

Designing the Appearance of the Street Based on Social Studies, for Example the Street Held in Common Between Aran and Bidgol

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Abstract: Today most of modern cities miss urban features and the citizens have a confused mind of city view which leads them to feel as a foreigner, do not care to the city and its different social mental problems that is the result of corresponding effect of city and citizen on each other. Therefore we need to identify and improve the positive potential points of the city to reinforce the dependence feeling of citizens to the city in a way that conforms frame needs of them both. Street as the most important element of city has a considerable roles in the citizens' perception. Queen Lynch says: in people's mind urban edge is effective as well. So if the city zones own street and edge identity at the same time, it changes to a much important element of the city. Mainly this helps the citizens to feel dependent too. Such a zone has a different character in comparison to street and edge because it is a combination of both. This new identity has a unique meaning for the citizens, causes attending and improving it. The subject of this article is to introduce the kind of street appearance which is mental edge as well. This organic street places in a historical city of Iran called Aran and Bidgol (near Shankara). As its name says this city is a combination of 2 separate cities: Aran + Bidgol. Actually the street is a two sided edge. The 2 edges form a single common street. In one hand these street separate 2 cities, in the other hand it connects them. As we will discuss such a street is rare because of its unique features.

Key words: Edge • Aran and Bidgol • Frontier • Street • Mental view

INTRODUCTION

Edges must be continuous as well as roads. When 2 neighboring parishes are similar, the edge between them must be different. So the observer can identify inside and outside of that place. In order to distinguish the common street between them we must access enough information in the following areas: identifying street, edge and their role in the citizens' point of view, having some historical knowledge of the city formation and expansion, gathering information about the people of Aran, Bidgol and their common characters [1].

Social studies consist of 3 aspect: 1. to recognize the people of aran and bidgol separately. 2. To know the people living in the common street and their needs as the first street users. 3. To identify the future view of the city and street [2].

The Hypothesis of Study: The common street between Aran and Bidgol has a unique independent specification.

This street has formed gradually and naturally but now its a new phenomenon.

It is a two sided edge, taken into account as anew social unit. It has a great potentiality to connect these cities and increase their peoples union. By purposeful planning we can join their people to reach common profits [3].

Research Methodology: In this research the method is free and qualitative, as it relates to human social sciences. Collecting information methods are: library studies, observation, interview, questionnaire, architecture studies, recognizing relationships, social events and citizen's needs. We must take advantage of everything increases our knowledge, for example living in that society associating with that people.

Interviews are fulfilled in two ways:

- Semi organized ones with the authorities of aran and bidgol separately (about the past and present position of each city and predicting the future perspective of them)
- Organized descriptive interviews with inhabitants or shopkeepers of that street (navvab st.)

One of the most important methods is verbal or cooperative observations to catch relatively complete social-circumferential knowledge. This helps researcher see, hear and experience reality; in fact makes him an irreplaceable witness which is one of the fixed policies in measurement and acceptance of validity, description and narration. Hence researchers decided to live with those people for some months to connect them closely. It is necessary to penetrate into the group to be able to pass their boundaries, be accepted there and then perceive their culture although some parts of it can not be described [4].

The Social Role of Street: The identity of a place is a specific combination of its social relationships, for this respect it is always inconstant, disputatious and polyhedral. As far as streets are one of the most important locals of forming relations, are not exceptional of this rule. At the same time we must consider different social groups using streets. For example the children in cities need non specialized centers out of their homes to play in, hang around and understand the meanings exist in the world. Streets are social arenas. in another words it is a living room in an open space inn which people specially children and the old associate to each other. The idea as a city to make social relations and meetings had been accepted as a natural phenomenon before 20th century. In all periods expect ours people had wished to meet each other. Streets in addition to its defined responsibility must form society and encourage people to cooperate to do group works. They must be locals for public walking, expending time and relaxing [5].

