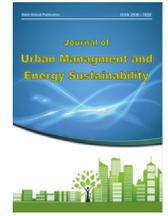


# Journal of Urban Management and Energy Sustainability (JUMES)

Homepage: <http://www.ijumes.com>



## CASE STUDY RESEARCH PAPER

### Explaining the role of social classification of the architectural structure of Qajar period houses (Case study: Qajar houses in Yazd city)

Pantea Baghdadi <sup>1</sup>, Fatemeh Kateb <sup>2\*</sup>

<sup>1</sup> Ph.D. student, Department of Architecture, Faculty of Art, Alzahra University, Tehran, Iran

<sup>2</sup> Professor, Department of Architecture, Faculty of Art, Alzahra University, Tehran, Iran

#### ARTICLE INFO

##### Article History:

Received 2023-05-05

Revised 2023-09-13

Accepted 2023-10-05

##### Keywords:

Iranian society,  
house,  
Qajar period architecture,  
social values,  
Yazd city,  
social life

DOI: [10.22034/JUMES.2023.2007639.1151](https://doi.org/10.22034/JUMES.2023.2007639.1151)

#### ABSTRACT

Iranian society has been dominated by a pastoral culture for a long time, and the nomadic system dominates the nature and economic and social life of Iran. The traditions and customs and political and social life of Iranians have been decisively influenced by nomadic and pastoral life. This research is of a descriptive-analytical type, which aims at development and application, but its developmental character can be pointed out, especially in the explanation of the proposed model and framework. The method of collecting information is also in the library and the survey of references and the examined data have been collected and revised in the field if needed, and in addition to that, from direct observation, sources, and valid plan as well. Used. First, after examining the theoretical foundations as well as the history of the research in the two dimensions of procedure and content, where there is an emphasis on clarifying the goal, not repeating it, factors have been extracted as the result of examining the research framework and proposed as final indicators in the form of a model. Next, using the method of comparative comparison, the number of 4 houses in Yazd city was selected according to the different perceptions of the social strata of people in the Qajar period, and the plans of each were examined, and according to the structure of each type of space, the architectural forms were explained and finally Using content analysis, the characteristics of each stratum in the formation of building architecture are presented.

Running Title: Social Classification of the architectural structure of Qajar period houses



NUMBER OF REFERENCES

30



NUMBER OF FIGURES

00



NUMBER OF TABLES

02

\*Corresponding Author:

Email: [F.kateb@Alzahra.ac.ir](mailto:F.kateb@Alzahra.ac.ir)

ORCID: <https://orcid.org/0000-0001-6423-4746>

Contact number: 00989105302089

## 1. INTRODUCTION

Qajar-era Iran is an example of a nomadic society. Nomadic relations were prevalent throughout the rule of the Qajar dynasty in Iran, and nomads were scattered throughout it. ... In Iran, since ancient times, a significant population has been engaged in animal husbandry and animal husbandry, and this has continued in all historical periods of the country, despite the shocking and transformative events that have occurred. Iranian society has been dominated by a pastoral culture for a long time, and the nomadic system dominates the nature and economic and social life of Iran. In this way, a huge part of the human and economic capacity of Iranians has been devoted to animal husbandry. The traditions and customs and political and social life of Iranians have been decisively influenced by nomadic and pastoral life. (Pirnia, 2007). The most fundamental change of this era was the change in political and social thinking and people's attitude toward life, which led to a relative change in the traditional power structure. This matter, which was influenced by the results of the five-hundred-year effort of European thinkers to find a favorable answer to "how it was to live, lasted for one hundred years. In this not-so-long period, the divine legitimacy of the kings of Nazar was doubted and "law", as a criterion of legitimacy, was replaced by a law that did not find general legitimacy in practice. He could not create a systematic and people-oriented structure, hence the autocracy, the existence of which was one of the reasons for the movement of law. (Schultz, 2007) Durandak have been coming out of the window for a while like someone who was pushed out of the door and found a legitimate place in the new structure. Iranians had become aware of their social and economic weakness in the world's movement process. Malkom Khan writes about the weakness and its cause: "Iran is poor, Iran is poor, Iran is a beggar because Iran does not have legal justice. Because the ministers of Iran could not accept that, in addition to their intellect, what kind of scientific virtues have appeared in the world for the development of the state? (Coolen, 2008) Julian Barir writes: "In 1900 / 1279 AH, Iran was a primitive and almost isolated country... It could hardly be called as a separate economic unit...

There were signs of economic development, but in the 19th century (1179 to 1279 AH), Iran was still one of the most backward countries in the world." (Bharier, 1986) What is the cause of this weakness? Did the traditional social structure of Iran apply the influence of the old system in the new structure of the social legalistic movement towards a new structure of the constitutional movement?

## 2. MATERIALS AND METHODS

### *Methodology*

This research is of a descriptive-analytical type, which aims at development and application, but its developmental character can be pointed out, especially in the explanation of the proposed model and framework. The method of collecting information is also in the library and the field from references such as the Cultural Heritage Organization, and the Department of Architecture of academic institutions, and the examined data have been collected and revised in the field if needed, and in addition to that, from direct observation, sources, valid maps as well. Used. First, after examining the theoretical foundations as well as the history of the research in the two dimensions of procedure and content, where there is an emphasis on clarifying the goal, not repeating it, factors have been extracted as the result of examining the research framework and proposed as final indicators in the form of a model. Next, using the method of comparative comparison, the number of 4 houses was selected according to the different perceptions of the social strata of people in the Qajar period, and the plans of each were examined, and according to the structure of each type of space, the architectural forms were explained and finally Using content analysis, the characteristics of each stratum in the formation of building architecture are presented.

