



## The Impact of the Fabric Features On the Maintenance and Retrieval of Traditional Ritual Gatherings Using Jung's Theory (Case Study: Oudlajan Neighborhood)

Mahnaz Mahmoodi Zarandi<sup>1</sup>, Hamid Reza Hatefi Monfared<sup>2</sup>

<sup>1</sup>Assistant professor, Architecture department, Engineering faculty, Islamic Azad University, north Tehran Branch, Tehran, Iran.

<sup>2</sup>M.sc, Architecture, Islamic Azad University, north Tehran Branch, Tehran, Iran.

### ABSTRACT

Relationships and social interactions among individuals are of a high noteworthiness. To hold ritual and traditional ceremonies are among the factors of popular gatherings formation that raise the level of social interactions. Now, due to urbanization changes, not much attention is being paid to these gatherings. Given that since a long time ago there has been a sense of belonging to traditional context in the residents of those neighborhoods and there has been a deep link among residents, this research was carried out in the traditional context of the Oudlajan neighborhood by inspecting the influence of fabric features and the concepts of social interactions, sense of belonging, identity and memory, and using a survey-analytical research methodology. In this study, the effectiveness of each of the variables was confirmed by statistical analysis of the results of questionnaires obtained from a population of 200 subjects, by carrying out the tests (linear regression and correlation) via R software and indicators having meaningful relationships were expressed in a general diagram. Based on the studies and analyses conducted in the field of psychology and architecture, the impact of fabric features and the necessity of a coherent central formation for holding traditional rituals was determined utilizing Jung's theory. According to our research findings, the components of neighborhood identity, social interactions and fabric features have a significant relationship with the preservation and retrieval of traditional ritual gatherings. Thus, in this traditional neighborhood, with the construction of such a center, rites and traditions are preserved, as well as those events that have faded in the today urban and modern life are retrieved, which results in the growth and improvement of social relationships and interactions among residents and the retrieval of neighborhood identity.

**Keywords:** Traditional ritual gatherings, identity, traditional context, maintenance and retrieval, Oudlajan neighborhood

**Corresponding author:** Hamid Reza Hatefi Monfared

### INTRODUCTION

The historical center of the city bears a collective memory of the citizens and its degradation diminishes the civil life of the city and citizens and interrupts the link strings with the historical past. Moreover, the center of the city is a pioneer in leading economic and cultural roles and gives an identity to the metropolis, and its renewal gives credibility to whole the city and the power for development, because the center, on the one hand, carries the cultural heritage and in the other hand, bears the advantage of having mixed usages and, subsequently, brings about shortening of the distance between work and life and recreation, as well as the infrastructures ready for development; if it is not renewed, dispersion, disturbance and inefficiency in the whole city will happen, as we see in Tehran ( Bavand Consulting Engineers, 7: 2006).

Therefore, to attend the issue of collective memories and its reflection in traditional ritual gatherings is one of the necessities of the traditional context retrieval. The present study aims to inspect the influence of the fabric features on the maintenance

and retrieval of traditional ritual gatherings to restore the identity by the use of Jung's theory in the field of psychology, and inference and derivation of physical criteria. For this, first, we describe Jung's theory and its relationship with the revival of identity and then, we test it in a typical historical context. The historical and traditional context is why Oudlajan neighborhood was selected as a case study. With regard to the importance of this neighborhood as one of the main neighborhoods of the old Tehran, studying the role of traditional ritual gatherings on the social interactions of individuals in this neighborhood is substantial.

### Research objectives

1. To explain fabric features based on Jung's theory criteria and its impact on maintenance and retrieval of traditional ritual gatherings.
2. Maintenance and retrieval of traditional ritual gatherings to give a rise to identity and social interactions of Oudlajan neighborhood

### Research questions

1. With regard to Jung's theory criteria, what are the fabric features impressive on maintenance and retrieval of traditional ritual gatherings?
2. How do fabric features affect maintenance and retrieval of traditional ritual gatherings to restore the neighborhood identity?

