

Comparative Study of Traditional and Contemporary Iranian Housing; Based on Iranian Culture

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Abstract

One of the most important subjects of housing design is about relation of culture and Traditional and Modern architecture. Since the past, Iranian architecture has emphasized on the relation between building and user. Culture and religious beliefs have concerned the Iranian user to have a suitable dwelling. This effect of culture on architecture has caused the division of the house in order to create privacy. The hypothesis of the study revolves around the fact that the traditional houses identity can significantly contribute to physical and mental comfort of their residents. The present paper attempts to investigate traditional and modern housing to clarify their distinctions. This article tries to compare architectural plans of Iranian traditional houses with the contemporary houses by studying them and emphasizing on their space quality and richness to take effective step for inclusion of these forgotten concepts in the single dimension spaces of the contemporary houses while introducing spatial concepts of these houses. The present study which applies a comparative-historical research approach, firstly, aims to consider the structure of Iranian culture in order to traditional and modern houses, and secondly to understand the difference or distinction of these two with each other. To achieve this goal, this study has used survey method by distributing questionnaire. For this purpose target, architects as the statistical community are studied in 2 groups and 20 persons. In this questionnaire, qualities of Iranian traditional and contemporary housing were asked. Based on results of questionnaires, 6 main qualities of Iranian traditional housing were distinct and these elements were studied in Iranian contemporary housing too.

Key words: Traditional houses, Modern houses, Iranian culture, Iranian architecture

INTRODUCTION

“Housing Design” is one of the most debatable subjects in the area of architecture which has occupied the mind of scholars in this area. This article investigates traditional and modern Iranian housing; based on Iranian Culture. Traditional Iranian architecture has manifested native-traditional models of the past history of Iran which have originated from individual and collective cultures of the people, who have been formed, have grown, have been manifested and have reached perfection. Study of Iranian contemporary architecture indicates that it has been changed with regard to its rich and meaningful history during the history. These changes are due to apparent

imitation of the architecture of other countries and ignoring this fact that any use of non-Iranian models shall be made by comparing these models with culture and living style and social structures. Roots of the principles governing the traditional architecture can be found in Iranian thoughts and culture. Any building which is constructed aims at fulfillment of some living needs.

In this article, house is studied as the most frequent man-made thing during history. House is not only a shelter and the human being doesn't only live under a ceiling and on some sq meters. Residence indicates meaningful link with the place which can include each one of different levels of private and general life environment. This link is an effort to find identity and to have attachment feeling toward a place while our modern houses couldn't have fulfilled the most primary needs of residence i.e. tranquility and physical relaxation and generally inspired quality expectations. Iranian house was a place to which the residents attached. These houses reflected principles which were congruent with internal modes of the human being and its structure was suitable for temporal and hereafter

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life and residence had real meaning in these houses. It is evident that goal of writing this article is not to encourage to imitate the past architecture but is to recognize these valuable historical treasures, their spatial concepts and effort to use them in contemporary houses because it was not possible to use traditional models in our modern architecture as they were used in the past. Today, some problems such as population growth, shortage of land etc entangle our societies.

CONCEPT OF CULTURE

Culture includes all the material and spiritual motives in which a person can live and grow and it gives her or him cultural identity. In this way, it affects human behavioral tendencies, in other word, dwelling in specific cultural spaces gives human certain values, makes moral norms deeply embedded in her or his nature, and forms human moral structure. The whole thing in psychology called individual and group consciousness and unconsciousness is also rising out of culture (Ashouri, 2002).

Culture is an idea and theoretical structure and as well as a feature for many topics such as human thoughts, beliefs, and practices (Ashouri, 2002). Environment may generally be considered as an educational tool which can mentally be reminder of correct behavior. If this viewpoint indicating environment one way or another has relation with culture and functions as indicators of culture is acceptable, then environment role in establishing culture will rationally be followed (Pourdeyhimi, 2010).

