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## Interior Design Based on Forough Farrokhzad Poetry\*

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### Abstract

The main purpose of this study is to correlate between art, literature, architect and visualization to translate the emotions and aspirations embodied in a well-known poet such as Forough Farrokhzad. Forough Farrokhzad widely regarded as a famous Iranian poet and an advocate for women's liberation and independence. She wrote during a time when Iranian women were facing extensive discrimination and prejudice. Many of her works are rich in feminist related aspects of Iranian women. By visualization of Forough's inner feelings, one can see a great revaluation in society towards women feelings and emotions. Like any other human, poets and artist both have thoughts and dreams rich in colors and words capsulizing their imaginary world in possible dreams which are all related to each person's personality, culture, environment and etc. One of the ways to understand a poet is to understand the depth of his/her thoughts through his/her poems. Thus the main purpose of this research is to review interior design based on in depth analysis of related poems. Psychoanalysis of symbols, themes and colors used in poems, can be used to supplement words in extracting symptoms and energy depicting the poet inner feelings and imaginations when designing. The results of the discussing symbols and colors used by Forough in most of her poems, indicate her interest in life, death, love, society, intellectuality and philosophy. Finally the researchers through usage of visual effects and pictures used in her designs tries to assist the viewers to understand and feel the poet's emotions and passions for life at the time of creating the poems. Thus, it can be assumed that the interior design is based on poetry rich in motion and dynamism.

**Keywords:** Interior design, Poetry, Forough farrokhzad, Symbol, Color.

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## Introduction

Poetry and painting, in turn, have an impact on each other. Poetry or painting each creates different categories and a particular place in the form of the mind, the writer, reader and the observer, which includes their life, thinking, vision and the ideas which one or all effects each other. Among the mythological, epic, romantic, humorous, protest, folkloric, all and all are formed in different environments, but the creator writes or draws them in the time and place of their happening. Architectural creation is a tool of expressions of the real world, such as nature, history, tradition, and community, in a space structure that is combined with abstract ideas, with a clear, explicit logic.

Poetry is the poet's world of space that is included in the worlds of the words. By portraying the world of the poet, it is possible to point out the poet's world and assist the listener to understand more. It's a poetic environment that combines space and materials to create a fluidity and style, and to create imaginative images. Thus, a person can utilize his/her five senses to associate with the environment. In some cases, it is a lasting and influential memory of human communication with its surroundings. In the design of poetic and literary space, such a quality seems to be desirable. "In poetry, the poet begins to move in a state of silence and end with quiescence" (Shafie Kadkani: 1991). Forough was one of the poets whose events around her influenced her poems, and her world was filled with colors and themes. Forough Farrokhzad is innovative and so transformed in such contemptible poetry, that no one dared to do so. "She ignored all the bites and sarcasm, and made the Persian poetry face a dramatic transformation. Defeat the weight and take the deal from any place where it was short or long to bring its own words to the public. By combining the old and new words and providing beautiful compositions, Forough changed her style of expression from other contemporary poets" (Bakhtiari, 2015: 107).

The poems have a color balance that we create in the mind when we hear the lyrics of a picture of the colorful words. Like death, which is a symbol of black or love, which is characterized by red color. Of course, this color image may vary in different perspectives, for example, death in the culture of many eastern indigenous peoples is white. "Colors are not the external quality of things and phenomena but are the cause of human perception" (Birren, 1994: 109). Forough's use of the color in her poems is very evident. She exhibits her emotions in a shelter of colors, like red, white, black, green, and ... Of course, sometimes these colors lie in the midst of the poems and make sense with symbols. The use of black color in the form of death, darkness, oppression and ... in most of her poems is an example of this category.

What is intended as the purpose of this article is to portray poetry with the art of architecture, which means that it created a better understanding of the atmosphere of the poem with images of the poet's thinking. The artistic sound of this harmonious harmony between the various arts and their influence on each other has been made.

The purpose of this research is to study the concepts of poetry and art and their relationship with each other, as well as their relationship with architecture, the introduction of the great poet Forough Farrokhzad and the themes to be used, as well as the psychology of color in the poems of Forough.