### *Literature review*

What was the social structure of Iran during the Qajar era:

Social classification of the Qajar era

First of all, regardless of the professional classification, Iranian society is composed of two specific classes, and those two classes are the ruling class or classes and the condemned classes or classes of the king, and the princes were at the

head of this social sanctuary.

King and princes:

Qajar chroniclers: ((No one else ruled over the army and the country except him, Fath Ali Shah, Mirza Muhammad Shafi Mazandarani, who served as a secretary with tact and principles of work under the foot of Shahryar, power was not attached to one person and control over the dismissal of inferiors. The wisdom and tact of the king were greater than all intellects. However, at times he consulted with those present so that he could experience and test the level of wisdom, falsehood, and honesty of each person...)).(Karimi et al, 2012) From the writings of Ali Khan Zahir al-Dawlah, the son-in-law of Naser al-Din Shah and the successor of Safi Ali Shah, who was unhappy with the dismissal of the Amin al-Sultan by the order of Muzaffar al-Din Shah in 1314 AH, it is understood that the whole acceptance of the ruling of Aql Shah was obligatory. He writes ((Nobody is against the effective decree of the king... There is no room for discussion... The task of the servants of the king is to say that of course the king's intellect is superior to other intellects and his insight and knowledge are more than all of us)). (Ardalan and Bakhtiyar, 2012). Fath Ali Shah was considered "the intellect of the whole" (Pahnadayan, 2016) and jihadi writers called him the manifestation of Holy Light and the Palm of Turans, the manifestation of divine handiwork and the ornament of the king's throne (*ibid.*, 1324) and opposing him was opposing God and the cause of divine wrath (Sadr, 2002). Would have been

In the Qajar government system, everything started with the king and ended with him. The king was not only the owner of the lives and property of the people, but also the owner of the lives and property of his princes and chieftains. The killing of Sadr, Azam was a common thing. The killing of Haj Ibrahim Khan, Sheriff (1215 AH), Qaim Maqam (1251 AH), and Amir Kabir (1268 AH), by the order of Fath Ali Shah, Muhammad Shah, and Naseruddin Shah, caused a wave of fear and panic among the ruling classes. Lord Curzon writes about the authority of the Shah: the property of the people who are disrespected or deprived goes to the Shah, and the right to take life, in any case, is only in his power. All the rights

and benefits such as public facilities, mining, laying telegraph lines, building roads, railways, trams, etc. And the right to exploit all the country's resources belongs to him. The three branches of government, i.e., The judiciary, the executive, and the legislature, are concentrated in him, and no restrictions or commitments can be imposed on him, and anyone who thinks otherwise will stain his hands with his blood, whatever is subject to his permission, his ministers lack any initiative and tremble in the face of little administrative responsibility. All politics are the emanation of his thoughts and he supervises the keys of the devices with extreme curiosity (Einifar and Agha Latifi, 2010).

Iran's political system is an irregular monarchy, which has its roots in the history of several thousand years of civilization in the Middle East, and the monarchy is considered a gift from God to a special person. The claim that the monarchy is a gift from God and belongs to a specific person has been rooted in Southwest Asia and the land between the rivers for nearly five thousand years with many ups and downs. "The huge base of white limestone belonging to Ur Namu, about 3 meters high and 2 meters wide, shows the royal grant by the gods. This belief originates from ancient times because it is stated in the texts that after Noah's flood, the kingdom came down from the sky again. Here there is a relatively old example of the divine privilege of kings and it is about 2100 years before Christ (Nik Qadam, 2012). Arya Reman, the great ancestor of Darius the Achaemenid, considers the kingdom as a divine gift, this Persian country that I have... The great god Ahura Mazda has granted it to me, and I am the king of this country by the will of Ahura Mazda... (Klaufus, 2012) Darius also says in the Bistun inscription, paragraph 5, that by the will of Ahura Mazda, my king Ahura Mazda brought me a kingdom. (Severin, 2019) The founder of the Sassanid Empire has depicted the same thing in the inscriptions of Naqsh Rajab and Naqsh Rostam... Ahura Mazda holds the royal ring in his right hand and the royal scepter in his left hand to give both signs to the emperor.

Qajar era aristocracy

In general, the Qajar era aristocracy can be divided into three spectrums: military-political

aristocracy, administrative aristocracy, and jurisprudential aristocracy.

#### Military political aristocracy

A stratum of the aristocracy was made up of political, and military leaders and leaders of tribes and tribes. The Vailat clan was the basis of the power of the Qajar dynasty, Agha Mohammad Khan Ilkhan Ilkhan of the Qajar clan, who succeeded in establishing the Qajar dynasty, Gerdid, Ilkhan, II, the king of the country due to military conquests and with the help of merchants and the sheriff of Shiraz city. Therefore, a stratum of the aristocracy was formed by political, and military leaders and leaders of Vailat tribes. In exchange for military services, the chiefs of the clans received a village or a large piece of land for the king, where they had full political, military, judicial, and domestic independence. They collected taxes from people under the formal regime and handed over a portion to the government (Pir Amed Jobar, 1347). Jobar, who was in Iran in 1222 AH / 1806 AD, mentions that it is only the Qajars who are in charge of important tasks such as the command of the army and the military rule of the state. (Ivazian, 1998) Political and military aristocracy goes through stages from the beginning of the establishment of Qajaria. "During the reign of Agha Mohammad Khan, the government of the cities was divided among the Qajar clans, the Qawanlu, the Devalu, the Azdanlu, and other clans. Then, during the reign of Fath Ali Shah, the rulership of the cities was divided among the princes and children of Fath Ali Shah. And during the reign of Muhammad Shah, one of the first-class sons of Fath Ali Shah was removed and it was given to the sons of Abbas Mirza (Reza) Qoli Khan Hedayat Bi until 697. In general, the aristocracy (political and military) of the Qajar era was in the hands of the chiefs of the lots and the descendants of the Qajar kings.