In sum, human being behavior embraces interaction and relations effected by the rules and situations that are constantly in touch with the environment elements. Realizing the relation between these concepts is part of establishing and adopting culture. The truth is that all of us behave according to mentioned relations, however, clearly some people are more affected than others. In most cases, resident culture disagrees with designers. Cultural differences and contradictions resulted from various interpretation and definition of environment and its internal behavior can raise many problems for residents. So in any circumstance, environment and its internal behavior should be well defined and analyzed (Pourdeyhimi, 2010).

CONCEPT OF HOUSE

The perspective and viewpoints of various society toward house are diverse. In some period, it is regarded as a machine for living in (Le Corbusier), or as the place in which all veils has completely gone (Mies van der Rohe).

In another period, it is introduced as more dwelling place and residents are represented as mortal creature living on the earth and under the sky (Martin Heidegger). He criticizes modern architecture theories which attribute house to a machine or tool and restrict the profound concept of dwelling into merely consumer relation uni (Kiani, 2002). In another view, house plays a role of a center with multi-visual abilities. "In the first place, house as a cultural center is built for complicated purposes", says Rappaport (Lawrence, 1995). House shape and spatial organization is strongly influenced by the culture to which it belongs, even in the past that house functioned as a simple shelter for primitive humans, its meaning was not summarized into only functional benefits. Although its role as the shelter was highly substantial, its positive aspect of making pleasant place as a social unity was considered more valuable.

The concept of house as a material does not reveal in terms of interior space organization, rather in designing. In everyday life, the meaning of house dwells among the place functions. Places possess meanings and the house is the main place wherein humans spend their much time and make common life interactions (Saunders, 1990).

CULTURE INFLUENCE ON HOUSE DESIGN

Human settlement is one of the most important factors that forms societies and nations. The settlement quality and quantity of various communities make variety of cultures which gradually turn into part of the communities. Culture serves as a highly vital factor in designing buildings. A house which does not meet cultural requirements in spatial divisions is not regarded as the proper place. In such cases, residents may soon make some changes in the house plan. Hence, architect should be quite aware of the culture and customs of people in order to create satisfying place for residents. For instance, having separate spaces for different sexes and ages or public and private spaces in the house are useful to fulfil cultural necessities (Masaeli, 2009).

The concept of culture is too challenging to be defined, but three elements of culture are generally mentioned: lifestyle, human mental aspects and habits, and adjustment to various environments. The aim of attention to culture in lifestyle is to provide better conditions for life. The second element basically deals with monitoring all the factors of lifestyle. Adjustment to distinct environments, is another element of culture which specifies different social groups. The reason of separation of social groups is to designate the difference among them. Thus, in combination of diverse aspects of culture, it is easily clear that the key focus circles around the people individual and group lifestyle.

In some spaces, despite of having functions in common, their standards and rules may be discriminated from each other due to different resident lifestyles. For example, light level, sound, temperature, size, type and the shape of the stairs, the residential density, and establishment of identity in residential and work areas vary from place to place (Rapoport, 2005). Research shows that in United States of America light level is sixteen to twenty times more than Finland's and Sweden's. In another study, residential density in Hong Kong is estimated fourteen to fifteen times more than USA's. In fact, the residential density in a cultural context may differentiate from the others. In residential areas, culture has important role in determining density and open spaces (Rapoport, 2005).

Culture can also play different roles through diverse mechanisms. Willingness or unwillingness to socialize and interact with relatives or with strangers depends on social culture. Moreover, the type of private places, discipline, and the way of behaviors, manners and interactions in the places are at variance from one culture to another.

For example, overlooking level resulted from high density and population hinges on diverse definitions and tricks for preventing overlooking. Thus, designers should recognize and pay attention to the first priority of residents. In general, resident priorities are originated from their physical environment improvement which itself drastically relies on their cultural values.

The priorities of the buildings with different functions vary from each other. Some of the priorities embrace territory, hierarchy, security, privacy, flexibility, audibility, convenience, economy, energy efficiency, communication, interaction, mental image, maintenance, personal spaces, safety, cleanliness, and the sense of dynamics (Memarian, 1996). Finally, this conclusion can be drawn that in house design, culture is more valuable to notice than building functional aspects, since house is not just a machine or tool (Chaney, 1996).

