

**Phenomenology of Qajar Houses in Tehran focusing on Van Manen's  
methodology  
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**ABSTRACT**

What can be investigated in this paper is identifying the unseen values of Qajar houses in Tehran using Max Van Manen method. The issue is the failure to meet some of the semantic needs of people in today's architecture. In the past architecture, spaces were found that had a positive semantic effect for people. How the feeling and perception of these spaces has been very little done in the interaction between people and their place of residence in Iran. The main purpose of this study is to achieve the experience of people's presence in Qajar houses based on phenomenological attitude to take a step towards achieving some of the emotional needs of contemporary houses.. The research method is Max Van Menen's phenomenology. The importance of Qajar houses as a selective example compared to other eras is that in addition to the use of imported elements and the influence of houses from Western patterns, the loyalty of the traditional architect to the principles of traditional Iranian architecture is also evident. The research method is Max Van Menen's phenomenology. The importance of Qajar houses as a selective example compared to other eras is that in addition to the use of imported elements and the influence of houses from Western patterns, the loyalty of the traditional architect to the principles of traditional Iranian architecture is also evident. This study was conducted by interviewing two main questions 1- at the same moment as being in the place, present and feeling of individuals, 2- how this experience and individual interact with the components of the environment. It's done. The results obtained from interviews led to the discovery of the meaning of these architectural places in a bed of positive psychological factors and in close balance with individuals. These meanings include detachment, vitality, ambient bonding, freedom of imagination and leisure of the body and peace. The results of this study are the efficiency of home in meeting the mental and emotional needs of people at home

**KEYWORDS:** Phenomenology, Max Van Manen, Qajar Houses.

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## INTRODUCTION

place means the space which the experience is encountered, is one of the aspects of human-environment interaction that this interaction is important from two angles, one is the emphasis on the position of users in the formation of architecture, and the other is the superficial emotional expression of this interaction that can be understood and transmitted by the mentioned exposure or experience (Relph , 1976: 68). Schultz also believes that man's understanding of the environment he encounters or experiences is influenced by his resentment of the spiritual position and natural pulls of the environment. Schultz considers this connection as an innate relationship with nature, in which the architect presents an abstract expression of the environment in the construction of the place, which must also explore the intangible phenomena of the place in understanding that spiritual position (Norberg-Schulz, 1980: 168).

On the other hand, in places where the psychological functions of the environment have not functioned properly and the formation of a random environment has occurred, there is a sense of alienation and loneliness that is innate in contrast to that positive relationship. . This study aimed to analyze the perceptual level of Qajar houses in Tehran with human experiences from cognitive dimensions and achieve the unseen values of Qajar houses. Because today, the lack of some of the mental needs and comfort of people in architecture has caused the loss of interaction between the residents and their place of settlement. . Considering that spaces were found in Iran's past architecture that had a positive semantic effect for people, in this research, by recognizing these spaces and discovering their meaning, focusing on Van Manen method, the spiritual and emotional needs of contemporary human beings are answered.

### 1.Theoretical foundations

#### Theoretical Foundations of Home Understanding

Since the house is the most private human space, it has been dealt with from different perspectives. For example, from psychological perspectives, describing the experience of being at home is rooted in an unconscious pronoun. In a mental space filled with dreams and memories, a person analyzes the components of peripheral space and informs it of the subconscious so that he can describe it. . The images that play a role in his mind from the home environment are different in different places (Jung, ۱۹۶۹:۲۵۱). Carl Gustav Jung expresses his experience of an underground space, which, of course, his goal as a psychologist is to achieve a kind of fusion and immersion with the subject of research, which from his perspective contributes to a deep understanding of the phenomenon. Jung sees this level of memories as a representation of the human psyche, which, given his deep experience in the basement, is confronted with the simplest kind of being or his presence there (Casement, 2001:78). This life varies from attic to basement, depending on the human experience. The personality in these places will be different because he is different, and this shows the importance of researching the concept of home more than ever. Gaston Bashlar also described the concept of home in response to the question " How do you understand the house? (Bachelard, 1997: 58" states: "The home world, which is an inner world or an inner space, is linked to man himself, before man appears in the outside world, his first universe is home.

