Enhancing the Function of Public Open Space during Festivals

アンヂニ, ラヂシャ プラチイウイ

Enhancing the Function of
Public Open Space during Festivals

Andini Radisya Pratiwi

2015

ACKNOWLEDGEMENT

ABSTRACT

The phenomenon of modern cities having the issues of similarity and lack of cohesion is common and creates difficulties regarding public open space experience. Realizing the importance of cultural festivals, municipalities used it as a tool for creating distinctiveness and assembling people in public open space.

Fukuoka City in Japan famous as a home of festivals. Traditional and modern festivals or events held throughout the year. This city blending the charm and splendor of its traditional culture with the characteristic amenities of a modern tourist city. Public open spaces such as street, park, shrine yard are favorable venues for these activities. During festival days, public spaces in Fukuoka transformed into festival stage which contrast to everyday life. From urban planning perspective, there are some interesting phenomena raised and highlighted as followed:

1.Accessibility
The number of people in public space dramatically increases would affect their accessibility on festival days.

2.Spatial behavior
The presence of festival could stimulate people to do various behaviors and stay longer than normal days in public space.

3.The Actual Use of Space
Community utilize many spaces in city on festival days.

Meanwhile, Makassar City in Indonesia faces issues on lack distinctiveness and social cohesion. Makassar and other large cities in Indonesia put more emphasis on MICE Tourism, being held in hotels or convention hall. The effort to hold cultural festivals or events is pushed aside, large number of events was held at indoor space (mall).

There is tremendous potential for Makassar to learn from Fukuoka experience in enhancing the social and physical function of public open space through traditional culture festivals. In addition, another reasons to select these two cities, are their similarity as water front location, their role as historical trade gateway and capital cities of their respective prefecture. Moreover, both aspire to be international city through their vision.

This research aims to study what people want and do in public spaces during festival days. The following objectives are as follow:

1. Assess visitor satisfaction regarding accessibility to pedestrian spaces on Hakata Dontaku Festival, in Fukuoka, Japan.
2. Reveal spatial behavior, in terms of static and dynamic activities, occurs during Hojoya Festival, in Fukuoka, Japan.
3. Examine the actual use of space during Yamakasa Gion Festival in promoting social sustainability in Fukuoka, Japan.
4. Understand festival held in Makassar City, Indonesia and grasp the lesson learnt based on Fukuoka experience to enhance the function of public open space.

To fulfill the objectives, this thesis employed field surveys during Hakata Dontaku Festival, Hojoya Festival, Yamakasa Gion Festival in Fukuoka and Gebyar Pantai Losari Festival in Makassar. Along with literary reviews of existing theories in urban planning and collecting information regarding the four festivals from pamphlet, brochure, website and interview with some of festival stakeholders.

The case studies in Fukuoka, Japan offers an understanding of some importance aspects that could make cultural festival contributes to enhance the function of public open space.

In terms of perceived accessibility, it revealed that: (1) Proximity from transit to the destination point does not affected pedestrians perceived of accessibility in festival day; (2) Among the three elements (safety, mobility and amenity) satisfaction on amenity is the most statistically significant could affected pedestrians perceived accessibility in

festival days; (3) The fulfillment of pedestrians need will affected their satisfaction and perceived of accessibility both in normal and festival day.

Study regarding static and dynamic activities found out: (1) There were 16 static behaviors captured on festival days. Window shopping, shopping, standing & talking were three major static activities; (2) Visitors' static behavior mainly influenced by : the presence as well the location of temporary stalls; and supporting amenities such as seating space (preferably has a free access : concrete wall); (3) Visitor tended to choose different entry-out point if its offered interesting view. However, if the optional points have no attractiveness, they preferred to pass through the same point from where they came; (4) First visited destination influenced by two factors which are motivation and space density; and (5) Space attractiveness is one of the strong reasons on visitors' behavior in spending longer time and distance compare to the normal days.

Research on actual use of open space during festival pointed out: (1) Yamakasa Gion Festival provides access and opportunity to discover, experience and learn more about traditional culture as a social resource; (2) Yamakasa Gion Festival enhance sense of place belonging, strengthen social cohesion and raise quality of life; (3) The festival Yamakasa Gion Festival empower local community through active participation; and (4) In overall the spectators revealed positive impressions on festival program and space amenities except the availability of temporary seating space.

Meanwhile, case study in Makassar City, Indonesia, had shown that (1) Low level of participation in holding cultural festival; (2) Related to the satisfaction on space amenities, it revealed that visitor in Makassar, although they feel satisfied over the activities, they are dissatisfied with the surroundings environment as well as limited amenities in public open space.

Festival as one of urban activities and the complementarity between public spaces needs to be promoted, which in turn enhances the attractiveness of urban space, create distinctiveness and enables social cohesion.

Contents

CHAPTER III Spatial Behavior on Public Private Space

CHAPTER IV Study on the Actual Use of Open Space during Festival   **75**

List of Figure

List of Table

Chapter I
Introduction

1.1 Background

The study of public space has been developing in the direction of greater understanding of its potentialities as a structural element of cities. This fact has lead authors, such as Lynch(1960), Jacobs (1961), Portas (1968), Lefevre (1973), Borja (1977), to consider that "the city is the public space". So, the studies evolution has lead to consider that the public space plays an important role regarding formal, economical, social and environmental issues.

Therefore, the public space plays a key role in the urban structure and city life, becoming a privileged element in order to promote territorial cohesion. It thus becomes possible to think of public space as an element able to promote continuity and order the territory, but also with a natural ability to create and maintain strong local centrality, environmental quality, economic competitiveness and sense of citizenship (Borja, 2003).

Urban development has given rise to various complications on the social and physical structure of public open space. Additionally as the impact of globalization, advance technology of communication and transportation, the transfer of knowledge becomes easier and faster (Trisutomo, S) (1). Some of major issues commonly perceived by many cities such as similarity, where almost in every city can be found a skyscraper, highway, flyover, etc. Another issue is lack of social cohesion, since people using electronic media for communication and interaction, hence public open space rarely been used for social activity resulted weakened sense of place and cultural distinctiveness.

It is urban planning roles to engage with what are needed if a successful public open space, in terms of socially and physically aspects, to be obtained and what are the impacts can be perceived from this. William H Whyte (2) quoted "What attract people most, it would appear, are other people ". People are drawn to or tend to stay longer in public spaces that are offer interest, stimulation and degree of comfort. Moreover , it is considered that public spaces should be planned and designed as a systemic network, ie as elements of a large system, which is the city, where they establish relations of complementarity and interdependency.To better understand what does a network of public spaces really means, or even to realize if we can indeed speak of the existence of a public spaces network, we need to investigate the concept of "network", itself.

The concept of network is not new, and several authors have applied and adapted it to different scientific fields. It is believed that the genesis of this concept relates to a continuous pattern in which strings and knots are attached (Fonseca, 2001). In the urban context, generally speaking, the "knots" are often associated to urban elements (facilities, services, buildings, etc.) and the "strings" to the road network, through which flows circulate (being roads, railroads, pedestrian, etc.).

In the study developed, it is considered that a network of public spaces is not composed only of each isolated space (a square, a garden, a street, etc.), but also by the links between the different public spaces and the complementarity relations established between them. It is these linkages and complementarity relations that influence how people experiences the spaces and also how they move within the city. We can say that programming, planning and designing public spaces, taking into account this systemic network logic, is based on a "top down" approach, in contrast to approaches such as "bottom up", since the starting point of view is the city scale descending, afterwards, to the public space scale. This kind of approach that makes it possible to promote territorial cohesion of urban space, having the planning of the public spaces network as one of the main tools. Knowing and understanding the characteristics of the city's public spaces network, it is possible to improve the relationships of continuity and complementarity between spaces; to generate regenerative social dynamics; or even to create dynamic functional logics.

The researcher take consideration that It is important to stand out that planning and designing public spaces as part of a urban network brings out the possibility not only to restructure the existing spaces but also to develop new public spaces in the expansion urban areas (especially relevant in new developing areas) so that they can create cohesive cities, promoting urban sustainability. Such planning and designing public space is also needed for Makassar City. Therefore , the writer interested and choose the Fukuoka City as best practice of public space planning and designing, especially in supporting the annual Festivals which are held in that city .

Survey and observation revealed (Holland, et. Al, 2007) (3) that people appreciate and look for special events and activities in public spaces. Unique and special events grab people attention and help to define places as interesting. People are more likely to linger if there is somewhere comfortable to sit.

Cultural festival recognized by many cities as an interesting activity that could establish place distinctiveness and improve city's image (Getz, 1989) (4), preserve local culture, enhance local pride (Herrero, 2006) (5) and foremost, create a lively vibrant space (Saymaan, 2006) (6). Municipalities encourage the providence of cultural festival to invite citizen lingering in the public space.

Fukuoka City in Japan famous as a home of festivals. Traditional and modern festivals or events held throughout the year. This city blending the charm and splendor of its traditional culture with the characteristic amenities of a modern tourist city. Public open spaces such as street, park, shrine yard are favorable venues for these activities. Visitors could access the festival freely, enjoy it comfortably because supported by adequate space amenities and good environment. Both local and international tourists attracted for Fukuoka magnificent festivals. The three notable festivals namely Hakata Dontaku, Hakata Gion Yamakasa and Hojoya Festival. Uniqueness of these festivals not only to Fukuoka City but also to its country, Japan.

During festival days, public spaces in Fukuoka transformed into festival stage which contrast to everyday life. From urban planning perspective, there are some interesting phenomena raised and highlighted as followed:

1. Accessibility
   The Hakata Dontaku festival, which features a two-day parade along the city's street, attracts more than two million people. Pathway along the parade route, packed with visitors. The large number of people could create

accessibility issues. Pedestrian accessibility is an important measure not only regarding the design and availability of infrastructure, but also related to successful arrangement of urban resources such as safety services, comfort amenities, greeneries, etc. Assessing visitors' satisfaction on accessibility during festival will lead to understand the pedestrian needs. It would help to improve the quality of pedestrian space become more attractive and convenient.

2. Spatial behavior

   The Hojoya Festival which held in the public private space (in Hakozaki Shrine) has successfully generated millions of people visiting public space for social activities. Meanwhile in the normal days, although this spaces has a high accessibility, but it rarely been used particularly for static activities. Most of the people only come for pray or passed by. The presence of festival could stimulate people to do various behaviors and stay longer than normal days in public space particularly on the street. It is necessary to conduct a research in order to evaluate the role of activities and physical qualities on public spaces that contribute to enhance the public life which may light the way for further refinements in the space.

3. Actual use of space

   The Hakata Gion Yamakasa, a festival based community well known with hundred years of history. The festival consists of some activities where community utilizes many spaces in urban area on those days. The space usages on festival days promote the value of social sustainability. Currently, many cities experiencing lack of social cohesion, weaken sense of place, history and cultural distinctiveness which refers to social sustainability issues as one of globalization impacts. If there is no effort to overcome this

situation, urban open space would be shrinking and losing its role in citizen's life. This cultural festival teaches some lessons that can contribute in creating socially sustainable urban spaces.

Meanwhile, Makassar City in Indonesia, faces issues of lack distinctiveness and social cohesion in public open space. Whereas the richness and the diversity of landscape, human, cultural values and climate of Makassar, have made this city as one of the most important tourist destination in Indonesia. However, the previously mentioned issues still can be found here. So far, there are many public activities held in this city. Currently, large cities in Indonesia include Makassar are eager to promote MICE (Meeting, Incentive Trip and Exhibition) tourism as their civic identity.

Based on preliminary survey in Makassar City, the event organizers tend to replace the traditional culture with modern culture. Furthermore, the events oftenly held in indoor space and visitors should pay for an entrance fee. Therefore, there is tremendous potential for Makassar to learn from Fukuoka experience in enhancing the social and physical function of public open space through traditional culture festivals. In addition, another reasons to select these two cities, are their similarity as water front location, their role as historical trade gateway and capital cities of their respective prefecture. Moreover, both aspire to be international city through their vision.

Fukuoka was selected as one of study objects mainly due to its best practice holding cultural festivals and utilize public space , mainly public "private" space (shrine ground), civic space (street) and public open space (park) as the venue. Researcher has focused: (1) on the relationship between the quality and availability of facilities and service on pedestrian spaces that could affect perceived accessibility; (2) on the relationship of social activities and attractive things on public space could stimulate people to do more longer static and dynamic activities; (3) on the actual use of space which enhancing social

cohesion, sense of pride and place belonging and on visitors satisfaction regarding festival programs as well supporting amenities.

1.2 Aim and Objectives

The research aims to examine what people want and do in public spaces during festival days based on phenomena raised from three famous festivals in Fukuoka City, Japan. The findings would be grasped as lesson learnt for Makassar City, Indonesia in enhancing the function of public space.

The following objectives are used to frame the research:

1. Assess visitor satisfaction regarding accessibility to pedestrian spaces on Hakata Dontaku Festival, in Fukuoka, Japan.

2. Reveal spatial behavior, in terms of static and dynamic activities, occurs during Hojoya Festival, in Fukuoka, Japan

3. Examine the actual use of space during Yamakasa Gion Festival in promoting social sustainability in Fukuoka, Japan.

4. Understand characteristic of annual major festival and assess Gebyar Pantai Losari Festival in Makassar City, Indonesia.

1.3 Understanding the concept and importance of Public Open Space, Human Perspective in Urban Planning and Festival

1.3.1 Public Space and "Good" Public Space

Public space has been defined in various ways. The general opinion is that public spaces are an essential ingredient to the sustainability of cities for political, social, economic, public health and biodiversity reasons (Banerjee, 1984) (7). As the parts of the urban landscape, public space is 'our open-air living room, our outdoor leisure centre' (Lipton, 2002) (8), important to the health and well-being of residents of all ages. Public spaces are regarded as democratic because

everybody can use them: places that, rhetorically at least, allows 'community' to exist and flourish.

Arendt (1958) (9) stated that public space has traditionally been the arena where public life unfolds: political power is displayed and social norms are being affirmed or challenged. Historically it has been described as "open space", meaning the streets, parks and recreation areas, plazas and other publicly owned and managed outdoor spaces, as opposed to the private domain of housing and work (Tonnelat. S, 2007) (10).

Based on Kevin Lynch (1960) (11) study about "image of the city": paths, edges, districts, nodes and landmarks. Paths, the first element, represent the streets, sidewalks and other spaces of circulation. This study thus showed that public space was the principal element from which people derive their representations of a city in a context of national and international competition for investment, inhabitants and tourists.

Emphasized the accessibility, Carr. Et al. (1992) (12) defining public space as " open, publicly accessible places", although in reality some public space is within buildings or restricted to certain times of the day or members of the public. Carmona et al. (2010) (13) stated "public space (narrowly defined) relates to all those parts of the built and natural environment where the public has free access (Table I-1). It encompasses: all the streets, squares, and other rights of way… the open spaces and parks; and the' public/private' spaces where public access is unrestricted."

In accordance to the urban space type by Carmona, our research focus on civic space (street) and public private space (shrine yard and shrine street).

Table I-1: Typology of urban space

Space Type	Characteristics	Examples
Positive spaces		
1. Natural/semi natural space	Typically under state ownership	Rivers, natural features, seafronts, canals.
2. Civic space	Open and available to all even if temporarily controlled	Streets, squares, promenades
3. Public open space	Typically green and available and open to all, even if temporarily controlled	Parks, gardens, commons, urban forests, cemeteries
Negative Space		
4. Movement space	Dominated by movement needs, largely for motorized transportation	Main roads, motorways, railways, underpasses.
5. Service space	Dominated by modern servicing requirement needs	Car parks, service yards.
6. Left over space	Space left over after development, often designed without function	SLOAP'(space left over after planning), Modernist open space
7. Undefined space	Undeveloped space, either abandoned or awaiting development	Redevelopment space, abandoned space, transient space
Ambiguous & spaces		
8. Interchange space	Transport stops and interchanges, whether internal or external	Metros, bus interchanges, railway stations, but/tram stops
9. Public 'private' space	Seemingly public external space, in fact privately owned and to greater or lesser degrees controlled	Privately owned 'civic' space, business parks, church grounds, etc.
10. Conspicuous spaces	Public spaces designed to make strangers feel conspicuous and, potentially unwelcome	Cul-de-sacs, dummy gated enclaves
11. Internalized 'public' space	Formally public and external uses, internalized and, often, privatized	Shopping/leisure malls, introspective mega-structures
12. Retail space	Privately owned but publicly accessible exchange spaces	Shops, covered markets, petrol station
13. Third place space	Semi-public meeting and Social places, public and private	Cafes, restaurants, libraries, town halls, religious buildings

Continuation Table I-1

14. Private public space	Publicly owned, but functionally and user determined space	Institutional grounds, housing estates, university campuses
15. Visible private space	Physically private, but visually public space	Front gardens, allotments, gated squares
16. Interface space	Physically demarked But publicly accessible Interfaces between Public and private space	Street cafes, private pavement space
17. User selecting space	Spaces for selected groups, determined (and sometimes controlled) by age or activity	Skate parks, playgrounds, sports fields/grounds/courses
	Private space	
18. Private open space	Physically private open space	Urban agricultural remnants, private woodlands.
19. External private space	Physically private spaces, grounds and gardens	Gated streets/enclaves, private gardens, sports clubs, parking courts
20. Internal private space	Private or business space	Offices, houses, etc.

(source Carmona, 2010, edited by author)

To achieve a good and successful public space Lord Rogers' Urban Task Force reports (1999) (14) public space should be conceived of as an outdoor room within a neighborhood, somewhere to relax, and enjoy the urban experience, a venue for a range of different activities, from outdoor eating to street entertainment; from sport and play areas to a venue for civic or political functions; and most importantly of all a place for walking or sitting-out. Public spaces work best when they establish a direct relationship between the space and the people who live and work around it".

The activity occurs in urban public spaces is a complex set of forms and functions, hence Jalaladdini (2011) (15) concluded public spaces must be capable to contain diverse behavior, uses and activities such as periodic

festivities and events, conversation, using the facilities to entertain, relax or even passing the time as daily, walking and etc.

The Project for Public Space (2000) (16) as shown in Table I-2, identified four keys attribute of successful places: comfort and image, access and linkage, uses and activity and sociability. In light with this, our research proposed good public space characterized by the presence of people with social cultural interaction, support with comfort amenities, clean, safe environment and high accessibility.

Table I-2: Key attribute of successful space

Key Attribute	Intangible	Measurements
Comfort and Image	Safety, Sittability, Charm, Walkability, History, greenes, attractiveness, cleanliness, spirituality	Crime statistic, sanitation rating, building condition, environmental data, etc
Access and Linkage	Proximity, walkability, reliability, connectedness, reliability, convenience, continuity, accessibility	Traffic data, mode split, transit usage, pedestrian activity, parking usage pattern, etc
Uses and activity	Realness, sustainability, activity, specialness, celebration, uniqueness, vitality, affordability, fun, indigineous	Land use pattern, ownership, retail sales,etc
Sociability	Cooperation, Neighbourliness, stewardship, pride, diversity, story telling, friendliness, interactivity	Social networking, volunteerism, evening use, number of women children and elderly

(source The Project for Public Space. 1999, edited by author)

1.3.2 Human Perspective in Urban Planning

During globalization further accelerated, urban planning targeting the focus on human capital.(Nordic, 2012) (17). Today's society values how people perceive and how they feel about city. It becomes an important and relevant issue because, for example, the amenity value or perceived safety is important aspects for making decisions in urban planning.

The research field of human perception of the city originated from the 1970s and deals with the perception of the natural and the built environment (Downs and Meyer 1978) (18). Main components are so called 'mental maps' or 'cognitive maps'. These maps reflect the subjective perception of a person in (urban) space segments . 'Cognitive Maps and Spatial behavior' (Downs and Stea 1974) (19) or 'Image of the City' (Lynch 1960) describe the concepts of cognitive representation of space. "We are not simply observers of this spectacle, but are ourselves a part of it, on the stage with the other participants. […] Nearly every sense is in operation, and the image is the composite of them all".

Along with, William H. Whyte (1980) (20) The Social Life of Small Urban Spaces spent on direct observation, watched people and used time-lapse photography to chart the meanderings of pedestrian's behavior in public spaces. By observing and talking to people, Whyte believed, we can learn a great deal about what people want in public spaces and can put this knowledge to work in creating places that shape livable communities. We should therefore enter spaces without theoretical or aesthetic biases, and we should "look hard, with a clean, clear mind, and then look again – and believe what you see." Furthermore, he advocated a new way of designing public spaces, so called bottom-up approach. Planning and design process should start with a thorough understanding of the way people use spaces, and the way they would like to use spaces. People vote with their feet – they use spaces that are easy to use, that are comfortable. They don't use the spaces that are not.

Gehl (2010) (20) stated "Cities must be liveable, they must be people cities". He promotes a straightforward approach to improve urban form, which derived from systematically documenting the performance of urban spaces and analyzing what factors influence their use. Gehl uses the human dimension as the starting point for his analysis and measures the success of urban environment by quantifying the levels of pedestrian flows, levels and length of stationary activity,

including human contact and social interaction. He added by focusing on the human scale, we can transcend trends and time and create lasting public space in an effort to improve quality of life in our urban environments.

The humans' perspective is important key fact and not negligible aspects in urban planning, especially for supporting recommendations in design processes and in some infrastructure projects like trespassing of streets, cycle lanes etc.

1.3.3 Festival

The etymology of festival derives from the Latin festivus which means to feast, implying a period of jubilation. Meanwhile, Merriam-Webster Online Dictionary defines festival as "a time of celebration marked by special observances; an often periodic celebration or program of events or entertainment having a specified focus." Some synonyms include: fiesta, jamboree, celebration, fete, gala, carnival, exposition, fair, exhibition, revelry, jollification, and merrymaking.

Worldwide, the interest in festivals is unprecedentedly high, with all peoples wanting to celebrate and share their own traditions, culture, differences and similarities with others (Derrett, 2004) (21). Festivals have been defined by Falassi (1987) (22) based on cultural-anthropological perspective as "a sacred or profane time of celebration, marked by special observances." Festivals celebrate community values, ideologies, identity and continuity. Getz (2005) (23) defined them as "themed, public celebrations". Pieper (1965) (24) believed only religious rituals and celebrations could be called festivals. There are numerous forms and themes of festival typology have emerged.

According to Vilhar and Anderson (1994) (25) festivals in Japan are perhaps, the ultimate celebrations. Amid a spectacular display of costume, color, and age-old ritual, participants summon the gods down to earth to mingle and rejoice with

them. A most eloquent form of worship, intimate, joyous encounters with the divine.

The following, existing literatures suggest the roles of festival in urban policy. First role, festival serves as a showcase for city and destinations can be branded by festivals (Derrett, 2004) (26). Location of the festival provides particular image for the city. Since it has limited duration, festival perceived as fresh and special occasion. Second role, festival serves as creative destination or breeding ground for talents. The specific focus of festival (unique artist, history and genre) could attract visitors who are interested although they have to travel from afar. Third role, festival is an important attraction for visitors and usually closely connected to tourism (Getz, 1991) (27). Festivals not only deemed to foster a positive image and enhance culture of urban quality, but also generate urban economy; they operate at the interface of art, media, tourism and recreation (Schuster,1995) (28). By owing these multiplier effects, municipalities are keen on organizing festival.

1.3.4 Previous Studies

Festivals created for specific purposes. As well, festivals have importance and multiple meanings within societies, cultures and individual experiences. This part will deal with previous studies about festival such as their evaluation, setting, urban redevelopment or renewal, motivation of people attend it, how they are planned, their impact, experience and meaning.

Festival evaluation emerged as a strong topic, abundant researches on assessments of quality and satisfaction. This is basically adopted consumer marketing to events. Crompton (2001) (30) developed a structural-equation model to examine relationships between perceived festival service quality, perceived value and behavioral intentions. K. Kim (2008) (31) identified motivational segments of Koreans attending a cultural festival employing factor-

cluster analysis, then evaluated satisfaction levels to draw marketing implications. Bourdreau, DeCoster and Paradis (2001) (32) examined satisfaction levels at a music festival comparing residents and tourists. While Yuan and Jang (2008) (33) explored the wine festival attendee"s satisfaction and behavioural intentions.

Several articles deal with the places in which festivals are held, however only Morgan (2006) (34) provided advice on actual setting design for festivals. Morgan tried to understand the event experience from attendees" perspectives and developed a model of the experience which includes the main elements of design and programming, physical organization (setting), social interaction, personal benefits, symbolic meanings, and cultural communication.

Few scholars have made a connection between festivals and urban development or renewal. Aitani (2013) (34) examined how the urban morphology and urban transformation impacts on performance places of Awa Dance Festival in Tokushima, Japan. Gabr (2004) (35) looked at how the Dubai Shopping Festival utilized historic sites and resident attitudes towards this practice. Mules (1993) (36) looked at festivals as. part of urban renewal strategy for Adelaide. Hughes (1999) (37) examined the use of festival in urban image making and revitalization., and Che (2008) (38) examined the branding of Detroit and promotion of a positive image through creation of the Detroit Electronic Musical Festival.

