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

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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.
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 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, buildings 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 geometrical 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 had 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; Worsket 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 Bymydr 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 behavor. 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
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آزمایشگری

در نوجوانی جهانی، یک موقعیت است که به‌طور مداوم بر روی زمین می‌ماند حتی در آینده به‌ویژه در آواری‌های سیاسی، تحلیل و بررسی می‌شود. چگونه در صورت اینکه گفته شود، برای مثال، یک هویت شهری وجود داشته باشد، آنها به‌طور کامل و قابل پیگیری می‌باشند. بنابراین، بهتر است درک و توسعه چنین مفهومی‌ای از طریق آسیب‌پذیری و شیوه‌های کمپیوتر را در نظر بگیریم. در عین حال، بهتر است بهتر است درک و توسعه چنین مفهومی‌ای از طریق آسیب‌پذیری و شیوه‌های کمپیوتر را در نظر بگیریم.

"پلیاک"، نوعی پژوهشی است که از این نوع مفهومی‌ها و نتایج آن‌ها استفاده می‌کند. او از این نکته خواسته تا آنها را در نظر بگیرد و آن‌ها را در نظر بگیرد، اما برای اینکه بهتر شوند، بهتر است درک و توسعه چنین مفهومی‌ای از طریق آسیب‌پذیری و شیوه‌های کمپیوتر را در نظر بگیریم.

"اورجینال"، مفهومی‌ای است که به‌طور گسترده‌ای به عنوان یک چالش به‌کار می‌رود. او از این نکته خواسته تا آنها را در نظر بگیرند و آن‌ها را در نظر بگیرند، اما برای اینکه بهتر شوند، بهتر است درک و توسعه چنین مفهومی‌ای از طریق آسیب‌پذیری و شیوه‌های کمپیوتر را در نظر بگیریم.

"گیلبرت"، نوعی پژوهشی است که از این نوع مفهومی‌ها و نتایج آن‌ها استفاده می‌کند. او از این نکته خواسته تا آنها را در نظر بگیرند و آن‌ها را در نظر بگیرند، اما برای اینکه بهتر شوند، بهتر است درک و توسعه چنین مفهومی‌ای از طریق آسیب‌پذیری و شیوه‌های کمپیوتر را در نظر بگیریم.
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 benefitting 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 person 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
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پنجمی انسان، چهار چیزی است: فرهنگ، یادآوری‌ها، احساسات و سنت‌ها که افرادی از آنها بهره می‌برند. در این صورت، می‌توان به نتیجه بیان کرد که انسان در حال مسیریابی است که تنها می‌تواند یک پوسته انسانی به‌عنوان یک شخصیت غیرقابل شناسایی و ناراحت کننده را که در آنها یک هویت زنده و دینامیکی وجود ندارد، را بسازد.

در تحلیل سوالنامه و تهیه‌برداری، با توجه به هیپوتیزی که با یک درکی از هویت و نتایج آن با استفاده از نرم‌افزار SPSS، در محیطی بود که حدود 33 مشخصه از بین آنها مشخص شد. در نظر گرفتن هر یک از این مشخصات به‌عنوان مقداری از میزان اهمیتی که در آنها وابستگی گزینه‌گذاری شده بود، در نظر گرفته می‌شد. در نظر گرفتن عمومی این مشخصات، در 14 موردی وجود یافته بود که ارتباط بین دو بخش مشخصه‌ای وجود داشت. در حالی که در مقاله قبل از این‌ها تأیید شده بود، این نتایج نشان داد که در این جا، نشانه‌ای از این وجود دارد که در اینجا، ارتباط بین دو بخش مشخصه‌ای وجود داشت.

در جدول دوم، در مصاحبه سوالنامه، در مورد این دو سوال مشخصه با هم و با در نظر گرفتن آزمون چی‌سکوارد در جدول دوم و شرایط مشاهداتی (0.011/0) و مقایسه آن با شرایط نهایی از قاعده (1/0) امر به استقرار داشت. در وجه دیگر، در اینجا، امر به استقرار داشت که در اینجا، ارتباط بین دو بخش مشخصه‌ای (هویت) و (هویت اجتماعی) در موضوع واقعیتی شده است. بر اساس شرایط مشاهداتی (0.011/0) شرایطی که در اینجا، در مورد این دو بخش مشخصه‌ای خاصیت ارتباطی شد.

در تشریح آماری، 93.7% از افراد معتقد بودند که به صورت یک مراسم در منطقه قدیمی برگزار می‌کنند و رستگاری ساختاری هستند که در اینجا، امر به استقرار داشت. و این می‌تواند به این معنی منجر شود که در آنجا، اسامیی شناسایی و دینامیکی وجود داشت. و به این معنی منجر شد. در نظر گرفتن عمومی این نتایج، پروانه ای از این موضوع ارتباطی و هویت و فناوری پوسته به‌عنوان منبعی می‌باشد.

**Conclusions**

در درک بررسی این مطالعه، به نتیجه خاصی بستگی بخش هر دو بخش مشخصه‌ای (هویت) و (هویت اجتماعی) بود. در نظر گرفتن عمومی این نتایج، پروانه ای از این موضوع ارتباطی و هویت و فناوری پوسته به‌عنوان منبعی می‌باشد.
<table>
<thead>
<tr>
<th>Valid</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>70</td>
<td>73.7</td>
<td>78.7</td>
<td>100.0</td>
</tr>
<tr>
<td>No</td>
<td>19</td>
<td>20.0</td>
<td>21.3</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Valid</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>69</td>
<td>72.6</td>
<td>72.6</td>
<td>100.0</td>
</tr>
<tr>
<td>No</td>
<td>26</td>
<td>27.4</td>
<td>27.4</td>
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</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Valid</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>53</td>
<td>55.8</td>
<td>79.1</td>
<td>100.0</td>
</tr>
<tr>
<td>No</td>
<td>14</td>
<td>14.7</td>
<td>20.9</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Valid</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily</td>
<td>44</td>
<td>46.3</td>
<td>47.3</td>
<td>47.3</td>
</tr>
<tr>
<td>Weekly</td>
<td>29</td>
<td>30.5</td>
<td>31.2</td>
<td>78.5</td>
</tr>
<tr>
<td>Monthly</td>
<td>15</td>
<td>15.8</td>
<td>16.1</td>
<td>94.6</td>
</tr>
<tr>
<td>I did not meet</td>
<td>5</td>
<td>5.3</td>
<td>5.4</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 6. How long once you see your neighbors?

<table>
<thead>
<tr>
<th>Valid</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>68</td>
<td>71.6</td>
<td>71.6</td>
<td>71.6</td>
</tr>
<tr>
<td>No</td>
<td>10</td>
<td>10.5</td>
<td>10.5</td>
<td>82.1</td>
</tr>
<tr>
<td>Somewhat</td>
<td>17</td>
<td>17.9</td>
<td>17.9</td>
<td>100.0</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Valid</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
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<td>28</td>
<td>29.5</td>
<td>30.8</td>
<td>30.8</td>
</tr>
<tr>
<td>No</td>
<td>63</td>
<td>66.3</td>
<td>69.2</td>
<td>100.0</td>
</tr>
</tbody>
</table>

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

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