### Phenomenological Foundations: Understanding Experience

As the term phenomenology implies, science is the recognition of phenomena in a way that reaches the existential principle of that phenomenon and its deep cognition. Husserl introduced this interpretation as classical phenomenology (Husserl, 1960:123). Heidegger considers phenomenology to be a study of the omnificism of things, i.e. how things join together from within and reflect each other. The absence of things and places leads to the loss of the world, and the modern man becomes the worldless and loses his identity (Nuremberg-Schultz, 31:1393). From Schultz's point of view, phenomenology in the field of architecture is a way to deal with subjective and abstract structures in setting up buildings. In this regard, the concept that he puts forward, "returning to the things", indicates the nature and meaning of phenomena (the same) meaning that beyond the physical dimensions and forms that are abstract from the reality of things, they should be studied what and their personality in interaction with people should be studied. When communicating with any phenomena, work relationship or behavioral communication and cognitive and emotional communication are established. . In quantitative and proving research methods, human perception of the environment based on relationships between variables is investigated and less attention is paid to emotional interaction that involves deep emotions. Because it is not possible to measure these qualities with quantitative methods. Phenomenologists follow Van Manen's method of combining descriptive and interpretive phenomenology, defining and identifying themes. In Van Manen's method, when the themes are identified, they are interpreted through follow-up interviews with participants and thus the main themes are discovered. In this method, the extracted themes and the words used for phenomenological writing should be such that it leads the reader to an extraordinary perspective. Six main themes will be introduced in Van Manen's methodology. The author quotes Van Manen to point out that the order of presenting the themes and explanations presented in each theme does not mean the sequential and prescriptive expression of the methods, but rather to stimulate the creativity and insight of readers.

2. These themes are as follows:

1. Turning to the nature of its favorite phenomenon (which has engulfed us in the world), every phenomenological research is guided by a constant consideration. Heidegger (1971) writes in this context, "Thinking means confining oneself to a thought, which one day this thought stands and shines like a star in the sky of our lives. To always be focused on one thought and not to be shaken by it deeply means practicing thinking and being full of thought" (Nawab, 65:1393).

.Investigating the experience as we have lived it, not as we have conceptualized it, is the aim of phenomenological research to reconnect with the initial experiences. Merleau-Reynetti de Rein fields, "Returning to a lived phenomenon means re-learning to look at the world with a re-awareness of our lived experiences." Husserl (۱۹۱۱) believes that it is possible to turn to lived experiences with constant attention to that experience (the same).

3-Thinking on the main themes that characterize the phenomenon under study is real thinking on lived experiences of a thoughtful reception of what made that special experience. Therefore, phenomenological research, unlike other researches, distinguishes between what we experience and what makes our experiences. In other words, phenomenological research

is bringing together what is ambiguous and complex and what its concept is far from the natural insights of our daily lives, which is done by pondering that thing.

ξ- Description of phenomena using the art of writing and rewriting, in order to do research by phenomenological method, usually something (text) should be talked about and this speaking is often done as a written activity.

Maintaining a strong and purposeful relationship with the phenomenon, having a strong and purposeful relationship with the phenomenon means that we should not deal with superficial and marginal matters and we must move with that phenomenon completely in a human sense because if the researcher cannot maintain a strong and directional relationship with the phenomenon or question, there are many issues that tempt him, he will be confused. It will lead to a purposeless and wandering Revelation. This means that the researcher should constantly consider the research question and seek to answer it (the same).

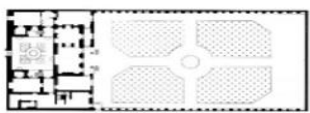

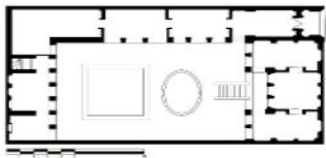
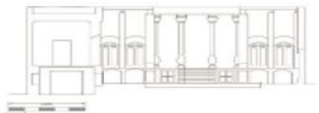


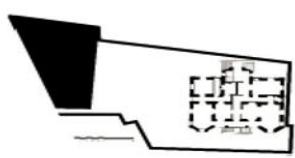

Setting the context of the research with regard to the components of the whole, qualitative researches ask what is this? What is this phenomenon in itself? When a person is involved in this question, there is a risk that the person will abandon the end of phenomenological research. In general, the researcher should continuously examine the outline of the study or text along with the details of the importance of the text structure. The person must regularly go back, look at the whole, look at the received texts and consider whether each of these parts can contribute to the whole.

