

Resilience as an Experience: What Makes a Neighborhood Home? (Exploring a Community's Lived Experience of Oudladjan Historic District)*

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ABSTRACT

In the past, resilience, as a concept, was mostly limited to post-crisis physical measures in the event of large-scale catastrophes. But today, it is believed that resilience should be built step by step in the scale of urban places to gradually complete the whole picture of a resilient city or country. But, according to the researcher's studies on the literature, building a resilient place has its own set of requirements in three physical, sociocultural and mental categories. Among these requirements, people's mentality about where they live is considered the most important one for shaping a resilient place. These are the qualities that make a place challenged with all kinds of physical and sociocultural adversities, home. As the literature puts it, sense of belonging to the place, and sense of place are the two mental qualities contributing to a resilient place. This research attempted to examine these factors in one of the neighborhoods of Oudladjan historic district where despite challenging with an array of physical and sociocultural problems on an everyday basis, some old residents still consider it their home. Exploring these people's mindset by gathering and analyzing their lived experience of this neighborhood, it is found that there are other mental factors contributing to this community's resilience besides the two mentioned ones. This research is conducted to answer a longstanding question of dealing with Oudladjan historic area where has not been quite successful putting behind an everyday aggravating crisis challenging it for about 30 years, despite all management, planning, and design attempts. Besides, our indigenous body of literature has not pointed out resilient place and its requirements very eagerly. So, it is important to explore this subject and provide appropriate grounds for this kind of research.

Keywords: Resilience, Place, Community, Lived Experience.

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1. INTRODUCTION

Resilience is rooted in the Latin word “resi_lire” which means spring back (Amico & Curra, 2014, p. 182). It is told that the word was first used by the physical scientists to describe the materials’ resistance to external shocks (Davoudi, 2012, p. 300). It was in the 1960s, along with the advent of the system thinking that the whole concept entered the field of ecology (Pickett, McGrath Cadenasso, & Felson, 2014, p. 147; Folke, 2006, p. 254). In 1976, the concept was far more developed by a Canadian ecologist, Crawford Stanley Holling (Seeliger & Turok, 2014, p. 186). And from that date onwards, the discussion around the meaning of resilience has been continued (Davoudi, 2012, p. 302; Pickett, McGrath Cadenasso, & Felson, 2014, p. 146).

The recent definition of resilience states that it is a type of experience, a set of qualities, a state of mind, that attaches people to a neighborhood, despite its special kind of adversities (Goldstein, Taufen Wessels, Lejano, & Butler, 2013, p. 4). That is, even if a certain neighborhood suffers from grave physical and sociocultural problems, its residents would perceive there as their home because of the special mental qualities provoked in them by experiencing that place and it would be unbearable for them to abandon it (Ross & Berkes, 2012, p. 10). These qualities are different in each locale and depend on people, their backgrounds and experiences, and the urban environment itself. But it is undeniable that knowing them can be imperative

to understand the potentials of a place and build its individual version of resilience (Goldstein, Taufen Wessels, Lejano, & Butler, 2013, p. 4; Coaffee, 2013, p. 333; Walsh_Dilley & Walford, 2015, p. 173).

Different research has been carried out in the last 10 years to show the exact physical, sociocultural and mental qualities promoting resilience in an urban place. This research provided a conceptual framework for studying and analyzing all of these previous attempts to define resilience in a place. As shown later in this framework, due to the existing literature, sense of belonging to the place, and sense of place are the two mental qualities having an important role in promoting resilience in a place. This research aims to examine and if possible, complement, these factors by using this framework in one of the neighborhoods of Oudladjan historic district challenging with an array of physical and sociocultural problems, but still providing a home for its old resident (Fig. 2).

Today, the definition of resilience is suggested as follows:

“The ability of complex socio-ecological systems to change, adapt, and transform in response to stresses and strains (Davoudi, 2012, p. 302).”

