

The Genealogy of the Relationship Between Human and Nature in the Iranian Contemporary Architecture, Based on Foucault's Idea (Case Study: Pahlavi Period)

Kianoush Faraji ^a, Qader Bayzidi ^a

^a Department of Architecture, Sanandaj Branch, Islamic Azad University, Sanandaj, Iran.

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Abstract

Human is a small part of nature and with its constant presence in the natural environment, it was able to create an artificial and man-made environment tailored to its needs. Identifying structural components of nature and adapting them to the three dimensions of body, spirit and soul and their role in creating physical, functional and content components in architecture, is the beginning of the creation of man's interactive relationship with nature. Throughout history, the presence of meaningful components such as myths, beliefs, wisdom, logic, etc. has given this relationship a deeper meaning and led to the creation of various trends in architecture. The main purpose is identifying the dominant discourses in the society and their role in creating an interactive relationship between man and nature in the architecture of the Pahlavi period. Foucault's genealogy is research method and discourse analyses were used to analyze the data. Results of the research show that although the developments of the contemporary era have changed the nature of needs and modified the concepts of nature; but the presence of nature has played a key role in the structure of human life more than ever. In the Pahlavi period, the representation of nature in the architecture embodied the meaning and socio-political connections of power. During this period, political ideas, instead of being classified in the form of single thought patterns and traditions and imposed on society, came to the fore through the concepts of nature and under the influence of new discourses, leading to the normative acceptance of power in the society.

Key Words: Foucault's Genealogy; Human; Nature; Architecture; Pahlavi period

1. Introduction

Throughout the history, nature is a concept which has transformed the relationship between human and the man-made environment by displaying diverse meaning. In terms of innovation, human's view point has important role in architectural trends in contemporary era. Religious beliefs and cosmology, coexistence and hallucinations, exploitation and capturing the nature are main factors to create nature-based architectural trends which can be studied in three periods, included pre-modern, modern and postmodern.

Pre-modern's people paid attention to the origin of the universe (Falahat & Shahidi, 2010, p.38); therefore, in architecture, nature was expressed to mean source and origin as well as sky (including stars, sun...), soil, water, wind and different forms of life appeared in the form of primary image. By their activities to meet the mental, spiritual, functional, and material needs by limited and non-destructive changes in the primary nature, humans created the secondary nature (i.e., construction materials, plants, etc.) (Daeipour, 2014) based on same elements and the abstract nature influenced by the archetypes (i.e., Mandala, cosmic spiral, etc.).

In the modern era, the wisdom and logic modified the previous relationship between

human and nature. In this time, using of the nature depends on economic and functional profits, so nature like other peripheral phenomena is identified and used as object. Increasing human's knowledge leads to his dominance over the nature and weakened the human relationship with the environment. Therefore, human considers himself the only influential and determining creature and not only a part of the nature in creating it. The environment is organized and defined based on his demands and the nature become passive more than ever and intervened without any need for understanding language and the ruling regulation (Rahmatzadeh, 2013: 262)

Rationality and logic are meaningful components characters for his purpose that creates a new fact about nature by mechanical and mathematical attitudes in architecture. In the postmodern era, the world is facing new developments. The advancement of the electronics industry, information and communication technology, intellectual and philosophical developments, the growth in criticism, and new theories in architecture have made it possible to form multiply in identities, accordingly, architecture tries to decrease modernism crisis. In other words, it focuses on the nature of the things and uses the natural forces and elements properly. In each of these periods, outlooks and ideologies are main bases which interpret and express the concepts of nature in different

* Corresponding Author Email address: kian.faraji@gmail.com

ways by assessing the people's requirements and using various theories in different sciences. These developments lead to the creation of diverse architectural trends based on nature and illustrate the interconnection between human and nature through concepts of nature (i.e., body, essence and source) in various ways and in architectural styles.

The Pahlavi period in Iran is coincident with the modernism and the beginning of the postmodernism in Europe. Iran, in this period of time, experienced massive political, social, and cultural developments derived from scientific and philosophical revolutions of the last three centuries of Europe and the internal events that led to changes in architectural trends. The occurrence of these changes brought about ideological changes and created a variety of trends in architecture. So far it seems a number of studies done in the area of nature and architecture has been based on descriptive, analytical, evolutionary-historical methods. So, in the present paper, a new study about interactive relationship between man, nature and their effect on man-made environment is presented on Foucault's genealogy method. This method tries to reject historical continuity and point out to historical discontinuity. In other words, regardless of historical prejudice, through historical, cultural and political studies and based on discourses interactive relation between human, nature and architecture lead to emerge of new epistemic systems. Therefore, the main objective of this paper is to study about the interactive relationship between human and nature in Iranian contemporary architectural trends by Foucault's genealogy.

2. Research background

Modernism has changed human's attitude to nature by new science and technology and created various theories resulted from studies on nature. In this time, paying attention to environment in terms of, wisdom and logic, form and space, form and function, in natural and non-Euclidean geometry, using of natural elements and creating meaningful concepts are suitable strategies to upgrade and improve the environment's quality in many architecture trends, such as organic, bionic, green and sustainable architecture; which applied by plenty components such as the function, form, symbolism, aesthetic (beauty), innovation, process, order, climate and energy. So far, a lot of studies have been done in architecture about nature and its manifestation. For example in the earlier work, Alexander (2013) attempted to formulate the principles that lead to a good built environment as patterns, or recurring design solutions. He concluded that the relationship between human and nature in the architecture is not only confined to using natural elements, Therefore, he presented a novel method of understanding the interactions between human and nature and the order of creation and harmony beyond it which is full of beauty, by providing a single pattern of life which there is in all the surrounding phenomena and their quantity is different. According to Alexander, the fundamental properties of nature such as scales, centers, boundaries, repetition, symmetry, deep coherence and ambiguity, contrast, grading, heterogeneity, vacancy and

so on convey a sense of life and vitality of the natural structures in the non-living structures to the human. Nourmohammadi (2009) examined the changes to the nature in different historical periods which accrue the Rapport and August Conte theories and considered the presents of the nature in architectural space which depend on the nature of human space and nature's characters. Rouhizadeh and et.al (2018), Mashayekh Fereidouni (2012) paid attention to relation of structural systems and nature structures and pointed to their role in creating load transfer, static and stability in buildings. Feizi et.al (2016), Schaur (2016), Pioz (2014), examined physical characters of the natures' elements. Nguyen and Reiter (2017) pointed to the sustainable architecture and the energies of the nature and Faraji et.al (2019) examined the presences of nature in the building's ornaments.