IRANIAN TRADITIONAL HOUSING

Iranian house not only functions as their shelter and safe place, but also means a world to them wherein they grow, learn, and pray. The architecture creating Iranian old house imagines the final plan of the building at the beginning of designing. The architect designs part by part of the plan and set artfully every section of the house in its exact place (Haeri Mazandarani, 2002). Therefore, the cultural and divine values manifest perfectly in every corner of the house. Traditional residential texture of Iran reflects architecture goal – that is, make an ideal area, consequently,

it has symbolic values rising out of social culture factors. These major social factors have dramatically effect on housing of residential areas.

Architecture of Iranian traditional houses was live and joyful and had dynamic and mobile spaces. These houses were unique, the live houses which gave life fervency to the residents and this is the thing which is not seen in the contemporary residential houses. Human beings construct house because construction is cost –effective and it has been turned into a profitable work which has had irreparable effects on Iranian life style and culture.

This study has used survey method by distributing questionnaire. For this purpose target, architects as the statistical community are studied in 2 groups and 60 persons. In this questionnaire, qualities of Iranian traditional housing were asked. Based on results of questionnaires, 6 main qualities are distinct (Table 1):

1-Hierarchy in space: Iranian traditional houses are spatial unit which creates a domain and personal space. Life style in Iranian house had been realized on the basis of broad scope of all human activities from thinking and watching flower and plants to holding populated ceremonies between two poles of public and private privacies. Public domain included some spaces such as alcove, five-door room and hall in which some activities can be performed such as hosting, mourning and holding different ceremonies. Family domain includes spaces such as yard, room and pool in which activities are performed such as gathering of the family members and some close friends and relatives and housework and personal works. Private spaces include spaces such as backroom, Do-dari room and Cellar or some activities are performed such as sleeping, taking rest, privacy, attendance of one or two persons in space. Domain border inside and outside the house is not a separating line, set of consecutive spaces of the portal, lobby and corridor distinguish between these two domains.

Hierarchy in culture is one of the main bases of architecture. This hierarchy doesn't mean nobility and racism and class superiority over another class but a scientific principle. In

Table 1: Results of questionnaires for Iranian Traditional Housing

	Group 1: 30 person	Group 2: 30 person
Hierarchy in space	28 person	29 person
Spatial legibility	22 person	25 person
Simple but varied	25 person	23 person
Introversion	27 person	24 person
Symmetry in space	25 person	21 person
Privacy in space of house	29 person	27 person

these spaces, privacies are raised and respects are raised and the space itself becomes a part of privacy against another space.

The value of hierarchy, as one of the main principles in the world has had the most influences in the formation of privacy in the framework of Iran's traditional architecture. Hierarchy is one of the principles governing the sets and parts of the objects that are either naturally in the universe as a whole or are designed and created by humankind and considering the fact that technically the existence of creatures in the universe is bound by certain defined hierarchy, therefore its undeniable role in defining the parts of a whole and giving identity to it is noticeable (Seyfian & Mahmudi, 2007).

According to Naghizadeh (2000), in the Islamic worldview, in the universe, any object has a particular place and status whose value and status is determined by its characteristics of its hierarchy. The built environment also follows this rule and its parts have particular status according to its values and status of the activities that is done within it and the people inside and their relationship with other adjacent parts. These features are related to the physical characteristics and adjacent spaces. Also, to form an architectural building, the principle of hierarchy causes the formation of spatial territories with different functions and forms spatial boundaries. In this regard, when the elements of a building are divided into different territories with distinguishable framework and function, actually transfer from one territory to another immediately and without preparing the necessary conditions is undesirable (Ardalan & Bakhtiar, 2000). In short, the important point is that applying the principle of hierarchy in spatial urban and architectural systems, with separating public territories from private ones and classifications in usage have more significant role in emphasizing privacy in spatial organization toward creating spatial continuity.

