Unknown Realm in Architecture, Requirement for Study of Epistemological Aspect of Humanity in Architecture*

Sajad Rishsefid Noshabadi*

Master graduate of Architecture, Faculty of Architecture & Urban Design, Tabriz Islamic Art University

Azita Belali Oskoui**

Assistant Professor of Tabriz Islamic Art University

Mohammad Ali Kaynejad***

Professor of Tabriz Islamic Art University

Abstract

Knowledge and understanding of human nature and existential dimensions of man, guides individuals to control and direct their needs against diversity and rapid change of styles. Nowadays, art and architecture aim to satisfy public opinion. Diversification and complex forms are changing constantly to satisfy needs according to style, culture, taste, and current technology without considering their inner side, and what goes unnoticed here is attention to the contextof humanity which does not advance up to date and is always obsolete. Therefore, consideringhuman as both the containing totality of microcosm and the creator and user of the art piece,plays a significant role in the understanding and utility of variety of sciences, including architecture.On the other hand, ignoring this important role can createa gap between desires and true needs. Therefore, current article is shaped based on the following questions: What are human existence dimensions in the realm of epistemology? What have they got in common with design trends which are based on public preferences? And to what extent should the epistemological understanding of architects and consumersbe considered?

In present discussion, descriptive-explanatory method and logical reasoning is used. Viewpoints of intellectuals like Avicenna,MollaSadra, AzizuddinNasafi, Al-Kindi, and contemporaries such as Jersild, Bergson, Freud, Jung, MortezaMotahhari, and AllamehJaᐧfarion dimensions of human existence were studied at the first step. A common view between all above-mentioned intellectuals point to a unique and immutable essence that propels human being towards innate, sustainable affairs and excellence. Since the transition of matter has become plural and diverse,this concept becomes invariant in the course of time, but under the impact of influential factors. Holy Quran, confirming this content and meaning, mentions «Disposition» as the main factor in pluralizing the unique essence of humankind. With the help of the recognition of this content, necessity of its

role in architecture and urban planning- interpreted as the exhibition scene and defined by threefold classification of human role as subject, object and finally exhibition location. But the importance of public viewer and consumer, attention to preferences of individuals and giving authenticity to non-spiritual desires, leads authors to call it collective preferences approaches. For this reason, and to prevent confusion between human cognitive concepts and approaches based on collective preferences, different aspects of these two approaches are studied, which as a result will be distinguished from each other in four levels: time preference, common and social preference difference, commonality of collections and pluralism of desires. It should be mentioned that in this study, time preference refers to style and diversification in a certain time period,common and social difference deals with interpretation of the content of community(Gemeinschaft), and its larger part of society (Gesellschaft), and also the extent of its ethical and value-based content is specifics. In a smaller scale, commonality of collections refers to the placement of dissimilar values in a similar environment. Ampleness and endlessness of materialistic desires of individuals that can only summarize in pluralism is also the fourth used explanation of this study, which according to AllamehJa›fari, resembles a nonstop and flowing liquid. What we can see in the content of each of these explanations is the descent of inherent dignity of physical human which notes him to a plurality of items known as association and individualism. While, depending which side of the structure an individual architect or consumeris, the epistemological promotion will express its benefit to the individual in a way that the promotion of epistemological contexts of the consumerto himself and the his desires, strengthens the relationship between architect and consumer in expressing righteous desires. This study recognizing the environment, its effects and impressions as the preventionofits nurture and discusses that by banishing hidden libels in meaningless works,repetition will be prevented. On the above mentioned basis, researchers considered the utmost level of fulfilment of the righteous desires, dependent on gaining the cognitive knowledge of the consumer. In this view point, architect as the possessor of the technology and reminder of human values, comes to the scene where the consumer needs a reminder of his values, and the technology for implementing a work deserving his dignity. This procedure needs the enhancement of the cognitive background of the architect about self, consumer, work of art, and environment, and also the cognitive background of the consumer about self, environment and work of art as the most important cognitive elements that this study referred to. Priority of these factors in traditional architecture show that the necessityof gaining technique as learning tools was short and concise, but earning cognition was a permanent and never ending process.

Epistemological aspects of the microcosm, occasional researches on the application of cognitive sciences in art and technique and codification of strategies and solutions mentioned in the conclusion of this study could be considered as a new groundwork for future research.