

The Study of Components Giving the Historic Fabric Identity (Case Study: Shiraz Historic Fabric)*

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ABSTRACT

Achieving desired and original identity and freedom of the identity crisis has been and still is from the concerns of humanity history and human cultures. It can be said that human is human due to the fact that he is an identity maker creature and asks for ideal identity. Nowadays, the urbanism field of our country is in an identity crisis, how can be survived from this crisis? What are the identity elements in Iran's cities? And how they can be classified and studied? Cities have natural, social, cultural, economic and physical aspects which each of them can be places in the category of identity recognition. Location identity is perceived as one of the ways of communication between human and location through culture, historical background, public memory, type and nature of construction technology, performances, signs, urban forms and symbols and physical and visual characteristics. In this research, we are intended to use the potential of Shiraz historic fabric to enrich the urban identity and also getting the historic fabric far from decaying. This is from the kind of fundamental practical studies and different methods have been used in it regarded to the expansion of discussions. We have investigated the history, examples, definitions and theoretical framework through descriptive method and reading documents; and in the studies related to the hypothesis test we have concluded through the comparative analytical method with the help of field data analyses and in a real situation (Shiraz historic fabric) and finally we have expressed the research's strategies.

KEYWORDS: Identity, Historic Fabric, Decay, Identity Creator Components, Shiraz.

1. INTRODUCTION

City is a series of vivid and dynamic factors which its sectional identity is transferred during the time. As the most significant space sign of the society's identity, the city's identity is responsible for expressing the values, norms and human relationships in the space construction of the city. Socially, the cities are appropriate places for formation of social organizations, escalation of cultural values, expansion and strengthen of the social relationships and interrelations and safeguarding human values and national and local identities. Thus, the identity has become one of the most controversial issues in urban environments in the contemporary era [1].

Today, perhaps the best identity sign of cities can be found in the historic fabric, because this integrated expansion is the result of a series of gradual developments during the periods in which the meaning, concept and criteria of the human life have been different from today's living and all of the strategies have been utilized in the regard of manifestation and glorification of the cultural and religious beliefs of the people and the city and its form have not been an exception [2].

2. Statement of the Problem:

Today, with the increasing development of urbanization, the cities of the country have faced urban problems more than any other time; these problems have disrupted the logical relations of urbanization through influencing all aspects of urbanization and have reduced the overall quality and living capability and also have provided the field of instability in them[3]. The historical and sometimes decayed fabric is one of the discussions proposed in all cities of the country that each of them requires intervention and correction adequate to their human and natural conditions; since the historic fabric in most of countries includes the basic core of formation of the city, this fact causes disruption in formation of relationships and space unity between the central, middle and surrounding section; due to the reasons like the continuous centralization for uniting the urban form, the historic fabric is significantly important and this guarantees healthy and easy living in a city; one of the issues to be studied in order to recognize the city and

the way of its formation is to study its old fabric, therefore, the first step for any constructive action is to recognize the old fabric of the city.

Like the other cities of Iran and the world, Shiraz historic fabric have been under the influence of changes caused by urban expansion and the interference of architectural methods and styles has caused many inconsistencies in its face and decayed this urban fabric [4]. In this study, we are intended to use the potential of Shiraz historic fabric to enrich the urban identity and also getting the historic fabric far from decaying and finally achieve some strategies for giving Shiraz historic fabric identity.

3. Significance of the Study:

From the middle of Qajar period and with the travels of Iran's kings to the Europe (France), Iran was influenced by the west thoughts. The absence of necessary context for accepting this change was followed by some contradictions and conflicts. In this period the residential units were changed and with the change in lifestyle, house and residence gave their place to residential units and housing. In fact, what occurred in our cities was change instead of repair [5]. The city has a high economic, social and cultural value; this importance and value is also an undeniable necessity in Shiraz old fabric. Once upon a time, Shiraz old fabric which is the primary source of Shiraz has been the most appropriate location in the city for residence; nowadays, it has lost its attraction due to the different social, cultural, economic and physical issues and problems and it has become the location of residence of various groups of the society with various social position and status.

4. Research Purposes:

The overall and main purpose of this study is to recognize Shiraz historic fabric identity components and this matter requires the recognition of the economic and social features of the residents of the old fabric (Shiraz city) and also the recognition of the physical status of the fabric.