2-Spatial legibility: traditional houses have spatial legibility. Perhaps, concept of legibility means orientation or spatial recognition. Legibility means that we can recognize all spaces and components of the house and link them in the mind as an interrelated form. Such quality in Iranian house permits the person to go from one place to another place with clear image of environment. Physical realization of this concept in these houses can be found while entering the house. When we enter the house, spaces are introduced on the basis of priority and importance they have and the most important parts and their ranks are specified in all spaces. Spatial form of the house directs the entrants on the basis of their relations with different parts of the house and a legible, clear and evident image in a visual word which occurred in mind of each person about an Iranian house.

Legibility in house is a relation which the family members establish with space potentially or actually by reading it. This indicates the quality in house which creates clear image in mind of each observer. Spaces in house not only are visible but also show them to all human senses as a place for life and legibility helps the person find himself in space and feel safe and be guided in that space (Naser Fakoochi).

3-Simple but varied: rooms are constructed in Iranian houses as *Seh-dari*, *Panj-dari* and Reception hall spaces each having its own specification. One of the interests of Iranian in construction of houses is to establish visual relation between room and external space. Openness and free view are part of Iranian nature even it holds true at present. In most places, three-door rooms are used but there was one-door room or large room due to weather of Esafahan. *Pachang* or mesh windows were constructed beside the door.

In Iranian houses, architecture fulfills statics and tranquility. Architecture guarantees stability of the building and coldness and heat of the space. Architecture is responsible for protecting nature as a part of society self-consciousness in order to exploit sources of nature such as space, air, soil, wind, land and light. In any society of which cultures and beliefs are forgotten, its manifestations and mirrors of those beliefs collapse. In the past, architect created wonderful works with skill, knowledge and proficiency and with rich support and native culture which met material and spiritual need of human being. Such clear image of environment gives the person a safe feeling. He can create a balanced relationship between himself and the outside world and this is contrary to the fear feeling which dominates on the person. When the person loses his way and direction, it means that fresh feeling which the person has about house and city not only causes to have familiarity with it but also this is due to the accurate image in his mind (Kevin Lynch).

An Iranian house is a simple and plain but varied house with all kinds of different spaces. Plainness means that these houses are not decorated with additional and meaningless luxuries and appurtenances. In case that meaninglessness prevention is one of the Iranian architecture principles, variety of rooms (*Seh-dari*, *Panj-dari*, adjoining room), variety of vault surfaces, lower house, upper house, variety of floor coating (water, tree, flower and vegetables), all kinds of bricks and height variety and other cases have converted Iranian house into a varied space (*Haeri*). Variety of places and spaces allowed variety of routine actions. Roof provided an independent place for realization of functions as a defined place. Water in most houses, its flow and spaces resulting from directing and storing it add varied spatial equipments to the spatial structure of the houses. Children were in broad scope of spatial experiences

from small and closed spaces to large, covered and open spaces. Spatial structure of the Iranian houses with its varied surfaces and spaces caused excessive and unlimited freedom and detection of many spatial experiences (Haeri).

This spatial variety which is caused by variety of spaces enclosure, light quality and airflow made residents of these houses sensitive to spatial quality as their perceptions of the house space included all of these varieties and can be described and expressed (Haeri).

4-Introversion: introversion means a principle in architecture of Iran and can be understood and observed in different forms. In Iranian architectural culture, actual value is given to the essence and intrinsic core and apparent shell is a figurative shell which protects a reality and of which internal and closed space determines essence and existence of the building and is not comparable to external space and aspects. Introversion seeks to protect an environmental privacy in which physical conditions with thought, deliberation and worships have been turned into balanced and high order in order to reach its origin and relaxation (Habibi).

5-Symmetry in space: symmetry in Iranian houses with their harmony and rhythm will give balance and variety so that main spaces are located in direction of the main symmetric axes of the building and sub axes have been allocated to the sub and servicing spaces.

6- Privacy in space of house: one of the evident specifications of Iranian architecture is to respect spatial privacy in spaces of the residential houses. Perhaps, the most important factor effective on formation of this principle has been based on cultural –social structures which caused to create spaces with different functions. For example, it was impossible to pass through external spaces –public site to internal spaces –private site without respecting privacy in space in Iranian native architecture (Talebi–Mahnaz).