#### Political administrative aristocracy

In the political system of the Ili, the Ilkhan held the highest position, the Ilkhan was considered the head of the clan and was the head of the war organization, and the Ikhani used many people to meet its needs, and positions such as Divan Stifa Nazer, Biotat Ishq, Aghasi Kholar Agassi, Tafangchi Bashi, Gholaman Khase Mehredar, Secretary of Bashi were among the requirements of the

administration of affairs related to Ili. (Ganji and Heydarian, 2013). Now, the head of the Qajar clan became the Shah of Iran and was placed as the head of the country, and under him, the Grand Vizier Etimad al-Dawlah was the head of the royal court, who was sometimes the Grand President and Minister of the Court. Qoller Agassi, the head of ceremonies, that is, the head of the servants and guards of the court, followed by Ishq Agassi, who was the head of the bodyguards of the king's court guards, and Ghorchi Bashian was also a military commander who held the position of the king's adjutants.

Iranian ministers in the pre-Qajar period only participated in the financial and civil affairs of the government, the ministers of the Qajar period took an active part in the country's military and civil affairs" (Pollak, 1368). The lack of a powerful landed aristocracy in Iran meant that there was no border for entering the jirga of the bureaucratic aristocracy, etc. Mirza Shafi Mazandarani Mostofi, third grade, Haj Mohammad Hossein Sadr Esfahani Pischevarzadeh, Mirza Aghasi Talabeh Fakir, and Amir Kabir were all from the middle class. ((During this era, the members of the Diwani, in order of importance, were: 1. The Supreme Leader, 2. The official bureaucracy, 3. The moderate bureaucracy, 4. The Mirzas).

#### Jurisprudence aristocracy

The rule of the jurisprudential aristocracy has a different color and a long history, which can be considered at least since the establishment of the Safavid dynasty in Iran. The Safavid family connected itself to the Shia religion. With this description, the people of Iran also lived in an environment that was associated with Shia beliefs and customs" (Golany, 2020). One of the consequences of the absence of the twelfth Imam for the Shia religion was the emergence of jurists who were responsible for the protection and religious interpretation of the Shia religion (Richard and Lee, 2001). "Over time, they achieved significant influence and power in the society and among the common people from the economic, social, religious, and political dimensions, and accordingly the rulers also confirmed their influence and power. (Upton, 1361). The principles of jurisprudence that were formed from the beginning of the Qajar rule by

the efforts and pioneering of Mullah Muhammad Baqir Wahid Behbahani reached perfection with the establishment of the total authority of taqlid during the time of Sheikh Mortaza Ansari. "And with Mirza Shirazi's fatwa in banning tobacco, they openly entered the realm of politics and overcame the military and civil aristocracy and even Shah Muhammad (Pahnadayan, 2016)

#### Farmers and villagers

Farmers and villagers who were known as "serfs" in the Qajar period, the meaning of the term "serf", which in the last few centuries has been generally applied to all classes of Iranian villagers, is "submissive", although its social meaning is different from the social meaning of the word subject in Europe. A subject is a subject who obeys the ruler or a subject, he obeys an existing power, not a law, not even a governing body, therefore, until the constitutional revolution, this term was generally applied to all members of society, except for the king himself (Ziyari, 2000). Accurate and reliable information about the population of Iran in the Qajar era can be obtained from scattered writings, especially written by foreigners. What was the number of villagers in Iran? In 1891, Lord Curzon estimated the settled population, of which 675,000 were settled, 2,250,000 in cities and 4,500,000 in villages, 2,250,000 in nomads.

The farming class, both ten-holders, and nomads, made up about seventy percent of Iran's population, and they were the most important wealth-generating class in the country, but under special conditions caused by the serf lord system, the ability to produce in this class was not used as needed. Agriculture, as it formed the basis of the country's wealth, was one of the most important sources of government income with the implementation of the arable land tax system. No class can be found who are as oppressed and oppressed as the villagers of Iran. They are constantly taking money from them by force and oppressing them, and there is no escape for the peasants from this situation, and it seems that this is not the end in terms of quantity, nor in terms of quality. In the early 14th century, Iranski gave a terrible report of the miserable situation of farmers: "Once upon a time, peasants used to give 1/10 of their produce to the khan and the other

1/10 to the government. Now, if they work with personal equipment, they have to give 33% of the produce to the owner. And if the owner of the seed gives agricultural tools to the farmer, he owns 85% of the crop (Rafipour, 2000). Village organizations were comparable to nomadic organizations. Some villages, especially in the areas of Lors, Kurds, and Baluchs, were the settlements of former nomads who had maintained their tribal relations long after leaving the nomadic lifestyle. The Kad-khoda of the villages, who were often small owners, were chosen by the villagers, and they were responsible for the same duties as their counterparts in the nomadic tribes. In the settlements, the older Kad-khodas were assisted by elders and local officers. It was first described by the Englishman Edward Burgess, who for a short time in the 1210s was the overseer of state properties in western Iran. If the majority decides to dismiss Kadkhoda, neither I, nor even the prince, nor the king himself can prevent it. In some areas, the collective cohesion of the villages was provided by personal groups called Baneh. The members of these production units included labor, cattle owners, seeds, water, and sometimes land. They used their resources to cultivate the fields, divided the annual harvest, and paid the salaries of blacksmiths, coppersmiths, carpenters, and bathers, as well as the various officials of the ten, together sexually (Mofidi Shemirani, 2011).

