



فصلنامه مدیریت شهری
(ویژه نامه لاتین)

Urban management

No.43 Summer 2016

■ 21 - 30 ■

Received 12 Oct 2015; Accepted 2 Jan 2016

The Reproduction of the Spirit of Place Identity in Architecture and Urban Structure, Case Study: Al-Ghadir Neighborhood in Kerman

Hoshang ForoughmandAarabi¹ -*Department of Architecture, South Tehran Branch, Islamic Azad University, Tehran, Iran.*

Abstract

The intention of this paper is to define the concept of the spirit of place, and then to identify methods for its preservation in historical urban contexts. In fact, this study seeks to answer the question whether the spirit of the place and its components can be derived from tissue structure to improve? And whether we can weave his old identity in psychological indicators - human behavior found? Finally, the aim of this methodology is to help researchers make an objective analysis and evaluation related with the very delicate subject; the spirit of the place and its comprehensible meanings from tangible features to intangible ones. The study hypothesis claims that the psychological component concepts, behavioral and moral spirit of the place can be viable tissue residential neighborhoods. This claim qualitative research design and analysis of research by using descriptive derived from Kerman al-Ghadeer neighborhood residents use the results of the survey population. And the spirit of the place and identity of contingency tables between two components in the sample studied is proof space.

Keywords: *identity, Sense of place, spirit of place, texture, kerman city.*

1. Corresponding Author, Tel:09128186848, Email Address: h-foroughmand@yahoo.com

Introduction

Understanding and preserving spirit of place in a historical urban context is a difficult and complicated subject, given that such a spirit is formed from both tangible and intangible features. No doubt the old textures we have the originality, identity, character and integrity are indescribable and must have proved his immortality for love in the hearts and souls try to maintain these precious gems. But it must be acknowledged that the analysis of objective knowledge and research have pondered deeply striking and have not. The essence and mystery that lies at the heart of these spaces, or their souls and We've been accustomed to neglect. Where lies the truth of the subtleties and hidden secrets that can be seen in total but the content of the understanding that we have been able to offer its roots as templates to clear the way for our built environment. Initially this password has been manifested in dexterity Architecture Foundation Inspired by the ideas within their religious faith and sincerity to create valuable and lasting in the most beautiful way possible efforts have been appointed and they have lasting value. The beauty of our identity is our mission? Can I re-components like attachments, beliefs, traditions, human dependence and attachment to the principles of ethics and conduct in the context of help in maintaining and reliability? Spirit of place (or soul) refers to the unique, distinctive and cherished aspects of a place; often those celebrated by artists and writers, but also those cherished in folk tales, festivals and celebrations. It is thus as much in the invisible weave of culture (stories, art, memories, beliefs, histories, etc.) as it is the tangible physical aspects of a place (monuments, boundaries, rivers, woods, architectural style, rural crafts styles, pathways, views, and so on) or its interpersonal aspects (the presence of relatives, friends and kindred spirits, and the like). Consequently, the place is formed through time by its unique and distinctive character, and is the base of both a building and its users. Nevertheless, build-

ings are erected out of the "spirit" of place, increasing the meaning of the place, and act in harmony to create a cultural landscape. In this context, human beings are responsible for giving "spirit" to place through their touches and their logical experiences between the buildings and the place. As Alexander states:

"There is a central quality which is the root criterion of life and spirit in a man, a town, a building, or a wilderness....In order to define this quality in buildings and in towns, we must begin by understanding that every place is given its character by certain patterns of events that keep on happening there....These patterns of events are always interlocked with certain geometric patterns in the space. Indeed, as we shall see, each building and each town is ultimately made out of these patterns in the space, and out of nothing else: they are the atoms and the molecules from which a building or a town is made" (Alexander 1979: ix-x).