In this approach, Resilience is believed to be one of the prescribed remedies for coping with a state of continuous uncertainty and change (Mehmood, 2015, p. 407). The interest in the idea is rooted in its promise for a capacity to face every stress and threat, even if unpredictable, to withstand them and rise again (Satterthwaite, 2013, p. 381).

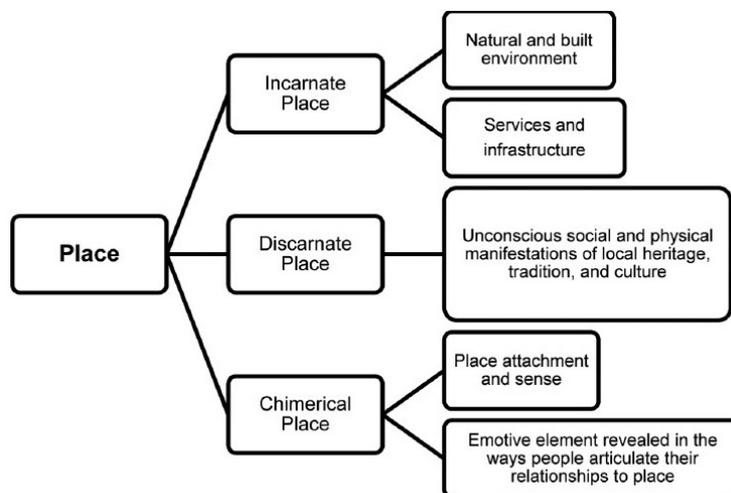


Fig. 1. Dimensions of the Place System
(Lyon, 2014)

2. RESILIENCE AND PLACE

The meaning of urban resilience is constructed based on its general understanding of change. It supports this belief that in an ever-changing world, this concept should acknowledge an array of various critical situations in different scales (Coaffee, 2013, p. 333). It can be said that this point of view made it possible to use resilience more practically in an urban

context by paying attention to small gradual changes (Satterthwaite, 2013, p. 390), and strengthened this belief that resilience starts at the scale of a place (Coaffee, 2013, p. 333). Moreover, urban communities became the main focus of this concept’s attention, and their perception and expectation of a place gained an important role in achieving resilience (Ross & Berkes, 2014, p. 789).

However, nowadays there is a controversy about the specific factors of a place that can promote resilience. In terms of the aspect of resilience, a place is a small local scale system within a larger urban system (Mehmood, 2015, p. 10). A place can be adjustable, transformable, and resilient and help improve the resilience of the whole urban system (Mehmood, 2015, p. 7). The place itself, can be divided into three smaller subsystems, which can contribute to its resilience: 1. Incarnate place consists of the physical assets of the place; 2. Discarnate place is simply the sociocultural characteristics of a place; and 3. Chimerical place is people's experience or understanding of the place which appears in a person's articulation of his sentiments and point of view about a place¹ (Lyon, 2014, p. 1011). So, it can be concluded that together, incarnate and discarnate places are the existing environmental circumstances, and the chimerical place is people's understanding of that environment, which can only be detectable from people's lived experience in each locale and their articulation or narrative of a place. The environment and people's lived experience of it are the two sides of an equilibrium. In other words, there is always a direct relationship between place and its residents' lived experiences and a resilient place definitely goes along with people's mentality (Vale & Campanella, 2005, p. 31). So, the resilience of each place is woven from the experience of it.

Therefore, there are some people who give us the key data for implementing resilience in a specific place. So, resilience becomes more made of experience rather than physical forms. Resilience becomes envisioning a kind of change that nurtures communities here and now, without tearing them apart from what they know and conceive. This type of visioning process comes to life through these communities' narratives. In this form, resilience is not simply the capacity for change, but "an ability to adapt without losing qualities such as culture, community ties, local traditions or any other ties that make a place home (Goldstein, Taufen Wessels, Lejano, & Butler, 2013, p. 5)", and it is only the people in each place that can tell you what makes it their hom.

