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*To my Parents*

*my strong pillar, my source of inspiration and wisdom*

*To my Brother*

*my ultimate emotional support*

*To my Beloved Husband*

*infinitely supportive in every sphere of life*

*my love for you knows no bounds*

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# Abstract

The importance of research into the category of identity, regardless of its importance as a general and standard category in most humanities, is derived from the importance of the category of the human-made environment. Identity is one of its most important qualitative aspects. The global lack or shortage of these qualitative aspects in the transformation of cities, including most of the urban renewal projects that are affected by the International Style and the Functionalist point of view of the modern urban movement, is still tangible and visible in most of the urban spaces and city features.

Even though in the beginning, the category of identity in scientific fields such as philosophy, psychology and dialectics was focused on human identity and the recognition of its quiddity, due to the scientific and cultural evolution of the last decades, especially in the case of the human-made environment, its domain has been the transition to the territory of the human-made environment. In recent years, the identity of the human-made environment has been deemed as one of the most important issues in urbanism. During the evolution and process of formation and development in the 20th century, which was related to globalization, cities and urban spaces were exposed to impressive mutations and alterations. During this process, the past and present became separated from each other, and the problem of disconnection between the meaning of humanity and the environment was not solved. Globally and locally, the form of the city and the human-made environment became uniform, similar and began to resemble each other. The local presence of the quiddity of urban spaces has been affected by the modern urban design movement and has been exposed to variations which have caused it to have no distinction and to become universal and global.

This leads to finding answers to the following research questions:

- What is the identity and what does that mean in relation to the human-made environment- the built environment?

- To which of the human needs does identity respond to and what is the need and importance of the environmental identity?

- Which factors are involved in creating the identity of the urban environment and how are the processes and the mechanisms of its creation?

- What are the criteria for the recognition, the assessment and the evaluation of the identity of the urban environment?

Despite the importance of identity as one of the qualitative aspects of urban life in cities which gives meaning and richness to the human quiddity, this complicated and expanded concept is still not taken into real consideration, especially in relation to urban spaces. When examining environments and urban spaces from a different point of view, there can be no doubt that there are some spaces which are creative and meaningful, as well as full of variation. By establishing a connection between people and urban spaces, a desirable living environment can be achieved. However, some urban spaces lack this ability and are not suitable for the individuum using these places. An appropriate urban environment in terms of quality might facilitates the public's perception of the environment and eventually strengthens the identity of the environment and the means to establish it. However, this also depends on the cultural aspects and the lifestyle of the people, which may lead to a sense of satisfaction. Indeed, once individuals can recognize the environment, they will also be able to make an informed choice based upon the most desirable design concept.

The category of environmental identity is a factor in the strengthening of relations between human beings and the environment and improves the richness of activities in these relations. Regarding the various yet clearly connected levels of identity and the recognition of the principles and foundations of the identity of a community, a series of guidelines and criteria can be extracted which leads to design and implement identified urban spaces. In other words, one of the main ways of identifying urban areas is the development of design criteria based on the principles and foundations of the cultural values, and consequently the identity of the community.

This research is positioned starting from the phenomenological literature which provided a rich theoretical basis for research and the philosophy which provided a basis for understanding the essential nature of human existence and the world in which it enfolds, to lifestyle concepts and environmental behavior studies which tackle the man-built environment relation by investigating the built environment as a result of the human choices and its efforts in proposing an analytical approach to societal-architectural relations despite the configurational analysis and the socio-cultural identification of space.

In fact, this research seeks to evaluate and determine the quality of the environment in the process of its perception. Theoretically, the issue of the identity in this thesis will be studied based on the three basic elements of the human, the environment and the culture. Furthermore, the examples and instances of this issue concerning the three constituent elements of a sense of place which are activities, meaning and physical characteristics will be analyzed. Also, in the phase of the theoretical framework of this study, criteria and indicators in order to assess the identity will be defined and applied. The current thesis defines the identity and the definition of this concept in relation to the built environment, sets the importance of the identity as a response to the human needs, analyses the processes and the mechanisms of its creation, evaluates the factors which are involved in the creation of the identity of the urban environment and assesses the criteria and benchmarks to enhance the identity of urban places.

The main purpose of this research is to recognize the social and cultural problem of urban space, to convert it to the public sphere and to find the appropriate answers to the research question leading to the following hypothesis as cornerstones which will be discussed to be approved or disapproved.

- The identity as a form of meaning is a comparative non-absolute category.

- The authentication of the identity of any place depends on the quality of the spatial elements and physical factors.

- Some urban spaces and public places with structural weaknesses have a strong sense of place identity.

- In the process of authentication and recognition of the place identity, the role and impact of activities are more important than the physical aspects.

# Introduction

## Research Intent and General Approach

Even though in the beginning the category of identity in knowledge fields such as philosophy, psychology and dialectics was focused on the human identity and the recognition of its quiddity, due to the scientific and cultural evolution of the last decades, especially in the case of the human-made environment, its domain has been the transition to the territory of the human-made environment. Nevertheless, the issue of the identity and the discussion of the identity in urbanism regarding other sciences is quite contemporary and new. In the recent years, the identity of the human-made environment has been deemed as one of the most important issues in urbanism. Due to the evolution and the process of formation and development in the 20th century, which was related to globalization, the cities and urban spaces were exposed to impressive mutations and alterations. During this process, the past and present became separated from each other, and the problem of disconnection between the meaning of the humanity and the environment was not solved. Globally and locally, the form of the city and the human-made environment became uniform, similar and began to resemble to each other. The local presence of the quiddity of urban spaces has been affected by the modern urban design movement, and has been exposed to variations without distinction thereby becoming universal and global. Many places and areas that are recognized as forming the common heritage of the humanity, regardless of time, place and cultural differences, are provocative for most of the people. They bear the characteristics that affect people. The factors that make a place or an urban area global and important can be seen in their most impressive features. But what are these features, what are the characteristics and elements of these places and urban areas?

An appropriate urban environment in terms of quality might facilitate the public's perception of the environment, and eventually strengthen the identity of the environment and the means of establishing it. However, this is also depending on the cultural aspects and the lifestyle of the people, leading to a sense of satisfaction. Indeed, once people can recognize the environment, they will also be able to make an informed choice based upon the most desirable design concept.

## Literature Review

The importance of research into the category of identity, regardless of its importance as a general and standard category in most humanities, is derived from the importance of the category of the human-made environment. Identity is one of its most important qualitative aspects. Place identity is one concept which arose in the past two decades and had a strong influence on architectural and urban design. The global lack or shortage of the qualitative aspects in the transformation of cities, including most of the urban renewal projects in Iran that are affected by the International Style and the Functionalistic point of view of the modern urban movement, is still tangible and visible in most of the urban spaces and city features of Iran.

Despite the importance of identity as one of the qualitative aspects of urban life in improving the quiddity and life of the human in the environment, there is still no clear view of this complex and widespread concept especially regarding the urban spaces in Iran. Although in some research related to the architecture and urban spaces of Iran, the role of urban and public spaces in the identity of the city has been emphasized, the lack and the weakness of some urban areas is mentioned, there is still no clear criteria for determining the identity of urban and public spaces. In other words, the issue of identity in Iran and in particular in urbanization was based on the cultural values of other countries rather than on Iranian cultural values and behavioural patterns.

The strong meaning of identity in the history of the western philosophy was describing the unity of a thing with itself. The debate about identity rose with the increasing importance of the individual. Leibnitz and Kant's philosophy does not focus on the unity of the thing with itself but on the relation between the subject and the object or the relation between subjectivity and objectivity in itself. In this way, the concept of time or a period became an important issue for the recognition of the concept of identity itself. Immanuel Kant believed that a personal identity should go beyond mere self-awareness. Almost all of the writers active during the era between Descartes and Kant conceived the meaning of identity as follows: the object is the same as it was before (Leibniz, Gerhardt, and Langley 1896; Kant and Bax 1883; Descartes, Miller, and Miller 1983).

Prior to the ideality of space and time in Kant's philosophy, Descartes considered the *essence* of material substance based on three-dimensional spatial extension. That means, space is inexistent without a body. The ideality of space and time conceived as absolute

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space and absolute time distinguishes these entities from the different ways in which they are measured, whereas Leibniz opted for a relational theory of space and time. Leibniz put forward his concept of monads which was convincing for Kant who admitted that space does not relate to any properties or relations in themselves but rather to the relation between these things and the perceivers. Kant asserted here the relations of things in space and their perceivers basing them on intuitions which are the faculties of cognitions.

Despite diverging interpretations of Kant's key concept of *the person* results out of a personality disorder regarding the ideality of space and time this philosophical question what is personality comes to ask the question of personal identity. This leads to the consideration of Locke's theory of mind, a modern conception of personal identity and *the self* which Locke considers as a kind of self-reflective consciousness as a basis of personal identity. John Locke believed that the idea of identity might be achieved by comparing something at a specific time and place with the same thing at another time and place (Locke 1690).

By offering a similar but more detailed theoretical analysis David Hume argued that the perception of a single object is the source of a theory of unity, not of identity (Hume 1888). Therefore, the understanding of the concept of identity would not be achieved through the perception of a single object or a group of objects. Frege argued instead that identity should be considered as a relationship between the names and the signs of an object (Frege 1892, 1948). Heidegger stated further that to every being there is identity associated in unity with itself (Heidegger 1969). Following the same ideas Schelling writes his philosophy of the identity about the difference between the subject and the object. He stated that there must have been a being before all basis and before all existence, before any possible duality. Identity is the relation between the things or concepts which have similarities in some features or which can be considered as similar (Schelling and Heath 1978). The interest for these philosophical theses has been intensified with the raising of the importance of the individuum in the 20th century. A lack of distinction between the aspects which influence the identity appears in the writings and theories of the past decades.

Recently the attention given to the concern of the identity has been intensified by scholars working in the scientific fields of the humanities and social sciences. Taken as example, the political sciences lead a very active debate on the concept of identity including all its

main subfields. Identity plays a major role in recent academic research related to the politics of race, gender and sexuality. For comparative politics identity is at the center of a debate on nationalism and ethnic conflict (Horowitz 1985; Smith 1991; Deng 1995; Laitin 1999; Fearon 1999). On the level of international relations state identity undergoes harsh critic of realism and analysis of the state sovereignty (Wendt 1992, 1999; Katzenstein 1996; Lapid and Kratochwil 1996; Biersteker and Weber 1996; Fearon 1999).

In the field of political theory the topic of the identity refers to many arguments on gender, sexuality, national and ethnic issues as well as culture related to liberalism and its alternatives (Taylor 1989; Young 1990; Connolly 1991; Kymlicka 1995; Miller 1995; Fearon 1999). The discussion about multiculturalism, influenced by Michel Foucault has led to a strong focus on the historical and cultural constructions of identities of all sorts as well for culture and literature studies as well as for social historians (Brubaker and Cooper 2000).

Regardless of this fast growing and cross sectorial attention to identity the concept nevertheless is still enigmatic. The often-historic dictionary definitions (OED, Merriam-Webster) do not in any case reflect what is the broad meaning of identity of nowadays life. Today identity describes a social construction, which refers to a very complex system of relations at various levels of interaction (Wendt 1992, 1994; Hogg and Abrams 1988; Katzenstein 1996). The term of identity is commonly used in the daily exchange but it is difficult to give a precise and concise description which renders the picture of the full range of all its present meaning.

Presently the term of identity has been loaded with so many meanings that by itself it means nothing. The function of a verbal sign is lost (Gleason 1983; Brubaker and Cooper 2000). Since the 1950s the term of identity became used as a popular-social term. Conceived as personal identity (Locke 1690), literature sources refer to some distinguishing characteristics a person has as socially defined attitude that is not changeable (Hogg and Abrams 1988; Deng 1995; Jenkins 1996; Wendt 1992; S. Hall 1989). The understanding is usually expected on hearing, even if the academic author uses identity as primary and independent variable (Fearon 1999). This is stated by (Woodward 1960) who used the term without quotation marks. A shift in the 1960s shows the move from concern above conformity to concern with identity (Wheelis 1958; Lynd 1958; Erikson 1959; Strauss 1959; Gleason 1983). Identity was listed as the most appealing moral term of that time (Gleason 1983).

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Erikson was one of the central persons who brought the word into distribution with the expression *identity crisis*. As he stated identity was related to a process "in the core of the individual and yet also in the core of his communal culture" (Erikson 1968). According to him, the notion of the formation of the identity develops during the person's adolescence (Erikson 1968). Erikson built on Freud's theory by setting the ego over the id for the definition of the development stages and by acknowledging the deep influence of culture, society and history on personality (Schultz and Schultz 2005). "Identification is known to psycho-analysis as the earliest expression of an emotional tie with another person" (Freud 1922). For psychoanalytical expression Freud called the process of socialization in childhood, the identification (Rothman 1965). Foote referred to Freud's term when he defined identification as an alienation to a specific identity or a series of identities (Foote 1951). For Mouffe there is no single identity but identity is the outcome of an ongoing process undergoing a permanent hybridization and nomadization (Mouffe 1994).

The sociological and psychological scientific research considers the development of the identity as a socially influenced process. In sociology identity is one of the most important characteristics and features of the individuals and social groups. According to Giddens individual identity is not invariable as philosophers define the identity of objects or things, but self-identity requires reflexive awareness (Giddens 1991). The sociological school named *the symbolic interactionists* called identity the result of social interaction (McHugh 1968). The sociological approach of identity was first popularised by Goffman and Berger who originally started from the self for their concept of sociological understanding of identity (Goffman 1963; Berger 1963). In this context, the identity is the result of a social phenomenon and not an individual matter (Altheide 2000). There is another defined concept in sociology, the collective identity (Melucci 1996), which is based on different criteria and an effort that a group of people are performing in order to continue and to differentiate their physical and spiritual life.

Erikson's psychology led to a wide spread and loose use of the identity. Even the term could be used as alternative for character (Erikson 1950). Only systemic conceptual analysis leads to clear the misuse of the concept of identity (Gleason 1983). In fact the cross referencing of the two different scientific fields of sociology and psychology showed a larger reality of the association with a person or group that is identified through a certain name (Woodward 1960). As identity is more and more associated with a certain clichy its

meaning became progressively diffuse with ongoing loosing of the responsibility of its usage (Gleason 1983).

The most significant impact in the formation of the concept of the identity in the urban areas touched the branch of psychology which focuses on the interaction between the human and the surroundings. This leads to the discussion about the human needs and the identity of the built environment. The human behaviour reacts to causes and determinants. The concept of needs has been treated in deep in the motivation theory (Steers and Porter 1979). The needs are seen as a deficiency or a lack of something valuable, which the individuals feel at a certain time, for example as primarily assigned to biological aspects, or like the need for achievement, which is discussed on the background of the psychological requirements (J. L. Gibson et al. 2011; Zimbardo 1988). A predominant connection persists between spaces and human needs. This leads to the outcome of the quality of the urban environment, which is rich in identity and meaning.

The adaptation to the community represents that kind of compromise through which a person shapes the structure of his personality or the character traits. To understand the dynamic of the psychological process, the individual needs the understanding of the culture which formed him (Fromm 1942). The social character (Fromm and Funk 1999) can be defined by analysing societies concerning their predominant orientations, shown as characteristic at a specific date and in a specific place (Fromm 1942; Thomson 2009). The two theories on the human motivation, which attempt to mainly explain the underlying cause of human behaviour are Maslow's Hierarchy of Needs Theory and Murray's Manifest Needs Theory (Murray and Harvard University 1938; A. Maslow 1943; Rosenfeld, Culbertson, and Magnusson 1992; McMartin 1995; Schultz and Schultz 2005). Unlike Maslow's model, Murray's needs theory is not hierarchically based (R. F. Massey 1981) in (Rosenfeld, Culbertson, and Magnusson 1992). Maslow's hierarchy of needs sets up five inherent needs. The dominance of one need results out of deprivation. The satisfaction of every dominant level of needs leads to the self-actualisation, which is highest level in the hierarchical structure of the needs (Wahba and Bridwell 1976). The particularly human and basic needs like security, clarity, privacy, social relations, comfort and identification, should be fulfilled by the built environment (Krupat 1985). The urban development should be entrenched in the human needs to establish an individual environment interaction, leading to the full understanding of their self-identity. Instead, the major part of the designers focuses on the physiological and the safety needs, neglecting thereby

the other high-level needs. Such an attitude leads to stress the importance of the identity of the built environment which gained importance in the context of a crisis of the identity and as one of the most important challenges of the twentieth century in urbanism and architecture, which has been repeatedly documented in literature.

Although the importance of the built environment is difficult to be defined (Rapoport 1982), the main issue of the modern urbanism nowadays is urban identity argues Mumford, following up further that the contemporary urban renewal lacks any character. He states that however cities in former time expanded in a unique visible form, which kept the elements together with a more complex background of the social community life (Mumford and Miller 1995), the modern urban spaces lack of their traditional sense. In a modern city there is no conceivable stream of activity and no margin left for meaningful activity or orientation in the modern city, a fragmented and confusing system leads to the loss of any orientation (R. Krier 1979; Trancik 1986). Many cities in the world have a certain sameness concerning mostly office and hotel buildings without consideration of the place where they are built (Walmsley 1988).

This phenomenon of place requires therefor space and time dimension (Cassirer 1948). Space is the medium in which things sustain whilst time is the medium in which they must keep their identity like momentary apparitions (Glasersfeld 1984). The importance of a place in the individual's identity is so high that for a long time these individuals are confused and alienated if they change their living or working place or somehow lose it (Seamon 1979; Walmsley 1988). Commonly spoken people and places are compounded in identity (E. C. Relph 1976). The place in a human's identity is an important factor. People are interested and attached to a place. When the shell breaks, the quality of life is being reduced and even in some cases, changes in the location of some properties can affect deeply a person's identity (Rapoport 1977). The place attachment is one of the fundamental psychological concepts, traducing the feeling of a deep connection to a place enhancing the experience of spiritual enrichment with the feelings of self-esteem, autonomy and belongingness.

Given the close relationship between human identity and place identity, the identity of the built environment is relevant to the issue of the sensing and the meaning of the place in terms of environmental psychology and social psychology. Indeed, the theoretical background of the debate on the identity of the built environment in urbanism is largely

influenced by the meaning of the place identity in psychology, sociology and geography in which the concept of the place is one of the main topics.

The meaning of a place does not reveal from a location nor from its function, nor from social factors, nor different experiences, but from a sense of belonging which is the result of an emotional obsession which develops during time and individuals in a specific place (Walmsley 1988).

Place identity has specific functions influencing the thoughts, the behaviour and the experiences for the integration of the individuals self-identity in his/her physical and social worlds (Proshansky, Fabian, and Kaminoff 1983). Science reveals diverse factors that affect the place identity. The most significant of these factors is the belonging to a specific social group, the social relations, the leisure activities, the environmental history of a person, the birth in a place, the duration of stay in a place, the ownership of land, a sense of rootedness and the environmental qualities (Rivlin 1982; Rowles 1983; Church and Winter 1984; Reitzes 1986; Lalli 1992).

There is a general acknowledgment that social relationships are the basis to develop a personal identity mainly and especially a local identity. The development of a sense of belonging to a place is strongly linked to social relationships in the city district, which is even increased if this place is belonging to a part of a common memory (Becker and Keim 1973). Without social contacts, the duration of the residential period is insufficient to establish an emotional obsession with the place of residence (Lalli 1992). The different sense of perception such as scents and sounds may enhance the feeling of a local identity and rootedness (Romeiss-Stracke 1984; Lalli 1992). Although the environmental psychology explicitly deals with the abstract consideration and the practical research concerning the place identity, this field has also been affected by the theoretical viewpoints. According to Lalli four attitudes and views have an impact on the studies of the psychologists on the place identity (Lalli 1992). These are the cognitive perspective (Tolman 1948; Lynch 1960), the phenomenological perspective (Schneider 1986; Husserl and Biemel 1952; Y. F. Tuan 1980; E. C. Relph 1976; Lalli 1992), the self and self-concept theories (Lalli 1992), and the sociological influence (Durkheim 1893; Lalli 1992; Simmel 1903).

The concept of place identity came up at the end of the 20th century was centred on the relation of place, people and meaning. To create a place identity has been interpreted as

a solution to the outcomes of modern societies which led to strong influence on architecture and to link people to their environment strengthening the sense of attachment and belonging related to urban space.

Likewise in recent years, one of the subjects that have been investigated by urban designers is the identity of the human-made environment (Mumford 1938; Choay 1965; E. C. Relph 1976; Alexander, Ishikawa, and Silverstein 1977; Lynch 1981).

To fulfil this aim, different approaches for urban solutions have been developed. For William Morris, a good piece of architecture is one that describes the culture of society, while Patrick Geddes expresses the spirituality and mentality of cities (Choay 1965). Mumford on his part emphasizes the visual unity, harmony and pleasant forms of cities, whereas Kevin Lynch stated that one of the important assets of a city is its legibility. Lynch considers identity along with structure, congruence, transparency and legibility as aspects that shape the sense of place in the observer's mind. He states that a good place responds to all the senses as this kind of places are related to personal memories, feelings and values. "Place identity is closely linked to personal identity" (Lynch 1981). Christopher Alexander believes further on that there will be no sense of belonging unless people who are living in a place take that place as their world. This means an unconscious and conscious acceptance of recognizing that place as their personal and communal identity (Alexander, Ishikawa, and Silverstein 1977). Alexander and Lynch emphasize the psychology of place, the romantic, subjective view of urban design. Cullen with the same aim, with his rational objective classical view of urban design, describes the physical and visual elements of each environment, avoiding uniformity and similarity in the urban environment (Cullen 1971; Montgomery 2008; Abujidi 2014). According to Relph, regarding the identity of places, "the identity of something refers to a persistent sameness and unity which allows that thing to be differentiated from others" (E. C. Relph 1976). Other researchers such as Jacobs and Gehl and are more concerned with the aspects of planning, especially about the diversification of activities in urban areas as well as the syntax of land use, in relation to the identity of the urban areas (Jacobs 1961; Gehl 2010). Jane Jacobs definition of identity is related to the urban activities and the street life (Jacobs 1961). For Jacobs the sense of place interaction and the place identity are depending on each other (Seamon 2012b).

The factor that makes a place or an urban area global and important can be seen in its provocative feature for all human beings. Successful urban areas should possess several

environmental qualities. Montgomery is reflecting the impact from researchers like Relph, Canter and Punter to achieve a comprehensive view of the quality of the environment (E. C. Relph 1976; D. V. Canter 1977; Punter 1991). The view in which the identity of the built environment is defined relating to the physical space, the sensory experience and the activity. Without activity, an urban place cannot be a city and without cultural associations, legibility or the ability of mental imagery, urban places will not have any meaning for people. Therefore the identity of the environment is generally defined in the form of a relationship that links a person to the living environment or the environment that he is associated with (Montgomery 2008).

As the over boarding literature on this topic shows, there is one thematic opportunity which can be the term place, if considered from a phenomenological point of view, is conceptually strong and thereby offers a possibility to depict the unity of the people-in-world (Seamon 2012a). This phenomenon of place which is always involved in human life creates spatial and environmental worlds, defining centres of human activities and further on contributes to the making of place.

Perhaps one of the most important questions of contemporary urbanism, as well as one of the important areas of research and theories in recent decades consists in finding the reason for the discrepancy of the human feeling concerning the urban spaces and places (Alexander 1987; Lynch 1981). To know which places are of good and which are of bad quality is important, but perhaps one of the most important issues lies in knowing their causes and their reasons. By analysing the question of what makes some urban areas desirable and pleasant and some others lifeless, dull and monotonous three important elements of human, environment and culture about the identity of built environment are involved (Rapoport 1976). The main point regarding these three concepts of the human, the culture and the environment, is the interaction and relation between each other in order to determine the identity of the built environment within the context of time and place. The important definitions given for the environment among different disciplines are the definitions given by system theorists (Ackoff 1981; Laszlo and Krippner 1998; A. D. Hall and Fagen 2009; Parra-Luna 2009).

While Claude Bernard differentiates "internal" and "external" environment (Bernard and Robin 1979), Cassirer defines the environment by considering the elements of space and time and classifies it in the three categories of *Organic space, Perceptual space and Organic space* (Cassirer 1948). Furthermore the Gestalt psychology distinguishes between

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two types of the environment, the so called geographical and the behavioural environment (Koffka 1935).

Since the scope of the concept of the environment is a broad field, some of its aspects may be eliminated in its definition as a totality. Therefore some studies have tried to define the environment by dividing it into components and different parts (Ittelson 1960; Sonnenfeld 1972). Ittelson defines the environment as an ecological model (Ittelson 1960). According to him, environmental perception is a multi-dimensional phenomenon between the individual and the environment (Ittelson 1960; Rapoport 1976; Zube 1999). Sonnenfeld has classified different parts of the environment in the form of a hierarchical system (Sonnenfeld 1972).

Regarding the meaning of the environment in urbanism Reekie defines the built environment as "that part of the physical surroundings which are man-made or man-organized" (Reekie 1972). Going further in differentiation Lynch defines the built environment as a mean for social communication through which people establish the connection between information, values, feelings or behaviours and categorizes it by the sensory elements (Lynch 1990).

Rapoport sees the link between environment and individuals "as a series of relationships between things and things, things and people, and people and people. Following his opinion, four factors of Space, Time, Communication and Meaning are tackled by organizing the built environment. Regarding the main elements of the built environment, Rapoport presents the list of potential symptoms in terms of physical and social elements that can induce specific meanings (Rapoport 1982).

By agreeing to the conceptualization that place can be conceived as a part of the self, or *self-extension*, place becomes equal to the cultural values, behavioural patterns and attitudes of the self, one of the fundamental and most important questions that urbanists always face is the feeling, thinking and acting of people when they are communicating with the built environment. This redirects the discussion to the personality, to the self, to an individual's conscious and unconscious appearance, the personality, cognitive processes, thoughts and feelings. In psychology, one of the basic elements of the human character is the concept of the self (Kohut 1977). This has been a major subject in Freud's work, who was the first to develop a comprehensive theory of the human personality with a structural model based on three distinct aspects of the Id, the Ego and the Super Ego (Freud 1935,

1966). In a sociological context Jung adds that the individual personality consists of multiple psychic systems that are independent of but interact with each other (Jung 1958). These systems include the *Ego*, the *Personal Unconscious* and the *Collective Unconscious* (Schultz and Schultz 2005).

All these theories which have given attention to the human character, consider the self as the most important element and as an essential part of the individual characteristics (Freud 1935, 1966; Schultz and Schultz 2005). The interaction of "the subjective sense of self is defined and expressed not simply by one's relationship to other people, but also by one's relationships to the various physical settings that define and structure day-to-day life" (Proshansky, Fabian, and Kaminoff 1983). On this basis the environment should highly be responsive to the individual and compassionate with him if the environment rejects and neglects the person it follows the development of an attitude of instability and distrust towards his surroundings (Schultz and Schultz 2005).

It follows that the individual identity is not only affected by the influence of others but the environment and the sense of ownership and belonging plays an important role in the self-identity of the individual. The environment strongly influences the formation of the identity of a place, in other words "the conception of place identity as being part of self-identity" (Lalli 1992).

The cognitive approach lays stress on how people know their environment and themselves, "how they perceive, evaluate, learn, think, make decisions, and solve problems" (Schultz and Schultz 2005). This so called cognitive processes control the aspects of personality as demonstrated by Erikson. Regarding the perception and the behaviour of an individual in the environment, most of the traditional theories of the psychology are emphasized on the impact of instinctive preferences such as needs, motivations, emotions and excitements in perception and human behaviours (Murray and Harvard University 1938; Allport 1955; Rogers 1961; A. Maslow 1943; A. H. Maslow 1970).

As reaction to these theories, Kelly and Maher presented the phenomenological theory opposed to these psychologists (Kelly and Maher 1969). Kelly's cognitive theory of the personality includes emotional components as parts of cognitive processes to describe all of the aspects of the personality (Schultz and Schultz 2005).

For the definition of the personality in the field of sociology, Cooley presents the unity of the "self" and the "society" (Cooley 1998). He eliminated the Descartes conceptual

barrier between the individual and the society and stated that an individual's self grows through the exchange with others and the social status arises through the interaction with other people. According to Mead the self is a social structure. He considers the formation of the self on the background of the social aspect of culture and through the assimilation of the common rules conform to tradition, a set of rules and customs. (Proshansky, Fabian, and Kaminoff 1983).

According to Blumer the individual sees himself through the eyes of the others and develops a socially controlled behavior. The process of controlled interaction according to Blumer leads to the forming of the self in function of the environment (Blumer 1969). The consideration of "Place identity" refers to the contribution of place attributes to one's self identity (Proshansky 1978; Rivlin 1982; Shumaker and Taylor 1983; Proshansky, Fabian, and Kaminoff 1983; Krupat 1985; Hull, Lam, and Vigo 1994).

Within the approach to identification and environment culture is a linking factor between the human and the environment, determining how the individuals act and interfere with the environment as well as how they perceive the identity of the environment. Historically the idea of culture is linked closely to the concept of civilization (Schoenmakers 2012; Williams 1985). Geertz offers a coherent concept of culture by connecting this term to the domain of the interpretation of symbolic communication between the individuals (Geertz 1973). According to Rapoport, the concept of culture finds a broad application to various disciplines, because it has a central role in the people´s behaviour, interpretation of influences and bearer of meaning (Clay and Rapoport 1997). Culture is in fact a complex ensemble of knowledge, belief, art and morals (Tylor 1871).

To speak with Rapoport "Culture" refers to ideational variables, the blueprint for the social variables which are then seen as referring to more concrete manifestations or expressions of culture", is not only spatial but has also a temporal dimension (Clay and Rapoport 1997). Culture has a strong relation with the environment. Rapoport conceptualizes the environment as "cultural landscape", as a sort of "organization of space, time, meaning and communication" and "as a system of settings within which systems of activities take place" (Clay and Rapoport 1997).

The discussion of the interaction and the relationship between individuum and environment is the most important factor which leads to the perception of the human identity related to the environment. Regarding this issue it is crucial to analyse how and in which

way an individual is involved and how he interacts with the environment as well as how the identity of the environment can be established. This human interaction and communication requires a sender, a receiver and a message. Furthermore the relational aspect of communication is a process which entangles a verbal and a nonverbal component (Knapp 1972; Richmond and McCroskey 1995; Vinciarelli and Mohammadi 2011) which leads to the fact that among the various kinds of human communication and interactions, the communication between individuals and their environment is a highly complex matter. The built environment engages a dialogue between the receiver and the environment as sender and therefore the receiver's qualification is the primary and most important condition of understanding the built environment. People respond and react to the environment based on the impact of its meaning.

The meaning is one of the four basic components of any activity (Rapoport 1982). One of the main issues regarding the meaning is related to the environmental perception. It follows that for symbolic interaction the origin of the meaning does not arise from the nature of the object nor from the combination of the various psychological elements, but the meaning of the object is derived from the interaction between people (Blumer 1969).

Meanings are conceived "as social products, as creations that are formed in and through the defining activities of people as they interact" (Blumer 1969), like many other human phenomena the meaning is continuous and connected to the totality, it has degrees and levels that can be distinguished from each other. According to Binford three levels of technomic, socio-technic, and ideo-technic are distinguished (Binford 1962; Rapoport 1982). Furthermore three categories of levels, the high, the middle and the low level, are classified (Rapoport 1982). In a mere general approach Bourdieu defined a primary and a secondary level of meaning which are applicable to every aesthetic object (Nohl 1988).

By studying open spaces like aesthetic objects, two levels are far not enough to describe the whole possible range of the meaning. Nohl follows the theory from Langer who established the main distinction between the symptoms and the symbols and set up the three levels of the perceptive, the symptomatic, and the symbolic level for the aesthetic object (Langer 1942; Nohl 1988).

Gibson studied the meaning in a simple classification, yet functional and useful and raised six levels of classification for the meaning: *the primitive concrete meaning*, *the simple*

*use-meanings*, "*the meanings of instruments devices, constructions, and machines*", *values or emotional meanings of things*, *meaning exemplified in signs meaning embodied in symbols* (J. J. Gibson 1950). Main outcome of the different system of classifications is that the communication and the interaction cannot be established if there is no meaning attributed to the environment.

A fundamental part of the research of the identity of the environment is related to the results and achievements of the interaction between the individual and the environment, as to say the perception of the identity of the environment.