### Research hypothesis

Considering Jung's theory on collective unconsciousness, fabric features impact on maintenance and retrieval of traditional ritual gatherings and bring in the identity promotion.

### Review of literature

#### Rites and traditions

Rites can be defined as a series of actions carried out to satisfy the basic needs; the actions which should be done in accordance with a desired rhythm.

Every society has its own values and norms that form the culture of the society and no society can be found without its specific life method. Traditions refer to manners that the society's individuals apply in their usual behaviors. In other words, social customs refer to behaviors that emerge due to the ample repeats and formation of social interactions. All of the rites and traditions don't embrace the same value and importance by the society. Those rites and mores are called traditions that the society requires for its welfare and good luck and violence of them endanger the life of the society. Traditions are usually strengthened by religion.

#### Urban regeneration

In the recent literature of the world, "urban regeneration" is used as a generic term that embeds other concepts, such as reforming, renovating, rebuilding, empowering, and psychosocialization. Urban regeneration is a process that induces the creation of a new urban space with the maintenance of the major features of space (physical and activity). In this action, a new urban space is created that along with the basic similarities to the old urban space, exhibits material and semantic differences with the old space (Habibi, 2007). This approach is a comprehensive concept which means improving the status of deprived areas in the economic, physical, social and cultural aspects (Hajipour, 2007).

#### Social interactions

A man is a social being having interaction with other human beings that can continue to his social life. But since the most complicated actions are developed in the same social interactions between humans, making and maintaining a healthy relationship among individuals is one of the most difficult tasks. A man intrinsically embraces all other human beings, but over the time and due to acquisition of different experiences, he loses a lot of this belief and begins to communicate with others in a wrong situation. Social interaction means building a relationship between two or more individuals that leads to a reaction between them and this type of reaction is known to both parties. Then, this definition doesn't include meaningless relationships. However, other definitions for social interactions and communication can have a physical issue, a look, a conversation, and a relationship between individuals, which itself requires the definition of events and appropriate activities, and as a result the role of people in space

and their membership in groups and social networks (Daneshpour and Turner, 1932).

#### Memory

In the most complete form, memory is made up of events and experiences located in the past and belong to the past, and the person now tells it. By reminding and rebuilding the image of historical moments, memories play an important role in expressing the individual identity. Human memories are collective ones. Whatever we recall from the "identity" of a place not only are linked our personal experiences but also to traditions and cultural exchanges or the desire to discover the past (Lewicka, 2008). The collective memory is a process and a connection generated in the minds of a group about themselves and the world around them at a specific time and place (Till, 1999). So, there is a way to establish a social identity that helps human beings to maintain their identity and prosper the quality of places by displaying past and history in the physical environment. Hereupon, collective memory, in addition to its role in restoring individual identity, plays an important role in the restoration and creation of collective identity. The term "collective memory" was first introduced by Halbox, under the title of "Social Memory", and other sociologists refer to it as "Collective Memory" (Lewicka, 2008).

#### Theoretical framework of Jung's theory

Karl Gustave Jung (1961-1875) is a famous Swiss psychoanalyst and psychiatrist who introduced the theory of ancient patterns. He is a thinker known for his work in the field of psychology and the presentation of his thoughts titled intensive or analytical psychology. In Jung's view, the entire personality or psyche consists of several systems or separate structures that can affect each other. One of these systems is a collective unconsciousness. According to Jung, collective unconsciousness is older and more experienced than other sections (Yavari, 2009).

This mental layer of man has become a common, hereditary and psychological factor of all human family members (Guerin 1978). Jung believed that as each of us store and archive all our experiences in a personal discretion, mankind also as a species collectively stores human and pre-human-type experiences in a collective unconsciousness. This heritage has been transferred to any new generation. The collective unconsciousness has two main aspects:

**Ancient pattern:** Mental patterns that helps to shape the understanding of unconscious thoughts. Ancient patterns appear internally in dreams and fantasies, and externally in legends and religious doctrine.

**Instincts:** The inherent biological tastes that determine our behaviors.

In Jung's view, the inherited tendencies existed in the collective unconsciousness which are called old patterns, do specify deterministic, empirical, and psychological affairs that prepare a person to show a behavior as his ancestors manifested in similar situations.

