



A Place for “Disinterested View” to the Nature, an Approach to “True Happiness” of Human Being

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Abstract: This paper is about the context for achieving “True happiness” in terms of controlling “Egocentrism” as one of the causes of individual and social problems and lack of proper attention to this important issue in urban planning, in general. Most of the urban environments which have been used to improve ethics in various forms, in terms of objective and subjective, are human-made and are experiencing the same problem that we are trying to solve. In order to find a region-free solution that is free of human influence, establishing meaningful relationships with natural phenomena of the cities have been proposed. Therefore, by correcting attitudes towards the natural environment and extending this to the community and personal world, we can take a step towards solving the problem. In this approach, the assumption is that, the negative consequences of "egocentrism" which is a vital and essential principle can be monitored and corrected by mutual arousals arising from ‘disinterested view’ to these phenomena. Establishing these relationships, in the first place, are focused in terms of working and entertainment there are followed by other urban potentials in the next stage such as parks and excess places of living complexes, administrative and sport gyms. In terms of participation of art and science in the process of development of city’s shape and its components, analyzing the psychological, philosophical, and morals on ethical influences from the nature is the basis of this work as well as our recommendations on its implementation.

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1. Introduction

The "true happiness" has no exact definition, but it certainly depends on the fact that, humans must find their true positions in the natural ecosystem, while also balancing their personal and social world. These two cannot be achieved without true morals free of unbridled egocentrism. Coordinates of this, due to variability of human and environments are not predictable and its feasibility, based on the uncertainty principle, is unknown.

Science investigates phenomena in the past, present and future, but the art not only investigates what was, is and will be, but also it investigates what has to be (Tala Minayi, 2536, 17).

Different uses in the shape of the cities reflects the needs and demands of the residents, but sometimes we may have to create an environment in which overall goals are clear but specific goals are unclear and future-reliant (such as a research center). Moreover, according to the fact that, due to the today's deeper interdependence of the global community, the needs of people are getting closer, provisions about many of urban spaces and their applications have no relation with geographical boundaries and so on. For example, today, sports which were developed to improve mind and body are one of the non-removable

items of urban planning due to the common needs and capabilities. However, at the present time, there is no such a procedure to improve the morals and behavior of humans in a massive and homogeneous form. It is obvious that, there are also common needs and capabilities in this case, whereas improvements in the ethics not only have individual influences (like sports), but also they have undeniable impacts in large and small and if we consider the fundamental effects of moralities in the process of shaping cities, the need to pay more attention on this issue is more sensible.

Facing humans with the phenomena wildlife (or something close to it) in targeted locations in the cities can have many positive effects on the growth of virtues. In addition, the type of these relationships also has substantive effects on the results. Choosing these phenomena are predominantly depend to the intellectual and practical competence of the humans and the type of these relationships, contrary to the results of today’s industrial society, must be “disinterested”.

The "disinterested approach" to the environment makes it possible to perceive its real components. In this view, in terms of the inherent valuation of

phenomena, their values are considered beyond the borders of personal usefulness and their replacement with other equivalents (especially commercial) are meaningless. Without a doubt, this attitude, when extended into the underlying social relations, can solve many of these problems.

This study do not attempts to provide comprehensive solutions to ethical and social dilemmas of people, but it rather makes a design background and a substrate for better choices for growth and development of societies. In the meantime, it could reduce the everyday individual and social stresses resulted from "unbridled egocentrism".

2. Material and Methods

"Egocentrism" in humans, like any other living creature, acts as an internal driving force, provides the basis of biological motivation, and plays a major role in ethics and behaviors. Manner of application of this force (amount and subject) influences the present and future aspects of his/her life. Nowadays, most of people use this force to achieve short-term goals, which in many cases are in conflict with their long-term interests. One of the symptoms of egocentrism is the lack of sympathy among people. Varnock, in this regard, states that, this factor (most fundamental factor), along with other factors such as the lack of resources, information, intelligence and rationality, are the barriers to reach the true happiness (Vahabzadeh, 2003, 65).

