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The Role of Subcultures in Creating New Social Issues (with an Emphasis on the Context of Old and New Neighborhoods in Tafresh): Qualitative Analysis

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Abstract:

The aim of the present study is to examine the role of subcultures in the emergence and spread of social issues in the subcultures residing in the city of Tafresh. The research method is descriptive-analytical with a qualitative approach. The methodology of the research is ethnographic, focusing on the antagonism analysis of subcultures in two neighborhoods, old (Tarkhoran) and new (Shahrak Imam Khomeini) in the city of Tafresh, using sociological theory of social issues. The target population of the research includes residents of these two neighborhoods in Tafresh. The research sample was selected purposefully and according to theoretical saturation rule, including 10 individuals from the residents of Tarkhoran and Shahrak Imam Khomeini neighborhoods in Tafresh. The findings of the research indicate that among the themes, the role of subcultures in the emergence and spread of social issues in the two subcultures in old and new neighborhoods of Tafresh, the changes in the spiritual environment and urban space are significant. The concepts extracted from interviews were categorized into conceptual categories under the theme of cultural change, including individualism in social relationships (1A), social and cultural responsibilities (1B), and different cultural and religious styles and contexts (1C). From the perspective of the interviewees, another theme of the role of subcultures in the emergence and spread of social issues in the old and new subcultures in Tafresh is the material culture change. The concepts extracted from interviews were categorized into conceptual categories under the theme of material culture change, including changes in urban space and environment (2A), migration and demographic changes in the neighborhood (2B), and lifestyle (2C). The research findings indicate that these types of changes, especially at the neighborhood, alley, street, educational and cultural centers, and commercial centers, have been fundamental in recent years, leading to serious tensions in accepting these social changes and resulting in new social issues in old and new neighborhoods of Tafresh.

Keywords: Subcultures, Social issues, Old and new neighborhoods, Urban environmental change, Role of religious and cultural centers, Material culture change, Social changes, Social harms

Introduction

Urban neighborhoods are real "social units" that have come into existence somewhat accidentally and unconsciously, and over time have been able to take on a fixed and stable form and define a certain space for themselves. In fact, these neighborhoods are formed by a group of individuals with similar social, cultural, religious, and especially economic characteristics, which come into existence through a kind of cohesion and mutual relationships. Based on this, the characteristics of each neighborhood distinguish it from other neighborhoods based on social factors and coordinates. In most cities of the past, including Iranian cities, specific districts and environments have emerged that have specific names and social characteristics. This type of neighborhood categorization is sometimes aligned with the geographical division of the city, and based on this factor, each neighborhood takes on a specific name (Abdollahi, 2010). Neighborhoods, as the smallest spatial-cultural element, are a place where residents have their first social experience and through neighborly relationships and proximity, social belonging, emotions, interests, and common patterns of living come together in a space called a neighborhood with a different identity. "Neighborhood acts as a stable existential base in the restless urban life of residents" (Nordberg-Schultz, 2013).

In developing countries that have suddenly accepted the results and effects of industrial growth, urbanization and city development have brought irreparable damages to the behavior of the people of that society. For example, in large cities, the transformation of residential living in old neighborhoods from villas and traditional homes to apartments due to behavioral needs and a renewal-oriented perspective on apartment living has led to the formation of a new subculture in the region that is not necessarily aligned with the subculture of the residents in that area. This transformation of residential living affects various social issues in the region such as neighborly behavior, the type and form of commercial structures in the area, security, population size, and more, and sometimes it can lead to an increase or decrease in social issues in the area (Blumer, 2002).

The subject of the current research is to investigate and analyze the existing subcultures in

old and new neighborhoods of the city of Tafresh in creating new social issues. Today, Tafresh is following the lead of other ancient cities in Iran, undergoing the process of modernization and the transformation of its old structures at an extraordinary pace, which has raised concerns from two perspectives. Firstly, the destruction of the old urban fabric as the carrier of tradition and culture of the people of this city, and secondly, the creation of new issues that citizens are not prepared to face at all. Because the transformation of the urban fabric is not just construction and redevelopment of the old city fabric, but a fundamental change in the entire old city fabric and its transformation into apartment units that the citizens are not ready for and do not have enough readiness and experience to live in apartments.

Theoretical basis of research

Society and subculture

Society is a system composed of various units; the most prominent of these units are social classes and different groups of people. In the field of sociology, social classes are divided based on concepts such as capital, worldview, and so on. Social classes create their own ideological and belief systems and become part of the larger society; the extensive and profound transformations of social classes have a more significant impact on societal dynamism or movement than the transformations of families and professions (Afshar Kahan, 2011). In fact, an individual's personality, behavior, and style are primarily in accordance with their class base. An individual's teachings are largely influenced by their social environment. Class has a significant influence on the individual; an individual can easily detach from their family or profession and form a new family or join a different profession, but separating from one's own class and joining another is very difficult, and its intellectual and cultural aspects, like kinship, always remain with the individual (Bakazin and Etzen, 2004).

Ideology and habitus are two main aspects related to different social classes, which are reflected in the intellectual, cultural, and artistic orientations of individuals from different classes. Ideology is essentially perspectives on life, death, and beyond; ideology has a direct connection to class and society because every individual seeks to

create a coherent and meaningful set of behaviors, emotions, and thoughts. Since humans are social beings, this coherence in relation to social groups and the inclination to conform to them gain significance. Therefore, each individual is a member of social groups, and this membership is reflected in their thoughts, emotions, and behaviors. Relationships among individuals and relationships between humans and their environment are reorganized within larger social groups to ensure the continuation of social life. Awareness, emotions, and behaviors of members of these larger social groups result from this reorganization. Gouldner interprets these types of relationships in society as "worldviews." Thus, according to his analysis, worldviews stem from social groups and develop within them (Roudrad, 2015).

Moreover, in society, apart from the dominant culture of the country, there exist ethnicities and ethnic groups, each with its own unique culture related to language, history, norms, and customs. Subcultures play a role in the cultural richness and diversity, establishing themselves within the larger dominant culture of a country. Essentially, subcultures are a group with beliefs, ethics, and special activities that differ from what is usual in society, maintaining a distinct cultural identity. Subcultures include many elements of the broader culture they are part of, but also contain specific nuances that are not present in the broader culture or among other members of that particular society (Azkia, 2017). By another definition, a subculture is defined as a group that is part of the culture and society while having its own values, norms, and specific ways of life (Robertson, 2022).

