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## Original Research Article

## Investigating and Explaining Culture-building Patterns in the Life of Indigenous Regions of Iran (Case Study: Havraman Region)\*

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### Abstract

**Problem statement:** The culture of a region represents the lifestyle and beliefs of the people of that region, which have been formed over time. Due to the rapid changes in the lifestyle based on foreign and modern patterns, it seems necessary to pay attention to the vernacular culture issues in places that have separate identities in terms of social thoughts and life.

**Research objectives:** This study aimed to determine the levels of culture and explain the components of indigenous culture in the Havraman region based on the level of attachment of the residents.

**Research method:** This study used a descriptive-analytical method, in which the descriptive part is based on library studies and the analytical part is based on the results obtained from the theoretical foundations in the field in the Havraman indigenous region. This section comprised two phases. In the first phase, the cultural elements of the Havraman region were identified and introduced, and then in the second phase, the opinions of 300 residents of the Havraman region were analyzed based on the questionnaire. The data were analyzed using the SPSS software, and the outputs were compiled in the form of written tables.

**Conclusion:** The results of the study indicated that culture consists of three levels: first, middle, and final. The first level is built based on objective and subjective observations; the second level leads to a person's choice based on norms and rules; and then in the third level, the pattern of life, which is the product of the worldview, is created. These three cultural levels have been formed in the Havraman region from the residents' viewpoints and have led to the construction of a native culture different from other parts of Iran.

**Keywords:** *Culture, Native, Iran, Havraman, Pattern.*

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## Introduction and Statement of the Problem

Many parts of Iran consist of regions that have an organic and vernacular texture; that is, regions that are distinct from urban life in terms of lifestyle and behavior, and in a sense, they have a distinct culture from the urban texture. In this regard, investigating the effective components in the quality of the life structure of the residents is of significant importance. What directs life in indigenous areas are the daily needs of ordinary people, which are formed regardless of any style, fashion, or even political and governmental conditions. Daily behaviors that are formed based on the mutual interactions of humans and the environment, along with social and cultural norms, are considered the most important factors shaping architecture and life in indigenous areas (Khakpour, Ansari, Sheikh Mehdi & Tavousi, 2015, 3). Cultural concepts are the most important effective factors in indigenous design, and perhaps, many spaces are designed to meet cultural needs and goals (Abdel-Azim & Osman, 2018). What gives meaning to life in rural and indigenous areas are the habits, beliefs, and social dos and don'ts that have been institutionalized over time based on the tradition and identity of the people of that region, which can be referred to as "culture." Culture refers to something that many people think of, believe in, and do (Rapoport, 2003, 131). Different physical, conceptual, and functional factors in an area are considered a ground to respond to the needs and a container for the activities and behaviors of the residents, and the constructive patterns of these factors are rooted in the cultural and identity characteristics of an area. Architecture is a container for life that rediscovers its deep meaning in a lived experience. Home is the first place where a person's lived experiences are formed. The world of this house mainly shapes a person's imagination, thoughts, and dreams. Therefore, in this view, the man as content and the house as a container are in an indirect communication process as well as a memory-

making process. A person can extract life principles from his memories and track his or her adherence to them. Each place has its own distinct and special identity, and a human needs to understand this identity and protect it in an endless process. Places, lives, and objects interacted with each other in the past and shaped the human world; on the other hand, humans had a sense of belonging to their environment, which they considered an identity; therefore, the environment was experienced as a scope of qualities and meanings. The interwoven relationship between humans and the environment provided the necessary foundations for collective participation and contribution to a common world (Partovi & Azad, 2013, 28). However, by changing the place of life, modern man does not have a correct sense of his or her environment. The Earth is not just a place to live but also a tool for exploitation. Human homelessness is the result of such a lifestyle (Ahmadi, 2017, 301). It can be stated that today, architecture and the pattern of human life are changing under the influence of foreign patterns and cultures, the effect of which can be seen mainly in the areas that have vernacular culture and life; therefore, the current study strives to provide strategies to promote and preserve the culture of traditional areas via detecting the components of culture in Havraman region, which is considered one of the important historical and cultural points in Iran. In addition, the main question of this study addressed the components effective in forming the culture and beliefs of the people living in the indigenous region of Havraman and also the extent of the residents' attachment to these cultural indicators.

## Review of the Literature

One of the most important dimensions that must be considered in environment design is the process of feeling, perception, and knowledge of the environment that facilitates the human experience of the place. To build environments that are compatible and suitable to the perceptual

and behavioral needs of citizens, it is needed to acquire a sound understanding of the relationship between humans, the environment, and the cultural and identity components of an environment. To this end, various studies have been conducted on the status of culture and its criteria in architecture, space, life, and the like. So far, the effect of socio-cultural characteristics in indigenous areas has been less noticeable worldwide. As such, Hall's anthropological research and Rapoport's cultural studies are of significant importance. In this regard, Rapoport has highlighted the acculturation and culture-building aspects of housing and stressed the construction of housing based on the cultural indicators of each region. Human desires and needs, which originate from diverse material and spiritual factors, have a direct reflection on vernacular architecture. Vernacular architecture is a structure originating from the people's tradition, which is a direct and unconscious translation of the needs, values, desires, and instincts of ethnicity in the physical culture language of that nation (Rapoport, 2007, 85). As a domestic example, in his doctoral dissertation, Najar Najafi (2015) expressed the relationship between culture and architecture as one of "building and being built," in which culture and architecture build each other mutually and in interaction with each other. Some experts have proposed various levels for the components of culture, from subjective and unconscious dimensions to objective and tangible components, to investigate the relationship between culture and the artificial environment (Shcein, 2010), and this division into different levels and components facilitates the understanding of dimensions and the study of the concept of culture. Culture has always played an important and critical role in the study of native or folk architecture, and many studies conducted on vernacular architecture have paid attention to cultural themes (Glassic, 2000; Heath, 2009; Oliver, 2006). Some scholars have investigated the role of environmental patterns such as the climate on the production

