CHAPTER – 6

RESEARCH, FINDINGS AND RECOMMENDATIONS
6.1 General

Physical planning in urban planning and architectural or urban design have been involved in forming and structuring the entire city. In many cases they have not met the supposed goals, and planners and architects have experienced the conflicts in achieving goals of the design and which lead to cause adverse conditions for the lives of the inhabitant and the urban fabric. The accelerating tempo of structural changes in society and the built environment, which in some views are estimated to be self regulating processes, have caused confusion in the professional roles of planning and design. Nevertheless, these professions are still functioning by aiming at curing the socio-cultural changes and urban morphology distortions and revitalizing the values because of their planning and design interventions in cities. The risk of attempts to eliminate confusions, in the existing practice of urban planning and urban design in a fluid context of change, and to minimize the risk of generating undesirable results the present planning processes needs, a knowledge of specific kind. One need to know how spatial structures ‘hidden’ in the physical construct of our built environments are produced culturally, and how these also produce cultures through their capability of generating functions. Also it is required to know how urban societies and their spatial forms in Shiraz city has interplay in the ceaseless courses of transformation. The principal aim of this thesis is to contribute importance of socio-cultural dimensions in the urban planning processes and an attempt to answer to the hypotheses defined under the culture value of our cities and implications on urban life that may be threatened if cultural values are neglected in the urban planning processes.

The last two chapters have been the core of discussion on the chosen theme of research in this study. The third chapter has been a discussion on the physical and socio-economic characteristics of Shiraz City of Iran. The details provided in this chapter have been mainly stresses the study area profile with reference to the aim and objectives of the study. All chapters in the research report of the study dealt on Shiraz City, has detailed history of the city
formation, with a detailed description of socio-economic characteristics of the city. Both the physical and the socio-economic characteristics of the city have been discussed in order to stress the sociological dimensions of Shiraz City in relation to growth and developments during different periods of history. The analysis has dealt with the mutual implication of social, economic, cultural and geographical factors of the city and traces changed among them, for analysing their impacts on the total urban morphology of Shiraz city. Change in population size and the aspect of migration has had the most effect on overall changes in Shiraz’s form and its urban fabric.

This chapter is a summary of the research study on the effects of Cultural Landscape of Shiraz and its impact on Urban Morphology in the transformation process in the domine of Fars province of Iran. This chapter also aims at summarizing the results of the data analysis and the hypotheses tested in the study in order to gain an understanding of what needs to be done to improve upto its existing landscape and urban morphology. The organization of summary of major findings and conclusions has been done to orient towards generating planning proposals for improving the cultural landscape on urban morphology in Shiraz. A brief of the content of each chapter is required to be summarized before explaining the recommendations. The thesis has been organized into six chapters

The first introductory chapter has presented the problem that is to be considered for study and to carry out analysis under sociological dimensions through the research and also it gives the conceptual framework of the study by defining aim, objectives and hypotheses of the research design. Shiraz city changes during its formation and transformation from the past and up to now, as the morphology has close relations with the socio-cultural, economic and political factors. In this chapter, a reasonable discussion of the urban morphology scenario has been discussed to establish the need of the study after which hypothesis, objectives and methodology have been discussed.
• Theoretical knowledge by reviewing the literatures on the specialized knowledge, theory, analytic knowledge of abstract principles of cultures, cultural landscape and urban morphology. The legitimacy of specialized knowledge of the abstract principles of human spatial existence are studies as a pre requisite for freedom from unchallenged normative assumptions, to tackle and test the growing unprecedented questions and solutions in urban planning in different contexts. Hence in the second chapter, a review and appraisal of relevant literature relating to what is culture, cultural landscape and factors of urban planning in orientation with cultural planning, urban morphology, civilization, urban structure and civilization has been made, for creating base to verify the existing planning process and approaches under “Social” “Cultural” and other “Ethical” dimensions of Iranian culture.

• In third and fourth chapter, the study area of the research, that is Shiraz city has been introduced with its characteristics by studying history, geography, and socio-cultural heritage by including the contexts of Iran, Fars Province and Shiraz city along with their geographical characteristics and the location of Shiraz city. The main intention of introducing these was to describe the relational system of Iranian society and space syntax adopted to develop cities under the socio-cultural context of Iranian urban society.

• The fifth chapter, has the details of field study, that is primary survey of the research done using a questionnaire survey on the cultural, social, economic and urban environmental features along with the dominant paradigm of Shiraz culture and morphology have been analyzed through the respondents answers using the questionnaire. In the analysis key aspects like social interaction and social relation, the public interaction and spatial relations of traditional socio-cultural relation are scrutinized. By seeing the abstract relation as an principal entity in the observation study which exists independently in the old part of the urban spaces by
comparing it with the post modern planned urban fabrics of Shiraz city. By looking at the abstract relation as an entity the built form characteristics relation what is constituted was considered as a base for understanding the complex relating issues of society with the urban spaces for analyzing their impact on urban morphology. The space syntax techniques which has be established but not blended to maintain a harmony in the course of local and global historical changes using this conceptual primary survey study and data analysis using simple statistical techniques as a basis for qualitative analysis to draw inferences for suggesting recommendations. The analysis identifies the emergence of new forms of urban societies and the creation of individual and collective identities as per the needs of post modern generations that does not have closer affinity in the Shiraz city with their diluted cultural values. The analysis has examined the connection of post-modern urban spaces created through the existing urban planning processes and focuses on the urban morphology due to the distortions in the existing cultural system. The ideas or techniques followed by contemporary planners were reviewed by studying the master plan with respect to the abstract relation systems that has been established in the existing built form. A summary of the impact of cultural landscape on the urban morphology has been traced out and described as a major component for the phenomenological approaches to design urban spaces and the human habitation, by stressing the role of urban planners to establish the momentum in the life style of urban society of Shiraz city by integrating the social dimensions in the urban planning processes and stressing its necessity in the existing cultural context were identified and defined as a principal causes for the urban problem in the post modern context.

- The sixth chapter, which is the current one, has a summary research findings and recommendations; that includes three parts. They are major findings and conclusions, implications of the study, and suggestions and
recommendations for regulating the impact of cultural landscape on urban morphology through urban planning and development context of Shiraz.