The process of environmental perception, makes the individual primarily to feel and to recognize the environment through his sensual organs and by analysing and processing the information that he perceives. By following this stepwise procedure it is obvious that for Neisser the perception is not a linear model but a cyclic activity, somehow "a constructive process" (Neisser 1976). In fact, we are facing two types of systemic approaches and information-processing in the perception of the identity of the built environment: Bottom-up processing and Top-down processing (J. J. Gibson 1966; Gregory 1970).

Depending on the intensity of perception of the environment the bottom-up and the top-down processes complete and interact with each other for the best possible result, which is called the perceptual cycle (Neisser 1976). Downs structures the geographic space in typological form into the *structural approach, the evaluative approach and the preference approach* (Downs 1970).

Three distinct kinds of environmental knowledge, *operational knowledge*, the *responsive knowledge* and the *Inferential knowledge* are developed for the scientific background of the urban environment in psychology (Appleyard 1973). The human-dominant knowledge is the operational and the inferential knowledge. The responsive knowledge on the opposite is environment-dominant and regulates the intensity of the dominating features which are processed and to which the individual reacts (Walmsley 1988). In the case of a city resident the expectations relating to the perception of the urban environment refer to a "cognitive map" (Lynch 1960). A cognitive map represents a schema of perception on a bigger scale with information content, which acts as a guide for experiences. "There is a close relationship between cognitive maps and mental images" (Neisser 1976). The creation of cognitive schemata and the identity of the environment can be classified with differences and similarities (alike and different) into five main modes of

equivalences: the *perceptible*, the *functional*, the *affective*, the *nominal* and by *fiat* (Rapoport 1977).

More differentiated a theoretical structure for the collecting, processing and organizing of the information in the environment is put forward in seven categories of information "related to any environment situation and relevant to environment perception: (1) environments have no fixed or given boundaries in space or time; (2) environments provide information though all the senses; (3) environments include peripheral as well as central information; (4) environments include far more information than can adequately be handled; (5) environments are defined by and experienced through action; (6) environments have symbolic meanings; (7) environmental experience always takes on the systematic quality of a coherent and predictable whole"(Ittelson 1974).

Perception is one of the most important systems which links people and environments by interaction with the environment. "Among the many dictionary definitions the most useful seems to involve awareness through the senses, since it stresses the proposed distinction between evaluation, cognition and perception" (Rapoport 1977). Concerning perception, differentiation is made between the conceptual cognition *of* the environment and the symbolic cognition *about* the environment (J. J. Gibson 1968). The individuum samples his environment with his senses follow up his perception by a trying out of the environment through his actions. The perception can only be as good as the sampling of every possible environment is. Environmental consistency and sampling can never be perfect which leads to a message which the individual receives that is mostly probabilistic rather than absolutistic (Brunswik 1956). "In Brunswick's terms the perceiver builds up probabilities about the environment, and the ecological cue validities are expressed as probabilistic statements… " (Ittelson 1974). According to Rapoport the perception of the environment is always related to a sensory experience which is "affected by set, memory, cognitive schemata and culture" (Rapoport 1977).

The perception of and the identity of the environment brings the term of place into the subject of discussion, which is set as a cross-sectorial concept, fuels the definition in many research areas such as philosophical discussions, human geography, environmental psychology and sociology.

Since the Platonian principle of place as an active receptacle and following the Aristotle belief of place as a neutral container any discussion on the concept of place goes back the

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philosophical discourse between Plato and Aristotle. Following Plato's idea of an active receptacle which considers a deeper relation between the place and the individuum whom dwells in it, the question of Being and Dwelling is further developed as a crucial human existential challenge (Heidegger 1971). Everyday existence consists merely of concrete things than abstract concepts, showing the truth in the architectural manifestation, defined as the making of a lived space, setting the artistic dimension and bringing back significance to the human existence (Norberg-Schulz 1983).

In the beginning of the 70's phenomenological geographers initiated the research on the meaning of place in term of all the different everyday dimensions and thereby started a vast research on this concept (Y. Tuan 1974, 1977; E. C. Relph 1976; E. Relph 1985; Buttimer and Seamon 1980). Recently this research came to the point that there remains no systematic theory of place but that such a discussion should be focusing on alternative conceptions of place and place experience leading to a deeper understanding of place attachment and place identity (Patterson and Williams 2005). Place is an ultimate concept in architectural and urban planning research because the creation of meaningful spaces is the task of architects and planners (E. C. Relph 1976; Norberg-Schulz 1980). The relation between the individual and the environment is the configuration of the outside world that *space that we inhabit* and in this framework the *spatial organization of urban society* determining human action is linked to culture, knowledge and emotions (Walmsley 1988; Klein 2000; Neill 2004). It follows that the perception and behavioral patterns are specific for each urban space (Kaplan 1973).

Public space is a specific kind of urban space representing the coexistence of the individuals in their collectivity, defining all the parts of our built and natural environment where the public has free access and which includes the streets of a city, its squares and all other ways in residential, commercial or communal uses, all open spaces and green areas as well as all places where the public access is not restricted (Carmona 2003, 2010).

The concept of the public space is not necessarily based on the ownership of the space but due merely to its use (Altman and Zube 1989).

The meaning of the term of space in the public context inherits the connotation of place if psychological or symbolic attributes become involved (Y. Tuan 1977). Therefore the space describing undifferentiated landscape while place describes the meaningful spaces which have memorable functions, symbolic values and imply emotional tie (Y. Tuan

1977; Sime 1986; Altman and Zube 1989). According to Sime "The term "place," as opposed to space, implies a strong emotional tie, temporary or more long lasting, between a person and a particular physical location" (Sime 1986). As stated by Canter the identification of a place depends on its physical parameters, behaviour and conception (D. V. Canter 1977). Later Dovey followed up Canter´s ideas with connecting people and a physical setting in an interaction, filled with meaning emerging and reflecting such experience and interaction (D. V. Canter 1977; Dovey et al. 1985). Furthermore the term public space (and public place) has been used to refer to that part of the physical environment which is associated with public meanings and functions (Madanipour 2003).

Researches about the theory of public spaces describe the understanding and expectations that the user of this place has in which he finds himself on the background of the qualities and possible perception that the location offers (D. V. Canter 1977). It follows that the meaning and the significance of public urban spaces depends on the cognitive substructure and self-identity that an individual experiences and explores with his behaviour and expectations (Proshansky, Fabian, and Kaminoff 1983).

Further research on public space considers the morphological structure with the analysis of the position of the blocks, the pattern of streets and squares on the background of the analysis of the geometrical pattern of the urban space (R. Krier 1979; L. Krier 1990).

Camillo Sitte who developed a series of artistic principles for the urban design of public places and Paul Zucker focused their research more on the sensitive impression the public place has on the individuum and the feelings and interpretations it recalls (Sitte 1945; Sitte, Collins, and Collins 2006; Zucker 1956). This leads to the hypothesis that urban space should be ruled by the four basic principles of the enclosure, freestanding sculptural mass, shape and monuments (Sitte, Collins, and Collins 2006).

By using the concept of social space, Lefebvre combines the physical and the mental space. The concept of the production of space takes a central role in Lefebvre's theory, while considering space as the *social relations of reproduction* or space as the *relations of production.* Space is not a passive or neutral concept; it is part of the historical setting of the society, which is the background for diverse processes and interactions between the different fields of power and interests (Lefebvre 1991). According to him "the concept of the city is to be "made of facts, representations and images borrowed from the ancient

pre-industrial and pre-capitalist city, but in the process of transformation and new elaboration (Lefebvre 1996).

The development of planning is therefore an outcome of an ideology and uses from the late 19th and 20th century. Urban planning is the result of different processes, tendencies and hegemonic practices becoming apparent by its operational rationalism (Lefebvre 1996).

By including processual developments and stimulations for the design of public space they are considered as spaces of representation, which are also used for everyday activities (Certeau 1984; Foucault and Miskowiec 1986). De Certeau followed the idea of Foucault who stated that the re-appropriation of spaces can potentially be done by attributing meanings and values to them. The everyday use of public spaces often contrasts with its planning intentions. In this context the city as planned space becomes reinterpreted and transformed by walking as a form of a spatial analysis, as an everyday act to understand the design with its urban pattern and intensions (Certeau 1984). This obviously refers to the need of the Lefebvrian production of space, as a balance between the formation of socio-spatial aspects, functional representations and the everyday use of walking.

In contrast to the dominated space of the modern era, which is produced, designed, built and regulated by technologies to form adapted users of this space, Foucault conceptualizes the heterotopias which have a relation to mythic spaces filled with value and meaning and are conceived without control functions. Public spaces are with this background of explanation some kinds of heterotopias, social spaces in the city, used for gathering, recreation or as reference points (Foucault and Miskowiec 1986). The main issue here is the choice of actions that the environment offers and to which people can adapt their patterns of life-style and behaviors they aim at (D. Canter 1997). It follows that the perceived quality of public space is often the result of the balance of comfort, opportunity and significance that people can experience in that environment (D. Canter 1997).

A stable urban environment does not exclude diverse social aspects but includes the process of seeing, thinking and doing which explicitly involves the cognitive structuring and knowledge (Ittelson 1974).

# Research Questions

Even though the importance of identity as one of the qualitative aspects of urban life in cities which gives meaning and richness to the human *quiddity*, this complicated and expanded concept is still not taken into real consideration, especially in relation to urban spaces. When examining environments and urban spaces from any point of view whatsoever, there can be no doubt that there are some spaces which are creative and meaningful, as well as full of variation. By making a connection between people and urban spaces, a desirable living environment can be achieved. However, some urban spaces lack this ability and are not suitable for the people whom are using these places. In defiance of the various effects of urban spaces on human still many questions can be discussed about the nature and manner of identity of urban spaces.

What is the identity and what does that mean in relation to the human-made environment (built environment)?

- To which of the human needs does the identity respond to and what is the need and importance of the environmental identity?

- Which factors are involved in creating the identity of the urban environment and how are the processes and the mechanisms of its creation?

- What are the criteria for the recognition, the assessment and the evaluation of the identity of the urban environment?

- What is the relation between the identity of the city and the individual's identity?

If convenient and convincing answers can be found and given to these questions, more effective steps can be taken for the development of favorable urban spaces.

## Scope of Research

The aim of this paper is to get more familiar with the nature and the meaning of the phenomenon of the identity of urban spaces, and to find the criteria needed in order to design an identified urban space.

Another important issue consists in determining the principles and the criteria for designing an urban space based on the principles and criteria deduced from the theoretical framework.

## Research Objectives

- Recognition of the concept of the identity and its characteristics

- Understanding and recognition of the identity of urban spaces as well as features and factors which are effective in creating and authenticating the identity of urban spaces.

- To achieve an appropriate plan to design urban spaces in order to maintain, strengthen and create identity as well as identity elements of urban spaces.

- Recognition of the elements of identity which are reinforcing the meaning of the environment by taking into consideration the awareness of the public preferences about the desirability and non-desirability of the users of urban spaces.

## Application of Research

The application of the research consists in the presentation of design criteria to develop urban spaces which have identity and contribute to improve the quality of life in urban spaces and public places.

## The Importance of the Research

The importance of the identity as a current research topic stems from the importance of the category of identity as one of the general categories associated with almost all of the humanities and the human knowledge.

In the category of the built environment, the identity is one of its most important qualitative aspects.

The issue of the identity will be studied in this thesis based on the three basic elements of the human, the environment and the culture. Furthermore, the examples and instances of this issue concerning the three constituent elements of a sense of place which are activities, meaning and physical characteristics will be analysed.

Based on the main hypothesis, the identity is a comparative category that depends on the extent to which urban spaces reflect themselves, although some urban spaces and places do have a strong sense of identity despite their weak structures. One of the main approaches of this thesis for urban spaces with identity is the development of design criteria based on the principles and foundations of the cultural values, and consequently the identity of the community.

From the point of view of urban studies, the category of environmental identity is resulting from the facilitation of the perception of the meaning of the environment is one of the most important qualitative aspects of the human-made environmental issues. The deficiency and the lack of this qualitative aspect is still tangible in urban areas and atmospheres.

From a global point of view, during the early and middle decades of the last century Modernism and the development which it led to, including the cultural development, was followed by difficulties in the realm of the meaning and the identification of the city as a human-made environment. With their emphasis on the principle of simplification, the founders of the International Style designed unified cities and put into practice the dream of the city as a machine for living. They did this by creating a unified identity for the cities. On the other hand, a Performance-Orientated approach paid too much attention to the quantitative aspects, and left the hidden function of the environment aside. They ignored the social and human aspects that attribute value to the meaning of urban life, as well as to the relationships between the individuals and the environment.

From the late 1960s on, the complications from this type of unilateral and downright modern urban Functionalism arose, including the dislocation of the human being and the environment that gave rise to a vast wave of criticism and opposition leading to changes in city development.

The category of environmental identity is an important factor in the strengthening of the relations between human beings and the environment and improves the richness of activities in these relations.

Many cities during the past three or four decades under the influence of urban development and renewal have undergone serious evolution, transformation and changes. These changes led to the decomposition of their urban texture/structure in reconstruction projects, the dissociation of their urban context, the loss of unity and finally the lack of their urban identity and of the main elements of their structure.

With regard to the various yet clearly connected levels of identity, and the recognition of the principles and foundations of the identity of a community, a series of guidelines and criteria can be deduced to develop design implementation guidelines for urban spaces with identity.

## Hypothesis

The following hypotheses can be put forward as possible answers in response to the survey questions. It is stated that:

- The identity as a form of meaning is a comparative non-absolute category which can be analyzed and evaluated by different degrees or levels ranging from weak to strong and from low to high based on the type, quality, plurality and variety of elements forming the place.

- The authentication of the identity of any place is depending on the quality, multiplicity and diversity of the spatial elements and physical factors that are shaping the place in the initial level of identity (perception, recognition) and depending on the extent how these urban places reflect the selves in the final level of identity (sense of place).

- Some urban spaces and public places with structural weaknesses have a strong sense of place identity.

- In the process of authentication and recognition of the place identity, the role and impact of activities and semantic aspects is more important than the physical aspects.

## State of the Art

In this research, the state of the art of definitions and interpretations in different areas of the scientific fields relevant to the issues of the identity of the urban areas have been examined. By dealing with the definition of the identity there are different approaches and attitudes according to the fact that each of the different disciplines are focusing on the issue of the identity from their own point of view as well as from specific historical social and cultural influences. Environmental psychologists and social psychologists consider the identity of the built environment as an infrastructure for the individual identity. Whereas from an urbanistic point of view the identity of the built environment is independent from the individual identity. The approach of this research about the identity of the built environment shows that the identity of the environment and urban spaces has no denotation and meaning on its own and on its individual basis. Obviously, to analyse the concept of identity independently in the field of urbanism is not possible. In fact, visuals, sounds and images that an individual receives from the identity of the environment depends on his/her social relationships with others. According to these theories, one of the key points is that an environment may have multiple identities based on a particular identity of each person. According to the literature reviewed in relation to the identity of the built environment, the meaning of an environment is a social product created through activities, communication and interaction with others in connection with the environment (Lynch). The environment which has identity is recognizable and predictable and qualified by differentiation and discernment (Rapoport).

According to these definitions and the reviewed literature, it follows that 'The environment qualified with identity is the one in which the user and perceiver understands, perceives, authenticates and introduces that environment having entitled personification and recognition along with distinction and differentiation'.

Undoubtedly other tangible measures and criteria are required to be able to feel, touch and affect the recognition and differentiation of the environment which is still relatively somewhat generalized and subjective.

Therefore, after having reviewed, summarized, eliminated and merged the criteria studied along with the development of this thesis, including the personal experiences, the following five standards for urban spaces with identity emerge as being legibility and the capability of recognition, security, desirability, memorability and a sense of belonging and

affiliation. By classifying and selecting these criteria, Maslow's hierarchy of human needs and Gibson's levels of meaning have been considered.

A further step of the research leads to reconsider the necessary elements of the production of the public space (Lefebvre) which is the outcome of the literature review of the theory of public space. Social space contains - and assigns (more or less) appropriate places to (1) the social relations of reproduction, i.e. the bio-physiological relations between the sexes and between age groups, along with the specific organization of the family; and (2) the relations of production, i.e. the division of labour and its organization in the form of hierarchical social functions. These two sets of relations, production and reproduction, are inextricably bound up with one another (Lefebvre).

A conceptual triad has now emerged from our discussion, a triad to which we shall be returning repeatedly. Instances and reflections of enumerated criteria in the built environment should be sought using Canter's and Punter's Visual Metaphor and components of an urban sense of place, which are: the activities, the meaning and the physical settings.

The research results and the theoretical framework lead to the application of the structural characteristics with the consideration of the main elements, which are the physical setting, meaning and significance and the activity for the two case studies of the Imam square in Isfahan and the Toopkhaneh square Tehran.

Knowing which places have stronger identities and which places are weak in this issue is important, but isn't it perhaps more important to know how it is made and why?

Despite different and many effects that urban areas have on people there are questions raised about the nature and the identity of urban spaces.

## Methodology

This research is positioned to be starting from the phenomenological literature which provided a rich theoretical basis for research and the philosophy which provided a basis for understanding the essential nature of the human existence and the world in which it enfolds, to lifestyle concepts and environmental behaviour studies which tackled the man-built environment relation by investigating the built environment as a result of human choice and its efforts in proposing an analytical approach to societal- architectural relations despite the configurational analysis and the socio- cultural identification of space. The method of interview has been used for collecting additional information and data relating to the research subject, additionally to the analytical method for the purpose of discovering the characteristics of protection, comfort and enjoyment.

The concept of identity that is considered as the essence and nature is a subjective, general and qualitative issue. The survey of this concept especially in the field of urban environment requires a holistic approach and simplification methods in the analysis of this complex concept otherwise it will not be effective. With this attitude, the present study that is aiming at the recognition of the identity of the built environment is a qualitative study.

This research project has been carried out through the study of reviews and analysis of the existing literature concerning the factors, elements and conditions that affect the identity of the urban environment. Since a comprehensive understanding of the concept of identity is complex, surveys of the viewpoints and theories of other researchers related to this topic have been used in the present paper. As a matter of fact, the study of the category of identity, when viewed in relation to the human environment, is a kind of valuation and qualification of the environment that will challenge a person's intellectual reserves. The identity of the human-made environment is an extensive and complex concept and numerous factors are involved in its creation. The aim of this paper is to get more familiar with the nature and meaning of this phenomenon, as well as to find the criteria needed to design an identified urban space.

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                    ┌─────────────────────────────────────────┐
                    │                Hypothesis               │
                    └─────────────────────────────────────────┘

                                  STAGE 1
    ┌───────────────────────────┐     ┌───────────────────────────┐
    │  Philosophical Literature │     │ Phenomenological Literature│
    └───────────────────────────┘     └───────────────────────────┘

    ┌───────────────────────────┐     ┌───────────────────────────┐
    │       Identity Concept    │     │         Life-Style        │
    │ Essence and Nature as     │     └───────────────────────────┘
    │ subjective,               │     ┌───────────────────────────┐
    │ General and Qualitative   │     │      Environmental        │
    │ Issue                     │     │     Behavior Studies      │
    └───────────────────────────┘     └───────────────────────────┘

                                  STAGE 2
    ┌─────────────────────────────────────────┐
    │            Literature Analysis          │
    └─────────────────────────────────────────┘

                                  STAGE 3
    ┌───────────────────────────┐  ┌────────────────────────────────┐
    │  Study of Material and    │  │ Determine Essential Quality    │
    │  Scientific Information    │  │ Criteria of public Urban       │
    │                           │  │ Places with Identity and       │
    │                           │  │ Quality Criteria of Evaluation │
    └───────────────────────────┘  └────────────────────────────────┘

                                  STAGE 4
    ┌───────────────────────────┐     ┌───────────────────────────┐
    │      Interview Method     │     │        Case Studies       │
    └───────────────────────────┘     └───────────────────────────┘

                                  STAGE 5
    ┌─────────────────────────────────────────┐
    │ Analysis Evaluation of the Quality and  │
    │ Identity of Public Urban Spaces         │
    │ and Design Criteria Data Processing     │
    └─────────────────────────────────────────┘

                                  STAGE 6
    ┌─────────────────────────────────────────┐
    │ Creating Functional and Compositional   │
    │ Guidelines for design Criteria of       │
    │ Public Urban Space with Identity and    │
    │ High Quality                            │
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**Figure 1 Main Tasks and Stages of Research**

# Chapter one

## Definitions and General Concepts of Identity

## Introduction

What is identity? And what is considered in mind about the meaning of identity, when speaking about this concept? There is no doubt that there is a common agreement regarding the identity that has been agreed on, and that is the fact that identity is a complex and extensive concept which cannot be integrated into the definition easily. In fact, the difficulty in the definition of the concept of the identity is due to the fact that consistently, different implications have been given in different fields. Despite the complexity and dilemmas of the definition of the concept of the identity, any research (survey) relevance to the identity should define clearly the expression and definition of this concept. For this purpose, in this chapter, the cognition of the roots of the word in different cultures will be examined to understand and master the definitions and the concept of identity.

## The meaning of identity

Among an extensive spectrum of disciplines, it has been given an intensive interest in identity; one might initially expect it easy to find out what people mean when they use the concept of identity.

Perhaps the first step in understanding a particularly complex concept such as identity is research into its meaning and the philosophy behind it in terms of the cognitive. Identity has been used as a term in the English literature since the late sixteenth century, and in the European literature whereas other forms of it have been taken from the Latin word identitas. Identitas is made up of two parts: the first part is 'idem', which means 'the same', and the second part is 'entitas' which means 'existence' (Stevenson 2010) (Rosa and Blanco n.d.) (Emmanuel, McDonald, and Stewart 2014) "and has been used in English since the sixteenth century" (Gleason 1983). "It has a technical meaning in algebra and logic and has been associated with the perennial mind-body problem in philosophy since the time of John Locke" (Gleason 1983).

After its establishment as a word, identity was given different meanings:

1- the condition of being the same to something else as is described or asserted;

2- from 1638: uniqueness, individuality and personality; from 1682: individual existence;

3- in mathematics: an equation that is satisfied by any number that replaces the letter for which the equation is defined;

4- in philosophy and logic: a relation that holds only between any entity and itself, or the assertion that a relation holds;

5- from 1900 onwards: information which is used to establish or prove a person's individuality, such as an identification number;

6- from 1868: a recognition of feelings and interests for which meaning has a limited use.

In the Webster dictionary, identity is defined as a sameness of essential or generic character in different examples or instances, sameness in all that constitutes the objective reality of a thing, unity and persistence of personality: unity or individual comprehensiveness of a life or character(Gove and Merriam-Webster 1993) .

In the Oxford English Dictionary (OED), identity is defined as "the sameness of a person or thing at all times or in all circumstances; the condition or fact that a person or thing is itself and not something else; individuality, personality" (Simpson, Weiner, and Oxford University Press 1989) (Gleason 1983). According to Fearon this does not easily capture what we seem to mean when we refer to "national identity" or "ethnic identity" for example. Is national identity the sameness of a nation in all times and places, or the condition of being this nation and not another? Certainly the idea of national identity entails an idea of temporal and spatial continuity of a nation, but this isn't what an essay on the national identity of the Russians (for example) would be focused on. Nor is national identity the fact or condition of being different from other nations, but rather something about the content of the differences (Fearon 1999). This is an older definition of the concept of the identity, which is still using frequently in everyday life but as Fearon stated this definition is narrower than our present concept of identity.

As cited in Fearon 1999, here are some of the definitions of the identity from the different points of view:

- Identity is "people's concepts of who they are, of what sort of people they are, and how they relate to others" (Hogg and Abrams 1988).

- "Identity is used in this book to describe the way individuals and groups define themselves and are defined by others on the basis of race, ethnicity, religion, language, and culture" (Deng 1995).

- Identity "refers to the ways in which individuals and collectivities are distinguished in their social relations with other individuals and collectivities" (Jenkins 2004).

- "National identity describes that condition in which a mass of people have made the same identification with national symbols - have internalised the symbols of the nation..." (Bloom 1990).

- Identities are "relatively stable, role-specific understandings and expectations about self" (Wendt 1992).

- "Social identities are sets of meanings that an actor attributes to itself while taking the perspective of others, that is, as a social object. ... [Social identities are] at once cognitive schemas that enable an actor to determine `who I am/we are' in a

situation and positions in a social role structure of shared understandings and expectations" (Wendt 1994).

- "By social identity, I mean the desire for group distinction, dignity, and place within historically specific discourses (or frames of understanding) about the character, structure, and boundaries of the polity and the economy" (Herrigel 1993).

- "The term [identity] (by convention) references mutually constructed and evolving images of self and other" (Katzenstein 1996).

- "Identities are ... prescriptive representations of political actors themselves and of their relationships to each other" (Kowert and Legro 1996).

- "My identity is defined by the commitments and identifications which provide the frame or horizon within which I can try to determine from case to case what is good, or valuable, or what ought to be done, or what I endorse or oppose" (Taylor 1989).

- "Yet what if identity is conceived not as a boundary to be maintained but as a nexus of relations and transactions actively engaging a subject?" (Clifford 1988).

- "Identity is any source of action not explicable from biophysical regularities, and to which observers can attribute meaning" (White 1992).

- "Indeed, identity is objectively defined as location in a certain world and can be subjectively appropriated only along with that world. ... [A] coherent identity incorporates within itself all the various internalized roles and attitudes." (Berger and Luckmann 1991).

- "Identity emerges as a kind of unsettled space, or an unresolved question in that space, between a number of intersecting discourses. ... [Until recently, we have incorrectly thought that identity is] a kind of fixed point of thought and being, a ground of action ... the logic of something like a `true self.' ... [But] Identity is a process, identity is split. Identity is not a fixed point but an ambivalent point. Identity is also the relationship of the Other to oneself" (S. Hall 1989).

## Identity in western philosophy

The strong meaning of identity in the History of the western philosophy was describing the unity of a thing with itself. Such identity problem has only been questioned with the growing importance of the individual. The foundation of transcendental reflection moves identity in the centre of the reflection of Fichte, Hegel and Schelling. The discussion prepared with the Monadology from Leibniz and Kant's philosophy does not focus on the unity of the thing with itself but on the relation of subject and object or the relation of subjectivity and objectivity in itself.

In this way, the concept of time or of a period became an important issue for the recognition of the concept of identity itself. Immanuel Kant believed that a personal identity should go beyond mere self-awareness. The Idealists believed that whatever led to the genesis of a personal identity, it was always the existence of a stable pattern and the perseverance of its goals and limits. Almost all of the writers active during the era between Descartes and Kant conceived of the meaning of identity as follows: the object is the same as it was before. This argument was defined as the main law of logic. Since Gottlob Frege, questioning about identity has been equivalent to a questioning about similarity or the self-sufficiency of meaning. The question asked by Frege was first of all if identity is a relation? If the answer is yes, is it a relationship between the objects or between the names and signs of an object? He argued that identity should be considered as a relationship between the names and the signs of an object. When we say that Venus is a morning star, our intention is that Venus and the morning star are the names of an empirical object. If the identity is a relationship between the objects themselves and not between their names and signs, we are faced with a paradox (Meuwissen and Madadi Kandjani 2014).

In this regard, John Locke believed that the idea of identity might be achieved by comparing something at a specific time and place with the same thing at another time and place. David Hume offered a similar but more detailed theoretical analysis. He argued that the perception of a single object is the source of a theory of unity, not of identity, and that the simultaneous perception of a group of objects is the origin of a multitude. According to this point of view, an understanding of the concept of identity would not be achieved through the perception of a single object nor of a group of objects.

In the later development of the western philosophy metaphysics, conceive identity as one of the characteristics of being. Following the thought of Heidegger and Parmenides being conceived from the notion of identity is definitely a characteristic of identity.

Heidegger who defined that to every being there is an identity associated in unity with itself has followed the similar fundamental approach. The principle of thought is associated with the principle of being which is a fundamental characteristic of the being of the beings.

Very close to Heidegger comes Schelling who develops his philosophy of the identity about the difference between the subject and the object in his book about Human Freedom. In the context of this writing, it is stated that there must have been a being before all basis and before all existence, before any possible duality. This ought to be the predecessor of all antithesis but cannot express the notion of their identity, merely the absolute indifference of it. Schelling conceives the being to proceed all antithesis; therefore, it is not possible to constitute their identity, but only the absolute indifference of both. Indifference refers to a unique being apart from all antithesis to the groundless. This groundless is called following Schelling "a being".

A conclusion from Western philosophy might then be that identity is a relationship between objects or concepts that can be considered from one particular aspect or on the basis of similar particular aspects.

## Identity in psychology

In psychology, one of the characteristics of the personality is the sense of identity, and that is a sense that human being has in the continuity of his mental (psychological) life and also oneness and unity that he feels in his psychological behaviours, when he faces the different situation and circumstances.

The Oxford English Dictionary (OED) defines Identity as " the sameness of a person or thing at all times or in all circumstances, the condition or fact that a person or thing is itself and not something else; individuality, personality/ *Personal Identity* (in psychology), the condition or fact of remaining the same person throughout the various phases of existence, continuity of the personality" (Simpson, Weiner, and Oxford University Press 1989). In the OED, Personal Identity has been illustrated for psychology first from Lock's *Essay Concerning Human Understanding* (1690) and secondly from David Hume's *Treatise of Human Nature* (1739).

According to Robert Langbaum identity did not take on psychological connotations until the empiricist philosophers called into question "the unity of the self" (Gleason 1983). "If one reads "thing" to include human collectives, this definition suggests that identity and self, are the same things (Neumann 1999). As Mouffe states, there seems not to need to engage the possibility of context traversing selves, for her "identity is all there is, and so there is no need to challenge existing usage" (Neumann 1999). Conforming to Mouffe "identity cannot, therefore belong to one person alone, and no one belongs to a single identity", as a matter of the fact that identity is the outcome of an ongoing process. Therefore, there are no "natural" or "original" identities, according to Mouffe, this process undergoes a permanent hybridization and nomadization (Mouffe 1994, 106).

In psychology, the person whose name is combined and interwoven with the concept of identity is Erik H. Erikson, he is also known as a psychologist of the identity. He transformed and converted the identity to a common concept and based on that he established his theory of the personality. According to Erikson, the notion of the formation of the identity develops during the person's adolescence, and it compounds together with the individual's thoughts about who is he/she or whom he/she would aspire to be (Erikson 1968). "Erik Erikson built on Freud's theory by elaborating on the developmental stages, emphasizing the ego over the id, and recognizing the impact on personality of culture, society, and history. The growth of personality is divided into eight stages. A conflict at

each stage confronts the person with adaptive and maladaptive ways of coping. Development is governed by the epigenetic principle; each stage depends on genetic forces but the environment helps determine whether they are realized" (Schultz and Schultz 2005, 246).

In psychological terms identity mostly relates to the sum of the beliefs, values and ideas, that form and determine a person's behaviour. Identity begins to develop in the child period and especially arises in importance during the adolescence. Nevertheless, the formation process of the identity is ongoing through the whole life. This identity concept leads to a holistic and coherent idea of the self-being which continuously develops during our further life. Erikson argues that competence and mastered skills motivate behaviours and actions for a specific area in life. The stages, which Erikson defines, if well-handled give a proof of competence in an area of life to convey a feeling of mastering the challenges, which may be referred to as strength or quality of age. The management of the stage leads to the emergence of the individual with a feeling of strength if the stage is well-handled and a feeling of inadequacy when it has been poorly managed. The mastering of each stage corresponds to a step in the development of an individual. The proposed life-span model, which he proposed, includes eight consecutive stages. Individuals are coping with these eight stages during their lives (Erikson 1968). Each stage is associated with an inherent conflict or crisis that the individual must encounter and successfully resolve to proceed with development (Sokol 2009).

Between the age of 12 and 18 in the phase of adolescence, we cope and solve the basic crisis of our ego identity. The crisis is a turning point in the growth stage that the individual is confronted with. Then we form our image by integrating our ideas about ourselves and what the others think of us. This process leads to a consistent and congruent picture if the individual endures it successfully. If successfully achieved, the individual develops a strong sense of self-identity with certainty and confidence. If he/she fails to establish the ego identity, he will develop a confusion of the roles in the society (Schultz and Schultz 2005). In other words identity crisis means " the failure to achieve ego identity during adolescence" (Schultz and Schultz 2005). "The advent and solution of the identity crisis thus partially depends on *psychobiological* factors, which secure the somatic basis for a coherent sense of vital selfhood. On the other hand, *psychosocial* factors can prolong

the crisis (painfully, but not necessarily unduly) where a person's idiosyncratic gifts demand a prolonged search for a corresponding ideological and occupational setting, or where historical change forces a postponement of adult commitment" (Erikson 1975).

