

The Appearance of "Meaning" in Place, with an Emphasis on "Phenomenological" Architecture; Case Study: Urban Space of Qazvin's Sabzeh Meidan *

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ABSTRACT

Lack of meaning in the modern functionalist architecture belittles the emphasis on the visual and physical aspects, audience's perceptual aspects, and his/her recognition of space and removes meaning from the place; the present study intends to pursue the concept of sense of place in today's architecture and underline its qualitative enhancement. The sense of place comes about following the creation of an optimal relationship between the audience's perception and the environment in such a way that it is found bridging the extreme modern functionalism's gap through spatial architectural space modeling. Following the inserting meaning and paying attention to the audience's expectations, the social interactions that are considered as the most essential quality accomplishments in the today's communities flow in the place and lead to the individual's presence; the present article investigates Sabzeh Meidan Complex in Qazvin and the historical buildings in its periphery as the case studies to achieve a sense of place; the study hypothesis posits that the pursue of the phenomenological concepts enables the audience reach a favorable sense of place in the space. The study method is seminally qualitative and the concepts related to the sense of place will be analyzed and described. Moreover, subsequently, the survey method is used for proving the hypothesis by analyzing the study data in SPSS Software, version 16. The data analysis has been carried out in the statistical population consisted of a number of architecture and urban planning experts. Based thereon, factors influencing the creation of sense of place in architectural space have been investigated. The essential variables in line with the study hypothesis justification is the quality of inviting and tendency to attend, achievement of the favorable social interactions and qualitative enhancement of the urban and architectural space each of which possesses its own specific indicators; following the selection of such structures for pursuing the current research paper's subject, the achievement of the favorable architectural spaces in qualitative terms depends on the recognition of the audience's perceptual factors in space; this aspect of research gives priority to and seeks achievement of the feelings and emotions of a space's audience in the place they attend.

Keywords: Meaning, Perception, Sense of Place, Phenomenology, Architectural Space, Sabzeh Meidan.

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1. INTRODUCTION

Nowadays, the need for architectural spaces possessing special content and meaning has become undeniable with the modernist approaches in the human activities and importance of the social interaction levels in their lives; the issue gains more importance than anything else in regard of the creation of the favorable spaces by the designers because the city is the only living ground of the mankind establishing a subtle bond with the environment. Context has a considerable deal of effect on human beings' behavioral trends for it is somehow a factor giving rise to a specific identity and constituting all the levels of culture in a society. The emergence of qualitative desirability in today's urban spaces is amongst the effective factors in pursuing spaces' sensemaking and also as the essential goal in removing the city's identification crisis; thus, describing the meaning-based contextual structures and conceptualizing the sense of place with the objective of increasing the spaces' quality seem necessary and important. Considering the researches performed in this area, "general sense that is created following the perception and judgment of a given environment in an individual is called sense of place which is an important factor in individual-environment coordination and leads to better exploitation of the environment, satisfaction of the users and eventually creation of a sense of belonging to the environment and continuation of presence therein" (Falahat, 2007, p. 58). The importance of the issue is in such a way that the meaningless place goes forward to the border of a space wherein flow and dynamicity are missing and the individuals' presence and belonging are minimized; based thereon, the individuals' improper and inefficient perception of the place can lead to the creation of inappropriate spaces in the urban structures; in this regard, Schulz points out that "extensive tendencies and trends constituting the architecture all have one common aspect which is looking for meaning" (Norberg-Schulz, 2003). Architecture is the symbolic solution for adjusting the theoretical concepts to the place in such a way that it will accordingly become effective in its sensemaking therefore, the instrument of meaning's presence in the space is a mutual challenge of the type of link theory and the scientific structures that is actualized via architecture. A constant presence in place entails explication of the addressees' perceptual structures with respect to space with this presence not being exclusively physical and with a vast part of it being comprised of qualitative specifications' analysis. This concept is a description of the place-related structures that emerges with the presence therein. Moreover, this topic is one of the most essential outcomes and infrastructures of the phenomenological perspective that is embodied with the investigation of the indicators of this mindset; the intellectual stream of this research area places stress more than before on the purposive life of the today's

mankind because through the perceptual structures opens a new window before him; this issue deals with a content of the architectural space, extensively analyzes its structures and emphasizes on the sense of belonging thereto; thus, the importance of this perspective, as well as the pursuance of its background and pioneers, evidently lies in the achievement of the qualitative enhancement of the architectural spaces that are going to be born in future. The thoughts of this area's experts, as well as their analysis methods, are notable in achieving meaningful architecture because such topics offer novel attitudes in regard to the exertion of the qualitative structures in the prospective architecture. The primary goal of the present study is becoming more familiar the maximum possible extent with the contextual and perceptual factors related to the sense of place in architectural spaces and it is through their realization that meaning-based and well-identified architecture can emerge. It is worth mentioning that such topics are to be enumerated amongst the concepts stemming from the phenomenological mindset. Furthermore, in order to pursue the essential goal of the present study and investigate the relevant background structures, descriptive method eases the analysis of the aforementioned concepts; precise description of the aforesaid concepts offers today's architecture in a modern way to the audience; thus, the quality improvement of the architectural structures necessitates the investigation of the qualitative indicators specific to them with these analyses being in the first place performed by the pursuit of the physical concepts and investigation of the physical infrastructures as well as by the enjoyment of the valuable qualitative concepts in the future steps.

2. STUDY BACKGROUND

The present study aims at pursuing numerous concepts regarding place¹ such as spatial phenomenology², the meaning of place, sense of place, Genius loci (soul or spirit of place), sense of belonging or attachment as well as their infrastructures. It is worth mentioning that the terms "sense of place" and "spirit of place" were first proposed by theoreticians in the phenomenology like Edmund Husserl, Martin Heidegger, and Christian Norberg Schulz and they are currently being extensively used with such structures in extensive researches. The investigation of the phenomenological sciences in this research area is important because the philosophy of this science deals with the emphasis on the universal phenomena and their mutual effects in respect to the other phenomena; thus, the existence of this concept seems necessary as a prelude to the qualitative analyses of the structures of place and spaces' architecture. The term "phenomenology" means showcasing and demonstrating; this term was first used by Hegel in the book "phenomenology of space"; the founder of phenomenology is Franz Brentano (1895-1917), the French philosopher, and Edmund Husserl (1859-

1938) is the next most influential person after him in this area (Darabi, 2009, p. 6). In Webster Dictionary, the phenomenon is a recognized object or aspect and well-known manifestation perceived through the senses not by thinking; the phenomenon is on the opposite side of the term "evidentials" which means the things perceived by thinking. The phenomenon is the thing that appears before a person or shows itself to a person but phenomenology is something more than the description of the thing that appears to a person (Partovi, 2013, p. 27). "Phenomenology is a common philosophical term that was used during the late 18th century with the meaning of the study of the phenomenon, i.e. the thing that appears and is manifested," (Jean Wabl, 1994). Phenomenology is capable of elucidating the indicators related to place and the quality of identification, sense of place and spirit of place that facilitate the human beings' life stages and simplify the citizens' perception and intuition of the urban spaces in a process with philosophical approach (Mahmoudi Nejad, Pourja'afar, Bermanian, Ansari, & Taghvaie, 2008, p. 282). Phenomenology is a methodical philosophy that directs the audience's emphasis and concentration towards the recognition and perception of phenomena as well as the mutual effect of their meanings with the description being that the things existing in the universe are introduced as a phenomenon. Thus, the analysis of its nature would be effective in giving meaning to mankind's everyday life. In this approach, concentration on and attention to the description of the world's phenomena as well as awareness are pendent over the type of experience that is devoid of any prejudgment and attention is solely paid to the present time. This approach looks at everything in its unchanged form; in fact, it expresses that the analytical patterns and values that are to appear in a phenomenon would be actualized with the description of the current structures. The largest goal in phenomenology is the return to the nature of objects that means a recognition away from abstract concepts and confrontation with the realities of the phenomena in the frankest and purest manner (Partovi, 2013, p. 13). "Undoubtedly, phenomenology is one of the largest and most fruitful philosophical streams in the history of the mankind's mindset and it is now still widely applied after nearly a century of growth and sublimation before the thinkers and well-known philosophers in various fields of human knowledge and sciences and it has also resulted in a lot of accomplishments" (Khatami, 2008). Phenomenology is the science that looks at space and also its addressees in a special manner; in this regard, the audience's perceptions of space as well as their unbreakable relationship with space is of great importance. Such analysis falls in the intellect-perspective area that gives value to the audience more than before, creates the space entirely for the addressees and eventually connects the audience to space. As for the theoretical foundation, by encouraging the proposed concepts, it can be stated that the current part contains

the investigation of the basic definitions related to the study and all of the cases will be explained in details in the other parts.