6.2 Summary of Major Findings and Conclusions

The following paragraph has only the most important and significant findings of the study and discussion of their respective conclusions drawn for, them are capsuled from an appreciation of the major findings of the study as discussed in the previous chapter.

6.2.1 Formation and Transformation of Shiraz City: Then and Now to retain it:

- With the paucity of published data, there is no agreement to the time of Shiraz formation. Islamic historians believe that Shiraz was formed by Abdulmalek Ibn Marvan in the first century of Hegira. From the formation of the city to beginning of Atabakan period, the most stable component of urban elements included the Jameh mosque, some Shrine like Ali Ibn Hamzeh, a part of current bazaar, and main road to enter and leave the city.

- With the arrival of Attabak Saad Ibn Zangi to power, urban prosperity of Shiraz was resumed. By the time, some of the significant spatial elements was formed which have remained stable up to now, some other principal urban elements that were built during Atabakan period to Safaviyeh period recently disappeared because of a lack of appropriate maintained through planning such as urban main gates, the great wall, Attabakan garden, a part of bazaar, the King’s palace.

- The Safavi Period was the most prosperous period of urbanization. There was a specific pattern to plan urban planning, which was consistent with the urban requirements in different conditions. The urban elements that were built in this period still remain and they are: Davood Khan’s bazaar, Hafez street, a part of Z and street to access Baghe Shah street, mosque of Safavi King, which name was later changed to Vakil mosque.
• In Zandiyeh Period, Shiraz did not escape from the Afghan invasion and it was not a better time. It returned to life after the founder of Zandiyeh dynasty in 1759. He selected Shiraz as the capital of Iran, and he built government buildings on the ruined gardens. The architecture of Zandiye’s buildings enjoyed architectural quality and originality which emphasized the functional aspects rather than aesthetics. The main urban elements that were built in the Zand period which was cultural heritage in the recent time includes: Vakil mosque, Karim Khani citadel, Vakil bathroom and Cistern. Some monuments that were built at that time were destroyed over time and they include Mashgh square, Noghre Khane (silver house), animal stables and prison, the great wall and ditch.

• In the Qajar Period, the capital of Iran was transferred the capital from Shiraz to Tehran. Shiraz lost its significance due to this transmission and other reasons such as disruption in the country’s management, dependence of the government on foreign support. Although the Qajars carried out some civil measures like construction of Moshir bazaar along Vakil bazaar, the physical structure of the city did not change. Consequently, some urban elements maintained their functions up to now figures 6.1,6.2,6.3 shows shiraz in Qajar Period figure 6.4 show shiraz in 2000.

**Figure 6.1: Shiraz in Qajar Period**

Source: Compiled by author from Shiraz city municipality archive
Figure 6.2: Shiraz in Qajar Period (1907)

Source: Compiled by author from Shiraz city municipality archive

Figure 6.3: Shiraz in 1919

Source: Compiled by author from Shiraz city municipality archive
In the Contemporary period, by the hands of modernization trends, historical area of Shiraz has undergone profound changes in three periods during the years from 1925 till now: Modernization in the Pahlavi dynasty, city sprawl in the 1960s and 1970s, and the post-revolutionary period (1979-till now)(figure 6.5, 6.6).
A huge transformation of Shiraz was begun by Reza Khan who was the founder of Pahlavi dynasty (1925-1979). He modernized the urban structure by targeting the traditional city which seemed to be an undesirable place. The imposed modern structure and widening of inner-city roads have also led to demolitions of entire ensembles of historical buildings and irreversibly changing the urban historical morphology.

The urban transformations during 1960s and 1970s were inspired by the master plans which borrowed ideas from the western world. Although the first master plan of Shiraz (1966-1972) tried to carry out a balance between new developments and old area in the urban spatial structure, it never met the aim and conflict also arose between them. The rapid pace of urban change led to an increase in looting and considerable damage to the cultural heritage, especially in the Zandiyeh Sites.

The first three decades after Revolution of 1979, Shiraz was not protected against the Iran-Iraq War. The massive influx of immigrants from war-torn areas toward the historical core, on the one hand, and a lack of consideration to cultural heritage, on the other, led to disruptive changes in the historical core. Traditional bazaar gradually lost its own
significance, although up to now urban land use was well integrated in the Zand-Bazaar axis.

• Today, the socio-cultural, traditional, and economic activities together with the activities of poetry and literature in Shiraz form the main intangible component of its heritage. Shiraz also boasts of religious structures from different religions. There is other main intangible heritage which is proudly cherished by Shiraz such as local dialects, local song and music.

• The physical transformations are also affecting the social features of these areas. In Shiraz, two types transformation are obvious: in the first type, new residential development in the form of urban renewal causes housing cost insufferable as incomes fall while costs rise, a problem that hit lower-income households in particular. They have to leave old area at this time. The lumpy effect of the new development forces upland values in the area, putting out excessive pressure for redevelopment. Moreover, new economic activities take place within the area to serve the new affluent class, and consequently, make the process of gentrification easy (figure 6.7)

Figure 6.7: Shiraz 2012
In the second type, development transformations in Shiraz have focused on areas within the greater city region. This fact has contributed to abandoning the older districts in a deteriorated state. In fact, the deterioration of the physical environment has resulted from weaknesses in the planning control mechanism. As a result, this study has found that continuing this trend would lead to many issues such as: buildings become uninhabited, or the middle and affluent classes move out from the area to find better living conditions; the low-income households, specially the Afghan migrants, move into the deteriorated neighborhoods; low-end and sometimes hazardous economic activities such as warehouses, wholesale markets, small-scale manufacturing facilities replace traditional businesses. All of these have in fact happened in Shiraz.

- Shiraz had experienced significant changes in social and cultural factors. There was no systematic management of the city and hence:
  1. Migration into Shiraz was very high.
  2. Uncontrolled city growth in the northwest and southeast.
  3. Increase in land price.
  4. Encroachment of open spaces of monuments and historical gardens and their destruction in the north and northwest of Shiraz city.

The next Master Plan was prepared in 1989 with following principal objective:
  1. Integrity of the city skeletal and urban texture.
  2. Increasing urban density in the newly developed area.
  3. Regulation of urban growth.
  4. Saving gardens in the west and northwest part of the city.