Erikson's term "identity crisis" has made it into dictionaries, and is defined as: "the condition of being uncertain of one's feelings about oneself, especially with regard to character, goals, and origins, occurring especially in adolescence as a result of growing up under disruptive, fast-changing conditions" (Gove and Merriam-Webster 1993, 696). "The study of psychosocial identity depends on three complementarity-namely, the personal coherence of the individual and role integration in his group; his guiding images and the ideologies of his time; his life history- and the historical moment" (Erikson 1975).

Psychology amidst the humanities is the one who has had a significant impact on the formation of the concept of the identity in the urban areas. In this regard, one of the branches of psychology in recent years that has expressed valuable views and opinions in the areas of identity and especially about the "sense of place" plays an important role in the conceptualization of identity of the environment than psychological, intellectual tradition, is the "environmental psychology". This interdisciplinary field focuses on the interaction between the humans and their surroundings. Due to the impact of the theories of environmental psychology on the identity of the built environment, these influences will be analyzed in the following chapters. Likewise, in Sociology, identity is one of the most important characteristics and features of the individuals and social groups.

According to "Giddens" identity cannot be taken into consideration exclusively in terms of the persistence over time, as philosophers speak of the identity of objects or things. Self-identity, on the contrary as a general phenomenon, requires reflexive awareness (Giddens 1991). The changes in self-identity and globalization represent the two poles between the local and the global approach of the modernity. This concept relates to post-traditional societies in which we are responsible for working out our roles for ourselves. The global milieu defines the interrelation of the "self" and "society". Throughout the changes in trusted social mechanisms and risk environments, the anxiety of the modern age has been altered in content and form. This leads Giddens to extend "the reflexivity of modernity into the core of the self. Put in another way, in the context of a post-traditional order; the self becomes a *reflexive project*" (Giddens 1991, 32). Self-identity is "the self as reflexively understood by the person in terms of her or his biography" (Giddens 1991, 53).

In contrast to this view, the theory of symbolic interactionism defines identity as something that the individual becomes aware of in the interaction with the others and in the course of his psychological development. "In symbolic interaction a definition occurs by having taken the role of the other or by adopting a group standpoint" (McHugh 1968, 12). In this context, the identity is the result of a social phenomenon and not an individual matter (Altheide 2000). We shall discuss this perspective more thoroughly in the following chapters.

There is another defined concept in sociology, which is named the collective identity. The collective identity is based on different criteria and an effort that a group of people are performing in order to continue and to differentiate their physical and spiritual life. These criteria are family and kinship or more abstract issues such as a common religion, a sense of belonging to an ethnic community and political views. National identity, ethnic identity and religious identity are formed according to this definition.

Generally, in sociology identity is defined as an indication or a characteristic of man as a social being whereas the identity is a process of being or becoming. It follows that identity is the result of a process or a practical accomplishment, but not a given fact. According to Melucci "Collective identity is an interactive and shared definition produced by a number of individuals (or groups at a more complex level) concerning the orientations of their action and the field of opportunities and constraints in which such action is to take place" (Melucci 1996). The collective identity is negotiated in three parts which are described as a recurrent process of activation of the relations involving cognitive definitions, as a reference to a network of active relationships, interactions between the actors, and as an emotional investment enabling individuals to feel themselves part of a common unity (Melucci 1996).

## Different types of human identity

From each person's point of view, the identity of the individuum can be considered in two ways; the real identity of the person as it is and the identity of a person as he is representing it or the person being recognized thereby. There is another type of identity, and that is the identity that a person tends to be known as and it can be called an aspirational or an ideal identity. In explaining the ideal identity, it might be said that its attributes are extracted from ideological principles, cultural values, characteristics of ideal goals, objectives of life and human archetypes; first it is identity that human desires to obtain, second the human being introduces or promotes it and feels eligible to obtain it. Since an ideal human requires identity for its emergence and expressions and human artifacts act as a manifestation of the ideal human identity, the importance of the relationship between ideal identity and living spaces activities is obvious. As a result, any kind of change and transformation will be followed by change and transformation in the individual's life. Despite the diversity and variety of identity types, which is conceivable for the human being, all of these identity types are classified into the three main groups or into the three main types of identity, which are personal identity, individual identity, and ideal spiritual identity.

In explanation of these triple main identities, personal identity can be sub-summarized in the natural identity and the acquired identity. In the definition of the features of the natural identity, there are numerous factors that are playing notable roles such as, the parents, the race, the ethnicity, the appearance, even the name or other physical and physiological features. Acquired identity refers to the features either generally obtained by a human being or some attributes such as a form or even name which are subject to be changed or to be converted at any time.

Individual identity focuses on cultural aspects and human thoughts and is definable in relation to human being with different groups that have a common purpose. This kind of identity mainly includes cultural identity, social identity, familiar (civil) identity, national identity, and religious identity.

The spiritual identity is the most prominent and fundamental type of identity and a key factor of differentiation of human beings in the universe and due to its effect on the other types of identity especially on the definition of the individual identity, it has a venerable status.
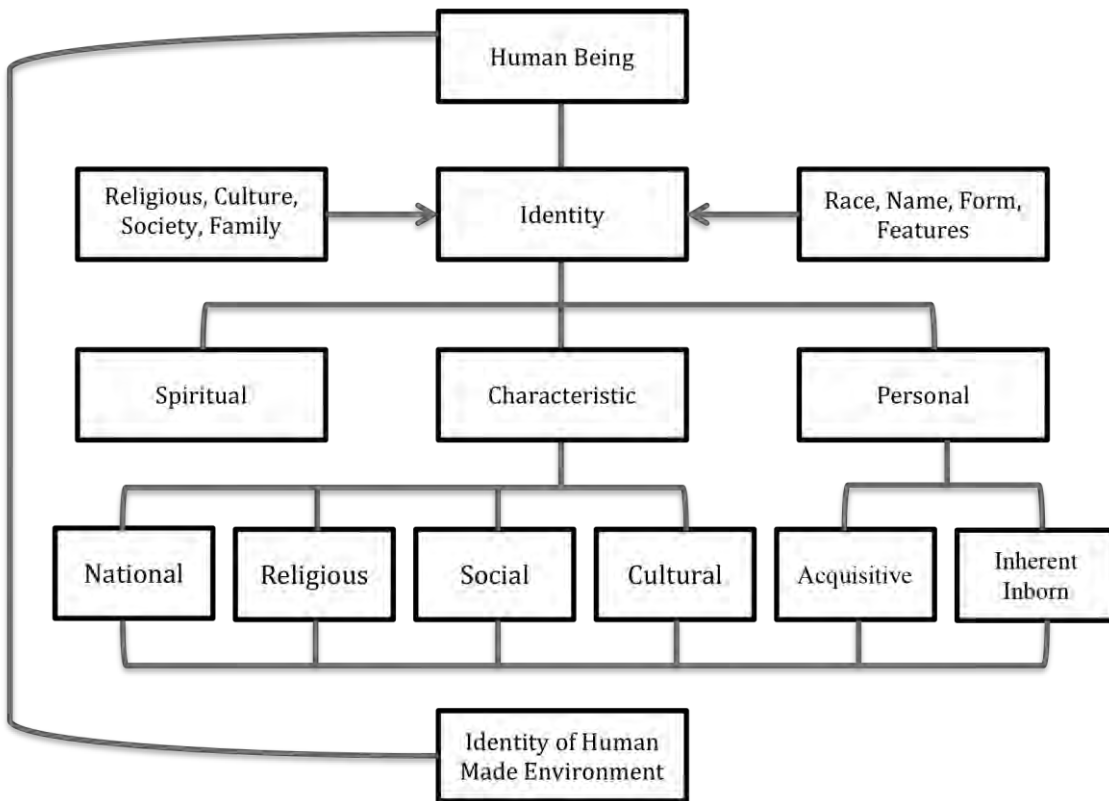
**Figure 2 Schema of Different types of Human Identity**

## Conclusion

In this chapter, despite the extent and complexity of the meaning of the term identity, the attempt consisted of pointing out a clear definition of the term of the identity, especially in domains that are in some way linked to urban development. According to the definitions mentioned above, the identity is defined as a distinct and distinguished nature. Identity or personal character is defined as something which distinguishes itself from other features or categories. Although for establishing the identity, nature and modality are necessities, that is to say until the thing and nature do not exist, the dignity and the identity cannot be addressed, but this nature has to be distinguished and privileged.

In fact, identity or character is the feature or quality that leads to someone or something being identified as something other than itself, in such a way that at a different time and different place a relationship can be established between the thing itself and other things and their imaginations. Accordingly, for the authentication of the identity of something, it should be distinguishable from the non-self and any similarity. According to this definition, three components are necessary for the authentication and perception of identity. First, something or someone (itself); secondly, things or other people (non-selves); and thirdly, features and qualities through which the self can be diagnosed and distinguished from the non-self and through which it can be ascribed to its source.

According to psychologists, the individual relationship of a person in regard to a personal place or environment (place of birth, place of residence, and location of personal events) creates a special identity for that place or the environment, regardless of whether the location or the environment has an identity or is important to others. In other words, a sense of identity in an urban environment is not attainable in isolation. The visual impression a person receives through the identity of the environment depends on social relationships with other people. The environment helps people to interact with others, and not just passively respond to them. It is through these relationships with others that he discovers the identity of the environment.

# Chapter two

## Specific Definitions of Identity in Relation to the Built Environment

## Introduction

In general, identity, like any other phenomenon depending on specific attributes and the relevance to a person or an object, shows different kinds of appearances. In this chapter, due to the importance and the role of the place in the nature of the phenomena, the meaning of the concept of the identity in the field of urbanism will be analysed. In fact, one of the important types of identity beyond the concept of the identity of the object is the identity of the built environment or the identity of the place. But what is the definition of the built environment? Which of the human needs will be basically fulfilled by the identity of the built environment? What is the importance of the built environment in human life? Without answering these questions, the debate about the identity of the built environment will remain rudimentary. In fact, giving a clear definition of identity of the built environment and its functions is a prerequisite for a debate about the identity of the built environment. In this chapter, we will try to find a relatively clear answer to these issues.

## Identity of the built environment and human needs

A debate about the identity of the built environment would not be complete without questioning which of the human needs will be fulfilled by the identity of the built environment and what is the importance of the identity of the built environment? Some theorists believe that having identity whether in environmental or social and individual aspects is not among the basic needs but belongs to the secondary needs of the human being.

Perhaps all human actions in the intervention process and shaping the built environment are to meet the human needs. Before answering the aforementioned questions, it is needed to clarify and to define the concept of need as human component and first of all to answer the question of the definition of the need. Which function does the need fulfill in a person's life? What are the different kinds of human needs and how do they differ from each other?

Steers and Porter summarize that the concept of needs[1] is the individual characteristic which received a broad attention concerning the motivation theory. They define a need as an internal state of disequilibrium, causing individuals to perform behaviours in order to re-establish this equilibrium (Steers and Porter 1991).

A complementary and more detailed definition has been given by Gibson et al. who is describing a need as a deficiency or a lack of something valuable, which is felt by the individuals at a certain time. These kinds of deficiency may be physiological (e.g., a need for food), psychological (e.g., a need for self-esteem), or sociological (e.g., a need for social interaction). "Needs are energizers or triggers of behavioural responses" (J. L. Gibson et al. 2011, 127).

Zimbardo points out that psychologists vary in their usage of motivation theory. Thus, the term *need* can be referred to as assigned primarily to biological aspects (the need for

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[1] "Drives follow from needs. According to Bootzin, Bower, Crocker, and Hall (1991), drives are motivational states that result from physiological deficits or needs and instigate behaviors to reduce those needs". A need becomes a drive when an individual's energy has been triggered to satisfy it. Drives are categorized by drive-reduction theorists into two types: primary drives, which are based on physiological needs such as hunger and thirst, and secondary drives, which are tied to primary drives and are learned or acquired from their association with primary drives ( Bootzin et al., 1991; Rosenfeld, Culbertson, and Magnusson 1992). An example of a secondary drive is wanting money when you are hungry because money can be used to buy food. The term motive is sometimes used in place of secondary drive (Zimbardo 1988).

Motivation Psychologists have discussed about motivation as a matter which is closely related to and following from drives. According to Landy and Becker (1987) "there is a general agreement that motivated behavior consists of any or all of the following behavioral elements: initiation, direction, persistence, intensity, and termination" (Landy and Becker 1987). "Motivation (means] the processes that, taken together, energize, maintain, and direct behavior toward goals" ( Bootzin et al., 1991; Rosenfeld, Culbertson, and Magnusson 1992).

As Rosenfeld et al. states "goals are the objects or targets for actions that stem from motivation. They represent the results that an individual is trying to obtain" (Rosenfeld, Culbertson, and Magnusson 1992).

water). According to Zimbardo, another approach consists in discussing needs on the background of psychological requirements (the need for achievement) (Zimbardo 1988).

In fact, a set of requirements with the nature of the quasi-instinctive influences prevailed the human nature. To relatively satisfy these needs leads to ongoing and the survival of the human life. Towards meeting these needs, a variety of social and individual mechanisms is put into action. The built environment is involved as a part of the social organizations to satisfy the human needs. The adaptation of the built environment to the human needs and its performance in facilitating and assessing these needs has always been considered as a value for the built environment. The manner in which these needs will be shown and met depends on the circumstances and opportunities that are inherent in the culture. Thus, the way that a person adapts to the community represents that kind of compromise that an individual has created between the needs and the social conditions in which he lives.

As a result of this compromise or series of compromises, a person shapes the structure of his personality or the character traits as Fromm has named it.

According to Fromm, the dynamics of the psychological process which are moving an individual are a result of the dynamics of the social process. To understand this, an individual needs the understanding of the culture which formed him (Fromm 1942). It follows that Fromm suggests that it is possible to analyse societies concerning their predominant orientations, shown as characteristic at a specific date and in a specific place. This leads according to Fromm to the definition of a social character, which is common to the members of the same culture concerning their relations to the world (Thomson 2009).

This social character, how Fromm puts it, comes out of the study of a social group and the character structure of the group members, not by considering how these members differ, but which part of their character is common to a majority of this group. This social character has a lower specific aim than the individual character. Fromm relies on the entity of the traits, whereby each of them is a part of the personality structure of the different individuals. A distinctive part of these traits forms the social character, which is the core of the character structure, common to the character structure of most of the group members, developed on basic experiences and modes of life (Fromm and Funk 1999).

In general, there are two theories about the human motivation, which attempt to explain the underlying cause of human behaviour: Maslow's Hierarchy of Needs Theory and Murray's Manifest Needs Theory. "Murray's most important contribution to theory and research in personality is his use of the concept of needs to explain the motivation and direction of behavior" (Schultz and Schultz 2005). He uses "the term 'need' to refer to an organic potentiality or readiness to respond in a certain way under given conditions. In this sense a need is a latent attribute of an organism. More strictly, it is a noun which stands for the fact that a certain trend is apt to recur" (Murray and Harvard University 2008).

Murray defines *primary*, as to say *viscerogenic* needs and *secondary*, as to say *psychogenic* needs, involving physicochemical force in the brain for the organization and direction of the intellectual and perceptual abilities. These needs like hunger or thirst arise from internal processes or become implied from the environment. "Needs arouse a level of tension that the organism tries to reduce by acting to satisfy them. Needs energize and direct behavior. They activate behavior in the appropriate direction to satisfy the needs" (Schultz and Schultz 2005).

Murray states that needs can be classified in *Manifest* and *Latent* needs. Manifest needs are related to real behaviour whereas latent needs are private and imagined and more inhibited. Such manifest needs can be expressed in words or behaviour, but latent needs are inhibited or repressed because these needs are socially unacceptable which are expressed in dreams, unguarded moments for example during emotional expressions (Murray and Harvard University 1938; McMartin 1995).

From McMartin's analysis of Murray's theory of needs, he further distinguishes *focal* and *diffuse* needs. Focal needs can only be satisfied by one or a few objects, but diffuse needs can be satisfied with for example hunger satisfied with many different foods (McMartin 1995).

Following Murray, needs which are determined by the person's internal state are called *proactive* needs, and so-called *reactive* needs arise when they are stimulated by the person's external environment (McMartin 1995). "Reactive needs involve a response to something specific in the environment and are aroused only when that object appears. (…) Reactive needs involve a response to a specific object; proactive needs arise spontaneously" (Schultz and Schultz 2005, 202).

"Process activity is Murray's term for what we referred to as intrinsic motivation: Doing something for its "sheer function pleasure". Modal needs and effect needs are related to what White called effectance motivation. A person satisfies modal needs by doing something well. Pleasure derives simply from the mode of some action's performance. Effect needs are those that lead to some desired result or effect" (McMartin 1995, 168).

Based on the classification of human needs by Murray, the identity of the built environment can be classified into secondary, diffuse, reactive, latent and modal needs. The identity of the built environment is more relevant to satisfaction and gratification of the human's mental and emotional needs than the ones directly linked to the human body needs. The identity of the built environment is placed among diffuse needs because it is not just one factor involved in satisfying needs but numerous factors and objects. If something is missing in the built environment, the need for the identity of the built environment is even felt more intensely.

Unlike Maslow's model, Murray's needs theory is not hierarchically based. "A person can be high on one need and low on another at the same time. Furthermore, two or more needs can operate together and be satisfied by the same action (R. F. Massey 1981)" in (Rosenfeld, Culbertson, and Magnusson 1992, 6).

Maslow's hierarchy of needs sets up five inherent needs. According to him these needs are determining and characterizing the human behaviour. These five needs concern physiological, safety, belongingness, esteem and self-actualization needs (A. H. Maslow 1970).

"Maslow described these needs as instinctoid, by which he meant that they have a hereditary component. However, these needs can be affected or overridden by learning, social expectations, and fear of disapproval. Although we come equipped with these needs at birth, the behaviors we use to satisfy them are learned and therefore subject to variation from one person to another. The needs are arranged in order from strongest to weakest. Lower needs must be at least partially satisfied before higher needs become influential" (Schultz and Schultz 2005, 311).

The dominance of one need results out of deprivation. If this dominant level becomes satisfied, the next higher level is activated until the person reaches self-actualization which is the highest level of the hierarchical structure. (Wahba & Bridwell, 1973).

"If Maslow's theory holds, there are some important implications for the built environment. There are opportunities to empower identity of the built environment through satisfying the following needs:

- Physiological needs: food supply, rest areas and means to purchase the essentials of life.
- Safety Needs: Provide a safe housing environment and general secure district environment.
- Social Needs: Create a sense of community with social events.
- Esteem Needs: Recognize achievements to make citizens to feel appreciated and valued.
- Self-Actualization: Provide citizens with a challenge and the opportunity to reach their full participatory potential" (Madadi Kandjani, Hofbauer, and Meuwissen 2015)

As pointed out in Krupat built environment should fulfil the particular human needs such as security, clarity, privacy, social relations, comfort and identification (Krupat 1985).

The built environment is expected to consider the different social and psychological needs of different users.

Therefore, given the role of human needs as a factor of human motivation, they may be classified into three levels as of behavioural, emotional and cognitive needs. Urbanization has been looking for the mechanisms through which the built environment could relatively meet the needs of its inhabitants. In the urban development projects, the needs which are considered by most of the urban planners, are the physiological needs and the safety needs.

This means that many designers limited themselves to these two basic needs from the human needs and neglected the other higher-level needs. Based on the fundamental issues and theoretical psychology, a person's mental health will be reached when there will be a response to all needs and sets of motivations. In fact, the settlement which is designed to meet the physiological and safety needs solely, regardless of the needs for belonging, aesthetic, self-esteem, self-actualization and the cognitive needs, cannot be a good, successful and encouraging built environment and human settlement design.

## The origins of the identity crisis of the built environment

Before opening the discussion about the identity of the built environment and its definition, need is to discuss first its importance as well as its provenance and origin to follow up with the interpretations of this concept which are to be considered in urban planning.

To start off with Mumford for whom urban identity is the main issue of the modern urbanism and who argues that the contemporary urban renewal lacks any character. He states that however cities in former time expanded in a unique visible form, which kept the elements together with a more complex background of the social community life. This visible unity expressed desires and memories. "Today a rigid mechanical order takes the place of social diversity, and endless assembly-line urban units automatically expand the physical structure of the city while destroying the contents and meaning of city life. The paradox of this period of rapid "urbanization" is that the city itself is being affected" (Mumford and Miller 1986, 109). According to Mumford, the whole city planning has to be reconsidered thinking that urban expressivity and economic viability without sacrifice the cities life to mechanical orders. He points out "the architect's problem is again to make the city visually imageable" (Mumford and Miller 1986, 109).

Concerning the interpretation of this issue, by comparing and analysing the traditional and the modern urban spaces, Krier considered modern urban spaces with the lack in their traditional sense, therefore describing the ugly face of these cities. He argues, "In our modern cities we have lost sight of the traditional understanding of urban space (R. Krier 1979). He suggested that "If we wish to clarify the concept of urban space without imposing aesthetic criteria, we are compelled to designate all types of space between buildings in towns and other localities as urban space. This space is geometrically bounded by a variety of elevations. It is only the clear legibility of its geometrical characteristics and aesthetic qualities which allow us consciously to perceive external space as urban space (R. Krier 1979). Krier believes that the modern city is made of separated, scattered, disparate sections and parts in which there is no conceivable stream of activity and with no margin left for meaningful activity or orientation (R. Krier 1979).

According to Trancik there were clear rules in historical urban development with a subordination of the single buildings to the collective realm with the implicit integration of design and respect for the existing city structure. Nowadays the challenge for urban planners is to rediscover a sense for these implicit rules to create rich public life and

diversity as an important issue from the traditional urban planning. According to him "In the traditional city, urban blocks direct movement and establish orientation; in the modern city, the fragmentary and confused structure creates disorientation" (Trancik 1986, 19). In this regard, Walmsley argues that town planning and environmental design, which have similar standards and construction techniques, have lost the local variety and created the uniform and homogeneous landscape. Many cities in the world have a certain sameness concerning mostly office and hotel buildings without consideration of the place where they are built.

Following Walmsley "this similarity is largely a function of the adoption of universal building materials and traditions which, by their nature, tend to be place specific. Modern planning and architectural practice is therefore leaving individuals with no sense of awareness of the deep and symbolic significance of places and no appreciation of the role of place in personal identity. In other words, modern planning, coupled with 'modernist' trends in architecture and engineering, is fostering 'placelessness' (Relph 1981b) and homogeneous landscapes which, in turn, are engendering a feeling of alienation and homelessness" (Walmsley 1988, 70).

From the points introduced it can be deduced that in fact, the issue of the identity as well as the identity of the built environment began by raising it as a crisis of identity and as one of the most important challenges of the twentieth century in urbanism and architecture. An important question arises here regarding the identity crisis: in which sense the problem and crisis in the issue of identity occurs and when subject and phenomenon become to be a problem and crisis? In general, when a deep understanding of the phenomenon fails and becomes difficult then in relation to that phenomenon we are facing a crisis. It follows that identity has two components, the self and the non-self. If both are in opposition to each other and an individuum encounters the exception, then the issue of the identity arises.

What happened in the twentieth century initiated the discussion about the crisis of the urban identity, and thus a deep understanding of the space and the city was faced with obstacles. In fact, in the twentieth-century identity and individuality of traditional urban space is facing a prominent phenomenon of self, that is, modern space, therefore disputing and questioning the identity and the notion of itself.

## The importance and meaning of the identity in relation to place and environment

### The importance of place in the identity of the phenomenon

"Space, we believe, is where things are and Time what provides the stretch for them to be there when we look again. By saying "things are" or "are there", we convince ourselves that they exist and what "exists", we intend, must do so, irrespective of our perceiving or experiencing it in any way. (…) Space is the medium in which things maintain or, as the case may be, change their location; time is the medium in which they must conserve their identity lest they disappear qua "things" and be reduced to momentary apparitions" (Glasersfeld 1984).

Each phenomenon is defined by linking incidents in the context of space and in the dimension of time. Space and dimension of time are a framework in which the phenomena are formed. No phenomenon exists which is not bound to time and place (Cassirer 1992). Undoubtedly the cognition of the human phenomenon will not be complete and accurate without the perception and the understanding of time and space factors which are the identifier of the container and the content of that phenomenon. The important thing to emphasize is that time and place are important, essential forming components and characteristics of the phenomena and entities.

In fact, one of the important components of identification for people especially in large cities is the location or the place where they live or work. Each person in the city has a location or a place by which he introduces himself/herself to the others. Thus, it can be argued that the place of residence or work is an important part of the formation of the individual's identity and it influences the identification of an individual towards the others. "When an individual is asked if that individual knows a stranger, the reply is often 'I can't place her'. This suggests that in common parlance, people and places are compounded in identity. The term 'place' therefore implies both a location and an integration of nature and culture" (E. C. Relph 1976, 43; Walmsley 1988, 64).

The importance of a place in the individual's identity is so high that for a long time they are confused and alienated if they change their living or working place or somehow lose it. "The so called 'conquest' of terrestrial space may have been accomplished technologically and economically but it has not yet been accomplished at a human level because it

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seems, at least experientially, that people become bound to their locality and have their quality of life reduced when this 'binding' is broken" (Seamon 1979; in Walmsley 1988, 63). Even in some cases, changing the characteristics of a place also interferes with the individual's identity. To present the identity of the individual, there are many tools and methods with different and various components and specifications with a common aim, to introduce the person by attributing and ascribing someone to a specific place and location or to attribute a place and location to a person.

The place in a human's identity is an important factor. In case if people change their residence or lose it for different reasons they are confused for a long time. In fact, alienation and homelessness that can be seen in some parts of society are rooted in the disintegration of people and places. People are interested in being attached to a place, and when the shell breaks, reduces the quality of life and even in some cases, changes in the location of some properties can affect a person's identity. As a matter of the fact that identity is closely associated with the name, even change of the name of a place can lead to the loss of identity. Since the name and the identity are closely related, sometimes even if according to Rapoport "the name changing would lead to "loss of identity"" (Rapoport 1977, 111).

## The meaning of the place identity in environmental psychology

Given the close relationship between the human identity and the place identity, the identity of the built environment is relevant to the issue of the sensing and the meaning of the place in terms of environmental psychology and social psychology. Indeed, the theoretical background of the debate on the identity of the built environment in urbanism is largely influenced by the meaning of the place identity in psychology, sociology and geography in which the concept of the place is one of the main topics.

The definition of the place identity according to Proshansky "is a sub-structure of the self-identity of the person consisting of, broadly conceived, cognitions about the physical world in which the individual lives. These cognitions represent memories, ideas, feelings, attitudes, values, preferences, meanings, and conceptions of behavior and experience which relate to the variety and complexity of physical settings that define the day-to-day existence of every human being. At the core of such physical environment-related cognitions is the 'environmental past' of the person; a past consisting of places, spaces and their properties which have served instrumentally in the satisfaction of the person's biological, psychological, social, and cultural needs" (Proshansky, Fabian, and Kaminoff 1983, 59).

In fact, in this definition, the place-identity is described as a cognitive system of places and urban environment that helps one to organize and to unify his/her behavior and life in urban areas. "Like any other cognitive system, place-identity influences what each of us sees, thinks, and feels in our situation-to-situation transactions with the physical world. It serves as a cognitive backdrop, or perhaps better said, as a physical environment 'data base' against which every physical setting experience can be 'experienced' and responded to in some way" (Proshansky, Fabian, and Kaminoff 1983, 66). Place identity has specific functions influencing the thoughts, the behavior and the experiences for the integration of the individuals self-identity in his/her physical and social worlds (Proshansky, Fabian, and Kaminoff 1983). Tackling the place-identity and based on the principles of the cognitive psychology as well as on the self-cognitive theories Proshansky considers five specific functions of the place-identity as follows:

- Recognition function guarantees durability, stability and strength of the environmental perceptions. "The perceived stability of place and space that

emerges from such recognitions correspondingly validates the individual's belief in his or her own continuity over time" (Proshansky, Fabian, and Kaminoff 1983).

- Meaning function shows how a person and a group do act and behave in a certain setting.

- Expressive-requirement function refers to the changes which the individual intends to realize for the personalization of the space (environment) in order to affirm himself by shaping the place identity.

- Mediating change function describes the differences and the extent of the reduction in the environment and the personal place identity to appropriate the environment.

- Anxiety and defense function convey security, assuming that "place-identity represents physical setting cognitions that serve to define, maintain, and protect the self-identity of a person, then it follows that some of these cognitions may function directly as anxiety and defense mechanisms" (Proshansky, Fabian, and Kaminoff 1983).

Walmsley believes that the concept of place defines a location with the integration of the nature and the culture saying thereby that the meaning of a place does not come from a location nor from its function nor from the society which lives there, nor from various experiences, but that the sense of belonging is precisely an emotional obsession that develops during time, between people in a location. Of course, the concept would be wrong if this emotional obsession and sense of place which is called *topophilia* is a feeling shared by all humans. "Whether or not individuals feel a sense of place depends very much on the social and physical environment in which they live" (Walmsley 1988, 64).

Science reveals diverse factors that affect the place identity. The most significant of these factors is the belonging to a specific social group, the social relations, the leisure activities, the environmental history of a person, the birth in a place, the duration of stay in a place, the ownership of land, a sense of rootedness and the environmental qualities.

Rivlin (1982) has studied the connection between the belonging to a specific group and a linkage to an urban quarter. Winter and Church (1984) examine positive effects of relations between the bonds of affection to a place and to the political activities of the society. Rowles (1983) defines various aspects of the degree of the rootedness of old inhabitants in their hamlet. Recreational activities are strongly linked to the urban neighborhood identification, percipience and assessment as Reitzes (1986) investigated (Lalli 1992).

There is a general acknowledgment that social relationships are the basis to develop a personal identity mainly and especially a local identity. The development of a sense of belonging to a place is strongly linked to social relationships in the city district. Without social contacts, the length of the residential period is insufficient to establish an emotional obsession with the place of residence. Connected to the notion of Heimat, the place of birth becomes an important part if the individual has been living there during his childhood and during his adolescence. Some researchers like Becker and Keim do not see a relevant connection between the place of birth and a possible identification with it. Lalli showed that a stronger identity had been developed by citizens who have been born in a particular town than by the residentials of this town, born elsewhere, independent of their duration of residence. It follows that the growing of the sense of belonging to a place does not only depend on social experiences. The factors of the residential duration in a place are important for such a development, which increases the relation with the real world and the social surroundings. "The intensity of this relation is strengthened further if a monument or artefact with historical significance, which has remained stable for some time, is part of common memory for local groups" (Becker and Keim 1973; Lalli 1992).

The relationship between the intensity of identification with a town and a positive city ranking is mentioned by Lalli. The stronger the identification is, the more positive the perception of the residential qualities will be. Romeiss-Stracke mentions furthermore different sensual perceptions as scents and sounds which may contribute to a local identity. In the case of access, these sensual experiences turn into the opposite and reduce the individual identification with the neighborhood. Even the cleanness in a living area may somehow contribute to a subjective feeling of rootedness (Romeiss-Stracke 1984; Lalli 1992).

# The concept of place identity in the environmental psychology

Although the environmental psychology explicitly deals with the abstract consideration and the practical research concerning the place identity, this field has also been affected by the theoretical viewpoints. According to Lalli four attitudes and views have an impact on the studies of the psychologists on the place identity. Although the impact and influence of these views and attitude on the place identity are not the same, however, they all contributed to a better understanding of the place identity and to the sense of belonging. These attitudes are:

Cognitive perspective

The environmental psychology influenced the understanding of the place-related identification and attachment. In the field of the cognitive perspective, Tolman first hypothesized complex cognitive representations, so-called "cognitive maps". Environmental psychologists usually take the approach of the cognitive perspective. This approach embodies two different views of the representations of the environment. First, the orientation related representation is linked to the "cognitive encoding of the spatial environment" and became well known due to the City planner Kevin Lynch. The main issue in this context consists in studying the organization and the processes of information from the orientation in environments, like cities, buildings or building complexes. Second, the meaning-related representation, refers to the meaning as the embodiment of the "functional, evaluative and symbolic aspects of the environment", without being a photographic representation of the environment. Those aspects of environmental cognition cover the aspects of orientation and meaning. Nevertheless, as Lynch mentioned, the orientational influence of the environmental representation has less significance for the place identity (Lalli 1992).