REVOLUTION OF CULTURE IN IRANIAN CONTEMPORARY HOUSING

Urbanization development occurred as a result of industrial revolution has been speeding up rapidly. Modernity developments and its effects on human settlement pattern not only deals with quantitative dimension of population increase and consequently growth of need for house and settlement, but also creates different social housing pattern for human. The first wave of modern architecture encompassing features such as smallness, simplicity, maximum use of space, lack of sign and color, and spatial

function division has been regarded as turning point in housing culture patterns so far.

Coinciding with the expansion of one-sided relationship with West and their impact on Iran architecture, the residential houses have been changed so that in many cases, historical and traditional balance between house and culture has vanished. In this new architecture, house based on its new functions serves no longer as a traditional and historical place (Ghasemi, 2005).

Islamic Iranian families easily admit these changes. So, exterior and interior are removed and introspective houses take extrospective shapes. The concept of privacy is transformed and children demand their own special rooms. House symbols and signs are also metamorphosed so that they no longer represent traditional culture.

In 1950-1960, the majority of residents evacuated historical houses located in city centers of Iran. In rapid urbanization process, government interfered in order to provide citizens with houses which were constructed as small as possible with useful life of 25 to 35 years. Such a pattern turned out to become the main basis of housing in Iran.

Contemporary housing design is formed by various approaches all of which are not valuable, since the movement in terms of architectural history of a country is worth noticing that covers not only traditional aspects, but also dynamism and independence. Concerning different architectural approaches and studying several works, three dominant streams of thought and the paradigms in house design in contemporary architecture of Iran can be mentioned:

1. **Modernity:** Factors such as revolution of social life, country industrialization, cloth and custom alteration, freedom of opinion, and the emergence of new building materials help modernity to develop. Extrospection is the most distinguished phenomenon in this architectural thought. The phenomenon which is in direct contradiction with introspection of traditional architecture of Iran.
2. **Combination of modernity and tradition:** The reason of some inconsistencies in city are a cultural problems and contradictions. Zein-al-Din believes that if a proper culture feeds residents, they may be able to take advantage of the technology, otherwise it will be a great calamity.
3. **Traditionalism paradigm:** In this paradigm, architecture is applied to a cultural action of involving climate condition, basic concepts, and vernacular beliefs in designing and construction. If an architect can consider her or his own and social beliefs into designing according to climate condition in terms

of volume, form, and space, then she or he will be regarded as a successful designer or architect.

It is clear that every city changes over time but suitable policies and tools are necessary to control the development of cities in a sustainable manner. However, in order to define which sustainable urban planning strategies should be adopted, it is essential to fully understand the factors that caused buildings to be such houses in such a way.

In the last century, thousands of new houses, apartment units and buildings have been constructed in Iran. In particular, the Iranian cities have expanded enormously and their great old structures have complemented by the massive new urban developments. Unfortunately the cultural identity of many historical cities have been changed by undesirable apartments and different unsuitable buildings. The changes took place in different periods in which social, economic, and technological transformations caused physical and morphological changes.

Modernization in Iran has led to many social, cultural, and physical transformations. However, these changes concentrated on the physical or external aspects of life, leaving unchanged most cultural norms and values that constitute living habits. Cities grow, careers are more professional, therefore everyone needs to have his own house near their offices. This has led to the phenomenon that large families who used to live together now opt to live in their own private houses.

In the recent decades, apartment buildings became prevalent. In this new type of residence, the physical characteristics of the house have changed considerably, while living habits and lifestyles have not changed at the same pace. In this period, traditional houses were largely abandoned while apartment buildings became more prevalent. In the new type of residence, each household had smaller living areas and a shared courtyard (as opposed to the individual courtyard of traditional houses), which belongs to all families living in an apartment building.

New building regulation, which allows buildings to cover 60% of the land parcel and left 40% for open space, had a great effect on the spatial organization of houses as well as on urban design. The central courtyard is now located in the front and multi-storied apartment buildings became the dominant type of preferred housing (Soltanzadeh, 2005).

