

Talking and Walking Sustainability with Children: A Review on the Role and Place of Children in Traditional Architecture of Iran

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Abstract

What connects the future of human society with its present and past are children who form the men and women of tomorrow's society. Traditions of ancestors of every nation as the relational bridge of the past with present and future can play a distinct role in the life of human societies, since these doctrines are the process of awareness, logical insight and thought and platform of cultural, social, etc development of society.

This paper intends to investigate the relationship and interaction of child with the environment in traditional architecture of Iran. By presumption of this paper, environment is where the human being lives and acts, and this environment consists of the intellectual/spiritual elements originated from society's worldview and culture as well as physical/objective elements which appear in the form of man-made, physical, natural, etc. elements.

Traditional society is a society with rooted and stable beliefs and value-stable norms whose identity aligns with collective identity (religious, territorial, etc.). In its last step, the paper tries to indicate those characteristics of Iranian traditional architecture which can be interpreted in convergence with the intellectual space of traditional society of that era and in interaction with the children of the time. These characteristics state that the way traditional society views human and consequently "child –human", which emphasizes what he/she should be trying to transform ideally him/ herself to, has considerably different results as compared to the situation of current architecture.

Key Words: *Tradition, Traditional architecture of Iran, Children, Perfect human*

1 Introduction

1.1 Nature and identity of child

The question of “finally who and what the child is?” is perhaps the first and the last question which is raised for the psychologists and education experts, and all of them try to discover correct and scientific responses to it. However, the most important question is who the child can (or should) become? And, apparently, the first question - who and what the child is? - is a tool for getting an answer to the second question. However, education experts define the child as the result of interactions between nature-education, heredity-environment and nature-experience. In this point of view, it is clear that the environments in which the children attend should be of comprehensive value because the child's knowledge on surrounding environment is the sum of his or her acquired and trained knowledge about the environment. (Shoarienezhad, 2000).

Indicating the essential necessities of growth, the contemporary researchers have mentioned the three following items (Lafon, 1990):

- The necessity of environmental perception and knowledge development.
- The necessity of physical health and development of physical skills.
- The necessity of satisfaction of the emotion, connection with the environment and development of motivations.

These necessities emphasize the role of children's life environment and available facilities in this environment on free and independent movement, development of physical skills and making psychological and emotional bonds with it. Meeting the essential needs of the children plays a main role in formation and development of their characterization, and an important part of the children's needs is provided in this way since the child's knowledge about the environment is the result of his/her immediate and acquired knowledge on the environment. What the child obtains from the environment through direct contact and experience with it and the resulting subjective perception form his/her acquired knowledge. The immediate knowledge is formed through indirect ways and tools (Behroozfar, 2001).

Abraham Maslow categorizes human needs into higher and lower level needs (figure1) (Parsa, 1997, 86). Thus, it is evident that, according to Maslow, need for perception and cognition is among the higher level needs of man, and it is after meeting the lower needs that one is able to meet the higher needs. Right interaction with the environment and understanding the reality of life is in the core of meeting the higher needs. Every kind of education during childhood should pave the way for the growth of children's intellectual and mental character; i.e. it should cultivate their reasoning skills, teach them how to analyze problems and empower them to think deeply.

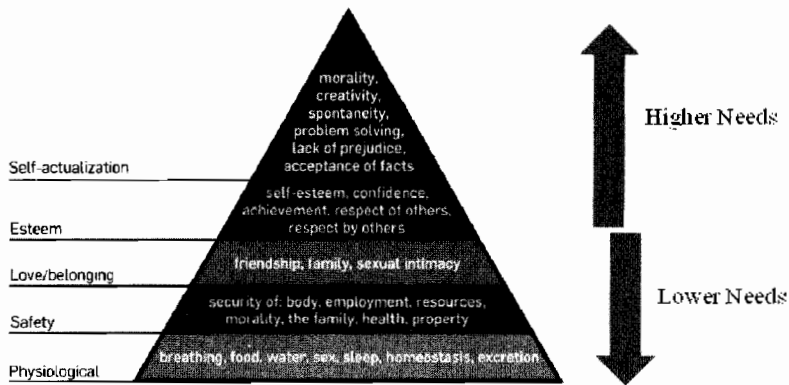


Figure 1: Maslow's hierarchy of needs (Parsa, 1997, 86)