Phenomenological perspective

The main issue for the phenomenological perspective, which had a big effect on the research concerning the place identity, is the analysis of the intentional interaction of person and environment. According to Schneider, the phenomenological approach defines the environment as "conceptualized as the intentional correlate of the individuals cognitive, emotional and behavioural activities. The trust of the phenomenological approach is to treat the 'person-in-environment' complex as an indissoluble unit, refusing to dichotomize it into a separate organism and a separate environment described in physical terms"

(Schneider 1986; Lalli 1992). For the followers of Husserl not insight is important, but the description without explanation or analysis. The importance lies in the essence of things. "Objective reality does not exist independently but is what is apparent" (Husserl and Biemel 1952; Lalli 1992). That means that the empirical perception of the reality is an experience of meanings. Such an approach to place identity focuses on the affective relation with the surroundings. The identification with the environment depends on the duration of stay in a specific area and leads to the state of being related to the merging of the human personality with its milieu (Y. F. Tuan 1980). Such relation established between the individual and the place, essential for the cultural identity and security, is according to Relph "'the home' as central reference for the human existence", the background for personal meaningfulness (E. C. Relph 1976). The phenomenological approach focuses on the experience of the environment. This leads to a state of mind concerned by the behavioural meaning of the belongings, surroundings or individuals. Hence the human being has a profound and undeniable connection to the surrounding real world, which he experiences and is thus able to describe. This approach focuses on the individual as part of the reality, not being confronted with him/her (Lalli 1992). The German description of the 'Um-Welt' reflects this meaning that the world belongs to somebody (Graumann 1988; Lalli 1992).

<u>The self and self-concept theories</u>

Another theoretical background, which influenced place identity, leads to sociological and social psychological self-theories related to the symbolic interactionism and cognitive self-concept theories. In this context, the self is a result of the social differentiation processes, mediated by social experiences. By undergoing these processes, the individuals are able to establish differences between each other and the surroundings, to foster a concept of individuality, and to organize self-referent cognitions, evolutions and cognitions. This self-concept refers to the subjective representation of the self and its related to the theories which are defining it as a complex cognitive structure, organizing cognitions, evaluations, convictions and more as reference to the self. Therefore, all objects and places, bear meanings, shared by different reference groups. It follows that meanings are intersubjective, reflect social values of the society and culture as well as expectations and of individual knowledge. Consequently place identity can be seen as a part of self-identity, one of the aspects of the individual identity. Depending on all the situations as one of the multiple identities, like political identity or ethnic identity it appears to be more or

less conscious and active. Place identity can, therefore, be seen as part of self-identity and as an aspect of an individual identity (Lalli 1992).

Sociological influence

This approach related to urban sociology and social or human ecology and became a strong influence for the consideration of psychological influences related to a town or a city. Durkheim established the concept of social space, which is a cultural process. It conceives the human beings in social relations, collectivities and social systems, thus in a subjective and sociological field. The location is interwoven with a societal value system, associated with social actions and spatial characteristics (Durkheim 1893; Lalli 1992). Urban sociology considered the city with negative connotation in civilization due to a historically fast-growing inhuman industrialization. Country structures have been pictured as examples for functioning social relations, whereas the city milieu was perilous. The overload of the city stimuli has later been thematised by Simmel. The negative connotation of the city only recently shifted slightly with a strong influence on the place-based and more urban-related identity (Lalli 1992).

## Identity in architecture and urban design

In recent years, one of the subjects that have been investigated by urban designers is the identity of the human-made environment. Several investigations have been carried out to describe and identify the meaning of the human-made environment. Amos Rapoport investigated identity as an environmental characteristic that does not change in different situations. He also investigated identity as a characteristic that provides the means of distinguishing and identifying one component from others. Rapoport emphasizes two points in these descriptions. First, he believes that each environmental identity has an internal consistence that comprises its nature and *quiddity*, and secondly, he has investigated each environmental identity as having an outskirt that separates it from its external environment (Barati 1997).

Another case might be found in Gothic Style Revivalism, of which August Welby Pugin is one of the founders. According to him, Gothic style is a type of architecture that is in conjunction with the real Christian emotions (Choay 1965). In other words, he believes that a restoration of the life of shapes is not possible without a simultaneous restoration of the life of the senses that gives life to these shapes. He goes on to argue his idea about religious structures as follows: It is commonly accepted by almost everyone that an important and significant thing in architectural beauty is the accordance of the structural design of an edifice with the purpose for which it is destined. He believes that the design of a structure should be in accordance with its utilization in such a way that one can understand its application simply by its visual appearance. An in-depth look at the religious architecture built during the Middle Age shows that each element describes its roots and that the lay-out of the building is the symbol of man's deliverance. He argues that "there is not any reason that large cities which are constructed in such a way that their infrastructure installations are designed and constructed in advance could not be constructed in a coordinated and Christian pattern. In one of his studies, John Ruskin investigated the philosophy of art, and this investigation eventually led to social philosophy (Choay 1965). This social philosophy cannot be separated from the philosophy of art. In the study, he then reminds architects and urban designers that architecture is distinguished from painting because architecture is a multilateral art. The structure of your friend's house may have more influence than your house structure in one's mind. The combination of two houses will lead to larger volumes and if another house be added to them, this environment will become larger and finally we will have larger volumes for that space if

we gather more houses, streets etc. with coordination. Regarding the city and society, he goes on to state that the coordination is seen between the streets of the city, the houses that are taller than others, as well as towers etc. are all signs of the ideal city. This is a celestial or divine rule. Urban architecture can also be holy, and it is interesting that the lack of this fact can be seen everywhere in the cities, as well as for the churches. For William Morris, a good piece of architecture is one that describes the culture of society (Choay 1965). This culture would be nonsensical if it could not find a proper position for itself among the hard-working people of society. The source of art is the people of society. He asks why we cannot have simple and beautiful living spaces. Why can we not have spaces that are designed for educated men and women? Why do we not consider art in design? Formerly, working and thinking about art and its influence on the design of a place was interesting to work. But now, without the environmental aspects, designing is an annoying job. Regarding the responsibility of urban planners, Patrick Geddes put forward that urban planners should be more or less responsible in this direction; no one should be allowed to simply repeat surfaces, or just be a simple designer of perspectives. Before we are in the same position as the ancient designers and are able to express the spirituality and mentality of cities, we have a lot of work to do and a long way to go (Choay 1965).

When Lewis Mumford looks at cities in the past, he emphasizes their visual unity, harmony and pleasant forms. *Cities in the past*, he says, the way people built them, were qualified by a visual unity of forms, the complexity of which gradually increased and created a social life for society. He speaks about mechanical solutions for solving problems in the city: as long as human purposes and human factors are largely neglected; this mechanical way of thinking will affect the inventive architect. The worst consequence of such a loss of inventiveness is the growth of a scattered tissue of urban sculpture that can hardly be called a city (Daneshpour 2000).

According to Kevin Lynch, one of the important assets of a city is its legibility. In his opinion, a person should be able to recognize a city easily by its components, and to make a mental image or map out of it. This map should be a comprehensive one. In answer to the question of whether and in what way such an image of an environment can be used, he mentions the following: to be of use, every visualization should be identified and be limited to a single issue. In other words, it has to be detectable in the environment and recognizable as a distinct whole. Later visualizations should also be involved and enter a

spatial relationship with the viewer and other issues. Finally, in practice the object should be able to be effectively sensed by visitors. Sense itself is a relationship, but quite a different one from the relationship of space and form (Choay 1965).

Lynch defined identity in its simplest form as a sense of place. "Identity is the extent to which a person can recognize or recall a place as being distinct from other places-as having a vivid, or unique, or at least a particular, character of its own" (Lynch 1981, 131). He considers identity along with structure, congruence, transparency and legibility as aspects that shape the sense of place in the observer's mind. For Lynch, urban agglomeration strongly relates to a visual identity. It makes these places recognizable, memorable and distinguishable from other places and enables the orientation in the city. Lynch refers to the criteria that are useful for understanding the city: excitement, diversity of the environment, an identity of places that enable a subjective perception, the association of identifiable components, and the consideration of the environment as a meaningful phenomenon (Lynch 1960). In fact, one street should not be the same as other streets or a neighbourhood should not be indistinguishable from other residential areas otherwise the person will be losing himself in the city. There will be similarities between the places or slight variations leading to the so-called "sense of place" which is the foundation of a pleasant environment. "Without it, an observer can make no sense of the world since he cannot distinguish or remember its parts. With it, he can begin to make relations; he has the visible basis for a sense of belonging; he can savor the uniqueness of places and people" (Lynch 1990, 295). He states that a good place responds to all the senses as this kind of places are related to personal memories, feelings and values. "Place identity is closely linked to personal identity. "I am here" supports "I am"" (Lynch 1981, 132).

The Environment is compared to a broad communication tool that individuals are reading continuously. It conveys the practical information, satisfying people's curiosity and moving them by what they see and which they use for their orientation according to their visual images. If the environment is lacking its identity, recognition and distinction, the individual cannot read it. This illegibility leads to a sort of disconnection from the environment. The legibility but leads to the establishment of relations and to a sense of belonging which leads to enjoy the peculiarity of the surrounding and the people. Lynch sees legibility as one of the important tasks which give as practical use the way-finding and in a more fundamental way "emotional security, a basis for civic pride or cohesion, or a means for extending one's knowledge of the world" (Lynch 1990, 296).

According to Christopher Alexander the identity of an environment arises if a natural and rational relation between an individual and his/her environment is being established. He believes that there will be no sense of belonging unless people who are living in a place take that place as their world. This means an unconscious and conscious acceptance of recognizing that place as their personal and communal identity. This needs a deep understanding and the ability to distinguish this place from other environments and the knowledge of answering to the density of the actions and interactions in that environment. The density of an environment made of a loose assembly of patterns results in the assembly in overlapping the physical space, making thereby its profoundness. Alexander compares the assembled patterns to a poem when writing "In a poem, this kind of density, creates illumination, by making identities between words, and meanings, whose identity we have not understood before" (Alexander, Ishikawa, and Silverstein 1977). This aims at a special practice leading to the experience of the identity of the built environment. Pattern 15 "identifiable neighbourhood" conveys a strong *"imageability"* to express the enhancement presence and legibility of the environmental features with streets and gateways. Here the author pictures the place identity of a legible physical district, for individuals and groups who are enjoying a sense of place and environmental belonging. Hereby the environment becomes transformed into a robust place with unique charm, ambience and character (Alexander, Ishikawa, and Silverstein 1977).

According to Relph, regarding the identity of places, "the identity of something refers to a persistent sameness and unity which allows that thing to be differentiated from others" (E. C. Relph 1976, 45). This persistent identity embodies the relation of three components, the physical features or appearance, the visible activities and functions and the significance and meanings. "The meanings of places maybe rooted in the physical setting and objects and activities, but they are not a property of them but rather a property of human intentions and experiences" (E. C. Relph 1976, 47). Relph emphasizes the difference of the relationship between the *identity of* and *identity with* a place. Identity with a place is defined by the concept of insideness describing the intensity of attachment, involvement and concern which a person or a group feels for a specific place. "To be inside a place is to belong to it and to identify with it, and the more profoundly inside you are the stronger is this identity with the place (…) from the inside you experience a place, are surrounded by it and part of it" (E. C. Relph 1976, 49).

Cullen defines the identity of urban spaces according to the particular characteristic of each environment thereby avoiding uniformity and similarity in the urban environment by the emphasis on the physical and visual elements of each environment. Cullen identifies "precincts, enclosures, focal points and the kinesthetic experience of the built environment as the main components of identity" (Abujidi 2014, 101). He "discovered that the human beings is constantly aware of his position in the environment, that he feels the need for a sense a place and that this sense of identity is coupled with an awareness of elsewhere" (Cullen 1971, 2010, 12).

Jane Jacobs definition of identity is related to the urban activities and the street life on walkways. "The greatest asset that a city or a city neighborhood can have is something that's different from every other place" (Active Living Network 2006). She believes that cities become safer, more liveable and attractive if the streets are alive with a complex combination of different activities. "Under the seeming disorder of the old city, wherever the old city is working successfully, is a marvelous order for maintaining the safety of the streets and the freedom of the city (…). The ballet of the good city sidewalk never repeats itself from place to place, and in any one place is always replete with new improvisations" (Jacobs 1961, 50). Jacobs saw streets as a "sidewalk ballet" of people in a constant relation, belonging to each other and to the place (Jacobs 1961).

In contrast to aesthetic studies, she writes that the diversity of functions in a district leads to the continuity of a wide range of diverse activities in the public places and on the sidewalks during night and day, leading to an increased safety of the district, Ensuring the presence of people on the streets, reduces the monotony of activities, as well as increases public communication and social interaction. "For Jacobs place interaction and place identity are interdependent, with a lively street life facilitating neighborhood identification, which in turn enriches and further solidifies interaction. Also, important for the ambience and love of urban place is the potential of that place to spur moments of freedom". Interaction and identity are creating an unforeseeable situation with anticipated and unanticipated experiences and happenings to express the joy of life in particular with this specific street in this specific district (Seamon 2012b). With the generalization and the highlight on the everyday human, social and economic life in the streets, Jane Jacobs focuses on the role of urban planning in the genesis of urban identity. She believed that by using the cities and the urban form, people are making the cities in response to what makes them gather and move. "In city districts that become successful or magnetic, streets

are virtually never made to disappear. Quite the contrary, where it is possible, they multiply" (Jacobs 1961, 1992, 185).

The activity in an urban space is a criterion for the quality of this built environment. Jacobs and Gehl argue that urban life takes place in the streets and activity happens between buildings and urban spaces. A strong sense of place, as Gehl emphasizes, arises with the role of the activity generating vitality and diversity, which acts as a magnetic bond between people and urban places. "When people make their daily rounds in city space, both the space and the people who use them becomes more meaningful and thus more important to keep an eye on and watch out for. A lively city becomes a valued city and thus also a safer city" (Gehl 2010, 99).

There are differences and conflicts among the urban planners in defining the concept of identity. Some designers like Cullen in defining the identity of the environment, insist on physicality and design styles, details and features and notability, saliency and styles based on the physical appearance of the buildings in the urban space. "This is the rational objective classical view of urban design" (Montgomery 2008, 268). In contrast, others such as Rapoport, Lynch and Alexander lay emphasis on the historical, cultural, social and psychological features and characteristics of urban spaces in the creation of the urban identity. In fact, designers such as Lynch inspired by psychology, use the *mental map* of the people as a guide for the identity of urban places. "This is the romantic subjective view of urban design" (Montgomery 2008, 268). Others such as Jacobs and Gehl are more concerned with the aspects of planning, especially about the diversification of activities in urban areas as well as the syntax of land use, in relation to the identity of the urban areas.

In their studies, urban planners define identity as one of the essential criteria for the quality of the urban environment. They maintain the idea that an urban environment should receive its visual quality first and foremost by being personal and having a strong visual identity in such a way that it is distinctive and different from other places, as well as being diagnosable. However, this is only one of the aspects of identity an urban environment should have.

A fundamental difference exists between the understanding and the impression of the identity/sense of place in environmental psychology compared to the notion of the iden-

tity/sense of place of the built environment from an urbanistic point of view. For urbanists, the identity of the built environment is dissociated from the individual identity; in fact, a good urban environment for urbanists should have identity and character, which is independent of an individual identity. The place of a birth of a person, or the place in which a person has lived for a long period of time, may bear a certain significance which is distinct from other places. However, it may also have an importance and be provocative to a person who does not have any relations with that place.

Many places and areas that are recognized as the common heritage of the humanity, regardless of time, place and cultural differences, are provocative for most of the people. They possess the characteristics that affect people. The factor that makes a place or an urban area global and important can be seen in its provocative feature for all human beings. But what is this feature?

In answer to the question, which factor or factors are leading to successful, enriching and provocative urban areas, some urbanists believe that successful urban areas should have several environmental qualities. Among them, Montgomery is reflecting the impact from researchers like Relph, Canter and Punter integrating different approaches and creating a bond between them by trying to achieve a comprehensive view of the quality of the environment. The view in which the identity of the built environment is defined relating to the physical space, the sensory experience and the activity. "Thus we can now see that successful urban places must combine quality in three essential elements" (Montgomery 2008, 269). In fact, the physical space, the sensory experience and the activity are the components of a sense of place and for the quality of urban places.

Canter's metaphor merges the point of view of the urban designer with the mental map approach and the imageability, with those approaches which referred to the physical attributes of place as well as with that one's which focus on the importance of the activity. Canter defines a place as "the result of relationships between actions, conceptions and physical attributes" (D. V. Canter 1977, 158). He states that there is no full identification with the place until we know a specific interpretation to be associated with or with what is expected to be built in, the specific physical aspects of that place and the image or the concept that people have of this interpretation in that surrounding (D. V. Canter 1977).
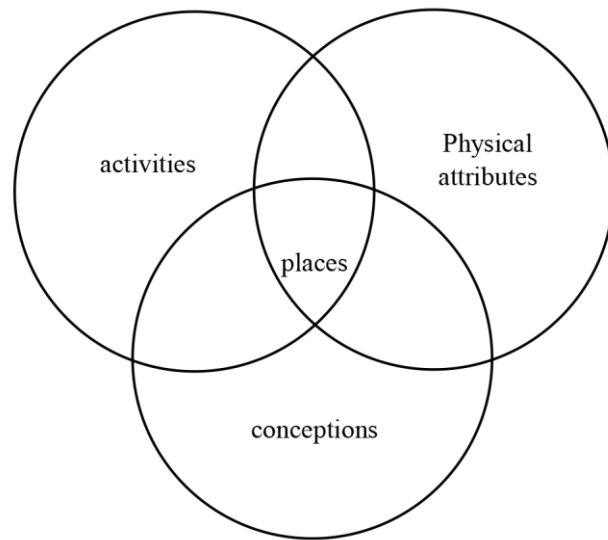
**Figure 3 A visual metaphor for the nature of places (Canter 1977)**

Townscape
Built form
Permeability
Microclimate
Floorscape
Landscape
Furniture

Adjacent land uses
Pedestrian flow
Behaviour patterns
Vehicle flow
Physical traces –
    Wear and tear
Noise
Smell



PHYSICAL
SETTING

ACTIVITY

SENSE
OF
PLACE

MEANING

Public perceptions
Qualitative assessments
Perceived functions/attraction
Cultural associations
Legibility
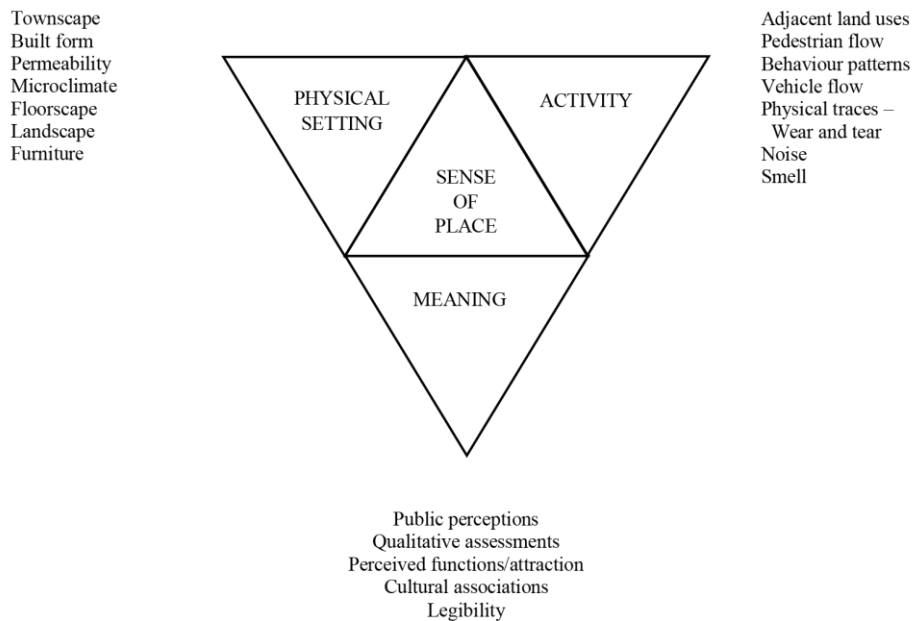
**Figure 4 Design Consideration/Components of a sense of place (Punter 1991)**

Montgomery calls this "city transaction base or "natural animation" without which cities and urban places are "lifeless, dull and inert – that is to say more suburban. Without activity , there can be no urbanity" (Montgomery 2008, 270). It is a synthesized model, grouping all the criteria for the sense of place.
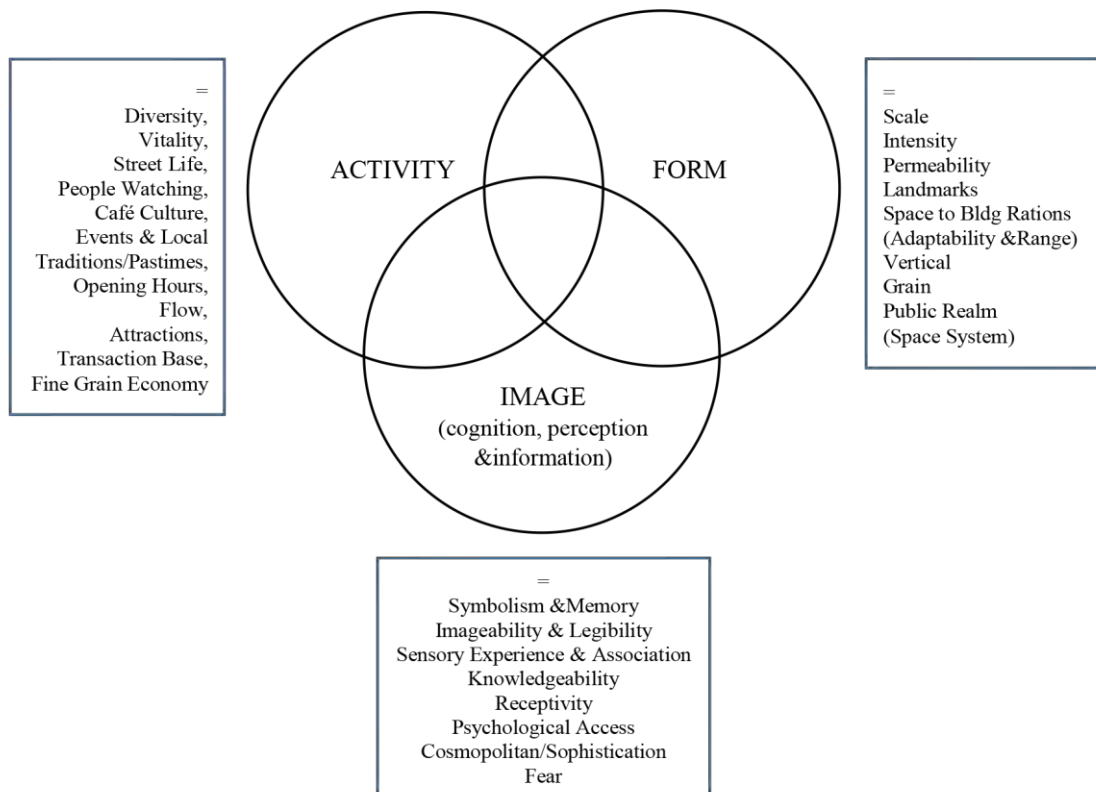
**Figure 5 Policy Direction to Foster an Urban Sense of Place (Montgomery 2008)**

The important thing to realize is that without any interaction between the elements of the urban environmental framework, such as physical features, activities and previous experiences which are related to the environment, urban places will be boring, monotonous, devoid of life, silent and uniform. Without activity, an urban place cannot be a city; and without cultural associations, legibility or the ability of mental imagery, urban places will not have any meaning for people. Therefor the identity of the environment is generally defined in the form of a relationship that links a person to the living environment or the environment that he is associated with. Such a living environment includes both physical and human environments. In addition, these ties also include the past, present and future relationships.

Identity is often viewed as a characteristic or trait of a man as a social being, which is not something in itself but it should be created. That is why identity is perceived as a process of being and becoming.

## The relationship between the identity and the characteristics of the city

"Identity" and "character" have a noticeable relationship, whereas identity has the attribute of the appearance and the perceived image of the subject (i.e. human) and character for the individual is the result of the effects of the beliefs, manners, behaviour and morals.

The relationship between the identity and the character of the city is similar. The identity of the city is a feature that can be found by observing the appearance as well as the perception and the character of the city which is a perception of the values and principles of the entire city. The identity of the city encompasses all aspects of the city such as appearance, physical, historical, functional, cultural, technical and artistic attributes. The identity of the city can be mentioned as the summary and the result of all elements, features and details of the city. The definition of this result is not a simple algorithm, and it is not possible to be computed with ordinary and algebraic methods. More important is the environment in which each element has its own identity and position.

## Different levels of architectural and urban identity

For an element or an urban space, different types of identity can be discerned such as the identity of the form, the apparent identity, semantic identity, historical identity, performance identity, cultural identity and the environmental identity. These types of identities are like layers, not separated, isolated, and mainly overlapping each other. Each of these layers of identity has a significant effect on the formation and appearance of the features of the other types of identity. The impact of different cultural factors in a fixed environment leads to the emergence of environmental identity or to the impact of cultural and environmental factors leading to the emergence of different aspects of performance identity.

The historical identity manifests itself through its artifacts, the specific spaces and familiar elements, or due to some functions or arts that typically belonged to the past. Historical identity should inspire awareness, knowledge and value for the society and it bears meaning and spirituality. One of the factors that shape the city's history and architecture is the history of the society in general, which tackles all the topics and themes of the society and the nation. It is important to take into consideration the factors that are playing an important role in the creation of an authentic identity. Race and ethnicity are important factors in shaping the historical identity of the societies. The natural environment that is somehow linked to race and ethnicity influences the formation of societies and the civilization and is one of the factors in defining the historical identity of societies. Names and etymology of countries, cities, places and spaces represent an aspect of the historical identity of human artefacts. The crucial aspect of the historical identity lies in the possibilities of the human artefacts to communicate with human beings and their interpretation of these historical settings. In fact, the communication with historical settings is the communication and interaction with the past and the history.

The main topic of the discussion on cultural identity is the spiritual aspect. The Cultural identity of the city and the architecture is one of the closest aspects of human artefacts with the human identity.

Functional identity is one of the factors of identity that may be tackled for different reasons in relation to the definition of urban spaces and elements and even for the definition of the identity of some cities. For example, an academic, a touristic, a commercial, an

industrial or a religious background of cities may be predominant that sometimes it becomes the city identity and leads to the notion to be known as the academic city, the touristic city or design city, etc.

Introducing the identity of a city with a function is due to the emergence of a function as a typical characteristic or the main activity of that city or the transformation and development of the city over time. In addition, some urban spaces such as squares and thoroughfares have their own functional identity due to some activities that happen during the day-or-night time or periodically. Nowadays the functional identity of urban spaces plays a critical and sensitive role in defining the functional identity of urban spaces.

The physical identity of the city and its elements is made of physical features, the meanings and the implications from appearances and physical structures, unlike the natural identity of the human beings which is limited to the external appearance. For instance elements such as domes, fountains, courtyards and artistic artefacts (calligraphy, mosaics and tile work) and certain geometric proportions may be used as an evidence of identity for the city's physical or architectural elements.

Nature, climate and natural environment play an important role in urban physical identity, and in some cases, natural identity appears as a dominant identity or the most well-known identity of a city. The different interpretations of a city can be mentioned here such as desert city, mountain city, beach city, wind towers city and turquoise domes city. Some elements of architecture or urban spaces that have been developed responding to the cultural values and providing the appropriate atmosphere for a way of life common are eligible for the natural identity.

One of the main issues for human identity is the human scale, which may be investigated in various physiological, psychological and spiritual realms. In fact, this degree of identity is referred to as the relationship between the sameness and identity of the human being and the city. This relationship manifests itself and makes the city, the elements and components to appear like a mirror in which the humanity sees a reflection of its own culture, values and life. Humans consider themselves as a part of that and that as a part of them, bearing a sense and feeling of unity, uniqueness and solidarity.

# Chapter three

## Forming factors of the identity of the built environment

## Introduction

City and urban space can be defined as a result of the interaction of the three factors, of the human, the environment and the culture within the context of time and place. Due to the formation of specific social and economic life in various environments, the role and impact of each of these factors in the development of urban spaces was different from region to region and from period to period. In history, urban spaces have been created due to the regional differentiation as well as to the characteristics of the different species in different time frames. The identity of urban spaces which deals with the nature of urban areas is subject to various factors in its formation. In this chapter, the three most important factors with major emphasis on the formation of the identity of urban areas, such as people, environment and culture, will be examined.

## Environment, human, culture

The aim of the urban spaces and urban living areas is to meet the human needs, but like any other human artefacts, they have different effects on an individual's mental and emotional state as the most natural and innate human evaluation criteria. The human being feels peaceful and comfortable in some places and spaces and in some other environments he/she experiences anxiety. Perhaps one of the most important questions of contemporary urbanism, as well as one of the important areas of research and theorizing in recent decades consists in finding the reason for this discrepancy of the human feeling concerning the urban spaces and places.

Alexander and Lynch in their latest studies with an emphasis on this point have followed one of the fundamental issues of urbanism. As Alexander mentioned in the introduction of the book "A new theory of urban design" it is always very impressive that the cities which have been built in the past convey the feeling of organicness. This is not related to a reminiscence of a form, but to a quality manifested in structure and concept. Today there is no similar quality because we lack disciplines leading to such a design (Alexander 1987). Lynch wrote about this issue in the introduction of his book "The theory of good city form" that most of the public places are without quality, scale or invite to spend time there. The feeling of such experiences tackles the souvenir of past superb solutions of squares, historic town centres or agricultural ensembles. The articulation of such a dissent would be the initial spark for substantial changes (Lynch 1981). Alexander and Lynch, each with the same expression, highlight one of the most fundamental issues of contemporary urbanism highlights. Although for achieving the goal and providing an answer they propose two different approaches which are not so far away from each other. They analyse the same problem from different approaches.

To know which places are of good and of bad quality is important, but perhaps one of the most important issues lies in knowing their causes and their reasons. By analysing the question of what makes some urban areas desirable and pleasant and some others lifeless, dull and monotonous three important elements of the human, the environment and the culture about the identity of built environment are involved. The understanding of the hidden function of design answers to the quality of urban areas and to the interaction of the person to become the central conception of the built environment. The Human element is a concept which evokes and affects his/her feelings by the physical characteristics of

the built environment, a stimulus, something of which the identity must be recognized and impressively perceived. This concept links the human and the environment. The concept of the culture is a contextual element and concept for the identity of the built environment which establishes the relation between the human and the environment. The main point in regard to these three concepts of the human, the culture and the environment, is the interaction and relation to each other in order to determine the identity of the built environment. That means none of these three concepts can be used independently from each other as a determining concept for the identity of the built environment.

## The meaning of the Environment

The term of the environment means semantically to form a ring around, to surround, encircle, encompass and has been taken from the old French expression environer. The environment is defined as the "sum total of water, air and land, inter-relationships among themselves and also with the human beings, other living organisms and property" (Palanisamy 2012, xiii). Thereby it is understood that environment means all living and non-living things with their physical, biological and social surroundings which the human being perceives around him/her including all interactions between these things influencing each other (Palanisamy 2012, xiii). "Thus environment is actually global in nature, it is a multidisciplinary subject including physics, geology, geography, history, economics, physiology, biotechnology, remote sensing, geophysics, soil science and hydrology etc." (Singh 2010).

One of the important definitions of the environment among different disciplines is the definition given by system theory. From the system theory's point of view, it follows that "For a given system the environment is the set of all objects a change in whose attributes affect the system and also those objects whose attributes are changed by the behavior of the system" (A. D. Hall and Fagen 2009, 83).

Ackoff, a system theorist, stated that social systems refer to the notion of the purpose of the system, the parts and to the system the system takes part in: the suprasystem (Ackoff 1981; Parra-Luna 2009; Laszlo and Krippner 1998).

In the Indicators of Environmental Quality by the United Nations Educational, Scientific and Cultural Organization, UNESCO, the environment is defined as being "thought of as everything outside the person". This definition comprises not only the physical environment but also all human organizations such as family and "interpersonal relationships at school, at work or at play". A person's family and loved ones would be a significant part of his environment; so also would be the daily round of interpersonal relationships at school, at work or at play (UNESCO 1978). This definition is very similar to the system theorists' consideration of the environment. Claude Bernard distinguishes two types of environments the so-called "internal" and "external" environments which are in constant interaction with living organisms (Bernard and Robin 1979).