3. Theoretical Foundations and Development of Conceptual Model of Research

The interaction between human and nature in architecture has been shaped by a normative analysis and manifested various meanings for the human through history based on different perspectives and different theories (religious and intellectual, philosophical and scientific). In the contemporary era, with the advancement of the science in various fields, new theories have emerged which have provided a link between language and meaning with culture. In various ways, the exchange of meaning, based on theories, is influenced by the presence of language, and language as a medium expresses human's thoughts, imaginations, and emotions within a culture. In recent years, constructivist theory, consisting of two approaches of structuralism semiotics and post-structuralism semiotics (discursive approach), has had most significant effect on cultural studies. Structural semiotics (Saussure, Jakobson, and Strauss) have considered the relationship between text and meaning a direct relationship and have decoded the text. Nonetheless, Post-structuralism semiotics such as Bart, Derrida and Foucault have considered the relationship between text and meaning indirect and has pointed at multiple aspects of the text layers and the delayed process of the meaning (Hamejani, 2018). Numerous studies like Foucault (2014), Garland (2014), Jamshidiha and Bayangani (2012), Shirazi and Agaahmadi (2010), Foucault (2009), Smart (2006), have been done with Foucault's genealogy approach in the field of humanities, and only Giusti (2017) have been done in architecture. Therefore, in this study, we attempted to study the interactive relationship between human and nature in architecture based on the post-structuralism semiotics especially on Foucault's ideas. Thus, the foundation of the present study can be examined in two parts: including Foucault's genealogy and how human and nature interact in contemporary architecture.

3.1 Foucault's genealogy

Foucault's genealogy is a discourse approach that has made it possible to produce meaning in a common language and to link it with power within specific discourses (Hall, 2016: 31). In this approach, language is not only a means to transfer and representation of reality, but also is a system that creates a meaningful social world. Identities and social relations are the products of language and discourse. As a result, any change in discourse will lead to change to the social world, which in turn results in change to reproduction of social reality (Hosseinzadeh, 2004: 181), four major components (i.e., discourse, episteme, power and fact) play significant role in Foucault's genealogy.

❖ *Discourse*

Discourse is a kind of system that shapes human's perception of reality (Salehizadeh, 2012: 119). It consists of statements, which allows the language; to speak about specific subject at the special historical moment or represent the information related the subject. According to the Foucault's viewpoint, the discourses related to each period make it possible specific science to be dominant in that period and so human be recognized as a specific object. He assumes that, discourses produce different types of knowledge, subjects and objects which are not necessarily linked to each other. To him, discourses are mediators between power relations that create subject by means of power relation. He believes that discourses act as power vector, power producer and a corrosive of power (Foucault, 2005: 117). According to Foucault the concept of discourse focuses on social process which produce meaning, so different discourses lead to creation various concepts in the world.

❖ *Episteme*

The order of the discourses and the existing relationships between them in a society are called epistemic that is referred to when analyzing the society. They are not consisting of the knowledge in different time, rather they are a complex set of relationships between produced knowledge and laws through which, new knowledge is foamed (Ghanbari, 2017: 98).

❖ *Power*

Power can be examined from different aspects such as content (hard and soft), source (material and non-material) and type of acceptance (obligatory, profitable and normative). Hard power such as military power, economic

power (capital market control) and control of natural resource is a non-cultural, material-based factors which operates outside the principles and cultural identities of society. However, soft powers are based on non-material sources and include lot of factors such as cultures, norms, international laws, public diplomacy and ideologies. From Foucault's point of view, power is influence by pluralism and it never acts as a chain, but it has a rotational nature and it is never a monopoly of the single center. It is also applied and taken into account by a type of network-like organization (Foucault, 1980:98). Foucault believed that all the cultural elements in the historical periods, from words to speech and discourse to epistles, are formed in power's atmosphere. In his view, the relation between knowledge and power, and sagacity and authority revolves around the main issue of subject and object and the origin of social issue is the relation between these two. Various types of power and technology are extracted from knowledge

❖ *Fact*

A general and universal fact, existed in modern and pre-modern thoughts, was independent of the attitudes and perspectives of different societies, which subject was able to discover it, and the society had to be directed to that fact. Foucault believed that the neutrality of fact, its separation from society and power relations is meaningless. He believed every fact and knowledge-based system is a particular formulation of the power relation. From his point of view, absolute and extra-historical fact, denies humans an inseparable part of power and belongs to this world. It was created by different restrictions and led to production of power regularly. Every society has its own fact regime or fact public policy, so society accepts various discourses and operates them as a truth. Discourses are mechanisms and patterns which help humans to distinguish between right and wrong statements (Foucault, 1980:131).

3.2 Human and nature relationship

From the moment man was born, his interaction began with nature and has always affected the nature and is affected by it. Nature is as a set of appropriate patterns, which answers human's questions and teaches them its own rules (Daneshjou et.al, 2014:85). Interaction between human and nature has differed in historical periods, based on worldviews and ideologies in distinct times. Therefore, Table 1 briefly shows human and nature interaction in different periods of time.

