Mining of Traditional Culture Concepts in Iranian Contemporary Architecture

Mahsa Javadi*
M.S.C .of Architecture, Department of Architecture, East Azarbaijan Science and Research Branch, Islamic Azad University, Tabriz, Iran
Mj_mahsa@ymail.com

Rogayyeh Ataei
M.S.C .of Architecture, Department of Architecture, East Azarbaijan Science and Research Branch, Islamic Azad University, Tabriz, Iran

Abstract
Architecture is full view mirror of any culture that has close interactive with structural, historical, political, social and economic features. The traditional architecture is essentially proclaim of the culture in the architecture body and traditions are noble and timeless criteria that follow even with change as well. In fact, culture can prepare step by step progress routes for every society and provide a culture full of human values. In this field, transformation, concepts transformation, meanings and the predominance of quality and quantity in different periods on the one hand and physical development of unbridled urbanization on the other hand face Iranian society with neglect. That this would ultimately cause separation in continuous flow of traditional architecture. It is challenges of discrete cultural identity among contemporary architecture that offers traditional design guidelines. In the early part of the study, relation models and reasons of culture break with contemporary architecture and forms evaluated with dissemination of cultural concepts. At the follow, we pay attention to conceptual parameters and interaction with traditional architecture. This research is library, analytical-descriptive study. This research presents ways in order to link contemporary and traditional architecture in the bed of culture that fitted with culture in life environment, principles and goals of life, its concepts and aspects of identity and the perception of the universe move parallel with traditional architecture.

Keywords: traditional architecture, culture, contemporary, human.
Introduction

The identity of each nation lies in the architecture and culture of that country and attention to the traditional and original architecture are culture identity as the center of contemporary culture. The new era of urbanization is starting stage in which the philosophy and culture of human life undergoing vast changes and subsequent norms, values and suitable patterns that extended with industrial and commercial life. Among these is a bit of everything finds a numeric field and Iranian society neglecting to change the present status in the different courses that this would ultimately cause the separation of the continuous flow of traditional architecture. History of Iranian architecture with its ancient history manifested in Iranian culture and figure the different Iranian cultural norms. But in the meantime this is a basic issue that urban development and architecture of Iran with respect to its cultural and historical richness suffers from structure identity, it lost its link with the past and the new relations replaced it. In the field of architecture opinion and practice, existing doubts and challenges in cultural interactions take visual and physical aspects that should be provide ways for type of architecture and urban interventions. So to achieve the optimum architecture, we enter culture to train architects and practical and applied methods to them. Hence, the implementation of the environment, human and culture is very basic role. Many of the theorists in this area believe that: "culture is human-made environment" (Herskovits, 1985:106) This definition of culture was rooted in the nature of man and the environment, removable and educational culture. In the early part of the study, present culture and derived cultures from it, the impact of culture on architecture and employing indices, ideas, oriented concepts and offer cultural interaction ideas among traditional and contemporary architecture.

The purpose of this document is to create consistency between the original identity values, that over the years growing gap among contemporary Iranian culture. So many of Iranian traditional characters use portable environment impacts and go to the next generation. In the meantime, the only historical section is not important but moving past transcendental values through culture is also important. Hence, in the present study rely on a library, analytical and descriptive study can classify relationship model between culture and architecture and to provide results to find out guidelines in order to identity of contemporary culture.

The general definitions of culture and its concept:

Sociologists basically knows the culture as a set of customs, tradition, social institutions, art, literature, ethics and rules and regulations, These are common definitions of Edward Taylor who defined culture for the first time in the 1871 and the concept of Gustav and Whistler, Clarke cabbage and others. What is attain from definitions of such individuals is that:

-Culture is unifying factor of social values and unity the values.

-The culture distinct the society from the other community.

-Reinforcing cooperation between individuals relationships.

According to the above definitions and on a general definition, culture can be set of specific spiritual, material, intellectual, emotional, social or community group properties that life
style, way of life with each other, the value system and beliefs. Hence the main definitions, the following three basic components include: (figure 1)

The value (important life topics that conducts other components of the organization), norms (actions are perceived in different situations of people) and the material part of culture (knowledge and objects) (Nasiri Geidari, 2011, 47).

In fact, in accordance with the definition of the values and norms, the spiritual dimension and material gains are aspects of culture definition.

