

ture remnants in the early churches. A simple and ordinary architecture at the beginning of Communism versus grandeur-oriented and sophisticated decorations at the end of this period are vividly observed. Creation of large urban spaces as well as wide and long streets can be considered as symbols of power during Communism. The realization of ideals of Communism in the perspective of the masses has been achieved via construction of large number of houses, regardless of local identity and quality of life.

Accordingly, numerous compact and high apartments and residential spaces in limited scale designed to serve as dormitories have been built thereof. Rural houses in this region have served for agricultural infrastructures and agricultural development projects have determined the shape of rural areas. Regardless of the local features of the architecture, rural houses have repeated some limited examples of architectures that have been determined by the central government. Eighty years of presence of Communism in the region as well as its particular attention to the architecture and the urban and rural areas has not prevented from the creation of new churches following the collapse of Communism. The architecture of modern churches has been inspired by traditional architectural model of this region and, thus, it has attempted to repeat them at a larger scale and with modern themes. Conversely, the architecture of public buildings in the Caucasus has been under the influence of globalization common in developing countries. For example, the design style of independent coverage of buildings is remarkable; it is an architectural approach that attempts to impose the apparently updated form of structure and show off the development, wealth, grandeur and creativity of this period. The representation of buildings that have substituted the Socialist system, which has been caused by the arrival of the capitalist economy in the Caucasus, is sharply growing. It should be noted that most of these buildings are devoted to shopping centers or are representatives of global brands. The architectural characteristics of these types of buildings have been affected by the global economy and have been imitated in a lower quality. Therefore, even the streets have been no exception to this rule and they have been converted to some commercial places.

Conclusion

In the Caucasus, religious buildings are considered as the most architectural examples in the historical periods. Furthermore, churches have been vividly affected by pre-Christian religious buildings. Rectangular structure of churches has been inspired by the past temples. Besides, there are some types of cruciform churches that are equipped with domes. The sovereignty of Communism and its rule against construction of churches could not prevent from the tradition of church construction. Similarly, modern architecture in the Caucasus and establishment of some structures dominated by capitalism could not postpone these kinds of construction in this region. It seems that church construction has received a special boom in the contemporary era. Furthermore, it seems that this aspect has led to creation and feeling of national freedom from the domination of Communism as well as religious freedom and government's efforts to manage the religion. The characteristics of modern architecture in the Caucasus have been vividly changed under the impact of globalization and capitalist economy. Accordingly, the modern churches have been built with traditional models and new materials. Although the root of this style can be traced back in the persistence on religious forms of churches in this region, the revival of religious and national identity in classical church construction points to the abolition of Communism and arrival of independence era. Modern residential architecture after the Communism in the Caucasus has had limited quantitative development. It arises from the fact that there has been appropriate planning and its adequacy at the time of Communism. It should be noted that these elements are responsive to the present needs as well. Regarding the economic weakness, there has not been enough opportunity or possibility to improve the quality of houses. Although the modern architecture in the Caucasus is trying to approach new forms of representation in the structures in order to come close to the developed countries, this kind of imitation has been delivered in low-quality level. On the other hand, there has been a quantitatively heterogeneous architecture and urban development in this region.

third period involves the 17th century to the mid-18th century, and the final period involves the 19th to the 21st century. These four periods have had the following characteristics: a unique framework for describing the function and skeleton of churches which are derived from the past symbolic religious ideas and values that have been developed via physical characteristics. The east-west direction that constitutes the main structure of the churches and the main direction that links the entrance to the sanctuary. This has been a fixed social-religious axis which is embedded with spiritual values and represents the religious hierarchy in religious monuments. The architecture of Armenian churches and their symbolic elements have been formulated within a mass communication identity and role. In general, the basic structure of church architecture has originated from the concepts, notions and symbols of the past. Other structures serve the central space, ensure the stability of the building structure and emphasize on religious and functional concepts.