Research Methodology

Research strategies within the structure - The research of qualitative studies. On the one hand theoretical approaches - descriptive in history and literature and on the other hand designed to evaluate the conclusions and postulates - inductive content analysis is a sort of will. In this study, we make up the population of Kerman al-Ghadeer neighborhood residents. In this community of 100 people sampling method to collect data systematically on a residential block in the (=2K) is used. Data collection was conducted through a survey of the neighborhood. Tried to questionnaires in this study is an efficient tool to achieve the objectives and hypothesis. This questionnaire has been closed and is designed in the form of 14 questions. All results of the study SPSS 18 software processing. Review the analytical results using contingency tables and chi-square test, Fisher's exact test and Cramer coefficient done.

Theoretical Foundations

Texture identity

The controversy surrounding tissue including

the identity of Pallasmaa [19: 1385], we start saying that it “does sustainable architecture and praises. The place where there is something for survival, architecture can not exist is”. Old bone, the man - who once abide environmental and community spirit in the historical, geographical landscape of objectivity give [Transyk, 144: 1986]. The stable Transyk belief and identity implies that the city will always retain its identity. But the conventional wisdom has said that art should seek to build human and permanent effect on him, Not that led to the temporary effects upon disconnection of art, it also wiped out the positive effects [Naghizadeh and Amin Zadeh, 98: 1382]. The traditional context with the same look we were looking for, because the tissue due to our traditional identity and that people have an emotional interest in it; This is because they Brdarnd□ certain quality and complexity associated with the order and coordinate specific patterns in their behavior and structure.

Spirit of place is an elusive phenomenological concept defined by various disciplines. The conceptual approach to the meaning of spirit of place emphasizes that, it is created through history in a particular place of a town or a city, and requires an individual method of approach in conservation activities (Cullen 1961; Conzen 1966, 1975; Sharp 1969; Worskett 1969). Christian Norberg-Schulz in the 1980s explored the character of places and their meanings to the local residents. He stressed that place means more than merely location, as there exists a “spirit” which cannot be described by analytical and/or scientific methods. He proposed a phenomenological method in order to understand and describe the “spirit” of the place through a depiction of its physical features and an interpretation of the human experiences within that place.

Alireza ghahri believes that immigration Bvmydr residents of worn out tissues causing destruction of cultural structures - social, and designers should pay more attention to the environment from the perspective of human be-

havior. He believes that if incentives for tissue preservation and continuation of life appear in its current residents will be the best investment and guardians of these centers that they would be pleasant and tissue identity [Ghahari, 81: 1380]. This means that tissue is directly related to the interests of stability and relationship with neighborhood residents under its sphere of influence.

In other words, John Ruskin wrote in the book *Lights mind*: In fact, the greatness and beauty of a stone or gold used in its context But its beauty to its identity and memories and witnessed the events of that space is [Kapon, 40: 1383]. But obviously tissue is never fixed and unchangeable, but it changes over time and retains its features. Respect for basic features meant to repeat it, but the meaning and interpretation is consistent readability. And look Schultz says phenomenological As a result of this expression of identity is closely associated with identity context means that the tissue has a higher identity values are more durable [Schultz, 14: 1388].

In the words of our identity in the context of the value of physical, behavioral and develop urban structure which can be considered an indicator of its beauty tissue. We believe that due to its innovative design and the proper tissue that is Mandgarmy. Sustainability depends on cosmetic tissue, because identity is a kind of revival of the values that define the nature of beauty in traditional thinking is in fact the same.

Peter Smith from the perspective of the identity of a space to influence its beauty depends on the human psyche If you impress cognitive tools into three grade levels (fashion), medium (light) and deep (eternal) applies. In view of the rapid transfer of tangible beauty to the beauty of the identity of the sacred space of beauty and value of human existence in the deeper layers of permeable know [Jafari, 67: 1378]. This view of romantic notions of beauty and a degree of stability refers tissue.