This category involves exploration of why people attend festivals, and how they make their choices and decisions. Early studies of festival motivation, often in a tourism context, were reported by Mohr et al (1993) (39), Uysal, Gahan and Martin (1993) (40) and Backman et al (1995) (41). After many studies it is generally found that the seeking and escaping theory (Iso-Ahola, 1980) (42) is largely confirmed. These are intrinsic motivators, with the event being a desired leisure pursuit. There does appear a universal set of motivations that lead people

to attend festivals, and people are similar regardless of the culture (especially socialization and family togetherness, or what Getz call "generic festival benefits").

Most of these articles consider strategic planning of festivals. Frisby and Getz (1989) (43), based on case studies, examined the organization and life-cycles of community-based festivals and how their tourism potential could be improved. Getz considered organizational culture and stakeholders applied to festivals, and also assessed reasons why festivals fail. Anderson and Getz (2007) (44) studied stakeholder management strategies of festivals in Sweden and considered their long-term sustainability as a planning challenge. They also looked at their sustainability and how festivals can become

permanent institutions.

Move forward, in terms of experience and meaning, festivals are connected to cultures and to places, giving each identity and helping bind people to their communities. Similarly, festivals and other planned events can foster and reinforce group identity. De Bres and Davis (2001) (45) determined that events held as part of the Rollin" Down the River festival led to positive self-identification for local communities. Derrett (2003) (46) argued that community-based festivals In New South Wales, Australia, demonstrate a community"s sense of community and place. Elias-Vavotsis (2006) (47) considered the effects of festivals on the cultural identity of spaces. Lea (2006) (48) examined wellness experiences and spaces associated with massage at a festival. Tayler et al (2006) (49) looked at how a festival can help build engaging relationships between parents and children to enrich children's creative and cultural lives.

Safety, crowding, security are some of major concerns to all event managers. Barker, Page and Meyer (2000) (50) considered event impacts and visitors" perceptions of safety. Mowen, Vogelsong and Graefe (2003) (51) researched

perceived crowding at a festival in how it influenced visitor attitudes towards crowd management strategies. Earl, Parker and Capra (2005) (52) and Earl (2008) (53) specifically addressed crowd psychology and related challenges for festival organizers.

1.4 Key terms definition

This work using three main key terms:

1. Public open space defines based on several concepts developed by Carmona, Lynch and Carr as a built and natural environment space where publicly access and could represent the city's image for inhabitants, tourist and investment.

2. Human perspective in urban planning based on Gehl and Whyte is creating places that shape liveable communities by focusing on human contact and social interaction to improve quality of life in urban environments.

3. Festival defines based on Falassi, Getz and Derret as public celebration on community values, ideology, identity to share their differences and similarities with others.

1.5 Scope and Delimitation

The issues regarding public spaces are very wide. There are social, environmental, economic, health and many other. This study focuses only on the trend of people in using public space on temporary activity so called festival.

There are different types of public spaces, these could be street, urban park, natural or semi natural space, religious ground yard, etc. This study limited to the space where the festivals held. Thus, it is limited to the subjects of street, religious ground, park (in Fukuoka, Japan) and semi natural plaza (in Makassar, Indonesia).

Additionally, the user's satisfaction and spatial behavior in using these areas on festival days, the impact of festival on socially sustainable public spaces and urban community. With these study subjects in mind, a case study is chosen to understand the specific issues. The case studies are Hakata Dontaku Festival, Hojoya Festival and Yamakasa Gion Festival (in Fukuoka, Japan) and Gebyar Losari Festival (in Makassar, Indonesia) as the major part of the study.

The limitations for this paper are (1) the analysis focuses on social and spatial issues from users' perspectives. Sustainability aspects are reviewed on a basic level, mostly from a social point of view, economical aspects are not included. (2) Due to limitation of time and research assistant we were not able to carry out sufficiently data from Makassar, Indonesia. As a result we could not compare two selected issues, accessibility and spatial behavior.

1.6 Research Organization
The thesis is divided into six main chapters :

Chapter 1 – Introduction
This chapter gives a brief introduction to the current situation on public space, phenomena raised on festival days in public space. It describes the research objective, limitations, theoretical considerations for the study. It also includes a brief description of the paper.

Chapter 2 – Perceived Accessibility to Pedestrian Space during festival day
This chapter aims to examine visitor satisfaction on accessibility to pedestrian spaces during special events such as festivals. We focused, in particular, on the Hakata Dontaku Festival which is celebrated in Fukuoka, Japan. We studied three main elements affecting pedestrian satisfaction and influencing perceived accessibility by walking, namely safety, mobility and amenities.

Chapter 3 – Study on Static and Dynamic Activities in the Period of Cultural Festival

This chapter presents the analysis of relationship between festival and spatial behavior. In a case study of Hojoya Festival (Fukuoka, Japan) the author apply behavioral mapping. Seeking the way people behave and use the street, for both dynamic and static activities.

Chapter 4 – A Study on the Actual Use of Open Space during Festival

This chapter based on one of the best practice of festival based in public spaces through festival. Yamakasa Gion Festival in Fukuoka, Japan was selected as our case study. Data were collected from literature review, field observation, interview and questionnaire survey.

Chapter 5 – Researching Festival in Makassar City, Indonesia

This chapter grasps the characteristic of festival in Makassar City, Indonesia. In particular, the author investigated the social sustainable indicators. As well the motivation and satisfaction of festival attendees.

Chapter 6 – Conclusion and Recommendation

This chapter includes general conclusion and recommendations based on the findings of the study with suggestions for issues to be considered when planning and designing future festival and public space in the city.

References

(1) Trisutomo,S. Towards Sustainable Urban Identity: A Comparative Study of Johor Bahru and Fukuoka
(2) William H. Whyte (1980) The Social Life of Small Urban Spaces.
(3) Holland, C., Clark, A., Katz, J., & Peace, S. (2007). Social Interactions in Urban Public Places. Bristol, UK: Policy Press.
(4) Getz, D. (2005). Event Management and Event Tourism (2d ed.). New York: Cognizant.
(5) Herrero LC, Sanz JA, Devesa M, Bedate AM, del Barrio MJ. 2006. The Economic Impact of Cultural Events: a Case-Study of Salamanca 2002, European Capital of Culture. European Urban and Regional Studies 13.
(6) Arendt, H. 1958. The Human Condition. Chicago: University of Chicago Press.
(7) Banerjee. T., & Baer, W. C. (1984). Beyond the neighborhood unit: Residential environments and public policy. New York: Plenum Press
(8) Lipton, S. (2002) The Value of Public Space, Foreword, York: CABE Space.
(9) Tonnelat, Stephane. 2007. "Keeping space public: Times Square (New York) and the Senegalese peddlers." Cybergeo .
(10) Lynch, Kevin (1960). The Image of the City. Cambridge MA: MIT Press.
(11) Carr,S.,Francis,M.,Rivlin,L.G.,&Stone,A.M.(1992).Public&Space. Cambridge.Cambridge UniversityPress.
(12) Carmona,M.,Magalhaes,C.D.,&Hammond,L.(2008).Public Space: The Management Dimension.London, NewYork. Routledge..
(13) Rogers, R., et al., Urban Task Force, 1999. Towards an Urban Renaissance: Final Report of the Urban Task Force Chaired by Lord Rogers of Riverside. Department of the Environment, Transport and the Regions, London.
(14) Jalaladdini, S., and Oktay D. (2012) Urban Public Spaces and Vitality; A sociospatial analysis in the streets of Cypriot towns.Journal of Procedia - Social and Behavioral Sciences, 35.
(15) Project for Public Spaces. (2000). How to Turn a Place Around. New York, NY: Project for Public Spaces.
(16) Nordic City Network, The 4th Urban Space, retrieved 8 March 2012
(17) Downs, R. M., & Meyer, J. T. (1978). Geography and the mind: An exploration of perceptual geography. American Behavioral Scientist.

(18) Downs, R. M., & Stea, D. (1974). Image and environment: Cognitive mapping and spatial behavior: Piscataway NJ. Transaction Publishers.

(19) Whyte, W. H. (1980). The social life of small urban spaces. Washington DC: The Conservation Foundation.

(20) Gehl,J (2010) Cities for people, Washington-Covelo- London, Island Press.

(21) Derrett, Ros. "Festivals Events and the Destination." Festival and Events Management: An International Arts and Culture Perspective.

(22) Falassi, A. (Ed.). (1987). Time Out of Time: Essays on the Festival. Albuquerque: University of New Mexico Press.

(23) Getz, D. (2005). Event Management and Event Tourism (2d ed.). New York: Cognizant.

(24) Pieper, J. (1965). In Tune With the World: A Theory of Festivity. New York: Harcourt.

(25) Villihar, Gorazd, and Charlotte Anderson. (1994) Matsuri: World of Japanese Festivals. Tokyo, Japan: Shufunotomo Co., Ltd.,.

(26) Derrett, R. (2003). Making sense of how festivals demonstrate a community"s sense of place. Event Management, 8.

(27) Getz, D., & Frisby, W. (1991). Developing a municipal policy for festivals and special events. Recreation Canada, 19.

(28) Schuster, M. (1995). Two urban festivals: La Merce and First Night, 10.

(29) Crompton, J., Lee, S., & Shuster, T. (2001). A guide for undertaking economic impact studies: The Springfest example. Journal of Travel Research, 40.

(30) Kim, K., Sun, J., & Mahoney, E. (2008). Roles of motivation and activity factors in predicting satisfaction: Exploring the Korean cultural festival market. Tourism Analysis, 13.

(31) Bourdeau, L., De Coster, L., & Paradis, S. (2001). Measuring satisfaction among festivalgoers: Differences between tourists and residents as visitors to a music festival in an urban environment. International Journal of Arts Management, 3.

(32) Yuan, J., & Jang, S. (2008). The effects of quality and satisfaction on awareness and behavioral intentions: Exploring the role of a wine festival. Journal of Travel Research, 46.

(33) Morgan, M. (2006). Making space for experiences. Journal of Retail and Leisure Property, 5 .

(34) Aitani, K., Arima,T., Takayam, T., & Matsuyama, K. (2013) Impact of performance places through urban morphology and transformation. Journal of Habitat Engineering and Design.

(35) Gabr, H. (2004). Attitudes of residents and tourists towards the use of urban historic sites for festival events. Event Management, 8 (4).

(36) Mules, T. (1993). A special event as part of an urban renewal strategy. Festival Management and Event Tourism, 1 (2).

(37) Hughes, C. (1999). Urban revitalisation: The use of festive time strategies. Leisure Studies, 18 (2).

(38) Che, D. (2008). Sports, music, entertainment and the destination branding of post-Fordist Detroit. Tourism Recreation Research, 33 (2).

(39) Mohr, K., Backman, K., Gahan, L., & Backman, S. (1993). An investigation of festival motivations and event satisfaction by visitor type. Festival Management and Event Tourism, 1 (3).

(40) Uysal, M., Gahan, L, & Martin, B. (1993). An examination of event motivations: A case study. Festival Management and Event Tourism, 1 (1).

(41) Backman, K., Backman, S., Uysal, M., &Sunshine, K. (1995). Event tourism: An examination of motivations and activities. Festival Management and Event Tourism, 3 (1).

(42) Iso-Ahola, S. (1980). The Social Psychology of Leisure and Recreation. Dubuque, Iowa: Brown.

(43) Frisby, W., & Getz, D. (1989). Festival management: A case study perspective. Journal of Travel Research, 28 (1).

(44) Andersson, T., & D. Getz (2007). Stakeholder Management Strategies of Festivals. Journal of Convention and Event Tourism, 9 (3).

(45) De Bres, K., & Davis, J. (2001). Celebrating group and place identity: A case study of a new regional festival. Tourism Geographies, 3 (3).

(46) Derrett, R. (2003). Making sense of how festivals demonstrate a community"s sense of place. Event Management, 8 (1).

(47) Elias-Vavotsis, S. (2006). Festivals and events - (Re)interpreting cultural identity. Tourism Review, 61 (2).

(48) Lea, J. (2006). Experiencing festival bodies: Connecting massage and wellness. Tourism Recreation Research, 31 (1).

(49) Tayler, C., McArdle, F., Richer, S., Brennan, C., & Weier, K. (2006). Learning partnerships with parents of young children: Studying the impact of a major Festival of Early Childhood in Australia. European Early Childhood Education Research Journal, 14 (2), 7-19.

(50) Barker, M., Page, S., & Meyer, D. (2003). Urban visitor perceptions of safety during a special event. Journal of Travel Research, 41 (4), 355–361.

(51) Mowen, A., Vogelsong, H., &Graefe, A. (2003). Perceived crowding and its relationship to crowd management practices at park and recreation events. Event Management, 8 (2), 63–72.

(52) Earl, C., Parker, E., & Capra, M. (2005a). The management of crowds and other risks at outdoor music festivals: A review of the literature. Environmental Health, 5 (1), 37-49.

(53) Earl, C. (2008). Crowds at outdoor music festivals: An examination of crowd psychology and its implications for the environmental health practitioner. Environmental   Health,   8   (1),   34

CHAPTER II

Perceived Accessibility to Pedestrian Spaces on Festival Days

This chapter firstly begins by presenting Fukuoka City, Japan overview as the research location. While the second part presents a case study regarding pedestrian accessibility on festival days.

2.1 Why Fukuoka?

Fukuoka City, de facto capital of Kyushu Island, located on the northern shore of Japan. Fukuoka inhabitants 1,463,826 (Ministry of Internal Affairs and Communication, Japan, 2011) make it as one of the ten largest cities in Japan. As the economic center of the Kyushu region, Fukuoka largely focused on the service sector. Many large companies headquartered in this city. Fukuoka is also the home of small firms in the logistics, IT and high-tech manufacturing sectors.

Fig.II-1 Map of Japan
Source Takasugi Shinji, Wikimedia, 2011

From ancient times, Fukuoka has been a gateway for economic and cultural exchanges with its Asian neighbors. This city borders Korean Peninsula to the continent of China with a strait in between. It is an important hub linking Japan with foreign countries. Currently, this city represents as a city with a good balance between people, environment and urban vitality which enhance the quality of life, for both residents and visitors. Fukuoka has been devoted to creating more opportunities where residents can experience culture and art. Because of that, on
2014 Fukuoka was ranked as the 10th most liveable city in the world by Monocle, additionally on 2010 awarded as a compact, dynamic and liveable city by UN- Habitat and voted by Asiaweek as the most liveable city in Asia.

Fukuoka has a diverse culture and a wide range of cultural attractions. In terms of festival, Fukuoka serves plenty (Table II-1) of it as the city's drawing point for visitors. There are 13 major festivals and events held annually. The citizens offer warm

hospitality to visitors and helped volunteer, were keys to a success in holding festivals or events.

Therefore, Fukuoka was selected as one of study objects mainly due to its best practice holding cultural festivals and utilize public space (Fig. II-2), mainly public "private" space (shrine ground), civic space (street) and public open space (park) as the venue.

Table II-1: Major annual event in Fukuoka

	Annual Events	Event Types	Locations	Space Types
January	Tamaseseri	Cultural Festival	Hakozaki Shrine Ground	Public "Private" Space
	Toka Ebisu	Cultural Festival	Toka Ebisu Shrine Ground	Public "Private" Space
February	Setsubun	Cultural Festival	Kushida Shrine	Public "Private" Space
March	Kyokusui no en	Cultural Festival	Dazaifu	Public "Private" Space
April				
May	Hakata Dontaku	Cultural Festival	Streets: Meiji Dori, Gofukumachi Intersection until Fukuoka City Hall. Gathering at Tenjin Chuo Park	Civic Space Public Open Space
June				
July	Hakata Gion Yamakasa	Cultural Festival	Kushida Shrine Ground and Streets as the festival race course	Public "Private" Space Civic Space
August	Fireworks	Modern	Ohori Park	Public Open Space
September	Hojoya	Cultural Festival	Hakozaki Shrine Ground and Street	Public "Private" Space
	Asian Month Festival	Modern Festival	At various place in Fukuoka City.	Various spaces
October	Asian Pacific Festival	Modern Festival	Fukuoka City Hall Square Yard	Public Open Space
	Nakasu Festival		Nakasu Street	Civic Space
November	Grand Sumo Tournament	Cultural Festival	Fukuoka Kokusai Center	Third Place Space
December	Open Championship Marathon	Sport Festival	Fukuoka main roads	Civic Space

Source : adopted from the website of Japan National Tourism Organization
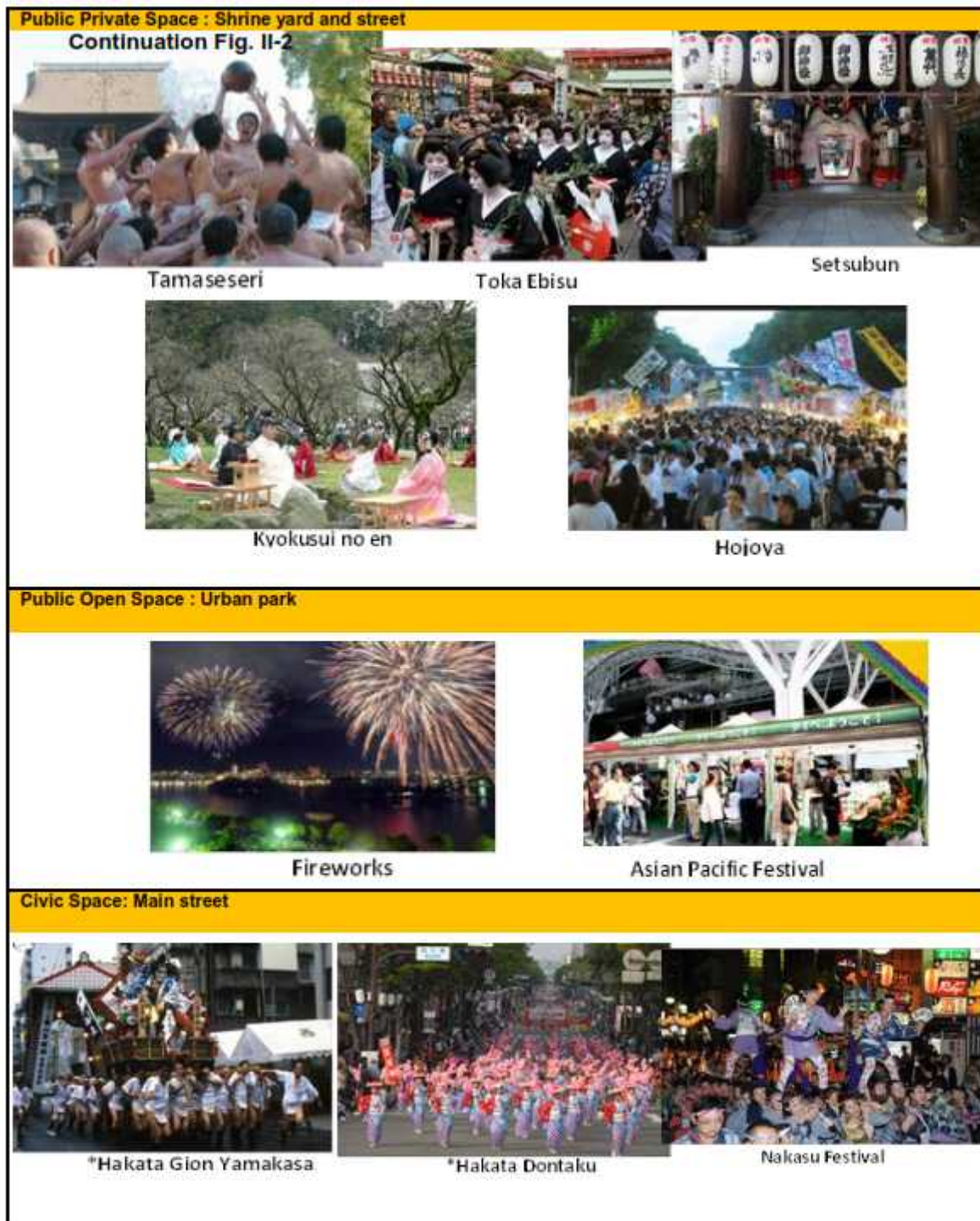
Fig. II-2 Festival Spaces in Fukuoka
Sources : retrieved from Fukuoka Now Website

Civic Space
Open Championship Marathon
Third Place Space
Grand Sumo Tournament

Fig.2 Festival Spaces in Fukuoka

2.2 Perceived Accessibility to pedestrian spaces on festival days

2.2.3 Research Background

In the last few decades, city-promoted festivals have become a popular instrument to create a sense of distinctiveness. In this era characterized by competitiveness at both national and international scales, many cities attract visitors by organizing cultural festivals. Researchers have determined that festivals not only help a city to preserve its local culture and history, but also enable it standout as a tourist destination. Such festivals can contribute to the urban economy, raise property values, attract commercial development, and highlight esthetic amenities in

urban area (Zukin, 1995) (1). Eventually, these festivals will improve citizens' well-being by providing free access to social recreational resources (Nelson and Prilleltensky, 2002) (2) and allowing them to participate in experiences that are distinct from daily life.

Festivals attract a great number of visitors. Although festivals are short-term events, municipalities should provide facilities to ensure visitor satisfaction, which in turn will create a positive impression of the city. The scope of characteristics of these facilities ranges from tangible aspects, such as well-planned programs, comfortable amenities, and esthetics, to intangible aspects, such as convenience, security, information, and staff (Cole and Chancellor, 2009) (3). Satisfied festival attendees may become repeat visitors and provide positive advertising through word of mouth. Therefore, local governments should pay close attention to improving visitor satisfaction through understanding and developing relevant indicators.

Holding a festival changes the atmosphere of urban spaces significantly, and the venue of such a festival tends to record large footfalls. The Hakata Dontaku festival, which features a two-day parade along the city's pedestrian routes, attracts more than two million people. Figure II-3 shows a pathway along the parade route packed with visitors. The large number of people could create accessibility or walkability (note that we use these two words inter-changeably) issues for visitors. This chapter focuses on a rarely examined issue, which is visitor satisfaction with pedestrian spaces in terms of perceived accessibility during festivals.

Fig.II-3 Full packed of visitor on the pathway
Source : retrieved from Fukuoka Now Website

Accessibility to pedestrian spaces is strongly related to both the tangible and intangible aspects of visitor satisfaction, such as comfortable amenities, convenience, and security, as mentioned before. A number of approaches can be used to assess pedestrian accessibility. Pikora et al. (2001) (4) employed an observation based too land checklist to collect data in the field. They found that on normal days, personal safety, esthetics, and mobility were important elements that influenced walking. Based on their findings, this study raises the question on whether these factors also affect perceived accessibility during the festival day. We answer this question by investigating the relationship among the above-mentioned factors via structural equation modeling (SEM).

2.2.4 Theoretical Background

Previous studies found that perceived accessibility was affected by the variables elaborated as follows:

The word "satisfaction" is generally defined as accumulative construct that is affected by user expectations and performance perceptions in any given period (Johnson et al., 1995) (5). Furthermore, the urban planning literature defines

perception as the process of attaining awareness and understanding sensor information. In this study, pedestrian satisfaction with accessibility is related to the perception of the ease of accessing an opportunity (social activities) based on the fulfillment of walking needs in urban spaces. Hagen (2006) (6) noted that pedestrians have various needs; health, mobility, and safety are categorized as basic needs, and the other needs include reliability, convenience, comfort, and esthetic. The perceptions of these features produce different reactions in each pedestrian.

Researchers have focused on the relationship between urban elements in terms of pedestrian spaces that could affect accessibility. Every pedestrian needs a safe place to walk. In urban setting, this means safety from auto mobiles and crimes. Craig et al. (2002) (7) identified the absence of obstacles in pedestrians' desired routes, maintenance level, road safety personal security, directness, and selection of routes as the most important factors that influence walking. Giles-Corti and Donovan (2002) (8) examined perception of traffic safety and found that the presence of a side walk within walking distance was positively associated with walking. De Bourdeaudhuij et al. (2003) (9) revealed that perceptions about traffic are associated with walking for exercise or recreation, as well as to get to and from places. A study by Saelens et al. (2003) (10) indicated that pedestrian/traffic safety and crime safety were strongly correlated with individual walkability.

Handy (2005) (11) identified the environmental factors that promote walking, including prevalence of recreational facilities, community cohesion, and physical features enhancing image ability, and legibility. Humpel et al. (2002) (12) founded an evidence of accessibility and safety being associated with walking for pleasure. Walkability refers to the quality of walking condition. It encompasses the quality of pedestrian features, including pathway conditions, safety, traffic speed and flow, comfort, and convenience (Pucher et al., 2011) (13). Studies (Leslie et al., 2005; Rastogi et al.,2010) (14) have shown that physical attributes influence walking; these attributes include pathway quality, zebra crossing, street furniture, safety measures, and adjacent traffic flow. Tsukaguchi and Vandebona (2007) (15)

emphasized that the level of pedestrian satisfaction, such as the distance that pedestrians are willing to walk, is related to the quantity and level of service offered by the pedestrian infrastructure. Thus, an appropriate design can increase quality and quantity of walking.

