

Endogenous Development; an Alternative for De-escalation of Identity Crisis among Iranian Women and Their Houses

¹Masoomeh Yaghoobi Sangherchi, ²Seyed Gholamreza Islami

¹Ph.D. Candidate, Department of Art and Architecture, Science and Research Branch, Islamic Azad University, Tehran, Iran.

²Associate Professor, School of Architecture, University College of Fine Arts, University of Tehran.

Received 11.03.2013; Accepted 01.04.2014

ABSTRACT: Nowadays, huge tendency to fashion and consumerism could be assumed as the origin of identity crisis among women and in their houses. This phenomenon is like a veil between man and the fact of his human being. Given that the physical properties of man-made environments (house) are influenced by human properties and, in return, have an important role in giving identity to their audience, identification of different dimensions of these properties can be useful in the creation of physical environment with the goal of overwhelming such a crisis. In this study, the roots and effects of the tendency toward fashion and consumerism were explored. It is believed that modernism and materialism are the main causes for the current crisis. At the second stage, to understand the nature of relationship between humans and their environments, theories from semiotics, phenomenology, and semantics were studied. After reviewing many sources, it was found out that self awareness is the only way to promote women and their houses' identities. Finally, using a logical reasoning method, among all reviewed approaches, Endogenous Development Model was confirmed as the best approach to getting out of the kind of crisis explained above. According to the findings, this approach can pave the ground for inhabitants' growth in addition to creating valuable places with their unique identity.

Keywords: *Endogenous development, Woman, House, Modernity, Consumption.*

INTRODUCTION

Houses are more feminine environments and more in relation to women's needs than masculine environments and in relation to men. If for men it means a place of rest, seeking comfort in which after hours of outside work; for women it means a place in a complete life span, including work and life together. Therefore, paying attention to house properties in female terms is of considerable importance. Women use the house environment more than men for answering a complex of needs and activities including daily chores, social communication, and emotional ties with the world around. Thus, much more than men they reflect their identity in different dimensions of house and are affected by the reflection of the energies available in the environment of the house. However, nowadays, modernity as the main element in identity crisis, with penetration in the relationship between man and woman, has perverted this constructive relationship; and increasing the tendency to fashion and consumerism, has provided a proper context for identity crisis among men, women, and

their houses. Therefore, the appropriate solution for tackling this crisis requires adequate and deep understanding, so that in the present study we have tried to fulfill this by reviewing relative studies about modernity, identity, and theories related to physical environment designing.

MATERIALS AND METHODS

Research Questions

With which properties houses will be able to play role in the reflection of women's identity?

What is the role of women in the promotion of the identity of themselves and their houses?

Methodology

In order to answer the above questions, it was necessary to identify the roots of present identity crisis; therefore, at the first step, having investigated the diverse existing scientific literature in sociology, psychology, and having analyzed it, the roots and consequences of tendency to fashion and consumerism were studied. At the next step, theories of behavioral sciences,

*Corresponding Author Email: Yaghoobi.m.s@gmail.com

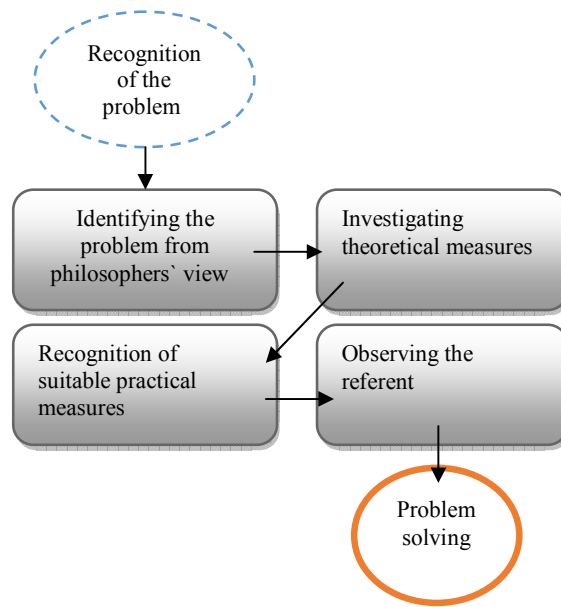


Fig.1: Research model

semantics, and semiotics were investigated in order to have an understanding of the essence of the human-nature relationship. Considering the goal of this study, which is the promotion of women's personal identity, among different approaches studied, semiotic approach was recognized as an appropriate one. In the next step, among theoretical approaches, the ability of phenomenological approach regarding the creation of symbols was investigated. At the final step, the capability of the endogenous development model as a practical theory has been investigated, tested, and verified (Fig.1).