Identity, form a continuation of historical and



فصلنامه مدیریت شهری
(ویژه نامه لاتین)
Urban Management
No.43 Summer 2016

cultural continuity is looking for. Lasting phenomenon, a phenomenon has evolved and it has managed over time to remain despite all the political circumstances, the analysis finds and reviews judgment reference. Therefore, when we say, for example, an urban spirit, the true, and as a result of the effect of gravity effect is satisfactory. What comes out of the discussions that the existing urban fabric, like every other living soul that lives for its reliability spirit it must be lasting and sustainable. Therefore, to understand and further develop the concept of semantic and conceptual perspective, consider the spirit of the place.

Besides enduring the root word of the word letter Dehkhoda come and stay and look like someone who is in a long stay or permanent, or songs that remain to be staying. And on the other hand term stability of the firm, fixed, eternal and permanent imply.

Plato's principle of being a model being considered is a measure of long-lasting beautiful surroundings. He is a traditional man who knows that his loyalty to reveal originality And in fact loyal to the traditional originality thinks [Binay motlagh, 75: 1385].

In fact, it should be stated that loyalty and keeping with tradition, authenticity guarantee and therefore will bring lasting beauty. But we should not ignore the fact that what life increases the beauty of a phenomenon, along with concepts and meanings. With the incorporation of symbolic meaning to the formal beauty can increase the beauty of life. But it must be said that the symbolic concepts can be received by the people must be rooted in their beliefs and who are not able to create a symbol for people. Experience has shown that the architects were successful in their architectural beauty of the people have chosen the symbolic meaning Manus [Tahbaz, 75: 1382]. Jung's collective unconscious and psychologically issue raised archetyped and believes that the collective unconscious common to all mankind, including mythology and include a combination of mental images that the sym-

bolic meaning is universal and has the identity space [Pour Afkari, 797: 1376].

Behaviorists such as Brian Lawson and Jennifer Cross to experience the importance of treating people with respect and Believe that the relationship between urban form and function in tissues that come with time and repetition to the people And evokes the symbolic language of form and function are associated with solidarity.

Gibson ecological point of view refers to the importance of culture and believes that social customs, beliefs and knowledge of the values and symbols of community and identity in understanding the role of Mhmyayfa the environment. Norbert Wiener sociologist believes that the concepts that people receive from their surroundings are symbolic representations of physiological characteristics, social and psychological depends on them and Their deployment environment is beautiful and long-lasting [Lang 1987: 97].

Spirit of the place

In the introduction to this topic should be noted that two basic approaches in the areas of intellectual phenomenology and psychology in defining a sense of place there. At first, the look is phenomenological approach, a sense of place means features non-material and conceptual location close to the spirit of the place is defined. Christian Norberg-Schulz, Yi-Fu Tuan, Edward Ralph, it Batymr, Kenneth Frampton, Christopher Alexander and David Simon, including theorists who look to the place of the phenomenological aspects. Schultz perceived spatial location memories defines the human experience and emotions. In his view, "local places to Bashydn human beings" [Schultz, 14: 1388].

Ralph place and space in the book explains: The basic meaning of the nature or location of the specific situation and experience of local residents and physical appearance does not occur But all these vital features of a place or in other words the authenticity of the place. "He knows the places and events combine space

with memories and a sense of place and continuity with the past than it knows" [salvesen, 2002: 54].

As I said, the structure of a place, if not written in stone, but that does not mean that the sense of place in people, not necessarily to tissue changes or disappears. Sustainable places prerequisite for human life, as a result of the places that has been persistent and have the necessary conditions for life and have maintained their originality [Schultz, 187: 1388]. From this point of view man to experience sensory, emotional and spiritual needs specific to their environment and The sense of place is the catalyst that makes the environment a place to [Falahat, 59: 1385].

Iranians have always had a look at the psychological to the formation of the spatial structure of the local context. Falamaki psychological approach, a sense of place and neighborhood physical surroundings- the same ceremony spatial relationship based on the knowledge of spatial behavior of local residents and textures knows [Falamaki, 78: 1387].