3. THE ROLE AND POSITION OF PHENOMENOLOGY IN ARCHITECTURE: THINKERS' THEORIES

Phenomenology has been investigated by many theoreticians each of whom has somehow dealt with it's definition and analysis; this concept incites a challenge between the audience and the architectural space that addressees and their sensory perceptions are its inseparable components and phenomena of the universe are highly emphasized and concentrated. Besides the importance of the lexicological and semantic study of phenomenology, the linking of this concept to architecture is one of the most distinct accomplishments of the present research paper that is commenced with the descriptions and analysis by the phenomenologists and will be followed in other sections by the explication of the structures of the place. In regard to offering the phenomenologists' notions, several examples will be investigated below. These theories have been collected through perceptions of the existing domestic and foreign resources on the study subject and they are finally offered within the format of an abstract in Table (1).

Franz Brentano, as the founder of phenomenological ideas, affected Husserl in many ways and the emphasis on philosophy was their common point. Brentano believed that all of the philosophical inferences should be adopted from experience; in addition, publishing a book on experience-based psychology, he created the phenomenology movement (Darabi, 2009, p. 8). The phenomenological mindset launchers were focused more on the philosophical domain of this perspective; considering the above descriptions, Brentano emphasizes the internal perception or intuition and realizes it as a non-intermediated conscious experience (Brentano, 1969, pp. 7-17). Edmund Husserl, as well, is one of the influential figures in this perspective because phenomenology is the product and accomplishment by thinkers like Husserl who laid its initial premises. Husserl is one of the most effective persons in the growth and formation of phenomenology; he has left a very essential method under the same title in the philosophical researches and this method has been used by various philosophers (Darabi, 2009, p. 8). It is only in "Husserl's phenomenology that philosophy is transformed into philosophy or thorough a descriptive method; phenomenology is a discipline (order) seeking to describe the way the world has been constructed and experiencing it through consciousness" (Partovi, 2013, p. 27). "Husserl laid the foundation of his works on the slogan "To the things³", i.e. getting the mind's intention focused on and attended to data acquired through consciousness" (Mostafavi, 2012, p. 48). Husserl defines this science as the return to the

phenomena without any scientific and practical prejudgment (Moran & Mooney, 2002, p. 126). Husserl's phenomenology is an effort for perceiving nature through description and intuition (Ebrahimi, 1989, p. 14). Imanuel Kant⁴, as well, called the things that appeared to human beings through experience as a Phenomenon " (Mostafavi, 2012, p. 48). Phenomenology is the distinction between the study of objects and incidents the way they appear in human beings' experiences and the way they internally are (Partovi, 2013, p. 27). In fact, Kant's understanding and conception of the human being are of essential importance. From his viewpoint, the thing that can be attained and comprehended in all of the sciences is the appearance or the phenomenon of the phenomena and their noumenon or essence would be never revealed (Ebrahimi, 1989, p. 9). Georg Wilhelm Friedrich Hegel proposes the "soul's phenomenology and uses it for a scientific description that leads to the recognition of the soul in itself" (Partovi, 2013, p. 27). In fact, Hegel believes that phenomenology is the very philosophy of the soul because the thing that appears is not the appearance of the affairs (Mostafavi, 2012, p. 48). Based on Hegel's definition, phenomenology is a science-based on the awareness of the soul in the way it appears to a person and the way it exists in itself (Tanha'ei, 2015, p. 267). As one of the influential thinkers, Martin Heidegger calls phenomenon all the things that exist and feature existence. In a book called "Being and Time", he investigates an aspect of phenomenology and posits that hermeneutic phenomenology or the phenomenology based on interpretation is called text; in fact, Heidegger recounts phenomenology as an interpretation type quite contrary to Husserl who calls it a descriptive science (Darabi, 2009, p. 5).

By the selection of the ontological perspective opposite to Husserl's choice of epistemological study, Heidegger opines that the human beings are continuously interacting with and interpreting the environment; hermeneutic phenomenology (that is attributed to Heidegger) seeks to discover the meaning that is of the type that cannot be immediately understood intuitively and described instantaneously" (Partovi, 2013, p. 45). "In expressing phenomenology, neither human beings nor the world is investigated in an abstract form rather the main attention is directed at human beings in the world. Being in the world is the phenomenon to which Heidegger allocates a vast part of his book, universe, and reality; in his mind, being in the world is the main indicator of the mankind's existence confirming the reality that the things that are existing have an environment" (Relph, 2000, pp. 15-17). Christian Norberg Schulz, as well, has the following words regarding this mindset that "phenomenology is a completely appropriate method for infiltrating into the daily world because architecture is indeed at the service of a general whole implied in the term "lifeworld and avoids scientific process" (Norberg-Schulz, 2000, p. 15). "In his idea, phenomenology is

a method and not a sort of philosophy; it is a method and a way intending to grasp the living world's structures and meanings" (Norberg-Schulz, 2000, p. 7). In offering his phenomenological theories, Schulz begins with the daily common world and describes sociological works as reconstruction of the routine concepts of this daily life (Ebrahimi, 1989, p. 16). He opines regarding the concepts and structures of place in respect to phenomenology that will be explicated in the forthcoming sections. Maurice Merleau-Ponty⁵ is of the belief that "phenomenology is the study of the natures hence definitions of nature can be offered for all of the issues" (Partovi, 2013, p. 27).

He founds his philosophical system extensively corresponding to Husserl's phenomenology and underlines perceptions in the phenomena as posited by him in the book "phenomenology of the perceptions" (Darabi, 2009, pp. 8-9). Juhani Pallasmaa is more influenced by Maurice Merleau-Ponty and also keeps a short glance at Heidegger and Husserl; from his viewpoint, phenomenology is a lean approach towards the phenomena that such interpretation makes him closer to Husserl. From the perspective of Pallasmaa, phenomenological attitude is a subtle approach getting us closer to the quintessence of the things and keeps the things in our close vicinity. In fact, this approach is an existential one (Shirazi, 2010, pp. 126-127). Andre Dartigues expresses that phenomenology includes the study or recognition of the phenomenon because everything that is manifested is a phenomenon; effective phenomenological effort includes the analysis of the living's affairs of the phenomena and generalization of the results to the scale of the globe; phenomenology's realm is unlimited in practice and it cannot be placed within the domain of a certain science (Dartigues, 1994, p. 3). Peter Zumthor⁶, the well-known figure in phenomenology as well as one of the pioneers in the phenomenological manifestation in architecture, has valuable works in this regard and substantially pays attention to and emphasizes on the perceptive architecture through the enjoyment of the senses from the perspective of phenomenological sciences' elaboration in his architecture. "Zumthor realizes provocation of human presence through experiencing an atmosphere in space as the property of a good architecture and his opinions pivot about the contact between the human senses and architecture and the full-scale presence of human emotions in reaction to an architectural building that is accompanied by an effective reaction and rapture creation in the audience; he calls them instruments of assessing a building and realizes conscious discovery of and contact with these qualities as the essence of instruction to the architects" (Zumthor, 2015, p. 115). In his works, he creates the architecture in a modern form and makes it somehow unified with its place via making more emphasis on the human emotions and affections at the instant of facing it. "There are many principles in his designing trend, including harmony and order, simplicity,

purity, honesty and high-quality performance as well as paying attention to constructional materials and experimental qualities and all of these together leads to the creation of a special atmosphere in Zumthor’s works” (Zumthor, 2015, p. 115). According to what was mentioned, a summary of the thinkers’ ideas is presented with the objective of favorable enjoyment of the intellectual basics and phenomenological thinking

theories within the format of Table (1). With these descriptions, the explored resources were found more extensive than the mentioned perspectives but the materials have been expressed more simply and more optimally in terms of function within the format of plain expressions and concepts. The researchers have done their best to exercise trustworthiness and reserve the author’s rights.

