



The Design of Tehran Architect House by Emphasizing on the Sense of Place from Phenomenology View

Soniya Falahatdoost*, Zahra Mehrabanshehgonbad

M.A in Architecture, Architecture Department, Islamic Azad University, Karaj Branch, Karaj, Iran.

***Corresponding Author**

Abstract: *The existential goal of architecture is to change a space to a place. One of the interests in the spatial studies is the sense of place as a dependent concept in the different environmental contexts. In the recent decades, the researchers have been attracted to the places with different land uses than permanent settlements. Some of these tendencies are towards to university, school and their peripheral spaces which have potential to flourish the place concepts. Following the identification and detection of this problem in almost all educational spaces, the effective factors in creating the sense of place in educational spaces were determined. This study is conducted to develop the idea of Architect House as a center for gathering the young and prominent architects, teaching and research about the expertise issues of architecture and holding the conferences and competitions as well as expertise training classes, and ultimately as an expertise source of architecture. This center is located in the north of Tehran. All these factors made this complex an appropriate space to create the best architectural ideas and develop Iranian architecture. The space of Architect House should be first ideal physically. The desired physical spaces refer to those spaces that the prominent standards of clean air, proper temperature, adequate humidity, light, sound, appropriate view, energy efficiency, accesses and connections are met in their design.*

Keywords: *Tehran Architect House, Space from Phenomenological Point of View, Place from Phenomenological Point of View*

INTRODUCTION

To create a more vital and active society, the houses should be designed such that the sense of place and life conditions of beneficiaries and environment are promoted. It should also positively affect the health and hygiene of the society and social, economic, cultural and environmental issues. The lack of sense of place in new cities or various cultures such as Tehran and, consequently, the lack of sense of belonging to them are hidden problems which intensify the sense of bewilderment in the habitants of these environments in long-term. This issue can result in different social anomalies. The place has two features of meaning and human presence with his behavior. Human needs place (Afshar Naderi, 1999).

Considering the sense of place's background in phenomenology view, Edmund Husserl can be introduced as the founder of this theory. His theory was discussed when the conflicts between idealism and realism reached the deadend. Phenomenology is a sense of place of a general

phenomenon with structural, spatial and personality values, received through perceiving two important factors of direction and identification (Partoei, 2015). Over the history, the sense of place remained a living fact although it was not called anything. Most of the artists and authors have described daily life by inspiring from place as good as art by referring to the views and urban landscape (Norberg, 2000).

To analyze the sense of place, a place is not only defined by its physical appearance but the sense of its habitants has to be also noticed. Therefore, the relationship between person and living place is established, followed by mental satisfaction. Bim argues that promotion of a space should be affected by valuable and memorable elements, influenced by social satisfaction (Ujang & Zakariya, 2014).

Also, in the study of village in Australia, considering the mean age of the youth and elderly people concluded that what measures need to be determined in order to obtain vitality in villages and maintain its quality. These considerations are implemented by considering the design measures in order to increase the sense of place and people's life style for creating the vitality. (Grace et al., 2003).

La Tourette by *le* Courbusiue in France, Hill House in Helensburg by Carlos Ronnie Macintosh in Scotland, The Ward W Willits House by Frank Lloyd Wright have been analyzed and investigated given the theories of Schultz and Heidegger. Studying these three buildings, the results indicate that sustainability and life in these houses, according to the relationship between the users and environment, reminds the sense of place (Habib & Sahaf Mohammad, 2012).

The efficient or successful Architect House refers to a place, in which people of different ages, genders and culture, can realize their architectural demands by the presence in such spaces and conduct their required various activities (Afshar Naderi, 1999). Therefore, to develop architecture more, designing an expertise center of architecture is in priority. An expertise architectural center should have various performances to be able to respond the needs of architects. For example, expertise library of architecture is necessary for more exchange of information, educational, workshop, research and conference spaces for holding classes and big gathering in this complex. Moreover, official spaces, welfare, service, dramatic facilities and holding different competitions of architecture should be also existed in this complex. Generally, this complex should turn in to an architectural complex which is appropriate for this field (Foroughi, 1965).