RESULTS AND DISCUSSION

Woman and Modernity

Woman's Identity through Modern Era

The influence of modernity on women's identity could be studied in three stages, the first of which being coincident with renaissance and originating in modernity discourse. Modernity with a mechanical attitude to the world around does not go further than a limiting viewpoint regarding the human case. Such a point of view has led to the construction of a constrained interpretation of intellect, in which intellect is in contrast with human emotions and passions. In such literature, all scopes and aspects of women's life being intertwined with love and emotion, are empty of any meaning; and a meaningful life is limited to the realms that are somehow related to work and money. In Freud's point of view, modern civilization replaces the true reality for the true joy. He believes that modern civilization will certainly result in displeasure and resistance and the dominance of intellect will have psychological problems and difficulties with it; because, it does not count a considerable portion of human needs as valuable (Enayat & Soroush, 2009).

The second stage of the influence of modernity on women's identity starts with the Second World War. In this era, due to the increasing need of market for cheap labor, a lot of women started working in factories. This stage, with all pros and cons, increased women's awareness, which was opposite to the goal of capitalism that was exploitation of women. Thus, the third stage of modernity influence on women's identity started with the advertisement of the feminine mysteriousness theory, involving the present era as well. In order to expand this theory marketers, with comprehensive advertisements, tried to convince women that they needed their products for maintaining their beauty (Rafatjaah, 2007). In this stage, consumption was considered as a prominent factor in representing the identity of people. Advertisement for the definition of a superior identity through consumption actions made people (specifically women) to change their consumption trends according to the fashions presented by the media in order to benefit from a superior identity.

Consumerism Consequences

Narcissism is considered to be one of the most important consequences of consumerism and commodity fetishism. Consumerism and commodity fetishism assume superficiality as the most important valuable criterion and find the identity development in self-display more than any thing else. Narcissism is not self-encouragement but is a feeling of self-engagement that causes the narcissist to relate the out world events to his/her needs and trends and only ask himself/ herself "what good is it to me?" (Rafatjaah, 2007). In a situation that consumption acts as an identifying factor women for the presentation of the identity that is of interest to them start to make pseudo pretence by changing their style of consumption.

In this situation, if one feels that his/her belongings are inconsistent with his/her real self, he/she experiences an identity crisis and feels that he/she does most of the things not for credible and valuable reasons of his/her own, but just for interest and as a duty. This condition ends up with a pseudo identity and brings about identity crisis and anxiety, and if continued, the person no longer can give reasonable answers to questions like "who am I?", "where do I belong?", and the like. This condition is opposed to the condition when one is on the way of understanding his/her true self. In the course of self-consciousness, man finds out that the main source and place of all choices, decisions, or valuable judgments are hidden inside himself. In this condition one starts to less and less consider others in choices and decisions or for having the feeling of acceptance or unacceptance (Rogers, 1995, 129).

Soren Kierkegaard, Danish philosopher, (1813-1855) knows searching for one's true self against hopelessness and knows this choice as the most important duty of the human race; and on the contrary, he knows the deepest hopelessness when one chooses to be someone else than himself/ herself (Rogers, 1995, 118).

Bauman (2001) claims that in the post-modern period, individuals find themselves with no stable position to aim for in the process of identity construction. People must continuously redefine their aims because if they aim for a particular goal, the likelihood is that not only will the goal have moved by the time they get there but the path they needed to follow to get there will have moved as well. Giddens (1938) explains that individuals have to work at sustaining "coherent, yet continuously revised" identities because identity is understood as a task that can never be completed. Hence, identities are understood to be fluid in post-modern society (Easthope, 2009).

Giddens knows feeling of guilt as the cost of renovation that is caused by bending ethical criteria; however, it has lost color in the late modernity and has been replaced by unlimited follow ship of human passions so that happiness and enjoyment are no longer perceived as obscene (Rafatjaah, 2007) (Table 1).

Meaning of House

From one point of view, house is perceived as the first world in front of man. In order to enter into the outside world, man needs to get ready in different dimensions. The learning one

receives in the environment of house as a provision plays a significant role in the definition of his/her place in the society (even inside the universe). Although in the present days the appearance of different media within the house environment has reduced the role of houses to some degree, the role of house in giving identity to human is still highly determinant and if houses are able to play their role properly they can still work as a strong filter in internalizing outside messages.

