

PROFESSIONALS' PERCEPTIONS OF CULTURAL INFLUENCES ON TRADITIONAL HOUSES IN INDIA

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Abstract

Introduction: Culture has significantly influenced the architecture of traditional houses in various parts of the world for a long time, and several studies have addressed this aspect. Previous researchers have used different methods such as case studies, interviews, or questionnaire surveys with residents to understand this influence. However, past studies have not considered the opinions of professionals in the fields of architecture or culture regarding such influences, neither at the international nor at the national (India) level. **Purpose of the study:** Therefore, this study aims to understand the influence of intangible aspects of culture, particularly on the spatial organization of traditional houses in India, from the perspective of various professionals in related fields. **Methods:** Data for this study were collected through structured, in-depth interviews with professionals and were analyzed using content analysis with QDA Miner Lite software. The **results** show that most professionals feel that conformity to local climate, geology, and geography is the most important intangible cultural aspect, while courtyards are the most influenced tangible aspect of spatial organization in traditional Indian houses. **Conclusions:** The findings of this study will help various stakeholders in the fields of architecture, heritage conservation, preservation, and restoration to make informed decisions when planning transformations of such houses or when formulating policies to preserve the cultural identities of these houses.

Keywords: architecture; content analysis; culture; professionals' perceptions; structured in-depth interviews; traditional houses.

Introduction

Culture has significantly influenced the architecture of traditional houses in various parts of the world. The intangible aspects of culture have taken tangible form in various features such as spaces, elements, or components of traditional houses. Consequently, such houses have developed a sense of identity in the places where they are located. Several researchers in the past, using various methods, have addressed the influence of culture on the architecture of traditional houses, both internationally and at the national (India) level. Abed et al. (2022) conducted a questionnaire survey, interviews with residents, and field observations to document transformations in housing layouts, highlighting the socio-cultural impacts on the internal layout of public residences in Jordan. Jafari and Zabihi (2021) conducted case studies and interviews with residents to identify and introduce cultural and vernacular architectural features from past houses in northern Iran into contemporary residences. Maknun et al. (2019) used field surveys, including documentation of a traditional bamboo house and interviews with experts knowledgeable about its structure and construction, to explain the socio-cultural dimensions of the shape

and structure of a traditional bamboo house within Makassar culture. Al Husban et al. (2018) conducted case studies and in-depth interviews with residents to explore the impacts of privacy, security, and circulation on spatial organization and hierarchy in the formation and design of apartments and detached houses in Jordan.

Turning to India, Ar.K. Dhiksha and Muppudathi (2024) used a literature review and comparative case study analysis to examine how regional and cultural influences have shaped traditional houses in different parts of India. Quoc et al. (2024) used secondary data, field surveys, and analysis of real-world cases to identify the influence of culture on the architecture of residential spaces. B and Amirtham (2024) documented a vernacular courtyard house in Kumbakonam, Tamil Nadu, and conducted unstructured interviews with residents to understand the relationship between the courtyard and its surrounding spaces. Kumari (2023) conducted case studies to identify cross-cultural influences in the evolution of houses in northwestern India between the 15th and 20th centuries CE.

From the literature review, it is evident that most past studies have employed case study or in-depth

interview methods with residents of traditional houses as part of their data collection process. However, no study has been found that considers the opinions or thoughts of professionals involved in various fields related to architecture and culture to understand their perceptions regarding the influence of culture on the architecture of traditional houses, particularly on their spatial organization.

Nevertheless, some past studies have examined professionals' perspectives in related contexts. For instance, Brahmi and Sassi-Boudemagh (2024) conducted structured interviews with professionals who had used Building Information Modeling (BIM) for their projects, to better understand its advantages and disadvantages in the lifecycle of heritage renovation projects. Toan et al. (2022) conducted a questionnaire survey with construction practitioners to gain a comprehensive understanding of using BIM, benefiting stakeholders in the Vietnamese construction industry. Finau (n.d.) interviewed construction industry experts to identify cultural design elements that provide homes to people in California, deeply connecting with their cultural values and identities. Thus, it appears that the opinions of relevant professionals provide a deeper understanding of the concept under study.

Therefore, the main aim of this study is to understand the influence of culture on the architecture of traditional houses in India, especially with respect to their spatial organization, from the perspective of such professionals. The study further aims to interpret professionals' opinions to determine which intangible aspects of culture have influenced which tangible aspects of the spatial organization of traditional houses. The findings of this study will provide an outline encompassing both the tangible and intangible dimensions of culture related to the spatial organization of traditional houses in India. This will help various stakeholders in the fields of architectural, heritage conservation, preservation, and restoration to make informed decisions when planning transformations in the spatial organization of such houses or when formulating policies to preserve the cultural identities of traditional houses altogether.

Methods

Data for this study were collected through a structured, in-depth interview process. The different stages of the interview process are presented in Fig. 1. Data were collected from 18 June 2024 to 26 March 2025. Of the 42 professionals approached for the interview (stage 2 in Fig. 1), 21 professionals participated. According to Fridlund and Hildingh (2000), this is an appropriate sample size, as qualitative studies are often based on one to 30 informants. Of the 21 participating professionals, 90 % are architects with expertise in architectural conservation, sustainable architecture, landscape

architecture, urban planning, urban design, and interior design; 5 % are anthropologists; and another 5 % are historians. Regarding gender, 67 % of the professionals are male, while the remaining 33 % are female.