In game theory analysis and calculation of the various selection matrixes, collaboration and avoidance of personal decisions provide better results for the all and even for the individual (Ibid, 68).

Hume has described this point as: "The more man has honesty and honor, the more he is useful for himself and others" (Mackie, 1977).

Jacques Derrida has challenged the "egocentrism" as one of the twin contrasts and claims that, the concerns of the present era can be found in the evasion from egocentrism, phono-centrism, discourse-centrism, and male-centrism (Zamiran, 2007).

Paying attention to this force has been widely experienced in various political, social and economic schools so that, applying severe restriction (aimed to establish forced equality among humans) reminds us communist patterns and extremely leaving it forms today's capitalist and industrial patterns. In the first case, "individuality" is repressed from inside and in the second case, it is repressed from outside (for the majority). Every one of these models, in different fields such as urban planning, has been unstable.

George Zimmel, about the problems of big cities, states that, we have look for an equation between

individual and meta-individual subjects (Habibi - 2007).

The egocentrism of human which cause the appearance of supremacy, cruelty and ingratitude, due to the lack of understanding his/her inherent values, has created instrumental attitude to the environment so that, any individual or group measures others in terms of usefulness for themselves and in this situation, apathy and brutality becomes "believe" and "requirement".

Unreasonable interference in natural ecosystems in order to the development of a city can be an example of negligence in the goals of designers in which, they sacrificed long-term interests in favor of short-term interests.

Other examples such as destruction and threatening the public spaces, transverse and longitudinal development of streets without regard to context of neighborhoods, quality of pavements, allocating the margins of natural potential (river, sea, mountain, and so on) for private property and etc. all are the consequences of the morals that have been emerged do to the unbridled egocentrism.

Now, considering that, urban form has the power to create and change the function (Tala Minayi, 2536), it is inevitable for such actions and demands to be rooted and emerged in unusual forms which make this problem more complicated.

Another aspect of the issue is that, in the spatial planning of the cities, there is no special provision to correct the attitude of people in its general and region-free concept and according to the present age and the emergence of cultural, economic and political commonalities there are no identical ethical standards for micro and macro interaction and relations.

3. Results

The general approach proposed here is that, the coordinates and requirements of "human's happiness" is not pre-defined as it is prevalent in the imaginations of Utopia, but according to the rapidly changes culture, it simply provides the capability to satisfy the needs and desires. Therefore, we considered a type of planning process that can make fundamental changes in values and environmental reconstruction by expanding and generalizing the range of choices on future conditions.

Karl Popper, against utopianism, says that: "Those who desire to build their visions of heaven on the earth impose their accepted norms on the others because of compassion". He added that, nationalism, in its various forms (one of its consequences of egocentrism) is a kind of utopianism that caused great tragedies in the history (Paya, 2005). Therefore, creating a background for the reverse procedure i.e. utilization of the mental power potential of the society

is one of the goals of this approach so that, the public consciousness determines the coordinates of the Utopia and the road to reach there.

There are two Homo-centric and Bio-centric perspectives in the environmental ethics and if we adopt the policies based on human homo-centric ethics which finally will not be in contrast with bio-centric perspective, it can be thought of as an entry. Descartes, about the consequences of "free will" has warned that: "People have the free will and always want the goodness but they are low-minded and that may be wrong. They do not recognize the right as the creation of God's will and do not recognize the human as its procreator unless they recognize and follow the right" (Foroughi, 2006). Therefore, one of the close goals is equipping people to understand the intrinsic values of natural phenomena (and especially themselves).

Another objective is reducing human's suffering. In this regard, Popper suggests that, happiness in general, must and can only, be left to individual initiative, while reducing avoidable suffering is an issue of public policy (Paya, 2005).