3. METHODOLOGY

In the first step, this research has used qualitative content analysis for exploring the scholars' ideas on the main factors of a resilient place. The goal was to establish a basic conceptual framework for a resilient place, i.e. a local scale environment formed with specific elements promoting resilience (Fig. 2). The articles were analyzed and related meaning units were categorized into various themes. The final themes were used to build a framework presented in the research (Fig. 3).

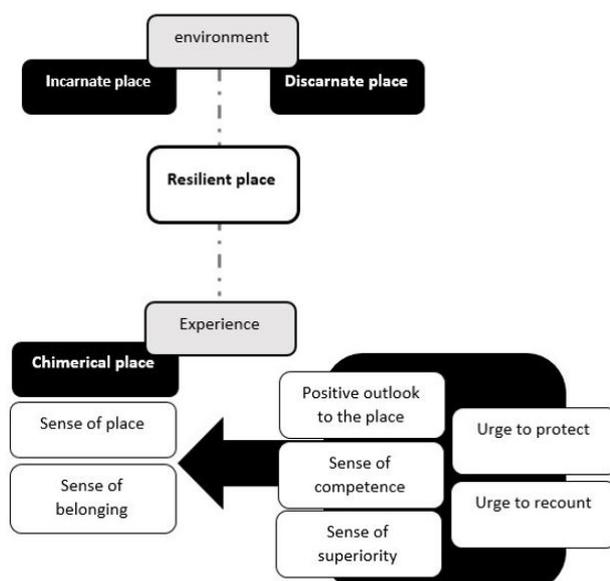
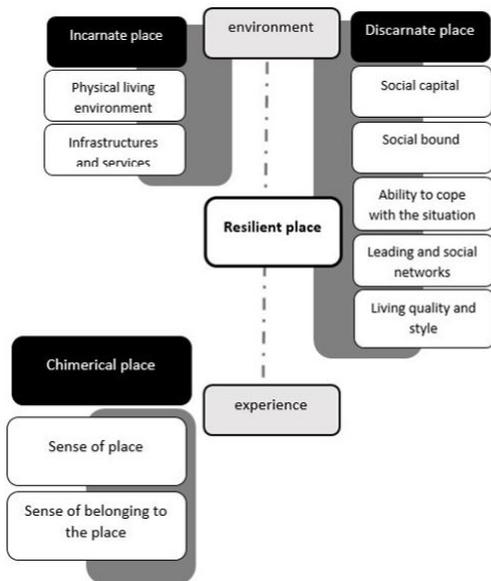


Fig. 2. A Base Conceptual Framework for a Resilient Place **Fig. 3. A Conceptual Framework for a Resilient Place**

And then, the research was continued with exploring the old residents' lived experience of one of the historical districts of Tehran, i.e. Oudladjan district, which suffers from intense physical decay and social disintegration, goes through a long period of transformation, and is left alone with a catastrophic situation according to many official documents compiled and published during these years² and the researcher's observations of the place. The research has tried to complete the foretold basic framework by unveiling these people's

reasons for staying and living in this area despite all of its adversities and go a step further to explain the mental aspects of resilience. As understanding the communities' mentality and their lived experiences requires using qualitative methods (Van Manen, 2016, p. 4; Creswell, 2007, p. 17), this part of the research was conducted using phenomenology as a method for providing and analyzing the narrative of the communities' lived experience of Oudladjan historic district.

The area is almost empty of its original residents, so it was nearly virtually impossible to identify the members of the society the researcher wished to sample. There was no clear statistical data on this community to sample from. The desired sample group was among a community who did not trust the researcher due to their past unfortunate experiences. Some people in the area were involved in different kinds of criminal activities, including drug dealing which made it hard to randomly contact anybody available. There are numerous warehouses and industrial units in the area that are registered as residential units by the municipality. So, it would be very time consuming to carry on door-to-door research. As a result, just like any other hidden population, which are hard to recognize, Snowball sampling has been used as a recruitment method. As samples are contacted through friends and neighbors they are likely to be composed of a friend network. So, they might not be representative of the whole focus group. But, for promoting the eligibility criteria of the research, the maximum diversity of the samples was central to choosing them. Finally, seven different in-depth interviews and one discussion group were organized. Some other contacts were made but they appeared to have nothing to add to the already obtained data (theoretical saturation). The discussion group was held once and took 4 hours, with a short break in between. Not having a community center or a place in that form, the researcher had to host the session in one of the buildings belonging to the heritage ministry and couldn't organize another one.

