



Theoretical Approach to the Concept of Localization of Iran Rural Contemporary Buildings

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Abstract

Although in recent decades the population structure of the country has quickly transformed from the rural compound into seventy percent urban compound, but rural housing structure with its all diversity and multiplicity is among the most prominent issues in architecture and urban design. At this time when the traditional rural housing is ineffective more than ever and contemporary rural housing is criticized due to the heterogeneity with rural features, the lack of a theoretical approach on how to realize the localized contemporary housing is felt more than ever. It must be admitted that today due to choosing the contemporary rural housing, with all its shortcomings, as the first way to build rural housing by the villagers and rural construction custodians, explanation of reformist approach to eliminate its deficiencies, both in modernization and development is essential. Therefore, the theoretical approach of contemporary rural creations' localization, in addition to recognizing indigenous features of original rural housing, by analyzing the weaknesses in contemporary rural housing design and pathology of criticisms leveled against it, it is tried to rectify the shortcomings of contemporary housing with the help of modern interpretation of the valuable original local assets, based on architecture understanding and redesign, which result is redefinition of designers' and custodians of rural housing structures approach to contemporary localized rural housing, based on the local characteristics.

Keywords: Rural Housing, Vernacular Architecture, Localization, Original Housing, Contemporary Housing



Introduction

With the arrival of modern architecture and construction new technologies in Iran in the last century, building style and consequently architecture have suffered drastic changes. These changes, however with a long break, eventually spread to villages and changed the original landscape of Iran rural architecture. In addition to these physical changes, rural lifestyle has slowly left its traditional mode and by changing some of their needs, found a new form. However, rural architecture and the ongoing life in it were neither quite modern nor remained quite traditional. Because of this gap, rural modern architecture in Iran today is a disparate and messed mix of traditional and priori style along with modern life effects and modern architecture. This turbulence not only has reduced the quality of life and livelihood of the rural population but also has incurred serious damage to cultural reserves and their identity.

Modern rural housing has taken new forms in compliance with the conditions of time and context. The emerging forms are criticized due to their essential difference with previous rural norms and require reflection and review on management and their rise and incidence. Thus, rural areas today loom as unstable areas more than ever, and it is feared that new and unfamiliar physical manifestations in contemporary rural housing, in turn, if not properly understood and directed, cause intrinsic changes in nature and lead to adverse socio-cultural, environmental-ecological and economic developments of rural environments. (Sartipipour 2009, 9)

Literature review

History of studies on this article can be considered from two perspectives. First the background of attention to vernacular architecture at global macro-level and domestic efforts in the field of rural vernacular architecture and construction of modern housing for the villagers; therefore these two perspectives are presented briefly.

After 1960, as a result of the development of modern architecture and appearance of its shortcomings and emerging doubts about this type of architecture, studies on vernacular architecture with a new vision and intentions were broadly considered by architecture investigators. This attitude not only has emerged in Western countries but also in developing and Islamic countries (Sadeghi Pey 2012, 17). After 1960, vernacular architecture was seen as a resource for finding solutions to address some of the deficiencies and problems of modern architecture in different parts of the world. Therefore, studies at this time, was pursued not only to spend time to understand the vernacular architecture, but also to find ways for continuity of its positive features. This has happened not through blind imitation and copying the appearance of the architecture, but through conscious and deep understanding of the esoteric principles governing the architecture. Thus, in 1964, Bernard Rudofsky held an exhibition entitled "architecture without architecture" with a book with the same name that derived greater attention to the vernacular architecture. Rudofsky's effort is important not in terms of the vernacular architecture methodology, but only as grounds for designers and architects to this type of architecture. But the history of considering rural vernacular architecture in Iran can be found in projects of reconstruction and improvement of rural housing. During national development programs, always a share of development, under titles such as "rural housing development" and "rural housing reconstruction" was allocated to rural areas. But a quantitative look to construction causes the spatial quality of housing not to be considered except in the strength aspect (Sartipipour 2006, 53). Today, over more than 55 years since the first changes in the field of rural housing, rural housing construction system still suffers from a lack of theorizing in this field and with only reactive measures, it is tried to meet the minimum requirements for rural housing.