The assumption is that, by controlling its "core" and therefore superior to hers, cruelty, lack of compassion, the reduction of human suffering on both micro and macro scales and is smooth as possible.

The necessity to support the above objectives is the possibility of more physical and spiritual focus on solving the fundamental problems facing humans (environmental hazards, threats from within and outside the Earth ...).

The field of unbridled egocentrism, as mentioned before, has been disrupted "individuality" i.e. the tendency of individuals toward perfection (material and spiritual) from both sides and the instability is the sign of movement contrary to the laws of nature.

Since living creatures, unlike living inanimate, tend to establish order and decrease the entropy, humans in both objective and subjective aspect are willing to meet their needs and deficits. The more and vital will be the amount of these deficits and needs, the more will be the resulting force. Many of the conflicts and revolutions were the results of releasing these forces.

About the materialistic discipline-orientation and vital balances, Lindalil says that, any deviation from critical balance creates a "need" and then after a step, it enters into a physiological tension to reduce the stress and restore the vital balance (Bonab, Gahan, 1995).

In the psychological field, this principle has been described by Freud as the following:

"Pleasure principle" causes the human's unconsciousness, regardless to the facts, always seeks pleasure and avoiding pain (ibid., 142), and according

to the constant presence of "Id" in the forming of individual and social behavior as one of the influencing factors, ignoring and suppressing this principle results in individual and social instabilities.

Curiosity to understand several issues, including the mystery of the world is another manifestation of the human's tendency to the order that has been represented in spiritual dimension. Also in this case, preventing humans from obtaining the information and enlightenment was one of the problems in the history.

Therefore, controlling egocentrism which is against the normal growth of humans in both materialistic and spiritual aspects is an essential issue.

Edward Wilson, in the field of history of biology suggests that, 99% of all species that once lived are now extinct (Wilson, 1994). However, many of these species have been destroyed due to incompatibility. In the nature, rise and fall, both are considered balance. Therefore, humans, via targeted understanding and combination of deterministic laws should establish a balance in which, they have a voluntary role in favor of themselves.

Man's attitude to the environment which is a reflection of the mind, is the source of human's behavior and morality and forms the characteristics of his/her relationship with the natural world (wild and artificial nature). From psychologically view, this is the result of ongoing conflicts between Id, Ego, and Superego.

The element of Id is inherited, thus, it cannot be changed, at least in a limited short time. The Ego which is originated from Id deals with the facts and ignores the right and wrong aspects of behavior. The third element, i.e. Superego, judges the values and forms one's attitudes.

Freud, the founder of this type of psychology, considers the superior role for superego in controlling the effects of Id. Moreover, he considered that, ego and superego rely on the experience (Fathi Ashtiani, 2004, 65 and 64).

In the process of creating mentioned change and reform, in ethics and behaviors, the environment is considered as independent variable. Today, the man-made environment and humans play this role in both targeted and random fashions and the wild nature is ignored.

It is worth mentioning that, in the green spaces, urban parks and even zoos, the urban forms are dominant and the elements of wildlife are under the control of urban affairs, thus, they considered as artificial environment.

The roles which mentioned environments play can be achieved in both internal and external modes. These two play their roles in internal mode with guidelines and classes (in various forms) as well as

current events and with laws and custom tools in external mode.

The main disadvantage of these tools beside that, there is no doubt in the necessity of their existence (in the transition period and even after it) is that, they may be influenced from the problem we are trying to solve, i.e. unbridled egocentrism.

About the difference between these two methods, the internal method is more considered because of higher ensuring of its implementation. The internal method makes a kind of inner continence and according to the Mackay, creates a moral solution called "hidden chain" (Vahabzadeh, 2002).

The third environment, i.e. wildlife, in terms of moral influence, has been analyzed through three standpoints.

1. The originality of human civilization: wildlife is considered as human's enemy; therefore, it cannot give any moral lessons.