4. CASE STUDY

This research has been undertaken among a community living in the northwest of Oudladjan located in district 12. The district with around 1600 H square area, is located nearly in the heart of Tehran. It is the original birthplace of this city and covers around three-quarter of its historical area. But unfortunately, around one-third of the district is exposed to an increasing decay process according to many official documents explaining its status quo⁴, and the researcher's observations. Oudladjan is one of the old neighborhoods in the area which is challenged by this problem, although it contains a rich stock of historical buildings and urban spaces, such as Imamzade Yahya passage and bazar. Infield observations and documents demonstrate that first, this district has lost an important part of its physical assets, and second, it is faced with a serious sociocultural disintegration. Holling explains that these kinds of urban fabrics that their residents have started to leave them and the instability of the population caused them a sociocultural disfigurement, are in the final stage of total shattering. They are also most apt for using their potentials which can shape their future. In other words, these urban areas which are in

a transient phase and ready for an alternative future, are experiencing the maximum limit of resilience before falling apart altogether. So, any extra pressure will make them collapse and their future is surrounded by ambiguity (Davoudi, 2012, p. 303; Ross & Berkes, 2012, p. 10).

But a few old residents (living over 30 years in the area) are still grabbing hold of their homes and are not persuaded to leave their neighborhood yet. So, one is faced with a dwindling community who have lost everything (in the sense of incarnate and discarnate place assets) during the changing situation of their neighborhood and are still reluctant to abandon it. Hence, it seems that there are some qualities that attach some people to this neighborhood and they still consider this area as their home. The question is what key elements make this place their home, and what their unique experience (chimerical place) of their neighborhood that attaches them so close to this area. These qualities are surely the mental materials that promote resilience in a chimerical place. It is hoped that by understanding these people's experience of living in this neighborhood, these qualities would be captured and used as a base for the area's resilient future.

5. RESULTS AND DISCUSSION

The in-depth interviews with individuals and in a discussion group have been used to direct a narrative description of the lived experience of the neighborhood. The narrative is in pursuit of people's reasons for considering the neighborhood as their home and not abandoning it.

In these interviews, the respondents were asked to articulate their experience of living in the neighborhood and they have been given the chance to talk about any big or little event related to this experience. An expansive set of narratives and scattered events were gathered from these people's lives in the neighborhood. Among them, those having a degree of transferability were chosen by the researcher.

Then, these chosen experiences and events were listed in the following analytical table in four steps by the researcher. First, the narratives were condensed into many specific meaning units. Some examples of these meaning units can be seen in the following table. Second, these units were arranged in 16 categories. Third, the categories were gathered under 7 different themes (two of the themes, sense of place and belonging mentioned in the primary conceptual framework were omitted due to the article's length limitations and only the newly discovered themes came in the following table. But the evidence showed that they should remain as contributing factors to a resilient chimerical place). Each theme is in pursuit of experiencing a specific quality that made the neighborhood home. The themes were used to complete the conceptual framework.

