

THE SOCIAL RELATIONSHIP OF CONTEMPORARY RESIDENTS IN IRANIAN HOUSING

Mohsen Asadi, MM.Tahir

ABSTRACT

Iranian Islamic traditional houses have changed fast in recent decades. These changes have had influence on social lifestyle, behavior to relationship of people in Iran and architecture in traditional housing. The traditional architecture of Iranian houses for instance used to include a courtyard surrounded by rooms which controlled privacy, movement and separated people in different situations. In contemporary housing, however, this cultural behavior is lost. Iranian traditional housing, according to reflect the culture, people's beliefs and religion; they had harmony in lifestyle and a kind of relationship among spaces of a house. In contemporary house design, without attention to culture and habits of residents, are omitted most of the time. The new apartments are very culturally limited for their residents. This paper concludes that there is a connection between the culture, habits and inhabitants' beliefs with the kind of house design (architecture). As a result, in this research it is attempted to analyze some examples, by showing the problems in suitable related to cultural behavior. In addition, it tried to expand that problems in relationship between of residents can appear in very sequences of a house, which of course, is shown in all examples. Besides solving privacy problems, some changes in residential buildings complexes, include, space, and entrance area were done to improve the spatial arrangement of the Muslims' house or apartment. The main point is showing the different problems of a house based on the required culture and identity of Iranian dwellers.

Keywords: *Social Behavior in House, Behavior in Iranian Islamic Housing, Contemporary Residential Building, Dwelling Space*

INTRODUCTION

The culture and tradition of each country are the identity of people, of which more influence can be seen in their lifestyle and behavior to relationship of people in Iran. Also Islamic religion is the main field of the people.

According to Mortada 2003 the tradition of Islam expresses many sources of social organization and behavior. These expressions have been firmly fixed by this tradition to make the life of manner equal to its objectives and message. Following these principles, as early Muslim societies did, creates harmonious social and physical environments, but not paying attention to them would violate the tradition itself and harmfully influence the social and physical environment of Muslim life. This seems to be the case in the contemporary Muslim conditions, where non-traditional values and regulations are introduced and followed under the banner of 'modernity', and it is started new problems as well as, relationship between the residents in a compact building, in an alley and behavior of people with together

DEFINITION OF HOUSE IN IRANIAN HOUSE

According to Omer 2006, the phenomenon of the Islamic house is the same as a cultural, environmental, structural and, above all, a religious one, because it is the message of Islam that presided, by and large, over the inception and proliferation of what later became known as the Islamic house. Also he is written, In Islam, the house is a place to rest, relax the body and mind, and enjoy legitimate worldly delights. On the other hand, in the house all people are surrounded with many factors of privacy, protection and security. Inside the house area we also worship, teach, learn and propagate the message of Islam. True, the house is a fundamental right that must be enjoyed by every Muslim. Allah, be He exalted, says in the Qur'an: "It is Allah who made your habitation homes of rest and quiet for you..." (Qur'an 16:80) The Islamic house is a microcosm of Islamic culture and civilization in which individuals and families breed and nurture therein, constitute the fundamental units of the Islamic community. The house institution, therefore, has the potential to take up the role of an educational and training center able to produce, in concert with other societal establishments, individuals capable of transforming the whole communities they belong to. So, each person is trying to make a place on this earth for their living in every way.

According to Michell 1978, The most common and widely recognized renderings of this is, in fact, the Muslim house organized around an inner courtyard, presenting to the outside world high, windowless walls interrupted only by a single, low door. Often, several houses are collected together into a larger walled complex accessible through a single, low doorway, which leads to an inner, private passageway from which the individual dwellings can be reached. These houses, and in some cases even large building complexes, give the traditional Muslim city a peculiar, unmistakable appearance which still survives today in many examples of incen town centers. True, with paying attention to the all details that are explained, they try to separate the family people from others, and on the other hand, they can show many stop places for movement within house buildings. This design is indeed a symbol of Islamic culture that has regard to faith and habits of Muslims.

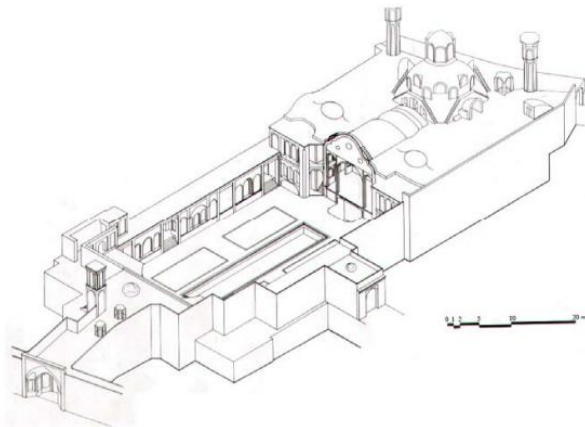


Figure 1: The view of the courtyard in a traditional house with rooms around it in Yazd, Iran