Edge and its Characters: Edge is a linear element, a frontier between 2 parts, an split along 2 connected city regions. Edges are lateral elements not axes. They may bind or limit other factors but we can penetrate in them to some extent. They may be like a rope between 2 regions. Urban edges, in case of essence, are

divided into 2 parts: mental and identical. The second consist of 2 parts: natural and artificial. (Diagram 1). Mental edge is the one that does not have any frame but instead has a definition in the minds of the citizens and joins 2 urban areas. Usually edges are roads or anywhere which is not dead ended in the view of a pedestrian. There must be motions in edge. In our minds edge because of its boundaries seems as a road. Diagram 1.

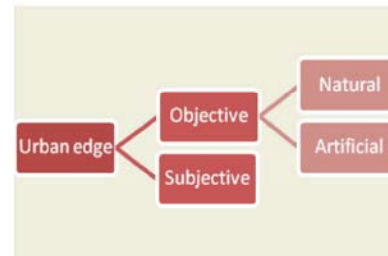
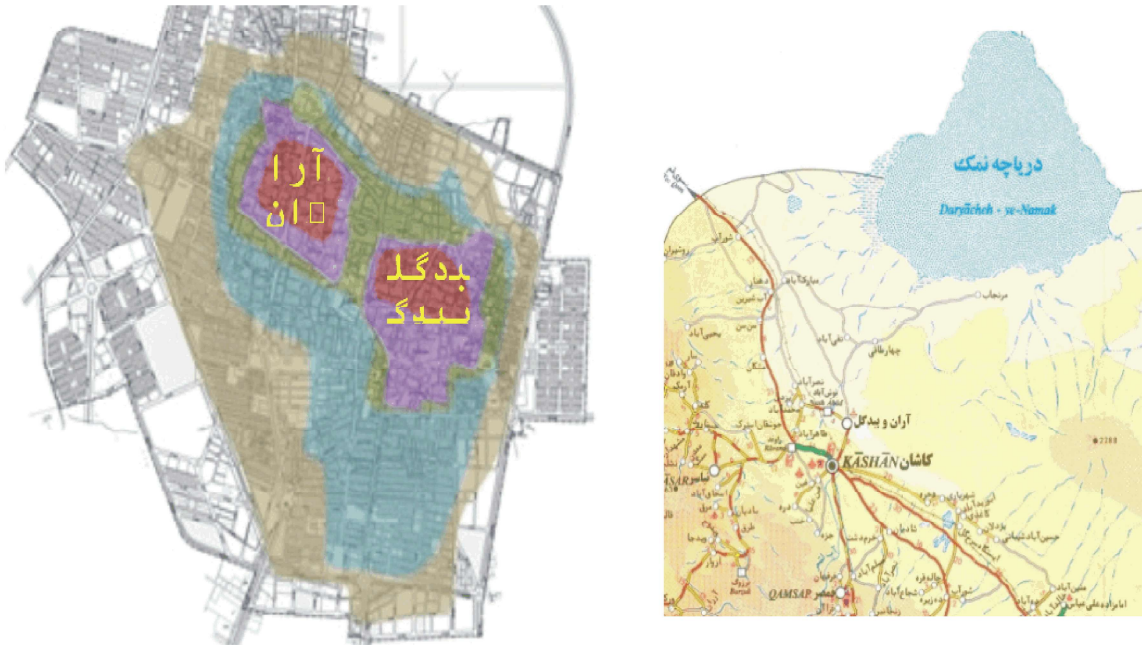