The pedestrian level of service (LOS) methodology used by Gallin (2001) (16) is another approach, which provides an overall measure of walking conditions on a route, path, or facility examining design factors (e.g., path width, obstructions), location factors (e.g., connectivity), and user factors (e.g. pedestrian volume). A weighting system is then applied, which recognizes that certain factors are more important to pedestrians. Pedestrians are usually exposed to accident risks, adverse weather, thieves, and other hazards that make people tend to avoid walking long distances. People tend to walk further and more frequently if they are provided with highquality side walk facilities (Kelly et al., 2011; Sisiopiku and Akin, 2003) (17).

A proper design of facilities can encourage walking without compromising safety and convenience (Handy, 1996; Shriver, 1997) (18). Khisty (1995) (19) evaluated the qualitative elements of pedestrian spaces from users' perspective. Their evaluations were based on subjective variables such as visual attractiveness, comfort, system continuity, safety, and security. A study on a sample of Australian adults found that two categories of local environmental attributes are associated with an increased likelihood of walking: an esthetically pleasing environment (e.g., ratings of pleasant and attractive natural features) and a convenient environment. Carnegie et al. (2002) (20) also founded that esthetics and a "practical" (similar to "convenient") environment are associated with walking. Giles-Corti and Donovan (2002) founded that access to open spaces and perceived esthetic attributes were associated with an overall index of walking. The LOS approach has also been used to assess pedestrian trip quality based on more qualitative factors such as enclosure, articulated buildings, and proximity to traffic (Jaskiewicz, 2000) (21). Aspects of the urban landscape contribute to the overall walking experience.

Natural elements promote interactions and positive experiences for pedestrians. The presence of public seating can encourage leisure walks, especially for the elderly and disabled (Eunji et al., 2011) (22). Pedestrians have different needs, which makes the availability of water fountains or vending machines, trash bins, and trees for weather protection necessary (Bahari et al., 2012) (23).

Based on the previous studies, we employed analytical hierarchy process (AHP). This method enables us to derive priorities among criteria that affect pedestrian accessibility. First, we develop a pair wise comparison matrix for each criterion, followed by scoring approach using intensity of value comparison. Next, we normalize the resulting matrix, averaging the values in each row to obtain the corresponding rating and calculate the consistency ratio (CR). Finally, the weight of average rating for each criterion is calculated. As summarized in Figure II-4, our CR value (0.00027) is acceptable; based on Saaty (1980) (24), the value of CR is 0.1. The weight of criteria ranging from the highest (0.289) to the lowest (0.010) rank is used for visual attractiveness, trees, public seating, traffic safety, distance, crime safety, bin, water/vending machine, width of pathway, zebra crossing, pathway quality, flow, and accessibility.

Based on the AHP result, we proposed a model in the next stage, which is presented in Figure 3. We modified the AHP criteria based on the situation on festival days and classified it into the following three areas:

1. Amenities

   The amenities parameter includes availability of comfort facilities (benches, vending machines, bins, etc.), presence of greenery, and interesting scenery.

2. Safety

   Safety is one of the important parameters. In this study, safety pertains to the feeling of being safe and secure from crime, from being hit by a bicycle or a vehicle, and from slips and falls on the pathway

3. Mobility

The mobility parameter revaluates pedestrian flow, pathway capacity, and proximity from transit point.
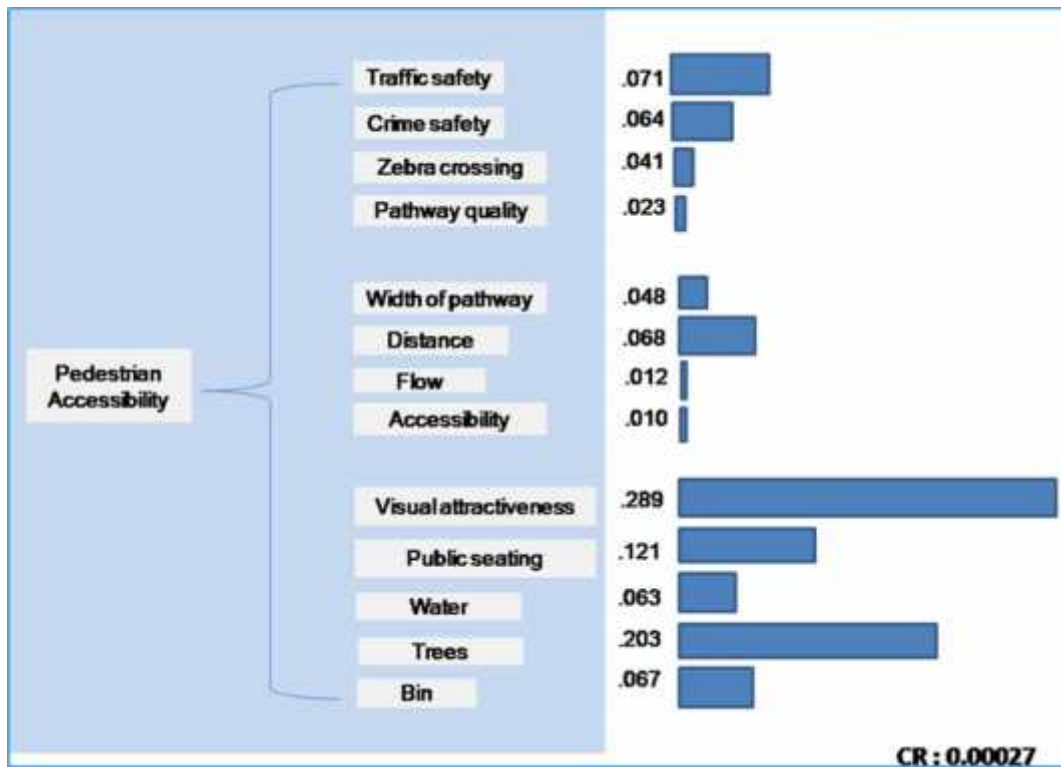
Fig. II-4 A hierarchy and weight of estimation result
Source : author

4. Perceived accessibility

This parameter evaluates the overall perception of visitors in terms of safety, mobility, and amenities during festival days.

Hence, the proposed model (Fig. II-5) would be tested using SEM as followed
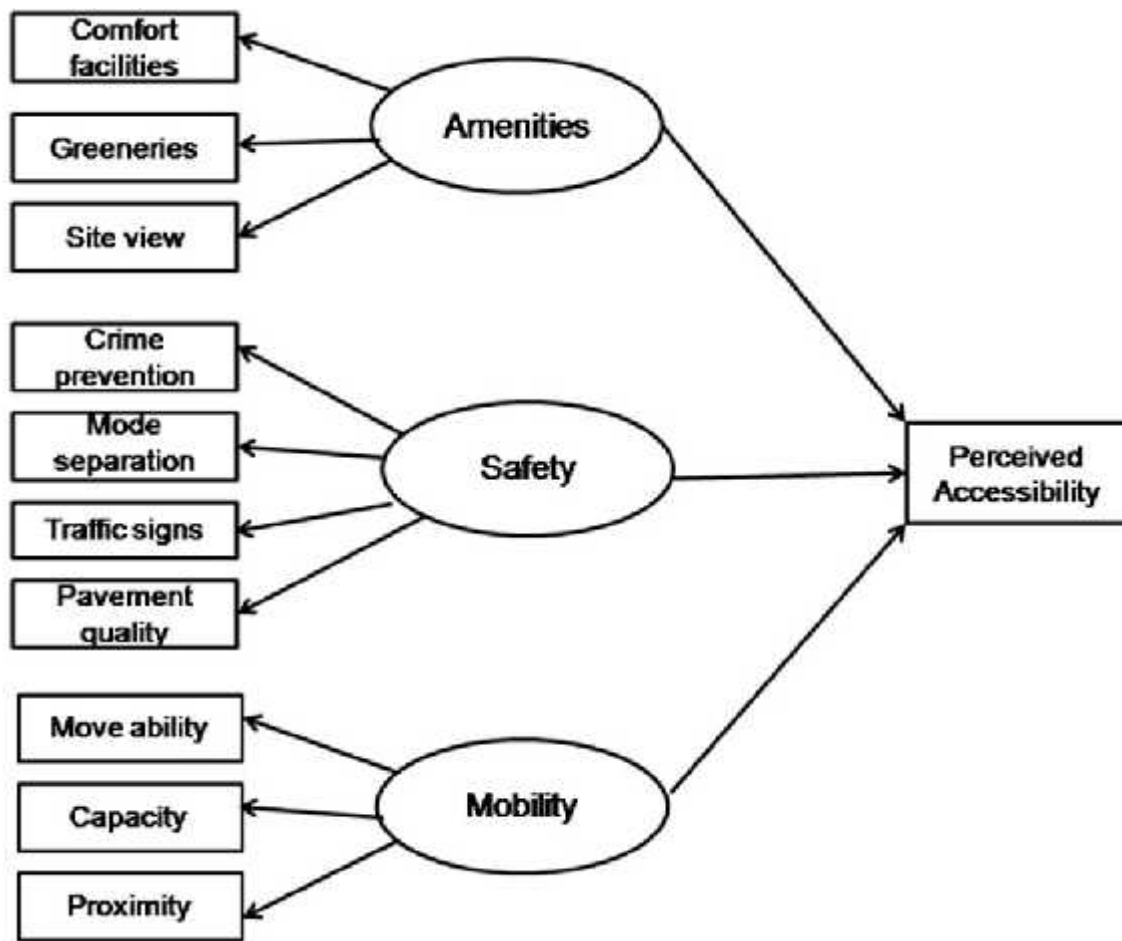
Fig. II-.5 Proposed Conceptual Model
Source : author

2.2.5 Field survey

1) Site overview

These festivals take place in the streets and attract millions of visitors annually. They differ significantly in terms of their timing. The main activity of Yamakasa Gion (also called Oiyamakasa) occurs in the early morning hours (4:59 am), whereas the Hakata Dontaku parade starts at 3 pm. We selected Hakata Dontaku in our case study because its timing coincides with the time of the day when pedestrians commonly walk along the city streets.

Fig. II-6 Route of Hakata Dontaku Parade
Source : retrieved from Google Earth

The questionnaire survey was given two days during the Hakata Dontaku parade in 2012 and 2013. More than 2 million local and international visitors visit the city to attend this event. This festival began in 1179 when local merchants organized a parade to celebrate the New Year. The term Dontaku is derived from the Dutch word Zondag, which means "Sunday" or "holiday." Currently, the festival is held

every year on May 3rd to 4th. The local government designated this festival as an Intangible Cultural Property.

The survey was conducted in pedestrian spaces along the 3 km route of the Dontaku parade (Fig.II-6), which traverses Gofukumachi Street, Meiji Dori Street, to Tenjin Central Park. The roads pass through the Central Business District of Fukuoka City and are classified as high-standard arterial roads. Buildings that house offices, shops, and service establishments are located along the path of the parade. As the width of the sidewalks is adequate (713 m), these roads (Fig.II- 7) are considered pedestrian friendly.

Fig.II-7 Pedestrian Space along the Festival Route
Source : author

2) Data description

The respondents' decision was affected by their availability and interest to participate in the survey. One thousand questionnaires were distributed for two years, of which 600 were returned. However, because of missing data, only 480 completed questionnaires could be used for the analysis.

Table II-2: Observed variable used in the questionnaire of Hakata Dontaku Festival

Variables	Indicators
Amenities (1=strongly dissatisfied to 4=strongly satisfied)	1. Availability of comfort facilities (benches, vending machine, bin, etc) is very helpful during walking. 2. Presence of greenery creates convenient walking environment since it provides shade and shielded. 3. Interesting scenery (buildings and architecture) creates pleasant walking activity.
Safety (1=strongly dissatisfied to 4=strongly satisfied)	1. Feeling safe from any crimes when walk along pedestrian spaces on festival days. 2. Feeling safe from being hit by bicycle since the mode separation sign is available. 3. Feeling safe from traffic accident since traffic light is working and installing properly. 4. Feeling safe from slip/fall accident since the pavement has a good quality.
Mobility (1=strongly dissatisfied to 4=strongly satisfied)	1. Walking freely and ease on pathway during festival days 2. Width of pathway accommodates large number of visitor and allows them to maintain distance among other visitors. 3. Finding a tolerable distance from transit point to pedestrian spaces along festival route .
Perceived Accessibility (1=strongly dissatisfied to 4=strongly satisfied)	Overall perception on pedestrian accessibility in terms of amenities, safety and mobility

Source : author

The respondents were asked to rate the following elements (see Table II-2) that enhance accessibility or encourage walking activities in pedestrian spaces during the festival days. Amenities (comfort facilities, greenery, and surrounding view), safety (crime prevention, mode separation, traffic signs, and pavement quality), and mobility (movability, capacity, and proximity to the transit point). The questionnaire also includes questions that relate to the respondents' socio demographic characteristic information with regard to their choices of transport modes, and their last transit points.

Meanwhile, Table II-3 shows most visitors who attended the festival in the last two years were 16 to 59 years old. As light difference in the percentage was observed between female and male visitors. They seemed to prefer public transportation (mainly the train) to reach the location of the parade.

Table.II- 3: Characteristic of respondent Hakata Dontaku Festival

Characteristics	Survey Period 2012 (N=200)	Survey Period 2013 (N=280)
	Percentage	Percentage
Gender		
Female	50.20%	51.00%
Male	49.80%	49.00%
Age		
<15	8.00%	10.00%
16-29	33.60%	34.30%
30-59	43.90%	35.00%
>60	14.50%	21.10%
Transportation Mode		
Private Vehicles	7.00%	6.10%
Bus	22.90%	30.40%
Train	59.30%	56.30%
Walking	10.90%	7.00%

Source : author

2.2.6 SEM

SEM is a multivariate technique that combines aspects of multiple regression and factor analysis to estimate series of inter-related relationships (Hair et al., 1998) (25). It was first used to research travel behavior in 1980, and its use expanded thereafter. Currently, SEM can be performed with the use of a user-friendly software. Rather than being exploratory, SEM is used to confirm a proposed hypothesis or model.

In recent years, SEM has been applied widely in various transportation studies. In the field of perception, SEM was employed by Stuart et al. (2000) (26) to determine

how a series of rating attributes for the New York subway system (e.g.,crowding, personal security, cleanliness, predictability of services, etc.) are related to customers' ratings of value and overall satisfaction with the system. Jakobson et al., (2000) (27) investigated causality among the acceptance of road pricing, behavioral intention reducing car usage, and feelings related to fairness and infringement on personal freedom. Friman and Garling (2001) (28) explored satisfaction with public transportation employees, service reliability, clarity of service information, and comfort by applying SEM to stated preference data.
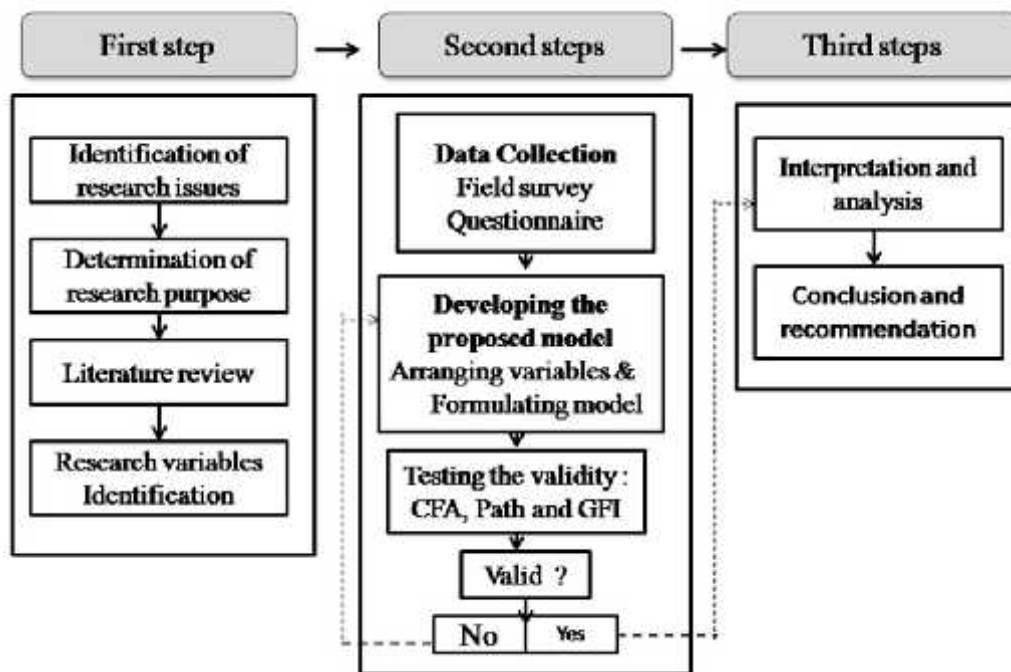
Fig. II-8 The Step Approaches in SEM

Source : adopted from Joreskog (1973) and Kesling (1972)

The diagram in Fig.II-8 shows how research is conducted with the use of SEM as an analysis tool. The initial approach consists of identification of issues, determination of research purposes, literature review, identification of research variable, and arranging variable. This research is based on AHP in arranging variable for proposed model. In the second approach, we collected the data through a field survey. The
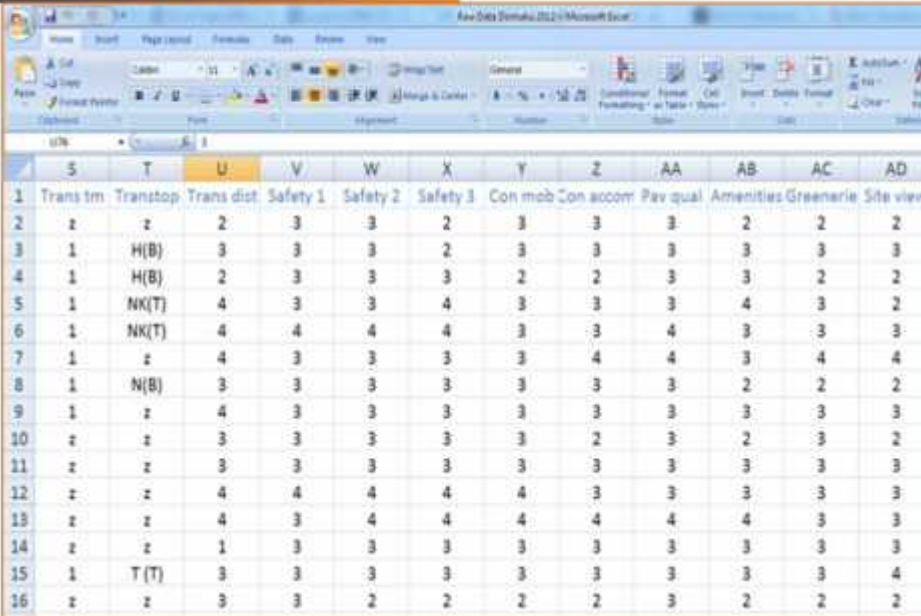
obtained data were extracted in to the proposed model, and then we tested the validity of the data set. The last approach involves interpretation, analysis, conclusion, and recommendation.

Maximum likelihood (ML) was used in this research, which involves collecting data based on feelings and perception using ordinal (Likert) scale. To maximize the solution of the ML, this research performed a normality test before moving on to the primary analysis. ML estimation requires a sufficient sample size. Stevens (1996) (30) stated that the sample size for ML estimations should be at least 15 times the number of observed variables. Assuming we employ 10 observed variables or parameters, we would require at least 150 samples for this study. This requirement was conveniently fulfilled, as our sample size (n) was 480. The proposed model was analyzed using AMOS21, an SEM software developed by SPSS.

SEM has three main analytical tools: confirmatory factor analysis (CFA), path analysis, and goodness of fit analysis (GFI) (Joreskog, 1973; Keesling, 1972) (29). The following pictures are a procedure in SEM:

Launch the SEM program **2**

Select the data set **3**
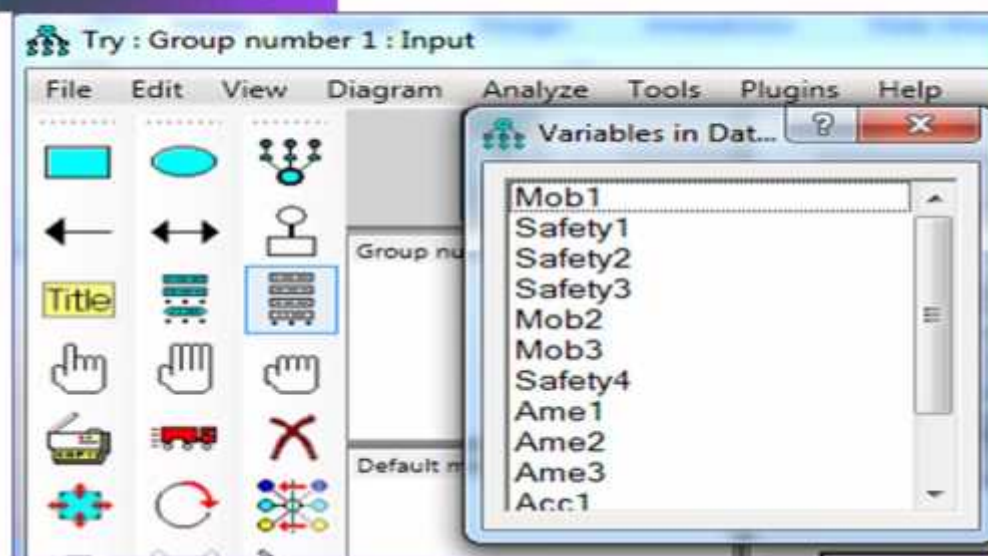
Request for the fit indices **4**
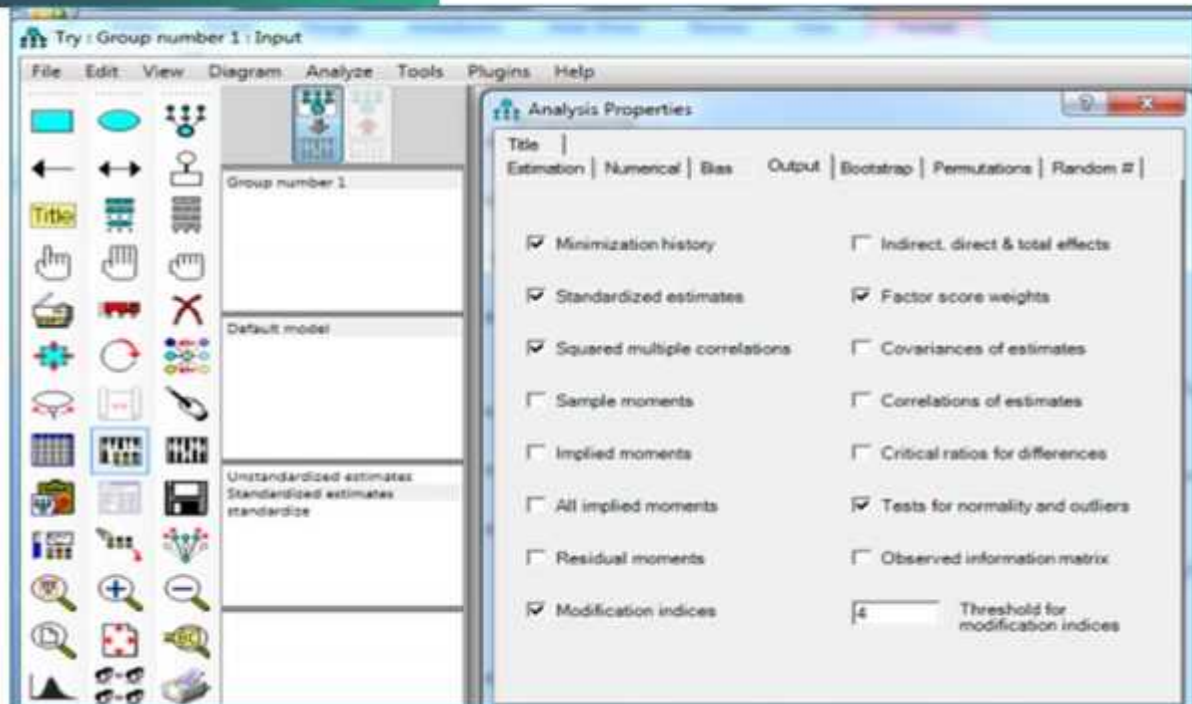
Analysis procedure **5**
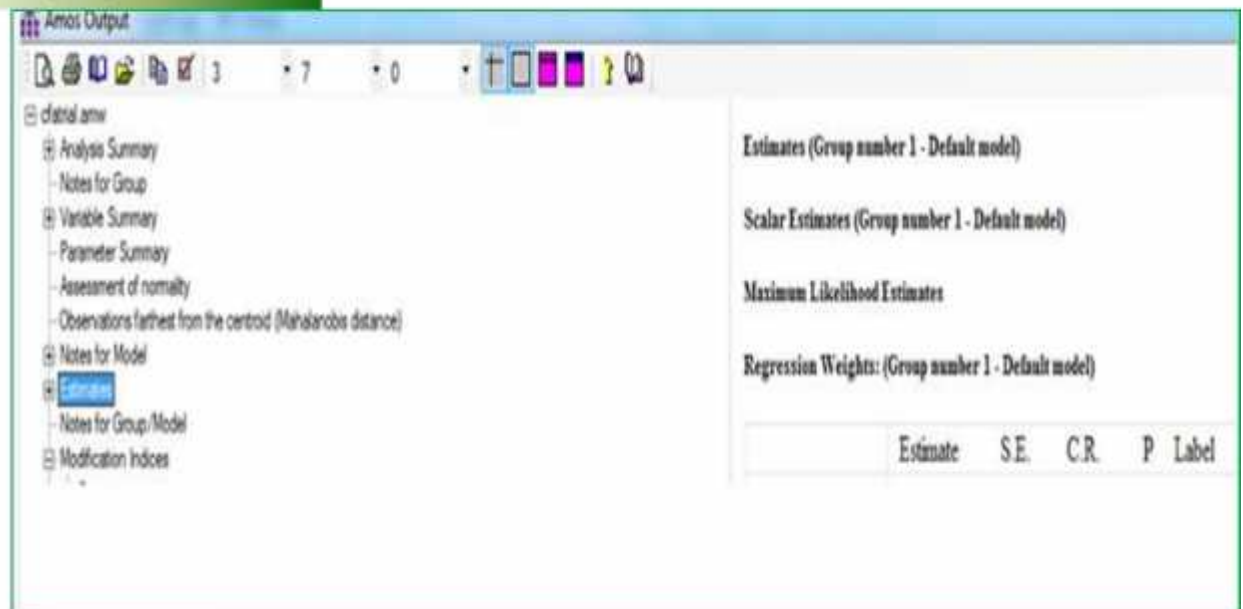
The most common way to launch SEM is through SPSS using analysis tool called AMOS. The first step is to prepare data set from questionnaire survey either in spss or excel then save it in sav file.