Designing architectural expertise complex, given the spiritual (promotion of social interactions) and physical needs and increasing the sense of usefulness in them as well as creating their relative self-sufficiency, is the innovation of this plan. Therefore, the goals of Architect House are to create a space for growing and crystalizing pure thoughts of Iranian architecture and its expansion as well as making relationship with exterior environment such that the thoughts can be implemented in the buildings.

Review of Literature

Apart from physical applications, architectural works can be studied from different aspects, which refer to message features and applications in architecture. The power of transferring message through architecture is effective to the great extent due to 3-dimensional and perceptual tangibility provided for audiences, such that it can be known as a media (Norberg, 1997).

Architecture, like mass media, creates a role which can be defined as cultural continuity in terms of people and society intellectuality. There are many definitions of architecture, most of which concentrate on the importance of space in architecture so that many shared aspects of these definitions are considered as the technique for organizing in architecture. Architecture is related to the space around human as the most social human art (Norberg, 1997).

Phenomenology

In the philosophy of twentieth century, phenomenology was so important and has significantly affected philosophical thought. Despite numerous practitioners of this field, its real founder is undoubtedly Edmund Husserl (Habib & Sahaf Mohammad, 2012).

Hermeneutic phenomenology is sought to discover a meaning, which cannot be perceived fast and described. Hermeneutic phenomenology is more appropriate than other attitudes of phenomenology because the basis of description in it is the real human experiences and events (Habib & Sahaf Mohammad, 2012).

Heidegger has rejected the ideas of Husserl about idealism transcendence and considering philosophy as self-knowledge. He claims: "more than anything, phenomenology has been a method of asking the existence so it should be considered as a method for ontology". In spite of different attitude, Heidegger maintained the important and major principals of Husserl' phenomenology such as "toward the things" and human and his world interrelation. Yet, he transformed the method of reaching the nature of things and considered the current thinking and meditation as its main condition (Habib & Sahaf Mohammad, 2012).

Heidegger considers phenomenology as a process that enables the emerging and revealing of the things. According to him, phenomenology is a method for thinking which enables human to see the things in front of him, although they are somehow vague (Habib & Sahaf Mohammad, 2012). Hence, accepting indivisible nature of man and the world, phenomenology studies and challenges the attitudes of idealism and realism. It discusses a totality based on intimate relationship between human and the world, which is free from any dualism of objectivism and subjectivism (Habib & Sahaf Mohammad, 2012).

The phenomenon of place in architecture

Any place contains various directions and some openness. Yet, the viewer observes the space as an open and abstract extent. Place is a part of space, occupied by a person or a thing and is meaningful and valuable (Rikhtegaran, 2001).

According to phenomenologists like Christine Norberg-Schultz, place is a perfect part of the existence. Based on this view, place is more than an abstract site. It is a totality, made of real things, and it has materials, substance, shape, tissue and color. The combination of such components with each other defines an environmental character, which is actually considered as the nature of place. "Place is a general and qualitative phenomenon, which cannot be reduced to any of its features without losing its real nature (Rikhtegaran, 2001).

According to Norberg, the places are exactly obvious things. The reason of it is the intrinsic qualities of physical environment and place. Therefore, the interference of human being in a place will be more successful if the main character of place is identified such that the more coordinated human environments are created. Relph says that the main feature of place is its power of regulating and concentrating on purposes, experience and human behavior spatially (Rikhtegaran, 2001).

In this regard, the phenomenologist philosopher, Dr. Mohammad Reza Rikhtegaran, states that analyzing place without analyzing human is impossible. Becoming spatial depends on the human existence. Fritz Steele also has a similar idea and says there are not independent places from us (Rikhtegaran, 2001).

Lived space phenomenology assumes that spaces are not empty things, to which the qualities and meanings are added, instead, they include the meaningful and necessary fields and contents for all human actions (Norberg, 1996).