In sociology, subcultures refer to different values and norms compared to the majority group in a larger society, with subcultures being identifiable and subject to change, mainly reflecting the values of minority groups. Primitive societies such as hunting and gathering societies are usually culturally homogeneous. Industrial societies, on the other hand, are culturally diverse, encompassing various subcultures and minor cultures. In modern cities, due to the characteristics of today's world and the coexistence of various ethnic groups and nations, many subcultures coexist alongside each other. In Iran, we see that people living in the lush northern regions have their own subcultures, distinct from

people in the south, east, or west of the country, despite having significant similarities in terms of identity and religion; they still maintain their own specific subcultures (Ranjbar and Sotoudeh, 2016).

Subculture is essentially a cultural system comprising language, values, norms, collective conscience, patterns, behaviors, lifestyles, which, despite common elements among various social groups, are somewhat different in form and content from the dominant culture or the one accepted by the majority. The term subculture, defined in French as *Sous-Culture* and in English as *Subculture*, has been perceived negatively or devalued in meaning. It has been perceived as a kind of vulgar, banal, and outdated culture in contrast to the culture of the elites, intellectuals, and nobility. In many societies, when subculture is mentioned, it is somewhat associated with superstitious rites, beliefs, and ancient customs of a tribe or a geographical region. This negative approach to subcultures can lead to ethnic groups that are the carriers of real subcultures in a country identifying themselves as independent cultural identities from the dominant culture over time. Therefore, it is necessary to provide a positive and accurate definition of subcultures that both include the cultures, beliefs, and convictions of minority ethnic and religious groups and consider these subcultures as tools to strengthen the dominant culture (Dezfuli, 2016).

Furthermore, from an academic perspective, the understanding of the dominant culture or cultural hegemony in critical sociology is rooted in Marxist (Althusser, 1986) beginnings and later associated with Gramsci (Gramsci, 1999) and the Frankfurt School (Adorno and Horkheimer, 2022). Therefore, the concept of culture as a dominant ideology has remained a legacy not only for post-Marxists but also for other knowledge groups, including sociology and anthropology. This legacy has influenced various contemporary intellectual groups, such as the Birmingham Cultural Studies group (Durin, 2003) and in the intellectual system of Bourdieu, the French philosopher and sociologist (Hall, 2006). While these thinkers use the term "ideology" less frequently, the terms "dominant culture" and "hegemonic culture" are often used in the same initial sense of ideology. The dominant culture found its theoretical form primarily in the

Frankfurt School, and then French sociologists gave it a more sociological shape. Therefore, speaking about subcultures linguistically leads us to a concept of the subculture that is bourgeois in nature, in which the unit is a conceptual and entirely fictional mental construct. Because it merely encompasses strata who, in their view, are marginalized or, to put it in Deleuze's terms, a minority in its broadest sense. Therefore, subculture as a subset of the main culture can mean culturally shared and not necessarily the dominant culture, more in conventional than legal and social or legal terms that would contradict it, and can be a part of it and not its margin. For this reason, it can be referred to as a concept that has generally been accepted by contemporary anthropologists (Fekouhi, 2007).

Subculture Elements

Cultural Component

Culture includes material and spiritual elements. In anthropology, culture includes all the subjects or things that are accessible to the people of a society. Such as telephones, computers, cars, paper, and other resources that are either from plants and trees or from mineral substances, which can be transformed into various forms for different purposes such as transportation of humans, animals, and goods, cooking food, calculating, and the like. The knowledge, skills, and tools used to transform material resources into different forms and their practical application methods are called technology or technology (Saeidi *et al.*, 2023; Ranjbar and Sotoudeh, 2015). On the other hand, non-material culture, or spiritual culture, includes intangible human creations. These are things that cannot be perceived through sensory organs. Four types of these creations that significantly affect behaviors are: beliefs, values, norms, and symbols (Hashemian *et al.*, 2024).

A: Beliefs: Beliefs are actually general and ambiguous concepts about the world and the nature of society that people accept as reality. Since the origins of beliefs are experiences, traditions, and scientific methods, it can be argued that beliefs have a powerful influence on the social behavior and actions of individuals in society.

B: Values: Values are deeply rooted beliefs that members of a society consider when faced with

questions about their goodness or badness. In fact, anything that is considered necessary, respected, sacred, desired, and desirable in a society is considered a value (Ranjbar and Sotoudeh, 2015).

C: Norms: All societies have guidelines for following ethical teachings and even aspects of daily life. Ethnographers call these criteria, which determine appropriate behaviors in a specific and defined situation in society, norms (Baldwin, 2001).

D: Symbols: In Persian cultures, several meanings have been used for symbols. In the book "The Persian Culture", a symbol is defined as: "a sign or mark with a special meaning; a written or printed sign used to express a specific goal or purpose. Such as signs used in music, mathematics, and the like." (Anvari, 2020). In essence, a symbol means appearing and manifesting. In fact, a symbol should be considered something that is used in place of something else. "A symbol is something and generally an entity that has replaced several other things and therefore indicates a meaning." (Aliadeh, 2022). In fact, a symbol is one of the simplest constructions of the human mind. Primitive humans could convey the most complex concepts of their ontological and naturalistic nature to themselves and others through symbols. This fundamental feature and characteristic of symbols has been noticed in all ancient cultures and civilizations.

National Component

Nationalism means considering the values, culture, beliefs, and norms of one's own nationality superior to others. In fact, it is the belief in the superiority of one's own national norms. Nationalism refers to a behavior and belief in which an individual or group considers their culture and nationality to be superior to others. In fact, people of each culture believe that their way of life, actions, and ways of doing things are the most natural and best way for human life in this world. Without a doubt, few nations in the world are seen to not consider themselves superior to others (Ahmadi, 2022).