The post modern developments which took place on the regular scenario of urban growth in Shiraz city has resulted the following issue due to their relative and mutual impacts (figure 6.8):

  1. Population growth and thus urban area growth results the increase in land price.
2. Physical city development tends towards south of the city to accommodate the low income groups by destroying the old urban fabric and encroaching agricultural lands of the area and an increasing cost of infrastructure has created a urban chaos.

3. Graden’s destruction in the northern part due to the tendency of urban growth and conditions favorable for easy growth in other parts of the city results illegal constructions in the eastern part of shiraz city.

4. Due to the reasons discussed the Physical expansion of the city has set distinct development sets two phases of urban growth that is; a) City growth from the northwest to southeast of Shiraz; and b) City growth around the central of Shiraz city (CBD).

5. Figure 6.8: City development tends towards south-east

The formation and transformation is common in the ideologies of sociology under the development context. The city has experienced many causes, chronologically, subjected total change. The change is common in socio-cultural landscape its impact on total urban morphology is also common. No
planner or designer can stop it, but regulate it. The proceeding discussion reflect
the strength of cultural identity in the spatial organization and social harmony in
the pre modern era. But in the past modern era it is difficult bring balance
between demand and supply. It does not mean that urban planner or urban
designer can’t achieve it inspite of their effort they are fail to achieve it. Because
the most essential social component in their design and planning is a missing
component in the existing era socio-cultural dimensions are have very least
considerations w.r.t their traditional value. This has damaged the social harmony
and distorted the cultural value. This is not irreversible damage. The damage can
be reverse it by re-generating the traditional urban spaces and put to use in the
main domain of urban cultural context. The following discussion will give a
details of such traditional urban spaces which are required to be recreated in the
urban context of shiraz to bring back the traditional values of socio-cultural
urban spaces.

6.2.2 Social Relations and other Social Dimensions of Shiraz’ Urban
structure

Whole study of this research discusses the relation between culture and space
in a real case, and introduces the notion of organization of urban space under
modernist urban planning and design principles. The modernist idea of open
urban space, advocated and realized in the form of self-sufficient residential and
non-residential space which turned out to be a spatial closeness constraining the
social contacts of the inhabitants. The spatial organization becoming a means for
reproducing in the present context is purely by the bureaucratically regulated
social relationship. But the organization of space by planning and design in the
other way in relation to functions under the socio-economic dimensions for
sustaining post-modern patterns of social relationships cab be associated with
production, with a clear association between post-modern social and spatial
configurations in existing urban fabric by integrating with socio-cultural values.
But the spatial system of these type did not helps to better understand the
formation of cultural types of the city as it was in the past. The term
compatibility and social comfort are required to be reflecting in the formation of the urban structure of the post modern urban society. The evolving urban culture in shiraz which has transformed and which is found as a transforming city presents the wide range of urban morphology under the results of various impact of planning interventions on spaces and urban functions in cities, and severely affect on the cultural values in turn the concept of public space and its social potentials.

Shiraz a traditional Iranian city representing under cultural importance. Using the information from a previous study about traditional Iranian and Western cities. The typical spatial properties of the Iranian cultural urban spaces has been scrutinized in more detail through the analysis, as shiraz is representing traditional Iranian city to explore its relation to the social construct of the traditional Iranian urban society. It has been observed that the traditional urban spaces of Iranian culture are characterized by a deep and distinct local cultural structures that has missed out in the existing urban planning process in the formation of urban spaces. The same issues has been used as the basis for discussing the probable micro-scale factors involved in the emergence of the distinctive patterns of traditional Iranian cities. Creation of such city is possible. It can be demonstrated by considering the following traditional socio-cultural urban spaces.

a) Maydan; The Urban Squares

Urban square which was a public multi functional place that holds important functions such as religious, political, economic in deferent cities of Iran and also other countries were it was called as Maydan. But the cultural dimensions has made the composition space as show in figure 6.8. Even though, not in the same way, but by transforming the space for the traditional cultural requirements of the post modern urban society.
Figure 6.9: marching ceremony in Toopkhane square

Source: Compiled by author from Shiraz city municipality archive

b) Masque

Masque in the Islamic city had the most important role in physical and non-physical domain of the urban societies in Iran. The physical role in the formation of a organizing city and transformation of the society under non-physical moral and ethical role in social, political, economic and educational relationships based on cultural disciplines of the context.

c) The Public Bath (Hammam)

One of the important city parts in old Iran was the public bath they were created to hold activities related to health and social function. Hammams are health and social institutions where people go to bathe, massage, shave, and converse the same was found in all the traditional cities of the Islamic world. The same can be brought to use by respecting even a least common man of the urban society in the post modern context by redefining it as a health and social institution.


d) Traditional Gymnasium (Zur-khanihs)

They are places for body building and the establishment of fraternities for the improvement of moral virtues, patriotism, self belongingness it seems to be a peculiar to post modern Iranian culture but it has proved its role in the neighbor context of shiraz a Mohalla system.

e) The Tea House (Qahvih-Khanih):

It was not only a tea house but rather it houses social and cultural events functions to popularize or to create a platform for exhibiting the talents. It was a place for different social classes and in different periods of a year and also had different roles during ceremonial religious months, it will become a place for the interpretation of religious events. Every mahallih should have their own neighborhood tea houses to attract people to a common space for socio-cultural exposure. But it is required to be transformed systematically in the process of designing urban space.

f) Neighborhood (mahallih)

The other element of the Islamic city the mahallih has distinct spatial location based religion, the job structure of residential areas etc and were divided into several mahallih. In traditional Iranian cities, residential areas are segregated into different mohallah. People of similar interests or backgrounds cluster together in their own mohallah for comfort, protection, and greater security. Mohalla is a kind of urban black used for residential use designed as similar to neighbourhood principals of C.A.Parry in the cities of western context. However the housing spaces and housing systems are very much influenced by the traditional and culture of Iran. Hence the design of mohalla system should also required to consider the housing characteristics of shiraz.

The changes in the family structure and its relation to society as a whole become important regarding the consequent changes in the spatial system of houses and their interface with the public spaces in cities. The transformation of
the configuration of domestic spaces in Shiraz is to understand the social content of the most recent changes in the spatial organization and the residents inadequacies. The observable associations between these changes and the formation of the new urban morphology help to acquire a better understanding of the deviations of the existing way of living of the residents in relation to traditional urban pattern.