Environmental psychologists believe that strengthening emotional bonds with the places in overcoming the present crisis of identity and authenticating it is essential. The world is constantly changing, the man gives a sense of stability and immortality [Hay, 1998: 5]. Environmental psychology, emotional interaction between people and place as the "sense of place" is studied In addition to achieving greater sense of location, sense of belonging, attachment to the space, security, identity and authenticity strengthen in humans.

On the other hand a collection of anecdotes and stories that accompanied the place which the individual and collective social belonging in place are effective in causing [Habibi, 20: 1378]. This sense of place in such a way to lead the union of a man who considers himself part of the site Based on their experience of signs, meanings and practices, role makes for places in mind.

Findings

As you review past experience shows that the most effective way is always to strengthen the spirit of the place. And historical monuments in any context, in terms of features is its unique texture. Maintain assured through oral or maintain physical works and urban monuments, including monuments, architectural style buildings, graffiti and even place names can be effective in lasting tissue. By benefiting from the discussions can be concluded that in our view one of the things that contribute to the quality of space, use of similes, allusions and metaphorical. Rooted in the beliefs of each people and the life that gives meaning to the environment. We suggest he is relying on the notion of location and spatial factors affecting the interaction between people and place social characteristics - physical encounter with humans, the ability to make a positive link Which can be a beautiful way to strengthen the urban tissue.

Three aspects of human interaction and environment Daneshpur and others [37: 1388] consensus on its effect on the sense of place are the interaction of cognitive, emotional and behavioral locations, we believe that the physical characteristics, activity and location means can affect the formation of the interaction in the context of the psychological concept.

Maintaining or adding symbolic meanings to the formal beauty of urban spaces can be consolidated structure and what could be more attention to the spiritual needs of man. Humanization of space on it to get to the beauty of reasonable quality (not visible) steps to be stable and lasting, durable aesthetic values are expressed. Experience has shown that convergence of man and texture in old cities and Recognition of behavioral and psychological attachment to the tissue can be effective in the beautiful space And hope to improve the texture of its identity. On the other hand we consider the relationship between tissue that is a combination of architectural spaces where they can be crystallized. The relationship of

مدیریت شهری

فصلنامه مدیریت شهری
(ویژه نامه لاتین)

Urban Management
No.43 Summer 2016

Contingency table /Crosstab			Total
Is a special ceremony held in your neighborhood is old or has recently been a boom? (Identity) Is your neighborhood place as the center of the neighborhood? (Spirit of the place)	Old	Count % within Is your neighborhood place as the center of the neighborhood? (Spirit of the place)	59 93.7%
	New	Count % within	4 6.3%

▲ Table 1. By agreement between the identity and spirit of the place

Type of test	Value	df	Exact Sig. (2-sided)
Pearson Chi-Square	11.182a	1	.011
Cramer's Value	0.421	1	
Fisher's Exact Test			.011
N of Valid Cases	63		

▲ Table 2. Check the stats hypothesis test analysis (the relationship between two components of identity and spirit of the place in SPSS)

the man with the customs, memories, belongings and their culture is in fact. In this case, we will reach the conclusion that man wandered can only create an anonymous tissue considered ugly and soulless identity has no place in them.

In analyzing the questionnaire and bed preparation has been trying to test the hypothesis with a focus on identity and its intersection with SPSS software components in the spirit of the place was full of about 33 intersections of variables. Then check every one of these intersections significantly related to quality've gained variables. In a general view of the intersection was found that in 14 cases there was a significant relationship between the two component-by contingency tables proved the elderly. To investigate the association between qualitative variables identity and spirit of the place two questions derived from the questionnaire, for example, to prove the alternative hypothesis we observe. The basic premise (0H) us is that there is no logical connection between the two components of identity and spirit of the place.

