning women (right) (Source: Authors)

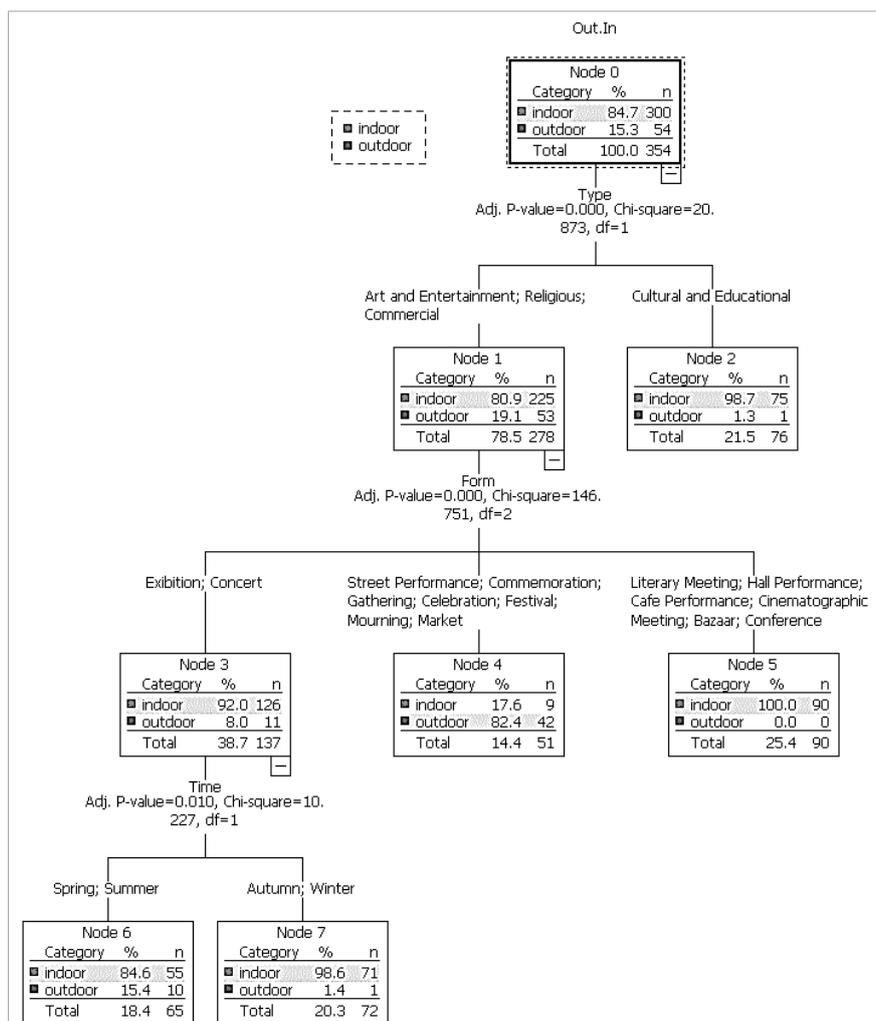


Fig 11. Events Classification Tree

The second split separates the art and entertainment, religious, and commercial types into three groups based on the influence of the event forms on the outdoor/indoor place. Literary and cinematographic meetings, hall and café performances, conferences, and bazaar are the forms that always happen indoors. In this group, the forms of literary and cinematographic meeting and conference are the derived forms of the cultural and educational type that occur in a religious theme and are rare. The highest share of this node belongs to the hall and café performances that have been distributed equally throughout the year and, regardless of time, have always happened in indoor spaces.

Street performance, commemoration, gathering, celebration, festival, mourning rituals, and market are the forms that always happen in outdoor spaces. The results are coherent with Figure 9, which shows that these forms mainly occur outdoors, except for festivals that, if we contribute to cultural and

educational festivals, also happen in outdoor spaces. These forms have always been in outdoor spaces regardless of time, but it should be mentioned that time and the coinciding with lunar calendar occasions, of course, did affect the existence or disappearance of these events.

