REVIEW ARTICLE

Identifying Effective Events, for Improving Quality of Life in Built Environment

FATEMEH AMIRIAN[1], HOMA IRANI BEHBAHANI[2*]

[1]PhD candidate, Faculty of Architecture and Urban Planning, Islamic Azad University Central Tehran Branch, Tehran, Iran;

[2]Professor, Faculty of Architecture and Urban Planning, Islamic Azad University Central Tehran Branch, Tehran, Iran.

This paper is available on-line at *http://ijoh.tums.ac.ir*

ABSTRACT

The city environment has a crucial role in mental and social health promotion. Improvement of quality of the city environment depends on the promotion of the hard and soft infrastructures in the urban area. However, addressing soft infrastructures in urban spaces design is often neglected, because the factors shaping it are non-physical in many cases. This study aimed to study life-giving events as one of the soft infrastructures that improving quality of life in built environment. The main question of this research was as follows: what are the effective factors in formation of life-giving events. In this regard, the qualitative analysis has been selected in order to analyze different levels of life manifestation in space by studying theorists' visions on the subject of life, which provide the basis for shaping the lived space. Then, observation-gathering method has been used in order to identify various aspects of life-giving cultural events, by selecting number of life-giving cultural events of Tehran as accessible population sampling. The results show that these events involve different levels of life—structural, functional, semantic-conceptual, and livable life—in a form of a system. In addition, the results indicate certain factors in defining this category of events including: "features," "capabilities," and "providing the possibilities" which create the basis for reproducing life-giving events under similar conditions.

KEYWORDS: *Events, Built environment, Quality of life*

INTRODUCTION

According to the definition of health by the WHO, health includes a variety of physical, mental and social dimensions; however, more emphasis is on the physical health of individuals in societies and the other factors are always ignored. In the meantime, the interesting point is a strong link between mental health and realization of general human rights in different type [1]. One of these rights is "The right to the city and urban space" [2].

Nowadays, urban life of each person take place in built environment (such as building, city etc.), but the quality of each environment has been reduced since new sets of problems have risen up.

Corresponding author: Homa Irani Behbahani

Email: hirani@ut.ac.ir

This is because solving problems cannot be answered only by solving physical problems (such as construction of public buildings, cultural-educational, services, and building infrastructures such as transportation lines). Besides answering to the physical and non-physical needs of citizens together in an interconnected network, realization of concepts such as identity and sense of belonging to the place, creating different levels of communication and social networks to create dynamism, vitality, and social participation in the form of informal public activities and making lived-experiences are needed at higher levels [3].

Realizing those requires attention to soft and hard infrastructures. Events are among the soft infrastructures found many applications for giving life to urban spaces in recent years.

Therefore, this study aimed to study life-giving events as one of the soft infrastructures that

shape the space as well as the effective factors in the formation of events by focusing on cultural events. The main question of this research was as follows: What are the effective factors information of life-giving events and prioritization of them. In this regard, the qualitative analysis has been selected for this research in order to study and analyze different levels of life manifestation in space, which provide the basis for shaping the lived space. In addition, various aspects of life-giving cultural events were studied, by selecting life-giving cultural events of Tehran as accessible population sampling. Then, data derived from library research and field study, based on the "content analysis" were analyzed.

MATERIALS AND METHODS

Since the main objectives of this research were identifying life-giving events and effective factors in their formation, a qualitative research method has been selected. Thus, the nature of answers is based on the description and understanding of the events.

In the first step, the works and opinions of Christopher Alexander, Peter Zumthor and Juhani Pallasmaa on the subject of life and vitality in space have been studied. Each of these scholars focuses on one of the life-giving levels in space (General and particular levels of life: including structural-formal, functional and current patterns in space, semantic-conceptual and livable life). The following sections are derived from their studies (coding of stage one):

- The type of reference to the subject of life
- The central idea of life
- Origins and dependencies
- Characteristics describing life
- The causes of loss of life in Architecture in recent decades

In the next step, a wide range of contents in the subset of the above headings is extracted and effective factors in life are identified from the theorist's perspective (coding of stage two). In the third step, the extracted factors are categorized under three headings, "Features", "Capabilities", and "Providing possibilities". Finally, observation-gathering method has been used. "Life-giving Cultural Events in Tehran" are selected as society purpose and by purposive sampling different levels of life manifestation in a number of cultural events, in particular, are studied. The following three factors were considered for the selected events:

1. Selecting events with cultural references
2. Selecting cultural events with ritual, social, environmental, and artistic themes.
3. Impact scale of event (on national, city, region, and neighborhood scales)

The following events were selected for the study:

1. Event of Muharram (religious ceremony) because of ritualistic culture, with a national impact scale and a large number of participants
2. Folk dance event as an event based on ritualistic culture, with a regional impact scale
3. Fajr Film Festival as an artistic and cultural event, with a national impact scale
4. Events organized by the social-environmental campaigns, aimed at increasing the level of public education, with a regional impact scale
5. Popular Cultural hangouts, such as cafes (in contemporary times) and coffeehouse (during the Pahlavi and Qajar periods) as cultural events by cultural themes, with a Local-Regional affect scale
6. The Friday market event in Tehran, with cultural references, services and in connection with daily life, with an urban impact scale.