In traditional societies where ancient norms and values govern, nationalism usually involves the least cultural and normative interaction with other neighboring cultures. However, no culture is exempt from this rule. Some of the negative

consequences of nationalism, especially in the twentieth century, when the prevalence of structuralist and post-structuralist ideologies on one hand, introduced the concept of dominant culture into the realm of inter-ethnic conflict, and on the other hand, with the spread of post-modernist ideologies by figures like Lyotard and Deleuze who essentially demolished traditional value systems, we witnessed more animosity between smaller and larger ethnic groups. The new world, ignoring the context and existing background of the norms and cultural values of a nation, practically demanded that nations not allow their values to be assimilated into the dominant culture. In societies like Iranian societies that have always been diverse and have had no need for exclusivity regarding diversity, we will find that the concept of nationalism, both in its radical and extremist forms, leads to further marginalization of ethnic groups and a narrowing of their cultural and ethical living space. However, in societies that are referred to as emerging societies in the twentieth century, which are often formed by drawing one or more boundary lines and where we have not seen cultural superiority of historical type, this is where animosity and hostility emerge. Because every ethnic group within these newly born societies seeks the cultural superiority of their own nationality. This hostility leads to avoidance of recognition between ethnic groups and resistance to any kind of change in attitudes (Ranjbar, and Sotoudeh, 2015).

Tafresh City

The city of Tafresh is the center of Tafresh County, located in the center and east of Markazi Province at 34 degrees and 41 minutes and 30 seconds north latitude (from the equator) and 50 degrees and 1 minute and 30 seconds east longitude (from the Prime Meridian) (Figure 1). The average elevation of this city above sea level is 1940 meters. The minimum altitude is 1840

meters, located in the northwest corner and in the district of Tarkhoran. Additionally, the maximum altitude is 2050 meters in the southeast, in the district of Shahre Imam Khomeini. The city is surrounded by hills to the northeast, east, and south, and flat agricultural lands and orchards to the north and west. The seasonal river of Kamro passes through the center of the city, dividing it into two parts. In addition to the Kamro river, the Khalchan river flows in the north of the Fem region, and the Yekbar river in the southwest of Tarkhoran. As for the origin of the name Tafresh, Mirza Zain al-Abidin Shirazi cited from Mullah Mir Mohammad Sadegh Tafreshi, a prominent scholar of the region, that Tafresh was founded by Arash Kamangir. Arash Kamangir, known for his legendary archery skills in the tale of Manuchehr and Afrasiyab, is said to have founded the city of Tafresh, as evidenced by ancient signs and artifacts as well. Furthermore, the proximity of Tafresh County to Qom Province provides a special position for the city, as Tafresh is the central city of this county, and most of the influences it experiences come from this neighboring region. Tafresh has been a land of distinguished men and women in the Qajar era and present times, such as Mirza Abolqasem Qa'em Maqam, Mirza Taqi Khan Farahani, known as Amir Kabir, Parvin Etesami, and Mahmoud Hessabi.

Based on the elevation map, the altitude of different points in the city varies from 1870 meters in the northwest to 2050 meters in the southeast. The elevation increases from west to east and also from north to south of the city. According to the slope map, most of the area of Tafresh city is classified in slope categories 1 to 3 percent. In the western part of the city, including the neighborhood of Tarkhoran, which has an old and dense urban fabric, is classified in slope categories 3 to 5 percent and 5 to 10 percent (Figure 1).

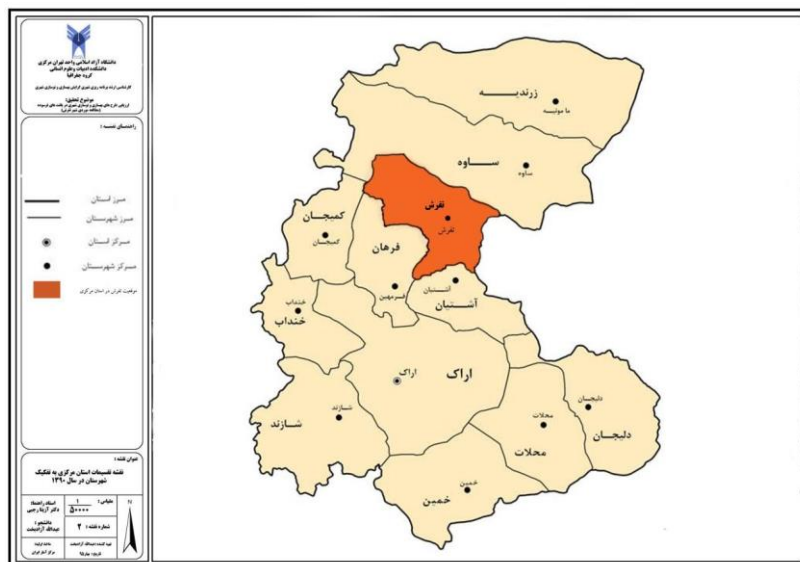


Figure 1: The geographical location of the city of Tafresh.

Tafresh city is formed as a linear city along the east-west direction. Each section is physically separated from the adjacent section, mainly by orchards and agricultural lands. As a result, one of the most important factors affecting the urban morphology is the mentioned factor. Another prominent feature of the city is the main drainage system, which runs from south to north of the city. At the intersection of this drainage system with Shahid Beheshti and Shahid Motahari streets, two bridges are installed.

Research Methodology

The present research method is analytical in nature. The descriptive-analytical method is used to understand the complexity of the subject and provide a deeper insight into the topic. This research is aimed at practical application. This type of research involves a series of exploratory studies and creative research to gain new scientific or technical knowledge with a specific scientific goal. The results of such research are used by empirical and applied researchers to meet the needs of society. Based on the type and nature of the data, the research under consideration is qualitative. This type of research is based on interpretive methodology, as proponents believe in the limitations of empirical methods in studying legal and social phenomena. Qualitative research is descriptive, where the researcher aims to understand the meaning and interpretation of words and images. Therefore, the research method in this study will be descriptive-analytical with a qualitative approach.

Data collection is one of the most important aspects of conventional research. In any research, multiple data collection methods should be used, each method must be carefully selected and employed. A researcher must both directly observe and analyze the phenomenon and identify it through data collected by other information tools such as books, documents, and interviews. In the research under consideration, both direct and indirect methods, including the use of questionnaires, interviews, documents, and records, are used to collect data. Furthermore, data will be collected from scientific books and articles, as well as reliable sources in the field of subcultures and social issues. In addition, data analysis in this research will be done using quantitative and qualitative content analysis methods. Therefore, the data collection method in this research will be library-based and interview-based.