Methodology

In this study which is fundamental, the theoretical approach to the reproduction of the national traditions of Islamic-Iranian architecture of original rural housing in building contemporary rural housing is discussed and it will be pursued by raising solution as rural contemporary creations localization. The research method was descriptive-analytical and based on writing and desk studies, field observations and preparing monograph by the authors, which is summarized through induction and deduction and presented in this paper.

Research Questions

1. What are the causes of the failure of authentic rural housing and rural contemporary housing design weaknesses?
2. What relation should contemporary rural housing architecture have with authentic rural housing architecture?
3. How the process of localization is formed and in what areas of housing can be studied?

The need to define the basic concepts

Due to the novelty of some of the concepts used in this article and because of directing readers' attention to the refunded meaning of familiar words with what is considered by the authors, it deemed necessary to analyze each of them before the elaboration of familiar concepts and vocabulary, so that readers will be aligned with the authors.

A. Vernacular architecture

Vernacular architecture has no a long history. Perhaps it is no more than half a century that as the articles in this filed, we found remarkable products and deal with the complexities and characteristics by relying on the findings of others, and awareness that is provided to the public in this regard (AAlpagonolo, Mehryar and Falamaki, 2005, 10). Vernacular as an adjective for architecture, is an expression of land architecture; an architecture that has emerged from the land forces and the needs of local people. Therefore, vernacular architecture is limited to the living manufacturer factors and natural features surrounding it.

Paul Oliver is one of the first researchers that has many activities to define vernacular architecture, review approaches related to it and determining the types of architecture and similar to it. The term "Vernacular" is borrowed from linguistics by Oliver (Noormohammadi 2009, 16) and is defined as "vernacular architecture in particular is referred to what is raised from the nature of man and environment and held by the people. Vernacular architecture is architecture of people and by people, not for people" (Oliver 2003, 15). Amos Rapoport, a prominent architect in the field of anthropology and culture, in the book "Anthropology of housing", to define vernacular architecture referred to a Bosnian definition of housing and considers it close to features of vernacular building: "The lack of theoretical or aesthetic claim, mixing with site and climate, respect for other people and their homes, thus respecting the whole environment, whether it is made by man or nature, however vernacular building is a work coordinated within a single language, with minor modifications, in a certain order, in a frame or context that can coordinate itself with demands in different ways (Rappaport 2013, 17). In a general conclusion, vernacular architecture can be considered as the result of the discovery of environment talent by human based on meeting needs to settlement, in this place, human constructs is a development resulting from mutual interaction between humans and the environment and its result is highly similar to environment and in the process of its evolution, environment talent goes from

potentiality to actuality and from the disappearance to appearance (Hannachi and Kousheshgaran 2011, 31).

B. Tradition era

Tradition era finds its “meaning” with the advent of “industrialization” or “modernism”, and takes the credit for its concept from it, even though it is exactly the opposite. All human vocabulary in tradition era have different interpretations of the same words in the course of industry. Here, the tradition periods are time when humans, in interaction with their land to respond to their needs, put "observing limit" as his priority as an important indicator. (Kousheshgaran, 2007). Observing limit means accepting an external referee in the face of human exploitation of nature. A referee whose will prevails over man and his habitat (as representative of nature) and shows his providence through a series of dos and don'ts that is the basis of human action. (Kousheshgaran and Golverdi 2013, 103)