Table 1
Human and nature interaction in different periods of time, Source: Authors

Type of interaction	Human as a basis for nature identity	Nature as a basis for human's identity	God as a basis for nature and human's identity	Human and Nature relationship as a basis for human and nature identity
The kind of attitude	Exploitation of nature and conquering it. Lack of communication with the metaphysical world. <i>instrumental and logical</i>	Harmony with nature and integration with it	Natural and man-made decoupling is the subset of divine order	Self-concept (conceptual self) Ethics and moral discourse. Paying attention to the <i>tangible process of</i> Globalization
Constructive component	Raising the level of human's scientific awareness	Respect for nature	An inherent similarity between <i>human nature and</i>	
Meaningful factor	domination of science and technology	Domination of the metaphysical (super natural) Forces	Thoughts of Islamic outlook	Plurality of Identity
Examples	Modern period	Pre-modern period	Islamic era	Postmodern period

In the contemporary era, the relationship between human and nature is interpreted by making numerous changes at different sciences, specially environmental psychology. In this time, focusing on humans, nature and their interactive relationship leads to creation of divers attitudes as shown in Table 2. According to the different

components, each of these theories interprets and analyzes the relationship between human and nature in natural environment, man-made environments and human environment, and play a significant role in creating architectural trends based on the nature.

Table 2
relationship between human and nature in the contemporary era.

Relationship between human and nature in the contemporary era	
Focus on the human	Social learning theory
	Control theory (Environment meets human's need)
	Compatibility level theory
Focus on the nature	protect in the environment
Focus on the interactive relation between human & nature e	Interaction theory (relationship between human and environment) Exchange Theory (Human and Environment as a union) Theory of Organism (Simultaneous Growth) Behavioral characteristics Theory (Environmental harmony and human behavior) philosophical-psychological Theory (Similarity between human and environment)

Source: (Shahcheraghi & Bandarabad, 2016)

4. Research Method

Foucault's genealogy is the methodology of this study and content analysis is used for data analysis. The statistical population of this study is the Pahlavi period index buildings which were chosen in accordance with the prevailing trends in architecture. Foucault's genealogy is an analytical-historical and critical approach, which emphasizes discontinuity, continuity, and lack of oneness. Genealogy criticizes these factors by analyzing and identifying them which have generated valuable concepts in the present time. Thus, this method can be examined through the following four principles.

4.1. Reversality

This principle not only sovereign to other principles, but also, it is basically considered as the default. In other words, human may revive the premise of the opposite concept in his mind. That is to say, when considering a phenomenon from a particular angle, we can discuss another angle and horizon to it (Zeimaran, 2015:38).

4.2. Discontinuity

The historical genealogy from the Foucault's viewpoint records the unique events among attention to the coherence and continuity between them. Foucault believes that every time has its idea which follows certain rationality. In his view point, the interpretation of any historical period must be adapted with the scientific, cultural and social data of that time, and derives its tools from the intellect of the same period.

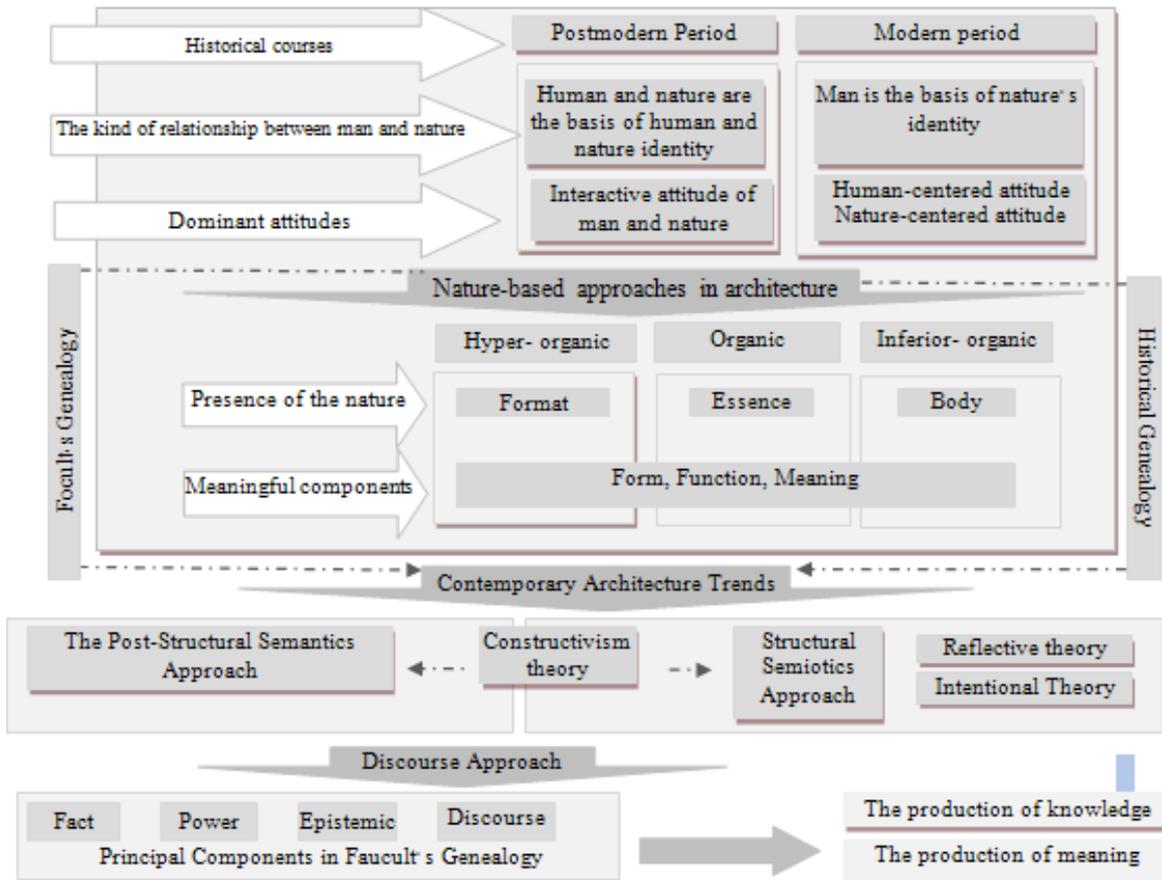


Fig. 1. The theoretical framework of research. Source: Authors

4.3. Specificity

In this principle, Foucault emphasizes the character of discourses or particular historical reasoning formulations. He reminds that discourse procedures have their own unity, continuity, and independence which try to analyze the set of judgments and propositions, extracted from the particular categories of the area. In his viewpoint, the discourse system is a set of meanings and practices that shape topics. Foucault believes that a pre-modern time is significantly different from the modern age in terms of the nature and functions of discourse. He refrains from any interpretations that are based on the originality of nature. For example, he rejects transhistorical discourses that are based

on the discontinuity principle of every time of the past and claims every time has its own characteristics. For this reason, he uses a special word, like epistemic or paradigm, to organize historical periods in terms of discourse and wisdom.