#### Urban dwellers and urban productive forces

The city was one of the basic pillars of political and economic life in Iranian society, whether in the ancient or Islamic period. The Islamic city consisted of the three pillars of the Citadel, the Grand Mosque, and the market, each of which was one of the elements of the urban social structure, i.e., the civil servants, the scholars, the marketers, the merchants, tradesmen, and professionals. And work in the bazaar consisted of three specific categories, which included technical masters, shop owners, workers, and students" (Sha'bani, 1380). Social organizations in the cities were more complex. Kodkhodayans determined neighborhoods like rural areas, influential elders, and their main responsibility was to mediate internal disputes and represent the neighborhood in foreign contacts.

During the Qajar period, merchants were the

most powerful urban class, they were involved in buying and selling agricultural products, handicrafts, and Ili products throughout Iran and in foreign markets. "Despite the strong position that merchants had in the urban society, there was a great contrast between them and the government and foreign capitalists in Iran. From an economic point of view, the merchants had as much wealth as the heads of clans and landowners ruling the society, but from a political point of view, they were in the ranks of other subservient and obedient strata of the urban society." (Greb, 2013). Among other classes, we can mention the wealthy middle class. This class was made up of urban merchants as well as many shopkeepers and craftsmen. Since many of these, businessmen and artisans paid for mosques, bazaars, schools, schools of religious sciences, and other charitable foundations (endowments); the middle class had close relations with the clergy, preachers, teachers of the Qur'an, students, low-ranking clerics and even high-ranking jurists (mujtahid). This connection was often strengthened by marriage, as most Sayyids, Mullahs, Hajjah-e-Islam (middle-ranking clerics), and even the Ayatollahs of high-ranking clerics First with Market traders were related. The other class consisted of urban wage earners, especially salaried artisans, shop apprentices, itinerants, servants, porters, and laborers. (Abrahamian, 1380) Mirza Hussain Khan Tardardar in the geographical book of Isfahan in 1294 AH revealed the economic downfall of artisans and the destruction of workshops. 1- Dyers' Guild - 2 Chit Making Guild - Zari Weaving Guild - 4 Weaving Guild - 5 Glass Making Guild 6 - Paper Making Guild - Gun Making Guild - Poetry Weaving Guild Now this guild is broken more than other guilds, they are finished and only a few are left during the reign of Khaghan Maghfur (Fath Ali Shah) (number of 1250 factories (it was during the reign of Shahneshah Mabur (Mohammed Shah) 460 and the beginning of the Javid period (Naser al-Din Shah) to 240 and now around 1294) It has reached 12 factories" (Ivazian, 1998) The state of economic collapse is evident in other cities of Iran during the Qajar era. Overall, the political economy of Iran was not in a good state during the Qajar period. In fact, after the decline of the Safavid dynasty, it is difficult to find Iran's economy in

a stable position for a considerable period. The worsening of the situation had two more or less related causes. On the one hand, the effects of chronic social and economic disorganization and corruption accumulated in the long term, and on the other hand, the development of other economies Politically, it led to the aggravation of the relative poverty of a backward economy, and as a result of the inevitable shift in the balance of international power, it weakened its position.

### 3. DISCOSON AND FINDING

The changes in the house pattern in Yazd, unlike many cities in Iran, have a specific movement and trend that can be analyzed. The reason for this is the coincidence of the arrival of Western architectural ideas with the importance of urbanization and many constructions in this period. Due to the important location of Yazd city and its location on the route of merchants, cultural concepts and approaches also penetrated this city. Therefore, the process of changes in thoughts and consequently the common architectural patterns in the city of Yazd can be well traced in the Qajar period. Of course, it is necessary to explain, these changes have been holistic because of the proximity to provinces like Isfahan and the similar climate to it.

Social classification of historical houses architecture of the Qajar period

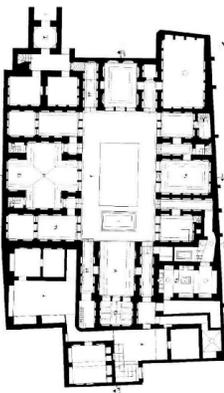
According to the traditional architecture that corresponds to the periods of the previous kings of Iran, it continued until the middle period of the Qajar rule. The most important model of these houses is the combination of a porch with two rooms on its two sides; this pattern has been spread in wider areas in two ways. 1- Expansion in width: in such a way that two corridors have been added to both sides of the porch. 2- Depth expansion: adding a row of space affected by the front row behind each of the rooms and behind the main porch, which is called Shahneshin. But later, a newer period in the spatial formation of houses happened. This period starts from the middle of the Qajar period or more specifically from the Nasrid period. Although the first changes are very small and imperceptible and the legality of Iranian architectural patterns are applied to the building, at the end of the Qajar period,