The analysis of the present state of the spatial system of Iranian cities displays the emergence of a new type of city clearly distinct from the traditional type. These cities have been subject to post modern planning interventions. However, the changes in their structures have not just followed the will or policy of planners or decision-makers. These changes have been a corollary of and a response to the transformation of the socio-political system in the history of Iran, the process of individualization of society and the micro-scale changes in family organization and fragmentation results insecurity and public safety due loss of self belongingness and neighbourliness among the residents.

Old Iranian cities acquiring a new cultural character underwent, and are still undergoing, a process of transformation. In the process of different forms of urban transformations, old urban spaces and built forms ware transformed and acquired new and distorted character and meaning but not able to sustain their identities by maintaining its cultural significance. The knowledge of existing planners and urban designers who worked about the generic laws of space has not saved the existence of some significant places in the urban domine. But this kind of knowledge does not have strength to deal with space and function in the post modern era. Hence a separate study to understand the urban built and non-built spaces and urban functions regarding the complexity of the evolving spatial systems in the present context is more certain and always a testable knowledge is needed while designing a mohalla system in the context of shiraz.
g) Bazaar

Bazaar is a central institution in the city structure of Middle Eastern Countries, including Iran. As an economic institution, often occupying a continuous physical space and having its own relatively autonomous internal structure. The bazaar has always played a major role in the political and economic life of society. The shaded colonnade, protected space from heat and also designing it as a social security space by introducing recreation and other range of activities in the old pattern. But designing a bazaar in the form of street bazaar along modern avenues is required to be redefine.

To show the impact of cultural landscape on urban morphology and impact of urban transformation and planning interventions on historical zones in Shiraz city, the functional and configurational transformation of a wide range of old bazaars that is CBD in Shiraz is scrutinized. The historic cores in many cities of developed country are functioning as active city centres within the existing urban system. The historic core in Shiraz city do not fulfill this function effectively as it was in the transformed status. The analysis carried out on the CBD of Shiraz shows clearly the spatial logic underlying the difference in the functional quality of city core during historic and post modern period. In contrasts to the traditional spatial fabric in the city the post modern built forms does not form any legible local spatial structure that can blend in harmony with other cultural fabrics but it reflects the character of global urban system. It is necessary that the design of old bazaars system in Shiraz city is required to bring back because of their original spatial configurations that facilitated safe movement and accessibility and shows more adaptability even to the new urban system. These bazaars, connected in different ways to the most integrated streets, constitute intelligible local systems and function as lively urban areas with a high concentration of retail activities. The inevitability of changes in the global urban structure and retaining the local spatial and cultural systems of bazaars during post modern period demands planning interventions with more precision regarding the function of the bazaars and the quality of urban life in the post
modern zoning system. In a separate study of bazaar system which benefiting from an advantageous global condition and providing planners interventions to bring more sensitive design principles through a kind of local self-organizing process under the sociological dimension which will develop to become a most popular socio-cultural place in the city. The urban function of the kind old bazaar system will have a positive impact on the urban quality of its surrounding historic zone functioning along with residential area. One can hope that the historic core in shiraz city will not show any sign of decline. The study shows some of the principal factors that affect the C.B.D and generated some problems are:

The land price in the CBD become less compared to the other parts of Shiraz city due to lack of maintenance and infrastructure, which inturn, become a landing space for migrants there exists lack of social security.

The deficiency in infrastructures in CBD has made native residents of Shiraz to out migrate to fringe area. However these people still has regular interaction with CBD. Because the Shiraz city has one CBD and forms a mono nucleus causes more interactions which inturn lead to traffic congestion, vehicular parking problem encroachment of open and green spaces etc.

The narrow roads inside the CBD has brought many problems of transportation and has is no easy access to ambulance services and fire engines. The CBD area has high rate of population density which inturn causes scarcity of existing infrastructure.

Illegal and unauthorized encroachment of the very old structure of CBD and open spaces of the heritage monuments.

The residents of CBD are not in the same income level. The social combinations varies in all dimensions of is cultural and social which inturn dilutes the cultural identities of Shiraz.

CBD has become a suitable place for non-local people (immigrants) from Afghanistan and other nearby Islamic countries. As these migrated people did
not have tenureship of building, they don’t have commitment to maintain the occupied building and encroached spaces that leads to deteriorate buildings of CBD due to some social delinquencies. Most of these encroached built and non built spaces are belong to category of monuments.

The neglected components of CBD have become aged and forms blighted area. The cultural elements which were designed in the past CBD areas where city was originated are subjected to the deterioration and ruins the cultural texture of city originated part.

The urban morphology of the shiraz city, if analysed w.r.t the bazaar system, it is required to understand its traditional bazaar the traditional bazaar in contemporary cities of Iran was at the heart, as in Shiraz city. The structural changes in these cities, which began at the era of industrialization has brought many problems to the bazaar spaces and the historic core of the city in the post modern context. The bazaar spaces and the rest of the historic core spaces have responded to the recent changes very differently and the residential zone of these historic core in these cities has declined. The spatial system of the traditional bazaar in the existing urban fabric of shiraz city that has survived so far had a transformed character in terms of spatial context of the whole city. The CBD of shiraz, which was typically designed under traditional dimensions of Iran now resembles CBD of other countries; became a liveliest part of the city, in the mean while it has invited all kinds of CBD problems similar to CBD’s of other countries. However it is observed that transformation of the basic charact of bazaar in the overall process of urban morphology have been lost due to inappropriate urban planning.

CBD of Shiraz is a historic, core, in spite of their usual central position, are not able to accommodate the contemporary requirements the function as modern city centre, since they were created by quite different social and economic circumstances of the history of shiraz.

A large variety of known and unknown urban functions and concentrated in the city centre, but its attractive goes beyond the control of existing planning
technique and failed to design either to make CBD to work efficiently or to retain the traditional character of Iranian culture. Because its culture and urban space are considered separately while planning a city and designing the urban spaces without considering the significance of the tradition and culture of the context. When space looses a cultural significance the public or users will discard them or neglect them, then it looses importance of its utility in the present context.

Hence the design of a space must be of cultural expressive in nature rather than using them as just functional space to society. There must be distinctiveness in which should be treated as prime component of quality of city life, which draws both individual and organization in the total context of a city.