The poem drives the audience's thoughts into the atmosphere of the poetry. So all the details in general were unaffected by this theme, and they were put together after the message was sent. Poetry is derived from the poet's imagination, and this imagination is tangibly formed in the material and real space or in the presence of a person or real people, so in order to recreate this imagination, one can create a space based on the themes and symbols of the aforementioned, so that the audience or watchers are not completely tied to the true sense of the poet and her\his imaginations.

The main question of the research is, "How can we use and design fable by using Forough Farrokhzad poetry in internal architecture?" Also, "How can we turn poetry into the architectural space in order to

introduce the poet's atmosphere?" Therefore, the research hypothesis is as follows: By studying the symbol and poetic themes of Forough Farrokhzad, the understanding usage of colors in the poems and their application in space, one can create a space similar to poetry or poet's mind.

### **Theoretical**

There are various articles have been written in contemporary literature about poetry and thoughts of Forough Farrokhzad. Among the works that can be mentioned are "The Magic of immortality" (Jalali Pandari, 2015), "Forough Farrokhzad poetry from the beginning to the present" (Hoghoghi, 2005), and "A Look at Forough Farrokhzad" (Shamisa, 1995). These Works introduced Forough Farrokhzad and her personal and social life, examined her thoughts and analyzed the poetry and her position in the contemporary poetry and style.

Also, for more information on this topic, we can refer to many books and articles, for example: "Book of Life in the World of Text" (Ricœur, 2015), "Pictures of the Imaginary World" (Ahmadi, 2008), "Architecture" (Antoniadis, 2014); the articles "The Application of Max Luscher's Theory of Psychology in the Critique and Analysis of Forough Farrokhzad's Poetry" (Alavi Moghadam & Pourshahram, 2010) and "The Transformation and Excellence of the Ideal World in Forough Farrokhzad Poetry" (Sadeghi Shaper, 2008). According to the above studies, the following is a small part of the descriptions.

### **Symbols and themes**

The world around us is full of signs or symbols. Symbols represent the world of ours; we also used these symbols for our expression like the early humans they painted the hunting images on the walls of the caves. Each of those images is a symbol of events. Today, there are many symbols in nature, motifs, buildings, poems, and so on.

The origin of the word symbol means gluing two different pieces together and implies that it is divided into two parts. Let's imagine, for example, that two people who do not know each other will give half of an unusually duplex bill that allows them to recognize and trust each other. But over time, the impression of the word symbol has become more complicated.

Symbols can be examined in two aspects. There are a number of common symbols that exist in the world around us. And their perception and touch is possible for mankind. As a result, human beings are not in a difficult position to understand them. But the second category, which is more than the first group, is a symbol that replaces specific concepts. Concepts that are not understood naturally by humans and human beings try to describe it indirectly.

It should be noted that symbols have been always in the literature and the works of symbolism can be widely discussed:

1. Grief, blackness, darkness, whiteness, fruit, woman, freedom, nature, redness, life, flight, and ... are symbols that represent the appearance of a life.
2. Attentions to shapes, symbols, harmonies, rules, logic, emotions are acceptable cases that need attention.
3. Understandably, people's understanding of poetry and its meanings, and art in general, is relative and depends on the morale and attitude of humans to the life and surroundings of them. Therefore, the absolute definition of an art work like poetry is not possible.

4. Symbolism can be the art of expressing thoughts and emotions, not by way of a straightforward description, but rather by a tangible analogy of those thoughts and emotions to objective and concrete images, but by referring to how they are used and using unexplained symbols to create those emotions in the reader's mind. (Chadwick, 1996: 11)
5. Man is exposed by the unseen powers that determine his destiny and nature, thus expressing the deadly and terrifying state of these forces among a kind of dream and myth (Seyyed Husseini, 1997: 551).
6. The poet has a revelatory power and poetry and words in his mind are unconscious and involuntary in a melancholy and melodious way.