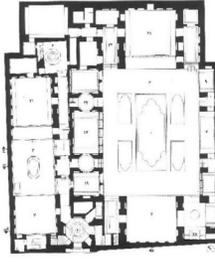
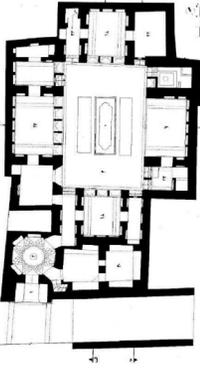
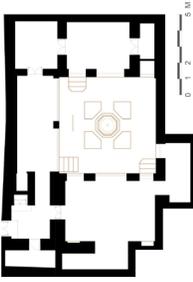
the flow of changes, in the form of a powerful wave, affected the important cities of Iran. The influx of new elements into Iranian architecture began in two different branches, which can be mentioned as follows: 1- Decorative elements and factors: it includes windows, fountains, types of Centauri, metal decorations, column heads, etc. 2- Spatial patterns: multi-story buildings are built, placement of the stair element, which found a special value in the architecture of Yazd houses. Also, extroversion was created after the intellectual, cultural, and economic changes. The spaces and organs of historical houses in different geographical areas, according to the climatic and cultural conditions, native materials, and other

influencing factors, have diversity; But in general, the main organs of historical houses in different regions of Iran are almost the same and have less variety. The spaces that were used in old Yazd houses as micro-spaces, with slight changes, are the same spaces that are used in the houses of other regions and in general in the traditional architecture of Iranian houses. However, according to the research approach, six houses of Tehranis, Samsar, Arab, Alireza Arab, Mussoleh, and Meshkian have been selected according to different periods of construction related to three different periods. (Table 1)

**3. RESULT AND CONCLUSION**

Table 1: Typology of selected houses of the Qajar period in Yazd City

House Name	Period	Building construction period	Plan	Building spatial elements	Economical structure
Tehrani-ha	Qajar	The second period of Qajar		<p>The building consists of a main part and a service part. Its main part is a rectangular courtyard surrounded by closed spaces with a height equivalent to two floors. The service department is located in the south of the house and has an independent entrance. On each front of the yard, the middle spaces are two stories high, and together with the spaces on their sides, which are two stories, they have created a fence of the same size around the yard. In the meantime, only the southern front of the yard has become slightly higher, and this, in addition to the existence of windbreaks above the porch of this front, has distinguished it from the other fronts of the yard to some extent. The courtyard of the fountain, instead of the center, sits in front of the porch and there are green spaces in between. The other part is the house of the cellars that exist in the east and south of it.</p>	Independent and Macro-economy

Rasulian	Qajar	The third period of Qajar		Most of the spaces of the house are gathered around the yard. Most of the spaces of the house are located on the east and west sides of the yard. The western front is deeper and contains wider spaces. The eastern fronts of the courtyard are mostly dedicated to semi-open spaces, such as the porch and the porch, on the western front, the Panjdari room. The drawn fountain of the yard extends in the east-west direction, which seems to be an emphasis on the porches on both sides of it. There are two gardens of the same length on both sides of this fountain. Interestingly, behind each garden, two small ponds can be seen in the same direction. In the basement, there are vast cruciform cisterns under the south porch.	Micro economy
Arab	Qajar	Second period of Qajar		The house and the yard are rectangular and placed in the direction of Qibla. On each front of the yard, a main space (three doors and five doors and a porch) sits in the middle, and their sides are dedicated to spaces such as the entrance to the porch, the entrance hall, the shoe rack, and the kitchen. Another point in the house plan is the numerous arches. It is around the yard and its stucco that causes the appearance of small sizes and induces intimacy in the yard of the house. The pond and gardens are stretched along the Qibla on both sides. There are cellars under the spaces on the four sides of the yard.	Micro economy
Lari Kuchak	Qajar	Third period of Qajar		The sub-section of the house includes an open space on the north front, separated from the rest of the house by a door at the very beginning of the vestibule. The courtyard of the house is rectangular and the spaces of the house are located on two levels around it. The spaces of the first floor face the courtyard, except for the service spaces which are in the back and corners.	Micro economy

*Analysis and evaluation*

Macro scale

Mass and space ratio:

Middle-class houses consist of open and closed spaces, and there is no semi-open space in them. Climatic reasons such as avoiding shadows and controlling the spaces in terms of heat can be considered as the reason for the absence of semi-

open spaces in these houses. Unlike the middle-class houses, there was a semi-open space in some noble houses, due to the presence of a porch or the back of the central part of the facade, which made the facade look more beautiful. Most of the main living spaces in the middle-class houses were built on the north side of the yard and rarely on the south side, but the houses of the nobles,

there were also built kushki houses, which were contrary to the climatic principles and house-building tradition of Ardabil city. In most middle-class houses, the size of closed spaces is significantly less than open spaces. Enlarging the open space of the house comes from several factors, including: 1. The possibility of doing many daily activities such as using water from wells and ponds, taking care of gardens, keeping poultry, etc. in the yard of the house; 2. Lack of financial ability or lack of need to build unnecessary indoor spaces; and 3. prevention of additional load for building heating. In noble houses, the ratio of open space is more than closed space. This is because the yard in old houses was the main place for traffic and many things.

The pattern of spaces:

In the houses of the middle class, there is a combination of room-hallway in different ways in all the houses. The expansion of this pattern was linear and the size of its space depended on the area of the land, neighboring spaces, the needs of the family, and the financial ability of the homeowner. The most common pattern was a combination consisting of two rooms and a vestibule, without a vestibule, which is known as the middle pattern in Ardabil. Atriums defined the entrance paths of the house; Entering the house from the yard and entering the kitchen and other spaces. The rooms were the main living spaces and the place where most of the activities in the house were carried out. In general, there is simplicity and legibility in the communication between the spaces and communication axes of the spaces, which means simplicity and lack of complexity in the behaviors inside these houses. Noble houses in the Qajar period included outer and inner parts, which were merged in the Pahlavi period. The outer part of noble houses in the Qajar period and Pahlavi houses followed a symmetrical pattern, with a central rope and a reception hall. Tanbi in the Qajar period and the hall in the Pahlavi period was the most beautiful room in the house and the main place for receiving guests, and it usually had large windows and sashes that helped to show more of the facade of the house. From the beginning of the Pahlavi period, the connecting stairs of the floors were gradually placed in the axis of the building. The

interior spaces of noble houses followed a linear pattern like middle-class houses.