Meaning of House in the Eyes of Heidegger and Shultz

Several thinkers and scholars have explained the meaning of house in their speeches. Due to the closeness of their ideas to the discussion, Heidegger and Shultz are mentioned in this article. From Heidegger's (1889-1976) point of view, residence is the method of the being of humans on earth. In his speeches he insists that thinking and poetry are requisites of residence. However, it should be paid attention that Heidegger does not know the meaning of house limited to a construction that man chooses for living, but everything that is capable that man in its understanding gain some moments of being is considered a house by him. In explaining the concept and meaning of house, Shultz (1926-2000) points out a place in which daily activities take place and is a representation of what is happening in our world and universe. Therefore, it supports us like familiar names. He reminds that when the social work is finished we all come back home to retrieve our personal identity again. Thus, the personal identity comes together with the act of residence or personal housing. In Shultz's mind, house acts as a factor completing our own inner self (El- Rafey, 1992).

Shultz believes that in the past man was completely related to things and places. This world is experienced as an coherent world of properties and notions. The lack of such things and places results in the lack of these concepts and, in turn, the lack of the world. Modern people are silent and have nothing to say, therefore, lose their identity like losing the concept of community and association. In this case, universe loses its meaning and people become homeless (Toker, 2004, 14).

Today's Houses Properties

The intrusion of unspirited industrial products together with the signs following capitalism benefits has disturbed the

Table 1: The evolution trend of feminine identity

Evolution stages	Feature	Identification Factor	Psychological damages	Social damages
Onset of modernity era	Separation of love and wisdom	lack of identity	Women's low-esteem feeling	Crisis in family system
Second world war	Job market need	Individual status in production system	Distance from feministic self and identity crisis	Elimination of gender boundaries
Contemporary era	Consumption propagation	Consumption actions	Disappointment and false identity	Ethical deviation and incongruence of social groups

transmission of the human and cultural meanings for which houses have worked from long ago, so that these houses have become strange even for their dwellers and have reduced their attachment to the house environment. Captivation of women in the world of consumption and fashion has resulted in that houses change color according to the latest market fashions and become arenas for the representation of only the money, wealth, and economic level of people, rather than providing a shelter for people and specifically for women. People in order to become into the latest fashions attempt to change the decoration and interior design of the house or change the house itself at the cost of unreasonable commercial pressure on the family and leaving a huge portion of the basic needs of the family without response.

Nowadays, In Iranian houses, the largest portion of house is dedicated to the spaces that showcase luxury goods, and family members have the least right to make use of these goods or spaces, while the real life is happening in less important spaces in terms of furniture and space quality. Houses that everywhere inside them was an arena for representing intellectual and spiritual values and every corner of them displayed the handicrafts of the woman of the house, have become places for displaying competition, keeping up with the Joneses, hypocrisy, and pretence (Fig.2).

It seems that we are struggling with a situation that Rapoport (1929) describes it in his article "Environmental Behavior of Houses" like "an environment in contradiction and conflict with traditional cultural patterns, whether in terms of grouping, place definition, symbolism, religious concept of family structure can be one of the main factors in collapsing that culture" (El-Rafey,1992).

Environment-Human Effect Mechanism

According to the ideas of scientists from different fields of study, human and environment have a mutual role in the formation of the identity of each other. It is generally accepted that recreation use in natural environments results in some degree of negative social and environmental impact (Lentini & Decortis, 2010). Jiven and Larkham (2003) argue that it is the people – individuals and society – that integrate the features of topography, natural conditions, symbolic meanings and the built form through their value systems, to form a sense of place. They also propose that designers need to develop more theoretically informed conceptions of sense of place, extensively informed by the views of the people directly involved (Billig, 2005, 118).

There are several related concepts discussed in the literature that describe human-environment interaction through subjective experience of place, including place identity, place dependence, place attachment. Place bonding and sense of place. The diversity of place concepts likely reflects the multidimensionality of the construct, which researchers have described in emotional, cognitive, and behavioral terms.

Proshansky (1978) defined place identity as an individual's

personal identity defined in relation to the physical environment, influenced by conscious and unconscious ideals, beliefs, preferences, feelings, values, goals, and behavioral tendencies and skills. Williams and others (1992) suggested that an individual may see a place as part of the self and simultaneously as a resource for satisfying goals or explicitly felt behaviors. The result can be a strong emotional attachment. Place identity not only includes a physical setting or environment, it also includes a social element (White et al., 2008).

Each of these interpretations are based on a particular approach. It is necessary to understand the meanings of each of the approaches to be evaluated. In this study, in order to gain an understanding of the mechanism of human-environment interaction, Behavioral Sciences, Symbolism, Semantics and Semiotics have been investigated and criticized, as follows.

