

The Outcome of Cultural Characteristics on Establishing Kitchens in the Qajar Houses of the Cities of Khorramabad and Ardabil

Abstract

The location of the kitchen in any house expresses the cultural characteristics of the residents and beliefs regarding the notions of privacy and hijab. This category determines the amount and manner of their social communication. Therefore, it can be alleged that a connection between spatial identity and gender exists. Examining this issue in the historical houses related to the Qajar period in the cities of Khorramabad and Ardabil can by some means clarify the historical background of this subject. This research is qualitative and follows an analytical and descriptive research method; furthermore, the data collection method is documentary and field study. The theoretical basis of the research is based on the fact that privacy and gender have had an effect on the formation of various spaces in the house, particularly the kitchen area, mainly the place of the housewife and her presence. The findings of the research display how different cultural structures in the two cities of Khorramabad and Ardabil have caused dissimilarities in the style of arranging interior spaces, specifically regarding the location of the kitchen. In the city of Ardabil, kitchens are built underground far from the view of the uninvited and merely those in the kitchen have a view of the outside environment; on the other hand, in the city of Khorramabad, kitchens are located next to the courtyard and the issue of privacy and being away from the public eye are not similar to the kitchens of Ardebil.

Research aims:

1. Compilation of macro strategies for reforming the housing production process in Ardabil and Khorramabad in order to facilitate the possibility of compatibility between housing and the lifestyle of the common people.
2. Explaining the influence of gender in the formation of housing in the cities of Ardabil and Khorramabad.

Research questions:

1. How is the issues of gender and lifestyle reflected in the architecture of old houses in Ardabil and Khorramabad?
2. Has the matter of gender been influential in the house plans related to the Qajar period?

Keywords: Lifestyle, privacy, gender and space, kitchen, Qajar houses of Khorramabad and Ardabil.

Introduction

Housing, which was created in line with a series of complex purposes, is not only a physical structure; rather, it is a cultural phenomenon and its purpose was to create a traditional social unit, based on the needs of users in the technological, religious and social conditions of that era, and without knowledge and understanding of such terms, traditional environments will not be comprehensible. On the other hand, the concept of housing as the center of family life for humans has continuously been dissimilar in time and place and this concept has been subject to the expectations and anticipations of the residents and how they response to it. The variety of housing and architectural patterns is derived from the natural, historical, geographical, philosophical, religious, artistic and aesthetic factors of the people who created them in a long historical context. Housing has diverse meanings in various times, places and environments; moreover, each society has granted it a special form according to local needs, talents, facilities, economic, social and cultural features. In the formation of gender identity, several factors are included such as natural factors (geographical environment), cultural and social factors such as religious beliefs and teachings and tribal customs. The dominant social and cultural norms in Iran's past traditional society consider the inner space of the house to belong to women and the public space outside the house to men. In such a way that the safe area of Iranian women in the past centuries and even nowadays in traditional Iranian cities were the interior space of the house, the semi-private space of neighboring houses, dead ends and vestibules of side streets. A woman's identity is defined in the private space and her role in the society is dedicated to housekeeping, child upbringing and fertility.

The degree and manner of influence of "gender identity" on "spatial identity" has been intensified or weakened according to the climate of each region and environmental conditions. In such a way

that in the hot and dry climate of the desert, due to the need for introverted spaces, spatial barriers have become wider, on the other hand, in the cold and mountainous climate of the northwestern cities of Iran, the need to retain the air in the interior space leads to an increase in such barriers and they turned into colorful gender boundaries. In addition, the difference between the public and private spheres, work outside and inside the home, division of domestic and social roles are more noticeable in northwestern cities than in other cities. For example, the presence of women in the public spaces of the northwestern cities of Iran such as standing in agricultural fields and non-household duties to provide for the family's expenses were considered unacceptable. This may have created the border between the public and private spheres and the prohibition of entering the public sphere in the minds of women in mentioned areas. The way of living of the family also affects the formation of "gender identity" and its role in "spatial identity". When women do not have an economic partnership with men, they stand in a different position. The truth is that women who live in the north-western regions have had more obstacles than other women in other regions (such as Khorramabad). Among these obstacles, we can mention the climate situation, the social situation of that period, ethnic and religious prejudices and other relatable issues. Another fact is that the women living in the southwest of Iran (the residents of Zagros), according to the previous customs and rituals, were active in work outside the home including animal husbandry, hunting, horse riding and shepherding. who later transferred this attitude of equality to contemporary women as outstanding examples of prominent women of Khorramabad can be seen who played a significant role in the wars and fields of fighting alongside men; moreover, this attitude has initiated the women in this region (Khorramabad) to be not limited and enclosed within boundaries. Following the culture of the people of the region, traditional houses do not have ambiguity and complexity in spatial arrangement and many rooms overlook the yard or passage and have direct communication with them. It seems that humans, who are defined in two ways based on gender, have more tolerance and gentleness. As a result, based on the free interaction between the people of Lorestan, less signs of patriarchal totalitarianism can be found in residential architecture and the actions that are formed based on the special characteristics of men and have an effect on architecture can be observed in minimal conditions. This point is essentially observed in the opposite way in the Ardabil society as in this province, women leave home only to meet important needs and do not participate in any of the economic activities outside the home.

The review of the background of the current research indicates that so far no independent work with this title has been published in the field of writing, hence, the present article aims to investigate this issue in a descriptive and analytical way and by relying on library data and field observations.

Conclusion

The social relationship between women and men of Khorramabad in the form of agricultural work and livelihood triggers the difference in the way of life and house building and justifies the extroversion of Khorramabad houses; nonetheless, the preconception of most Ardabil families towards religion and hijab has affected the shape of the house and made the architectural spaces more enclosed. The spatial structure of the house is aimed at the culture and lifestyle of that city. By this means, that the plan of the houses in Ardabil is more controlled than the houses in Khorramabad, in accordance with the greater enclosure of the house; In this way, in Ardabil, by separating the kitchen, the house has provided privacy into two internal and external parts. The kitchen of the Qajar houses in Ardabil were mainly of the hidden type located in the basement, which leads to the courtyard through the corridor; On the other hand, the kitchen of many Khorramabad houses has been exposed and located on the ground floor directly connected to the main courtyard of the house. Since there are corridors, vestibules, courtyards and service areas in the houses of Ardabil; culture had the main and determining role in the internal and external arenas, and for the service sector, it was often considered a separate entry. Then again, in Khorramabad houses such as Kashfi House 15, the mansion is located in one hand and integrally within the area and the entrance leads directly to the courtyard without any element of privacy. The general location of the kitchen in Ardabil houses has been in the basement or at the far end of the house; And the people who were present in the yard could not see inside the kitchen, but those present in the kitchen had a view of the yard through windows and noticed the arrival of the intimates and the non-privileged, nevertheless, in the houses of Khorram Abad, the kitchens were not in such a position as they were located in the most accessible part of the house in which the view of the yard and kitchen were visible to everyone.

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