With reference to SPSS analysis contained

in table two, at the intersection of these two questions with each other and with respect to the chi-square test (Chi Square) in Table II and the probability of observed (011/0) and compared them with pre-error defined (1/0) basic premise is rejected. In other words, the alternative assumption that the relationship between the two factors (identity) and (spirit of place) has been observed, according to the observed Fisher index (011/0) accuracy of this relationship is confirmed:

$$0.011 \leq 0.1 \rightarrow \text{Reject } H_0 \rightarrow \text{Accept } H_1$$

Describing the statistics so that 93.7% believed they performed a ceremony in the old neighborhood and actually believed tissue identity; and It is also believed that their neighborhood as a neighborhood center has a special place in the spirit of the place it is now. This means that in al-Ghadeer neighborhood of Kerman people who have a sense of belonging to their neighborhood and evocative it counted and their sense of responsibility towards it. And We believe that a spirit of place and identity and reliability of tissue believe.

Conclusion

In summing up the study to conclude that an

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	70	73.7	78.7	78.7
	No	19	20.0	21.3	100.0

▲ Table 3. Do you still work in the neighborhood and there is a trace of the past?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	69	72.6	72.6	72.6
	No	26	27.4	27.4	100.0

▲ Table 4. Is your neighborhood place as the center of the neighborhood?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	53	55.8	79.1	79.1
	No	14	14.7	20.9	100.0

▲ Table 5. In this particular neighborhood center activities do you do?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Daily	44	46.3	47.3	47.3
	Weekly	29	30.5	31.2	78.5
	Monthly	15	15.8	16.1	94.6
	I did not meet	5	5.3	5.4	100.0

▲ Table 6. How long once you see your neighbors?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	68	71.6	71.6	71.6
	No	10	10.5	10.5	82.1
	Somewhat	17	17.9	17.9	100.0

▲ Table 7. Do you get a feeling of intimacy with the people of your neighborhood?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	28	29.5	30.8	30.8
	No	63	66.3	69.2	100.0

▲ Table 8. Are you willing house with the current situation in other localities given to you?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	36	37.9	52.9	52.9
No	32	33.7	47.1	100.0

▲ Table 9. The ceremony for your neighborhood?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid old	59	62.1	93.7	93.7
New	4	4.2	6.3	100.0

▲ Table 10. Is this the old celebrations or have recently been a boom?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	92	96.8	96.8	96.8
No	3	3.2	3.2	100.0

▲ Table 11. Do you have memories of your neighborhood and whether the memories are still seeing a neighborhood feel?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	86	90.5	90.5	90.5
No	9	9.5	9.5	100.0

▲ Table 12. Do you have interest in your neighborhood?



identity crisis today being questioned in urban areas as a result of the loss of local identity and sense of place, originating from oblivion, is an architectural values. In fact, instead of "finding" his divine identity in the wake of the weave of our own identity. The architect in the creation of urban space needs to amend its Monism and pluralism is replaced. And with the assistance of sympathy with the people to beautify the space entry. Obviously the residents of attention to the needs and demands of reliability texture not only has a direct relationship But also to the interests and feelings towards common perceptions and behaviors within the linked sites. Recreating the spirit of the place in the urban tissue of view this means a return to the traditions of the past. It requires courage, rousing the audience and encourage the government to undertake the

challenge of sustainable development, identity and protection of human society in the context of the facts and features of cultural resources, physical and environmental tissue.

References

- Alexander, Christopher. 1979. *The Timeless Way of Building*. New York: Oxford University Press.
- Australia ICOMOS. 1999. *Charter for the Conservation of Places of Cultural Significance "The Burra Charter"*. ICOMOS, Australia.
- Conzen, M. R. G. 1966. *Historical townscapes in Britain: a problem in applied geography*. In J. W. House (Ed.), *Northern Geographical Essays in Honour of G.H.J. Daysb* (pp.56-78). Newcastle upon Tyne, England: Oriol Press.
- Conzen, M. R. G. 1975. *Geography and townscapes conservation*. In H. Uhlig & C. Lienau (Eds.), *Anglo-German Symposium in Applied Geography* (pp. 95-102).

