Checking Changes in Human Oriented Architectural Identity Conception from Traditional to Modern in Iran

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ABSTRACT

The concept of identity has a long history, since that human was created always is in search of achieves what is and who is, that is the man identity and anything that has related with man affect in some way on his identity or affected from his identity. architecture is not an exception too and has interaction with human identity.in this article we want to looking on changes in human oriented architectural identity concepts from traditional to modern in Iran, two period full of ups and downs that in each of these periods architecture has interaction with human identity, of course because religion and religiosity has a long history in Iran god-centered humans are less affected against self-centered human in the world and less secular person arise, as a result, human oriented architectural identity will be less affected by changes in the world along the path from traditional time to modern with the rise of modernism God-centered in human identity gives way to human-centered ,thinking of pragmatism gives way to individualism and for every individual, himself will be more importantly than society. secular man that contrary religious person is not optimistic about the future of the world, him opinion also affect the architecture knowledge, identity of human oriented architecture change based on human opinion and a kind of secular architecture will replace to architecture that had come to solve the need for human habitation .this paper has been a briefly reviews on the changes.

Key words: Human oriented architectural, Traditional, Modern or contemporary.

INTRODUCTION

Identity from the moment of creation of human is the main issue in his life, each human in the each point of world the first question that created in is mind is that who is and came for what reason? The identity of each human is not fix in long of his life and will be change, as a result, thing that has connection with his life will be change, architecture is not separate from this category and mutually impact both of the architecture and human identity on each other, traditional and modern humans also differ in terms of identity .Traditional human (religious man) knows his identity from God while modern human (secular) form his identity by himself. traditional human is a social human, while modern human is a person oriented human that this individualism will effect in all of his life because his demands of life has changed.

Time periods creates various identity, and other hand, extent of cultures, ethnicities and different races will be make different human identity that the extent of this identity of the world will be facing problem with research on this subject, therefore, in this study we have tried by limiting the places subject to Iran and the time to pass from the traditional period to the modern to achieve a better result, In this study we want to try Checking changes in human oriented architectural identity concepts from traditional to modern in Iran.

Research questions:

What change happen on the meaning of human identity in the traditional period and modern in Iran?

What is the manifested of this difference in making architectural?

Materials and Methods

This article is performed based on liberal paradigm of research ((analytical and comparative))

RESULTS

Meaning of identity:
The literal meaning of identity

The Latin language root of identity word comes from (identities) and derives from (idem) i.e. ((similar)) that has to main meaning: the first meaning of it expresses the concept of absolute similarity and the second meaning is meant to distinguish that with over time assumes Consistency and continuity and thus the identity, the concept of similarity, can be studied from two different angles and at the same time, makes two possible ratio between people and objects (Atashin Bar, 2009).

The meaning of identity in the Dehkhoda dictionary is recognition and this means is famous between the wise and theologians (Mahdavi Nejad, 2010).

In the Amid dictionary identity i.e. the object or person that including the person's inherent characteristics .identity literally means character, essence and existence and being that is attributed to the person (Mahdavi Nejad, 2010).

Moin dictionary expresses identity as: 1- essence of God 2- existence and being 3- what causes to be identified a person (Mahdavi Nejad, 2010).

It means what makes different person from another one.Therefore, identity will not be considered in a vacuum. Must be one and the other, otherwise doesn't means identify (Mahdavi Nejad, 2010).

Oxford remembers identity as who and what onen (Mahdavi Nejad, 2010).

Identity means recognition, existence, being and what led to the identification of the person, like the character or quality that reflects the characteristics of each person or phenomenon. Identity, character or quality of anything can the evaluation with good and bad criteria (Hojat, 2005).

Loss of identity, non-character or dis-quality of people or phenomenon is a common mistakes that uses insist of bad-identity, bad-character or bad-quality. Identity related to something that is here (Hojat, 2005).

Identity of phenomenon in different intellectual systems measured with different benchmark, in a society with valuable sustainable criteria like traditional society benchmarks are determined and in a society with unstable values such as modern society - civil benchmarks are not determined set as identify evaluation criteria (Hojat, 2005).