Accordingly, Jung's theory factors are used to infer social identity factors, which reflect on the physical criteria in order to realize them (Table 1).

Based on the Jung's thought, ancient patterns that comprise the contents of the collective unconsciousness are manifested in myths and legends of nations and in fantasies and dreams.

"Ancient Patterns" create myths, religions and philosophies that affect the nations and all periods of history. Jung says: The unconscious language is the language of symbols. Unconsciousness does not talk to us frankly and openly, but it's always hidden in a cup of mystery and in the cover of the symbol. The unconsciousness speaks to us in the language of dream and myth.

Table 1: Theoretical Framework; Source: authors

Row	Jung's theory factors	Social identity factors	Fabric criteria
1	Collective memory Collective experiences Memories accumulation in the collective unconsciousness Transfer to new generations	Establishing social relations Reviving collective memories Increasing social interactions Preservation and revival of social heritage Sense of belonging	Fabric continuity Being identifiable
2	Collective unconsciousness A common factor between humans - Ancient pattern	Forming of groups General implementation Relations with experiences, meanings and memories	Accumulation Integrity Pause and stop people Centrality Flexibility
3	Ancient patterns Instinctive tendency Experiences accumulated in the unconsciousness	Formation of mental image Giving identity	Navigation Transparency Space determination
4	Myth Symbols A collective dream	Occurrence of events Rites and traditions Mobility and activity	Excursion Circulation

He assumes the birthplace of myth and dream within the unconsciousness. He calls the collective dream a myth that the nations and peoples have seen it in history and retold it in the language of exemplification and symbolism. Indeed, the collective unconsciousness is the factor that breeds collective symbols. On the other hand, in the extent of collective symbols culture, it reveals the deepest layers of the unconsciousness. These symbols form the fabrics of which the oldest examples are made up of in their institution and then came out (Shaygan, 1992). According to whatever Jung said, a model based on his theory is deduced that can be seen in Diagram 1.

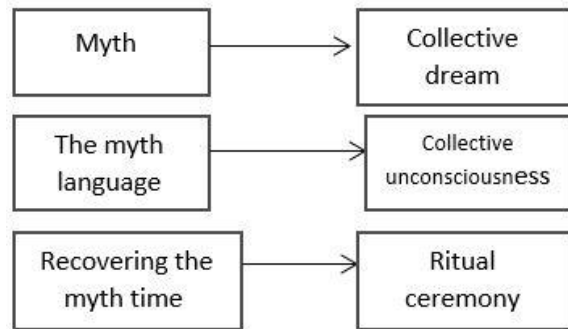


Diagram 1: Model created based on Jung's theory, Source: Authors

**Reviving the collective memory**

The collective space as one of the constituent elements of the city's landscape provides the possibility of generating collective memories. "Kerr" and others deem urban spaces as a common

bed for people to carry out their functional activities and ceremonies. "Madenipour" argues that collective spaces are a common world, which creates the possibility of a shared presence, regulates the interpersonal relationships, and creates the possibility of shared experience through holding rites and shows (Madani Pour, 2005). By repeating ceremonies, the rites and remembering them link up the time and place and improve the citizens' historical memory. The collective space is identified because of its symbolic characteristics and the occurrence of current events and brings personal and collective memories into the minds of the individuals and the society.