5. Materials and Methods:

This is from the kind of fundamental practical studies and different methods have been used in it regarded to the expansion of discussions. We have investigated the history, examples, definitions and theoretical framework through descriptive method and reading documents; and in the studies related to the hypothesis test we have concluded through the comparative analytical method with the help of field data analyses and in a real situation (Shiraz historic fabric). The tools of gathering information have been observance and taking photos and collecting and keeping data in certain tables as the most important tools of collecting field data in this context and the documentation data has been completed through taking notes.

6. Theoretical Principles of the Research:

6.1. Identity and Its Constituent Elements:

In Persian Dictionaries and culture, three definitions have been brought for Identity: a- God, b- Existence and Being and c- what which is the reason of knowing someone (Moein and Amid Dictionaries), or expressed; identity is the answer given for the question of "what is it?" [6]. In Larousse Dictionary, identity is a series of factors which prove the personality of someone; and in Britannica Encyclopedia, there is three definitions for identity: a mode of something which separates its continuity in different conditions, or conditions in something which distinguishes it from the other objects, or the determining factors of what or who something is [7]. One of the fields of investigating the identity concept is to separate the human identity from the identity of the other phenomena of the world and to show its structural distinction. All people have accepted that the human identity is more complicated than the other phenomena, because any creature except the human cannot be imagined to be separated from its identity. Human is the only creature that there is a distance between him and his identity; that is to say that from the perspective of Islam, the identity of all creatures except human is compulsory and ordained and is implemented by the divine will. The human identity has two basic aspects: 1- Insight identity which includes all of the human identity features based on the obtained knowledge, 2- Tending (attitude) identity which includes all the features that the human identity must have [6]. Among the contemporary Iranian scholars, three approaches can be found to the identity concept: 1- Historical approaches to the identity: emphasis on the history factor and the historical heritage in recognizing the public identity. 2- Insight approach: emphasis on insight in the identity structure. 3- Tending approach: emphasis on human's tendencies in recognizing identity and also purposes and ideals [7]. Thus, it can be interpreted that some people search the identity center in the past and some people in present and some other ones in the future and all of them consider the direction of changes as the best measure for distinguishing the identities.

6.2. Identity from the Perspective of Designer Scholars:

The concept called identity has the background as long as history; it was born when human felt that he had to respond the nature and beyond it about the fact that what and who is he. But the background of this discussion is not very old in the city [8]. Each city has some features in its organizational components and frame such as body and social behaviors and activities, these features determine the identity of that city [9]. In fact, the city's identity is a state of knowledge, an integration of traditions and habits, feelings and the organized behaviors of the city's residents which have been transferred to the urban culture as an inseparable part of the urban lifestyles. In defining the local identity, "Marco Lali" considers the urban man in relation with the city. In his belief, the identity related to the city is the result of a deep link between the individual and the urban environment. In this process, city is the overall symbol of the individual's personal treasury which both guarantees the time continuity of him and provides the sense of specialness for him. From the viewpoint of Lali, the identity related to the city positively influences the ability and self-confidence of the citizens and distinguishes the city's citizens from the non-citizens [10]. Mumford [11] considers the urban identity as the main issue of modern urbanism and believes that urban reconstruction of the contemporary era has no identity in social and architectural terms. He has expressed that in the past cities had visual unity and created the social spine of the societies with the forms which gradually became more complicated; but in the contemporary urbanism, the past social diversity has been substituted by a stipulated order. Sometime the cities had personality and identity, but nowadays, this personality and identity has been eliminated and all of them have been changed into some similar uniform masses [10]. According to Rappaport, the identity is the ability of distinguishing and determining an element from another one. He has considered identity as a feature of the environment which does not change in different conditions. These features can be physical features of the environment like shape dimensions, decoration, and constructive style or the current certain activities in the environment or the performances of an environment. Alexander is another one of the scholars who have commented in the field of environmental identity. In his belief, the identity appears in the environment when a natural and logical relationship has been obtained between the individual and the environment. He believes that unless the individual is able to deeply recognize and determine his living environment and also can distinguish it from the other environments, no relation and sense of belonging between him and his living environment; he must know when and how to respond the actions performed in that environment appropriately [12]. Charles Jencks the presents the theory of passing the national knowledge to the local identity with the purpose of vivifying believes and imaginations of the residents of the cities with historic fabric. The identification activities in Chi Chestercity, England, creation of sense of belonging in the citizens of Bologna, Italy, reclamation of ancient and historical personality in Cairo, maintaining the cultural heritage and promoting it in Curitiba in Southern America and paying attention to the cultural and historical identity in Ramallah city are from the examples of rehabilitation and reconstruction and identification activities in the world [13]. Heidegger has expressed that identity the equity and it is asked when we want to introduce two different things equal. In modern era, the traditional measures of evaluating the people's identity have been rejected and as a result the identity was asked for. Gradually and with the entrance of humans to the industry era, its identification role is faded more and its place will be substituted with functionalism, observing instinctive problems, standard-orientation and economist [14]. In his book under the title of Place and Placelessness Edward Relph considers three main dimensions for identity: physical, activities and local features, he expresses that meaning forms the main components of local identity. This division is clearly understandable. For example, the city can be seen as a series of buildings and physical components as it is observed in an aerial view. The visitor who is present in this city can observe the activities in this physical field closely. But the person who experiences the buildings and activities sees something beyond this which is understood in the ugly – beautiful, efficient – inefficient, house, factory, joyful, alien – familiar and generally meaningful form [10]. In fact, the modernization era can be considered as the beginning of fading down and breakdown of paying attention to the identity dimensions of the cities and social urban living. Nowadays, the urban identity in the developing countries is like a lost ring and the cities are not be formed and expanded based on their original identity, but also according to the non-thought imitations from Western trappings and modern patterns and without considering the local patterns.