Meaning of identity from the perspective of scholars

Identity in response to the question "What is and who is" has a history along with the human civilization in all of Science. Molavi writes (Atashin Bar, 2009).

I think days and I speak for nights that why I am unaware from my heart circumstances, Where I come from, and what I have come

Mulla Sadra in "The Four Journeys" book deals with the roots of identity meaning and attached it different aspects (Atashin Bar, 2009).
• 	Identity meaning of Existence a real object
• 	Identity meaning of the nature
• 	Identity meaning of the existence
• 	Identity meaning of the true

In philosophy, identity defined as true of the minor i.e. whenever the nature be valid with of the diagnosis it will say as identity, identity means as external existence and uses insist of diagnosis.

identity Sometimes is with essence (Atashin Bar, 2009).

Behzad Far in ((city of identity)) writes: in Dehkhoda dictionary also in the expression of the identity origin word, gives the word of ((ho)). identity sometimes refers to external existence and sometimes the nature (Atashin Bar, 2009).

Jorjani in ((Al-Tarifat)) book says: identity is rational of in terms of object points on the rather than others, point means different here and is not meant to be superior (Atashin Bar, 2009).

Stuart Hall, knows identity as an ongoing process that is certificate and cause of known (Mahdavi Nejad, 2010).

Charles Jencks believes that: ((identity is classification of objects and people and make connection with something or someone else (Mahdavi Nejad, 2010).

In other words, the identity is field for placement of subject, also can use it as a layer for the entrance of phenomenon to be included in a community (Mahdavi Nejad, 2010).

Identity is called as collections of symptoms ,financial, biological, cultural and psychological which caused the identification of an individual from another individual, a group from another groups, or culture from another culture that the content of it, is different from requirement of society and nation and represents the unity, clones, continuity, integrity and non-divided (Atashin Bar, 2009).

Meaning of human Identity
Who is human and nature of human identity:
Human in literal means human, bored from human and an animal that talking (Hojat. 2010).

The traditional view of man has like any other phenomenon, aspect of the physical and aspect of transcendent and divine .divine aspect, is perfect man. Perfect man who is perfect in all the law and doctrine and truth and his four things is complete: good talk and good work and good morals and education. Perfect human place which man can reaches the highest position is dead in the path of Allah (Hojat.2010).

Humanity i.e. like be the perfect man, this place is for great and everyone with his rate and effort cans achieve a part of this (Hojat 2005).

Humanism is a phenomenon that is in contrast with humanity (Hojat 2005). Shariati says that humanism says that must reject external value insist of the name of religion, the name of God, the nature ,intellectual interests and each name that this human and how construction of him is important (Hojat 2005).

Is the identity creates human or human creates the identity?
When the human being in this world is unique and stable identity or identities are multiple and variable?

Human identity is defined before coming to the world either in the form of the world?

Man makes the identity or the identity makes the man?

The answers to these questions needs thinking about the meaning of identity in both traditional and modern systems.

In traditional view human lives in the world that has a start point and center, He knows full information about this first point. The first point that includes perfection, primordial purity that traditional wants to search it and achieves and moves. He lives on the circle that continuous has information from its center and move his actions and thoughts to that center in his life (Hojat 2005).

In the traditional notion, human being in the world is the basis of his immortal in another world ((world is the farm of resurrection)) in this notion, Mulla Sadra said: ((The human body disappears, but human spirit remains)). Human is Chicken of kingdom garden and the expected return and straw cut that groaning from the sad parting (Hojat 2005).

In modern civilization (secular) human being in this world is the period between birth and death, and cannot imagines end for him (Hojat 2005).

((Prometheus Man)) is world created, he feels that the earth is homeland, he doesn't see earth as untapped natural that is Reflecting the world but knows that as the artificial world which created by man Prometheus to be able forget God and his inner truth, this kind of man knows life as a big shop which is free to walk on it and selects each thing that loves (Hojat 2005).