Middle scale

Combination of spaces:

The most specific spatial composition in the noble houses of the Qajar period is the separation of the inner and outer areas. In this way, each of the areas had a courtyard and a set of separate spaces, and the two parts of the house were usually connected through the entrance vestibules, as a communication joint. High-quality materials and luxury decorations are used in it. The spaces of the inner domain were far less demanding and simpler, and for this reason, they were generally not durable and were destroyed. In the houses of the Pahlavi period, the inner and outer domains were combined in one house. This issue can be traced to the cultural and social trends of that time. In middle-class houses, there has been a tendency to separate private areas, but it has not been possible to build inner and outer courtyards. Since the family structure in these houses was usually an extended family, the separation of spaces was in the form of separate rooms for each family. In some houses, they didn't have an outer house to emphasize the separation of privacy. The guest room was used the rest of the time like other rooms. This issue was because during the day, due to the cooperative life of the family members, all the spaces of the house were used in a shared manner, and only at night these spaces found a special aspect for each family. On the other hand, to compensate for the lack of space for the members of the house, wooden dividers were used in the rooms. When the divider was closed, the smaller pesto-like section created a secluded space. The presence of separators made the space of the rooms flexible so that one room was converted into two rooms when necessary.

Service spaces:

Service spaces were spaces such as kitchens, ovens, stables, and warehouses. Of course, large and detailed service spaces were needed in noble houses. This issue is due to the many visits to the house, the large number of residents, and the importance of having plenty of resources, provisions, and catering equipment in the houses of nobles. In these houses, there were vast basements including spaces such as

kitchens, ovens, and storage. Due to the high level of underground water in Ardabil, it was not possible to build a basement except with strong construction materials and techniques. This possibility existed only for the noble class and later in the Pahlavi period, in the form of building a basement under part of the middle-class houses. Service activities were also mainly performed by servants, and in some houses, there were spaces for these people to live. In middle-class houses, service spaces were located in the yard. The kitchen was often built longitudinally behind the rooms, in the northern part of the building, which had no light, and acted as a protective layer and thermal insulation in the cold of Ardabil. Household chores were done by family members. The middle class, who were generally economically weak, were content and self-sufficient in the provision and consumption of resources. In the yards of these houses, there was a place to keep poultry, and vegetables and fruits from the gardens were used to meet the needs of the family. In some houses, where the source of income was business such as carpet weaving, the workshop was also built in the yard of the house

micro-scale:

Materials and decorations:

Local materials are mainly used in the houses of Yazd. Accordingly, in the houses of this area, the foundations were made of stone, the walls were made of clay, the roof covering was made of wooden beams, and the facade of the house was mainly made of brick and mud with stone plinths. The thick clay walls have a high thermal capacity and protect the outside temperature. The material of the door and windows was wooden, the interior flooring of the house was plaster and clay, and the interior was plastered. In the houses of the middle class, the interior walls were simple and without any decoration, but in the houses of the nobles, there were decorations such as plastering, moqrans, paintings, and inscriptions along with large sashes with colored glass, mainly in spaces such as tanbi. and there was a hall. Brickwork was done in some parts of the facade of the buildings, which of course was done in the houses of the more productive nobles. The combination of different economic, social, cultural, and symbolic capitals

that is reflected in the way of life, belonging to each person or Determines the group to a specific social class. Therefore, it is possible to examine and explain the way of life from the point of view of the capital ratios of each class.

Economical and Social Interactions in Qajar social classification

Perhaps the most important distinction between the elite and the middle class in the examples of the current research is the amount of economic capital. As mentioned, the middle and lower-class people of Ardabil in the late Qajar and early Pahlavi periods were not very favorable in terms of living conditions. The old middle class includes middle-class merchants, artisans, craftsmen, traders, clerics, and small owners, but the new middle class includes employees and professionals. who were average in terms of income and material capital, and therefore in terms of consumption tendencies, they practiced contentment and self-sufficiency. The reflection of this issue in the way of life and house building is in the use of garden products and poultry farming, in addition to the simple combination of home spaces and the living of several families in the limited spaces of the home with the trick of using separating walls, the simplicity of the furniture and the lack of detailed decorations in the home spaces. Is. On the other hand, the dominant classes and the noble class in the early Pahlavi period, as well as the late Qajar period, which consisted of the government of men, large landowners, khans of the provinces, influential scholars and successful businessmen had a lot of financial income. The influence of the large financial capital of these people in doing household chores by servants, the number and size of the house spaces and the exterior and interior house complex, the allocation of spaces with elaborate and expensive decorations for guests, warehouses, and vast service spaces in the basements, etc. Usually, the suburbs were the places of the middle and lower classes. Taking into account the different levels of the middle class, a mixture of noble and middle classes lived in the main neighborhoods.

Considering the social and cultural commonalities of the society, many conceptual and theoretical aspects of social capital were

similar and almost the same in the whole fabric and social classes of Ardabil during the late Qajar and early Pahlavi periods. We can mention the importance of relationships and social status, kinship relationships and social identity, and extended family structure. What partially causes the difference between social classes is the different treatment from this point of view. The importance of preserving and displaying social status and identity has been more important for the noble class than for the common people of the middle class. Consolidation of status and social position was done through the expansion of social relations and the display of economic capital and financial power. In this regard, the outer houses and the reception halls both performed the task of expanding social relations and boasting economic distinction. In the discussion of extended family life, the noble class housed their families in multiple spaces and inner houses (in the Qajar period). On the other hand, the middle class had a spirit of contentment and simple living according to their conditions. In their social and kinship relationships, they behaved carefreely and had no desire or need to instill a sense of distinction from other people of their class.