of cultural and architectural factors (Nikqadam, 2015; Molanaei & Soleimani, 2016). Moreover, Purdihemi investigated culture and its relationship with life and believes that culture is a theoretical concept and structure; on the other hand, it is a feature for numerous subjects such as human thinking, worldview, perspective, behavior, and how to conduct it, and the importance of culture in artificial environments should be emphasized in design (Pourdihihi, 2011). Nevertheless, the investigation and explanation of the cultural patterns in indigenous life and their effects on the behavior and quality of life of the residents have not been sufficiently investigated in both cultural studies related to architecture in general and in the examination of vernacular architectural patterns in particular. To this end, the present study examined the role of cultural patterns and their effects in the formation of the artificial environment and the lives of the residents of the Havraman vernacular region.

## Theoretical Foundations

### • Culture and its importance in life

Farhang (culture) is a Persian word composed of two parts: "Far" and "Hang," where "Far" means glory and majesty, and in the prefix form, it means front, top, ahead, and outside (Dehkhoda, 2008). Culture has been divided into material culture and spiritual culture (Ashuri, 2002). Material culture includes all material instruments and what is made by human hands from natural materials, while spiritual culture emanates from values, thoughts, beliefs, knowledge and techniques, religion, customs and traditions, science and philosophy, art, and all the mental achievements of man (Pourdihihi, 2011, 4). Culture includes all the material and spiritual elements of collective life in which a person is born and raised, whereby he or she has been endowed with a cultural identity that affects all his or her behavioral principles and beliefs. Altman and Chemers (1984) defined the role of culture in relation to humans and the environment by distinguishing four characteristics

of culture: first, culture is based on a set of beliefs and perceptions, values and norms, and social or group behaviors. Second, culture includes the shared patterns of knowledge, feelings, or behavior of an individual or group. Third, culture involves the transfer of these beliefs, values, and behaviors from one generation to another. Finally, culture is manifested in the physical environment. Therefore, houses, settlements, and the entire human-made environment are affected by culture and reflect cultural values (ibid., 1984). Everything that gives special characteristics to human beings can be regarded as a culture. Three main items have been mentioned in the definition of culture, which can determine the main purpose of using culture: lifestyle, mental aspects of humans, and their habits and adaptation to diverse environments.

The lifestyle is related to the type of life that people choose, which is based on rules and regulations, ideals, daily life behaviors, and the like. In other words, it includes the totality of behavioral patterns and normative desires that evolve through social processes (Hendari, 2001, 232). Hence, culture includes life, consumption patterns, and the power acquired from this area. Taste, etiquette, and fashion are recognized as signs of having a place on the social ladder. Based on this, it can be said that lifestyle is the product of shared values and beliefs among a group or a society, which appears in the form of common behavior. It is a term that is synonymous with a subculture in many cases (e.g., the lifestyle of suburbanites) (Mckee, 1969, 81). Weber assumes that lifestyle is derived from behavior, which is guided and managed by desires and inclinations, and life opportunities provide the ground for its emergence (Henry et al., 2002, 231). It can be concluded that lifestyle is the behavioral manifestation of mental mechanisms and intellectual and cognitive habits (Veblen, 1899, 105), which represents an individual or collective culture.

The subjective aspects of humans are related to mental schemas, language, the choice of the living

environment, and the way of using behavioral environments, which are transferred from one generation to the next through cultural exchanges. Mental schemas are shaped directly through the real activities and personal and social experiences of each person's life (Gardner, 2013, 102). The act of thinking as a function and form of social man's determination with the purposeful desires of man occurs through his/her activity and work, as well as during the process of objective and practical transformation on nature (Ilyenkov, 2014, 244). This layer can be called an intermediary layer of culture, which can establish a connection between an individual's action and the social systems that give meaning to that action since "all forms of culture are only forms of human activity" (Kozulin, 2013, 304).

Adaptation to the environment refers to topics such as the use of existing resources in the environment and the special principles that humans discovered to use natural systems in different environments for their survival and sustainability. The adaptation of humans and the environment can be observed in all human interactions with the environment. This manifests itself from the moment of encountering and choosing a certain environment for permanent or temporary residence to the selection and organization of environment components including fixed, semi-fixed, and non-fixed elements (Afshari, Pourdihihi & Sadeqpour, 2015, 4). Lang (2002) classified the concept of "adaptation" as a "qualitative relationship between human activity systems and the environment capacities" in two ways: the direct adaptation of the environment with visible human activities and the adaptation of the environment with the symbolic meanings of human activity and considered it one of the main factors for environmental efficiency. Alexander (2002) referred to the adaptation of the pattern of events and that of spaces. The patterns of events constantly establish an inextricable link with certain formal patterns in space. He believes that the major part of the "structure" of any building or

city consists of a pattern of ratios (dimensions and space) and relationships because these ratios are directly adaptable to the pattern of events. From the anthropological view, adaptation means the compatibility of a human to his/her environment, which can occur in two biological and cultural ways (Asgari Khanaqah & Sharif Kamali, 2011, 246). Rapoport also referred to the congruence between culture and environment. The environment should be suitable for the residents and maintain its strengthening aspect (Rapoport, 2007) (Fig. 1).

The purpose of culture in the lifestyle is the possibility of providing conditions to continue life, which is proposed by providing the necessary criteria for how to form it. The purpose of the subjective aspects is to control all items that exist in the lifestyle. These features not only make control possible through matching the above items with people's mental schemas but are also an important factor in creating meaning. Assimilation in different environments is a definition for determining social groups, and the main purpose of separating different groups is to determine their differences. Therefore, when combining different aspects of culture, it can be observed that the main

emphasis is on the individuals' lifestyle and their social life principles.