Behavioral Sciences

Behavioral studies have assumed the relation between stimulus and response the basis of their theories regarding human-environment relationship. In spite of the withdrawal of the scientists of the field from "environmental determination" viewpoint to "environmental probability", it seems that trusting and having hopes for such findings, even minimally, is like the surrender of a the control of a large part of human feelings and understanding to a minority like science or power agents, so that the more the owners of one attitude succeed, to the same extent the control of more portions of human life falls into their hands. In such a situation, the condition of people's lives is not expected to be any better than their present condition. Because, in the contemporary days, capitalism having different resources in its hands has deep effects in giving direction to the taste, feeling, and understanding of people.

Several scientists and thinkers are deeply concerned about this issue. For instance, humanist psychologist, Rogers, shows his worries in this regard with these words: "I have a deep feeling of concern in myself about that developing behavioral sciences might one day be used for controlling people and emptying them of identity. Despite this fact, I believe that these sciences could be used for the salvation and excellence of the person" (Rogers, 1995, 385).

Semantics Based on Non-Verbal Communication

On the basis of non-verbal communication, environment with some indications causes the remembrance of behaviors and reactions that people have learned through acculturation and acculturation processes. In this process, environmental indications are substituted for the people's indications. People recognize appropriate reactions including appropriate behavior from environmental indications. For Harrison and Dourish, behavioural framing is not linked to "spatial features" of a setting but rather to social cues that are acquired by socialization. Within that perspective, sense of place thus refers to the fact of knowing and understanding the properties of places, i.e. their

spatial characteristics but also their social meanings (Lentini & Decortis, 2010). Rapoport (1982) explains this kind of effect of spatial organization on behavior through a five-element chain wherein environment provides signs in the form of differences that at the first stage are understood by people, which increases semantic association. This kind of semantic association forms the meanings in the human mind that results in the presentation of responses including human behavior (Toker, 2004, 9). Environmental indications are created by spatial patterns and semi-static and moving objects in the environment.

In order to have an environment in proportion to the society culture, environmental indications are required to be in accordance with the culture of that society. Constant indications and hidden meanings in every specific culture help the stabilization of behavior.

The problem of this approach lies here that in this approach culture is composed of behavioral customs that are mostly automatic (Rapoport, 2012, 72). Culture has always been regarded as the most important element of human communities; we can easily observe cultural changes. What causes these changes has been a matter of controversy. The issues such as people's increasingly getting detached from each other, psychopathy, behavioral abnormalities, traditions being increasingly faded away, malformation, extravagancy and value conversion into anti-values led the authors to conduct an investigation into the factors which cause such changes to happen (Habib & Khastoo, 2014). Therefore, in the contemporary days that spatial patterns and objects under the influence of modernity basics are suffering from materialism, environmental indications will not be efficient in the transmission of spiritual concepts.

Symbolism

In terms of symbolism, human is the only creature that can ask about the "existence", and symbols (secrets) play role as bridges to answers (Barrie, 1996, 38). The most important thing in semiotic studies is the difference between symbol and sign. Oliver (1977) shows that symbols and signs belong to two different realms. A sign is a part of the physical and natural world, while a symbol is a part of human concepts and meanings world. Paul Tillich (1886-1965) introduces such a difference between symbol and sign: "Symbol enjoys an inner power that distinguishes it from pure sign that is disabled on its own" (Barrie, 1996, 40). Usage of symbol is limited to human kind. Symbol stems from a profound psychological resource and naturally is formed in an spontaneous manner. Sign is limited to the level of consciousness (Barrie, 1996, 39). Tillich also talks about the requisite of the acceptance of symbol: "need for symbol may arise from person, but it is ultimately a social act. In another word, for a symbol to have a meaning, its power and meaning should enjoy some degrees of acceptance among a number of people" (Barrie, 1996, 40).

In Jung's eyes (1875-1961) the symbols we understand consciously are simultaneously supported by the collective unconscious and, in turn, are timeless and universal. Jung calls

the common elements of human psyche "collective unconscious". Jung differentiates between personal unconscious and collective unconscious: the former is limited to the forgotten or suppressed contents and is called shadow, while the latter belongs to a deeper level and is called collective unconscious. This ego in spite of personal ego comprises the content of behavior, which is the same in every person and everywhere. In other words, all people share a common psychological layer that is called archetype by Jung. Archetype is beyond any person and any culture. One reason for human's need for secret is the gap between the conscious and unconscious sections of his mind. Uncovering secrets, mind reaches the thoughts settling beyond the reach of intellect. Secret acts like a bridge that connects human to his own self. The separation of human from the inner self is to some extent the result of the dominance of intellect, science, and technology of the present epoch (Barrie, 1996, 44).