The second step is to open the SEM in amos, go to analyze menu in spss and click amos then it will launch amos interface. Afterward, draw the path diagram consists of variables (oval shape) and indicators (rectangle shape). Also draw the regression line between variables.

The third step is to open the data set, grab it one by one, put it in the indicators box and put label on the variables. All the steps to run the model are already fulfilled.

The fourth step is to request for the fit indices before run the model. Go to analysis properties, click the estimation then choose three of items called minimization history, standardize estimates and square multiple correlations.

Finally the next step is analysis procedure. Go to the icon calculate estimate then click output, there will be detail results regarding the model tested.

Table II- 4: Result of normality test

Variables	Code of indicators	Mean	Std Dev	Assessment of normality	
				Skewness	Kurtosis
A. Exogenous					
Amenities	X8 Comfort facilities	2.904	0.512	−0.131	0.125
	X9 Greenery	2.9	0.564	−0.246	0.16
	X10 Site views	2.843	0.679	−0.248	0.186
Safety	X1 Crime prevention	2.979	0.598	−0.729	1.216
	X2 Mode separation	2.945	0.643	−0.098	−0.248
	X3 Traffic signs	7.775	0.674	−0.506	0.543
	X4 Pavement quality	2.883	0.518	−0.257	0.483
Mobility	X5 Move ability	2.972	0.805	−0.771	0.323
	X6 Capacity	2.787	0.523	−0.514	0.77
	X7 Proximity	2.785	0.624	−0.58	0.93
B. Endogenous					
	Y1 Perceived accessibility	3.043	0.548	0.187	0.673

Source : author

2.2.7 Normality test

As a requirement for conducting SEM, the normality test was performed for the normal distribution of the data set. Table II-4 shows the mean, standard deviation,

and result of the normality test using the data from the survey. The skewness and kurtosis value (1.2 to 0.24) show that the data have a normal distribution. Hence, we confirmed the variable eligibility for the next steps of SEM.

2.2.8 CFA

CFA clarified the validity of interrelationships between the indicators and confirmed whether each construct ready suit the proposed model. Hair et al., 1998 considered that values larger than 0.5 indicates that the indicators could support each construct. Figure II-9 presents the summary of the CFA. The overall loading factor reveals an acceptable value for supporting each construct.

Results indicated that during the festival, the amenities are correlated with availability of comfortable facilities such as benches, vending machines, and public toilets (0.847); the presence of greenery/trees (0.826); and esthetic views of the buildings located along the path (0.591). Visitor safety is significantly correlated with crime prevention through the presence of many police officers (0.515); mode separation that clearly distinguishes lanes for bikers to prevent traffic accidents (0.870); correctly installed and functioning traffic signs (0.771); and good quality, non-slippery pavement (0.701). Visitor mobility is strongly correlated with movability (0.758) and pedestrian path capacity (0.783). However, it is less significantly correlated with proximity to the transit point (0.302).

These results are in line with the field observations. We followed the path of the Dontaku parade and captured all features that fulfilled the pedestrians' needs. Next, we elaborate the indicators that are significantly correlated with the constructs (safety, mobility, and amenities).

Results of the measurement model revealed that the perceived amenity of festival attendees was significantly correlated with comfort facilities, greeneries, and scenery. We recorded the availability of permanent street furniture along Meiji Dori Street, which includes benches, vending machines, and garbage cans. Gehl (2010) (31) stated that pedestrian amenities could heighten the image of a street and add an incentive for people to linger along it. The greenery along Meiji Dori Street not

only provided shade and shielded visitors from rain, but also added visual interest. Moreover, the sheer variety of buildings and the beautiful architecture along Meiji Dori Street such as the Hakata Theater and the Hakata Riverain enhanced the street's attractiveness. Therefore, users' high satisfaction with safety, mobility, and amenities even during crowded events (such as the Dontaku Festival) could clearly be attributed to the ample and well-designed pedestrian space along Meiji Dori Street.

With regard to safety, crime prevention through the presence of many police officers is the dominant indicator according to the survey. The number of visitors increases during the festival, thereby necessitating added safety measures, which can be fulfilled by the presence of security officers. Many factors, including community violence and crime, are considered deterrents to walking in urban spaces. The safety factor or fear of crime has been frequently cited as the highest constraint to walking by vulnerable groups and people who often walk. Fortunately, the organizers of the Hakata Dontaku Festival are aware of this fact, as many police officers are stationed along the path of the parade.

Moreover, the sidewalk infrastructure affected users' feeling of safety. The route of the Dontaku parade is located in Fukuoka business district and stretches 1.3 km along the arterial road of Meiji Dori. Thus, the route lies along a high quality road and has good side walk infrastructures. This side walk infrastructure resulted from collaboration among the national Safe Pedestrian Area Project Prefectural Public Safety Commission and road management agencies. The program was initiated in 2003 in response to various accidents in pedestrian spaces in commercial districts, which resulted in injury or death. The project involved the installation of traffic signs for drivers and barrier-free signals for the elderly and disabled; demarcation of space for traffic, pedestrians, and bikers; and changes to sidewalks, widening them and making the non-slippery.

The side walk along Meiji Dori Street can accommodate people despite the significant increase in the number of visitors during the festival. Visitors can walk freely and easily along the 13 m wide side walk on festival days. This research

found that perceived mobility on festival days was significantly related with pedestrian movement and side walk capacity. Hayduk (1978) (32) defined personal space as the space that individual humans actively maintain around themselves into which others cannot intrude without arousing discomfort. Pedestrians tend to be protective of their personal space. The density of available pedestrian space on festival days did not cause any complaints. Mostly, the visitors came to watch the parade in pairs or groups of 3 to 4 people, such as a family and/or friends. Hall (1966) (33) determined that a person with family and friends in his/her group is comfortable with a distance of 0–1.2 m between him/her and the other people in the group. The corresponding distance for groups that include strangers is 4.0–10.0 m.
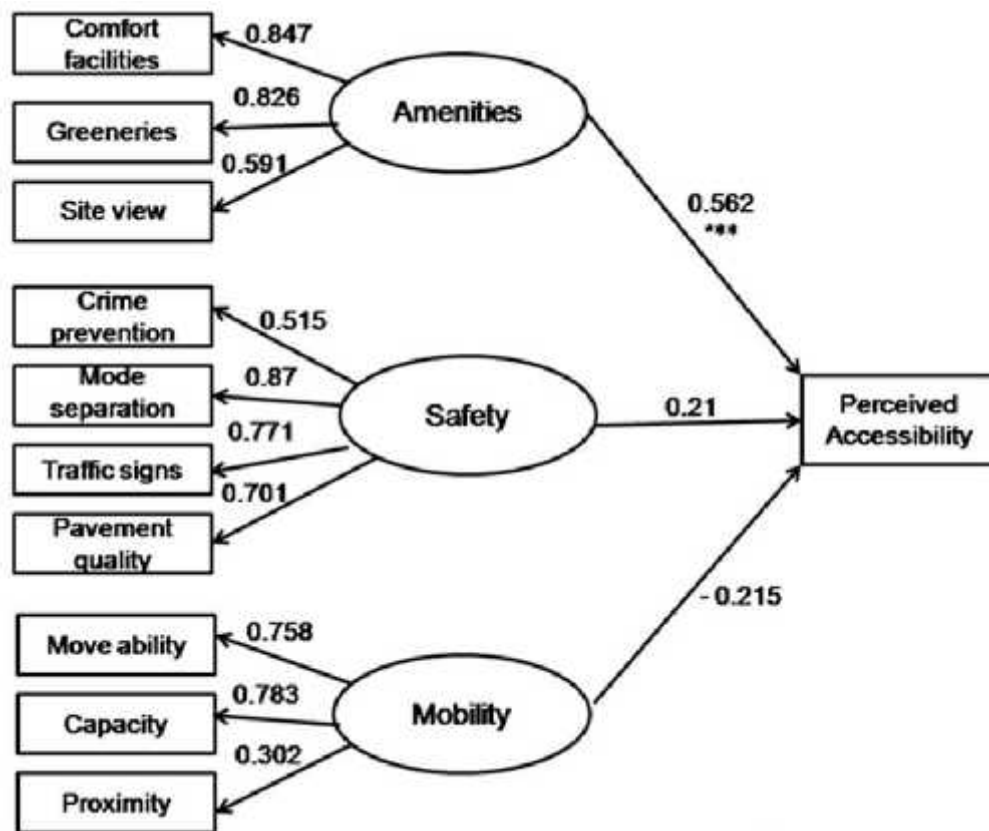
Fig. II-9 Factor and Path Loadings
Source : author

2.2.9 Highlighted findings

1) CFA results

The CFA revealed that on the festival days, proximity to the transit point is unrelated with visitors' perceived accessibility in terms of mobility. The distance to the destination point could significantly increase the walking level. Many scholars define 400 m as an acceptable distance for comfortable walking. However, this standard does not differentiate the purposes of a trip.

In our study, the purpose of the trip is leisure. Pedestrians used nine transit points or each the festival space located along Meiji Dori Street. The distance to Nakasu Kawabata Station is the shortest, whereas that to Hakata Station (1500 m) is the longest. Although Hakata Station is far, most respondents chose it because it is considered the transportation hub of Fukuoka City. In addition, the road that leads to the festival venue is attractive and has various amenities. Thus, the pedestrians in our survey did not mind walking a long distance because they encountered interesting views and comfortable facilities on their way to the festival venue.

2) Path analysis results

Among the three elements (safety, mobility, and amenities), amenities contributed significantly to the enhancement of perceived accessibility for pedestrians during the festival. Pedestrians are recognized to have a slower speed compared with vehicle users. Therefore, their needs and experiences on the street were different. Pedestrians were able to observe the environment in detail because they walked at a low speed. During the Hakata Dontaku Festival, there search team found that the pedestrians tended to value the availability of amenities the most. In fact, their needs for amenities affected their perception of accessibility.

Peoples' needs in pedestrian spaces are varied and subjective. Deriving inspiration from the hierarchy of needs theory, Hagen (2006) (34) classified pedestrians' needs in a public space. He pointed out that after their basic need is fulfilled, pedestrians would focus on achieving their next level of needs—health, safety, reliability, and convenience—before moving on to their needs for amenities.

After being satisfied with safety and mobility, the pedestrians tend to shift their focus to amenities. However, this shift does not mean that they are unsatisfied with the existing amenities, but simply that they want additional amenities. The festival venue is the street. Thus, pedestrians not only walk but also line up along the pavement. Therefore, adequate space for seating is one of the fore most considerations of the visitors during the festival.

2.2.10 Conclusion

This chapter applied SEM to confirm and quantify the relationship between satisfaction and perceived accessibility to pedestrian spaces during the Hakata Dontaku Festival in Fukuoka, Japan. Amenities, safety, and mobility are the three elements that could influence pedestrian walkability. Each of these elements was constructed by using some indicators. Amenities were constructed using comfort facilities, greenery, and site views. Safety was constructed in terms of crime prevention, mode separation, traffic signs, and pavement quality. Mobility was constructed using movability, capacity, and proximity. The results of the goodness of fittest indicated that the proposed model is a good fit. Furthermore, the majority of the indicators loaded a significance value that supported their constructs.

The following are the two interesting findings of this research: first, CFA revealed that on festival days, pedestrians tend to ignore the long distance from or to the transit point. Second, the results of the path analysis show that amenities are the most significant latent variable that influences perceived accessibility during festival days.

These findings provide evidences that the fulfillment of pedestrians' basic needs affects their satisfaction and perceived accessibility. Municipalities play a major role in supporting urban attributes that may influence walking, accessibility, and attractiveness of the pedestrian environment both on normal and special days (such as festival days). Nevertheless, these research findings suffer some limitations related to the time series, sample size, and indicators that support the constructs of the variables.

Therefore, we propose to conduct longitudinal research with a larger sample size in future studies. A more detailed determination of the constructs of variables that affect pedestrian accessibility, particularly on festival days, is also necessary.

References

(1) Zukin S., 1995. The cultures of cities, Blackwell Publishers, Oxford, United Kingdom Associates, Mahwah, New Jersey, United States.

(2) Nelson, G., Prilleltensky, I., 2002. Doing Psychology Critically. Making a Difference in Diverse Settings. EEUU Palgrave Mcmillan, New York.

(3) Cole, S.T., Chancellor, H.C., 2009. Examining the festival attributes that impact visitor experience satisfaction and re-visits intention. J. Vacat. Mark. 15, 323–333

(4) Pikora, T.J., Giles-Corti, B., and Donovan, R. 2001. How far will people walk to facilities in their local neighbourhoods Australia: walking the 21s t Century, Proceeding. Perth, West Australia.

(5) Johnson, M.D., Anderson, E.W., Fornell, C., 1995. Rational and adaptive performance expectation in a custoumers satisfaction framework. J. Consum. Res. 21, 695–707.

(6) Hagen, M. Van 2006. Wensen van reizigers: piramide van Maslov. In: Een gouden markt – waarom marketing van openbaar vervoer moet & loont, KPVV Rotterdam

(7) Craig, C.L., Brownson, R.C., Cragg, S.E., Dunn, A.L., 2002. Exploring the effect of the environment on physical activity: a study examining walking to work. Am. J. Prev. Med. 23, 36–43.

(8) Giles-Corti, B., Donovan, R.J., 2002. Socioeconomic status differences in recreational physical activity levels and real and perceived access to a supportive physical environment. Prev. Med. 35, 601–611. Gallin, N., 2001.

(9) De Bourdeaudhuij, I., Sallis, J.F., Saelens, B., 2003. Environmental correlates of physical activity in a sample of Belgian adults. Am. J. Health Promot. 18, 83–92.

(10) Saelens, B., Sallis, J.F., Black, J., Chen, D., 2003. Preliminary evaluation of neighborhood-based differences in physical activity: an environmental scale evaluation. Am. J. Public Health 93, 1552–1558. Saaty, T.L., 1980

(11) Handy, S.L., 1996. Urban form and pedestrian choices. Transp. Res. Record. 1552, 135–144.

(12) Humpel, N., Owen, N., Leslie, E., 2002. Environmental factors associated with adults' participation in physical activity: a review. Am. J. Prev. Med. 22, 188–199.

(13) Pucher, J., Buehler, R., Seinen, M., 2011. Transp. Res. Part A 45, 451–475. Rastogi, R., Thaniarasu, I., Chandra, S., 2010. J. Transp. Eng. 137 (10),687–696.

(14) Leslie E. et al, Residents' perceptions of walkability attributes in objectively different neighbourhoods: a pilot study. Journal of Health and Place II (2005) 227-236, elsevier.

(15) Tsukaguchi, Hiroshi Upali Vandebona (2007) Comparison of attitudes toward walking in Japanese cities. In: Proceedings of the Eastern Asia Society for Transportation Studies. Vol. 6.

(16) Sisiopiku, V.P., Akin, D., 2003. Pedestrian behaviors at and perceptions towards various pedestrian facilities: an examination based on observation and survey data. Transp. Res. Part F: Traffic Psychol. Behav. 6, 249–274.

(17) Kelly, C.E., Tight, M.R., Hodgson, F.C., Page, M.W., 2011. A comparison of three methods for assessing the walkability of the pedestrian environment. J. Transp. Geogr. 19, 1500–1508.

(18) Handy, S. 2005. Critical assessment of the literature on the relationships among transportation, land use, and physical activity.

(19) Khisty, C.J., 1995. Evaluation of pedestrian facilities: beyond the level-of-service concept. Transp. Res. Record 1438, 45–50

(20) Carnegie, M.A., Bauman, A., Marshall, A., Mohsin, M., WestleyWise, V., Booth, M.L., 2002. Perceptions of the physical environment, stage of change for physical activity and walking among Australian adults. Res. Q. Exerc. Sport 73, 146–155

(21) Jaskiewicz, F., 2000. Pedestrian Level of Service Based on Trip Quality Transportation Research Circular E-C019. TRB National Research Council, Washington, D.C.

(22) Eunji, Ha andYongjin Joo Chulmin Jun, 2011. Green score: an evaluation scheme for pedestrian environment. Geospatial World Forum.

(23) Bahari, N.I., Arshad, A.K., Yahya, Z., 2012. Pedestrians perception of the sidewalk facilities in Kuala Lumpur's commercial area. Int Sustain. Civ. Eng. J. 1 (2), 28–36.

(24) Keesling, J.W., 1972. Maximum Likelihood Approaches to Causal Analysis, Ph. D. dissertation, University of Chicago, United States

(25) Hair, J.F., Anderson, R.E., Tatham, R.L., Black, W.C., 1998. Multivariate Data Analysis, 5th ed. Prentice Hall, New Jersey.

(26) Stuart, K.R., Mednick, M., Bockman, J, 2000. A structural equation model of consumer satisfaction for the New York City subway system. Transp. Res. Record 1735, 133–137.

(27) Jakobson, C., Fujii, S., Garling, T., 2000. Determinants of private car users' acceptance of road pricing. Transp. Policy 7, 153–158.

(28) Friman and Garling, 2001. Journal of Retailing and Consumer Services 8 (2), 105–114.

(29) Joreskog, K.G., 1973. A General Method for Estimating a Linear Structural Equation System. Academic Press, New York.

(30) Stevens J., 1996, Applied Multivariate Statistics for the Social Science, Lawrence Erlbaum Associates, Mahwah, New Jersey, United States.

(31) Gehl, J., 2010. Cities for People. Island Press, Washington D.C

(32) Hayduk, L.A., 1978. Personal space: an evaluation and orienting overview. Psychol. Bull. 85, 117–134

(33) Hall, E.T., 1966. The Hidden Dimension. Anchor books, Doubleday & Company, New York, USA.

(34) Hagen, M. Van 2006. Wensen van reizigers: piramide van Maslov. In: Een gouden markt – waarom marketing van openbaar vervoer moet & loont, KPVV Rotterdam

CHAPTER III

Study on Static and Dynamic Activities in the Period of Festival

3.1. Introduction

In their overworked period, citizens tend to seek out completely different activities compared with their daily routine. Festival is one of the events that offer an excitement which considered a necessary balance for people life. Many scholars had recognized that various activities and events that occurred in the built environment such as streets, parks, etc. could create successful public places (Gehl 1989) (1). Public spaces temporarily had been changed into an extraordinary space during festival days. Oftenly used as a space to held festivals, public spaces were defined as "the common ground where people carry out the functional and ritual activities that bind a community, whether in the daily life or in periodic festivities" (Carr et al., 1992) (2). It is an outdoor space with free access for people such as cafes, retails, bazaars, parks, streets, pedestrian paths, etc.

In this context, street as a public open space and one of the city's physical main elements, tended to be neglected by rapidly growing automobile in modern society. Nevertheless, streets are not only for pedestrians' walking, there are many kinds of activities in the street throughout the day. Pedestrian behave static when they are stopping, sitting, standing, waiting, watching, eating, etc and dynamic when they walk (Mahdzar, 2013) (3). If the street is inviting, these activities occur with greater frequency and duration. The quality of public open space is directly related to the length of time that people spend within it (Gehl, 1987) (4). People remaining longer in outdoor space leads to an increase in optional activities which resulted in an increase in the social activities.

Therefore, the fact demonstrate the significance to conduct a survey in order to evaluate the role of activities and physical qualities on public spaces that contribute to enhance the public life which may light the way for further refinements in the space. This research had been approached from the perspective of behavior studies and focuses on the relationship between people and the built environment particularly streets by analyzing the pedestrians' activities in festivals' settings. The research objectives had been defined as 1) to reveal the spatial behavior of pedestrian in terms of dynamic and static activities, 2) to examine users' satisfaction on festival days in terms of public space facilities and program.

3.2. Relevance sources on spatial behavior

The quality of urban public spaces is mainly related to the identity of the city. This identity is defined by urban elements and activities occurring within the environmental setting and could also become indicators of behavioral patterns. People respond to the environment according to their experiences offers them while they perceive it. An evidence that activity and built environment is strongly related with human behavior, as Canter(1977) (5) emphasizes.

Meanwhile Jung (2004) (6) defined human behavior as the universal and habitual responses of humans in a given setting; it is displayed not through an unanimated, static scene, but in a dynamic manner. Move forward, he classifies

typical human behavior as shown universally and habitually by people on the street into three categories: walking, visual perception, and resting behaviors. These patterns of behavior can occur simultaneously, successively, and in combination. For example, at times people may observe something while walking somewhere (walking + visual perception behavior) or stand in one place while looking at something (resting + visual perception behavior). Walking and resting behaviors are incompatible, while visual perception is compatible with both walking and resting behavior. Therefore it can be assumed that if certain elements influence human visual perception in the street, then they also have the same impact on walking and resting behaviors.

As adapted from Winston Churchill that "We shape our space, thereafter, our space shape us". This statement provided fundamental understanding of relationship between public space design and human behavior based on the context of spatial arrangement. A study from Booth exhibited the quality of public space. Booth suggested creating a force for public entering to experience the public space, it encourages public to walk through, rather than pass by it (Carmona, 2003) (8). The study indicated that spatial arrangement is the principle of public space design. It could be applied, developed and defined a further key factor in creating a stronger sense of public space.

According to Walmsley (1998) (9) the experiences and information acquired from the space could have an impact on behavioral patterns which are correlated with spatial layout and activities that take place in the setting. He makes a classification of the environmental behavior system, dividing it to three components, namely; social organization/context, individuals (their activities) and the physical setting, so, these element produce "attributes" of the environment, which refers to experiential qualities. The manner, in which the components interrelate, has an eventual effect on the experiential qualities (Dunlap, et al., 2002) (10).

According to Hall (1966) (11), individuals express various reflections and act differently in using physical environment due to their cultural norms and

backgrounds. Besides, it has been emphasized that the design of a space forms and arranges the behaviors and interactions happing within it and contrarily, the environment is produced and modified by the transactions within the context as well.

Gehl (1987) (12), in Life between buildings, asserts that the outdoor activities are influenced by some factors, among them; physical aspects of the setting are crucial items. He divides the outdoor activities in public spaces to three groups: necessary activities, optional activities and social activities. Necessary activities encompass everyday tasks and less or more are done compulsorily. Optional activities include those that occur when the exterior conditions are optimal and the social activities refer to the presence of other people in public spaces and are indirectly supported whenever the other two groups are given better condition in public space.

In addition, regarding visitor satisfaction, this study assessed the availability and adequacy of street amenities during festival days. The word satisfaction is generally defined as a cumulative construct that is affected by user expectation and performance perceptions in any given period (Johnson et al 1995)(13). Satisfaction depends upon many variables. Ecologic and environmental conditions, also, contribute to the formation of satisfaction one feels for a certain place (Eisenhauer et al., 2000) (14). Studies on pedestrians' satisfaction have been widely conducted using various methods, not limited to quantitative method but also qualitative approach.

3.3. Researching the Festival
To investigate the role of festival in enhancing sociability of street we selected Hojoya Festival in Fukuoka, Japan as a case study. Since this festival held in the private public space, specifically at the street and ground of Hakozaki Shrine.