Table 1. Phenomenological Analysis From the Perspective of the Theoreticians

Phenomenology		
Row	Theorist	Theory-concept
1	Franz Brentano	Believing in philosophy, influential on theoreticians like Husserl, as pioneer in the phenomenology movement; emphasis on the internal perceptions and intuition in the non-intermediated analysis of conscious experience
2	Edmund Husserl	One of the founders of phenomenological mindset, scientific and descriptive phenomenology, To the things (Mostafavi, 2012, p. 48), the phenomenology of science without any presumption
3	Immanuel Kant	Founder of Hegel’s thoughts, emphasis on the bridge between the originality of wisdom and originality of experience (Partovi, 2013, p. 23), most effective and greatest philosopher from the modern era, critique of pure reason, critique of practical reason, believe in the post-experience recognition; a recognition obtained through experience (Ebrahimi, 1989, p. 14).
4	Georg Wilhelm Friedrich Hegel	Manifested phenomenology based on the soul’s consciousness (Tanhaei, 2015, p. 267).
5	Martin Heidegger	Defining phenomenology in philosophical form, ontological phenomenology, understanding or internal insight; Heidegger’s hermeneutic key (Mostafavi, 2012, p. 49).
6	Christian Norberg-Schulz	Emphasis on the phenomena and methods of recognizing them (Norberg-Schulz, 1984, p. VIII), concentration on daily environment’s phenomenology unlike the perspectives of other thinkers (Norberg-Schulz, 1984, p. 8), phenomenology as a method, not philosophy; investigation and offering phenomenology concept in routine life
7	Maurice Merleau-Ponty	Paying attention to perceptions in phenomenology (Darabi, 2009, p. 6) and philosophical system based on Husserl’s thoughts; phenomenology, the revealer of the world, perception of the truth in the direct form and through consciousness (Darabi, 2009, p. 10).
8	Juhani Pallasmaa	Believe in the existential phenomenology and capable of revealing the vivid and latent aspects of the affairs (Shirazi, 2010, pp. 126-127), multisensory architecture, criticizing the domination of vision.
9	Andre Dartigues	Unlimited realm of phenomenology (Dartigues, 1994, p. 3), phenomenology, descriptive study of the phenomena in the same way that they appear, description based on essence and intuition.
10	Peter Zumthor	Investigation and proposition of the term “Atmosphere” about phenomenological architecture and audience’s method of perception and presence in space, sensory perceptions, emotional aspects of architectural experience, paying attention to harmony and order, simplicity, purity, honesty and high-quality performance, paying attention to the experiential expediences and qualities (Zumthor, 2015, pp. 117-118)

4. PLACE AND ITS STRUCTURES

Place is one of the concepts investigated in the codification of this research and consists of numerous structures, including meaning of place, spirit of

place and sense of place. This classification shows the accomplishment of the study’s essential goals as well as the enhancement of the quality level of the architectural spaces. It will be further explained in the upcoming sections.

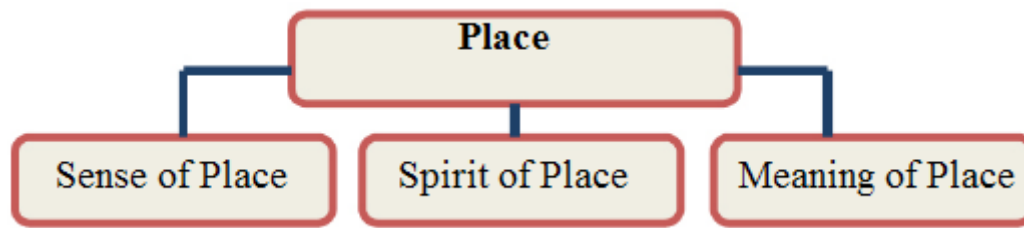


Chart 1. Structures of Place

4.1. Meaning of Place

One of the most important accomplishments of the phenomenology's methodical philosophy is the concepts related to place; a place is a space with certain properties and the loftiest mission of the architect is the creation of a place which is the manifestation of individual's presence. "In Oxford Geographical Dictionary, the place has been defined as a given point on the planet earth; it is described as a detectable location for the position on the ground of which the human values have been formed and developed. Webster English Dictionary, as well, points to the method of individuals' placement in the societies in certain spaces (the social aspect of the space) in addition to the geographical concept" (Mahmoudi Nejad, Pourja'afar, Bemanian, Ansari, & Taghvaie, 2008).

Place is the standpoint wherein special energy is flowing and accommodates all the human behavioral patterns in the best possible way; the place is not merely used to refer to the physical structures rather the quality indicators are effective in the creation of place in terms of value.

According to Schulz, "place has a meaning beyond position" (Norberg-Schulz, 2009, p. 20). Place is the context of the phenomena's generation and manifestation beyond space and it accommodates more precise indicators than space; of course, the emphasis on the role of space in architecture is necessary as one of the most essential grounds of investigating the phenomenological approach. "Space is one of the most straightforward symbols of the universe" (Ardalan & Bakhtiar, 2001, p. 11). From Schulz's viewpoint, the structures of space and place differ from one another; he also underlines the part of the place that is interlaced with nature and he always recounts place in conjunction with nature. In regard to place, it can be asserted that "nature forms a comprehensive and stretched totality, i.e. a place that features a certain identity in accordance with the local conditions" (Norberg-schulz, 2009, p. 2). Place defines the entirety of an environment; moreover, identity is also effective in this definition because a place's identity and meaning is the essential indicator in the codification of a place. The importance of the place and its meaning is so important that the placelessness has overshadowed today's communities, spaces, and architecture which results in the absence of meaning in the places that mankind has dwelled.

"Place in relation to space experience the numerosity of various interrelated meanings together. Place is not a simple and indifferent experiential phenomenon that is fixed in all of the situations rather it features an array of niceties and meanings as vast as mankind's experiences and goals" (Relph, 2010, p. 36). Meaning in place is considered as the most essential structure thereof because it is the meaning that separates the place from the huge extent of space and grants personality thereto. The place is a subsystem of the space that has become systematic and purposive due to being in possession of a given quality and physique.

4.2. Spirit of Place

One of the essential structures that can explicate place is the spirit of place and many studies have been conducted in this regard. Spirit of a place is considered as a meaning for a place that underlines the description of its qualitative indicators. "Spirit of a place is a Roman concept; as believed in the ancient Rome, every independent creature has its own specific "genius loci" or guarding spirit which grants life to the people and places; accompanies them from birth to death and determines their properties or nature" (Norberg-schulz, 2009, p. 2). According to Schulz, it can be stated that the essential roots of the formation of the spirit of a place grow from the very beginning of a human being's life and at his or her birth and this concept is one of the essential and fundamental concepts pertinent to the human beings. Furthermore, "it can be stated about the spirit of place that in the past, survival has been dependent on having good relationships with the place in its physical and mental meanings" (Norberg-Schulz, 2009, p. 2). This concept is also posited about time with its most accentuated emphasis being placed on the past because the past time is considered as the grounds of the mankind's memory-building; the structure of the spirit of place influences the meaning-based nature of the place in architectural spaces and sets the ground for memorability, persistence, and satisfaction of the place in the audience. Schulz expresses that "universality, acquisition of identity and openness of personality also are characteristics of the environment and these were called "genius loci" or spirit of place in the past" (Norberg-schulz, 2000, p. 31). Spirit of place showcases a context of place to the addressees who can discern identity and meaning; in addition, it is by the power of this indicator that place becomes the position

of favorable experiences. "The spirit of every place is reflected in its panorama; it means that the spatial conditions are seminally reflected before anything else in a landscape that exhibits the human values, activities and goals" (Mahmoudi Nejad, Pourja'afar, Bermanian, Ansari, & Taghvaie, 2008).