C. Structure, functionality and space

In expressing components forming each residential building architecture, various elements and factors are linked together to form the whole building. The description of these elements and factors is detected in a triple category entitled "structure, functionality and space". The field of "structure" focused on the mainly physical properties and it describes techniques and principles that with the help of factors and elements of the building, express how to set it up. Field of "functionality" recognizes housing content and tries to criticize and study the interaction of housing elements and factors in line with the functionality they are expected to, and the other category contains "space". A necessary condition for the formation of space is known as a factor that carries the architectural qualities of building is getting structural elements together and realization of functional expectations associated with them. But the sufficient condition for its emergence is improving comfort aspects of housing (which originates from the structure and function) and reach calm aspects. The housing space aspect is not purely physical and its occurrence is synonymous with a sense of poetry in the home environment. The factors mentioned in the field of body are construction, coatings, waterproofing, building systems, orientation, materials and so on. These factors also in the field of function are criticized in terms of providing comfort and hard (fixed) and soft (variable) functionalities are distinguished from one another. In the field of space, items such as types of hierarchies, spatial organization, proportions, elements and details of quality and so on are discussed in terms of providing comfort.

D. Original, transitional and contemporary rural housing

Original housing: The origin of the original rural housing is pre-industrial period which is recognized and defined under titles such as period of tradition or architecture without architects. Original housing architecture is the result of many years of manufacturing experience and its residents



Figure 1. Original housing of Abqad Village,
Chenaran, Iran – source: authors

generally had the role of homebuilders. Original rural housing stems from rural areas and depends on natural resources of its environment that is why the factors shaping the architecture are entirely dependent on place and the climate and geography of the village have a decisive role in the use of these elements.

The overall shape of traditional architecture [original] originates from folk tradition and the folk tradition is the same immediate and unconscious tradition which flows at the heart of a popular culture. These beliefs over the years have been reared among the rural community and accepted as a norm. Because the society is traditional, housing shape is as a model accepted by everyone, and strongly resist against changes. Until the desired pattern meets most cultural requirements and social and economic relations, the resistance and continuity will be accepted by the society (Haji Ebrahim Zargar 2006, 9).

Transitional housing: Transitional housing is a form of traditional housing that have been habitable due to changes made by residents in the contemporary period. The historical origins of transitional housing returns to contemporary period after the land reform. The importance of such housing is that it is considered as a ring between original and contemporary housing and shows how the modern needs of rural residents can be emerged in the body of the original architecture. Transitional housing generally consists of the original house with contemporary additions, so often two ways of building original and contemporary housing along with elements and details of every period are visible in a single housing. Residents of such housing are often middle-aged and elderly people of the village and the main reason for the formation of this type of housing is the villagers' hope to achieve higher levels of comfort, which is not found in original housing. Also the rural housing compared to original housing is lower than the compatibility of architecture.



Figure 2. Transitional housing in Abqad village, Chenaran, Iran – source: authors

Contemporary housing: Contemporary rural housing stems from the current time and has been set up in proper response to the modern demands and needs of residents. Its historical origin returns to the changes in the situation of the village after the land reform but its formation process has significantly accelerated after the Islamic Revolution. On the other hand, unlike the original and transitional housing, this housing seeks higher levels of security and peace and its aim is reaching prosperity in the rural housing. This rural housing disturbed the slow line of traditional architecture growth using the material resources of the present time and created dramatic changes in the rural architecture. These changes have had an impact on popular culture of its residents and were also affected by it, in such a way that the original inhabitants of these rural architecture, who are often young people, live not entirely as authentic rural life style and not turn away from it.

To establish these housing, two custodians can be considered: First, rural construction without government support (personal) and construction with the support and partnership of governments (Revolution Housing Foundation). Private construction is usually very slow and the construction of new housing is limited to certain situations. Construction of housing with government intervention is addressed in two ways: direct government intervention generally fails due to huge amounts of money

and demand for extensive monitoring and supporting approach to the direct intervention, because the villagers are involved in the manufacturing process, has a higher chance of success.