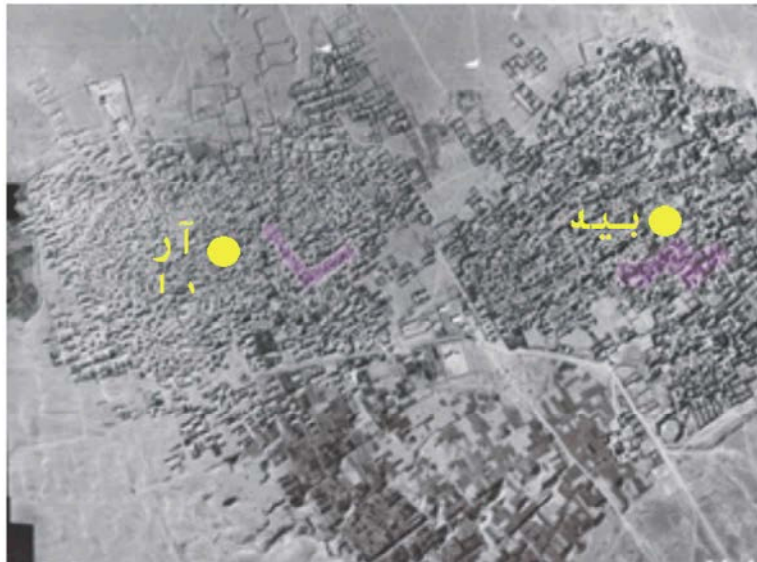
Chart 1: Classifying Urban edge (Source: Authors)

Urban Edge Division: Some expected qualitative features of urban edges are: visibility, 3 dimensional appearance, sequence rating, continuation, vision capacity, information about movement on exact track of the edge, conformity of designing and motion scale. We cannot deny the social role of edge. Because in both sides of it we face people who are completely different in culture, history and accent. In the other hand we can improve social relationships by strengthening and common points or reversely make separation by weakening them[6].

The Frame of Aran and Bidgol: Aran and Bidgol is taken place in Iran, near the city Kashan. As its name says this city is a combination of two old cities: Aran + Bidgol and has a valuable historical texture. Diagram 1. each of these 2 villages have some separate reliable fences, gates and parishes. In historical textures the buildings are built of sun dried bricks and mud, like the traditional style in brackish grounds of Iran. They are much similar considering architecture and urban-ism. Diagram 2. The first design of villages was based on 12 zones. But gradually it changes as the result of population rate changes. As time passed the villages have expanded and combined in recent years. During recent 4 decades they completely have connected to each other. Now in a glance it seems a single city you can only understand the reality by deep thinking and talking to its inhabitants.



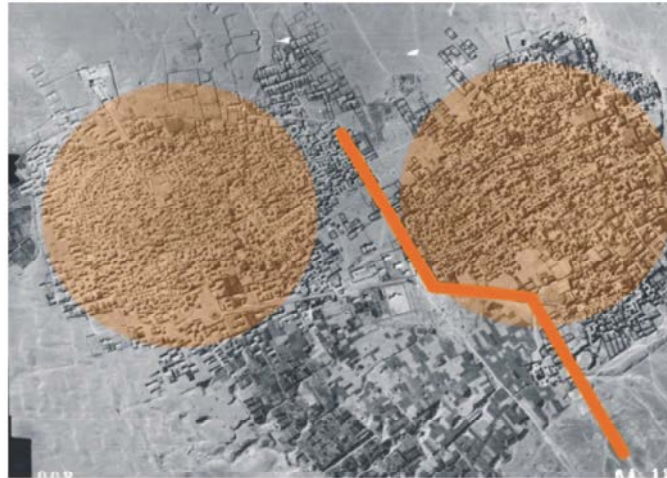
Map 1: Trend of physical development, source: studies of distressed texture, City Aran- Bidgol city 2009, consultant Ivan the world