1.2 Sustainability

The revitalization of a sustainable urban space requires that children like adults recognize the urban space as suitable, lovely and secure for life and that they as active citizens know themselves influential in creating those places. Sustainability concept of architecture in this paper is in accordance with definition of cultural sustainability which indicates a sense of place to which architecture belongs. This image reflects anthropological and sociological viewpoints, which connect people and children with place culturally, and relies on the idea that considering local culture is the best factor to achieve architectural sustainability. Within this criterion, sustainability means preserving the sense of place and considering the constraints and possibilities that are necessary for it. Sustainability of architecture depends on sustaining the place and all its residents including children, such that the residents interact with the place and architecture and also expect it to be different from other places. Due to its accountability, symbolic and aesthetic nature of architecture relies on the local culture, sense of place, using local materials, colors and forms as well as on the relationship between architecture and its environment and on differences between places. In this criterion, concept of sustainability in its cultural aspects is derived from the sense of place, understanding the local (native) culture, and its social aspects are derived from people and children's participation in place-making.

High rate of multi-lateral transformations in human life has caused significant differences which draw other images of life for all human beings including children. These transformations have influenced all social foundations which, as consequence, not only children themselves are transformed but also the way to their future transformation is facilitated. So, considering this issue and the importance of childhood as a transition period within which the bases of human societies' social interactions exist and regarding the coherence of social issues as the achievements of the modern society, the necessity of taking a

different look at the environments which are in contact with children becomes clearer.

2 Intellectual Space of Iranian Traditional Society; Traditional Society of Iran as Religion–Oriented Society

Architecture is among the most intricate and deepest human acts; intricate because it owns type of comprehensiveness that contains human; and deep because it originates from the deepest layer of its creator's being to meet the deepest human needs. Therefore, to know every type of architecture, it is necessary to know its themes, values and worldviews. In other words, the intellectual space of society plays an essential role in introducing and giving identity to every physical context. And it is the thinking system governing the city that determines the management of city, rights and mental attributes of citizens and the morality and behavioral origins of the occupants.

Tradition means facts or principles having divine origin and accompanying human being over the history of his/her life. Tradition is a transcendental knowledge which is eternal like its origin and includes religion (Eliade, 1997, 47), i.e. tradition does not mean traditions and customs changed over the ages in various locations. It rather means sacred science or eternal light and the fact of religion. (Guenon, 1986)

In traditional life, religion influences all aspects of human life and in fact, forms all of the life, and no non-sacred can exist except for those who are out of circle of tradition like modern human whose life is nothing other than absolute disorder (Guenon, 1986,45). In traditional civilization, nothing is out of tradition's domain, and traditional society is based on permanent and internal musts and must-not's, and the scale of these musts and must-not's lies in the self of traditional human; since religion penetrates in all aspects of life, human's internal scale is religion (figure 2). In a traditional society, principles govern human life and form the general structure of that society, so traditional society has a monotonous structure. These principles are either based on religion (monotheism) or based on kind of traditional sacred regulation which plays the same role of religion, though with different features. In such a society, every action of human is a reflection of his/her religion and ultra-awareness. Reflection of opinion and thought in the products created by traditional human is not on purpose or by intention and will but it is an unconscious and innate process (Hojat, 2002).

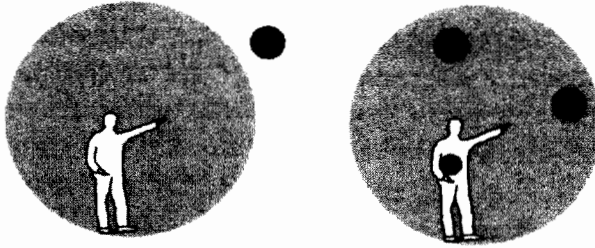


Figure 2: Traditional human: unique divine goal (Hojat, 2005)

Figure 3: Modern Human: Different materialistic goals (Hojat, 2005)

In Iranian traditional society, having faith in principles of Islam, especially in its origin that is spirituality is the main factor of society's intellectual space which functions as the main parameter of creating a traditional society. So, all of the subjects on the intellectual space of traditional society refer to having faith in Islam and following it, in monotheism. This principle conducts citizens on how to behave, how to communicate, how to contact with nature and how to create their environment for life and activities. (Naghizadeh, 2008)

2.1 Purpose of life according to traditional society of Iran

According to traditional society, the aim of life is to educate human and evolve him/her into a perfect human. From this point of view, human is a mixture of inferior and exalted inclinations, and in this situation, a perfect human tries to obtain his/her origin in his/her life such that his/her higher desires appear (Motahari, 1998B).

