

□ General view of Harzevil



□ Iran Map



Harzevil Neighborhood/ Manjil/ Gilan/Iran

- Harzevil neighborhood is an ancient area in the North of Iran and the North- East of Manjil. People live there for more than one century and most of them are related. They stay in Harzevil for several generations even after a catastrophic quake that was happened on 21th June 1990.

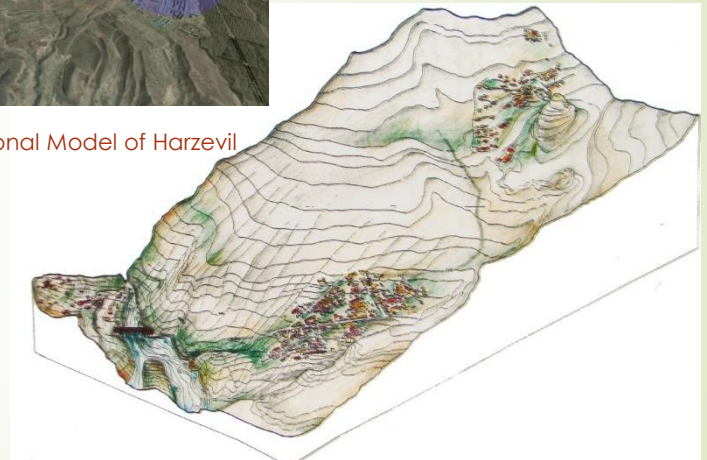
□ 3Dimentinal Model of Manjil



□ General plan of Harzevil



□ 3Dimentinal Model of Harzevil



Resilience
and
Sense of community

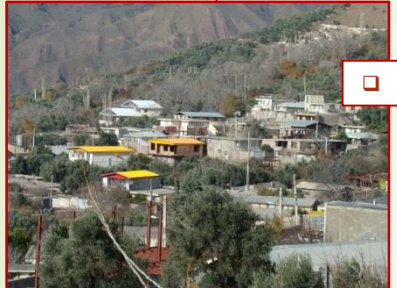
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The Relationship Between "Resilience" and "Sense of Community"

☐ Panorama view of Harzevil-e-Paeen (Lower Harzevil)



☐ The buildings view



☐ Every -day life



General View of Harzevil:

- ☐ The neighborhood includes two parts;
Upper Harzevil (Harzevil-e-Bala)
Lower Harzevil (Harzevil-e-Paeen)