2. The originality of wildlife: wildlife is the purpose and it is recommended to follow and even imitate it.

3. Dual originality: acquiring moral teachings from wildlife is possible, but not in all forms.

In the first case, according to the ideas of theorists such as John Stuart Mill, there is no relationship between "what is" and "what should be" in the nature where there are symbols of violence, cruelty and in general, against human virtues (such as floods, fire, murder, torture and so on). Therefore, it is only studied to overcome it (Ibid, 2012).

This approach strengthens the interested view which is the result of today's industrial world and transforms the nature and human beings into the tools without intrinsic value.

The second case considers a kind of absolute and non-changeable perfection for the nature and ignores the human's ability to choose and change and since this ability is a natural issue, thus, it faces a conflict within. In this context, Kant believes that, if, by some means, we can show our disagreement with our desires and act according to our moral duty, this indicates the possibility of the existence of universal laws that imply on a superior goal in the existence (Majidi, 2007).

Due to the fact that, the ability of cognition and free will both are "spontaneous" and can have effects on the world, the lack of relationship between our internal and external nature can be worrying (ibid., 52).

Concerning that, human can do thing against his/her internal desires, the "will" considers it immoral o merely follow the nature (Vahabzadeh, 2003), while this case deprives human from free will and practical goals.

However, the third case which stands in the middle of those two cases is in agreement with the first case in terms of the lack of the relationship between "is" and "should" and is based on the cognition and application of communications with phenomena in which can have positive moral effects according to the mental and practical adequacy of human. Here, the term "positive" can be derived from the golden ethical principle of Hir as: "treat others the way you want them to treat with you" (Vahabzadeh, 2003, 114).

Rolston defines the dual state of man versus nature as: the nature through dual ways of "natural resistance" (problems such as illness, accidents, etc.) and the "natural direction" (problem solving ability) helps man to solve his problems (ibid, 2012).

From the aesthetic point of view, it is comparable with happiness and unhappiness (Majidi 2007, 59). The events that threaten human are not beautiful and have no positive moral effect (ibid. 66).

As the inanimate nature is governed by laws, there are given regulations and behavioral patterns between living creatures that cannot be unregulated. Here, since the humans, due to their special features, have taken out from the ecosystem, thus they must find their moral standings in the nature and within their communities. Holmes Ruston the third, who have challenged the absolute trueness of Mill's theory of "not following" in the nature, considers the life in line with the nature rather in contrast with it. From his point of view, our moral life should provide a natural fit both in the efficiency and ethics (Rolston III, 1979). Acquiring behavioral and moral patterns from the nature does not indicates that, nature have all of them, but some of them occur when human faces with the nature, however, their basis should be available within human. Schelling, relatively, considers the human mind as a place of judgment (correct or incorrect) as independent in spite of its belonging to the nature (Majidi, 2007), which indicates the virtues beyond the nature, but emerged from it.

Therefore, providing the possibility of encountering with the natural phenomena can create positive moral virtues in order to be generalized in the human society as well as individual world while improving environmental ethics. In addition, increased empirical and scientific knowledge from the valuable genetic libraries, Wilson points out, is a great achievement that cannot be neglected (Wilson, 1994).

However, providing the absolute wildlife environment (minus the human impact) is almost impossible and there are very low virgin places around the world. In addition, the wildlife can be established in the conditions where people apply the changes according to the traditional and natural

methods in the lack of technology and materials processing.

Generally, the behaviors are being acquired from the nature by imitation and experience. If we, like Kant, consider the purpose of the nature as appropriate and necessary, and, like Schelling, consider the connection between human's perception and phenomena as creative, based on the aesthetic view to the nature, one can say that, the recognition issue affects us instead of being determined by us. It seems that, this issue implies on the imitation aspect which is related to imagination and indicates that, we, relatively, can be in harmony with the nature (Majidi, 2007, 65).