Table 1. Lived Experience Narratives Analysis

| Meaning Units | Categories | Themes |
|--|--|---|
| <p>These people have affection for this neighborhood more than others</p> <p>Locals have experienced the way of living here. They have sympathy for each other and where they live. Strangers wouldn't know our situation</p> <p>People have learned our social traditions over the years</p> <p>Each of these people will step up to improve the situation</p> <p>...</p> | <p>Believing in neighbors' potentials</p> | <p>Positive outlook to the place's future</p> |
| <p>This neighborhood has over 400 years of historical background</p> <p>The neighborhood should remain for the history</p> <p>The first important buildings were constructed here. No other neighborhood has this many beautiful buildings</p> <p>...</p> | <p>Believing that the neighborhood is valuable</p> | |
| <p>The neighborhood can easily surpass Niavaran or Gheytharie</p> <p>My children will definitely come back here if the situation gets better</p> <p>One day, people will compete to come and live here</p> <p>...</p> | <p>Believing that the neighborhood can be revived and headed to a great future</p> | |
| <p>Everybody knew my father, they still know my family</p> <p>As I walk down the street at least 20 people say hi to me</p> <p>It is here that people will really mourn me. I am a nobody anywhere else</p> <p>...</p> | <p>Receiving social validity</p> | <p>Being used to receive Special treatment (sense of superiority)</p> |
| <p>People always listen to me</p> <p>My credit comes from these people</p> <p>I know every detail of every person's problems here</p> <p>I am the only one who can negotiate with bazaar because they treat me differently</p> <p>I am the people's trustee. They want me to have an eye on their family when they are off to travel</p> <p>...</p> | <p>Feeling like an insider</p> | |
| <p>I have always known every little conflict or event in here</p> <p>I have seen every event that is now developed as a film first hand</p> <p>...</p> | <p>Being involved in the events of the neighborhood</p> | |
| <p>People trust me with solving their problems</p> <p>They come to me to arrange celebrations and mourning</p> <p>My house is always full of people who want help or consultation</p> <p>...</p> | <p>Being consulted by the neighbors</p> | |

| Meaning Units | Categories | Themes |
|--|--|--|
| I have talked to the Jews to sell their synagogue to the municipality | Being capable of mediating between the residents and the authorities | Believing in being effective (sense of competence) |
| The shopkeepers gave me about 150 million Tomans to rebuild Ziadolle mosque | | |
| I invited the mayor and the chief constable to my house to share people's problems | | |
| I help the authorities where I can able to fix the problems | | |
| I told the municipality that I can gather money from bazaar to help revive the area | Willing to intervene in the decision-making process about the neighborhood | |
| ... | | |
| We should be asked about what we think of our neighborhood | | |
| I have suggestions to solve these problems | | |
| I often go to the municipality to share my opinions | Considering oneself responsible for the neighborhood | |
| ... | | |
| I feel a burden. I cannot leave this neighborhood alone | | |
| Nobody comes to rescue; I am the one who solves people's problems | | |
| I have experience, I know things, I have promised myself to help this neighborhood in any possible way | Having a vivid and firsthand memory of the neighborhood's golden period | Urge to recount |
| I have never waited for others to do something for this neighborhood | | |
| ... | | |
| We had a great past | | |
| All of Tehran was a ruin and here we had everything | Being an alive witness of the neighborhood | |
| This neighborhood included the main commuting routs of the city | | |
| I have written down every job in the neighborhood. They were as many as the careers in a whole city | | |
| I have seen lots of prominent artists and politicians living and performing in here | | |
| ... | Being an alive witness of the neighborhood | |
| People shouldn't go to others for knowing this neighborhood | | |
| After all these adversities they didn't even remember that we can explain our situation | | |
| The media changes what really happened here, I know the exact story | | |
| I will stay here to explain the neighborhoods history to interested students or tourists | | |
| If I leave here everybody will forget the neighborhood | | |
| Nobody can know the facts about this neighborhood if I'm gone | | |
| ... | | |

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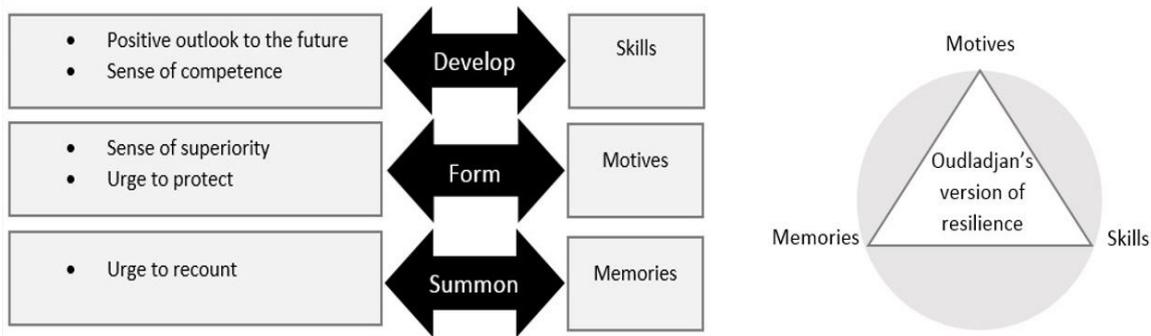