Concerning the explication of the concept of "spirit of place" and its effect on the meaningfulness of the place, there are some psychological structures to be considered, including inhabitation, navigation, and identification (building identity); these structures are applied for improving the overall concept of place that will be explained according to the study's general classification in brief:

- Inhabitation: this word has been interpreted by various elders and it is rooted in an old Scandinavian term meaning hesitation and remaining; Heidegger defines it in German as residence, remaining and dwelling and eventually reminds it under the title of being in tranquility in a safe place; in Gothic terms, the word means being in peace and comfort, being free and being immune of danger and harm (Norberg-Schulz, 2009,

p. 38). In general, inhabitation means being-remaining and belonging to a certain environment.

- Navigation: it is the stage after inhabitation and means the human being's awareness of the position wherein s/he is present and, according to Schulz, "human being should be able to navigate himself to gain insight over his/her existential base; he/she should know where they are and also they should know how they are residing in a given place?" (Norberg-Schulz, 2009, p. 38).

- Identification: it is the last stage of this methodical process and it means "getting familiar with a certain environment; this concept implies adaptation to an environment with the explanation that every individual gets adapted to the environmental conditions and adjust oneself thereto during his or her life" (Norberg-Schulz, p. 38).

All of the abovementioned concepts eventually lead to the actualization of meaning in a place and the addressees would find themselves rendered persistent in the place due to the precise following of them in such a way that they will be finally somehow freed of the placelessness crisis.

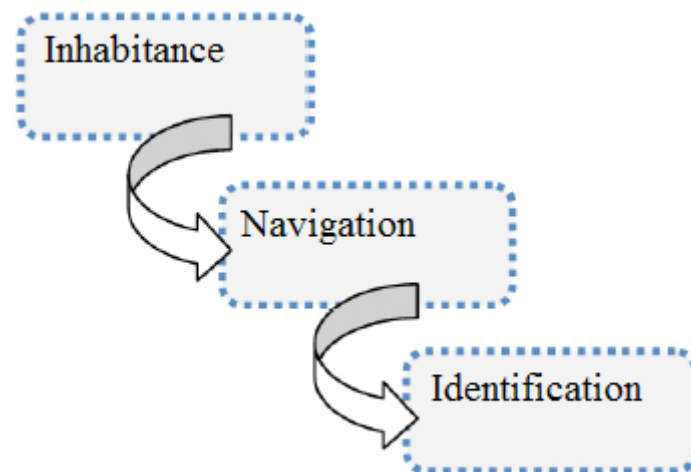


Chart 2. Psychological Factors that Set the Ground for the Spirit of Place

4.3. Sense of Place

The other essential and influential structure in the concept of place is the sense of place. This concept can be defined as a qualitative value that is perceived of a place due to the confrontation with it through proving presence of the human being therein; in other words, the current sense in a place that is going to be perceived by the addressee; moreover, this sense emphasizes in an environment on the satisfaction and persistence of the person in a space; this coordination takes place based on the structures of the place and renders the place meaningful in functional terms. "Sense of place links an individual to an environment in such a way that the human being's understanding and sense get integrated with the environment's semantic ground" (Hummon, 1992). All of the investigated topics, as well as the scholars' theories by the aforesaid

scientists, are because of the qualitative enhancement of the architectural structures that are presently faced with crisis; the spaces that do not possess optimal power for attracting the addressees and display a place which lacks any meaning and identity and individuals presence in places has become solely single-function bases for the human beings' activities and the place is no favorable ground for their conscious experiences. "Space is not used for mere reference to spatial positions and locations rather it is applied for placing people in social structures, as well" (Relph, 2000, p. 301). The increase in the level of social interactions in society's structures is one of the most supreme architectural accomplishments in a place that contributes to the presence, movement, and dynamicity of the place.

"Place's dependency or functional attachment refers to the ability of a place in empowering us for achieving

our favorable goals and activities” (Livingston, Bailey, & Kearns, 2008, p. 1). meaningfulness and function of a place guides the audience towards the creation of social relationships in the society and development of cultural and identity-related relationships and additionally enhancement of the structures of the urban spaces based on the qualitative scales because the applied course of a concept reaches profit when it is found implementable in the society otherwise it will only remain in a theoretical stage. Perception of a place is a qualitative aspect of the structures related to the urban spaces; it can be asserted indeed that perception of place by an individual is feasible by means of experience as well as factors influencing this experience. Experiencing meaning in a place transcends beyond the material and physical structures; of course, it does not mean that the quantitative specifications have no effect on the perception of the space’s meaning rather this aspect of research points to the spatial capability that becomes qualified for being called space due to the possession of the superior specifications. The individual’s perception and inference of place are consciously manifested with the emphasis on the role of the phenomenological approach and its related structures and it is this perception that is largely controllable by the designer. “Contextual and functional qualities of the place, as a base for performing social activities and transactions, influence the dependency on and attachment to a place to some extent” (Ujang, 2012, p. 158); so, place is the essential context of the individuals’ performing of activities and forming experiences that can considerably influence the way they exhibit their specific behavioral patterns; in this regard, it can be stated that the environment or place has a notable role in determination of the individual and social identity and it is enumerated amongst the most essential factors giving rise to the grounds of individuals’ social interaction and bases of their activities; environment is the ground of the mankind’s activities; thus, it can be asserted that the dependency is manifested in a structure between the mankind and his peripheral environment so there is a need for granting meaning to and establishing a proper bond between these two. “Sense of place is rooted in the mental experiences like memory, tradition, history, society, and others, on the one hand, and it is influenced by the objective and contextual grounds, on the other hand; thus, this concept is the product of the human beings’ internal relationships, their mental images, and

environmental properties” (Falahat & Noohi, 2012, p. 22). Human beings’ environmental imaginations of a place as well as their expectations as the audience of the place is suspended on the recognition and perception of the place in such a way that the result would be categorization of the human beings’ value system of the space with this value system being constituted of the very identity indicators formed in the course of time. A sense of place is a factor that assists a place to gain meaning. In explicating the meanings and effects of perception and recognition in clarifying the sense of place, it can be stated that the sense of place is the space or place’s ability in creating a special sense towards the whole place and it is through this sense that the place supplies the relationship between an individual with all the concepts, individuals and other issues existent in a place (Falahat, 2007, p.58). This meaning is the product of post-experience perception with the description that the meaning creates the place for the in the form of the mirror of a mirror wherein the individual sees all his or her experiences and incidents because the place is not exclusively created for certain function and performance rather it is the essential step in the formation of place and its transition from space to place, perceptual components and its meanings. The meaning of place includes the inserting of all the structures by the assistance of which mutual challenges of individuals’ feelings occur and every individual selects his or her intended place based on his or her thoughts and feedbacks.

Qualitative improvement of the environmental structures, as well as their competencies, influence the individuals’ experiences with such description that the most supreme accomplishment of the environment can be the individuals’ favorable experiences in them. This capability is feasible by following the physical and perceptual factors of a place. “The most important factors influencing the sense of place can be investigated in two sets, namely space’s meanings and physical structure. Besides the physical indicators that play an effective role in the recognition of the structures and perception of space, by creating the internal perception of the space, the meanings are the reason of the creation of identity and aesthetical aspects and pleasure of the constructed space” (Falahat, 2007, p. 58). Architecture is one of the instruments of identity and meaning actualization in a place and they show up following the investigation and analysis of the identity-related and cultural infrastructures of the society.