Data collection in the qualitative section can be done in various ways, with the most common and widely used method being interviews. The question design in this section was semi-standardized due to the broad scope of the indicators and topics. Although semi-standardized questions were used, these questions were flexible enough. Interviews are a tool that is usually conducted in a one-on-one format. This principle was also observed in this research. The advantage of interviews over other data collection tools is that the researcher can engage in conversation, discover new data, and observe and record various

non-verbal cues such as body language, gestures, facial expressions, tone of voice, etc.

In the qualitative section, thematic analysis is used. This involves identifying themes, categorizing them, coding, and then describing and interpreting them. Qualitative approaches are diverse, complex, and intricate, and thematic analysis should be considered as a fundamental method for qualitative analysis (Borhani *et al.*, 2022). Thematic analysis is the first method that researchers should learn as it provides key skills necessary for the execution of many other qualitative analysis methods. Thematic analysis is an iterative process that evolves over time.

Population and descriptive analysis

In terms of physical structure, this city is divided into three districts. The Terkhoran neighborhood is located in the western district, the Fam neighborhood in the central district, and the Imam

Khomeini (RA) town in the eastern district. In fact, the main subject of the present research is the confrontation of two subcultures existing in the western district, namely the Terkhoran neighborhood, and the eastern district, the Imam Khomeini (RA) town. Therefore, the study of the functions of subcultures in creating social issues is carried out in two stages, Terkhoran (western district) and Imam Khomeini (RA) town (eastern district), as these two neighborhoods represent the old and new areas of the city of Tafresh. Data analysis was conducted through a multi-stage process, where data collected through interviews with sample members was gathered and analyzed through initial and secondary coding. The role of subcultures in the emergence and spread of social issues in the subcultures present in the Terkhoran and Imam Khomeini (RA) town neighborhoods is then presented (Figure 2).

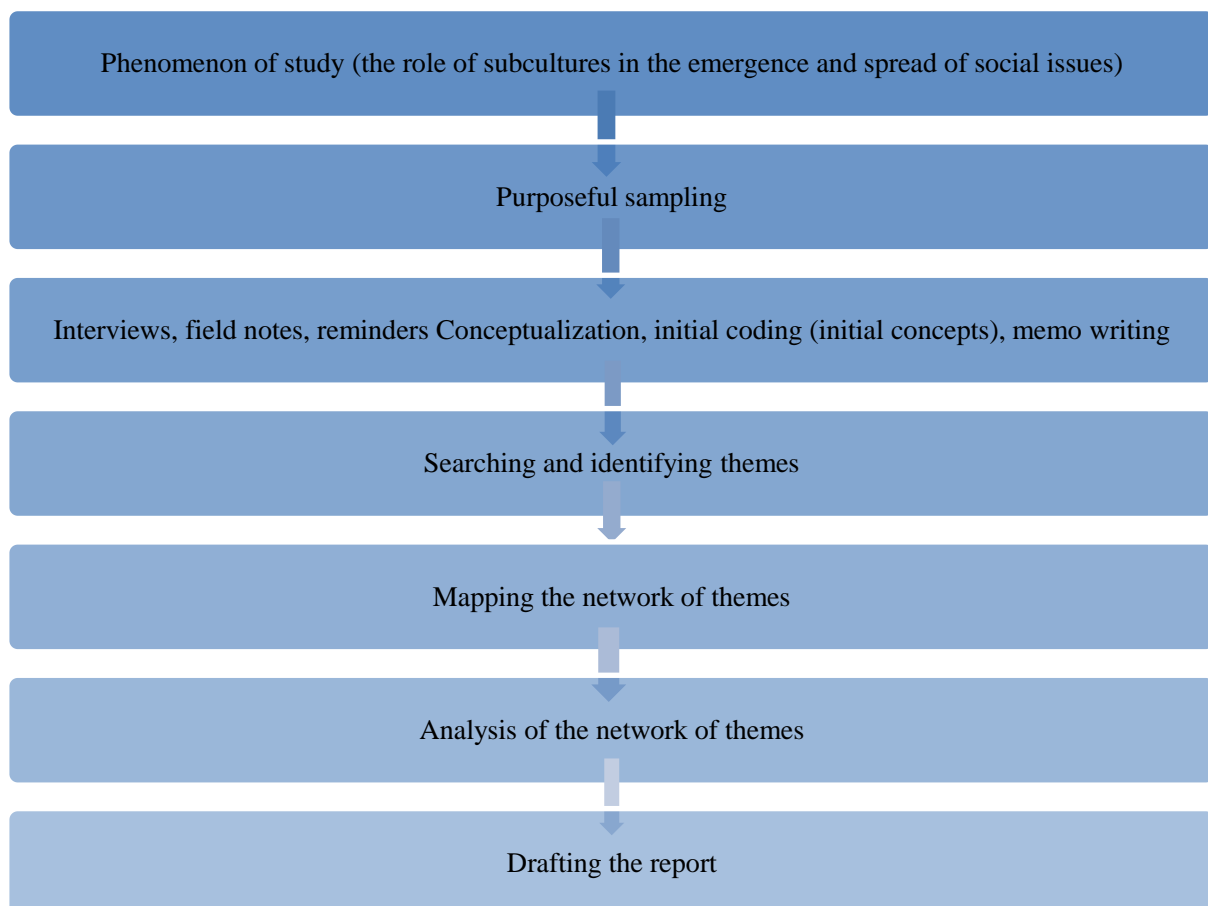


Figure 2: Research Structure

Here, the analysis of information is addressed, and the role of subcultures in the emergence and spread of social issues is examined in two

subcultures, old and new, in the neighborhoods of Tarkhoran and Shahrek Imam Khomeini.

Description of demographic samples for research purposes

Statistical samples for the research were selected for semi-structured interviews from two neighborhoods of Tarkhoran and Shahrek Imam Khomeini (RA). In this study, the researcher collected the necessary data by conducting in-depth and semi-structured interviews with 10 members of the community. All individuals in the

sample had a minimum education level of a high school diploma (Table 1).