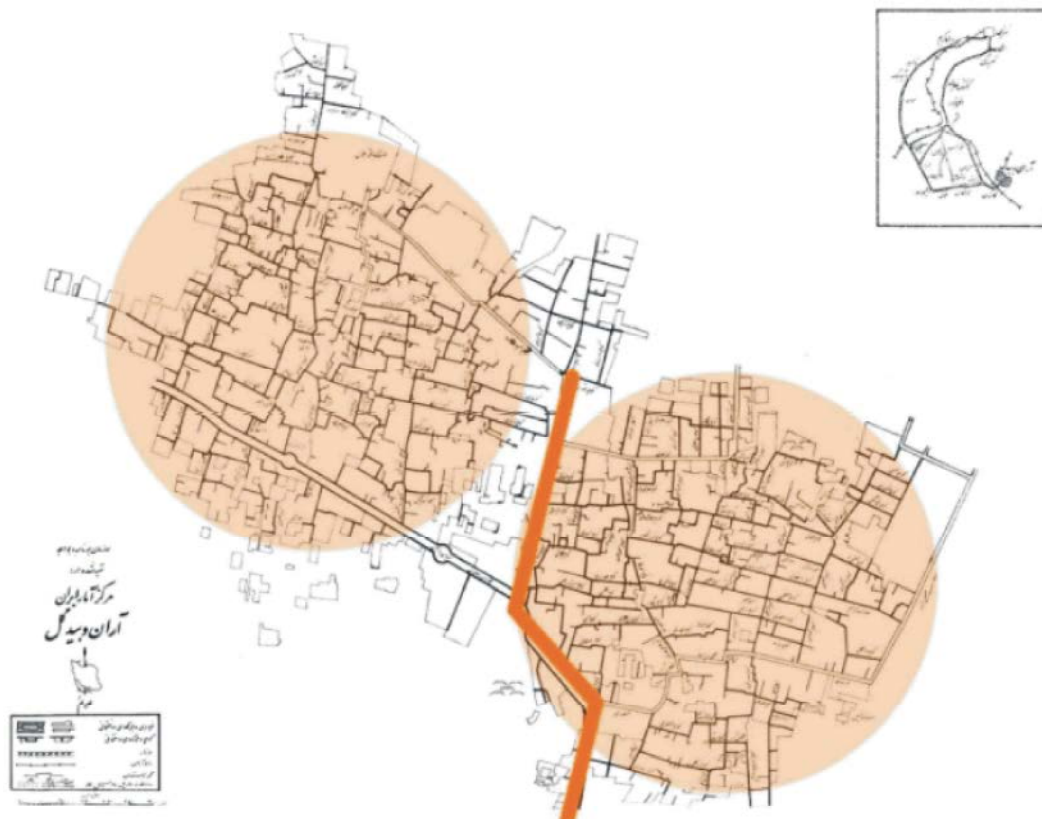
Map 2: Photograph of the city Aran-Bidgole in 1956
Source: National Cartographic

Definition of a Street as an Edge in Aran and Bidgol: As mentioned aran and bidgol has met each other in a northern-southern street. One side of it is aran and the other side is bidgol. Actually it is a two sided edge. Aran's edge and bidgol's edge form an street known as a symbolic frontier between them. The main reason may be that this street is taken place on provincial wall! It exists

in people's minds but because of new buildings in result of city expansions it is invisible. In the eyes of its people this street is both a separator and a connector. It means that although it has a special identity its a combination of 2 identities. In both sides of this edge and anywhere else we see lots of people living together but there is a mental background about 2 separated cities [7-12].



Map 3: Aerial photograph of the city Aran-Bidgole in 1956
Source: National Cartographic



Map 4: Aran-Bidgole historic cities, street borders
Source: National Cartographic

This street has formed naturally and gradually without urban management. It has not high value in matter of architecture but in mental aspects profits from an specific feature for it is like the spiral column of the city which

connects north to the south.. (as aerial maps shows). In past this street was a secondary road out of the 2 villages but today it is very important in its new role. They predict that the importance of this street increases day by day.



Fig. 1: Location of Street intersection in the aerial picture Aran Bidgol, Reference: <http://www.google.com/earth/index.html>

Aran and Bidgol in Social Point of View

Identification Based on Library Studies: Transformations in social, economic and technology entered from advanced countries have changes social texture of some cities like Aran and Bidgol. By the constructions of roads and expansions of economic nets, old parishes had destructed and combined to the other ones. Anyway we can still old traditional textures.