Figure 3. Contemporary housing of abqad village, chenaran, Iran - Source: authors

Rural vernacular architecture over time and context

Rural vernacular architecture during his historical life was not static and accepted changes according to the human and natural environment. The relation between rural architecture and changes in time and context may help to understand how to deal with these changes and so we can understand the interaction between contemporary rural architecture and the current time and context; which helps in the design of rural modern architecture.

Relation between rural vernacular architecture and time: time is the carrier of movement and dynamism, and is the main cause of changes in environmental conditions. Therefore, the current environment is never static and unchanging, it changes over time. But this change does not mean that the environment is completely different from before, but any place retains its properties. These features have an existential strain and form the overall circumstances and conditions of environment. (Schultz 2009, 8). Although the passage of time has changed environmental conditions, but due to constant fundamental components of the environment and living things in it, life presence cell contains an innate form that different crusts are imposed on it. Architecture as an exact representation of physical interaction with the human life is not an exception and can be related to the above process.

Rural vernacular architecture is not the result of a clear time, although its history goes back to the distant past but it is always refined and reproduced with the passage of time and changes. The reproduction process which has been associated with slow motion and sometimes fast pace. In the meantime, when we attribute vernacular to rural architecture, we unconsciously borrowed its attributes; vernacular architecture in his heart qualifies the attribute "this time (modern)", in the sense that it belongs to now and in every period should be combined and coordinated with environment. Therefore, the rural vernacular architecture is born by history, but doesn't stop in the past.

Vernacular rural architecture and context (environment and location): In examining the relationship between vernacular architecture and context, two aspects, including environmental and spatial features can be distinguished. In environmental aspect, the external relationship between the vernacular architecture and the surrounding environment, and in general nature will be discussed and in spatial aspect, vernacular architecture internal properties that create space are actually intended. Dr. Falamaki, about the interaction of Iranian architecture (and Iranian rural architecture), as an evident example of traditional architecture of the residential areas of the world, with natural environment, expressed two contradictory demands which determine quality: "First enjoyment of nature and the respect for it. First demand is born of human nature and the latter is born of culture; first demand looks at phenomenon, features and sizes and the latter prevents the invasion to nature as far as it sometimes



finds the sense of sanctity". (Alpagonolo, Mehryar and Falamaki 2005, 46) The result of the bilateral interaction with the environment and the spirit of it, after living in the environment, will be creation of a place. Place in Schultz's view is interpreted as the association of space and character, in his view rural architecture means the best example for the concept of art of place. The place characteristic aspect more than anything depends on the geographical aspect of environment; when the space is created from the sequence of elements and factors to achieve a significant entity, always human presence determines the meaning and gives it authenticity. So, village as a manifestation of pure location, owes its entirety to environment talent. (Hannachi and Kousheshgaran 2011, 30)

The relationship between rural vernacular architecture and traditional, transitional and contemporary architecture

The meaning of vernacular architecture is an architecture that belongs to the actuality that is living at this time and this place. This doesn't mean breaking with the historical background and only underscores the lack of rigor. Therefore, if "original rural architecture" is measured in the context of time and place, meets all conditions of a habitat-based architecture. But as time and context change, and physical stability and meaning of traditional rural architecture, the trait vernacular is not referred to it and it can be attributed to historical trait. On the other hand, "rural transitional architecture" as a result of changes that have taken place in its body and meaning to be suitable for today's habitat of its residents, has already have a form of vernacular architecture. The more the effort and success for coordination with today living conditions, the realization of the vernacular architecture will be more. But it should be noted that another feature of vernacular architecture is environment and context in which the building is deployed. Today, the meaning of environmental footprint of natural resources which are remembered as assets for housing are far beyond traditional courses. For example, in tradition course, due to communication limitations and difficulty of access and transport building materials, the dominant local materials was limited to a small field of rural land, but today, with advances in technology and ease of transportation, the ease of access to technical facilities and construction materials is much wider than before. Therefore, marking and emphasizing the use of historical methods and materials instead of vernacular materials is something that if it is more seen in transitional architecture, its relation to its vernacular nature will be less.