Fig. 4. Components of Chimerical Resilience in Oudladjan, Divided Up with Lynch's Three Mental Factors of a Place's Permanence

6.1. Skills

6.1.1. Positive Outlook to the Future

It seems that this theme is not separated from the history of the neighborhood's transformation. The respondents often started to explain their vision of the neighborhood by criticizing the top-down process of managing the area. They believed that they have never been asked about what they think and want during all the years living in the area. Mr. M insisted

"Nobody has ever come to ask us about our situation. I went to the Municipality, Endowment organization and Miras myself. But nobody listened to what I had to tell. Municipality just wants to deal with everything in its own way. It never wanted to negotiate with people on a solution to the problems."

On the other hand, they believed the decay process of their neighborhood has always been progressive and the physical condition of the area has not been any better in a tangible way during these years. Mr. Z put it in an interesting way

"The story of this neighborhood is just like the story of Tuba. A woman so beautiful no carriage could pass by her. But she had a hard life. You should have seen her those last days. She just limped around the streets. Nothing was left of her."

Therefore, it seems people have built an image of their home shattering forever, and nobody has helped to improve the situation, as Mr. A sadly repeats "There will be no survivor".

As history shows, residents reacted in two ways to this mindset built upon the aggravating situation of the neighborhood. Some couldn't bear the adversities and left and some stayed despite every challenge they faced with, and as their interviews about their neighborhood reveal their fear turned into resistance towards losing everything they know as their home and changed their view about the incarnate and discarnate places (existing situation of the area).

"This neighborhood is the heart of Tehran. We don't have anywhere in this city that can keep up with it. Only if we could get some help to fix it up a little bit, the lands' prices would go through the roof. Everybody would be competing to live here. It would be even

better than Gheytarie."

The interviews are ripe with all kinds of optimistic statements about the future. It seems that this different point of view can only be developed because these residents are equipped with a specific skill; a special mental capacity for creativity. As Lebel³(2006) believes this capacity is based on preferences and perceptions of the potentials and limitations of one's living environment. So, it can be said that it's all about what they prefer to believe as the potentials and challenges of their neighborhood. In other words, it's not about what they see, it's about what they imagine. "You know; my eyes are half-blind. I can barely see my feet as I look down. But I have a pair of good legs. I open the door and stand there just listening to the streets' voices and imagine them as I wish."

This is a kind of mental skill that gives them the strength to resist and gives the place a second chance to live on in their minds. They have a mental capacity for imagining change and an alternative future. This gives them hope and the will to still consider the neighborhood home.

6.1.2. Sense of Competence

As the respondents talked about their abilities to promote the area's condition, they insisted on referring to the urban management's incapability of meeting the needs of the neighborhood. As Mr. M remembered:

"There was a house in this alley with two plaster pillars as its entrance. Miras told the owner that he can renovate the house but cannot touch the pillars. But as they started digging up the site, suddenly, municipality gave them a two-meter setback. As a result, a new house was built in front of a stranded entrance good for nothing. One day I woke up and I realized that the entrance has vanished. That is the story of this neighborhood. Miras and municipality cannot do any good. They just ruin and go away."

The residents directly stated that the urban authorities' incapability of meeting the very first needs of the neighborhood, such as waste management, traffic organization or provision of appropriate public spaces, caused them to sense a weakness in the authorities' legitimacy, and it made it clear that they have no other way but using every tool in their disposal to answer to their necessities or leave the area. So, it can be said that

the remaining ones are those who developed their skills through these years of urban management shortcomings. This situation may even have formed a kind of wrong belief in them that they can cope with every challenge involving the area.