CONDITION OF RESIDENTIAL BEHAVIOUR IN TRADITIONAL AND CONTEMPORARY HOUSING OF IRAN

The Persian's traditional area is similar to an interweaving physical fabric. The people have a sense of cooperation, collaboration and responsibility for living in traditional neighborhoods in Iran (Esfahani, 2004). On the other hand, they are sensitive. As for the quality of relationships and quality of living place, they not only attentively take care of the inside of dwellings and houses, but also attempt control of the external house areas. Actually, by following this idea in relationships, they help each other in different problems. Also, the communal spaces are utilized by residents for discussion, and they are also busy spaces. This concept of neighborhood communities actually meets residents' psychological needs in their activity and relationships in socio-culture.

According to Guiliani (1991) the socio-cultural needs of residents in a meeting space are met along with their spiritual needs. To this end, Guiliani (1991) believed that place attachment to residential place is such as high-rise residential buildings complexes.



Figure 2: A traditional and contemporary alley as a common place for relationships between the neighbors and transition space between the houses

PERSONAL BEHAVIOURS OF PEOPLE IN TRADITIONAL HOUSINGS

According to Ladier-Fouladi 2002 in a traditional urban house, the first couple would have 6 to 7 children who would marry in their teens and remain close to the family after marriage. Furthermore, polygamy was common in wealthy families, so the members of a family were so important in Iranian traditional housing that they increased in number. . Finally we can see that in this condition, the residential unit provided and changed the conditions and environment for the growing family in the home and society (Mirmoghtadai 2009).

Of course, according to traditional housing plans in Iran, we can find this method of living in that design. In that house was like a small unit of society. But after the development of industry and the appearance of tools and technology, the Iranian lifestyle and housing, like in other countries in the third world, rapidly changed. As a result, houses were divided and family members started living in different places and with a variety of conditions in society (Tavassoli 1998). Einifar 2003 is written that the traditional household model in Iran was an extend family. Usually composed of up to three generations, they all lived together in one house. During the time after a son's marriage, and following the number of households, they tried to divide the house and to create place for new living. From this situation we find that a house is the same as a

living organism, in that it can grow and adapt to new states. Sometimes we can see the variety of functions in Iranian transition housing, without limit to the dwellers' activities.



Figure 3: A traditional family that all lived together in one house

BEHAVIOURS AND CONTEMPORARY RELATIONS OF RESIDENTS IN TODAY HOUSING

This contact between quality of life or lifestyle and living spaces creates an unsolved problem, and living in an industrial society changes many factors of culture, in some instances in an apartment building there is no way of selecting its neighbors. Also in a big city, people from different areas or countries maybe live with a variety of languages and living styles following their cardinal cultures and live next to each other. Contemporary housing or lifestyles are much smaller than the traditional ones, so, it looks like more areas of a house are included in the public space without physically separating space for privacy as well.

Now with delete to the community spaces like, courtyard, and transition space as a stop place for passengers and suitable condition in allays for people to connecting and discussions in out of house, in fact we can find in a particular situation without relationship together and using of their experiences.

a) The behavior of People in Neighborhood in a complexes house building

The Persian traditional area is similar to an interweaving physical fabric. They have a sense of cooperation, collaboration and responsibility for living in traditional neighborhoods in Iran. On the other hand, they are sensitive. As for the quality of relationships and quality of living place, they not only attentively take care of the inside of dwellings and houses, but also attempt control of the external house areas. Actually, by following this idea in relationships, they help each other in different problems. (Esfahani, 2004)

Also, the communal spaces are utilized by residents for discussion, and they are also busy spaces. This concept of neighborhood communities actually meets residents' psychological needs in their activity and relationships in socio-culture. According to Guiliani (1991) the socio-cultural needs of residents in a meeting space are met along with their spiritual needs. To this end, Guiliani (1991) believed that place attachment to residential place is such as high-rise residential buildings complexes. Unfortunately, this sense and behavior is difficult to find in

today's cities in the country. Scholars believe that a house can play many roles in a city. The quality of a plan or a house shapes the internal household and can play a positive or negative role in supporting the residents' culture values in a city.



Figure 4: A narrow alley in Yazd, Iran, promoted by the principle of social solidarity, and relationship of people

PROBLEM STATEMENT

As society and culture have developed in Iran, it put influence to behaviors relationship together in a residential buildings complexes and architecture has changed also. The development of new architecture, the majority of time, is done without attention to traditional lifestyle, identity, people's culture and habits inside housing, and with influence from the western world. In Iran the usage of universal architecture for dwellings has increased, so the cultural requirements of Iranian dwellers in their houses are not responding. By having this secular architecture, Islamic and Iranian thought are lost, especially for the young generation who is completely unfamiliar with this culture.