3.3.1 Historical Context

Festival in Japan translated as *matsuri,* it is often connected to agriculture, which has historically been the lifeblood of the community; the most prevalent occur in the spring and autumn, thanking or praying for successful harvests (Sullivan, 2002) (15). In general, Japanese festival's composed of two paradoxical elements, starting with ultimate formality and solemnity, and quickly followed with joyful, jocular, and sometimes even obscene informality (Inoue et. al., 1988) (16). Similar to the others, Hojoya Festival originated from a ritual where animals and fish were released into lakes, rivers, and the mountains. The festival based on a Buddhist teaching and was firstly held on 919. Today, Hojoya begins with a ritual were fish and pigeons are released as a sign of gratitude for all living things. The festival holds annually on 12th to 18th September, as one of major annual festivals in Fukuoka after Yamakasa Gion and Hakata Dontaku. Approximately 1.6 million people attend this one week festival every year.

3.3.2 Spatial Context

The festival celebrated at the Hakozaki Hachiman Shrine (HHS) in Higashi Ward. During the festival, HHS obviously functioned as the center of religious activities. However, the shrine yard also offered various performances. Meanwhile, the straight street (Hakozaki Sando Street) leading to shrine and two ground yards next to the street, utilized as an entertainment space. Hundreds of temporary stalls lined up on the sidewalk, offered various and joyful things to the visitor. The temporary stalls was installed on the pedestrian space, so then people walking freely on the street space which has 11 meters width and 800 meters length.

Fig. III-1 Ambience of the space on normal days (A) and on festival days (B)
Source : author and Google map

In the normal day situation (Fig. III-1), the street mostly used only as a transit point instead of a place for social interaction and the grounds for parking space. Whereas the shrine only serves religious activities. According to the HHS

management officer, the street is included as a part religious space. Users should ask permission to HSS if they want to have any social activities which involve large number of people. Perhaps, it might be the reason why people do not utilized the space for social activity purposes.

However, the space atmosphere was completely different during festival days. Pedestrians appeared to enjoy walking and stopped by for static activities on the street, shrine or even grounds. This situation provides evidence, although categorized as public private space the Hakozaki Sando Street has a potential to accommodate social activities through mass event such as festival.

3.4. Methodology

This research emphasis mostly on the impact of festival to social interaction and individuals' activities with regard to physical features of the built environment. In this sense, the diversity of the activities has been evaluated and analyzed with regard to its spatial characteristics. In order to achieve those purposes and to obtain both objective and subjective data, this study integrated:

1) Behavioral Mapping, aims to collect data on naturally occurring behaviors in the public space through the "people following method". At the preparation phase, the site map of festival space was created and divided into: street zone (Zone A, B, C and D), ground zone (Zone E and F) and religious zone (Zone G). A check list table which consisted of characteristic of observed object, position, activity type and duration were inserted. The participant's movement indicated by drawing lines on map and the stop points were shown using dots. The recording process began from the start points, where most of the visitors accessing the festivals space from, which are *Hakozaki* Shrine Main Gate (MG), *Hakozaki* Miyamae Subway doorways (Ex_1 and Ex_2). Meanwhile, the end points were various not only those three previously mentioned but also another 3 points recognized as Small Street (SS) 1, 2 and 3. To capture people behavior either in day or night time, data were collected from 60 groups' of visitors in three different time sessions of observation. For each session, we randomly

choose 20 groups to be observed in the morning (9.00am-12), afternoon (14.00pm-17.00pm) and evening (18.00pm-21.30pm).

Table. III-1 Profile of observed people on Hojoya Festival

Profile of observed people n =60		Morning	Afternoon	Evening
Age	Children	5	4	1
	Teenage	3	4	5
	Adult	5	9	12
	Senior	7	3	2
Group size	1	4	4	2
	2	10	8	9
	3/4	3	3	7
	5+	3	5	2
Start Point	MG	6	6	6
	Ex_1	7	6	7
	Ex_2	7	8	7
End Point	MG	6	6	6
	Ex_1	2	4	10
	Ex_2	6	9	3
	SS_1	2	0	0
	SS_2	2	0	1
	SS_3	2	1	0

Source : author

2) Questionnaire survey, an optimal way for collecting individual's personal perspectives and experience. The questionnaire forms have been accordingly designed to provide relevant data to identify visitor's characteristics and satisfaction regarding space characteristic, facilities and program on festival days. As part of the study, the data gathered from the 150 survey forms had been analyzed and evaluated with SPSS statistical package program.

3.5. Result and analysis

3.5.1 Spatial Behaviors

1) Dynamic Behavior

In this part, we revealed several findings related to dynamic behavior in regard with (a) entry-out point; (b) the first visited destination; and (c) walking trip distance and duration.

A. Entry-Out Point

The collected data concerning visitor's choice in terms of entry-out point presented below. In Fig.III-2 which revealed that, the majority of visitors who started their trip from Ex_1 (80%) and Ex_2 (75%) had chosen *different entry-out point*. In contrary, only few visitors (20%) from MG preferred *different entry-out point*. Moving forward, we performed chi-square and gamma statistic from SPSS to measure the significances and relationship of these variables. The Table III-2 shows that, gate of arrival and entry-out point choice (.000) has a high significant value of chi square. Additionally, the gamma statistic proved that there is a very strong relationship between these two variables based on gamma value (-.677).

Dynamic or walking activity on the festival is for leisure purpose. In order to enjoy the attractiveness of festival, visitors tend to explore the entire space. However, it is assumed that visitor do not like passing twice from the same link during the trip (Kemperman, 2009). Therefore, majority of them preferred to choose *different entry-out* point as presented in Figure 11. The chart revealed that entry point determined the out point chosen. If a visitor enters from Ex1 or Ex2, it means (he/she) took subway to reach the festival space. Thus, (he/she) needs to go back to subway station by these options, Ex1 or Ex2. Both of these points offered interesting view for visitors as they stretch among the festival stalls.
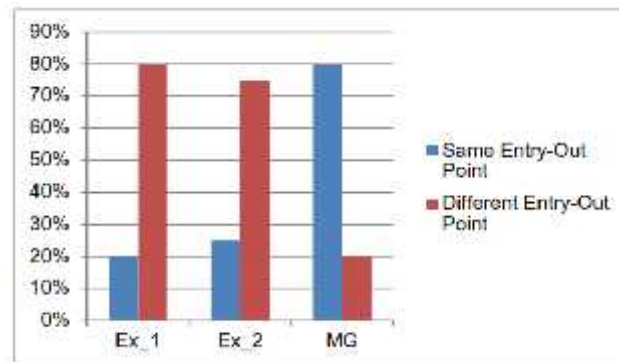
Fig. III-2 Entry-out point of visitors in Hojoya Festival

Source : author

Table. III-2 Relationship tested of Entry-out point and gate of arrival

Relationship Tested	Chi-Square		
	Value	**df**	**Asymp. sig**
Entry-out point choice and gate of arrival (Ex_1, Ex_2, MG).	15.417	2	.000
	Gamma Statistic		
	Gamma Value		**Approx. sig**
	-.677		.000

Source : author

Meanwhile, if a visitor accesses the festival space from MG, we assumed that (he/she) comes to festival on foot, by bus or automobiles. Thereby, (he/she) likely to end up the trip at the same point, since other options SS_1, SS_2 and SS_3 are only small streets without any attractiveness. This result indicated that people tended to choose *different entry-out* point if the points offered interesting view. However, if the optional points have no attractiveness, they preferred to pass through the same point from where they came. In line with Carmona (2003) (17) interesting view on festival force for public entering to experience the public space, it encourages public to walk through, rather than pass by it.

B. The first visited destination

As explained previously that, Hojoya Festival took place both in the Hakozaki Shrine (HS), along Hakozaki Sando Street (HSS) and two grounds next to the street. Therefore, we classified the visited destination in festival space: Hakozaki Shrine as religious space, Hakozaki Sando Street and the two grounds as a stalls space. Fig.III-3 provides overview of first visited destination based on arrival time, 75% of visitors in the morning and 55% in the afternoon appeared to go directly to religious space from their gate of arrival. On contrary, the majority of people at night (85%) preferred to visit the street space at first. Moving forward, we performed chi-square and gamma statistic from SPSS to measure the significances and relationship of variables, which affected the first visited destination. Table III-3 shows that, time of arrival and first of destination visited (.210) has a moderate significant value of chi square. Additionally, the gamma statistic showed that there is a strong relationship between these two variables based on gamma value (-.400).

Destination visited affected by people needs which he or she wants to satisfy (Pearce, 1982) (18). Additionally, from the perspective of motion behavior, Gerhenson (2001) (19) stated, such behavior depends on internal state of motivation and the external stimuli that corresponds to the needs inside. There are two main reasons of visitors' coming to Hojoya Festival, either to celebrating gratefulness to God and/or to enjoy the entertainment from lined up stalls with games for children and all ages, as well as food and drink stalls with various delightful menus.

In Hojoya Festival case, if people want pleasure, they need to explore attractive things for example various stalls. Motivated behavior selects the action, ''search for pleasure'' and sets a goal, "various stalls ". Meanwhile, if people want to perform religious activities, they need to go to shrine. Motivated behavior selects the action "perform religious activities " and sets a goal to "shrine".
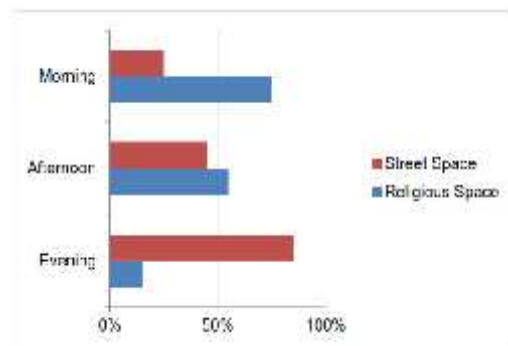
Fig. III-3 First visited destination in Hojoya Festival

Source : author

Table III-3 Relationship test of First Visited Destination and Time of Arrival

Relationship Tested	Chi-Square		
	Value	**df**	**Asymp. sig**
First destination visited and time of arrival (morning, afternoon and evening).	3.119	2	.210
	Gamma Statistic		
	Gamma Value	**Approx. sig**	
	.400	.066	

Source : author

As can be seen in Fig.III-3, based on three time sessions observation, most of the visitors in the morning and afternoon seemed to select religious space as first destination. It is indicated that their main intention to visit the festival is for praying or thanking God. Additionally, it might be related with low to moderate visitors' density which made them having more space for movement and allowing them to access the religious space easily.

In the meantime, during evening, number of visitors and density were increased which led to the decrease of movement space. Consequently, majority of the visitors preferred to visit stall as their first destination. This behavior shows complete dependence of "external perception" (McFarland, 1981) (20) such as

when they see the obstacle get in the way, they pick another way to avoid that obstruction. Thus, it can be defined that visitors' decision on first destination visited had been affected by external perception and internal state of motivation.

C. Walking Trip in Distance and Duration

As presented in Table III-4, majority of visitors' (70%) regarding walking trips in distance during Hojoya Festival were > 700 meters and about 25% of them were 1-350 meters. The shortest distance was 108 meters and the longest one counted 1598 meters. Mean value for trip distances were on average 792 meters. Meanwhile, most of the visitors' trips (40%), their duration was 31-60 minutes and about 35% of trip duration lasted in 1-30 minutes. The shortest walking duration lasted in 7 minutes and the longest was 142 minutes. Mean value for trip duration was 43 minutes in average.

Table III-4 Walking Trip in Distance and Duration

n=60 %	Trip in Distance (meters)			Mean	Trip in Duration (minutes)			Mean
	0-350	351-700	> 700		1-30	31-60	> 60	
	25%	5%	70%		35%	40%	25%	
	Shortest (meters)	**Longest** (meters)			**Shortest** (minutes)	**Longest** (minutes)		
	108	1598			7	142		
				792				43

Source : author

The distance and duration of walking trips varied greatly depending on the purpose. A study done by Shriver, K. (1997) (21) revealed that walk distance and duration for commuting, shopping, and reaching transportation are shorter. Meanwhile for recreational walks such as exercise, walking the dog and socializing, are longer. Visiting a festival was categorized as recreational walk and this research revealed that during Hojoya Festival, people had neglected the distance and duration. They were walking with pleasure, since the street, ground and shrine, as festival spaces, displayed interesting view. On contrary, in the normal day situation, people spent very short distance and duration, most of them only passed by. For

instance, if they come from Ex_1 (subway station) to shrine, they will spend 286 meters in distance and four minutes in trip duration. Only slightly different if they started from Ex_2 (subway station) to shrine, 387 meters in 6 minutes. In case of accessing the street space from MG (shrine main gate) to shrine, it will be 658 meters within 10 minutes. The data shown, average trip distance (792 meters) during festival days is 2 times longer than normal day. Similar to trip duration (43 minutes), visitors spent almost about 7 times longer compared to normal day. Up to this point, the space festivity is one of the strong reasons on such visitors' behavior.

2) Static Behavior

Table III-5 summarized our observation, which captured 15 static behaviors during festival days. The first major behavior was window-shopping (53 groups), visitors spent 2 minutes averagely for this activity. Two zones (Zone B & Zone C) appeared as favorable location for window-shopping.

The second activity was shopping (44 groups), done within 3 minutes in average. Most of the visitors stopped by at Zone D and Zone C for this activity. Next static activities were standing and talking (31 groups) at Zone D and Zone C, lasted for about 10 minutes.

Many of visitors also choose to taking pictures was done by within 3 minutes averagely, distributed in all zones. Meanwhile in terms of duration, sitting on the ground at Zone C, was counted as the longest (22 minutes) static behavior. Followed by sitting and eating in the stalls (20 minutes). Regarding static behavior at religious space (Zone G), queuing and praying (23 groups) were observed as the most occurred activities. Then followed by purification (12 groups), buying amulet (7 groups) and hanging amulet (5 groups).

Furthermore, we reviewed the space characteristic of each zones in Table III-6. Zones A, B, C and D had stretched along the street pace, while Zones E and F located in the ground space and the last, Zone G lied on religious space. As for the

street material, asphalt is used in zones A, B, C, D while Zone E,F,G were only ground.

For the accessibility, Zone A got the privileged by situated next to the main road however a little far from the subway station and shrine. Those three zones, B, E and F, have the same advantages since it is located near by the subway station. Whereas, Zone D lies adjacent to subway station and shrine.

In terms of seating facilities, moveable benches could only be found in Zone G. Stalls' benches were in all zones but not prepared by every stall. Concrete wall located between Zone B and C as well between Zone C and D. While yard, could be found in Zone A, D and G. Regarding amenities, toilet is detectable in Zone A, B, D, E and G. Vending machine not found in Zone A, while garbage box not available in Zone D.

In case of greenery, Zone A, E and F have no tree along it. In term of attractiveness, temporary stalls could be seen in all zones however in Zone G only few of it located in front of the shrine. The shrine has several gates and located in Zone A, D and G. Hanging amulet were in Zone D and G. About cleanliness and lighting, Zone A, B, C, D and G were in good quality. However Zones E and F were a little dirty and lacked of lighting.

As explained above, a certain relationship may exist between space characteristic and the distribution of visitors' behavior. For window shopping, recorded as the highest frequency of behavior which occurred in all zones. Since along the street (Zone A, B, C, D) and inside the ground (Zone E, F) located temporary stalls as one of attractive things in Hojoya Festival. Meanwhile, shopping as the second frequent behavior appeared oftenly in Zone D. This zone located next to shrine and nearby subway station. If visitor access the festival from MG direction, Zone D is at the end of street space. Since all zones provide almost the same product and price, made the visitors hard to decide in which stall should they stopped by and do shopping. Many of them start to scan and compare all the stalls from Zone A, B, C, E and F. Eventually when arrived at Zone D, they realized that

have not buy anything and this is the last zone, they finally decided to do shopping in Zone D. It might be one of reasons shopping behavior majority occurred in Zone D.

Table III-5 Static Behaviors Occurred on Hojoya Festival

Mean of duration (minute)	Behavior (n=60)	Zone							
		A	B	C	D	E	F	G	Total
2	Window shopping	8	12	12	9	7	5	0	53
3	Shopping	3	4	15	20	2	0	0	44
10.4	Playing games	1	2	3	1	2	2	0	11
20	Eating & Sitting at stalls	2	3	0	6	5	0	2	18
5.4	Eating & standing	0	0	7	4	0	0	1	12
22.4	Sitting on the ground	1	1	8	2	0	0	0	12
18	Sitting on the bench	1	2	0	1	3	0	3	13
5	Standing & sight seeing	0	0	0	1	2	0	5	8
10	Standing & talking	0	6	5	15	2	1	2	31
3.3	Taking picture	5	1	3	3	1	1	7	20
13.4	Watching performance	0	0	0	0	0	0	3	7
2.2	Purification	0	0	0	0	0	0	12	12
6.4	Queuing & Praying	0	0	0	0	0	0	23	23
2	Buying amulet	0	0	0	0	0	0	7	7
3	Hanging amulet	0	0	0	0	0	0	5	5
4	Toilet	1	0	0	1	0	0	2	4

Source : field survey

Regarding sitting and eating, we captured the highest behavior occurred in Zone D and E. Number of stalls which provide seating facility in these two zones is larger than other zones. Therefore, visitors tended to stop by here. Moreover, sitting on the ground recorded high in Zone C and noted as the longest static behavior. Although the number of stalls with seating space is less but in this zone, stretches a concrete wall which utilized as seating space. Many visitors likely to sit along this concrete wall since is wider and they might eat or drink anything freely compare to the seating space in stalls. Whereas, standing and talking behavior mostly happened in Zone D. The existence of yard invited visitors to take a rest while standing and talking in this Zone. Some of them were waiting for friends in this zone before get in to the shrine.

Table III-6 Space Characteristic for Each Zones in Hojoya Festival

Items		Zone						
		Street Space				Ground Space		Religious space
		A	B	C	D	E	F	G
Street Material:	Asphalt	•	•	•	•	x	x	x
	Ground	x	x	x	x	•	•	•
Accessibility to :	Main road	•	x	x	x	x	x	•
	Subway station	x	•	•	•	•	•	x
	Shrine	x	x	•	•	x	x	•
Sitting :	Moveable benches	x	x	x	x	x	x	•
	Stalls with benches	•	•	•	•	•	•	x
	Concrete wall	x	•	•	•	x	x	•
	Yard	•	x	x	•	x	x	•
Amenities:	Toilet	•	•	x	•	•	x	•
	Vending Machine	x	•	•	•	•	•	•
	Garbage box	•	•	•	x	•	•	•
	Greenery	x	•	•	•	x	x	•
	Stage performance	x	x	x	x	x	x	•
Attractiveness:	Stalls	•	•	•	•	•	•	•
	Shrine gate	•	•	x	•	x	x	•
	Hanging amulet	x	x	x	•	x	x	•
	Cleanness	•	•	•	x	x	x	•
	Lighting	•	•	•	x	x	x	•

Source : field survey

3.5.2 Visitors satisfaction

At first we summary respondents' profile. A total number of 150 people participated in this survey from which 53% were female and 47% male. 84% of them reside out of Higashi Ward where this festival held, but still in Fukuoka City. To reach the festival space, most of the visitors (83%) took subway, bus (3%), private vehicles (6%) and walking (8%). Additionally, 46% of them visit this festival for the first time. For the future visit, 24% of respondents will surely coming again next year.

The data gained revealed, accessibility from/to subway achieved the highest (93%) visitor' satisfaction, followed by satisfaction (89%) on accessibility from/to main road. As for attractiveness of festival ornament, 84% visitors expressed their satisfaction. 77% satisfied with the safety guard. 73% of them satisfied with presence of greenery. 72% satisfied on lighting at the festival space. 71% of them satisfied with festival performance at the shrine yard. Meanwhile, the percentage of

visitors' satisfaction were comparable with in these variables: cleanliness of festival space 58%, availability of flow arrangement (55%); availability of seating space (53%); availability of toilet (52%); accessibility from/to Shrine (47%) and street material (44%). However visitors satisfaction in these two variable were somewhat low: availability of sign board and trash bin, both counted only 34% .

According to Lynch (1981) (22) access is an important requirement to realizing many other dimension of public space quality. This result emphasized the public space where Hojoya Festival held as a high quality space. Most of visitors satisfied since they could access the space easily through the presence of subway station and bus stop as well as short distance to main road. Furthermore, the general satisfaction on space quality and amenities in Hojoya Festival are high. Thus, our finding is in line with Lee et al (2008) (23) who identified several dimensions that may impact visitors' satisfaction on festival: interesting program, facilities, food, convenience, safety and information availability.

3.6 Conclusion

This chapter had investigated the role of festival in generating social activities in public open space particularly street. It is indicated that interesting view on festival days force for public entering to experience the public space, it encourages public to walk through, rather than pass by it.

There were several findings with regard to static and dynamic behavior, and visitors' satisfaction. In terms of static behavior, we revealed that majority of the visitors selected different entry-out point when they access the festival space; the first favourable visited destination was the street/stalls space; length of trip distance and duration on festival days was increased compared to normal days. Meanwhile in terms of static behavior, we recorded big three most favorable activities were window-shopping then followed by shopping, standing & talking. Majority of visitors stopped by at Zones D, C and B.

Regarding visitors' satisfaction, the questionnaire survey revealed that, the highest satisfaction was on the accessibility from/to subway station and main road. The general satisfaction on space quality and amenities in Hojoya Festival are high. This result emphasized that public space where Hojoya Festival held as a high quality space.

References

(1) Gehl, J., (1989). Life Between Buildings, Van Nostrand Reinhold, New York

(2) Carr, S., Francis, M., Rivilin, L.G. and Stone, A.M., (1992) Public Spaces, Cambridge University Press, Cambridge

(3) Mahdzar, Sharifah Salwa Syed. STREETS FOR PEOPLE: Sustaining accessible and sociable streets in Pasir Gudang city centre Proceedings of the Ninth International Space Syntax Symposium Edited by Y O Kim, H T Park and K W Seo, Seoul: Sejong University, 2013.

(4) Gehl, J. (1987) Cities for People. Washington DC Island Press

(5) Canter, D. (1977). The Psychology of Place. New York: St. Martins

(6) Jung, Karl Otto (2004). Seeing colour: a study in the artistic use of colour, New Delhi: Biblia Impex Pvt Ltd.

(7) Carmona, Mathew, et al (2003), Public Place Urban Spaces. Elsevier

(8) Walmsley ,D. J. (1988) Urban Living: The Individual in the City, Longman Scientific and Technical, Harlow. White, E.T. 1999. Path Portal, Place, Appreciating Public Space in Urban Environments, Architectural Media Ltd., New York.

(9). Dunlap, R.E., Michelson, W., 2002. Handbook of Environmental Sociology, Greenwood Press, London.

(11) Hall, E.T., (1966). TheHidden Dimension, NewYork: Doubleday.

(12) Johnson, M.D, et al (1995). Rational and adaptive performance expectation in costumer satisfaction. Journal of Consumer Research

(13) Eisenhauer, B. W., Krannich, R. S., &Blahna, D. J. (2000). Attachments to special places on public lands: An analysis of activities, reason for attachments, and community connections. Society & Natural Resources, 13, 421-441..

(15) Sullivan, Lawrence E. (2002) Nature and Rite in Shinto (Religions of Humanity). New York: Chelsea House Publications.

(16) Inoue, Nobutaka, Keiichi Yanagawa, Toshiaki Harada, Minoru Sonada, Hirochika Nakamaki, and Sakae Mogi. (1988) Matsuri: Festival and Rite in Japanese Life. Kokugakuin University, Japan: Institute for Japanese Culture and Classics.

(17) Astrid D.A.M. Kemperman., Aloys W.J. Borgers, Harry J.P. Timmermans (2008) Tourist shopping behavior in a historic downtown area. Journal of tourism management. Elsevier Ltd

(18) Carmona, Mathew, et al (2003), Public Place Urban Spaces. Elsevier Ltd

(19) Pearce, P. L. (1982). The Social Psychology of Tourist Behavior. Oxford: Pergamon Press.Uysal, M., L. Gahan and B. Martin.

(20) Gershenson, C. (2004) Cognitive paradigms: which one is the best? Elsevier Ltd

(21) Shriver, K. (1997). *Influence of Environmental Design on Pedestrian Travel Behavior in Four Austin Neighborhoods.* Transportation Research Record 1578.

(22) Lynch, K (1972) Opennes of open space in Banerjee T, (1990) (eds) City Sense and City Design, MIT Press, Cambridge.

(23) Lee CT, Yang SC (2008). Customer satisfaction and customer characteristic in festival activity- a Case of 2006 Kenting Wind Chime Festival. Int. J. Cult, Tourism and Hospitality Res., 2(3): 234-249

CHAPTER IV

A Study on the Actual Use of Open Space during Festival

4.1. Introduction

This chapter concerned with the role of festival as one of activities which promoting social sustainability in urban spaces. Plenty of studies showed that festival could enhance social inclusion, raise the local pride and preserve local culture. As well as an activity to improve a city's image and establish the distinctiveness of a place (Van Aalast) (1). Additionally, festival is a "day of clearing up" or a pause from the monotony of the everyday work routine (Thornbury, 1995) (2).