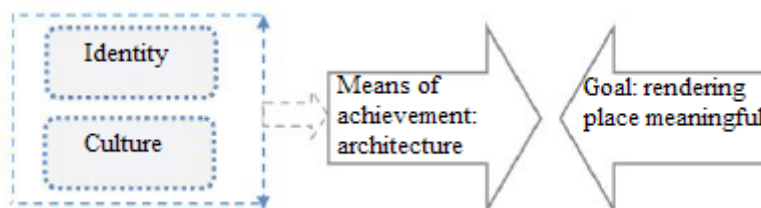


Chart 3. The Relationship of the Meaning of Place with Culture and Identity

In regard of what was mentioned, it can be stated that pursuing of such a structure is necessary for achieving the study goals because one of the primary goals of the present study is the investigation as well as the injection of the concepts and indicators of phenomenological perspective in the architectural designing of the spaces; thus, it is necessary to describe such a categorization within a theoretical framework.

5. STUDY METHOD

The pursue method of the present study is seminally qualitative with the description that it is undeniably important to investigate the qualitative indicators in line with aligning the study's primary goal with its methodology. The present study has been commenced through taking advantage of the thinkers' perspectives regarding the gathering of the intended information; then, steps have been taken in line with describing and analyzing the relevant resources parallel to the elimination of the qualitative shortcomings of today's architectural spaces; the information collecting method is library research in numerous resources related to the article's subject following which the extracted materials have been grouped under clear-cut titles. Encouraged by the perspectives of the thinkers in this study field, some concepts and essential infrastructures have been extracted in case of being symmetrical to the qualitative aspect of the present study. In order to complete the study goals and prove the study's essential hypothesis, it

is assumed that by following the phenomenological concepts enables the audience reaches a favorable sense of place. The studies have been carried out in adherence to the survey method and through the use of questionnaire instruments. The goal of the survey method is the recognition of attributes, properties, opinions, attitudes and behaviors and other issues of the individuals in society through interviewing them (Hafeznia, 2012, p. 63). Using this method and taking advantage of the questionnaire tools, proper measures have been taken for gathering the field data. The questionnaire contains 13 multiple-choice questions in a closed form; in addition, in order to analyze the results, use was made of Likert's 5-point scale in a range from very high to very low.

The questionnaire is one of the most common means of information gathering in survey studies (Hafeznia, 2012, p. 182). The present study's questionnaire has been codified with the objective of evaluating the concepts related to the phenomenological perspectives and perception of the concept "sense of place" in the urban and architectural spaces. The intended urban space which will be explained in the forthcoming parts has been selected as the case study. This space is situated in the middle texture of Qazvin called Sabzeh Meidan (Azadi Square) Complex with its adjacent historical buildings (Chehelsotun Palace and Aaliqapou Edifice) bordered by Ferdowsi Street in east, Naderi Street in north, Imam Khomeini Street in west, Helal Ahmar Steet in east, Sepah Street in south and Payqambariyeh Street in southwest.

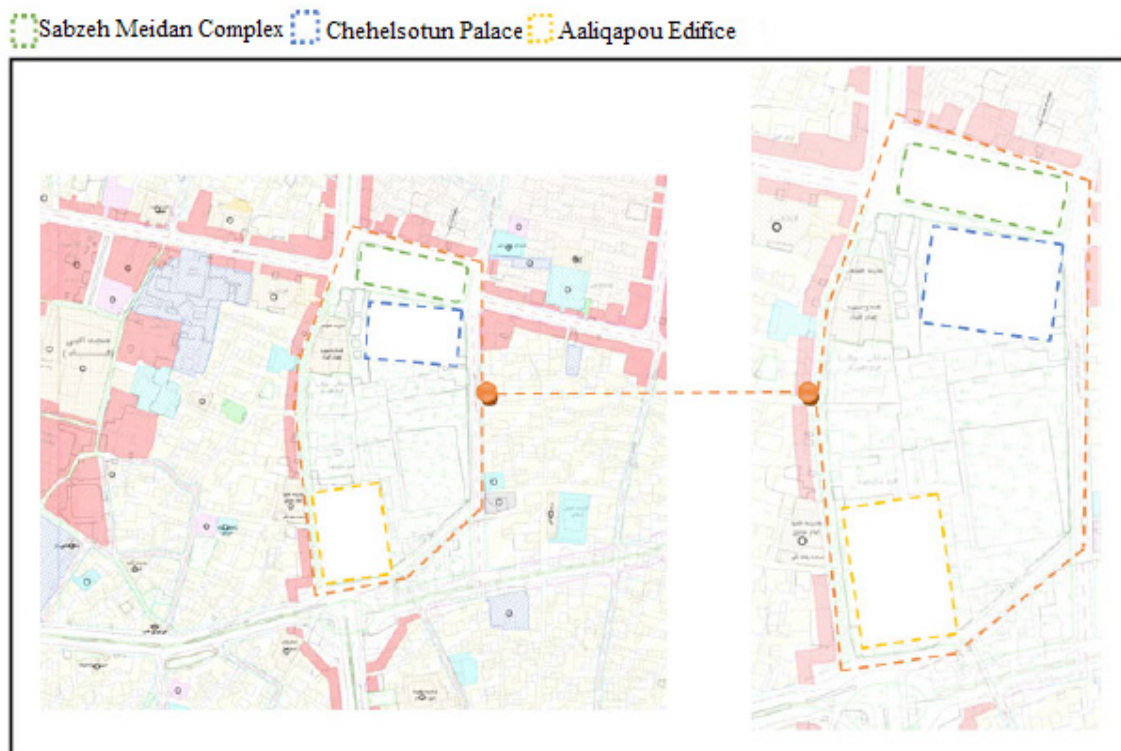

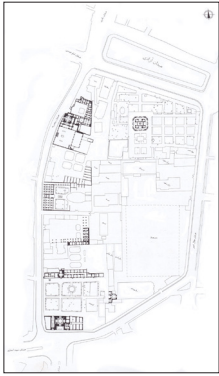
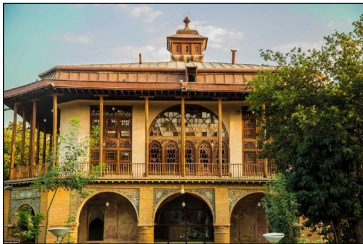
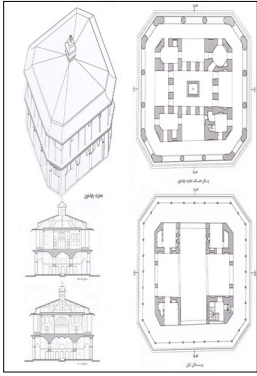
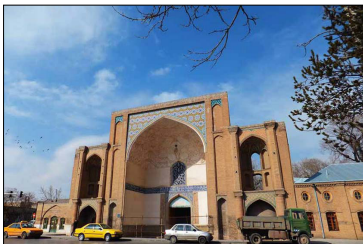
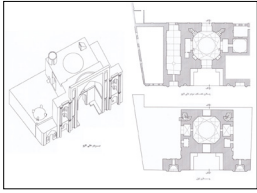


Fig. 1. The Map of Sabzeh Meidan Complex in Qazvin and Its Adjacent Historical Buildings (Chehelsotun Edifice and Aaliqapou Palace)
(Administration of cultural Heritage of Qazvin, 2015)

Table 2. Introducing Sabzeh Meidan Complex (Azadi Square) and the Two Historical Buildings in its Periphery