It seems that the speeches of Maslow (1908 -1970), the father of psychology, when he talks about understanding the truth are similar to the literature used in understanding symbols. He believes that the understanding of the truth or the discovery of the true answer is usually obtained without striving and not with hard work. He emphasizes that "The fact that in most experiments before solving the problem some kind of motivation is required can simply be a function of the frailty or arbitrariness of the problem and not a reason for the motivation of the whole thought. In a happy life that a healthy person takes advantage of, thought like perception can consist of passive and spontaneous perception or production; non-stimulated, effortless, and happy realization of the essence and existence of an organism; giving chance to the matters that themselves happen and not making them to happen; and some kind of being like a flavor, a flower, or the apples on a tree" (Maslow, 1987, 319).

Considering the presented explanations in the three behavioral, semiotic, and semantic approaches, it can be suggested that each of these areas is concerned with one realm of human's perceptual realms that include perception on the basis of the five senses, intellection, and illumination in human. Behavioral sciences try to control human feeling, perception, and behavior by means of environmental stimuli like difference in color, pattern, light. This branch of science is in relation to the findings of psychology and physiology. In this approach, apart from disregarding a huge portion of human properties, its most important defect could be considered limitation of human freedoms.

In the human-environment non-verbal communication model, environment acts like the persistence of memory. In this procedure, remembrance of something by someone is substituted with its remembrance through environment. This procedure intends to provide an environment in proportion to the social and cultural identity of people. If environment can not provide indications in proportion to culture, man will also have problems identifying the appropriate behavior, which could be one of

the main factors of cultural collapse. Culture and behavior exactly in this procedure are similar to normalized behaviors. At a glance, truth and reality seem very close to each other in this approach, and this is the most important problem of this approach. In such a condition, humans behave according to cultural habits and less think if their behavior is right or wrong. Because, distinguishing right from wrong is up to the culture and not the person, which spells several problems. One of this type of problems appears when one encountering a strange culture, suddenly falls in crisis and asks himself/herself about his/her erstwhile behaviors and beliefs, if they had been right or wrong.

The fact of the matter is that the maximum capability of environmental signs and indications, even if they are consistent with the society culture, is to maintain the social identity of people and can not be of as much help in the personal identity growth of people. It is while humanist psychologists insist on an original relationship with own self as the only method for the change and transformation of identity in order to make it better, which is no way an external solution. They believe that talent and tendency for proceeding towards maturity and perfection exist inside all people in an explicit or implicit manner. This tendency is perceived as the main wheel of life and living. This kind of self-consciousness is only possible at the level of consciousness-unconscious intersection and under the shadow of a truthful and original relationship (Rogers,

1995, 19-39). Symbolism supporters insist that symbol with its inner power will be very useful for the transition of human to the level of consciousness and unconscious. Such a level of perception would be a reliable base for understanding the truth. However, the main issue is that what is the practical way of making symbols?

Fortunately, phenomenological studies present clues. Phenomenological understanding of meaning is very close to the perception and creation of symbols, in terms of depth and being unconscious. Therefore, it seems that phenomenology, if used appropriately, could be a good start for understanding symbols (Table 2).

Phenomenology

The main goal of phenomenology is to understand the original essence of phenomena and the discovery of the truth lain therein. For this, it is necessary to take away all superficial veils so that the truth shows itself. This is done by the reduction of personal experiences to a phenomenon the substantive description of which would be possible generally. Phenomenology happens with the fusion of mind and eye, and emphasizes the relationship between experiences, which is a conscious behavior.

The emphasis of empirical phenomenology is on that human for understanding phenomena needs to ascend to the level of freedom. Here, freedom means getting free from all authority