☐ The Bridge between Upper and Lower Harzevil

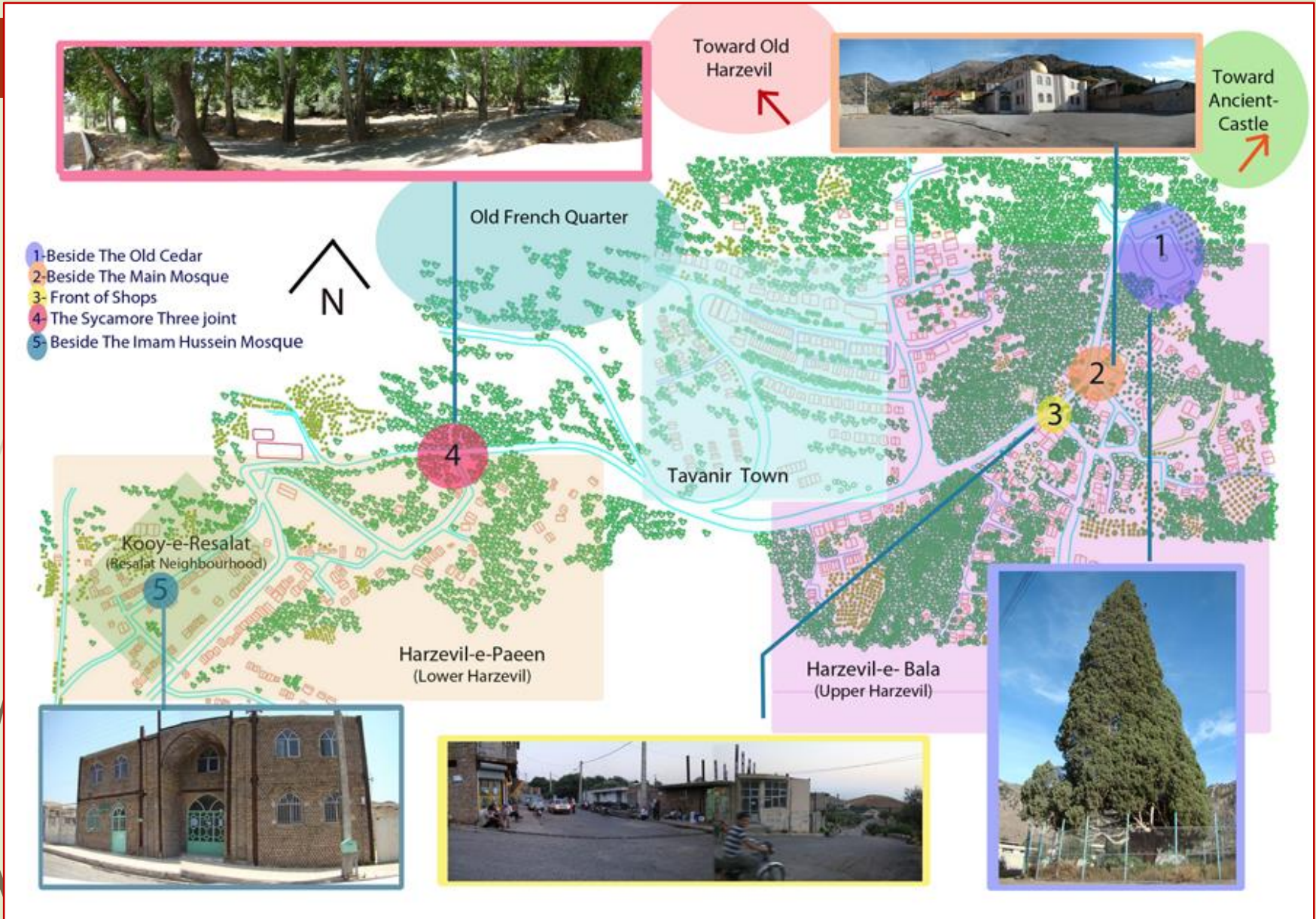


☐ The buildings view

☐ Panorama view of Harzevil-e-Bala (Upper Harzevil)



Harzevil neighborhood, The existence Situation, City Centers, Land Marks and boundaries



The Relationship Between "Resilience" and "Sense of Community"

□ "Alam-e-Abas"



Harzevil Symbols and Rituals:

□ "Ashoora" Ceremony c



□ A young man from "Sadat" family



□ "Ashoora" Ceremony in Harzevil



The Symbols and Rituals:

□ "Ashoora" and "Moharram" are very important rituals in Iran, spatially in Harzevil and the neighborhood is famous because the "Alam-e-Abas" and very special way of presenting the ritual.

Every year, for ten days, constantly, they present the ceremony. The very reputable and famous symbol of the neighborhood is the "Alam-e-Abas" that is used just in these 10 days as a holy symbol.

Every member of the community participate in this ritual but the most important group in these days are "Sadat's " family and they are children of Muslim's profit; thechnicy, the story of "Ashoora" is about their family .

□ "Ashoora" Ceremony in Harzevil



Catastrophic Quake, 21th June 1990

- During the quake, Harzevil was totally destroyed, as there was an active fault exactly under the neighborhood ground; after the quake, the area was blocked for near two weeks and nobody from outside could help, because the area was located in the middle of a mountains area and the road was closed by the quake.