Finally, the notes gathered from field study and direct observations of the events are compared with the coding extracted by the study of scholars' works (*Fig*. 1). This has led to consolidation of theorists' opinions on life and their ability to apply them to the subject of life-giving events and identification of other effective factors in giving life to the events.
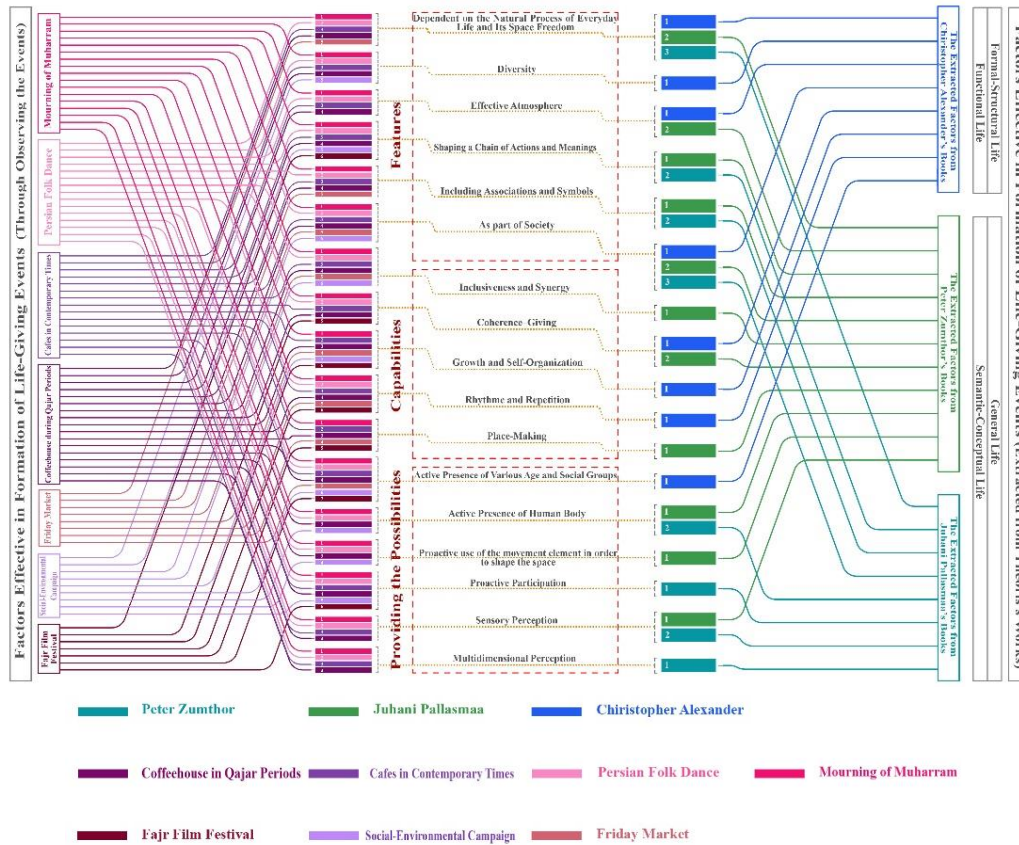
Fig. 1. Effective Factors in Formation of Life-Giving Events, extracted from the comparison between theorists' works and observation of the events (Original)

RESULTS

Since the main purpose of this research is promoting the concept of life in the built-space, first the theorists' visions on the concept of life, its realization in space and its different levels are studied and then the selected events are investigated based on the levels of life defined in the theorists' works and the effective factors in the events formation are extracted. In what follows each of these categories are addressed:

The concept of life in theorist works and opinions: The subject of life can be studied more in living organisms and structures, and is often in a strong connection with the progressive development and evolution (which has movement and change in its essence), order on different scales (from inside to outside and vice versa), integrity, balance between various components in the internal structure and self-organization [4]. Obviously, the subject of life is not limited to organisms and can be seen in non-living structures like architecture. Today, the subject of life in the field of architecture is examined in two general categories. The first category generally includes smart and sustainable buildings that adjust their spatial qualities in accordance with their surrounding environments and respond to environmental conditions. The second category includes spaces that provide a specific spatial quality to their users and bring added value for their surrounding environment by creating a sense of satisfaction for citizens, combining physical space with the natural flow of everyday life, creating diverse functions together to create 24-h living in urban environments, creating identity and sense of belonging to the place. The subject of life and living, in addition to physical dimensions, has perceptual dimensions to users. This can also be seen in the definitions of the concept of space and place as the main elements of shaping architectural and urban spaces.

The importance of this subject is because every event requires a space container to occur, and there is always a two-way and mutual relationship between the event and its space [5]. Thus, it can be called space-event pattern. Until 1970, there was a duality between concept of space and place. Places were considered as spaces that are meaningful by people. In his book, according to John Agnew, he refers to three basic features of place, including location, locale and sense of place. Space is linked to movement and place to pause along a path [6].

Three features of *"identity", "connection", and "history"* were identified for place and space has an abstract concept in contrast to the place [7]. The duality between the concept of space and place was initially challenged by the idea of the social space in Henri Lefebvre's book and the idea of the *"third space"*. They eliminated the duality between the concept of space and place and changed these two concepts in the form of a spectrum. They discussed space through three concepts of *"Perceived space"*, *"Conceived space"*, *"lived space"*. The *"Perceived space"*, is in relation to spatial practice. It is also a tangible space directly perceived through the senses and is directly related to the elements of space. *"Conceived space"* is related to the representation of space and reflects the real space in the minds of the audience of space, and can be presented in the form of pictures and writings. The *"lived space"* is a represented space placed between "Perceived space" and "Conceived space" and is directly related

to the space of everyday life and the lived-experience of those individuals in a space [8].

The importance of Lefebvre's work was that it integrated the different aspects of space-physical, mental, and social—as a whole. Lived space as per the phenomenology approach is an "existential space" based on individuals, groups, social memories, and experiences that are the builder of these collective identities [9].

The lived space of Lefebvre and Sojà addresses the concept of life in space in a unique way. Focusing on an example from the book *"The Production of Space"*, more dimensions of this subject can be clear:

"The heart as lived is strangely different from the heart as thought and perceived" [8]. Consider the human heart in the following images:
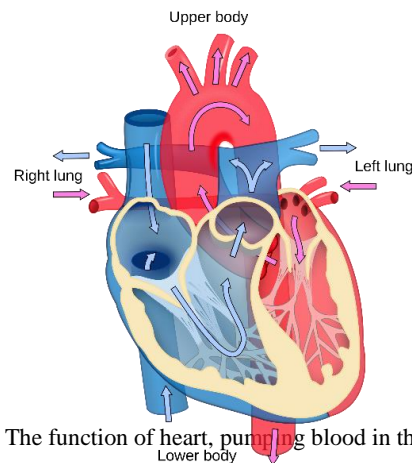