6.3. Concept of Identity among the Western Scholars:

The concept of identity is investigable with several approaches: 1- Humanism approach: it is based on Humanism philosophical-literal movement, praising freedom and emphasizing the human's authority in the nature and the society, and peaceful coexistence and tolerance are from this approach's features. 2- Individualism approach: it is related to the first half of the sixth AD century; in this attitude, each human is considered a person due to an individual essence and his intellectual essence. 3- Transcendental approach: this approach has a phenomenological attitude to the identity. Phenomenology has been called the school of self-knowledge, because it faces each "Self" as a "phenomenon" and transcendently tries to know it. 4- Transformation-oriented approach: in the school of existentialism, the main factor

making the person's identity is not his current status, but it is the direction of moving toward the future and coming from the past and the other one is the originality of paying attention to the others for knowing oneself. Therefore, in order to recognize oneself, one must pass the other ones. The elements making human's identity can be divided into three categories: 1- natural features and elements (natural environment); 2- individual features and elements including gender, age and occupation; 3- human features and elements (human environment) including race, family, language, history, civilization, culture, tradition and religion [7].

6.4. The Concept of City's Identity:

Based on the above, self-knowledge can be considered as a basic step regarded to cultural identification, the identity which is the process of meaning making based on a cultural feature which is prior to the other resources. Also architecture must be considered as a model of the history and the past which indicates the social structure and culture of a particular ethnicity, culture or race which shows itself in a physical and spatial fabric. This is understood with notifying of the point that with moving in the traditional spaces of the ancient Iranian buildings and urbanism, a sensual preservation rules the human which indicates itself in the form of spatial freshness and vitality and according to the interpretation of Lynch, it makes the city's face which is observed, kept in the mind and cause pleasure and comfort [15].

The cultural identity of architecture is made by the same values which are only understood in the context of traditional buildings, because architecture is formed to breed the values in itself and imagine a physical face for them, if this was not true and the traditional Iranian architecture was not valuable, the ancient buildings architecture was not anything more than a handful of clay and soil. Iranian art is an art full of original Iranian genius and the ethnic which creates such an art must have an instinct and genius for itself and also its art cannot be just an integration of elements derived from the other cultures [16].

This point implies that architecture and urbanism has the mission of safeguarding the ancient cultural values in its essence and is called an identity giving element based on what mentioned as the necessity of homogeneity of culture and architecture is seen in architectural works of the world [17, 18].