Below are some of the frequent themes and symbols used by Forough in her poems:

**Table 1:** Symbols of the Most Popular Subjects in Farrokhzad's Poetry (authors)

Symbols and themes					
Night	Death	Woman	Tree	Pigeon	Mirror
Suffocation	End of the road	Suffering	Permanent change	Freedom	Reflection of truth
Oppression	End of suffering	Difficulties	Symbol of life	Death	Self-awareness & knowledge
Anti-Awareness	Death/ Social decline	Ignored	Immortality	Life	Transparency
Sleep & death		Gender discrimination	Growth & hope	Peace	Honesty
Dream & concerns				Calm	Intimacy

### **Mirror**

The Latin term *speculum* is the root of the word *speculation*, which means narrow thinking and reflection: originally, this term means observing the sky and moving the stars with the help of a mirror. What does mirror reflection means? It means Truth, Intimacy, Inside the Heart and Consciousness. It is written on the mirror at Hanoi Museum: like the sun, moon, water, gold, reflect what you have in mind. (Knight & Gerber, 2005: 323) In Islamic mysticism, the mirror represents the symbolism. The truth of the mirrors is the same horror that leads to self-knowledge and comes from the Sufi Peacock story (Ibid: 330). This symbol is abundant in Forough Farrokhzad poems. The semantic layers for this term have come in most cultures, and often can be find in the poems of Forough.

- On the eve of the cold season / in the mirror mourning ceremony (Farrokhzad, 2005: 299).
- Every time I ask the mirror, what else am I looking for? / But I don't see the "wow" in the mirror / I am not even a shadow of what I used to be (Ibid: 138).
- Ask the mirror / Name of your Savior! / Is the earth shaking under your feet / it is not even lonelier than you (Ibid: 452).
- I have never dared to look at the mirror after my death / I have died so many times / that nothing is proving I am dead (Ibid).

### **Pigeon**

In the dervish stories, Dove is a symbol of purity. In ancient texts, the pigeons were called "Venus Courts". Sometimes they are also a symbol of death and life, and sometimes a symbol of peace and tranquility. Also, the symbol of the pigeons is the symbol of freedom. The bird is referred to as the symbol of the immortality of the soul in the Quran and in the poem. The soul is compared to hawk, which he calls the marshal, and is likened to a chicken that is captive of a cage of soil, and so on. (Knight & Gerber, 2005: 201). In the mythology "The female pigeon is a symbol of purity, grace and simplicity for its kindness, beauty and whiteness. With the branch of olive in the beak, it is a symbol of peace, moderation, balance and hope, and a revelation of happiness" (Ismaili Pour, 1998: 20-21). In the poems of Farrokhzad, the pigeon comes to the metaphor of love and affection, which the poet brought to the poem with a profound sense of it.

- And the wondering flight of pigeons design / in glass colored glasses... Tomorrow (Farrokhzad, 2005: 335)
- And nobody knew that the name of that sad pigeon / which has left the hearts is faith (Ibid).
- The curtains are filled with a hidden spite / and the innocent pigeons / watch the earth from their white towers (Ibid).

### **Tree**

Because of its permanent change, the tree is a symbol of life, and as its ascension to the sky, like the Leonardo da Vinci tree, it is a manifestation of divinity. On the other hand, the tree is a symbol of the state of cosmic changes, especially the leaves are signs of death and regeneration; and that the trees are stripped off their leaves every year, and then again cover themselves with leaves, they are reminiscent of this cycle (Knight & Gerber, 2005: 187). The symbolism of the tree implies life, growth, and fertility. The tree of life is eternal and immortal. It is also the secret of human nature and the cipher of the never-ending process of life. The tree represents the connection of the triple worlds: hell, earth and paradise (Shamisa, 1995: 104). Forough Farrokhzad poems about death are like the link between the universe and the heaven, which sometimes shows the greenery of a tree showing its growth and hope.

- In this verse, I linked you to the tree and the water and fire (Farrokhzad, 2005: 292).
- And a man walks near the drenches trees. A man whose branches of blue veins, like dead snakes, have been crucified on either side of his throat / high in his temples this bloody syndrome (Ibid: 299).
- It likes I am watching from a window / my single tree, full of leaves, / in a yellow fever of fall (Ibid).

- And his infinite heart would climb as if it were the green sense of the trees / and his eyes continued forever (Ibid).

### **Woman**

Most parts of Forough's poems are dedicated to women. In her poems, she spoke about the suffering of women in her time. She herself had touched this suffering personally, and because of this, she had a special look at this and played it well. Forough's intention was to introduce the woman better and more and attract attentions to problems and neglect of women in society.