First, the recorded interviews were transcribed by the author using Microsoft Word software. Two interviews were conducted in Bengali; therefore, they were first transcribed in Bengali and then translated into English. QDA Miner Lite — a Computer-Assisted Qualitative Data Analysis (CAQDAS) software that is more appropriate for analyzing data such as transcribed interview texts compared to other CAQDAS software — was used to conduct the content analysis (Onwuegbuzie et al., 2012). For this study, the conceptual content analysis method was employed, and the analysis was performed sentence by sentence, allowing flexibility in adding categories throughout the coding process. The existence of a concept was counted only once, regardless of the number of times it appeared in the transcribed text. Of the 21 professionals interviewed, 15 were individual participants, while the remaining six participated as partners in groups of two from three different firms. Therefore, during data coding, a total of 18 cases were considered. Since only one author was involved in the coding process, each transcribed text was coded at an interval of 10 days to ensure consistency. The codes obtained from the first interview text served as a starting point for the remaining transcribed texts. Although the professionals addressed various tangible aspects of traditional houses influenced by culture, this study mainly focuses on the influence of intangible cultural aspects on the spatial organization of traditional houses.

Results

This section presents the results obtained from the content analysis. Fig. 2 shows the codes obtained under the category 'intangible aspects of culture'. These codes represent the different intangible aspects of culture that influence the architecture of traditional houses. Figs. 3 and 4 respectively show the number and percentage of cases addressing each of the codes obtained under the same category.

Fig. 5 shows the various codes obtained under the category 'spatial organization of the house'. These codes represent the various tangible aspects of spatial organization influenced by the intangible cultural aspects identified earlier. Figs. 6 and 7 respectively show the number and percentage of cases addressing each of the codes obtained under the same category.

Furthermore, the responses received from the professionals were analyzed qualitatively by interpreting them with respect to the various tangible aspects of spatial organization presented in Fig. 7, in order to understand which intangible cultural