6.5. Types of Urban Identity Giving Criteria in the World and in Iran:

We can identify the public identity giving criteria of urban section through the viewpoints of the world's urbanism experts related to the identification of identity criteria of the cities (Fig.1). In this regard, experts like Jane Jacobs [20], Kevin Lynch [15], South Worth [21], Violich[20], Bentley[22], Coleman [23], Francis Tibalds [24] and Pakzad [25] can be named which conclusion of these viewpoints are classifiable in two categories of criteria related to urban planning and criteria related to urban design. The criteria related to urban planning include items such as considering appropriate activities, mixed utilization (vitality and diversity of use), compatibleness, accessibility, control and monitoring, efficiency and justice, considering the vernacular-regional links, historical preservation and urban restoration, designing for pedestrians, fabric features and cultural and natural environment, cleanness and maintenance of the ecosystems; and the criteria related to the urban design can be classified in some categories such as paying attention to the street element, permeability of fabric, social incorporation and flexibility of the spaces, visibility, vitality, meaning (sense), freedom of choice, creating motivation (the function of heterogeneous urban forms), the possibility of social living against the personal one, hearing the past sounds, variety of functions, forms and persons and social groups in the location, visual compatibility, richness, personalization (customization) capability, maintaining the continuity of movements, closeness of spaces, cohesion of edges, controlling axis and perspectives, paying attention to the architectural values of the environment, human scale, pedestrians' comfort, considering and consulting with all groups of the society, joyfulness and creating visual pleasure of the environment.

On the other hand the identity giving criteria and principles for Islamic- Iranian city can also be divided into two categories of urban planning and urban designing; the criteria of urban planning include the factors forming the city (climate and livelihood, culture and tradition), the relationship of city with the nature (compatibleness with natural environment, geographical orientation of the city, the direction of Mecca (Qibla)), the existence of natural elements (water, green space, fountains, pools, ponds, flowing water and rivers in the path of roads and passages, sunlight and wind flow in urban space) [26], methods of living in city (public and individual life), elements and components of ancient cities, old and new urban green spaces (green spaces in the residential units, private gardens, gardens, green spaces within neighborhoods and around the city), road network of the city (hierarchies, their role related to the natural factors like sunlight, wind flow and along with the buildings and obvious urban signs), the fabric (following the ground's terrain, considering vernacular conditions, observing the water distribution system) [17]. The criteria of urban designing also includes items like Iranian city infrastructure (neighborhood, market and malls, water storage, bathhouse, water paths, open spaces and spaces related to the roads network), residential spaces

(the detailed existence of self-help units and neighborhood and the fields of closer communication of the people with each other) and the social space of the old and new urban neighborhoods [27].

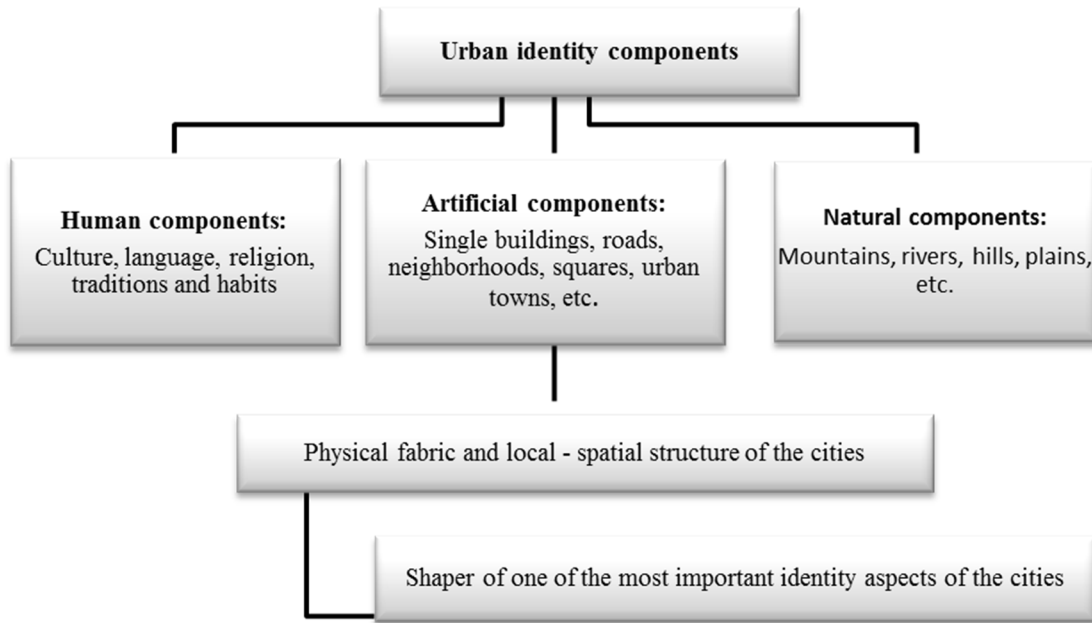


Fig.1.Urban Identity Components, (source: Authors).