The Shiraz city in the processes of its evolution, in spite of better planning strategies some malfunctions caused by planning strategies of some periods, which has neglected the culture of the city has not responded properly to the design principles of the past.

The problems of acceptance of the present urban spaces, neither constitute an integrity with the local structure in the context of the whole city nor reflects the cultural essences of Iranian city. The transformations of urban spaces finally turned as highly segregated from each other by forming a unusual spatial structure exerting high control over the traditional spirit of living due to the absence of strong link between space and the culture. The socio-economic structural changed have caused the construction of new streets new buildings in contemporary style in the old city part that has increased the spatial segregation in the traditional fabric of the city, which led to the decline of the cultural values in the historic core of the city. The ruined buildings which are mostly located in the deepest part of the city were subjected to the new real estate cultural precincts development and causes highest degree of incompatibility in the urban fabric and cast a wrong shadow on the cultural acceptance which inturn created many urban problems in post modern developments. The conflict among changes in cultural landscape over different periods have a sever impact on the
urban dynamics of shiraz which inturn causes urban morphology. The tradition bazaar system are shifted its spatial character in the form of post modern commercial avenues, the mohalla system are changed to a continuous urban extension across of fluid flexible scale, in place of traditional cultural spaces of recreation a new form on urban spaces to cater to the needs of modern urban societies were emerged.

Due to the impact of cultural change, there is a sevier impact on urban morphology in turn the shift in basic philosophic characteristic or urban spaces, which are provided for the public requirement without decoding the philosophy of culture; as it is a pure abstract social dimension. Here an attempt is not made to decode the philosophy of centre. But a discussion of recommendation has been carried out in the abstract form which is very much useful for urban planners or designers while organizing urban spaces for the existing or future generation which are required to be embedded with tradition and culture of Iran.

6.3 Suggestions and Recommendations:

The main concern of the proposals or suggestions or recommendations in this chapter with respect to the impact of cultural landscape over the urban morphology is not to claim against the urban planners or designers. They have right to do or what they have the ambition to do as per the planning and designer theories or principles. But the overall observations and the study results shows that even though the post modern planning process are correct by itself interms of their principles and theories it is not fitting into the cultural context of shiraz. Hence the principal aim of the research is to resolve the negative implications of cultural impact on urban morphology. The analysis carried out under the sociological dimensions of the practices of urban planning and design has revealed some redundancy attained existing urban planning ideologies of shiraz. The flexibilities and restriction of the traditional and cultural practices of religion philosophy of Iran in turn shiraz city has got affected by the super position of new cultural elements by neglecting the spatial implications of urban spaces and elements like, Bazaar, Mohalla system, Traditional teashop and Gym
etc. the result of the modern planning practices has experienced directly affect on the “social security” of the residents of Shiraz. The modern urban planning strategies to resolve urban problem are becoming necessary and it is inevitable to execute them in the present context of any city of Iran because whole cultural contexts got affected by the system of globalization.

The urban planning processes resolve many problems in Shiraz were end up with generating other kinds of social problems. The examples like many portion of the city built forms were demolished to resolve vehicular parking problem. After the demolition of buildings at those spaces were utilized for parking purposes. When the parking spaces are not in use those spaces are put to use for some illegal activities by the public (figure 6.10). Because the space is hidden from the public exposer context and not maintained properly with lighting and other security arrangements. Movement of women is not safe and also it became danger. The city has invited many kinds of new social problems and crime at these kinds of spaces. While solving problem of vehicular parking as one issue to be resolved by urban planners without considering the social implications of the planning strategies give way for other problems by inviting anti social activities. These kinds of issues stresses strongly for the integration of social dimensions in planning.

Figure 6.10: Parking in CBD

Source: Compiled by author
Similarly, in CBD area many monuments & heritage buildings are not maintained properly. Some buildings are in dilapidated conditions and many were demolished some buildings which are good in conditions were occupied by the migrated people into the city at cheaper rent or by encroaching illegally. As there is no good infrastructure and other services original owners of buildings in CBD are vacated and reside in the new urban extension areas by allowing others to stay in their old buildings without maintaining it. Some public and private buildings were occupied unauthorisedly by the migrated people. Since the maintenance of CBD areas and monitoring is not proper. The public interaction is becoming less in many parts of CBD area, and some of the areas are totally disconnected by the public interaction. Many monumental and religious buildings like mosques are not properly used by the city people. Due to lack of monitoring the CBD area is becoming a hub for all kinds of illegal activities. If the city maintenance authority or planning authority seriously taken these issues under sociological dimension and use the monumental and heritage buildings for the socio-cultural requirements of the city through proper planning, it will retain the cultural values of the past and also it will bring down the negative images of existing CBD by opening the area into regular public interactions. The trade and commerce activities were organized by using a street squares and shelter pathways along with a huge open land with green area and water body to provide shelter for pedestrians and to keep the micro climate cool by using fountain and water body with a mutually shaded built forms or covered pedestrian ways etc are the traditional elements in bazaar spaces of commercial uses in the design philosophy of Iranian culture. The modernistic planning has not given much consideration to these kind of cultural and climatic issues and have not integrated in the design of total urban fabric and socio-cultural dimensions. Though the present needs of the city is different comparing to the past urban scenario the culture of people has remained same. As a planner or designer if urban spaces are designed without integrating the socio-cultural essences of the society problems like; low land value in the CBD area, encroachment of heritage spaces and buildings could have been resolved. Lack of accessibility will
become a major problem for tourist. Due to this show casing the culture and traditional elements of the city, architectural style and master pieces works of the country that required to retain for the future generation and expose to the other part of the world will become a missing component in the overall process of planning.

- The design of Mohalla in the past has included the social security elements like traditional gym and other recreation and cultural spaces in a residential area to bring people together to common area and make people to know each other to have a sense of self belongingness by sharing the facilities and caring the mohalla people. Since these kind of civic amenity elements are separated from the mohalla system where most of these integrated spaces were acting as mutually interacted space, it has created a different kind of problems in the existing scenario. The parks and play grounds were though it is merged in the residential area the public has some kind of problem to use them during late evening and other odd timings. Since these spaces receiving very less mobility and interaction of persons or vehicles i.e traffic of vehicle and pedestrians will reduced to these spaces. These spaces becoming dead spaces and most of the crimes in the city were use to happened in those spaces and in those durations. Hence planners must have think on these social issues which are required to be used as strategies to introduce liveliness in open spaces at both day and night. As the present planning processes have not consider the socio-cultural dimensions of these kind while designing these kinds of spaces on the other side has declined the importance of traditional sports and also people have forgotten the traditional sports and hero spirit in the neighbourhood society and affect the cultural morale in the urban context.