In this regard, Cassirer defines the environment by considering the elements of space and time. According to him "space and time are the framework in which all reality is concerned. (…). In mythical thought space and time are never considered as pure or empty forms. They are regarded as the great mysterious forces which govern all things" (Cassirer 1992, 42). Following his perception of the environment with the interpretation of the environment as space, Cassirer classifies the environment in three categories as:

"*Organic space:* Every organism lives in a certain environment and must constantly adapt itself to this environment in order to survive" (Cassirer 1992, 42). There is no abstract space in primitive societies because primitive space results out of social gatherings, needs or interests.

*Perceptual space:* a very complex composition of all the sense experience construction of "optical, tactual, acoustic, and kinaesthetic" (Cassirer 1992, 43).

"*Symbolic Space:* In approaching this issue we are on the borderline between the human and animal world"[2] (Cassirer 1992, 43).

In different psychological perspectives, there are different perceptions and considerations of the environment. The behaviourists, who equate the physical and the psychological environment, whereas the followers of the Gestalt psychology believe that the physical and the psychological environment are not the same. Following this point of view, the physical environment represents the geographical environment in which a person is located, and the psychological environment relates to the persons' perception of his/her surroundings. The living space and the perceptual space are surrounding a person but not only the material space. The psychological space contains different appearances of the material space but not all of it.

A distinction has been made by one of the founders of the Gestalt psychology Koffka between two types of the environment the so called the geographical and the behavioural environment. The geographical environment is the one which relates to physical existence and the existence in the real world. The behavioural environment is the one which the individual is experiencing (Koffka 1935). The individual in two distinct periods may has

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[2] According to Cassirer, organic space is the spatial experience unique to each species, and perceptual space is the spatial experience given to the higher order species from their complex array of sensory capabilities. Nonetheless, Cassirer's notion of symbolic space is valuable, because it is a component, along with operational space, of human social experience. As he noted, our species, through memory, myth, and the development of our understanding of abstract space, has invested our spaces with meaning. These spaces are made social, and become places. (Sundstrom 2003).

a different experience and perception in the identical geographical environment. This happens for example if an individuum travels to a city once to visit a doctor and another time to visit this city.

By introducing the concept of a phenomenal and a behavioral environment, Kirk supported the idea of a difference between the real world and the behavioral world. The phenomenal environment was related to the real world, whereas the behavioral concept was related to a structure of patterns, with values, meaning and interpretation about the background of culture. That means Kirk distinguished between the objective reality and the representation of the reality, built on the inner image of the mind, serving as the basis for the behavior, leading to the distinction between the objective and the behavioral environment.

Porteous developed a more complex categorization, distinguishing between the phenomenal environments, i.e. the physical objective world, the personal environment, i.e. the registered images of the phenomenon of the environment and the contextual environments, i.e. the beliefs, cultural influences and expectations, which influence behavior (Porteous 1977). This shows the influence of the role of the perception as an important part of the process of how to represent the reality. Following the Gestalt psychologists', perception always shows the motives, preferences and the social and cultural traditions (Walmsley 1988, 5–6).

Since the scope of the concept of the environment is a broad field, some of its aspects may be eliminated in its definition as a totality. Therefore some have tried to define the environment with its division into components and different parts. In this regard, Ittelson in the form of the ecological model classifies and defines the environment in seven categories. These seven categories of the environment are defined by its ecological relations, the perception of man-environment relations, the expressional effects caused by shapes, light, colours, smells, sounds and symbolic meanings, the aesthetic field, the adaptive and integrative field, as well as the instrumental field of tools and facilities which the environment provides (Rapoport 1976, 17).

In general, the environmental perception is interpreted as awareness or as the feelings for the environment and for the sensual perception of the environment. More in deep this term has been described by Ittelson as a multi-dimensional phenomenon between the individual and the environment. According to Ittelson the nature of the perception "is not

directly controlled by the stimulus; secondly, it is linked to and indistinguishable from other aspects of psychological functioning; and thirdly, it is relevant and appropriate to specific environmental contexts" (Zube 1999).

Based on the segmentation proposed for the environment another researcher Sonnenfeld has classified different parts of the environment in the form of a hierarchical system. In the first level of this classification is the human environment and then respectively the behavioural environment, the perceptual environment, the operational environment and the last level is the geographical environment which encompasses all environments. "The behavioral environment can perhaps be best understood by defining its relation to the broader geographical environment. (…) At the broadest level is the geographic environment, constituting both proximal and distal elements of man's universe. This is reduced in stage to the operating environment, which is that environment impinging on man with which in some way or another he is likely to be directly involved; to the perceptual environment, which is that environment of which man is aware; and finally to the behavioural environment, the environment which elicits a behavioural response from the individual" (Sonnenfeld 1972, 246–47).

## The meaning of the environment in urbanism

One of the most important topics regarding the definition of the environment in urbanism is the issue of the multiplicity of the environments. We are not dealing with only one environment but with different kinds of environments: the natural environment, the built environment (the human-made environment), the objective environment and the subjective environment.

Although the natural environment in urbanism is fundamental and it represents the background of the built environment, the main reference for the environment is the built environment, which is "that part of the physical surroundings which are man-made or man-organized" (Reekie 1972, 1).

Lynch defines the environment as a mean for social communication through which people establish the connection between information, values, feelings or behaviours. He believes that the environment leads to growth or failure of the people. Lynch gives another definition of the built environment which he calls the sensory elements. They are divided into six categories.

The *Spatial form is* dealing with external and internal public spaces. The analysis of these spaces makes us concerned with their location, their size, their formal appearance, their clearness of perception and all connections between these spatial formal aspects. *Visible life and activity* which is describing the view on the social life, magnetic sensation for the observer of the diversity and "warmth" of the city atmosphere. The *Ambience* is referring to the atmospheric impressions of light, sound, odour and microclimate. The *Visibility* is describing the general appearance of the perceptible form of major landmarks and the places they can be seen from, such as the skyline, the land and built forms. The *Surface* gives a general definition of the texture of the wall and floor surfaces. Finally, the best sensuous element, the *Communication* is describing the location, the intensity and the clearness of signs and symbols traducing the environmental appearance.

The result of this collection of data from the sensuous elements is a huge mass of information which needs to be overlaid with the physical basis "for the diversity, identity and legibility of the environment" (Lynch 1990, 475). Like the sensuous elements, the syntheses gather information about the environmental project. The syntheses like focal and district character, sequence system, significant objects, territory, public image, value and

meaning as Lynch writes, are useful as criteria for a detailed design analysis (Lynch 1990, 477)

In urban environments, the identity reveals the citizenship more than the consumer identity (Neill 2004, 8). We do reflect the environment, the outside world "the space that we inhabit". The spatial organization reflects the pattern of the societies history, knowledge, customs and culture.

By enlarging the definition of the environment, Rapoport sees it "as a series of relationships between things and things, things and people, and people and people. These relationships are orderly, that is, they have a pattern and a structure-the environment is *not* a random assemblage of things and people…" (Rapoport 1990, 178). Following his opinion, four factors of Space, Time, Communication and Meaning are tackled by organizing the built environment.

***The Organization of space*** includes planning and design from the macro level (region) to the micro level (furniture grouping). Organization is due to different purposes and in accordance with various rules. Space is defined by the three dimensions of the real world with its distances, relationships with people and interdependences between things. The organization of space depends on the appearances of the relations which are basic for the analysis, the understanding and the comparison of the built environment (Rapoport 1990, 179).

Space organizing elements are *Fixed-feature elements* that are fixed, cannot be changed or they change little by little like for example like architectural elements. *Semifixed-feature elements* contain the "arrangement and type of furniture, ...These can, and do, change fairly quickly and easily". This element plays a very important role in conveying the meaning. *Nonfixed-feature elements* describe the human gestures, the proxemics and kinesics (Rapoport 1990, 88).

***Organization of time;*** the temporal dimension of the environment shapes the human behaviour in time. Modern societies conceive time in linear flow while traditional societies rely on a cyclic temporal structure. This mainly expresses the dichotomy of the future orientation versus the past orientation, where the future is an improvement of the past. This cultural behaviour shows that organization of time structures our redeems and the

speed of the activities during night/day, weekend/weekday, spring/autumn and the similar. Even within the modern cultural groups the tempo may differ and leads to the fact that groups with different speeds eventually never communicate (Rapoport 1990, 179).

***Organization of communication*** between individuals is strongly influenced by the environments. The variability of environment interaction and communication depend on the cultural and natural influences. In this context privacy as part of communication takes part in this organization (Rapoport 1990, 180).

***Organization of meaning*** refers to shape and materials which are related to the environment, giving its meanings with "signs, materials, colours, forms, sizes, furnishings, landscaping, maintenance, and the like" spatial meanings can be translated "by the presence of particular people, and so on-that is, by fixed-, semifixed-, and nonfixed-feature elements" (Rapoport 1990, 181).

Keywords from spatial or other systems address notions leading to a social position and therefore defining the membership to a group or to a social identity. The encoding of such keywords has to be comprehensible. To shape space and time leads to the organization and the shaping of the communication which is partly a result of the organization of the meaning. All four forms of organizations are subject to variables, influencing and interacting in a very dense and subtle manner.

Within the meaning of the built environment, Rapoport studied the effect of the physical constitution of the environment on the human activity which takes place in it. The built environment acts on the levels of the perception and the association and underlays keywords for a socially agreed behaviour to which the individual's reactions respond. Rapoport writes "the critical point is that the effects are *social* but the cues on the basis of which the social situation are judged are *environmental*-the size of the room, its location, its furnishing, the clothing and other characteristics of the experimenter (which are, of course, part of the environment). They all communicate identity, status, and the like and through this they establish a context and define a situation. The subjects read the cues, identify the situation and the context, and act accordingly…it is the *social situation* that influences people's behavior, but it is the *physical environment* that provides the cues" (Rapoport 1990, 56–57).

Regarding the main elements of the built environment, Rapoport presents the list of potential symptoms in terms of physical and social elements that can induce specific meanings.

"*Physical elements*
vision:

    shape, size, scale, height, color, materials, textures, details, decorations, graffiti, furniture, furnishings, etc.

    spaces: quality, size, shape, enclosing elements, paving, barriers and links, etc, light and shade, light levels, light quality

    greenery, presence of planting, controlled versus natural, type of planting, arrangement

    age-new versus old

    type of order, order versus disorder

    perceived density

    level of maintenance

    topography-natural or human-made

    location-prominence, centrality versus periphery, hills or valleys, exposed or hidden, etc.

sound:

    sound quality-dead versus reverberant, noisy versus quiet, human-made sounds (industry. traffic, music, talk, laughter, etc.) versus natural sounds (wind, trees, birds, water, etc.); temporal changes in sound

smells:

    human-made versus natural, such as industry, traffic, etc. versus plants, flowers, the sea, etc.; "pleasant" versus "unpleasant," foods and the type of food, etc.

*Social elements*
people:

    languages spoken, behavior, their dress, physical type, occupation, age, and sex, etc.

activities and uses:

    intensity; type-such as industry, clubs, restaurants, residential, religious, fairs, markets, shops, recreation, separated and uniform versus mixed, cars, pedestrians, or other travel modes, cooking, eating, sleeping, playing, etc.

objects:

> signs, advertisements, foods, decor, fences, plants and gardens, possessions, etc. temporal differences of various kinds" (Rapoport 1982).

In fact, the built environment encompasses all social aspects and physical elements of the society in our modern civilization. All these elements influence the life in the city and contribute to the performance as well as to the livelihood of people. Among the elements of the civilization of any society, the built environment and the urban elements both in terms of their sustainability and complexity have deeper and a far more significant impact on the individuals than any other elements.

Differences between the environments can be explained by the differences in the space of perception and the real space as well as how the real space converts to the space of perception. The impact of a particular environment on the behaviour of an observer is not related to the actual characteristics of the space, but it depends on how the observer perceives it and which associations he/she attaches to it. It is, therefore, important to distinguish between the reality and what information we receive from the space of our individual perception, which is not the physical information of the environment around him/her, but only a part which has effects on the individual at a certain time and in a certain situation. The main issue is that people act and react when interacting with the perceived environment and with their space of perception rather than with the actual environment; this is one of the most important doctrines of the contemporary urban development from the recent years.

In general, the environment may be seen as a factor which affects a person with its different elements. Although this view is mainly right, it does not mean that a person behaves only passive and impassible towards the environment. The individual does not remain impassable when perceiving the environment and he/she chooses when receiving the impacts and the information from the environment. When perceiving the environment, he/she adapts it by filtering it with the aspects of the experiences from the surrounding world. The relationship between the individual and the environment is a constant bilateral interaction, due to which a person creates his/her own particular environment which is in his/her mind. The human is not only passively surrounded by the environment, but he acquires holistic knowledge about it by perceiving and organizing the subjective and the real environment.

"The world is now the human-created environment- a built environment. The built environment must reflect the intelligence of humans, not their ignorance- a belated conclusion, not widely understood, it awaits application and realization" (McClure, Bartuska, and Bartuska 2007).

# Self

One of the fundamental and most important questions that urbanists always face is the feeling, thinking and acting of people when they are communicating with the built environment. Why do people have different reactions in response to one place? Answering these questions is not possible without the knowledge of the human personality. Personality describes other people and ourselves. If we examine this term more precisely, it refers to an individual distinct from others. Personality describes all our external and visible features all that other people can see, the impression we have on others and how we appear to be. "It states that personality is the visible aspect of one's character, as it impresses others" (Schultz and Schultz 2005, 9). Even though this knowledge belongs to the field of psychology and since the awareness of the human characteristics of the personality gives a huge impact on the understanding that deals with the organization of the human environment, it follows that the consideration of the self is very important in urbanism.

The definition of the self, relates to an individual's conscious and unconscious appearance, the personality, cognitive processes, thoughts and feelings. In psychology, one of the basic elements of the human character is the concept of the self which Kohut precisely describes as follows "this structure is the basis for our sense of being an independent centre of initiative and perception, integrated with our most central ambitions and ideals and with our experience that our body and mind form a unit in space and a continuum in time" (Kohut 1977, 177).

The neopsychoanalysts are the first group of personality theorists who developed a new conception of the human nature far away from the mainstream of the experimental psychology (Schultz and Schultz 2005).

Freud was the first to develop a comprehensive theory of the human personality with a structural model based on three distinct aspects. The id - composed of instincts, desires and personal demands, the ego - responsible for the framework of socially acceptable rules and regulations, the fulfilment and realization of the satisfaction of human wishes and desires and the super-ego - contrasting to the Id equivalent to moral conscience (Freud 1935, 1966). The most important structure which is considered in Freud's theory is the ego. While the id is seeking for pleasure and the super-ego is the perfection seeker, the ego is rational and realistic. The function of the ego is to express and satisfy the desires of the id by according them with the reality and the demands of the super-ego.

According to Jung, the individual personality consists of multiple psychic systems that are independent of but interact with each other. These systems include the ego - the centre of the consciousness which refers to the perception, thoughts, feelings, and memories, the Personal Unconscious – contains matters which have been conscious but because of being banal and causing anxiety, the Collective Unconscious – reservoir of inherited predispositions toward action and the Archetypes – "images of universal experiences contained in the collective unconscious" (Schultz and Schultz 2005, 105). The most holistic archetype is the self and its image of accomplishment, improvement or sophistication. All the theories which have given attention to the human character, consider the self as the most important element and as an essential part of the individual characteristics.

At birth, an individual starts to interact with his/her environment and his knowledge of the environment gradually expands. Once the baby, as a result of more interaction with others develops a complicated experimental field one part of his/her experience distinguishes, which is defined by a term I, me and myself. This is what psychology defines as self or self-concept. The self-concept is what we expect from us, what we would like to be, which image we would like to convey to the others. "Ideally, the self is a consistent pattern, an organized whole. All aspects of the self strive for consistency" (Schultz and Schultz 2005, 338).

In fact, the first issue that a growing child acquires is the knowledge of distinguishing and recognizing other individuals by different ways of perception. This development of the self-identity extends to object and things. The child does not only distinguish between himself and others but also by his self-knowledge he/she differentiates between his/her toys, clothes, rooms, and all physical settings of his/her environment. "The room is different and distinct from what he is, but by belonging to him and satisfying him it serves to continually define his own bodily experiences and consciousness as a separate and distinct individual. In effect, the subjective sense of self is defined and expressed not simply by one's relationship to other people, but also by one's relationships to the various physical settings that define and structure day-to-day life" (Proshansky, Fabian, and Kaminoff 1983, 57–58).

Another fundamental point in the development and evolution of the child's personality is the issue of the natural curiosity and trust in the surrounding world. If the environment is highly responsive to the individual's physical needs and compassionate with him, to provide love and enhanced security, the child will develop a feeling of trust to the world

around. This attitude will influence the characterization of his/her view of himself/herself and of others. Hereby we learn "consistency, continuity, and sameness" from other people and situations in our environment" (Schultz and Schultz 2005, 224). If on the contrary, the environment rejects and neglects the person it follows -as far as the person realizes it- the development of an attitude of instability and distrust towards his surroundings is resulting.

Based on the above discussion not only others but also the surrounding environment and especially the equipment that the individual forms a sense of ownership and belonging which plays an important role in the authentication of the self-identity of the individual. In fact, the environment does not only foster the education and the learning of the individual, but also helps to contribute to the creation of a sense of place which is part of a person's identity. Lalli conceives "the conception of place identity as being part of self-identity" (Lalli 1992, 292).

## Self and environment

The cognitive approach lays stress on how people know their environment and themselves, "how they perceive, evaluate, learn, think, make decisions, and solve problems" (Schultz and Schultz 2005, 353). This approach to the understanding of the personality is based on the conscious mental activities of a person. The cognitive approach does not include needs, drives or emotions as distinctive activities of the personality. Regarding the perception and the behavior of an individual in the environment, most of the traditional theories of the psychology are emphasized on the impact of instinctive preferences such as needs, motivations, emotions and excitements in perception and human behaviors. The cognitive processes control the aspects of personality as demonstrated Erikson in his theoretical work which gave a large autonomy to the ego and to the cognitive activities. As mentioned in the previous chapters, for example, Maslow and Murray considered the needs as the main factors which are affecting the human perception and behavior. Maslow and Rogers worked with the perceptions of our environment for the explanation, the evaluation and mental processes of our experiences. Human reasoning has been described by Murray and Allport. In response to these views, Kelly presented the phenomenological theory in opposition to those psychologists who emphasized the feeling of the people about themselves by focusing on their cognition about themselves.

Kelly's cognitive theory of the personality includes emotional components as parts of cognitive processes to describe all of the aspects of the personality. Each individuum creates according to Kelly a set of cognitive constructions concerning the environment. He suggested that we structure or systematize the events and social relationships to have a prediction about ourselves, about other people and events and based on this predictions we formulate our responses and decide about our actions. That means that for the understanding of the personality it is important to understand the patterns which organize the basis of our world. Kelly thinks that the "interpretation of events is more important than the events themselves" (Schultz and Schultz 2005, 356).

Kelly's view about humans is close to the facts and to the nature of the urban development. In urbanism, we are not facing patients like in a psychological practice, but in urbanist theories the individual is an active agent, selecting choices which affect his/her own fate. In urbanism, the patient is not the individual but the environment which is required to meet the human needs.

## Social Self

In sociology, Cooley is the first who proposed the issue of the unity of the "self" and the "society" and tried to solve this dichotomy. Cooley believed that the "self and society are twin-born" (Cooley 1998, 142) He eliminated the Descartes conceptual barrier between the individual and the society and stated that an individual's self grows through the exchange with others and the social status arises through the interaction with other people. The interaction of the self with the society and the surroundings, in a so called socialization process, leads to the constitution of the identity itself. He developed the theory of the "looking glass self" where he followed up the idea of the shaping of the identity as a result of the tension between the natural "impulses" that the individual should develop actively and the appropriation of the social structures. The tension of this appropriation process leads to the self-development of the individual and to distinct individualities (Cooley 1998, 20). We encounter in this approach a reflective self, which develops in function of the environment and the society, like a mirror for the other individual and for the environment.

According to Mead the self is a social structure, and it grows through the social experiences and activities, education as well as a result of the socialization process and the relation to other individuals (Mead 1934, 135,140). This theory explains that an individual follows a cognitive process during which he perceives and defines "himself as an object to himself as the subject or observer" (Proshansky, Fabian, and Kaminoff 1983, 58). The individual judges himself as the others would evaluate him. Mead considers the formation of the self on the background of the social aspect of culture and through the assimilation of the common rules conform to tradition, a set of rules and customs (Proshansky, Fabian, and Kaminoff 1983, 58)

"The symbolic interactionist perspective in sociological social psychology sees the self as emerging out of the mind, the mind as arising and developing out of social interaction, and patterned social interaction as forming the basis of social structure" (Stets and Burke 2003). It follows that the thinking part of the self is the mind.

Blumer points out that an individual may learn to see himself through the eyes of the others and thereby expresses a sort of socially controlled behavior. He acts to himself as he would act to others. This process of controlled interaction leads to the forming of the

self in function of the environment and the social interaction with other people. The formation of selves depends on the process of role-taking and on the influence of the built environment (Blumer 1969). "Place identity" refers to the contribution of place attributes to one's self identity (Proshansky, 1978; Krupat, 1983; Sabine, 1983; Shumaker and Taylor, 1983; Proshansky et al., 1983; Rivlin, 1987; Korpela, 1989) (Hull, Lam, and Vigo 1994, 109).

In sociology, the self in solitude is meaningless. That means the picture of the person from himself/herself depends on the social relations with others and by learning the way to interact with the others he/she identifies himself/herself. The underlying assumption of sociologists is that most of our vision, conception and understanding of ourselves depends on the illustrations and impressions others have from us. Thus, the concept of the self for a person is affected by the reactions of the others as well as the individual's subjective impressions of how others evaluate him/her.

The environment has to express self-collectiveness and shared selfness among people. If the self of an environment is close to the self of a person, he will have more connections with and feelings towards that environment, and if the self of an environment is far removed from the self of a person, this connection and feeling will be lesser.

# Culture

As seen above in this research the individual and the environment have been examined as two effective key factors in creating the identity of human settlements. The question remains what links these two factors together. In response it may be answered that culture is not only a factor which links human and environment but also determines how individuals act and interfere with the environment as well as how they perceive the identity of the environment. Thus, culture is set as the third important factor in creating the identity of the urban spaces. In fact, people perceive their environment in the context and in the circumstances in which they are and the perception and this awareness is part of their culture. In fact, the interaction between individuals and the built environment requires the study of their culture and its effects on people and environment. The main purpose of this section is to achieve a better understanding of the concept of culture and its interference of the relation between the individual and the environment.

Historically the idea of culture is linked closely to the concept of civilization. The idea of civilization has been defined in the era of the enlightment philosophers for the environment in which citizens lived and worked. This definition should describe the opposite of the world in which the animals lived (Schoenmakers 2012, 10).

Etymologically William draws parallels between culture and civilization writing that "culture is one of the most complicated words in the English language" because it has been used for important concepts of intellectual fields and in several different antagonistic systems of thought (Williams 1985, 87).

Historically the concept of culture relates to the second half of the nineteenth century with the idea of the change from instinct guided animal life to a more complex social concept giving the meaning of cultivation or nurture, which is still in use within agriculture, horticulture, cult and more recently as flower culture or bee culture.

Herder followed up the historical development of the concept of culture and positioned the language as the main component of culture for the historical continuity and the follow up of the traditions. Correlating concepts like tradition, learning and education leads to a specific physical and social environment for a society (Schoenmakers 2012, 16).

Following Herder *Cultur* is a progressive cultivation or development of faculties in the context of the concept of the tradition (Kroeber and Kluckhohn 1952, 22).

Culture is defined in different typologies first a *descriptive* with broad context from knowledge, beliefs, arts, law, literature and tradition -all that builds the individual as a member of the society and helps his adaptation to the human and physical environment. The *historical* typology refers to the tradition and the social background, the meanings, beliefs and social heritage which is related to the history of the social life of a group. The *normative* typology of culture describes on the one hand the prescription of the rules of a social group or tribe as rules or mode of life and on the other hand as behaviour, a set of ideas and values which a society defined as a predominant form for intellectual, artistic and social ideas. The *psychological* typology defines culture on the one hand as a problem-solving tool referring to a group of persons who favour certain choices and motivations rather than others in order to reach the goals within the group's scope of preferences which -as their culture- can be transmitted as their heritage. On the other hand, the psychological typology refers to the learning of the traditions, customs and constitutions for generations defining the experience a group has acquired to survive under specific physical or biological circumstances, including learned solutions, techniques or activities for surviving. Another aspect refers to a habit in the psychological typology. The *structural* typology of culture organizes it with patterns. The genetic typology produces images, ideas or symbols visualizing objects related to the culture, events, tools, utensils and customs which are representative for that civilization "of any people regardless of time, place, or degree of development" (Kroeber and Kluckhohn 1952, 70).

In the interpretation of cultures, Geertz compared culture to webs of significance which the individual has spun himself. The analysis of this approach to culture will not answer to an experimental development, but will be an interpretative one searching for a meaning. "Symbols are tangible formulations of notions, abstractions from experiences fixed in perceptible forms, concrete embodiments of ideas, attitudes, judgements, longings, or beliefs" (Geertz 1973, 91).

Geertz therefore sees symbols as carriers of meaning: "Culture consists of socially established structures of meaning" (Geertz 1973, 12). Culture describes sets of symbols and meanings through which people communicate with each other, according to their social background. This connects the social system with communication and social interaction as exchange between individuals. The cultural background is the meaning which gives leeways of interpretation to the experiences and actions of the individuals, with culture and social system as different abstractions of the same phenomena. "The one considers

social action in respect to its meaning for those who carry it out, the other considers it in terms of its contribution to the functioning of some social system" (Geertz 1973, 145). Thereby Geertz offers a coherent concept of culture by connecting this term to the domain of the interpretation of symbolic communication between the individuals.

Rapoport focused on the role of culture in his studies in the field of the interaction of man and environment. Among the definitions and descriptions that Rapoport points out in defining the culture, there are some characteristics and features that can be reflected in the study of the concepts of the built environment. According to Rapoport, the concept of culture finds a broad application to various disciplines, because it has a central role in the people´s behaviour, interpretation of influences and bearer of meaning. This importance relates to a paradox, being on the one hand a definition of the human species and on the other hand to divide the human species into different groups as sub- species. All the so defined groups of individuals are defined by culture. "It also involves the meanings they give to environmental elements, their preferences and notions of environmental quality, images, ideals and schemata" (Clay and Rapoport 1997).

These groups are forming the environment, to adapt it to the characteristics and to make it to support them. Vice versa the environment has a strong influence on the groups of people. This interrelation shows the strong link between culture and environment where culture plays a dominant role. Culture was undergoing an evolution with the human species. "Culture itself evolved with humans and thus plays a role at that level, including insights into human environments evolved from hominid (and even animal) ones" (Clay and Rapoport 1997).

Culture has a different influence on the different groups, which varies with the different evaluation of the environment. if we consider the built substance as cultural urban place-landscapes, the encoding and expression of the cultural varies between the different groups, according to the cultural variables. The systematic which establishes the link between the groups of people and environments, its perception, "cognition, preference, affect, meaning, supportiveness and congruence- are influenced by culture to varying extents" (Clay and Rapoport 1997).

Culture has been defined by Tylor as a complex ensemble of knowledge, belief, art, morals, laws, customs and furthermore capabilities and habits that the human acquires as a member of the society. Further different cultures had as origin the strategic adaption from

their ecological setting, which became codified as schemata, symbols and the ideal definition of being passed from generation to generation. The result is the way of living and behaviour with the design of the different environments as definitions of their settings, representing their way of life, beliefs, which are seen as normative, distinguishing a particular group from the others and defining their identity.

The relation between human and culture

Culture and designed environments are not similar in scale. Culture is far vaster than an environment, as large as it may be. As Rapoport defines it, "Culture" refers to ideational variables, the blueprint for the social variables which are then seen as referring to more concrete manifestations or expressions of culture" (Clay and Rapoport 1997).

The term "culture" is a too much general concept and difficult to focus on or to use the expression of its contents. It is much easier to rely on values to measure the choices and decisions of groups for environmental preferences. This leads to the concept of the lifestyle which is defined by activities or systems, using the diversity of the environment and extending the link with culture. This activity systems and activity analysis gives way to the trend and megatrend definition to group most of the components to analyse and to design environments.

The relation between environment and culture

As far as culture has a strong relation with the environment, Rapoport conceptualizes the environment as "cultural landscape", as a sort of "organization of space, time, meaning and communication" and "as a system of settings within which systems of activities take place" (Clay and Rapoport 1997). The lifestyle activities have in common, that they are a choice out of possible. Culture may thus be seen as the most common choice, with systematic choices leading to style and different spaces to be different form each other. "in effect they produce a style which is the best defined as the outcome of systematic choices made over time" (Clay and Rapoport 1997). The environment varies with culture. Every spatial organization is the organization of meaning, how elements are arranged in space, of what size they are, which colour and what material has been used. The users who react to these spaces attribute a meaning to these environments, varying on their culture. Environment is not only spatial but has a temporal dimension. "Environments are also avoided differently at different times, so that safety, accessibility, images and mental

maps, say of given urban area, will be very different at different times" (Clay and Rapoport 1997).

The movements of the people and the constraints from the environment are closely inter-connected, based on the meaning from the place and the temporal dimension, therefor this is a communication. "The environment used by humans (…) involves the organization of time, meaning and communication as well as of space" (Clay and Rapoport 1997).

## Conclusion

In this chapter the three factors of the human, the environment and the culture are discussed as fundamental elements of the establishment of the identity. People have dualistic aspects of appearance and reality, of form and meaning, of being objective and subjective, with the self, with their personality and with the character as well, all of that which contributes to their identity. The self differentiates them from the non-self, forming the collective identity. Following the dualistic aspect this indicates that people with the subjective dimension of their entity the so called thought or idea, not only intervene in the natural environment, shape the built environment, but also constantly recreate the environment with its elements and components in their mindset. The ability to build a subjective environment, plays an important role in relation to the identity. In other words, faced with the built environment, human mostly tend to those kind of elements and factors of the built environment which are effective in shaping and creating their subjective environment. In fact, the identity has been achieved with the interaction between the three factors of the human, the environment and the culture. likewise, the place identity is created by the interaction between the elements of the sense of place. Culture as a linking factor between the self and the non-self is a distinctive and differentiated factor between the subjective environment of the individuals and groups. The actual environment as an objective manifestation of the subjective environment, alongside with the environment are considered as two important factors of the human-human and the human-environment relations and interactions. In fact, the built environment in any context is a ground for a better understanding of the culture as well as of the means for communication between people, as non-verbal communication. In this regard, the recreation of the built environment is as an implementation of the subjective environment of its creator. It follows that the nature of the relationship, a further and better interaction between the users of the environment, with the environment and in a wider context with their sense of belonging to the environment, depends on the way and the proximity or the unity and homogeneity between the self of the environment and the collective self. In relation to the built environment, the human, with effective and continuous intervention and interference with the environment, reads it with the common language. This so called common language is culture, facilitating communication and interaction between human beings and their environment.

# Chapter four

## The process of the perception of the identity of the built environment

## Introduction

In the previous section three factors of human character and self, environment and culture which play an important role in the debate about the identity of the built environment were discussed. In this chapter, the issue of how and in which way an individual is involved and interacts with the environment will be discussed as well as how the identity of the environment can be established. The discussion of the interaction and the relationship between individuum and environment is the most important factor which leads to the perception of the human identity related to the environment. This gives way to the definition of one of the results and products of the human communication with the environment which means the perception of the identity of the built environment. Regarding the human communication exchange with the built environment, the crucial issue of the process quality, the kind of exchange and the intensity of this interaction will be raised. This chapter provides convincing answers to the above-mentioned concern.

## Human and environment interaction and communication

For each kind of human interaction, each kind of communication there is always a sender, a receiver and a message. How individuals communicate strongly affects the perception of the outside world, which influences how we act with the nature, because of the shape it gives to our relations with nature. It is not the only reflection, but production, construction and naturalization that communication describes between the human relations and the environment. There is a context of how human consider the environment. It adds social, economic or political lands to the perceptional communication.

Communication which is a deeply social process brings meaning to another entity by using signs and semiotic rules, which are generally understood and agreed to transmit thereby more than the content of the messages. The communication is moreover a human need which origins in the communications intent, the formulation of the message, it's encoding, the transmission of the signal, the decoding from the other receiving entity and the interpretation of the message by the recipient. To put the communication process, in a nutshell, it consists in the creation and interpretation of signals forming a message and calling for a response. The relational aspect of communication is not a single approach to communication, but a process which entangles a verbal and a nonverbal component. The verbal part of communication relates to the use of the words, whereas nonverbal communication relates to other means than words, such as eyes, contact, body language or a mix of different sensual impressions like for example ambience. This refers to communicate keywords or stimuli with spatial relations in the urban texture, appealing to our senses and evoking synaesthesia and associations. The sensors for the reception of nonverbal communication are multiple, their interpretation is wide, and their ideas are parts, not belonging to the conscious awareness.