Row	Introduction	Evidence	Explanations
1	<p>Sabzeh Meidan Complex (Azadi Square)</p>  <p>Fig. 2. Azadi Square</p>	 <p>Fig. 3. Sabzeh Meidan Limits (Mohammadzadeh, 2006, p. 337)</p>	<p>Urban space in the center of Qazvin; construction and expansion period from Safavid to Pahlavi eras; center of exchanges, gathering and holding local fairs; a space with rectangular geometry and urban furniture and such elements as water and plants; space creates respiration for the adjacent historical buildings.</p>
2	<p>Chehelsotun Palace (Kolah Farangi Pavilion) (Southernedge of Sabzeh Meidan)</p>  <p>Fig. 4. Chehelsotun Palace</p>	 <p>Fig. 5. Evidence Related to Chehelsotun Palace (Mohammadzadeh, 2006, pp. 340-342)</p>	<p>Chehelsotun Palace (edifice) and Aaliqapou Edifice are situated in the southern stretch of Sabzeh Meidan and both within Safavid Governor house complex; these two buildings along with Aaliqapou's entry gate, grand hotel, grand cinema and others are all located in this area; this complex dates back to the period of time between Safavid to Pahlavi eras (Mohammadzadeh, 2006, p. 336). Construction date: Safavid Era; the complex features octagonal plans, columned porches, and semicircular vaults</p>
3	<p>Aaliqapou Edifice (South-Southwestern Side of Sabzeh Meidan)</p>  <p>Fig. 6. The Transom on Aaliqapou's Entry Gate</p>	 <p>Fig. 7. Evidence Related to Aaliqapou Edifice (Mohammadzadeh, 2006, pp. 338-340)</p>	<p>Construction period: Safavid era; placement location: the interjunction between Sepah street and Payqambariyeh Street; containing an evident transom on the entry gate that is very much elevated and decorated with a faience inscription; the entry gate opens to the internal yard and vestibule; the complex also has a porch with columns.</p>

The study population of the present study included the architecture and urban planning experts from Qazvin and the study sample volume consisted of these specialists. The study sample volume was 275 individuals and, meanwhile considering a 5-percent error rate, the study sample volume, 51416069, was

selected equal to 160 individuals hence the number of respondents to the questionnaire was 160. After the questionnaires were completed, the reliability coefficient of the questionnaire was calculated with the reliability and validity being subsequently found equal to 0.813 based on Cronbach's alpha method.

Evaluation of the reliability in this study was carried out by SPSS, version 16.

In order to achieve the study goals and sum up the qualitative studies and justify the study hypothesis, three independent variables have been defined, namely the quality of inviting and tendency to presence (with an emphasis on the sense of place and spirit of place) dealt with in questions 1, 2, 3, 8 and 9, achievement of favorable social interactions and dynamicity of the urban and architectural spaces (with an emphasis on the phenomenological meaningfulness) dealt with in questions 4, 5 and 6 and quality enhancement of the urban and architectural spaces (with an emphasis on the qualitative indicators of architecture) dealt with in questions 7, 10, 11, 12

and 13. The dependent variable of the study is the creation of phenomenological concepts incorporating such structures as the sense of place, the spirit of place, the meaning of place and phenomenological meaningfulness. To prove the study hypothesis, it is necessary to follow the aforementioned structures in the artificial and experienceable space; based thereon, Sabzeh Meidan Complex (Azadi Square) in Qazvin and the historical buildings around it were selected as the case studies. The independent and dependent variables were analyzed in line with justifying the study hypothesis following the selection of these case studies. The charts displayed below show the study following method in brief.

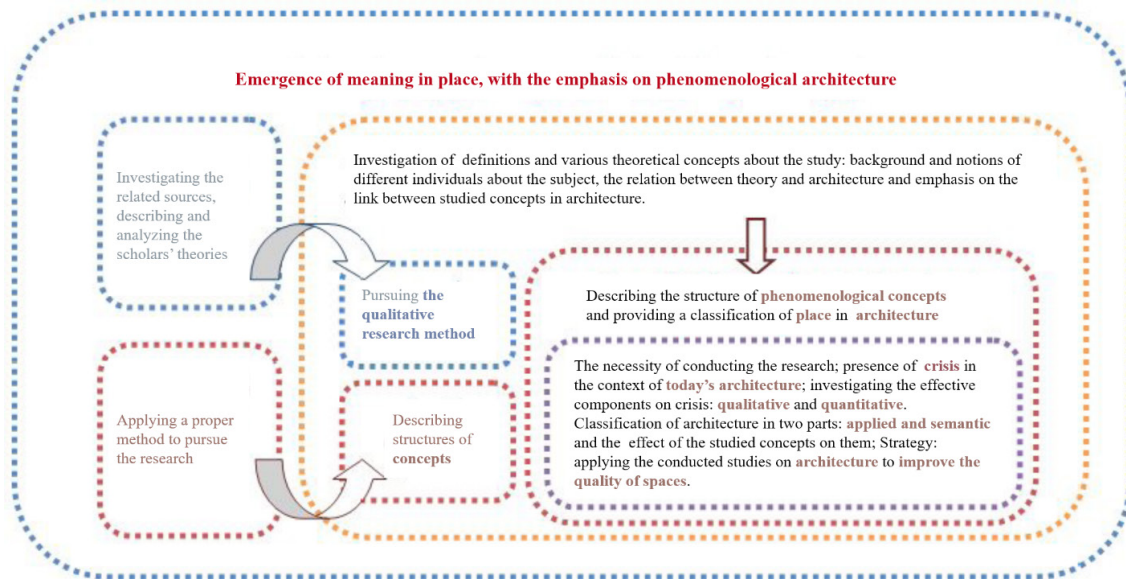


Chart 4. Initial Method of Pursuing the Study

Table 3. Completion Method of the Study Pursuance

Row	Hypothesis	Study Method and Information Gathering Instrument	Dependent Variable	Independent Variable	Contents of Questions Related to the Independent Variable
1	It is assumed that the audience can achieve a favorable sense of place in space via following the phenomenological concepts	Study method: survey Instrument: questionnaire	Creation of phenomenological concepts (investigation of case studies: Sabzeh Meidan Complex in Qazvin (Azadi Square) and its peripheral historical buildings	The quality of inviting and tendency to the presence (with an emphasis on concepts “sense of place” and “spirit of place”	<ul style="list-style-type: none"> - Existence of legible and optimal routes in the complex; - Improving of sense of place with the existence of cultural centers in the periphery of the complex; - Memorability role of Sabzeh Meidan complex; - Existence of optimal visual quality in the complex; - Improving of sense of place with the existence of architectural qualities.

2	It is assumed that the audience can achieve a favorable sense of place in space via following the phenomenological concepts	Study method: survey Instrument: questionnaire	Creation of phenomenological concepts (investigation of case studies: Sabzeh Meidan Complex in Qazvin (Azadi Square) and its peripheral historical buildings	Achievement of favorable social interactions and dynamicity in the urban and architectural space (with an emphasis on the phenomenological meaningfulness)	<ul style="list-style-type: none"> - The effect of Sabzeh Meidan Complex on the strengthening of the interactions in the historical texture; - The effect of green space in the complex on the audience's sensory perceptions; - The effect of local cultural activities in the complex's setting.
3	It is assumed that the audience can achieve a favorable sense of place in space via following the phenomenological concepts	Study method: survey Instrument: questionnaire	Creation of phenomenological concepts (investigation of case studies: Sabzeh Meidan Complex in Qazvin (Azadi Square) and its peripheral historical buildings	Enhancement of the urban and architectural spaces' quality (with an emphasis on the architectural quality indicators)	<ul style="list-style-type: none"> - The effect of granting identity to the urban space with the existence of the complex in the historical texture; - The role of the porch in the historical buildings as one of the qualitative architectural indicators; - The role of masonry as visual and touchable phenomena; - The role of water in the effective influence on human beings' sensory perceptions; - Vegetative cover as the odor and touchable phenomenon.

6. STUDY FINDINGS

Based on the results obtained from the study data

and researches (questionnaire analysis), the initial findings are seminally offered. Chart (5) presents the frequency distribution of the respondents.