Identity for traditional human is a belief that is shaped with the aid of faith in the unseen and he his producers and thoughts processors, actions and his behavior (Hojat 2005).

While modern human (secular) builds self-identity by himself. The identity of the traditional society is single and the modern society is acquired (Hojat 2005).

Definition of identity architecture:
What is the architecture and architecture definition

When we get into the topic of architectural identity questions that arise are: What are the components of environment identity and place?

Is it possible architectural identity?

Most people have experienced the presence of a particular space, known its value, and they will become affected by lack of this .sense of the world has a special pleasure (Ghotbi, 2009).

Meaningful places and understandable are good backrest which relies on personal memories, feelings and values .place identity finds close connection with the identity and personal identity (I'm here) indicates as (I am) (Ghotbi, 2009).

Walter Bohr says identity is difference between small and large that can recognizes the environments and readability the place and creates a sense of attachment and sensitivity to the environment .being specific of the environment

means to avoid the monotony, diversity and charm and should be in method of the spaces and how access to space (Ghotbi, 2009).

If we look at architecture as an art and consider human as creative art since the man claims that can discover the existence truth and exemplified in the works of art and the expresses it and work of art is the result of human understanding and expression of discovered truth can be speak about the architectural identity(Ghotbi, 2009).

Usually measures identity of an architectural art by the ideas and the inspired effects of the cultural features on it .although this method is relatively accurate, but where inadequate and misleading .thus, other factors must be involved in the formation of identity architecture, these are the ones who benefit all of the architecture art and are:

Beauty, knowledge, originality of design and design basis (Ghotbi, 2009).

DISCUSSION

Definition of architecture before Modern era (traditional) in Iran
In this part of paper we want to examine the fundamentals of Iranian traditional architecture the aim of Iran traditional architecture principles is by meaning and the purpose of this paper is shaped by tradition (Taghizadeh, 2000).

Tradition is the principles and values which first has stems from the Iranians celestial and spiritual beliefs and secondly, without historical interruption in the effect of practice and truth and Iranian modernity in contact with other civilizations based on the Islamic world view – Iranian and in the context of the culture and dynamics and permanently completed filtration was the Navigator and guide Creators outstanding works of architecture and urban and thirdly, can be cited as the constants which always appearances new interpretations appropriate to the time and place in them. . However, there isn't available the theoretical foundations of the architecture and a significant document that few available resources also have mentioned in passing the important characteristics and indicators (Taghizadeh, 2000).

The features that are not old and decline like socializing, avoiding idleness, worship, self-efficacy and introversion for Iranian traditional architecture. Similarly, balance, perfection and unity are listed as indicators of Iranian architecture in traditional courses. (Taghizadeh, 2000).

Definition of architecture of the modern era (Iran contemporary)

On the contrary thoughts and interpretations that considers modernism to Modernity brief review of the sources and works of Modernist indicates that although the literal meaning of the modernism word is Modernity and attention to phenomenon and new methods, but in the arts background and literary, including the architecture and urbanism can be seen the particular way of novelty seeking which denies the past and doesn't agree with the spiritual foundations (Taghizadeh, 2000).

Economic issues, individualism and concepts and development programs are related to the change. Modernism believes to a man, according to Kant (comes out from the child and becomes adult and full of life, and thinks out of appreciation of the Bible(Taghizadeh, 2000).

Another important features of pragmatism modernity is the quantity Pragmatism which been stalemate environmental quality, this kind of pragmatism, In fact can knows as a kind of empiricist i.e. the appearance(Taghizadeh, 2000).

The conception of identity in pre-modern era (Traditional)

In the Iran mystical literature identity in the most comprehensive meaning is the absolute essence. It sometimes emerged as existence (Ghotbi, 2009).

Roman Emperor defines identity in the introduction: what that the object despite is related to it, credibility i.e. realization of fact and anything without credibility says as nature(Ghotbi, 2009).