Emergency Phase:

- In emergency phase, survivors just saved by the community members and fortunately it was assessed as a successful record to compare to the quake magnitude and the huge damages.

- Some destroyed buildings in Harzevil



Transitional Phase:

- After the quake, in transitional phase, the community members managed the situation and decided to move out from the neighborhood to their farms area that was located in a short distance from the last settlement. There were two reasons for the displacement, first, they were the owners of the farm lands and second, they believed that was a safer place as it was far from the fault. Of course, the governmental agencies helped the people by giving every family a medium pre-fabricated unite that was located in the new place and some essential goods, no more interference by the agencies and the government.

- Some destroyed buildings in Harzevil

Reconstruction Phase:

- In reconstruction phase, the people split the farm lands between themselves in a traditional way and they arranged every piece of land exactly in the same way (same size, shape and juxtaposition before the quake) in the last location; so every family still had the same neighbors; Additionally, the agencies just helped them by paying a small loan and supported them by preparing the initial building's materials but any other action and making decisions were given to the people, except some general safety consultations which were presented by governmental professionals.



Methodology :

- ❑ The community has been observed closely (and interviewed) for five years, 20 years after the quake and it was tried to identify sense of community elements and evaluate the levels of that before (and after) the quake; then, levels of disaster resilience during (and after) the quake was estimated. Then the advantages was processed and compared together.

Research Plan :

The relationship Between “Resilience” and “Sense of Community”

Evaluation Advantages:

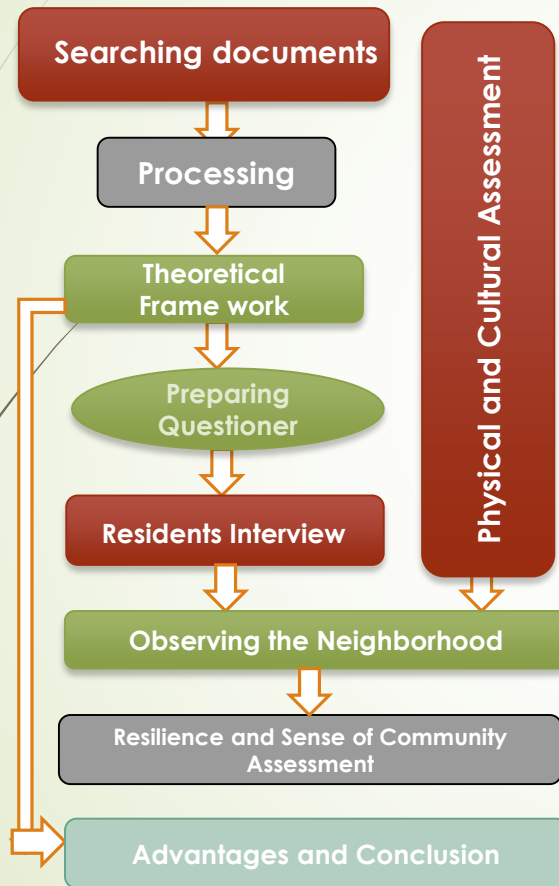
- ❑ The advantages presented high levels of sense of community and good levels of resilience during (and after) the disaster; Although, the settlement was shifted one kilometer from the original place but the new place (includes physical, environmental, social, cultural aspects) is still identified as Harzevil by dwellers.

Conclusion:

We found a very close relationship between the existence of high levels of sense of community before the quake (and after that) and being more resilient during (and after) the disaster and it sounds like, physical place act as a catalyst;

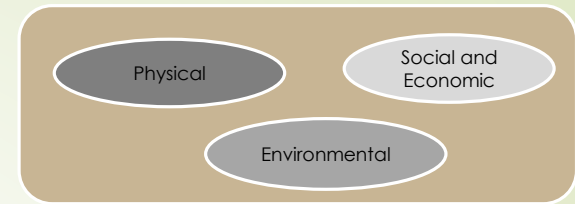
The mechanism is like this, in normal situation, the physical place which was shaped by the community relationships could affect sense of community levels as well as resilience, after the disaster, the high levels of resilience could help the people to rebuild the community (socially and physically) with the less changes in the quality of life (public places, social behaviors and member's interactions).