4.4. Exteriority

Foucault, by expressing this principle, strives to unleash the inner strains of phenomena and on the contrary to the past views (paying attention to phenomena through understanding the meaning and essence of things and inattention to superficial meanings and findings such as Plato's view), he truly finds the deepest topic superficial (Zeimaran, 2015: 52). He believes every approach, which he calls function, is influenced by prejudices, discourses, habits and customs. In fact, he tries to use the exteriority method to return to the phenomenon and avoid falling into the gravity of the essence or hidden fact of the affairs. Therefore, in this study, authors try to survey the relationship between human and nature by a new attitude. So, the theoretical framework of research can be formulated as a Fig.1.

The statistical population of this study is the Pahlavi period index buildings which were chosen in accordance with the prevailing trends in architecture. The Krejcie and Morgan table were used to select the sample size as shown in the Table 3. The pictures of these buildings are shown in the table 6 & 7).

Table 3
Indicative monuments in Pahlavi architectural trends.

First Pahlavi period					
Quasi-traditional architecture	Eclectic architecture	Quasi-colonial architecture	Iranian Neoclassical architecture	European neoclassical architecture	Modern architecture
Alborz High School	Green House	Varamin Sugar Factory	Museum of Ancient Iran	Tabriz Municipality	Jeep office building
Hafiz Tomb	Shahreza Hospital	Hesark Serum Factory	Polite Palace	St. Mary's Chapel	University of Tehran's club
Second Pahlavi period					
Quasi-traditional architecture	Modern architecture				
	Architecture based on nature	Architecture based on technology		Architecture based on history	
Qom's Grand Mosque	Pearl Palace	Hazrat Amir's Mosque		Abu Ali Sina tomb	
Isfahan's Shah Abbasi	Seyhoon's villa	Mashhad broadcasting's Cultural building		Museum of Contemporary Art	

5. Case Study: Pahlavi Period Developments

At the end of the Qajar period, the weakness and inability of the central government provided the basis for the beginning of a new government in Iran. In this kind of circumstances, Reza Khan conquered Tehran, with the approval of the British government, and became the commander of the Sepah and commander-in-chief. After reinforcing the central government and consolidating his position and authority over the country, he began to make wider changes in the country's various attitudes (Ghobadian, 2013: 130). The long-term goal of Reza Shah was to rebuild Iran according to the Western model. In order to reach modern societies like European societies, he had to overcome the religious and traditional barriers, and finally he could achieve this goal by undermining contemporary culture and religion (Baniemassud, 2009: 184). During this period, cultural and social developments under the influence of political power created new discourses through the four components of secularism, ancient nationalism, modernization and national inferiority complex; Nationalism and traditionalism, westernism and modernism were discourses that formed the basis of the official ideology of the First Pahlavi state. Global reevaluation and the outbreak of World War II in 1940 led to changes in Iran's government structure. These changes, on the one hand, are influenced by a lot of events like the occupation of Iran by the Allies in 1942, the nationalization of the oil industry in 1951, the coup d'état of 28 August 1954, the white revolution of 1963, the growth of urbanization, the rise of oil revenues, the formation or evolution of political movements and finally, the 1979 Revolution and on the other hand, by the intellectual, economic philosophical, artistic, technological,

and political developments of the 50s, 60s and 70s in the world. The restructuring of power structure from one centralized system to various decentralized and its duplication to various resources such as court, parliament, government and people led to major changes in the political thinking that governed Pahlavi society.

During this period, new internal and external intellectual and philosophical developments under the dominance of the emerging political power resulted in the formation of discourses of historicism and localism, traditionalism and modernism. Thus, by the advent of novel discourses, three layers of modernity in all areas of contemporary Iranian society especially in the Pahlavi period appeared which are as follows. The first one included National modernization, which embodied national beliefs, religious and indigenous values. The second one was the modernization of society, which was not in the context of society but was in accordance with indigenous culture, national traditions and internal thought, and expressed its presence in a concrete way or as a form of social connection or part of society (Najafi and Najafi, 2012: 46). The final one was integrated modernization, influenced by developments in society and was linked beliefs and norms within society as well as transboundary ideas which led to the creation of a new identity (Table 4).

6. Findings and Discussion

6.1. Architectural trends in pahlavi period

During the Pahlavi period, the dominant discourses, led to the creation of various trends in architecture. At the beginning of this period, the global phenomenon of contemporary nationalism, in the form of a political perspective, was able to present a new definition

Table 4
Influential components in the formation of Pahlavi discourses

Modernization layers	Dominant Discourses in the Pahlavi Period		Influential component
National Modernity	Nationalism discourse	traditionalism	Wise wisdom or eternal philosophy, Transcendent unity of religions, Religious pluralism, Mysticism and Sufism, Criticism of the West and the modern world, Belief in science and art versus modern science and art
		Archaism	Religion through the depiction of mythology and, Zoroastrianism, weakening political enemies, tearing apart basic ethnic, religious and kinship ties, creating cultural support by linking ancient history to Pahlavi history
The glittering modernity	Westernism discourse	Classicism	Eternity and sense of domination through the representation of principles and ideals and the excellence of classical art (Relaxing simplicity and dignity)
Eclectic modernization	Modernism discourse	Rationalism	Modernism and the creation of new forms of civic consciousness, Creating a spirit of community in the community, Trying to showcase technology and innovations dominating the West in various dimensions of society
		nationalism	The revival and continuation of the traditions, beliefs and values of the native culture, admire nature and protect it based on romantic and eco-friendly theories influenced by global developments
	Nationalism discourse	Historicism Traditionalis	Revival and perpetuation of historical customs, beliefs and values in the form of (religious) cultural characteristics

of nationalism in replaced by historical nationalism that has been a constant position throughout history. The result of these changes was to replace national and ancient interests with ethnic and religious beliefs. In the beginning, along with renovating, expanding and acquiring historic possessions, this phenomenon created of