The biggest change was the assignment of single functions to the living spaces, transforming the multifunctional character of the room. The living room was dedicated for daily activities, the guest room for accepting relatives and friends, bedrooms as personal spaces, and kitchen, bathroom, and toilets for

services (Soltanzadeh, 2005). This new type of residence introduced modern facilities for more comfortable living, but departed greatly from the familiar traditional houses.

According to Darab Diba, since the Revolution of 1979, Iran's population has double. Iranian cities have grown, especially Tehran (from 1.5 million in 1956 to 2.7 million in 1966 to 6 million in 1986 and 12 million in 2002). In the past two decades, a variety of highly hybridized cultural forms have appeared on the Iranian urban landscape: Iranian-Islamic, Iranian-Western, Islamic-Western, and Iranian-Islamic-Western. These forms marry Islamic-Iranian motifs and ornamentations to Western traditions (Diba, 2003).

According to Madanipour, the changing of patterns of the building form, from (1) an Inward-looking, Low-rise Courtyard House to (2) an Outward-looking, Medium-rise House with a Courtyard, and (3) High-rise Apartment, the new style has been responsive to the country's increasing housing needs. However, it has also contributed to a congested environment lacking adequate planning and larger social considerations for environmental sustainability. It is obvious that increase of land price and population and the houses areas do not respond to some requirements, such as privacy, while there is not enough space to create them. Today, most new high-rise housings in Tehran resemble piled up boxes very much like those found in the inner cities of the West. According to Haeri, Analyzing different types of contemporary architecture shows that living spaces are divided into two groups in terms of the spatial organization aspect: separated and combined areas, which are described as following (Haeri, 2010). Combined spaces: These types of spaces cannot be defined clearly and this is due to the unclear district of entrance, dining room, or living room; since such functions are merely divided by furniture. In addition, there is no view or day lighting potential for this part of the house. The only function that might be different from other parts and might have an independent spatial quality is the kitchen. Kitchen besides having the view and lighting has the potential to be flexible and expand to other areas. In some examples patio can be in this category and can provide the natural light besides the view. As far as unexpandability of these spaces is concerned, there cannot be a specific definition for them. Separated spaces: Besides living rooms, dining room, and relevant spaces, there are some spaces that are not firstly visible and are separated by walls and partitions. These spaces such as bedrooms, bathroom, or toilets, are not combined with other spaces.

IRANIAN CONTEMPORARY HOUSES

In contemporary houses, we find lack of natural and designed landscapes, decreased use of open space for

activities with pause, closeness of spaces part and failure to expand them, experiencing openness for residents of the contemporary houses due to the smallest variety in height of internal spaces ceiling. It is evident that many technological and cultural changes have been made in our countries during years and have had effect on many aspects of the human beings. Since these technologies facilitate life flow, they bring culture of the innovators, the culture which has imposed many damages on culture and life style of the Iranian people due differences with Iranian culture. These physical and conceptual changes caused many changes in aspect of the house on the one hand and its internal space on the other hand. Change in physical geometry of house and importance of spaces, change in infrastructures, land size, low population of families, tendency to independent life and other cases had essential role in change of house. spatial model which is in contemporary houses is a surface model which deals with square meter and surface, the surfaces which have been embedded on the basis of limits, sizes and functions in order to meet primary biological needs (such as eating, sleeping etc).

In modern and contemporary period of policies and planning of the government and municipalities in the field of urban spaces, house building and mass production had effective role in culture of the contemporary house and progresses of science and modern technology increased human population and other traditional methods don't meet need of the human beings for house. Expansion of cities and urbanism resulting from industrial revolution and changes after that was accelerated and modern urbanism process caused different social model interms of house building for the modern human being and contemporary human being. But modernity changes and their effects on human residence model were not limited to quantitative dimension of the population increase and increase in number of houses and habitats of the human beings but modernity and processes would have effect on quality of house of the modern and contemporary human being (Table 2).