At the same time, it should be noted that concentration only on the functional aspects of modern life based on considerations of actuality and use of the endless range of styles and structural themes with global environmental footprint, does not lead to the creation of vernacular architecture and the problem that "rural contemporary architecture" has been involved in it is of this kind of thinking. Contemporary architecture needs a spirit and meaning to get closer to vernacular architecture that is developed in history and is ingrained in the buildings elements and opinions of the villagers. Vernacular architecture has two ends, one in the past and the other in the futures and that is why the disconnection with the past of village will break the vernacular architecture. Spirit of vernacular architecture is of a material that village residents find their identity depending on it and becoming accustomed to it.

The reasons for the failure of the original rural housing

The rural life transition from comfort to welfare: With the emergence of transitional housing, original rural housing signs of inefficiency became apparent. Ibn Khaldun, the father of sociology, is one of the experts in the conceptual expression of village in its normal life, i.e. traditional period. According to his views, human societies experienced and understood three needs during each other. First security needs, then comfort needs and then welfare needs. Ibn Khaldun believes that rural communities often seeks the first two fields and paying attention to welfare is a sign of rural surplus production and transfer of content of rural to urban life, that is why the essence of urban living in tradition period is indebted to rural life foundations. (Hannachi and Kousheshgaran 2011, 26) With the transition from tradition to modern period and consequently broader welfare field in urban



communities, rural communities were not left bereft from this area and stepped in this area. In parallel with this move and with the entrance of technology to rural life, other aspects of rural life, including the livelihood and relationship between man and nature were changed. This change causes a gradual breakdown of rural life with its former life i.e. the rural traditional architecture; the architecture which origin was tradition and naturally in its historical course has evolution toward meeting the natural needs of that time.

Changing the way of rural livelihoods: job contains livelihood. Basically, the dominant employment in the rural environment is exploitation of land and most villagers do livelihood in this way, in the original rural life, employment, livelihood and type of settlement have extensive interaction and settlement and work together have overlapping times, and that's why living and work spaces are also overlapped (Nik-kholq 2003, 86) Housing production and livelihood characters are part of original rural housing structure which gives it an economic aspect. In other words, production and economy prevailing villages have a particular solidarity with life in the rural home. (Shamsuddini, 2011, 58)

But with the passage of tradition period to industry, changes have emerged in the livelihood of the villagers. Rule of thinking based on scientific criteria in the assessment of people living in the new era led traditional ways of living to be changed, for example, based on new science to improve health in rural homes, livestock and human space should be completely separated and this change the rural livelihoods over time. Other complications of the new era are expansion of communications in linking ways between urban and rural areas, as well as the increasing growth of mass communication and media. The complications make later generations of village youths to adopt new ways of living. People who are entering adolescence, youth who have married, usually leave their parental home and due to the economic problems imposed on their life, have to leave their land and go to the cities to find work (Nik-Kholq 2003, 106). In this period, even traditional rural handicrafts such as carpet weaving, rug weaving, pottery and so on are being destroyed and rural young girls prefer to learn new skills. Therefore, the original rural housing due to the deep bond with its traditional livelihoods cannot be much effective for all villagers, especially young people who have no other traditional livelihoods.

Changes in reasons for residing in the village: Family ties, reliance of rural livelihoods on rural areas, restrictions of means of communication, lack of industrial development in cities, etc. all are reasons for villagers to live in traditional villages. But with the expansion of service jobs and the livelihood and increasing cultural exchanges from town to village and expectation of rural residents from comfort to welfare, some people migrated from rural to urban spaces and those who stayed with the relative change in lifestyle were no longer want to live in original rural housing. From internal and sociological point of view, at this time primarily urbanization among villagers is seen as a kind of social value and it is will and desire of people. It can be said that a group of villagers due to the humiliations imposed on them by urban and large landowners in the past, had a sense of dissatisfaction with their social base and rural life, and are cynical and indifferent to their group. Pessimism, feelings of inferiority and alienation are the factors that motivate the villager to escape the traditional housing and reside in contemporary housing and city (Nik-Kholq, 2005, 110)