Reza Shah's reign, created a movement in all fields which resulted a kind of architecture with a very ancient tendency (Bani Masoud, 2009: 89). During this period on the one hand, traditional architecture, especially the Isfahan style, which inherits the past and carries the semantic and mystical concepts of Islamic law, emerged by changes to traditionalistic architecture that was a combination of (late Qajar architecture with imported European neoclassical elements or Islamic motifs). And on the other hand western architecture, influenced by the French-Arno movement, emerged in the form of Art Deco and Expressionism in Iranian architecture (Haghir, 2008). During the Second Pahlavi era, changes in government policies led to increase in central government authority and economic power and which brought more connection with the West. As a result, activities in the development of various infrastructures and in the field of civil and structural affairs were very extensive (Ghobadian, 2013: 219). In this era, as the government tried to keep up with the global developments, numerous cultural achievements were gained in the field of architecture and urban planning. Traditional discourse, with the same style of the first Pahlavi era and with modern technology, carried the glorious legacy of the Islamic era. In addition, a new discourse called Historical Discourse was formed to

revive the Iran's past values and to commemorate the grandeur of ancient Iranian history and culture. Modernism was also the only cross-border discourse, with the rise of modernism in Europe and its influence on Iran, which caused to the formation of diverse tendencies. The ecology also emerged under the influence of the historical and discourse and modernism in various ways in the architectural trends. Therefore, the dominant trends in Pahlavi architecture that are the product of these discourses can be categorized as follows (Table 5).

6.2. Presences of nature in the architectural trends

Interactive relationship between human and nature is possible through form (Architectural body and ornament), function (structure and energy) and content (meaning). The presence of nature in architecture was manifested by human through primary, secondary and abstract forms. Primary nature is the concept of nature that has not been altered by humans and has not become secondary" (Spearen, 2008: 41). A lot of elements such as the sky, water, wind, soil, and various forms of life, including plants and pets, were all available in the early nature, which was side by side in action and reaction to each other and to humans.

Human with his activities met his functional and spiritual needs. He tried to make limited non-destructive changes to the primary nature and used them in different ways like house plants, artificial plants and in a more functional state in natural energies (i.e., solar energy, wind energy and so on).

Table 5
The meaningful component in Pahlavi architectural trends

Historical period	Dominant trends	The meaningful component
First Pahlavi period	Quasi-traditional tendency	Tradition, Wisdom and Sense
	Eclectic	Plurality of ideas
	Quasi-colonial architecture	Tradition
	The neoclassical tendency of Iran	Myth, faith
	Europe's neoclassical tendency	Myth, Wisdom
	Modern tendency (Minimalism, Sculpturalism, Brutalism)	Rationality, Intuition, Sense and wisdom
Second Pahlavi period	Tradition-based tendency	Tradition, Wisdom and Sense
	History-based tendency	History
	Nature-based tendency (organic & low tech)	Nature
	Technology-based tendency (high tech)	technology

These kinds of changes are named secondary nature. The abstraction of nature was the third form of presence. Abstraction, through simplification, separation of features, and sometimes geometricizing the shapes represented

the nature by a human definition (Daiepour, 2014). The abstraction of nature can be explored in various ways such as form, structure and arrays in architecture. Fig. 2 shows components of nature and their presences in contemporary architectural trends.

components of nature	Primary elements	Nature's Quadruple elements	Water, wind, soil and light
		Plants	Creation of natural landscape and landscape, adaptation to the environment, use of herbs
	The secondary elements	Material Energy	The use of the primary elements of nature and the possibility of converting them into secondary elements
	Abstract elements	Natural Forms and Complexities of Nature	The order and hierarchy that governs the structures of nature
		Symbolization through form (architecture and structure) and array	A representation of the supernatural

historical period	Architecture's trends	Presences of nature				
		form		function		Content
		body	ornament	structure	energy	Meaning
The First Pahlavi	Quasi-traditional tendency	*	*	*	-	*
	Eclectic	*	*	*	-	*
	The neoclassical tendency of Iran	*	*	*	-	*
	Europe's neoclassical	*	*	*	-	*
	Pre- modern	-	-	*	-	-
The Second Pahlavi	International style	-	-	*	-	-
	Minimalism	-	-	*	-	*
	Sculpturalism	*	-	*	-	*
	Brutalism	-	-	*	-	-
	Art deco	-	-	*	-	-
	Organic architecture	*	*	*	-	*
	Low tech	*	*	*	*	*
high tech	-	-	*	*	-	

Fig. 2. Presence of nature in the Pahlavi architectural trends

7. Discussion

Research findings show that nature's presence in architecture has played an important role in creating an interactive relationship between humans and nature, which has had a various patterns in different periods of history. This presence of nature has been manifested in architecture through different ideas such as human sovereignty, nature sovereignty and so on and various concepts like organic (emphasis on naturalism and attention to the principles and values of nature), lower than organic (emphasizing nature's overcoming and exploiting

nature and ignoring its principles) and superorganic (emphasis on naturalism and attention to the principles of nature, its overcoming and the revival of supernatural layers in human existence). Therefore, in this study, the presence of nature has been investigated in the architectural trends of the first and second Pahlavi periods via Foucault's genealogy, which are influenced by the pre-modern and modern period architectural developments and the knowledge paradigms. So, the following three steps helped the researcher to achieve the goals.