Some space like the transition space in relationship to other spaces creates privacy in a house, acts as a cover from sight of outsiders and separates the internal space from the external, and this can play a great role in housing plans and behavior of people. On the other hand, this space to relationship of residents has a cultural function, which is being forgotten in temporary of housing. With loss of all function in the new plans, society will naturally have problems. For example, the private areas, hidden from sight by the use of a separating door, are different in new apartment houses where they usually try following the model without attention to the results. Today all houses are extroverted, with windows opening to the streets and alleys and without less limitation to direction of sight. Although Iranians have the habit of trying to hide their living space from the outside, openings are covered with simple thick curtains, balconies are used as store rooms or storage spaces and are joint to the interior rooms.

a) Social and cultural dimensions as basis for residents' behaviors and problems

The intelligible of securing residents' physical and socio-cultural needs is one of the most famous principles in Persian traditional architecture (Pirniya 2004). However, we are now making environment spaces in Iranian cities almost without true meanings and spatial contents (Esfahani 2004). Also, Altman & Gauvain 2009 wrote that revelation of cultural and social

conventions and values are the ways for designing a house. Less we forget the positive socio-cultural influences in today's process of housing design. There are several scholars at most times who argue that ignoring the values and social dimensions can negatively affect residents, particularly the design of a house (Abbaszade 2009). So it is important to not simply copy the western architecture for every psycho-social and culture when we know they are different. According to M. Tavassoli (2001) believes that In fact, they are for other cultures where culture values and norms like responsibility and close family relationships between neighbors are less appreciated.

b) The problematic social relationship of people before entering the house (neighborhoods)

Many activities and socio-cultural behaviors carried out by neighbors in a community involve using this blind alley as second courtyards (Esfahani 2004). According to Tavassoli (1998) describes an alley and blind alley as a transition space which can support the existence between residents outside the house. With to attention in traditional house, exactly between the inside and outside of the house. The door of the house was here, had retreat, and it created a place (transition space) for waiting until the door was opened, or just for discussion. Usually, this place had two platforms where the elders could sit and rest. In addition, the people could stay in that place without inconvenience to other passengers in the alley or street.

In contemporary of housing, deleting that condition of space in outside the house for control of movement and as a stopping place for residents, In fact, it creates problems for passengers moving and relationship between the residents .in the other hand, cannot find the suitable place as a common place for discussion of people, even for few minutes.

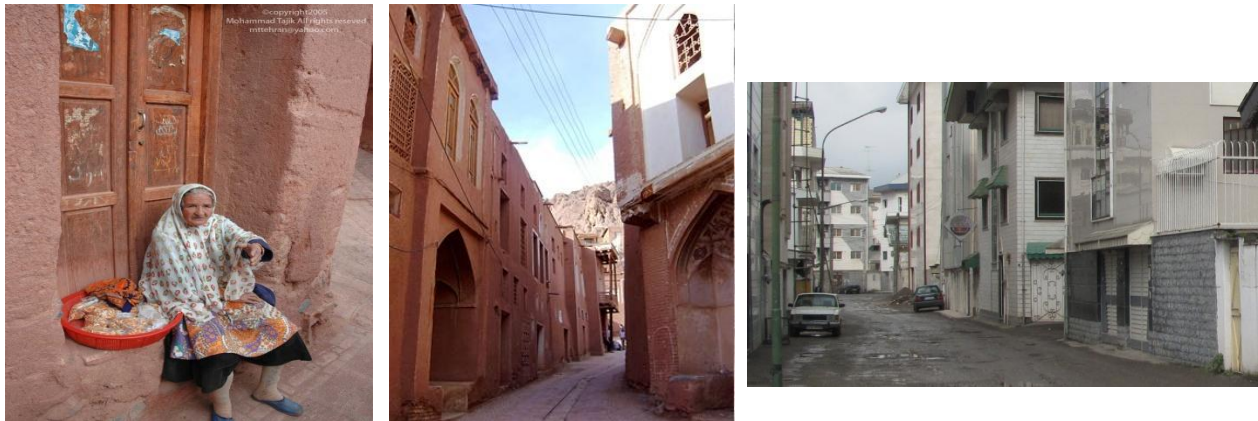


Figure 5: A typical narrow alley in the old part of Abyane, Iran, which encourages face-to-face affiliation between pedestrians (people), in fact it is as a common place to relationship of people and a contemporary alley with less condition for relationship between residents

c) The problematic social relationship of people inside the contemporary houses

The stairway in a building is as a commune place for residents to relationship in inside the residential buildings complexes. It is usually small without enough natural light, and more often than this place is common between two or more units. Of course, this space has to give service for units, lift and stairs which all open in this same space. Furthermore, many times the openings of units are opposite each other (they are designed face to face) without change of sight

direction. With regards to identity and culture of people and the relationships between the residents, we can find that this design creates many problems for dwellers. In fact, in this design they lose privacy and culture values. On the other hand, all resident of units don't have a common place for jointing and suitable relationship between together in cotemporary buildings.