Regarding the considerable importance and quantity of this subject, the second paper has paid attention to challenges of residential architecture in the Caucasus". Having checked the residential architecture in this region, it has been illuminated that Communism, as an effective thinking school, has introduced the imperative architecture and has created some residential infrastructure. Furthermore, this trend has initiated a uniform architecture in this field. This period has provided large number of houses and has eliminated the variety. Accordingly, this period has introduced a same and uniform architectural housing. When this practice continued after the independence towards an exhibitivite globalization, little achievement was observed or no fundamental changes were witnessed. On the other hand, the weak economy prevented people from building new houses. Accordingly, all residential elements of architecture of the Caucasus plunged into coma and inertia.

The third paper was undertaken under the title of "from traditionalism to formalism, the new architecture of Georgia after the independence". In the pre-independence period, the dominant Communist model in the urban environment, urban visage and architectural structures were influenced by Socialist ideas and, thus, paid special attention to repetition, similarity and uniformity as well as maximum performance, least diversity and lack of detail. The overall structure of modern cities in Georgia reflects the same pattern. Conversely and regarding the years after the independence and the separation of Eastern Bloc, there is dire need for renovating and modernizing the old sectors of cities and constructing new buildings. Actually, this has led to some changes in the urban areas. On the other hand and regarding political, social and cultural developments as well as attempts to attract foreign tourists, the present Georgia is moving towards globalization that is in line with developments in the West. Hence, two different approaches are introduced to describe this situation: the first approach, a return to the traditional approach and its governing components. The advent of this approach leads to the development and deployment of classic patterns and elements as well as making use of rock material in abundant detail. It should be noted that these latter characteristics are inherent features of this approach. The second approach involves a form-oriented building and use of the urban symbols to identify and attract tourists. Although it is not clear whether these buildings meet aesthetic criteria or not, these interrupted and unknown imperative buildings do not have any cultural and social background of the past. However, they function as the centerpiece of visual attention.

Result

Architectural foundations of Armenia and Georgia were manifested from prehistoric times in religious buildings. This led to a settlement of Christianity and initiated and strengthened the church architecture in these areas during the next period. Church defines the turning points of urban and rural areas. Churches and monasteries have been placed along roads, remote paths, the heart of nature, the plains, numerous trees in the forests and white peaks of mountains. Therefore, the Caucasus region is the centerpiece of the church architecture. Churches are some unrivaled monuments unrivaled in the history of after-Christianity and civilization language in the Caucasus with neighboring civilizations. The structure of the early churches originated from the local temples that have had some four arched architectures that originated from Iranian ancient architecture. Despite the presence of pre-Christian temples in the region, there are some evidences that indicate that there are some religious architec-

The Architectural Structures in the Caucasus

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Abstract

Architecture is the most striking evidence of the civilization of any given country in the course of its history. Accordingly, the recognition of architecture can lead to realization of cultural assets of countries. Regarding the trip undertaken by the Caucasus Research group, the architecture of this region was defined. The research aim of this group was defined as understanding the evolution of architecture in the Caucasus region in the present-day Armenia and Georgia, respectively. This paper is an analytical statement extracted from architectural research group in this trip. This research made use of casemethodology based on field observations. Furthermore, data collection methods included library studies, Internet, surveys, field observations, surveys of ideas of fellow travellers and interviews with experts in order to conduct this research. Having identified the subject and object of this research, three initial subjects were determined. However, these subjects underwent some changes during and after the trip.

Communism has had a special role in the evolution of architecture in the Caucasus. After the start of this period, the traditional architectural style collapsed and a new style appeared. This abolished style was quickly forgotten and a new style appeared. Hence, the architecture of the Caucasus can be divided into three main phases of traditional (before Communism), Communism and modern (post-Communism) periods.

Traditional architecture style has been examined under an article entitled "a review of the Armenian Orthodox churches". Architecture of Communism has been studied via a paper entitled "challenges of residential architecture in the Caucasus". Finally, architecture of the modern era has been investigated in an article entitled "from traditionalism to formalism, the new architecture of Georgia after the independence".

Research findings

Regarding the first article, "a review of the Armenian Orthodox churches", Orthodox churches have been classified into four periods in terms of physical characteristics. The development era involves 4th to 7th century, the monastery development period involves 9th to the 14th century, the