6.6. Historic Fabric:

The historic fabric is a subset place of today’s city and benefits from the certain features of the city in which some values have been stored due to the passage of time and whenever they are unfolded, they take a historical aspect [28]. Such fabrics which have been remained token from one or two past centuries and even the first half of the current century reflect the historical-cultural values of each city which have been obtained from the interaction of the human with his surrounding environment during the history and most of them have decayed in spite of being so valuable [29]. With regard to the matters in context of repair, restoration, reconstruction, maintenance and management of the historic fabrics, and regarded to the spiritual position of these areas from the people’s perspective, it seems that providing any plan and programs for these fabrics requires its own features which neglecting them will be followed by the greatest hurt for the city and consequently for the public culture of the society. It is natural that in the presence of a holy element or factor in any area, the importance of its surrounding fabric and the necessity of paying attention to the consequences of any action are doubled [30].

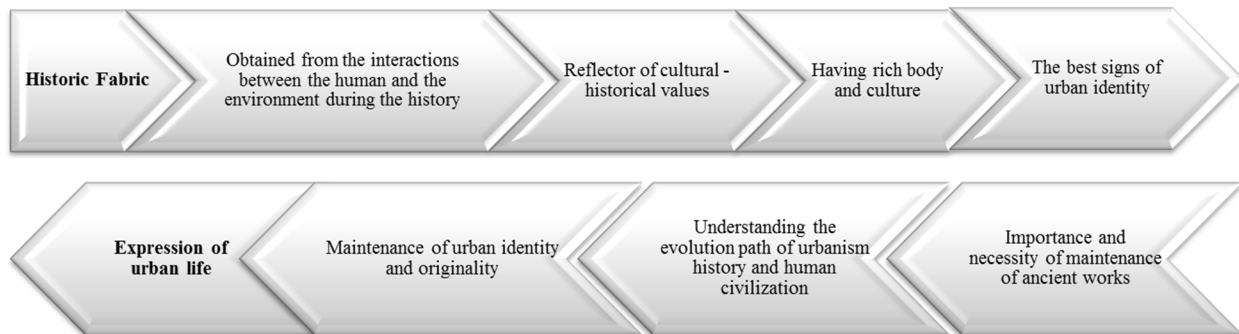


Fig.2.(Source: Ozlati& Nasr, 2015: 7)

7. Studied Area:

Currently, more than 67 thousands hectares of decayed dysfunctional fabric have been identifies in 383 cities in Iran [31] that this number in Shiraz city reaches 1691 hectares and 3.5 hectares from that forms Shiraz historic fabric[32]. With an approximate area of 378 hectares, the historical and cultural region of Shiraz includes a part of the central area of Shiraz which today forms the District 8 of Shiraz municipality and itself has independent

municipality (Fig.3). In addition to the fact that it has been the primary core of appearance of Shiraz, currently, this region also placed many of central, commercial, religious, service, and administrative activities and has significant ipso de facto and potential capacity in order to boost the tourism, pilgrimage, commercial, cultural and residential activities. The existence of Shiraz historic fabric goes back to the pre-Islamic era and even more previous, Achaemenid period. Once upon a time, Shiraz historic fabric which is the primary source of has been the most appropriate location in the city for residence; nowadays, it has lost its attraction due to the different social, cultural, economic and physical issues and problems and it has become the location of residence of various groups of the society with low social position and status (that is to say the people with low income and low education).