In traditional society, human intends to perform according to his/her divine nature but, since all humans are not equally spiritual, they need a common language. If the language is going to display the desired unity of humans, it needs a strong structure. Here, the central role of traditional educations should be mentioned whose methods familiarizes man with the external aspects of things, and at the same time provides a tool to discover the internal secrets (Ardalan & Bakhtyar, 2001, 9). In traditional worldview, presence of human in this world is an introduction to his eternal being in another world (Hojat, 2005). He knows that his end is higher than the earthly domain (Nasr, 2001). However, apparently, the perfection of human is in his/her balance. That is, the human is perfect who does not tend to just one aptitude and value but, rather, considers the development of all aspects in balance. That is why the perfect human is called comprehensive human since he/she is both introvert and extravert (Motahari, 1998B). Therefore, according to traditional thinking, the real value of life in this world means existence which is referring to a fact superior than this materialistic world; human perfection is obtained through knowing himself/herself which is an introduction to knowing his/her creator.

2.2 Child, symbol of traditional human; Traditional human, innate human

Truth-seeking, knowledge or discovering the realities of immaterialist world is called theoretical perfection by philosophers (Motahari, 1997), and in traditional thinking, someone who naturally wants to find theoretical perfection lives in a world with one origin and one center and, his/her life, deeds and thoughts tend towards that center. He is thoroughly aware of that origin; the origin that includes the eternal purity and perfection which is searched by the traditional human (Nasr, 2001). So, traditional human confirms the phenomena on the earth which align her/his pure nature in a way that aligns the nature with which he/she has been created; and the reason is that nature is the criterion of thinking, and proving these phenomena does not need education and reasoning.

Sense of curiosity and desire for creativity and understanding the realities is considered as natural attributes of human and taking advantage of them has been emphasized in Islam. So, cognitive needs – which, in child psychology, are considered as main factors of development of children's personality - are regarded as natural needs of the child and humanity of human is known to meet these natural needs (Motahari, 1997). These needs often form motivations and play a vital role in development of child's thinking clearly. So, desire for curiosity, attempt to recognizing the environment, understanding the reality of things and life's phenomena, which are observed in the early childhood, are of human nature. Various evidences based on questions asked from children about the nature of phenomena which are observed repeatedly in their process of development indicate these natural needs.

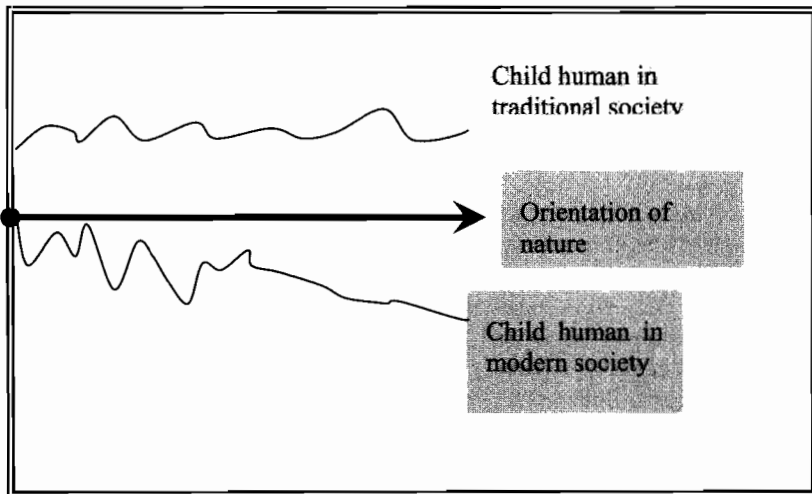


Figure 4: Child human in traditional and modern society

On the other hand, children like a clean slate which is less exposed to the environmental contrasts and contradictions, are creatures who are still on the orbit of their natures, and all of their behaviors and acts (like sincerity) indicate the presence of human nature. Perhaps “child-human” can be called an allegory of “traditional_human” for his/her nature-orientation because, considering the fact that human has a pure nature, traditional society helps "child-human" make his/her nature alive where as in a modern society, power and oppositions of external world like instinct, jealousy etc., which weaken the clean nature of human, lead to deviation from the orientation of nature. In other words, modern society does not help "child-human" in moving around this orientation and rapidly transforms it into “non-traditional human” hidden in the “mask of childhood”; the human who controls himself/herself and his/her internal "self" is superior to internal nature and collective identity (figure 4).