Participants in the present study included residents of two neighborhoods, Tarkhoran and Shahrek Imam Khomeini (RA). Participants were asked to answer these questions based on their lived experiences in these two neighborhoods. The duration of each interview ranged from 45 to 180 minutes, with an average time of 52.64 minutes.

Table 1: Participants in the interview

Interviewee number	Age	Education	Marital status	Number of dependents	Occupation	Residency status
1	70	Diploma	Married	Three	freelance job	private house
2	45	Associate Degree	Married	-	Employee	Tenant
3	49	Bachelor's degree	Married	Two	freelance job	private house
4	40	Diploma	Single	-	Homemaker	Life with friends
5	70	Bachelor's degree	Married	Two	Retired employee	Tenant
6	48	Undergraduate student	Married	Two	freelance job	private house
7	49	Master's degree	Single	-	freelance job	Life with parents
8	61	Diploma	Married	Three	Janitor	Tenant
9	59	Bachelor's degree	Married	-	Employee in a private company	private house
10	70	Associate Degree	Married	Three	freelance job	private house

Data categorization for research purposes

In this step, semi-structured interviews were conducted with 10 residents of two neighborhoods, Tarkhoran and Shahrek Imam Khomeini (RA) in the city of Tafresh. The output of this was the collection of qualitative data for the analysis and study of the role of subcultures in the emergence and spread of social issues. The two subcultures studied in the city of Tafresh were then questioned to answer the research questions. To answer the research questions, participants were asked 6 questions during the interview. The questions focused on two fundamental components in the cultural differences and similarities between the old and new subcultures residing in the old and new neighborhoods of the city of Tafresh.

The first component was about the changes in the

neighborhood environment. The second component was about the environment of alleys, streets, neighborhoods, and overall neighborhood social space. Participants were asked about these two components, changes in the social and cultural environment of the neighborhood, and the importance of population movement and migration of residents from other neighborhoods and cities to the city of Tafresh.

The collected data was then analyzed qualitatively based on the coding method. The data analysis was conducted using thematic analysis method. Thematic analysis is an operation in which data is broken down, conceptualized, and placed together in a fresh way, and theory is formulated based on the data. In the coding process, the unit of analysis is the concept. The collected data were coded in

the following stages (Table 2):

○ Open coding (primary)

○ Axial coding (secondary)

Table 2- Frequency of extracted codes from interviews during the analysis process

The number of extracted codes	
Indicators	Dimensions
26	6

In this step, to familiarize themselves with the depth and breadth of the data, the narratives of the participants were studied multiple times, and the researcher became familiar with the collected data through repeated review and search for meanings while connecting with the narratives. The sentences and words directly related to the study subject were then recorded as initial codes and each text of each interview was studied and reviewed multiple times. The identified codes were then re-studied and investigated, and an attempt was made to categorize each code based on foundational and contextual meanings (material and spiritual dimensions). Therefore, the codes were classified accordingly. A name was then assigned to each group. The analysis and coding of other interview texts were carried out exactly following these stages. From the second interview onwards, after finding each code that had been identified in previous interviews, the desired code was added to the previously recorded code, and if a new code was found, it was added to the existing list of codes. At the end of each coding, the new codes were added to the categorized groups. In this section, using content analysis technique, indicators were placed as the analysis unit in the levels of interview text and with the separation of the interview text into elements containing messages, initial codes, and ultimately 23 indicators in 6 main dimensions were extracted.

Research Finding

Data analysis in relation to the main objective of the research: "The role of subcultures in the emergence and spread of social issues in two subcultures living in the neighborhoods of Tarkhoran and Shahrek Imam Khomeini in Tafresh city." In order to achieve the main objective of the research, the primary roles of old and new subcultures in the neighborhoods of Tarkhoran and Shahrek Imam Khomeini should be identified from the perspective of the

interviewees. In this stage, open coding or initial coding was carried out. Table 3 presents the initial codes extracted from the research interviews. In this section, based on the coding of initial concepts resulting from the content analysis of interviews conducted in the research field, which include 20 concepts, are presented in Table 3.

In the next step, similar and comparable concepts in the main issues were replaced (Table 4). Based on the conceptual overlap that concepts and indicators shared with each other, themes were extracted. Considering the overall goal of the research, the main issues were extracted and in the final analysis of the initial concepts, with sufficient knowledge of which concepts were different, how they relate to each other and the data obtained, an integrative map of themes was drawn, the themes are briefly and comprehensively presented.

Thematic Analysis Report

Thematic analysis method was used to analyze the data in this research. Data collection and analysis were conducted simultaneously. According to this method, after each interview, the interviewee's statements were recorded on sheets of paper, the interviews were then typed and coded. In the first step of data analysis, which is the initial coding, the data were read line by line and initial codes (which are the participants' own words) were extracted. Then codes with similar meanings were grouped under a theme, resulting in the formation of multiple themes. In other words, the process of reaching the themes involved coding and formatting the initial concepts based on the participants' expressions. In the next step, by explaining and expanding on the concepts obtained from the first step and combining them, more abstract concepts were formed. Then, based on the concepts obtained in this step, initial themes were developed. In this section, the information obtained from the experts is presented in detail.

Table 3: Initial coding

Row	Indicators (components or extraction indices)	Exclusive code
1	Changes in neighborhood culture (with changes in living patterns)	1C
2	The presence of social/cultural distance and differentiation among neighbors	2C
3	Apartment living and destruction of traditional villa architecture	3C
4	Changes in the shape, size, and atmosphere of streets and neighborhoods	4C
5	Lack of neighborhood belonging as an identity issue	5C
6	Increase in new religious centers due to the influx of new government micro-cultures	6C
7	Lack of proportional access to educational and artistic spaces with population growth	7C
8	Destruction of neighborhood forest parks for the construction of commercial centers	8C
9	Loss of prestige and cultural/religious status of old neighborhood elders	9C
10	Changes in the coexistence of traditional fabrics such as bazaars and tea houses	10C
11	Wide social changes in traditional occupations	11C
12	Neglect of citizenship principles such as cleanliness and neighborhood security	12C
13	Lack of citizen participation in neighborhood-centered community development	13C
14	Changes in traditional mourning practices in neighborhoods	14C
15	Lack of healthy social connections among neighborhood residents	15C
16	Growth of commercial fabrics in the neighborhood and residents' mental insecurity due to traffic and congestion	16C
17	Direct and indirect damages of unregulated migrations in the neighborhood	17C
18	Improper functioning of religious, cultural, and recreational centers	18C
19	Destruction of recreational environments such as old neighborhood parks for the construction of commercial centers	19C
20	Construction of highways and streets without considering the cultural and social requirements of the neighborhood	20C