Fig. 2. The heart as part of a larger structural system

Fig. 3. The components and internal elements forming the heart

Fig. 4. The function of heart, pumping blood in the body

Fig. 5. The image of heart, in people's mind

In *Fig.* 2, the heart is depicted as part of a larger structural system that in collaboration with other components performs blood transfusion. In Fig. 3, the components and internal elements forming the heart are displayed, precisely related to the function needed for pumping of blood in the body (Fig. 4). A picture of the heart is displayed in People's Minds (Fig. 5). In addition, the heart as living and experienced entity have broader meanings that illustrate the depth of each person's existence and has led to the formation of meanings and concepts at various levels and have got metaphorical and symbolic expressions. These also can be traced

in terms of clean hearts, burnt heart, broken heart, black heart, heart etc. Finally, as the symbol of love from the symbolic perspective. The interesting point is that all these levels of form, structure, function, and mentality are related to each other, and refer to the word "heart" and build a strong system. As the system is stronger, the type of link and the relationship between the levels and its components will be more robust. In addition, the presence of various social groups and their continued use of a space can lead to a level of life from a biodiversity viewpoint. The more time people spend in the space and use it, space becomes more dynamic and vital. In Fig. 6, the different levels of lived space are presented:
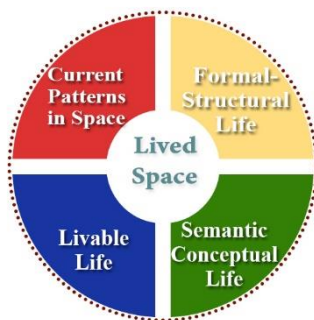

Fig.6. Different levels of lived space (Original)

In order to use this concept in the field of architecture, it was necessary to clarify it in the field of space. For this purpose, considering the concept of lived-space, the works of three theorists, namely Christopher Alexander, Johanni Palmasma and Peter Zumthor in the field of built environment were studied. All of them, with different literature, were emphasized on the creation of a social and common space. In addition, Lefebvre's concept of "*lived-space*" was evident in their works in another way. First, Christopher Alexander's work was chosen to study in this research. In his book, "The Nature of Order," two aspects of life in terms of structural form and current patterns in space can be traced [10]. He similarly focuses on the concept of patterns (composed of space and event) in the pattern language; however, he describes it more in terms of function and geometry [11]. The works of Peter Zumthur and Johannis Palmasma are also not based on the individual's space but also on a shared space based on common sense. The two theorists were influenced by Maurice Merleau-Ponty, a French phenomenological philosopher. Henri Lefebvre was also influenced by his early work, seen in his emphasis on embodied experience and the importance of movement and rhythm in space formation [8]. Furthermore, both of these persons are phenomenologists and emphasize on the realization of lived-space, lived -experience and lived-time. *Fig.* 7 presents the results by studying the works of these three theorists:
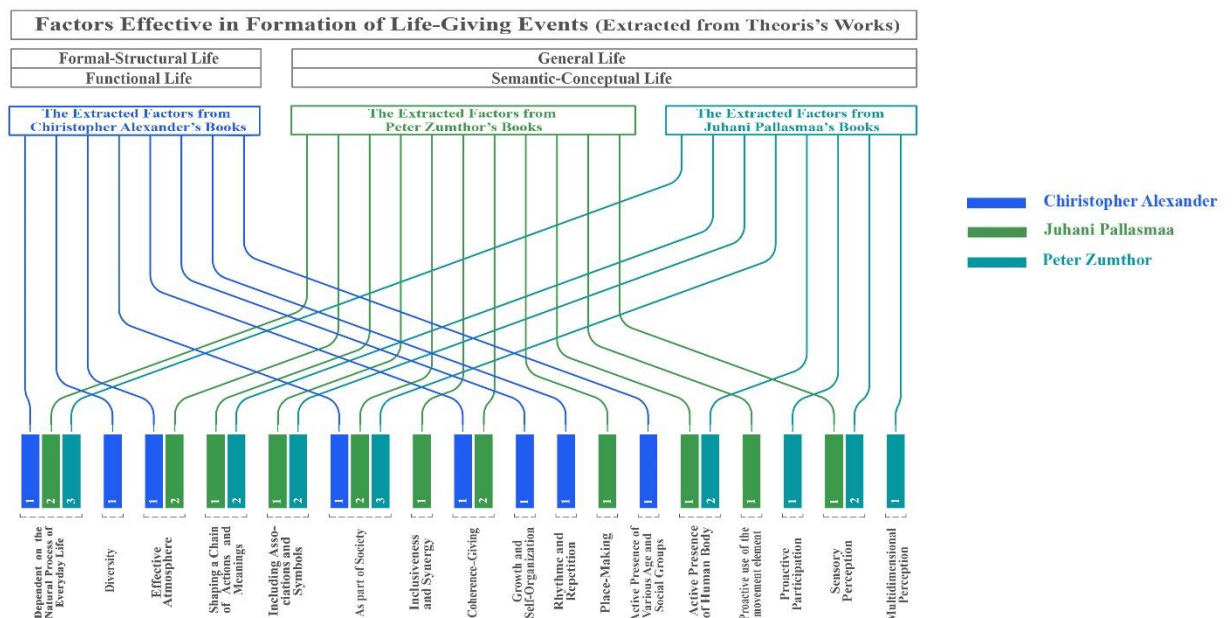

Fig.7. Effective Factors in Formation of Life-Giving Events, extracted from the theorists' works (Source: Authors)

Some criteria for the concept of life are repeated in the works of these theorists, some of only found in the work of a theorist and some of them are found in the works of all three of them. This explains that those factors are more important.

Life emergent in the studied events: The selected events for study in this research, presented in the second part, were analyzed based on different aspects of the lived-space (structural, functional, conceptual and livability). The various aspects of lived-space in each of the seven events are briefly summarized as follows:

- **Mourning of Muharram:**
  - **Formal-Structural life:** Different types of the mourning group's formation in Muharram event, their movement, the palm-carrying (Nakhl-Gardani) and flag movements etc.
  - **Functional life:** Having variety of functional and flexible features and the spatial adaptability of its place.
  - **Semantic-Conceptual Life:** Having an aspect of narration/remembrance of the past events at the present time/in direct connection with the beliefs that individuals have grown up with them.
  - **Livable Life:** The presence of both gender groups (men and women), different age groups from children to the elderly people, different social classes, disabled and patients.