Meanwhile urban development practice not only relates with bio-physical environmental issues, such as over exploitation of land and natural resources, hazardous pollutant and chemical, etc. But also affects the economic growth and social dimension. The 'Brundtland Report' (WCED, 1987) (3) marked a profound change to connect environmental, economic and social policy to satisfy the needs of present without compromising the needs of future or so called sustainable

development. However in the implementation, priority has been given to economic and environmental sustainability, social sustainability tends to be neglected.

Whereas many cities experiencing lack of social cohesion, weaken sense of place, history and cultural distinctiveness which refers to social sustainability issues as one of globalization impacts. Weber (1960) (4) had predicted that explosion of information technology drives millions of people working from home, using electronic media for instance internet and email. It was attempting to persuade people that the traditional role of urban places as the setting for interaction and exchange were no longer necessary. They became "empty spaces", a space of abstract freedom but no enduring human connection (Sennett, 1994) (5). If there is no effort to overcome this situation, urban open space would be shrinking and losing its role in citizen's life.

On that ground, our research assessed the actual use of space in festival days which promoting the value of social sustainability. We focused on Yamakasa Gion Festival in Fukuoka City (Japan). This cultural festival teaches some lessons that can contribute in creating socially sustainable urban spaces.

4.2. Literature Review

There is limited literature that focuses on social sustainability. Mc Kenzie (2004) (6) defines social sustainability as "a life enhancing condition with communities, and a process within communities that can achieve that condition". In this understanding, social sustainability is a system of cultural relations in which the positive aspects of disparate cultures are valued and promoted and there is widespread participation of citizens not only politically but also socially in all areas of urban life environment. In addition, a study by the OECD (2001) (7) points out that social sustainability is currently dealt with in connection with the social implications of environmental politics rather than as an equally constitutive component of sustainable development. A more comprehensive definition of social sustainability

with a special focus on urban environments is provided by Polese and Stren (2000)(8). They emphasize the economic (development) and social (civil society, cultural diversity and social integration) dimensions of sustainability, highlighting the tensions and trade-offs between development and social disintegration intrinsic to the concept of sustainable development. Chiu (2003) (9) interpreting social sustainability as an improving the well-being of people and the equitable distribution of resources whilst reducing social exclusions and destructive conflict.

Table IV-1 Operational Level of Social Sustainability

Traditional	Emerging
Basic needs, including housing and environmental health	Demographic change (ageing, migration and mobility)
Education and skills	Social mixing and cohesion
Employment	Identity, sense of place and culture
Equity	Empowerment, participation and access
Human rights and gender	Health and Safety
Poverty	Social capital
Social justice	Well-being, Happiness and Quality of life

Source Colontanio (2007)

At a more operational level, social sustainability (Table IV-1) stems from actions in key thematic areas encompassing the social realm of individuals and societies, ranging from capacity building and skills development to environmental and spatial inequalities (Colantonio, 2007) (10). In this sense, social sustainability blends traditional social policy areas and principles such as equity and health, with issues concerning participation, needs, social capital, the economy, the environment, and more recently, with the notions of happiness, well-being and quality of life. Additionally, Chan and Lee (2008) (11) provided an operational explanation of success factors for socially sustainable urban development projects: 1) Provision of social infrastructure, urban open space facilitates social gathering and public

interaction; 2) Accessibility, aspiration to live, work & participate in leisure and cultural activities; 3) Preservation of local characteristic-cultural festival, historical building, statue, etc-, local characteristic and distinctiveness in existing community has to be conserved; 4) Ability to fulfill psychological needs, safe, sense of belonging in a place & community. Another definition has been developed by Social Life, a UK-based social enterprise specialising in place based innovation (originally set up by the Young Foundation). For Social Life, social sustainability is "a process for creating sustainable, successful places that promote wellbeing, by understanding what people need from the places they live and work. Social sustainability combines design of the physical realm with design of the social world – infrastructure to support social and cultural life, social amenities, systems for citizen engagement and space for people and places to evolve."[5]
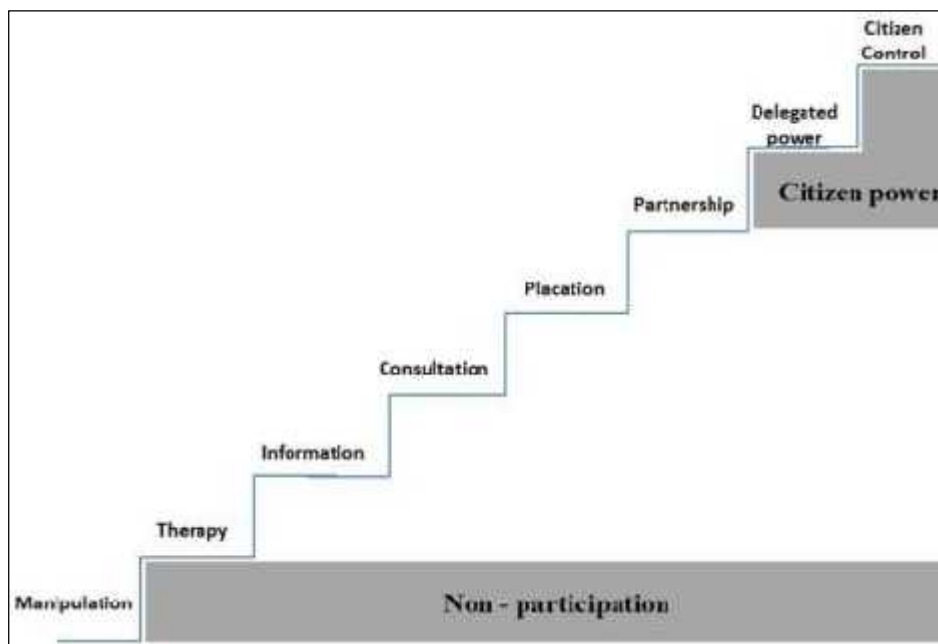
Fig. IV-1 Ladder of Community ParticipationSource (Arnstein, 1969)

Human interactions in the public space are intensely relevant for supporting livability, safety and control, economic development, identity and participation (Gehl, 1987) (12). Move forward, Cowan et al (2006) pointed out involving the inhabitant in participatory planning process very crucial in transforming a space into a successful place. According to Agenda 21 one of the fundamental prerequisites

for the achievement of sustainable development is broad public participation in decision-making - "… decisions, particularly those which potentially affect the communities in which they live and work" (UNCED, 1992). Arnstein (1969) (13) produced a seminal work which critiqued and defined participation in terms of power relationships (Fig. IV-1) She developed eight "ladder of Power participation" which defined different degrees of involvement of participants in relation to the delegation of decision-making power. The bottom rung of the ladder are (1) Manipulation and (2) Therapy, the objective is not to enable people to participate or conducting program but enable power holders to educate and cure the participants. Rung (3) Information and (4) Consultation, a progress to level of tokenism. Allow people to hear and be heard but have no influence to ensure follow-through or assurance of changing the decision. Rung (5) Placation, a high level of tokenism. Citizens have the right to advice but no decision making right or power. Further up, the ladder are citizens power with increasing degrees of decision making. Citizens can enter the (6) Partnership that enables them to negotiate and engage in trade-offs with traditional power holders. At the top most rung (7) Delegated Power and (8)) Citizen Control, citizens obtain the majority of decision-making seats, or full managerial power.

Regarding satisfaction in the context of festival, Cole and Chancellor (in Crompton and Mckay, 1997) (14) noted that programs, amenities and entertainments are the three major components which affect the experience quality, overall satisfaction and revisit intention in the context of a festival. Satisfied festival attendees may become repeat visitors and provide positive advertising to family and friends, which ideally translate into new visitors and an overall increase in tourism revenue to the community. Additionally, we revealed that visitors come from within and across the city or even from other countries. They have difference ways to reach the festivals location. In this paper accessibility operationalized in terms of distances to festival location and the ease in reaching the destinations, whether by car, walking, biking, or public transit. The theory that has been frequently used to explain the relationship between urban form and travel behavior is discrete choice

theory (Boarnet and Crane, 2001)(15). The theory suggests that an individual makes decision on what mode of transportation depending on the utility of that choice. This theory can also be applied to the concept of accessibility in travel behavior.

4.3. Objectives and Methodology

4.3.1 Objectives

1. This chapter aims to examine the actual use of spaces which promoting social sustainability, based on the perspectives :

    1. Provide opportunity to access the festival as a social resource
    2. Enhance social cohesion and raise quality of life
    3. Empowering local community through active participation.

2. To recognize visitors' satisfaction on urban amenities and accessibility to festival space.

4.3.2 Methodology

 1) Data collection

   In order to examine the actual use of space which promote of sustainability in Yamakasa Gion Festival. This study had been done by reviewed literature, pamphlets, brochures and interviewed with stakeholders. Meanwhile, visitors perceived satisfaction on amenities and accessibility revealed by questionnaire survey and field observation. Data gained analyzed with descriptive qualitative and combine with frequency analysis using Lickert Scale. The focus of this analysis was to calculate the number of respondents (N) who answered the specific items of each question. Through this information, the percentage (%) of the respondents' answer for each question can be obtained. The percentage was then translated into descriptive ways. The percentage referred to the demographic profile of

respondents of the research areas and respondents' perception concerning space amenities and accessibility on festival day.

2) Site overview

In this chapter we focused on Hakata Gion Yamakasa, one of the biggest community festival which held in Fukuoka urban open space and also recognized as one of the oldest festivals in Japan. The festivity of Yamakasa Gion Festival could be found in the entire space of Fukuoka City particularly in the area of Kushida Shrine (Fig. IV-2) as the festival head quarter. As well in the seven districts called nagare, who organized the festival. The display dolls or kazariyamakasa not only located in each districts but also spread in others 13 points mainly in Hakata and Tenjin. Both of Hakata and Tenjin are downtown areas in Fukuoka City.

Length of main festival course, so called Oiyamakasa, is 5 km and stretches from Kushida Shrine (start point) to Susaki Machi (end point). The road type along the course categorized as arterial road with various width of street (from $\pm$ 25 m) and various width of pedestrian space (from $\pm$ 13 m).

4.5. Actual Use of Space on Yamakasa Gion Festival

4.5.1 Provide opportunity to access the festival as a social resource

This festival categorized as one of the big three festival in Japan and very famous among Japanese even foreigner. It has received an "Important Intangible Folk Cultural Property" designation from the national government. It was firstly started since the Kamakura period in 1241, as a ritual to wipe out the plague and drought which stricken Hakata. Kokushi Seichi Hitoshi a high Buddhist priest, was the one who developed Yamakasa ritual as a faith that capable to wipe away the disasters by dedicated a nectar - the food and drink for the God- and sprinkled the holy water at the worship.

Fig. IV- 2 Head Quarter of Yamakasa Festival

Source : retrieved from Google map

Fig. IV-3 Course of Oiyamakasa, the main agenda of Yamakasa Festival
Source : retrieved from Fukuoka Now Website

Moreover, a local towns people consisted of a group of men, carried out the high Buddhist on a short of platform called ''segakidana'' throughout Hakata city while spraying a holy water everywhere and when the activities ended the disaster went away.

The Hakata Gion Yamakasa that organized today was evolving from those events. It is dedicated to Hakata shrine, as a spiritual barrier against evil for the city of Hakata. The shrine which was originally built on 757 AD is the center & starting point of "Oiyama" or kakiyama race , as the main activity in Yamakasa Gion. During the festival there are two kinds of Yamakasa doll represented. Firstly is "kazariyamakasa or kazariyama" a decorated magnificent dolls with approximately 16 m (17.5 yd) high, illustrate a various historical or legendary tales. Displayed in different parts of the city, where people can look at them throughout the festival period. Secondly is "kakiyamakasa or kakiyama" which is used since 20th century onwards. The development in urban area such as power line's presence caused a difficulty to get around the city carrying a giant kazariyama. Even in In 1872 the moment of civilization in Japan, Yamakasa festival was banned by the government who obsessed with a western modernization. There were two contentions, firstly about the giant decorated float or kazariyamakasa that wrecked the city's infrastructure and bothering the citizens, secondly was related to the primitive presence of the bare torsos of participant. The local community overcame central government attempt to interfere their communal worship of Hakata God's. Their effort was not vain, Yamakasa permitted to be fully revived a decade later. The performance of Yamakasa Festival had been done a trial & error within a decade. The float was resized into a smaller shape which called kakiyamakasa and the participant avoided the charge of nakedness by wearing a loin cloth and mizuhappi

coats. Finally, in July 15th 1910, for the first time after some revisions, the festival held based on solar calendar. However in 1945 when the airstrikes hit Japan, this festival could not be held until 1947. Yamakasa Festival start to be held again in 1948 and even participated in the Aloha week festival, the biggest festival in Hawaii at 1980.

Nowadays, when the festival of Yamakasa Gion started at 1ˢᵗ of July end up at 15ᵗʰ July, it is the signal that summer is coming in Fukuoka city. However, the organizer and participants still remain Yamakasa as sacred rite. Before, during and after the festival take place, they have some rituals such as soul & body purification, pray for the safety during the event and gratitude The God for the ease. During the practice time, the participants walk or run around the city and yield 'oissa oissa' and sprinkled the water to the participants. Additionally, children also involved in this festival as an early introduction to their local tradition. So that, today Yamakasa Gion categorized as a cultural festival ,which parade and race running are the main activities, have a long established association with Fukuoka city and inhabitants.

Fig. IV-4 Kakiyama or floating doll was carried on along the routes (A) ;
One of kazariyama or decorated dolls (B); Children carried on kakiyama (C**)**

Clearly appears the social movement of grassroots promoting the sustainability of the Yamakasa festival. It revealed the high commitment of local citizen's ancestors to maintain the tradition as an important cultural practice. The festival represents religious activity as manifestation of culture in the ancient time to the current generation by maintaining its authenticity. As Quinn (2005) pointed out, the festival contributed to the process of reaffirming and educating of cultural value to the urban community.

A   B
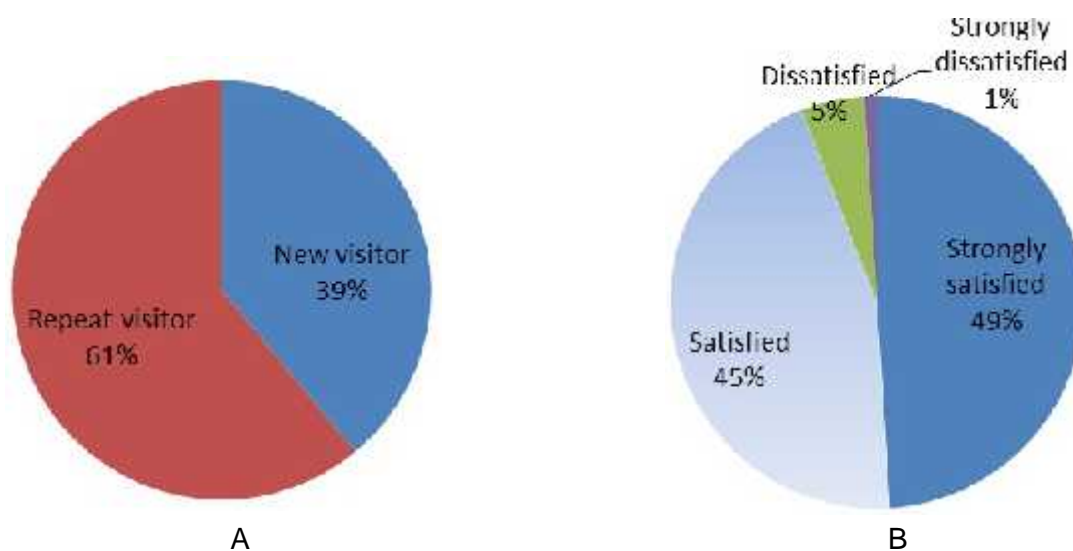
Fig. IV-5 Chart of frequency attending Yamakasa Festival (A) ;
Visitors' satisfaction on festival program (B).
Source : field survey

Local citizen & the visitor could feel the emotional ties that were created by organizer and participants. Huang (2003) posited that, the emotional bound during the festival could encourage the audience to have repetition in attending the same festival. Our questionnaire survey revealed that majority of visitors (61%) were repeat visitors and (94%) of respondents stated that they either strongly satisfied or satisfied with the festival program. It is indicated that the visitors already has an emotional attachment with the festival space and enjoyed the event atmosphere.

The implication for social sustainability under this condition is the Yamakasa festival has given the access of social resource to the local community and the visitor, to participate and witness the cultural richness of Fukuoka city.

4.5.2 Enhance social cohesion and raise quality of life

Since Yamakasa Gion Festival has several kinds of activities and involves local communities, for these purposes the organizer divided the districts based on *nagare* concept. The nagare concept firstly conducted by Toyotomi Hideyoshi the sixteenth century warlord, originated from the urban redistricting in 1587. Fukuoka city was reorganized into several blocs consist of *Ebisu*, *Daikoku*, *Doi*, *Higashi*, *Nishi*, *Nakasu*, and *Chiyo*, those units were called *nagare*. The geographical organization of the nagare is based on the street layout, recognized as the concept of street- based urban district. In the past, Hakata was the first port of call for contact, trade and diplomatic missions to Korea and China. Being one of the first ports for foreign trade, made Hakata prosperous on the other hand it brought many invaders and wars as well. Finally, Hideyoshi decided the concept of *nagare*, he remapped and rebuilt everything.

During Nagare-kaki, the event where each nagare practice oiyama in their territories, automatically that moment in particular time, some streets are closed. Each nagare are responsible to regulating the traffic during that period. Experiencing Yamakasa Festival in July, urban spaces particularly some streets, building or shrine yards are transformed to be staged and witnessed experiences. As Jamieson (2004) declared, this situation is framed play a contrast situation than a routine everyday life. That ordinary spaces turn to be a festival spaces that accommodating the kakiyamakasa parade and displaying the kazariyamakasa statues. Urban spaces suddenly change, presenting a uniqueness which can only be seen in Fukuoka.

The activity of *nagare kaki* which occupied some streets in the seven *nagare*, provide an opportunity to the local community to visit another place in this city that they have not been there before or they did not visit on normal days. Furthermore,

the concept of street based urban-district which connect people easily, encourage a social interaction among community. Mitchell (2003) noted, social interactions in public spaces are influenced by many factors, including how the spaces connect and the design, maintenance and management of the natural and the built environment.

Afterward, the next activity is *sudan yamamise* a racing practice activity in day 13th take a places in Tenjin area. This activity start on 1960 which is aimed to bring the closer relationship between old town of Fukuoka, Tenjin & Hakata. The route stretch 2,6 km from the Gofuku machi intersection through Meiji Dori street and reach the goal point at the Tenjin's Ward Office. Moreover, according to (Johansson, 2011) festival is an intentional vehicle for a city redevelopment and to unifying the various element of the city. This statement reflected by *sudan yamamise* activity. In this event, the parade of *kakiyamakasa* take place in Tenjin areas which is an effort to bring a sense of cultural pride to the community in Tenjin because in the past Hakata people claimed that Yamakasa Festival is belongs to them.

Meanwhile routes flow for *oiyama narashi* and the *oiyamakasa* are using almost the whole same street space except the last destination . The race goal of *oiyama narashi* is in Nishi stretch while *oiyamakasa* is in Susaki machi. This two activities also differentiate by the time schedule, Oiyama Narashi in the afternoon and *oiyamakasa* in the early morning. Toyota, a vice president of Hakata Gion Yamakasa Promotion Board, affirmed that the routes for *oiyama* since it was held for the first time in 1241 up to today, are still the same routes. These routes deliberately remain to keep the originality of the festival so the present people could also have ties to the festival place.

In the context of festival venue or location, based on the finding, Yamakasa Gion is a festival that promotes a social sustainability in urban spaces. This cultural festival creates a distinctiveness of Fukuoka city by presenting a unique atmosphere and activities which would enhance a sense of space belonging of the

citizen. In addition, Yamakasa Gion becomes a brand or identity of Fukuoka city. Anholt (2008) affirmed, cultural activities are a device that conceives a brand of city.

Fig. IV-6 Map **of Nagare Area for Festival Purpose**

Apart from place differentiation, Yamakasa Festival also encourages a social cohesion among citizens during the event. In 15th July, 2012 there were about 1 million people (Yamakasa Gion Promotion Association, 2012) flocked on the festival spaces. Organizer and visitor could feel the emotional ties that would strengthen sense of togetherness in urban space. The questionnaire survey revealed, majority of the visitor (61%) came to the festival in group of 2-4 people. Additionally, most of

the spectators stated their motives to attend Yamakasa Gion are to spend time with family/friends/group (42.94%) and to enjoy the activities and any kind of unpredictable things in the location (41.76%). The different type of event are likely to be able to satisfy the visitor in different need (Iso Aloha in Crompton, 1997). The visitor which mostly local citizen wants to enjoy the unique activity with a familiar face companion. Through this event they enhance sense of togetherness with family or friends.
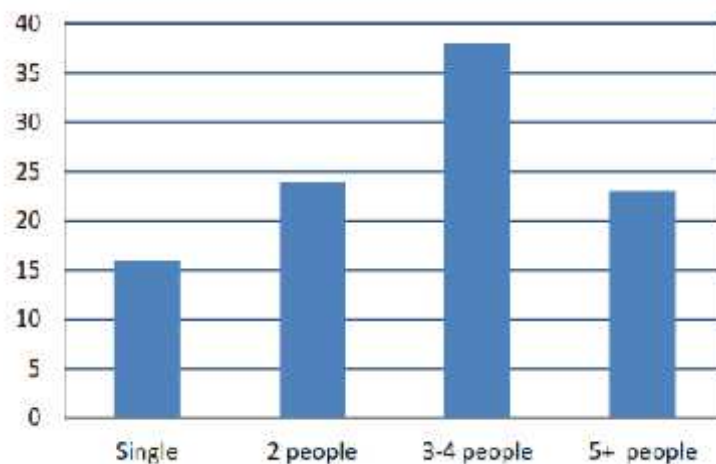
Fig. IV-7 Group of Visitor Attending Yamakasa Festival

Source : field survey

This festival bring a sense of togetherness and communal in the public spaces. IJECESS (2008) affirmed "the ability of culture to nurture the sources of cohesion & commonality, recognizing it to be the glue that grounds our sociability". Yiftahel & Hedgehock (1993) supported, that a socially sustainable city marked by vitality, solidarity and common sense of place. It characterized by the intense activities which promote a positive interaction and social cohesion. Furthermore, those enjoyable activities in urban spaces have positive relations to the citizen's quality of live that would increase their productivity. In line with Chan & Lee (2008) that

enjoying the leisure activity is one of significant success factors in socially sustainable urban development projects.
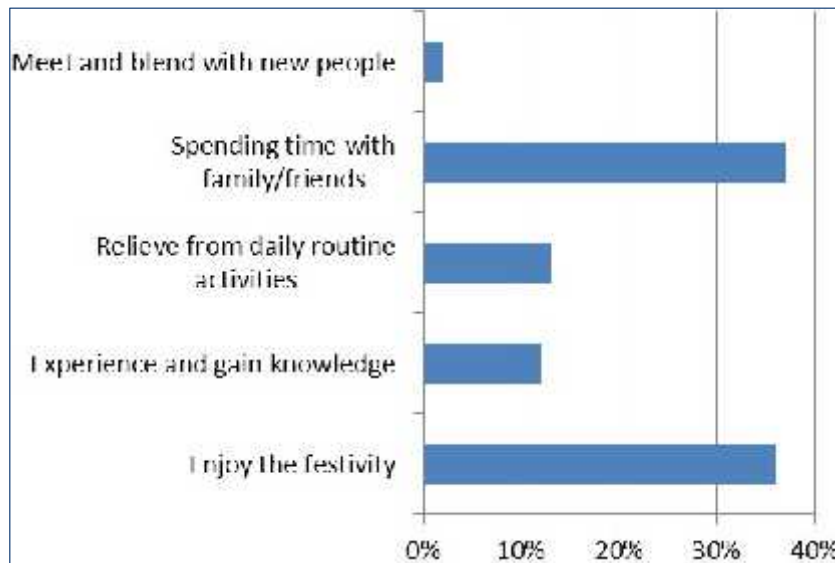
Fig. IV-8 Visitor Motivation Attending Yamakasa Festival
Source : field survey

4.5.3 Empowering local community through active participation

Yamakasa Gion festival is an ideal model of festival based community, bottom up and run by local citizen.   In this event, community plays important roles in organizing festival activities and funds. Sense of autonomy and competition among nagares are developed since the event started. They can be distinguished by the float design, the happi coat & lettering design and to recognize the duty of festival workers by differentiation color of their tenogoi cloth.

The nagare which comprised with some districts has its own autonomy government and the community treated it respectfully. A district supervisor or tobancho selected every year depend on each nagare. The tobancho , has to be fully in charge in these tasks: estimating the budget operational, negotiation with the

police for the traffic matter of their daily schedule, decided the theme float & choose the doll maker to decorate the floats, mediate if there is any problem among the districts and lastly, in general tobancho should responsible for the nagare overall and coordinates the efforts with other supervisors from all nagare. In order to help the supervisor tasks, there are some positions below the tobancho which has their own responsibilities. The entire organization member and the participants of the festival originate from each nagare where they live.