- The public bath of the past is also other kind of health and social institution element which was introduced for hygiene and systematic dress code to cultivate identity and mannerism among the public.
The tradition of Iran also has “the chay shop” or tea shop that is called as “coffee bar” in the present context it has changed into a pure eatery space. The sole purpose of it is totally lost in the present context. The past chay shop or tea shops were used as a relaxing space for the public, along with this it was designed as a space to exhibit the traditional or some socio-cultural talents like music, art, story telling, drama, folk dance etc to keep alive and promote traditional significance and also retain socio-cultural values. The space is not only a tea shop. It is a communicating space between tradition culture and people. In the existing planning process in the context of shiraz, in turn Iran, renewal or review of this kind of urban spaces and utilitarian spaces become more essential to retain the tradition and culture of Iran for the future generation. Also it is very much essential to add socio-cultural public spaces as public art spaces to benefit to the existing and society of the future.

- The urban planning and design needs a knowledge or “unique professional skill” to look at the urban problem and social dimensions. Because in the present context economic and physical dimensions are predominantly occupied the decision making areas. Hence any planning decisions which are neglected the sociological dimensions certainly has implications over the socio-cultural aspects, that inturn has implications over the cultural landscape and subjected to spatial transformation. Finally it will become more complicated to resolve some socio-cultural issues by planners and designers in the processes of designing urban spaces. The premature application of knowledge may cause a misfit will lead to malfunctioning of to built forms or non built spaces in the urban scenario. Many times designed urban spaces are scientifically communicable but will fail in communicating socio-cultural requirements to bridge the past and present context. Hence both theoretical knowledge and blending practical skills of cultural dimensions will enhance humanistic dimensions of soico-spatial relations and the socio-spatial
relations will become multi-dimensional in the overall urban planning processes.

- The planning and design principles and guidelines should have a broader base of social relations and cultural values with a mechanism through which social relation can be relate to spatial organization in an urban area in the autonomy of urban form determinants. While making flexible and functional connotations for planning and designing the principles and guidelines are required to be trivialized in the urban spatial organization. The trivialized intellectual framework within which the spaces for the requirements of a society, if designed by considering all dimensions that is physical, social and economic dimensions by establishing dialog on the debate arised in different contexts. Hence the planning and design can be properly defended and possible to do justice to the morality of urban planning and design theories for the socio-cultural requirements of the society. With this kind of approach it is possible for urban planners and designers to guide “how the world should be” rather than just accepting “how the world is”. Therefore it requires a knowledge or willingness for a urban planners or designers either to exempt or restrict socio-cultural rules that govern the spatial organization to match to the healthy cultural context. The criteria of exemption or restriction over the established theory needs truth or depth of thought of cultural philosophy of a city which is at its context rather than looking city is just a physical entity. It is not an argument to justify or exclude any principle of design or guide line; rather it is just finalizing an approach within which different practices solutions can be worked out. However a care must be taken to define a view point of the planning approach that is humanistic and abide universal law. Then only the urban spaces or built forms planned and designed will have authentic character which is functional and highly utilitarian qualities. Hence the analysis of forecasting in planning and design must not predict only the physical quantities for satisfying the
people it should forecast the nature of cultural implication to satisfy the needs of people in terms of physical entities. Then only it is possible to bring down the degree of difference of opinion among the society with respect to the willingness of acceptance. Otherwise though the design and planning efforts of are good to satisfy the design standards the society will reject it.

When there is a symbiotic relationship between the society and space through the whole process of urban morphology it will correct by itself to form good base for creating urban spaces through prediction. Hence the urban planning and design guidelines should not restricted to a sense of an functional point of view only, it should fit into the highest utilitarian point of viewing under the societal process in a given social context. Then only the designed urban space existence is clearer and better under the socio-cultural dimensions. The recommendations discussed in this chapter may stands to do mediation of testable theoretical knowledge for both urban planning and design.

Because the transformation of a society can be noticed with the changed culture and charges in the spaces and built form expressions. The holistic changes in the socio-economic functions of a city will superposes the urban space as urban cultural landscape which in turn reflects the changes in urban spaces and built forms which in turn can be considered as urban morphology. The impact of cultural landscape over urban morphology subjected to reproduction of new cultural type will not leave the root of its basic cultural genotype and any changes in norms and standards for proposing or predicting the futuristic urban space or built forms will not have the freedom to neglect culture or exclude culture from any planning and design decision. The social relation that has dominance and subordination nature will carry the same meaning for designing a new built forms or spaces to the existing and future urban society.

The reference studies acknowledge that form literature social actions carried out either individually or collectively are always either produce or
reproduce cultural patterns. Degree of awareness in identifying the patterns of culture is regard is most essential in planning or designing urban spaces of cities which in transition. This notion is essential if urban spaces to be designed or subjected to morphological actions. But even some undesirable or contrast social actions are required to be treated as danger to the whole society. That is what a sensitive urban planning process have to be observed in the present urban context of Shiraz city. On one side there is a need of development but unawareness of native culture among the modern society will result a kind of cultural blindness on other side. Hence most effort of the present planners and designers are required to organize the urban spaces to satisfy not only the immediate needs under physical and economic requirements rather than consideration of the significance of social and cultural life style of the residents may made urban spaces amenable to the urban society.