Language Features: the Common Language in Aran and Bidgol Is Persian Which Is Used by Different Accents:

There is a little difference between the people of these 2 cities which is not distinguishable for foreigners. The dialect in this parish is DEH, one of the old Pahlavi languages which Is spoken by the people living in all cities and villages of the edge of brackish grounds (natanz, badroud, zavareh etc) with different accents. It has some similar aspects to other Iranian languages like Turkish, Kurdish etc.

Religious Background: There are no documents available about the religion of Aran and Bidgol's people before Islam, but some traces indicate the religion Zoroaster. Historical evidences after Islam may make clear the religious background to some extent. It seems that a great group of people were Shiite before the period Safavid.

About religious minorities we can say : in before Islam periods one Jewish minority has existed in Kashan. In the period of Nader Shah that the Jewish came to Iran from other regions the parishes bidgol, haroun mahale, pamenar and johoud were the Jewish residences and Kashan was the center of the clergy of Jew. In the recent century a group of the Sufi had been resided in bidgol. Totally because of high number of holly shrines and being at the first rank of having martyrs in the imposed a war we can claim that aran and bidgol are religious cities.

Identification Based on Irreplaceable Observation

Special Ceremonies and Customs: There are many traditional ceremonies which are held in different places and times. Custom relations (celebrations, festivals, group lamentations etc) have a foundational role to improve people's correlation and helps the combination of personal behaviors and group works. But the most important and effective customs is the month "moharram". When this month begins, traditional lamentations begins as well. Mourning groups are considered as an urban rule because all the people come to streets and give the city a kind of spiritual mood. They may represent plays. The city comes out of its normal conditions and changes to a huge play stage. This play is represented by people and both player and seer form a unique entity.

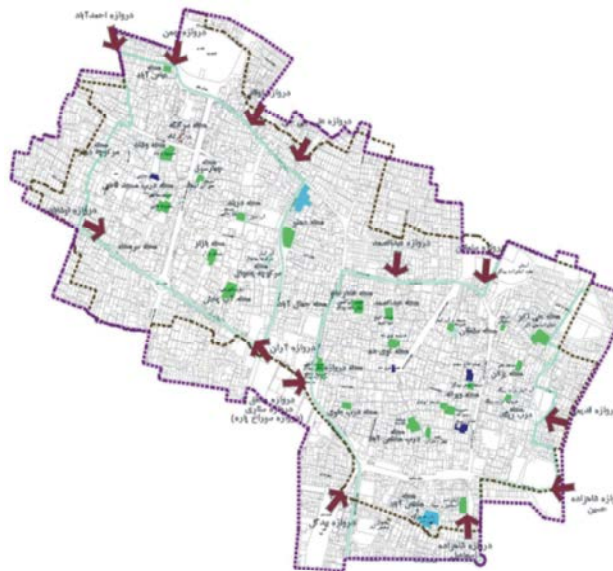


Diagram 1: the symbol of prophet Abolfazl board - 1389



Diagram 2: vashad hosseinieh-1389

Traditional People: The traditional form of life causes the people still be in touch with their relatives and continue their intercourse in any opportunity. Life is combined with believes and customs including celebrations, mourning, meetings and visits. After all religious believes is the main element of their attitude and life style. For example holly shrines are one of the most important cases in their mind. They are not only a place for saying prayers and worshiping but also a place fir spending time, recreation, visits (either dead or alive people), getting new information and...



Map 1: The classification of the historic fabric of the neighborhood Aran Bidgol, old texture of Aran-Bidgol studies, 2009

Parish Belonging and its Relation to Identity: The people of aran and bidgol have special social behaviors. They introduce themselves by mentioning to their old parishes, as it has a serious role here. We can absolutely claim that in this city if someone can not belong himself to a parish he may be counted as a person without identity and should not live there. Parish is a factor for a person's identity. It means that the people describe their personality using the parishes! This behavior appears in Moharram more and more. They come back to their old residences in this month either the people who have migrated from cities or the ones who have resided in another place.