Table 4. Demographic Information of the Respondents

Group	Gender		Education		
Subgroup	Female	Male	B.A.	M.A.	Ph.D.
Frequency	95	65	75	50	35

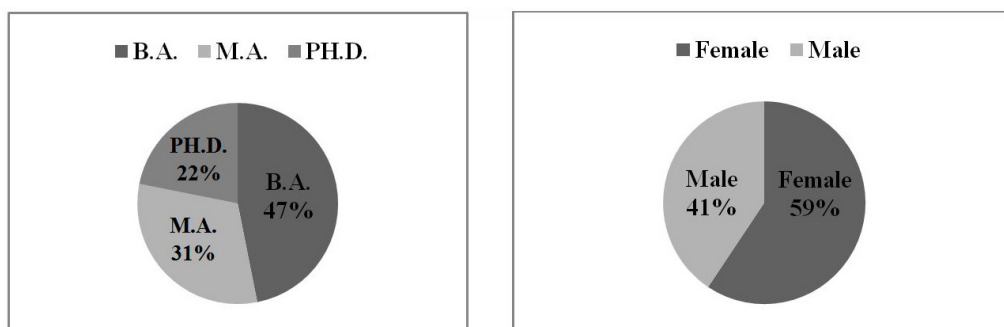


Chart 5. Frequency Distribution of Respondents Based on their Gender and Education Levels

Based on the analyses performed on the respondents' answers, the role of the variables was specified in justifying the study hypothesis. Chart (6) demonstrates the role of the indicators related to the

sense of inviting and tendency to the presence (with an emphasis on the concepts of "sense of place" and "spirit of place"). Based on the analyses, the existence of cultural centers in the periphery of the

complex has the highest effect in the creation of the sense of place and spirit of place in the audiences of the space. With these descriptions, the presence

of the historical signs in the intended complex leads to the creation of meaningfulness of the architectural space.

Table 5. Analyzing the Variable “The Sense of Inviting and Tendency to the Presence (with an Emphasis on the Concepts of “Sense of Place” and “Spirit of Place”)

Invitation							
	N	Minimum	Maximum	Mean		Std. Deviation	Variance
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Statistic
Q.1	160	1	4	2.00	0.069	0.869	0.755
Q.2	160	1	4	2.35	0.063	0.795	0.631
Q.3	160	1	4	2.32	0.062	0.789	0.623
Q.8	160	1	4	1.95	0.066	0.838	0.702
Q.9	160	1	3	1.57	0.050	0.630	0.397
Valid N (Listwise)	160						

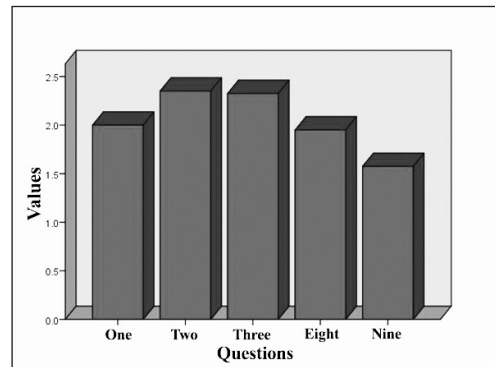


Chart 6. The Effect of Variable “The Sense of Inviting and Tendency to the Presence (with an Emphasis on the Concepts of “Sense of Place” and “Spirit of Place”) in Justifying the Hypothesis

Achievement of the favorable social interactions and dynamicity in the urban and architectural spaces (with an emphasis on the phenomenological meaningfulness) is another variable that was analyzed meanwhile paying attention to the independent variable “urban space of Qazvin’s Sabzeh Meidan

Complex”. Meanwhile introducing the results of the analysis, Chart (7) expresses that the local-cultural activities in Sabzeh Meidan Complex’s space have the highest effect in reinforcing the dynamicity and enjoyment of the social interactions.

Table 6. Analyzing the Variable “Achievement of the Favorable Social Interactions and Dynamicity in the Urban and Architectural Spaces (with an Emphasis on the Phenomenological Meaningfulness)”

Social Interactions							
	N	Minimum	Maximum	Mean		Std. Deviation	Variance
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Statistic
Q.4	160	1	5	1.92	0.080	1.013	1.026
Q.5	160	1	4	1.98	0.072	0.911	0.830
Q.6	160	1	4	2.08	0.072	0.908	0.825
Valid N (Listwise)	160						

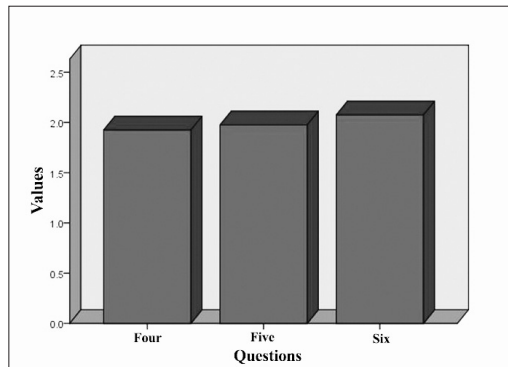


Chart 7. The Effect of the Variable “Achievement of the Favorable Social Interactions and Dynamicity in the Urban and Architectural Spaces (with an Emphasis on the Phenomenological Meaningfulness)” in Proving the Hypothesis

Based on the analyses of the information extracted from the questionnaires, Chart (8) displays the role of the urban and architectural spaces’ quality enhancement with respect to the qualitative architectural indicators. Based on the performed investigations, materials (visual and touchable phenomena) applied in the

historical-cultural buildings of Sabzeh Meidan have the highest effect on the quality enhancement in the architectural settings as viewed by the audience. Based thereon, the essential structure of the phenomenological concept underlines the audience’s sensory perceptions of the space.

Table 7. Analyzing the Variable “Urban and Architectural Spaces’ Quality Enhancement (with an Emphasis on the Qualitative Architectural Indicators)”

Quality Enhancement of the Space							
	N	Minimum	Maximum	Mean		Std. Deviation	Variance
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Statistic
Q.7	160	1	4	1.85	0.060	0.762	0.581
Q.10	160	1	4	1.80	0.062	0.783	0.614
Q.11	160	1	5	2.48	0.079	1.003	1.006
Q.12	160	1	4	2.02	0.070	0.883	0.779
Q.13	160	1	4	2.08	0.076	0.962	0.925
Valid N (Listwise)	160						

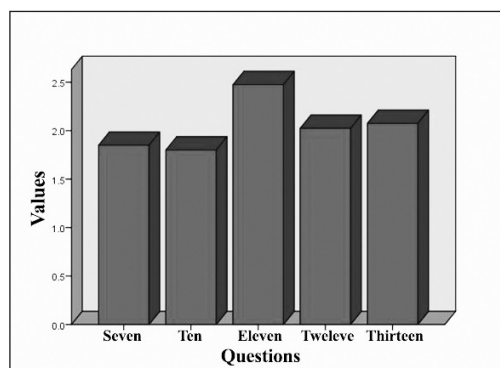


Chart 8. The Effect of the Variable “Urban and Architectural Spaces’ Quality Enhancement (with an Emphasis on the Qualitative Architectural Indicators)” in Justifying the Hypothesis

According to the statistical analyses performed herein, Table (8) summarizes the relationship between the

study variables with one another and with themselves.

Table 8. The Relationships between the Study Variables

Pearson Coefficient				
		Invitation	Social Interactions	Quality Enhancement of the Space
Sense of inviting	Pearson correlation	1		
Social interactions	Pearson correlation	0.482**	1	
Quality enhancement of the space	Pearson correlation	0.490**	0.272**	1
N		160	160	160
**Correlation is significant at 0.01 level (2-tailed)				

Based on what was mentioned above and according to the theoretical foundations, descriptions and thinkers' perspectives, the statistical analyses as well as the relationships between the study variables with one another, quality enhancement of the urban

and architectural spaces (with an emphasis on the qualitative architectural indicators) has the highest effect on the creation of phenomenological concepts as viewed by the respondents.