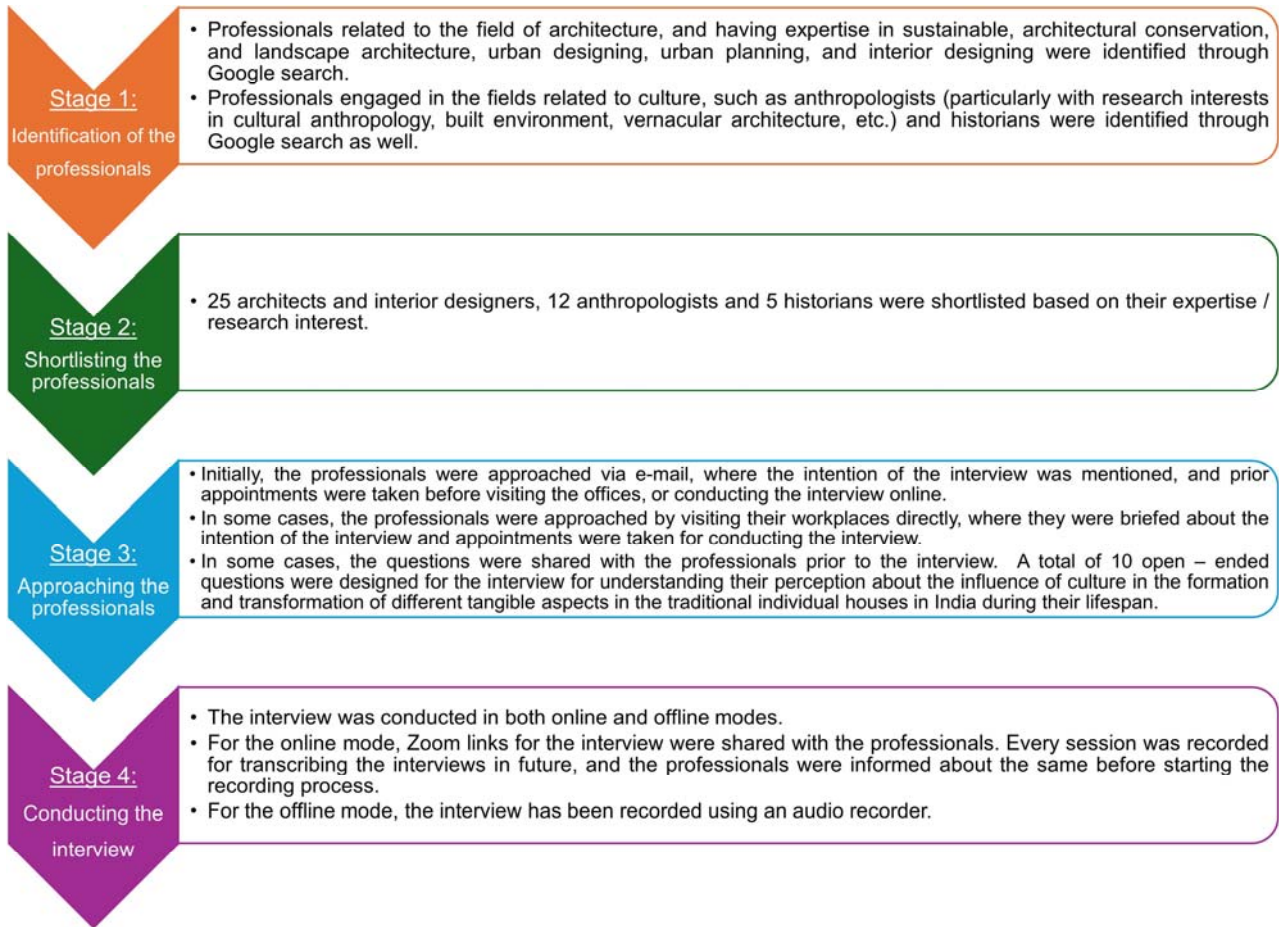


Fig. 1. Different stages of the interview with professionals

aspects have influenced them. The interpretations of participant quotations are presented in Tables 1 to 17.

Therefore, based on the interpretations of the responses received from the professionals, the tangible aspect(s) of the spatial organization of traditional houses that have been influenced by the corresponding intangible cultural aspects are presented in Fig. 8.

Discussion

From the quantitative content analysis, it is evident that most professionals (83.3 % of cases) believe that conformity to local climate, geology, and geography is the most important intangible cultural aspect influencing the spatial organization of traditional houses. This finding aligns with a study by Kamal (2021), in which the author noted that the architecture

of traditional houses is climate-responsive in nature, and that the passive techniques implemented in the traditional houses of Lucknow are highly effective, providing thermally comfortable indoor spaces in both summer and winter.

Both the quantitative and qualitative content analyses reveal that courtyards are the most influenced tangible aspect of the spatial organization of traditional houses. Courtyards were addressed in 94.4 % of cases, and as shown in Fig. 8, they are influenced by a total of six intangible cultural aspects. Apart from climatic factors, courtyards also cater to gender segregation and maintain the privacy needs of residents, particularly women. In some houses, courtyards also served as occupational spaces for the residents.



Fig. 2. Codes obtained under the category 'intangible aspects of culture'

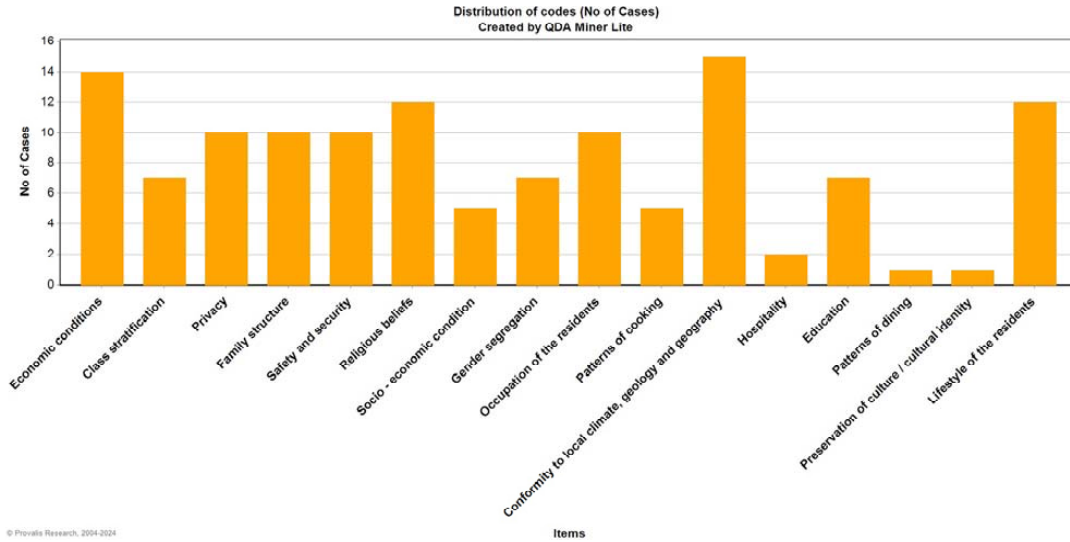


Fig. 3. Number of cases addressing each of the codes obtained under the category 'intangible aspects of culture'