Table 4. Common themes extracted from the analysis

Level	Dimensions	Indicators
Spiritual culture change	Individual-centeredness in social relationships	Transformation in neighborhood culture Lack of healthy social relationships among neighborhood residents Lack of sense of belonging to the neighborhood as an identity issue
	Social and cultural responsibilities	Lack of proportional access to educational and cultural spaces due to population growth Commercial growth in the neighborhood and psychological insecurity of residents in the old neighborhoods of Tafresh city
	Different cultural and religious styles and contexts	Disappearance of the honor and cultural and religious status of elderly and religious individuals in the old neighborhoods Increase in new religious centers due to the entry of new government subcultures Changes in traditional mourning customs in neighborhoods Improper presence of religious and cultural centers

Material culture change	Transformation in urban spaces and environments	Apartment living and destruction of traditional architecture of villas Disappearance of traditional structures and religious sites Lack of citizen participation in neighborhood-based community development Construction of highways and streets without regard for neighborhood cultural and social requirements Destruction of neighborhood recreational areas without consideration for population growth and new needs of neighborhood residents
	Migration and transformation of neighborhood demographics	Existence of unregulated migrations and new social harms as direct consequences Lack of appropriate access to educational and artistic spaces Cultural and religious differences among neighbors due to migration
	Lifestyle	Neglect of citizenship principles such as maintaining cleanliness and safety of the neighborhood Changes in the shape, size, and atmosphere of alleys and streets Changes in the conversion of agricultural lands for urban expansion

Theme 1: Cultural Spiritual Change

From the perspective of the interviewees, one of the themes regarding the role of subcultures in the emergence and expansion of social issues is the spiritual cultural change within two subcultures in the old and new neighborhoods of Tafresh city. The first category of these subcultures, obtained in the present study, is a rapid transformation in spiritual culture. The concepts extracted from the interviews were categorized under the following thematic categories related to spiritual cultural change, including individualism in social relationships (1A), social and cultural responsibilities (1B), and different cultural and religious styles and contexts (1C) (Tables 5, 6).

The first subject that has been mentioned in the field of the role of subcultures in the emergence and spread of social issues is the change in spiritual culture. The transformation in the culture of neighborhood is the first issue that has been most repeated in these interviews. Undoubtedly, the first victim of relentless construction in the old area of Tafresh city, namely the neighborhood of

Tarkhoran, was the traditional and religious fabric of this neighborhood, especially the neighborhood relationships that existed among the residents for centuries. The world of apartment living does not have the requirements of the old neighborhood world. In fact, the new world is designed architecturally in a way that people rush through their lives as much as possible (Nazarian, 2015; Emami and Gross, 2023). and delegate many of their responsibilities to the government by paying taxes. The indifference of newer residents in the neighborhood of Imam Khomeini (RA) is not just due to changes in social patterns, but also changes in individual ethical patterns. However, the changes today in the model of neighborhood and indifference towards each other, especially for those who even live on the same floor, are mostly due to changes in social relationships in urban spaces. People in the modern era are forced to summarize their whole lives in their jobs. Therefore, when they are at home, they prefer to stay away from the hustle and bustle, fatigue, and speed of the outside world.

Table 5 . Conceptual categories forming the theme of spiritual culture change

Dimension	Row	Indicator	Interview Code
Spiritual culture change	1	Individualism in social relationships (1A)	2,3,4,9,10
	2	Social and cultural responsibilities (1B)	1,4,8,9

	3	Different cultural and religious styles and contexts (1C)	1,2,5,7,10
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Table 6. Themes and Concepts of Issues and Problems Surrounding the Change of Spiritual Culture

Main Question	Main Theme	Concepts	Repetition in interviews
What are the main patterns of change in spiritual culture in the two neighborhoods of Tarkhoran and Shahrek-e Imam Khomeini (RA) in the city of Tafresh?	Individual-centric in social relations	Transformation in the culture of neighborhood	6
		Lack of healthy social relationships among residents of the two neighborhoods	3
		Lack of sense of belonging to the neighborhood as an identity issue	2
	Social and cultural responsibilities	Lack of proportional access to educational and cultural spaces due to population growth	8
		Growth of commercial structures in the neighborhood and lack of mental security for residents in the new neighborhood	6
	Different cultural and religious contexts	Disappearance of the cultural and religious prestige and status of old neighborhood elders	5
		Increase in new religious centers due to the entry of new governmental subcultures	4
		Change in traditional mourning practices and the Hussainiyya-centered nature of neighborhoods	4
		Inappropriate functioning of religious and cultural centers	2

The second most repeated issue in this dimension is the lack of healthy social relationships among neighborhood residents. In fact, the first prominent feature of the new subculture of the residents in the neighborhood of Imam Khomeini (RA) in Tafresh city, which is clearly evident in the fourth and second interviews, is the strong tendency of the carriers of these subcultures towards individualism and distance from any kind of healthy social relationship in the neighborhood. While the foundation and core of old neighborhoods in cities like Tafresh, such as the neighborhood of Tarkhoran and Farahmandan, are built on the concept of neighbor and the creation of healthy social and emotional relationships among residents living in the alley and neighborhood. There are three major reasons for

the extreme individualism of the new subculture carriers in the neighborhood of Imam Khomeini (RA) that can be mentioned. Individualism that leads to the destruction of all those beautiful traditions of kinship, societal ties, friendships, and the revival of new friendships.