Vinciarelli believed that "nonverbal behavioral cues are the physical, machine detectable evidence of affective phenomena not otherwise accessible to experience, an ideal point for technology and human sciences to meet" (Vinciarelli and Mohammadi 2011, 2).

Among the various kinds of human communication and interactions, the communication between individuals and their environment is a highly complex matter. In the human-environment communication that is to say in a sense both for the sender of the message (for example a designer) the recipients (for example an audience) and for the message

recipients, the message sender is not present. In this communication, the transmitter communicates with the recipient by shaping the built environment with the image that he/she has from the recipient. In addition to this type of communication with the absence of sender, the message receiver and the audience will react according to the mental image, the cue, that they have from the built environment. In fact, in the individuum-environment interaction, the environment is the linking factor.

In the communication and interaction between the individuum and the environment, the absence of both two communicating parties - the sender and the receiver of the message - messages and meanings that are intended and desired by the transmitter, are placed in the environment and the receiver should interpret the meaning and the purpose of the transmission from the environment.

In fact, in these interactions, the built environment is comparable to a book which is read by the people and the audience with cues and stimuli. It follows that the interaction between the individuum and the environment relates to dealing with the interpretation of the denotation, the meaning from the users and the targeted audiences. Therefore, the built environment does not only express the mentality of its creators. In contrast, the built environment is a conversation between the receiver and the built environment, and therefore the receiver's qualification is the primary and most important condition of understanding the built environment.

## The role of meaning in the perception of the concept of the identity of the built environment

The interaction between the individuum and the environment relates to the communication with the messages of the various elements of the built environment. The discovery of the meaning of these messages establishes the communication between the individuum and the built environment. As argued before, a crucial aspect and objective of the human communication and interaction with the environment is the perception and the cognition of the meaning of the built environment. Identity equals to the concept of the meaning of the environment. Rapoport argues furthermore that people respond and react to the environment based on which impact its meaning and aspects has on them.

The concept of *functions*, which was of high importance for the modern movement adds importance to the meaning going beyond any instrumental or manifest functions. When considering how the environment works Rapoport argues that alongside the manifest functions, the environment also has other functions which he calls the latent functions. He sees the meaning as one of the four basic components of any activity, considering that the meaning is a part of function and that its knowledge is an important step for a successful design (Rapoport 1982, 14).

Meaning and function have strong links, but the meaning is one of the most important aspects of function. For the environment, the aspect of meaning is crucial and central. The presentation of the self plays an important role in the establishment of a group identity by shaping the physical environment regarding, for example, the clothing, public place furnishing, buildings, gardens, streets and the similar. "This importance of meaning can also be argued on the basis of the view that the human mind basically works by trying to impose meaning on the world through the use of cognitive taxonomies, categories, and schemata, and that built forms, like other aspects of material culture, are physical expressions of these schemata and domains" (Rapoport 1982, 15). It seems to be evident that physical environment provides not only visible and stable cultural references but bears meaning by establishing links and by matching with the individual's typologies (Rapoport 1982, 15).

One of the main issues regarding the meaning is related to the environmental perception. The meaning is belonging to the environment, but apart from the perceiver and observer does the environment itself has a meaning? Is the meaning something which the perceiver

attaches and attributes to the environment in which per se there is no meaning existing in the environment?

In this regard, there are diverse and often conflicting viewpoints. Some believe and maintain that the meaning is linked to the environment and can be transmitted to the people through signs and symptoms. This argumentation follows the idea that the meaning is attached to the environment, and that the meaning of the object lies in the object itself. There is no meaning attached to the environment, but the meaning is attributed to the environment through the observer who perceives it. The meaning of the object as a psychological phenomenon is therefore considered from an individual to an object. In fact, in this regard, the meaning of the object is based on the constitutional elements of the mental and psychological structure of the individual depending on the individual perception of the objects. Blumer, one of the sociological theorists of symbolic interaction, has a different approach to the environmental perception. "The meaning of a thing for a person grows out of the ways in which other persons act toward the person with regard to the thing. Their actions operate to define the thing for the person" (Blumer 1969, 4).

For such a symbolic interaction, the origin of the meaning does not arise from the nature of the object nor from the combination of the various psychological elements, but the meaning of the object is derived from the interaction with the people.

Blumer has fixed three basic premises of the perspective saying that human beings act in front of things according to the meaning those things have for them and that this meaning originates from the social reflection of the human with other members of the group. The meaning towards things changes or adapts according to the interpretation of the human and to how he deals with the things he considers (Blumer 1969). Thus "symbolic interactionism sees meanings as social products, as creations that are formed in and through the defining activities of people as they interact" (Blumer 1969, 5).

The application of the meaning of the person to a thing is not exactly and precisely the same social interaction, but implies a process of interpretation as stated above.

One cannot say which of these theories is accurate. This leads us to another issue which is the presentation of the levels of meaning from different points of view. Although meaning like many other human phenomena is continuous and connected totality, it has degrees and levels that can be distinguished from each other.

## The levels of meaning

Like any other human concept, the meaning has levels, degrees and intensities. Therefore, the presentation of different opinions in relation to the scope of its changes and the level of its degrees will be the subject of the analysis.

According to Binford meaning is classified in three levels: technomic (instrumental or technical use), socio-technic (use in a social rather than a technical sense), and ideo-technic (ideology, symbolism, etc.) (Binford 1962; Rapoport 1982).

The technomic issue of meaning refers to objects which have a direct relation with the physical environment. The socio-technic classification of meaning refers to objects whose material structure has a direct link to the social sub-system of the entire cultural system, whereas the ideo-technic objects are ideological components of the social system. This symbolises the ideological background for the social reference-system of the individuals as parts of the social system (Binford 1962).

In this context Rapoport argues that meaning in the built environment can be classified into three distinct levels that are summarized as follows:

1- ""High-level meanings related to, for example, cosmologies, cultural schemata, worldviews, philosophical systems, and the sacred.
2- "Middle-level" meanings, those communicating identity, status, wealth, power, and so on-that is, the latent rather than the instrumental aspects of activities, behavior, and settings.
3- "Low-level" every day and instrumental meanings: mnemonic cues for identifying uses for which settings are intended and hence the social situations, expected behavior, and the like; privacy, accessibility; penetration gradients; seating arrangements; movement and way-finding; and other information which enables users to behave and act appropriately and predictably, making co-action possible" (Rapoport 1990, 222).

Bourdieu, the French sociologist of art, defined a primary and a secondary level of meaning which are applicable to every aesthetic object (Nohl 1988, 78). At the primary level, we experience the most elementary characteristics of objects, that means that we perceive the colours, shapes, and structures with our senses. At the lower level, the secondary level, as Bourdieu defines the symbolic meanings of objects is located (Nohl 1988, 78).

Nohl argues that, by studying open spaces like aesthetic objects, two levels are far not enough to describe the whole possible range of the meaning. He follows the theory from Langer who established the main distinction between the symptoms and the symbols (Langer 1942). Nohl set up three levels for the aesthetic object: the perceptive, the symptomatic, and the symbolic level (Nohl 1988).

The primary level of *perceptive cognition* regulates the sensual experience of an aesthetic object, which includes subjective and emotional influences. The perception transports a learning about the characteristics of the things and the ways how they may touch our attention. This cognitive level is emphasized in the psychological field.

One more sophisticated level of *symptomatic cognition* put forward by Nohl shows how objects are pictured in our consciousness and gives place to the interpretation and the symptoms. That means that the objects induce further ideas, like a bench in a green area leads to the idea of taking a rest. Our perception leads to ideas or processes which are going further behind the meaning of the object itself. This supposes that the level of perceptive cognition has been fulfilled. The third level of *symbolic cognition* acts on the sphere of our habits and conditionings. The object which we perceive reveals a symbol for something else. We experience a public place as to be beautiful if its transformation of our perception of it can find a link to a positive and harmonious use of this public place (Nohl 1988).

Gibson in a simple classification, yet functional and useful, has raised six levels for meaning:

The basic level of meaning, *the primitive concrete meaning* that he defines is the one which is close to a activity of a child making active use of his physical environment, as a sort of basic practical meaning by touching and manipulating things to overcome obstacles by pushing and pulling things. A further connection of meaning which uses *the simple use-meanings* is set as second level focusing on the satisfaction of need, like playthings, tool-objects to foster the connection of "food looking eatable, shoes are to be worn and fire looks hot". Third meaning concerns "*the meanings of instruments devices, constructions, and machines*". The fourth sense of meaning refers to *values or emotional meanings of things*, according to Gibson, which trade positive or negative impressions. The fifth kind of *meaning exemplified in signs* describes an object or an experience which is referring to another which is physically not there, like the red light is signifying to stop.

The sixth kind of *meaning embodied in symbols* represents the world of symbols. These symbols are abstracts, references or names referring to persons and evoking classifications, variants and adjectives of these objects. The symbolic meaning of flags or money is known by all individuals interacting with each other and is defined by culture. This symbolic meaning is very complex by traducing knowledge over perception, leading to the creative imagination, discoveries or innovation. The objects need to be perceived before being interpreted and becoming symbolic (J. J. Gibson 1950, 199).

The belief that the meaning is a part within the object and the environment, or attributed to the environment by an individual, makes it significantly related and linked to the different levels of the meaning. It is expected that at the initial levels, the meaning of the environment is common and less influenced by the impact of the culture and the environment. Nevertheless, it is at the symbolic level that several meanings are attributed to the environment by the individuals. In fact, at this level, the communication and the interaction cannot be established if there is no meaning attributed to the environment.

## Environmental Perception

The term of perception originates from the Latin *perceptiō* and refers to "the process of becoming aware of physical objects, phenomena through the senses" (Oxford University Press, 2000) which needs the interaction with the world. In the everyday usage to perceive means to receive information by the human sense organs such as seeing, hearing, touching, tasting or smelling.

Perception also entangles a more sensory information by involving memories and expectations. The first everyday meaning describes perception as sensation or feeling while the second refers to cognition and insight. Both of these interpretations imply the other (Rodaway 1994, 10). According to Allport, the perception "has something to do with our awareness of the object conditions about us. It is dependent to a large extent upon the impressions these objects make upon our senses. It is the way things look to us, or the way they sound, feel, taste, or smell. But perception also involves, to some degree, an understanding awareness, a meaning or a recognition of these objects" (Allport 1955, 14).

One of the results and achievements of the interaction between the individual and the environment is the perception of the identity of the environment which begins with receiving information from the environment as mentioned afore. Various types of information can be received from this environment through our sensual organs. The perception of the identity of the environment is much more complex than the simple reception of the information with the sense organs. The relationship between the individuals and their environment is not only saving the received information from the environment in their short and long-term memory but will also affect the individual's past experiences and future expectations.

In general, in the process of environmental perception, the individual primarily feels and recognizes the environment through his sensual organs and by analysing and processing the information he perceives. Neisser proclaims that perception is not a linear model but a cyclic activity, somehow "a constructive process", "a continuing process of exploration and information pickup, which may seem radical for vision, is self-evidently true to touch" (Neisser 1976, 20,26). The meeting of cognition and reality leads to the perception (Neisser 1976).

It may be argued that perception is thus a level of awareness to the self and to the outside world through different sense organs. In addition to sensing, perception includes environmental assessment processes as well. Perception and cognition are not only some activities of the brain but are also responsible for the evaluation and the interaction of the world around an individual. Perception is a way or a manner through which the individual understands, organizes and learns about the environment by using mental maps for the motion through the environment. It is therefore important that the process of perception and other mental activities, based on the mutual relationship between the individual and the environment, has emerged and has been related to the perception. The gathering of information for human beings is received with our sense organs, the eyes, the ears and the nose. These organs define parts of sensory system receiving sensory information which are transmitted to the brain. The conversion of this information and some further interpretation of the eventual reception of the physical energy is processed into the perception of forms and objects like, desks, computers, flowers, built forms, sights, sounds, olfactory impression, taste and tactile perception. Major issue hereby is how far the perception relies directly to the stimulus-information, how far the subjective impression of the individual is influenced by his background and expectations and to the depth of information from the stimulus.

In fact, in the perception of the identity of the built environment we are facing two types of systems and information-processing: Bottom-up processing and Top-down processing.

Gibson and Gregory discussed this controversially in their perception theories. Gibson developed a bottom-up theory where the processing starts the sensing at the data input, at the stimulus. The essential element related to an information is sent from the retina to the visual cortex in the brain, in a mono directional mode. According to Gregory the top-down processing describes the processing of top-down information with the use of pattern recognition by using contextual information. For example, a paragraph can be perceived by using the context from the surrounding words to understand the whole rather than to see each word on its own.
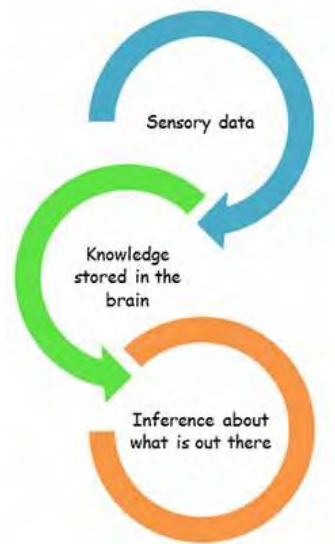
**Figure 6 Top Down Processing Theory (Gregory 1970)**

The theoretical discussion about the visual perception knows an indirect perception which relates to all kinds of different information processed to form the result of the light stimuli on the retina and to become the perception of the visual environment. This correlates to the top-down theory with representants like Bruner and Gregory also named the constructivists. Following their theories the perception results from interactive enticement from the inner concept.

Gibson defined an opposite position, the so called direct approach also named the bottom-up approach, saying that the information which comes from the environment, without internal reflection processes is enough to interact and to be in motion. This approach is seen as the ecological approach relating to the perception giving the necessary information to organize the acting which combines the movement in space and sharpens an enhanced perception. The ecological approach puts emphasis on the movement in the environment which is perceived by receiving all visual information with the light through the retina. This theory seems to rely on ideal viewing conditions with pure stimulus information available for an appropriate time frame. Constructivist theories have less ideal viewing conditions. Therefore, in relation to the duration of the period of exposure of the environment the longer this exposure will be, the clearer the information will be and lesser context is appealed to. It follows that if a high rate of stimuli takes place, no additional information sources are needed.

Depending on the amount of perception of the environment the bottom-up and the top-down processes complete and interact with each other for the best possible result, called the perceptual cycle (Neisser 1976).

Downs structures the geographic space in typological form as *structural approach, evaluative approach and preference approach.* The structural approach references relevant perceived information from the environment, like a mental map of cognitive spatial structural information. The evaluative approach evaluates the environment with images helping for decision-making and behaviour. The third typology, which Downs proposes refers to both of the previous ones when differentiating the spatial object related to a "scale of preferences with relation to some specific behaviour objectives" (Downs 1970).

Appleyard differentiates three distinct sorts of environmental knowledge. Firstly, the *operational knowledge* which helps to understand the model of the operation of the environment, with the need to recognize the location and the attributes of the features which are critical for the functional aspects of the environment. This operational knowledge is also responsible for the referencing of buildings and the way-finding in the city. The second sort, the *responsive knowledge* consists in the reaction of individuals to strong features of the built environment. This knowledge applies to remarkable, outstanding buildings and landmarks, includes sounds and the smelling sensation of the environment. The third sort of the environmental knowledge is the *Inferential knowledge* which describes the extrapolation of sense beyond the actual knowledge to make probabilistic interferences about new experiences. This leads to a generalizable categorization of environmental aspects. (Appleyard 1973, 97)

Human-dominant knowledge is the operational and inferential knowledge because the individual determines the range as well as the intensity of the information which is processed and applied. The responsive knowledge on the opposite is environment-dominant because the environment dominates the features to be sensed and to which the individual reacts to. (Walmsley 1988, 21–22).

The human being depends on a good visual perception to survive in nature. Visual perception is very important for the individual in his social life. It allows us to read, to see the nature and to watch movies and television. Perception is defined as "the acquisition and processing of sensory information in order to see, hear, taste, or feel objects in the

world also guides an organism's actions with respect to those objects" (Sekuler and Blake 1994, 515).

The visual perception is often taken for granted because of its self-evidence. Actually this kind of perception is extremely complex with numerous processes being involved from the processing to the interpreting of the sensory information. By comparing visual perception with programming computers to use artificial intelligence for the perception of the environment the complexity and difficulty becomes evident. Still, a computer is not in the measure to use more than a part of the skills the visual perception of an adult possesses in his everyday use (Eysenck and Keane 2010, 33).

The visual perception is related to spatial and temporal activities similar to a football player who plays the ball with the intention and the idea how the movement of the ball will be after he has hit it. Each moment is depending on the state of the affairs what went before and on the expectations of the performer. This so called "cyclic process" is shown in the schema representing the perceptual cycle (Neisser 1976, 51–52). Perception is related to doing and develops like a skill. The practice of the skill linked to perception helps to develop them and trains the experience. "Gibson tries to make the assignment of the perception of an object by a concept named "affordance". This describes all the possible uses of an object-"the activities they afford-are said to be directly perceivable"(Neisser 1976, 72). It is different how the object appears and depending on who is perceiving it. The perceiver chooses between the wide spectrum of possible uses and potential meanings. The individual who perceives this wide spectrum of possibilities, selects among the properties only by his own choices, depending on the filter of the information specific only to him. This process is more complex than to associate objects with categories.

# The image of the city

The expectations of a resident in a city refer to what Lynch called "cognitive map" or images we all love from situations which, we occasionally anticipate with the turning around the corner in a well-known city area. In such maps, landmarks play an important role, used as references for the composition and direction of a path through districts, which are areas, regions which have some recognizable, local or cultural property. Lynch uses the term of edges for defined boundaries of districts or city areas. "It is these features that define a city's structure as that structure is understood and used by its inhabitants" (Neisser 1976, 123). A cognitive map represents a schema of perception on a bigger scale with information content and acts as a guide for experiences. "Landmarks and edges are real entities set in a real city; the corresponding perceptual schemata are similarly embedded in the cognitive map of that city" (Neisser 1976, 124). When people are telling about the perceptual schema of the city, it can be used detached from the regional function. It stimulates imagination and experience. "There is a close relationship between cognitive maps and mental images" (Neisser 1976, 125).

Rapoport classifies the differences and similarities (alike and different) that seems to lead to the creation of cognitive schemata and the identity of the environment into five main modes of equivalences: the *perceptible* (colour, shape, size or position) or noticeable differences, the *functional* (with the basis of use or function–what elements can do or what can be done to them), the *affective* (with the evaluation of likes and dislikes of emotion aroused or preferred), the *nominal* (with the attachment of ready-made names from the language) and by *fiat* the equivalence (an arbitrary definition of equivalence) (Rapoport 1977, 111).

Regarding the collecting, processing and organizing of the information in the environment Ittelson puts forward seven categories of information "related to any environment situation and relevant to environment perception: (1) environments have no fixed or given boundaries in space or time; (2) environments provide information through all the senses; (3) environments include peripheral as well as central information; (4) environments include far more information than can adequately be handled; (5) environments are defined by and experienced through action; (6) environments have symbolic meanings; (7) environmental experience always takes on the systematic quality of a coherent and predictable whole" (Ittelson 1974, 105).

## Importance and nature of environmental perception

Perception is one of the most important systems which links people and environments by interaction with the environment. The way the information reaches us through the perception are the senses. "The term comes from the Latin *Percipere* – to take hold of, to feel, to comprehend. Among the many dictionary definitions the most useful seems to involve awareness through the senses, since it stresses the proposed distinction between evaluation, cognition and perception" (Rapoport 1977, 178). Concerning perception, Gibson differentiates between the conceptual cognition *of* the environment and the symbolic cognition *about* the environment (J. J. Gibson 1968). Even though all people have a similar view of the world, the selection made by experience and remembrance makes a substantial differenciation between them. Perception requires the involvement of an interaction between the perceiver and the environment. This raise, on the one hand, the discussion about the objective reality and the introspective values and on the other hand the conception about the perception of the environment as information processing. The stimulus information has been deepened by Brunswick 1956 who suggested that an individuum samples his environment with his senses and follows up his perception by a trying out of the environment through his actions. The perception can only be as good as the sampling of every possible environment is. Environments are never consistent and the sampling can never be perfect which leads to a message the individual receives that is mostly probabilistic rather than absolutistic.
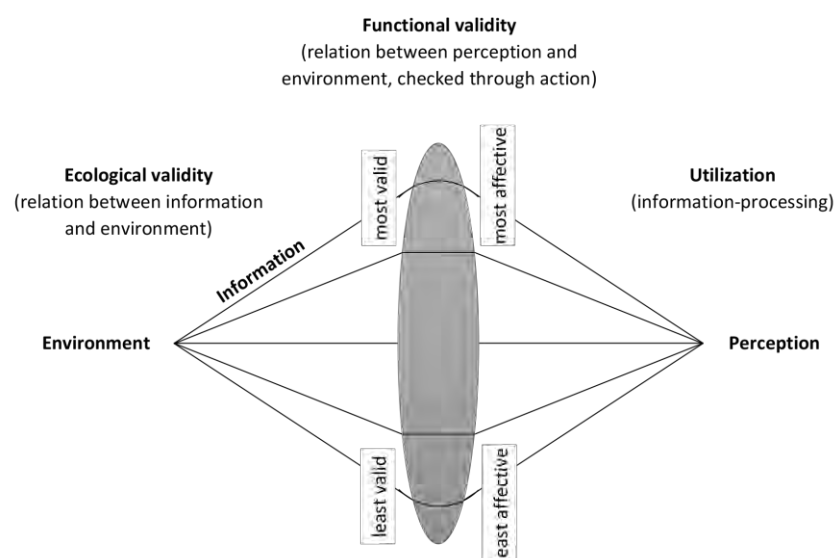


**Figure 7 Lens Model (Brunswik 1956)**

"In Brunswick's terms the perceiver builds up probabilities about the environment, and the ecological cue validities are expressed as probabilistic statements… " (Ittelson 1974, 110). The "lens model" of perception Brunswick established sees "the distal environment as scattering its stimuli (Ittelson 1974, 110). This leads to some kind of probabilistic or "best-bet" approach to perception.

Perception of the environment is always related to a sensory experience which is "affected by set, memory, cognitive schemata and culture" (Rapoport 1977, 179). Perception is not limited, it means all the environment around, not just limited to an object with ambience, atmosphere

appealing to social and physical elements, people and things. The perception is always richer than what is able to be processed. Rapoport introduces here the theory of the presence of two operational neural systems – the subliminal system – a more rudimentary system (some kind of unconscious) and the conscious which processes all the perceived data. This data is selected, filtered, but "that information which is not selected is still received and classified and affects people beyond awareness" (Rapoport 1977, 179). All information has an impact but cannot be handled for action or interpretation and some focal points are set. Rapoport supports the thesis that subliminal perception is selected to homeostasis, using a general schemata to stabilize the perception. With strong and unique stimuli, the environment disturbs the perception, that means that such disturbances lead to alertness and tension to combine the level of known information and novelties. The novelty can be improved by the specific stimulus of the location, or its contrast against the background, uses or significance. "selectivity in environmental perception is due not only to set, motivation, experience and adaptation levels, but also to cognitive needs, such as connectedness, identity, scale and orientation. For example, identity demands that we recognize elements from different positions and approaches" (Rapoport 1977, 179–80).

All perception pre-set filters and judgments and therefore the individual's sensitivity and the willingness to make discriminations, depends on the decision if some state of being is admissible or if the same stimulus has a different impact on two distinct individuals and on the fact if they will react in a different way to the same stimulus. Perception acts on the level of a "tuned" individual with a certain expectancy and the fact that "people do not see and hear, they look and listen" (Rapoport 1977, 180).

According to Walmsley mental images are: "a spatial component summarizing an individual's relationship with the environment; a personal component dealing with an individual's ties with other people and organizations; a temporal component (arising from the fact that images change over time); a relational component concerned with the tendency for individuals to picture the world as a system of regularities; conscious, subconscious, and unconscious components that determine the extent to which the image operates at or below the level of awareness; a blend of certainty and uncertainty in the degree to which the world is known; a mixture of reality and unreality (since an image can be based on imaginations just as much as on experience); public and private components dealing with the extent to which an image is shared; a value component concerned with evaluating whether parts of the image are good, bad, or different; and, lastly, an affectional component whereby the image is imbued with feeling" (Walmsley 1988, 37).

## Conclusion

The process of understanding the environment is an important issue because the environment and the cognitive abilities do not work independently from each other. There is a complex network of relations between perception and cognition, which are hardly distinguishable. Theoretically, perception is the most important stage of the process by which information is processed through the sensory organs to enable people to recognize, identify and overcome the environment.

Environmental elements should be perceived before being analyzed and evaluated in the mind of the individual. That means to feel, to see and to touch, thereby understanding the capabilities relates to the most important mechanisms establishing the relations between the individual and the environment. Hence understanding and perception of the environmental qualities is one of the most important mechanisms of the interaction between the individual and the environment.

# Chapter five

## Public Space and Places

## Introduction

Space and place have different meanings, according to the disciplines, they are related to. In the fields of geography, planning and architecture the concept of space has benefited from different approaches and has been influenced by the discussion in philosophy, sociology, mathematics and physics. The understanding of space is different if it is conceived as a physical phenomenon, a state of mind or a result of a social process. The concept of place in comparison to space is far more concrete and easier to understand. The meaning of space and place will be analysed according to its concepts to discover the different dimensions and to follow up a brief overview of the discussion in the different fields of research.

## Definition of Space, Place and Public

The field of the cognitive discipline will help to understand the complexity of the notion of space. The OED Dictionary offers a wide variety of different meanings for this term, defining space as a "linear distance or an interval between two or more points, objects, etc., a physical extent or area in two or three dimensions, as the extent or area sufficient for a purpose, action" (Simpson, Weiner, and Oxford University Press 1989).

According to OED space is "continuous, unbounded, or unlimited extent in every direction, without reference to any matter that may be present, this regarded as an attribute of the universe, describable mathematically". Space is the "physical expanse which surrounds something, an extent in all directions from a given point or object" (Simpson, Weiner, and Oxford University Press 1989). Space can be described as an "area or extent delimited or determined in some way, a part or section marked off in some way from a larger area or extent, a division, section, an empty place or part, or as a room or specific area within a building, esp. considered in terms of its function or architectural qualities". Space means "the physical or mental sphere within which a person lives or operates, a notional region private to an individual within which he or she feels comfortable or unrestricted and as a mental position or state of mind" (Simpson, Weiner, and Oxford University Press 1989). This gives a representative section of the common use of this term in the daily use. It shows for the same, the complexity of the concept and how intense it had been discussed through history.

Following a field survey, the notion of space relates mainly to the natural sciences, which is demonstrated by the theoretical concepts of space in physics and a broad discussion in philosophy. Space does not appear in the sociological terms of science. Philosophers have been long debating about the dual approach of space as an absolute or a relational theory. Plato founded the western philosophical understanding of space which took only the visible, tangible real existing space into consideration. Plato defined space as the total possible geometric relations, concerning distances, directions referring as a summary to proportion. This proportion is found in classical architecture. Following Plato, space defined one of the four elements which were at the origin of the world: earth, air, fire and world. Space stood for the three-dimensional world, a notion which had its only definition through geometry.

Aristotle conceived space only as a place in a topological understanding. He referenced one object always to the first environing space like one tree in a forest or the river in the riverbed. The Greeks focused their concept of space on the cosmological, physical and theological field without touching the logical, psychological aspects. The medieval period added a new spiritual element to the concept of space: the light. God or the spirit himself represented the light.

Space became a mystical dimension when Descartes resized this notion to its dynamic and mechanical meaning. He set space with everything physical as an extension in contrast to the thoughts. According to Descartes space only gave room to a mechanical movement. There was no empty, no vacuum or void admitted, space was full of atoms all in direct contact with each other.

An absolute idea of space was introduced by Newton, who considered space and time as real entities, real- things, which could have infinite extension or direction. He believed that the movement of things really happened and was not subject to the changes of the relation of the objects between each other. This concept of the absolute notion of space called for a critique which had first been formulated by Leibnitz, who considered space with a non-spatial, mental connotation. The uniqueness or countability of things depends on the space for Leibnitz, who said that for an object in motion simultaneity is important. Such an object, which survives motion, has an identity leading to the concept of the "Identity of Indiscernible" as his doctrine has been called. Such a concept of space could be identified as an information – theoretical view of space. Kant considered space in opposition as part of the subjective mind constitution different to an empirical concept which is influenced by external impulses. Space and time do not exist by themselves but only related to the individual who perceives the objects as existing in themselves. As Newton understood space, this absolute conception refers to a specific, physical and real or empiric entity existing in itself.

"By place we understand a (public or residential) square or an open space in a town, a public square, a marketplace. A small residential square or a side street (esp. a cul-de-sac) lined with houses, or a short row of houses which originally stood by themselves or on a suburban road, or any group of houses not properly classifiable as a street may define a place. The senses are relating to space or to a location when referring to the meaning of place" (Simpson, Weiner, and Oxford University Press 1989). "Space (esp. as contrasted with time) can be continuous or unbounded, extended in every direction, and extended in

space". The concept of place describes "a particular part or region of space, a physical locality, a locale spot, allocation". Place means "the amount or quantity of space actually occupied by a person or thing, the position of a body in space, or in relation to other bodies, generally spoken a situation or a location" (Simpson, Weiner, and Oxford University Press 1989).

Places are distinct spaces by focusing on our "intentions, attitudes, purposes and experiences" (E. C. Relph 1976, 43). A place may be the overlay of the human and the natural structures, a sort of principal centers for the particular exchanges with the world.

The discussion of the concept of place leads to Plato and Aristotle. Plato defined a place as "active receptacle" for forms, moods and meanings that establishes relational contexts with the contents, which become indissociable from the things in it. Aristotle conceived place as a neutral concept which can be dissociated from the things in it and therefore as a viable concept without people (E. C. Relph 1976; Walter 1988). Walter built on this definition his own concept of place as the "location of experiences; the container of shape, powers, feelings and meanings" (Walter 1988, 215)

A rather concrete approach to things than abstract concepts is developed by Heidegger whose ideas concerning the definition of architecture and place tends to the basic understanding of "Being" and "Dwelling" as crucial issues for the human existence. Heidegger's picture of the world is that of a fourfold oneness that consists of earth and sky, the divinity and the mortals. The ultimate aim of Architecture is the poetical dwelling and the making of place, of a location of space to live. Following Norberg-Schulz, "a work of architecture therefore discloses the spatiality of the fourfold through its standing there" (Norberg-Schulz 1983, 67). Heidegger considers the "inhabited landscape" as non-mathematical, non-isomorphic space.

## Public Place

In general, and in most of the senses, public is used for the opposite of private - open to general observation, view, or knowledge; existing, performed or carried out without concealment, so that all may see or hear. Public means to be relating to the people , belonging to, affecting, or concerning the community or the nation, to be of or belonging to the human race as a whole. It stands for being open or available to all members of a community, or all who are legally or properly qualified (as by payment), not to be restricted to the private use of a particular person or group, The public may be of or relating to a person in the capacity in which he or she meets the society, as opposed to his or her private or personal capacity; official, professional. It might be aimed at or devoted to the promotion of the general welfare; committed to the best interests of the community or nation; patriotic. It describes the community or people as a whole; the members of the community collectively. The main issue out of these definitions of public outlines the feeling of togetherness, the sense of being in the same space regardless of nationality, ethnic origin and gender.

The combination of the two terms public and place creates a new concept and the idea of the public place which represents the coexistence of individuals in their collectivity and their common interests without negating their heterogeneity.

A public place defines all the parts of our built and natural environment where the public has free access and which includes the streets of a city, its squares and all other ways in residential, commercial or communal uses, all open spaces and green areas as well as all places where the public access is not restricted.