Map 1 the Division of Old Historical Textures of Aran and Bidgol Based on Studies- 1388



Fig. 4: Market Center neighborhood, Aran, source: authors, 2010

Transformation of Exactness to Mentality: From statues and custom sculptures in the streets, squares and display rooms of special ceremonies and mourning we can conclude that the people have a great attention toward mental images and transformation of them into symbolic elements. In this city most of the selected principles are related to moharram customs which introduce mental view of its inhabitants and the city features in the minds of other people.

The Identification of Aran and Bidgol Based on Interviews: Semi organized interviews with authorities of the city.

In this kind of interview the questions are designed purposefully and the aim is to get exact information.

The reason of their answers is asked or new questions are designed based on his answers. The questions are divided into 3 main parts:

- The tendency of the people to the combination or separation of these 2 cities
- Identification of social centers
- Identification of common frontier (edge)

The Results of Interviews

- High belonging sense, specially to their city (aran OR bidgol)
- They know aran and bidgol as one city and consider their combination as an inevitable reality
- They relate old disputes to the lack of knowledge of the elders and external interferences.
- All have pointed to available potentialities including industrial and tourism possibilities and hardworking patient people
- Connotations to be religious, traditional and highly belonged to their own parishes were seen

Social Recognition of the Residents of the Common Street (Edge):

For this goal some organized interviews were accomplished with the residents or shopkeepers of this street. The interviews were designed in written form to be fulfilled by the people. Finally they were asked to describe their mental view of Aran, Bidgol and Navvab street separately. Then their answers were analyzed.

Results of the Interviews: the old texture of these 2 cities was consisted of 2 distinguishable ranges in a fifty hundred distance in which there are cemeteries and farms. The common street was a too narrow sandy road placed in the eastern direction of old farms of Aran and provincial clay-wall of Bidgol.

Results Based on Mental Point of View

- Holy shrines, streets and squares of the city are more preferable places in the inhabitants mind respectively. The majority of them have described important streets and squares as connective nets with a concentration on northern-southern rows. They have pointed to 2 northern-southern streets which one of them is the common street (navvab). 30 percent of people consider that as the strongest part of the city. After all one of the most important points is an square that is the peoples gathering place. 55 percent of the people who have pointed to the common street could see the whole street and the rest were only able

to see half of it, in fact southern part. The most important eastern-western row was the street that finishes to the mentioned square and is in touch with the edge.

- In the description of mental view more than 40 percent of people have pointed to the declination of the street and drawn it as a curve or by deviation. The primary and ending parts of that is more eyes catching in their minds.



Fig. 8: Integrating mental image of the city, the authors reference 2011

Concluding Based on Irreplaceable Observation: As mentioned one of the most important methods to better perceiving of society is verbal or cooperative observation that makes an irreplaceable witness. Irreplaceable witness had been one of the fixed policies in the measurement and acceptance of validity, description and narration. The following points about social behavior are based on the claims of irreplaceable witnesses. Our wanted behaviors belong to the inhabitants whom the majority of them are followers of customs and traditional thinking manner.

The Operation of Street: People who come to the street have a special goal or want to pass it. If someone comes for pleasure he will sit or stand in a corner of it. Less people wander in the streets. They find various excuses to walk there. Here all the people know each other so aimless long walking is distinguished soon and attracts the attention of the inhabitants.

Sightseeing



One of the attractive behaviors in this city is sightseeing the street and passersby via the platforms are taken place beside the houses. Watching people, greeting to them (who most of them are relatives) and seeing the events happen in public locals seem interesting to them. They even select alleys to gather and talk, especially in summers in order to be informed of the inside and outside of their houses at the same time. Such a behavior is seen in streets as well, particularly old men who have more free time.