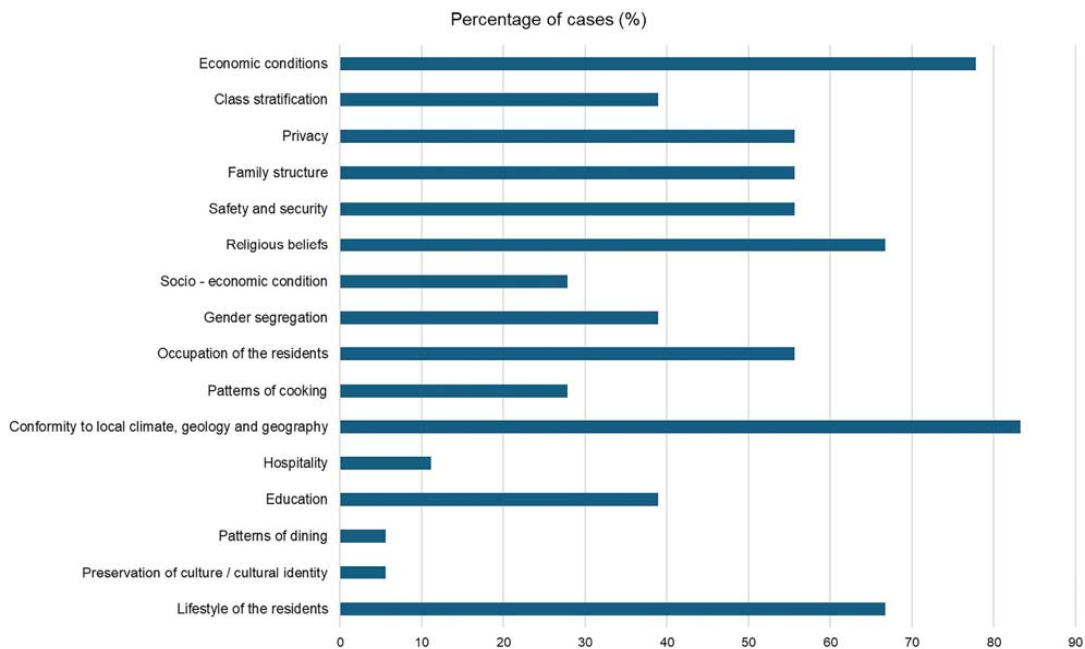


Fig. 4. Percentage of cases addressing each of the codes obtained under the category 'intangible aspects of culture'



Fig. 5. Codes obtained under the category 'spatial organization of the house'

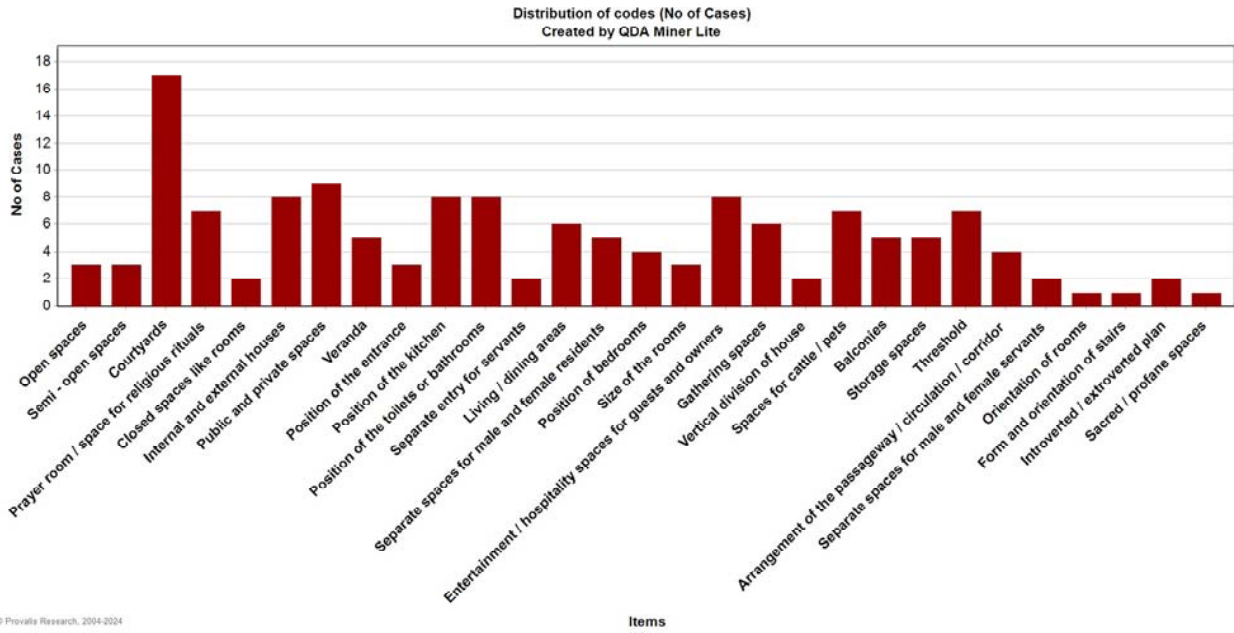


Fig. 6. Number of cases addressing each of the codes obtained under the category 'spatial organization of the house'