Step One - The presence of nature in the architectural trends of the Pahlavi era

The presence of nature in the architectural trends of the first Pahlavi period was influenced by traditional and modern discourses and manifested through new discourses such as nationalism (archaism and traditionalism), westernism (classicism) and modernism. In traditional discourses, the concept of the nature reminds the nature's format and the fact of the cosmos. In these discourses, supernatural concepts transfer explicit and implicit meanings to the audience through physical, functional, and semantic systems, and cause the sanctity of space. According to these discourses, nature in addition to meeting human's physical needs, through the primary aspect such as plants, light, wind, water, plant and animal motifs, secondary aspect like stone, brick, wood, and abstracted feature, is a symbol of archetypes and associates of supernatural forces which leads to creation eternal monuments via deep and unbreakable bond with humanity. There were huge developments in the presences of the nature with the emerge of Islam. In this period, the use of geometric and Islamic motifs became popular with the imitation of real images, so nature abstractly present in forms and arrays. This presence of nature, in addition to attracting the viewer's attention and unraveling the nodes of the soul, represented the internal structure of the physical being and made material objects transparent to their spiritual examples and make them manifest in the order of their being and in the matter of dignity and transcendence (Nasr, 1997:56). These discourses in the first Pahlavi era were manifested as the nationalism discourse (traditionalism) and through a similar physique and function and different meaning than the past, and led to the formation of the various architectural trends. The presence of, westernization had various consequences in contemporary Iranian society. The results of this presence are: 1. to magnify and display political power by imitating the architectural phenomena of ancient Greece and Rome. 2. Attentions to the aestatic and order of classical architecture through the secondary and abstract form of nature in forms and the primary form of nature in arrays. The architecture of the Pahlavi period showed the presence of nature from traditional discourses by explicit (through imitative similarity and homogeneity) and implicit (through the recognition of the truth contained in the text) meanings. These meanings conveyed new messages to the audience through modernism developments and discourses. Promoting beliefs and ideals, reviving Iranian authenticity and identity, upholding the principles and values of Islamic-Iranian architecture and creating continuity and continuity with Iran's past culture on one hand and the other hand, observing the principles of order, balance, proportion, and

balance to attain the formal perfection and beauty of ideal or artistic beauty (Marzban, 1993) were the propositions that constituting the discourse of nationalism and Westernism discourse in the Pahlavi era and the government used them to spread their ideas through the traditional and new discourse of modernism (with propositions such as purity, simplicity and innovation) through nature in architectural form and arrays. (Fig. 6) Political developments, transformation of government structure and changing the needs of society, led to create the formation of innovative discourses during the Second Pahlavi era. These developments, like the first Pahlavi era, led to the creation of new discourses such as nationalism (traditionalism, historicism), ecologicalism, and modernism. Nationalism with using of the modern technologies and influenced by traditional discourse with propositions such as return to the past and the revival of Iranian history and traditional discourse with propositions such as return to the past and the revival of Iranian history and culture, led to use of the nature through multiple forms as real tangible elements and unrealistic forms. In this time, modernism eliminated arrays by adhering to the slogan 'less is more' and diminishing the role of art and highlighting the role of industry and tries to use of nature in the building by structural elements such as windows and so on. Spreading the intellectual and philosophical developments, new trends such as brutalism, minimalism, and sculpture were shaped by the discourse of modernism and nature appeared in the buildings through tangible and intangible elements (hidden geometry of nature, archetypal symbols). During this time, nativism and historicism were shaped by propositions such as environmental conservation and connection with nature and the intersection of western romantic philosophy and Iranian indigenous architecture. These discourses introduced the nature and essence of nature into the manifest architecture and the presence of nature in keeping with technology as a factor for human growth and excellencedss.

Step Two - The interaction relationship between human and nature in the Pahlavi's architecture.

In the contemporary era, the relationship between human and nature is based on different approaches to the various sciences, focusing on human, nature or interacting with them, through various theories that are influenced by different sciences, as shown in Fig. 3. The basis of the interactive attitude of man and nature in contemporary Iranian architecture can be influenced by direct and tangible presence, indirect and intangible presence or effects and consequences of nature on human's life.

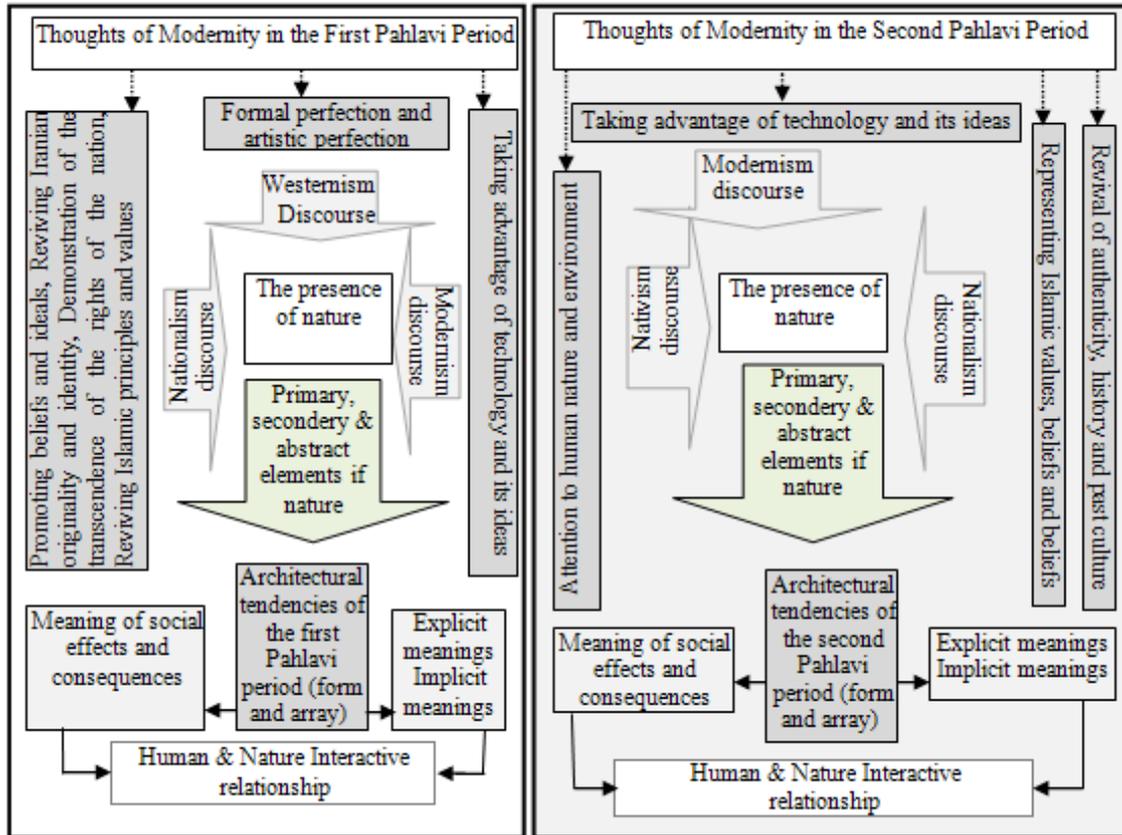


Fig. 3. The interaction relationship between human and nature in the Pahlavi's architecture.