On "training" and "selection", Popper has considerable comment. He considers the adaptability with the environment as basically identical in three levels of genetic adaptation, environment adaptable behavioral learning, and environment adaptable scientific discoveries. He adds that these levels can be transferred by "learning" and behavioral levels can be transferred by tradition and imitation (Paya, 2007).

At all mentioned three levels, the new structures, are emerged by trial and error within the structure and are faced with tests and removing the errors where, trial and error in behavioral level, in contrast with genetic level, are not blind but are targeted (Paya, 2003).

Bertrand Russell, also, considers the distinction aspect of "experience", which is unique to living organisms, as the impact of past events on the present reactions and considers the memory as its most important factor. He does not know mere seeing as the knowledge and consequently the experience (Darya Bandari, 2005), the experience that drives the subsequent behaviors.

There are two types of relationships for empirical perceptions from the nature in the proposed collection. First the observational type and second, interventional type where, forms the will and behavior of human by the transmission and processing the data through mind, perception and imagination. In this way, intelligence as the essence of memory and wisdom as the judge, influence these data from logical and valuational aspects where, the perceptions caused by interventional relationship are more durable than observational perceptions. Moreover, observational perceptions are more efficient than perceptions provided by verbal communications, such as classrooms.

In this case, according to studies of Kenneth Langton, Jennings, and Nimi, social lessons of schools do not change the thoughts and opinions of most of the students (Fathi Ashtiani, 1998, 49).

The foundation of above relations must be based on the disinterested and non-imperialistic view. The

disinterested view enables true understanding and proper valuation and revives (and even creates) most of consciousness capabilities of humans such as understanding the conflict, diversity, pleasure resulted from understanding the nature, joy, fascination, and so on that, increase human welfare (O'Neill, 1993, 3).

The moral weaknesses of supremacy, cruelty, unappreciative and lack of sympathy should be faced with features such as humility, compassion, gratitude and kindness. These virtues, consequently, will be stimulated and actualized by emotions such as Wonder, Sympathy, and Intrinsic diversity.

Contemplating and understanding the complexity and magnitude of the phenomenon rise the sense of wonder that is separate from the sense of surprise and the main difference is in its perennial feature since the surprise reduces after the understanding and awareness but the wonder may even increase.

This sense, in terms of the nature, is away from egocentrism (Hepburn-1984, 3, 4).

The non-personal and disinterested view are among the features of this sense and thus is a kind of disinterested procedure that the nature gives us in most of its phenomena (like mountains, sea, forest.) i.e. delivering comparable profit regardless to commercial scale. Therefore, it creates a sense of respect and gratitude along with kindness and gentleness.

Form Hepburn's point of view, three virtues of compassion, gentleness, and humility are among the ethical relationship of wonder (Ibid, 5).

Stimulating the sense of wonder in the proposed collection, in the forms of work, play and perception (physical and scientific) have been predicted for the vegetative, animal and inanimate phenomena that requires having workshops, special spaces (depending on the area and facilities) and exhibition halls.

Another feeling that is obtained from the presumed relationship is sympathy which has different types. This sense is the prerequisite for the sense of self-control in empirical ego (Naess-1989, 2) in which man sees himself in other things or people. The process of sympathy results in oneness, unity and holistic view. This sense gives us the sense of self-interest in terms of public-interest which the greater of this sense yields more pleasures (more welfare and less suffering of partners).

When some people will be responsible for taking care of something, their senses of benevolence and lack of competitor and they will be strengthened, while the spirit of apathy will be replaced with dependence and familiarity.

The issue of this sense is the scope of its influence and "self". From psychological viewpoint, from the age of 7, people gradually will accept the community and this sense expands to the family,

friends, and properties in terms of expanded self (Ibid, 4). If this Meta- personal sympathy will not be combined with the ontological (mystical) and universal (academic) types, there is always the danger of deviation to into personal or group profiteering.

Motivation of this sense requires spaces to maintain, taking care and contacts of work, play, and understanding (scientific and mystical).