- **The material dimension**: includes all objects, material and tools and what can be made by human hands, and method and processes of construction. (Beheshti, 1999, 357)

- **Spiritual dimension**: includes a set of belief, views, knowledge, ideas, education, customs and values that are fitted by community based on their beliefs. In the process, the goal is to reach excellence and the evolutionary that worldview defining and explaining it. (Naghizade, 2002, 63) It also includes of science and technology, literature, art, philosophy, and all human mental products. In fact, these are also parts of the society culture. Because it has root in the values, beliefs, etc. And here appear the relationship between culture and architecture circles. (Beheshti, 1999, 357) It can generally be said that the most excellent and the overall level of culture that control social system is (the social system, in turn, specify controlled norms of individual) religion. (Smith, 2004, 20) Culture is as an intermediary circle between recognition and social construction (such as religion, social system, and livelihood...) (Thompson, 25, 2008)

So, culture includes all social life material and spiritual that process the human. The man has something of the way that so-called personality and in such way can be found cultural identity. This identity is a total of human behavioral trends and he can pass all human material and spiritual achievements of previous to today generation. and the natural human exchanged to cultural and historic cultural one and his production can stay for generations. (Beheshti, 1999, 357)

So far several definitions is presented about the culture and about this issue still continues an exploration, but the common point of most definitions is that culture is a common lifestyle, manner that is based on material and spiritual accomplishments, that obtained through the time, has their own credit and is current in a person's life. (Nasiri Gheydari, 2010, 47), As well as the culture affected on perceptual visualization, understanding, and human behavioral patterns (Namazian, 1999, 78)

**Subculture (the agent causing culture):**

The culture of each area is fitted of the community of variety of subcultures with different trends and values, and this subculture are often willing and tends to native, Ethnicentrisim, localiteness, relative, family and preserve of inside values and norms. (Hosseini Soogh and others, 2001, 17-21)
Subculture indeed is within the culture, and the purpose of it is the difference of group with beliefs, ethics, and special activities in society as a whole. Subculture includes many elements of more general culture that is a part of it but also includes some aspects of certain culture that does not exist in more general culture or cannot be seen among other members of particular society, also a subculture is a group of whole society and is not only coordinated and unity (Hosseini Soogh and others, 2001). In fact the subculture make up groups of people that share things and distinguish them from the members of other social groups (Glender and others, 205, 1998). (Figure 2)

So in order to recognize and distinguish the concept of subculture, comparing it with other concepts:

In front of the concept of "community," which ostensibly existing, subculture include collection of people that has unstable link. In front of community concept which is a macro-sociological abstraction, subculture refers to reference groups that even can be seen with eye and its members have a face to face relationships and a sense of belonging are relatively strong (Hosseini Soogh and others, 2001). In front of the concept of "mass," which is a set linked people with non-rational action (Glender and others, 1998, 206). Subculture is not only broken community, but also is active and creative (Hosseini Soogh and others, 2001). In front of the concept of "the public" that includes a set of individuals and responsible citizens who can form your beliefs (Glede and others, 204, 1998), the subculture is the set of individuals that haven't civil rights and can say only official votes and thoughts through non-official structures. (Hosseini Soogh and others, 2001) (Table 1). Thus by knowing the subculture and its distinction with other similar concepts, you must know that each subculture in its own set find experimental knowledge and Sciences that in many cases, it is a subculture. And suitable culture, in terms of time, make external some of these Sciences and experimental knowledge and make some other unstable.

<table>
<thead>
<tr>
<th>Kinds of social groups</th>
<th>Common concepts (culture)</th>
<th>Identical concepts (subculture)</th>
</tr>
</thead>
<tbody>
<tr>
<td>society</td>
<td>Eternal population</td>
<td>people with unstable link</td>
</tr>
<tr>
<td>social</td>
<td>Macro-sociological abstraction</td>
<td>Reference groups</td>
</tr>
</tbody>
</table>
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<table>
<thead>
<tr>
<th>mass</th>
<th>groups of people with irrational acts</th>
<th>Seperated groups in terms of social, active, creative</th>
</tr>
</thead>
<tbody>
<tr>
<td>public</td>
<td>collection of individuals and responsible citizens with a set of shaped beliefs</td>
<td>A set without citizen law, voting and tought from non official parts</td>
</tr>
</tbody>
</table>

Table 1: comparing culture and subculture concepts among different social groups, Source: Researcher

culture and architecture:

The impact of culture in the different areas of life, including art, architecture, urban planning, development and environmental practices is undeniable (madadpour,1996,158) (figure 3). In fact, the architecture is the results and the outcome of the community culture. A glimpse into the history of Iranian architecture and other civilizations of the world shows without thought and worldview. In this way, you could say that any civilization in different periods present particular culture architecture. So the architectural spaces cannot understand without knowing its culture and everything arise from the culture, after passing thoughts and methods, the technology and innovation, what in response to applications, what matching the volume and levels, change to the material, the material made by man and for man. (Flamaki,1992,139) Hence the five General trends in respect to architectural culture, including: field, history, local, area and new traditions-orianted. (Shayan and others,2009,56) that by two ways affects on architectural space:

1- through the creation of laws and customs that cause functional organization and spatial hierarchy, the lives of residents, the number of family members, as well as how they use them, has significant influence on the shape of the buildings. As well as the practices of food making and eating, the way they interact with each other and other, cultural considerations has great impact on size and original design of houses. Thus, building has influence on the culture of the native body. In this case that the inhabitants of the building based on beliefs and local traditions color the building. (Erfanizade,2010,23)

2- Through the creation of memories, beliefs and physical symptoms in the form of symbols, the ancient patterns and metaphors that create meaning in architectural space, has the most important role in learning the culture of symbols, and in fact, symbols are signs that hasn’t essential or natural link with things that has symbolic implication. (Kottak,2002,366) Klifordgirtez, humanism, defines culture as concepts that are based on models and culture

Figure 3: compact relations of every socity culture, Source: Researcher

http://www.ijhcs.com/index.php/ijhcs/index Page 1136
learning (Geertz, 1975, 44). According to White, culture starts when our ancients could be use models, that means that they could link it to something or meaning which it understand by special symbol (White, 1959, 3). Human from begining used power and energy to produce such symbols and in such way used dance, sings, rituals (Mumford, 1952, 76) and these cultures can move by symbol shapes. (figure 4)

![Figure 4: how to transfer culture in the form a symbol over the time and place, Source: (Azizi and others, 2012, 63)](image)

In fact, can be said that any system of any society, and any kind of ideology has specific goals. And the main task of culture, displaying mental idea of the objective by identifying forms and culture and communication fields. (table 2) so according to Herman, architecture is the main tool to measure nation's culture. (Groter, 2007, 53)

<table>
<thead>
<tr>
<th>Culture definition 's field</th>
<th>architecture</th>
<th>Culture and architecture</th>
</tr>
</thead>
<tbody>
<tr>
<td>sociology</td>
<td>the outcome of social interaction of components and as one of the effective component of social life</td>
<td>application</td>
</tr>
<tr>
<td>Aesthetics</td>
<td>As an artistic product that includes mental and moral improvement of creator</td>
<td>conceptual</td>
</tr>
<tr>
<td>humanism</td>
<td>As human life container has the effect on human actions and activities. The factor of cultural difference</td>
<td>application conceptual</td>
</tr>
<tr>
<td>psychology</td>
<td>It is product of man mental attitude toward his around, living in space for qualitative improvement of feelings</td>
<td>Perceptions</td>
</tr>
</tbody>
</table>

Table 2: the model of the relationship between culture and architecture, Source: (Shayan, 2007)

cultural architecture:
As mentioned, the architecture is the art - science activity that create space, change and organise the environment and is the crystallization of the culture of a community in time and mirror of Community circumstances in different historical eras. (Alishahi,1998,2-1) Hence architecture as a social phenomenon came from culture and effected on them. The architectural style of each period is reflection of art and culture, therefore, architecture create under the influence of different conditions and as soon as they come into existence can be known live and independent and selecting special traits for your. Such as comprehension and the foundations of traditional Iranian architecture. Without understanding the social and cultural environment in which these concepts are grown And Without basic knowledge of a culture that is free of time constraints can not be enabled, so Naturally, the direct impact of culture In architecture, That cultural changes cause changes in the principles and concepts effectively in the development of architecture And to develop different ideas architecture, Which determines the general theoretical concepts and methods of interaction between cultural And specifically the theoretical concepts and architectural space. Another effect of culture on architecture, sometimes bright and sometimes subtle and non-obvious. such as The effect of the Cross in historic churches design are explicitly or hierarchy between different types of spaces, The first phase of the hidden observer, entrance space Iranian Mosque And Concept And Cultural content. (Beheshti,1999,357) Figure 5: the position of the architecture and culture, Source: Researcher

traditional architecture:

In line with the definition of a Saint, Seyyed Hossein Naser says: tradition is stable principle, with sky origin and we use it in different time and place, they are places to transmit teachings to man, according to definition, Islamic and traditional Iranian art are thought of the Quran and the article. So in fact the traditional architecture is picture of the universe or man. In urban planning considers such architecture and has co-ordinated organization. This system is based on the belief that the most healthy way of human life is in compatible environment. on the traditional architecture, the architect principle has root in his attitude to the world, principles like: unity of being, the principle of hierarchy, the original order, the principle of proportionality, the principle of symmetry, scale (Sifian, Mahmoudi, 2007,5) thus can be find changing human identity and culture, traditional and modern society in changing the attitude of the modern man look. (table3)

<table>
<thead>
<tr>
<th>The human common component in traditional and modern society</th>
<th>The man lived in the traditional society</th>
<th>The man lived in the modern society</th>
</tr>
</thead>
<tbody>
<tr>
<td>Existence and eternal of the world</td>
<td>An origin and a Center include perfection, purity, eternal and integrity</td>
<td>The period between birth and death, fitted without any appeal and promises</td>
</tr>
<tr>
<td>biology</td>
<td>The essence of creator of the world right + the man in</td>
<td>The man is a Prometheus of creator + forgottoness of man</td>
</tr>
</tbody>
</table>
search of excellence towards God and attention to itself

**Environmental goals**
- promised paradise and non-material world
- Application of the material world (because it does not know target)

**Principles of biology (personality and social norms)**
- Follow the principles drawn towards the divine with the austerity, observe, refused and tolerance forklift
- Follow the principles in accordance with the agreement of the human and social contracts and lack of belief in the function of austerity!

**The identity**
- The divine essence of precedence over the human identity in traditional society + unit stable identity (faith in God)
- There is a phenomenon of human precedence over any + identity in modern society

**architecture**
- Follow the social norms (such as the sustainable and divine principles) and the architecture of the place is spending the life of (temporary)
- Follow the social norms (such as the malgho and the principles and practices with regard to style and mixing plurality of them) and the architecture of the place, being inhabitant (permanent)

Table 3: comparison of the relationship of identity with humans in traditional and modern society, Source: (Hojjat,2005, 57-58)

**using form-oriented ideas and concept-oriented culture of the Iranian traditional architecture:**

In the era before modern, style has been a process of gradual changes and rarely different styles came in one era, but in the era after modern, free thought provide different styles in art and architecture. Such as: contemporary architecture in recent decades that has architecture with several approach. The dominant architectural form style, nowadays, is no a bed to transfer cultural messages. Hence today it is necessary that conceptual ideas and cultural evolution in architectural forms displayed by philosophical expression of mass and space. Some of these designs and patterns in Iranian architecture like the charsafe (4 Podium) and chaharbagh (4 gardens), are main factors and phenomena of culture and civilization of a nation ,are too long. (Table 4) and some values, only for a short time were interested The values havent fundamental and structural effect and appear in cultural and art exchanges between groups. (Beheshti,1999,357) So the passing of time make eternal some values and destroy some others, such as: a the rigs spaces that was in an old home that has different use in the different times of day and night. While today certain space belong to specific user. (Parhizghar,2003,20)
So according to what was mentioned, Iranian architecture formed by culture, symbols and signs in two ways; that these funds in history despite ethnic and tribal conflicts has been preserved the unity and cohesion based on culture and beliefs and behaviors. Other symbols and arrays of Iranian architecture that brings the cultural aspects of architecture and represent the cohesion and convergence shows itself in context. (Hamidi Sharif, 2000,146) hence the Iranian architecture employing the following in accordance with the characteristics of the spaces to present perceptual and quality of space:

- **Subjectivism**: has a deep root in social -philosophy principles of this land. Subjectivism search environmental privacy in which physical condition with the thought, worship achieve its principle and finding genuine peace of mind. (Diba,1999,97-106)

- **The central**: it is arrange all the activities and is the Space Center. (Diba,1999,97-106)

- **Reflection**: It is Visual that its parts form of a regular shape, in which develop shape and picture. (Diba,1999,97-106)

- **Link of architecture with nature and the concept of climate sustainability in culture**: In the traditional architecture of Iran there is peaceful human being among architecture, human, nature. Abundant references in the Quran are about the plant, light and nature components and finally allegory cause that nature has all-encompassing architecture and spaces arranging in a special hierarchy. Social activities, culture and religious rulings are always synchronized with the movements of nature and neighborliness of man with nature cause that elements of nature present in different species of genuine architectural. (Diba,1999,97-106)