- **Persian Folk Dance:**
  - **Formal-Structural life:** Variety of shapes, patterns, and goals of folklore dance as many as cultures and climatic conditions
  - **Functional life:** Having different genres of everyday life and different space-event patterns as a consequence
  - **Semantic-Conceptual Life:** A reflection of the characteristics and morale of Iranian peoples in confronting the universe and as an expression of mythology, epic, and history
  - **Livable Life:** Many Iranian dances in groups with simultaneous presence of men and women (the presence of different gender groups) / The existence of gender roles in folklore dances / The presence of different age and social groups in this event

- **Fajr Film Festival:**
  - **Formal-Structural life:** Creating context for connecting a series of places and thus having an initial formal-structural aspect
  - **Functional life:** Current patterns in space adapted to the cinematic event and related issues surrounding it

- **Semantic-Conceptual Life:** Appearance in shown films in the festival and their reflections in audiences' minds
- **Livable Life:** Having specific audiences interested in the film in different age and gender groups (Since this event is organized in the form of an official event, its viability intensity is much lower than the informal events defined by the people themselves).

- **Cafes in Contemporary Times:**
  - **Formal-Structural life:** Shape variation of cafe event in different cafes (from the physical display of cafes to their diverse interior furniture)
  - **Functional life:** The diversity of functional-cultural aspects in the form of micro events (poetry night, book unveiling, practice of a play dialogue etc.), as well as the flexibility and spatial adaptability of place of its occurrence.
  - **Semantic-Conceptual Life:** A space full of symbols derived from the lifestyle, memories and mental images of individuals.
  - **Livable Life:** The presence of both gender groups (male and female)/ having specific audiences such as students, writers, and also general audiences (people who go to cafes just for relaxing and studying the newspaper or eating something)

- **Coffeehouse from Qajar Periods:**
  - **Formal-Structural life:** Shape variation of coffeehouse event in different cafes (from the physical display of coffeehouse to their diverse interior furniture)
  - **Functional life:** Variety of functional-cultural aspects in the form of micro events (reading Shahnameh, storytelling, comic plays like Ro-houzi or Siah-Bazi, performing cultural and artistic programs of coffee houses in accordance with Iran-Islamic calendar), as well as flexibility and spatial adaptability of place of its occurrence.
  - **Semantic-Conceptual Life:** Emergence of art of reading *Shahnameh,* storytelling and coffee-house painting art (painting based on popular and folk art in Iran)
  - **Livable Life:** Coffee-house as the first social place that attracted men to the public place

- **Tehran Friday Market:**
  - **Formal-Structural life:** The realization of the formal-structural life of Friday Market related to objects and things remained mostly from the past.
  - **Functional life:** Having the initial life of current patterns in the spaces by vendors who sell a wide variety of goods (from antiques to carpets, rugs, etc.)

- **Semantic-Conceptual Life:** Moving in time and remembering memories and mental pictures by moving through a wide range of old goods belonging to the far past.
- **Livable Life:** The presence of gender groups (men and women)/ different age groups/ particular groups of people (admirers of artistic antique and artisans)

- **Social-Environmental Campaign:**
  - **Formal-Structural life:** The various aspects of this category of events, different types of structure, movement and presentation formation
  - **Functional life:** Having life of current patterns in space by addressed topics (like social and environmental problems)
  - **Semantic-Conceptual Life:** Efforts to promote public education and culture-building in the society and create a new meaning of life
  - **Livable Life:** The presence of both gender groups (men and women), different age

groups from children to the elderly people, different social classes

Each of events has various aspects of the lived-space in different portions. Therefore, they can form the lived-space. However, the important thing was finding common features that were repeated in each category of the events. For this purpose, continuous presence in the context of these events, observation and direct experience of them, taking notes and recording them were conducted by the authors, and always back and forth and cyclic movement was done to ensure achieved results at each stage. This has always led to the results of studies through field-study and at the same time, the data derived from the observations are considered to validate the subject. Then, attempts were made to organize and categorize notes and records from the events observed in the context of their occurrence. Table 1 for example is prepared on the events (the Mourning Muharram as an example). Fig. 8 presents the results of studying events.

Table 1. Finding common repeated factors in Mourning Muharram as a sample of life-giving event