**Collective rites, definitions, concepts, and functions**

Rite is a collective agreement, or a social behavioral form having a high level of intensity, passion and emotion that these attributes can be due to their function as the interface between the holy and unholy affair (Kanekar, 1992). In anthropology and sociology, rite is referred to a ceremonial act which embodies holy religious meanings (Durkheim, 1956). Bocock believes that the rite is a practice along with the physical representation associated with symbols (Bocock, 1974). Gaffman viewed the rite widely and broadly and observed it in all the social interactions of everyday life. Fisher and Marcos consider the rites as texts made by the culture which are intended to give meaning to experiences (Givian, 2006). For the ancient man who had created rites to regulate his relationship with the collection, nature, and super-nature, rites had functions like a more effective training method, containment of possible future incidents and commemorating something and could even be entertaining (Rahbin, 2004). But contemporary anthropology focuses on society and emphasizes the importance of rites in all societies. Durkheim believes that all religions involve regular ceremonies and slogans in which a group of believers come together. In the rite of collective ceremony, the sense of solidarity is confirmed and strengthened (Khoramshahi, 1993). The spirit of every space and all human perception in space depends not only on its fabric environment, but also on the pattern of events that occur there. Every culture always determines its event patterns as the fabric elements of space, as it is commonly used in the culture (Alexander, 2002).

**The influence of rites and ceremonies on humans**

(1). Firstly, holding the rites and ceremonies is a heavenly and divine obligation. By doing it, an individual indeed performs his duties and his own assignment. And thus rescue him from the punishment and retribution of non-fulfillment of religious practices. Secondly, doing the rites and practices properly, according to religious beliefs, leads to the attainment of benefits and gifts.

(2) By participating in rites and ceremonies, a person is deemed to be a member of a group that guides and protects him in special occasions. The "person" joins the "collection" to find a "collective identity". Since human beings are collectivists and group-oriented, finding collective identity and social individuality is a fundamental response to one of their basic needs.

(3) To participate in religious ceremonies is one of the ways to spend time and life. Man cannot remain idle and void; he should do something and behave; he should be busy. And if not, the time passing beats the living daylights out of someone. Essentially, any activity and work, such as holding rites and ceremonies is a kind of engagement and mental and physical conflict that is essential for human survival.

(4). Participation in religious ceremonies leads to the refinement and psychological purification of the participant.

David Parkin (1992) assumes that rites are essentially physical activities, and the verbal part of the rite is optional and can be replaced. Spatiality of the ceremony in the rite is what Parkin regards as a fundamental principle despite the combination of performing the religion and theology. Parkin explains that the physical mobility activity and consequently spatial aspects is preferable in a rite. Hence, the relationship between the religion and space can be seen from two perspectives: from the first perspective, the rites are associated with the space and place, and from the second perspective, the rites are considered as a spatial phenomenon. The second perspective describes the religion fundamentally as a spatial phenomenon associated with the physical mobility in the space. Thus, rites are the core of social identity and are essentially spatial issues (Parkin, 1992).