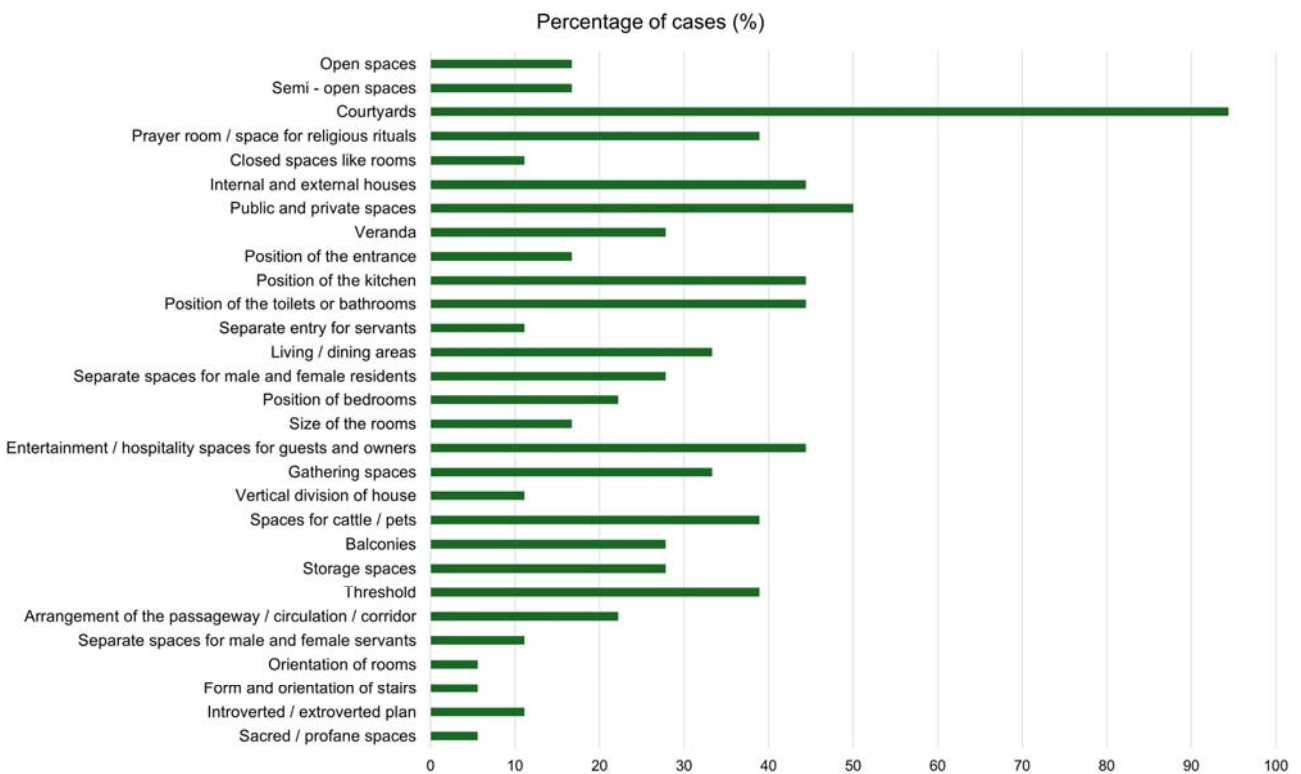


Fig. 7. Percentage of cases addressing each of the codes obtained under the category 'spatial organization of the house'

Table 1. Open and semi-open spaces

Professional No.	Participant quotations	Interpretation of the quotations
1 and 2	'If you look at the differences of architecture in the tropical countries and the temperate zones, you will see there is a lot of difference. In our part of the world, we have a lot of open spaces because we can afford open spaces, semi-covered-up open spaces'.	<i>Local climate, geology and geography</i> has influenced the open and semi-open spaces.

Table 2. Courtyards

Professional No.	Participant quotations	Interpretation of the quotations
1 and 2	“So, naturally, people of the tropical and subtropical countries can afford to spend a lot of time outside, so you will see the buildings there having courtyards, a lot of their lifestyles are dependent on these courtyards. But if you look at something like Scandinavian country, maybe, you will not see such things. And that’s because it is not possible for them, for the most of the year to stay outdoors”.	<i>Local climate, geology and geography</i> as well as the <i>lifestyle of the residents</i> , have influenced the courtyards.
3	“Today’s lifestyle evolves around, you know that is, the status of women is different, so they don’t need to be segregated into a separate courtyard”.	<i>Gender segregation</i> and the need for <i>privacy</i> for women resulted in a public and a private courtyard in the external and internal house (inner sanctum of the house), respectively.
16	“It does look as such because the importance of a courtyard or importance of separation of spaces as per gender or separation of spaces as per the user...”	
8	“And for example, if you take Vijayawada, they prefer to build a courtyard house, because they try to allow hot air or make shallow... shallow spaces, so that they can overcome the heat or existing thing”.	<i>Local climate, geology and geography</i> have influenced the courtyards.
18	“Historic time when the cultivation has become commercialized, and when you are getting a lot of grain, you have to store the grain, you cannot sell it immediately. So, you need courtyard, why? In front of here you also have to have this grain”.	Courtyards became a necessity for residents for <i>occupational purposes</i> .
21	“The influence of different ethnic groups can be seen in the colonial or bungalow type and the courtyard houses of the wealthy Bengali families in Kolkata”.	The <i>occupation</i> and <i>economic condition</i> of the residents often determined the number and size of courtyards in the houses.