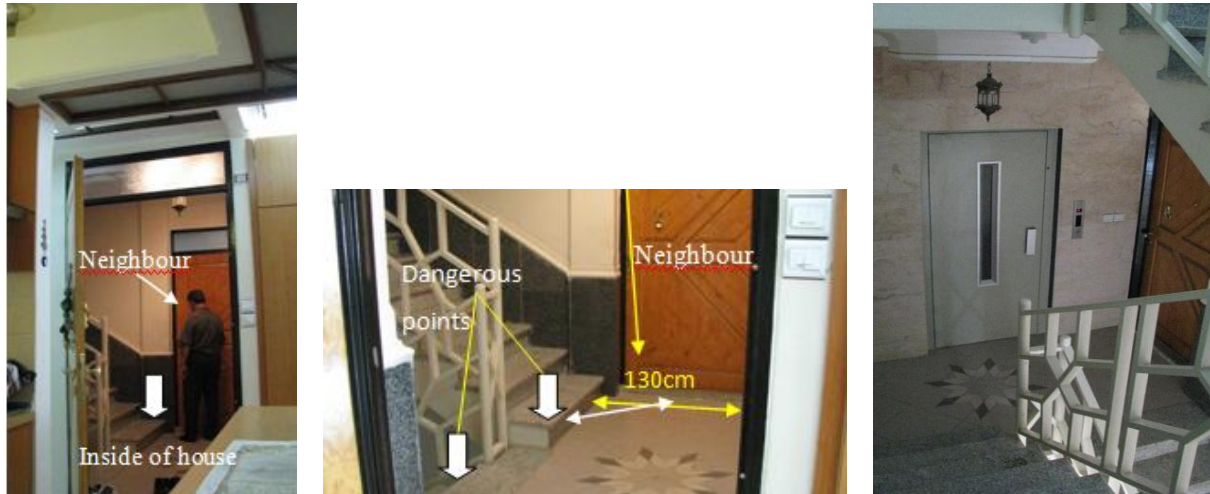


Figure 6: The common place for neighbors in a stairway and Problem with direction of sight for two units can see inside the house and small place as a common place

Contemporary dwellings are much smaller than the traditional ones; thus, it put influence to behavior of resident in inside of house. For example, when the foreign people (men) come to inside of house, usually the other family members (women) will changed their costumes (use of cover) or move to other place like to bedroom. In fact, Iranians are still following traditional rules of *biruni* and *andaruni* (to separate the general place of privet space).so the new apartments would not be as a suitable place to comfortable of residents.

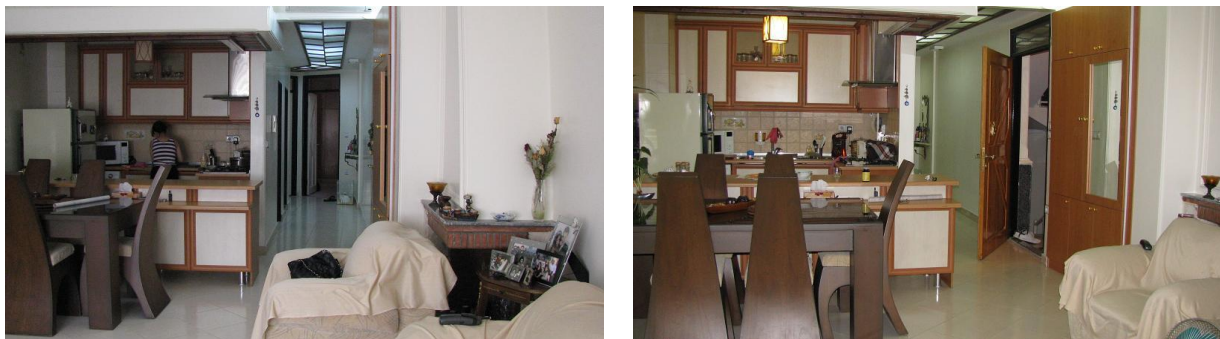


Figure 7: Living room for different activities in the contemporary house

CONCLUSION

As further details, this paper believes that society and technology are growing and all people are part of this phenomenon in their dwellings. But it must not be forgotten that culture, traditions and identity of people are the main structure of society. On the other hand, it is believed that at the same time contemporary technology can be implemented into building design with attention to culture and traditional architecture. Finally, it is hoped that influence on values of faith and

culture can be kept to a minimum. It is also hoped the youth will not forget their cultural heritage.

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Mohsen Asadi
University Kebangsaan Malaysia
Email: ar_asadi46@yahoo.ie