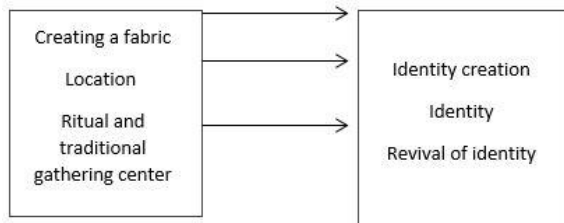


Diagram 2: Neighborhood identity location model

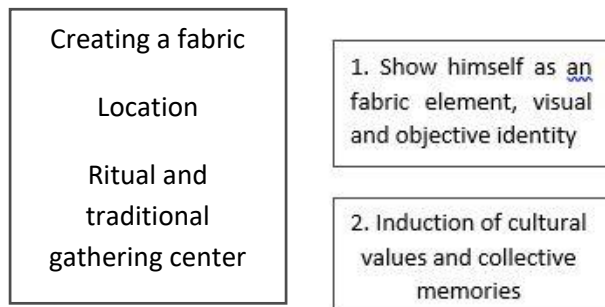


Diagram 3: Factor capacities of identity; Source: Authors

**The research methodology**

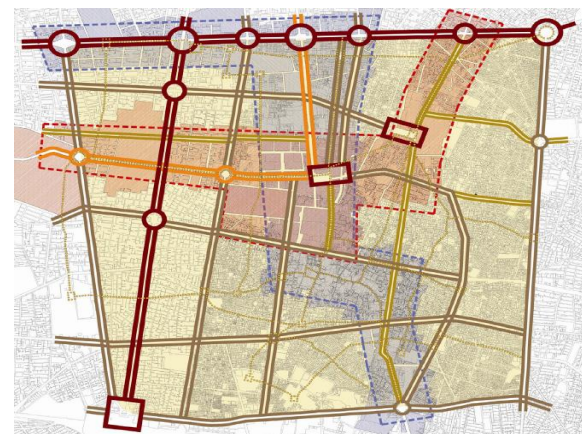
A philosophical and interpretive basis makes the fundamentals of research philosophy in this study. On this basis, the interpretation of the subject is discussed. This is a qualitative research in terms of the method and survey-analytical research in terms of design. The data was collected by library and field research techniques. Field data was collected through a questionnaire. The statistical population included subjects over 18 years old who reside in Oudlajan Neighborhood. 200 individuals were selected as the sample and responded to the questionnaires. Initially, the reliability of 20 questionnaires was confirmed according to Cronbach's alpha, and then the rest were distributed among the residents to be fulfilled.

Descriptive and inferential statistical methods (correlation coefficient, linear regression test) were used for analyzing the questionnaires data, via the software R.

**Case study**

Oudlajan neighborhood, which dates back to the Safavid period, has historically been of a great significance because of proximity

to the market and the presence of valuable historical elements; as well as, it has been one of Tehran's top five neighborhoods. Being located in a historical context largely helps this place to be crowded and gives people a key role to have a sustainable social activity. Destruction of historic and precious houses has caused ruin and abandon of the natives of that place and low levels of culture in that region and the current inhabitants are alien to the environment and do not have a sense of belonging to the location. And so, considering the importance of the existence of social relationships and interactions between human beings and ignoring this important issue in contemporary designs, by exploring and identifying the effective factors of traditional ritual ceremony centers regeneration, some solutions are proposed that boost social interactions and identity promotion.



Map 1: Oudlajan context - Historical context Range, Source: Authors

According to Map 1, the context of the Oudlajan neighborhood is a historical one that has undergone many changes during different periods (Table 2), which has led to a decline in the traditional identity of the neighborhood.

The Oudlajan neighborhood is one of the four main districts of the old Tehran, which has been transformed into the three neighborhoods of Imamzadeh Yahya, middle Oudlajan, and West Oudlajan in the course of the construction of the streets in the first Pahlavi era.

Table 2: Developments in Oudlajan Neighborhood during Five Periods; Source: Authors

Qajar period	Residence of different social classes, especially the Lords and the governors • The period of neighborhood growth and prosperity
1961 and earlier	Social and economic displacement of residents. Low-income groups had to remain Marketers living in Oudlajan gradually migrated to <u>Shemiranat</u> Oudlajan was located adjacent to the market and the government center It had a very important residential function
1961-1971	The old residents quiet the neighborhood Immigrant groups and low income classes arrived Physical, social and economic exhaustion process of the neighborhood began The market influenced as a strong and powerful economic-political element and domination over the neighborhood The neighborhood was divided into three full distinct sections through the crossing of the two streets of Cyrus and <u>Ramenar</u> The fabric and social cohesion lost
1978-1988	The influx of low-income classes and immigrants into the neighborhood Market aggression, in particular activities related to metals, warehouses and manufacturing workshops
1988-2011	The growing destruction of the neighborhood context and old buildings Turning residential buildings into workshops and warehouses Increasing the number of addicts and insecurity in the neighborhood Destruction of residential units regardless of their historical value Registering it as a cultural heritage by the Cultural Heritage Organization



Figure 1: An Example of fabric changes due to construction of new streets and the destruction of small neighborhoods and nodes inside the context

**Oudlajan neighborhood dilemmas**

- 1-Destruction of old and precious houses
2. The destruction of buildings identity
3. The crime and the accumulation of addicts
4. The presence of a large number of Afghan workers

**Oudlajan traditional ritual gatherings**

Before constructing streets in the neighborhood, there were smaller neighborhoods and plentiful nodes were made by collisions of passages which were the venue for people to gather. But after constructing new streets, and in particular the southern Saadi Street, these fabric changes caused the deletion of memories from the people's mind. (Figure 1)

Among the traditional ritual gathering places of the Oudlajan neighborhood, Imam Zadeh Yahya (AS) and Sadat Hosseiniye can be referred to; however, they are currently considered as a gathering center of the people, but in the past, due to the high interactions of the people they had been of a great importance.