- **The geometry**: expression language of architectur is based on the geometry. The geometry of this land is based on discussion about science and mathematical roots of numbers and complex compositions and the two artworks are considered permament parts of art (sense) and knowledge (intellect) on the rich civilization and Islamic civilization. (Diba,1999,97-106)

- **Clarity and continuity**: Continuity and clarity of the human movement or her look is continuous so that space opening in horizontal and vertical lines clarify walls and columns. In fact, the continuity dosent related to space size. The use of multiplicity geometry-oriented maintain spatial continuity. (Diba,1999,97-106)

- **ambiguity and secret**: The feeling of spiritual greatness is in ideal combination of buildings. (Diba,1999,97-106)

- **The balance-sensitve balance**: in architecture is Synchronize between the experimental buildings and natural environment. (Diba,1999,97-106)

- **eye**: for the understanding of Architectural concepts (Diba,1999,97-106)

<table>
<thead>
<tr>
<th>Material dimension</th>
<th>Open space</th>
<th>Central yard, charbagh</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Semi-open space</td>
<td>The four-arch, Colonnade</td>
</tr>
</tbody>
</table>
the culture in contemporary architecture of Iran:

In the category of architecture, modernity with the slogan of its progress and the development so imposing itself to human society that communities, especially the backward communities search matched industry with their own identity and the validity and west, try to repeat and emulate the alien architecture patterns that they change environmental practices (naghizadeh,2002,64). In this way, in Iran, gradually pale the role of the cultural elements in the life physical identity, and this threat appeared in all areas of human society. So that it can be said that before the emergence of modern architecture, each civilization or nation has specific architecture like: Imam mosque in Isfahan which is based on the philosophical thought. Contemporary architecture is not formed step by step with tradition but also very rapid and unbridled. The chaotic of today architecture is its outcome. (figure 6) In today's contemporary architecture cannot use raw basics, but this should be formed by full implementation of place culture and resulted concepts. Until the identity of the individuals shaped in the context of community and culture which is the product of social interaction (Salehi civil,2008,5). identity in architectural spaces isn't understand without understanding manufacturer culture, and whatever came from this culture, after passing devise and methods, be a matter what in answering to the query and matching size and material level; it is handmade and human interest and for the man (Falamaki,1992,139).

Table 4: principles, features and cultural indicators of the buildings in the contemporary architecture, Source: Researcher

<table>
<thead>
<tr>
<th>on of culture</th>
<th>Mediated spaces</th>
<th>Entrance, vestibule, Ivan</th>
</tr>
</thead>
<tbody>
<tr>
<td>spiritua l dimensi on of culture</td>
<td>Basic forms (closed)</td>
<td>Cube and cube, cylinder, rectangle, Arch, dome and crotch</td>
</tr>
<tr>
<td></td>
<td>formic</td>
<td>Geometry, equilibrium and balance, symmetry, naturalism, the unity</td>
</tr>
<tr>
<td></td>
<td>conceptual</td>
<td>The move from the backend to frontend, introversion, reflection, continuity and transparency</td>
</tr>
<tr>
<td></td>
<td>applied</td>
<td>The organizing principle of functional goals, axis, hierarchy-sustaining,</td>
</tr>
</tbody>
</table>

Figure 6: effect of Western architectural on formation of contemporary architecture,
Conclusion:

Culture due to the functionality that has within provides field for architecture studies that will study basic factors that form architecture. Also, lack of architecture communication with the culture avoid human from environment, in addition to eliminate customs and destroy harmony with the environment as well as. What is clear is that the past architects, will never search community identity.

Authentic contemporary architecture can be based on the cultural thought of your community so that individuals in familiar space attain self-confidence, on the other hand, the same architecture forming culture in which individuals have a role in cultural expansion and progress. So what there was in the traditional buildings, but today they are not among the other such as: Template flexibility, perfectionism, observing the size and proportions, proper deployment of their space, with its original identity, introspection, the balance of feeling, clarity and continuity (reflection), the concept of environmental sustainability in the culture. And what causes fade in culture of traditional architecture can be found in individualism, lawlessness and mimics, the shape of modern human character. (Figure 5)

As well as in the interact ideas with the past can be used form and conceptualism. In addition to the traditional culture and architecture can be implemented through functional and spatial hierarchy. Also in accordance with Figure 5 can create memories, attitudes and physical symptoms in the form of ancient symbols, patterns and metaphors. or by key words taking advantage of the culture and communication architecture model that incorporates in sociology, aesthetics, anthropology and psychology to upgrade traditional architecture and culture concepts.
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