Step Three -Investigating the human and nature interaction in the Pahlavi architectural trends based on Foucault's genealogy

In this step, by focusing on Foucault's ideas, the interactive relationship between man and nature in the Pahlavi's architecture based on four principles of his genealogy has been studied. So, the following hypothesis is the first step in Foucault's genealogy: "It seems human, nature and architecture have experienced a various relationship from past to present and a lot of kinds of relationships are about human's sovereignty, the domination of nature, or their association with one another. In the past, human and nature were dependent on nature and the forces of it, but in the modern era, creation of many changes in the human's life, caused to made dramatic changes in the relationship between man and nature. In this time, Despite the past, human have taken the course of life to meet their own needs by dominating or keeping pace nature. "Therefore, it looks like the passage of time led to create a historical continuum by religious, philosophical, or scientific attitudes in the interactive relationship between man and nature.

The first principle: Reversality

In accordance with the first principle of Foucault's genealogy and the reversal of the hypothesis raised, it is possible to provide a ground for a new thought in human-nature interaction. According to Foucault's view, the

interactive relationship between human and nature in different periods of time should not be explored with the theory of evolution (historical continuity in ascending or descending order) in different fields; rather, they must be analyzed by different disconnections that led to create political imperatives and various ideologies in each period. According to this principle, dominance over nature in the contemporary era is an in corrective expression in the human and nature's relationships. In this period, power of nature is more evident in human's life than before, and nature is casting a shadow over human's life more than ever. If in the past, nature conquered human's souls more powerfully, the contemporary era, by changing the essence of nature challenged human-nature's interaction. Accordingly, the creation of Pahlavi architectural tendencies can't influence by the developments of the time; rather, the innovative discourses of this period, played an important role in interactive relationships between human and nature.

The second principle: Discontinuity

Throughout history, three disconnections have influenced in the interactive relationship between human and nature in architecture. These developments include:

1. Developments of the pre-modern period, especially the Renaissance
2. Developments of the modern period.
3. Developments of the postmodern period.

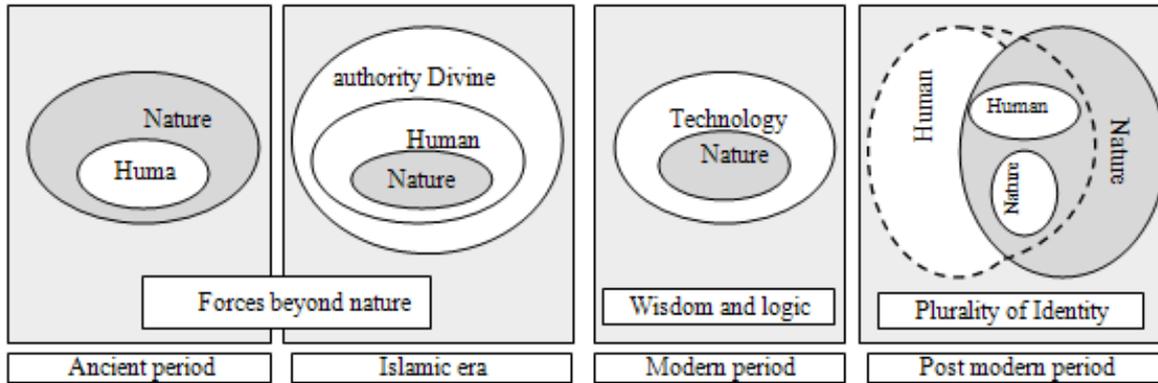


Fig. 4. The interactive relationship between human and nature in throughout the history

Along with the global developments, Iranian architecture experienced two major disconnections; 1. The emergence of the Islam. 2. The emergence of the modernity. Before the advent of Islam, ancient Iranian culture was one of the most rationalistic naturalist religions and a lot of parts of the Avesta were about the praise of nature, forces of nature, and celebrations of nature. During this period, nature was manifested through architectural forms and arrays via body, essence and format. With the advent of Islam and the creation of concepts such as religious epistemology, the beliefs of the ancient period changed and the Islamic values replaced them. In this period, the relationship between man and nature was not influenced by man's intuitive attitude, understanding the hidden order, and expressing the nature, rather, it was displaying the multiple facets of nature in architecture abstractly through the use of mathematical sciences and geometry. Thus, nature communicated with the audience through its essence and format. Modernity has created exquisite developments in human-nature interaction by meeting instinctual and innate needs. During this period, technology provided the pleasant basis for the presence of nature in architecture to meet human instinctual needs. In addition, the perceptual relationship between human and nature and its impact on different cultural, historical, philosophical, regional and other aspects led to the coexistence of human and nature. Refer to the Fig. 4.

The third principle: Specificity

From Foucault's view, each era has its own characteristics. According to his ideas, the pre-modern era in terms of the nature and functions of discourse is different from the modern age. The dominant feature of the pre-modern age is the worship and sanctification of the elements of nature. During this period, the nature's functions interact with the audience in the covering of the body (primary and secondary) and the format of nature (content elements such as archetypes). In modern times, wisdom and logic are the component of meaning that had attempted to link nature and human together through the functions (Fig. 5). According to

Foucault's Second Principle, nature has been used in Pahlavi architectural trends for a variety of purposes by different discourse. In the first Pahlavi era, the discourses of nationalism (traditionalism and archaism) and westernism (classicalism) and in the second Pahlavi era, the discourses of nationalism (traditionalism and historicisms) were main discourses. Each of these discourses interpreted the concepts of nature in the historical periods associated with each tendency in a different way and in accordance with the atmosphere of time by creating different tendencies. Ecology was the only discourse present in the Second Pahlavi era, apart from government policies whose main purpose was to link man with nature by paying attention to the structural features of the region.