Among the noteworthy rituals held in the old Oudlajan the followings can be mentioned: the special occasions of the mourning for or Imam Hussein, the ceremony of Second Qasem martyrdom, the Ta'ziyah of Levant market, the Ta'ziyah of Ali Akbar (AS), Moloudi reading during the festivals of the birthday celebrations, special occasions for the Jewish such as the Feast of Tabernacles, Feast of Eid and other ritual ceremonies like Chaharshanbe Suri and Nowruz. Although these ceremonies are now held, they have reduced social interactions due to the lack of gathering spaces.

In addition, because of the movement of old inhabitants in the neighborhood to other areas and the settlement of immigrants in this neighborhood, while causing problems (Table 3), the sense of belonging to this context has also faded. In fact, due to this reason, it can be said that the low sense of belonging is because of the lack of collective memories among individuals. Given that providing a space for traditional ritual gatherings is placed in the area of intervention in the traditional context, considering the plans of the detailed design and the necessity of urban regeneration in this neighborhood, the present research is also included in the plans of improvement (Map 2).



Map2. The specified area (Oudlajan neighborhood) is one of the urban regeneration, reconstruction and renovation projects. Source: Detailed design

According to Jung's theory, the collective memories that had linked residents, has now diminished due to the lack of proper fabric space for gathering people under different titles, including ritual and traditional conferences.

**Findings**

This research was conducted by analyzing Jung's theory and presenting a theoretical framework for achieving fabric criteria. In order to evaluate the main variables of the research hypothesis and to determine their role in maintaining and restoring traditional ritual gatherings, statistical methods were applied. For this purpose, the variables were first identified and then tested as follows:

Dependent variable: maintenance and retrieval of traditional ritual gatherings. Independent variables: social interactions, neighborhood problems, neighborhood identity, fabric features

Regression model (linear regression) was used to specify which independent variable must be present. The statistical population consisted of 200 people over 18 years old, living in the neighborhood (men and women) with a different history of habitation, education and occupation.

Table4. Criteria for questions; Source: Authors

**Fitness of the regression model**

Here, regression model fitness is used to determine the impact of each of the variables proposed in the research on the maintenance and preservation of rites. Regarding the significance values in the last column, history of residence, social interactions, neighborhood identity and fabric characteristics are of the factors influencing the preservation of rites.

To analyze the output results, we pay attention to the value; if this value is less than 0.05, it means the significance of that variable, and if it is greater than 0.05, then it means that the variable has a significant effect on the research response variable (maintenance and retrieval of traditional rituals gathering).

**Residence history: p-value≤0.05**

As a result, it has a significant relationship with the response variable. In other words, the higher the residence history leads to the greater the willingness of people to maintain and restore ritual gatherings.

**Social interactions: p-value≤0.05**

It has a significant relationship with the response variable. In other words, social interactions will preserve and restore traditional ritual gatherings.

**Neighborhood identity: p-value≤0.05**

It has a significant relationship with the response variable. In other words, the identity of the neighborhood is directly associated with the maintenance and retrieval of traditional ritual gatherings.

**Fabric features: p-value≤0.05**

It has a significant relationship with the variable. In other words, the fabric features affect the preservation and retrieval of traditional ritual gatherings.

Diagram 4 displays the significant relationships between independent variables and dependent variables.