Spatial variety in contemporary house is very low. Very partial differences in color, light or partial difference in surface can be among such particle differences while house residents don't pay attention to such issue. Closed spaces of the contemporary houses have bee composed of two separate and disordered spaces such as passageways, entrance spaces and even sitting room and guest room. Lack of clear definition for each one of these spaces caused an unclear boundary and separation from its adjacent space by setting some chairs and furniture. This factor causes to reduce importance of the space and increase role of objects in house so that even one space can be converted to dining room or sitting room by putting a dining table and setting furniture.

Spaces of contemporary houses are not so legible and it will be very difficult for the observer who enters such house for the first time to distinguish between bedrooms and bathroom, exit door, room door etc when the doors are closed. Spatial order of these houses is very limited and no direction is observed. After entering the house, we face WC and enter life space gradually and finally reach bedrooms. Generally, direction and orientation are found rarely in spatial structure of the contemporary houses and these are done by objects and habits.

In modern houses, each one of the spaces is designed independent and without regard to other spaces. Exclusion of all privacy and intermediate spaces which are found in traditional houses caused to delete spatial flexibility and ability to combine spaces in order to realize spatial expansion and landscape expansion concept from these houses. Each one of the spaces such as bedrooms is limited and defined space and the person enters another space in case of existing it and life conditions and current activities are changed completely in that space. Central part of the house in which most activities are performed lacks light and suitable landscape and has been turned into a narrow and closed space. Role of windows and openers in the contemporary house has been reduced to a frame for air ventilation and receiving light while open space has been reduced and private domain of the families has been intensely dominated (Table 3).

COMPARISON OF IRANIAN TRADITIONAL HOUSES WITH CONTEMPORARY HOUSES

1. In modern world, we can design a place for waiting by getting idea from vestibule in Iranian traditional architecture in order to confront with the stranger entrance problems.
2. Design of the pause spaces in different points of the house in order to destroy and break center of the unit in house and scatter mind of other persons in different points and not to pay attention and concentrate in one zone
3. Design of bedroom for guests in a part far from family privacy
4. Design of separate service for other persons in case of emergency
5. In case of use of roof for spreading clothes and sleeping, the shelters with long walls shall be used.
6. Use of balcony with mesh walls and the surrounding walls and coverage will be effective.
7. In residential complexes, entrance doors shall be designed in the stories or the opposite units in the non opposite directions or opposite directions if possible to prevent from visibility of the inside part during use.
8. Use of two-layered or single -layered walls with insulators causes not to disperse noise and its reflection

inside layers of the wall will be reduced and it will prevent from noise transferring to the adjacent units.

9. It is necessary to use thick walls or use insulating layer for separation and keeping audio privacy of the private spaces.
10. In order to give light to the residential unit and keep privacy, small windows with high O.k.B and reflex glass cover shall be used.
11. Use of sub corridors for linking between public and private spaces will make access hierarchy narrow and the space more private.
12. Separating private spaces from each other on the basis of private degree of each privacy such as all kinds of bedrooms for different persons
13. Use of natural and artificial ventilators in kitchen and WC and directing odor even toward roof and creating curtain or odor cover which prevents from uneasiness of the neighbors and other persons (example of contemporary house residential plan design in which traditional architectural concepts and principles have been observed) (Table 4).

CONCLUSION

With change of life style, needs of the persons change though many spiritual and physical needs of the persons have not changed since the past 100 years up to now. For example, human being needs broad view, openness, airiness, and observing privacy and nature. Although traditional architecture is a valuable and rich architecture, the same architecture can't be executed in this period. Some valuable concepts such as spatial legibility, plainness but variety, introversion, hierarchy, privacy etc are hidden a heart of this architecture and architects and designers should try to use these concepts in modern architecture.

It is necessary to improve the quality of contemporary houses so that reviewing architecture of Iranian traditional architecture and extracting some concepts needed for modern life and injecting them into the spatial structure of the contemporary houses can successfully meet the urgent human needs and increase feeling of attachment to the place with regard to richness and ability of the Iranian traditional houses. Results of this article show that main qualities Iranian traditional housing that were distinct by questionnaire have not been seen in Iranian contemporary houses. Because of that, to improve the quality of contemporary houses designing, this article proposes paying attention to this 6 qualities.

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