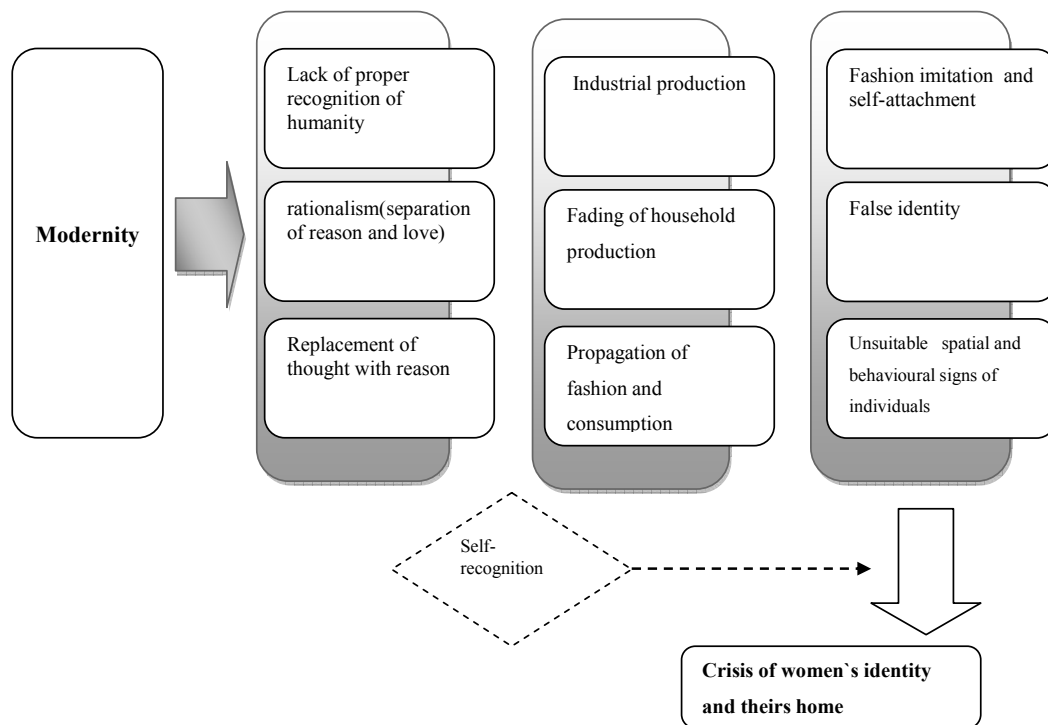


Fig.2 : The model of critical effect of modernity on human's identity and house

Table 2. Different levels of meaning perception

Different levels of meaning perception	Environmental factors of perception	Human factors of perception	Impressed identity
-----	Environmental motivator such as color	Five senses	-----
Common cultural meanings(accepted facts)	Arbitrary and distinctive signs	Memory and intellect	Social identity
Human common meanings (meta cultural facts)	Symbol	Thought and contemplation	Personal identity

forces and powers, whether those forces that man is under whose domination or those man himself uses for domination over other phenomena. From phenomenologists' point of view phenomena display their truth suddenly and at one moment on the border of consciousness and unconscious. This moment is the exact moment of complete consistency with surrounding phenomena which allows the phenomena to appear. Manifestation and openness happen after the experience of three levels as the following:

Intentionality: means openness to all different aspects of the phenomenon which entails leaving the evident attitude;

Bracketing: means putting aside all our usual and natural assumptions about the phenomenon, wherein we should abandon all orientations, judgments, theories, philosophies, religions, and even our usual understanding and accept the phenomenon the way it is;

Reflection: Phenomenology method is intensively reflective; reflection on experienced or lived experiences. It is through reflection that we give meaning to things in our life. Meaning creation occurs at the intersection of the objective world, wherein experiences occur, and the emotional and subjective world of the participator. This world-person intersection is where biggest forms of comprehension could be created (Yousefi & Tabei, 2011).

Phenomenology is a philosophy and for application needs practical theories in proportion to it get identified. It seems that the endogenous development model, and specifically those topics related to illuminative approaches, due to enjoyment of three characteristics of endogeneity, practicality, and avoidance of dominative viewpoint, could be exploited as an appropriate method for artistic creation. Therefore, the endogenous development model will be investigated in the following (Fig.3).