Bourdieu considers three subcategories for cultural capital: 1. Internalized cultural capital, which means stable mental and physical tendencies and potential abilities that are gradually established as a part of people's existence; 2- Objectified cultural capital, meaning all cultural objects and goods; and 3. Institutionalized cultural capital, requires the existence of

qualified and capable people to obtain various educational and professional degrees. Based on this, worldview, values, beliefs, ideals and mental schemas, meanings, requirements, and norms can be considered internalized cultural capital. Considering the traditional and homogenous context of Ardabil at that time, these mental concepts were shared by the general public to a large extent. At the level of taste, taste, and habits, which are considered internalized cultural capital, the difference between the classes is revealed. In this regard, Bourdieu introduces three main domains of taste, which are: 1. Legitimate taste, which is common among the educated sections of the dominant class, and its main characteristic is the aesthetic desire to defend the complete priority of form over function. 2. Average taste, which is more common among the middle classes, and popular taste, which is prevalent among the lower classes and working class, and is based on the taste of necessity the average, on the one hand, is interested in creating a distance between themselves and It is the lower class, and on the other hand, it lacks the necessary cultural and educational experiences to approach the legitimate taste. It cannot be denied that there has always been a desire to resemble and approach the noble class, at least among the upper middle class.

Therefore, the physical expression of each social stratum in the Qajar era can be expressed as follows:

The analyzes indicate that the difference in

Table 1: Value types and physical presentation in Yazd city architecture up to the social classes

Factor	Value type		Physical presentation	
	Mid-class	High-class	Mid-class	High-class
Social Relationship	In the traditional society of that time, social relations played an important role for the people of the society, both among the nobles and among the middle classes. However, the social relations of the noble class were far more than the middle classes due to their influence and fame in society.		Using all the capacity of the house, including rooms and courtyards in various ceremonies, Guests and guests	Allocating special spaces to The purpose of welcoming such a guest Rope and hall

social position	No social position Indicator	Famous people's reputation and social status	Simplicity and similarity of houses, lack of construction Indicative and distinctive entries	Entrance, guest spaces, and home exterior with a beautiful view and the use of luxury decorations
Social structure	patriarchal life in the extended family both among the middle classes and among the nobility		Separation of special rooms for each Family using separators Wood in the rooms	Separation of the house into two men's areas and women in the Qajar period It became customary
The trend of space consumption	Worrying about shortages and the desire to be satisfied and spend ironically in the consumption of food and fuel for the winter and trying to achieve self-sufficiency in the production of some consumables.	Not having to worry about the lack of food and the importance of having resources, food, and catering equipment	Not building additional spaces with construction costs and heating load, creating large gardens and poultry-keeping spaces in the yard.	Construction of detailed service spaces, including kitchens and large basements, warehouses and crew rooms, etc.
Job	Small and medium business, advanced, retail, craftsman, government jobs, and...	Landholding, business, high-level state and country affairs, sub-urban house and	In most of the houses, one or more workshops or shops were built in the yard through businesses such as retail sales, tanning, and carpet weaving.	The workplace was usually outside the house, but some business meetings were held inside the house. For this purpose, there was a special space for this at the entrance of the house.
Live location	Main and secondary locations	The main neighborhoods and the city center	Despite the large proportion of noble houses in the main neighborhoods, middle-class houses are also visible in these neighborhoods to some extent.	

the combination of economic, social, cultural, and symbolic capital leads to the formation of different types of lifestyles. Capitals as a tool help to shape the way of life and affect different personal and social aspects and patterns of residence and housing. Capitals have a mutual relationship with each other and strengthen each other. Moreover, the noble class can increase cultural capital, especially objectified cultural capital, and also increase its social capital through its economic capital. These items are shown in the furniture and decorations used in the houses, as well as the quality of the spaces for receiving guests in the form of outer houses, ropes, and halls, etc. The houses of the nobles of Ardabil generally had a central symmetrical pattern centered on a rope

or a hall with elaborate facades and decorations, which made the feeling of populism even more apparent and self-evident according to the shape of the buildings of the Qajar period. The form and acceptance from the family and the feeling of being included by the people who visited the house. This was somehow aimed at consolidating the position and social influence of house owners. However, in the post-Qajar periods, due to social and cultural changes, the attention to the interior of the house increased, and this led to the integration of the interior and exterior parts of the house and the gradual removal of the interior from the configuration of the house. Also, a rope was removed from the main axis of the building and replaced by a staircase and a

dividing corridor. The common thing in all noble houses was the existence of detailed service spaces and the multiplicity of spaces due to the frequent movement and the presence of servants, etc. On the other hand, the middle class of the society of Yazd City had adopted the approach of contentment, simplicity, and lack of pride due to the lack of their funds. This approach has been concretely crystallized in the way of life and, of course, in the spatial structure of houses in all three scales: macro, medium, and micro. These houses were usually minimally decorated and formed by multiple combinations of linear repetitions of the room-atrium bipartite pattern. The flexibility of the spaces of the houses for different time situations (day, night, different ceremonies, changing the number of family members, etc.), climatic considerations such as orientation to the south, creating a kitchen behind the rooms, and a large ratio of space to mass is important. were considered to be the most characteristic of middle-class houses. These cases should also be considered as a result of the lack of funds, especially economic funds, or the desire to be content among the residents of these houses. Although in some middle-class houses, there are similarities It can be seen in the symmetrical pattern of noble houses, however, the houses of the middle class of Yazd during the Pahlavi period were not much different from their predecessors. It seems that the reason for this is the later familiarity of this class with the aspects of modernity. Finally, Tuan acknowledged that the existence of a major difference in types of capital, especially economic capital, between the noble and middle classes of Ardabil city in the late Qajar and early Pahlavi periods caused differences in the way of life and of course in the physical and spatial dimensions of the houses.