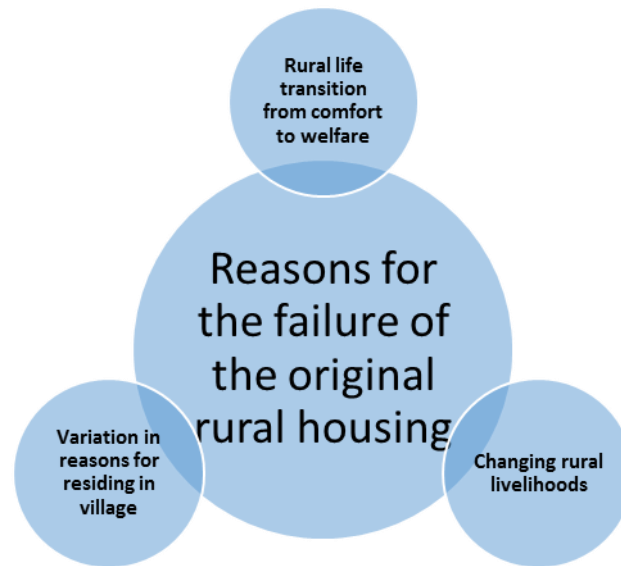


Figure 4. Reasons for the failure of the original rural housing

The reasons for the failure in designing contemporary rural housing

In this section, we demonstrate the weaknesses of contemporary rural housing design built with the agency of Islamic Revolution Housing Foundation or was under its auspices. In this regard, Mehran Alalhesabi in an article examines the challenges and failures in rural design and the most important failure factors in the villages as:

Lack of dominance of designers to rural design: Most designers of rural projects are not so familiar with the village and villagers and their only source of familiarity with the environment is through limited teaching and insufficient textbooks and resources in this field. In some cases, basically not only there is no familiarity with the basics of rustic design, but designers also had no physical presence in villages and rural communities. (Alalhesabi, 2008, 7)

Indifference to the physical identity: the work undertaken in villages and efforts to improve the conditions of rural settlements are often without considering the spirit of rural architecture and its components which has been in general undermined identity and appearance of architecture in these parts. (Ibid.)

Promotion of exotic patterns: the spatial organization of the village contexts and methods for establishment of rural housing have certain characteristics that has created a different logic from development principles of urban architecture. If the village design is done regardless of logic and rules governing it, it only leads to prevalence of wrong ways that have the slightest connection with the physical and functional concepts in the villages. (Ibid.)

Weaknesses in the use of environmental potential: rural projects due to single and matched look to the villages have no success in protecting deep-rooted spiritual beings. In unsuccessful approach to village design, village is seen as a city and rural home as an urban home and what is missing is an environmental look. (Ibid.)