| The explanation of event through observation and direct experience	Coding	
	1st step	2nd
Along the natural flow of people's lives/ The people themselves are actors and spectators of the scene taking place	Dependence on the natural process of everyday life	
Having formal-structural variation, functional variation and current patterns in space, semantic-conceptual diversity and livable diversity	Diversity	
Stimulating emotions and weeping/linking between individuals' mental and real image.	Impressive atmosphere	
The presence of famous and mostly symbolic signs such as flag, palm, fabric and painted flags by the scenes of "*Tasu'a*" and and "*Ashura"*, poems and religious narratives and etc.	Associations and symbols	**Feature**
Acting as a parent event and shaping a chain of events on a smaller scale such as Palm-carrying (Nakhl gardani), Ta'zieh, vows and etc.	Forming a chain of actions, and meanings	
An event based on the context of life and people's beliefs from the past till now	As part of society	
The capability of accepting all participants in an event/ all participants' movement towards a common goal/capability inclusiveness of and becoming part of the flow	Inclusiveness and synergies	
Emphasize on a single issue and along the main event	Coherence-giving	
Ability to grow on different micro-macro scale, in different places and connect them to each other by common events	Growth and self-organization	**Capability**
The rhythmic movement of the mourning groups and the repetition of religious songs/power of the event in its repetition	Rhythm and repetition	
Event acting as a destination and turning the spatial container of its occurrence into place and thus accepting the names of *Tekyeh* and *Hussainiya*	Placemaking	
The presence of people from all age and social groups together without any social hierarchy	Providing active participation of different social and age groups	
Formation of space by body movements and chest beating (swinging chains on the chest), and different kinds of religious dances	Providing the active physical presence of the human body	
Religious dance in the form of rhythmic motion along with mourning songs	Providing active use of the movable element for shaping space	
The possibility of public participation in different formal-conceptual structures in this ceremony/ All participants following one direction and supporting a single goal	Providing active participation	
lighting candles / Turning off the lights / Green light / Smell of rose water /Smell of Esfand (Peganum harmala) / Religious music / Symbolic use of green, red and black colors	Providing sensory perception	**Providing the possibility**
The importance of attending an event and understanding its different stages of life as a whole	Providing multifaceted perception	
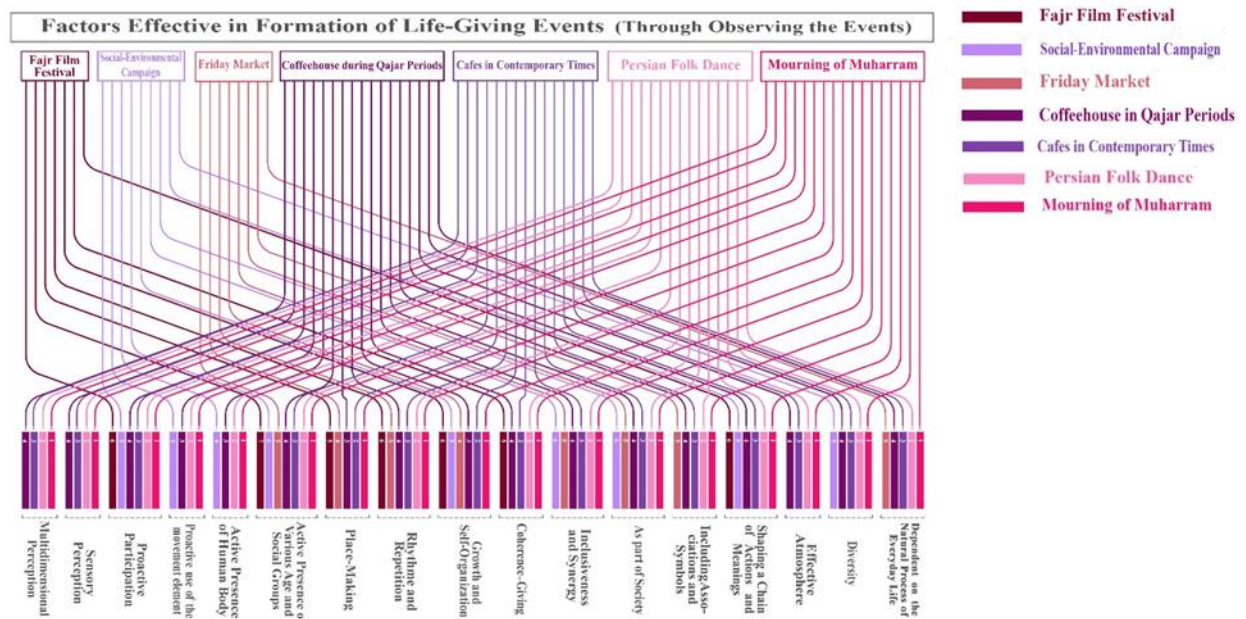
Fig. **8**. Effective Factors in Formation of Life-Giving Events, extracted from observation of the events (Source: Authors)

There are specific and repeating factors in this category of events. Obviously, the more one factor is repeated, the more it matters.

DISCUSSION

This section will mention the components distinguish between life-giving events and other types of events. For this purpose, it is necessary to compare the achieved results from studying the theorists' works on the events discussed in this research; in Fig. 9 the factors derived from library and field studies and their frequency are presented in a single unit form (Fig. 9).

The life-giving events derive from society and everyday life. Furthermore, many of the life-giving events that shape the lived-space, informal events, non-affiliated and public events have bottom-up growth ability. The element of life in this category of events is based on the common sense of the people in a society.

In addition, life-giving factors can be defined into three categories based on their nature: "Features", "Capabilities" and "Providing Possibilities".

The components under the title "Features" represent the features of life-giving events. "Capabilities" are the potentials activated by virtue of the occurrence of the life-giving events. Finally, the "Providing Possibilities" are the possibilities provided by the occurrence of life-giving events for the environment and the people. Now, each of these factors will be explained.

Features
Dependence on the natural process of everyday life: Many of examples are based on a natural process and are the result of unofficial

orders, and life-giving events deal with daily life and its spatial freedom. Moreover, daily life is placed in urban and architectural spaces, which citizens perceive, consciously or unconsciously, from home to work every day. In other words, a person living in a city has a spatial and temporal relationship with it [12]. For instance, the ritual event of Muharram is rooted in the people's beliefs and religious culture, and in all the sub-events related to it, the people are the main actors as well as their spectators. In addition, the folkloric dances of different ethnic groups in Iran are rooted in the history of the natural and social lives of the people. In fact, the subject of dances is related to specific everyday life events. Similarly, this issue can be seen in the hangout places of people such as coffeehouses and cafés during the Qajar and the Pahlavi dynasties, respectively, and today. In the past, every guild had its own coffeehouse as a hangout that provided interactions between different guilds, and was the venue for gatherings and taking decisions on the current affairs of the neighborhood. Cafés also have a cozy, informal, and free environment for social interactions. This can be followed even in the case of very simple and usual events, such as children playing in the alleys, feeding pigeons, watering flowers and trees, etc.

Diversity: Each level of life produces shapes and structures, patterns and functions, meanings and concepts, and addresses different social and age groups. Consequently, the different levels of life lead to formal-structural, functional, semantic-conceptual diversities. All these elements produce spatial diversity.

This issue can be clearly observed in the mourning during Muharram. This event is rooted in

the people's religious culture in Iran and some other countries and is based on the people's beliefs from the past until the present day. Ordinary people are the casts as well as the spectators of this event. This event has a narrative aspect and reminder of the past. In addition, it witnesses the presence of different age groups, genders, social, and even religious groups that sans any social hierarchies.