2.3 Treatment of children according to traditional society of Iran

In Iran’s traditional and Islamic society, education benefits an excellent place. Indicating characteristics of Islamic education, it can be said that Islamic education relies on faith in religious principles and humanity and considers ethical principles as necessary (Shariatmadari, 1991). The Islamic methodology for education entails investigating the origin and nature of human comprehensively; it considers all affairs neglecting nothing. It educates and treats wisdom and spirit of human, and involves both human’s spiritual and materialistic life which in turn includes all human activities. Islam considers authenticity in treatment, regards education as introduction to it, and considers development of thinking as introduction to education. The aim of education in Islam is not just transferring the knowledge, but developing the child’s intellectual growth and analytical skills. The aim of Islamic education is enriching the character and humanistic aspect of human being and, in other words, the purpose of Islamic treatment is self-realization and humanity.

To enrich wisdom, Islam emphasizes observation, experience and science, and considers education and treatment as something beyond acquiring the knowledge; it describes education as review of experiences and re-definition of them. Experience is the same discussion which is considered in new education, and self-training and personal experience is regarded the best method of education.

What is meant by knowing is perception. There are two types of perception. Immediate perception is understood directly and acquired perception is indirect which obtained through the nature, society or history (Motahari, 1998A, 37- 58). Acquired (Perception) is categorized into three groups; sensory, intellectual and symbolic cognition. Sensory perception is described as superficial and individual. Intellectual perception is intangible perception, penetrating into the inner self, general and logical. Symbolic perception is how to detect effects from causes, which is deep but not sensory and direct; it is rather inferential

(Motahari, 1998A, 113-147). The latter type of perception is emphasized in Islam and is the reason for spirit enriching. It is believed that the base of child's treatment is in traditional society, and the base of education is in flourishing of spirit for aptitudes (Motahari, 1998 B).

3 Traditional Architecture of Iran in Interaction with Children

After familiarization with the subject of "child-human", the investigation on how traditional architecture of Iran - which is manifestation of beliefs, deeds and behaviors of traditional human - interacts with "child-human" resulted in an accurate understanding of traditional physical space and recognizing what children faced in this architecture (figure 5).

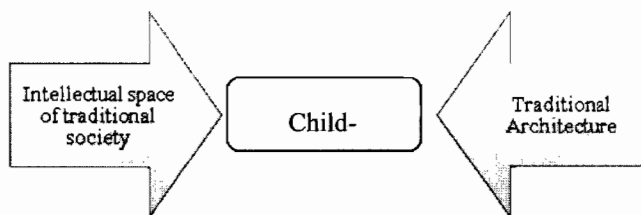


Figure 5: Child- human position in environment (consist of intellectual - physical elements)

3.1 Physical Dimension

Traditional architecture of Iran has been designed according to human's materialistic and spiritual needs and natural environment's condition and has created a mixture of art and technology through its evolution over the centuries. Some features of Iranian traditional architecture which have caused the interaction between child and architecture are as follows:

3.2 Neighbourhoods and neighbourhood identity of cities

While residential environments are central to the development of younger children, neighbourhoods take on increasing importance as maturity of children and the extra-familial influences on them increase. It is within neighbourhoods that children initially enter into the stage of public life, developing a narrative with their peers and with adults outside their families about how life should proceed. Ideally, the social networks and physical spaces of neighbourhoods help children try out varied social roles; learn to engage with cultures, lifestyles and belief systems that are unlike theirs, and develop consistent patterns of behaviour by creating supportive interconnections between families, schools, and community institutions. Such neighbourhoods can enhance children's communication skills, sense of self and social competence and, at the same time,

can help them imagine alternative futures for themselves. (Beni-Arieh & Boyer, 2005).