Table 3. Prayer room / space for religious rituals

Professional No.	Participant quotations	Interpretation of the quotations
1 and 2	“But this Thakurdalan, this concept where he has the Durga Puja and everything, they were essentially done which sort of blends of the colonial West architecture with the Indian way of living”.	Although there were Western influences in the architecture of the traditional colonial houses, the <i>religious beliefs</i> of the residents led to the incorporation of a prayer room or space for religious rituals.
10	“For example, somebody might have Tulsi plant, or somebody might have a small temple area in the courtyard”.	Such spaces were influenced by the <i>religious beliefs</i> of the residents.
11	“... but the traditional house, that means the puja ghar, puja ghar cannot be changed in traditional houses during the renovation time”.	Such spaces reflect the <i>religious beliefs</i> of the residents and also help <i>preserve the culture / cultural identity</i> of the houses.

Table 4. Internal and external houses

Professional No.	Participant quotations	Interpretation of the quotations
1 and 2	“And you have a concept of Andar mahal and Bar mahal. And so, this is a very interesting concept and it has shaped our lives in a different way. So, you have this Bar Mahal and because this has steamed out of our culture, this is how we have treated our women in a certain way, which is different from how European societies actually treat their women”.	<i>Gender segregation</i> and the need for <i>privacy</i> for women, especially from male visitors or outsiders, resulted in external and internal house (inner sanctum of the house), respectively. This distinction between the two houses also helped in ensuring the <i>safety and security</i> of the residents.
11	“You talked about the Andar mahal and Bar mahal. In Rabindranath’s time, the ... many, many, many poems in its verse mentioned that Andar mahal is not allowed by the outsiders”.	
15	“Baithakkhana ghor, is a place where you keep, and then the Andar mahal which is, which has a, which has a balcony, which gives access to the outside courtyard so that ... the louvers so that you can penetrate, the outsiders cannot see you, the insiders can see you, the outsiders cannot see the insiders”.	

Table 5. **Public and private spaces**

Professional No.	Participant quotations	Interpretation of the quotations
1 and 2	"So, you will see in some areas in some buildings we will see three layers, where one is completely private, then there is a semi-private or the public area where you know these Durga Puja, and all these things happen, and then you have a completely Bar mahal, which is completely for the other people".	The <i>privacy</i> needs of the residents, especially women, from outsiders or visitors, particularly male visitors, gave rise to public and private spaces in traditional houses.
10	"For example, earlier the location of the kitchen was kind of in the background of the house, not in the foreground because at that time only the belief system, their culture, they used to consider, probably not something that they will put in a public area, maybe in the semi-public area".	
16	"...a house might have two living rooms, one for people inside the house living in and others for interaction with guests as such, might have two dining areas, so these spaces being connected are very particular to cultures".	

Table 6. **Veranda**

Professional No.	Participant quotations	Interpretation of the quotations
16	"For example, verandas today we might see them very open, very leisurely, just providing parapet walls only to demarcate space, not much. But 50 years back, we can clearly see that verandas and these things had grills and were covered, so that nobody could enter. So, it was a multifold protection".	To ensure <i>safety and security</i> of the houses and their residents, the veranda spaces were covered.

Table 7. **Position of the toilets or bathrooms**

Professional No.	Participant quotations	Interpretation of the quotations
6 and 7	"So, people used to have the toilets outside your homes. Now they've got them inside their homes".	According to the belief systems of the residents of traditional houses in the past, toilets or bathrooms were placed outside the houses. However, due to changes in <i>residents' lifestyles</i> , such spaces have now been incorporated inside the houses themselves.
16	"So, certain things that are considered traditional at 50 years back, for example, residential buildings, specifically 50 years back, it was a norm to have washrooms, I mean bathrooms separated from the main building, which today is not preferred or not followed even if the building is traditional".	

Table 8. **Separate entry for servants**

Professional No.	Participant quotations	Interpretation of the quotations
1 and 2	"... and the people who used to...the sweepers, they had a very separate entry, and most residences don't even use those spaces".	The prevalence of <i>class stratification</i> led to separate entries for servants.

Table 9. **Living / dining areas**

Professional No.	Participant quotations	Interpretation of the quotations
17	"A courtyard or a living room or anything, if not a courtyard. Even houses without a courtyard, they would spend most of the room in ... most of the time in the living room, and they will all sleep together. They will all play together".	Joint <i>family structures</i> were prevalent in the past, and all family members used to spend time together in such spaces.

Table 10. **Separate spaces for male and female residents**

Professional No.	Participant quotations	Interpretation of the quotations
18	"So, that means men's apartment, women's apartment".	The <i>religious beliefs</i> of the residents led to the creation of such spaces in traditional houses.
20	"I'm just talking like how this acts as a cultural thing, like when a woman is menstruating, right? So, she has a separate room. So, it's also part of the culture".	

Table 11. Entertainment / hospitality spaces for guests and owners

Professional No.	Participant quotations	Interpretation of the quotations
10	"What we want also to look at is what the importance of the guest was? How big did the guest areas use to be, in what manner did guests use to come, where did he use to sit and in what manner did we use to address the guest?"	<i>Hospitality</i> towards guests led to the creation of such spaces. They were also used for entertaining guests. The scale of such spaces was also influenced by the <i>occupation</i> and <i>economic</i> condition of the residents.
12	"By cultural I mean like Bengal and what I said that we have a Thakurbari, the style of this Nat Mandir ..."	
13	"Higher income groups will have inviting cultures, like the famous and important persons are visiting their houses, so they need bigger spaces. Big gatherings will take place".	
15	"There was a dancing hall."	