The social being is closely associated with the way through which the city planning processes design the urban spaces to display its spatial dimensions to satisfy the public and city requirements. It also expressing a social content that has cultural significance of the space. In this way space has a socio-cultural logic with a spatial organization efforts which is required to be made up to establish inherent relations for the cultural constituent recognitions. Hence a planning and design approaches must compared with the analytic point of view about urban spaces and its relation to cultures to explore the cultural content of the modernistic paradigm of urban spaces with a principal aim of conserving the inherent cultures which were evolved and developed from the past. But the society and space and culture are not connected with a simple cause and effect relationships. The structural changes are required to be analyzed through urban morphology in the built environment and alterations of the fabric of the society. The research study shows the over all processes of production or reproduction of urban spaces in the history of Shiraz in predominantly organized for economic production and socio-cultural reproductions. The culture is merely concerned with social behavior and beliefs with a fundamental relationship on the basis of
how behavioural took place and beliefs interpreted. However the suggestion of the research is not stressing that human culture is reduced and limited to mere traditional social relationship but a focus is required to be defined for planning and design processes consider the social relations as base to explore the content of culture in different society. And hence in the research the impact of cultural landscape is taken in the form of chronological relationship variation of society and spaces by observing its influences on the urban morphology. The research study have observed the traces of tendencies of dilution in cultural significance. It is happening as not neither a metamorphosis or a evolution. It is just a change as society changes and it reflect in the form of charges in built and unbuilt spaces. The urban planning is processed in the context of changes that encampases both urban societies and physical construct of shiraz city. As much importance has not been given to the cultural aspects under social dimensions as equal to the other dimensions in the master planning processes the present planning has partial successes in achieving planning objectives. In the existing context of shiraz city the planning processes are required to have knowledge of urban transformation, the dialectic between the cultural characteristics of urban societies and structure of public space in cities and a regular monitoring of the impact of planning interventions or urban functions for approaching the long-term goods by achieving through short term objectives which in turn widening the perspective of urban planning. Though culture is considered as not definite or static, non-historical and essentialist entities with fixed bands and no space for growth and changes-it has a strong link with the root of the society from which it has involved. It is a evolving product of evolving society. Hence a physical planning effort should also have a motivation of creating awareness rather than valuying cultural blindness contradictions. Hence it is the responsibility of urban planners to formulate policy, regulations, guide lines etc which are required to be introduced for correcting the society rather than executing them on violent applications. The principal aim of this research on the impact of cultural landscape on urban morphology is to address a need of type of planning perhaps
on the basis of looking towards the transformation of cities, which is proactive in a specific historical context.

The history Islamic fundamentalism and social change in Iran, the turbulent society during the revaluation has made planners to difficult in understanding whether the culture of Iranian cities attaining individualism or intellectual pluralism regarding cultural transformation which is required to be considered irrespective of what has been achieved in the past and what is failed to achieve in the present context regarding the city planning is concerned. No matters whether the culture is defined by the fundamentalistic circle of Iranian region or views of socio-cultural practices which are infected by other ideology the physical construction of cities should began to keep the identity of Iranian culture. However the reviewed of a kind of Iranian city design should not be a direct imitation what has been done in the past. The design must provide which is required by both existing and future generation without diluting the cultural values of Iran. The requirements of shiraz city residents was understood through primary survey in the primary survey, the hypothesis of the research has been verified through the analysis of the data collected through the interviews.

The result of the field study by interviewing through primary survey has confirmed the hypothesis (H1) that urban form determinants play a predominant role in making the urban planning strategies in the pre-modern periods. However those dieting factors were properly utilized by the past planners. Though the post modern urban structure is totally influenced by urban form determinants of the present context, the same has not been analysed and strategically considered in the post modern urban planning processes. Hence the planning attempts become ineffective under the dynamics of urban morphology. As such the hypothesis that ‘Urban form determinants play a predominant role in making the urban planning strategies ineffective under the dynamics of urban morphology is accepted based on the observations capsuled from studies of this research.

The results obtained also confirm the hypothesis (H2) that the socio-economic characteristic of the urban morphology are more significant than its
physical characteristics in changing the urban landscapes which in turn affect the unusual changes in urban structure and make planning strategies ineffective in catering to the cultural requirements of the public. The following are significant aspects in the verification.

Hypothesis 2, has stated that influence of ‘socio-economic characteristic in the process of urban morphology are more significant than its physical characteristics in changing the urban landscape which in turn affects the unusual changes in the urban structure and make urban planning strategies ineffective in catering to the cultural requirements of the public is partially accepted. Because the in case of a few issues of the responses were in the affirmative state. The statements in a few other issues the responses did not nor agree. The result of incomplete acceptance responses are due the following reason.

The impact of changes in different dynasties in different period were to establish their foot prints in creating their landmark structure by erasing built forms of the previous dynasties. This aspect become a major cause for urban morphology during historic period itself. But the similar socio-political issue changes its characters and influenced the form of socio-economic urban issues in the post historic periods.

The prominent reasons for intra-urban migration, from the answers of respondents was due to improved affordability of residents and improved infrastructure facilities in the urban extensions. The city attracts outside population into CBD and CBD residents of Shiraz out migrated to city extensions. Most of the migrants therefore selected the CBD to stay as it was cheap due to lack infrastructure. Also when the same issues were verified across the city, again the social problems dominated in the list of enquiry followed by infrastructural and environmental problems. When they were asked for suggestions for the mitigating strategies to fulfill through master planning; their answer was that, the master planning processes mostly considers more of physical dimensions of urban needs by considering the socio-cultural needs under least preference.
Further the construction of mosque and bazaar topped the list in the provision Master plan, which might be the indicator for better, improved social, cultural relationships through strategic planning. Many respondents preferred social gathering spaces again urging the need for improved interpersonal relationships through strategic planning in the Master Plan. The same can be achieved by making proper provision to encourage and practice the traditional culture by providing those spaces.

A majority of the respondents also indicated that there were no cultural conflict problems, among the residents. The reason being most (all) of them belong to the same background of culture and religion. A major of the respondents however needed cultural spaces in the master plan. Traditional tea shops and bazaars / malls and similar kind of urban built and non-built spaces are topped the list for cultural needs followed by educational facility in the mohalla system in the post modern period.

The respondents also indicate that they use to spend less time in socio-cultural spaces due to in accessible location and inadequate distance. Only 17.3 percent of them never spent their time in the social and cultural spaces, as they had no access due to lack of provisions in the master plan.

Most of the samples groups were not interested in old traditional lifestyles and also don’t accept mechanical way of living style in the present periods. The respondents have indicated that, they need a change in their lifestyle through strategic planning by the inclusion of cultural facilities. There is a need of new kind of planning strategies that could provide changed and advanced futuristic urban spaces.