## Difference between space and place

Public space and place are terms, which refer to urban, suburban as well as landscape and rural images. "Public" means that everyone in a given society, state, nation without regard to age, gender, or ethnicity has access to these settings. Although the term public is not used in the context relating to any kind of ownership but to the use of place or space, there are private owned places and spaces that are accessible to the public, but some of the publicly owned are not (Altman and Zube 1989). That means that the value of the term public can be attributed to both to the people and to the authorities. The meaning of this term changed through the century as for example a public building was not a place accessible to all people and referred as public place to the authorities. It follows that the term of public place is of ambiguous meaning by implying the term of "people". According to Jackson "Public is a word without mystery: It derives from the Latin populus, and means belonging to or characteristic of the people. A public space is a people's place. But "people" as a word is less obvious. With us it simply means humanity, or a random sample of humanity, but until well into the nineteenth century it meant a specific group: sometimes the population of a nation or a town, sometimes the lowest element in that population, but always an identifiable category" (Jackson 1984, 53–54).

The relation between place and space is obvious and with a growing drift of the psychologic or symbolic meaning, the term "space" turns into "place". Following Tuan "what begins as undifferentiated space becomes place as we get to know it better and endow it with value" (Y. Tuan 1977, 6). It follows that the term "space" describes the geographical criteria of an environment, that turns into meaningful place if it becomes transformed, modified or that people attribute specific association to it. Sime (1986) expands this conception of space and place in a comprehensive understanding when writing that "The term "place," as opposed to space, implies a strong emotional tie, temporary or more long lasting, between a person and a particular physical location" (Sime 1986, 50). With a similar conclusion Canter states about the Place- space discussion that "we have not yet fully identified the place until we know (a) what behaviour is associated with, or it is anticipated will be housed in, a given locus, (b) what the physical parameters of that setting are, and (c) the descriptions, or conception which people hold of that behaviour in that physical environment" (D. V. Canter 1977, 158–59).

Later Dovey followed up Canter´s ideas with connecting people and a physical setting in an interaction, filled with meaning emerging and reflecting such experience and interaction (Dovey et al. 1985). If we consider a "plan" of open-space and within this plan an individual site as place, with open space as an abstract concept encompassing places and the unreferenced places which link places together, it follows that a public place may be considered as a specific part of public space, with distinct identity. Main aim of this discussion concerning the importance of public places and spaces links the knowledge of a wide range of public settings and shows the need of importance for sensibility and the application of research results in urban design processes (Altman and Zube 1989).

A distinction between places and spaces needs to be set in a broader context, as Madanipour describes: "I have used the term public space (and public place) to refer to that part of the physical environment which is associated with public meanings and functions. The term public sphere (and public realm), however, has been used to refer to a much broader concept: the entire range of places, people and activities that constitute the public dimension of human social life" (Madanipour 2003, 4).

The geographic discipline draws a different picture of space which has been considered as not referring to a static concept, but to a dynamic approach, which was made of interconnections between divers networks and flows (Y. Tuan 1977; Altman and Zube 1989). "If space is indeed the product of interrelations, then it must be predicated upon the existence of plurality. (…) space (…) is always in the process of being made. It is never finished; never closed. Perhaps we could imagine space as a simultaneity of stories-sofar" (D. B. Massey 2005, 9).

More recently the concept of space has been considered more abstract than place. Space gives a picture of outer space or geometrical spaces, with areas and 3-D objects, whereas places have space in- between them. Such conceptualization of places and spaces leads further to analyse the concept of public space as a reference of an abstract level and public place as a reference to real concepts in the urban fabric. Space gives a more global idea, whereas place describes particular locations. Space has more conceptual approaches, while place relates to an exchange between the human world and the real environment. Place calls for the question "where", implying geographical relations with boundaries, while space calls for meanings and the question "what".

## Theories of Public Spaces

The individual-environment interaction relates to the location-specific experiences of an individual in which personal, social and cultural aspects are involved. As these three aspects lead to the definition of "a place" which is "proposed as a technical term for describing the system of experience that incorporates the personal, social, and culturally significant aspects of situated activities (…). It differs from that conceptualization by including much more directly the understanding and expectations that participants have of the place in which they find themselves, together with the qualities that the physical shape and perceptual properties of that location" (D. Canter 1997). The weakness of this term describing a specific location does not convey an evident image which is particularly apparent in the positive quality that Relph attributes to his terminology of placelessness (E. C. Relph 1976). In a further developed scientific way the meaning and the significance of places has been studied by the concept of place-identity "as a cognitive sub-structure of self-identity [that] consists of an endless variety of cognitions related to the past, present, and anticipated physical settings that define and circumscribe the day-to-day existence of the person. (…) Meanings of spaces and places are not universally shared. (…) These meanings as well as appropriate behaviors and expectations in regard to place are culturally transmitted and are integrated into the place-identity of the individual through his or her own experiences in the physical world" (Proshansky, Fabian, and Kaminoff 1983).

The experience of a place appeals on the interaction between the personal, cognitive-emotional system which overlays the social pattern structure and the place filled with meaning and significance, reflecting the functional, spatial and formal aspects of that given place in the light of the culture and society in which this interaction takes place.

This idea is further emphasized by Leon Krier, who conceived in his theory of public spaces a reconstruction of the city and the city within the city made based on three types of urban spaces. The first type of urban space refers to the urban blocks as a result of a pattern of streets and squares, wherein the pattern is typologically classifiable. The second type of urban space is the result of the position of the blocks, wherein the blocks are typologically classifiable, and in the third type he states that the streets and squares are precise formal types (L. Krier 1990).This theory of the patterns in the urban space has

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been shaped by their form, accessibility and openness, is therefore based on a morpho-logical structure analyzing the geometrical patterns of the urban space (R. Krier 1979). Camillo Sitte and Paul Zucker focused their research more on the sensitive impression the public place has on the individuum and the feelings and interpretations it recalls. Zucker describes the squares as elements which express spatial ideas in an urban context when he writes "And it is the square which is the central formative element in the town, which makes the community, a community and not merely an aggregate of individuals-actually a psychological parking place in the civic landscape. Space is perceived by the visualization of its limits and by kinesthetic experience; that is the sensation of our own movements" (Zucker 1956, 439). Zucker classified the squares according to an archetypic of structural system as closed, dominated, formed around a center (nuclear), grouped and amorphous. Such categories are not a strict preset, but the only classification approaches for an aesthetic analysis. Such strong focusing on the visual impressions in an urban set-ting joins the ideas of Sitte who analyzed the square by its visual appreciation. Thereof he depicted a series of artistic principles for the urban design of public places. Urban space should be ruled by the four basic principles of the enclosure, freestanding sculptural mass, shape and monuments. Public squares should be enclosed entities, "just as there are furnished and empty rooms, so one might also speak of furnished and unfurnished plazas, since the main requirement for a plaza, as for a room, is the enclosed character of its space" (Sitte, Collins, and Collins 2006, 170). The relationship between buildings, mon-uments and their plazas should not destroy the visual and functional aspects of a square, as he states that the statues should be placed along the walls of the enclosure. In the next chapter entitled "That the center of plazas be kept free" Sitte described his rules for the emplacement of the urban elements on the square and concludes that "to the ancient rule of placing monuments around the edge of public squares is thus allied another that is genuinely medieval and more northern in character: to place monuments and especially market fountains at points in the square untouched by traffic. These two principles (…) both avoid vehicular pads, centers of plazas, and, in general, central access, thereby achieving especially pleasing artistic effects" (Sitte, Collins, and Collins 2006, 162). The size and shape of plazas responds to "deep" and "wide" types of proportions according to the major building. The depth of a square is to be defined by the main buildings height, along with the buildings on the edges of the square which do not have any proportional relationship with the dimensions of the square. "The size as well as the shape of a plaza stands in a proportional relationship to its dominating structures that, if not explicit, is

nevertheless certainly recognizable" (Sitte, Collins, and Collins 2006, 179). The ideal size of a square, not to mention the width of the adjacent streets, lies following Sitte, between the single and the double height of the major building dominating this square.

## The History of Space following Lefebvre

The space concept in recent research is derived from Lefebvre' robust analysis of social space. By using the concept of social space, Lefebvre has impressed both modernist and postmodernist interpretation with his book "The Production of Space". It shows the connection between the mental (subjective) and the true space, and raises the ambiguity between the abstract and the absolute (concrete) space which is the main issue of modern and post-modern view of the space. He argues that the space dimensions (mental, physical and social) should not be kept separate from each other and thus offers the unitary theory stating that space unites the physical-nature, the Cosmos, the mental, including the logical and the formal abstractions and the social field. "In other words, we are concerned with logico-epistemological space, the space of social practice, the space occupied by sensory phenomena, including products of the imagination such as projects and projections, symbols and Utopias" (Lefebvre 1991, 11–12).

Lefebvre uses references to the Hegelian theory to attain to space unitary theory. "The Hegelian end of history does not imply the disappearance of the product of historicity. On the contrary, this product of a process of production which is animated by knowledge (the concept) and oriented by consciousness (language, the Logos) - this necessary product – asserts its own self-sufficiency. It persists in being through its own strength" (Lefebvre 1991, 21). This leads to consider that history disappears and inclines from doing to memory or from production to contemplation. As for the same time history would lose all meaning because the repetitions and the circular rotation would be obsolete in an immobilized environment which realizes reason. He believes that the "social space is a social product" (Lefebvre 1991, 26). Each society and every mode of production produces its own space (Lefebvre 1991, 31). Only with such an understanding we can deal with the dichotomy and duality between the mental and the real space. It is the production process that has to be taken into consideration not objects in the space although the process and the product are inseparable.

The concept of the production of space has a central role in Lefebvre's thought, while considering space as the *social relations of reproduction* or space as the *relations of production*. "The city of the ancient world cannot be understood as a collection of people and things in space; nor can it be visualized solely on the basis of a number of texts and treatises on the subject of space, even though some of these, as for example Plato's *Critias*

and *Timaeus* or Aristotle's *Metaphysics A,* may be irreplaceable sources of knowledge. For the ancient city had its own spatial practice: it forged its own - *appropriated* - space. Whence the need for a study of that space which is able to apprehend it as such, in its genesis and its form, with its own specific time or times (the rhythm of daily life), and its particular centres and polycentrism (agora, temple, stadium, etc.)" (Lefebvre 1991, 31).

The concept of hegemony implies elements of leadership or education to transport the values, ideas or norms which are considered to be fundamental for the functioning of the society, showing a social, cultural, ideological or economical influence by a dominant group. The strongest of these influences on planning to speak with Lefebvre is the political influence. The hegemony of power by planning shows a dynamic system of relations where the stronger part shows its influence. Following up this thought, it is obvious that planning is part of the hegemonic exercise of power and politics in and for space.

In this context, the ideology for planning becomes instrumented and used being sold and parceled according to some specific functions. According to Lefebvre "the concept of the city is to be "made of facts, representations and images borrowed from the ancient pre-industrial and pre-capitalist city, but in the process of transformation and new elaboration. In practice, *the urban core* (an essential part of the image and the concept of the city) splits open and yet maintains itself: overrun, often deteriorated, sometimes rotting, the urban core does not disappear. (…) Until now we have been shown how the city has been attacked by industrialization. (…) The ruling classes or fractions of the ruling classes intervene actively and voluntarily in this process, possessing capital (the means of production) and managing not only the economic use of capital and productive investments, but also the whole society, using part of the wealth produced in "culture", art, knowledge, ideology" (Lefebvre 1996, 74).

The development of planning is therefor an outcome of ideology and uses from the late 19th and 20th century. Nevertheless urban planning is the result of different processes, tendencies and hegemonic practices becoming apparent by its operational rationalism. "It begins from a most detailed methodological analysis of elements- productive operation, social and economic organization, structure and function. It then subordinates these elements to a finality. (…) Finality is an object of decision. It is a strategy, more or less justified by an ideology. Rationalism that purports to extract from its own analyses the aim pursued by these analyses is itself an ideology" (Lefebvre 1996, 82).

According to Lefebvre town planning can be subsumed by an implicit, rarely expressed ideology, which is made of three elements. Urban planning is first an approximation of a scientific and technical approach, secondly devoted to a methodological approach of the discipline to set up an epistemology and third to apply the contents of the knowledge and to claim to be a science of space which involves the micro- and macro level of the social activity. The core object of this science is according to Lefebvre space, not time. "Space, in this sense, passes as being innocent or, in other words, apolitical" (Lefebvre and Enders 1976, 30). Space is not a passive or neutral concept; it is part of the historical setting of the society, which is the background for diverse processes and interactions between the different fields of power and interests. "Space is not a scientific object removed from ideology or politics; it has always been political and strategic. (…) Space has been shaped and moulded from historical and natural elements, but this has been a political process. Space is political and ideological. It is a product filled with ideologies. (…) There is an ideology of space. Why? Because space which seems homogenous, which seems to be completely objective in its pure form, such as we can ascertain it, is a social product. The production of space can be likened to the production of any given particular type of merchandise" (Lefebvre and Enders 1976, 31).

## The practice of everyday life

Tactic and strategy are distinct features concerning the way who makes use of them. Those people who have the power, use strategies whereas those of a weak use of space use tactics. De Certeau follows here the ideas of Foucault, who postulated that in everyday actions there are attempts with a "potential to re-appropriate spaces by investing them with meanings and values that resist the instrumental apparatuses, techniques and mechanisms of disciplinary discourses. The production, organization and administration of the city and its public spaces, such as the parks, squares and streets, were and are the subject to the exercise of power" (Zieleniec 2002, 82) Especially for public spaces it is understandable that these spaces though all regulations and rules, to create meanings, trade values and overrule the predefined space. The planning intentions for space do often not correlate with the everyday use of these everyday activities and spaces.

Foucault analyzes this exercise of power as a representation of space as taken and used by applying knowledge, techniques and a disciplinary discourse. "Space" following Foucault "becomes a tool, delimited, categorized and under surveillance, a means in and through which individuals and groups are inculcated and trained in the values, norms and beliefs of a dominant ideology." When we consider the rationalist movement and the concept of a city by planners and administration the predominant aspects are functionality, usability and organization. However, it is possible to see an underlay beneath the operational functionality motivated by tactical ruses and combinations of the everyday life and practices for the mass of the users. The city is represented by visual elements, like maps, texts or diagrams, which are open for the interpretation and transformation of everyday practices. De Certeau assumes that walking in the city is an everyday practice to understand how the use of public spaces can undergo or contrast the intensions of the design. The fact of walking in the city is dissociated from the space-syntax or the different meanings which are associated with it. The movement of a pedestrian gives meaning to a city, by spatializing the relations within and by establishing the relations and connections between the different elements, the pedesterians establish a meaning in the practice of everyday life. "To walk is to lack a place. It is the indefinite process of being absent and in search of a proper. The moving about that the city multiplies and concentrates makes the city itself an immense social experience of lacking a place" (Certeau 1984, 103). This everyday activity of walking becomes filled with a potential which challenges the rational

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and disciplinary measures which are implicated in the production and in the representation of space. Disobedience and denial of authority in everyday use of public space can for example lead these social spaces to become conflict areas. By alternating the meanings with everyday practices, De Certeau states that a distinction can be made between space and place. "A place is thus an instantaneous configuration of positions. It implies an indication of stability. A space exists when one takes into consideration vectors of direction, velocities and time variables. Thus, space is composed of intersections of mobile elements. It is in a sense actuated by the ensemble of movements deployed within it. Space occurs as the effect produced by the operations that orient it, situate it, temporalize it, and make it function in a polyvalent unity of conflictual programs or contractual proximities. (…) In short, space is a practiced place. Thus the street geometrically defined by urban planning is transformed into a space by walkers" (Certeau 1984, 117). With this movement places become more than abstract, geometric spaces. It is obvious to refer to the need of the Lefebvrian production of considering space as a balance between the formation of socio-spatial aspects, functional representations and the everyday use of walking.

## Foucault and Heterotopias

In contrast to the dominated space of the modern era, which is produced, designed, built and regulated by technologies to form adapted users of this space, Foucault conceptualizes the heterotopias which have a relation to mythic spaces filled with value and meaning and are conceived without control functions. These heterotopias are counter-worlds with a ritualistic or sacred background. "The space in which we live, which draws us out of ourselves, in which the erosion of our lives, our time and our history occurs, the space that claws and gnaws at us, is also, in itself, a heterogeneous space. In other words, we do not live in a kind of a void, inside of which we would place individuals or things. We do not live inside a void that could be colored with diverse shades of light, we live inside a set of relations that delineates sites which are irreducible to one another and absolutely not superimposable on one another" (Foucault and Miskowiec 1986, 23).

Public spaces are in this light of explanation some kinds of heterotopias, as social spaces in the city, used for gathering, recreation or reference points. They are different from street- spaces, from the space in between buildings, like Foucault describes his heterotopias as real spaces, in opposition to utopias which are non-real spaces, belonging to the imagination without real reference. Foucault defines these heterotopias as "counter sites, a kind of effectively enacted utopia, in which the real sites, all the other sites can be found within the culture, are simultaneously represented, contested and inverted. Places of this kind are outside of all places, even though it may be possible to indicate their location in reality. Because these places are absolutely different from all the sites that they reflect and speak about, I shall call them, by way of contrast to utopias, heterotopias" (Foucault and Miskowiec 1986, 24).

## Reconsidering the interaction between the individual and the environment

As presented before, the interaction and communication between the human and the environment needs a multidisciplinary approach focusing on diverse sociological levels as well as very complex real life issues. The review of the sociological influences between the individual and the environment lacks the focus on the person-in-the-environment. Saegert and Winkel described three distinct person-environment paradigms to show the different levels of intensity in this interaction and transaction. The first substantive paradigm of person-environment relation is the adaptation paradigm which places the relation between the person and the environment in an essentially biologically adaptive context. This means that Saegert and Winkel do not conceive this adaptation process as a passive assimilation but as an active coping with the environmental transactions, to reduce stress and to enhance the possibilities of survival. The second paradigm, the Opportunity structure paradigm sets the aforementioned relationship "at the scale of individual opportunity structures" (Saegert and Winkel 1990). The main issue here is the choice of actions that the environment offers as available and to which people can adapt their patterns of lifestyle and behaviors they aim at (D. Canter 1997).

The third paradigm is sociocultural and incorporates the form of the environment and the actions of the individuals or groups into this socio-cultural process. This implies that the environment becomes part of the processes of definition and enhancement of a cultural group and identity. This third paradigm combines the individual and social aspects and adds a dimension beyond the individual or group aiming at the "emphasis to the shared meanings of environments" (D. Canter 1997, 113).

All three paradigms are presented as capturing the dynamic transactions between people and their settings essentially. The adaptation paradigm explores how people strive to cope with actual and potential threats; the options paradigm makes people create and select opportunities, and the sociocultural paradigm sees people searching for significance and meaning.

It is therefore concluded that these three perspectives, rather than being merely research paradigms, are, in effect, three features of the person-environment transactions, from the individualistic through the social and on to the cultural setting (D. Canter 1997, 113).

The individualistic adaptation translates the objectives of comfortability that an individuum can reach. Social processes tend to sort out the optimal solution in a system of socio-physical presets. "Here, then, the environment is being studied in terms of its relevance to what is socio-physically possible, i.e., the sort of opportunities for which it provides" (D. Canter 1997, 114). The sociocultural paradigm has a large set of implicit objectives. Theses paradigms reflect "the search for significance and meaning, as in studies of the social status, or potential threat, attributed to particular settings" (D. Canter 1997, 114).

This three aspects, comfort, opportunity and significance are the background for the person-setting. They form the basis for the human behavior to master and attain personal satisfaction in any environmental setting. For a stable environment, these three aspects will not be in contradiction to each other. It follows that the perceived quality of an environment is the result of the balance between comfort, opportunity and significance people can experience in that environment (D. Canter 1997). A stable environment does not exclude diverse social aspects but includes the process of seeing, thinking and doing which explicitly involves the cognitive structuring and knowledge (Ittelson 1974, 85).

# Chapter Six

## Theoretical Framework

In the previous chapters in order to achieve an understanding, recognition and clear definition of the concept of identity, definitions and interpretations in different areas of knowledge somehow relevant to the issues of the identity of the urban areas have been examined.

In this research, according to the definitions mentioned, the identity is defined as the distinct and distinguished nature. In general, identity or personal character is defined as something which distinguishes someone or something from other features or categories.

In fact, identity or character is the feature or quality that leads someone or something for being identified as something other than itself, in such a way that at a different time and different place a relationship can be established between the thing itself and other things and their imaginations. Accordingly, for the authentication of the identity of something, it should be distinguishable from the non-self and a similarity. According to this definition, three components are necessary for the authentication and perception of identity. First, something or someone (itself); secondly, things or other people (non-selves); and thirdly, features and qualities through which the self can be diagnosed and distinguished from the non-self, and through which it can be ascribed to its source.

Although in defining the identity here are a set of commonalities in the attitudes and the perspectives of different areas of knowledge reflecting the general and inclusive issue of the identity as a human phenomenon. Instead some differences persist for each of these areas of knowledge concerning the definition of the identity. In fact, by dealing with the definition of the identity each of the fields of knowledge has its own definitions and approaches. A basic and important question that arises is the quest for the origin of the differences of the different approaches to the human phenomenon and in particular to the identity. Why are there different approaches and attitudes for the issue of the identity as general human phenomenon.

Numerous reasons in response to the above questions can be given:

- Each of the disciplines and areas of expertise are focusing on the issue of the identity from their own perspective and point of view therefore differences in the approach and attitude to the identity that can be attributed to differences in the disciplines and areas of expertise.

- Different approaches are needed according to the fact which of the elements and factors are involved in creating identity are stronger emphasized.

- Each of the attitudes and approaches to the identity have been shaped according to the specific historical social and cultural contexts. Therefore, differences in attitudes to the identity may be relevant to a different historical, social and cultural origin of the various theories and viewpoints.

- Although the above-mentioned reasons seem to be appropriated, the most important reasons for the different attitudes and perspectives of identity can perhaps be seen in the third component of identity- the features and qualities through which the self can be diagnosed and distinguished from the non-self, and through which it can be ascribed to its source-.

Environmental and social psychologists consider the identity of the built environment as an infrastructure for the individual identity as it is considered as one of the components of the individual identity and not as something somehow independent that can qualify its own identity. Whereas according to the urbanists the identity of the built environment is independent of the individual identity. In psychology, the subjective element of identity has been emphasized from the individual's point of view. For the urbanists, a desirable urban environment can and should create independent identity and character from the individual identity.

According to psychologists, the individual relationship of a person in regard to a personal place or environment (place of birth, place of residence, and location of personal events) creates a special identity for that place or environment, regardless of whether the location or environment has an identity or is important to others.

On the contrary, to urban planners the identity of the environment is independent of individual identity. Psychologists elaborate on mental elements from a personal point of view; however, for urban planners a good urban environment should have an identity and character that is independent of any individual identity. The place where a person was born, or the place in which a person has lived for a long period of time, may have a certain significance to him distinct from other places. However, it may also have an importance and be provocative to a person who does not have any such relationship with that place. In other words, a sense of identity in an urban environment is not attainable in isolation. The visual impression a person receives through the identity of the environment depends on social relationships with other people. It is through these relationships with others that

he discovers the identity of the environment. The environment helps people to interact with others, and not just passively respond to them.

The viewpoint of this research about the identity of the built environment is that the identity of the environment and urban spaces has no denotation and meaning on its own and on an individual basis. In other words, the concept of identity in the field of urbanism is not possible to be analysed independently. In fact, visuals and images that an individual receives from the identity of the environment depends on his/her social relationships with others. Through the relationships with the others an individual recognizes the identity of the environment and discovers his own existence. The environment helps the individual to interact actively with others rather than to respond to incentives in a passive way.

Much of the perceptions and the imaginations of the individuals from the identity of the environment is somehow dependent and related to the image others have from that environment. If the attitude and the opinion of others about the environment changes, most likely our image of the identity of that environment will also change. It follows that the concept of the identity of the environment for an individual, apart from the personal characteristics, is affected and influenced by others' reactions to the environment and is also affected by the individual's subjective perception of how others evaluate the environment.

In fact, the majority of human activities are collaborative and social that is why for two persons the possibility of defining a place as being a place for individual interactions seems to be impossible until they do not have a positive assessment for that special place. Moreover, security in human-environment studies which is emphasized as one of the criteria's and factors of identifying the environment is mainly social and collective.

According to the theory stated above, one of the key points that has to be considered when researching the identity of environment is that each environment has a particular identity for each person. In other words, an environment may have multiple identities.
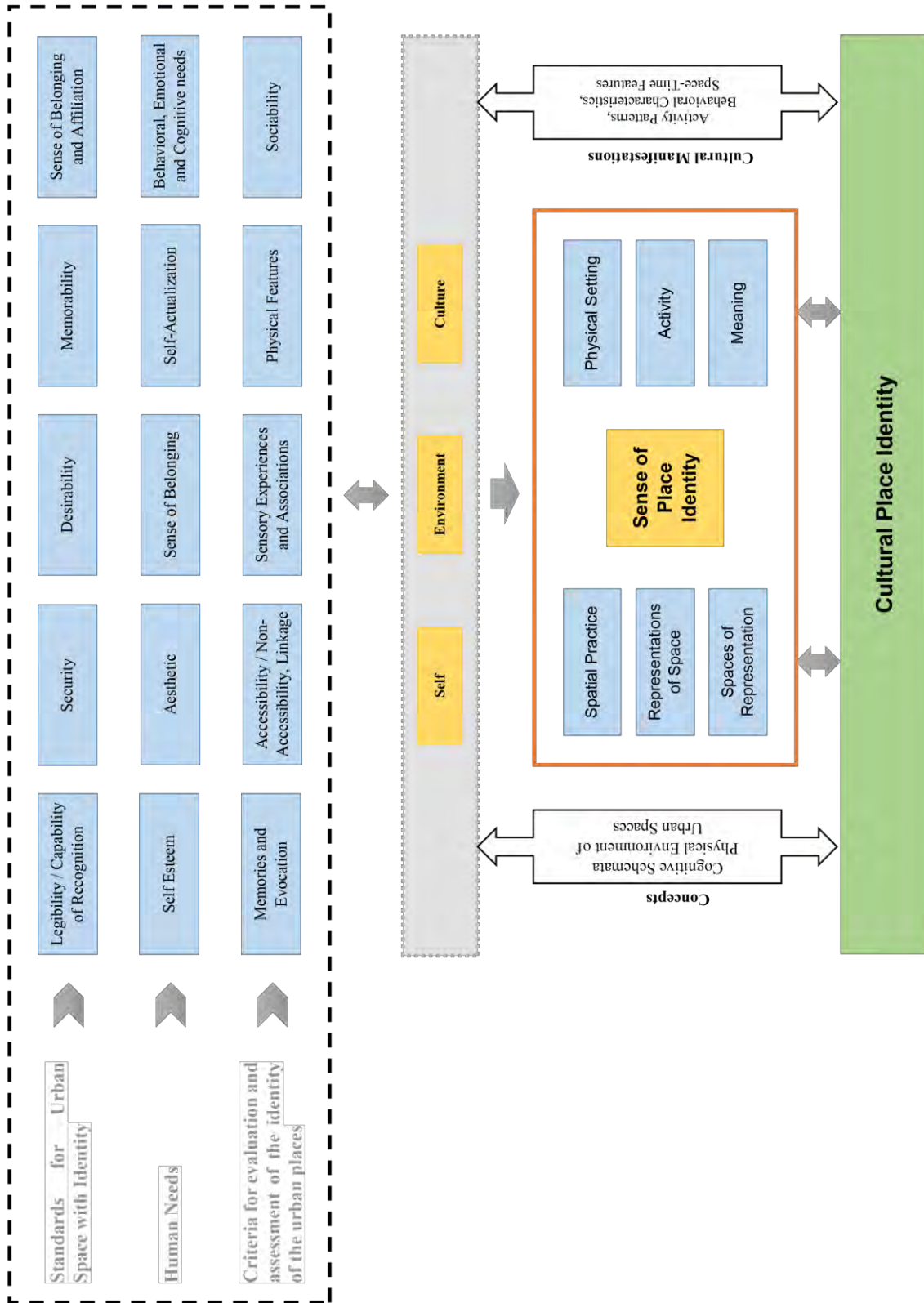
**Figure 8 Theoretical Framework**

Indeed, the real identity of the environment is the identity that has been formed through mutual interactions by the users of the environment. Therefore, common ground for the identity of an environment along with people may be visible. This common ground is part of the identity of the environment. It may be seen either as a collective identity or social identity of the environment. In fact, everyone's identity of the environment contains two parts; the part which is specific and exclusive to a single person, and another part which is called the shared part. It is through this shared and collective identity that relations and interactions are established between people in the environment.

In accordance with the theory presented above and the interpretation of Lynch, who defines the environment as a factor of communication between people, it may be said that the environment has to express self-collectiveness and shared selfness among people. If the self of an environment is close to the self of a person, he will have more connections with and feelings towards that environment, and if the self of an environment is far removed from the self of a person, this connection and feeling will be less.

Therefore, according to the multiplicity of selves that exists in society, the collective-self and the occasions that bind people together should be expressed through the environment. If the designer of an environment does not have the opportunity to learn about these occasions, the resulting environment will not be able to communicate with people. In other words, a given person not only has a sensitive perception of an environment, he is also in search of his own reflection in that environment.

In order to be able to act as a communicative factor, the identity of the environment should have various aspects.

Pluralism is one of the important aspects of the identity. The identity of the environment should be a communicative and linking factor for people to each other. In this way, the identity of the environment does not belong to the space which is centered on I (self) but on we (collective). Another aspect of the identity of the environment is its universality. Identity is not limited to specific or particular domains, but consists in the contrary of vast and wide realms.

One of the most important statements that arises about the meaning of the environment which tackles more philosophical aspects concerns the environmental perception is that if meaning is belonging to the environment in so far as a part from the perceiver, environment is significant and has its specific meaning, or the meaning is something that a

perceiver gives to the environment and environment does not have meaning in and by itself. The point of view of this research about the meaning is consistent with the *symbolic interactionism* theorists such as Blumer. The meaning is accordingly neither derived from the nature of the environment nor it is a result of the compound of various psychological elements, but it is arising out of the social interaction between the individuals and the environment. The meaning of the environment is depending on the response and the reaction that other people have towards that environment.

In fact, the meaning of an environment is a social product that is expressed through the activities and the significance created by interaction with others in connection with the environment.

On the other hand, according to the literature in relation to the identity of the built environment as a linking factor of human and environment, answering to the question what kind of environment may be defined as having an identity, the following can be stated:

- The extent to which a person can recognize or recall a place as being distinct from other places, and as having a vivid, unique or at least particular character of its own. (Lynch)
- To ensure its differentiation from other environments, as well as a detection and recognition of it in the form of a separate and self-independent entity, means to have the qualities of individuality and uniqueness. (Lynch)
- To be recognizable and predictable. (Rapoport)
- Qualified by differentiation and discernment. (Rapoport)
- To have the ability to highlight collective memories, events and occasions due to the mutual support of the occasion, which will give the place a clear presence and attention. (Lynch)
- To be readable and responsive. (Lynch)

According to the definitions outlined:

**The environment qualified with identity is the one in which the user and perceiver understands, perceives, authenticates and introduces that environment having entitled personification and recognition along with distinction and differentiation.**

Undoubtedly other tangible measures and criteria are required to be able to feel, touch and affect the recognition and differentiation of the environment which is still relatively somewhat generalized and subjective.

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Therefore, after reviewing, summarizing, eliminating and merging the criteria, five standards for urban spaces with identity may be given:

- Legibility and the capability of recognition.
- Security.
- Desirability.
- Memorability.
- A sense of belonging and affiliation.

By classifying and selecting these criteria, Maslow's hierarchy of human needs and Gibson's levels of meaning has been considered. It follows that the legibility and the recognition criteria which enable the determination of the direction is construed as the primary and the functional levels of identity and a sense of belonging and attachment to a place at the secondary level.

Instances and reflections of five enumerated criteria in the built environment should be sought using Canter's and Punter's Visual Metaphor and components of an urban sense of place.

These elements are: activities, meaning and physical settings. Moreover, these three elements are composed of the following components which are in relevance to the public places:

Activity

- Essential and necessary activities
- Optional activities
- Social activities, the presence of people and collective events

Meaning and significance

- Sensory experiences and perceptual qualities, Cognition with the ability of mental imagination
- Sensory experiences and perceptual qualities, Cognition without the ability of mental imagination
- Memories, evocations

Physical setting

- Natural qualities of the environment (plants, shadow and light, airflow, landscapes)

- Synthetic vision (urban landscape) (street body and its components, the flooring and city scenery
- Elements and physical spaces
- Furniture and urban facilities
- Accessibility
- Symptoms, signs and symbols

# Chapter Seven

## Case study analysis

## Introduction

This chapter is an overview of representative urban spaces in Isfahan and Tehran, Iran. The selection of the case studies has been done to create a strong opposition between a meaningful, high quality public space with identity and an urban space without quality invaded by traffic, bare of any identity. By comparing these public places with the criteria of the structural characteristics in form of a matrix with the human needs, empirical and qualitative results prepare the ground for a critical analysis. The results and lessons which can be deducted will be analysed and discussed in chapter eight, results.