In the case of Iran, the context of cities changed during several decades after “Qajarid” reign under the influence of various factors. Before that era, urbanity was in the form of a complex of independent neighbourhood units. These neighbourhoods and units were formed based on cultural, religious and sectarian principles and the relationship in traditional society relied on family unit. Among other characteristics of traditional city is the hierarchy that exists between its elements including residential neighbourhoods. The hierarchy extends from private spaces like court-yard and vestibule to semi-private spaces like gate, canyon, blind alley and then to semi- public spaces like alley, secondary passage- way and square and from there to public spaces like main passage and bazaars (figure 6,7). This hierarchy has created type of occupational privacy for the neighbourhoods rather than cities and has made the neighbourhoods far from public animate spaces of the cities. So, neighbourhoods are far from the public space of cities and thus, are introvert and most of relationships occur inside them (figure 8, 9). Therefore, neighbourhoods have owned type of independence.

As a result, traditional city in Iran has had a context without order, and at the same time, inducing order. It lacks order since one is not able to find a powerful order in all spaces, and it's orderly because it allows every physical component to exist and intervene in its shape and location in a regulated way. In other words, traditional city in Iran has different elements but general regulation is common. On the other hand, cohesion and identity of neighborhoods either from physical aspects like harmonization in materials, spatial cohesion in neighborhoods or from social – cultural aspects created a sense of spatial harmonization; this feature was more obvious in the center of neighborhoods and the symbolic elements like minaret of neighborhood's mosque emphasized this issue. So, these factors created a familiarized environment for the residents, especially the children.

Traditional neighbourhoods with such features that were developed for their occupants, especially children, created sense of attachment and belonging in the neighbourhood's spaces as well as sense of understanding and sympathy, unity and agreement and also tribal and religious bonds that were illustrated in physical spaces as well. The Limits of neighbourhoods and their being defined quality caused that human inevitably greets and communicates with other people in each contact and thus, feels unity with the society. Passing neighbourhood's spaces like mosques, centuries of history were kept alive in the memories.

The German word "Woonerf" (living street) in the modern debates refers to the public spaces which reduce traffic and convert them to a local place, suitable for social activities, especially for child's play (Kips, 2005). The concept of neighbourhood which has always been of great importance in traditional architecture of Iran is the same as the current "woonerf". That is, the alleys and neighbourhoods were secure places for children to play, and even in construction of these areas, residents and children had direct participation. This motivated sense of neighborhood's unity and place attachment in residents, especially

children, which prevented potential intentional damage to neighborhood's spaces by them.

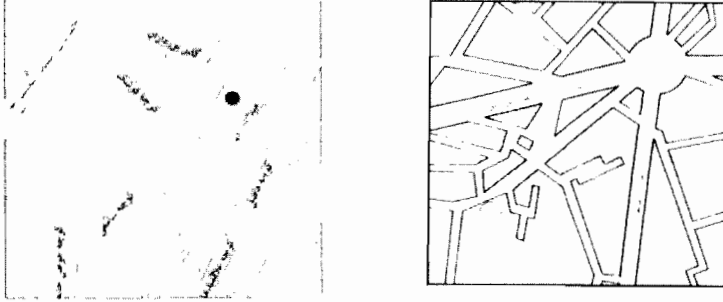


Figure 6: Hierarchy in traditional city planning, Shah Abolghasem neighborhood, Yazd,iran(Haje Ghasemi,2004)

Figure 7: Hierarchy in traditional city planning, Ghiam neighborhood, Isfahan,Iran (Haje Ghasemi,1998)

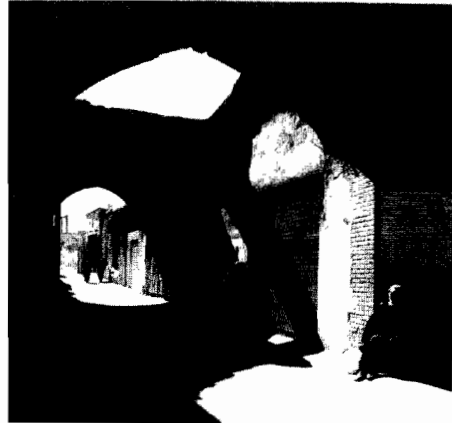


Figure 8: Abyane village, Natanz, Iran (Mahmodi aznave , 1999)

Figure 9: Ab Anbar khan neighborhoods, Kashan, Iran (Mahmodi aznave , 1999)

3.2.1 Relationship with nature

In traditional thinking of Iranian society, suitable physical space for human was created, with available technology of the time, through respecting human and considering him/her as a live, moving, thoughtful, creative and pensive creature that needs nature. This was done by acquiring accurate knowledge on nature, living condition, environmental condition, climatic condition and its change in year, season and day. Obviously, this architecture created a logical relationship

between human, society and nature as a sign among God's signs and considered nature and environment as a platform for development and perfection of human. The built environment was considered part of nature and nature was a part of human's architecture (Ghaffari, 1998).