The fourth principle: Exteriority

Traditional and modern discourses in the Pahlavi era were the intermediaries through which power relations produced the subjects. They have influenced the brain's structure by continually regulating citizens' minds and in invisible ways. They were trying to create a deep connection between nature and the structures of society's structure through superficial perceptions and without regard to hidden concepts and dissect the presence of nature in order to discover the fact in multiple layers. According to Foucault's ideas, exquisite discourses in the Pahlavi era were based on power relations. They are the manifestation of power in the society; the Power that is not the domination of a person or a group of people to others, rather, it acts as a networking organization and slowly encompasses all aspects of human life. Discourses produce dominant tendencies, forms of knowledge, subjects and objects, and knowledge-processing which is very different from one period to another period and there is no necessary link between them. So, interaction between human and nature in the Pahlavi era is influenced by the presence of discourses and each tendency interprets the relationship between them differently.

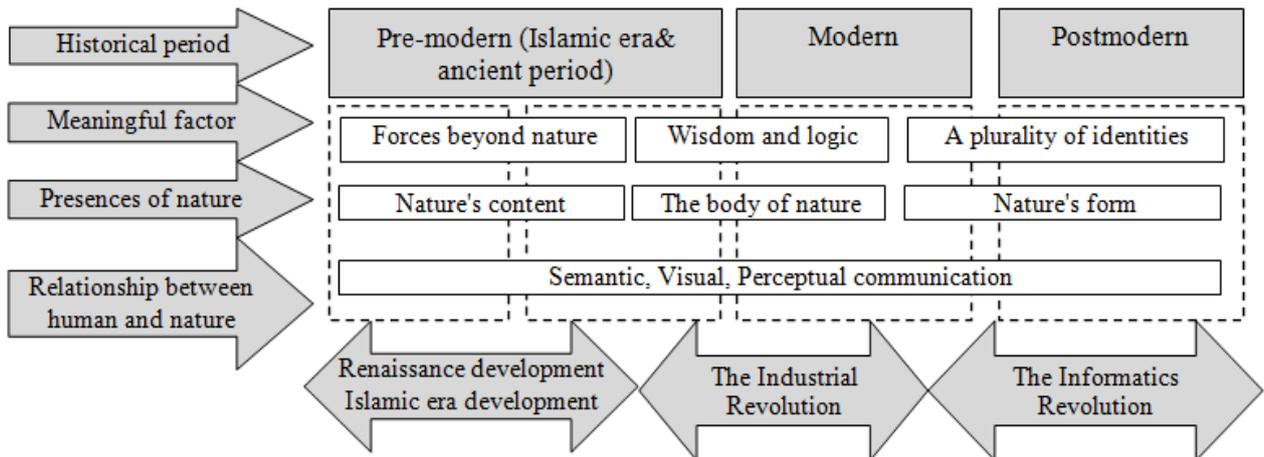


Fig. 5. The characteristic of the various courses in the history: Source: Authors

Table 6
Indicative Monuments in Architectural Tendencies of the First Pahlavi Period.

Indicative Monuments in Architectural Tendencies of the Second Pahlavi Period			
			
Qom's Grand Mosque Source: www. Fa tripyar.com	Isfahan's Shah Abbasi Hotel, Source: www.iranboomgardiri	Pearl Palace. Source: www.jamejamonline.ir	Seyhoon's villa, Source: www.chidaneh.com
			
Hazrat Amir's Mosque, Source: Ministry of Housing and Urban Planning, 2009:300	Mashhad broadcasting's Cultural building. Source: www.mashhad.irib.ir	Museum of Contemporary Art. Source: www.fatripyar.com	Abu Ali Sina tomb. Source: www.fatripyr.com

8. Conclusion

The results of the study show that the history is a series of disconnection and the presence of nature and its implications in Pahlavi architecture does not have a constant, fixed, predetermined, past-dependent identity; Rather, it is influenced by the discourses that have been formed in each era on the basis of the dominant characteristics of society and the power is a main factor in shaping their identities. The presence of nature emerge in the form (structure and function of open and closed spaces) and architectural arrays of the first Pahlavi era in each of the trends through the discourses of nationalism, westernization and modernism, and following the

"political power" and the "power of modern technologies" and reciprocally three major discourse such as nationalism, nativism and modernism by following of "cultural-historical power" and "power of modern technologies" showed the presence of nature in the second Pahlavi's architectural trends . These discourses on the one hand, displaying perceptible elements of nature and on the other hand, by conveying the concepts embedded in them - formerly manifestations of unity, power, and immortality - conveyed new messages to the audience. The generated meanings and social consequences of the manifestation of nature in the form and architecture provided the basis for the normative

acceptance of power in society. Therefore, the passage of time is not only the cause of the evolution and continuity of nature's presence in Iranian architecture; rather, it has

been the creator of disconnections which could be a start to creating a new form of domination and discovering the new fact and knowledge in architecture.

Table 7
Indicative Monuments in Architectural Tendencies of the Second Pahlavi Period

Indicative Monuments in Architectural Tendencies of the First Pahlavi Period			
			
Alborz high school, Source: www.fa.wikipedia.org	Hafiz Tomb .Sorce: www.caoi.ir	Shahreza Hospital. Source: Shafeie et.al,2006:88	Green House. Source: Authors
			
Varamin Sugar Factory. Source: www.fa.wikipe dia.org	Hesark Serum Factory Source: Daniel et.al: 2004: 108	Polite Palace. Source: Authors	Museum of Ancient Iran . Source: Authors
			
Tabriz Municipality. Source: Ministry of Housing and Urban Planning, 2009:163	University of Tehran's club. Source: Ministry of Housing and Urban Planning, 2009:107	Jeep office building. Source: Ministry of Housing and Urban Planning, 2009:204	St. Mary's Chapel. Source: Daniel et.al: 2004: 137

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