"My poems are feminine, and it is so natural because of me being a woman. I'm fortunate to be a woman, but if it comes to measuring artistic values, I think that gender can no longer be raised. It is natural for a woman because of her physics to pay attention to issues that a man may not pay attention to or her perspective on issues that are different from that of a man" (Ibid: 174).

- A lonely woman / on the start of a cold season / At the beginning of understanding the dirty Influence of the Earth (Ibid: 299)
- Will I dance again on the glasses / Will the doorbell makes me to anticipate? (Ibid: 316)
- A woman is reading this on the waters / on the summer's green waters / as if she was living in ruins (Ibid, 2005).

### **Death**

Death is one of the main themes of Forough's poem. In the collection of poems "captive", "revenge" and "wall", death is presented as a bitter truth, and by showing its fear of it, it glorifies its existence. In the attitude of this era, she has been reflected in the bitter death of her life. Forough, with the "other birth", reaches the self-consciousness and consciousness of society from the realm of individual death and contemplates the death and decline of the community and, of course, considers it her right and her community, but at the same time she wants to stand against it and live like that which is still alive after death (Mahmoudi, 2012: 149-164). Mitch Album believes "Death Ends Life, Not Relationship" (Album, 2006: 234). Irvine Yalom writes: "I know that although the truth of death is destroys us, but the idea of death gives us salvation" (Yalom, 2008: 161).

- After you, we went to the cemeteries / and death, was breathing under grandmother's cloak / and death was that large tree (Farrokhzad, 2005: 299).
- Remember that sleepless sleep / remember the death in the swamp (Ibid).
- And love and desire and hate and my pain / in the loneliness of a cemetery / a rat named death is chowing (Ibid).

### **Night**

The word night is among the lexical words used in Forough's poetry. She enjoys using the word "night" in her poems, and perhaps this pleasure is due to the fact that its darkness is likened to the darkness of its time. She sometimes sees the night as her only companion. The night that the window is filled with it and the poet hears the darkness of it. The night in contemporary poetry has lost its sanctity and is a symbol of oppression and anti-consciousness.

Night includes sleep and death, dreams and worries, caressing and deceiving. But the arrival of the night, the return to the indifferent, where the nightmares and the giants, stir up black thoughts. Night is an

unconscious image, and is released on the night of the unconscious. Like all symbols, the night has two aspects: the dark side, where corruption occurs, and the preparation aspect for the day, where the light of life comes out (Knight & Gerber, 2005: 30).

- I go to the porch and I pull my fingers over the skin of the night (Farrokhzad, 2005: 335).
- Hello, the innocent night! / Hello, to the night that turn the eyes of the desert wolves into the boney cavities of faith and trust (Ibid: 299).
- One night, the silence of the mountains was full of a bitter begging (Ibid).
- All night there / from black gloomy tree branches (Ibid).
- Suddenly the window was filled with the night / a night full of nocturnal voices / a poisoned night of the poisonous breaths in the air (Ibid).

### **Psychology of colors**

The color of their objects and their shape are some of the sensory manifestations that cause nervousness and movement in the muscles, but the poet likes these colors and shapes like a child, of course, the game that first explores a face, and next excites the reader, therefore, the poem forms in the shadow of colors and shapes (Ismail, 2007: 129-130).

One of the most important features of using colors in poems is to emphasize a message. When a color is used in more than others in poetry, the poetry semantic in general may change, or direct the reader in a certain way. Choosing a color by an artist is rooted in understanding the aesthetic issues. "Therefore, the color element is a major contributor to the human image by the poets, and there has been a long tradition of certain perceptions and certain metaphors through the development of color in its own natural state, as many spiritual matters that do not come to a sense of beauty" (Shafie Kadkani, 1991: 274).

Color is the best tool for communicating with your environment. "Colors are not the external quality of things and phenomena but are the cause of the quality of human perception" (Birren, 1994: 109).

"About a work of art, such as painting or a color photograph, the psychological significance of the color is usually less obvious because there are numerous other factors, such as subject, balance of form, balance of colors, degree of education and expertise of spectators, and understanding of the subject. In general, when multiple colors are used to create a work of art, then only the aesthetic judgment that evaluates the entire work, and determines whether we, in our psychological reaction to certain colors love the work or not" (Luscher, 1993).