## REFERENCES

Afshari, M, and Pourdihimi, R, (2015) Compatibility of the environment with the way of human life, Doctoral dissertation in architecture. Tehran: Shahid Beheshti University.

Ardalan, N. and Bakhtiar, L. (2012). Sense of unity; The Role of Tradition in Iranian Architecture, translated by Hamid Shahrokh, Khak Publications, Isfahan.

Bourdieu, P. (1984). *Distinction* (R. Nice Trans.). London:

Routledge.

Bourdieu, P. (1986). The Forms of Capital. In J. Richardson (Ed.), *Handbook of Theory and Research for the Sociology of Education*. New York: Greenwood

Coolen, H. (2008). The meaning of dwelling features, Conceptual and methodological issues. Amsterdam: IOS Press.

Coolen, H. (2008). The meaning of dwelling features, Conceptual and methodological issues. Amsterdam: IOS Press.

Einifar, A and Agha Latifi, A. (2018). The concept of territory in residential complexes, *Fine Arts*, Volume 3, No. 47:17-28

Ganji, M and Heydarian, A. (2013) Cultural capital and cultural economy with an emphasis on the theories of Pierre Bourdieu and David Throsby. 72, 77-97

Ganji, M and Heydarian, A. (2013) Cultural capital and cultural economy with an emphasis on the theories of Pierre Bourdieu and David Throsby. 72, 77-97

Golany, G. (2020). *Chinese Earth-Sheltered Dwellings*. Honolulu: University of Hawaii Press.

Greb, E. (2013) *Social inequality: the views of classical and contemporary theorists* (translated by Mohammad Siahpoosh and Ahmadreza Gharavizad). Tehran: Contemporary Culture.

Ivazian, S. (1998), Preservation of traditional architectural values in contemporary Iranian architecture, *Fine Arts Quarterly*, No. 2

Karimi, J, Sidian, E; and Seyedian, S. (2012). The perception of humans in the architectural space according to the manifestation of the concept of movement in the architecture of Iranian bazars. National conference of humanistic architecture and urbanism. Qazvin: Qazvin Branch Islamic Azad University.

Klaufus, C. (2012). 'The symbolic dimension of mobility: Architecture and social status in Ecuadorian informal settlements', *International Journal of Urban and Regional Research* 36(4): 689-705. <https://doi.org/10.1111/j.1468-2427.2012.01122.x>

Lamont, M. & Lareau, A. (1988). *Cultural Capital: Allusions, Gaps and Glissandos in Recent Theoretical*

Memarian, Gh. (2010). Transformation in the theoretical foundations of architecture. Tehran: Soroush Danesh.

Mofidi Shemirani, M. (2011) *Climate and Architecture* (Architecture Doctoral Course). Department of Architecture and Urban Planning, Islamic Azad University, Science and Research Unit, Tehran, Iran.

Nik Qadam, N. (2012). Climatic patterns for functional housing spaces in hot and humid climates. Unpublished doctoral thesis. Islamic Azad University, Department of Science and Research, Tehran, Iran.

Pahnadayan, Sh. (2016) An overview of the social and economic structure of Iran during the Qajar era, the specialized political science quarterly of the Faculty of Law and Political Sciences of the Islamic Azad University, Karaj Branch, Spring, Volume 88, Number 81

Pirnia, M.K. (2007) *Getting to know the Islamic architecture*

- of Iran, Tehran: Soroush Danesh.
- Rafipour, F. (2000) Anatomy of society, an introduction to applied sociology. Tehran: Publishing Company.
- Rapoport A. (1992). The Meaning of the Built Environment. The University of Arizona Press.
- Rapoport A. (2005). Culture, Architecture, and Design. Chicago: Locke Science Publishing Company.
- Richard, B., & Lee, D. (2001). The Cambridge Encyclopedia of hunters and gatherers. Cambridge University Press.
- Sadr, S. (2002). Illustrated encyclopedia of architecture and urban planning. Tehran: Azadeh.
- Schultz, N. (2007) Meaning in the architecture of the West, Mehrdad Qayyomi Bidhandi. Tehran: Art Academy.
- Severin, T. (2019). The Horizon book of vanishing primitive man. American Heritage Publishing
- Turnbull, C. M. (2011). The mountain people. Simon and Schuster, Inc. 21st-century-cavemen.
- Ziyari, K. (2000). Planning new cities, p. 32. Samet, Tehran.
- Mofidi Shemirani, M. (2011) Climate and Architecture (Architecture Doctoral Course). Department of Architecture and Urban Planning, Islamic Azad University, Science and Research Unit, Tehran, Iran.

#### COPYRIGHTS

©2022 The author(s). This is an open access article distributed under the terms of the Creative Commons Attribution (CC BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, as long as the original authors and source are cited. No permission is required from the authors or the publishers.



#### HOW TO CITE THIS ARTICLE

Ghanbarpour, M.; Soroush, MM.; Jahanbakhsh, H.; Foroutan M. (2022). Explaining the main role of behavioral setting in improving the sense of place in academic spaces. J Urban Manage Energy Sustainability, 4(1): 1-14.

DOI: [10.22034/ijumes.2022.\\*\\*\\*](https://doi.org/10.22034/ijumes.2022.***)