#### • Division of levels of culture

If we view culture as part of lifestyle, mental aspects of human beings, and adaptation to the environment, its effectiveness can be divided into three levels. The first level is tangible and objective phenomena, which includes all artifacts, art, activity systems, social relations, physical environment, and the like. The second level, or the middle level, consists of expectations, standards, norms, and rules, and finally, the third, or transcendental level includes worldviews, values, ideals, ideas, mental images, and concepts (Rapoport, 2003, 69). The outcome of these three components can be effective in measuring the culture of each region from other regions, leading to the identity, cultural, and local-regional differentiation (Fig. 2).

#### • Indigenous culture

Cultures have different manifestations, and despite these apparent differences, they share undeniable similarities. Deep meanings are hidden in other manifestations of Iranian culture, and regions with indigenous patterns convey esoteric meanings in this culture. Especially in Iran, there are many subcultures, and people have numerous and diverse historical legacies, but this diversity and its differences have a common inner content that organizes them all under one general collection (Ali Mohammadi & Abdulahi, 2017, 37). The dominant indigenous culture in a region gives a special identity to that region and its residents. Accordingly, this indigenous identity, in addition to creating an evident distinction between the residents of different regions, causes national pride. The most important elements that distinguish the native culture of each region can include native language, dialect, and accent, native and local celebrations and ceremonies, religious rituals, local music and songs, dominant architecture in an area, native and local foods, native and local clothes, and the like. According to the needs of the people of that region, culture has evolved and developed

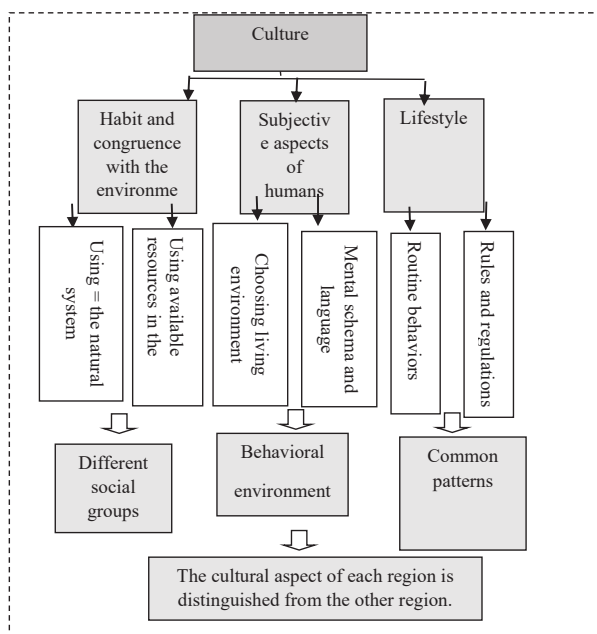


Fig. 1. Components of culture. Source: Authors.



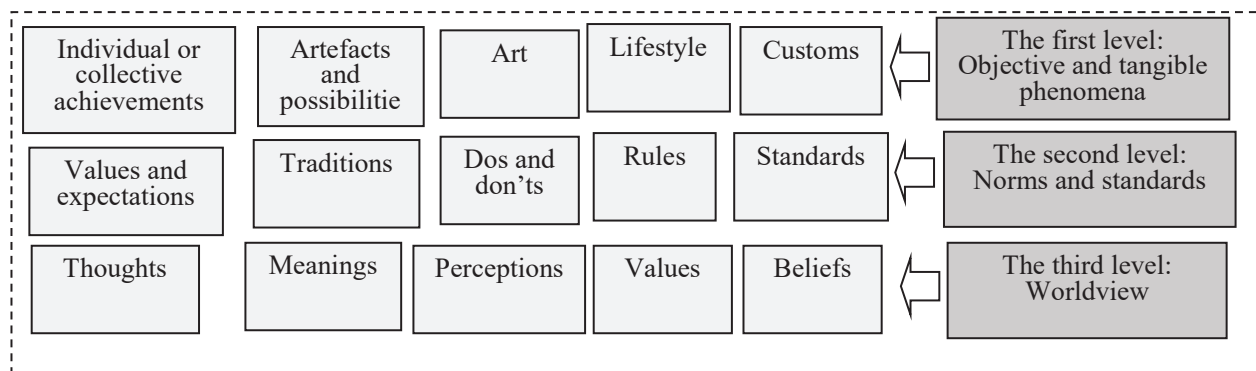


Fig. 2. Division of levels of culture. Source: Authors by adopting Rapoport's view, 2007.

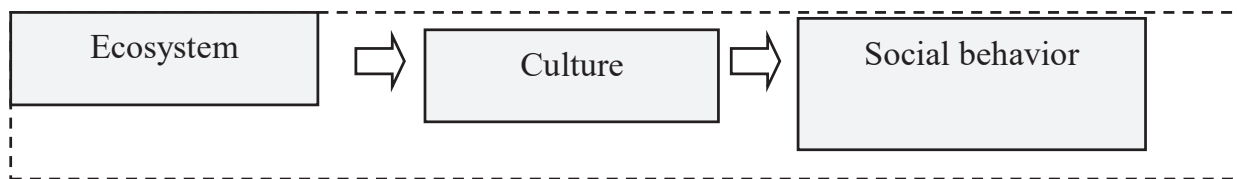


Fig. 3. Explaining the relationship between culture, ecology, and behavior. Source: Authors.

over time on three levels: tangible and objective phenomena, norms and standards, and worldview. An ecosystem is the nature, geography, ecology, environment, resources, and methods with which human actors live and survive. It shapes culture, and culture shapes different kinds of behavior. In short, a simple way to think about culture is to situate it between ecosystem and social behavior, as shown by the following relationship (Trinandis, 1999, 57) (Fig. 3).