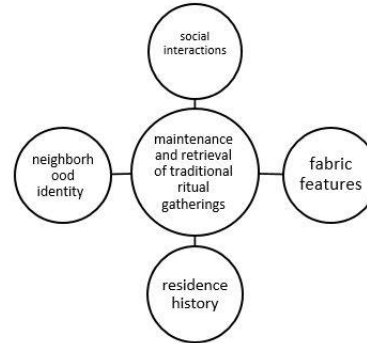


Diagram4. Source: Authors

Table 5: Linear Regression, Source: Authors

Jung's theory factors	Main variables	Questions
Collective memory	Social interactions	1-6
Collective unconsciousness	Problems of the neighborhood	7-11
Ancient patterns	Identity of the neighborhood	12-19
Collective memory	maintenance and retrieval of traditional ritual gatherings	20-24
Myth	Fabric features	25-33

Maintenance and retrieval of traditional ritual gatherings-constant  $\beta_0$  of gender +  $\beta_1$  of marital status +  $\beta_2$  of age +  $\beta_3$  of education +  $\beta_4$  of occupation +  $\beta_5$  of residence history +  $\beta_6$  of social interactions +  $\beta_7$  of the neighborhood problems +  $\beta_8$  of the neighborhood identity+  $\beta_9$  of fabric features

Model		Estimation of the sentence coefficient	Standard deviation	t	significance
1	(Constant)	1.358	.400	3.390	.001
	Gender	.114	.082	1.389	.167
	Marital status	-.098	.082	-1.196	.233
	Age	-.022	.025	-.883	.378
	Education	-.005	.021	-.259	.796
	Occupation	-.045	.029	-1.522	.130
	Residence history	-.075	.032	-2.367	.019
	Social interactions	.177	.072	2.460	.015
	Neighborhood problems	.007	.051	.135	.893
	Neighborhood identity	.197	.096	2.048	.042
Fabric features	.108	.052	2.080	.039	

**Correlation between variables**

In this test, the correlation of each variable with other variables was checked and based on the analysis of gender, history of residence, marital status, education and occupation are not related to the variables of social interaction, neighborhood problems, neighborhood identity, fabric features and maintenance and retrieval of traditional ritual gatherings.

Thence, the correlation of other variables was examined with each other. According to Table 7, the variables of social interactions, neighborhood identity, fabric features, and

maintenance and retrieval of traditional ritual gatherings have a significant relationship with each other.

The variables having p-value  $\leq 0.05$  reveals a significant relationship with each other. According to the analyses, the relationship between these variables is direct and two-tailed. Thus, as maintenance and retrieval of traditional ritual gatherings affects social interactions, social interactions also affect the maintenance and retrieval of traditional ritual gatherings; this also applies to the rest of the variables.

Table6. Correlations; Source: Authors

**Correlations**

		Gender	Marital status	Age	Education	Occupation	Residence history	Social interactions	Neighborhood problems	Neighborhood identity	Maintenance and retrieval of traditional ritual gatherings	Fabric features
Gender	Pearson Correlation	1	.013	.059	.057	-.097	-.086	-.025	-.079	.019	.107	-.019
	Sig. (2-tailed)		.858	.408	.421	.170	.227	.721	.263	.790	.133	.788
	N	200	200	200	200	200	200	200	200	200	200	200
Marital status	Pearson Correlation	.013	1	.001	-.063	-.058	.063	-.046	.078	.005	-.094	-.038
	Sig. (2-tailed)	.858		.987	.379	.413	.372	.519	.271	.943	.185	.598
	N	200	200	200	200	200	200	200	200	200	200	200
Age	Pearson Correlation	.059	.001	1	.138	.053	.023	-.076	-.113	-.014	-.071	.082
	Sig. (2-tailed)	.408	.987		.052	.455	.745	.288	.110	.842	.315	.250
	N	200	200	200	200	200	200	200	200	200	200	200
Education	Pearson Correlation	.057	-.063	.138	1	-.092	-.056	.052	-.019	-.024	.022	.081
	Sig. (2-tailed)	.421	.379	.052		.197	.433	.469	.792	.736	.753	.251
	N	200	200	200	200	200	200	200	200	200	200	200
Occupation	Pearson Correlation	-.097	-.058	.053	-.092	1	-.070	.072	-.056	-.021	-.070	.085
	Sig. (2-tailed)	.170	.413	.455	.197		.323	.308	.434	.764	.327	.231
	N	200	200	200	200	200	200	200	200	200	200	200

\*\* Correlation is significant at the 0.01 level (2-tailed).