The respondents had clearly indicated that the Master Plan had solved the daily needs of residents only to a lesser extent, which again called for effective planning for the city. As far as the impact of the Master plan on the cultural elements in the neighbourhood was concerned, the study found a lot of ambiguity among the respondents, their responses ranging from ignorance to
ineffectiveness and to positive responses. These issues must be taken up by
decision makes plan by the urban planners and designers while making
provisions for the futuristic urban spaces.

The results of the study which confirmed the hypothesis (H3) that ‘the
urban planning processes in Shiraz city do not have effective provisions for
integrating socio-economic dimensions of urban morphology which in turn made
the planning strategies ineffective has proved by itself through the over all
discussion as in the proceeding chapters.

Hypothesis 3 as stated, the urban planning processes in Shiraz city do not
have effective provisions for integrating the socio-economic dimensions of
urban morphology which in turn made the planning strategies ineffective is also
partially accepted. Because the response pattern of the selected respondents had
given their responses positive towards the statements related to the issue but
their responses were negative in certain cases.

Many respondents have indicated that there are no such properly designed
social gathering, spaces which become a major defect in urban planning as such
in the modern world, as the space for social gathering with modern amenities is a
must to establish social relation. The places like the convention halls, religious
places and public parks, play ground and other open spaces make social
gathering possible which in turn improves cultural ties between families and
other. But the planners have unable to establish the same in their spatial
organization and fail to integrate the exiting socio-cultural issues in the design of
physical infrastructures and urban spaces.

Again it was found from the study that as a responsible citizens of the
county, one should actively participate in planning which is however highly
lacking in the respondents of the present study. Which shows an opportunity to
understand the public needs and socio-cultural requirements and their integration
through public participation. Hence the integration of culture in the Master Plan
processes to translate them into spatial design for building cultural relationships through physical planning.

Further, it was observed that the Master Plan had only partially solved the basic needs of the respondents. Hence it is confirmed that the effectiveness of Master Plan has ability to resolve most of the basic infrastructures needs of the residents. However, a incomplete the expectation from the respondents was found form their ambiguity in the response pattern, which was observed for the question, whether urban planners have contributed the design solution by keeping in the mind the Iranian culture.? However some have indicated good opinion on effective planning. It was observed from the responses of the people selected for interviews, where it was found that 68 percent of them asserted that the Master Plan of Shiraz has resolved the problems of post modern needs of the urban population. It is a good sign for the planners to attempts to achieve further to satisfy the traditional socio-cultural requirements.

Even the impact of the urban planning on urban morphology was extremely positive, lot of new developments came up in contrast to the old urban fabric. The religious factors, followed by government & political factors, played a predominant role on the whole issues of urban morphology. Since Iran is considered as one of the religious Islamic country, the governmental policies will have definitely controls the influenced on contrast urban morphology. However the existing situation is totally different due to public attitudes of public that has swayed towards modernism.

Immigration into Shiraz city was a major reason for changes in the morphological urban social character which is followed by an issue of the option of interest towards modern life style has made the major dilution in the strong traditional values of cultural issues. Modern lifestyle is more individualized and culture of immigrant population also indirectly reducing the interest in native culture. Further it was found that urban morphology on the culture had greater impact with their mutual and relative influences.
Of course the spatial structure required for present city are for different from the spatial system of cities which were designed in the past. The plot and housing requirement and the public and semi-public buildings and urban spaces for the requirements of present generation is changed to a different typological forms. But the physical construct of the city itself is a urban culture. It is required to explore a way to resolve complexities of urban planning and design processes in associating culture of the context with the city living spaces and functional spaces by the system. Here the functional influences of cities at global context should be integrated but not in the similar urban structure. Because the Iranian city spaces are related to whole system through a considerably large number of intermediary spaces unlike western cities. But the solidarity of integration of urban structure of Iranian cities are governed by its culture by valuing and practicing it in their life style.

The traditional norms are required to be considered started right from designing a single cause to urban designing of urban spaces by integrating with the total urban structure. These norms should not be replace by new social codes. Due to urbanization there is a drastic social transformation in turn the culture which has an interface with spatial organization. The same has been clearly observed in the analysis and field studies. The discussion in the previous chapter shows the spatial organization how it reflects the traditional life style and the further discussion regarding the new forms of spatial system in the present context which exists as a post modern cultural landscape. The inadeques is of the existing urban morphology, due to the influence of transformed cultural landscape is clearly implies that their present state is not the result of evolutionary process of their traditional norms; but it is a mistake in structuring the present planning approach itself; that is by bringing an unusual new urban pattern into the usual traditional cultural system in the context of Iran. Because of these distractive effects the process of change which was analyzed during field studies the shiraz invariable negative indices in the parameter considered for evaluating the influence of cultural landscape on the urban morphology of
Shiraz city in Iran. The research study has identified that the processes of physical change in the urban context of Shiraz has closer association with social transformation. The new spatial unwanted properties were brought to the city by erasing its old fabric due to construction of new roads, road way widening, reclaiming urban land for creating open spaces and green spaces for introducing new elements of urban spaces as a requirements in the post modern context that does not have any socio-cultural utility the deliberate and wrong interventions in the traditional city of the past are showing a distinct contrast nature in both socio-cultural, socio-economic characteristics which in turn reflect a contrast character in the physical character of a city.

The built and non-built spaces of Shiraz city emphasizes the social seclusion and fails to establish a proper dialog among specific modern planning. The planning and design interventions has destroyed the traditional cultural structure of Shiraz. It does not mean that a series of spaces in the old part of the city or past urban spaces merged in the new part of the city. They are still fulfilling the needs of present urban functions, but there is a failed attempt in bringing liveliness and harmony among the old and new urban fabric in terms of scale, proportion, utility with cultural ambience. The decision makers, designers and planners in Shiraz were generally aware of cultural landscape transformation and its influenced on urban morphology but failed to achieve the balance in the creation of good urban pattern for new system of urban life. Because there is no comprehensive guide lines policy and regulations to follow to achieve a new venture in organizing urban built and non built spaces by resolving all the conflicts exists in the urban domain of Shiraz city.

For the vitality of socio-cultural image in Shiraz city, it demands the formulation of new conscious urban planning and design guidelines for organizing built and non-built spaces in Shiraz city to create a blue print for the futuristic urban fabric in the context of Iran.