Effective atmosphere: Creation of an effective atmosphere in space is another important feature of life-giving events. For instance, folk dances are aligned with a high degree of emergence of emotions and passions, derived from the innermost perceptions of the dancers from the meaning of life and their philosophy of being. Moreover, there is a space between the atmosphere of a space and our mental image of that space. For example, in the Muharram event, different levels of emotional expressions, mourning and creating a link between the person's mental and objective images can be seen. Folklore dances derive from the dancers' inner perceptions; from the meaning of life and their philosophy of being. Sartre also mentioned the same statement about the cafes in the Book "Being and Nothingness":

"The cafe by itself with its patrons, its tables, its booths, its mirrors, its light, its smoky atmosphere, and the sounds of voices, rattling saucers, and footsteps which fill it -the cafe is a fullness of being" [13].

Chain of actions and meanings organized in a whole: Life-giving events also give shape to a chain of continuously organized activities and meanings as a whole thing. Coffeehouse as a social-cultural institution in the traditional societies of Iran has been associated with the people's culture of that society and has always been consistent with their national-religious orientations, ideas, and beliefs. These places were initially the places of gathering of individuals from literary groups, poets, and writers to exchange ideas as well as political and social information. In addition, they found a cultural-social position over time, and the cultural role of this event was presented by the success of the art of reading Shahnameh and the storytelling epics of Shahnameh, and also the historical-legendary stories such as Eskandarameh and Abu Moslem, and the storytelling of epics, historical, legendary and religious events. This led to the formation of a chain of meanings and ceremonies under the name of Ghahve Khaneh (coffeehouse) [14]. All these cases represent an attempt to increase the cultural level of society.

Inclusive of associations and symbols: Life-giving events include associative elements. For instance, folkloric dance uses a symbolic system with reference to the elements within social-cultural networks (social lifestyle). This dance is a narrative of life that does not appear in words. In fact, it appears in the signs and the symbols of these events. One of the common features of dance among the different tribes of Iran is the circular shape, the musical aspect, and their colorful costumes, which indicate a special lifestyle.

A symbolic system can also be seen in cafés and coffeehouses. In many cafés and coffeehouses, there is a variety of old boards (photos and drawings) as well as old devices. Their representations can be widely seen, including in the decoration of the walls of the interiors of coffeehouses with works from Persian-Islamic art and culture, and the reflections of themes from national-religious epic stories, coffeehouse paintings in the niches of coffeehouses, a collection of precious ornaments and instruments, the icons of religious figures from Shia history, and the photos of figures from heroine history.

As part of society: The study of life-giving events suggests that they are often part of society, and are derived from it. For example, the Muharram observation is derived from the context of life and beliefs of the people from the past to the present. Folklore dances also reflect the climatic conditions, history, culture, beliefs, and the music of nations and cultures. The coffeehouse culture serves as a sociocultural institution in traditional cities of Iran. Meanwhile, some events look for culture building. For instance, we can point to the supportive campaigns that aim at learning and education in various dimensions, which can address a wide range of topics, from social problems, poverty, education, and public health to environmental issues, and many more.

There also exists a relationship between events and the spatial container of their occurrence in such a way that the events provide the unique character of cities. In other words, these events are derived from the context of the life of the people of any society, and even in some cases, they are meaningful only for the people of that society or a specific geographical area.

Capabilities
The inclusiveness and synergy capability: Life-giving events have inclusiveness and synergy capability. Its cause cannot be simply justified by the population numbers. It requires conditions for occurrence, such as having a common goal and shared values. According to the features of life-giving events and how they relate to place space and time, they are synergistic and can bring together various times, places, and spaces. This can be seen at different scales in Muharram observations, ritualistic dances, sitting in cafés and coffeehouses,

and Tehran Jomeh Bazaar.

Coherence-giving capability: In the formation of events, various factors come together and collaborate with each other to place an event in a spatial container. All these indicate the coherence-giving capability to a part of a set of forms, structures, patterns, functions, meanings, and concepts, which come together through an event and provide the basis for its occurrence with a collaborative approach. This feature can be found in life-giving events—for example, in the observation of Muharram, the emphasis is on a single subject, lined along the main event. Ritualistic dances also need instructions on how to combine and integrate dance moves and the ratios of each of the three components (body, clothing, and music) according to a particular dance genre. Moreover, the rhythm, tempo, and speed of dance elements and how to bring them together are the function of contracts that must be in the form of a special dance tale.

Some events also have the ability to gather people, places, and things under a single name, such as Fajr Film Festival.

Growth capability: Growth ability, like the coherence-giving capability, is seen mostly in nature. Growth is a down-top approach for creating order [4]. This feature can be explained from different points. First, a life-giving event has the ability to grow as per different people, places, and even at different times. Since life-giving events are dependent on the natural process of the everyday life of individuals, they are not compiled by one person, and they should have the capability of growth and development by different people at different times and places. In addition, events, owing to their very nature, have the capability of placement and repeatability in containers with different scales.

Second, there is a parent event for all the events listed in this research, which at lower levels, shape many other overlapping events on a smaller scale. In other words, the parent event is the cause of events on a smaller scale (as the effect). For example, the Muharram observation has growth capabilities on different micro- and macro scales in different places, and they are connected to each other through this event. At Fajr Film Festival, there is a network growth for a series of spatial parts and their connection through this single event. Cafés also have the growth capability on different micro scales and in different places, especially spaces with cultural-educational spirit, and old buildings that have a remnant of history and identity. All of the mentioned statements suggest that life-giving events create an open and growth capable network in the environment. The interesting thing is that such events not only have growth capability in the external environment, but they can also grow within the minds of the people.