Table7. Correlations; Source: Authors

		Social interactions	Neighborhood problems	Neighborhood identity	Maintenance and retrieval of traditional ritual gatherings	Fabric features
Social interactions	Pearson Correlation	1	.002	.281**	.339**	-.021
	Sig. (2-tailed)		.975	.000	.000	.770
	N	200	200	200	200	200
Neighborhood problems	Pearson Correlation	.002	1	-.033	-.012	-.024
	Sig. (2-tailed)	.975		.642	.864	.734
	N	200	200	200	200	200
Neighborhood identity	Pearson Correlation	.281**	-.033	1	.302**	.008
	Sig. (2-tailed)	.000	.642		.000	.914
	N	200	200	200	200	200
Maintenance and retrieval of traditional ritual gatherings	Pearson Correlation	.339**	-.012	.302**	1	.123
	Sig. (2-tailed)	.000	.864	.000		.084
	N	200	200	200	200	200
Fabric features	Pearson Correlation	-.021	-.024	.008	.123	1
	Sig. (2-tailed)	.770	.734	.914	.084	
	N	200	200	200	200	200

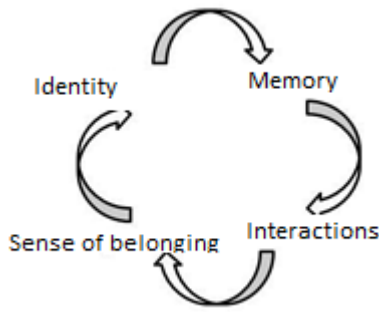


Diagram 5: The interaction cycle of restoring traditional rituals gatherings, Source: Authors



According to the above diagram, the inspection of Jung's theory and the formulation of a theoretical framework and field observations suggest that the fabric space for traditional ritual gatherings provides a direct impact on the promotion of the neighborhood identity, and also due to the historical location, the context under the study needs for an intervention in context (renovation).

**The usefulness of regeneration in the neighborhood context**

The regeneration of the context will amend the quality of neighborhood landscape, which will directly affect the status of the entire neighborhood in the minds of citizens and users. It also raises the belonging sense of inhabitants to the context. The increase of the citizens' belonging sense to their residential environment induces the enhancement of their responsibility towards their neighborhood, which besides sharpening and facilitating the context recovery, brings in the reduction of its burnout rate. Therefore, building a space for traditional ritual gatherings as a renewal plan has an impact on the promotion of identity and social interactions.

On the basis of this study, we conclude that, firstly, rite as social activity not only requires space, but also has a close interaction with it, influences it, takes impact of it, and even gives rise to the creation of space. Second, rite as a cultural and social phenomenon has the potential to bear social and cultural relations, and since the city is deemed a particular type of social life organization in compliance with space, and as a fabric space has a direct connection with space, the rite can be considered as a spatial phenomenon and, consequently, an urban phenomenon. Fabric features directly impacts the interactions and identity of the neighborhood. The accumulation of these features in a single center leads to the formation of a traditional rituals gathering center in the historic neighborhood. With regard to the importance of Oudlajan space, which according to Jung's theory, influences collective memories, fabric features such as the existence of a large courtyard for the community of people and the elements of traditional architecture in building will create a sense of belonging. Then, in order to elevate identity, we must build a space for traditional ritual gatherings, based on the space renewal approach, which have fabric features having impact on the sense of belonging (Table 8).

Table8. Memorable fabric features; Source: Authors

A sample of memorable spaces of Oudlajan	Memorable fabric features in the minds of the Oudlajan people	Fabric features of the traditional ritual gathering center
<p>Imamzadeh Yahya (AS)</p> 	<p>The turquoise - pyramid dome - The old plantain - Big courtyard - Building form</p>	<p>Big courtyard Green space Materials homogeneous with traditional context Appropriate access Visibility and being identifiable Recognizable entry</p>
<p>Sadat Alhavi Hosseiniyeh</p> 	<p>Big courtyard Tent roof Entry Form Traditional architecture Located at the intersection of alleys</p>	<p>Inspired by traditional architecture Demonstrator of the neighborhood story</p>

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