Space from phenomenological point of view

In his paper "building, living, thinking", Heidegger writes about space: "to what refer the term "space" for us, can be seen in its old meaning, which means a place that is allocated to house building

and life. In its own nature, space is something, opened for it, it is left in its area, something that a place is opened for it and always linked and gathered to the credit of a place. As a result, the spaces obtain their natures from places not space" (Heidegger, 1995).

Since space is located in the time, it might be static or dynamic. Edward Relph, as a phenomenologist, believes that space is neither in mind nor in world but it is a part of our daily experience in the world. According to Relph, human existence is basically spatial and this spatiality includes the indicators such as nearness, separation and direction as the methods of existence (Relph, 1997).

Edvard Miller Upjokom also defines architecture as the art of building which its general goal is enclosing space for human use. Historically, an important part of architecture development in different periods has been originated from transformation of principles of space development and regulation (Pallasmaa, 1997).

Sense of place and phenomenology approach

According to phenomenologists of human geography, the sense of belonging refers to a strong and effective connection among people, place and its components which is positive and expands the person's relationship with environment and gets deepened over time (Norberg, 1997).

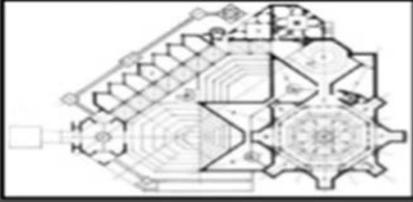
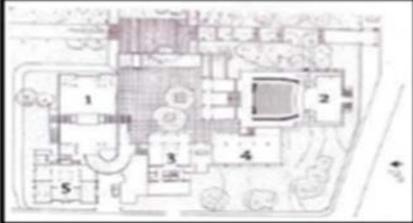
Based on Relph's attitude, the sense of place is a reason which provides proper coordination and function of architecture space and human and moreover, it is considered as a reason for feeling safe, pleasure and emotional perception of people, as well as contributing people's identification and their sense of belonging to the place. Phenomenologists believe that the major related concepts to the sense of place include friendly place, the experience of place and place character. The sense of place means spiritual features or personality of place which is near to the sense of place' spirit (Relph, 1976).

To look for the concept of the sense of place in a residential house, by studying two contemporary houses of Mollasadra neighborhood in Yazd, it was concluded that human's behaviors and action transforms a space to a place for him. By studying of furniture arrangement in these houses, it can be inferred that place can be expressed through feelings, and this feeling is created by the relationship between human and place (Mahdipur, Akhavan & Adresi, 2014).

In physical analysis of the sense of place by comparing the traditional houses and modern residential complexes, it was observed that residents of traditional houses are more interested in their houses than the residents of new ones. The most important feature of the sense of place is the idea of users and their relationship with architecture space (Heydari, Negintaji & Motallebi, 2014).

Designing collective space and focusing on the promotion of sense of place in multi-cultural environments, the main goal of this project is to achieve practical solutions for the promotion of sense of place and citizens' correlation in Karaj, given their cultural difference which has an effective role in the increase of social cohesion, reduction of tensions caused by urban life, and citizens' satisfaction (Abbaspanah, 2012).

Table 1. The interior and exterior samples of Architect House

The plan of Architect House	Exterior view	
		Cultural center and the Dezfoul Arts Architecture Center
		center of art creations of Niavaran (Niavaran Cultural Center)
		Architect House and the center of American Modern Arts
		The faculty of art and architecture of Yeel

The results of analyses indicate that the perception and inference of place phenomenology require using architectural elements and multiple senses as well as human perception in order to make a relationship with space and place. The concept of the sense of place and its constituents show that it is obtained from internal sense of human and mental imaginations of environmental features. Place phenomenological analysis brings intimacy, calmness, sense of belonging and collective happiness. It creates the quality in a place which leads to a kind of intimate interaction and identification with it. This intimate interaction is known as the sense of place. The case studies have led us to find the physical program and design standards and continue the design of this complex more precisely and comprehensively in order to achieve the goals.