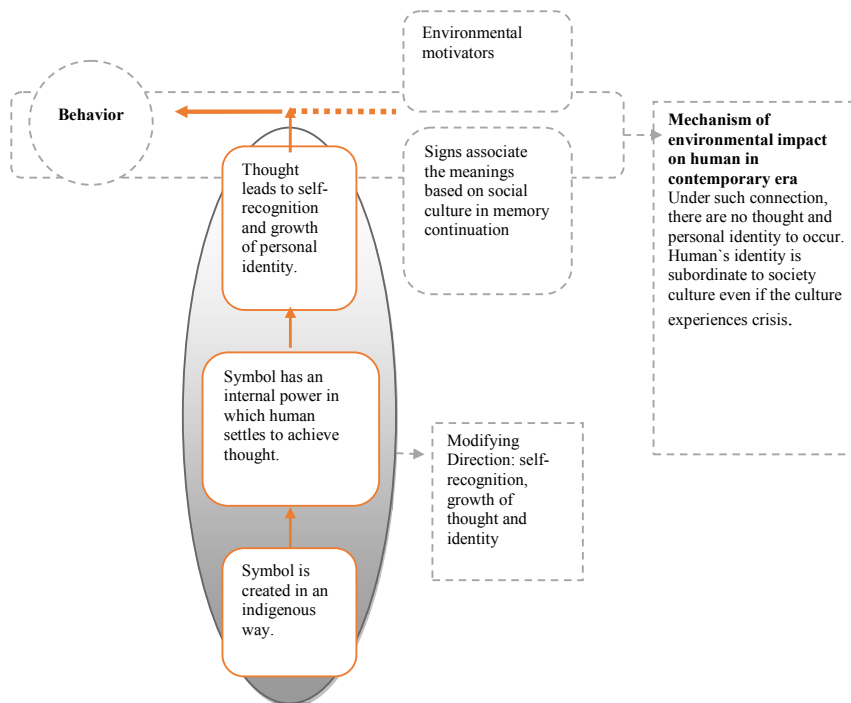


Fig.3: The human-environment relationship quality promotion model on the basis of the endogeneity relation

Endogenous Development Model

Different world views and philosophies in defining development problems and their solutions derive currently from different disciplines. They refer in many respects to the principle of cause-effect as a fundamental relationship between phenomena. The history of differing values and attitudes presented in management and design indicates the importance of this relationship. This sort of knowledge and some of the values and attitudes needed by built environment professionals can be explored by the Endogenous Development Model and its associated internal paradigms of production-process and supply-demand relationships (Islami & Islami, 2012). According to Islamic clerics' viewpoint, the celestial spirit and the compositing power of man are over all his other abilities. The magnificence of human spirit is from this aspect that during its ascent it is capable of attaining the highest level of perfection and reaching such magnificence that no other creature could experience it. According to the 29th verse of the Hajr chapter of Quran in which god says "I inspired of my spirit into him", man can form its own will. As man is the king of the creatures, can affect, be affected, and overcome changes. From this point of view, the human essence, meaning his will and nature, meaning his liberty, makes development and change possible through arts, sciences, and technologies, which are specific to this materialized essence (Islami, 1998, 320- 324).

In the endogenous development method, the production of artworks is based on the fact that there is a level of perception in human acting separate from his dominative will. This level of perception is investigated only through the analysis of different steps of perception in the sublunary world, that is, perception at the level of wisdom, science, and knowledge.

Perception on the basis of science and knowledge is substantially different from perception on the basis of wisdom. At science and knowledge levels, dominative will of human is present. According to Heidegger, this domination leads to domination over human itself as well. In other words, whatever was meant to service man is controlling him instead. Such a situation results in domination that is the same as the disappearance of the truth. In perception on the basis of wisdom, there is no need to enforce the will of the dominant power. Wisdom is formed on the basis of illumination (the experience of the highest level). Experience of lower levels occurs during the lifetime of most people. This level of perception happens more frequently to the people who are in the path of self-actualization.

If it gets possible for one to gain the level of wisdom perception, he/she can be exposed to the occult (symbolic) manifestation of the truth and also attempt to create symbolic pieces. With the creation of such pieces, he/she is also able to participate others in decoding and understanding the thought. As Heidegger states "freedom is the prerequisite of reaching truth. While domination-seeking is concealing the meaning of being. Standing against domination over things is only one moment of freedom and the beginning of being. The proving moment is when man finds a position that instead of concealing

the truth is exposed to its appearance, where things and people are in service to dominating needs and desires and benefiting, "being" disappears. In this situation whatever man makes becomes a thing. Heidegger explains "Things do not appear through the creation of human, but on the other hand do not manifest themselves without the consciousness of mortal humans. Whatever becomes a thing, it takes place from out of the circling of the mirror-play of the world. Only when presumably suddenly, the world as world does the ring shine forth that releases the circling of earth and sky, divinities and morals, into the nimbleness of its single fold. Men alone, as mortals, by dwelling attain to the world as world (Heidegger, 2001, 51).

Therefore, by placing in the course of freedom one can provide the requirements for the manifestation and appearance of hidden dimensions of being, and it can actually bring about creativity, capability, and wisdom. As it was mentioned earlier, the path of openness consists of three steps of intentionality, bracketing, and reflection.

Practical Examples of Artistic Creation on the Basis of the Endogenous Model

The key point in the endogenous development discussion is that the creation of work of art in endogenous manner is possible for all, as long as being human. For example, in painting in endogenous manner it is enough to position yourself, far from the dominant look, in a horizontal relation to the lines and forms, and only wait and step by step obey the objects that suddenly appear in front of your eyes.

In the bottom painting that is drawn on the basis of the endogenous development model, the feeling streaming in the painting attracts the viewer to the painting and keeps him/her engaged for a not very short time. It seems that this engagement can have a meaning close to the concept of dwelling considered by Heidegger. Under the light of such a dwelling, maternal love memories are evoked in a poetic manner anew. This can enhance emotional ties. The interesting thing about the pieces similar to the preceding painting is that the creator of the piece himself/herself is an audience of the work and enjoys its inner energy (Fig. 4).