District/nagare supervisor (tobancho)	Responsible to the overall situation of his nagare and coordinating with other supervisor
Sodai, chosen from the small number of Chourou	Preparing and supervising the budget and generally serve as the representatives of the district
Torishimari, selected from aka tenogoi and one of them in charge as daigari	Directing the activities in the town, mediating and connecting the relations with the other
Aka Tenogoi, chosen from wakate and being the leader of it	Supervising the assembly and carrying of the kakiyama ; Preparing and cleaning up of the *naorai* gathering (formerly a *Shinto* ceremony); Handling of money, and all of the other arrangements that pertain to the management of the floats
Wakate or the youth crops	Carrying the kakiyama, preparing meals for the festival meetings and cleaning up afterwards, serving as night watchmen, and patrolling their districts

Fig. IV-9 Community Organization of Yamakasa Festival

Source : adopted from Yamakasa Gion Official Website

Although male is the main actor in Yamakasa Gion Festival but the female also supports this events. Mainly they help in preparing food for all of the participants. Meanwhile, many volunteers group involve in cleaning up the festival spaces. Furthermore, in terms of festival funding, community of each nagare takes responsibility on it. They raised the fund by voluntary donation, especially from the business owner and generally from the community in their nagare. The donation they received not only fresh money but also staple food for their consumption during the festival. Additionally, apart from the role as a spiritual supporter, Kushida

shrine also in charge raising the fund from anyone who interested to sponsor the event and organize a Hakata Gion Yamakasa Promotion Association. This association hosted several meeting regularly to strengthen the bond between nagare.

Fig. IV-10 Community Participation on Yamakasa Festival

Source : author and Fukuoka Now Website

The initiative of Fukuoka's citizen to volenteerly organize a cultural event is in the highest level of community participation based on Arnstein (1969) namely citizen control. In this level citizens obtain the majority of decision-making or full managerial power. A highly civic participation during festival could strengthen the relationship and togetherness among citizen which create a social capital that affected the citizen quality of life (Putnam, 1994).

Furthermore, through this festival, community in urban area of Fukuoka becomes sustainable. According to Innes and Booher (2000), sustainable community is ability

of community to collaborate with multi-stakeholder, encourages citizen participation and improves citizen quality of life by creating value-added of products and services in the local economy. One of the benefit from a festival led by community is could generate more visitor to come again (Opperman in Huang, 2010). Ultimately, this festival significantly improve the life quality of urban community.

4.6. Visitors satisfaction on Yamakasa Gion Festival

Visitors satisfaction in this chapter refers to the quality of tangible dimensions in the event. Firstly, we revealed their satisfaction on cleanliness and availability of the comfort amenities in the festival space. Result of this analysis identified majority of the visitor (81%) were satisfied about the location cleanliness and showed the same response (57,5%) with the availability of trash bin at the festival venue. In Fukuoka, local resident played a significant role through their cooperation and understanding of the importance of the beauty and the hygiene of their town. Therefore, when there is a festival, the organizer only need to provide trash bins because the urban community already have a high awareness which indicating a sense of belonging to their city.

Reachability and availability of food/drink stalls at the festival venue, is one of important variable that support visitor satisfaction. As Maslow (in Crompton 1997) said that the appearance of one need depend on the satisfaction of a more fundamental needs, after having a satisfaction in the physiological need such as food, then other needs ex social activity will be fulfilled. 81% of respondents agree that on Yamakasa Festival this facility could satisfied them. Besides the availability of vending machine and convenient store, the organizer provided spaces for street stalls. During the festival, visitor can easily find food or drink stalls in the Kushida Shrine as the headquarter of Oiyama (kakiyamakasa race competition) activity also in some streets space or corner which become a unity with festival site. Their presence added a vibrant in the urban space as the festival venue, which is not an everyday occurrence (Tschopik, 2003).

   Based on (62%) visitor response , toilet availability in the festival space are satisfied. However 72 % of them dissatisfied with the availability of sitting space in the event location. Those festival spaces (street and shrine yard) has some functions as an urban space such as accommodating public facilities (benches, public toilet, drinking fountain, telephone booth, etc), providing physical set up for leisure and cultural activities such as sitting and relaxing, eating and drinking, as well as ceremonies and parade, art performance and exhibition, etc. In the festival moment there were a lot of people come to the space, around millions of people. The organizer provided a paid temporary sitting space at the Kushida Shrine yard for the visitor but to get this seat it is very high competition makes these seats virtually impossible. The rest of spectators enjoy the Oiyama race in the pedestrian space which in the festival time the function turn to be sitting spaces.
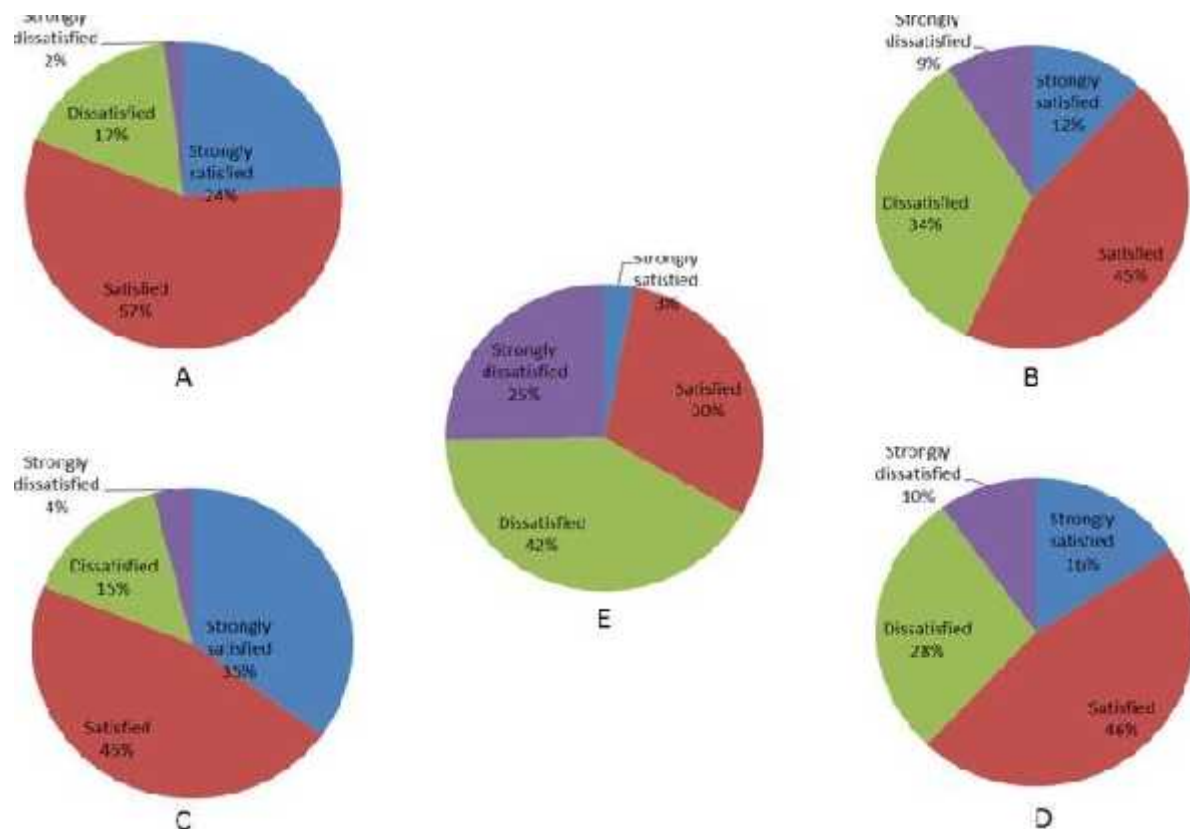
Fig. IV-11 Visitors' satisfaction on space cleanliness(A) ; Visitors' satisfaction on availability of trash bin(B) Visitors' satisfaction on reachability and availability of food stalls(C) ; Visitors' satisfaction on availability of toilet (D); Visitors' satisfaction on availability of seating space (E)
Source : filed survey

Eventually, we confirmed visitors' satisfaction on accessibility to festival space. Since the main event of Yamakasa Gion held in the early morning, transportation mode became a crucial issue. The results found that large number of visitor (70%) prefers public transport ,bus and train, as their vehicle to reach the festival venue. Moreover, 10,5% of the visitor came to the festival by foot. The visitor in prefer to choose public transport to reach the location is simply due to its efficiency and low cost. All modes of public transportation are very reliable and on time, well maintained and very clean. However based on the research, the train user 43,5% larger than bus 26,5%. The fact that buses are limited in their ability to follow the early schedule of festival and cannot hold many passengers. The research also found that most of spectators (69%) resided 1-10 km from the festival venue and 22% of them have to pass through more than 16 km to reach the festival location. Travel character & behavior should be considers if the organizer would like to predict the attendance and presence of the spectators in the future event.

4.7 Conclusion

The impact of urban development not only concern about environmental and economic issues but also social problems such as lack of social cohesion, weaken sense of place, history and cultural distinctiveness, etc. There is an urgent need towards integrated approach of sustainable urban development which combines the environmental, economic and social aspects proportionally. Cultural festival recognized as one of activities that could boost social sustainability in urban space. In that sense, Yamakasa Gion Festival in Fukuoka, Japan, possesses various characteristics that can inspire as one of the best practice to enhance social sustainability.

Based on the research finding, this festival: (1) Provides access and opportunity to discover, experience and learn more about traditional culture as a social resource. In 1872 the moment of civilization in Japan, Yamakasa festival was banned by the government. The local community overcame central government

attempt to interfere their communal festival. It revealed the high commitment of local citizen's ancestors to maintain the tradition as an important cultural practice. Clearly appears the social movement of grassroots promoting the sustainability of the Yamakasa festival, therefore the present generation could experience and learn about it. (2) Enhance sense of place belonging, strengthen social cohesion and raise quality of life. This cultural festival creates a distinctiveness of Fukuoka city by presenting a unique atmosphere and activities which would enhance a sense of space belonging of the citizen. Yamakasa Festival also encourages a social cohesion among citizens during the event. In 15th July, 2012 there were about a million people flocked on the festival spaces. Organizer and visitor could feel the emotional ties that would strengthen sense of togetherness in urban space. Those enjoyable activities in urban spaces have positive relations to the citizen's quality of live that would increase their productivity. (3) Establish active participation of local community. The citizen plays important roles in organizing festival activities and funds. Their initiative to voluntarily organize the event is in the highest level of community participation namely citizen control.

Regarding satisfaction, in overall the spectators revealed positive impressions on festival program, the space cleanliness and availability of trash bin, toilet and food stalls. However they stated less satisfied with the availability of temporary sitting space. Majority of them were revisit spectators and accessed the festival space using public transportation mainly train.

References

(1).VAN AALST I. and BOOGAARTS, I. (2002). From museum to mass entertainment: the evolution of the role of museum in cities. European Urban and Regional Studies, 9(3): 195-209

(2). Thornbury, Barbara E. (1995)"Folklorism and Japan's Folk Performing Arts." Journal of Folklore Research Vol. 32, No. 3: 207-20.

(3) WCED (World Commission on Environment and Development) (1987). *Our Common Future* (Brundtland Report), Oxford: Oxford University Press.

(4) Weber , M., (1960) Explosion of technology

(5). Sennett, Richard. (2002) The fall of public man. London: Penguin

(6) Stephen McKenzie (2004) Social Sustainability: Towards some definition. Hawke Research Institute University of South Australia Magill, South Australia

(8).Polese, M. and Stren, R,. (Eds.), (2000) ⊔e Social Sustainability of Cities: Diversity and the. Management of Change, University of Toronto Press, Toronto.

(9) Chiu R. L. H., (2003, Social Sustainability, Sustainable Development and and Housing Development: the Experience of Hong Kong, in Forrest R. and Lee J. (Eds), Housing and Social Change: East-West perspectives, Routledge, London.

(10) Colantonio, A., (2007) Social Sustainability: An Exploratory Analysis of its Definition, Assessment Methods, Metrics and Tools, OISD (EIB) WP No 1.

(11) Chan,E & Lee, G.K.L (2008) *Critical factors for improving social sustainability of urban renewal projects.* Social Indicators Research.

(12) Gehl, J. (1987) Cities for People. Washington DC Island Press

(13) Arnstein, S.R. (1969) A ladder of citizen participation. In J. M. Stein (1995) (eds), Classic Reading in Urban Planning: An Introduction. McGraw-Hill Inc: New York.

(14) Crompton, JL and McKay, SL (1997) *Motives of Visitor Attending Festival Events, Annual Tourism Research,* Elsevier Ltd.

(15) Boarnet, M & Crane, R. (2001). *Travel by Design : The influence of urban design and travel.* New York: Oxford University Press

(16) Official website of Yamakasa Gion Festival
http://www.hakatayamakasa.com/index.php

CHAPTER V

Researching Festival in Makassar City, Indonesia

5.1 Introduction

As discussed in chapter one, the other cases area chosen for this study is Makassar City in Indonesia. It is the capital of the South Sulawesi Province, one of provinces in Indonesia. Also the largest city in Sulawesi Island and Eastern Indonesia. Makassar has grown into a metropolitan city with 1,352,136 populations (Indonesia Investment Coordinating Board, 2012) (1). The city depends highly on service sectors. Restaurant and hotel service are the largest contributor, followed by transportation and communication, trading, finance. Industrial sector follows behind service (South Sulawesi in figure)(2).

Table V-1 Major Annual Event in Makassar, Indonesia

	Annual Events	Event Types	Locations	Space Types
January				
February				
March				
April				
May	Dragon Boat Festival	Cultural festival	Losari Beach	Natural Space
	Robotic Competition	IT, modern event	Graha Tata Cemerlang Mall	Internalized Public Space
June	Pets Competition	Modern event	Losari Beach Plaza	Semi Natural Space
	Bike Festival	Sport, Modern event	Clarion Hotel	Internalized Public Space
July	Clothing Festival	Garment, Modern event	Makassar Trade Centre Mall	Internalized Public Space
				Internalized Public Space
	Clothing Expo	Garment, Modern event	Graha Tata Cemerlang Mall	
August	Bedug, Patrol Competition	Cultural Festival	Karebosi Square	Public Open Space
September	Jet Ski Competition	Sport, Modern event	Losari Beach	Natural Space
	Boat Sail Competition	Sport, Modern event	Losari Beach	Natural Space
	Marine Society Festival	Exhibition	Losari Beach Plaza	Semi Natural Space
October	Jazz Festival	Modern Festival	Losari Beach	Semi Natural Space
November	Art and Cultural Festival	Cultural Festival	Graha Tata Cemerlang Mall	Internalized Public Space
December	Tallo River Festival	Cultural Festival	Tallo River	Natural Space

Source : adopted from Makassar Tourism Department

Makassar has unique characters and made this city as one of the most important tourist destination in Indonesia. It has strategic location and in the past recognized as the center activities for foreign traders such as China, Middle East, India and Europe. It is considered as a multicultural city because of the local people interacted oftenly with foreign or local visitors through trade, business and probably marriage. It is rich yet has diversity of landscape and local culture. However,

Fig. V-1 Festival Spaces in Makassar

presently Makassar faces social issues namely lack of distinctiveness and cohesion particularly in public open space. Since large cities in Indonesia, included Makassar, put more emphasis on expo and conference, being held in hotels or convention hall.

This is boosted by the statement coming from deputy minister of the Ministry of Tourism and Creative Economy indicating that since 2009 the number of foreign tourists doing MICE (Meeting, Incentive Trip, Exhibition & Conference) goes up to 40%.

Based on preliminary study, of 14 events on Makassar's major annual event calendar, only 4 of which are categorized as local cultural events, most of which are organized by the government and are held indoor. Seemingly the effort to hold cultural festivals or events is pushed aside. Additionally, large number of events was held in the internalized public space (mall). Hence, one day cities in Indonesia, Makassar included, will lose their identity and public space will be rendered useless. Therefore, Makassar City was selected as our case study because of there is tremendous potential for Makassar to learn from Fukuoka experience in preserving their local value through holding cultural festival in public open space, and in turn, promoting social sustainability.

5.2 Objectives and Methodology

5.2.1 Objectives

1. To examine the characteristic of annual event in terms type of event and type of space usage .
2. To reveal how does festival in Makassar promotes social sustainability in public space from the viewpoints of: community participation, sense of place belonging, social cohesion and quality of life.
3. To examine visitors' satisfaction on festival programs, space amenities, accessibility to festival spaces.
4. To grasp the key success factors from Fukuoka, Japan experience regarding three phenomena (accessibility, spatial behavior and social sustainability) rose on the festival days.

5.2.2 Methodology

1. Data collection

The primary data was collected through interviews of festival stakeholders and questionnaire survey on festival days.   The secondary data collected through various sources such as pamphlet, brochure and internet (official websites). The data above was supported with field observation. To fulfill the first, second and fourth objectives The data analyzed by frequency analysis with Lickert scale, combine with descriptive qualitative analysis.

2. Overview of the festival site

To reveal the role of cultural festival in promoting social sustainability, we selected Gebyar Pantai Losari Festival as a case study. The festival held in Losari Beach Plaza so called "Anjungan Pantai Losari". Appeared as one of the big public space in Makassar, this semi natural plaza located in the corridor of waterfront west coastal at Sulawesi Island.

In the period of 1930s to 1940, the morphology of Losari Beach as sandy beach brought the fishermen built many levees there. People were started glance at Losari Beach area as a fish market on 1960s to 1970s. The physical elements were developed into hotels, shops and street vendors on 1980s and influenced the change of activities on Losari Beach as recreational area.

Nowadays, Losari Beach with the presence of waterfront plaza recognized as one of Makassar landmarks. Although large number of people visiting Losari Beach Plaza but the physical condition, amenities and accessibility of this public space

unable to fully satisfy the visitor. Three major social activities occurs in Losari Beach Plaza are strolling, followed by enjoying sunset view, since this place considered as one of the most beautiful sunset view in the world. Last favorable social activity is observing people.

5.3   Result

5.3.1 The characteristic of annual event in terms type of event and type of space usage

Based on annual event calendar, there are 14 events held in Makassar City. 71% promoted modern event which are garment exhibition, jazz music festival, competition event such robotic and pet, and sport events. Only 29% promoted traditional festival. Meanwhile regarding the venue of festival, 36% were held in the internalized public spaces (mall and hotel), 28% held in semi natural space (plaza on the beach) and 28% on natural space (beach and river).

Recognized as MICE and service city in Indonesia, 36% of event in Makassar were mainly functioned as commercial event for promoting products and services. Traditional event and cultural festival which introduce the footsteps of local ancestor were seemed less popular in this city. As for the venue, those commercials event were held in the mall or hotel because visitors in that two places were prospective costumer for them. Meanwhile beach plaza or beach and river mainly used for sports and music performance because these events invited and targeted people from all social classes to watched on it.

5.3.2 Sense of place belonging, social cohesion, quality of life and community participation on festival days

A total number of 170 respondents participated in questionnaires survey. From which 44% were male and 56% female. Most of them are young people with age bracket of 16-29 years old (56%), 30-59 years old (28%) and < 15 years old

(15%). The research found that most of spectators in Makassar (82.35%) are resided 1-10 km from the festival venue.

Table V-2 Characteristic of respondents in
Gebyar Pantai Losari Festival

Gebyar Pantai Losari 4th- 10th June, 2012 n : 170	
Characteristics	**Percentage**
Gender Male Female	44% 56%
Age < 15 16-29 30-59 60+	15% 56% 28% 1%
Group Size 1 2 3-4 5+	17% 36% 28% 19%
Transportation Public Private	18% 82%
Distance from place of origin to festival space a.1-5 km b. 6-10 km c. 11-15 km d. > 16 km	33% 49% 16% 2%

Compare to the visitors of festival in Fukuoka, the number of senior visitor in Makassar were counted very small. Based on the observation, large number of young visitors were gather, standing and jostle in front of the stage performance. It seemed that kind of situation was unpleasant and unsafe for senior visitors. Another different behavior compare to visitors in Fukuoka is transportation mode selected on festival days. Majority of visitors in Makassar prefer to ride their private vehicle to reach the festival space. This behavior resulted traffic jam on the streets lead to

festival space. Unintegrated between public transportation service and urban activity such as festival made people prefer to use private vehicles.

Source : Retrieved from official website
of Gebyar Pantai Losari Festival

Makassar Government expected Gebyar Pantai Losari Festival to be the core event of national exhibition. It was firstly held on June 2012, the aims are introducing local product to the broader market through exhibition. Promoting tourism objects in Makassar. Lastly, enhancing sense of belonging of citizen through cultural traditional performances.

During the period of festival, in a week Losari Beach Plaza visited by approximately a thousand people each day, ten times larger than in normal day (Fajar, 2012). Meaning that, this festival bring a sense of togetherness and communal in the Losari Beach Plaza (Fig V-2) as one of public spaces in Makassar. The visitor coming to festival majority with 2 or 3 companions with the main motive

to relieve from daily routine activities, as presented in Figure V-4. Yiftahel & Hedgehock (1993) supported, that a socially sustainable city marked by vitality, solidarity and common sense of place.It characterized by the activities which promote a positive interaction and social cohesion.