Placemaking capability: Events can both create/define space and give meaning and identity to space and make it place. If space has compatibility and flexibility, then it can contain various events [15]. Meanwhile, the important point about events is that when they are located in a particular space, they transform it into a "place" with the place feature, because, according to Marc Augé's definition, a place is characterized by a minimum stability, because of the fusion of identity and relationship in it [7]. This can be traced to life-giving events. For example, the Muharram observation serves as a destination and gives a place aspect to the space container of its occurrence, and therefore assumes names like Tekyeh, Hosseiniyeh, etc. During a festival period, events serve as a destination, and the space container of occurrence takes the name of the festival venue, such as Fajr Film Festival. The current events in cafés and coffeehouses also have the same feature and shape the place, which is more made by memories in the minds of people anchored with the space of that café or coffeehouse, and the various people who go there, rather than the physical objects. The Tehran Friday market (Jomeh Bazaar) event also serves as a destination, and the space container of its occurrence is called Parvaneh Passage, instead of Parvaneh Parking.

Providing possibilities

Active presence for different age and social groups: The main goal of this factor is to increase attendance and the constant use of space by citizens, increase dynamism and urban vitality, establish interaction between different age and social groups, and subsequently, create social participation through life-giving events. This can create age-friendly spaces which reduced social and medical cost for people and governments [16].

At the Muharram observation, people from different age and social groups attend it without any social hierarchy. In ritualistic and folk dances, we often witness the simultaneous presence of male and female gender groups in many group dances in Iran, and the presence of different age and social groups. During festivals, such as Fajr Film Festival, as well as events held by various supportive campaigns, different people (age, gender, social groups) have active presence, which shows the possibility provided by an event.

Active presence of the human body: Human consciousness is embodied by the consciousness based on the senses [17]. Cassey points out the body's role in the act of memorizing [18]. In his opinion, the character of places becomes cultural through bodies, and the "intermediate world between place and self" is the body habitus. In cultural activities, the body habitus can be considered as a mean to create events, and

consequently, places [19].

At the Muharram observation, many events occur on a smaller scale through body movements in the form of self-flagellation and various religious dances. Dance is also the location of the organs of the dancers in space over time. In fact, in dance, the artist's body is an artwork. The body image in coffeehouses can be seen in the weekly artistic programs by the narrators, the Shahnameh readers, speakers, and imitators on the platform located in the middle of the coffeehouses in the form of showmanship, narrations, eloquence, singing odes, Siah Bazi, and puppet shows.

Proactive use of the movement element: The movement agent can shape the space. In organized movements, i.e. ritualized and codified movements, the bodies themselves create spaces.

Moreover, Lefebvre writes about micro and macro gestural realm that are able to create their specific space [8]. There was a subtle art of deception in making people move, and that depends on the power of the architect [20]. Religious dance during the observation of Muharram becomes rhythmic motions with monodies. Dance is to move the body's organs harmoniously with music. Various parts of the dance follow body movements, gestures, and forms such as the selection of musical instruments in proportion to the movement of the hands or the legs. In events pertaining to supportive campaigns, depending on the event, such as the joy campaign, there is the active presence of the body, which provides conditions for the use of movement as a space-shaping agent.

Sensory perception: The worlds of perception are structured by senses [21]. We immediately recognize the beauty that is a product of our culture, is in harmony with our upbringing, because we face a form or combination, compressed in the form of a symbol, and contains many amazing and influential traits: obvious, natural, calm, dignified, mysterious, deep, stimulus, exciting, daunting, etc. There is a two-way relationship between our emotions and things around us [22].

At the Muharram observation, the sensory aspects can be found in the scent of rose water and Esfand, religious music, lighting of candles and turning off lights, and the symbolic use of green, red, and black. In folklore dances, the harmony of dance rhythm with musical notes (various instruments, tempo, tone, rhythm, etc.) or the sound of dancers (shouting by dancers during the group dance of "Zekre Khanjar" among Turkmen from Turkmen Sahra and creating an epic space), and the effect of the components of physical environment on the dance define the space such as light, touch qualities of materials and texture. In the cafés, there is special lighting and sometimes low-lighting and spot lighting provided by old lampshades and chandeliers, the playing of a variety of memorable music, generally the use of natural materials such as wood, stone and brick in the wall and floor, the use of wood, mat and glass in furniture, and the use of fabric tablecloths and cushions with nice and beautiful colors, smell of coffee and sometimes cigarettes in the cafés, and in some cases, such as in Artists House Café, close communication with nature and the use of its freshness, stimulate the senses. This can be seen in coffeehouses with the smell of hookah tobaccos, sound of hookahs and samovars, sound of cups and saucers, sometimes the sound of the pool fountain, and the sound of the nightingales, canaries, parrots as well as the use of pendant lights and lanterns as a lighting device at night.

Multidimensional perception: Multidimensional perception refers to the synergy resulting from the active presence of humans, the proactive use of the movable element and the sensory perception along with the features and capabilities enumerated for life-giving events as a whole. This perception can affect the occupants' perception of satisfaction in terms of physical characteristics of space [23].

CONCLUSION

A conceptual model of the research findings is presented (Fig. 10). The living space is placed at the center of this model. Around the center of the circle, there are four levels of life. The living space is defined as a space that has four levels of life in a form of a system. Thus, space reveals because of interaction between different levels. Sometimes differentiating and distinguishing between these levels and prioritizing their roles in the formation of space is difficult, since the form and physical representation of lived-space formed in a gradual process over time by the people of a society, is not separated from the function and current events take place inside it.