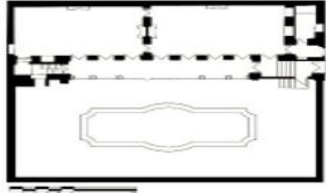

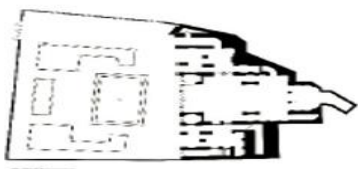


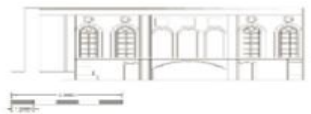
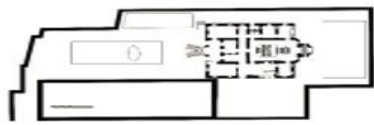

### **3.Literature review**

So far, despite the role, variety and special characteristics of historical houses, no complete studies have been conducted, while due to the existence of valuable examples from different historical periods, the destruction of them due to lifestyle changes, multiplicity of owners, migration and generally loss of attractions for today's life, the study of old houses is very necessary. . The need for revitalizing these houses is comprehensive recognition of them and the first step is to identify the unseen values of these ancient bodies. What researchers have dealt with the house from different angles is dornism and confidentiality, pattern language, spatial hierarchy, species and typology, the relationship between culture and structure of the house, climate, etc. Books have also been written in the field of phenomenology of the house, such as *The Space Botiqa* from Gaston Bashlar, which understands the phenomenology of the house, in the phenomenology book focusing on van Manen's methodology, Dr. Elham Navab, in addition to introducing and defining various types of phenomenology, has expanded and explained Van Manen's methodology in qualitative research. In the article "Application of Van Manen's Phenomenological Perspective in Curriculum Studies", the author extracted people's experiences from special phenomena using interviews that aim to teach and select content and subjects. In the article "Application of qualitative research method for understanding the emotional dimensions of place", the author has investigated the lack of responding to some of the mental and abrasive needs of people in today's architecture by phenomenological method and aims to achieve the experience of people's presence in Shoadan.

#### 4. methodology and case samples

This research is based on phenomenological method based on qualitative method and data analysis method is Van Manen method. Documentary and library study is also the basis for analyzing and describing the case examples of this research. A qualitative study interprets the conditions and emphasizes on the role of the researcher as a vital element as a result of the research (Groot & Wang, ۲۰۱۰:۸۸). Phenomenological research method generally seeks to understand people's experience by being in the environment. The aim of this study was to describe what people have tested and experienced about the phenomenon and describe it in the way that it is encountered and experienced or touched. This experience reveals the environmental situation as well as the events, movements and perceived meanings as it occurs in daily human life. This method places phenomenology in one of the research approaches in the field of behavior environment (Seamon, ۲۰۰۰:۲۵). The qualitative researcher tries to ask those who have touched and experienced the phenomenon to express it, meaning to describe their presence or presence. In this paper, which is done by focusing on Van Manen method, two main questions are conducted in the form of interviews conducted on the ground: One is based on what people feel at the same moment as being in a place, and the other is based on how this experience and the person interacts with the components of the environment. Asked. The selected locations in this study are eight houses of Qajar architecture in [Tehran Houses](#) include Imam Jomeh House, Hedayat House, Reza Khan House, Anis al-Dawlah House, Seven Ton Alley House, Rahavi House. In this method, after identifying the themes, through follow-up interviews with participants, they are considered and interpreted and thus the main themes are discovered.