The next node that includes the form of exhibition and concert will lead to the third split. As these forms either happen in indoor and outdoor places, the time is the following variable, resulting in outdoor/indoor places. The events in spring and summer had more chance to happen outdoors, but all the ones in autumn and winter have happened in indoor spaces. Based on this classification obtained using the CHAID, three classes of ‘ever outdoor events,’ ‘often indoor events,’ and ‘ever indoor events’ will be present due to the event place. Table 2 shows the type and form of events respecting this classification.

Table 2. Classification of the Events based on the Place (Source: Authors)

	Art and Entertainment	Cultural and Educational	Religious	Commercial
Ever Outdoor Events	Street performance Commemoration Gathering	---	Celebration, Festival Mourning and Tazieh	Market
Often Indoor Events	Concert and Exhibition	---	Exhibition	Exhibition
Ever Indoor Events	Hall performance Café performance	All forms	Literary meeting Cinematographic meeting Conference Hall Performance	Bazaar

The first class is the ‘ever outdoor events,’ which are primarily divided into two parts. The first part is the art and entertainment forms which always happen in outdoor spaces. These forms that contain street performance, commemoration, and gatherings have primarily occurred in the first, second, fifth, and seventh months of the Persian calendar. As the study of the occasions that led up to the existence of these events is essential, in this part, the monthly examination is crucial (Figure 12). The first and second months of the year mainly focus on the New Year (Nowruz) celebration and festivities and the commemorations for the birthday of Saadi or the Shiraz day. In the seventh month, there are also some outdoor events celebrating the birthday of Hafiz. This part shows that art and entertainment only happen outdoors when an occasion belongs to the city, its culture, and its original resources.

The second part of ‘ever outdoor events’ is the various forms of outdoor religious events such as celebrations, festivals, mourning rituals, and the ‘Tazieh.’ The peak of these events was in the seventh month, which in the year 1395 coincided with the Moharam or the first mourning month of the Arabic lunar calendar. There were only the mourning rituals and the ‘Tazieh’ that happened outdoors. As told before, the forms of religious events are not fixed; their happening may coincide with any of the months of the Persian calendar, rotating around the years and seasons continuously. If these forms occur in the second half of the year that the outdoor events are less attractive due to the climate conditions, these events will help open

spaces be active during these months. However, their coincidence with the joyful traditional forms like Nowruz will decrease the total number of outdoor events.

The second class is the ‘often indoor events’; these events are the concerts and exhibitions that mainly belong to art and entertainment. In Shiraz’s current public realm conditions, these events have sometimes been held in open spaces. This phenomenon is an opportunity for outdoor spaces to become temporary venues. As art and entertainment are the most repeated events throughout the year, considering their holding requirements in open spaces is essential. As it is visible in the chart, the only times when these events have been held in an outdoor space was the first month of the Persian year, including events related to Nowruz traditions and celebrations. As such, the outdoor exhibitions and concerts of Nowruz are opportunities for the city to present itself to visitors and tourists.

The last class or the ‘ever indoor events’ refers to all the cultural and educational events and religious-themed gatherings which happen indoors. These forms have a specific audience, usually need certain facilities and consequently, occur in indoor spaces. Making these events happen outdoors in the current conditions of the public realm with all the restrictions and shortages in terms of amenities and other facilities is an aim that seems far to reach. However, festivals, literary meetings, and cinematographic sessions may happen outdoors with a bit of creativeness.