Therefore, the facts related to the environment and ecosystem can impact the culture and provide behavioral characteristics. When the whole intricacy of culture is affected by topological and environmental implications in a way that the influence of environment and life can be observed in it, this is called indigenous culture (Hasani, 2016, 15). Therefore, since the relationship between culture and the environment in Havraman Takht is interactive and close, we can discuss the indigenous culture of Havraman .

## Research Method

This study was conducted using a descriptive-analytical approach, and the necessary data were collected in the descriptive section based on library studies. Then, in the analytical section, according

to the nature of the study, which mainly aimed to identify the cultural elements that affect the quality of life of indigenous residents, Havraman is flat, and the residents present in the Havraman context were selected as the research site. In the main part of the study, i.e., the case study, the field method was used. The data-gathering tools included a questionnaire and presence at Havraman. Given the diversity of the examined criteria over the process of the study, a questionnaire was designed with 30 items on a Likert scale. Questionnaires were distributed among people who were necessarily residents and were considered residents, and the sample size was 300 individuals who were selected with a confidence level of 95% with a sampling error of 10%. Accordingly, 300 questionnaires were distributed in total, and the size of the selected sample was 300. The questionnaire was designed in a way to measure the criteria and sub-criteria of culture and its constituent elements as well as the perceptions of space users and to answer the questions and hypothesis of the research. Furthermore, to analyze the data using the SPSS software, this study investigated the effective factors in the perception of the residents. The validity of this questionnaire was confirmed by using experts' opinions and consulting with

Table 1. The results of Cronbach's alpha for the studied indicators. Source: Authors.

The studied variable	First cultural-level components	Second cultural-level components	Third cultural-level components
Cronbach's alpha test	821.0	0.654	738.0

professors and scholars in this field, and its reliability was checked to be optimal by conducting Cronbach's alpha on each component (Table 1).

In the first stage of the research, the concepts of "culture" and its valuable impact in the native areas of Iran were studied to benefit from "effective components in creating native culture". In the second phase of the research, the "cultural indicators and life in Havraman region" as a native residential space were examined to show what factors have played a role in the bio-culture of this region over time, and then in the third part, the success of the cultural components was measured based on the perspective of the residents. Due to the need for a statistical community in this section, the research was carried out with a quantitative method, and the main point in the sampling process was that certain groups living in the native spaces of Havraman Takht were not regularly excluded from sampling (Devas, 1999); therefore, sampling was done in Havraman residential spaces by the researcher at different hours of the day and his presence in all spaces.

## Discussion

### • Introduction of the research area

Havraman Takht is 70 kilometers southwest of Marivan, and the center of the Havraman region, the house of the sun, is founded on a high and safe place. It is as strong and as durable as stones in the Zagros mountains (Fig. 4).

### • The first cultural level: objective and tangible phenomena

Based on the theoretical foundations, the constructive components were divided into three levels to investigate and measure the components effective in culture building in the Havraman

region. The first level examines tangible and objective elements. In line with lifestyle and customs, which create the principal border and distinction between each region and other regions, it can be stated that Havraman is a heavenly concept sitting on the earth. The history, background, and memories in people's minds have been formed from the bond between humans and nature and the bond between the earth and the sky. The Havraman region represents the universe by bringing together the earth, the sky, the earthlings, and the celestials. By moving upwards, the earth is approaching the sky and becoming united with it. Following the earth, the earthlings have established an unbreakable bond with the sky and the celestials by uniting with and interacting with each other, and the unity of these four elements has created an allegorical and sacred place for being and living. Since ancient times, the people of this region have placed a high value on the land and have worked hard to improve it wherever possible (Mahmoudpour, 2015, 27). Babani, the author of the book *Seir Al-Akrad*, asserts that "Havraman is a mountain in the zenith, the neighbor of the sky, and it looks like a piece of rock to the viewers from a distance" (Fadainejad Bahramjardi, Hanachi, Ramezani & Mahdiar, 2017, 38). Therefore, it can be stated that the first effective factor in creating a distinct culture in this region is attributed to its name. Havraman Takht has special importance in the Havraman region in terms of both its location and meaning. This trait is due to the presence of the five elders (religious elders), especially Pir Shalyar, and its centrality in the ancient days, as well as the holding of the annual wedding ceremonies of Pir Shalyar and Kumsai in the form of reminiscing today. Pir Shalyar is one of the legendary and



Fig. 4. The introduction of the Havraman Takht region. Source: Authors.

sacred figures in Havraman whose house (i.e., shrine) is considered a sacred place in Havraman Takht. The rites and customs related to the holding of the Pir Shalyar ceremony have continued for a long time and are held with the social participation of the people, highlighting the structure of the lifestyle and customs of the people in this region.

#### • The second cultural level: norms

The second level includes the standards, dos, and don'ts in this region, which can be called customs and rules, which are discussed below.

#### • Pir Shalyar's Wedding

Pir Shalyar's wedding ceremony is held in the middle of February every year in three stages. The ceremony starts on Wednesday. On the morning of the first day, public food is cooked in the village and distributed among the residents. In the afternoon of the second day, groups of people start playing Daf, and teenagers, young people, and old people form a big chain holding hands, demonstrating their eternal solidarity with a symbolic movement. On the last day, people dance until the night and spend the hours of the night, which is called gathering night, in Pir Shalyar's house. Pir Shalyar is a concept that has turned the spirit of Havraman green and attracts people to itself amid snow and cold in the winter season, and while covered with snow, Havraman, promises spring, and Kumsai ceremony (Fig. 5).