		Hedayat	1
		Firooz koohi	2
		Haft tan	3
		Rahavi	4

		Anis o dole	5
		Emam jome	6
		Kashani	7
		Moshir o dole	8

: Selected item samples with position, view and plan Table1  
Source: Author

### 5- Research Findings

In order to understand the concept of people living in their hometowns, being in the region and understanding life, paying attention to the phenomenological approach is essential, so the physical and semantic recognition of Qajar architecture as an important part of the research can also be investigated. From the Qajar period onwards, the construction of residential buildings has been very different from the class status of the people. Ordinary floors lived in simple buildings with clay and mud materials and affluent floors in brick resistant buildings with extensive designs, especially exterior and andrognetic. In this period, the design of exterior and interior parts was very calculated, open and attractive. These buildings were constructed according to all technical and executive standards, especially morality, and observance of confidentiality standards in all spaces with principles and all inherent and innate points and desires not for individuals of a family, but several families who were mostly large families. In these buildings, residential spaces were separated into three-door, five-door rooms, and in some cases seven doors, halls and badgir, gooshvare and tanbi rooms, warm houses, orsi and basements, etc. (Zamarshidi, 68:1390). The design of exterior and androni buildings was carried out in such a way that the connection of the outer courtyard from the path of Shah Koocheh, Provide a market or street and the androni part of another alley has a separate way. In this study, eight Qajar houses in Tehran (table 1) were selected and interviews were conducted from those with experience of living in the mentioned houses. In general, internal and external validity, which is desired for quantitative research, is transformed into reliability and transfer in qualitative research (Partovi, 2008:187). Themes are analyzed and categorized based on the classification of meanings and repetition of common concepts of interviewees. Sentences, phrases or words that convey the meaning of the experienced person of space about the acquired themes are highlighted and identified in order to categorize common concepts and codify the corresponding meanings, and finally obtain a comprehensive description of the theme (Van Manen, 2006:85). The indicator statements were removed from the implemented text of the interviews, which were spoken or conversational, and after reviewing each interview text individually more than three times and comparing those that to clarify this step, a selection of the meanings of the expressions of the subjects in table 2 has been presented. According to Van Man's holistic approach, in writing and explaining the theme, it has been tried to express the commonalities between people's experience in such a way that from the feeling of different environment, to the desire to be friends at home, it describes steps that are calm and gradual, being or present, the experience of living in it (Table 2). Reaching to the themes and deep meanings of people's statements, that kind of van Manen emphasizes the necessity of group analysis of the content of the interview, was conducted in consultation with experts and advisors in this field.

Main Themes	Codified meanings	Index Statements
Relaxation	Feel comfortable with the environment, being castrated with its	It's very quiet here, it doesn't make me feel anywhere else. When I got to the vestibule from the outside,

	components and being one with the environment	life took a different color, my soul would be silenced. My heart was calming in the yard. The bright shadows that came out the window, the peace is lovely.
freedom of thought	An environment for releasing thoughts and minds, a desire to think and creativity	You know, I think it was the best place for privacy
Freshness	Feeling of fluidity and dynamism in the home space	The big, king-like rooms are what you think are everywhere . I think I should move in these rooms.
separation	Environment to separate	Everything's normal here, you've gone elsewhere, you've forgotten where you came from.
Link to environment	Experience of airflow, artificiality and earthiness	I love the smell.

Table ۲: Examples of people's index statements in Iranian home, their codified meanings and main themes

Source: Author

### Conclusion

In this study, the understanding of home was investigated by phenomenological method and focusing on Van Manen method. Emphasizing on the themes of Van Manen's method and interviews of ۲۰ residents of these houses, themes were extracted including detachment, environmental bonding, vitality, freedom of imagination and leisure of body and meaning

What people understood in the first place was the difference in appearance compared to today's living environment, from the coolness of the environment and the different fragrances to the varied rooms and plastered walls and various floorings. The theme of "detachment" formed the theme of "detachment" from the concerns of life and uniqueness in interviews.

Stress relief and stress relief were other issues that participants pointed out, and the emphasis on silence was also a prelude to the phenomenon of "calmness.". Most of the participants showed their "joy and vitality" from home by moving in large rooms with visual aspects . Close relationship with environment and nature indicates an interactive understanding and close relationship with the home that creates the theme of "linking with the environment". The preference of these houses to other places includes messages of natural elements, being in the heart of the earth, being simple, etc. The results of this study are the efficiency of the house in meeting the mental and emotional needs of people at home.

Considering the distance of today's life from such places, such researches increase the necessity of paying more attention and human need for such spaces. The results of interviews led to the discovery of the meaning of these architectural places in a bed of positive psychological factors and in close balance with individuals. The concepts obtained are consistent with the home's understanding of Bashlar and Nuremberg Schultz's point of view.



It should be noted that the test of this method in similar places and in other cities of Iran that have different climates can be used in the continuation of the research.

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