- Erder, Cevat. 1986. *Our Architectural Heritage: From Consciousness to the Conservation*. Paris: Unesco.
- Habraken, N. John. 1998. *The Structure of the Ordinary, Form and Control in the Built Environment*, MIT Press.
- Hillier, Bill. 1996. *Space is the Machine: A Configurational Theory of Architecture*, Cambridge: Cambridge University Press.
- ICOMOS. 2005. *Monuments and Sites in Their Setting Conserving Cultural Heritage in Changing Townscapes and Landscapes "Xian Declaration"*, ICOMOS, Xian.
- Jokilehto, Jukka. 1999. *A History of Architectural Conservation*, Oxford, England: Butterworth-Heinemann Press.
- Alexander, Christopher and others. 1373. *Theories of new urban design*. Publishing, Tehran.
- Binay motlagh, Mahmoud. 1385. *Order and Secret*. Hermes publication.
- Pakzad, Jahanshab. 1388. *Thought process in urbanization*. Shabidi publication. Tehran.
- Pallasmaa, Johan. 1385. *Social responsibility and autonomous architect*. *Journal of Architecture and Urban Planning*. No. 38 -39. Tehran, Iran.
- Pour Afkari, Nosratollah. 1376. *Contemporary culture is a culture of psychology and psychiatry*.
- Pirbabayi, M & Sjadzadb. (H) collective. 1390. *social attraction to place. The realization of social housing*. 16 Sh garden journal.
- Transyk, Roger. 1986. *Occurrence missing space: urban design theory*. Reinhold Publishing. New York.
- Jaafari, mohamadtaghi. 1378. *beauty and art of Islam*. Islamic Culture Publications Office. Tehran, Iran. Pp. 249-67.
- Habibi, Seyed Mohsen. 1378. *Urban space*. *Profile magazine*. No. 28. pp. 41-33.
- Daneshpur, Abdulhadi and others. 1388. *expression of attraction model to place*. *Fine Arts*. 48-37.
- Razjuyan, Mahmoud. 1387. *symbol of the corner Yong glasses*. *soffee magazine*. N 42.
- Rezaqade, Razjye, R. 1378. *Application of Environmental Sciences in the process of urban design studies*. Tehran, Iran.
- Schultz, Christian Norberg. 1388. *Spirit of the place, towards the phenomenology of architecture*. Publish a new event.
- Tabbazi, mansore. 1383. *Holy form*. *soffe journal*. no 38.
- Falabat, Mohammad. 1385. *The concept of a sense of place and the factors that shape it*. *Journal of Fine Arts*. No. 26.
- Falamaki, Mansour. 1384. *urban restoration experiences from Venice to Shiraz in historical period*. Department of Housing and Urban Development.
- Ghabari, Alireza. 1380. *The revival of old city centers*. *Journal of architecture and culture*. 9.
- Kapon, David Smith. 1383. *Theoretical Foundations architecture*. Translated by Ali helpers. Azad University Press. Tebran, Iran.
- Grout, Lynda. 1386. *Research methods in architecture*. Tebran. Tebran University Press.
- Nogbrekar, Abdul Hamid and others. 1388. *The secret of immortality architectural monuments*.
- Naghizadeh, M. and B. Amin Zadeh. 1382. *Concept and their categories of quality space*. *Academy of Art*. Fancy magazine.
- Hay, Robert. 1998. *Sense Of Place In Developmental Context*. EPJ. Canada. p.5-29.
- Lang, Jon. 1987. *Creating Architectural Theory*. Van Nostarand Reinhold. pp.97-220.
- Relpb, Edward. 1976. *Place and place iessness*. pion limited. London. p.45.
- Rosenthal, D.M. .1991. *A Companion to the Philosophy of Mind*. Oxford. Blackwell. pp. 348-355
- Salvesen, David. 2002 . *The Making Of Place*. New York. p.54.

مدیریت شهری

فصلنامه مدیریت شهری
(ویژه نامه لاتین)
Urban Management
No.43 Summer 2016



فصلنامه مدیریت شهری
(ویژه نامه لاتین)
Urban Management
No.43 Summer 2016