Plus, we could judge disaster resilience levels, by looking at the sense of community qualities and its physical advantages in the normal situation, but it should be remembered that the levels of sense of community is just one of the resilience symptoms and not the only one (in the normal situation). In this way, paying attention to the systematic approach to the resilience process is fully needed.



- ❑ Research Plan Diagram;

The Relationship Between “Resilience” and “Sense of Community”



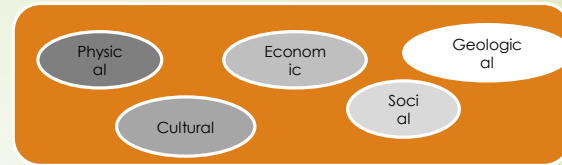
Some Symptoms of Disaster Resilience in Harzevil :

Based on a combination of resilience definitions (Godsholk, 2003 and Cutter 2008)

Emergency Phase	Transitional Phase	Reconstruction Phase
Save the survivors by residents	Change the location by residents. (Decision making and make it practical)	Making decision to stay in the farm lands by residents.
Preparing essential needs (water, food, ...) just after the shock by residents from the inside resources	Split the farm lands between residents by themselves (making decisions about location , size and any other specification of the occupations)	Managing and Making decisions about boundaries of the new neighborhood and the form, size and shape of settlements and the role of community members in constructions.
Preparing emergency shelters by residents		Build the personal and public Buildings and areas (such as houses, mosques, shops) by residents.
		Making decision about public actives and preservation of the neighborhood by residents.

* Several aspects of the place

based on DROP Model , Cutter et al,2002



The relationship between the Sense of community and Place in Harzevil

Based on a Combination of Sense of community interferences (Chavis et al.2004 and Ahari et al, 2014)

Resilience and Sense of community

Membership	Some Related Examples to the Place*	Trust (Influence)	Some Related Examples to the Place*	Trade	Some Related Examples to the Place*	(Physical Place for) Arts	Some Related Examples to the Place*
Common Systems and Symbols	Old Cedar and Beside of that as a strong symbol of the neighborhood Beside the main mosque as a special place to present "Ashhoora" Ritual	Members' Influence	Preparing and supporting the public places and arts by members "Sadat's" family as an important part of the ritual	Integration and fulfillment of needs (Time, Money and Energy Investments)	Preparing and supporting the public places and arts by members	Shared emotional Connections	Beside the main mosque as a special place to present the Ashhoora and other regular rituals Beside the old Cedar as a Special environmental symbol and as a special place to present special regular rituals
Personal 's Investments	Public Places such as Beside the main mosque The front of shops Beside the old Cedar The Sycamore three Joint Beside the Imam Hosain mosque (People as the Owner)	Community Influence	Preparing and supporting the public places and arts by members		Paying for rituals and participate in it Cleaning the public area by members		Every day interactions in front of shops
Boundaries	Existence Physical and Mental boundaries between the several quarters	Truth Telling	Preparing and supporting the public places and arts by members		Every day interactions in public places such as: Beside the main mosque		Every day interactions in the alleys and personal and public open spaces
Emotional Safety and Sense of Belonging	The special symbol of every alley	Sense of Belonging and Dues Paying	Paying for rituals and participate in it Cleaning the public area by members		The front of shops Beside the old Cedar The Sycamore three Joint Beside the Imam Hosain mosque		Every day interactions at The Sycamore three Joint Every day interactions Beside the Imam Hosain mosque
Members and Community Self Confidence	Beside the main mosque as a special place to present "Ashhoora" Ritual Beside the old Cedar as a special environmental symbol and as a special place to present special regular rituals						
Sense of Entitlement							
Build Loyalty to the Group							