Besides, the effective factors on the formation of life-giving events as the main findings of this research, are defined under the titles of "features", "capabilities" and " Providing Possibilities" (from the center to the outside of the circle in three colors respectively). The important thing about the factors is that each of them is detectable on all four levels of life. This matter is presented in the model by reflection of color spectra of each level of life. These factors distinguish between life-giving events and other types of events and allow reproducing them under similar conditions and take advantage of them in different situations.
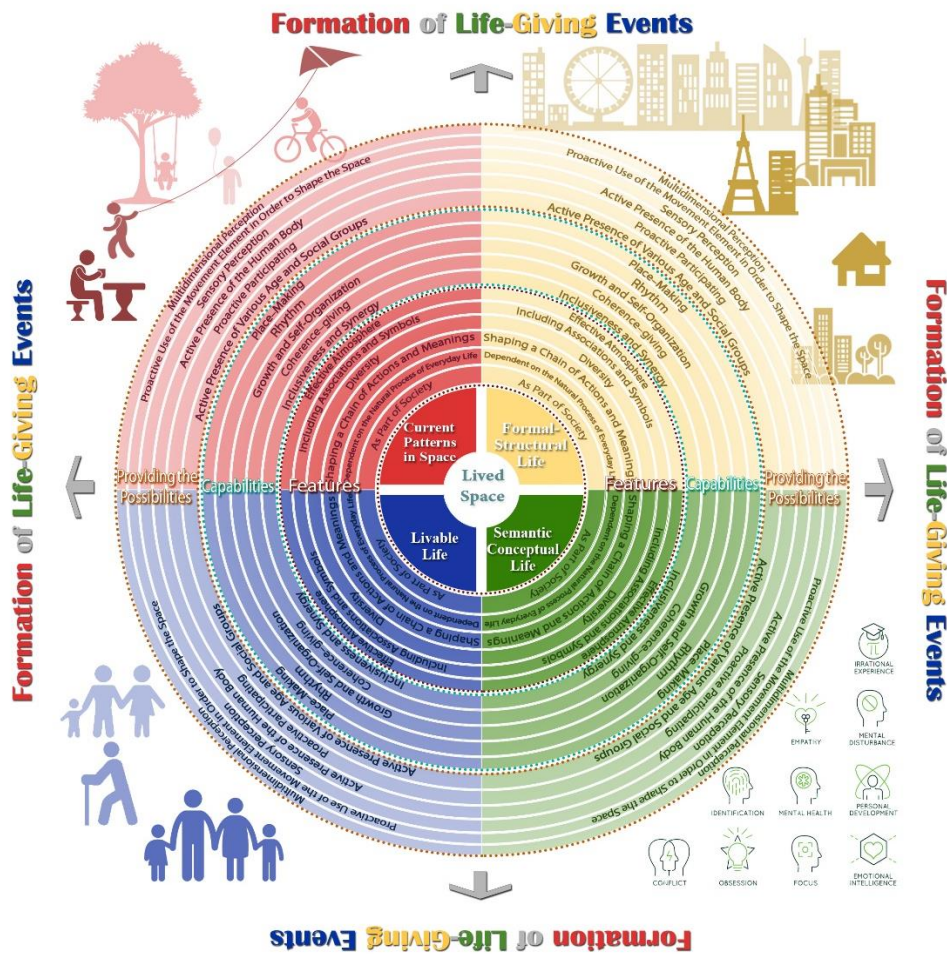
***Fig*. 10**. Conceptual Model of the Effective Factors in Formation of Life-Giving Events (Source: Authors)

ACKNOWLEDGEMENT

REFERENCES

1. Promoting Mental Health. *A Report of the World Health Organization, Department of Mental Health and Substance Abuse in collaboration with the Victorian Health Promotion Foundation and The University of Melbourne*. WHO Publication, Switzerland, 2005.
2. Lefebvre, H. *Space and Politics*. In: Kofman E. and Lebas E. (eds), Writings on Cities. Blackwell Publication, Cambridge, UK, 1996.
3. Landry, Ch & Bianchini, F. *The creative city*. Demos Publications, London, UK, 1995.
4. Gruber, P. *Biomimetics in architecture: architecture of life and buildings*. Springer-Verlag/Wien Publication, Germany, 2011.
5. Alexander, Ch. *Timeless Way of Building*. Oxford University Press, New York, USA, 1979.
6. Cresswell, T. *Place, A Short Introduction*. Blackwell publishing, Malden, USA, 2004.
7. Augé, M. *Nonplaces: introduction to an anthropology of supermodernity*. Translated to English by John Howe. Verso Publication, London, UK, 1995.
8. Lefebvre, H. *The Production of Space*. Translated by Donald Nicholson Smith. Blackwell Publishers, Oxford, UK, 1993.
9. Shirazi, M. *Phenamenalogy of scape, Phenamenalogy of architecture*. Rokhdad-e-No publication, Tehran, Iran, 2012.
10. Alexander, Ch. *The nature of order*. Berkeley University Press, California, USA, 2004.

11. Alexander, Ch. *The pattern language*. Oxford University Press, New York, USA, 1977.

12. Fakouhi, N. *Culture and dailiy lif*e. Farhangejavid Publication, Tehran, Iran, 2012.

13. Sartre, J. *The Emotions: Outline of a Theory*. Translated by Bernard Frechtman. Phylosifical Library, New York, USA, 2012.

14. Bolookbashi, A. *Iranian coffeehouses: tradition of meeting and passing time at the coffeehouse*. Cultural Research Bureau, Tehran, 2014.

15. Lang, J. *Creating architectural theory*. Translated by Alireza Eynifar. University of Tehran press, Tehran, Iran, 2011.

16. Yousefi H, Yousefi-Shahbazi A, Masih M, Ghaleh S, Mirzaaghabeik M. Urban parks prioritization concerning the age-friendly criteria in Sari, Northern Iran. *Int J Occup Hyg* 2016; 8(2): 116-123.

17. Pallasma, J. The thinking hand: existential and embodied wisdom in architecture. John Wiley Sons and Ltd, Sussex, UK, 2009.

18. Casey, E. *Remembering: A Phenomenological Study*. Indiana University Press, Bloomington and Indianapolis, USA, 2000.

19. Casey, E. *Getting Back into Place: Toward a Renewed Understanding of the Place-world.* Indiana University Press, Bloomington, USA, 2009.

20. Zumthur, P. *Atmospheres: Architectural Environments, Surrounding Objects.* Translated by Ali Akbari. Parham Naghsh publication, Tehran, Iran, 2006a.

21. Merleau-ponty, M. *The World of Perception.* Translated by Oliver Davis. Routledge, London and New York, 2004.

22. Zumthur, P. *Architekture Denken*. Translated by Alireza Shalviri. Herfe-e-Honarmand publication, Tehran, Iran, 2006.

23. Sharif H, Zafarmand J, Sadeghi-Naeini H, Etemadi F. The effects of physical agents on occupants' satisfaction in office environment. *Int J Occup Hyg* 2016; 8(3): 136-144.