Acting as organizer in this festival is Dinas Pariwisata (Makassar Government Tourism Board). They make the planning as well as implements it (Fig. V-5). Some locals are invited to act as performers. To finance the event, the committee levies some money from the exhibition attendants and sponsorships. It seems that the local government is less concerned with the participation of the citizen in urban activity. Makassar community involvement categorized as manipulation, is in the highest level of non participation based on Arnstein ladder (1969) (3). This is the category in where power holders do not enable people to actively participate, resulting lack of sense festival belonging to the community. The local government did not support the concept of sustainable community, according to Innes and Booher (2000), sustainable community is ability of community to collaborates with multi-stakeholder, encourages citizen participation and improves citizen quality of life by creating value-added of products and services in the local economy. Another bad side is that the sustainability of the fest is in question.
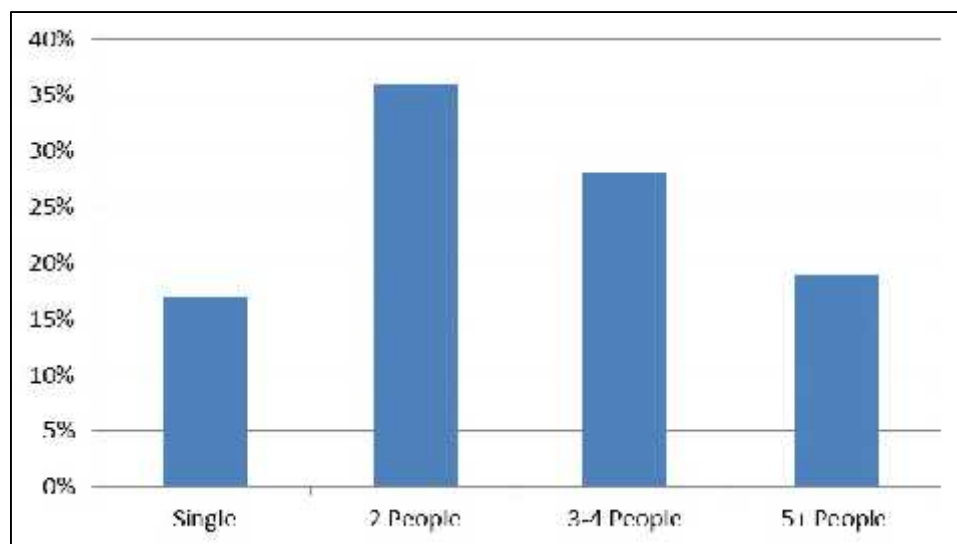
Fig. V-3 Group of Visitor Attending Festival in Makassar
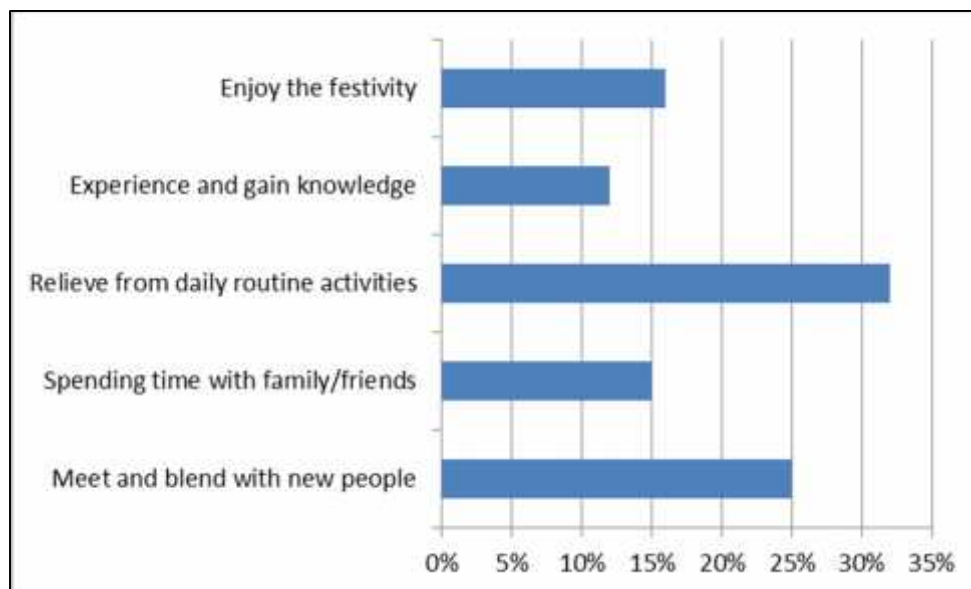
Fig. V-4 Visitor Motivation Attending Festival in Makassar
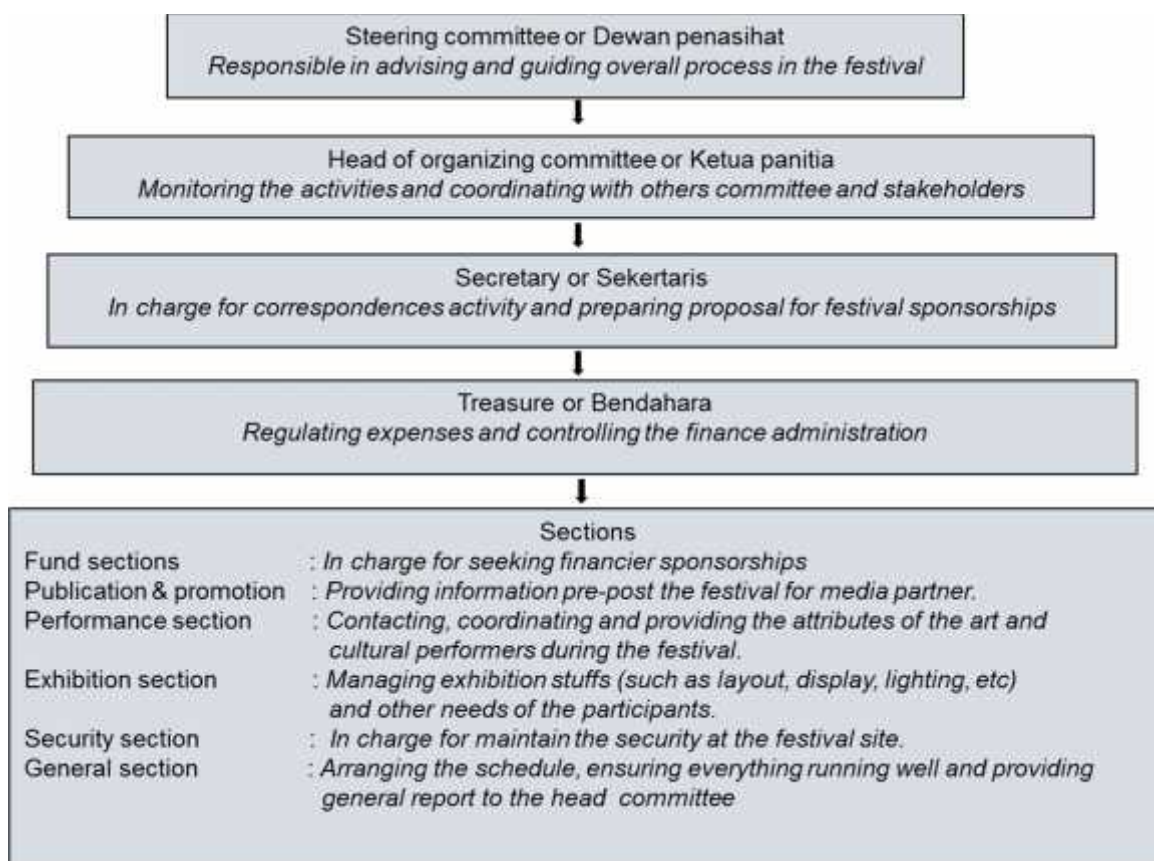
Fig. V-5 Organizational Chart of Festival in Makassar

5.3.2 Visitors' satisfaction on space amenities and accessibility to festival space.

The result of questionnaire survey identified 61,76% of Makassar visitor were dissatisfied about the location cleanliness (Fig. V-6.A). Moreover 52,93% showed the same response, dissatisfied with the availability of trash bin at the festival venue (Fig.V-6.B). These could be an urgent issues for the organizer, because dissatisfied visitor are not likely to return to the same festival in the future (Chen, 2012).

Based on
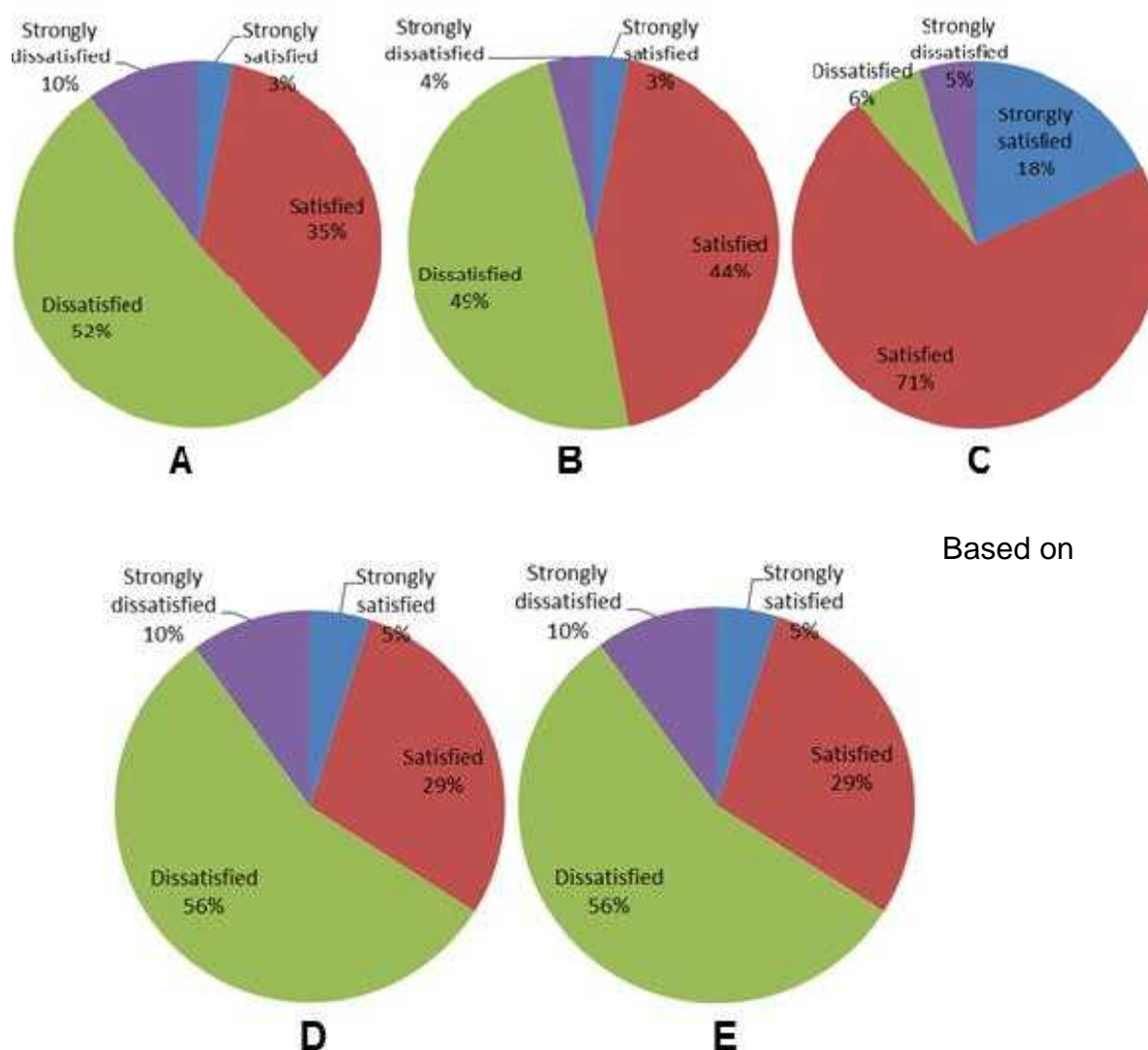
Fig. V-6 Visitors' satisfaction on space cleanliness(A) ; Visitors' satisfaction on availability of trash bin(B) Visitors' satisfaction on reachability and availability of food stalls(C) ; Visitors' satisfaction on availability of toilet (D); Visitors' satisfaction on availability of seating space (E) in Makassar Festival

Source : field survey

Furthermore, are 71.17% of Makassar respondents were satisfied on it (Fig.V-6.C). Makassar's visitors (76,46%) were dissatisfied on the toilet availability (Fig.V-6D). The location is not strategic; it is located in the basement and there is no signboard indicating vital information.   Only one room is found in man and woman toilet respectively.

The result identified 66,47% of Makassar visitor were dissatisfied of sitting space availability (Fig.26.E). Losari Plaza, being the venue of Gebyar Pantai Losari, only has few sets circle of benches.. Concrete sitting bench is also available but not in good shape. The committee seems unaware toward this. The idea behind it is that the committee is hoping the visitors will keep moving while having their eyes on the products showcased. In fact, on the contrary, keeping them moving will only make them feel tired to finally need a rest. Comfort and facilities are two vital aspects for the committee to bear in mind for future hosting.

5.6. Key success factors based on Fukuoka, Japan experience on the festival days.

5.6.1 Accessibility
 Perceived accessibility on pedestrian space during Hakata Dontaku Festival strongly related with visitors satisfaction on street amenities. In this research, street amenities consist of comfort facilities, greeneries, and scenery.

The availability of permanent street furniture along the street where festival held, which includes benches, vending machines, and garbage cans, could heighten the image of a street and add an incentive for people to linger along it.

The greenery along the street where festival took place not only provided shade and shielded visitors from rain, but also added visual interest. Moreover, the sheer variety of buildings and the beautiful architecture enhanced the street's attractiveness.

Therefore, users' high satisfaction with amenities even during crowded events could clearly be attributed to the ample and well-designed
pedestrian space along the street where festival held.

5.6.2 Spatial behavior

Through Hojoya Festival, private public spaces namely Hakozaki Sando Street and grounds at/around Hakozaki Shrine, became lively spaces compare to the daily usage which   mostly only for a transit point instead of a place for social interaction. To this point, festival could generate spatial behavior in terms of static and dynamic activity.

Festival ornaments and temporary stalls have transformed an ordinary space into an attractive one. This attractiveness invited pedestrian to spend longer on walking distance and walking duration.

Space characteristics by the means of accessibility, street material, seating facilities, greeneries and cleanliness, affected the distribution of pedestrian static behavior

5.6.3 Actual use of space

A famous festival based on community so called Yamakasa Gion Festival, possess characteristics that can inspire as one of the best practice to enhance social sustainability.

The festival provides access and opportunity to discover, experience and learn more about traditional culture as a social resource.   High commitment of   local citizen's ancestors to sustain the cultural tradition for their future generation as an important cultural practice.

The festival enhances sense of place belonging, strengthen social cohesion and raise quality of life. It creates a distinctiveness of Fukuoka city by presenting a unique atmosphere and activities which would enhance a sense of space belonging of the

citizen. It also encourages a social cohesion among citizens during the event. In 15th Those enjoyable activities in urban spaces have positive relations to the citizen's quality of live that would increase their productivity.

5.7 Conclusion

This chapter was intending to reveals how does festival in Makassar, Indonesia promote social sustainability in public space. Additionally, visitors' satisfaction on festival programs, space amenities, accessibility to festival space was examined. Lastly, key success factors from Fukuoka, Japan experience regarding three phenomena (accessibility, spatial behavior and social sustainability) rose on the festival days was presented.

Gebyar Pantai Losari Festival which held in Losari Beach Plaza, was selected as the case study. Acting as organizer in this festival is Dinas Pariwisata (Makassar Government Tourism Board). It seems that the local government is less concerned with the participation of the citizen in urban activity.

Related to the satisfaction on space amenities, it can be concluded that visitor in Makassar, although they feel satisfied over the activities, they are dissatisfied with the surroundings environment as well as limited space facilities. Regarding travel behavior, the visitor prefer private vehicle to reach festival space. However it creates trouble such as traffic congestion at the festival space and a lack of parking space. This chapter also had summarized problems were occurred on festival days. Ranged from the problems regarding people or community, place or public space, accessibility and program.

Based on Fukuoka, Japan experience there are several lessons learnt

summary as follow:

Table V-3 Summary of Lesson Learnt from Fukuoka, Japan

Aspects	Lesson Learnt
Pedestrian Accessibility	It is a vital to provide, either permanent or temporary, street furniture to fulfill pedestrian satisfaction on street, particularly during crowded event such as festival.
Spatial Behavior	The presence of festival ornaments, temporary stalls and performance, transformed an ordinary space into an attractive one. It is an effective way to generate static and dynamic activities which is link to social interaction in public space.
Actual use of space	The space utilization on festival day is reliable to sustain local culture tradition, sense of place, social cohesion and enhancing citizen participation.

Source : author

References

(1) Indonesia Investment Coordinating Board (2012). Badan Koordinasi Penanaman Modal Indonesia (BKPM)

(2) South Sulawesi in figures (2012). Badan Pusat Statistik (BPS) Provinsi Sulawesi Selatan: Sulawesi Selatan dalam angka.

(3) Arnstein, S.R. (1969) A ladder of citizen participation. In J. M. Stein (1995) (eds), Classic Reading in Urban Planning: An Introduction. McGraw-Hill Inc: New York.

(4) Chen, Wen-Chiang., Cheng-Fei Lee and Ling-Zhong Lin (2012) Investigating factors affecting festival quality: A case study of Neimen Song Jiang Jhen Battle Array, Taiwan. African Journal of Marketing Management Vol. 4(2), pp. 43-54.

(5) Official website of Gebyar Pantai Losari Festival
http://dokumen.tips/documents/gebyar-pantai-losari.html

CHAPTER VI

Conclusion and Recommendation

6. 1 General summary

Public open spaces are very important elements in a city. Preserving and maintaining a livable open space is considered as an essential aspect in urban environments. Cultural festival recognized by many cities as an interesting activity that could create a lively vibrant space. Municipalities encourage the providence of cultural festival to invite citizen lingering in the public space.

Fukuoka City in Japan, which has been an inspiration for this thesis research, benefits their city in many ways by holding cultural festival in public open space. On the other hand, a city like Makassar in Indonesia faces issues of lack distinctiveness and social cohesion in public open space. Whereas the richness and the diversity of landscape, human, cultural values and climate of Makassar, have made this city as one of the most important tourist destination in Indonesia. Therefore, Makassar needs to learn from Fukuoka experience in enhancing the social and physical

function of public open space through cultural festivals.

This research aimed to examine what people want and do in public spaces during three famous festivals in Fukuoka City, Japan based on three interesting phenomena raised namely pedestrian accessibility, spatial behavior and actual use of space. Finally, the findings would be grasped as lesson learnt for Makassar City, Indonesia in enhancing the function of public open space.

6. 2 Result

Based on Fukuoka experience, the outcomes of perceived accessibility to pedestrian space are :

- Among amenities, safety and mobility, amenities are the most significant variable that influences perceived accessibility during festival days.
- On festival days, pedestrians tend to ignore the long distance from or to the transit point.
- The fulfillment of pedestrians' basic needs affects their satisfaction and perceived accessibility both in normal and festival day.

The significance role of festival as one of the most important elements that generates social activities in any types of public open space, has illuminated:

On dynamic Behavior

- Visitor tended to choose different entry-out point if its offered interesting view.
- First visited destination influenced by two factors which are motivation and space density.
- Space attractiveness is one of the strong reasons on visitors' behavior in spending longer time and distance compare to the normal days.

On static Behavior

- There were 16 static behaviors captured on festival days. Window shopping, shopping, standing & talking were three major static activities.

- Visitors' static behavior mainly influenced by: the presence of stall, the stalls layout; supporting amenities such as seating space (preferably has a free access : concrete wall).

From this study, actual use of space on festival based community in Fukuoka that can inspire as one of the best practice to enhance social sustainability in public space were understood :

- Provides opportunity to access traditional cultural festival as a social resource. The local community overcame central government attempt to interfere their communal festival. It revealed the high commitment of local citizen's ancestors to maintain the tradition as an important cultural practice. Clearly appears the social movement of grassroots promoting the sustainability of the Yamakasa festival, so then the present generation could experience and learn about it.

- Enhance sense of place belonging, strengthen social cohesion and raise quality of life. This cultural festival creates a distinctiveness of Fukuoka city by presenting a unique atmosphere and activities which would enhance a sense of space belonging of the citizen. There were about a million people flocked on the festival spaces. Organizer and visitor could feel the emotional ties that would strengthen sense of togetherness in urban space. Those enjoyable activities in urban spaces have positive relations to the citizen's quality of live that would increase their productivity.

- Establish active participation of local community. The citizen plays important roles in organizing festival activities and funds. Their initiative to voluntarily organize the event is in the highest level of community participation namely citizen control.

The case study of Makassar City in Indonesia, revealed :

- Makassar events were held in the internalized public space (hotel or mall) mainly functioned as commercial event for promoting products.

- Increasing number of visitor to Losari Beach Plaza on festival days, indicated this festival success to bring a sense of togetherness and communal in the public space.

- The event helped them to shift a while from their daily routine, raised their happiness through watching interesting activities.

- Local community involvement in city's event rated very low,

- Visitor in Makassar, feel satisfied over the performances instead of the exhibition as the main event. Majority of them are dissatisfied with the space cleanness as well as limited space amenities and establish vital links in the city through festival.

6.3 Lesson Learnt from Fukuoka City

- The fulfillment of pedestrians' basic needs affects their satisfaction and perceived accessibility both in normal and festival day. Meanwhile, adding temporary amenities on festival days would help visitors to achieve higher level satisfaction.

- Space attractiveness is one of the strong reasons on visitors' dynamic and static behaviors in spending longer time and distance compare to the normal days.

- The actual use of space on festival could give opportunity for local people to discover and experience traditional culture, enhance sense of place belonging, strengthen social cohesion and stimulate community participation.

6.4 Research contribution

- With the knowledge from perceived accessibility study on pedestrian space, urban planners can determine the priority of pedestrian needs particularly in temporary and mass activities such as festival. If the pedestrian space has amenities, good quality of pathway, safe, has pleasant atmosphere and supported with temporary amenities such as seating facility, planners could feel more assured of that location would help pedestrian to achieve higher satisfaction in public space especially in festival days, where street used as festival space and people utilize pathway not only for walking but also for sitting.

- Through the study on static and dynamic activities, planner could emphasize that creating activities ,in terms of festival, on any type of public spaces include public private space such as street in shrine area could stimulate social activities. Planner could add attractive things such as temporary stalls and set up a good space layout where people interested to explore and stay longer in public space.

- Research on the actual use of space during festival, helps planners to evaluate people experiences on public space. The history of festival recommended values which promotes social sustainability where local people could discover and experience traditional culture, enhance sense of place belonging, strengthen social cohesion and stimulate community participation.

- In general, the planning and designing of urban public spaces has a strong impact on the lively of space and thereby also the urban sustainability. The city needs to promote a multifunctional public spaces and a wide range of services, facilities and recreational activities. All complementary elements should be places in human relationships. Vibrant and vivid cities, where there is a high level of human interaction and activities promote inspiration and stimulation due to their richness in experiences in the life between buildings. Where there are activities such as festival happenings in the city

6.5 Recommendations for Makassar City

- Improve the physical condition and quality of pedestrian space through government aid and public financing. Involve private sector in providing additional comfort facilities on festival days.

- Create events or interesting activities that invite people to enjoy the public open space longer. Propose collaboration among local communities to manage the event or activities together.

- Identify the traditional cultural event, introduce it to young generation and held it consistently to sustain the presence, utilize more public open space as the venue for those activities which can be access freely by all the people, improve community participation in organizing festival through social network.

Appendixes

1. Questionnaire Sheet on Hakata Dontaku Festival

Variables	Optional Answers
Gender	a. Female b. Male
Age	a. < 15 years old b. 16-29 years old c. 30-59 years old d. > 60 years old
Mode of transportation	a. Private vehicles b. Bus c. Train d. Walking
Amenities Availability of comfort facilities is very helpful during walking on pedestrian space.	a. Strongly agree b. Agree c. Disagree d. Strongly disagree
Presence of greenery creates convenient walking environment, it provides shade and shielded.	a. Strongly agree b. Agree c. Disagree d. Strongly disagree
Interesting scenery (buildings and architecture) creates pleasant walking activity	a. Strongly agree b. Agree c. Disagree d. Strongly disagree

<u>Safety</u> Feeling safe from any crimes when walk along	a. Strongly agree b. Agree
pedestrian spaces on festival days.	c. Disagree d. Strongly disagree
Feeling safe from being hit by bicycle since the mode separation sign is available	a. Strongly agree b. Agree c. Disagree d. Strongly disagree
Feeling safe from traffic accident since traffic light is working and installing properly.	a. Strongly agree b. Agree c. Disagree d. Strongly disagree
Feeling safe from slip/fall accident since the pavement has a good quality.	a. Strongly agree b. Agree c. Disagree d. Strongly disagree
<u>Mobility</u> Walking freely and ease on pathway during festival days.	a. Strongly agree b. Agree c. Disagree d. Strongly disagree
Width of pathway accommodates large number of visitor and allows them to maintain distance among other visitors.	a. Strongly agree b. Agree c. Disagree d. Strongly disagree

A tolerable distance from transit point to pedestrian spaces along festival route.	a. Strongly agree b. Agree c. Disagree d. Strongly disagree
Perceived Accessibility Overall perception on accessibility	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy

2. Questionnaire Sheet on Hojoya Festival

Variables	Optional Answers
Gender	a.Female b.Male
Age	a.< 15 years old b.16-29 years old c. 30-59 years old d. > 60 years old
Place of origin	a.Higashi Ward b.Out of Higashi Ward
Mode of transport	a.Subway b.Bus c.Private vehicle d.Walking
Visitation	a.First time visit b.Repeat visit
Space preference	a.Street/stalls space b.Religious space
Attractiveness Attractiveness of stalls and festival ornament.	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy
Attractiveness of festival performances.	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy
Space cleanness.	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy
Accessibility	a. Strongly satisfy b. Satisfy

Accessibility from/to main road.	c. Dissatisfy d. Strongly dissatisfy
Accessibility from/to subway station.	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy
Flow arrangement during peak time	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy
Facility Availability of seating space.	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy
Availability of toilet	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy
Availability of trash bin.	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy
Availability of greenery	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy
Availability of safety guard	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy

Availability of lighting	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy
Availability of sign board	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy

3. Questionnaire Sheet on Yamakasa Gion Festival

Variables	Optional Answers
Gender	a.Female b.Male
Age	a.< 15 years old b.16-29 years old c. 30-59 years old d. > 60 years old
Distance from place of origin to festival space	a.1-5 km b. 6-10 km c. 11-15 km d. > 16 km
Mode of transport	a.Subway b.Bus c.Private vehicle d.Walking
Visitation	a.First time visit b.Repeat visit
Companionship	a.1 b.2 people c.3-4 people d. > 5 people
Festival program	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy

Space cleanliness	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy
Availability of trash bin	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy
Reachability and availability of food stalls	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy
Availability of toilet	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy
Availability of seating space	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy

Motivation coming to festival	a. Meet and blend with new people b. Spending time with family and friends c. Relieve from daily routine activities d. Experience and gain knowledge e. Enjoy the festivity

4. Questionnaire Sheet on Gebyar Pantai Losari Festival

Variables	Optional Answers
Gender	a.Female b.Male
Age	a.< 15 years old b.16-29 years old c. 30-59 years old d. > 60 years old
Distance from place of origin to festival space	a.1-5 km b. 6-10 km c. 11-15 km d. > 16 km
Mode of transport	a.Private vehicle b.Public transportation
Travel convenience	a. Strongly satisfy b. Satisfy c. Dissatisfy d. Strongly dissatisfy
Visitation	a.First time visit b.Repeat visit

Companionship	a.1 b.2 people c.3-4 people d. > 5 people
Festival program	e. Strongly satisfy f. Satisfy g. Dissatisfy h. Strongly dissatisfy
Space cleanliness	e. Strongly satisfy f. Satisfy g. Dissatisfy h. Strongly dissatisfy
Availability of trash bin	e. Strongly satisfy f. Satisfy g. Dissatisfy h. Strongly dissatisfy
Reachability and availability of food stalls	e. Strongly satisfy f. Satisfy g. Dissatisfy h. Strongly dissatisfy
Availability of toilet	e. Strongly satisfy f. Satisfy g. Dissatisfy h. Strongly dissatisfy
Availability of seating space	e. Strongly satisfy f. Satisfy g. Dissatisfy h. Strongly dissatisfy

Motivation coming to festival	e. Meet and blend with new people f. Spending time with family and friends h. g. Relieve from daily routine activities h. Experience and gain knowledge i. Enjoy the festivity