Luscher classifies the four main colors in the following categories: blue, yellow, red, and green. The four sub-colors are purple, brown, gray and black. Below are the most widely used colors in the poems "Believe in the beginning of the cold season", "Another birth", "Green omen" and "The birds are mortals":

**Table 2:** Frequently used colors in Forough Farrokhzad poems (authors)

Psychology of color					
Black	Yellow	Red	White	Green	Blue
Deep disappointed	Power	Vital force	Peace	Hope	Sacrifice
Darkness	Greatness	Desire & passion	Freedom	Power	Peace
Injustice & sadness	Wealth	Life	Brightness	Immortality	Hope & victory
Death	Death of trees	Excitement & rebellion	Sacred	Happiness	Faith

### **Blue**

The Blue color is a symbol of sacrifice, peace and tranquility, and is more symbol of a mature, balanced and modest person. The blue is the color of spirituality, faith, hope and victory. The Chinese symbolize blue for mortality, British symbolize blue for bitterness and the depression, and the Greeks see it as a symbol of darkness, in Australia, intimacy and loyalty, in Brazil, comfort and chill, in France and Italy, fears and in Portugal, jealousy and in Switzerland is a symbol of anger and upraising (Shamisa, 1995: 103) "This color is a symbol of calm water, a calm mood, a feminine nature, and a glint of a hand written book" (Luscher, 1993: 75-74).

In Forough Farrokhzad poems, blue is the color of calm and reminder of the sea and sky and the infinity and peak, a color that is tied and united with purity and affection. This color is more common in two other poems "Re-birth" and "we believe in the beginning of the cold season".

- It seems that this is not all blue / that can be fitted in the skies (Farrokhzad, 2005: 178).
- And opens up to the extent of this kind repeated blue (Ibid: 316).

### **Green**

According to Luscher, the green color indicates a mental condition and a flexible tension (Luscher, 1993: 79). Green is a soothing color and a sign of nature. This color in mythology means growth, love, hope, peace, happiness and health, and a symbol of peace, friendship and harmony. The green color symbolizes hope, revival, resurrection, trust, calm and holy color in Islam (Cooper, 2013: 180).

- I will be green / I know, I know, I know / and swallows will be nesting on my blue fingers (Farrokhzad, 2005: 292).
- It was the green illusion of the trees / that my body would not fit my loneliness cocoon (Ibid: 261).
- The soil of his grave is still fresh / I am talking about the grave of the two young green hands (Ibid: 299).



## **White**

The white color symbolizes peace and freedom, thus the peace flag is in white. Of course white in some countries, such as China, is used for mourning outfit; it also had the same meaning during the realm of Ghaznavids and Abbasids (Beihaghi, 1997: 13). Therefore, white in its positive sense, the symbol of enlightenment, sanctity and innocence, and in its negative sense, is the symbol of death and panic and supernatural elements (Ismaili Pour, 1998: 22).

The white is the icon of pureness like the paper you write on. Like a cloud without haze. Like the pure mindset of a newborn baby and a white snow cap at the summit. White is a manifestation of beauty and light. It is far from any definition and is close to all definitions. It is everything with everything inside.

## **Red**

The red color from the psychological point of view represents vital force, neurological activity and glandular activity; it has the meaning of desire and passion, and emphasizes the necessity of obtaining the desired result and achieving desires. Red stimulus the will for victory and is like the blood that is shed during victory (Luscher, 1993: 97-98). This color is also an indication of ambition, a strong affection for attachment (Wills, 1996: 122). Red is a symbol of life, and is an effective factor in the construction and intensification of plant growth and expresses excitement and rebellion (Itten, 1991: 241). "In general, red in addition to the symbol of vitality and blood, is a sign of shame, humor and love, and in most of the world, almost the same concept is common" (Jean-Pierre, 1997: 131).

Forough's poetry "wants to break all the traditional limits. Because she finds herself alienated in a world that has framed its walls around her, those walls have made it impossible for her to eliminate or breach any of those traditions" (Hassan Beigi, 2002: 113). Forough has used the red in her poems for passion, force of life, anxiety and internal turbulence, and in the negative sense for death.