Methodology

The current study is applied in terms of goal and descriptive-analytical in terms of method. It is conducted by using gathered data of library studies. Analyzing the field studies and successful

domestic and foreign experiences in using the sense of place in this space. the practical solutions are suggested to achieve architecture design, with the principles of sense of place coordinated with users need.

The intended site is located in Niavaran district, Pasdaran Street, Farhangsara Street and in the south of Niavaran Cultural Center. The area of this land is 12000 square meters. Given its location in the north of Tehran, it has relatively colder weather than city center. There are no artificial factors on the land, given land aridness.

The results indicate that the site is appropriate for design in all aspects because it is defined in detailed plan of cultural and educational use; also, Niavaran has great importance due to its historical background. The Niavaran Palace, Niavaran palace museum, Niavaran Cultural Center, Imam Hasan Asgari mosque, Niavaran Grand mosque as well as Niavaran Tekyeh, as one of the oldest and most well-known Tekyes of Tehran, have made this place attractive and touristic.



Figure 1. The location of site related to the adjacent areas

Proposed plan

In a cultural place, the spaces such as classes, workshops, library, praying room, entrance door and halls, and so on, their location beside each other as well as the quality of spaces such as lighting, color and so forth, should be designed such that they be appropriate for the people’s mood and enhance their creativity and innovation. Educational and cultural building should be a place for freeing the thoughts and creative expression.

Table 2. The proposed physical plan of indoor spaces in Tehran Architect House

No.	The main spaces of Architect House	Micro-spaces
1	Amphitheater and Conference Hall	Hall entrance, service spaces behind the stage (director’s room, makeup room, lighting and sound room, warehouse), buffet
2	Educational section	designing studio, technical planning studio, judgment class, model making workshop, theory class, sketch studio, rendering studio
3	Official spaces	Pantry, professors’ room, administrative assistance, complex management, financial affairs, enrollment affairs, cultural assistance, artistic assistance, public relations, W.C.
4	Library	Expertise library. Book store, studying room, individual studying rooms, educational tapes room, custodian’s zone
5	Exhibition and Gallery	The place for executing prominent architecture’s biography, introducing the

		history of artists, exhibition showcase
6	Restaurant	Kitchen, W.C., restaurant management, main hall, utilization
7	Parking lot	security, indoor parking lot
8	Utilizations	Powerhouse and air-conditioner room, power room
9	Praying room	Praying room, hall (male and female entrance), male W.C., female W.C.
10	W.C	Female W.C., male W.C., cleaning equipment store
11	Information	Information room of complex, security

Table 3. The proposed physical plan of outdoor spaces in Tehran Architect House

No.	The main spaces of Architect House	Micro-spaces
1	Collective spaces	Pavilions, green space
2	Outdoor exhibition	Seasonal exhibitions, handicrafts, architectural works exhibition
3	Parking lot	Guard, parking specific space

The number of map:



Figure 2. Plan of site

The number of map:

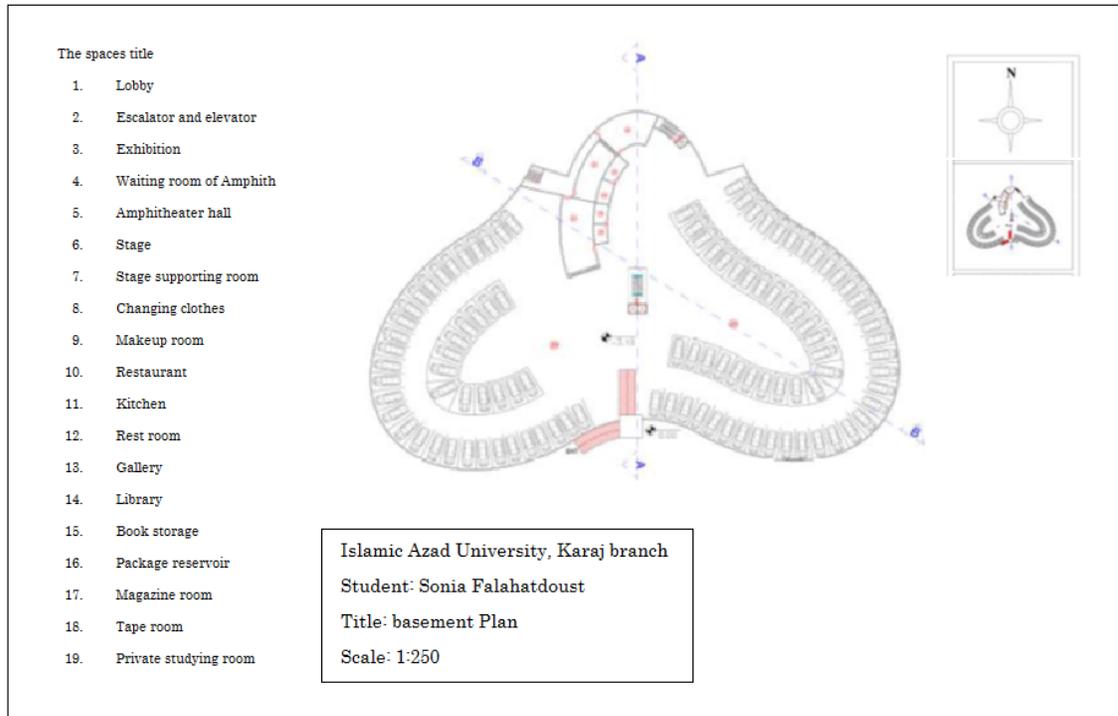


Figure 3. Basement plan

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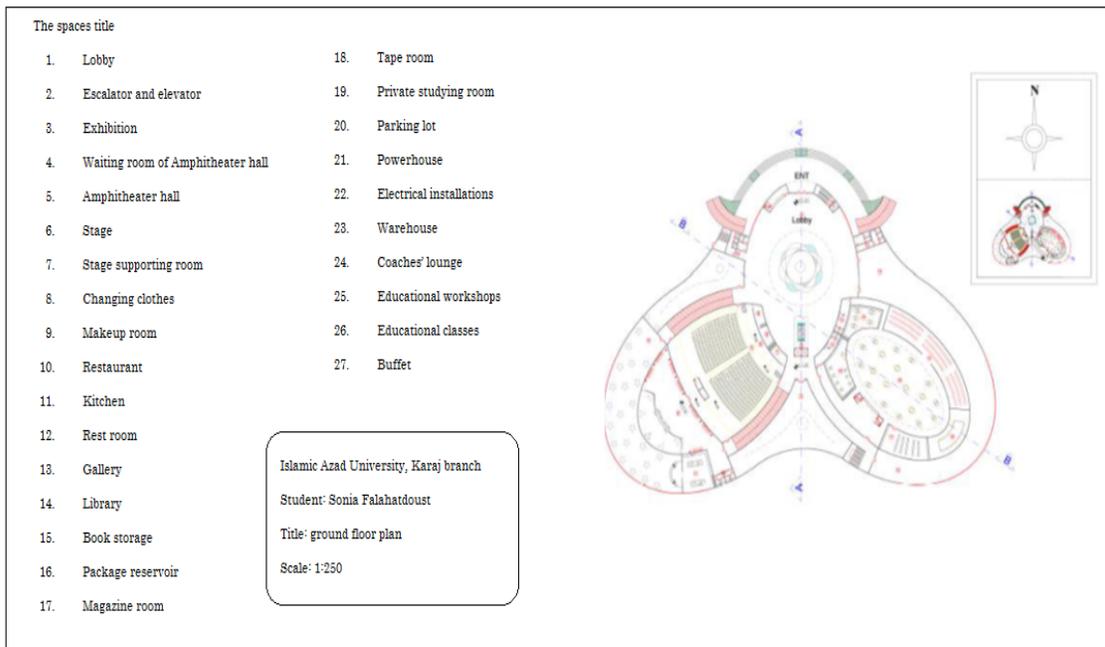