The first reason is urban culture. Most of the old residents of Tafresh city owned villas and houses. However, the carriers of the new subcultures are from new sectors such as employees and workers. Certainly, living in this area, especially in an apartment environment, directs individuals towards extreme individualism sociologically. Therefore, carriers of this new subculture have no interest in neighborly interactions, family gatherings, and prefer to spend their time on personal work and affairs. Additionally, the

limited population of the old neighborhoods in Tafresh has allowed residents to have a better understanding of each other and constantly be aware of each other's well-being. This form of social relationships is the product of a strong tradition of social connections. This is why healthy social relationships can be discussed among residents of the old neighborhoods in Tafresh.

The third issue is the lack of a sense of belonging to the neighborhood as an identity issue. The old residents of the neighborhood of Tarkhoran in Tafresh city were mostly familiar families who lived together and rarely had new migrations in those areas. The structure of these neighborhoods was rural in terms of construction and socially all residents had similar professions, usually engaged in farming and agriculture. However, gradually, especially from the 1960s onwards, with changes in the structure and fabric of the region and the influx of new individuals and migrations to Tafresh city, the intimate and rural environment of neighborhoods like Tarkhoran gave way to population density and apartment living in the neighborhood of Imam Khomeini (RA). The change in the structure of a city or a village does not happen overnight, and the old neighborhoods of Tafresh are no exception to this rule. Based on the sociological approach of Henry Loew, even though the visible changes in urban spaces are the first observable thing, foundational structures, especially cultural, traditional, and historical components, are the first elements to change (Hanachi, Mollazadeh, and Nezhad Bahramjerdi 2017). One of these mainly cultural and traditional changes is the disintegration in the family structure of individuals and the social cohesion among residents in the neighborhood of Imam Khomeini (RA). This disintegration in social cohesion and family relations has led to a weakening sense of belonging to the neighborhood as an identity issue among individuals, as new people enter the neighborhood over time.

Theme 2: Material culture change

From the perspective of the interviewees, another theme is the role of subcultures in the emergence and spread of social issues. Both old and new subcultures in the new and old neighborhoods of Tafresh city, namely the change in the material culture of the neighborhood. Below, the extracted concepts in the field of material culture change are presented. The extracted concepts from the interviews were categorized into the following conceptual categories related to the material culture change theme, including changes in urban space (2A), job migration (2B), and changes in lifestyle (2C). You can see the conceptual categories related to the theme of material culture change in Tables 7 and 8.

The second topic that has been addressed in the field of the role of subcultures in the emergence and spread of social issues is the old and new subcultures in the neighborhoods of Tafresh city, material culture change. However, the issue of apartment living had the highest repetition in the interviews. In fact, the most important manifestation of these material changes in this neighborhood was apartment living and the elimination of old traditional architecture in the form of garden villas. The rapid growth of apartment living in the eastern part of Tafresh city, namely Imam Khomeini (RA) city and the consequent construction of highways and large streets and several commercial centers, not only led to the disappearance of the old environment and traditional fabric of the neighborhood, but also brought with it new facilities and resources that made life in the old way impossible.

The disappearance of traditional fabrics and religious places is the second issue that had the highest repetition in these interviews. Undoubtedly, the first victim of uncontrolled construction in the old area of Tafresh city is the elimination and destruction of the traditional and religious fabric of this neighborhood.

Table 7. Conceptual categories forming the material culture change

Dimensions	Row	Indicator	Interview code
Material culture change	1	Transformation in urban space and environment (2A)	5, 8, 14, 3, 8, 10
	2	Migration and transformation in neighborhood population structure (2B)	2, 8, 9, 10

Lifestyle (2C)

1, 3, 5, 9, 10

Table 8. Themes and Issues surrounding the change of spiritual culture

Main Question	Main Theme	Concepts	Repetition in interviews
What are the main patterns of material culture change in the old and new subcultures of the neighborhoods of the Tarkhoran and Imam Khomeini Village in Tafresh city?	Change in urban space and environment	Apartment living and destruction of traditional architectural villa	10
		Disappearance of traditional fabrics and religious sites	8
		Lack of citizen participation in the development of neighborhood-based communities	6
		Construction of highways and streets without consideration of cultural and social requirements of the neighborhood	4
		Destruction of recreational environments of the neighborhood without consideration of population growth and the new needs of neighborhood residents	5
	Migration and transformation of neighborhood population structure	Existence of unregulated migration and the presence of new social damages as its direct consequences	8
		Inadequate access to educational and artistic spaces	4
		Cultural and religious differentiation among neighbors due to migration	3
	Lifestyle	Neglect of citizenship requirements such as cleanliness and security of the neighborhood	9
		Changes in the shape and size and atmosphere of alleys and streets	8
		Change of green spaces and gardens of the old neighborhoods in favor of urban space expansion	5

Another issue is the lack of participation of citizens in neighborhood-based community development. When citizens have no interest in participating in development projects or solving small neighborhood problems related to their alleys, streets, and neighborhoods, and when there is no systematic institutional presence and citizen participation in neighborhood-based projects, citizenship no longer values crowded trash cans or garbage in the streets, or pays attention to cutting down trees and easily transforms from a responsible citizen to an indifferent one.

The next issue is the construction of highways and streets without considering the cultural and social

requirements of the neighborhood, as well as the presence of unregulated migrations and the existence of new social damages as its direct consequences (Nezhad et al, 2021; Wang et al., 2024). Essentially, each neighborhood, based on its environmental and cultural, social challenges (Nazarian et al., 2024) and religious conditions, has certain characteristics that new immigrants must respect to some extent. The fact that someone has enough financial ability to buy a new house in a new environment and start a new life is considered a social right. However, it cannot be denied that new residents, who often carry new subcultures, are distinguished ethically, culturally, and as citizens.

On the issue of some of the new immigrants' damages, one of the interviews mentioned: The third level after the level of material culture change is the lifestyle. The first issue at this level is the neglect of citizenship requirements such as maintaining cleanliness and security of the neighborhood. The second issue is the change in the shape, size, and atmosphere of alleys and streets. For old residents of a neighborhood, any change is a background for building a highway or street, and they should be sensitive to it (Hemmati *et al.*, 2024). Urban development in Iran today is almost daily pursued by municipalities (Anbari *et al.*, 2020). A significant portion of Iranian civilization is the result of architecture, urban life, and brilliant artistic features that our ancestors have passed down from generation to generation in the roots of this land, and it is the responsibility of every Iranian to defend all of its cultural and artistic assets (Nazarian, 2015).