Nature is one of the important resources of perception, since it has been created through continuous changes of day and night, months, seasons and years with an interesting order and inclusive system. Perceptual relationship, especially visual and sensory relationship with nature like observation and sensation of elements and manifestations of nature such as sky, sunrise, sunset, movement of clouds, stars, growth and flourishing, fall and evolution plants, which all indicate the power of God and interesting creation of nature, is a tool for psychological relationship of human, especially children, with nature and remembering the existence of God as the origin of existence (Ghaffari, 1998).

Since children view their surrounding as a playing ground, nature is a suitable context which can make them busy for several hours (Blinkert 2004). Children feel the coldness and warmth of the environment through their skin; they sense the ground under their feet, hear the sounds and feel the smells around; they sense the light with its natural intensity and since they themselves choose their motion speed, they can understand the concept of dimension and distance as well as time dimension by passing the way. Hence, the desired places of children are full of such natural elements like plants, animals, water, soil, etc. And, the reason for that are three qualities of natural environment as follows (White & Stoecklin 1998):

- Never-ending diversity
- lack of artificiality
- sense of eternity and vastness

Hence, psychologists of environment use the word "Biophilia" for this sense of naturalism. It means, human depends on the nature hereditarily and biologically; and paying or not paying attention to this natural sense causes positive and negative feeling for human beings (White & Stoecklin 1998).

3.2.2 Attendance of children in society- Experience of life, Story of life

Another feature of the traditional society of Iran was the active presence of children in the context of society as an active citizen. A reason for this might be the lack of a special space for children in society at the time. A good instance in this case is the active presence of the children in religious ceremonies and in spaces provided for this purpose like mosques. Although not completely suitable for children in scale, these spaces have always been places for education and treatment of children due to their cultural-religious context which facilitated the process of social desirability in children and they could learn how to establish relationship with others so that they can enjoy the advantages of social life and of living with other people. Nature and performance of traditional games emphasized this process and contributed to learning the normative orders

required for playing these roles, obtaining relevant purposes in social group, getting skills necessary for membership in society and allowing for the formation of social self of the child, which formed a set of internalized social expectations. Another feature of this socially desirability process is that it provides the possibility of interference of children in regulating the environment, objective detection of spaces and new phenomena through trial and error. Children's contact with adult's community, especially with different professions available in it, is so helpful for the richness of their personality. John Dewey, a theorist of "Learning by doing", confirms the experience of life for children (Shatou, 1997). Also, Christopher Alexander in his book "A pattern language", pattern 57, states: "children cannot obtain adult's characteristics, if they cannot discover the world of adults around them (Alexander, 1977, 294).

The possibility of attendance in society provides the possibility of learning, knowing, applying, doing and symbiosis with others and learning how to be. So, this type of attendance in society plays the role of a teacher, and this is the life itself that teaches the child how he/she should be and grow, influenced by the worldview of surrounding society. In this manner of interaction, direct confrontation is a necessary condition for the right understanding, and the active presence of child in society and the process of confrontation with different issues have the same importance as the end outcome and approach and the method of problem analysis is as influential on child's intellectual growth as the response.

Traditional architecture of Iran makes the environment tender through combining education, work, social life and leisure issue and causes the environment to become attractive and children to feel belonging to it. Recreation, cultural-social activities, passing leisure time, individual and collective activities, participating in social ceremonies and etc. are influential in creating this sense of belonging, and this combination of education and life causes the delight and vitality of environment and increases the presence of children in environment.

3.2.3 Accordance with child's cognitive and perceptual ability

Another feature of traditional architecture of Iran mentioned a lot in the literature is having such characteristics as rhythm, repetition of hierarchy, consistency and continuity, equilibrium and human scale as well as unity in multiplicity. Due to these characteristics, quantitative dimensions of space in Iranian traditional architecture facilitated the perception of the environment based on the "Gestalt theory". In the case of children, the sequence and continuity of traditional architecture facilitated its reflection in child's memory since children use the past experience, not mental reasoning, to find direction and to adapt to space. Children can interpret information and understand their situation through signs and superficial similarity of colors and materials or relationship with image of environment with certain succession, since these features originate from child's mental unconsciousness or primary mental schema.