Art creation based on the endogenous model is a method originating in the tradition of most cultures. In the contemporary era, African women use the same method for the design and decoration of their houses (Fig. 5 and Fig. 6).

With this method the design and construction of more complex buildings is also possible.¹

CONCLUSION

Different studies are indicative of the fact that man and environment affect each other in different manners. In the contemporary era with the spread of modernity worldview, man and man-made environment have fallen into materialism. Physical environments have been formed following currents like money and consumption, so it is natural for them to play

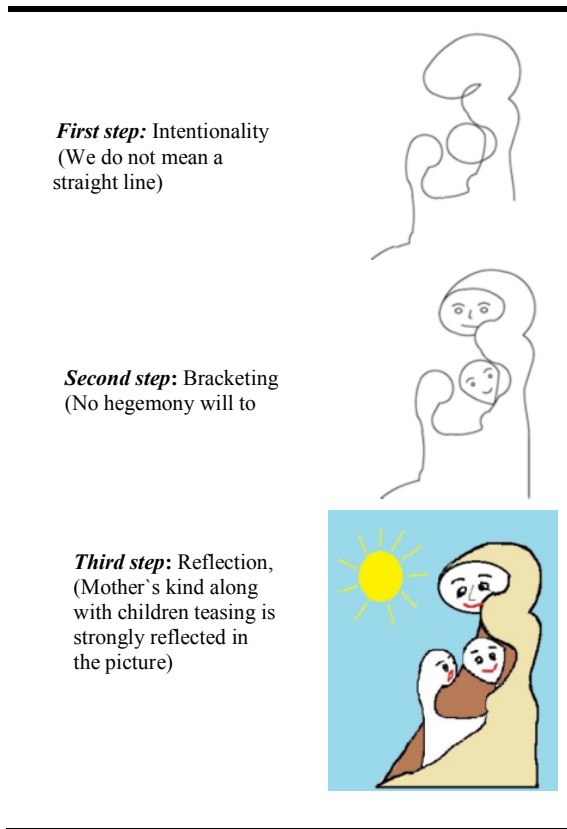


Fig.4: A practical example of artwork creation based on the endogenous model.



Fig.5 Art, Black - Africa, Burkina Faso (source:Sadiq Banay, 2012)



Fig.6: Art, Black - Africa, Burkina Faso (source:Sadiq Banai, 2012)

role in the reinforcement of these currents. Thus, in such environments it is not expected that environmental indications call man into the path of knowledge, health, and evolution. The women who through the history and culture of Islam, shoulder-to-shoulder with men, with serenity and strength, played role in different scientific, cultural, political, and economic arena, nowadays in search for pseudo identities are lost in the shadow of fashion and consumption. To have a better understanding of the depth of the commodity fetishism crisis, it is enough to mention that the human dignity has fallen to the extent that women are traded like commodity around the world. The only way of transition of this crisis is self-understanding. In the light of such knowledge of self, people are expected to behave according to the well-known Hadith by Imam Ali as saying "everyone who knows himself/herself, he/she has known his/her god".

As self-understanding is an inner process, among architectural

methods we should look for a method that makes man closer to himself and reveals the secrets of existence to him. The secrets (symbols) of the truth under no condition get revealed under the shadow of dominating will of man, but rather only at the moment that man washes hand of all his dominating powers, known by Sufis ascent to the level of nonexistence. Endogenous model can take this responsibility even in the modern era. Man during the process of endogeneity resides and during this residence finds his way into thought and the secrets get revealed to him. Endogenous development by providing the possibility of easy and symbolic creativity for all is able to expose man to the revelation of the truth. It is expected that in the light of production on the basis of the endogenous model, thought growth happens and the conditions of self-understanding, self-confidence, and character growth are enabled. In the light of such a character growth, man is less likely to be affected by outer phenomena like fashion and consumerism.

AKNOWLEDGMENT

This paper is based on the author's Ph.D. thesis which was supervised by Dr. Seyed Gholamreza Islami and advised by Dr. Farah Habib. in the Science and Research Branch of Islamic Azad University, Tehran, Iran,

ENDNOTE

1. For more information regarding endogenous designing the follow paper is recommended to study; Islami, S. Gh. (2011). Acquiring the essence of truth in educational impacts of place formation. *International Journal of Architectural Engineering & Urban Planning*, Vol. 21, No. 1, 12-16.

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