#### • Kumsai Ceremony

Kumsai ceremony is held on the 15th of Ordibehesht every year in the vicinity of Pir Shalyar's shrine. The word "Kumsai" in the Horami language is composed of two words: "Ku" meaning gathering and assembly and "Msai" meaning learning, and the meaning of assembly of learning and remembering can be extracted from it. Due to the nomadic culture and moving to the seasonal countries (the summer countries around Havraman are called Hawar), every year in the middle of spring, people left the village and migrated to far and near countries of the region, living away from each other for at least 6 months of the year. Before moving and separating from each other, they came together in a meeting and divide the necessary affairs (Fig. 6).

#### • The third cultural level: worldview and perceptions

The third level contains the values, beliefs, thoughts, and meanings in the minds of the people of this region, which can be called worldview, as discussed below.

In Havraman, the presence of the forces of nature is dominant, and each side is considered a perspective in which God is present supervising humans. Humans create places for living, farming, and gardening by building terraces in nature. In such places, the public landscape, reminiscences, and sociability will be achieved, and finally, local identity and collective perceptions will be formed based on it.



Fig. 5. Holding the ceremony of Pir Shalyar on the roofs. Source: <https://fa.wikipedia.org>.



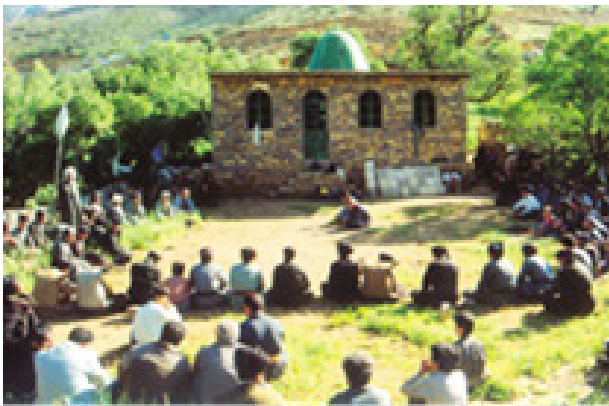


Fig. 6. Kumsai consultative assembly in Pir Shalyar's shrine. Source: <https://kurdistan.iqna.ir/fa/news/4054790>.

The artificial environment of Havraman Takht cannot be defined as an individual building, but it is worthwhile in the form of a mass and a complex. This is formed based on the fundamental principles and worldview originating from Pir Shalyar's guidance who has been seriously fighting with individual behaviors and the peoples' expression of the "ego" because in his religion, "I" should become "we" (Mahmoudpour, 2015, 112). Constructing based on such beliefs means giving priority to the role of single grains (house) in the whole complex and collection. This style of architecture is an integrated whole in which architectural grains work in relation to each other, and no boundary can be imagined among them. This characteristic can be manifested in the form of "roof-yard-passage". Using the south roof as the courtyard of the northern unit as well as a passage and not demarcating between known areas are the most important mechanisms to facilitate the movement and presence of pedestrians in the entire context. In these passages, life is always going on, and vitality is one of its principal characteristics. Playing, talking, sitting, having fun, and interacting in social encounters are various types of activities and collective needs, and most importantly, are part of the daily activities of families conducted in these passages/yards (Hame Jani, Bayazidi & Sahabhi, 2017, 54).

Another part of Havraman Takht's identity is formed in terms of the relationships among the settlements, the landscape, and the natural environment.

Compliance with the topography and the slope of the ground in this area is so strong that it is the most important indicator for determining the pattern of architectural grains, and the entrance and the physical shape of the house are completely affected by it. Harmony with nature in terms of materials, color, and execution method is also a worthwhile factor. In this way, the compliance and harmony with nature caused the general pattern of Havraman Takht architecture to be in the form of an interwoven and interconnected architecture (Fig. 7).

### Measuring the Relationship between Culture and House as the Most Important Element in Giving Meaning to the Indigenous Life Pattern

The artificial shape in Havraman Takht manifests itself in the framework of the architectural form of the houses as well as their combination with the natural environment. The general quality of the houses includes their adhesion and penetration into the ground, which evokes a sense of security and self-confidence in the observer among the rebellious shapes of the mountains. As put by Bachelard (2013), the house is sitting under the shelter of the mountain as if the mountains have embraced it (p. 79). Havraman Takht houses often form a two-story structure that is built in rows, bridges, and without courtyards according to traditional and local construction principles (Fig. 8). The most prominent element in these constructions is the stone that is available in the place. Some of the service spaces



Fig. 7. The artificial structure and its connection with nature. Source: <https://kurdistan.iqna.ir/fa/news/4054790>.

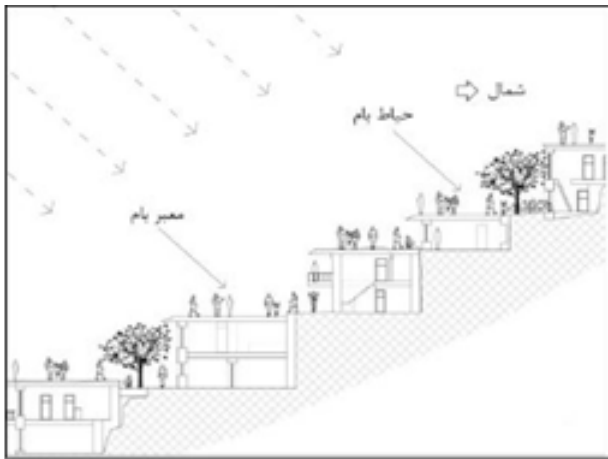


Fig. 8. The general structure of the houses and the connection with the mountain. Source: Authors.

are located in the middle of the mountain, and the residential areas are established on them, which are covered with a flat roof. This roof acts as a courtyard for the upper unit and as a public passage.