Table 12. Gathering spaces

Professional No.	Participant quotations	Interpretation of the quotations
13	"Higher income groups will have inviting cultures, like the famous and important persons are visiting their houses, so they need bigger spaces. Big gatherings will take place".	The <i>economic</i> condition and <i>occupation</i> of the residents influenced the scale of gathering spaces in traditional houses.
17	"A courtyard or a living room or anything, if not a courtyard. Even houses without a courtyard, they would spend most of the room in ... most of the time in the living room, and they will all sleep together. They will all play together".	Since joint <i>family structures</i> were prevalent in the past, several family members used to gather and spend time together in such spaces.
20	"So, when we have a micro level as we have already discussed about the courtyard space, right, so we have a courtyard for social gathering. Every kind of weddings, all the beautiful events or festivals, all family gatherings happen there".	Festivals related to the <i>religious beliefs</i> of the residents were celebrated in such spaces, where social gatherings took place.

Table 13. Vertical division of house

Professional No.	Participant quotations	Interpretation of the quotations
8	"And in North India... North India, like Himachal Pradesh, where they will build the same house with two different levels, where at one and a half feet height they will start building the floor and above that the proper house is built or else they will build a house where the cattle will be kept... kept on the ground floor so that it automatically creates the heat, which can be directly transferred to the first level where humans stay".	<i>Local climate, geology and geography</i> led to the construction of such houses.

Table 14. Spaces for cattle / pets

Professional No.	Participant quotations	Interpretation of the quotations
8	"And in North India... North India, like Himachal Pradesh, where they will build the same house with two different levels, where at one and a half feet height they will start building the floor and above that the proper house is built or else they will build a house where the cattle will be kept... kept on the ground floor so that it automatically creates the heat, which can be directly transferred to the first level where humans stay".	<i>Local climate, geology and geography</i> led to cattle being housed inside dwellings, providing warmth to the residents.
9	"Or having a front yard or having ... or having a backyard or adding those perimeter walls inside which more space used to be created and there is a granary and there is a... cattle you know, what we call it... a shed".	The residents' <i>occupation</i> often led to the incorporation of cattle sheds in traditional houses.
13	"Before in every house, separately in a corner they mandatorily had a cattle shed".	
18	"So, and also we used to have lot of cattle sheds".	
14	"But earlier there were cows in the houses, there were elephants, there were horses because those were the means of transportation. There were other, other infrastructure you require for that because you need stables for horses, you need to keep their food, you need to make them clean".	Cattle or animals were also kept for transportation. In addition, wealthy residents kept horses or elephants to showcase their <i>economic</i> affluence.

Table 15. **Balconies**

Professional No.	Participant quotations	Interpretation of the quotations
13	"There were jharokhas. The queens used to watch something from the jharokhas only".	<i>Gender segregation, privacy, and safety and security</i> needs of the residents led to the incorporation of such spaces in traditional houses.
16	"Elements. Yes, it could be ornamentation, it could be different balconies, it could be pillars, it could be façade ... uh, it could be different ... uh, statues, for that matter. All those architectural elements."	The balconies and other elements help <i>preserve culture / cultural identity</i> of the houses.

Table 16. **Storage spaces**

Professional No.	Participant quotations	Interpretation of the quotations
9	"Or having a front yard or having ... or having a backyard or adding those perimeter walls inside which more space used to be created and there is a granary and there is a... cattle you know, what we call it... a shed".	The residents' <i>occupation</i> influenced the storage spaces in traditional houses.
13	"The one who used to save the country... you will find a different type of houses of those people ...they will keep all their arms and weapons there".	

Table 17. **Threshold**

Professional No.	Participant quotations	Interpretation of the quotations
9	"It was kind of...some kind of a... a screening process, you know. Any visitor directly does not enter into your house. They have to go through a certain sequence of spaces before they can really be received well by the... the hosts".	The aspect of <i>gender segregation, privacy, and the safety and security</i> needs of the residents created thresholds beyond which certain people were not allowed inside the houses, or women were not allowed in certain parts of the houses.
10	"Some of the people they will come in the verandah area and they will return from the veranda area only, verandah at the entrance, right?"	
11	"If you go in a tribal house, tribal people house, you don't go inside the houses, you restrict some... at the first time you ... you have to restrict yourself in a place".	
16	"For example, previously there was a barrier for people inside the house. That was to protect them from any kind of external people coming into the house, guest, it could be guest, or it could be... yeah, yes, yeah. Threshold is better word than a barrier, ok".	
18	"Like I showed you, my house. That verandah system, males can enter, beyond which males cannot go."	

Other significant tangible aspects include the distinction between internal and external houses (or the inner sanctum of the house versus the external house), as well as the presence of strong thresholds within the houses. Historically, these thresholds catered to gender segregation by restricting women's movement from the inner sanctum to the external house. Furthermore, male visitors or outsiders were restricted from entering certain spaces or the inner sanctum of the houses, thereby ensuring the privacy, safety, and security of the residents.