Residence of the people and groups with different and exactly opposite cultural issues has turned the old fabric into a crime-ridden area. On the other hand, exit and displacement and depopulation of the fabric have influenced both its decay and its destruction [4]. Comparison of the old fabric population with the population of Shiraz city indicates that the population of the fabric has always decreased compared to the city. This decrease in the fabric population compared to the city's population is the result of many factors including shortage of urban services and facilities, physical development of Shiraz during the recent decades, and consequently transfer of some part of the fabric population to the new developed regions, sending migrated people of the fabric and elimination of the cultural and social homogeneity of the resident population in it which increase the motivation of exiting from the fabric for the primary and vernacular residents of the fabric. Increasing destruction of the fabric physically and its decay during the different decades have been influential in decrease in the fabric population [4].



Fig.3. Shiraz Historic Fabric (source: Authors).

8. Identity and Artificial Components of Shiraz Historic Fabric:

Shiraz is located in the heart of one of the most ancient centers of Iran's civilization. The architectural analysis of Shiraz included two main fields: one of them is architecture and the elements existing in the old fabric of Shiraz and the other architecture and surrounding elements of the old fabric. The main feature of Shiraz old fabric is the creation of the best compound in terms of urbanism along with majorly introverted elements; but the architecture out of Shiraz old fabric is a perfectly extraverted one and is based on the original Iranian gardening and palace constructing.

However the general analysis of Iran’s architecture emphasizes on a conceptual and formal unity in this land’s architecture, but the fact is that each corner of it has a special heritage and architectural method. This is especially evident in the architectural elements and methods. In spite of the compatibleness of its architecture with the whole architecture of Iran, Shiraz’s architecture has unique features due to locating in a region with ancient background of before and after Islam and also special climate. Paying attention to these features enriches the design method benefitted from the past architectural culture and sometimes raises some inspirations in designing.



Fig.4.The chart of Hierarchy of the factors which influence giving identity to Shiraz historic fabric(source: Authors).

9. Conclusion:

Fundamental sciences have had a pervasive influence on urbanism (environmental psychology and social sciences and urban psychology) and also they still have, so that we cannot evaluate thinking about each matter separated from the type of special approach about it. In order to cross a theoretical knowledge to a practical wisdom, it is necessary that we express and develop the required strategies, define appropriate patterns and we must deal with the fact that what issues must be considered in order to reach the identification and understanding identity and such a crossing really requires what designs and what model and paradigm must be represented about the relationship between the city’s body and identity and passing abstractions. The current recommended framework can be useful in this regard:

The first step is to collect scattered data and classify it by convergence way (movement from component to total) and the same thing propose the necessity of compatibleness and scrutinizing of the subject based on the theoretical framework and the collected data.

Dividing the urban identity giving factors into three categories of natural, artificial and cultural:

The dormant identity symbols of a city in the mind of citizens can be turned into the symbols with dynamic identity, separate from everydayness and by creating a tangible relationship (sense of existence) and consequently a concrete relationship (using existence) between the society and city. The identity giving elements can be extracted

from the components influencing understanding process, impacts of the identification objects (urban form) and also the cognitive impacts (society) and they can be used and applied.

One of the main reasons of the problems of the old fabric in most parts of Shiraz is the lack of compatibility of the old fabric with today's needs, especially from physical terms, these fabrics have not the accessibility to the modern services and facilities due to the decayed and narrowed passages.

Eliminating the shortages of required urban facilities and services of the residents fabric who have to travel to the other areas in order to meet their needs; Elimination of these shortages causes the fabric keeps its vernacular people and prevents from their migration to the other areas of the city.

Establishment of utilities such as museum, library, house of culture, house of tourist, etc. in the valuable historical houses within the fabric in order to preserve these valuable buildings and increase the public awareness of the importance and value of the historic fabrics and in order to prevent from destruction and decaying of these fabrics.

Adjustment of respective rules and regulations for construction and renovation of the invaluable buildings of the fabric with considering the maintenance of the historical values of the fabric.

10. Strategies:

According to the studies done in this research, four steps are recommended as Shiraz historic fabric identity components as following:

The first step: keeping the location's residents and creating facilities and making the fabric desirable in order to maintain the residential fabric alive.

The second step: making the people familiar with the importance and values of the historic fabric "culturing".

The third step: adjusting the principles of designing and reconstructing in the fabric in order to maintain the existing artistic and historical values.

The fourth step: restoration and reclamation of the fabric regarded to the identity making elements in Shiraz.

Index:

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