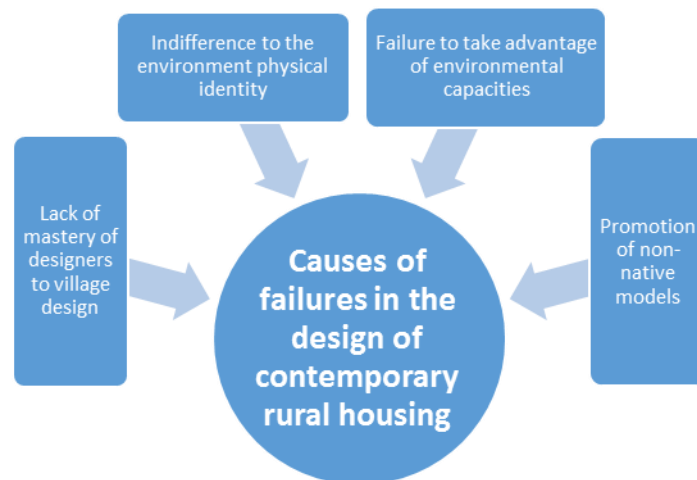


Figure 5. Causes of failures in the design of contemporary rural housing

Localization of contemporary rural buildings

What has highlighted the localization issue in recent years is the emergence of this issue that depositing the methods and experiences of others regardless of differences between societies, cultures and spaces cannot be conducive to sustainable development in these communities. (Jome pour 2014, 52). But in definition, localization in its broad sense means the coherence of the non-native thing with native one, not this and nor that, it is the third product that the specifications of each of them are borrowed appropriate to time and field and at the same time, it is a coordinated set with a specific function. The suffix "Saz" in "(Boomisazi)" means symmetrization and building and in Dehkhoda dictionary, it means consistent and conciliatory. On the other hand, Saz as mentioned in Dehkhoda Dictionary, consider from building and means construction of work. In the first sense, the joiner aspect between two different things is concerned and in its second meaning, its creation and making things from nothing is considered. If the localization is considered as the judicious use of models, methods and techniques for the development and compliance with the conditions of the indigenous community in addition to updating and strengthening techniques and indigenous method or formal knowledge links with indigenous knowledge, such a strategy could lead to empowerment and participation of people in development and formation of an endogenous and sustainable development stream. (Jome pour 2014, 55). That is why localization is a set of physical and semantic measures to "insider" or "type physicalism" of outsider affairs in a specific context. In other words, localization is an effort to harmonization of disparate affairs with form and content backgrounds of land assets, with capabilities in the land and the historical memory of its people. Localization makes sense regarding the society deal with the process of transformation from traditional to modern and interaction of internal society with external society (Jomepour 2014, 52).

As the trait native in itself implies "this place" and "this time", so localization is an interpretation of a series of actions that are indebted to the current location and time, so addressing historical aspects of affairs, doesn't necessarily mean localization. On the one hand, space and geographic region of time indigenization process are determined according to the time, for this reason, it should be noted that thoughts and objects footprint in the present time is far beyond what was considered in the course of tradition; so the circle of this-place affairs in the modern era (contemporary) is very broad in localization discussion and has another nature. In the course of tradition that the whole life and rural housing were submerged in its field, the concept of localization had no position. Over time and development of rural housing in history, rural housing that sometimes showed the traditions of villagers and their lifestyle have been turned into houses that are neither similar to the past rural house nor quite like a urban modern homes. (Rukn al-Din Eftekhari et al 2012, 87). Thus modifying the pattern and style of building contemporary housing in rural areas due to its heterogeneity with the cultural and rural form, is a task that is meant in the realm of contemporary rural housing localization.



Localization of knowledge, science and technology means rationalizing and updating with the time and place they are used and architecture resulting from the localization process includes cultural, social values and technical and environmental facilities while preserving and developing the tradition, it helps preserving traditions ruling the society and its cultural continuity (Rapaport 1982). Therefore, in expressing the concept of contemporary rural housing localization, crafting a solution that can get contemporary rural creations closer to coordination with traditional architecture is desired. In this way, by identifying modern potential of village besides using successful experiences of planning and construction of original and transitional housing, rural contemporary housing project is de-urbanized and is directed to a local and ecopoietic housing. Localized housing on one hand belongs to the modern era, and owes its advances and on the other hand, is in profound engagement and not confrontation with rural original values.