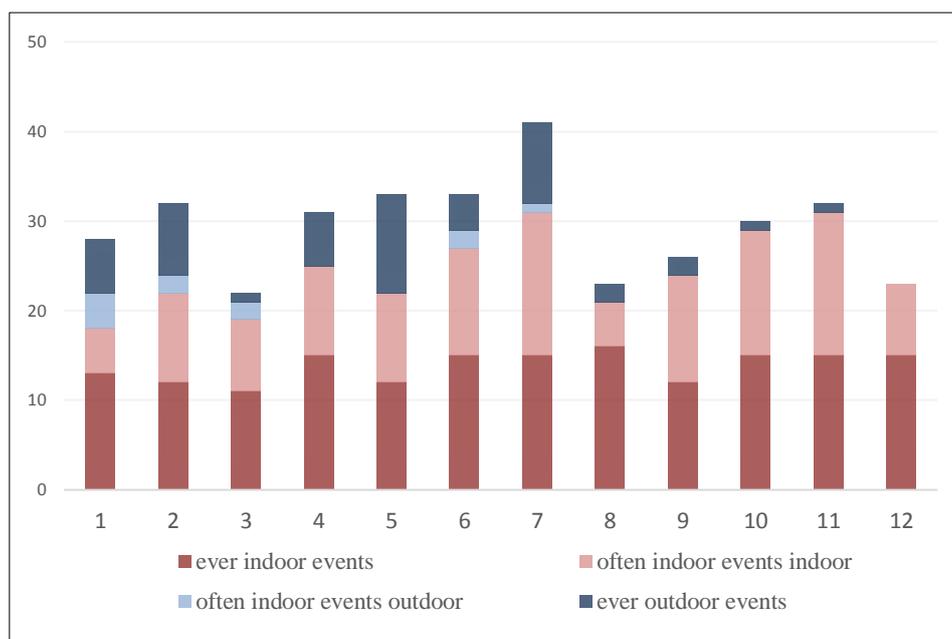


Fig 12. Monthly Classified Events based on their Place

6. CONCLUSION

Shiraz urban area, minus industrial zones, undeveloped outskirts, and the airport, covers a surface of about 190 square kilometers. According to the Power 10 concept proposed by the PPS Group, this area should include at least ten major destinations to possess a vibrant and efficient public domain. The physical extent of Shiraz is such that a suitable coverage can be achieved by fitting the twelve main destinations as a four-by-four kilometer grid network (figure 13). According to the interpretation, each destination refers to a zone with ten public places and event venues. In this way, it is evident that the public realm of the city, and the destinations marked on the map, are not adequately distributed in terms of having venues and public places. Therefore, except for the five destinations (5, 7, 8, 10, and 11), others are inferior in public places suitable to eventfulness. Meanwhile, a series of venues polarized around the city's northwest axis, which had been the top line of the urban expansion of Shiraz, has hosted most of the indoor events.

Thus, it is suggested that the planning be done for the public domain's future so that there is a proper distribution of venues in all destinations. As such, events that can be held outdoors, and act as a catalyst

to promote eventfulness and improve the quality of the urban environment, should be practiced. Creativity and not limiting events to a particular type, and using a timeline appropriate to the seasons and religious calendars are other notable incentives in this regard.

The study of the events specified the urge to help the events be held in outdoor spaces. It is the only solution to use the events as public place revitalizers. To find the panacea, this article had classified the events within the categories of type, form, and time. Adherently, it is suggested that the 'ever outdoor events' such as street performances, commemorations, and gatherings of art and entertainment type and celebration, festival, and mourning rituals of religious type continue to be held outdoors. 'Often indoor events' like concerts and exhibitions would be better if tried to be held outdoors sometimes. Recognizing the event-based occasions relying on Shiraz's inherent cultural and historic resources is crucial for reorganizing and revitalizing the public realm and the outdoor spaces and as such, identifying the various outdoor spaces trying to insert new events and avoid functional obsolescence is a starting point for the spatio-physical reshaping of Shiraz as an eventful city.