Table 9. The Relationships between the Study Variables

Comparison of Variables						
Space's Quality Enhancement	160	6.00	14.00	10.2000	1.89272	3.582
Social Interactions	160	3.00	10.00	5.9750	1.71545	2.943
Sense of Inviting	160	5.00	12.00	7.7500	1.92632	3.711
Valid N (Listwise)	160					

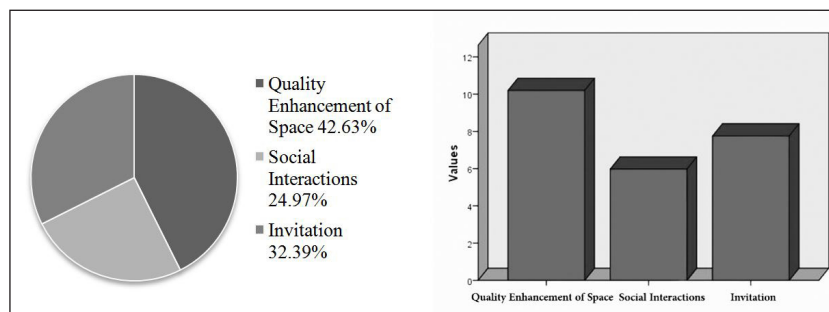


Chart 9. Determination of the Study Variables' Interrelationships

Based thereon, the obtained results indicate that the materials, as the visual and tangible phenomena, has the highest effect on the audience's sensory perceptions with an emphasis on the qualitative architectural indicators.

Considering the offered concepts, Chart (10) illustrates the study's conceptual model which deals with the ranks of achieving meaningful architecture in a step-by-step manner and expresses that it is necessary to investigate various structures for achieving the architectural and favorable spaces; it is worth mentioning that the investigation of the concepts of phenomenological approach is effective in offering the categories of the place's structures. This model also uses the quality indicators to propose that all three independent variables along with their

relevant indicators are effective in achieving the dependent variable of the study, i.e. the creation of phenomenological concepts. In describing the variable the sense of inviting and Individuals' tendency to presence in Sabzeh Meidan Complex and its peripheral historical buildings in Qazvin, indicators like the existence of legible and optimal routes, existence of peripheral cultural centers, memorability role, existence of favorable visual quality as well as the existence of architectural qualities have effects on the improvement of the sense of place and spirit of place in the complex; as for the achievement of the variable “optimal social interactions and dynamicity of the urban and architectural spaces (with an emphasis on the phenomenological meaningfulness)”, indicators like the adjacency of

Sabzeh Meidan Complex to historical texture, the existence of green spaces in the complex and its effect on the sensory perceptions of the audience as well as the effect of local-cultural activities on the complex space are of great importance in strengthening the dynamicity and enhancing the social interactions. In regard of the variable “quality enhancement of the urban and architectural spaces (with an emphasis on the qualitative architectural indicators)”, the indicators like the effect of granting identity to the urban space with the existence of the complex in the historical texture, quality enhancement of Sabzeh Meidan Complex using vegetation as the odor and touchable phenomenon, role of water in impressing the human beings’ sensory perceptions and quality enhancement

of the architectural spaces using the role the role of porch in the historical buildings of the complex as one of the qualitative architectural indicators respectively have the highest significance and the highest effect on the audience in the urban and architectural spaces following the lead of masonry.

One of the most essential indicators in the present study is the emphasis on the elements introducing an environment to the mankind; as for the factors constituting and founding the place, it can be stated that “Physical environment’s elements satisfy a level of the human needs and simultaneously play a role in the course of processes in determining the individuals’ cultural identity” (Javan Forouzandeh, & Motallebi, 2007, p. 31).

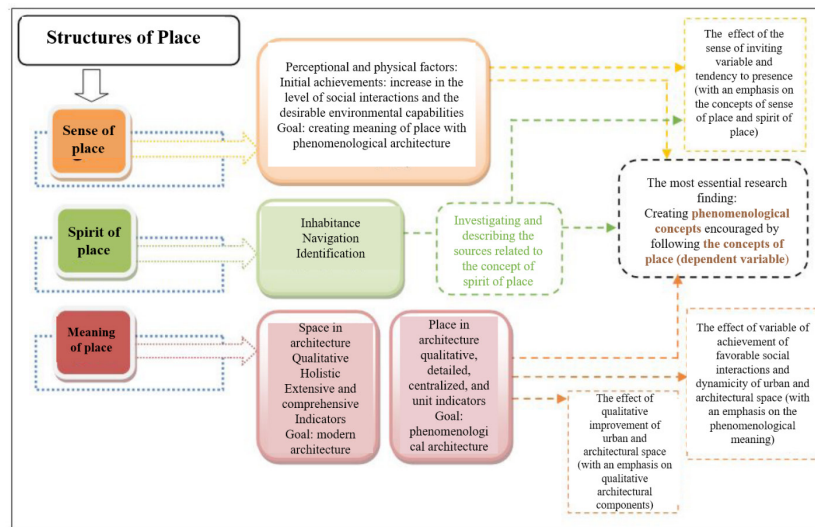


Chart 10. Article's Conceptual Model

7. CONCLUSION

Based on the analyses performed regarding the foresaid basics, it can be stated that the type of architecture with phenomenological indicators gives the priority to the audience of space and their perceptions; such a structure emphasizes on the optimality of the space's sense and mood or, in more correct terms, the qualitative values that optimize the space; it is with the actualization of these indicators that the human beings who are presently surrounded in the modern space can experience the space with all their senses; additionally, the architecture will be no longer solely pending over the visual sense rather the addressees dash towards the physique in a united body accompanied by all the senses. The pursue method of the present study was a review of the descriptive-analytical trends and a glance at the thinkers' notions so there is made emphasis herein on a method that offers diverse solutions through a questionnaire thereby to insert meaningfulness and phenomenological concepts into the context of the

today's architecture. The most essential step in the present study was the following of these structures within the format of an urban space that included Sabzeh Meidan Complex and its peripheral historical texture in the city of Qazvin. The selection of such a space as the case study in this article enables a better understanding of the aforementioned descriptions in the form of conscious experience for the audience and this is the product of the phenomenological structures. According to the results obtained from the ideas of some of the architectural and urban planner specialists from Qazvin, the quality enhancement of the architectural setting with an emphasis on meaningfulness therein was actualized in this study; this indicator expresses that the effect of the mankind's senses in perceiving the lived space is an undeniable factor; the importance of the issue is to the extent that the audience of a space can perceive the entire architectural details, including materials and form as well as elements like porches and their attachments (colorful glasses for reflecting light), water, vegetation and so forth through senses by proving presence in a

space. The principles of the phenomenological system that feature qualitative aspect underline the idea that the individual's experiences in the environments they attend can be only achieved through spatial analysis; the encouragement of such structures in the future steps leads to the enhancement of the level of

social interactions; this is an accomplishment that is constantly sought in today's architecture in today's architecture and this structure can be realized when the indicators of creating a place are aligned with the expectations, senses, and perceptions of the audience.

END NOTE

1. Place is a noun indicating the location of something. It is synonymous to position meaning “location” in absolute terms (Dehkhoda, 1994); being in a place per se means “having existence” and “being present” in a certain locality. It has also been interpreted as spending life and “living” (Dehkhoda, 1994). One of the other meanings of being is “occurring” and “happening” (Dehkhoda, 1994).
2. Phenomenology is a term derived from the Greek word Phainomenon meaning manifestation (or Appearance).
3. To the things: The slogan of return to objects that was posited by Edmund Husserl (Mostafavi, 2012, p. 48).
4. Kant calls the things that appear to human beings as phenomenon in contrary to the intellectual essence or noumenon that never appears to a person and it is impossible for it to be perceived through sensory intuition. Kant holds that the identification only belongs to the phenomena; thus, Kant's phenomenology is solely epistemological (Mostafavi, 2012, p. 54).
5. Maurice Merleau-Ponty has explained his own notions in details about the perception process in the book “phenomenology of perception”.
6. Peter Zumthor's notions about phenomenology have been widely employed in architecture and he uses the term atmosphere to define space.

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