Therefore, from the results, it can be concluded that the intangible cultural values of the residents were translated into various tangible aspects of the

spatial organization of traditional houses. Conversely, if transformations occur in these tangible aspects, this will also reflect a transformation in the intangible cultural aspects over the lifespan of the houses. Thus, depending on the extent of the proposed or implemented transformations, they will result either in the retention of the cultural identities associated with the houses or in their loss. Consequently, sensible transformations should be proposed or carried out to considerably preserve the character and identity of such houses. These houses serve as a medium through which future generations, neighbours, or visitors from other places can better connect with the cultural values of the local people and experience a sense of belonging.

Sl. No.	Intangible cultural aspects	Tangible aspect(s) of the spatial organization of the traditional houses
1	Conformity to local climate, geology and geography	1. Open spaces 2. Semi – open spaces 3. Courtyards 4. Vertical division of house 5. Spaces for cattle / pets
2	Lifestyle of the residents	1. Courtyards 2. Position of the toilets or bathrooms
3	Gender segregation	1. Courtyards 2. Internal and external houses 3. Balconies 4. Threshold
4	Privacy	1. Courtyards 2. Internal and external houses 3. Public and private spaces 4. Balconies 5. Threshold
5	Occupation of the residents	1. Courtyards 2. Entertainment / hospitality spaces for guests and owners 3. Gathering spaces 4. Spaces for cattle / pets 5. Storage spaces
6	Economic conditions	1. Courtyards 2. Entertainment / hospitality spaces for guests and owners 3. Gathering spaces 4. Spaces for cattle / pets
7	Religious beliefs	1. Prayer room / space for religious rituals 2. Separate spaces for male and female residents 3. Gathering spaces
8	Preservation of culture / cultural identity	1. Prayer room / space for religious rituals 2. Balconies
9	Safety and security	1. Internal and external houses 2. Veranda 3. Balconies 4. Threshold
10	Class stratification	1. Separate entry for servants
11	Family structure	1. Living / dining areas 2. Gathering spaces
12	Hospitality	1. Entertainment / hospitality spaces for guests and owners

Fig. 8. Outline showing the influence of intangible cultural aspects on tangible aspects of spatial organization of traditional houses in India

Conclusions

Culture has influenced the architecture of traditional houses for a long time. This study focuses primarily on how various professionals in the fields of architecture and culture perceive this influence. Although the professionals addressed various tangible aspects of traditional houses influenced by intangible cultural aspects, this study has focused mainly on spatial organization. Both quantitative and qualitative content analysis were used to understand the influence of intangible cultural aspects on the tangible aspects of the spatial organization of traditional houses. The results show that the spatial organization of traditional houses is most strongly influenced by conformity to local climate, geology, and geography, and that courtyards are the most influenced tangible aspect of such houses. The

findings of this study will help various stakeholders plan or carry out only necessary transformations in these houses while preserving a considerable part of their heritage. The findings will also assist in formulating more sensible policies regarding the conservation, preservation, or restoration of such houses, as they can be used to understand which tangible aspects of spatial organization, when altered, will result in changes to which intangible cultural aspects. This will further help retain the character and cultural identities associated with such houses, thereby creating a sense of place and ensuring cultural sustainability.

Author's Note

This study is a part of an ongoing PhD research work of Manali Basu at the School of Planning and Architecture, Vijayawada, India.

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ВОСПРИЯТИЕ ПРОФЕССИОНАЛАМИ ВЛИЯНИЯ КУЛЬТУРЫ НА ТРАДИЦИОННЫЕ ДОМА В ИНДИИ

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Аннотация

Введение: Культура на протяжении долгого времени оказывала значительное влияние на архитектуру традиционных домов в различных частях мира, и ряд исследований уже рассматривал этот аспект. Для понимания данного влияния предыдущие исследователи использовали такие методы как тематические исследования, интервью или анкетные опросы жителей. Однако в прошлых работах не учитывалось мнение профессионалов в области архитектуры или культуры относительно подобных влияний: ни на международном, ни на национальном (индийском) уровнях.

Цель исследования: Таким образом, данное исследование направлено на понимание влияния нематериальных аспектов культуры, в частности на пространственную организацию традиционных домов в Индии, с точки зрения различных специалистов в смежных областях. **Методы:** Данные для этого исследования были собраны с помощью структурированных глубинных интервью с профессионалами и проанализированы с использованием контент-анализа в программном обеспечении QDA Miner Lite. **Результаты** показывают, что большинство специалистов считают соответствие местному климату, геологии и географии наиболее важным нематериальным культурным аспектом, в то время как внутренние дворы являются наиболее подверженным влиянию материальным аспектом пространственной организации традиционных индийских домов. **Выводы:** Результаты данного исследования помогут различным заинтересованным сторонам в области архитектуры, сохранения наследия, консервации и реставрации принимать обоснованные решения при планировании преобразований таких домов или при разработке политики по сохранению их культурной идентичности.

Ключевые слова: архитектура; контент-анализ; культура; восприятие профессионалов; структурированные глубинные интервью; традиционные дома.