Havraman houses have revealed the truth of the place by rising from the ground and standing in the sky and creating openings in the walls to communicate inside and outside (Fig. 9).

## Findings

After discovering and explaining the effective cultural components in the Havraman region, the degree of the residents' attachment to these components was investigated, and then the three levels of culture in this region were ranked.

In this section, first, the descriptive findings are presented, and then the t-test is used in the analytical section. The one-sample t-test is used when there is a sample of the population, and the researcher wants to compare its mean with a common standard case or even with an expected number (Nayebi, 2009, 19). In other words, the researcher uses the one-sample t-test when he/she wants to compare the mean of a variable in the research with a determined average (Karimi, 2015, 222). If the mean of each research dimension is greater than 3 and is significantly different from this determined value, the investigated variable is qualitatively satisfactory from a human point of view. Moreover, in the descriptive section, according to the main objective of this study, namely, the effect

of cultural elements on human perceptions, the related questions were raised and distributed among the studied population consisting of 300 residents of Havraman. The highest age range of the respondents (Fig. 10) belonged to the age group of 50- 60 years, and the lowest range was in the age group of 0- 10 years. To answer the research hypothesis regarding the existence of a significant relationship between the cultural elements in the indigenous context and the positive perception of residents, the analytical section investigated and measured the effective components regarding the perception based on the findings of Figs. 2 and 10 and compared these components with the expected mean of 3 based on the one-group t-test.

### • The first component: measuring the first level of cultural components (objective and tangible views)

To measure the constructive components at the first level, which include objective and tangible views, and their output is the lifestyle, we investigated 5 sub-components from the perspective of the residents. The results of Table 2 demonstrate that dependence on customs and traditions in the Havraman region from the perspective of the residents ( $x=3.92$ ,  $t=6.95$ ,  $sig=0.0001$ ), establishing a lifestyle based on the dominant characteristics in the context of Kurdistan and Havraman ( $x=3.21$ ,  $t=5.57$ ,  $sig=0.0001$ ), positive dependence and attachment to the holy places of the region ( $x=3.14$ ,  $t=5.14$ ,  $sig=0.0001$ ), and also having a strong and effective relationship with the elders ( $x=3.19$ ,  $t=5.46$ , and  $sig=0.0001$ ) are higher than the average level of 3, indicating the desirability of these elements in the living space of the Havraman residents. However, only the component of special art based on the cultural context and geography of the region ( $x=1.84$ ,  $t=-4.8$ ,  $sig=0.0001$ ) is lower than the average, indicating the failure of this component in the first cultural level of this region.

### • The second component: measuring the second level of cultural components (norms and rules)

To measure the constructive components at the second level, which comprise rules and norms that

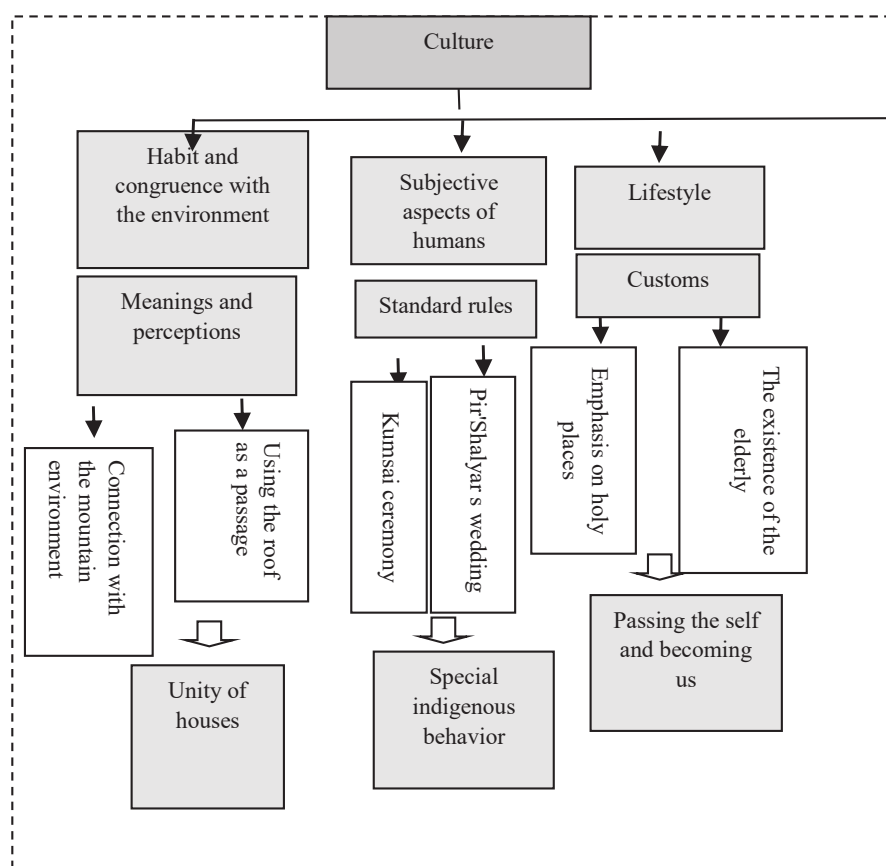


Fig. 9. The conceptual model of culture in Havraman's research. Source: Authors.