Thematic Analysis Map

Based on thematic analysis, the role of subcultures in the emergence and spread of social issues in old and new neighborhoods of Tafresh city was identified. Subcultures in the emergence and spread of social issues of the resident subcultures in Tafresh city include: spiritual culture change and material culture change. The type of relationship between indicators and the role of subcultures in the emergence and spread of social issues of the resident subcultures in Tafresh city was also presented in the form of a model, considering the coding done (Figure 3).

The type of relationship between the extracted infrastructures for the role of subcultures in the emergence and spread of social issues of the resident subcultures in old and new neighborhoods of Tafresh city was also presented in the form of a model, considering the coding done.

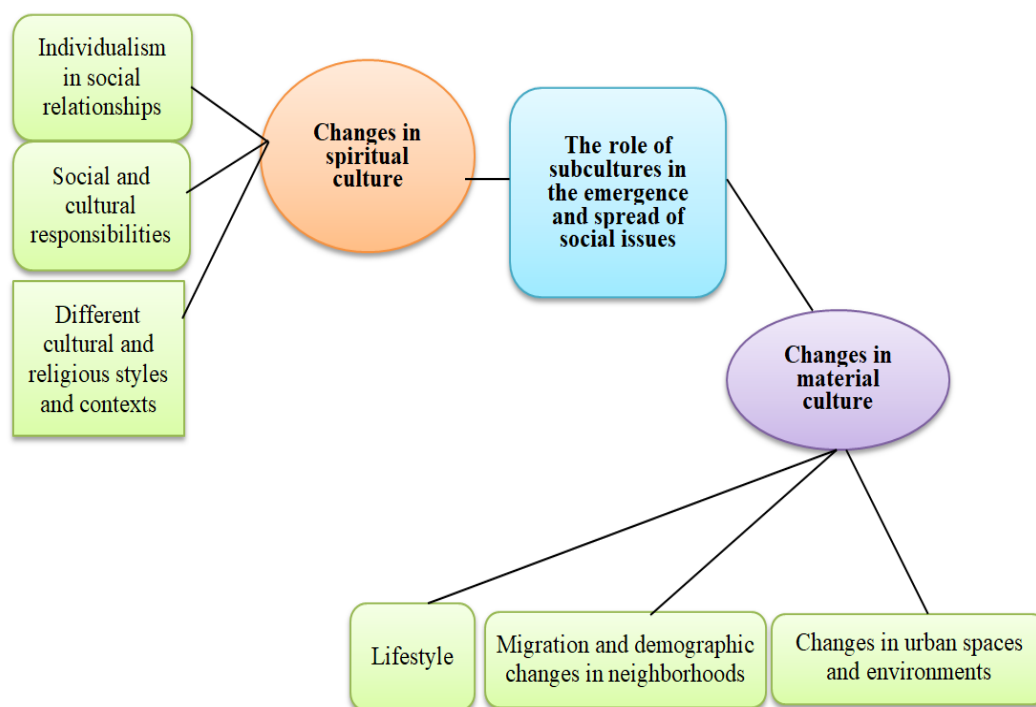


Figure 3. Model of the role of subcultures in the spread of social issues Subcultures old and new in old and new neighborhoods of Tafresh city

Conclusion

The data analysis in relation to the main objective of the research, which is the discussion and investigation of the role and importance of subcultures in the emergence of social issues, the subcultures of the residents in the old and new

neighborhoods of Tafresh city, in order to achieve the main objective of the research in the first step of data analysis, which is the initial coding, the data was first read line by line and the initial codes (which are the words of the participants themselves) were extracted. The perspective of the interviewees is one of the themes of the role of

subcultures in the emergence and spread of social issues, the subcultures in the neighborhoods of Tarkhoran and Imam Khomeini (Rah) town, changing spiritual culture. The extracted concepts from the interviews were categorized under the following conceptual categories of the theme of changing spiritual culture, including individuality in social relationships (1A), social and cultural responsibilities (1B), and different cultural styles and contexts (1C). At the level of changes in spiritual culture, it can be said that the results of the research show that in terms of individuality in social relationships, this transformation in the culture of neighborhoods has the highest frequency among the interviewees. In terms of social and cultural responsibilities, interviewees consistently highlight the disproportionate access to educational and cultural spaces in relation to population growth, underscoring the urgent need to address this significant social issue (Khorsandi *et al.*, 2024; Darvishinia and Clark, 2024). This emphasis on the importance of equitable access to educational opportunities has only grown in recent decades, reflecting the critical role that testing and assessment play in educational environments (Askari and Karami, 2024). In terms of different cultural and religious styles and contexts, it should be said that the disappearance and replacement of the cultural and religious positions of the old neighborhoods have the highest repetition among the interviewees. This itself indicates two things. Firstly, that most of the interviewees were from the older generation of the neighborhood and represent the old subculture of the Tarkhoran neighborhood. Because there was still a clear image of the status and important place of the spiritual elders in these neighborhoods and the preachers, eulogists, and clerics during the days of mourning. From the perspective of the interviewees, another theme related to the role of subcultures is changing material culture. The extracted concepts in the field of changing material culture are presented below. The extracted concepts from the interviews were categorized under the following conceptual categories of the subject of changing material culture, including changes in urban spaces and environments (2A), migration and changes in neighborhood population structures (2B), and lifestyle (2C). At the level of changes in material culture, it should also be mentioned that in terms of changes in urban spaces and environments, the

highest repetition is related to the social problem of increasing apartment living as the main factor in changing the environment of neighborhoods and the destruction of the traditional architecture of the old garden-villas in the Tarkhoran neighborhood. In the aspect of migration and changes in neighborhood population structures, it should be said that the existence of unregulated migrations and the presence of new social damages as its direct consequences, including the most frequent social issue among the interviewees. Finally, in terms of lifestyle, it should be mentioned that negligence in civic duties such as maintaining cleanliness in the city of Tafresh helps establish security in newer neighborhoods such as Imam Khomeini (Rah) town, and of course, among some of the older neighborhoods in the city, is the most frequent social problem among the interviewees.

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