“People come to me and I always solve their problems in my way. In fact, police and municipality need my help for managing the neighborhood”

This feeling mounts as they gain people’s trust and the groups ready to help them achieve their goals for the neighborhood to the point that they believe, they have the most appropriate answer due to their experience of the place.

“if the municipality does as I say everything in this area would be alright. I know my plan with every detail and I can implement it.”

This mental power gives them the idea that they are effective, and their will is the source of change. Feeling this powerful and confident for changing the situation can result in seeing the neighborhood and its potentials in a different light, promoting their mental strength which can be a powerful base for a resilient chimerical place.

6.2. Motives

6.2.1. Sense of Superiority

In this research, nearly all of the respondents were born in the area. They are known by their family names and in some cases, their fathers’ good deeds. So, as they explained, they have always perceived the neighborhood as an ancestral home or even their next of kin. Moreover, because of the elderly patriarch system organizing many of the communities’ relationships traditionally, they feel like they set norms in their community for others to follow.

“People look up to me. I feel like I can never leave them in despair. I have always pledged my family’s credit for this neighborhood. My door is open to everyone. Everybody trust me with their dearest possessions”

Experiencing this kind of superiority is almost impossible in any other context and it can turn into a motivation to consider the neighborhood home. Moreover, this kind of social validity stirs a kind of commitment in them which can support a chimerical resilient place.

6.2.2. Urge to Protect

The neighborhood is rich in all kinds of historical assets, that gives the residents a motivation to preserve and even profit from them. There are ones who see their memories in every bit of these buildings and losing them is so unbearable for them so that they even cling to the little memoirs they could keep from these buildings as a souvenir from the happy past days.

“There is a four-floor building near our house that is built in the place of an old one with a beautiful entrance covered by 40 by 40 tiles with Shahname paintings. The municipality permitted them to ruin the house. But

I couldn’t get over the fact that I can’t see those tiles again. I went there and I picked up some of them and kept them till now.”

Moreover, they believe measures taken by urban management in the neighborhood didn’t exactly help to conserve historical assets. They have seen enough failed attempts during these years for shaping a belief in them that the neighborhood would be destroyed forever in the hands of others if they give up on it.

“They destroyed the history and identity of the neighborhood. They permitted warehouses and industrial units to enter the area which shows they don’t care for here. They just want to profit and are easy to bribe. They are not honest or trustworthy.”

But this motivation has been buttressed by the recent activities in the neighborhood for reviving some of the historical buildings: “These old houses in this neighborhood are valuable. People come here, buy old buildings, and fix them up. Just like Mr. Mahmoodi who owns one of these properties. He spent a lot but is left with a hefty profit.”

Altogether, it seems that historical assets provide them with a kind of motivation to keep on considering the area as their home.

6.3. Memories

6.3.1. Urge to Recount

Oudladjan can be the hero of a story that Sandercock (2003) explains as a very old and repetitive form of a place’s narrative; “the lost golden days”. As she puts it, people who accompany this hero’s rise and fall can only get past their experience of this tragedy by recounting it. In this sense, it can be proposed that resilience in this neighborhood can essentially be a rhetoric device that is entangled with remembering and recounting, and brings forth a need for expression as the residents clearly voice this need in their interviews on many occasions. “Nobody has ever come to us asking about what happened to these people and neighborhood. Everybody wants to know about these houses and old buildings but nobody asks about the ones who live in them. We are forgotten. We should be asked about our lives here in this area.”