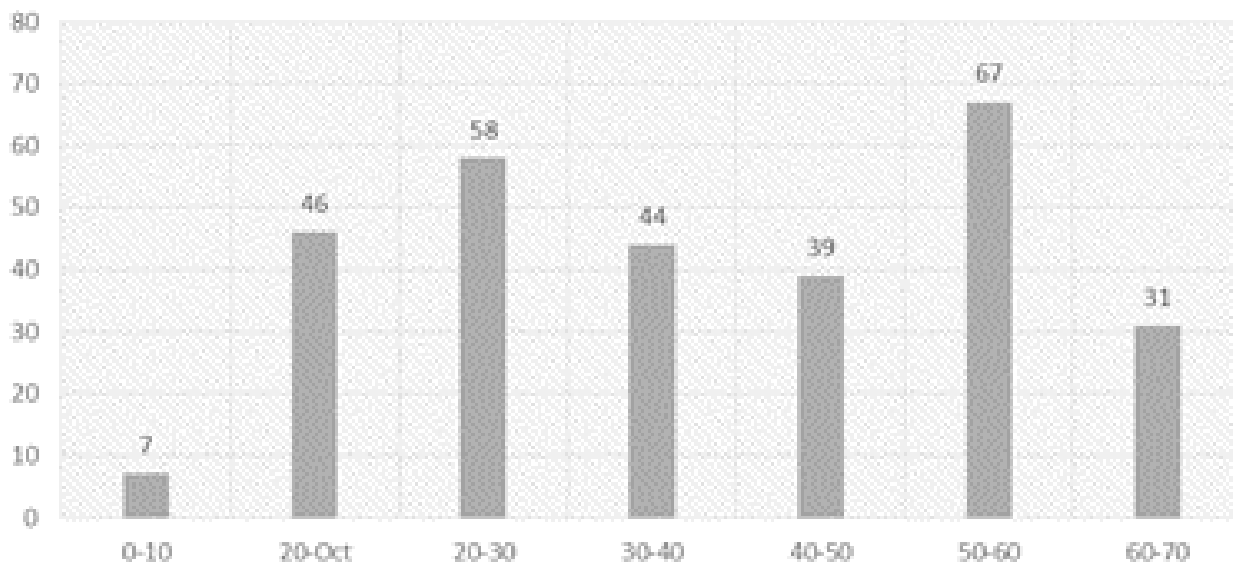


Fig. 10. The age distribution of the participants. Source: Research findings.

lead to the establishment of specific local behavior based on the subjective aspects of humans, we examined 4 sub-components. The results of Table 3 reveal that the indicator of dependence

and following rules and customs in the native context of the special region of Havraman ( $x = 3.12$ ,  $t = 5.11$ ,  $\text{sig} = 0.001$ ), the observance of social dos and don'ts (rules) based on social and

Table2. Measuring the success rate of objective and tangible components. Source: Authors.

The studied variable	The mean responses	The needed mean	T	Df	Sig
The dependence on customs and traditions in the Havraman region	3.92	3	6.59	149	0.0001
Special art based on the cultural context of the region	1.84	3	-8.4	149	0.0001
Establishing a lifestyle and life based on the dominant characteristics in the Kurdistan region and Havraman context	3.21	3	5.57	149	0.0001
The dependence on the sacred spaces in the region	2.26	3	-1.06	149	0.0001
A strong and effective relationship with the elders	3.14	3	5.14	149	0.0001

Table 3. Measuring the success rate of cultural components based on rules and norms. Source: Authors.

The studied variable	The mean responses	The needed mean	T	Df	Sig
The dependence on and following rules and customs in the native context of Havraman	3.12	3	5.11	149	0.0001
The observance of social dos and don'ts based on behavioral patterns	3.42	3	6.45	149	0.001
The emphasis on participation and attendance in native ceremonies of Pir Shalyar and Kumsai	2.39	3	5.41	149	0.002
Paying attention to the collective and cultural values of the region and following them	3.48	3	6.36	149	0.0001

behavioral patterns ( $x = 3.42$ ,  $t=6.45$ ,  $\text{sig}=0.001$ ), the emphasis on the residents' participation and attendance in native rituals and celebrations such as Pir Shalyar and Kumsai ceremonies ( $x=3.39$ ,  $t=5.41$ ,  $\text{sig}=0.002$ ), as well as people's attention and following of the collective and cultural values of the region that have been formed over time based on the constructive characteristics of identity and culture ( $x=3.48$ ,  $t=6.36$ ,  $\text{sig}=0.001$ ) are above the average. This finding indicates that all four effective components in creating cultural norms and rules are important from the residents' point of view, and they are observed.

• **The third component: measuring the third level of cultural components (meanings and perceptions)**

To measure the constructive components at the third level, which contain meanings and

perceptions that lead to the unification of houses and a positive relationship with the architectural environment based on habit and congruence with the human environment, we explored four sub-components. According to the results of Table 4, the three components of the presence of a special relationship in the construction and shaping of houses and their implementation based on ethnic and cultural meanings and values ( $x=3.10$ ,  $t=4.92$ ,  $\text{sig}=0.0001$ ), the presence of a special relationship with nature and life of people based on individual perceptions and ethnic beliefs ( $x=3.64$ ,  $t=6.32$ ,  $\text{sig}=0.0001$ ), and the relationship between residents of the region based on the thoughts, values, and meanings underlying the Havraman regional context ( $x=3.32$ ,  $t=6.11$ ,  $\text{sig}=0.0001$ ) are placed at a favorable level. On the contrary, only the component of meaningful connection with the

Table 4. Measuring the success of the third cultural components. Source: Authors.

The studied variable	The mean responses	The needed mean	T	Df	Sig
The presence of a special relationship in the construction of houses and their implementation based on ethnic meanings and values	3.10	3	4.92	149	0.0001
The presence of a special relationship with nature and the life of people based on individual perceptions and ethnic beliefs	3.64	3	6.32	149	0.0001
The meaningful connection with the outdoor space such as the roof and passages as a meaningful area for activities	2.87	3	1.27	149	0.0001
The relationship between residents of the region based on the thoughts, values, and meanings in Havraman	3.32	3	6.11	149	0.0001

outdoor space such as the roof and passages as a meaningful area for activities ( $x=2.86$ ,  $t=1.27$ ,  $sig=0.0001$ ) is at an average level. In sum, these results suggest that the perceptual components that lead to establishing a relationship with the environment and people are at an appropriate level from the residents' point of view and are considered part of the life requirements.