Conception of identity from perspective of modernity

Conception of identity in pre-modern era was not like its present, Heidegger says the human was a video that was seen in the eyes of the gods, or God, his identity was the product of function of a strong system and religious beliefs predetermined and ritual and myth(Ghotbi, 2009).

In this era, the issue of identity takes place within the context of modern discourse and an issue as the subject detect and discuss and will form the question of the primacy of the human in modern thinking isn't this or that. Human identity as detect as subjects that may be replaced man and God (Ghotbi, 2009).

But modern human does obey from the rule and contract which was created by himself and this contracts are valid that not replaced by another ones.in this contract doesn't mean absolute good and evil and defines the good, the bad as the majority (Ghotbi, 2009).

What is the conception of human oriented architecture identity in the traditional era (pre-modern)?

The traditional human thought and purpose of living and making is same in all cultures and its paradise, the paradise that is the best and all of goal in the living and god has been introduced anywhere in the Qur'an as a reward for good man (Hojat, 2005).

Traditional human in the desire to paradise creates architecture which rather than the location for the indwelling is a location for spending of age, traditional human to live in world follow systematic that has been sent from his God these principles shaped the character and his identity (Hojat, 2005).

Conception of identity in traditional architecture or pre-modern times was not as well as today past architecture was emphasis on human dignity and architecture wanted performance, reliability and aesthetics to respect human dignity, the architecture of this period was the pivot which the architects were moving around it and built Construction to more evolved or combination of last values until value that created by the architect (Mahdavi Nejad, 2010).

At that time believed that innovation is the combination of gradual and the formed architecture new effect and architect due to its ability creates a work but hasn't immediate Creation claim (Mahdavi Nejad, 2010).

What is the conception of human oriented architecture identity in the modern era (the Iran contemporary)?

Specific manifestations of modernism that was formed based on ideas of human-centered in the architecture and Urbanism changed to individuality and finally led to in exile and isolation of human that all of them more than thinks to the theoretical bases of human and happiness get into political man hand that were Concerned with the development of socialism thought(socialist),in fact, they are intended to save human from the mass clutches of imprisonment of socialism and communism released him to solitude and loneliness caused by individualism and alienation which this caused to changing of human identity in this era. (Taghizadeh, 2000).

Attached human and devout and follower of modernism, which was like all of people in the centuries and want and seeks his identity and seeks to return to his roots led to the identification that isn't things like the separation from others, isolation and alienation (Taghizadeh, 2000).

In fact, in this era the person is constantly seek in the separation and distinct his own from others, they said modernity should been the rise of humanism since traditional societies, were defined out of human values and criteria with the advent of modern thinking, human becomes the only source of value (Taghizadeh, 2000).

CONCLUSION

In fact, the issues that were brought up we learn that human identity have changed over time and depending on the beliefs and opinions of human architecture that stemmed from this identity has changed. (Author withdrawal)

Identity Crisis, is not only a humanitarian crisis but is crisis of the inversion and moving between man and God (Taghizadeh, 2000).

Human Traditional whose goal of life is to achieves perfection and purpose and is optimistic about the future, makes architecture according to his taste and prepares him for eternal presence in the eternal Paradise and the purpose of life of secular and modern human in the world is enjoying from it and doesn't hope for the future and try to take maximum pleasure from this world. (Author withdrawal)

In the modern era or contemporary seen human as a whole with physiological needs and ignored from his spiritual needs, obviously, that imitate the traditional architectural cannot forms the identity Architecture because the discoveries of traditional era are not comparable with modern discoveries era (Mahdavi Nejad, 2010).

Recommendations:

The human should combines his original identity with the most advanced techniques and only in this case that form the human oriented architecture identity and returns to his original.

Human to reach to his roots is forced to apply principles and rules of Human in his life. Must returns to his roots and Searches to his own, leaves the identity of the modern world and finds his eternal identity. (Author withdrawal)

It means that the human is facing in two way or believes in the cold season and accept that identity module era is overs or tries the gets to a unit identify (Hojat, 2005).

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