Life Hours in the Street: About this topic we can say the people are dependent on holy hours, like many other traditional cities. They adapt themselves to the nature. When sun shines they start working and continue till the call to prayer (azan) in noon. Then they stop working to say prayers, come back to their houses. In this time the city is completely calm. The maximum presence in the streets lasts till 9 o'clock. Then the city becomes quiet again. The rush hours is when the sun sets. This time is different in summer and winter. In winter they come out of their houses sooner to use the sun and reversely in summer they want to use the night cool weather more.

The Future Targets and Policies of Aran and Bidgol and its Edge: The more these 2 cities connect to each other the more benefits they can achieve. Following reasons show that the complete combination of them is considered as the main policy:

Political and Economic Benefits: Having a common identity leads to common benefits to catch more national credits, facilities and urban substructures. If they become united, in addition to memorizing their cultural-historical background, they can achieve a better political station in country and profit from its benefits.

The City Expansions Manner: This matter in addition to the connection between the cities and the increase in their peoples intercourse show this excursion will be continued.

Efflorescence of Potentialities: Some of the potentialities in these cities are the same because of high rate of common points and the rest differs. The connection makes the better use of potentialities and completes them. For instance neighboring of Maranjab desert and the salty lake, industrial cities (producing machine made carpets), historical textures and holy shrines. Because of these reasons it is evident that strategic points including the common street will attract more attention, as it is in the city center and as population grows more applications will attach it so it absorb more population (Diagram 9).

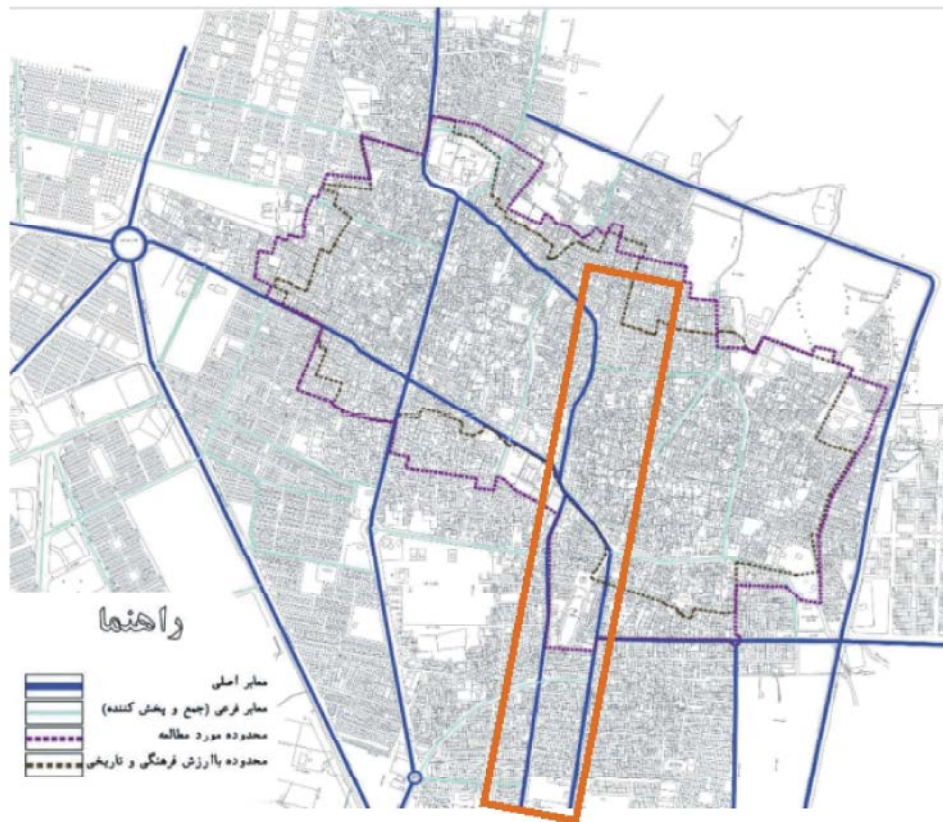


Fig. 9: Urban access ratings, the basis of the detailed plan in 1390

Now most of important common facilities (general servicing areas) are taken place in this city and by time passing they will increase absolutely (Diagram 10).