According to Kevin Lynch, the order of mental perception of environment and the easy cognition of environmental elements are the essential factors in

permanence of the ability to move which increase efficiency of movement and cause feeling of security. These feeling results from systematization and mental security of these processes which makes human feel calm in environment (Lynch, 1995). According to Lynch, legibility means that child's perception of situations or environment's elements enables him/her to select some direction freely to reach the aim. In traditional architecture of Iran, characteristics such as repetition and permanence cause perception of a whole and therefore, legibility in child's memory.

3.2.4 Child's connection with place according to Iranian traditional view

Traditional human lives in a meaningful world. According to this view, human is a small world and, like the large world, reflects a fact beyond him. To understand the traditional architecture, it is necessary to know the traditional human's approach to the whole architecture including its cosmic dimension as well as his approach to the components of the architecture, and what is observed in this type of architecture is not only quantitative aspects but also qualitative and symbolic aspects. The latter aspects in traditional architecture are not imaginary but instead a reflection of the unity and quality which has been concealed in it. (Ardalan & Bakhtyar ,2001)

In this type of approach to the universe, traditional human tends to a comprehension which represents an interpretation beyond the life; an interpretation which passes superficial worldview and goes beyond it (Ardalan& Bakhtyar, 2001, 11). So, in this type of interaction which happens in traditional worldview, the connection between "child-human" and place gains different meaning than conventional ones, and what was mentioned earlier acquires different meaning in traditional architecture because "child-human" in traditional society understands another meaning facing him/her in addition to other meanings. This different meaning results from the fact that, according to the intellectual space of traditional society, traditional human and, consequently, child-human has a mythic view to the universe, and the rooftop or mosque's minaret, etc. to him/her has a meaning beyond their physical traits. In fact, these elements create a sense of curiosity accompanied with the dream of getting access to and discovering all ambiguity and brevity hidden in the phenomena; the dream which is easily accessible for the modern child.

Changes in the meaning of space and the type of virtual relationship of modern human, and consequently, the child-human of modern society, with environment on one hand, and separation of science's direction and human cognition as the achievement of modern period on the other hand, suppresses sense of curiosity and desire in the children of contemporary time. Therefore, the child-human of modern period is product-oriented and the sense of disappointment which is repeatedly raised by the psychologists as the problem of modernism is a consequence of product-orientation, since the feeling of constructiveness is obtained by interference in the process of production beyond physics.

Finally, it should be mentioned that formation of physical space in the traditional architecture was conducted within a general intellectual space, in such a manner that the general intellectual space was a religious space orienting toward metaphysics. Human being looked at the sky and acquired the knowledge's principles from religion and was obliged to follow the beliefs of religion (Naghizadeh, 2008). Therefore, a characteristic of traditional architecture is accordance with the spirit of tradition (Nasr, 1991, 190-194). Monotheistic view of tradition includes not only architecture and its wholeness but also all elements creating one form of architecture including space, shape, light, color and material. This unity-centricity view does not consider anything out of its domain and does not recognize intellectual domains that are completely materialistic (Ardalan & Baktyar, 2001).

Defining the eternal role, "Gustav Jung" states that subjective forms are not justifiable by the routine life events, and it seems that these forms have been created in the memory of man as intrinsic and hereditary. In another case, he states that re-creation of eternal role has main importance in children since we are sure that they do not have access to current traditions (Gustav Jung, 1997, 105). According to Gustav Jung, it is concluded that eternal role originates from previous perception whose answer is hidden in symbolic direction of educating "Adam" and spiritual dimensions of human based on nature that is the origin of agreements and unwritten regulations and is the case of movement and internal concepts of human (Nadimi, 2008). Perhaps "child-human", who is inherently less loyal to common traditions, is able to perceive traditional architecture and this architecture causes feeling of joy to him/her since traditional architecture includes internal concepts and has good responses to the child-human as attractor of internal nature; like a thirsty human faced with a spring that is the result of this kinship.

4 Discussion-Natural Child in Architecture Caused by Nature

In intellectual view of traditional society, perfect humanity is the most precious property of human. So, learning this will be a useful education whose aim would be realization of perfect human in individuals which evolves to the human perfection that is obtained through self-realization, intellectual growth and in-depth thinking; so child-human should be prepared for being a perfect human. With such view to the debate of child education, the education is not anymore limited to an academic subject suggesting certain courses being offered on certain days which are forgotten by the time the course finish or are not learned due to student's absence in educational environment.