Figure 4. Ground floor plan

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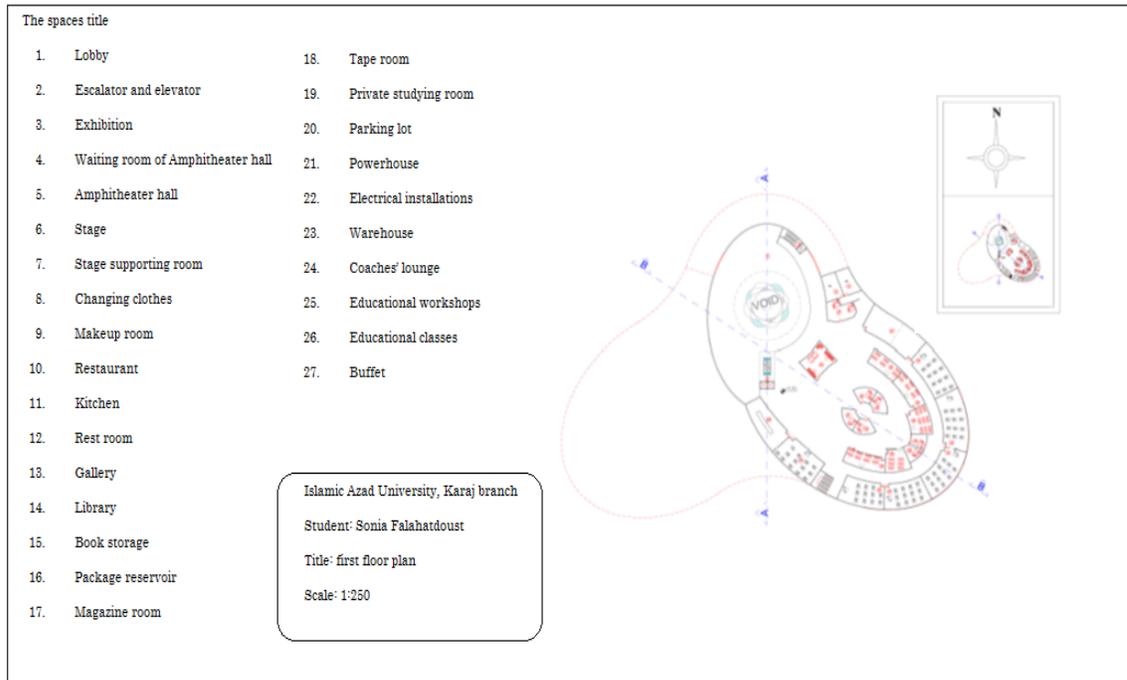


Figure 5. First floor plan



Figure 6. 3Diemnsional entrance of building

Conclusion

One of the most obvious tendencies of twentieth century is to create huge cultural and urban complexes. Architect House and exhibition spaces are the main ones. They include libraries, audiovisual centers, conference hall, theaters, official centers, research centers, educational complexes (like art schools), restaurants, stores and other commercial performances. Architect House and what happens there, are considered as the full view of citizenship culture. The most effective and major factor on the sense of a place is human who uses his feelings to create the sense of belonging in a place.

Three words of continuity, root and movement have been used in the design of Architect House, which is clearly seen and tangible in the plan. It is a proper response to the approach and creation of functional, applied space, given the site and subject of designing. In the design of site, diversity, beauty, shortness of accesses to facilities and spaces, designing a calm and various environment, conference and social interactions place in green spaces, pavilions, outdoor amphitheater, attention to pavement of surfaces and avoiding surface differences in the spaces, prediction of ramp and sloping surfaces for facility of users have been also considered.

Attention to calmness and silence, caring about the regulations and rules of design for physical disabilities, creating diversity and plurality in collective spaces have been noticed as well. Particular arrangement shows movement, continuity and rooting from outside. The exterior view of building indicates ascending roof which is the symbol of passing different periods of life path. The general idea in the design of a building is to show the process and the path of life and achieving the apogee without uniformity. As the result, the building has been designed to show life movement and dynamicity.

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