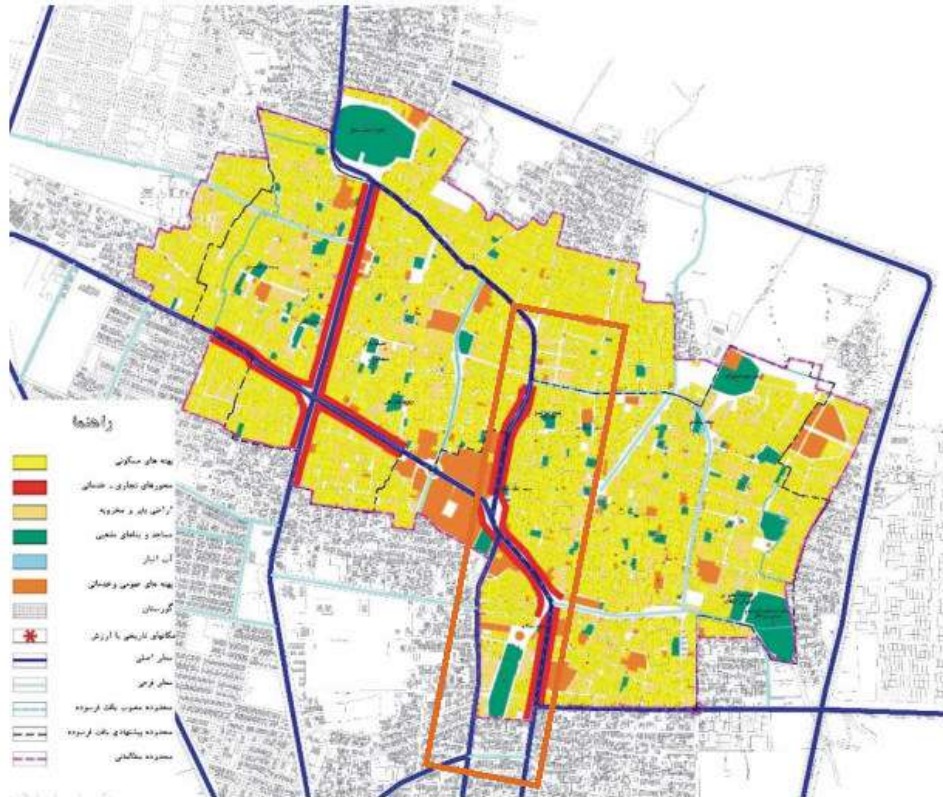


Fig. 10: Urban lands, the basis of the detailed plan in 1390

After all, with respect to old valueless buildings it's possible in near future that new modern constructions will replace them. General useful applications will be added to the edge. The street and its pavements must be widening to support more transports.

All of the above cases help the street have new independent features as an edge. As a result of the existence of tourists its likely that the street changes to a tourist attraction.



CONCLUSION

By studying all the aspects we can conclude that special characters which make this street an exceptional are as follow:

- Being organic
- Two sided urban edge as a mental edge
- Taking place in the common frontier of 2 historical cities (the combination of 2 cultures)
- Being one of the important northern-southern streets
- Taking place in the center of the new combined city
- The existence of general governmental servicing areas in that
- the existence of business centers there

These features totally show gradually forming of this street and special identity it has today. It is an street and an urban edge at the same time. It has important roles that will be discussed in future. Unique social-local position of it gives more and more potentialities to it.

By defining applications related to the needs of society we can improve positive points and stop negative ones to go ahead for city promoting.

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