Life has always two states: active state of existence and the state of transformation (becoming), so being and becoming are both among spiritual aptitudes of human. Innateness of problems means that there is no need for education and reasoning, and just reminding is sufficient since the human have brief awareness with these foundations of human thinking. In the case of child, this issue has more importance, since children as natural creatures or, according

to “Gustav Jung” as creatures that are less loyal to common traditions, are always “becoming” and are able to understand issues that are originated from the nature including the architecture raised from nature.

The essential element of tradition, which is religion in its general sense, is the leading thought dominant in traditional society and is the essence of a pattern which has been, is and will be continuous in the past, present and future respectively. In architecture, patterns are transformed into a directive and rule through repetition and gradual, continuous evolution. Hence, in traditional architecture, application of common principles and existence of a common spirit is thoroughly evident and distinct. To detect the principles governing traditional architecture of Iran, knowing its intellectual background is necessary; so assigning these principles to uni-dimensional insights like functional, climate and so on is far from reality, and we should try to recognize the principles governing the qualities and values of this architecture. Despite adaptation to environmental, climatic and functional conditions, traditional architecture is a whole beyond each of these conditions and owns a certain quality and identity which can be summarized into Islamic principles and worldview which is the essence of Iranian architectural tradition.

Considering the human’s value and its integrity, traditional architecture of Iran and its components in Islamic society do not meet just materialistic needs but instead meet the spiritual needs while meeting materialistic requirements as well. Describing and imagining traditional space and determining its constructional principles and the governing spatial organization are considered imperfect ignoring the features related to visual perception and philosophical worldview. So, architecture and urbanism cannot be studied ignoring culture of society and the effect of culture, and society’s intellectual space can be studied in architecture, and traditional architecture educates all people in all formal and informal stages of education and the result is the enrichment of human’s spirit and its purification. That is, the physical space of traditional society influenced the cultural and behavioral changes of society through applying symbols, proportion, components, signs, functions, etc. as well as offering the meanings including cultural principles and values which are originated from the way traditional society views traditional human. In other words, every intellectual discipline has different layers like culture, tradition, and worldview and so on; perhaps architecture is one of the last layers which realize the previous layers. That is, when we move in the architecture of every nation and civilization, we are in fact moving in the most tangible part of the culture and intellectual space of that nation which reflects the events behind the scene. With such view, child-human lives in a space which is the final product of traditional society’s intellectual process and indeed joins somehow in this process and becomes some part of it; i.e. through attendance in traditional architecture, child-human lives in a space full of spirituality and sincerity caused by traditional–religious thought which originates from the Islamic worldview.

Although it initially seems that, in traditional architecture of Iran, there was not a space especially designed for children which could be called terms like

child's park or child's room, dissecting the subject reveals that children could easily find their place, space and domain in that architecture due to the adaptation of architectural styles to climate, culture and conditions of those days. So, compared to current situation, they had more possibilities for recreation, movement, learning, experiencing their needs through playing, and acquiring social skills through direct contact with their families and natural environment. Therefore, the difference between Islamic educational system and other systems refers to the physical difference of educational spaces. Islamic education originated from the desire of Muslims for development of divine religion. Such an expectation from education could be realized in every place and did not require a special place or compatible conditions to be met, and perhaps that's why children in traditional society were able to learn from the patterns existing in their environment through touching, seeing and experiencing the facts in a self-conducted and self-motivated way equal to or more than what they could learn at schools. Neighborhoods, public spaces and alleys were the most important places of education at that time because the possibility of social contacts, teaching, learning, patterning and experience of facts, trial and error as well as perception of environment were easy for children to achieve in these spaces. Finally, it can be said that traditional society of Iran as a religious environment influenced the mind of children as natural creatures and thus, children's identity were developed by meanings obtained from contacting physical and mental environment and by findings that were consequently gained from cultural-social changes. Indeed, traditional architecture determined and set the cultural direction of society through suggesting values and anti-values. Therefore, traditional architecture of Iran can be considered an example of sustainable architecture because it was formed based on some comprehensive ecological viewpoints and owned a multi-lateral attitude toward factors that are influential on determining human's mind and toward the relationship with environment. All of these cause traditional architecture of Iran to be classified as type of architecture in which the principle of operational sustainability is hidden.

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