- I'm cold and I know that there will not be anything but a few drops of blood from a wild red copse (Farrokhzad, 2005: 299).
- At night, something goes / Moon is red and annoyance (Ibid).
- There is nothing in my head except for the rotation of the thick red particles / and my look / like a lie / shameful and fallen (Ibid).

## **Yellow**

Yellow is taken from the sun, a sign of strength and magnitude. The yellow of the gold indicates the wealth and future of the better. Yellow is the sign of light, and along with all these interpretations, the yellow sign is autumn, a sign of coldness, disregard, and the death of trees. This color is a sign of knowledge if all the award winning medals are in the highest in all professions are yellow, but sometimes they mean hatred and disgust and distraction in some cultures. But what it is, yellow is a symbol of being. Bright yellow, in Forough Farrokhzad's poetry with such compositions as yellow moon garden, yellow winged horse, golden horns, two golden wings, golden fish, golden crown, golden sky, and so on. "In the golden veins of the Byzantine mosques and the backgrounds of the paintings of old masters, this color is used as the symbol of the hereafter, wonderland, kingdom and monarchy, light and the sun. The golden halo that sacrificed the sacred temple is the best use of this color" (Itten, 1991: 210).

- Going around me frantically / In a golden frame / eyes of Christ were laughing at my sorrow (Farrokhzad, 2005: 168)

- It was purring on my thin eyelashes / your eyes like gold dust (Ibid: 200).
- This color is also used in the sense of despair and hopelessness (Ibid).
- It's like from a window / I see my single tree, full of leaves / in the yellow fever of autumn (Ibid).

### **Black**

In the psychology of Luscher's color, if the black color is in the first rows, especially in the three primary groups, leads to extreme compensatory behavior. A person who chooses the black one in the first row wants to deny anything that cannot be objected to and thinks nothing is as it should be. He stands up against his fate and his successor, and it is likely that this action will come from inexperience (Luscher, 1993: 98-97). The black color is psychologically color-denied, which denotes itself the destruction, pure desolation, and increasing the morbidity of depression, which leads to stagnation and reduced physical activity (Porhosseini, 2003: 83). Black is associated with darkness, bitterness, oppression, grief, death, the absolute non-existence, and sometimes the sign of superiority, supremacy, influence, power, of course, is used in its negative meaning, that is, devilish force.

### **Discussions**

It's safe to say that it's impossible to achieve the thoughts of other poets or artists. Whoever lives in our time and who was the father of the past, each of them has the secrets of life, with their memories, afflictions, concerns, anxieties, joy and all their misery and shortcomings. What we get from their works is perhaps the only part of what they are and most of it goes back to what we think. As it is evident in the various periods of human perception of concepts, fundamental changes have occurred. Interpretations such as love, beauty, wealth, aspiration have been significantly impacted by society, environmental and human changes. But the interpretations also sustained, because death, darkness, and etc... But whatever it is, each of us in our field of art is trying to use other archetypes to approach the thoughts of the artist or the poet. Forough is a contemporary poet whose interactions between language and content in her poetry are essential. The terms and words used in Forough's poems are a perspective of the frenzied world of her life, and the result of the explosion and the sudden revolution of her mind. As if at first, she plays a role model or composites in her imagination, she then turns into new poetic expressions by finding the most suitable companion pairs. The use of colors next to symbols and themes is her artistic skills in curbing vocabulary, which goes back to the worldview and her attitude to the universe.

Symbols in contemporary poetry have the ability to free readers' understanding of the vague words in the language clause and leave different and sometimes conflicting semantic concepts and layers for the reader to imagine and reason, so that the reader must understand and research the symbols and examine the vocabulary. According to a study done in the concept of poetry, art, architecture and the relationship between them, it can be seen that there is a certain visual connection between poetry and architecture. The art of architecture is the creation of space from the image that the painter portrays; and the poetry is the picture of the times and places. By reading or seeing the work, both make it possible to return to the time of the creator and get acquainted with his/her thoughts. Now, it is better to be able to draw the poem itself into the image so we can breathe in the atmosphere of poetry, and we can see the nature of the thoughts in the form of images and intuition. It is possible to create or design a space that displays feelings in the nature of the bodies or lacking in feeling. Such as the sculpture or interior design of a building that uses colors and inspiration to create the true atmosphere of the middle ages poetry. You can see the space in 3 shapes as mentioned below:

1. Interior design based on the psychology of applied colors in poetry.
2. Interior design based on the symbols used in the lyrics.
3. Interior design by combining symbols, themes and colors.