## Results of the Study

The presence of culture in human life spaces is understood via various elements. We can, for example, refer to the presence of effective components in a geographic context and region and classify the constructive levels of culture in each region into three levels. If the first level is formed correctly, it builds the structure of the second and third levels. At the first level of the culture of each region, the first feedbacks are the construction of subjective components, and people in different situations generally choose cases that are in accordance with their mental structures. It can be assumed that human culture is the generator of his/her different choices that are rooted in tangible and objective affairs in the first place. In other words, the culture of each person is formed in the first step based on the customs and lifestyle in connection with artifacts, places, and individual and collective achievements of an ethnicity. Choice generators exposed to a valuation system include a set of dos

and don'ts, rules, norms, and expectations that are judged and valued based on the choice, what is appropriate, and what is inappropriate. This stage can be referred to as the second or middle level of culture. The middle level of culture is responsible for transmitting high cultural concepts to objective behavioral and physical components in the space. This process occurs through the concept of "choice", meaning that to fulfill their material and non-material desires and needs, among the available options, people choose those options that are compatible with their mental concepts and ideals. These ideals are physically embodied through a set of rules, norms, dos, and don'ts, and the like. In this stage norms and standards grow and multiply in a region, which is manifested through the production of specific indigenous behavior. After the generation and formation of ethnic and cultural norms and standards in a region, a pattern is created named worldview; i.e., examples that spread based on meanings, values, thoughts, and individual and collective beliefs in a region, which is called the third level. These three levels of culture can lead to the differentiation of native cultures in each geographical region of Iran. Therefore, in the analysis of the native culture of the Havraman region, which was the main scope of this study, it can be concluded that this region has three cultural levels in terms of the structure of cultural levels, and the residents of this region are



attached to culture-building elements. In the first step, they have established a mental connection with the constructive components, and then through the process of “choice”, they have turned it into the norm and rule of their lives. Then, to explain the individual and local identities, they selected beliefs and values for themselves, created the artificial environment, and then achieved the highest level of culture (third level) (Fig. 11).

Moreover, the final results of the field research indicate that in the first level of culture, all the components except the special art are optimal in

terms of the cultural context and geography of the region from the subjective cultural point of view of the residents of Havraman. The components in the second level include norms and rules that finally build the concept of choice, and they are placed at an optimal and excellent level. In addition, in the third level, which means the world view of the residents, all the components are at the optimal level, and only the meaningful connection among the outside space of the house such as the roof and the passages are placed at the average level of activities (Fig. 12).

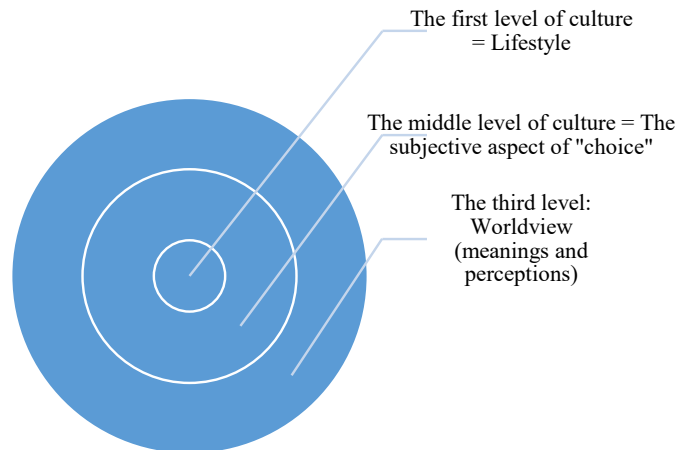


Fig. 11. The division of culture levels. Source: Authors.

#### The Average Level

- The relationship between the residents and the region in terms of thoughts
- The meaningful relationship with the outdoor space such as roof and passages
- The existence of a special relationship between life and nature in this region
- The existence of a special relationship in building houses and their components in terms of meaning
- Paying attention to the collective and cultural values in the region and following them
- Emphasis on the attendance and participation in the native ceremony of Pir Shalyar and Kumsai
- Observing the social dos and don'ts based on behavioral patterns
- The dependence and compliance with the indigenous customs and rules in the region
- The significant and positive relationship with the elders
- The dependence on the sacred places of the region
- Building lifestyle and life based on the cultural context of the region
- The dependency on the customs prevalent in the region

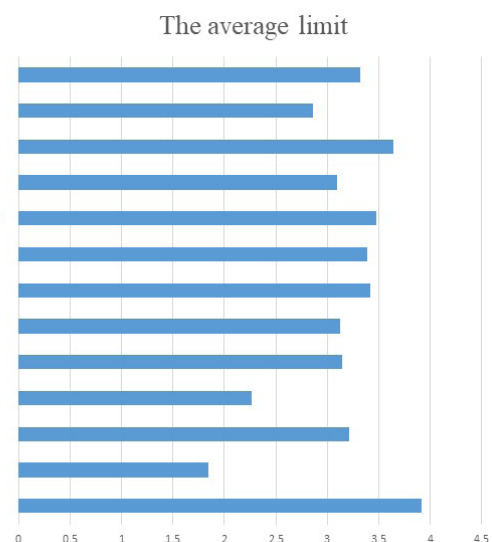


Fig. 12. Examining the success of cultural indicators in Havraman. Source: Authors.

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