Workshops, training halls and the cosmological and mystical training sections along with places for understanding the phenomena and spiritual focus are among the essential areas.

4. Discussions

Although there are some non-instrumental relationships with natural phenomena are scattered around the cities such as sports, entertainment, arts, and cultural centers, but their thematic focusing gathers them in an integrated collection in order to attract more attention and importance as well as providing the possibility to produce new ideas in unknown or forgotten methods of these relationships.

Practical and intellectual focus on these relationships and their polarization makes the distinction in the relations with the nature (e.g. hunting and horseback riding). Moreover, the urban planners and people have the required sensitivity to these differences.

Our proposal, in order to be actualized, needs two virtual and physical intermediate sections as the following.

A) The virtual section- no need for a specific space

This section has two governmental and public parts. The governmental section is responsible for founding central organization (or it can be a subset of other agencies such as the Environment, Housing, Urban Development - (Examples of the Iranian administrative system) - or can be independent), as well as legislations and funding. Furthermore, this section, in a cyclical relationship with its sub-institutions adopts the micro policies to achieve main objectives.

The public section, beside mental and physical participation (ideas) have committees such as sports, entertainments, culture, arts, and etc. in order to establish social formations and cohesion of people according to their interests and abilities in a mutual relationship with the organization and the body of society and benefiting critiques and suggestions along the current affairs (trial and error).

B) The physical section- requires architectural, urban, and satellite (outside the town) spaces.

This section organizes the function of the complex and has two main and support sections.

- The support section manages the affairs, services, development, public relations and so on.
- The main part handles the thematic actions of the complex that are related to workshops (vegetative, animal, and inanimate), exhibitions, competitions, in the open and closed spaces.

This section also has two intermediate sections namely, the media and expertise core.

These two sections are between the governmental and administrative sections from one hand and between the public sections from the other hand. Their tasks are as the following.

The media unit: reflecting the current situation, past results and ideas in two fields of public opinions and authorities' opinions in order to promote and correct the current procedure and produce new ideas.

The expertise core: this center which includes corresponding sets of technical and scientific groups, through benefitting the comments of experts in active fields, analyzes the situation of the complex in the past and present and plans for the future. It also establishes a virtual connection between main parts of the collection that are not collected directly in favor of a common goal.

The majority of predicted policies at the start of the project are as the following:

- Various mass media advertisements and dissemination of naturalism approach and disinterested activities.
- Design and implementing monuments for natural phenomena and giving identity to them in a general scale.
- Allocating points for establishing mentioned relationships with the natural phenomena by the government and private sectors.
- Weakening non-essential types of activities in the communities, including the sports which have interested and incorrect view to people and the natural phenomena.
- Strengthening and creating different types of activities that can be in line with objectives of the project (producing thought and creativity), attracting and providing the ground two these ideas in order to design and implement them by creating required incentives among administrators and the users.
- Allocation of land, forests and other natural phenomena of national resources in hired or other forms for talented and enthusiastic people and encouraging them with various incentives.
- Including practical and theoretical in schools and universities.
- Converting some period of military services into activities similar to the project and establishing military service for women in similar sections in cities.

- Giving priority to the issue of the nature in the cultural, sports and recreational affairs gathered in the complex and establishing exhibitions and competitions for the products and activities of the people.

- Providing festivals and social gatherings in calendar events or in the case of natural astronomical or seasonal events.

The interested view of human towards the environment and other people, which is increased in the present modern era, has increased the need for disinterested acquisitions from the nature. Wildlife has positive and effective potentials to influence on the morality of human that must be in the proper localized or non-localized places inside and outside of the cities. These relationships in the observational and interventional forms in terms of work, play and understanding (mystical and scientific) increase the ability to inherently understand the phenomena and generalize them to inter-society relationships, strengthen the virtues of humility and sympathy and it is assumed that, they could be effective in reducing the effects of unbridled egocentrism which results in the lack of sympathy, supremacy, avarice, cruelty and ungratefulness.

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