“There was a program on TV lately about here. But they questioned the shopkeepers about the neighborhood. They are good people but they are from Arak. They don’t know about here. They should have asked us. I called the broadcasting and told them we don’t need you but you should know what really happened here.” It seems that the residents need a kind of meaningful collective mourning for their beloved home that was delayed for many years. Some have lost their hopes for finally fulfilling this request and left, and some started to form a sort of social network for holding this ritual in the neighborhood. They started helping themselves get past their pain, and they were even able to help the ones who left in some cases. As they mentioned that this need to recount the past is so strong that compels the

stranded to come back to the neighborhood, looking for the old neighbors in each corner of the streets, and searching for this kind of catharsis. So, they keep calling these old neighbors and invite them to their gatherings. The researcher believes these collective memories and the possibility of sharing them only in this area can make the neighborhood home, so they can be a powerful component to a chimerical resilient place.

7. CONCLUSION

This study pointed out the main components of this neighborhood's version of chimerical resilience by analyzing the mindset of its old residents using phenomenological methods. Based on the resulting five themes, some important notes about this neighborhood can be discussed. These points are mostly shaped around the idea that there are many potentials in the residents' mindset about the area, which can contribute to promoting its resilience. But they are not fully taken advantage of right now.

As it was discussed under the title; "positive outlook to the future", the old residents of the neighborhood have a creative mindset due to their experience of the area, and can imagine an alternative future for it. But, urban management has no place in their version of the future. As the residents implied, it seems that the top-down decision-making process can be the cause of this issue. This is while, this potential if taken seriously, can lead to a positive transformation for the area. As it was discussed, resilience is essentially reproducing knowledge and its definition in every place is based on the meaning it has in people's mindset. In this view, resilience can be a tool for unveiling new opportunities for a place. As a result, by approaching the challenges of the area with a more inclusive method, urban management can gain the residents' trust, utilize their local knowledge and experience about the area (which can add a lot to the usual planning process for the area), and negotiate a solution with the residents to their problems to approach the future in accordance with people's vision for the place.

Moreover, the respondents felt responsible about their neighborhood even to the point that some of them believed the area's misfortunes are partly due to

their negligence and they carried a sense of guilt and painfully admitted to it. They are committed to helping the situation in any possible way. Their competence and commitment should be seen as a precious asset for the neighborhood. But, because of a one-way relationship with urban management, their information is sometimes wrong or incomplete about the urban organizations and their responsibilities or what they should demand from them. A new kind of interaction with this people can gain their support for the area's transformation.

It should be noted that resilient places are built upon a collective narrative that contains the residents' obsessions and joins people together in solving their problems. They contain people's view about what is a transformation for them and how they need it to be (Goldstein, Taufen Wessels, Lejano, & Butler, 2014, p. 16). Sandercock (2003) insists that in an adverse situation where urban planning and design have not been able to enhance a place's situation for a long time, the act of recounting is very effective for changing the destiny of that place. The act of telling should give residents the chance to remember their experiences, give order to reality and accept it, and make them ready for the future. But in the absence of an informed mechanism, these narratives would be bound to repeat the experience of pain. This is where urban planners and designers can help residents to forgive the past and build their narratives of a resilient future (Walsh_ Dillely & Wolford, 2015, p. 182). So, this research can be considered as a suggestion for the start of a healing process.

To conclude, resilience, just like a crisis, is place-based. Those who were victims of traumatic episodes can experience resilience in many different ways. This study shows that every urban neighborhood has its own special version of resilience, as here, "urge to recount or protect" may have a direct relationship with the historical background of the case study. So, qualitative studies are necessary to explore the people's articulations of the place they live and experience and to lead the place to a resilient future. The qualitative nature of this research makes its results to be time- and context-sensitive. So, they will be continuously outdated and need to be revised considering the specific time and context.

END NOTE

1. A historical place's resilience just like any other, is influenced by these three aspects. But the factors leading it to a crisis are different (gradual continuous decay, inability to keep up with the contemporary living requirements, immigration, etc.). Nowadays, resilience has become one of the keywords in the historical districts' regeneration. More explanation can be found in the thesis from which this article is derived.
2. District 12 master plan, 2007, exploring challenges to the development of district 12, 2002, historical building conservation plan of Oudladjan, 2017, promoting the quality of life in Tehran's historical center, 2016, identifying tourism capacities and potentials and producing an executive plan in district 12, 2014.
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