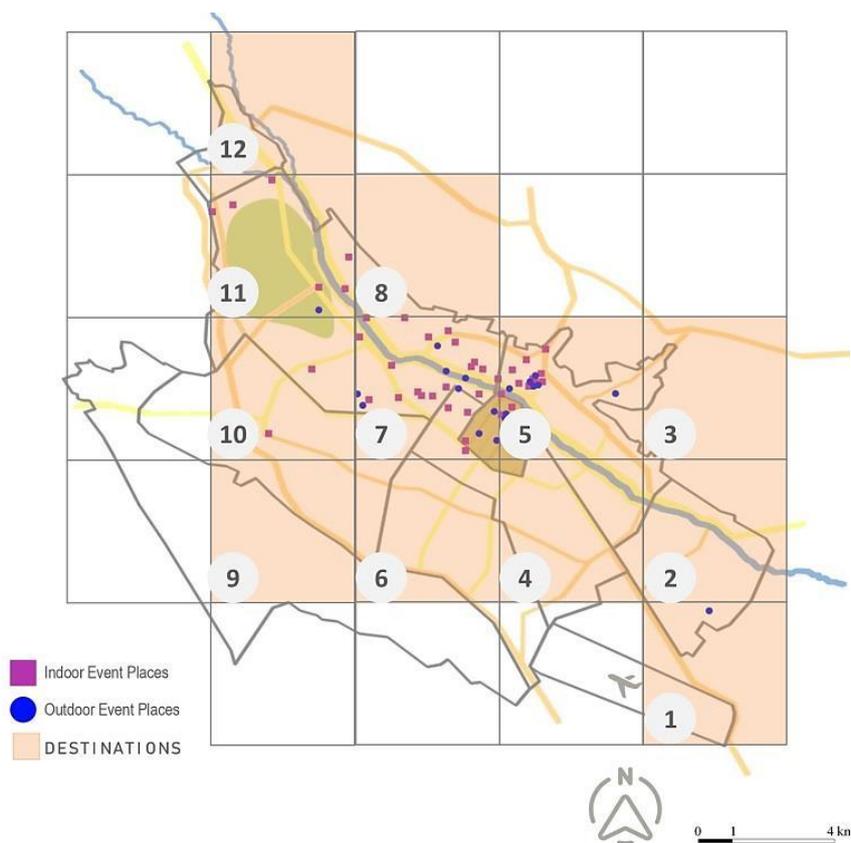


Fig 13. Zoning of Shiraz Urban Area to a Set of Twelve Urban Destinations based on the “Power of 10”
(Source: Authors)

It should be noted that the main limitation of this study was the lack of an organized and informed list of events. In order to compile this list, which in the end may have quite naturally overlooked some events, it was necessary to examine many scattered sources and to read the news in detail, which ultimately did make the research process challenging. Regarding further studies, we can mention the detailed study of urban destinations and the location of public places with the possibility of temporary use of outdoor spaces for holding events, which is just covered as a concept and needs to be elucidated in future research.

NOTES

¹ Three different time systems or calendars could be considered once the events should be analyzed in Shiraz. The first calendar is the timekeeping system known as the solar ‘Persian’ or ‘Jalali’ calendar that matches the equinox’s natural cycle and seasons. The traditional events such as Nowruz- which marks the March equinox, the beginning of the spring, and the Iranians new year- or Yalda - celebrate the longest night of the year at the winter solstice- are some demonstrating samples. The second calendar is the

lunar system or the Arabic calendar based on the lunar phases and synodic months and is used to demarcate religious occasions. This calendar is 11 days shorter than the solar calendar; therefore, a constant shift of the important dates occurs. The Georgian calendar has a minor role only to determine some occasions like the internationally celebrated days.

² In many cases, the conditions determine the typology; for example, although traditional events play an essential role in Iranian people’s lives, a separate group cannot be defined for it. The reason is that there are no traditional events in public places, and even the few ones that exist usually are combined with educational events such as poetry reading sessions or art and entertainment events like performances.

³ The archive is available at: <https://fars.farhang.gov.ir/fa/papercut/archive> (accessed 24 December 2019).

⁴ As this month is the time of fasting, the limitation of art and entertainment events, especially in street performances or gatherings, is the fasting people who cannot eat and drink from dawn to dusk.

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