# The necessary elements for the production of public place

Social space contains - and assigns (more or less) appropriate places to - (1) the *social relations of reproduction,* i.e. the bio-physiological relations between the sexes and between age groups, along with the specific organization of the family; and (2) the *relations of production,* i.e. the division of labor and its organization in the form of hierarchical social functions. These two sets of relations, production and reproduction, are inextricably bound up with one another: (Lefebvre 1991, 32).

A conceptual triad has now emerged from our discussion, a triad to which we shall be returning over and over again. Instances and reflections of enumerated criteria in the built environment should be sought using Canter's and Punter's Visual Metaphor and components of an urban sense of place. These criteria are: activity, meaning and physical setting.

1- *"Spatial practice/* physical setting

> The spatial practice of a society produces that society's space; it propounds and presupposes it, in a dialectical interaction; it produces it slowly and surely as it masters and appropriates it. From the analytic standpoint, the spatial practice of a society is revealed through the deciphering of its space" (Lefebvre 1991, 38). The physical settings take place by a close association between perceived space and daily reality and urban reality, the experience of the circulation of goods, people, money, labour, power, information, etc. the production of spatial forms and structures and spatial relations is what people understand of their use of space depending on their social conditions. It explains how they interact between each other in specific places for different reasons and different times of the daily routine. This process is called by Lefebvre the production of space because the spatial relations are implicated as processes of habituation, people, places and practices.

2- *"Representations of space/* meaning and significance

> The Representations of space is the conceptualized space, the space of scientists, planners, urbanists, technocratic sub dividers and social engineers, as of a certain type of artist with a scientific bent - all of whom identify what is lived and what is perceived with what is conceived" (Lefebvre 1991, 38). The meaning and significance relevant to public places lays in sensory experiences, perceptual qualities, memories and evocations.

3- *"Representational space/* Activity

The Representational space is the space as directly *lived* through its associated images and symbols, and hence the space of 'inhabitants' and 'users', but also of some artists and perhaps of those, such as a few writers and philosophers, who *describe* and aspire to do no more than to describe. This is the dominated - and hence passively experienced - space which the imagination seeks to change and appropriate. It overlays physical space, making symbolic use of its objects. Thus representational spaces may be said, though again with certain exceptions, to tend towards more or less coherent systems of non-verbal symbols and signs" (Lefebvre 1991, 39). The spaces of everyday life built by the dichotomy of public/ private, open/ closed, which are produced from the social and cultural power linked in their meaning to rituals, traditions and myths. According to Lefebvre the knowledge of space means to understand it´s production, giving full importance to the social activity or the practices within space. These social activities are composed of the presence of people and collective events, essential and necessary activities and optional activities.

The research results and the theoretical framework lead to the application of the structural characteristics with the main elements, the physical setting, meaning and significance and the activity for the two case studies of Imam square in Isfahan and Toopkhaneh square Tehran.

## Imam Square, Isfahan

During the XI and the XII century the City of Isfahan lives a considerable expansion. Nizam al Mulk (1018- 1092) is the founder of the large dome of the Friday Mosque in Isfahan (built from 1072 on). In the 12th century the city of Isfahan is a huge capital of 12 miles size.

Under Schah Abbas 1st Iran lives a period of splendid artistic and architectural renewal, which particularly shows in the architecture and the carpet- knitting art with the upcoming of a Persian taste at the same time Unitarian and original. Schah Abbas made of Isfahan a cultural centre with polychrome monuments. He built a huge square for festivities, for markets and for polo games in front of the quarter of his palace. It is called the Meidan-y Shah. Along the borders of this large square a first Mosque has been built for the prayers of the Schah, the Mosque of Sheikh Lotfallah, which will be followed by a second Mosque, dedicated to the twelfth Imam. At the other end of the square, in the North Schah Abbas built an immense bazar, which opens with a monumental door to the square. Schah Abbas traced roads, planned greens and gardens for public recreation and royal pavilions. He organised a network of irrigation of basins and channels and built a large bridge over the river Zayandeh-Roud of 300 Metres length with 33 arches in the perspective tracing of a large avenue of 1600 meter named Tchahar Bagh, which means "four gardens" in Persian. Over the bridge this avenue leads to the palace on the right shore, named Hyzar Djyrib (Stierlin 1976).

For this aim, he had to completely restructure the city, by taking into account the existing important realizations. Effectively what imposed to his plans was the big Friday Mosque which formed the first centre of the city, south of which and as bordering the place on the east side of the Bazar gallery an old square already existed, the Meidan-y Kadim, which followed the old palace of the Seldjuk times of Isfahan. The Bazar in the Nord-east side of the square, with its covered gallery and many Caravansyray, Madrases and quarter-mosques, set many interior courts forming a real labyrinth following a free and irregular development. Schah Abbas respected the urban identity by inserting his creations into the movement of the Bazar structure to the south- west. Effectively the south end of the Bazar ends at the north-east angle of the Meidan-y Schah, which the sovereign had designed in a way to enlarge an existing square named Nackh-y Djahan. The existence of this old place fixed the emplacement of the square Meidan-y Schah, because the Mosque on its

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south part had to be turned according to the rule to orientate the Kibla perpendicular to the direction of the Kaaba, in Mecca. By examining the emplacement in the city, it seems that Schah Abbas conceived the Meidan to be connected to an old Timurid bridge in the south, where today the Khadjou bridge is situated. The connecting alley was the Khadjou Tchahar Bagh. The strong identity build on a sustainable physical setting with a continuous meaning and significance leads to spaces of representation filled with activity, thereby supporting the continuous identity of this urban space (Stierlin 1976).
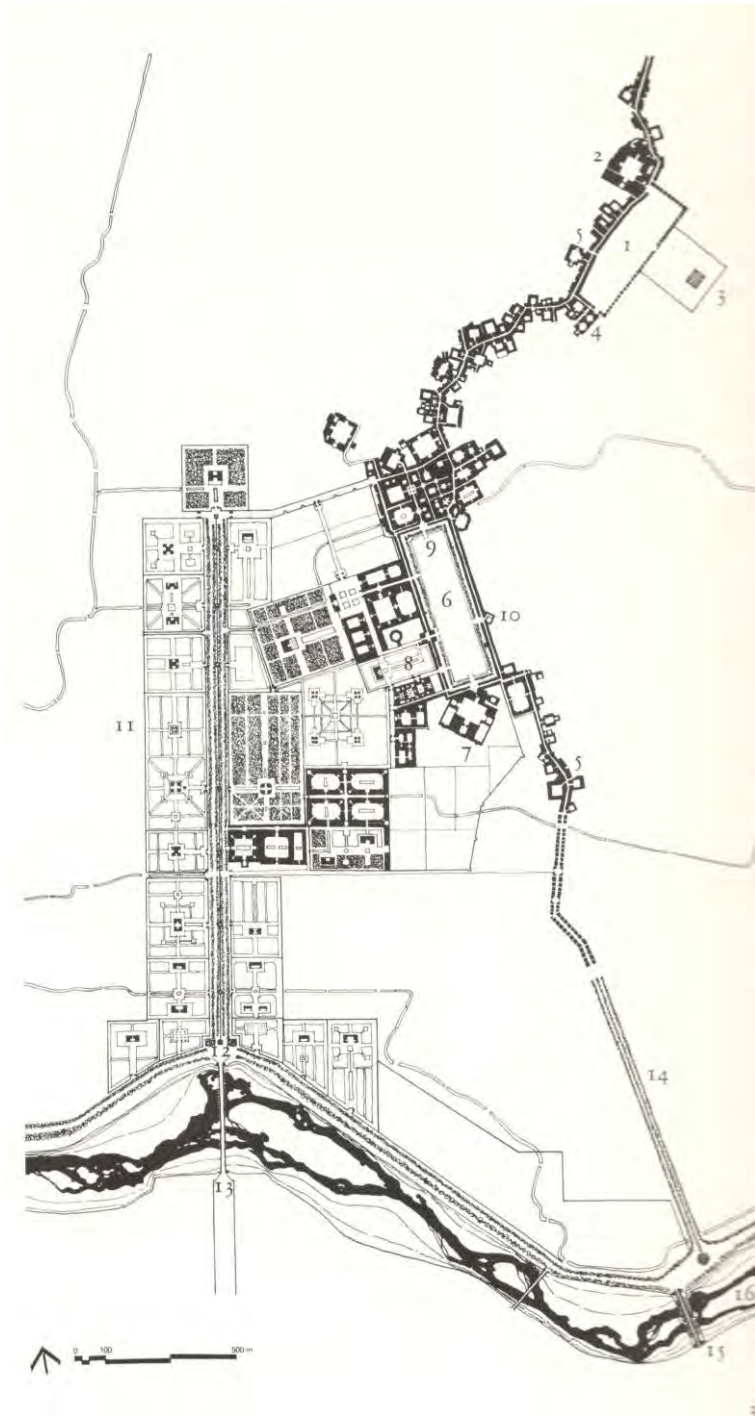
**Figure 9 Isfahan Urban Square emplacement (Stierlin 1976)**

| | Safeguard | | | Contentment | | | | | | Pleasure | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | against traffic and accidents-safety | against criminality security | against unpleasant sensory influences | walking spaces | spaces to stand/ stay | sitting areas | visual field, visual impressions | walking areas and chance to listen | playgrounds and areas for exercise | Buildings and space at a human scale | space to feel the positive aspects of climate | positive sensory influence-good design, materials, fine views |
| **Physical setting / Spatial practices** | horse powered coaches at low speed for sight seeing | high police density for security | historic setting, no cars, no possibilities for open cooking | pedestrian area | rest areas and space for pic-nic | benches and green available | view is guided by entrance and the adjacent streets | vast and generous areas with space to rest and listen | historic setting with limited possibilities | gallery and shops with impressioning cultural heritage | galleries for shadowy walking and protection from rain and cold | historic setting with imperial character and views to satisfy the eye. |
| **Meaning and significance / Representation of space** | defined traffic and walking areas | police station in the middle of the square | covered alleys and natural ventilation due to the size of the square | structurally separated walking and driving tracks | designed areas for rest and communication | urban furniture available in addition to fountains and walled enclosures | structured space with vast spatial impression | public space with green curtains and sounds of spring water to stay and listen | green as playground but historic innercity setting | human scale respected with surrounding historic buildings | air movement generous due to the ample urban square, but with the possiblity to find protected retreats | beautiful historic palace, Mosque with fabulous ceramic surfaces and rich colors |
| **Activity / spaces of representation** | car free area for religious gatherings | traditionally in society there is a low criminality rate | Myths and cleaning are of high impact in islamic religion | ritual space for processions | rest areas connected to the ritual places with reserved fore-places | benches available along the facades and in front of the religious monuments | Symbolic representationof teh sovereign and the religious monuments with materials and colours | the call of the muezzin and water render the square a rich source of relaxing and prayer zone | movement of children mostly on the paved areas as for the greens are recreational spaces | symbolic increase of the buildings surrounding the square by perspective trompe oeuil and increase of the columns of the palace terrace | Monuments and historic settings respecting the climatic zone, mildening sun and weather | sensible and generous urbanistic setting, connecting the different epochs of urban development in Isfahan. |

**Table 1 Imam Square, Isfahan, Structural Elements, Horizontal and Vertical Comparison**

# Toopkhaneh Square, Tehran

Toopkhaneh (Imam Khomeini) square as the main square in the city centre is located between the border of the old and the new city. The length side of this rectangular shaped square is east-west oriented with a ratio of one to two. Six streets are connected to the square of which to this day neither number nor location have changed. The streets which derived from the square are symmetric to the axis of the rectangle. Since its formation the Toopkhaneh square has been subject to three historical periods. The life of the square at any period points out the role and performance, the status and the identity of the city.
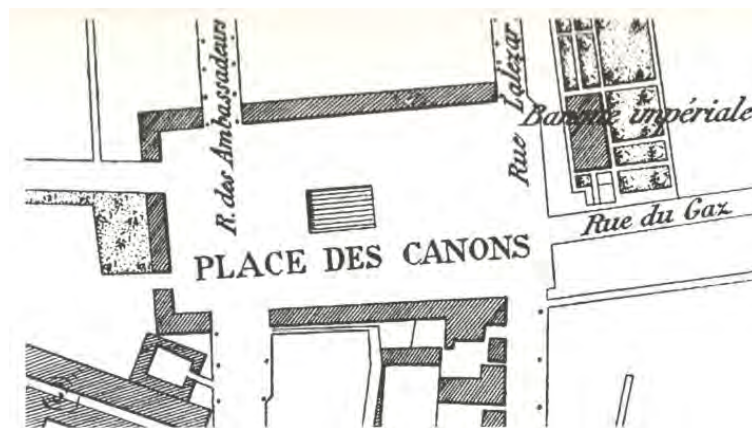


**Figure 10 Toopkhaneh Square Case Study Tehran (Mohammadzadeh Mehr 2003)**

The first period encompasses the beginning of the formation of the square until the completion of its original form which coincided with the first development of Tehran in the Neseri Era. In this period after consolidation and stabilization of the main form of the square, the minor and topical changes concern the form, the structure, the performance and the function of the buildings around the square. The entire spatial character of the square is not fragmented and remains unchanged. The second period is coinciding with the change of the dynasty, changing of the past patterns, starting of a sense of modernization and thus change and transformation in Tehran city, which eventually leaded to the abolishment of previous structures of the square. The third period is the time that led to the complete transformation of the city and its past urban relationships (Mohammadzadeh Mehr 2003). The physical structure of the square with its values and functions is far from its earlier form. The loss of the cultural reliability of the historic urban texture led to a decrease in urban performance. In this period the square, lost its importance as a governmental square, the concentration of the major office buildings around and the function as a commercial square. The square became a traffic node, a terminal area, even though the

square is unable to fulfil this function. The coherence and coordination of the physical structure of the city and urban spaces are gradually torn apart and destroyed and the square has lost its symbolic elements. This is due to the decline of the urbanistic viewpoints of the gradual demise of the past culture that has been intensified in the absence of strict rules and clear criteria for determining the laws for new urban construction and planning in the city. In this view, the preservation of the cultural heritage of the past and its presence in building up the future is denied, because the essence of the ruling ideology favours new constructions. This place turned away from its comprehensive past urban identity and has lost its previous social and cultural identity. This is on the one hand due to the restructuring of the city as a result of the rapid development and movement in urban functions and a change of the centre of the city and on the other hand, caused by the migration of social groups that boost the credibility and reliability of the area from the old part in favour of the new development of the city. The lack of facilities and equipment creates unfavourable environment and thus this part of the city with the Toopkhaneh square has been converted to a place for trading services, wholesale facilities, warehouses, manufacturing and some for some administrative functions. The square has lost its identity connected to the shift of the city centre and due to the urban decay. The life of Toopkhaneh square can only be seen at a special time, when the wholesale service is offered.

**Figure 11 Toopkhaneh Square, Tehran in three Different Development Periods (Mohammadzadeh Mehr 2003)**

**Figure 12 Toopkhaneh Square, Tehran, Past and Present (Photo Javad Tahami, Mahdi Amiri)**

**Figure 13 Toopkhaneh Square, Tehran, Past and Present (Photo Borna Ghasemi)**

| | Safeguard | | | Contentment | | | | | | Pleasure | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | against traffic and accidents- safety | against criminality security | against unpleasant sensory influences | walking spaces | spaces to stand/ stay | sitting areas | visual field, visual impressions | walking areas and chance to listen | playgrounds and areas for exercise | Buildings and space at a human scale | space to feel the positive aspects of climate | positive sensory influence- good design, materials, fine views |
| **Physical setting / Spatial practices** | no protection or low speed for sight seeing | Security due to the presence of an administration building | bus terminal, high traffic pollution | no pedestrian area | no rest areas | a few benches available | chaotic impression | no defined walking area and noise pollution | non | no human scale | no protection | lots of negative sensory elements |
| **Meaning and significance / Representation of space** | - | - | - | undefined | undefined | undefined | undefined | undefined | undefined | undefined | undefined | undefined |
| **Activity / spaces of representation** | no pedesterian path for street crossing | - | - | undefined | undefined | undefined | undefined | undefined | undefined | undefined | undefined | undefined |

**Table 2 Toopkhaneh Square, Tehran, Structural Elements, Horizontal and Vertical Comparison**

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## Conclusion

The relationship of all three elements leads to a dynamic tension in space production. Each historic epoch produced the space which made their subsistence possible and left these as traces and signs of evolution. For public place, as we consider in our case the case studies, we consider the production of space in time and as a set of relations between objects and products. The two case studies exemplify in this research how the social relations of production and the power of the domination of the regulated space of the hegemonic force influenced these two public spaces.

The main issue for these two public spaces lies in the production of a social space influenced by the dominating political power. These spaces produce different social activities. These urban spaces are, according to Lefebvre social realities of relations and forms including possibilities and opportunities for social interaction. This symbiosis of the urban and the everyday life is the essence of the production of space, expressing the societal order by segregation or integration the ordering of society by intervention and control of the structure and form of public spaces with identity. This leads to the classification of the society with operating dominance by the meaning of space.

# Chapter Eight


## Results

## Introduction

In previous chapters after the statement of the problem and the quest for definitions, concepts and some of the most important general and specific characteristics of the identity in relation to the built environment as well as fundamentals, shaping factors and the process of the perception and cognition of the human made environment were investigated and discussed. In this chapter, as final conclusion general, experimental and empirical results, suggestions for further studies in this area and the results for the discipline and profession are presented.

## The results of the general survey

The initial point of this analysis was some of the most fundamental questions raised in the field of identity and by trying to respond to these question which has formed the central core of the subject of this research. Questions that have been raised and are repeated for greater attention are:

- What is the identity and what does that mean in relation to the built environment?

- To which of the human needs does identity respond to and what is the need and importance of the environmental identity?

- Which factors are involved in creating the identity of the urban environment and how are the processes and the mechanisms of its creation?

- What are the criteria for the recognition, assessment and evaluation of the identity of the urban environment?

Effective steps maybe taken on human intervention in the built environment and the promotion of favourable urban spaces if convincing answers will be found to the above-mentioned questions following the argument of this thesis.

The meaning of the identity is one of the few concepts for which there are different definitions and interpretations in different fields of knowledge, but in general by accepting any of these definitions the identity can be considered as a kind of relational framework. The relationship between those kinds of dualism that in the same alterity desire to be one and the same and to gather in a single source of unity. Identity is the result of the tension between binaries such as: quiddity and entity, objectivity and subjectivity, constant and variable, individual and collective, old and new, total and component, meaning and form, appearance and reality, unity and plurality, durability and change, stability and transformation, alterity (otherness) and individuality (uniqueness), sameness and dissimilarity, to be and to become, present and observer, first and last and finally self and non-self. In this meaning and relevance, even a lack of relationship can be considered as a kind of relationship, the relationship between self and non-self can be defined as a different kind of relationship. Hence to obtain identity, depends on the ratio, the quality, condition and the conformity in extension and adaptation between the parties. The faster and clearer the relationship and the communication is established the better the identity will be obtained. Based on this perception the identity of the built environment can be defined in terms of

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a relationship between individuals and the environment; culture as context, base and background made its establishment possible.

Due to the fact that this concept is belonging to both the human and the built environment, it can be taken into consideration as a human phenomenon. It can be assumed that the built environment like any other human manifestation is entitled to the specific identity or to its own identity which will gain from the "self" of its creator. On the other hand, the individual's relationship with the environment cannot be achieved unless there will be a communication and relation established between the self of the individual and the self of the environment. The true and substantive identity of each environment achieves its meaning in communication and symbolic interaction of the self of the individuals of the society which the environment reflects. In fact, the true identity of the environment is the self that is formed in the interaction and mutual connection of the selves of its users. Therefore, common features can be seen among the individuals' self which becomes part of the identity of the environment. This common part can be called social or collective identity. Indeed, the identity of the environment has its own dedicated and specific part for each person as well as a common part of the identity of the individuals. Through this collective identity the interaction between the individuum in relation with the environment is being established.

Following the discussion above, the built environment should express the collective and common self of the individuals. If the self of the environment is close to the self of the individuum, his close relationship, feeling and sense of belonging to the environment will be stronger, and if the self of the environment is away from the self of the individuum, the relationship and communication between individuals will be lessened. The built environment cannot act as a linking factor between them. Therefore, the identity of the built environment is defined as an expression of the collective self of the environment.

Therefore, according to the multiplicity of selves that exists in society, the collective-self and the occasions that bind people together should be expressed through the environment. If the designer of an environment does not have the opportunity to learn about these occasions, the resulting environment will not be able to communicate with people. In other words, a given person not only has a sensitive perception of an environment, he is also in search of his own reflection in that environment.

Identity of the environment should reflect various aspects in order to act as a communicative factor in human life. One of the most important aspects of the identity of the built environment is its collective aspect. Hence, the individuals should become familiar with the place identity and the identity of the built environment should be the communication and linking factor between the individuals. Another aspect of the identity of the environment is to be common, general and at the same time specific. The place identity emanates once the natural, logical communication and interaction is established between one individuum and the environment. This communication, interaction, relationship and sense of belonging will not emanate unless the individuum is apt for a deep understanding and recognition of the environment and able to perceive the distinction to other environments. The individuum should know when and how to express an appropriate response to the action needed in that environment. In fact, the place identity refers to the features of the environment that in different conditions would provide the ability of distinction.

Urbanization seeks mechanisms through which the built environment will meet the needs of its habitants. In preparation of many projects, needs that has been of interest to planners are of a physiological and safety needs. Based on the theoretical and basic subjects of psychology, it is essential for the individual's psychic health to meet all the human needs as an entity and as a set of motivation and intensity. In fact, the settlement which is designed regardless of taking into consideration to meet human needs such as the sense of belonging, self-esteem, aesthetic and self-actualization, cannot be considered as a desirable, successful and motivating place.

Since the identity of the environment is not among the basic needs (primary needs), but belongs to the secondary needs (superior needs), therefore its fulfilment is not only palpable and visual. The mental and spiritual satisfaction which have far greater importance than material satisfaction should also be taken into consideration.

According to the classification of human needs in three levels of behavioral, the emotional and the cognitive needs identity is considered as a factor which in some way is associated with all human needs.

As an answer to the question which factors are involved in creating identity for the urban environment the authentication of the identity, especially the identity of the built environment is not possible in vacuity but in the cultural context that surrounds the individuum.

Thus, the discussion about the identity of the place focuses on three important and determining factors: the individuum, the environment and the culture. In fact, the city and the urban spaces are the result of the interaction between the three factors in the context of time and place. Their role and impact in shaping urban spaces in all areas and of all times is not of the same form and shape, but due to the socio-economic impacts of each period and the variety of the environmental fields, it differs from region to region and from period to period. It is due to the regional differences and characteristics of different time periods that different identities of the city and the public places have been shaped over history. As many factors are involved in the formation of urban spaces, several factors are effective in the identity as well, which is concerned with the nature of urban spaces. The authentication and creation of the identity takes place in the process of the conformity or in relation to a source or to an essence, an object, a thing or a person which became mental, an objective which became subjective, a thing or a person in past times and in other places that are related to him.

The conformity between the built environment and our understanding of the environment means, the perceiver approves the exclusivity and uniqueness of the environment, it has in other words dignity and is not other than itself, compared to other environments it is distinctive as well.

In the interaction of the individuum with the environment, information that interferes in the perception of the identity of the environment is derived from two major sources. First the sensory information which is received from the environment through sensory organs, second the information is stored and archived in the memory. This information includes a wide range of individual and real experiences that one has encountered during his life ae well as experiences of the collective mental memories of his nation, the "collective unconscious" according to Jung that is called *culture*.

The degree of enjoyment and access to the two afore mentioned sources of information differs according to societies and cultures. In societies with history and ancient civilization, the individuum has broader and richer access to the accumulated mental and cognitive information of secondary source. In modern society, despite the lack and limited information or knowledge of secondary source, perceived and sensed information from the environment, the primary source of information is more important for an understanding of this processes. Therefore, in the perception of the identity of the built environment in

such a society, the cognitive approach is the starting and the initial point for dealing with the perception of the identity of the built environment.

Since the chosen and perceived sensory information from the environment are effectively involved in the cognitive capital of the individual, in a society with a rich and extensive cognitive capital, the perceived information from the environment, is strongly influenced by the cognitive information.

In examining the perception of the identity of the environment in the iraniansociety, due to the rich history and the inestimable capital as well as the effect of this accumulated information in the perception of the sensory information of the environment, we contemplated it from the cognitive perspective.

In our society people attribute more meaning to the environment than they obtain or receive of it. Therefore, the starting point in the study of the perception of the identity of public places is the cognitive attitude.

Finally, concerning the criteria for evaluation and assessment of the identity of the urban places, the literature analysis pointed out which aspects are important in place identity. This refers to the belonging to particular social groups, social relations, political activities, leisure, historical background, place of birth, the duration of stay in a place, the ownership of a land or apartment, a sense of rootedness and the quality of the environment.

In addition, the role of social relations in the formation and growth of personal identity in general and local identity in particular is also accepted. The seclusion without contact to the others is considered as a factor of weakness in establishing the emotional bond to a place and only in respect to social communication this criterion gains importance in relation to the place identity.

The findings suggest that the formation and the growth of place identity, is probably not the only product of social experiences but often refers to the importance of the factor of time. This means that the communication with the social and physical environments grows stronger by the increase of the length of the stay. The duration of the stay is seen as a decisive factor for the formation and growth of the identity, maintains the compatibility and the closeness to a place.

Environmental characteristics, such as smells and sounds have a strong impact on the place identity. If these features are beyond a certain limit they can lead to the loss of the

feeling of closeness to a place. Even cleanness and neatness of a place will be a significant basis for the growth or strengthening of a sense of rootedness.

The question which factor or factors led to the formation of a desirable, enriched and provocative urban place, leads to the fact that a desirable urban place needs to meet numerous environmental qualities, which can be integrated and combined in the form of elements of a sense of place that are activities, meaning and physical features. Without interaction between these elements and previous experiences, urban places are becoming gradually emptied of life, are inert and inanimate, dull and monotonous. Without activities, urban places cannot have city attributes and without cultural associations, legibility and imageability the environment will not become significant and will not bear any meaning for the individuals. Therefore, the identity of a place is rooted in the form of relations that bind an individuum to the environment that he is in associated with. The environment is not only the physical environment and these relations are including references to the past, the present and the future.

## General Aspects

**Answering to Hypothesis**

In the framework of theoretical findings, the appropriate response to hypothesis of the research will be explained in order to approve or disapprove them.

- It seems that the identity as a form of meaning, is a comparative category (non-absolute) and can be analyzed and evaluated by degree and level from weak to strong and low to high.

Existence of an object means an empirical state of persistence independent of any presence, whereas being is defined as encompassing objective and subjective aspects from reality and their existence. Furthermore, the term quiddity means the "whatness" or "thisness" of an object describing its essence, the properties that a person has in common with others of its kind, and finally the identity is defined as the distinct and distinguished nature, as something which distinguishes someone or something from other features or categories.

This leads to the conclusion that whatever follows to its whatness or who it is, thisness, in the ratio of the recognition of its quiddity, its identity may also be perceived and authenticated. Thus, it can be claimed that terms such as "this object, this building, that neighborhood is lacking in identity", as an absolute and dogmatic approach, due to the realization of their objectively and external existence and recognition of their nature and quiddity, is not the right approach to the issue of the identity. Since in the process of perception and recognition, the identity of an object is to be established in relation to the conformity rate of the objective tangible being and the subjective perceptible being.

Moreover, the perception of the meaning is implemented in the terms of its hierarchy, as a form of meaning as well as a comparative category, the identity is not exempt of this principle and is perceived, authenticated, classified and evaluated in accordance to the quality and the extent of the interaction between the individual and the environment - the perceiver and the perceived - as well as the levels ranging from the functional to the normative-valued identity. It follows that the identity appears to be a comparative concept that can be analyzed and evaluated in the range and degree from weak to strong and low to high. However, given the relative nature of the identity, some of the factors or issues, mainly in relation to other factors and related to the importance of showing more preference.

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- It seems that in the initial levels of identity, the authentication of any place is depending on the quality, multiplicity and diversity of the spatial elements and physical factors that are shaping the place and at the final level of identity the sense of place is depending on the extent of how urban places reflect the selves.

Environment is the ground and communicative, relational factor between people. The individual does not experience the environment independent from the self. The self is not independent from the environment and the collective self and it is in fact formed through the communicative and the symbolic interaction with the others and the environment. The collective self is a common feature that is forming a part of people's character in interaction with each other and the environment. In other words, communication and interaction between the people is established through the collective self. The interaction and the sense of belonging to the environment will be enhanced if the reflective self of the environment is close to the individual self.

The low-level or instrumental level of identity, such as a sense of direction and orientation, among the components of the sense of place is related to the physical features. This is in fact the quest for a determined objectivity in order to a compliance with the mentality - recalled and summoned from the levels of understanding and perception - of the individual. In this stage there is no intervention of the high levels of meaning.

In the normative-valued levels of the identity, such as the sense of belonging, collective and personal memories, events, a familiarity with the environment, and all that maybe mentioned among the elements of the sense of place is in its semantic dimensions. The activities and the physical features are objectifying the meaning of the environment. The meaning that its image exists in the collective memory of the observers of the environment is found in the essence of the environment.

In fact, the perception of the identity of the environment becomes possible through the reflection of the collective self in general and of the collective memory in particular, in the environment.

- It seems that some urban areas with structural weaknesses have a strong sense-of-place-identity.

The case studies originally had the most outstanding sense-of-place-identity. Furthermore, the criteria for the case studies are more intensely linking to the activity and the meaning and less to the physical features. However, what is at the origin of strong identity

is present at the level beyond the structure and the visible functions. It lays at the hidden level which is meaning and which is the proof of this hypothesis.

- It seems that in the process of the authentication and recognition of the identity of public place, the role and impact of the activities and the semantic aspects is more important than the physical aspects.

The analysis of the results of the empirical research proves that activities and semantic elements compared to physical features have played a significant role in obtaining a recognition and distinctive identity of a public place.

To sum up the various topics that have been studied here, to define the identity, it may be said that the "self" is the core and the essence of the identity. In relation to the built environment, the identity is the collective self of the environment and the identity of the built environment is the reflection and the image of the collective self of the society.

## Conclusion

In an environment of perceptual experiences, the individual is not just an observer but a part of the built environment. The urban development in Iran is not based on converging interventions with the aim of making the collective identity closer to the reflective identity of the environment and of strengthening and improving the sense of belonging by strengthening the identity of the place. In some cases, still some kind of authoritarian urban development without participation of the citizens influences the decisions and realizations with the loss of identity of the urban spaces. The goal would be the strengthening of the public participation for the development of urban spaces with the aim to create desirable and legible urban spaces with identity.

Using the criteria and indicators of this study in evaluation of the identity of public places will lead to the creation of public spaces with dignity and distinctive Identity. The recognition of the areas and spaces with strong or weak identity and the achievement of the factors and structural elements giving and taking away the identity to a place strengthens the public spaces with a weak identity.

The conclusion of the research shows that the public spaces are depending on the people who can feel the mutual coexistence in that space and generate social networks. Public places should be filled with activity and the historic setting gives the background for public life and social activities. Social behavior and cultural background are forming elements of spaces and define the mental image of this spaces. The spatial schemata has been lost and cultural-physical elements have not the potential of defining an identity of space.

In order to deepen the research of the issue of the identity further research themes are:

- The studying of the details of the elements of the sense of place (the physical character and the meaning and activity) in the areas that have stronger or weaker identity to discover and identify the factors, the elements and the motives of identity, whether positive or negative, and their use in similar situations.

- The use of motives and elements of the positive aspects of the identity of the area with a strong identity in the area with weak identity or in case of the identity crisis to create an urban place with a stronger identity, legible, desirable, memorable, meeting the needs of security, the sense of belonging and distinguished, distinctive identity.

- The extension of this experience to different cities in the country with attention to the different and diverse cultural, social and climate backgrounds. The commonalities and differences of the identity of the city in the Iranian culture will lead to develop common criteria and indicators of the identity at the scale of the Iranian cities and specific criteria and autochthon indicators of the identity of the cities with the background of this particular culture.

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