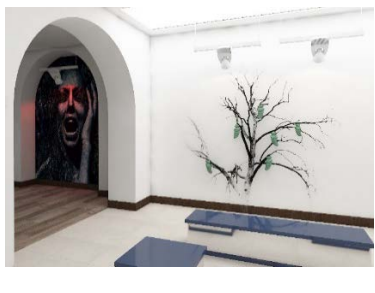

According to the reviews made in the poems “Believe in the beginning of the cold season”, “Bird is mortal”, “Re-birth” and “Green illusion”, the relative results of the use of the symbols and colors used are gathered in the table below:





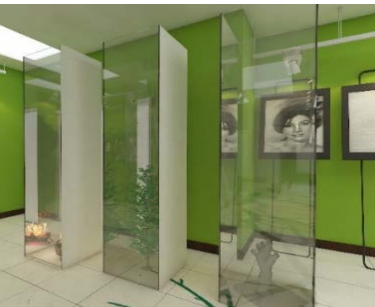
**Table 3:** Examining Symbols, Subjects and Colors (authors)

Poem Name	Symbols & Subjects	Colors	Total
Believe in the beginning of the cold season	30%	11%	41%
Bird is mortal	33%	27%	60%
Re-birth	26%	10%	36%
Green illusion	25%	7%	32%

The results of the research carried out in Table 4, may indicate that a small fraction of femininity and her world have been portrayed. The main purpose was to introduce Forough and her poetry.

**Table 4:** Designs (authors)

	<p><b>White:</b> To show snow in the cold season, as well as to express both simplicity and hope.</p> <p><b>Tree symbol:</b> Tree for life and green cocoon is to show start a new life.</p>
	<p><b>Woman symbol by Black color:</b> Symbol of the woman; for showing the suffering and pain of women during the poet time.</p>

	<p><b>Rope symbol and black color:</b> Use of hanging rope with a black background to symbolize death and withered state.</p>
	<p><b>Clock symbol:</b> Use the clock symbol in the waiting section for the concept of time and expectation, as well as repeating the time in the poems.</p>
	<p><b>Black color:</b> Symbol of the night.  <b>Human:</b> Symbol of a person with poems and memories.  <b>Mirror:</b> Symbol of using a mirror in front of a bench to sit down and showcase the truth.</p>
	<p><b>Bird and red color:</b> A bird symbol with a red background to depict the death of the bird and life after death and emancipation from the material world.</p>
	<p><b>Hand, tree and fire:</b> the use of real symbols in a mirror to show their frequent and repeated symbols in poetry.</p>



**Poem Palimpsest:** Forough's poems are arranged in the order of the year and the last poem written in a pale and colorful manner.

### Conclusion

As it has been discussed, it can be seen that the symbols and colors in Forough Farrokhzad poems have personal, social, romantic, emotional, philosophical, intellectual, life, and death dimensions. Her innovation in the design of symbols during the contemporary period, and utilizing them in a new way has led the reader impressed and captivated with her writings. With this innovation, she creates a connection between the real world and the mental concepts and uses the colors, such as black, red, green, blue, etc., to describe and emphasize. In the architectural world, the symbols are dominated by images and volumes, and the architects use the symbols to express their ideas. The study also attempts to convert the poem symbol into an architectural volume like the designs that were discussed. For example, the image of the bird is used for the sign of freedom and flight, and the background color is used to depict the blood shed as price to leave the material world before the freedom. In fact, in the interior design based on the poetry of Forough's two thoughts (poet and reader), combined with the knowledge of the studies, a relative plan has been achieved. The attempt is to make the plot closer to the poet's thoughts, but since the symbols have meanings and concepts within themselves, the plan is relative and the poet's definite concept cannot be completely captured. The result of this design is a satisfying sense, from poetry to architectural design, and thus the poem is portrayed in a palpable world.

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