Process of rural housing localization had a reformist approach and due to the emerging nature of contemporary rural housing, it has no long historical record. The primary objective of this approach is identifying weaknesses of contemporary rural housing in three fields: body, function and space and then, attempts to amend and replace weaknesses, according to the contemporary facilities of land habitat and the use of traditional and transitional architecture experiences of rural housing. This process seeks to synchronize the emerging pattern of contemporary rural life and housing with previous sustainable patterns. Attitude and perception of sustainable patterns of rural original housing is such that it causes choosing aspects of it that has a special place in today contemporary rural housing and life and how to use these aspects not only in its concrete form, but with respect to its content and function in a special time and context and a modern interpretation of it is done by the architect. That is why precise understanding of elements and details of original and transitional rural housing architecture as a prerequisite for the process of localization is essential. In the process of localization of rural contemporary housing, using innovative construction methods and materials, due to the extensiveness of the habitat facilities at present, is accepted. But the question is how to use them and their combination with templates and features extracted from original and transitional architecture. Localization can be followed in three contexts, first "thematic" that describes combination of two architectural points of view, regardless of any external factors and includes a completely theoretical discussion about possibility or realization of the third form of architecture, then "audience" which seeks to collect and attract the votes of residents as a source for understanding habitat-driven housing and finally "context" that is looking for homogenizing new facilities with land color.

Rural housing localization project is not merely a mathematical formula, but the explanation of a reasonable process which led to a habitat-driven housing design, so according to different tastes of each designer, the possibility of different forms of housing as its final product is very high but what is important is logical common points extracted from the heart of this process and are manifested as necessities in any design.

Summary and Conclusion

Contrary to popular belief, design and construction in villages is not so simple and trivial. Operators of reconstruction have frequently seen how the impression that every strong earthquake-proof building can be easily housing of a rural family, is wrong in practice. It has been frequently that villagers left the anti-earthquake buildings and build again a house with local materials that meet their needs in all aspects. This indicates that the village is dependent on the environment and its ecology and gives its color from environmental factors. Whatever is in the village is a manifestation of interaction between human and the surrounding and consequently architecture and village contexts reflects ecology and is a clear example of sustainability. It means that necessary and appropriate utilization from the environment while respecting and interactive relationship with it has a key role in shaping the village's context and its architecture. (Alalhesabi 2008, 10)

On the other hand, the study and survey in literature of rural areas and frequent seeing words like Iran rural modernity, urbanization of villages, rural modernization and so on are alarm that village past is not repeated in the same way as before. With changes in lifestyle and cultural and fundamental values in rural settlements, villages are not headquarters of tradition. If rural life is considered as based on the



continuity of the old traditions and repetition of past, we inevitably deem the death of rural settlements. Reasons such as the transition of rural life from comfort to welfare, change in the rural livelihoods and changes in the reasons for living in the village have caused the rural original housing lose its former efficiency in time and ground. On the other hand, the efforts taken by the government, however accompanied by good intentions, because of the lack of control of designers to village design, indifference to the environment physical identity, promotion of exotic patterns and weakness in taking advantage of environmental potential, don't lead to the construction of modern housing suitable and appropriate to the village circumstances.

The reasons for inefficiency of present contemporary housing and lack of coordination of contemporary housing with originality of village show the need for a housing plan in the village that belongs to the contemporary era and owes its advances, meanwhile is not opposed to rural authentic values. The project is known as "Localization of contemporary rural housing". Localization approach is based on the acceptance of the status quo of contemporary rural housing as a reality and continues its reform procedure. The starting point of localization process is not the original local housing, but also contemporary rural housing pathology (means what is now built by state or villagers regardless of native capacity and only by materials, methods and so-called urban map). In this approach, the contemporary rural housing is regarded as an urban and industrial achievements that adaption and homogenization process with the land has not been seen in it, that's why it is trying to fix weaknesses of contemporary housing and alternative elements of the original vernacular architecture. Necessity for habitat-oriented approach in rural contemporary building localization is restoration of local building techniques and methods, proper use of traditional and familiar motifs and decorative forms, timely and intelligent use of available materials and elements and attention to context of design and the physical environment features. The architect in the process of localization must manifest the originality in contemporary rural housing with the help of perception and redesigning elements and characteristic factors borrowed from traditional and transitional architecture, and bring the process output closer to the ideal architecture.

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